

File under: ἱλασμός or hilasmos
English: "propitiation"

This is a masculine noun. We include here also a neuter noun ἱλαστήριον (hilasteerion) - "propitiatory," and the verb ἱλάσκομαι (hilaskomai) - "to-propitiate."

ἱλάσκομαι KJ

Lk 18:13. God be merciful to me a sinner
Hb 2:17. to make reconciliation for the sins

ἱλασμος KJ

1 Jn 2:2. he is the propitiation for our sins
1 Jn 4:10. sent his Son (to be) the propitiation for our sins

ἱλαστήριον KJ

Rm 3:25. a propitiation through faith in his blood
Hb 9:5. shadowing the mercy-seat of which

This group of words begins in the OT. In Leviticus 16:2 ASV the word "mercy-seat" is used in English for the Hebrew word "kapporeth." In the LXX and NT the word is ἱλαστήριον (hilasteerion). This name is given to the cover of the ark of the covenant. Here God met with his people the Israelis.

HEBREWS 2 CT

16 For not indeed where he-is-taking-hold of-angels, BUT he-is-taking-hold of-seed of-Abraham.
17 Whence he-was-being-indebted-to-be-likened-to-the brothers according-to all things, in-order-that he-might-become a merciful and trustworthy chief-priest in the things toward the God, with-reference-to the propitiating the sins of-the people.

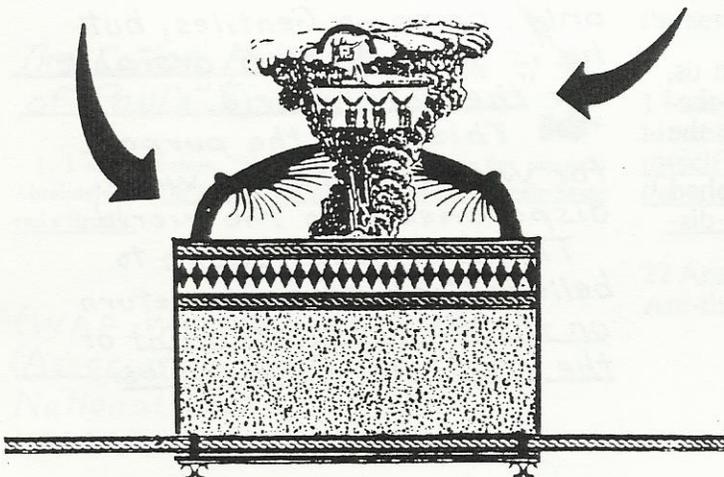
HEBREWS 9 CT

3 But after the second veil a booth, the one being-said Holies of-Holies,
4 Having a censer made-of-gold, and the ark of-the covenant having-been-covered-and-still-covered-around on-all-sides with-gold-objects, in which was a jar made-of-gold having the manna and Aaron's rod, namely-the one having-sprouted and the flat-tablets of-the covenant,
5 But over-above it cherubim of-glory shadowing-down-on the propitiatory; concerning of-which things it-is not, according-to each part, to-be-saying things now.

LEVITICUS ASV

16 And Jehovah spake unto Moses, after the death of the two sons of Aaron, when they drew near before Jehovah, and died; 2 and Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.

(LXX - "I-will-be-seen,"
ὀφθῆσομαι. (ophtheesomai)
Commentary on the Old Testament, keil-Delitzsch. Vol. 1



"For I will appear in the cloud above the capporeth." The cloud in which Jehovah appeared above the capporeth, between the cherubim (Ex. xxv. 22), was not the cloud of the incense, with which Aaron was to cover the capporeth on entering (ver. 13), as Vitringa, Bahr, and others follow the Sadducees in supposing, but the cloud of the divine glory, in which Jehovah manifested His essential presence in the most holy place above the ark of the covenant. Because Jehovah appeared in this cloud, not only could no unclean and sinful man go before the capporeth, i.e. approach the holiness of the all-holy God; but even the anointed and sanctified high priest, if he went before it at his own pleasure, or without the expiatory blood of sacrifice, would expose himself to certain death. The reason for this prohibition is to be found in the fact, that the holiness communicated to the priest did not cancel the sin of his nature, but only covered it over for the performance of his official duties, and so long as the law, which produced only the knowledge of sin and not its forgiveness and removal, was not abolished by the complete atonement, the holy God was and remained to mortal and sinful man a consuming fire, before which no one could stand.

ROMANS 3 CT

23 For they all sinned and they-are-themselves lacking of-the glory-of-the God,
 24 Being-justified gratuitously by his favor through the redemption-back, namely-the one in Messiah Jesus;
 25 Whom the God himself-placed-before, a propitiatory through trust in his blood, with-reference-to a demonstration of-his justice because of the letting-go-unpunished of-the sinful-acts having-come-to-pass-before-and-still-existing;
 26 In the toleration of-the God, toward the demonstration of his righteousness in the now season, with-reference-to him being just and justifying the *one* out-of trust-of-Jesus.

LUKE 18 CT

9 But he also said this parable to some, the-ones having-relied-and-still-relying on themselves that they-are just-ones and treating-with-contempt the others.
 10 Two MEN ascended into the temple to-pray; the one a Pharisee and the different-one a tax-collector.
 11 The Pharisee having-been-stood, he-was-praying these-things to himself, The God I-am-giving-thanks to-you that I-am not as-altogether the others of-the MEN, seizers, unjust-ones, adulterers, or even as this tax-collector.
 12 I-am-fasting twice of-the sabbath, I-am-taking-tithes-from all-things as-many-things-as I-am-acquiring.
 13 And the tax-collector having-stood-and-still-standing at-a-distance was not willing to-elevate neither the eyes with-reference-to the heaven, BUT he-was-hitting into his chest, saying, the God, you propitiate for-me the sinner.
 14 I-am-saying-to-YOU, this-one descended into his home having-been-and-still-justified rather than that-one. Because every-one, the-one raising himself to-a-height will-be-humbled; but the-one humbling himself will-be-raised-to-a-height.

I JOHN 2 CT

1 My little-children, these-things I-am-writing to-YOU in-order-that YOU-might not sin. And if someone might-sin, we-are-having an advocate with the Father, Jesus Messiah a just one;
 2 And he himself is a propitiation concerning our sins, but not concerning ours only BUT also concerning the total world.

I JOHN 4 CT

9 In this the charity of-the God was-manifested in us, because the God has-dispatched-and-is completing-the-dispatch of-his son *namely-the only-begotten* into the world in-order-that we-might-live through him.
 10 In this is the charity, not that we ourselves-cherished the God, BUT that he himself-cherished us and he-dispatched his son a propitiation concerning our sins.

Jesus the Messiah is himself the "propitiatory" or "mercy-seat" where Israelis must be reconciled to God.

In this parable the tax-collector does not call on God for "mercy" as KJ, but rather calls on God to "propitiate" for him. More than mercy the tax-collector wants a restoration to God. The only day that this occurred under the law was the "Day of Atonements." See the Pentateuch and Haftorahs on Lev. 23:27 page 523.

27. day of atonement. Heb. yom kippurim. lit. 'Day of Atonements'. The name of this most sacred of Festivals is in the plural, 'because it represents two streams of love. As soon as the desire for reconciliation has awakened in the sinner's soul, and wings its way Heavenward, God's grace comes down to meet it, calming his breast with the assurance of Divine pardon and forgiveness' (Zohar).

The parable shows the remorse to which all Israel will some day come.

Jesus Messiah is not a "propitiation" for Jews only, or some Gentiles, but he is "propitiation" available for "the total world."

This was the purpose for which God's son was-dispatched into the world.

There is good reason to believe that Jesus will return on the day of atonement or the Feast of Tabernacles.