

Redemption in Christ Jesus

Key verses

- “Being justified freely by His grace through the redemption that is in Christ Jesus.” Rom.3:24
- “...we also rejoice in God through our Lord Jesus Christ, through whom we have received the reconciliation.” Rom.5:11

For details on the New Covenant and the three major blessings it provides, see sheet 8.

Redemption is the means

Redemption means: 'deliverance', 'release' or 'set free'

God's plan of redemption is the means by which we are **set free from the bondage of sin**, which if unforgiven, leads to eternal death (Heb.2:15-18). We also wait for the “**redemption of our body**” (Rom.8:23) at Jesus' return, when we are given “divine nature” (2 Pet.1:4; Luke 21:28; Eph.1:7; Col.1:14).

Reconciliation is the desired outcome

Reconciliation means: 'to be restored to divine favour'

See Rom.5:11, 11:15; 2 Cor.5:18-19.

'Atonement' or 'reconciliation'

It should be noted that the commonly used word “atonement” is not a Bible word. It is not a translation of the original Hebrew word “kaphar” but is an English word that was **added to our Bibles as an 'interpolation'**. The word “atonement” was coined in the thirteenth century by Catholic theologians who were presenting a lot of sermons about being “at one” with God. The term, “at one”, became “atone” from which the noun “atonement” developed. This English word at-one-ment is supposed to represent reconciliation between God and man but it does not in any way describe **the true meaning of the Hebrew word “kaphar”* which means, “to cover”**. Nor does it carry the **'divine favour'** or **'grace'** concept that the true Bible word **'reconciliation'** carries.

Covering over and protecting

- “...an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch.” Gen.6:14

The first use of the word “kaphar” in Scripture had to do with the **covering** and protection that the pitch offered those saved in Noah's Ark which was **covered inside and out**. This prevented the ark leaking and saved the occupants from certain death. The covering “inside” and “outside” teaches us that temptations that would take us away from God can have their source from **within our own hearts** or **from evil influence outside in the world**. God's Word and plan of redemption through His Son can protect us from both forms of evil influence. Many times in Revelation Jesus reminds us that the future reward is to those who have “**overcome**” the temptations of this life (Rev.2:7,11,17,26, ch3:5,12,21).

* “kaphar” is also used in the Bible in the sense of 'protection'. It is translated “village” in the following verses and refers to a village that is protected by walls.

(See 1Chron.27:25; Song of Solomon 7:11).

All Scripture quoted on this sheet is from the N.K.J.V.

Jesus' life and sacrifice

- “Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” Matt.20:28
- “But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.” Isa.53:5

Please read all of Isaiah chapter 53

- “to the praise of the glory of His grace, by which He made us accepted in the Beloved. In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.” Eph.1:6-7

Jesus life demonstrated that it was possible, even with a body the **same as ours**, to remain sinless. This means that Jesus, by bearing our nature, as a representative of the human race, was able to satisfy God's eternal requirement of **obedience which leads to eternal life**, as opposed to sin which leads to eternal death. Conquering sin in a weak corruptible body and offering that body on behalf of the human race was a sacrifice that met God's **eternal standards of righteousness**. This well qualifies Jesus to be the **Mediator of the New Covenant in God's presence**, because He has experienced and battled temptation like all members of the human race. He can now intercede on our behalf, because He understands the problems we have in our present life.

Covering over our sins is God's way of “deeming” us acceptable in His sight, because sin is that which separates us from God. This covering of our sins provides redemption from eternal death and a **restoration to Divine favour** (grace), and is available to all who are willing to obey God's requirements in all things.

Shed blood needed

- “...to Him who loved us and washed us from our sins in His own blood.” Rev.1:5
- “...But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.” 1 Cor.6:11

There is a Bible principle that states: “without the shedding of blood there is no remission” (Heb.9:22). This is because God decreed right from the start that the punishment for sin would be eternal death, “For dust you are, and to dust you shall return” (Gen.3:19), and in order to overcome the problem of death and obtain forgiveness for sin, a life ie a ransom or redemption price (Matt.20:28) has to be poured out, **the blood representing that which sustains life and the source of sin**. “The life of the flesh is in the blood” (Lev.17:11). Jesus is our High Priest who offered His sinless life as a redemption for our transgressions and has entered the “Holy of Holies” in heaven to **plead our cause in God's presence** (1Tim.2:5; Rom.8:34; Heb.4:15, 7:25). Jesus' blood is said to have “**washed us**” so that we are deemed clean in God's sight.

Some handy Strong's Concordance numbers to note

“kaphar” translated, ‘atonement, forgive, purge, appease’. 3722 OT

“apolutrosis” translated, ‘deliverance, redemption’. 629 NT

“katallage” translated, ‘atonement, reconciliation’. 2643 and 2644 NT