

# Propitiation – Part Two

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**Old Testament terms *kaphar, kipher, kapporeth (to cover)*, translated *atone, cleanse, or mercy seat***

**It involves the rendering of a “satisfaction” that “appeases” an offended Deity and renders him “*propitious*”, or “*favorable*”**

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*Hilaslomai – to make gracious*

*Hileous – to be gracious or favorable*

*Hilasmos – a propitiating sacrifice*

*Hilasterion – that which propitiates, or mercy seat, the place of propitiation*

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**In Vs. 25 we find “*hilasterion*”, meaning “that which propitiates” or “mercy seat”**

**In the Greek text these four verses are one long sentence jam-packed with Gospel**

**In the midst of it all we find “*propitiation*” which acts as a connector to Gospel concepts**

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***Propitiation is connected to grace!***

***Propitiation is connected to glory!***

***Propitiation is connected to faith!***

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***Propitiation is connected to sin!***

***Propitiation is connected to blood!***

***Propitiation is connected to righteousness!***

***Propitiation is connected to redemption!***

***Propitiation is connected to justification!***

***Propitiation is connected to grace!***

***Propitiation is connected to glory!***

***Propitiation is connected to faith!***

***Finally, in 1 John 4:11...***

***Propitiation is connected to God's love!***

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**This generates several questions!**

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**Does this imply a merely a *potential*, or *hypothetical*, atonement or propitiation?**

**If Justification occurs at the point of faith, then this propitiation isn't realized until faith. It remains a *potential* or *hypothetical* propitiation, even for the elect, until they come to faith!**

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Cp. The Snake on the pole in Numbers 21!



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**Only those “*in Christ*” have their sins propitiated!**