

DISCIPLESHIP CHALLENGE  
DOCTRINE OF SALVATION  
PART 2-TERMINOLOGY

PROPITIATION; ATONEMENT; RECONCILIATION; REMISSION

**Introduction**

We have been looking at the terminology of Salvation and have thus far looked at **REPENTANCE**, **FAITH**, **CONVERSION**, **REGENERATION**, **IMPUTATION**, and **SUBSTITUTION**! Now we look at several other words that are closely associated with each other. **PROPITIATION**, **ATONEMENT**, **RECONCILIATION**, **REMISSION**, and others next week.

**I. PROPITIATION AND ATONEMENT.**

**“Propitiation”** and **“atonement”** both speak of the debt owed to God (because of sin) being satisfied by the work of Christ on the cross.

*1 John 2:2–“And he is the **propitiation** for our sins: and not for ours only, but also for the sins of the whole world.”*

*1 John 4:10–“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the **propitiation** for our sins.”*

**A. The Meaning Of “Propitiation.”**

The word translated **“propitiation”** means **“atonement, to render favorable, to satisfy, to appease the wrath of.”**

**B. The Method Of “Propitiation.”**

*Romans 3:25–“Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood.”*

*Ephesians 2:13–“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”*

**C. The Necessity For “Propitiation.”**

It was necessary because of God’s wrath (that reaction of the Divine nature to evil in man).

*Romans 1:18–“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.”*

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*John 3:36–“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”*

*Ephesians 5:6– “Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.” (Cf. **Colossians 3:6**)*

**D. The Place Of “Propitiation.”**

**1. The Old Testament temporary place—the Mercy Seat in the earthly Tabernacle (typically).**

*Exodus 25:22–“And there I will meet with thee, and I will commune with thee from above the **mercy seat**, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel”*

See **Hebrews 9:5-7**.

**2. The New Testament permanent place—the Cross of Christ and the Mercy Seat in heaven (actually). “Propitiation” is tied very closely to “reconciliation.”**

*Romans 5:10–“For if, when we were enemies we were **reconciled** to God by the death of his Son, much more, being **reconciled**, we shall be saved by his life.”*

*Colossians 1:20–“And, having made peace through the blood of his cross, by him, to **reconcile** all things unto himself; by him, I say, whether they be things in earth, or things in heaven.”*

See **Hebrews 9:11-14**

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E. The Results Of “*Propitiation.*”

*Romans 3:25-26– “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness that he might be just, and the justifier of him which believeth in Jesus.”*

II. RECONCILIATION.

*2 Cor.5:19–“God was in Christ, reconciling the world unto himself.”*

A. What Does It Mean?

1. The Old Testament Meaning:

The Hebrew word “*kaphar,*” which means “*to cover something,*” is found some eighty-three times in the Old Testament. Of these, it is translated “*atonement*” seventy-six times and “*reconciliation*” seven times.

*Leviticus 8:15 “And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.”*

*2 Chronicles 29:24 “And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel.”*

(Also translated as: *appease, make (an) atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, (make) reconcile (-liation).*

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2. New Testament meaning.

The Greek word “*katallasso*” means “*to change from that of enmity to that of friendship.*”

*Romans 5:10-11–“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.”*

See Also: *Ephesians 2:16; Colossians 1:20-22*

B. What Does It Imply?

1. It implies that a previous animosity once existed.
2. It implies that the offended party (or parties) now views things differently.
3. There are two phases of reconciliation.
  - a. God has reconciled Himself to the world through Christ. (*2 Corinthians 5:18-19*)
  - b. Man is now to reconcile himself to God through Christ. (*2 Corinthians 5:20*)

C. The Chronology Of Reconciliation.

1. In Eden, before the fall of man, God and man faced each other in fellowship.
2. After the fall, God and man turned from each other.
3. At Calvary God turned His face toward man.
4. At conversion (through repentance and faith) man turns his face toward God.

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**III. REMISSION.**

*Matthew 26:28—“For this is my blood of the new testament, which is shed for many for the **remission** of sins.”*

*Acts 10:43— “To him [Jesus] gave all the prophets witness, that through his name whosoever believeth in him shall receive **remission of sins**” (See also **Luke 24:47; Hebrews 9:22**)*

The concept of “**remission**” is practically synonymous with the word “**forgiveness**.” It refers to “**a sending back, a putting away**.”

In fact, the word translated “**remission**” is also translated as “**put away**” (**Hebrews 9:26**) and as “**forgive**” (**Luke 6:37; Ephesians 4:32; and Colossians 2:13**).