

Propitiation

- Introduction: Why do some translations use Atonement when the Greek Word is Propitiation?
- Traditional use of word within Calvinism
- Dumbing down the Bible
- Capitulation to works oriented Christians

- **Propitiation – “Total satisfaction, past, present and future”**
- *Romans 3:24-25* – central to the great doctrines of justification, grace, redemption, blood and faith
24 being justified as a gift by His grace through the redemption which is in Christ Jesus; 25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness,
- *Hebrews 2:16-17* Propitiation is the fulfillment of the Law in all its aspects.
17 Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.
- *1 John 2:2* Propitiation settles once and for all the question of sinning after salvation.
My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; 2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.
- *1 John 4:8-10* – The doctrine of Propitiation is the ultimate expression of God’s love.
9 By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. 10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

- **Propitiation vs Atonement**
 - Works related Christians want Atonement which has to do with the past
- Atonement – satisfaction for past events or offences
- This was done yearly – The Day of Atonement
Exodus 30:10
10 "Aaron shall make atonement on its horns once a year ; he shall make atonement on it with the blood of the sin offering of atonement once a year throughout your generations. It is most holy to the LORD."
1 Samuel 1:21
21 Then the man Elkanah went up with all his household to offer to the LORD the yearly sacrifice and pay his vow.
- In addition, for sins committed between the yearly Day of Atonement, provision was made for intermittent sin offerings of Atonement
Leviticus 5:5-6
5' So it shall be when he becomes guilty in one of these, that he shall confess that in which he has sinned. 6' He shall also bring his guilt offering to the LORD for his sin which he has committed, a female from the flock, a lamb or a goat as a sin offering. So the priest shall make atonement on his behalf for his sin .
- Timeline illustration of Atoning Sacrifices

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Birth

Death

With atonement there is always the uncertainty both of works and of confession

- No mention is made of the doctrine of Atonement after the prophetic promise of it’s fulfillment in Christ in Daniel
Daniel 9:24-25

"Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place. 25 "So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.

- The word "atonement" is not found in the New Testament except in cases where "propitiation" is omitted and instead either mistranslated or misused by the insertion of the word "atonement".

- Contrastingly Propitiation has to do with past, present and future

- **Hebrews 9:8-10**

8 The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing, 9 which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, 10 since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.

- **Hebrews 9:11-12**

*11 But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; 12 and not through the blood of goats and calves, **but through His own blood**, He entered the **holy place once** for all, having obtained eternal redemption*

- **Hebrews 9:13-14**

*13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, 14 how much more will the **blood of Christ**, who through the eternal Spirit **offered Himself without blemish to God**, cleanse your conscience from dead works to serve the living God?*

- **Hebrews 9:15**

15 For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance

- **Hebrews 9:16-22**

16 For where a covenant is, there must of necessity be the death of the one who made it. 17 For a covenant is valid only when men are dead, for it is never in force while the one who made it lives. 18 Therefore even the first covenant was not inaugurated without blood. 19 For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20 saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU." 21 And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood. 22 And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

- **Hebrews 9:23-26**

*23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. 24 For Christ did not enter a holy place made with hands, a mere copy of the true one, **but into heaven itself**, now to appear in **the presence of God** for us; 25 nor was it that He would offer **Himself often**, as the high priest enters the holy place year by year with blood that is not his own. 26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested **to put away sin by the sacrifice of Himself**.*

- **Hebrews 9:27-28**

*27 And inasmuch as it is appointed for men to die once and after this comes judgment, 28 so Christ also, having **been offered once** to bear the sins of many, will **appear a second time** for salvation without **reference to sin**, to those who eagerly await Him.*

- **Hebrews 10:11-15**

*11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; 12 but He, having offered **one sacrifice for sins for all time**, **SAT DOWN AT THE RIGHT HAND OF GOD**, 13 waiting from that time onward **UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET**. 14 For by **one offering** He has **perfected for all time** those who are sanctified. 15 And the Holy Spirit also testifies to us; for after saying,*

- Timeline illustration of the Propitiatory sacrifice of Christ

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 Birth _____ Death _____ Eternity

With Propitiation there is no uncertainty because the satisfaction does not rest with us.

- Propitiation and Imputation: Complementary Doctrines
- Both are wholistic in manner

Isaiah 53:6

*6 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.*

Romans 3:22-25

22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 23 for all have sinned and fall short of the glory of God, 24 being justified as a gift by His grace through the redemption which is in Christ Jesus; 25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

- Both are transcendent in nature
- Propitiation and Substitution: Complementary Doctrines
- Since Christ was a substitute for our punishment

Isaiah 53:5

*But He was pierced through for our transgressions,
 He was crushed for our iniquities;
 The chastening for our well-being fell upon Him,
 And by His scourging we are healed.*

Isaiah 53:10-11

*10 But the LORD was pleased
 To crush Him,
 putting Him to grief;
 If He would render Himself as a guilt offering...
 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.*

1 Peter 2:24-25

24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

- There exists no more punishment for us

Hebrews 10:18

18 Now where there is forgiveness of these things, there is no longer any offering for sin.

Romans 8:1

Therefore there is now no condemnation for those who are in Christ Jesus.

- This substitutionary punishment and death totally satisfied God
- Propitiation and Eternal Security: Complementary Doctrines
- Propitiation's application to Eternal Security is the presupposition that it is sin that sends us to hell, not the church and not the judgment of other believers.

- Since God has imputed our sins to Jesus, Jesus has been a substitute for the infinite punishment of our sins, God is totally satisfied, no further offering is necessary, there is no judgment left, nor condemnation, so our salvation is eternally secure because of the Proprietary Sacrifice of Christ.
- Propitiation and Grace a dual application
- In Ephesians 2:8 & 9 the ultimate application of Grace in the fellowship of believers is that **no one can boast.**
- The rationale for this is seen in Propitiation. If God is indeed totally satisfied, then that means He is totally satisfied as it pertains to all Christians.
- That satisfaction rests in Jesus not in mans works
- He is not more satisfied with obedient Christians than with disobedient Christians.
- The conviction of Propitiation and Discipleship
- Apart from Propitiation the Disciple wastes his time seeking to make his life satisfactory in the eyes of God.
- With the conviction of Propitiation the Disciple is free to emphasize
- Loving Jesus John 14:15
- Bringing glory to God I John 4:18
- Apart from Propitiation the Disciples emphasis is not a personal relationship with God but rather avoiding the consequences of a personal relationship with God.
- With Propitiation the Disciple looks forward both to an intimate relationship with God and to revealing himself totally, without fear to God.
- Apart from Propitiation the Disciple thinks of both death and the rapture in terms of fear and trepidation.
- With Propitiation the Disciple is free to serve God unreservedly looking with anticipation and without fear to both death and the rapture.