well-being fell upon Him, and by His scourging we are healed. All of us like sheep have
gone astray, each of us has turned to his own way; But the LORD has caused the iniquity of us
all to fall on Him. 11 As a result of the anguish of His soul, He will see it and be satisfied; By
His knowledge the Righteous One, My Servant, will justify the many, as He will bear their
iniquities. 12 Therefore, I will allot Him a portion with the great, and He will divide the booty
with the strong; Because He poured out Himself to death, and was numbered with the
transgressors; Yet He Himself bore the sin of many, and interceded for the transgressors.

Therefore, the atonement does in fact satisfy God’s holy wrath toward sin because it is God’s own work, graciously creating the means for us to be justified and His holy wrath to be appeased. All of this was designed in eternity by God and implemented by Him in the course of History because of the great love that He wished to express to us in Christ Jesus our Lord.

1 Peter 1:18-20 — 18 knowing that you were not redeemed with perishable things like silver or
gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as
of a lamb unblemished and spotless, the blood of Christ. 20 For He was foreknown before the
foundation of the world, but has appeared in these last times for the sake of you

But propitiation is not the only thing that justification is. Not only has God’s wrath
been appeased but, the actual guilt of sinners has been removed by Christ’s
payment, because He paid the full price of that guilt. This is called “expiation.”
Jesus removed our guilt having paid the full price of redemption for our sins.
Christ made a fundamental change in our relationship with God by expiating our
guilt. In expiation, our guilt has been removed by meeting the demands of holy
justice for sin on our behalf. The offense of our sins has been absorbed by the
sacrifice of the body of Jesus for us, and the requirements of God’s justice for sin
have been “cancelled out.”

Colossians 2:13-14 - 13 And when you were dead in your transgressions and the uncircumcision
of your flesh, He made you alive together with Him, having forgiven us all our transgressions, 14
having canceled out the certificate of debt consisting of decrees against us and which was
hostile to us; and He has taken it out of the way, having nailed it to the cross.

The penalty deserved in our guilt, has been paid in full by the sacrifice of Christ.
This is to say then that the atonement is redemptive, that it pays the price required
by justice. Jesus death on the cross is seen as a ransom price paid to redeem us
from the penalties of the law, “the certificate of debt consisting in decrees against
us” that we owed to God because of sin.

1 Timothy 2:5-7 - 5 For there is one God, and one mediator also between God and men, the man
Christ Jesus, 6 who gave Himself as a ransom for all, the testimony borne at the proper time.

This is why the scripture can say, there is now no condemnation to those who are
in Christ Jesus. Having our guilt cancelled, the corresponding condemnation for
our sins has been removed.

Romans 8:1-2 - 1 There is therefore now no condemnation for those who are in Christ
Jesus. 2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of
death.

Jesus death is the full payment price demanded by the law because of our
violations of it. He redeemed us from the curse of the law.
Galatians 3:13 - 13 Christ redeemed us from the curse of the Law, having become a curse for us — for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE" NASB

All of this was done by God, who justifies, and this has removed our guilt and condemnation.

Romans 8:33-34 - 33 Who will bring any charge against those whom God has chosen? It is God who justifies. 34 Who is he that condemns? Christ Jesus, who died — more than that, who was raised to life — is at the right hand of God and is also interceding for us.

However there is still yet more to the basis of justification than propitiation and expiation. Having our guilt removed and God’s wrath because of our sins satisfied, we still lack the positive righteousness required of us by God’s Law. You may recall that there are two kinds of sin. There is the transgression of the negative aspects of the Law we call penal sanctions. These transgressions or violations have been fully paid for by Christ’s sacrifice. But the Law also has preceptive requirements whereby God expects us to fulfill certain precepts such as “love your neighbor as yourself.” We have sinned by failing to do this again and again.

Therefore it is necessary for God to provide for us a righteousness of fulfilled preceptive requirements because we have failed to fulfill them in order to have this positive righteousness before God. We have need of a foreign righteousness that is not our own, but is rather being afforded to us by other means because we do not possess it in and of ourselves. In justification, God provides this righteousness to us by imputation. In this imputation God credits the righteousness of Christ to us. Jesus’ perfect righteousness has become ours through faith in Him. It is the merits of Christ perfectly fulfilling the preceptive requirements of the Law that becomes ours in justification through imputation. This gives us positive righteousness in the sight of God. We can stand in God’s presence therefore, with the imputed righteousness and holiness of Christ.

1 Corinthians 1:30-31 - 30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, 31 that, just as it is written, "Let him who boasts, boast in the Lord." NASB

Romans 5:18-19 - 18 So as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. NASB

2 Corinthians 5:21 - 21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him. NASB

Therefore when we say that the sinner is “declared righteous” by God it is because the sinner is not actually righteous in himself but in Christ has received a foreign righteousness which is not his own, but is from God in Christ. Since Jesus life was one of sinless perfection, this righteousness which is received is also therefore perfect.

Philippians 3:9-10 - 9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, NASB

Romans 3:21-24 - 21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 22 even the righteousness of God