• credits the righteousness and merit of Christ to the believer – **Imputation**
• restores relationship and right-standing with God - **Reconciliation**

It is clear from scripture that in the death of Christ upon the cross, that God’s wrath because of sin has been satisfied by Christ’s payment of death. This is called **“propitiation.”** Because Jesus was without sin, His was qualified to pay the **debt** for **all sin** by His death. He died as a substitute or in place of sinners, and bore the wrath of God Himself, not dying for His own sins but for the sins of all who would trust Him. This sacrifice of atonement, that is, the death of Christ, affected a real and fundamental change in our relationship to God by taking our place and bearing the guilt of our sins as an offering to appease the holy wrath of God.

*Hebrews 2:17* - 17 Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make **propitiation for the sins of the people.** NASB

It is in this **“propitiation”** that God, in His requirement of divine justice is actually propitiated. Because God has instituted the sacrificial system as a means of atonement, He has therefore been pleased to have a sacrifice appease or satisfy His wrath. Propitiation is an **“appeasement” or “satisfaction.”** The holy anger and wrath of God toward sin demands a satisfaction of justice, and His vengeance is enraged toward sin and must have a subject to inflict the good and righteous penalty of death.

*Romans 6:23* - 23 **For the wages of sin is death,** but the free gift of God is eternal life in Christ Jesus our Lord. NASB

Therefore we must have a substitute to satisfy God’s wrath or be consumed ourselves. This is what sets Christianity apart from every other world religion. Jesus Christ is the only sufficient substitute who can meet the just requirements of God’s law (divine justice) in order to die vicariously (for us) as a substitute (in our place). Jesus becomes then this propitiation **Himself** to appease the wrath of God.

*1 John 4:10* - 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.** NASB

Notice here, that this propitiation is not only what Christ did (the work of Christ), but that Jesus Christ Himself (the person of Christ) is the propitiation for our sins. The New Testament words normally translated as **“propitiation”** are the Greek [hilasterion 2435] and [hilasmos 2434], and carry with them the idea of **“expiation”** (to remove offense or guilt) or to **“cover over.”** In fact, these Greek terms actually hold a more personal meaning to the means of expiation, namely that of **“an atoning victim”** or the actual sacrifice of atonement, an expiator. This idea, that Jesus is the **“atoning victim,”** the propitiatory sacrifice, means that Jesus paid a very real price. He literally bore the penalty for our sins! Our chastisement became His! He carried our griefs….and our sorrows! This was beautifully expressed by Isaiah’s prophecy, in chapter 53.

*Isaiah 53:4-6, 11-12* - 4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our