

VII. Propitiation

A. Propitiation means “to satisfy.”

It is a reference to the mercy seat in the temple. The mercy seat was the lid on top of the Ark of the Covenant in the Holy of Holies. Once a year, blood was presented, and God’s wrath turned to mercy—thus it is called the “mercy” seat. Propitiation means “mercy seat, to win over, to soothe, to conciliate, to bring into harmony.”

B. Propitiation is through faith in the Blood of Jesus Christ.

“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, to declare his righteousness for the remission of sins that are past, through the forbearance of God;” (Romans 3:24-25).

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

C. Christ’s propitiatory work on the cross was sufficient.

Jesus’ blood is enough to cover the sins of all mankind, if mankind chooses to be saved.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” (1 John 2:1-2).

Rest your faith in the fact that God is completely satisfied with Christ’s sacrifice for us.

VIII. Reconciliation

A. Reconciliation means “to make friends again of two people who had become enemies.”

It is similar to propitiation. (For instance, in marriage: I Corinthians 7:11 “But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.”)

B. Reconciliation is based on the finished work of Jesus Christ.

“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.” (2 Corinthians 5:18)

“And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:” (Colossians 1:21-22).

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” (Hebrews 2:17).

“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.” (Colossians 1:20).

IX. Atonement

A. Atonement means “restoration” or “divine favor.”

B. A Laymen’s Definition of Atonement: “At-one-ment” or “At-one-with-God.”

We are made “at-one” with God through the Lord Jesus Christ.

“And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” (Romans 5:11).

“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” (Leviticus 17:11).

Note: Leviticus is the bloodiest book in the Bible. Blood is mentioned some 84 times. Seventy-one times it is referring to a sacrifice to be made for sins. But the word “atonement” also appears in Leviticus more than any other book in the Bible (49 times). Thus there is a parallel between the blood of Christ and the doctrine of atonement.

“Atonement” is found almost exclusively in three books: Exodus, Leviticus, and Numbers. It is only found once time in the New Testament — Romans 5:11.

A further definition of atonement is “to appease, to ally resentment, to expiate, to placate, to cancel the obligation to punish the crime.”

Illustration: A just judge must condemn the guilty or let the innocent go free. He would not be just if he did not. God is just (Isaiah 45:21). Seeing it is against the nature of God be unjust, He must punish all, for all have sinned (Romans 3:23). He is obligated to punish, thus there must be a place to punish the guilty.

Jesus was punished for us, and – through the shedding of His perfect blood – made atonement for us, thus canceling the Judge’s obligation to punish us for our crimes. That is atonement. God is no longer obligated to punish the believing sinner. Jesus satisfied that obligation for us.

X. Glorification

The salvation of our souls will result in us having glorified bodies in Heaven. There will also be different degrees of glory in Heaven.

A. We will never have the glory of Christ.

“I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.” (Isaiah 42:8).

“For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.” (Isaiah 48:11). See Psalm 82:6-7.

Cults who propagate the idea that we will be deities someday are wrong. As true believers, we will be glorified someday, but we will never become gods. Jesus alone will be worshipped as Lord.

“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Philippians 2:9-11).

B. We will someday be glorified in the similitude of Christ’s glorious body.

“Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” (Philippians 3:21).

“Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.” (Matthew 13:43).

“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:” (1 Peter 5:1).

“And if children, then heirs; heirs of God, and jointheirs with Christ; if so be that we suffer with him, that we may be also glorified together.” (Romans 8:17).

C. There will be different degrees of glory in Heaven.

Believers will be glorified based on their works for Christ after their salvation.

“There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.” (1 Corinthians 15:40-44).

“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” (1 Peter 5:4)

Others will be glorified for the amount they suffered Christ.

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;” (2 Corinthians 4:17).

“And if children, then heirs; heirs of God, and jointheirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” (Romans 8:17).

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” (Daniel 12:3).

“Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.” (Matthew 13:43).

Conclusion:

You can probably find other processes in the Bible that happen or begin to happen at the moment of salvation. We’ve looked at Regeneration, Justification, Redemption, Adoption, Sanctification, Imputation, Propitiation, Reconciliation, Atonement, and Glorification. We have seen how every one of these applies to every believer at salvation, based solely on the merits of the finished work and shed blood of Jesus Christ on Calvary.