



... BUT YOU SHALL TURN NO ONE AWAY

a church in the World

ABSTRACT

As the Scripture shows us again, as we talked about last week, “All of Us Deserve God’s Wrath”, but thanks be to God we commemorate this day ...

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Passage: Romans 3:19 – 26

The translation by the GNT on verse 21 does not seem sound to me. Saying it has “nothing to do with the law” is correct, but it gives the impression that the law is not important to me. I might be reading more into it than I should, but I believe the translations by the ESV, NIV, and CSB are more accurate.

Research

Scriptures

Support Material

Easton's Bible Dictionary

Propitiation

that by which God is rendered propitious, i.e., by which it becomes consistent with his character and government to pardon and bless the sinner. The propitiation does not procure his love or make him loving; it only renders it consistent for him to exercise his love towards sinners.

In [Rom. 3:25](#) and [Heb. 9:5](#) (A.V., "mercy-seat") the Greek word *_hilasterion_* is used. It is the word employed by the LXX. translators in [Ex. 25:17](#) and elsewhere as the equivalent for the Hebrew *_kapporeth_*, which means "covering," and is used of the lid of the ark of the covenant ([Ex. 25:21](#); [30:6](#)). This Greek word (*hilasterion*) came to denote not only the mercy-seat or lid of the ark, but also propitiation or reconciliation by blood. On the great day of atonement the high priest carried the blood of the sacrifice he offered for all the people within the veil and sprinkled with it the "mercy-seat," and so made propitiation.

In [1 John 2:2](#); [4:10](#), Christ is called the "propitiation for our sins." Here a different Greek word is used (*hilasmos*). Christ is "the propitiation," because by his becoming our substitute and assuming our obligations he expiated our guilt, covered it, by the vicarious punishment which he endured. (Comp. [Heb. 2:17](#), where the expression "make reconciliation" of the A.V. is more correctly in the R.V. "make propitiation.")

Mounce's Dictionary

Noun: ἱλαστήριον (*hilasterion*), GK 2663 (S 2435), 2x. *hilasterion* means "atonement cover, sacrifice of atonement," or "that which propitiates or expiates." In the LXX, it is used almost exclusively for the atonement cover (*kapporet*) placed on top of the ark of the covenant.

hilasterion in [Rom 3:25](#), where Paul writes that God has presented Jesus as a "place of atonement." This word must relate first to its OT usage, so that Jesus is the person/place where

God passes over our sins without punishing them because of Christ's sacrifice.

What the atonement cover meant in the Most Holy Place for the removal of sins in the OT ritual on the Day of Atonement, Christ now occupies that place. He is also the One in whom God lives in the flesh, and he is the One through whom God's wrath against sin ([Rom 1:18](#)) is placated so that a renewed relationship between God and his people occurs.

Everything we need for forgiveness, for the removal of God's anger, and for reconciliation with him can be found in Jesus

What is the Author Saying to the Audience?

Though we have failed miserably, God in His mercy and grace took on the sufferings and death that should be ours, so any who come to Him shall be innocent and have life everlasting.

Scripture of the Day

Psalm 14:1 – 3

¹ *The fool says in his heart, “There is no God.”*

*They are corrupt, they do abominable deeds;
there is none who does good.*

² *The Lord looks down from heaven on the children of man,
to see if there are any who understand,^[a]
who seek after God.*

³ *They have all turned aside; together they have become corrupt;
there is none who does good,
not even one.*

Introduction

Welcome to a church in the World where we strive to coach everyone on what God means in His Word and the joy of walking that out, no matter how difficult that may be.

Do you remember where we left off last week. Just in case you forgot, let me give you another Scripture to remind you:

Romans 3:9 – 19

⁹ *What then? Are we Jews^[a] any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, ¹⁰ as it is written:*

“None is righteous, no, not one;

¹¹ *no one understands;
no one seeks for God.*

¹² *All have turned aside; together they have become worthless;
no one does good,
not even one.”*

¹³ *“Their throat is an open grave;
they use their tongues to deceive.”*

“The venom of asps is under their lips.”

¹⁴ *“Their mouth is full of curses and bitterness.”*

¹⁵ *“Their feet are swift to shed blood;*

¹⁶ *in their paths are ruin and misery,*

¹⁸ *“There is no fear of God before their eyes.”*

¹⁷ *and the way of peace they have not known.”*

As the Scripture shows us again, as we talked about last week, “All of Us Deserve God’s Wrath”, but thanks be to God we commemorate this day because Jesus of Nazareth has guaranteed that

“He Shall Turn No One Away.”

Let us Pray ...

Body

That is the bad news, but let's continue with this section of Scripture so we can see the Good News:

Romans 3:19 – 26

¹⁹Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. ²⁰For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. ²¹But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— ²²the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: ²³for all have sinned and fall short of the glory of God, ²⁴and are justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. ²⁶It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

Now knowing what we have read previously in Romans 3, we know that no one has kept the law. That all are accountable to God for sinning against. As the sermon's title last week states, “All Deserve Your Wrath.” However when we continue reading into verse 21 we see Paul talking about the righteousness of God outside of the law.

What is this righteousness outside of the law? Well, it is not a what, but a Who. That Who is Jesus of Nazareth, for all who believe. This means everyone who believes. There are no distinctions at the Cross of Christ. Money, doesn't matter. Fame doesn't matter. Power doesn't matter. Just belief in the Savior of the World.

Let's look a little deeper at verses 24 and 25.

All who believe are justified by grace through what Jesus has done. But what did Jesus do? Verse 25 says Jesus is the “propitiation”. That is a fancy word, so let's use our Study Tools to understand this word:

Atonement

The word “propitiation” here in verse 25 is the Greek word “*hilasterion*”:

hilastērion means “atonement cover, sacrifice of atonement,” or “that which propitiates or expiates.” It is used almost exclusively for the atonement cover (*kappōret*) placed on top

of the ark of the covenant.

That is helpful, but we still may not know what “propitiate” and/or “expiate” means:

propitiate /prō-pīsh'ē-āt'/

transitive verb

1. To gain or regain the goodwill or favor of; appease.
"propitiate the gods with a sacrifice."
2. To appease to render favorable; to make propitious; to conciliate.

Similar: **propitiated**

intransitive verb

1. To make propitiation; to atone.

Similar: **atone**

The American Heritage® Dictionary of the English Language, 5th Edition • More at [Wordnik](#)

expiate /ĕk'spē-āt'/

intransitive verb

1. To make amends or reparation for; atone for.
"expiate one's sins by acts of penance."
2. To make amends; atone.

transitive verb

1. To extinguish the guilt of by sufferance of penalty or some equivalent; to make complete satisfaction for; to atone for; to make amends for; to make expiation for.
"to expiate a crime, a guilt, or sin"

The American Heritage® Dictionary of the English Language, 5th Edition • More at [Wordnik](#)

To get a fuller meaning we need to go to the Old Testament to see how the Hebrew word “kapporet” is used:

Noun: כַּפֹּרֶת (*kappōret*), GK 4114 (S 3727), 27x. Generally translated “atonement cover, mercy seat,” *kappōret* almost exclusively occurs in [Exod 25](#) and [37](#) (in the building of the ark of the covenant) and in [Lev 16](#). The word describes the golden cover placed on the ark of the covenant; on it were two cherubim, whose outstretched wings formed the earthly throne of Yahweh. Because he “lived” there, the Most Holy Place had to be filled with a cloud of incense on the Day of Atonement, lest the high priest see God and die as a

result. All forgiveness and purging of sin, of course, is possible only because of the forgiving grace and mercy of God.

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Take Aways

Everything we need for forgiveness, for the removal of God’s anger, and for reconciliation with him can be found in Jesus. We must never take this for granted, We must always remember what it cost Jesus, to die and be that propitiation for our sins. All four gospels tell of the story of Jesus’ beatings and crucifixion. I would encourage you to read all of them:

- Matt 27:15 – 50
- Mark 14:65, 15:1 – 37
- Luke 22:63 – 23:46
- John 18:19 – 19:30

Each of them has details the others do not. As we talk about here at aciW often and that is the concept of vantage point. People see things differently and pick up on details that others do not. However, in coming to a close I believe the picture speaking a thousand words is appropriate at this time:

<<< [The Crucifixion](#) >>>

BE LED ...