

Romans 3:1-6

- (1) What advantage then hath the Jew? or what profit is there of circumcision?
  - (2) Much every way: chiefly, because that unto them were committed the oracles of God.
  - (3) For what if some did not believe? shall their unbelief make the faith of God without effect?
  - (4) God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
  - (5) But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)
  - (6) God forbid: for then how shall God judge the world?
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REVIEW OF THE 4 STAGES OF THE UNBELIEVER'S FINAL AND DESPERATE ATTEMPTS TO ESCAPE GOD'S WRATH:

- (Paul now sets forth the ways that a natural man's human spirit, when responding negatively to the Gospel, can OPPOSE ITSELF to the point that he will no longer listen to the Ambassador of Christ; he signs off on him, AND he attempts to "save face" in the process - he then turns away and leaves the argument feeling good about it!)

STAGE 1: CHARGE GOD'S WORD WITH BEING UNRELIABLE AND IRRELEVANT. (i.e., Bring into question the authority & relevance of God's word as having any accurate reliability for us today).

- This is the 1st anticipated raised question, followed by Paul's refutation and disproof of it.

Romans 3:1-2

- (1) What advantage then hath the Jew? or what profit is there of circumcision?
- (2) Much every way: chiefly, because that unto them were committed the oracles of God.

- "oracles" (Nom.Neut.Pl. λόγιον = the declaration of God) - in the ancient world, an oracle is not to be gainsayed, i.e., to gainsay the oracle would get a Greek condemned to death! - therefore, it carries the idea of the issue of authority, awesomeness, and a super-natural nature).

STAGE 2: CHARGE GOD, HIMSELF, WITH INFIDELITY.  
(Impugning the very CHARACTER of God)

- This is the 2nd anticipated raised question, followed by Paul's refutation and disproof of it; (including Paul's 1st "God forbid" which indicates the intensity of it and the beginning of the "grasping at straws" that is going on, indicating the full "hardness of heart" is not there yet).

Romans 3:3-4

(3) For what if some did not believe? shall their unbelief make the faith of God without effect?

(4) God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

- The charge being leveled at God is that, if some Jews respond NEGATIVELY to "the gospel of Christ," and of God CONDEMNNS them under His wrath, God's FAITHFULNESS to save "all Israel" will be without effect. (This in light of the covenants, service, promises, glory, and traditions of Israel)

- (This is the old "group identity" dodge: i.e., confusing God's national program & national destiny of Israel with God's PERSONAL program & identity).

- Paul refutes this charge with:

1) A Rebuke; 2) An Appeal; 3) Biblical Precedent

- Therefore, if some unbeliever comes along and enters into this SECOND STAGE of self-opposition and makes a direct attack upon the CHARACTER of God (in this case, in the field of His faithfulness/fidelity), you can have absolute assurance that you are dealing with someone who is in the following circumstances:

- 1) They are being DISHONEST WITH GOD'S WORD;
- 2) They are being DISHONEST WITH THEMSELVES;
- 3) They are full of GUILT;

- Note that the issue in one "in whose spirit there is no guile" (like David in Psa.32) is the issue of HONESTLY facing up to WHAT GOD HAS SAID (especially under an indictment situation), and not engaging in any COVER UP: for the issue of COVER UP is really at the core of "opposing yourself"!! (See this in Nathaniel: Jn.1:43-51)

- Therefore when confronted with these matters, as the Ambassador for Christ that you are to be, you should:

- "GOD FORBID" it;
- Appeal to God always being TRUE and every man a LIAR;
- And REFUTE it BIBLICALLY in this EXACT SAME WAY to DISMISS the case out of court!

- And what about these Jews claiming that God is going to be "unfaithful" in His dealings with them in light of the Davidic Covenant??

- (See once again, Isa. 10:33 - 11:1-2; and then see what the Remnant will sing in that day - Isa. 12:2 - they sing about His Jehovah-ness!)

- Now, one more reminder before we get ourselves underway with the THIRD STAGE of the unbeliever "OPPOSING HIMSELF AND BLASPHEMING" - let's remind ourselves again of just where that expression comes from, and what it means:

Acts 18:1-6 - "opposed themselves"

(Pres. Mid. Ptc. ἀντιτάσσομαι = a military term meaning to rage in battle against; to array against as in battle; to oppose or resist one's self; to be set against one's self)

- "blasphemed"

(Pres. Act. Ptc. βλασφημέω = to slanderously speak evil about someone else)

"OPPOSING" ONE'S SELF (unbeliever type) means the following:

- 1) It is the course of action that the human spirit takes as it determines it does not want to hear "the gospel of Christ" any longer;
- 2) It is the HARDENING OF THE HEART to any more possibility of "the gospel of Christ" effectually working within them;
- 3) It is pursuing a course of action in one's own mind, in which the RAISING OF QUESTIONS and OBJECTIONS occurs that are solely designed to deflect any need to deal any more with the unpleasant subject that they have been confronted with;

4) It is a battle in one's own mind in which undeniable and irrefutable TRUTH has been confronted, and yet one responds NEGATIVELY to it, remaining in UNBENDING and STUBBORN OPPOSITION to it;

5) Not content with STUBBOR OPPOSITION, one then move to desperately SAVE FACE by attempting to soothe one's conscience and wounded pride by SLANDER and BLASPHEMY which attempts to produce shame and disgrace in the ambassador, and finally dismiss that ambassador, all the while feeling superior about it.

TWO CRITICAL POINTS IN CONNECTION WITH THE SELF-OPPOSER:

- 1) THEY ARE NO LONGER GOING TO BE HONEST WITH GOD'S WORD;
- 2) THEY ARE NO LONGER GOING TO BE HONEST WITH THEMSELVES!

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THE THIRD COMPONENT OR STAGE TO THE UNBELIEVER "OPPOSING" THEMSELVES AND "BLASPHEMING" - (Charging God with Unrighteousness).

- 3rd anticipated raised question, followed by Paul's refutation and disproof of it, including the second "God forbid."

Romans 3:5-6

(5) But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

(6) God forbid: for then how shall God judge the world?

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CRITICAL EXEGESIS:

Romans 3:5

*"But if our unrighteousness"*

"But" - (Adversative Conjunction  $\delta\acute{\epsilon}$  = a postpositive conjunction commonly used as an adversative particle, most often translated, "but, however, yet, on the other hand, etc.)

- Used as an adversative, we know that we are now going to get something in the context that is

in some way adverse to something setting in the previous context - and that's exactly what we have here. (This is fantastic VOCABULARY CONTROL in the field of the use of the words of logic)!

- Something in the PROGRESSION OF EVENTS in these stages leading to that unbeliever opposing himself and blaspheming has changed:

- What was objections and questions that had some (but very little) sense of logic, (with some small vestige of some small "soft spot" in the hardening of that heart), now has moved into a new stage;
- a stage that is making a *marked departure* from reason and logic;
- a marked departure from a soul that was doctrinally or Biblically "APPEALABLE" (i.e., an "appealable" nature) - {note that there is no Biblical quotation made here} - to one that crosses the line of sane appeal to the illogical, ABSURD AND RIDICULOUS!

- All of this should now point directly to what is taking place in the soul/spirit of that individual who is still in a desperate attempt to avoid the judgment and wrath of God - YOU CAN COUNT ON THIS TAKING PLACE, JUST EXACTLY IN THE PATTERN LAID OUT FOR YOU HERE, IN THIS PASSAGE!

- Now, with their back against the wall, and moving quickly into the corner, the UB will now engage in desperation and "GRASPING AT STRAWS" in an attempt to still get his case thrown out of court, and in the process bring charges against God, Himself - all of which is nothing more than his way of keeping his pride intact, and saving face.

#### CONCEPT:

THESE PASSAGES OF ROMANS 3:1-8 ARE PROGRESSIVE - YOU ARE PROGRESSING (IN A BAD SENSE) - [a worsening is taking place] - TO THE ULTIMATE EXPRESSION OF OPPOSING YOURSELF AND BLASPHEMING.

- This is a step-by-step progress toward lashing out and striking out at God (which is what Blasphemy is all about - that pride of man coming along and slapping God in the face).

- Blasphemy is the human spirit's **UTTER REJECTION OF, NOT ONLY WHAT GOD HAS SAID TO HIM** as He is trying to get him to change his mind and agree with God, **BUT IT IS THE REPUDIATION OF IT!**

("Repudiation" = to reject the validity or authority of it, to refuse to recognize it as being true, and to **DISTANCE** himself from it).

- That's why it is a "slapping in the face" concept - it is an **EMOTIONAL** striking out at that Individual - a gesture of vehemently denying what they say, or forcefully expressing rejection of what they say - exposing the fact that the **CORE OF YOUR BEING HAS BEEN OFFENDED** and **INSULTED** by what was said.

- All of which is a way of graphically portraying just how **VILE** this issue really is.

- The issues involved in this 3rd **DOTING QUESTION** is just **ONE STEP AWAY FROM THIS!**

(Each one of these "doting" questions is leading up to that blasphemy issue)

- For as long as the individual that Paul is dealing with here is refusing to change his mind, then the next step he take brings him up to the **ULTIMATE** response of prideful, Grace rejection of God.

- The issue will be for him will be a slap in the face followed by a "I don't want to hear anything more out of You again" - which is what happens in vss.7-8, and that's why their "damnation" is just!

- Hence, this adversative conjunction  $\delta\epsilon$  indicates a departure from the normal uses of thought to a radical departure into the **ABSURD & RIDICULOUS!**

- This will be the last attempt to try and deflect the ambassador's appeal, and try to get that ambassador to just walk away.

- **NOTE:** this does not only happen with the UB, but even the **BELIEVER** can enter into this same "opposing" one's self issue!

**PRINCIPLE:**

THE ISSUE OF "OPPOSING ONE'S SELF AND BLASPHEMING"  
APPLIES TO BOTH THE UNBELIEVER (Acts 18:1-6, Rom.3:1-8)  
AND TO THE BELIEVER (I Tim.6:4; II Tim.2:23)

- Note that whether dealing with that UB in the Acts and Romans passages, or in II Timothy where you are dealing with a genuine member of the Church, the Body of Christ who has been influenced and victimized by the PoE, and is now opposing himself when it comes to RIGHTLY DIVIDING God's word - but in EITHER CASE you are going to find these same 4 steps/stages/components that deal with their thinking that will, fascinatingly enough (as II Tim. explains) there is a point where you STOP DEALING WITH THAT BELIEVER!

- For if he is going to be influence by those who fail to RIGHTLY DIVIDE the word of truth, and desire to be teachers of the law, trying to live under Israel's program - getting under the influence of the seducing spirits and doctrines of devils, etc. - where his conscience becomes seared with a hot iron; eventually, if he will not change his mind on the basis of the things Paul sets forth in I Timothy & the beginning of II Timothy, then eventually you are going to come up with the fact that he is operating on some other final and absolute authority other than the written word of God - HIS EXPERIENCE IS GOING TO CARRY THE DAY, INSTEAD OF BIBLE DOCTRINE WRITTEN ON THE PAGE!

- And as soon as you encounter that step where he "lashes out" and blasphemes the WRITTEN word of God and puts his experience over & above the written word of God, THEN THAT IS WHEN AND WHERE YOU MUST STOP DEALING WITH HIM!!

- He will be "proud, knowing nothing" and "doting" about questions - at which point you must withdraw yourself from him.

(The exact same patter in there in I & II Timothy)

- You've got 4 Stages, but instead of slapping God in the face, they are slapping God's word - which is tantamount to the same thing.

I Tim. 6:1-5 (:4) - But first note ITim.4:1-7 for some background.

ITim.6:4 - "doting" (Pres.Act.Ptc. νοσέω [noseo] = to be sick; a metaphor meaning to be taken with such an interest, or to have a morbid fondness for such a thing or subject that it amounts to a disease!  
 - "Doting" means to have the intellect impaired so that the mind is "silly" or acts as if it is enfeebled by age. (To be foolishly fond of)

- NOTE THE "WITHDRAWING" ISSUE:  
 I Tim. 6:5; II Thess. 3:6

II Tim. 2:22-26 (:23) - And also note how this plays on out throughout ch.3

- Therefore, in both cases of BA or UB moving into the stages of Opposing Themselves and Blaspheming, YOU ARE MOVING FROM THE SUBLIME TO THE RIDICULOUS!

- When someone is opposing themselves, that's what happens.

- Their 1st "doting" question really isn't all that far fetched - it's something that really has some logical structure to it - just like the 1st one in Rom.3:1-2 - (it isn't far fetched for a Jew to come along and ask this question) - i.e., it's not a ridiculous question - but it is SUBLIME (i.e., it is at least in the arena of a "noble" question).

- Hence, Paul's answer to it is not one of, "Now fool ..." but he really give a noble reply and refutation.

- It doesn't get the "God forbid" response, because it isn't that stupid, yet.

- HOWEVER, given the nature of the counter charge of the Unbeliever, and the nature of Paul's response to the question, THIS FIRST QUESTION IS ONE OF INCONGRUITY!

"INCONGRUITY" = unsuitable, not fitting,  
inconsistent, or improper.

- But as you move through the next questions, they do become ridiculous - they go from mild to sever.
- The 2nd in somewhat ridiculous.
- The 3rd one is totally ridiculous.
- The 4th one is blasphemous.

PRINCIPLE:

THE FOUR STAGES LEADING TO SOMEONE OPPOSING THEMSELVES AND BLASPHEMING GOES FROM MILD TO SEVERE, FROM SUBLIME TO RIDICULOUS, AND OCCURS IN FOUR CATEGORIES:

- 1) INCONGRUITY (the 1st doting question)
- 2) INCONSISTENCY (the 2nd doting question)
- 3) ABSURDITY (the 3rd doting question)
- 4) BLASPHEMY (the 4th doting question)

- You need to actually see, and discern from these things happening, the way in which the human spirit is operating - and you need to be keenly aware of that, because when you are dealing with someone in this boat, you need to realize that the 1st doting question needs to be *gently* dealt with, albeit strongly directing correctly into the scriptures to refute it - because it is, after all, a doting question and they are in reality trying to dodge the question - but they aren't in that position of being backed into the corner yet.

- (Note that IITim. 2 passage (:24-25)  
*"be gentle unto all men"*)

- Note that as these steps or stages begin to occur, they sometimes get very EMOTIONAL for both the party being dealt with, and for that ambassador as well - and if not properly educated, the ambassador can render 'slander for slander, evil for evil' too.  
(And this is where the "gentle" component comes in) - see closely vs.24 ....

- "apt to teach" = the skillfulness - i.e., you realize how God's word is expected to work; you realize it's effectual working and you realize what is going on in the spirit of the individual you are dealing with - so you are thinking about what is it that GOD WANTS this person to hear, NOT what I think might

..... be a good thing for them to hear!

- THEN the issue is that you are going to "instruct" them = when you instruct someone, you inform them, and you give them information THAT THEY ARE NOT AWARE OF. It gives someone information that they do not innately know so that they can succeed with something. ("Instructing" is a species of "teaching" - for you can teach someone about something that they already know - but when you instruct, you are giving them information that they do not previously have).

- Being skilled in these matters keeps you in balance of being "meek" and "gentle" at the appropriate time!

- But with every incremental question, the level of attack will become more severe, and the level in which you deal with it will become more and more intense.

(Incongruity/Inconsistency/Absurdity/Blasphemy; that's the way the human spirit operates!)

- In fact, ANY time a Justified/Unjustified individual is trying to deflect the issue of being responsible or accountable, and is trying to dodge the issue and get himself out of the corner and save face, etc., THAT PATTERN IS ALWAYS THERE - if he is more experienced at it, he may jump from the sublime right to the blasphemy (Incongruity to Blasphemy), but it follows none the less.

- It will still be a MILD to SEVERE form of the attempt - which may end in HATRED being directed toward you - for really that's what is happening in the issue of Blasphemy!

PRINCIPLE:

IT IS CRITICALLY IMPORTANT FOR YOU, AS AN AMBASSADOR FOR CHRIST TO REALIZE THE PROGRESSION OF THE OPPOSER, UNDERSTAND WHAT IS GOING ON IN THEIR THINKING, AND BE FOREWARNED AND FOREARMED IN HOW TO PRECISELY HANDLE IT ACCORDING TO GOD'S DIVINE DESIGN FOR EVANGELISM TO TAKE PLACE.

... (now back to the Critical Exegesis) ....

"But if our unrighteousness"

- "if" (Conditional Particle εἰ [ei] with the Ind., indicating a First-Class condition = "if" and it is true)

- Note that the *CONTEXT* of this 1st Class condition is not to indicate that our -R really does commend the +R of God, but that, from the viewpoint of the apostate Jew, or from the viewpoint of any self-opposer who is now in a position of having his back to the wall and in a desperate attempt to grasp at any straw that will get his case dismissed out of court, that self-opposer will actually come to believe that his argument is based on facts and truth, (which conclusions such as these are only reached because he has become emotional, and is substituting his emotional feeling and experience for truth) i.e., that our -R really does commend the +R of God; all of which is only a veiled attempt to CHARGE GOD with UNRIGHTEOUSNESS!

- "our unrighteousness" (Nom. Fem. Sing. ἀδικία [adikia] = the α privative + δικία [dikia] referring to the righteousness or justice of God. Hence, maladjustment to the righteousness and justice of God - *adikia* is an expression that describes the thinking and/or action of the Intellectual Creature which OFFENDS the norms and standards of God's HOLINESS (+R/+J).

- By this time in understanding and appreciating Romans doctrine, and how it has effectually worked within the soul/spirit compound of the Intellectual Creature, this self-opposer is already familiar with all of the issues of Wrath Consciousness, God's absolute Righteous norms & standards, and his OFFENCE to those norms & standards.

- *adikia* is the EXACT OPPOSITE of δικαιοσύνη [dikaiosun8]!

"But if our unrighteousness commend the righteousness of God, ... "

"commend the righteousness of God"

- "commend" (Pres. Act. Ind. συνίστημι [sunist8mi] = from συν, meaning "together with" and ἵστημι [hist8mi], meaning to stand or place - hence, to stand or hang together; to cleave to; to demonstrate physical consistency - Fig., to set forth with or before someone, to declare, show, make known; to commend)

- "Commend" is a term that denotes the act of expressing approbation [a sense of approval]. It signifies the committing of certain acts to the good opinion of another.

- "Commend" carries a shade of meaning that signifies the setting off to the advantage of, or the adorning or gracing of - hence, to add grace or luster to - as in the following: "The light of the candle does not dazzle, but rather commend the light of the sun." (H. Smith)

- NOTE: It is totally appropriate to PRAISE God, but as a CREATURE we never have the right to COMMEND God in any way!

- Therefore, what you have here is a grossly deranged mental game in which the self-opposer has now engaged in thinking that is totally out of line with any logic in a creature-to-Creator relationship - in fact, this shows just how desperate and "grasping at straws" one is willing to go to get one's case dismissed - for this is the sinister and sinful PRESUMPTION of attempting to COMMEND the very Righteousness of GOD, HIMSELF!

- It is a desperate dodge that attempts to present a case that God's +R would not be seen as the attribute that it is, apart from us being around producing unrighteousness, and that it can only be fully put on display if there is sin and -R to "commend" it!

- (This is the phony attempts by philosophy and vain religion to excuse their own sin and soothe their own consciences).

- But not only that, in this CONTEXT, it is the apostate Jew who can look back on his own sordid history and view his own trail of gross UNRIGHTEOUSNESS, but even in view of all the divine discipline brought to bear upon them, God remained totally RIGHTEOUS and never once lowered His standard of +R!  
(For example, note a classic example of this in giving Israel a one-year period of forbearance & mercy between Pentecost and the stoning of Stephen!)

- Note, again, that while it is true that we may appreciate something of the absolute +R of God in proportion to our unrighteousness: THIS IS A GROSSLY TWISTED ATTEMPT TO HAVE THE CASE OF GOD'S WRATH AGAINST THEM THROWN OUT OF COURT!  
(we will see why later in the verse)

"But if our unrighteousness commend the righteousness of God, ..."

"commend the righteousness of God"

- "the righteousness of God"

(Acc. Fem. Sing. δικαιοσύνη [dikaiosun8], the direct object of συνίστημι [sunist8mi]  
"commend")

+ (Gen. Masc. Sing. θεός [theos])

- dikaiosun8 = the thinking of the judge based upon absolute and immovable norms and standards of what is right.

- Used over 80x in the NT (60x by Paul; 36x in Romans alone), it is a massive category of Bible Doctrine.

- dikaiosun8 is a 2nd-stage development in the Gk. language, in that it comes from two older words, the noun [δίκη] and the adjective [δίκαιος]; the difference between dikaiosun8 and its two predecessors is the SUFFIX [sun8]; and that suffix makes all the difference in the world!!

- The [sun8] suffix changed the meaning of a noun or adjective from the simple to the complex, from the concrete to the ABSTRACT (considered apart from concrete existence).

- *dikaioSun8* was first used in the 5th Cent. B.C.; the historian Herodotus used it in telling the story of SOLON, the farseeing statesman whose laws had saved Athens over 100 yrs. before.

- Solon was a 5th Cent. Athenian statesman; called one of the Seven Sages of Greece - elected "Archon" (Magistrate) in 594 B.C. when the nation was near civil war, he invented one of the greatest LEGAL CODES of all time!!

- In Solon's day the government leaders had woven a web of decrees that tyrannized and exploited the citizens of Attica, the city-state of which Athens was the Capital.

- These rulers tried to PLAY GOD. They coveted power; they poked their noses into the business of law-abiding citizens; they continually passed new laws. Without regard for freedom or free enterprise, which is the true source of national prosperity, they attempted to remove the problems of mankind through legislation, especially through laws designed to solve the problems of 1% of the population with that 'solution' imposed on all.

- Solon witnessed this abuse of authority, which is all too similar to what we see in the USA today. As an ARISTOCRATIC member of the ruling assembly, he eventually became the [archon], "the ruler," and while serving his term, he persuaded the Athenians to adopt a new code.

- The old tyranny was set aside. Solon's new system guaranteed freedom for every citizen. Privacy and property were protected; free enterprise became the order of the day.

- Solon was confident - he knew he had the right answers and he did a very clever thing: he convinced the Athenians to pass one final statute decreeing THAT NO ONE COULD ADD TO OR SUBTRACT FROM THAT CODE OF LAW - EXCEPT FOR SOLON HIMSELF.

- Then he didn't wait around, wringing his hands, wondering which new law he would have to enact in the face of the first crisis - no, remember that Solon was a brilliant man - he immediately set out on a 10-yr. sabbatical and simply LEFT the Athenians to live by the excellent laws already in force!

- Even to this day, his code is considered to be one of the best legal systems of all time. It helped the city-state to eventually become one of the great, powerful empires of antiquity.

- The legislation of Solon greatly influenced the development of the meaning of *dikaiosun8*, for with Solon absent from Athens, HIS LAWS COULD NOT BE EXPANDED OR RESCINDED; the people of Athens simply had to ADJUST to what he had left them!

- Under this system of law, Herodotus first coined *dikaiosun8* as a legal term meaning, "THE THINKING OF A JUDGE IN ALLOTTING TO EACH ONE WHAT IS DUE HIM."

(in other words, good, clear, objective thinking that gives everyone a fair shake before the law)

- The abstract concept of fairness indirectly included those under the law, so that the citizens who ADJUSTED TO THE JUSTICE OF SOLON were said to also possess *dikaiosun8* or "civil virtue."

- The connotation of the word, however, is not the justice of a people, but the justice of THE PERSON IN AUTHORITY - the judge in a court of law - to whose justice the people had adjusted.

- Therefore, *dikaiosun8* means "ADJUSTMENT TO THE LAW OF THE LAND." And that is the sense in which "righteousness" is a correct understanding.

- *dikaiosun8* emphasizes the Judge's sense of justice; his ability to pronounce a fair verdict by scrutinizing ALL the evidence in light of his expert knowledge of the law.

- By the time *dikaiosun8* entered the NT Greek it carried a wealth of meaning, for it picked up the characteristic of "righteousness" not merely in the sense of being good, but as a PRINCIPLE leading to CORRECT THOUGHT AND ACTION.

- In Scripture, *dikaiosun8 theou* ["the righteousness of God"] means two things:  
1) God's "Righteousness" as the principle or standard of His integrity;  
(Possessive Genitive, as in our case here)

2) God's "Justice" as the FUNCTION or action of His integrity.  
(Subjective Genitive)

- As used by Paul here, in Romans 3:5, *dikaiosunē* takes note of the unbending strength of every facet of God's absolute essence, fully engaged behind everything He thinks or does toward us.

- God never makes exceptions; He does not act on emotion; He never feels sorry for the "poor, lost sheep" so as to be overcome by passivity or maudlin sentimentality; nor is anything He accomplishes done on impulse - His works are never tentative or shortsighted and therefore, His Plan never needs to be revised, undone, or corrected!

(No loophole will ever have to be closed, because no loopholes exist!)

PRINCIPLE:

DIKAIOSUNĒ IS THE CORE OR EPICENTER OF THE DEALINGS OF AN ABSOLUTE PERFECT GOD, WHEREIN LIES THE SALVATION, SECURITY, COMFORT AND BLESSING OF ALL OF SINFUL MANKIND.

(so far)

"But if our unrighteousness commend the righteousness of God, ..."

"what shall we say?"

(Interrogative τίς = what)

+ (1pp Fut. Ind. εἶπω) = to say, speak or declare with words)

"Is God unrighteous who taketh vengeance?"

- (Negative Conjunction μή [me] with the indicative in a rhetorical question, which expects a NEGATIVE RESPONSE.)

- "unrighteous" (Nom. Masc. Sing. ἄδικος = not righteous, or unrighteous, it describes one who violates the norms and standards of justice, especially towards others)

- "who taketh vengeance?"

- "taketh" (Pres. Act. Part. ἐπιφέρω [epipherw] = from the prefix intensifier *epi*, plus *pherw*. *Pherw* is a nautical term which has the idea of a ship being borne along by the wind with a definite charted course, allowing it to go where it is intended, and being carried along that way. It is a directive term indicating course and precise reckoning and direction, getting to a specific goal. The prefixed intensifier serves to make this all the more intense. Hence, it means not only to bear or carry, but to IMPOSE OR INFLICT something - to "bring" [*pherw*] "upon" [*epi*] - in the Pres. Act. Part. = to take or visit upon)

- "vengeance" (ὀργή [org8] = divine retribution - referring to the penalty matching the crime; wrath - note that in the English, "wrath" is used in the context of a superior toward an inferior - "vengeance" is the a just and warrantable punishment of that which offends the norms & standards of righteousness)

- Noah Webster's 1828 Dictionary:

"The infliction of pain on another, in return for an injury or offense. Such infliction, when it proceeds from malice or more resentment, and is not necessary for the purposes of justice, is revenge, and a most heinous crime. When such infliction proceeds from a mere love of justice, and the necessity of punishing offenders for the support of the laws, it is vengeance, and is warrantable and just."

- Note that the "vengeance" or wrath that is spoken of in this context is the wrath of God which Paul has been dealing with in general all the way back in Romans 1:18, and specifically, that "wrath" that will be poured out in the Lord's Day of Wrath, when God's program with Israel gets resumed and fulfilled.

"But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)"

"(I speak as a man)"

- Preposition *κατά* with the Acc. of Standard Rule = according to the norms and standards of.
- Acc. Masc. Sing. *ἄνθρωπος* [anthrōpos] = the generic term for a created human being.
- Pres. Act. Ind. *λέγω* [legw] = to say, to speak.
- The terminology in this parenthesis, as well as in other passages of Paul's writings is utilized by Paul to QUALIFY THE NATURE OF WHAT HE HAS JUST SAID.
- This is NOT just Paul's opinion! It is still the God-breathed scripture, inspired by the Holy Ghost.
- Paul uses this terminology in contexts of communicating doctrine that is designed to make it so that your thinking CHANGES!
- Here, Paul is speaking this, and setting forth this "doting" question as one who is actually making this charge ... but there is far more to it than that!
- First note that in vs.5 Paul says, "But if OUR unrighteousness ...." - and remember that with that adversative conjunction "But" we have a DEPARTURE from the normal Jewish thinking (for the apostate Jew thinks he already has +R from birth).
- Now, this is all still that apostate Jewish thinking in the context (for whether it is +R or -R it is still "ours") - and when Paul comes along and says "(I speak as a man)", in a sense that phrase is designed to slap a Jew across the face!
- What Paul is doing is saying, "Hey, that is exactly the way a Gentile would think!" (That is, "You're thinking like a regular man thinks!") {A real "son of Adam" - not a "son of Abraham!"}
- This is the way a Gentile would try to squirm his way out of this case!
- All of which shows you just how low an apostate Jew would go (even to the point of thinking and acting like any old Gentile) to prove justify themselves, and put God in the position of being wrong!

- But if this small parenthetical statement of Paul (viz., "I speak as a man"), interjecting this concept in the thinking of the Jew who is still standing there on the threshold of Blasphemy - then there just may possibly be slightly enough honesty of heart for that guy to come along and say, "Well, I never thought of it that way - I never realized that my thinking was no better than any old son of Adam..." (or Gentile) -- if all this does is make it so that he merely pauses, and see the ridiculousness and the absurdity of what he has just said - in fact, if it would be anybody that would uphold the character of God, it should be that Jew; but by this dotting question, he is actually violating the character of God.

- He is calling God's very character into question!

- Note how this very pattern, especially the issue of this 4th stage, (viz., Absurdity), was handled by the Lord as He dealt with the Pharisees in John 5:33-47

#### Romans 3:5

*But if your unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)*

#### Romans 3:6

"God forbid: for how shall God judge the world?"

- "God forbid" ( μή γένοιτο.)

- μή [m8], a Negative Conjunction with the Optative = a particle of negation meaning no, not, never, forbid; used as a conjunction it expresses a forceful wish or desire that a thing that is feared may not be or happen.
- γίνομαι = to cause to exist; to make a thing to happen; to bring about an event or situation; to come into existence; simply, "to be."
- Voluntative Optative Mood = a specialized function of mood that expresses an obtainable wish or desire - having the characteristics

of a prayer - it is frequently an appeal to the will.

- [m8] and [ginomai], together in the Voluntative Optative Mood, form the strongest negative expression in the New Testament. And, again, it is most important to realize that the expression is an APPEAL to the volition - i.e., "You should never conclude such a thing" or "GOD FORBID YOU TO EVER THINK THIS!"

- The expression has tremendous force of ABHORRENCE and that the desire or wish is that an even view as an abhorrence never, ever takes place.

- It is Paul's expression of his repulsion at the thought that someone might arrive at such an erroneous and heretical conclusion as he desperately attempts to escape the wrath of God and "save face" in raging opposition to the effectual working of God's word in connection with "the gospel of Christ."

- Note that this expression, especially, has taken a beating over the years. It has been widely translated, (from "Certainly not" to "May it never be" to "By no means" to "Let it never be so" ... all the way to being used as a strong expletive like, "Hell no!" [by the way, note that an "expletive" by definition means, "a word or phrase that does not contribute any meaning, but is added only to fill out a sentence"].

It is widely assumed by "scholars" and other second-rate translators that a wide range of "better" translations of the phrase should be offered.

(They will often say, with great pride, and a glint in the eye, and tell you will all arrogance that, "The word "God" never appears in the phrase!")

- However, when one really considers the FACT that what is being set forth is a plea to one's volitional response to going down a path of heresy and contrary thinking - and when one considers the fact that the phrase

is indicative of something so repulsive, so inconsistent with truth, and in such extreme opposition to Bible Doctrine - and when one considers the fact that what is being attempted in this CONTEXT is to actually launch a direct attack upon God's character, I DEFY ANYONE TO TRANSLATE ANY CLEARER, OR WITH ANY MORE ACCURACY TO CONTEXT, THAT WHICH THE KING JAMES TRANSLATORS EXPRESSED IN OUR PHRASE, "God forbid"!

- "for then how shall God judge the world?"

(No exegetical comment necessary - the phrase is flawlessly translated).

Romans 3:5-6

(5) *But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)*

(6) *God forbid: for then how shall God judge the world?*

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#### SUMMARY:

1. The 4 STAGES or COMPONENTS to the unbeliever opposing himself and blaspheming are PROGRESSIVE from MILD to SEVERE.

A. In the progression of events in these stages leading to the unbeliever slandering and blaspheming, something has changed:

- 1) What was objections and questions that had some sense of logical thought, with some small vestige of a "soft spot" in that heart that is "hardening", is now moving into a new stage.
- 2) This stage is making a *marked departure* from reason and logic.
- 3) The marked departure is from a soul that was doctrinally or Biblically APEALABLE, to one that crosses the line of sane appeal to the illogical, ABSURED and RIDICULOUS!

B. The WORSENING of these 4 stages in Romans 3:1-8 follow the following pattern:

- 1) INCONGRUITY
- 2) INCONSISTENCY
- 3) ABSURDITY
- 4) BLASPHEMY

C. The Ambassador of Christ should be advised that while it is unlikely that you will be actually dealing with an unbelieving Jew who raises this exact question, THE PATTERN will be, nonetheless exactly the same - the raising of a ridiculous or absurd question in arrogant desperation.

2. Any time a Justified/Unjustified individual is trying to deflect the issue of being responsible or accountable, and is trying to dodge the issue and get himself out of the corner and "save face", etc., THIS PATTERN IS ALWAYS THERE, and their negative response will follow a MILD to SEVERE attempt to escape the consequences.

A. Note that "SEVERE" includes the issue of hatred, anger, blasphemy, and sometimes even bodily harm or death!

B. In this "SEVERE" stage, they are in a situation in which they are no longer thinking clearly; they are not honestly dealing with God's word any longer; they are not being honest with themselves; and now they are going to try to take your words and use them against you to get out of this situation.

C. And if you, as an Ambassador of Christ, are aware of this - then you know that at this point you have a "first line of defense" and it is here that you display that "gentleness" and "patience" and "meekness", "instructing them that oppose themselves"

["instructing" = when you instruct someone, you inform them, and you give them information THAT THEY ARE NOT AWARE OF.

"Instructing" gives someone information that they do not innately know so that they can succeed with something. It is a species of teaching - for you can teach someone about something with information that they already know - but when you instruct, you are giving them information that they do not previously have.]

- otherwise, you will just engage in verbal jabs that "strive about words to no profit" which will get you no place!

3. In the parenthesis of vs.5 "*(I speak as a man)*" Paul interjects a concept that is designed to appeal to any last vestige of honesty of heart that would cause that person to pause and perhaps see the ridiculousness and the absurdity of what he has just said.

A. The Ambassador of Christ should note Paul's example to make this last appeal *WITHOUT EMOTION*, but rather, patiently trying to appeal to any "softness" left in that human heart that has not yet hardened completely.

B. This pattern of dealing with those who are opposing themselves is consistent with the mandate of the Ambassador for Christ as laid out by Paul in II Corinthians 5:20 "*Now then we are ambassadors for Christ, as though God [God the Father] did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*"

C. By this the ambassador for Christ sets forth an appeal to a quickly hardening heart that is resisting the truth set before them, and without engaging in their emotional, negative response, the ambassador patiently instructs them in SOBER thinking (because they are not thinking soberly).

4. By the use of "*God forbid*" in vs.6, a forceful rebuke is made so that the individual with stop thinking any more thoughts along this line because of the absurdity that it is.

5. In verse 6 Paul answers the absurd question with a question - a question that is designed to reveal just how stupid and absurd the premise is that is made by the self opposer.

A. The idea is that, if you as a Jew, on the basis of your own unrighteousness, can claim that God would be unrighteous if He takes vengeance on you, then how can God judge the world? In fact, every body in the world can make that claim! If you see yourselves in unrighteousness as something that God necessarily needs to demonstrate His +R, and you also see the Gentiles as unrighteous, too, THEN YOU HAVE PUT GOD IN A POSITION WHERE HE CANNOT JUDGE ANYBODY AT ALL!!

(WHICH IS EXACTLY HOW ALL MEN WOULD LIKE IT!)

- Again, the idea of this ABSURD doting question runs something like this:

"If it were true (which it is not) that our unrighteousness affords God an opportunity to demonstrate His wrath upon sinners, and by doing so, demonstrate His Justice and Righteousness, then God is being unjust. Because He is punishing sinners in return for the favor which they have provided for Him. The conclusion, then, is that God cannot in justice punish sin. He ought to be rewarding it."

- A TOTALLY RIDICULOUS AND ABSURD ARGUMENT!!

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 THE FOURTH STAGE OR COMPONENT TO THE UNBELIEVER

"OPPOSING" THEMSELVES AND "BLASPHEMING":

The argument that, "Since my sin has actually helped God out, God, Himself, would be evil to judge me as a sinner!"

- This is the 4th anticipated, raised question by the apostle Paul, followed by NO MORE ATTEMPT to refute it or disprove it (there is no "God forbid", no appeal to logic or to God's word, no attempt to reason, allege, or build anymore case in the matter) - for now the heart of that unbeliever is completely hardened!

- Note that these two verses are very important, due to the fact that it is at this point that the apostle Paul will finish with the presentation of evidence of the wrath-worthiness of the entire world - i.e., he will rest his case here, and then present his closing argument in verses 9-20.

Romans 3:7-8

(7) *For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?*

(8) *And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.*

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CRITICAL EXEGESIS:

"For if the truth of God"

"For" - (Conjunction γάρ [gar] = for)

- "For" is the particle of further explanation or further amplification. This is a classic example of the apostle Paul's use of vocabulary control to flawlessly express and lay down an argument that is designed to produce a "proof" in a court room type of situation, that has no holes in it, no loopholes in it, no room to squirm out of it, and no place for honest appeal. Paul, under the inspiration of God the Holy Spirit, so uses his vocabulary control that he presents, on behalf of the prosecution, what is commonly known as "an air-tight case." (And it really is!)

- Notice what Paul has done here, in the last two stages of the unbeliever opposing himself and blaspheming:

- He has first of all, by the use of the adversative conjunction "But" in vs.5, he has given us the understanding that something adverse has taken place in the thinking of the self-opposer, and that PROGRESS is being made, but not in a good sense, in a bad sense.

- What was objections and questions that had some, little sense of logic, with some small last vestige of a "soft spot" in that heart that is hardening, has now left all logic and sense behind, and now moved into a new stage!

- The adversative conjunction "But" in :5 indicates that the self-opposer is making a marked departure from reason & logic.

- This is marked departure from reason & logic takes place in a soul/spirit that formerly was doctrinally or Biblically "appealable", to one that crosses the line of sane appeal to the illogical, the absurd, and the ridiculous!

- But that is only the 3rd stage leading to self-opposing and blaspheming - NOW, by the change from the adversative conjunction δὲ [de] to the post-positive conjunction γάρ [gar], Paul introduces the 4th and FINIAL STAGE of self-opposition by indicating that in the PROGRESSION of the events leading to the blasphemy, this last stage is a further amplification and development of the first 3, and this is what the ambassador for Christ is to expect when these self-opposers get backed into a corner with no other way out, and in their desperation of "grasping at straws", here is what you should know and expect to be coming your way!!

- They mentally "snap" and the production of this "snapping" will produce verbal, and/or physical violence - EXPECT THIS!!

- Note, that by the use of "For" to further expand and amplify, this "word of logic" indicates that this stage of blaspheming comes as the natural outgrowth of stage 3! (i.e., it is BUILDING on what is laid out in (:5-6)

"if" (Conditional Particle εἰ [ei] with the Ind. Mood, indicating a First-Class condition = "if and it is true)

- Note that just as the previous 1st CC phrase of :5 was designed not to indicate that our -R really does commend the +R of God, so too, the CONTEXT of :7 does not indicate that the truth of God really does abound more through my lie unto His glory. The idea is that, from the human viewpoint of the apostate Jew, or any self-opposer for that matter, who is now, not only in a position of having his back to the wall, but now being put into a corner that he cannot escape; in desperate measures to once and for all get rid of the ambassador and save face in the process, his/her last gasp at grasping at straws will actually embrace in his mind that he has stumbled upon a great truth: that his UNGODLINESS ACTUALLY HELPS GOD OUT - THAT THE GODLINESS OF GOD CAN ONLY REALLY BE SEEN AND APPRECIATED BY MEANS OF MY OWN UNGODLINESS IN CONTRAST TO HIS, AND IN THIS WAY, GOD NEEDS ME AND MY SIN TO BE SEEN AS THE GOD HE IS!

(Oh, what deep intellectual, academic, philosophical, genius this takes!!!)

- Again, this is a 1st CC, which is, for the sake of argument, assumed to be true, even though Paul knows that it is false.

"the truth of God" (Art. ἡ [h8] + Nom. Fem. Sing.

ἀλήθεια [altheia] = the truth)

+ (Art. τοῦ + Gen. Masc. Sing. θεός [theos] = of God - in the context, it refers to the "truth" that belongs to God - i.e., those general aspects of His Godness that produce His Godliness)

- The "truth of God" refers to all of those things that Paul has been dealing with up to this point in connection with the fact that God is PERFECTLY Righteous, and PERFECTLY Holy, and we, by nature are ungodly (which is what Paul starts off with all the way back when he first presents that first part of the Gospel in 1:18-32) {See 1:18}!!

- And now, with this Jew being backed into the corner (though not exclusively the Jew), he is digging in his heels, because he has just been shown that he is NO DIFFERENT FROM A GENTILE, therefore, HE is unrighteous and ungodly, he has no way out - so he will attempt to make a case for himself in which he is going to declare, in essence by what he says, that he has really HELPED GOD OUT, and for Him to judge me when I have actually been the one to put His Godliness (Truth) on display by comparison & contrast would be totally unfair!

- THIS IS NOTHING BUT POLITICAL "SPIN-CONTROL"!!! ("Spin-Control" = the effort made, especially by politicians, to ensure a favorable interpretation of their words and actions.)

*"For if the truth of God ...."*

*"hath more abounded through my lie"*

- "hath" (3rd Pers. Sing. form of "have", to be sure, it is an older English term that will be highly criticized by the critics of the A.V. of 1611, but if it is such a bone of contention that must be "updated" - then those same critics surely never sing, "How Great Thou Art" half of which is older English!)

- "more abounded" (3d.per.sing. Aor. Act. Ind. of περισσεύω [perisseuō] = to abound, to have more than enough, to super-abound, to excel - used in an absolute sense with a prefix intensifier)

- "through my lie" (Loc. Sing. Neut. ψεῦσμα [pseuma] = a lie, falsehood)

*"For if the truth of God hath more abounded through my lie...."*

*"unto his glory;"* (δόξα [doxa] = in general, the true apprehension of God; God's unchanging essence; God's full and recognized perfect and righteous essence; God's God-ness).

*"why yet am I also judged as a sinner?"* (correctly trns.)

- "sinner" = ἁμαρτωλός = one who misses the mark.

- Note that the idea behind "judged" (κρίνω) is that of being brought and placed under indictment as a "sinner" - i.e., just as any other old Gentile son of Adam.

- So the last "doting" question & raised objection in that 4th stage of self-opposition is asked, but instead of the self-opposer deflecting Paul's argument, Paul deflects this absurd question - BECAUSE THIS IS NOT REALLY WHAT THIS SELF-OPPOSER IS DRIVING AT - THERE IS A REAL ISSUE THAT IS BEHIND ALL HIS "SPIN-CONTROL"!!!!

(7) *"For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?"*

OBSERVATIONS:

- This last objection of the self-opposing unbeliever is the FINAL question that Paul deals with, and as we are being trained and educated as ambassadors for Christ, it is the nature of the kind of question that we are to expect, when with the blasphemy that accompanies it, we are to do just as Paul does here, and NOT DEAL WITH IT, NOT REFUTE IT, and understand that God, Himself, does not want us to deal with this person any longer!

- This final objection and attempt to get his case excused and thrown out of court argues that, since my sin has actually helped God out, God, Himself would be EVIL to judge me as a sinner!

- Observe one other fascinating aspect of this final, desperate argument:

- Most will overlook a very small (3-letter) word... "why yet am I also judged as a sinner?" ("yet")

- "Yet" (Adverbial form of ἔτι [eti] = an adverb of time and degree)

- "Yet" is a word of logic, used here in a most illogical way. It is used to draw attention to a simple contrast, to something adverse that is happening.

- This "yet" speaks volumes about how this self-opposer thinks about himself and about God - for he still is unable to see himself as God sees him - and this is due to being totally dishonest with God's word and with himself!!

- That little "yet" may also indicate something even deeper: it indicates an almost fanatical obsession with one's self; and a view of one's self as incapable of wrong doing; it indicates someone who has a view of himself as God's match in the area of judgment and administration.

- This indicates full and pure pride and arrogance.

- And while, granted, it needs further development, there just may be enough evidence in related Scriptures to indicate that it may be possible that THE FINAL WORDS TO COME OUT OF THE MOUTH OF THE ADVERSARY, JUST BEFORE HE IS CAST INTO THE LAKE OF FIRE IS, "YOU CAN'T DO THIS TO ME! I HELPED YOU OUT! IF IT WASN'T FOR ME, YOU WOULDN'T BE SEEN TO BE THE HOLY GOD YOU ARE! WHY YET AM I JUDGED AS A SINNER, WHEN MY LIE HAS WORKED TO MAKE YOUR GLORY ABOUND?!?!?!?!?"

- Remember that his pride has been deeply wounded, (and that is exactly what will happen in any self-opposer, UNBELIEVER OR BELIEVER) - with a wounded pride, one seeks to "save face" in any desperate way he can (man or angel)!

- AND THIS IS REGARDED BY GOD TO BE THE HIGHEST DEGREE OF BLASPHEMY THAT A CREATURE CAN UTTER! (i.e., "You [God] needed me [the creature]!" - see Acts 17:25)

- These, or words like them may also be the words of many unbelievers as they are judged in the final judgment.

- In any case, these, and words very similar to them, are the words of some of the most prominent so-called "great thinkers" of our time: men like Clarence Darrow and Alan Dershowitz...

(7) "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?"

(8) *"And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just."*

- Now, Paul gets down to what the self-opposer in this 4th stage is REALLY doing and alleging .....

"*And not rather*" (Continuative Conjunction  $\kappa\alpha\iota$  + Negative Conjunction  $\mu\grave{\eta}$  [m8] = "And not")

- Note that the word "rather" is in italics, indicating that it is not a word in the Greek - rather, it is supplied by the translators in order to smooth out the translation.

- "Rather" is another one of those terms that logically moves us through the thought processes of one who is presenting evidence that builds his case to a final conclusion. It is a term that draws you to something that is preferred and more proper - something with more reason, more exact, and more accurate.

- Therefore, by understanding the CONTEXT of the passage, and by the use of the term "rather", the translators realize that in verse 8, Paul is going to lift the veil of all the "spin-doctoring" that the self-opposer is doing, and get to the real issue he is driving at in this stupid question.

- (It also indicates why Paul is using general terminology, and not getting into specifics - wanting to only deal with the nature of the argument - this is because the question asked isn't what this guy is really driving at, so Paul takes matters into his own hands from this dishonest self-opposer and reveals the real issue....)

- "*And not rather*" = why don't you just say the very thing that is really on your heart or mind!

- Also note that this phrase, as well as the entire passage, is designed to be educating you, as an ambassador of Christ how to properly understand where you are in the argument, and what to do about it!

"(as we be slanderously reported, and as some affirm that we say,) ...."

"slanderously reported" (Pres. Pass. Ind. βλασφημέω [blasph8meo] = to strike out or smite with words; any intentional or malicious speech in which God is defied or offered indignity; to speak evil of someone)

- We have already been dealing with the issue of OPPOSING THEMSELVES - now we get the rest of the story: AND BLASPHEMING.

- Note that this is the only case in the NT of the word [blasph8meo] being translated "slanderously".

- The reason for this is twofold:

1st) The word "slander" is an associated word with "blasphemy", for "slander" is the effort to injure or stain the character or reputation of someone by the oral publishing of words. If I communicate to others the reports being circulated smearing someone's character, I am slandering. Being malicious speech, it is akin to blasphemy.

2nd) "Blasphemy" is generally used in the Bible in reference to a direct attack upon the character of God, not man. Attacks on man's character by men are slanderous. Therefore, since Paul was acting as an ambassador of Christ, and as he was being maliciously spoken and reported about, the translators wisely chose the more appropriate word "slanderously", keeping to the Biblical norm and standard for word usage.

- Note the Pass. Voice = Paul and his team receive the action of the verb on a non-meritorious basis!

- Ind. Mood = Dogmatic statement of fact.

"affirm" (3d.Per.Pl. Pres. Ind. φημί [ph8mi] = related to φάω [phao] = "to bring forth into the light," hence, to say, speak, declare; to make one's thoughts known vocally - used in a court room sense, "to make an implication or a verbal charge)

- Therefore, those who had come under Paul's teaching (Acts 13-18) and had responded negatively toward the gospel of Christ that he presented, and further, those who entered into that hardened hearted condition of "opposing themselves and blaspheming" were continuously charging and affirming the charges that Paul was teaching that we should "do evil that good may come."

- Now we get right down to the REAL charge that is being made in this 4th, and last stage of opposing one's self and blaspheming ..... this is what is really laying behind the question of vs.7 ....

(7) *For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?*

(8) *And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come?*

{Here is the real question you would like to ask, here is what you are really thinking in asking that question, but don't have the guts to say outright!}  
*whose damnation is just.*

- (the idea of it being in a form of a question is to say something like, "Let us do evil, that good may come, how about it? or why not?)

"Let us do evil, that good may come"

- "evil" (Acc. Neut. Pl. ΚΑΚΌΣ [kakos] = expresses the presence of a lack - it is not positive, but negative, i.e., it is an incapacity or weakness - put simply it means, the presence of a negative lack. It means bad in character. The word comes from a Hebrew term that means to give back, to retreat in battle, to act cowardly - hence, one who is evil in himself, and as such, gets others in trouble. It denotes that which is destructive, injurious, or harmful. *Kakos* describes something that lacks the qualities and conditions that would make it worthy of its name. Such as a physician lacking the skill which physicians should possess. The *kakos doulos* "evil servant" is

a servant that is lacking that fidelity and diligence which are properly due from servants.

Hence, *kakos* is not merely moral evil, for it has more than moral significance. It has embracing significance for the whole of life.

For "evil" is in all reality, GOD-LESS-NESS!

(In this context it is saying that, in order to really understand God, and the truth of God, you can only understand it by contrast of doing evil - THEREFORE YOU MAKE GOD OUT TO BE NOT JUST SPONSORING EVIL, BUT YOU MAKE HIM TO BE THE EVIL ONE, THE ADVERSARY!)

- This is the attempt to not just put God on the defensive, it is to make Him to be the God-less one, the Adversary, Himself!!

"that good may come"

- "that" (Conjunction ἵνα [hina] used to introduce a purpose clause; "in order that")
- "good" (ἀγαθός [agathos] = good, upright, worthy, capable, excellent, of good character or quality; basically that which is MINUS the fingerprint of human energy of the flesh or relative righteousness)

- *Agathos* is "good" of intrinsic value.

Definition of "Intrinsic Value":

Having a desirable, reliable, useful, complete, profitable, enduring, valid, unspoiled quality or characteristic which does not belong to nor is dependent on external circumstances, but is latent in a thing or person's essential and real nature.

- The idea is that of DIVINE GOOD, however, the context does not deal in specifics, only in the general idea.

## Romans 3:7-8

(7) *For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?*

(8) *And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? ....*

"whose damnation is just."

- "whose" (Gen. Masc. Pl. of the Relative Pronoun ὅς [hos] = whose - the function of the relative pronoun is to connect a substantive with a clause which in some way QUALIFIES its meaning - hence, the just pronouncement of damnation is given to those who are qualified for it, viz., the self-opposers!)

"damnation" (Nom. Neut. Sing. κρίμα [krima] = from the Greek word for "judge," κρίνω [krino], which means to separate, distinguish, discriminate between good and evil; to select or choose; to add up the facts of a case and render an opinion - [krima], having the [ma] suffix, means the results of judging, and in view of this indicates that rather than a view to administration, the term here has a very determined and fixed application - i.e., it is the result of discriminating judgment; the decision arrived at by observation that another is, in this case, guilty and therefore worthy of punishment.)

- English: "damnation" = the sentence or condemnation to everlasting punishment in the future state; or the state of eternal torments; i.e., being damned to hell, or the lake of fire. To "damn" means to condemn to a particular penalty, to give judicial sentence against, or to pronounce adverse judgment upon.

- It should be pointed out that no one is ever "damned" in any of our modern English versions - no form of "damn" appears in any of them! The usual translation is a form of "condemnation" or "judgment."

- While it is readily admitted that there is close similarity between "damnation" and "condemnation", nonetheless, there is a very important reason why the translators chose "damnation" here, [for they certainly had "condemnation" at their disposal, they used it 12 times].

- One writer, in criticizing the KJV, inadvertently gives us insight into why the use of "damnation" is more correct in this context than "condemnation" when he says in comparing the usages of these terms, "There is no special significance in these passages to call for the HEAVIER ENGLISH WORDS." (emphasis mine)

- Therefore, while "condemn" and "damn" do have similar meaning, there is just something "heavier" or put simply, something nasty about that word "damn" or "damnation."

- To be sure there is a difference in the terms, for the OED defines "damnation" as a condemnation to eternal punishment, the FACT of being doomed to hell; SPIRITUAL RUIN. (emphasis mine) Hence, it should be noted that of the two terms, "damnation" is the more severe, the more forceful, the more eternal in nature, the more final in tone and fact, and the one that speaks clearly and with focused attention to the SPIRITUAL ruin of an individual, specifically.

- The translators choice of "damnation" not only is designed to convey flawless meaning and definition, but there is another reason - for our English language has the capacity to do more than convey cold definition, it also can convey an EMOTIONAL EFFECT.

- English has a linguistic tool of style, known as PHONAESTHEIA, or sound symbolism of individual letters. Each individual letter and its corresponding sound contributes to the EMOTIONAL EFFECT that a word has.

- (Advertisers are very aware of this element of English - if the impression of a harsh, strong product is desired, it could be called 'Tide' or 'Clorox.' A soft, light, and gentle product might be named 'Oil of Olay' or 'Almay.')

- Powerful and sharp words (invectives) are created using letters which are called 'plosives.'

(Plosives: Consonants formed when one of the speech organs (tongue, lips, or glottis) forms a complete closure, leaving no exit for the trapped air which has accumulated behind it. When suddenly the closure is opened, breath is released with a powerful 'pop' accompanied by vibrations in the vocal cords for g, d, and b or simply the breath as in p, t, or k.)

- When the letters p, t, d, k, and g are pronounced, the air pressure which has been built up in the mouth, is released explosively.

- Note for example, that the NIV omits the powerful word "GOD" over 300 times. It substitutes the weak word 'Sovereign.' This term was introduced into English by the French-speaking 'sovereigns' who governed England during the 12th century. According to the OED's corpus of English language, it has been used almost exclusively to indicate a mortal political leader, NOT the transcendent Almighty GOD. The OED further indicates that a 'sovereign' is a "man" and one of the ninety-nine names Muslims call Allah.

The King James translators used the term "Lord GOD" in these 303 instances. They correctly used the term 'Sovereign' in the "Dedicatory to the King James Bible" in reference to a man, the king of England.

- Our brain, functioning as a computer, whereby certain signals, like key strokes, will bring up an area of memory. Hence, certain words (or even syllables or letters) will bring to the conscious mind a whole battery of conjoining word memories. Apparently God has built into the English Bible a preconditioned negative association with certain letters, sounds, and words.

- Many of the words in the Bible beginning with the powerful 'd' sound have a NEGATIVE CONNOTATION! Replacing these so-called archaic words, strips them of their much needed impact!!

*"whose damnation is just."*

- Therefore, "damnation" is designed to not only convey flawless definition and shade of meaning, but it is also designed to have a very forceful and emotional negative effect that is, in turn, designed to resonate in a forcefully negative way in the soul of the self-opposer.

- "is just" (Nom. Neut. Sing. ἔνδικος [endikos] = a combination of ἐν [en], meaning "in," plus δίκη [dikē], meaning "right" and "just" - hence, that which is according to right, just, fair, legally proper and objective.)

- The idea being that when a person reaches this level of self-opposition, the free choices that individual has made now will receive its objective, fair, and legally proper consequences.

- And it is at this point that when the ambassador for Christ experiences the slander and blasphemy represented by the absurd comments made in Romans 3:7-8, he should make a similar, if not exact pronouncement, and bring his communication to this person to a close!

Romans 3:7-8

(7) *"For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?"*

(8) *And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just."*

- With this the apostle Paul's indictment, presenting evidence of the human race as guilty of offending the holiness of God and meriting the wrath of God is now finished. **THE PROSECUTION RESTS ITS CASE!**

Now, Paul will begin his summation in the phase of **CLOSING ARGUMENTS.**

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**SUMMARY:**

1. Stage 4 of 'Opposing one's self and Blaspheming' represents the **LOWEST DEGREE** to which a human being can go in his final, desperate attempt to escape the wrath of God.

2. The "hardening of the heart" is complete; the highest degree of blasphemy that can be uttered by a human being has been stated; all of the undeniable facts of the case have been set forth and rejected; and now this one has so completely reversed the charges in his own mind, and has now reasoned that God, Himself, is in the position of the Adversary!

A. This is the ultimate expression of dishonesty of heart, dishonesty of text, and dishonesty of the evidence!

B. Verse 8, especially, is designed to teach and train us as ambassadors, to be able to perceive the argument just as Paul perceived it - that when we hear coming out of the mouth of the self-opposer, the slander and blasphemy, then, regardless of what that statement is (i.e., whatever words are used, even if it doesn't sound like what we commonly regard as blasphemy), we are to understand that statement as equivalent to: **PUTTING GOD IN THE POSITION OF THE ADVERSARY IN A DESPERATE ATTEMPT TO GET HIS CASE THROWN OUT OF COURT!** (High Blasphemy!)

\*\*\*\*\* - In other words, you should be aware that at that 3rd stage, (which acts as a line of demarcation), if they persist to continue on down this path, no matter what comes out of their mouth in opposition at that point - it is tantamount to STAGE 4! \*\*\*\*\*

C. This is the importance of the phrase, "And not rather" - which is like saying, "Well, the real intention of your statement is this: *"Let us do evil that good may come."*

3. Just as Paul "signs off" on this self-opposer, so too must the ambassador for Christ recognize that it is at this point in the presentation of "The Gospel Of Christ" when the slander/blasphemy issue is raised, that one immediately STOPS and shuts down any further attempt to deal with this individual any more - it's all over at this point, and "your damnation is just!"

A. This takes the wise discernment based upon being properly trained and educated in God's design for evangelism, (as set forth in Romans 1-3, and not as set forth in some man-made tract) to both know when you are at this point, and to have the courage to shut down your ambassadorship and have no further dealings with this individual.

4. Review of Paul's own experience with those who oppose themselves and blaspheme: Acts 18:1-6.

- (see chart on "Opposing Themselves") -

5. FINAL EXAM: "Opposing Themselves" in the earthly ministry of Christ:

STAGE 1 - John 1:19-27

STAGE 2 - Matthew 9:10-13

STAGE 3 - Luke 7:30-35

(:23-29) - note (:24) "began" = shifting gears to a new stage in His ministry.

(Isaiah 28:1-8 - describes John's conduct/behavior)

(:30) - "counsel" (βουλή) = fixed consideration; trns. "counsel" 10x; "advise" 1x; and "will" 1x.

ENGLISH: "Counsel" is a legal term meaning, a legal opinion for directing the judgment or conduct of another - hence, it is a decision of the will of God based upon His word and doctrines concerning the way of salvation.

Note: "Counsel" is a sonship term: i.e., "counsel" regards superior wisdom; and is given as a Father to a son!

(:32) - They had every opportunity to "dance" & "mourn" but they didn't!

(:33) - see Isaiah 28:1-8 - they totally misunderstood John's conduct and behavior!!!

(:33-34) = Absurd & ridiculous - borderline blasphemy!

(:35) - A sonship issue sitting in Prov.8!

STAGE 4 - John 19:11-15

- SEE: ROMANS OUTLINE BOOKLET - pg.3

- We are now ready for the last section dealing with the SECOND PART OF THE GOSPEL.

Romans 3:9-20 - Paul's Final Summation in the case of:

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The Absolute Almighty Holy God

vs.

The Sinful and Offensive Human Race

*Apostle Paul: Prosecuting Attorney*

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INTRODUCTION:

1. Paul's final summation comes as no surprise in light of what he is given to do in the first two parts of the gospel:

- 1) Set forth God/Wrath-Consciousness.  
(the issue of how we stood in the eyes of God's Justice as a "natural" man)
- 2) Dismiss every self-defense plea.  
(the issue of escape tactics that would attempt to get excused from God's wrath)

A. For from the very beginning (1:18) we have set before us a court room trial case that consists, not of a trial by jury, but a trial consisting of:

- 1) The Judge = God, Himself;
- 2) The prosecuting attorney = Paul;
- 3) The defendants = the entire human race (including Paul, by the way).

- And the purpose of the trial is just as stated & declared there in vs.18 -

Rom.1:18

*"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;"*

2. In fact, in view of Paul acting as the attorney for the prosecution of the entire human race as being guilty of offending the holiness of God and because of it, meriting His wrath, we have witnessed Paul presenting his entire case, and therefore, the natural thing to do, as in any court room case, is to bring a final summation in the closing phase of the case.

(AND THAT IS EXACTLY WHAT PAUL DOES HERE!)

3. Therefore, in view of what Paul is doing in the first two major sections of Romans (i.e., setting forth the "bad news"), as that attorney for the prosecution, Paul is going to now present his final prosecutorial summation.

- Note that there is a very defined, and very important PURPOSE to any final summation that goes beyond merely being a "recap" of the trial so far.

(And in understanding what final summations really are to be used for, you will naturally begin to see WHY Paul cites the verses he does, and that they are not just merely chosen at random like most pastors would do in sermon development when all they have is a "cross reference" Bible!)

- As we will see, Paul, in vs.9 turns away from the negative self-opposer and doesn't even deal with him any more - but not he turns back to the ORIGINAL CHARGE from 1:18, and begins his summation from the things he sets forth from the end of chapter two - Paul now resumes dealing with anybody who has heard the charges; who has responded to those charges; but has not responded with that self-opposition leading to blasphemy.

- :9 sits as a "recap" of the doctrine he has already stated - i.e., he recaps that all the arguments and objections of escaping God's wrath (for the Jew and the Gentile) has now concluded them all "under sin" and they have now been presented before the bar of God's justice as ones against whom the charges have been laid, and now they have been PROVEN! All the evidence has proven conclusively their guilt - all their self-defense tactics have been dismissed and thrown out of court - and now Paul is going to perform this final act that the attorney for the prosecution dose at the end of the trial. (And to really grasp what is going on you need to understand the FLOW of a court room trial of this sort).

- From Romans 1:18, the CHARGES have been laid; the EVIDENCE to support the charges has been given (1:18-32); the defense pleas and arguments and objections from those charged have been proven false and invalidated (2:1-29); the evidence supporting the charges has been shown to be irrefutable, and has SUSTAINED THE CHARGES (3:9);

(3:9) = SUSTAINING THE CHARGES!

(If it hasn't sunk in yet, you can go back and re-examine all that evidence of what has already been proven)

and now you are "UNDER SIN!"

- This is the language of jurisprudence.

- And all this is to be thought of in the context of a court room scene NOT in which a jury is present - but a trial before a Judge, with the prosecuting attorney and the accused who are representing themselves.

- And the final argument/summation is given, NOT to sway a jury, not to influence a jury as to the evidence or arguments of the case, or to summarize to the jury so that they can deliberate and render their verdict - but this final summation is designed to have a GOAL - and the goal of the final summation before the verdict is pronounced (whether the verdict is pronounced by the jury or by the Judge, Himself), the goal of the final summation (which is the last act of that prosecuting attorney) is pretty much the same: THE GOAL IS TO BRING HOME UPON THE ACCUSED, THE IMPACT OF THEIR GUILTINESS IN THE EYES OF THE LAW! (or in the eyes of the court {the Judge}, or in the eyes of society)

- And that is done for the purpose of making it so that the Judge's verdict and sentence is seen by the judge and all involved to be perfectly just and right - and it is designed so that the accused realizes that he is getting his "just desserts".

- The final summation is really designed to make it so that the GUILTINESS is FULLY brought to bear upon the thinking of the accused, as well as upon the Judge, Himself, so that the Judge renders the sentence that is fully commensurate with the VILENESS of what has been done by the offender - i.e., so that the verdict & sentence FITS the crime.

- It is much like two sides of a coin: with one side making it so that the GUILTINESS and the IMPACT of it makes it so that the Judge renders the fullness of what Justice demands in connection with the nature of the crime that has been committed and the charges that have been laid against the accused.

- And on the accused side, the last thing that this prosecuting attorney is doing is bringing home to him the HORROR, THE DISGUSTINGNESS, and the OFFENSIVE NATURE of what he has been accused of and proven to have done, makes it so that the only just thing that the Law he has offended can do is to render a verdict commensurate with what he has been charged with doing.

- That is what the final argument or final summation of the prosecuting attorney is really designed to do.

- And in this case it makes you realize that when the apostle Paul is going to do this; when he is going to bring home the IMPACT of being "UNDER SIN" to the ones who are under sin, so that the GUILTINESS of it all is INESCAPABLE to them, and the HORROR of that guiltiness is fully developed in their thinking, it means that Paul is NOT going to therefore be bringing up things that simply talk about the fact that they have sinned - he's not going to be quoting from passages in God's word from the Law in connection with Israel, or declarations God has made about the Gentiles that simply talk about the fact that they have sinned.

- But Paul is going to bring up things that God has said that talk about and that describe the HORROR/VILENESS/OFFENSE of that sin in God's sight.

- Therefore, Paul is going to quote a series of verses - verses that are not chosen at random - but verses in which God describes the DISGUSTING NATURE of what they have done so that that issue comes home to them, and so that that issue is what is in their mind when they are prepared for God to render the sentence that He has EVERY RIGHT to render.

- And that is what the verses Paul quotes in :10-18 are designed to do - they are verses that look upon GENTILE SINFULNESS and JEWISH SINFULNESS as the INIQUITY that it is!

- Note that the actual word, "iniquity" is not used here - in fact, Paul doesn't use the term very often at all. (only 6x)

- The 1st time it is used is in 4:7.

- INIQUITY is the term that is used to describe how God is personally affected by man's sin.

- INIQUITY is the word that is used to describe the REVULSION and DISGUSTING, OFFENSIVE thing it is to God.

- And it is THAT issue (i.e., the iniquity concept of sin) that the prosecuting attorney is after in his final argument/summation.

- (This is exactly what a good prosecuting attorney does in a case that involves disgusting or revolting matters - the evidence phase is almost presented methodically even though the disgusting/appalling nature of the offense can't be ignored, the prosecution endeavors not to make that the issue at this particular time - all he is after is to establish the reality that the crime has been committed beyond any shadow of a doubt, and that the accused did it!)

- But once the evidence has been set forth, and the prosecution is fully satisfied that it has proven beyond a shadow of a doubt that the accused did commit this crime, when it comes now to the issue of the final summation or argument in preparation for sentencing, when it comes to the issue of bring the GUILT HOME upon the accused, and bring the horrific nature home upon either the Judge, or the jury, or both - this is when the EMOTION of the whole thing comes into play. (THIS IS WHEN THE SKILL OF THE PROSECUTOR AND HIS PREPARATION TAKES THE GREATEST PAINS TO MAKE THE GREATEST IMPACT UPON THE THINKING OF THE JUDGE AND THE THINKING OF THE ACCUSED)

- And this is when he will start describing the disgusting and vile nature of the offense - he will not be simply rehashing the evidence of guilt, because he has already proven that - but he will now, in light of, and in view of all that evidence, he will put into perspective the full weight of the horrible nature of what has been done so that it will be in the last and lingering thought in the mind of the Judge and the accused.

- And that is exactly what is going on here in Romans 3:9-20!

- Paul will perform this last act of the prosecution: The Final Summation, by citing specific verses that bring home the vile, disgusting, offense of the sinfulness of all mankind.

- And he will do it in the following way:

:9 - Takes note of the fact that all evidence has proven beyond any shadow of a doubt the guiltiness of both the Jews and the Gentiles.

:10-12 - The offensiveness of the Gentile sinfulness.

:13-18 - The offensiveness of the Jewish sinfulness.

- As we will see, these verses are quoted with close regard to, in each case, the specific INIQUITY ISSUE - and by paying attention to the passages that are being quoted (some of which the commentators completely screw up by "cross-referencing" a passage that does not follow context), but by paying close attention, even though the actual word "iniquity" is not used by Paul, you know that it is what he is driving at in the context -- all of which answers clearly WHY Paul quotes these specific passages!

- (In the context of Ps.53 {not Ps.14}, the issue is that the Gentiles are "workers of iniquity"!)

- (And then in the context of Isa.59, and also the Psalms that are supportive of that, is the fact that Israel's apostate and vain religious system, and all that it sponsors, and all that it fosters, and all that it engenders because of its corrupt doctrinal teaching of the Law {calling good evil, and evil good}, etc., it, too, has produced in God's sight, a people of "iniquity." ... a people whose sinfulness and unrighteousness is disgusting to Him ... and Isa.59 is that final indictment not only of the worthiness of the 5th CoP coming upon His nation {indicative of Lev.26 which tells them "my soul shall abhor you"}, but it is INIQUITY that has produced that - it is a "stench" in His nostrils and He casts them out of His sight!

- Paul intelligently and pointedly quotes these verses, which God had him utilize, because that is what the final act of what a prosecutor is doing: bringing that guiltiness home - and you bring guiltiness home after you have proven that what is said of that person, he has really done, and you bring that guilt home by describing the horrible nature of what he has done!

- And all of this is why, in Rom.3:19 you have to be very careful with the use of the verb and keep it just as it is stated here:

*"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may BECOME guilty before God."*

- Notice that Paul doesn't say, "that all the world may 'BE' guilty before God" - for all the world IS guilty before God at the end of verse 9!

- The issue is that all the world may BECOME guilty before God - the issue is that THE WORLD NEEDS TO SEE ITSELF AS GUILTY BEFORE GOD!!

- And all this is what that final act of the prosecutor is designed to do - and that is done so that the utter HOPELESSNESS and HELPLESSNESS of the position of the accused is properly and fully understood and appreciated by him!

- And in this case, it is designed to make it so that the only faint glimmer of any hope at all in a man's mind is that the Judge may be MERCIFUL!

- His mouth is stopped - and he can't even frame the words, "Be merciful" - but that is his only hope - in fact, if I understand it correctly, he really doesn't even dare think that such a thing is even possible!

- And verse 20 actually seals that issue up when it says, *"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."*

- The impact and effectual working of that statement upon the soul/spirit of an unjustified man, whom you have been witnessing to - when you bring him to the effectual working of that statement, in his thinking should be the realization, "There is no self-justification for me; escape from damnation is humanly impossible!!!"

- AND THAT MAKES, "BUT NOW" OF VS.21 TO BE THE MOST BEAUTIFUL WORDS THE HUMAN SPIRIT COULD EVER HEAR!

- Because, instead of, "Guilty as charged. I now sentence you to eternal damnation", which is what he is expecting to hear, PAUL IS ABLE TO DO SOMETHING THAT A PROSECUTING ATTORNEY HARDLY EVER GETS TO DO: AND THAT IS TO DECLARE THE OFFER OF COMPLETE PARDON ON THE BASIS OF THE JUDGE'S MERCY AND GRACE!!!!

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CRITICAL EXEGESIS:

Romans 3:9

"What then?" (Interrogative Τί [ti] + Inferential Conjunction οὐν [oun])

- This phrase is designed to set forth with great vocabulary control and by the use of the words of logic the SUMMARIZING STATEMENTS of the apostle Paul following a formal indictment of charges issued in 1:18, the evidentiary hearing conducted in 1:19-32, and the dismissing of all defense pleas in 2:1-29.

"Are we better than they?"

- "better" (Pres. Mid. Ind. προέχω [proecho] = a combination of [pro] + [echo], hence, to have before or ahead; to have an advantage; to be in a better position; to be better in whatever sense the context indicates)

- The term, used only by Paul, and only in this verse, brings up a natural question that would still be lurking in the minds of the apostate Jews, who, even in light of the evidence already presented, persisted in thinking of themselves as "not quite" as far "under sin" as the Gentiles.

- The "we" is the Jews - and Paul is going to summarize the awfulness of being under sin as extreme for ALL MANKIND, for sin has no regard for person!

- The "they" are the Gentiles, to whom an apostate Jew could never quite bring himself to see as his equal, but in this case HE IS!

"No, in no wise:"

- Negative Conjunction ΟΥΚ expressing a negative reply in the STRONGEST possible terms;
- + Adverb ΠΑΝΤΩΣ [pantos] = altogether, in any and every way, by all means, in all respects.
- Hence, the phrase forms a STUNNING NEGATIVE REPLY: "NO, NOT IN ANY WAY, SHAPE, OR FORM!"

- Note the use of the older English expression, "in no wise" - the use of the term "wise" in an expression such as this is designed to express "manner" or "degree". When used with the negative, it indicates in the STRONGEST POSSIBLE TERMS the absolute IMPOSSIBILITY of something being allowed to be thought of in any manner or in the slightest degree.

- This is a powerful and strong flat-out statement, put in the form of a rebuke to one's thinking in order to set or fix the thinking of both the offender and the Judge as to the BLAME of the charges being equal to all parties being charged - i.e., they are all blameworthy with ZERO degrees of separation!

"for we have before proved"

- Culminative Aor. Mid. Ind. προαίτιαομαι [proaitiaomai] = "before" [pro] + "to prove a charge [aitiaomai], hence a reference to something previously demonstrated and proved to be true.

- Paul sets forth this STATEMENT OF PROOF in his opening remarks of his FINAL SUMMATION of this case of The Almighty Holy God vs. The Sinful and Offensive Human Race.

- All the evidence has PROVEN conclusively their guilt, and Paul is not going to go back over ANY of that evidence, for he has already done that, and he allows the word of God which deals with the evidence of the case to effectually work within those so charged.

- The evidence is sitting in Rom.1:19-2:29!

"both Jews and Gentiles," - Takes into account ALL members of the human race; all are ACCOUNTED FOR!  
 (This is real "equality", real "affirmative action"!)

"that they are all under sin;"

- "all" (Acc. Pl. Πᾶς [pas])
- "under sin" (Preposition ὑΠΟ [hupo] = under, under authority + ἁμαρτία [hamartia] = missing the mark, sin)

- The term [hupo] indicates on the surface the idea of being in a state of pupilage or subjection, and all mankind is PROVED to be in a NATURAL state of being under the subjection of sin - and not merely "subject" to it, but CONTEXTUALLY the word "UNDER" indicates that you are in a STATE of LIBIALITY of being in SUBJECTION to, or in BONDAGE to, and RULED or INFLUENCED by sin - a condition which OFFENDS the Righteousness and Justice (or Holiness) of God, which puts you in the position of being an OFFENCE to or an offender of His Holiness.

- This is the very thing that warrants the charges against you found in 1:18!

- Verse 9, therefore, forms Paul's opening statement in his final summation - a statement that sets forth A STATEMENT OF PROOF that all the charges against the offending parties (the whole human race) are both proven and just in view of all of the evidence that has been set forth.

- Now Paul will set forth in verses 10-12 the disgusting and horrible nature of the GENTILE'S SINFULNESS or INIQUITY by quoting passages in Psalm 53 that bring out the vile offense to the Holiness of God of the Gentile who is under sin.

#### ROMANS 3:10-12 - GENTILE INIQUITY

Romans 3:10

"As it is written," (Perf. Pass. Ind. γράφω [grapho] = as it stands written in the past with the result that it stands written forever.)

- Now Paul begins to quote verses out of God's program with Israel, but he chooses sections of the book of Psalms that spotlight the iniquity issue of the Gentiles, specifically - for the Gentiles have already come under God's indictment as being worthy of His wrath - and it is under God's program with Israel that He will judge and pour out His wrath upon those Gentile nations - therefore, it is altogether proper and appropriate that Paul go there to utilize the verses that highlight and spotlight the iniquity of the Gentiles.

- Quotations from Psalm 53 - Book II (Deliverer):
  - NOTE THAT PAUL DOES NOT QUOTE FROM THE LXX!  
(This is an adaptation by the Holy Spirit!)

Psalm 53:1-6 (:1-3) - (Repeated Psalm from Psa.14)

- (:2) - Note this in connection with what happened to Stephen in Acts 7:56.
- (:4) - Note especially, "*workers of iniquity*"

- This is why it is absolutely IMPERATIVE to understand that "iniquity" IS NOT merely synonymous terminology with "sin", "evil", "transgression", etc., because Paul will be quoting the 32nd Psalm in Romans 4, and that "iniquity" issue will be once again front & center and we need to be clear about it when we confront it there!

- "Iniquity" is used when God is describing sin for the DISGUSTINGNESS that it is to His Holiness!!

"*There is none righteous, no, not one:*"

"*righteous*" (Nom. Masc. Sing. δίκαιος [dikaios] = the norms & standards of +R)

"*no, not one*" (Often times, in order to express a very strong, all inclusive, negative statement, the Greek uses the term οὐδείς [oudeis], which is a compound term, meaning "no one," but what Paul does here is to split these terms up, which gives them great emphasis and tremendous force:

- Disjunctive Particle Οὐδὲ [oude] = but not, and not, not even;
- + Nom. Masc. Sing. εἷς [eis] = one, a single unit;
- Hence, together in the separate forms they strongly indicate, "not even a single one!"

Romans 3:11

*"There is none that understandeth,"*

(Pres. Act. Part. Συναίημι [suni8mi] = to put together, to comprehend, to understand)

- Go back to Psalm 53:1-2, and you will see IN THE CONTEXT of how this applies to the Gentiles that cooperated with and succumbed to Satan's PoE back at the Tower of Babel, and has been continued in perpetuity throughout Israel's program.

*"there is none that seeketh after God."*

*"seeketh"* (Pres. Act. Part. ἐκζητέω [ekz8teo] = to seek out, to examine the inner components of something in order to see what can be got out of it)

- Now, you need to be very careful here, because if you are not paying attention, you will fall victim to the old 5-point Calvinist viewpoint of "seeking God" and by looking at some other passages (like Mat.7:7 or Acts 17:27) things don't seem to fit and it looks as though you have a direct contradiction in scripture!

- In looking at the way in which Psa.53 and Acts 17 both speak about "seeking" God - one thing stands out: THEY CANNOT BOTH BE SPEAKING ABOUT THE SAME THING - THERE HAS TO BE A DIFFERENT CONTEXT IN EACH CASE - (and there is)!

- In Acts 17, Paul makes it clear that God has designed and provided for the Gentiles to be able to "seek" Him in light of God-Consciousness, but Paul goes on to cite some of their own poets who not only sought Him, but found Him. ("we are also his offspring", is a big step away from idolatry!)

- They not only sought Him, but God honored them seeking Him, and they took a step beyond basic God-Consciousness - so they did "seek" and they did "find".

So, automatically, when you get to Romans ch.3, and the quote is coming from Psa.14 & 53, where it is stated that "none" seek after God, then you know that it is NOT talking about "seeking" in that same way!

- Now, what you need to begin to do, since you know what is CAN'T be talking about, is to begin to look at the Psa.53 passage and look for some CONTEXTUAL identifying markers that direct you to the contextual meaning - and you first do that by looking for something in the passage that gives you a TIME FRAME element - so you begin to examine those passages that occur immediately BEFORE the making of the statement, "seek God" - and it would be best to go back to Psa.14, since it occurs 1st.

- Something should jump out at you that defines the particular context you are supposed to be thinking about this issue of God seeing no man "seeking" after Him. (Something that makes it so that you are looking at it in a very narrow, particular way instead of a very general and broad way).

- Note that even before dealing with the 1st word of the 1st verse, you should have it set in your mind what this Psalm is, where it is in the book of Psalms, and what it is that that book is dealing with - (this will be your "first line" of help for defining a context).

- But even more than that, in studying the Bible in CONTEXT (which many can not do), the first thing you should look for is, is there any information within the context in which this word, phrase, or expression occurs that puts a TIME SETTING on it? That takes it out of the general, Gen. - Rev. time frame, and puts it in a more particular one?

- And in this passage, you have a time-setting expression that makes it so that you understand that what is being said is not applicable from Gen-Rev, but only within a time frame window within Gen-Rev.; and that time frame expression is mentioned in vs.2, when "*The LORD looked down from heaven upon the children of men ....*"

- Now, while that event takes us to Acts 7, and the stoning of Stephen, the CONTEXT indicates that this is the END of something.

- So based on that, it seems that in this context that there was a time in which God did something with the children of men, and at the end of the time, He looked down to see if anybody responded to it or not.

- Then, along with that time frame issue is what is further stated in vs.2 - "*to see if there were any that did understand*" - Understand what?? - You are not told - but logically, it would follow that within that time frame, God gave them something to understand - and note that vs.3 says that "*they are all gone aside*" - Aside from what?? - If you are "gone aside" you are not following a path that you are supposed to be on. (And you can double check that by going over to Psa.53:3 "*Every one of them is gone back*" - they were told to go in a particular direction, but they went back!) And you can further check it out where it is cited in Rom.3:12 "*They are all gone out of the way*"!

- These "children of men" had a "way" given to them, they had a direction or path given to them, and they "turned aside", they "went back", and they went "out of the way."

- So now you are dealing with a context where God gave the children of men some information to operate upon, and if they operated upon it properly, they would be considered to be "seeking" Him!

- So we are not talking about the Jews, we have in view the Gentiles - and we are not to be going all the way back to the tower of Babel, either. (We are dealing with a period of time that is more defined than that). Nor is this dealing with just the general light of God-consciousness.

- A good way to find the specific time frame in which this is to be contextually taken is to read on into Psa.53:4 "*Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.*"

- (Seems like the indication is that they should have "called upon the Lord" - or at least the opportunity was given to them to do just that).
  
- Therefore, in light of the context of what Psa.14 and Psa.53 are talking about, there was a time when the children of men (these Gentiles) were given an opportunity to respond to something that would provide for their "understanding."
  
- And, since we know the end of it, therefore, when that time was up, the Lord stands and looks down upon the children of men, as it were, to see if there were any of them that did respond - and what He found was that they did not!  
(And because of this "end event" of the contextual time frame being spoken of here; this is where it is helpful to bring in the issue of where the 14th and 53rd Psa. sit in the book of Psalms - this is where that issue comes into play - the end of this time frame is when the Christ has been here on earth, and is now ready to commence with His Day of Wrath).
  
- This would bring in the Redeemer and His redemption, and then after the period of F/Mercy is over with and you have the Gentiles and the people of Israel joining themselves together to produce the full rejection of Christ that Psa.2 talks about.
  
- The extension of F/Mercy ends, and the Lord stands and looks to begin His day of wrath, which is the Deliverer and His deliverance, which is why you have the Psalm repeated in the 2nd Book of Psa.
  
- These two psalms describe the assessment of the Gentiles (the children of men as a whole) and is a declaration of their guiltiness and fitness for the execution of the Day of Wrath to come upon them!
  
- Well, we can pretty well place the end of the time frame with great confidence... but where did it begin?? Where were the Gentile nations given something to respond to where, over a period of time, the Lord would be able to assess them and look to see if there were any who did understand, or go in the way in which was given to them???

- Now the issue is to determine when that "opportunity" to understand some things, and follow a particular direction, and walk in a particular way was first given to them.

- It was given to them when the 5th CoP began - i.e., when the Assyrian/Babylonian captivity began THE GENTILES ABSORBED NOT JUST THE NATION ISREAL, BUT THEY ABSORBED THE "LIGHT" OF GOD!

- Deut. 28 & 29 have some fascinating things to say in connection with what the Gentile nations will do and say when Israel goes under that 5th CoP!

- (see Dan.3 for a good example)

- All this has to do with how God is going to deal with the Gentiles in light of how He gave them great opportunity to know and believe, and be delivered from His wrath!

- The Gentiles were responsible to know, by means of absorbing Israel into them, the general light and truth of God and His program - then, just as John sets forth (John 1:1-9), when the Christ came, they, along with Israel, will receive the fullness of that light - but the question remains for both of them, "How will they respond?" - well, now we know!

Romans 3:12

(Continued quotation of Psa.53:3)

*"They are all gone out of the way,*

- *"They"* (the Gentiles)

- *"all"* (Nom. Masc. Pl. Πᾶς [pas] = all, each and every one, all inclusive)

- *"gone out of the way"* (Aor. Act. Ind. ἐκκλίνω [ekklino] = from ἐκ [ek], meaning "out of", plus κλίνω [klino], meaning to incline or bow, hence to incline out of or away from; to turn aside; to turn away from; thus to avoid walking in a certain path.)

- This follows with what the Gentiles were given to understand, and their path of "seeking" God.

"they are together become unprofitable;"

- "they are together" (Temporal Adverb ἅμα [hama] = an adverbial particle indicating simultaneity of action; at the same time; together at once.)

- "become unprofitable" (Aor. Pass. Ind. ἀχρειάομαι [achreiaomai] = to render useless; to be made worthless)

- Note that this is a graphic description of the utter useless nature of the Gentiles [in this context] - i.e., this spotlights their total unfitness to be of any good to God at all.

- "un" = not    - "pro" = for    - "fit" = use  
- "able" = competent power

- This can be double checked by noting the expression in Psa.53:3, "they are altogether become filthy" - (Heb., אִלֵּךְ [alach] = to be morally corrupt) - this is an expression of the "unclean" NATURE of the Gentiles - they were unclean by nature!

"there is none that doeth good, no, not one."

- "good" (Acc. Fem. Sing. χρηστότης [chr8stot8s] = honesty, respectability, worthiness, kindness, etc., i.e., a vast array of virtues that all together add up to a useful and profitable nature; it means "goodness" in the sense of that which is based upon the absolute norms & standards of Righteousness - goodness in action, expressing itself in grace; hence, grace oriented.)

#### SUMMARY STATEMENT:

The three verses of Romans 3:10-12, put on display the vile and disgusting nature of Gentile iniquity in the eyes of God (the Judge) as well as to bring home upon them (the accused/offender) the horror of their offense to the holiness of God in view of all He had done to provide them opportunity to repent based upon the light they had (and were responsible for) but to which they deliberately responded negatively.

ROMANS 3:13-18 - JEWISH INIQUITY

## Romans 3:13a

*"Their throat is an open sepulchre;"*

- "throat" (Nom. Masc. Sing. *λάρυγξ* [larugx] = the larynx or throat, the organ of the voice.)
- "sepulchre" (Nom. Masc. Sing. *τάφος* [taphos] = a tomb, a place for the burial of human bodies, a grave.)

- The idea is to graphically depict the offensive nature of what the vain, religious leaders of Israel's apostate system were saying - i.e., their words were of a stinking and putrid nature that would be of the highest offensive order - nothing stinks as bad as a rotting, decaying dead body!!

- Note also, in light of the laws regulating the touching of dead bodies and graves, this paints the VRS of Israel in a very offensive manner!!

Psa.5:1-12 (:5) (:9)

(See Woes of Mat. 23)

## Romans 3:13b

*"with their tongues they have used deceit;"*

- "deceit" = (Imperf. Act. Ind. *δολιόω* [doliow] = {hapax} - to deceive; to use deceit; to lure with bait; to use deceit or guile in order to deceive.)

- This is a one-word description of the Policy of Evil, as incorporated by Israel's vain religious system, and the nature in which that policy is implemented.

(a policy that a fully educated son would both understand and be aware of)

Psa.50:1-23 (:17-23) (:19)

## Romans 3:13c

"the poison of asps is under their lips:"

- This is a graphic and nasty expression used to indicate the gross iniquity of the corrupted doctrine taught by Israel's vain religious system.

Matt. 23:33; 12:34; 3:7

Psa. 140:1-3 (:3)

- This psalm describes the contrast between the Lord and His consequent blessing, and the VRS and the consequences of their corrupt doctrine.

- Note in vs. 1 the "evil man" and the "violent man" - i.e., the VRS of Israel will corrupt doctrine, and will be cooperating with the PoE to the extent that they will be teaching the wisdom of this world in the place of sound doctrine; and further will advance in their corruption to the point of implementing violent action upon the Remnant & accepting the Man of Sin as their Messiah.

- Note that Israel's VRS gets its name from Mat.15:9 - see Isa.29:13 to clarify the "evil man" as the wisdom or "precepts of men.")

- (:2) harkens back to Psalm 2 where the VRS of Israel, in full cooperation with the Gentiles under the wisdom of this world and the Adversary's PoE will make war against the LORD and against His anointed (Christ).

- (:3) their doctrine is the venom of the Adversary that not only spreads corrupt doctrine, but as specific corrupt doctrine that paves the way for ridding themselves of Jesus of Nazareth, and the acceptance of the Man of Sin, (Antichrist).

(see Mat.16:1-4)

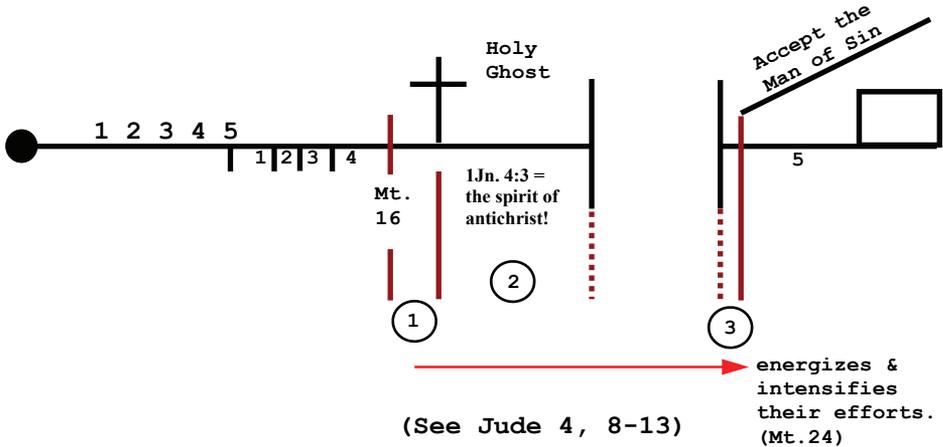
- Here the Lord is bringing His public ministry to a close (:20-21) - (but they still proclaim the gospel of the Kingdom).

- The VRS has now fully determined to stick with the PoE in the full face of all the evidence of Jesus of Nazareth being the Christ.

## - Mat.16:5-12

- The "doctrine" (διδασχί), especially of the Anti-Christ - that doctrine dupes the nation into accepting the Assyrian as their Christ!

- The doctrine of the Antichrist comes in 3 Phases:

RESULTS:

- Phase I = Conspiracy to commit Murder of the Christ.
- Phase II = Murder of Stephen, the Remnant, and the rejection of the testimony of the Holy Ghost.
- Phase III = Murder of the Remnant, and accepting the Man of Sin.

- Their corrupt doctrine continues on in a form of progression and PEAKS in Phase III to produce the Antichrist! (This "leaven" doctrine is very particular - it paves the way for the acceptance of the Antichrist.)

- Hence, the "poison of asps is under their lips", a poison that is specifically designed to KILL, i.e., to kill off this Jesus of Nazareth, to kill off any one who would even attempt to speak of Him as the only and true Messiah of Israel!

- (And this is done by the very "scholars" and religious leaders of Israel, itself!!!)

## Romans 3:14

"Whose mouth is full of cursing and bitterness:"

- "full" (Pres. Act. Ind. γέμω = to be stuffed)
- "cursing" (ἄρα = originally, a prayer; but an imprecatory prayer - hence, the evoking of a god to execute a curse; a curse against someone)
  - Interesting how this brings up the evoking of a deity or god - and how that Jude says that the religious leaders of Israel will actually deny the only Lord God (God the Father) - will they accept "Allah"??)
- "bitterness" (πικρία = a poisonous influence; it is a term that takes note that which is extremely wicked and highly offensive to God)
  - (See Acts 8:23 - "the gall of bitterness")

Psalm 10: 1-7 (:7); 8-18 (:15 "the evil man")

## Romans 3:15-17

- (15) "Their feet are swift to shed blood:"  
 (16) "Destruction and misery are in their ways:"  
 (17) "And the way of peace have they not known:"  
 - "peace" (εἰρήνη)

## Isaiah 59:1-14 (:7-8)

- :1-14 = the effects of the VRS!
- (:9) - Note that beginning in vs.9 Isaiah responds to their INIQUITY, and in doing so he indicts them as to their guiltiness AND IN THE PROCESS FOLLOWS THE EXACT SAME PATTERN THAT THE APOSTLE PAUL WILL LATER UTILIZE IN THE OPENING CHAPTERS OF THE BOOK OF ROMANS!

(:12) - NOTE THE DEVELOPMENT: (this case against the apostate, vain religious element in Israel is laid out exactly as the court room case against the Jew and Gentile in the opening chapters of the book of Romans)

- "*For our transgressions are multiplied before thee,*" = Romans 1:18-32

- "*and our sins testify against us;*" = Romans 2:1-29 (self-defense pleas)

- "*for our transgressions are with us*" = Romans 3:19 (Statement of Proof; you are all under sin)

- "*and as for our iniquities, we know them;*" = Romans 3:20 (final conclusion)

Romans 3:18

*"There is no fear of God before their eyes."*

- "*fear*" ( $\phi\acute{o}\beta\omicron\varsigma$  [phobos] = fear in the sense of sacred respect)

- In the sense of:  
(Isa.29:13; Matt.15:9)

Psalm 36:1-4 - cp., 5ff (God's Holiness)

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THE FINAL CONCLUSION OF THE CASE OF:

The Absolute Almighty Holy God

vs.

The Sinful and Offensive Human Race

Romans 3:19

*"Now we know that what things soever the law saith, it saith to them who are under the law: ...."*

- First of all, note the fantastic vocabulary control of the apostle Paul: in vs.19 he begins his final conclusion with the word "Now"; and in vs. 20, he begins with "Therefore" - all of which is designed to flawlessly take the thought process of this dramatic and most important of all court room cases to its final conclusion; a conclusion that has no possible outcome but to find the defendants guilty, and the Judge's sentence and impending execution of wrath upon them, right and just!

- "Now" (Explanatory Conjunction δὲ [de] = used as an adversative particle it usually means "but," "however," "yet," "on the other hand," etc., but used here as an explanatory it means "now").

- The English adverb "now" expresses or implies a connection between the subsequent and the preceding proposition; it often introduces an inference or an explanation of what precedes. Hence, this is the exact vocabulary that will fully produce the desired conclusion of the matter before us.

- "Therefore" {vs.20} (Conjunction διότι [dioti] = expresses a causal clause that supports the argument; meaning "for," "on account of this," "because," or "therefore.")

- The English adverb "therefore" means for this or that reason, referring to something previously stated and usually refers to the final, concluding matter of the argument.

- Notice also, that the Law is brought into the picture again in this final concluding statement - Reason: because it is always in the nature of man (Jew or Gentile; i.e., anyone of Adam's race with Adam's flesh or nature) to attempt to produce his own righteousness apart from God's Grace!

- "Now we know"

- "know" (οἶδα [oida], the Perf. Act. Ind. ὀράω [horao], meaning "to see" = [oida] {used only in the Perf. tense}, means having full and complete cognizance of solid and rigid concepts that are firmly fixed and on deposit in the soul).

- The idea here is that the offender has now come to the point of having a full and firm grasp on the condemned position he is in; and in light of his looming just execution, he is now fully aware of its value, import, and significance!

- What is going on here is to produce in this final conclusion what might be called the "Last Great Hope" of the unbeliever: i.e., that if anyone at anytime could ever hope to produce his own righteousness, and become self-justified, it would have been done no other way, and under no other circumstances than by doing it under God's Perfect Law!!!

- (But the "rub" is that this that seems to be a "hope" is really no hope at all, but just more failure!)

- *"that what things soever the law saith, it saith to them who are under the law:"*

- "law" (ΝΟΜΟΣ)

- Those who are "under the law" are the Jews.

- The general thrust of the passage is this:

- - Paul has been dealing with bringing home the iniquity issue of BOTH Jew and Gentile from vs.10-18.

- - But Paul, being a Jew/Pharisee, and realizing the nature of the Jewish thinking, especially under the influence of the apostate religious system, knows that even in light of bringing the iniquity issue home to bear on the Gentile and the Jew, still has the tendency to easily view the Gentile guilty "as the day is long", but in view of the power that that Law had over them, they still tend to view themselves as somehow better because of the Law.

(In that Jews' thinking, it is easier to prove a Gentile guilty before God, than it is to prove themselves guilty before God!)

- - In other words, the Gentiles' mouths are already shut, now we are forever going to shut yours!

- - And now you are BOTH, THAT IS ALL THE WORLD BECOME GUILTY BEFORE GOD!

- - The Gentiles could never produce a perfect law to follow unto righteousness, only that was given to the Jews, but with a nature that is fallen from Adam, the Jew was just as hopeless and helpless to produce self-justification as any old Gentile!

Romans 3:19 (so far)

"Now we know that what things soever the law saith, it saith to them who are under the law: ..."

(now for the purpose clause)

"that every mouth may be stopped, and all the world may become guilty before God."

- "that" (Conjunction ἵνα [hina] used to express a purpose clause = in order that)
- "every" (Acc. Sing. πᾶς [pas] = each and every)
- "stopped" (φράσσω [phrasso] in the Pass. Voice = to fence in; block; stop; close up; {fig.}, i.e., to remove all justification for speaking a certain thing; to put to silence!)
  - (in a literal sense it harkens back to the miracle of shutting the lions' mouths in Daniel 6:22)
- "all the world" (Nom. Sing. πᾶς [pas] + κόσμος [kosmos]).
- "may become" (γίνομαι [ginomai] in the Aor. Subj. 3d.per. Sing. = may become)
  - It is CRITICAL to realize that the KJV is correctly translated and MUST NOT be changed in any way!
  - For the thrust of the passage is NOT that all the world might "BE" guilty, because they already are!
  - This sense is not that they are guilty before God, for that has been proven, but that they might "become" guilty IN THEIR OWN EYES - which makes the issue of their NEED for Redemption and a Redeemer clear to them!!
- "guilty" (ὑπόδικος [hupodikos] = under + condemnation; the legal position of the defendant who has LOST his case; legally guilty).

- Vs.19 makes the ominous conclusion that by the time the Gentile thinking has run its course over Rom.1:18-3:19, that Gentile will know that over their vast history of being separated from God,

(i.e., Eph.2:11-12 - (11) *Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;*  
 (12) *That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:)*

and in view of that, every single flicker of hope for producing self-justification has now been extinguished!

(They stand in complete INIQUITY, guilty of offending the Holiness of God, with no excuse, no defense, no way to help themselves, and with no hope of acquittal from the just WRATH to be executed upon them!)

- And not only that, but whatever spark of hope that that Israelite had in their thinking concerning their being God's favorite; having the privilege of receiving the oracles of God; having been given the Law contract and covenants as if self-justification was to ever be accomplished, that is the perfect and only basis upon which it could be done - but in view of their utter and total failure in every respect to producing self-justification, even the last spark of hope they held on to goes out!

(They stand, just as, and equal to the Gentiles, in complete INIQUITY, guilty of offending the Holiness of God, and worse than the Gentiles, they had come to believe that they were born with natural +R & natural Holiness, all of which has now been exposed as the corrupt and false doctrine that it is; they, as well as the Gentiles, stand before the Justice Bar of God with no excuse, no defense, no way to help themselves, and with no hope of acquittal from the just WRATH to be executed upon them!)

- And note: no PAST hope, no PRESENT hope, and no FUTURE hope!!!

## Romans 3:20

*"Therefore by the deeds of the law there shall no flesh be justified in his sight: ..."*

- Now we get that "Therefore" (as discussed before)....

- "Therefore" (Conjunction διότι [dioti] = expresses a causal clause that supports the argument; meaning "for," "on account of this," "because," or "therefore.")

- The English adverb "therefore" means for this or that reason, referring to something previously stated and usually refers to the final, concluding matter of the argument.

- "deeds" (ἔργον [ergon] = deed, activity, work, energy, {energy of the flesh})

- "law" (νόμος [nomos] = the Mosaic Law)

- "there shall no flesh be justified"

- "no" (οὐκ [ouk] = extremely strong neg.; i.e., with absolutely no possibility of a thing coming to pass).

- "flesh" (Nom. Sing. σαῶξ [sarx] = the term often refers to the power or energy of mankind which he has by nature but not by anything spiritual - here, the term refers in this context to "flesh" in the sense of human beings; i.e. no man/woman)

- Note: To really bring great emphasis to bear on the stress of this statement Paul uses the little term πᾶς [pas] (in agreement with [sarx]), hence slamming the door shut with NOT EVEN ONE PERSON OF ADAM'S RACE BEING EXCUSED OR EXCLUDED!

- "justified" (Fut. Pass. Ind. ΔΙΚΑΙΩΩ [dikaioō] = it NEVER means to "regard as fair and right" or "Just as though you had never sinned" - it refers to the act of God whereby one is DECLARED legally just, right, and as he ought to be in order to attain the divine norms & standards of Righteousness by way of imputation - the word refers to the legal and objective side of salvation unto eternal life, referring to the act of God by which He imputes to the Believer the positive achievement of Jesus Christ in His cross work as the Kinsman/Substitute Redeemer).

- Again, the old adage, "just as though you had never sinned" is so wrong in the sense that it must be clearly understood that the verb [dikaioō] never mean to make anyone righteous, or to do away with that person's violation of the law by himself bearing the condemnation and the imposed sentence.

Man, in his fallen condition can never do anything in order to pay for his sinfulness and thus be liberated from the sentence of guilt that is upon him as it happens in the mundane world - i.e., when a guilty person has paid the penalty of a crime, then he is free from condemnation.

- "in his sight" (ἔνώπιον [enwpiōn] = before the eye, in the face of, in the presence of {literally or mentally}).
  - The idea being that which comes under the scope and notice of God's all-knowing court of Justice.

Romans 3:20 (so far)

"Therefore by the deeds of the law there shall no flesh be justified in his sight: "

WHY???

"for by the law is the knowledge of sin."

- "knowledge" (ἐπίγνωσις [epignōsis])

- "sin" (ἁμαρτία [hamartia] = missing the mark)

SUMMARY COMMENTS:

1) The Law of Moses has a whole host of purposes, however, in this immediate context all that is in view is that purpose described as bringing about a "knowledge of sin."

- This is not just speaking of any old law, it is the Law of Moses.

2) The Law of Moses, being PERFECT and RIGHTEOUS because it came from God, Himself, is the only possible means of producing self-justification (if self-justification could be done) on the face of the earth. (Deut.4:1-9 (:8))

- (But the idea that that is what the Law is for is totally wrong, and only reflects the corrupted doctrine surrounding the Law contract)

- The Law is not designed to save - the law is designed to CONDEMN - THE LAW IS YOUR DEATH SENTENCE!

3) In this context, the apostle Paul is dealing with those who have been thinking, or still have any whisper or vestige of thoughts left in their mind, (after his final summation is ended), that the purpose of the Law of Moses was to allow them, by their works, to justify themselves in God's eyes.

- Remember that this is the END of the 2nd Part of the Gospel that began back in 2:1 which deals with all those self-defense tactics that men come up with to try to squirm out of being worthy of God's wrath, and being guilty in His sight - and therefore, justly condemned - with the prospect of His wrath being the only thing their eyes can see. (From 2:1 down to 3:8, they've tried EVERYTHING!)

4) At this point, as Paul's final summation and concluding argument closes with the full guiltiness being now brought fully home to the offender; every mouth is SHUT (he has nothing else to say), and by cutting off in his thinking any attempt to pick up that Law contract in an attempt to justify himself (which, by nature he would be inclined to do, and which would be his last "flicker" of hope, now extinguished by Paul); that offender can only drop his head to his chest and conclude in his thinking: 'I AM TOTALLY LOST. I AM TOTALLY HELPLESS. I AM TOTALLY HOPELESS.'

- And note that in the context of justification unto eternal life (and being out from under God's wrath), this is the only context in which the Law is looked at by one in that position, and the only context in which the Law is being spoken about in connection with the Gospel.

- They are going to look upon the Law as their means of justifying themselves in God's sight.

5) Paul's statement in vs.20, "*for by the law is the knowledge of sin*", is declaring an assertive and CORRECTIVE statement, that when it comes to the Law of Moses, and someone's justification in God's sight, that Law just makes sin KNOWN and you stand GUILTY AS CHARGED!

- In other words, if you respond to the Law properly, the Law makes your sin KNOWN, and by knowing you have committed sin, YOU ARE A GUILTY SINNER IN GOD'S SIGHT!

- Paul is not bringing in the ordinances of the Law that keep Jew & Gentile separate; he is not bringing in the issue of the Law that makes the offense to abound (Rom.5); he is not bringing in the issues of the Law in Rom.7 talking about it putting sin in motion, or the aspects in how it works with the flesh, etc.

- Paul is only dealing with how someone would try to justify themselves in God's sight would utilize that Law.

- And they try to utilize it to say, "I've done this or that" - but "this and that" won't cut it; Gal. tells you that if you even attempt this, you are a "*debtor to do the whole law.*" (Gal.5:3)

- And if you can't produce proof of 100% performance of 100% of the Law, then that very contract tells you that you've sinned and you are a guilty, condemned sinner in God's sight! (It is your death notice!)

- Anyone who does this has foolishly circled back upon themselves and served themselves with a warrant of DEATH - (See Romans 1:18 cp. 1:32 cp. IICor.3:7)!!!  
(see Eph.2:11-12 again)

Romans 3:21-26

THE THIRD PART OF THE GOSPEL - The glorious good news of God's gracious provision for pardon and justification freely offered to all men.

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INTRODUCTION:

(You have to keep in mind the entire 'FLOW' of the context that is going on throughout this section of Romans, and keep in mind what it is designed to be doing in the spirit of that individual that is now in a position to hear the Third Part of the Gospel)

1. In the context, the actions of the prosecuting attorney has just ended the case of:

ALMIGHTY GOD v. MANKIND

A. The offender (YOU!) has clearly been indicted as to the charges against him: UNRIGHTEOUSNESS. (Rom.1:18)

- ἀδικία = maladjustment to the +R of God

B. The sentence and penalty to be imposed and executed upon the offender, if found guilty, has been clearly stated:

- As worthy of God's WRATH, the PENALTY:  
ETERNAL DEATH!  
(Rom.1:32)

C. All proof and all evidence of all mankind's guilt of having offended the perfect holiness of God has now been set before the Court of God's Justice. (Rom.1:19-3:8)

D. Final closing arguments have ended with every mouth being "SHUT", with all being "under sin", and the whole world being "guilty before God".

E. Therefore, all hope of ever getting out of this predicament is LOST .... UNLESS GOD DOES SOMETHING!

2. Verse 21, therefore, takes note of that fact that all hope of that individual ever getting out of this predicament is LOST ... UNLESS GOD DOES SOMETHING, AND THAT IS EXACTLY WHAT VERSE 21 DECLARES EXISTS!

- (In that verse, it doesn't yet say HOW it exists, or how you are going to get it, it simply is a declaring statement that says, IT EXISTS!)

3. The very RIGHTEOUSNESS OF GOD, that a man needs, and that he CANNOT produce on his own by the works of the law, IS NOW AVAILABLE TO HIM on the basis of what GOD has done FOR him.

4. The primary factor upon which this utterly condemned, helpless, and hopeless person may be made "right" with, or "adjusted" to, the righteousness of God is by GOD'S GRACE!

- That is, the pivot upon which turns man's only hope to be justified unto eternal life, having the problem of his sin dealt with to the perfect satisfaction of the justice of God, and then having that justice pronounce him (upon his believing in the cross-work of Christ) "justified" is GRACE!

- GRACE means GOD DOES ALL THE WORK!!

(CHART #29) - χάρις = favor, advantage, benefit

- DEFINITION OF GRACE:

GRACE (God doing all of the work) IS THE FUNCTION OF THE UNIFIED ATTRIBUTES OF GOD (all the divine attributes must be accounted for in the process of making provision or benefit for mankind - they must all work in concert with each other, taking into account that none can be in any way compromised) TO THE BENEFIT OF MANKIND (God does all of the work, but we receive all of the benefit from God - we can only participate in the grace benefits due to our adjustment to the norms and standards of God's absolute +R - this may be the benefit of our "spiritual blessings in heavenly places in Christ" or the sonship discipline system - this provides a by-pass system to the stain and fingerprint of our sin nature and energy of the flesh - a fair by-pass given the total depravity of mankind and God's valorization of His own creation, along with the benevolence of His character) WHILE AT THE SAME TIME SIMULTANEOUSLY AND COINCIDENTALLY NEVER VIOLATING THE INTEGRITY OF GOD HIMSELF (God may indeed provide mankind the necessary by-pass system on a grace basis, however any blessing or cursing bestowed by God must never violate any single divine attribute or combination of divine attributes - hence, grace is never the setting aside of divine attributes to bestow "unmerited favor" upon someone).

5. Romans 3:21-26 is designed to get one to think of the gracious offer of justification unto eternal life the way the Heavenly Father (the Judge) thinks about it:

A. vs.21-23 - God freely offers justification to all based upon the faithful performance of Jesus Christ as our substitute-redeemer.

B. vs.24-26 - Justification is offered by grace and received by faith, alone, in Christ's substitutionary, redemptive death.

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Romans 3:21

*But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

"But now" (Temporal Adverb Νῦν [nuni] = now +  
Adversative Conjunction δὲ [de] = but)

("But" = adverse to what you have been thinking [i.e., being hopeless and helpless; "Now" = as you stand guilty without a word in your own defense, now I have news for you that you are not aware of ....")

- As stated before, in the face of all hope and all help being erased from the thinking of the accused and convicted offender, and in such a mental state as to not even allow the thought of escape from God's wrath to enter the mind - "BUT NOW" BECOMES THE SWEETEST WORDS THE HUMAN SPIRIT COULD EVER HEAR!

"the righteousness of God"

(δικαιοσύνη [dikaiosun8] Θεοῦ [theou] = the divine norms and standards of the thinking of the Judge, the Heavenly Father)

- This is the target of the one who seeks to get out the predicament that he is in as a sinner of Adam's race - he must have the +R of God, if he is to have an eternal relationship with God that judiciously pardons the offender and settles all his accounts with all of God's attributes.

- Note that this is not telling the offender HOW it is done, it is merely introducing him to the fact that HOPE and HELP out of his predicament IS available, if he wants it.

Romans 3:21

*But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;"*

"without the law"

- Now we get some Ablatives of Separation:

(Abl. of Sep. of the Improper Prep. χωρὶς [chwrís]  
= without, apart from, having no association with)

(Abl. of Sep. of Νόμος [nomos] = law, and in this context, the Law of Moses)

- Notice the construction is such with the use of the Abl. of Sep. and the term "without" used as a preposition, that it forms an EMPHATIC FOCAL POINT in the sentence - hence, the focus of attention for this offender at this point in his pardon is that the +R of God without any association with the law contract is manifested.

CONCEPT:

- The offender first of all is to understand that the very +R of God that a man NEEDS, and that he CANNOT PRODUCE on his own by the works of the law, IS, INDEED, AVAILABLE TO HIM!

- He should be aware that any more attempt to play around with that law and try to use the perfect law of God to produce his own +R only results in his ultimate DEATH SENTENCE!

*"being witnessed by the law and the prophets;"*

- "witnessed" (Pres. Pass. Part. μαρτυρέω [marturew] = to give witness, to report, to testify and affirm - used in a legal court room sense meaning to prove by testimony of a witness)

- "law" (Νόμος [nomos] = the Mosaic Law)

- "prophets" (προφήτης = prophets, especially the OT prophets)

- Note that the law testifies to or is "witness" to the fact that the +R of God cannot be produced by keeping that law, and there is no hope of ever getting justified unto eternal life by keeping that law.

- In fact, you have the entire "time past" program of Israel's history that is a path of ruin, misery, and utter failure based on attempts to produce +R by law keeping!

- The law proves or testifies that human endeavor to establish its own righteousness always ends up in FAILURE!

- The law proved it could not be done - and the only thing it laid hope on was to cast themselves upon the Jehovah-ness and Grace of God to do it all for them!  
(The J-ness & Grace of God is their only hope!)

- The prophets then come along and they set forth the fact that God said that He would put His Jehovah-ness into effect for them, and it would become available to them through exactly what the Lord Jesus Christ is: THE REDEEMER!

#### Chart #62 (Jehovah-Compound Names)

(i.e., God, manifest in the flesh - to provide Himself as the sacrifice in order to deal with the predicament of sin and the inability of man to establish his own +R)

Romans 3:22

*Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*

*"Even the righteousness of God"*

- "Even" (Conjunction  $\delta\acute{\epsilon}$  = most often trns. "but, and, now, then, also, yet," etc., etc.)

- Note that in the literally thousands (2500+) of times the conjunction is used, it is translated "even" ONLY THREE TIMES.

- Note that in English, especially in Older English, the adverb "even" can function as a coordinating conjunction in a Copulative: (i.e., the connecting of two members of a sentence and their meanings, the SECOND MEMBER indicating AN ADDITION of EQUAL IMPORTANCE and/or an INTENSIFICATION of the first member).

[from "A Grammar Of The English Language" by George Curme; Vol.II, 19 1 a]

- At its basic meaning, "EVEN" = a level or equality, or emphatically, a like manner or degree.

- In the present construction of Rom.3.22, the term "even" retains the basic concept of its meaning, however, it gives even further light to the context and flow and development of the doctrine to be understood in the spirit of the believer:

- Used in this way, "EVEN" takes note of the application of something to that which is less probably included in the phrase; or brings something within a description, which is UNEXPECTED!

- Therefore, to "correct" the translation, (as all the modern Bible correctors do) to say, "But" is to lose the doctrinal flow of the context which is designed to bring the reader to a "jolt" in his understanding.

- That is, by use of "even" we understand that we are being given additional information to the initial subject that we did not know, or were not innately aware of - and further, that new information pertaining the initial subject, while unexpected, is of EQUAL value and importance to the initial subject.

- Now, if your brain has just been scrambled, note that an important doctrinal truth is contained in this term "even" - that being that what is stated in the first member of the sentence, viz., "*the righteousness of God*", is of EQUAL value and importance in the second member of the sentence, and with additional and unexpected information that

goes along with it, we have the doctrinal basis for our Justification being established to the perfect satisfaction of the Holiness of God by our Substitute/Kinsman Redeemer, the Lord Jesus Christ.

- For the first member of the sentence is what we must have: "*the righteousness of God without the law*";
- And the second member of the sentence reveals and emphasizes to us the way in which it was done: "*Even the righteousness of God which is by faith of Jesus Christ*";
- Finally, we are to understand by the use of the expression, "EVEN" that the "*righteousness of God*" mentioned in vs.21 is equated to the "*faith of Jesus Christ*" in vs.22. That is, the faithfulness of our Lord Jesus Christ not only provided for the +R of God to be satisfied as to the debt and penalty of our sins, but that His faithful performance of His duty as our Redeemer is the equivalent of the very "*righteousness of God.*"

This verifies:

- The deity of Christ;
- The impeccable nature of Christ;
- The perfect qualification of our Redeemer;
- The perfect sacrifice of our Redeemer; etc., etc., etc.

- Put simply, and in the form of an equation:  
 "*the righteousness of God*" = "*faith of Jesus Christ*"  
 and  
 "*faith of Jesus Christ*" = "*the righteousness of God*"

(And "EVEN" tells you that!)

- "*the righteousness of God*" (same construction as in :21 [the Abl. being a form of the Gen. Case])

(δικαιοσύνη [dikaiosun8] + Abl.Masc.Sing. Θεός [theos])

- It actually looks like this:

δικαιοσύνη δὲ Θεοῦ = the divine norms & standards of the thinking of the Judge (God).

## Romans 3

(21) *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*  
 (22) *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*

- "*which is by faith of Jesus Christ*"

- "*which is*" is in italics (as found in your KJV), and is supplied by the Translators to smooth out the translation, and to keep it on track with the contextual flow and doctrinal accuracy of the passage.

- Note, again, that the KJV translators HONESTLY put the added words in italics, and the modern versions often times don't!

- "*by faith of Jesus Christ*"

( διὰ πίστεως Ἰησοῦ Χριστοῦ )

- "by" (Prep. *διὰ* [dia] + Gen.Abl. of means = "by" or "by means of" - often translated, "through", but when the agent is being stressed, it is translated "by")

- "*faith*" (Gen.Abl.Fem.Sing. *πίστις* [pistis] = while admittedly [pistis] is the term used for the expression of non-meritorious positive volition in its subjective form [with an object]; or a body of information (i.e., Bible Doctrine) that is believed in its objective form [minus an object], this particular context has in view the idea of sincerity, faithfulness, or fidelity in the performance of ones duty, i.e., the CHARACTER of One who can be RELIED on [as used in Rom.3:3].)

- And the reason we know this for sure is due to the use of the Genitive cases in the name of "Jesus Christ" plus the context in which this idea of usage has already occurred.

- Note that in almost every other English translation, Gk. grammar, commentary, etc., this passage poses a real problem and puzzle.
- The common way in which to handle this is by charging the KJ Translators, again, with being inept at their job; and since most do not pay close attention to CONTEXT, and since, because of that, the passage seems to make either no sense as is, or seems to make "better" sense if it is "corrected," the common way most handle this passage is to CHANGE the word "OF to "IN."
- In other words, to "wrest" the scripture to conform to the scholar's way of thinking.
- BUT, TO DO THIS RUINS THE CONTEXT, AND THE VERY PARTICULAR WAY IN WHICH THE HEAVENLY FATHER WANTS YOU, AS THE AMBASSADOR OF CHRIST, OR AS THE ONE BEING CONFRONTED WITH THIS THIRD PART OF THE GOSPEL, TO THINK IN CONNECTION WITH THE PROVISION OF THE SUBSTITUTE-REDEEMER.
  - Remember that the first 3 verses of this passage (:21-24) are designed to first of all confront that one who is hopelessly and helplessly lost in his iniquity, with no way to justify himself; and simply make a statement to him that declares the possibility that pardon does, indeed, exist!
  - This acts as an exhortation that "primes" or "formats" or "initializes" the human spirit to receive properly the doctrinal information contained in the next 3 verses!
  - The objective is to get you to see the value of the faithful performance of duty of the One that is in every way qualified to act as your Substitute/Kinsman-Redeemer!
- "of Jesus Christ" (Gen.Abl. of both Ἰησοῦς [Ihsous] and Χριστός [Christos] = the Gen. Case showing personal possession, hence the use of the term, "OF")
  - This is a tough one to get around, but the scholars/commentators who don't see the contextual flow, all change "of" to "in."

- Paul uses this expression some 7 times in his epistles to us, and with it speaks of something that often times is not fully appreciated by believers as it out to be.
- The expression strikes many as a peculiar one. "Faith" is something that we think of with respect to ourselves. We place OUR faith IN Christ. Therefore, to find Paul talking about "*the faith OF Jesus Christ,*" or CHRIST'S faith, seems puzzling.
- Because of this, most often the expression is treated as if it were a misstatement. We are told, or led to believe, that the expression really does refer to our faith IN Christ, but it just has been mistranslated.
- The impression is given that what you have here is just a "funny" wording in the original Greek. It really does say "*the faith OF Jesus Christ,*" but it is just a funny way of referring to our faith IN Him.
- And, because of this, most English translation make the expression refer to our faith IN Christ, usually noting in a marginal reference or footnote that it literally does say "faith OF Jesus Christ."
- But, unfortunately, by doing this a wonderful truth is largely obscured, if not completely obliterated! A wonderful truth which is marvelously conveyed in the expression - "*the faith OF Jesus Christ.*"
- There are TWO things that ought to make it apparent that Paul's reference to "the faith of Jesus Christ" is referring to something special with respect to Christ, and that it is not just a funny-wording for the issue of our faith in Him:
  - First, when our faith is the issue, the wording that conveys that is PLAIN!
    - Rom. 3:25,28; 4:5; Gal.3:26; Col.1:4
    - Note that there is no "funny" wording in these verses, nor in dozens of others like them in which the issue of our faith in Christ is set forth.
    - This should tell us that the expression "the faith OF Jesus Christ" must be referring to something else!

- Second, in the passages where Paul refers to "the faith OF Jesus Christ," he refers to the issue of our faith IN Christ BY A SEPARATE EXPRESSION OF ITS OWN!

- Note in our very passage:

Romans 3:21-22

*"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

*even the righteousness of God which is by FAITH OF JESUS CHRIST unto all and upon ALL THEM THAT BELIEVE: ..."*

- (If the scholars/commentators are right, then you have Paul stating the same thing twice FOR NO REASON!)

Galatians 2:15-16

*"We who are Jews by nature, and not sinners of the Gentiles,*

*knowing that a man is not justified by the works of the law, but by THE FAITH OF JESUS CHRIST, even we HAVE BELIEVED IN JESUS CHRIST, that we might be justified by THE FAITH OF CHRIST, and not by the works of the law: for by the works of the law shall no flesh be justified."*

Galatians 3:22

*"But the scripture hath concluded all under sin, that the promise by FAITH OF JESUS CHRIST might be given to THEM THAT BELIEVE."*

Philippians 3:9

*"And be found in him, not having mine own righteousness, which is of the law, but that which is through THE FAITH OF CHRIST, the righteousness which is of God BY FAITH:"*

- Paul is not being redundant in these verses. He's not simply stating the issue of our faith in Christ twice! Instead, "the faith OF Jesus Christ" is one thing, and our faith IN Him is something else.

- In fact, placing our faith In Christ is something we do because of "the faith OF Him."

## SO WHAT DOES IT MEAN???

- The "faith OF Jesus Christ" is referring (just as is allowed by the use of [pistis]) to His faithful performance as our substitute-redeemer.
- The phrase refers to Christ's FIDELITY!
- That is, His faithful performance in our place doing that which we needed to be done for us. The word "faith" is being used in its QUALITY sense. And in this sense it denotes the quality of faithfulness; fidelity; or loyalty.
- An example of this use of the word "faith" [pistis] is found in Romans 3:3-4, where Paul asks the question...

Romans 3:3-4a

*"For what if some did not believe? shall their unbelief make THE FAITH OF GOD without effect?"*

*God forbid: yea, let God be true, but every man a liar; ..."*

- The truth is that even before one gets to Rom.3:22, and this so-called "error", one has already been confronted with and educated in this terminology - and all the groundwork for understanding and appreciating the "faith OF Jesus Christ" issue is already straightened out here, in Rom.3:3!
- Obviously, "THE FAITH OF GOD" here is not God's faith in anyone, nor is it anyone's personal faith in God. Rather, it is the issue of God's faithfulness. His faithfulness to His word and to do what He says He will do.
- This is why Paul responds to the question by saying, "Yea, let God be true, but every man a liar." God is true and faithful to His word. The "FAITH OF GOD" is His faithfulness to do what He says He will do.
- Another example of where "faith" has this sense is in Titus 2:10 (*"Not purloining, but shewing all good FIDELITY [pistis]; that they may adorn the doctrine of God our Saviour in all things."*)

- Here, Paul exhorts servants to be "obedient unto their own masters," and to be ones who are "not purloining, but shewing all good FIDELITY." The word [pistis] "faith" is rendered here with its SENSE OF QUALITY.

- Paul is exhorting the servants to be faithful in the performance of their duties to their masters. To show fidelity and loyalty to them.

- And it is with this same sense of QUALITY that the word "faith" [pistis] is used in the expression "the faith OF Jesus Christ." The issue is HIS faithfulness. Jesus Christ's faithful performance as our substitute-redeemer.

- As our substitute-redeemer the Lord Jesus Christ faithfully and perfectly performed for us all of the work necessary to deliver us from the debt and penalty of our sins.

- What we could not do for ourselves by any of our works, He did for us as our substitute-redeemer. He took our place, as our redeemer, and suffered the wages of our sins for us!

- He "propitiated" God's justice in connection with the penalty of our sins, and perfectly provided for the forgiveness of our sins and our justification by God.

- (We will examine some of the specifics of Redemption when we get to the next section of the Third Part of the Gospel).

- For now, suffice it to say that since we could not satisfy God with any works we could ever do, no matter how good, sincere, or well-intended, we desperately needed a Redeemer who was perfectly qualified to be our substitute to be totally FAITHFUL to perform our redemption for us!

- And that perfect and faithful redeemer was the Lord Jesus Christ! He did the work we could not do, and the declaration of His "FAITH" or FAITHFULNESS means that we can completely trust in Him and RELAX in what He has done for us!

So far we have:

- (21) *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*  
 (22) *Even the righteousness of God which is by faith of Jesus Christ .....*

"unto all and upon all them that believe:"

- We have two prepositions:

- 1) "unto" (εἰς with the Acc. of extent)
- 2) "upon" (ἐπί)

- We have two uses of πᾶς [pas], "all," - plus the term for the act of non-meritorious positive volition: (Pres. Act. Ptc. ΠΙΣΤΕΥΩ [pisteuw] = belief)

- So you have:

εἰς	πᾶς	καί	ἐπί	πᾶς	ΠΙΣΤΕΥΩ
eis	pas	kai	epi	pas	pisteuw
"unto	all	and	upon	all	them that believe"

- Note that one of these prepositions (epi) plus one of the uses of [pas] - (i.e., the phrase "upon all" in the KJV) is omitted from the WH text, hence it is left out of all of the other English Bibles.

- This small prepositional phrase is absolutely essential and critical to the context of the passage, and the omission of it makes the passage doctrinally weak at BEST, and at WORST it leaves the door open for a sinister and corrupt doctrine: the doctrine of LIMITED ATONEMENT embraced by the Calvinist.

- Therefore, it should be recognized that, according to the pure and true word of God, that there really are two prepositions, that they are legitimate, that they DO NOT mean the same thing, and therefore it is important that we DISTINGUISH between the shades of meaning to understand the doctrine that is being presented to us by Paul.

- ENGLISH PREPOSITION, "UNTO": the preposition that governs the extent to which something goes or to which something is being offered - it indicates the limit, dimension, or extent of a movement.

- Therefore in the CONTEXT of Rom.3:22, the first prepositional phrase, "unto all", deals with and governs the EXTENT of the offer of the opportunity for justification unto eternal life.

(i.e., the opportunity for the total and complete pardon of the condemned and damned members of the human race)

- That is, justification unto eternal life is being offered based upon the FIDELITY or "faith of Jesus Christ" and the opportunity for that justification is EXTENDED to all (each and every member of) the human race.

- This draws attention, specifically, to the EXTENT OF THE OPPORTUNITY to benefit from the faith of Jesus Christ (His cross-work).

- BUT THERE IS A CONDITION UPON RECEIVING IT: for it comes not just "unto all" but "upon all them that believe".

- That is, justification unto eternal life is offered "unto" all - extended opportunity for every man - "and upon all" - the conditional element to receive the offer.

- ENGLISH PREPOSITION, "UPON": "upon" is a preposition of "touching" - made up of two prepositions, "up" and "on" - "on" being a preposition of touching or proximity or contact; and "up" is a preposition of direction or movement in a certain direction - hence, putting the two together it indicates that in order to get the touching to take place, or in order to get the contact to be made, you have to exert pressure or movement to get it there - therefore, it is a deliberate preposition of application. It indicates the APPLICATION of a thing being applied to another thing (like frosting on a cake) - hence, "upon" carries the idea of a conditional element of application.

- Therefore, "upon" indicates an operation of CHOICE; and ACTION has to come into play to achieve the objective.

- Simply put, "unto" is a preposition of EXTENT; and "upon" is a preposition of APPLICATION.

- And note that this is WHY "all them that believe" (pisteuw) comes AFTER "upon" and not "unto"!!!!

- For the EXTENT is to all, whether they respond or not!  
(i.e., this is the doctrine that Christ dies for ALL MEN - NOT JUST FOR THOSE WHO WOULD BELIEVE!!!!)

- The EXTENT and the ability for Him to provide justification unto eternal life is for all men - but if they get it or not is CONDITIONED "UPON" them receiving it - and the condition is their belief in Him!!!

- i.e., the Justice of God, based upon the simple belief of that unjustified man, will, as it were, pick up justification and put it on him - it makes "contact!"

- Therefore, the close attention to the details of the use of these small prepositions have a great doctrinal effect - for they spell out the fact that the death of the Lord Jesus Christ encompasses and took into consideration every single man, woman, and child of the entire human race, past, present, and future. Calvinism's doctrine of LIMITED REDEMPTION!

- And this is why the Calvinist hates the KJB and embraces WH (any other version of the English Bible) - and gives you a clue into the reason why the omission of the preposition is made.

- By a deletion, the Calvinist can come along and say that the ones that redemption is "unto" are only the ones who believe!

(22) *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: ...*

- "for there is no difference:"

- "no" (Negative ΟΥΚ = negates any and every possibility of a thing ever being or taking place).

- "difference" (Nom.Fem.Sing. διαστολή [diastolē] = a difference or distinction).

**SUMMARY COMMENT:**

1) The idea here is that, especially in light of the Jew who fancies himself as being naturally +R and naturally holy, and better than the Gentile; now, after going through Romans 1-3:20, and seeing himself as no better than any old Gentile of Adam's race, and concluding "all under sin" - with "every mouth stopped" - all (Jew and Gentile) are EQUALLY guilty - all are EQUALLY condemned, with no national, ethnic, religious, cultural, societal, sexual, or class DISTINCTION (all-inclusive) on the one hand.

- But that's the bad news of the previous section, and we are on to the good news now....

2) And on the other hand the offer of pardon, redemption, and justification unto eternal life is extended to this same (all-inclusive) bunch whereas by the "faith of Jesus Christ", anyone (Jew or Gentile, etc.) will be justified unto eternal life by believing in Christ with no distinction as to who they are.

(Up-and-outers or Down-and-outers - they are all "outers")

- This is the application of the doctrine of God being no "respector of persons".

(21) *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*  
 (22) *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: ---- Why??? .....*

## Romans 3:23

*For all have sinned, and come short of the glory of God;*

- "For" - (Causal Conjunction γάρ) - in the English, it is the Conjunction of further explanation or amplification, and answers the question of "why?"
- "all" - (Nom.Masc.Pl. Πᾶς) = all of humanity
- "sinned" - (Culminative Aor.Act.Ind. ἁμαρτάνω [hamartanw] = to miss the mark, sinned)
- "come short" - (Pres.Mid.Ind. ὑστερέω [husterew] = to need, lack, be in want; to fail to measure up to the norms and standards)
- "glory" - (δόξα [doxa] = a thinking term of thought or opinion - the "glory of God" means His unchanging essence or attributes which, in turn, indicates that God has a character that is absolutely perfect in norms and standards; a perfection that must be met if God is going to deal favorably with mankind - the view here being His perfect holiness - a holiness that we, by our sinning have offended and justly meriting the demands of perfect +R to be executed against all sin and failure to "measure up" - i.e., God's wrath, which only because of Christ's faithfulness in becoming our substitute redeemer do we ever hope of escaping.)

- This ends the first section of 3 verses (21-23) that are designed to put on display the FIDELITY of the Lord Jesus Christ, so as to first of all impact our thinking concerning His ability to flawlessly execute His duty as our substitute Redeemer, and to cause us to realize that the character of Christ can be totally relied upon to put His Jehovahness into effect to produce for us our own redemption - something that we could never produce by our own works!

- This means that we, being totally out of the picture, must rely upon the method of God's grace to provide justification for us and to give it to us based solely upon His mercy and His grace!

- Now - once the individual has been confronted with the fact that God offers them pardon and justification based upon the **FAITHFUL PERFORMANCE of Jesus Christ** as our substitute-redeemer in the first 3 verses of the **THIRD PART OF THE GOSPEL (:21-23)**;

We now move to the second 3 verses (:24-26) which provides the guilty, unjustified member of Adam's race with the information of what has to be done to take advantage of the opportunity for justification unto eternal life that is now extended to him - of just exactly how to obtain a pardon with justification - and of how that justification can be done without any meritorious involvement on his part, and without any compromise of integrity on the part of the Judge.

- It really appears to be an unsolvable puzzle:

- On the one hand you have mankind, sinful, full of iniquity, and unrighteous, short of God's glorious norms and standards - with the offender found guilty, and a just and wrathful sentence pronounced and awaiting execution;

- On the other hand you have the Judge (God, Himself), absolutely righteous and absolutely just, with absolute and immovable norms and standards (glory) - standards that cannot in any way be lowered or compromised.

- So the question becomes, 'How does the guilty and condemned offender, who has already come short of God's norms & standards (glory), measure up to God's norms & standards of +R when he has no power or ability to do so? And how can God offer pardon from the just wrath of the court on the guilty offender, without excusing or setting aside the sentence, compromising the integrity of the Court, or involving the Judge in unrighteousness?

- In other words, just what does it take for God to be "*just and the justifier*?"

- **ANSWER:** The answer for both parties (God, and the offender) is found in :24-26.

- Remember that there are TWO SIDES to this dilemma:

- 1) The execution of the sentence has to be served and paid in full to the full satisfaction of the Court, with no compromise to righteous justice;
- 2) Appropriating a full and unconditional pardon that justifies the offender in the eyes of the Court, but with NO CONTRIBUTION from the offender.

- The answer to the first part of the dilemma: THE FAITH OF JESUS CHRIST as our substitute-redeemer.
- The answer to the second part of the dilemma: FAITH OR BELIEF, ALONE, IN CHRIST, ALONE.

(The Grace By-Pass)

Romans 3:24

*Being justified freely by his grace through the redemption that is in Christ Jesus:*

CRITICAL EXEGESIS:

*"Being justified freely"*

- *Being justified"* (Pres.Pass.Part. ΔΙΚΑΙΩ) [dikaiow] = related to all other Greek words built on the [dik] stem, it NEVER means to "regard as fair and right" or "just as though one had never sinned" - it refers to the act of God whereby one is DECLARED legally just, right, and as he ought to be in order to attain the divine norms and standards of Righteousness - it refers to the legal and objective side (the view of the Court) of salvation - [dikaiow] refers to the act of God whereby He imputes to the believer the positive achievement of Christ who fulfilled all of the law and the prophets and every obligation of sinful and fallen mankind)

- Note that verbs ending in Óω [ow] generally indicate the bringing out of that which a person is or that which is desired,

but not usually referring to the mode in which the action takes place (i.e., this is where we get the term "Being" {i.e., existing in a certain state} attached to "justified", and the mode ("through faith in his blood") will come into play later. In this case the idea is that one who becomes justified unto eternal life is, in fact, and in every way adjusted to the Righteousness of God, and is DECLARED by God to be that way.

- "freely" (Adverbial use of δωρεάν [dwrean] = a free gift, without cost or cause, freely)

- ENGLISH: "FREELY" = the English "ly" is the suffix of certain quality or characteristic or befitting; hence "free-ly" is "free-like" - i.e., used of something being entirely complete, without any cost or payment.

- In keeping with the context and with the doctrine of Justification and Redemption, the element of any human works or human energy of the flesh is kept entirely out of the process of justification unto eternal life; an absolutely essential and necessary aspect, if true Biblical justification is to be granted.

Romans 3:24

*Being justified freely by his grace through the redemption that is in Christ Jesus:*

"by his grace"

- τῆ αὐτοῦ χάριτι [t8 autou chariti] = "by or because of the grace of him"
- "by" (English preposition of means - hence this is the MEANS by which God not only can offer pardon and justification to man, but at the same time do it in such a manner that in doing so, it does not compromise any of His unified attributes by involving the lowering of His absolute norms and standards which would involve Him in unrighteousness)
- i.e., If you are going to have it, He must give it to you based upon His own J-ness and and Grace! (you cannot do it yourself)

- "grace" (Instru. of Cause Sing. Fem. χάρις [charis] = grace, GOD DOING ALL OF THE WORK - Def.: Grace is the function of the unified attributes of God to the benefit of mankind, while at the same time, simultaneously and coincidentally never violating the integrity of God Himself)

(we covered this at the beginning of this section [:21-26])

- Now we have so far:

- 1) THE OBJECTIVE - "Being justified freely"
- 2) THE MEANS - "by his grace"

and now we will get:

- 3) THE LEGAL AGENT - "through the redemption that is in Christ Jesus:"

"through the redemption that is in Christ Jesus:"

- "through" (Prep. διὰ [dia] with the Abl. of Means = by means of, through)

- ENGLISH: the preposition "through" in this context takes note of the mechanical and legally controlling authority through which the legal pardon of the offender can take place before the justice bar of God. That is, it is by means of the legally qualified AGENT Jesus Christ, who acted on our behalf as our substitute-redeemer that God's grace can freely justify us!

- In other words, and working backwards through the verse:

- REDEMPTION that is in Christ Jesus makes it possible for:

- GOD'S GRACE to function for our benefit without compromise to His unified attributes:

- offering to that guilty offender the opportunity to be JUSTIFIED FREELY unto eternal life, which is the offer of a full, free, and eternal pardon of his offence, with the addition of the imputation of the RIGHTEOUSNESS OF GOD to be fully pronounced "justified."

- Therefore, what Paul does here is to set forth 3 components that deal with how we are to be thinking about our justification, and all 3 are built or sitting one on top of another:

- JUSTIFICATION  
sits upon
- GRACE  
which sits upon
- REDEMPTION  
the Cross-work of Christ.

- "redemption" (ἀπολύτρωσις [apolutrwsis] = from ἀπό [apo], a prefix intensifier meaning, from, or away from, and has as its thrust the intensifying of the SOURCE of something; plus λύτρωσις [lutrwsis] = freedom or deliverance as the result of a PAYMENT. Hence, the legal state of having been set free by the payment of a PRICE. A RANSOM. It means to pay the full penalty charged judicially against a defendant or debtor in order to secure his immediate freedom.)

- λύτρωσις [lutrwsis] comes from the Gk. λυτρόω [lutrow] which means the price of the slave's freedom, called, the "ransom price." According to this type of purchase arrangement, the ransom price of the slave is paid in his behalf, allowing him to be set free, liberated, and delivered from bondage.

- Simply put, REDEMPTION is freedom by payment of a price.

- Here, the deliverance and freedom from God's INCURRED WRATH on account of the RANSOM paid by Christ for the power and consequences of our sin, and received by whosoever will believe.

- Heb. term (Lev. 25) "redemption": גְּאֻלָּה (geullah) = kindred, the right of redemption.

- Also, גָּאֹל (ga'al) or גּוֹ'עַל (go'el) = a kinsman-redeemer.

SUMMARY COMMENTS ON REDEMPTION:

1. Redemption is the legal purchase price or "price tag" of Justification - and because of this, redemption should be understood and appreciated by every believer for the value that it is to their own justification unto eternal life.

2. The basic understanding of redemption is found in Leviticus 25 and in the book of Ruth.

3. Redemption was to be understood to take place among men in the legal transactions of persons (slaves) and personal property in Israel's program, and was established as a foreshadow and type of the promised Redeemer of Israel, called: "thy Redeemer the Holy One of Israel" (Isa.54:5)

A. Under Israel's program, the Law provided for those who had lost/sold their possessions, or even sold themselves as payment of debt to another, to have their property or themselves "bought back." It fell to the nearest kinsman to justly protect the lives and property of the relatives.

B. This obligation was called "redeeming", and the man who was responsible for fulfilling this duty was known as a "redeemer" (Heb. go-el).

C. The job of redeemer would fall to full brothers first, then to uncles who were the father's brothers, then to full cousins, and finally to the other blood relatives of the family (Lev.25:48ff).

4. The Redeemer and His redemption is the first of the five mandates of the Davidic Covenant.

5. Therefore, redemption should be understood to be a technical term that refers to the mechanical means by which God would put His Jehovah-ness and grace into effect for His people to do for them what they could not do for themselves in securing their own justification, sanctification, and exaltation.

6. The Biblical view of all mankind is that they are lost in a slave-market of sin due to their inability to pay their debt of sin, which is often the reason why a person would become a slave to another - because they could not pay their debts.

7. Therefore, the focus of the doctrine of Redemption is upon the Cross work of the Lord Jesus Christ where He paid the price to "purchase" human beings and set them free from their slavery to sin.

8. Due to Christ's substitutionary atoning death on the Cross of Calvary, He is our Substitute/Kinsman-Redeemer.

9. QUALIFICATIONS OF THE KINSMAN-REDEEMER:

- Note that Ruth is a twice-dead Gentile; she is a cursed person from a cursed land - Moab - she was the cursed offspring from a cursed race, and she knew it!

- Ruth, however, responds beautifully to the light of truth (1:16-17)

1) The redeemer must be a near kinsman.

(Ruth 2:1,20; 3:9)

- see 3:7-12

2) The redeemer must be perfectly willing to pay the price of redemption and cannot be forced into paying it.

(Ruth 3:10-13)

3) The redeemer must have the ability to pay the price of redemption fully.

(Ruth 2:1; 4:8-10)

- see 4:1-10

4) The redeemer must be sympathetic with, but not in the position of those being redeemed, (he cannot redeem himself), and cannot become compromised in any way in doing it - i.e., he cannot suffer loss in the process of redemption.

(Ruth 4:1-6)

10. By virtue of all men and women being "under sin" as members of Adam's race, the LORD Himself would have to come and, as His name "Jehovah" signifies, He would have to undertake for all people and be what they needed Him to be. He would have to redeem and deliver them from their helpless predicaments, and then graciously and freely give them justification opportunity. This was done by the mechanical means of enfleshing Himself as a member of the human race (kin), qualifying Himself as the

Substitute/Kinsman Redeemer, and paying with His blood in His own Cross-work the full purchase price of our justification. Redemption is therefore, the very basis of our justification, and among many other things, results in our adoption as "sons" (Rom.3:23; Gal.4:4-6).

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KJV Romans 3:24

*Being justified freely by his grace through the redemption that is in Christ Jesus:*

- "in Christ Jesus"

- "in" (Preposition ἐν [en] with the Dative = the primary idea is in, within, or withinness; denoting static position or time, but the many and varied uses can only be determined by context - chief categories are:

1) of Place; 2) of Time; & 3) of Cause)

- In this context, and in conjunction with the Dative Case, the idea is that of PLACE, denoting a POSITION within boundaries.

- "Christ" (Χριστός [Christos] = the Anointed One)

- "Jesus" (Ἰησοῦς [Ihsous] = "Joshua", Jehovah saves)

- Note that this very important prepositional phrase concerning the doctrine of positional truth, is confronted for the FIRST TIME, here in Romans 3:24.

- Those who are in a position of being "justified freely by his grace" are now for the first time being given the additional information that they are in that position through the Cross-work of Christ who put His Jehovahness into effect in functioning as their unique Kinsman/Substitute Redeemer.

- Hence, even though faith in the Cross-work of Christ is expressed thousands of years after the fact; retroactive to that point of faith alone in Christ alone, the justified saint is immediately placed into a new POSITION that they have never been in before!

- This extremely important phrase will be often encountered by the believer (son) as his education continues in "godly edifying which is in faith" (ITim.1:4).

- Therefore, it will be necessary at this point to get at least a VERY BASIC understanding and appreciation for what it means to be "IN CHRIST."

- This is the Biblical doctrine of our positional truth or "OUR IDENTITY IN CHRIST."

- Note: This doctrine will be given only in a basic form at this time, due to the sense and sequence of Biblical Theology, and due to the issue of the "milk to meat" progress that is built into the epistles of Paul as one goes from Romans through Philemon.

- Note: The issue in real spiritual growth is in allowing the word of God to do all the work - i.e., in not running ahead of the information that the Heavenly Father has purposed for the son to be educated in - as well as getting a handle on exactly how it is that information (or doctrine) is to be properly RECEIVED by the son!

- IThess.2:13 ("received")

- Doctrine can be of no real use if it is improperly RECEIVED! (i.e., it can't be done "just any old way" - or more importantly done by how the Pastor "thinks" it should be done!!!!

- PRINCIPLE: BIBLE DOCTRINE IS IMPORTANT, BUT OF EVEN GREATER IMPORTANCE IN REAL SONSHIP EDIFICATION IS HOW THAT DOCTRINE IS RECEIVED BY THE SON FROM THE FATHER!

THE DOCTRINE OF OUR IDENTITY "IN CHRIST" (or Positional Truth)

- Note that in many passages (not all) this phrase is used as an EXHORTATION ISSUE!

1. The reality of our being "in Christ."

Gal.3:26-28 - IDENTIFICATION ISSUE!

(:27) = New Identity

(:28) = Loss of Old Identity

(:27) - NOTE: "baptized" (βαπτίζω)

"put on" (Aor. Mid. Ind. ἐνδύω = to sink into; to dress or clothe; in the Mid. Voice = to clothe oneself)

- (Note, our English word, "INDUE" = to furnish, to supply with, to endow)

- "Clothe" = being invested with

- "Invest" = to surround; to encompass; to have power and authority

(Run some verses)

- Rom.6:3 - (Exhortation issue in many passages)
- Rom.12:4,5
- I Cor.1:1-2, 30-31
- I Cor.3:1-2 - (:2) Used for our edification status.
- Gal.5:6; 6:15-16 - (:15) A "new creature" = a new IDENTITY!
- Eph.1:3 (Exaltation issue)
- Eph.1:6-7, 10
- Eph.2:10
- Col.2:8-12
- Eph.5:3 - The issue of RESPONDING accordingly!
- Eph.4:29 - Who you are "in Christ".
- Eph.5:8 - "saint" (:3) = a component of who you are in Christ.
- Rom.13:11-14
- 2. Our former identification of who we were "In Adam".
  - (The Scarlet Letter)
  - A "moniker" of UNRIGHTEOUSNESS

I Cor. 15:21-22

- NOTE: You should understand and appreciate some specific terminology change that takes place from Genesis 1 to Genesis 5

- Gen.1:26-27 .cp Gen.5:1-3

- Note that Adam became a sinner BY NATURE, ungodly, unrighteous, and condemned to death!

- And we possess BY NATURE of our physical birth, his nature as sons of Adam - i.e., we acquire by nature Adam's position and IDENTIFICATION before God as deserving of His condemnation!

A. The three major components of being "In Adam":  
(Being "In Adam" brings the highest pleasure and glory to the Adversary, Satan himself!)

- 1) Condemnation (Rom. 5:16,18)  
(condemned by God's Justice)
- 2) Abomination (Titus 1:15-16)
- 3) Alienation (Col. 1:21; Eph. 4:18)

B. The three major components of our Condemnation:

- 1) All Under Sin (Rom.1:18-32; 3:9,23)
- 2) No Perfect Righteousness of God  
(Rom.2:1-3:20)
- 3) Enemies of God (Rom.5:10)

C. The three major components of our Abomination:  
("abominate" = to detest in the highest degree)

- The opposite of being Sanctified - it means to be functionally dead! (Rom.6:21)

- 1) Servants of Sin (Rom.6:20)  
- Deals w/ our Sanctification
- 2) Dead to Perfect Righteousness (Rom.6:21)
- 3) Followed the Course of This World  
(Eph.2:1-3) [in connections w/ being "dead to +R, but as a result, following the course of this world].

D. The three major components of our Alienation:

- 1) Gentiles In The Flesh (Eph.2:11-12)  
- The "alienation" issue is that of being twice-dead Gentiles - a program alienation.
- 2) Belonging to Satan (Col.1:12-14 [:13])  
- note also Luke 4:5-7
- 3) Good Citizens of Satan's Kingdom  
(Eph.2:1-3)

### 3. The Mechanical Means of Going From Being "IN ADAM" To Being "IN CHRIST": BAPTISM

#### A. Definition:

βαπτίζω [baptizo] = to immerse, to be permanently placed into a new environment.

- Baptism, in any program, at any time, is a PURIFICATION unto SANCTIFICATION, that results in a new IDENTIFICATION.

#### 1) PURIFICATION

- John 3:22-25 - When you are dealing with baptism, you are dealing with an issue of purification, and the Jews understood it just that way - i.e., they understood that baptism was used in connection with a purifying of something or someone that has become DEFILED (defilement issue).

- Matt. 3:5-12 - Israel's 3-fold prescription for CLEANSING.

#### 2) SANCTIFICATION

- Num. 19: - "*the water of separation*" (:1-9, 13, 20, 21)

- Heb. 9:9-10, 13-14

#### 3) A NEW IDENTIFICATION

- Rom. 6:1-3 - God the Holy Spirit did what a "baptism" is supposed to do!!! (this is a DRY baptism!)

- I Cor. 12:12-13 - God the Holy Spirit performs this baptism!

- Gal. 3:26-28

- Col. 2:11-12 - note that this baptism is strictly an "*operation of God*" NOT an operation of men - it is performed by GOD, and not by men!

- By that "*operation of God*" baptizing us into Christ, God, in Justifying us, He made us to be the Righteousness of God in Christ; in Sanctifying us, He made us the Holiness of God in Christ; and in Exalting us, He made us the Glory of God in Christ!

B. From the MONIKER OF UNRIGHTEOUSNESS to the  
MONIKER OF RIGHTEOUSNESS:

- I Cor. 6 - A summary of our Moniker of  
Unrighteousness (i.e., our  
OFFENSIVE IDENTIFICATION)

- Our Moniker of Unrighteousness is a  
moniker we no longer bear!!

(:9-11) - An EXORTATION PASSAGE to not live as  
they were in Adam!  
(Inconsistent conduct & behavior)

(:11) - "were" vs. "are" set in contrast.

(:9-10) = the list of "monikers"

- Note all those "er" suffix endings in the  
English language that are used at the end of  
nouns as a signifier or identification marker  
to signify what someone is - it turns that  
noun into a proper name (a moniker or  
identification marker)

- Gal.5:24 - "*affections*" = strong trend or a  
penchant or inclination.

- Your OSN (your flesh by nature) has a  
penchant or inclination or trend for those  
things that you are "In Adam".  
(Areas of weakness)

- I Cor. 6:12 - note that the flesh has a  
dominate "power".

- We all used to bear a moniker of  
unrighteousness, so ICor.6:9-10 tells us  
that we all need a NAME CHANGE!

- Note: "are", "are", "are" ....  
(this is what you are "In Adam")

- Rom.8 "*who walk not after the flesh, but  
after the Spirit*" - (The same issue of being  
consistent with who you are "In Christ")

- OUR IDENTITY "IN CHRIST" IS OUR FUNCTIONAL  
LIFE UNTO GOD!

- Therefore, in light of the ICor.6:9-10 passage, and in view of our need of a 'NAME CHANGE' or an identity change; the Holy Spirit cleansed (washed) us from all we were "In Adam".

- In view of the propitiatory sacrifice of the Lord Jesus Christ in our behalf, and the capacity for God's Justice to respond for us in connection with our faith in Christ as our all-sufficient Savior, the Spirit of God, in view of that propitiatory sacrifice AND the complete Redemption the Lord Jesus Christ accomplished for us, He (the Spirit) was able to wash us from all that former offensive identification "In Adam." (Erased it) And He gives us a new identification "In Christ."

- You MUST have a name change to be an "heir" to the kingdom of God!

- (:11) "*in the name of ....*"

Note: "NAME" of the Lord Jesus Christ: that's the "name" we now bear - a new name or new identity "In Christ."!!!

- Christ's Identity gives us an identity that is consistent and compatible with God our Heavenly Father!

(now the issue of what we are "In Christ")

4. Our new identification of who we are "In Christ."

- (What was once our former offensive identity, is now a Glorious, Acceptable, Sweet-smelling, and Well-pleasing identity to God)  
- Our Moniker of Righteousness!!

- Note that we have already covered many verses that exhort us to the fact that we are "in Christ" - and in the very verse that tells us that we had a former identity "in Adam", we also find Biblical verification that we are now "in Christ" ....

I Cor. 15:22 - but also note:

Phil.1:1; Phlm.:6

- Note that when it come to understanding what it means to be "in Christ", most believers have such little grasp on the doctrine that they only think of it in terms of our SANCTIFICATION - little knowing that our Justification and our unique Exaltation is also "in Christ" issues.

(Which is due to large amounts of doctrine being given to that sanctification issue in the epistles of Paul)

A. The three major components of being "In Christ":

- 1) Justification (Rom.5:16,18)  
(same vs. as for "Condemnation")  
(you could also include I Cor. 6:11 here, but we'll deal with that again in "Sanctification")

- Rom.5:16 "justification" (δικαίωμα)  
:18 " (δικαίωσις)

- 2) Sanctification (I Cor. 1:2,30)

- (:2) ἀγιάζω = something or someone specifically set apart and dedicated for God's purpose; to make holy.

- (:30) ἁγιασμός

- The term is very broad - it does not explain what that purpose is or what we are dedicated to do - that will be spelled out in the corresponding doctrines that pertain to our sanctified position "in Christ".

NOTE: We have an English word that is from the exact same derivation: SANCTION (however, it is to be used of things, not people - and it has the meaning of "ratify", give authority to.

- The components of our Sanctification will give further meaning and definition to what our being sanctified "in Christ" is all about.

- In connection with this, note the following vss.:

I Cor.6:11 - Note, again, that Sanctification is usually the ONLY aspect thought about by most Christians (if they think about it at all) in connection with what it means to be "in Christ."

- Note also in this vs. that Paul ONLY mentions Justification & Sanctification! THEIR EXALTATION "IN CHRIST" IS NOT MENTIONED IN THIS PASSAGE!!!

- The reason is that the Corinthians had stopped their progress in Sonship Edification after the 2nd Component to their Sanctification!

(PAUL HAD NOT TAUGHT THEM THE DETAILS OF THEIR SANCTIFICATION YET!) And that reason was because they were still "babes" and were only concerned with the milk doctrines and refusing the "meat" doctrine!

II Cor.5:20-21 - Note that Paul, even in his 2nd letter to them, deals with their understanding of being justified or being "made the righteousness (*δικαιοσύνη*) of God in him."

I Cor.3:1-2 - Exaltation necessitates that you first of all understand the issue of the WISDOM OF GOD IN THE MYSTERY OF CHRIST!!!

- The Corinthians did not understand the details of their EXALTATION!

I Cor.2:2, 6-8

(:6) - "perfect" (*τέλειος* = finished, brought to a completed state) {Paul's word for the mature believer: the "perfect man"}. "Perfect" is NOT what the Corinthian saints were at that time!!!

- Paul could not go over the details of "our glory" with them because that is part of the issues of the "hidden wisdom of God"!!

- So Paul does not deal with our Exaltation with them - and that's what Eph - Col is for!

(Note that Paul does mention that we have an Exaltation that is "in Christ" back in Romans 8:30, but he only says we have it, he does not fill in the details of all that it is - all in perfect accordance with proper Sonship Edification!)

Eph.1:1-6 - In Ephesians, Paul assumes that you already have down the details of your Justification and your Sanctification - and now he is going to give the details of your Exaltation!

Phil.2:5-11 - Exaltation is part of the Mystery, or the hidden wisdom of God - and this passage connects with, and is an amplification of passages already confronted back in Ephesians!

- i.e., all this that is stated here should be familiar from Ephesians terminology, and in fact, this very passage CONNECTS with Eph.1:18-23.

Eph.1:18-23

" 2:4-7 - You've got an Exaltation "in Christ"!

3) Exaltation (Rom.8:30; IIThess.1:12)

{Rom. 9-11 gives you the basic fundamentals;  
and Eph-Col gives you the fine details}

B. The three major components of our Justification:

1) Forgiven Of ALL Sins (Eph.1:7; Col.2:13)

- Due to the Cross-work of Christ, the Justice of God can now work FOR us!

- Titus 2:13-14 - note all 3 major components in a single package!

2) Imputed With Christ's Righteousness  
(Rom. 3:20-26)

#77 - see chart of Imputation of +R

#26 - see Phase I Grace By-Pass

3) Permanent Atonement or Reconciliation  
(Rom.5:1, 6-11)

(:11) - "Atonement" = AT-ONE-MENT (from καταλλαγή = "reconciliation" (see notes)

Rom.5:20-21 - The most powerful "operation" God has is  
GRACE!!!

- Now that we have the 3 major components that  
comprise our Justified position "in Christ", come  
over to II Corinthians 5:21 and see what God did  
all that for:

- i.e., The "operation of God" in Justifying  
us is that He made us to be the Righteousness  
of God in Christ.

C. The three major components of our  
Sanctification:

INTRO: - Romans 6

- Paul, in Romans 6 contrasts what we were  
(an abomination) with what we are in Christ  
(Sanctified).

- "Sanctification" = holy, acceptable,  
well-pleasing, etc.

Rom.6:22 - Note that God in Justifying us has made us  
the Righteousness of God in Christ, and in  
Sanctifying us He has made us to be the  
Holiness of God in Christ.

I Thess. 3:11-13 - they understood all 3 components of  
being "In Christ"!

- Paul takes the Thessalonian believers right  
through Justification - Sanctification - and  
Exaltation, IN THAT ORDER, giving further  
details to them!

I Thess. 4:1-8 (:7)

Romans 12:1 - "mercies of God" = God's mercy in  
Justifying you, Sanctifying you,  
and Exalting you, that's the "mercies  
of God."

- Note: "holy" (ἅγιος)  
"acceptable" (εὐάρεστος =  
well-pleasing, acceptable)

Rom.6:1-2 - This passage actually gives us the first component to our Sanctification.

- But before dealing with that, we should recognize if we actually appreciate and understand the significance of our Sanctification (which most Christians don't, because they only see their Justification as being of any real significance).

- Notice that Paul, here, raises a question that is very common in most folks minds - i.e., since we're "stuck" justified, what difference does it make how we live our lives?

- Well, if all God ever did in your salvation package was to justify you unto eternal life; IT WOULDN'T make a difference!

- But His "operations" did MORE than that!  
(Much more!!!)

- Justification was not the only thing you received in connection with being "in Christ." Justification was not the only thing that made up your IDENTIFICATION "in Christ"!!

- God not only justified you, but He Sanctified you. And, it is because He *sanctified* you that He cares about your walk!!!

- THIS IS A DOCTRINE YOU NEED TO GET STRAIGHT!:

- The reason why you and I, as Christians, ought to live a lifestyle that honors and pleases the Lord IS NOT to maintain our justification!!!!

- If that's your reason, you are walking after the flesh! And you have only been walking after the flesh, and the Judgment Seat of Christ will consume every work you have done as a Christian!!! (Wood, Hay, Stubble!)

- The reason you and I ought to live a lifestyle that honors & pleases the Lord is because God SANCTIFIED US!!!

- God didn't just call you unto eternal life, He called you unto HOLINESS (IThess.4:7!).

- And it is because you have been sanctified (called unto holiness) that is the reason to live a life that honors and pleases the Lord.

- In fact, the very doctrines contained in your sanctification, ARE IN REALITY THE ONLY DOCTRINE which holds the POWER to produce the functional Christian way of life!

Rom.6:2 - Paul gives the 1st component of our sanctification - "dead to sin".  
(:11, too)

1) Dead To Sin (Rom. 6:2)

- Note: "dead TO sin" - not "dead IN sin!"

- The Holy Spirit baptized you into the effectual work of the Lord Jesus Christ on the Cross in connection with the power of the nature of sin being broken.

- i.e., you do not have to yield automatically and uncontrollably to the lust of sin in your members!

- You are free from sin's mastership & dominion in your mortal body!

Rom.6:11-13 - Liberty has been granted to you!!!

2) Alive Unto God (Rom. 6:11)

Rom.6:1-13 - (the mechanics & reality of it)

" :19-22 - in sanctifying you, God has made you to be the HOLINESS of God "in Christ."

- We are now servants TO righteousness and have fruit unto holiness!

- The power NOT TO OBEY "sin in the lusts thereof" (:12) is contained in the doctrine of who you are "in Christ"!!

- Nothing else in the Christian Way of Life has come under attack (by means of competing & counterfeiting systems) than this very issue (i.e., conduct and behavior modification techniques).

- The word of God that teaches you about your sanctified position in Christ is *"quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."* (Heb.4:12)

- And it (God's word effectually working in your inner man) is able to put sin in its place - and give you the power to put that thing away!

(Rom.6:20-21) - In Adam, you produced "fruit" unto the Adversary!!!

- Note the "But now" (:22) - now, this is what you are!

- Rom.3:21 "But now" (Justification)
- Rom.6:22 "But now" (Sanctification)
- Eph.2:4,13 "But God" (Exaltation)

3) Sons Of God (Rom. 8:14-15)  
(Gal.4)

- Now, instead of being laborers who follow the course of this world - we are, in Christ, laborers together WITH God.  
(I Cor. 3:9)

- The SONSHIP PRIVILEGE we have as being fully educated sons of God is that we labor "with" God, and not "for" Him!

D. The three major components of our Exaltation:

- Eph.2:4-7 - (:5 - "quickened" συζωοποιέω = to make a person live together with, or in association with another - from the same root [zaw] as Heb.4:12)
- All the "deadness" is gone! We now have functional life in Christ!
- (cp. 1:19-21 w/ 2:6)

## 1) One New Man (Eph.2:11-15 [:15])

- A new species of humanity - we now bear the image of the heavenly places!

- A new heavenly creature!

- We will have eternal and glorified bodies fit for use out in the heavenly places.

- And in connection with that we have also been made to be .....

## 2) Citizens in Christ's Heavenly Kingdom (Eph.2:19; Phil.3:20; Col.1:12-13)

- Eph.2:19 - "*fellowcitizens*" συμπολίτης = possessing the same citizenship with another; and possessing the same rights as another.

- Phil.3:20 - "*conversation*" πολιτεύμα = it does NOT denote a settlement whose organization is modeled on that of a "mother city" - note the "ma" suffix, this is a RESULT of citizenship - it is rather the transformation of a foreign culture into that of the mother-city - and we, having that citizenship and culture of the heavenly places are in unfriendly territory - which, by the way will not change with cultural evolution!!!

- Politeuma does NOT strictly mean "citizenship" - and should NOT be translated that way! It has to do with the result of that citizenship - i.e., the result being the living out of a life that is CONSISTENT with the citizenship we do have!

- The KJ Translators got it perfectly right! "Conversation" = General course of manners; behavior; deportment; especially as it respects morals. (Websters 1828)

## - Col.1:12-13

- In connection with this, see Eph. 1:3, 19-23

3) Heavenly Vocation & Impact  
(Eph.4:1; 3:9-11)

- Eph.4:1 - "vocation" κλήσις = a calling, invitation or summons - in the Bible, a divine invitation or call.

- Note: This is the ONLY time in the entire Bible where "vocation" is used; see "Smith's" pg.375 for the flawless accuracy of the KJ Translators in using this word in this passage!

- Eph.3:9-11 - IMPACT - You have the privilege of making an impact in the heavenly places!

-----  
This is who you are "IN CHRIST"!

- Made the +R - JUSTIFICATION - Live With God Forever (IICor.5:21)
- Made the Holiness - SANCTIFICATION - Live Unto God (Rom.6:22)
- Made the Glory - EXALTATION - Live For God (Eph.3:21)

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Review: THE DOCTRINE OF OUR IDENTITY "IN CHRIST"  
(Positional Truth)

1. The reality of our being "in Christ."
2. Our former identification of who we were "in Adam."
3. The mechanical means of going from being "in Adam" to being "in Christ": BAPTISM
4. Our new identification of who we are "in Christ."

- 
5. Exhortations to live consistent with our new position "in Christ" by being mindful to live under grace and not under the law.

- After now having an appreciation of who we now are "in Christ", in these last couple of classes we are going to conclude things by going over some EXHORTATION passages that are given to us with respect to our conduct & behavior as members of the Church, the Body of Christ in this dispensation of Grace - and with respect to LIVING CONSISTENT with our now being "in Christ."

- EXHORTATION PASSAGES:

Designed to "prime" our human spirit to properly receive the doctrine.

"DOCTRINE"

- Doctrine is translated from 6 different words:  
3 Hebrew; 3 Greek -

Hebrew:

- (4x) 1) לִקְבֹּץ (Leqach) = what is to be received  
(1x) 2) מִּשָּׁר (Musar) = instruction  
(1x) 3) שְׂמוּעָה (Shemuah) = what is heard

Greek:

- (19x) 1) διδασκαλία = teaching  
(29x) 2) διδαχή = the act of teaching  
(1x) 3) λόγος = a word

- While all of this terminology is geared toward the teaching or instruction of a believer, the English language has the capacity to distinguish between mere "teaching" and "doctrine".  
(And the KJ Translators understood this perfectly!)

- It is commonly taught that these are terms that mean the exact same thing, but that is WRONG!

- In fact, most people in the so-called "doctrinal churches" can't even properly define what doctrine really is! (which is because of their failure to understand and appreciate their own language)

- Doctrine is supposed to be understood as something different than "teaching" - because you can teach something to somebody that doesn't materially affect them in any way - ex., you can teach somebody about harmonics in music, but if they have no musical ability, it will never be put into practice in their lives, and it will either be soon forgotten, or become mere data stored in their memory center.

- Doctrine, in contrast to mere "teaching" is a body of information designed to materially affect the way in which you think about something, and thereby affect the way in which you live in connection with it, and therefore, affect the way in which you spend your time as a consequence of it.

- ... now getting back to these exhortation passages, they are designed to "prime our human spirit to properly receive the doctrine.
- And they are designed to countermand the effects of the Policy of Evil's attempt to neutralize or stop the progress of your Sonship Edification.
    - (Note that these exhortations change to accommodate the nature of the attacks of the PoE.)
  - And, again, this brings us back to the KEY CONCEPT we started with: (Chart #71)
 

THE KEY TO SUCCESSFULLY LIVING THE CHRISTIAN WAY OF LIFE IS KNOWING AND RECOGNIZING WHO YOU ARE "IN CHRIST" AND RESPONDING ACCORDINGLY TO IT IN LIVING THAT WAY IN THE DETAILS OF YOUR LIFE!
  - As we will see, the idea is to be MINDFUL of our new identity "in Christ."

Rom.8:1-13 (:6)

- "mind" (φρόνημα = from the root "phron", meaning, to think, plus the "ma" suffix, hence, the result of thinking; the bend, or tendency or inclination of the mind; hence, to have a mind set)
  - The idea is that the will or volition will follow the bend or inclination of the mind. That is, the will or volition follows or obeys the dominate interest of the mind. If it is the flesh, then it will follow the law with the result that death follows; if it is the Spirit, then life and peace follows.
- The idea is being MINDFUL of our IDENTITY in Christ, as opposed to being mindful of our former offensive identity "in Adam."
- The mechanics of being "mindful" is of absolute vital and critical importance to our Sonship Edification!!!
- And it is actually a result of the way in which our Heavenly Father would have us think concerning our position in Christ as His "sons."

- Now, its going to seem that I have veered off course here for a moment, and I am going to go in a round-about way of getting this concept across, but it will (if I do this right) all make sense when we tie it all together.

IITim.2:15 - "Study" is used only 3x in the Bible:

- 1) Ecc.12:12 לַהֲגֹף (lahag) = devotion to study [intensive attention to the study of these books]
- 2) IThess.4:11 - φιλοτιμέομαι = to aspire, make one's ambition or aim; to strive earnestly.
- 3) IITim.2:15 - σπουδάζω = to make haste; to exert, endeavor, be diligent.

- (Note, the NIV & RSV keep the term in Ecc., but change it in IThess. & IITim. The NASV changes all three so that the word "study" never appears in it.)

- Some of the unqualified translators out there (PT's) might attempt to throw it all together: "hasten and endeavor to be diligently exertive"?!?!?

- Note that "study" is a word still in frequent use in English to this day. However, we can still use a word without understanding the richness of meaning that it had during the "Golden Age" of the English language - "study" is a term that has lost much of its richness today, and is viewed in an almost singular aspect: "the act or process of study; the pursuit of knowledge" (Amer. Her. Dict.)

- And it is usually associated with something dreaded or cringed at (even hated) by those who do it!

- But in closely discriminating the shades of meaning, the richness of the term comes out, and the reason the KJ Translators chose that term in the context of these 3 passages comes into clear focus - IT IS FLAWLESSLY AND ACCURATELY TRANSLATED!

- IN THIS CONTEXT, IT MEANS "STUDY"!!!

- The problem is that we do not understand "study" the way it was understood during the "golden age" of English, and as it was used by the KJ Translators.
- So, let's get a grasp of that.
- First, we know from the Greek that we are dealing with an enterprise of the mind that is to be done with zeal and diligence. And we know this because the context of IITim.2:15 has to do with WORDS, i.e., "*rightly dividing the word of truth.*"
- Secondly, we know that this enterprise of the mind is not something shallow, or shall we say, general or fundamental, but specific, detailed, and the end result of a process. And we know that because this is IITim., and following the sense & sequence of the Bible, this activity is a highly advanced concept which is the result of a process leading the saint to be enabled and apt to do this.
- Thirdly, in understanding not only sense & sequence, but the pattern for our Sonship Edification, we should be expecting to find that "study" is the last (or near the last) step that is the result of a progress of succeeding steps.
- Therefore, if we consult a book dealing with discriminating shades of meaning of English synonyms, we should find this progressive pattern that will give us additional understanding of why the KJ Translators chose to use "study" here, and that they were absolutely right in doing so.
- And that is exactly what we do find!

### English Synonymes, with Copious Illustrations and Explanations, Drawn From the Best Writers.

By George Crabb, M.A., (1830) pg.423

#### ATTENTION, APPLICATION, STUDY.

These terms indicate a direction of the thoughts to an object, but differing in the degree of steadiness and force.

*Attention* (v. *To attend to*) marks the simple bending of the mind; *application* (v. *To address*) marks an envelopment or engagement of the powers; a bringing them into a state of close contact; *study*, from the Latin *studeo* to desire eagerly, marks a degree of *application* that arises from a strong desire of attaining the object.

*Attention* is the first requisite for making a progress in the acquirement of knowledge; it may be given in various degrees, and it rewards according to the proportion in which it is given; a divided attention is however more hurtful than otherwise; it retards the progress of the learner while it injures his mind by improper exercise.

*Application* is requisite for the attainment of perfection in any pursuit; it cannot be partial or variable, like *attention*; it must be the constant exercise of power or the regular and uniform use of means for the attainment of an end: youth is the period for *application*, when the powers of body and mind are in full vigour; no degree of it in after-life will supply its deficiency in younger years.

*Study* is that species of *application* which is most purely intellectual in its nature; it is the exercise of the mind for itself and in itself, its native effort to arrive at maturity; it embraces both *attention* and *application*. The student *attends* to all he hears and sees; *applies* what he has learned to the acquirement of what he wishes to learn, and digests the whole by the exercise of reflection: as nothing is thoroughly understood or properly reduced to practice without *study*, the professional man must choose this road in order to reach the summit of excellence.

- Note the following:

"Attend" - Used 4x in Proverbs:  
(4:1, 20; 5:1; 7:24)

"Apply" - Used 3x in Proverbs:  
(2:2; 22:17; 23:12)

"Study" - Used 1x in Ecc.12:12

- Hence, according to Biblical Theology, the pattern of progress for the son being educated and edified by the way his Heavenly Father thinks, is "ATTEND", "APPLY", and "STUDY."

- Now, we have said all this to lay the ground work for an understanding and appreciation of what Paul means when he says to "mind the things of the Spirit" in Romans 8:5, and to be "spiritually minded" (:6).

- We have already seen the Gk. (φρόνημα = to bend or incline the mind), but we can now get a better grasp on just what it means to "mind" something, or better to be "MINDFUL" of who and what we are "in Christ."  
(i.e., being MINDFUL of our new Identity)

- And here is where we can tie together everything we have see so far with this issue of being "mindful".

- In most cases, and the way in which it is commonly thought of today, to "mind" means simply to "fix the thoughts on", however, there is a shade of meaning when closely discriminating this term that brings out an important aspect of why the apostle Paul uses this term so often in his writings.

(Paul uses "mind" or "minded" in this kind of context some 25+ times)

- Phil.3

- Just as with our brief look at the issues surrounding "study" in IITim.2:15, the word "mind" has at its basic understanding a group of similar words (but with various shades of meaning), and the most basic of these is "ATTEND" (just as with the word "study").

English Synonymes, with Copious Illustrations and Explanations, Drawn From the Best Writers.

By George Crabb, M.A., (1830) pg.422

TO ATTEND TO, MIND, REGARD, HEED, NOTICE.

*Attend*, signifies to stretch or bend the mind to a thing; *mind*, signifies to have in the mind; *regard*, signifying to look upon again or with attention; *heed*, signifies to pay attention to; *notice*, signifies to get the knowledge of or have in one's mind.

**The idea of fixing the mind on an object is common to all these terms.** It is the characteristic of *attention*, attend is the generic, the rest are specific terms. We *attend* in *mind*ing, *regard*ing, *heed*ing, and *notic*ing, and also in many cases in which these words are not employed.

- Now, here is the discriminating difference: to "mind" first of all means that "attend" must take place first - without "attend/attention" you cannot "mind" or be "mindful" of anything!

- And, secondly, there must be the bending or inclining of the mind and will/volition to the subject.

- Note this "inclining" pattern in:  
Prov.2:2; 4:20 !!!!

- However, there is a third element that brings what it means to be "mindful" clearly into focus and makes it so that it becomes a meaningful technical term that Paul could pick up and use to exhort us to our new identity "in Christ":

- Again, from Crabb's (pg.422)...

To mind is to attend to a thing, so that it may not be forgotten. We *mind* what is said when we bear it in mind.

- While this may be a very simple concept, it is nevertheless very important and profound.

- SUMMARY STATEMENT:

Being mindful of our new position and identity in Christ is the simple, but profound way in which we are to put the doctrinal details of our identity in Christ into practice in the details of our lives. To be sure, it is to bend our will/volition to those elements and reckon them to be true, but even beyond that, those components are to be never-to-be-forgotten in each and every detail of our lives - how we think, live, and spend our time. So profound of an impact is God our Heavenly Father's abundant grace toward us, that our motivation, our mind-set, the very bent of our thinking is such that the components that make up our Justification, Sanctification, and Exaltation in Christ are lived out in the detailed thoughts and actions of our lives.

- In fact, the components that cause us to be "spiritually minded" or in "fellowship" greatly have to do with REPENTING, RECKONING, AND MINDING!

- SPIRITUALLY MINDED MECHANICS:

1. "RECKON" (Romans 6:11)

- Gk., λογίζομαι [logizomai] = to put together in one's mind; to count something to be true and to determine to operate upon it regardless of what circumstances would otherwise dictate.

2. "MIND/MINDFUL" (Romans 8:5-13)

- Gk., φρόνημα [phron8ma] = the bending of the mind; to attend to a thing so that it may not be forgotten; to fix the attention with the intent to heed to a particular course of action.

- Further definitions of "MIND/MINDFUL/  
REMEMBRANCE/REMBER," etc.

(ICor.4:9-17; ITim.4:6; IITim.2:14)

(From the OED)

- To recall in relation to a particular object.
- To take notice of.
- To be mindful with the intention of putting something to work or in motion.
- To fix the attention with purpose and/or intention.
- To think and give heed to a particular course of action, judgment or opinion.
- To come to an agreement in judgment or opinion.
- To be in one accord.
- To adhere to a line of action and keep to it with no wavering in purpose.
- To be minded to purpose or desire to do something.
- To direct or incline one's thinking to an object in order to dispatch or dispose to do something.
- To desire to attain or accomplish by bending one's energies towards the accomplishing or attaining to an objective.

### 3. "REPENT" (II Corinthians 7:8-11)

- Gk., μετάνοια [metanoia] = a change of mind and/or attitude; a change of mind concerning errors in judgment.

- THE ISSUE OF BEING IN "FELLOWSHIP" - or, "Is it possible for a believer to ever get out of fellowship?"

ANSWER: "No and Yes!"

- I John 1:3-7

- There are 3 major and absolutely necessary things that must be minded and clearly understood if you are ever to understand and appreciate the overall objective of John's epistles:

- 1) I,II,III John are designed to function in and with Israel's program!

- 2) The Gospel of John!  
(John was given some things to record that are totally exclusive to him - and they must NOT be "harmonized"!!!)
  
- 3) The issue of the EXPOSURE POLICY of Israel's vain and apostate religious system which was set in motion by the Lord Jesus Christ during His earthly ministry, making a clear and manifest division between the remnant of Israel (the "sheep") and apostate Israel (the "wolves").

- I John 1:3,6,7 ("fellowship")

- Gk., κοινωνία = (I) a share, a part or a participation which one has in something; (II) the psychological feeling of intimacy, fellowship, or rapport; (III) a jointly contributed collection of money, food, clothing, etc.

- The overriding idea is that of "having a share in," or to "have in common," or to be an associate or joint partaker in."

- "Fellowship" has both a PRIMARY meaning and a SECONDARY type meaning to it.

- (#1) The primary meaning of "fellowship" denotes the existence of an essential relationship between individuals that is based upon commonness of nature and/or kind.

- (#2) The secondary meaning denotes an association between individuals, and even between individuals and things, that is based upon lifestyle, ideals, personal tastes, common pursuits, similar goals, and/or passions, and the like.

- Therefore, in its PRIMARY MEANING (#1), the answer to the question, "Can a believer ever get 'out of fellowship?'" - the answer is NO!

- In the context of being "in fellowship" or "out of fellowship" - since IJohn isn't talking about what we might understand as practical or functional fellowship with God in one's daily life (either for the Remnant of Israel or for us in this present dispensation of grace) - and since the kind of fellowship with God that it IS talking about is the issue of the essential relationship of fellowship with God based upon having the same "life" that God Himself has through having believed in "the Word of life" and being justified unto that eternal life which makes for that fellowship; then in that respect neither a justified member of the remnant of Israel, nor a justified member of the church, the body of Christ in this present dispensation, can ever be, or get, "out of fellowship with God" in the sense of their essential, integral, relationship with God and His life that was judicially established when they were justified.

- However, as noted, the word "fellowship" does have a SECONDARY MEANING (#2) to it that pertains to one's conduct, behavior, lifestyle, etc.

- IICor.6:14ff; Eph.5:11

- Therefore, in its SECONDARY MEANING (#2), the answer to the question, "Can a believer ever get 'out of fellowship?'" - the answer is YES!

- In connection with the secondary meaning and use of "fellowship." it is possible to speak of a Christian who is having fellowship with the unfruitful works of darkness, as not being in "fellowship" with God.

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- Now, with an appreciation and understanding for what it means to be "IN CHRIST"; and with a grasp on the Spiritually Minded Mechanics of how to put our position "in Christ" into operation in the details of our lives; and with a grasp of how God our Heavenly Father expects us to deal with personal sins that would get us out of "fellowship" with Him, we are now ready to go to running through some passages that serve as exhortations to us to live consistent with who war are "in Christ."

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 Review: THE DOCTRINE OF OUR IDENTITY "IN CHRIST"

(Positional Truth)

1. The reality of our being "in Christ."
  2. Our former identification of who we were "in Adam."
  3. The mechanical means of going from being "in Adam" to being "in Christ": BAPTISM
  4. Our new identification of who we are "in Christ."
- 
5. Exhortations to live consistent with our new position "in Christ" by being mindful to live under grace and not under the law.

- Rom. 6:14

- Notice that this passage is found in a section dealing with SANCTIFICATION not JUSTIFICATION!

- "dominion" (Fut.Act.Ind. κυριεύω = to exercise executive power over another; to have ruling authority over another; to be "lord" over another)

- English: "Dominion" = sovereign or supreme authority; the power of governing and controlling; power to direct or control.

- "under" (Prep. ὑπὸ + Acc. = under authority of)

- "the law" (νόμος without the art. = in this context, the law of Moses, but without the article, the emphasis is not only upon the law, itself, but the characteristics of the law - i.e., the entire LAW-SYSTEM!)

- "grace" (χάρις = the function of the unified attributes of God to the benefit of mankind, and doing so without violation or compromise to any of God's attributes in the process of so benefiting mankind - GOD, DOING ALL OF THE WORK!)

(:14a) - "For sin shall not have dominion over you:" = living like we did "in Adam."

- Why? What is the reason for sin not having dominion over you? (... see :14b) .....

(:14b) - "... for [the reason for sin not having "dominion" over you] ye are not under the law, but under grace."

- "GRACE" has given you the position "in Christ" that you are now in!

- By that "grace" position you are now in, you now have the power to deal with the issues of your "flesh" and the "sin" that it produces.

- The power to live consistent with your new position "in Christ" is the doctrine of who you are in Christ, and that doctrine of those components contains the power to effectually work in your inner man to produce that which is "holy" and "acceptable" unto God!!

- The LAW does NOT allow you to put your position in Christ into effect - the Law can only engage your flesh, and put that flesh on display! (It spotlights your sin!)

- The force of Paul's statement, here in Rom. 6:14 is to point to the fact that the Law demands that you are going to have to Justify, Sanctify, and Exalt YOURSELF!! (And then turns right around and says that self-Justification, self-Sanctification, and self-Exaltation IS A TOTAL IMPOSSIBILITY!!!!)

- The Law demonstrates that it is humanly impossible for you to get out of "Adam"; the Law demonstrates that it is humanly impossible for you to change your identity before God!

- If one is completely honest with the Law, he is left totally without hope and help to get himself out of his offensive identity - and the only way out is for God to give him, by grace, a new identity!

- Gal.2:15-3:3

- Now, let's go back into Israel's program and see how that Moses set forth to them how the Law contracted for them to merit Justification, Sanctification, and Exaltation based upon perfect law keeping in an "IF - THEN" condition.

## (Justification under the Law)

Deut.6 - When the children of Israel came to Mt. Sinai, they had totally spurned and defaulted on being dealt with by God's Jehovah-ness and Grace, and had dismissed His grace completely - and had come to actually believe that they could merit Just/Sanct/Exalt by their own works.

- And what we will see is that contained in the Law contract, it held forth to them the righteousness of Justification, the holiness of Sanctification, and the glory of Exaltation, all based on an "if-then" programmed contract.

(:24-25) - note the "if" - then ... and if they didn't, then they would get cursing and not blessing!!!!

Lev.18:4-5 - This, too deals with the issue of meriting righteousness or Justification.  
(We can check that by seeing over where Paul deals with it)

Rom.10:1-5 - (far different from Rom.3:20  
"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.") - see also Gal.3:12

## (Sanctification &amp; Exaltation under the Law)

Exodus 19 - Up to this point, from the crossing of the Red Sea to Mt. Sinai, God has already demonstrated that they need those components of being "in Christ" - and He has demonstrated to them that they already possess, by nature, those components of being "in Adam."

- By nature, they are worthy of being Condemned; and naturally they are an Abomination in God's sight; and as a natural result, they are Alienated from Him, even though He was with them.

- They chose to spurn and ignore the lessons God educated them in during their 5 courses of training before they ever get to Mt.Sinai.

Ex.19:1-4 (:4) - vs.4 is a summary of all that God has done for them, and all they were to understand about His J-ness & Grace providing for them in the last 3 chapters.

- But, just to show you how the human heart recoils at Grace, all through the great demonstrations of God's grace toward them, and the issue of Him doing all the work, and providing for them in every predicament they got themselves into, THEY MURMUR, COMPLAIN, WHINE, AND FINALLY REJECT COMPLETELY GOD'S GRACE DEALINGS WITH THEM!! And they would rather work to produce all that they need on their own - they don't see themselves as they should - as a naturally fallen, unrighteous, unholy, and ungodly creature!

(:5) - EXALTATION - Note the "if"!

(:6) - SANCTIFICATION - when you're dealing with "priests" and "holiness", you're dealing with consecration and sanctification!!

Deut.28:1-2 - (Exaltation)

- But notice what happens "if" they do not perfectly merit these things:

(:13-15)

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 Rom.6:14,19 (:19) - "*infirmity of your flesh*" (σάρξ) = it is NOT referring to your physical body - i.e., not some kind of physical infirmity or weakness, like a lame leg or sickness of some kind -- it refers to your natural thinking "in Adam" - i.e., the natural weakness of the flesh in connection with wanting and desiring to operate under a performance system!

- Paul knows that in view of the infirmity of the flesh, there are going to be objections that come from the mind of these Roman saints (as well as all members of the Body of Christ in this dispensation of Grace), because there is a natural thinking that the Law is exactly how you ought to be dealt with by God!

- Paul knows that there is a natural, fleshly affinity, appeal, and attraction for that performance system!

- (And that's why, from Rom.6:15-7:25, Paul teaches corrective doctrine with respect to the Law!)

Rom.7:5-6 (:5) - "*the motions of sin*" - i.e., the law put sin into "motion" so as to manifest Condemnation/Abomination/Alienation!!!

- The law can never ever manifest Justification/Sanctification/Exaltation!!!

(:6) - "*in newness of spirit, and not in the oldness of the letter.*"

- Note the small case "s" in "spirit" = new information designed to operate within our human spirit!

- "letter" - note that the Law system was designed to be OBSERVED! (Mt.Ebal/Mt.Gerizim; written on the frontlets & doorposts)

- NOTHING is more INSULTING to the Grace of God than for you to try to live in a performance system of law - to attempt to merit Just./Sanct./Exalt. on your own!!!

Col.2 - Paul warns of some "enticing words" of contrary doctrines (law) coming their way - and he notes the power of the APPEAL they will have on the infirmity of their flesh!

:4-8 (:6) - by faith!

(more exhortations to walk worthy of who we are in Christ)

Rom.12:1 - "*beseech*" (παρακαλέω = to call or summons to one's side for help, aid, comfort, or encouragement - the term was used in the ancient world of speeches of leaders and of soldiers who urged each other on to victory in battle - it is the word used of words which sent fearful and hesitant soldiers and sailors courageously into battle)  
 - It is a term that draws your attention to a body of information, and by that information, MOTIVATES you accordingly!

- ENGLISH: "Beseech" = comes from "be" + "seek", which is an intensive verb signifying to seek strongly - it is a specialized species of "asking" in a state of urgent necessity - i.e., it means that there is something in the context of communication that makes it so that it is of urgent necessity that correct and accurate information is known, understood and appreciated by the object.

- This "beseech" in Romans 12:1 is an exhortation in which you are urged on the basis of something that is really the only thing that is consistent for you to do ... and then just to do it!

"Beseeching" is based upon you VALUING & ESTEEMING something that you've got, and responding appropriately to it!!!

- "mercies of God" = The 3 components of who you are in Christ.

- "living sacrifice" - Christ, Himself, is a LIVING SACRIFICE!

- You are to present yourself as who God made you to be.

- The most UNREASONABLE thing a Christian could ever do is to live according to what he was in Adam!!!

- It is wasting the time (in sin), instead of "redeeming" it {Eph.5:16; Col.4:5}.

(:2) - "conformed" (συσχηματίζω = from σύν (together with), + σχῆμα (behavior/fashion), hence, to form oneself like something else, for example, a fashion plate or die.

- "world" (αἰών) - [the natural thing we did "in Adam" was to conform to this world, and the wisdom of it.]

- "prove" (Sonship privilege) - God didn't just "pour" what He values & esteems into our inner man (His norms & standards); but He did write it down in a Book!

Rom.13:11-12 - Paul brings up the "time" issue, and sets before you the way to look at time in the same way in which your Heavenly Father looks at it!

- It makes it so that you realize that as one who is now "in Christ" to go back to living consistent with who you were "in Adam" is the biggest waste of time there is!!

(:13-14) - (:14) - Not done by Law keeping, or drilling the 10 Commandments into your brain!

- "make not provision for the flesh" = making provision for the flesh is something you can do - Christians do it all the time - and you can do it to, by getting under ANY kind of performance system or LAW!!!

ICor.1:1-3 (:2) - Note how Paul confronts them head-on with their sanctified position that they now have in Christ, and how that they were not living consistent with it!

5:1ff

6:9-11 - They were conducting themselves as though they are still "in Adam!"

(:9) - "Know ye not" = don't you know your position "in Christ?" - Paul is getting them to be just as he described back in Romans 8, to be "mindful"!

- They were living as if they still bear the moniker of Unrighteousness (old identity).

(:11) - (New Identity)  
- "were" (Key)

IICor.7:7-9 - Their positive response to this issue. (i.e., to the corrective doctrine of ICor.6)  
- And here is how they recovered....

(:9) - "repentance" (μετάνοια = a change of mind concerning errors in judgment)

(:10-11) - Note the "*sorrow of the world*" which "*worketh death*" = a competing system of wisdom and spirituality!

(:11) - All the things mention in this passage are probably easy to grasp, except that last one: "*yea, what revenge*" (ἐκδίκησις = vengeance, justly administered to rectify wrong doning.)

ENGLISH: "Revenge" = commonly thought of today in only a bad sense of inflicting punishment in return for insult or injury. However, in older English the term was also used for one putting justice in force - it carried the shade of meaning of setting aside any concerns of pity or emotion for the overriding principle of justice.

- Now they see themselves as who they really are "in Christ!"

Gal.5 - They have fallen prey to the PoE, and have put themselves back under the Law System = FOOLISH! ("beguiled" and "foolish" Galatians)

:13 - "*an occasion to the flesh*" = going under a performance system!

:14-15 (:15) - By going back under the Law System, it produced the very things mentioned here: "*ye bite and devour one another*" (THE LAW PRODUCED THAT!)

:16 - The exact opposite of vs.15!

:17 - (recalls Romans 7)

:18 - Takes note that there is REAL POWER in the doctrine of who you are "in Christ!"

Eph.4 - Views aspects especially of our Exaltation.

:17-19 - the former offensive identity in Adam.

:20 - How do we do it? What is it that works within us to make it so that we do not walk according to our former identity???

A: "*ye have not so learned Christ*"

## Eph. 4

- :21 - "If" (Particle of a 1st Class Condition); it is the "if" of Provocation = they had been taught this!!
- :22-25 - Describes who God has made them to be "in Christ".
  - Note the issue of:
    - "put off" (:22)
    - "put on" (:24)
    - "putting away" (:25)

## Eph. 5:1-2

- :3 - (Monikers of Unrighteousness)
- :4 - "not convenient" = From the Latin "con" = to meet or go; and "venio" = together, hence, to go together with, or to fit together; i.e., these things don't match up!
- :5-11 - (exhortations)

Col. 3:1-3 - ("affections" [:3] = to set the desires of your mind to)

- :5 - (recalls Romans 8:13)
- :7-9 (:9) - Why, because the Law says, "Thou shalt not lie"??? - NO!!! Because of the doctrine of who God made you to be in Christ BY HIS GRACE!!!
- :10-13

Titus 2 - Exhortations to stick with what Grace has done, and stay away from the Law's performance system! (This is where the PoE will strike!)

- :1-3 - exhortations to the aged women and the young women, the young men, and even to Titus, himself.
- :10 - "adorn" - not "adore" - it means to decorate, to draw attention to, to beautify, etc.
- :11-14 - (:12 - You have the power to do this now!)
- 3:1-5 (:5) - "saved us": J = from the debt & peanalty of our sins; S = from the power of sin in your life; Ex = from an inability to bring glory to God.
- :6-9 (:9) - The nature of the PoE's attack.

Romans 3:25

*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;*

CRITICAL EXEGESIS:

"Whom God hath set forth"

- "Whom" = The Lord Jesus Christ from vs.24.
- "God" = God the Father
- "set forth" (Aor. Mid. Ind. προτίθημι [protith8mi] = from πρό [pro], meaning "before" and τίθημι [tith8mi], meaning "to set or place" - hence, to set before someone; to set forth or before the eyes in a public fashion; to plan ahead; to ordain or establish before the fact; to set forth openly and publicly God's redemptive purpose.)
  - Aor. (Culminative) = gathers up the entire action of the verb into a single ball of wax and views it in its entirety, but regards it from the viewpoint of its EXISTING RESULTS. Hence, God the Father setting forth God the Son as the second person of the Godhead which was to become enfleshed into the human race in the line of the seed of David, views the *culmination or end of the process* (the Cross work of the Lord Jesus Christ) and its existing results. Simply put, this Culminative Aorist tense is particularly viewing the Cross work of Christ and the existing results that it continues to have in the operation of God of providing the offer of justification for all mankind.
  - Mid. Voice = while the Active voice emphasizes the action of the verb, the Middle voice emphasizes the actor or agent of the verb - it relates the action of the verb intimately to the subject, hence the subject acts with a "vested interest" - hence, in keeping with Grace, all merit and all credit and all emphasis goes to God the Father in

planning for the provision, and setting forth the provision of the Cross work of God the Son, all the work being done by God, Himself - and He so acts with vested interest to His own divine character in which the provision must be so made that all mankind can become justified unto eternal life and at the same time do so without compromise to any of the attributes of God the Father, who is the acting and presiding Judge.

- Ind. Mood is used to declare the absolute and dogmatic reality of this operation of God being done in just this way.

ENGLISH: "set forth" = to express prompt and eager action.

"to be a propitiation" (Acc. Masc. Sing. ἱλαστήριος [hilast8rios] = a sacrifice that appeases or satisfies the righteous demands upon the justice of God; a satisfactory sacrifice that bring atonement; hence, to have the perfect demands of justice perfectly satisfied; the term literally means the MERCY SEAT, which was the cover of the Ark of the Covenant (Ex.25:17-22), upon which the blood of the animal sacrifice was sprinkled. Here, on the basis of the DEATH OF THE SACRIFICE, as was made evident BY THE SHED BLOOD, God agreed to meet and commune with those who trusted in the blood of the coming true Lamb of God.

Therefore, Jesus Christ is the propitiation or "mercy seat." That is, an all-satisfying or expiatory sacrifice - the Victim who took the punishment exacted by the sentence of a righteous Court to thus free the Judge to declare the defendant for whom the sacrifice was made, LEGALLY JUST!!)

- What is being set forth here is the nuts & bolts of the greatest legal court room case of all of human history!

- (And it was not resolved by kindness or pity or "love" - but by GRACE {Eph.2:8-9}!!

Luke 18:9-14 (:13) - "merciful" (ἰλασκομαι)

- The Lord Jesus Christ functioned as the Propitiator who must shed His BLOOD (shedding of blood being the evidence that the sacrifice was actually made), SUFFER, and DIE in order to properly perform this function.

- The reason for this lies not only in the shadow and type of the blood of "bulls and goats" (Heb.10:4), as well as the scapegoat (Lev.16:8-10), but also in the exact nature of SATISFYING the righteousness and justice of God in respect to the sin and iniquity of mankind.

- In this respect, as our Lord was crucified on Calvary's cross, and in the last three hours that He was there, He entered the environment in which the Judge would exact and execute the full extent of judgment: the period of time in which the Son endured the separation from the other members of the Godhead (Mat.27:46 - "My God, my God, why hast thou forsaken me?")

- And it is in that environment that Isa. 53:11 is fulfilled - i.e., the agony and travail in the inner man of our Lord Jesus Christ experienced the divinely assigned punishment for all the sins of all mankind which was required by the justice of God.

- The result of that period of judgment would be a complete and total SATISFACTION on the part of the Court for the full offence of the guilty defendant (you, and all mankind); and as a result FREE THE JUDGE to declare the defendant legally just when/if the defendant accepts the terms of the Court.

- The importance of the doctrine of propitiation (or satisfaction) of the justice of God in the cross work of Christ is the issue that total and complete satisfaction has been met - NOTHING MORE NEEDS TO BE DONE - or can be done - for dealing with the sins and iniquity of mankind - indeed, it is all "set forth" in Christ Jesus, the "propitiation."

- Therefore, Romans 3:24, in dealing with the issue of REDEMPTION, deals with the man-ward side of our justification - of the cross work of our Substitute-Redeemer in paying our debts in full (redeeming us from our sinfulness, and our being in the possession of the Adversary).

And Romans 3:25 deals with the God-ward side of our justification, where in that same cross work, Christ functioned as our Propitiator, who endured the punishment of the court for the offenses of the guilty to the complete satisfaction of divine justice.

- Because of REDEMPTION and PROPITIATION, the justice of God can offer justification to mankind without compromise to the demands of absolute and divine righteousness, or any of the attributes of God.

*"through faith in his blood,"*

- Prep. διὰ [dia] = through - (the means)
- "faith" (πίστις [pistis] + the Obj. = non-meritorious positive volition)

the object of faith .....

- "in his blood" (ἐν τῷ αὐτοῦ αἵμα [en to autou haima] = "in the of his blood" or "in the blood of his" or "in his blood")

- This statement, reiterated in vs.26, "*which believeth in Jesus*", forms the ONLY AND NECESSARY REQUIREMENT for one to be saved from the debt and penalty of one's sins - or to put it another way, to be justified unto eternal life.

- This requirement is "only" in the sense that it is by faith, and faith alone; and it is "necessary" in order to receive the offer of justification unto eternal life.

- It is the "necessary" requirement because it makes it so that ALL MERIT GOES TO THE OBJECT (Christ) and therefore NO WORK OF OUR FLESH (not even a fingerprint) is in any way involved!!!

- Note on πίστις [pistis]:

"Faith" [pistis] with the object ("*his blood*"). Notice the logical and LEGAL progress being made in these verses - a progress that is designed to develop correct thinking in the mind of the one who would desire to take the offer of justification unto eternal life being offered them.

We have presented as the core of verses 21-23 the phrase, "*Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe*" (vs.22) - which is designed to develop in your thinking the faithful performance of the Lord Jesus Christ in all His cross work.

Then we get, in the core of verses 24-26, the only and necessary requirement to legally receive the offer of justification (which imputes to us the very righteousness of Christ without the Law): "*faith in his blood*" which we know is our positive response of non-meritorious volition.

But it would be altogether improper and in this respect illegal to make a "blind" offer of pardon without any legal basis, or presentation of the fidelity nature of the offer.

That is, "faith" brings us full circle. For as we know, faith is a positive response of our volition. Faith in someone is the issue of placing your trust, confidence, or reliance in that person and not in yourself.

But that is not all that our Heavenly Father wants us to understand and appreciate about this most important of all legal transactions. For believing in someone is the issue of being FULLY PERSUADED REGARDING THE SUFFICIENCY OF THEIR MERITS AND STRENGTH, and depending upon them and their MERITS instead of yourself and your own merits!

Therefore in believing in someone, you trust that person and depend upon him and his doings for what you need, and you don't offer any efforts of your own. Hence, having faith in someone by its very nature EXCLUDES one's own works in any manner or form. And this is the EXACT progress that is developed in Romans 3:21-26! (Unlike our politicians who want your vote and trust without regard of their being able to do what they say they will or can do for you!!!)

Romans 3:24

*Being justified freely by his grace through the redemption that is in Christ Jesus:*

Romans 3:25 (so far)

*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,"*

- "declare" (Acc. Fem. Sing. ἔνδειξις [endeixis] = to point out with the finger; a manifestation made by an act; hence, demonstrated evidence; proof)

- English - "declare" = to make something clear or plain that is obscure or imperfectly understood; to make known; to unfold; to state in detail. It denotes the CLEAR, PLAIN, and POSITIVE assertion of a thing as in a legal deposition in a court room case.

- (Note that a "deposition" is the legal act of giving testimony upon oath in a court of law.)

- Hence, the cross-work of Christ was the CLEAR, PLAIN, and POSITIVE assertion of the only and necessary legal act upon which justification for anyone may be appropriated.

NOTE: (repeated in vs.26)

- Notice that this "declared" TWICE:

- 1) Once, in viewing those who were justified BEFORE the historical reality of the cross-work of Christ (verse 25);
- 2) secondly, in viewing those who are justified AFTER the historical reality of the cross-work of Christ (verse 26).

- "his righteousness" (δικαιωσύνη [dikaiosun8])

- i.e., the righteousness of the Lord Jesus Christ, which IS the very righteousness of God - co-equal with God the Father.

- This is exactly what a man must have in order to be justified unto eternal life! (And it has to be this WITHOUT the Law!)

- "for the remission of sins"

- "remission" (Acc. of Cause of πάρεσις [paresis] = a passing over; a suspension of judgment or a withholding of punishment)

- The context makes it clear that this "remission" is viewing the cross-work of Christ from Israel's "Time Past" program - hence, the unique use of this word (hapax) in connection with the "passing over" of the sins that are "past" until the time of the cross.

ENGLISH: "REMISSION"

- In this context, "remission" or to "remit" (from L. "re" + "mitto") means to send back, and means to take off in part or entirely that which has been imposed.

Remission does not mean "forgiveness." Rather, remission is to be viewed as a consequence to a crime. It is a term that is used in direct connection with, and in regard to the punishment of a crime. Remission is granted by the Judge or Magistrate, and herein is the shade of meaning that is CRITICAL to understand and appreciate the flawless accuracy of translating [paresis] "remission": Remission is that action of the Judge or Court which ARRESTS THE EXECUTION OF JUSTICE!

That is, in dealing with God's "time past" program with the nation Israel, He made it possible, through the system of sacrifices within the Law contract which looked forward to the "better" sacrifice and "better" blood of Christ which would fully satisfy or propitiate the Justice of God when it would historically take place, to "remit" or arrest the execution of His Justice for all those who would place their faith or belief in that One (Jesus Christ) who would eventually come, and by His sacrifice, fully satisfy the demands of the Justice of the Court (i.e., God, Himself).

Remission of sin only averts the Divine vengeance, which otherwise would fall upon those who are guilty of it. And this is how justification is to be viewed before the historical reality of the cross of Christ.

- "that are past" (προγίνομαι [proginomai] = from [pro] = before, and [ginomai] = to cause to exist - hence, to exist before, previously occurring - with reference to sins committed before the death of Christ.)

- Note: THIS IS NOT OUR SINS, BUT THE SINS OF THOSE BELIEVERS BEFORE THE HISTORICAL REALITY OF THE CROSS-WORK OF THE LORD JESUS CHRIST.

Romans 3:25

*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;"*

- "forbearance" (ἀνοχή [anoch8] = a holding back, patience, toleration, to bear with, to restrain oneself; the holding in abeyance the execution of judgment in the interest of fairness.)

- Note that Paul uses "forbearance" on only two occasions in reference to God's operations: Rom.2:4; 3:25.

Both of these references have to do with our understanding and appreciating the dispensational differences between God's program with Israel, and His program with us as members of the Church, the Body of Christ.

And therefore by the use of this term we are to understand that the view from which the things mentioned in vs.25 are to be understood is in reference to God's dealings with those believers BEFORE the historical reality of the cross-work of Christ took place.

- Therefore, vss.25 and 26 look at the issue of justification unto eternal life from two sides of the same coin: i.e., vs.25 BEFORE the cross of Christ took place, and vs.26 AFTER the cross of Christ took place.

- NOTE:

There is a very interesting and fascinating issue sitting here in these verses that goes to the incredible ACCURACY of both the terminology utilized and the Biblical and doctrinal way in which God expects us to be thinking about justification in His "Time Past" program, and in this "But Now" program of Gentile grace.

Notice that when Paul presents justification under God's "Time Past" program, he uses terms that are befitting to that program:

- "remission" and "forbearance"

But note also, "BLOOD" - "*through faith in his blood*".

Paul uses a term that has great depth of meaning to those familiar with God's justification dealings in "Time Past."

But then, in vs. 26, we get a NAME put to that blood: "Jesus"!

### Romans 3:24-26

*(24) Being justified freely by his grace through the redemption that is in Christ Jesus:*

*(25) 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;*

*(26) To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*

- "declare" (ἐνδειξις - same as in vs.25)

- "righteousness" (δικαιωσύνη - same as in vs.25)

- "just" (δίκαιος [dikaios] = absolutely righteous and just in that absolutely NO attribute or combination of divine attributes are in any way compromised in God's norms and standards in making provision for and/or justifying mankind unto eternal life.)

- "justifier" (δικαιόω [dikaioo] = the moniker or appellative of God, who because of being "just" and righteous to begin with, functions as righteous and just provider of justification unto eternal life for all mankind.)

- "believeth" (πίστις [pistis] plus the Object {Jesus} = non-meritorious positive volition)

- Note that this is the SAME in BOTH programs - (i.e., "faith in his blood" in vs.25, and "believeth in Jesus" in vs.26).

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SUMMARY:

1. THE THIRD PART OF THE GOSPEL is given by the apostle Paul in Romans 3:21-26 which is the glorious good news of God's gracious provision for full pardon and justification unto eternal life freely offered to all men who are, by nature, worthy recipients of God's wrath.

2. Verses 21-23 set forth the glorious good news that God is offering justification to all on account of the faithful performance of Jesus Christ as our all-sufficient, substitute-redeemer. This is done in proper and legal sense and sequence due to the fact that when the only and necessary criteria is set forth to accept this gracious offer (that being faith, and faith alone), one must first be fully persuaded regarding the sufficiency of the merits and strength of the object of your faith: The Lord Jesus Christ.

3. Verses 24-26 set forth the only and necessary requirement of receiving to yourself the gracious and freely offered gift of God's grace - the offer of justification unto eternal life in Heaven with God, being saved from the debt and penalty of our sins, which penalty would result in an eternal separation from God incurring His eternal wrath and judgment - and that requirement being SIMPLE FAITH ALONE in Christ's substitutionary, redemptive death in our behalf.

4. Whether in God's "Time Past" program before the historical reality of the cross-work of Jesus Christ, or "at this time" after the historical reality of the cross-work of Christ, justification unto eternal life has always been, is, and always will be received on the basis of faith alone, in Christ alone, without works of any kind, at any time.

5. PERVERSIONS OF THE GOSPEL OF CHRIST, AND PROBLEMS WITH "JUSTIFICATION" AND "SALVATION" BY THOSE WHO DO NOT REGARD GOD'S WORD RIGHTLY DIVIDED.

A. The reality of the attempts by the Adversary and his policy of evil to attack the gospel of Christ.  
(II Cor. 4:1-4; 11:3-4)

B. Perversions of the Gospel of Christ.  
(Gal. 1:6-9 [:7])

- (:6) "another gospel"  
- (ἕτερος = another of a different kind)
- (:7) "another" (ἄλλος = another of the same kind)  
"pervert" (μεταστρέφω = to turn one thing into another)

ENGLISH:

When we think of "pervert" we often think of it in the sense of its sexual or wicked connotations (used as an adjective), however in the English, especially in older English, (and in its verb form), that is not so.

In fact, the very 1st definition of the OED fro "pervert" is 1) "to turn upside down"; 2) "To turn aside from its right course or aim, to turn from the proper use, purpose, or meaning; to misapply, misconstrue, wrest the purport of."

Smith's Synonyms Discriminated amplifies upon the shade of meaning of "pervert" when he says, "Pervert is a term of recent invention to express a *mistaken* conversion. (He groups "pervert" with CONVERT, PROSELYTE, NEOPHYTE).

- Part of Satan's PoE today is to attack the simple, clear, and plain message of the gospel of salvation and pervert it. As a result, the world today is flooded with gospel perversions, and these perversions are effective in two ways:

1) They work to produce basic doctrinal corruption in Christians and thereby they can easily be unsettled regarding their own salvation.

2) They work to blind the minds of unsaved people to the truth of how God will save them. By believing a perversion, they believe that which is false instead of what is true, and it results in no salvation at all.

- Both the Corinthians and the Galatians are warned about receiving and preaching "another" gospel.

"Another gospel" is just that - it is a gospel that is different from that which the apostle Paul preached. It poses as 'a gospel of God'; it claims to be 'the gospel'; it is preached and taught and the Bible, itself, is used in its proclamation; but it is "another gospel" and it is not the gospel of God's grace "in truth."  
(Col.1:6)

- The objective of "another gospel" is designed to corrupt the mind and, therefore, corrupt a person's understanding of what the truth is regarding how to be saved from the debt and penalty of ones sins.

- It is successful because of the deceitful way in which it is often presented. The Bible is used and appealed to, but verses and passages are used which are not dealing with the issue of salvation in this dispensation.

- It is also successful because of the beguiling way in which it is presented - i.e., both through the agency of counterfeit ministers of God, as well as through deceived and careless Christians.

- If the saints at Corinth and Galatia were deceived into accepting it, they would become unfaithful ambassadors for Christ - and they would be in cooperation with Satan's PoE.

- Therefore, "another gospel" is a PERVERSION OF THE GOSPEL OF CHRIST. It is a perversion of what God says regarding salvation through Christ BY DISTORTING THE FACT THAT SALVATION IS WHOLLY OF GRACE!

(Notice that Paul says in Gal.1:6 that the issue is that of being "removed from his that called you into THE GRACE OF CHRIST unto another gospel.")

- (see Gal.2:21 - "frustrate" (ἀθετέω = to disregard, to make void, to nullify)

#### 1) "GIVE YOUR HEART AND LIFE TO THE LORD"

- Giving one's heart and life to the Lord is, in truth, AN ACTIVITY OF SERVICE to the Lord. It is something that describes DEDICATION. Such activity of service and dedication is

something the Lord wants, but only from those who have become His own. Serving the Lord by giving Him one's heart and life in dedication is something that the Lord appeals to Christians to do (ex. Rom.12:1-2ff; Eph.2:10). It is the work of service to the Lord that God can accept and be well pleased with only AFTER HE HAS FIRST JUSTIFIED AND SANCTIFIED A PERSON! But it is NOT the means by which one get justified and so becomes a Christian.

**- THE PERVERSION OF "GIVING ONE'S HEART AND LIFE TO THE LORD" CONFUSES THE ISSUE OF SALVATION WITH THAT OF CHRISTIAN SERVICE!**

- This perversion takes terminology appropriate to statements God makes regarding the SERVICE of His people, and applies it to the issue of being saved and becoming one of God's people.

- But a person cannot SERVE the Lord until he has been SAVED!

- REASON: It isn't until a person is saved that he possesses anything from God by which he can serve the Lord! (A person must be justified and sanctified FIRST before any service is even possible!)

- Hence, it is absurd to make serving the Lord a requirement for salvation - in fact, it is down right FALSE!

- Serving the Lord and dedication to Him is NOT God's requirement for justification. And giving one's heart and life to the Lord is not the issue of faith in Christ!

Note: When confronted with the meaning of this expression, and others like it, the response is often heard, "But that's not what I mean when I tell someone this." But this is just the point! It is through this kind of CARELESS expression that the gospel is so easily perverted. Carelessness with our own everyday words can result in people misunderstanding us and doing the wrong thing. (And the same applies to God's words!) But, again, the Policy of Evil is counting on this and it is the whole basis upon which "other gospels" exist.

**2) "TURN FROM YOUR SINS AND RECEIVE JESUS INTO YOUR LIFE"**

- It is only a Christian who can turn from sin, and even has any God-given capacity to do so! A person must be "in Christ" in order to have any power to do this.

- Hence, an unsaved man has no capacity to turn from his sins, no matter how strong his desire may be.

It isn't until God justifies a person and sanctifies him that he is "created in Christ Jesus unto good works" and puts off "the former conversation" of "the old man, which is corrupt according to the deceitful lusts." (Eph.2:10; 4:22)

It isn't until God justifies and sanctifies a person that he puts on "the new man, which after God is created in righteousness and true holiness."  
(Eph.4:17-24)

**- THE PERVERSION OF "TURNING FROM YOUR SINS AND RECEIVING JESUS CHRIST INTO YOUR LIFE" IS A FOOLISH EXPRESSION THAT TELLS AN UNSAVED PERSON TO DO SOMETHING THAT HE HAS ABSOLUTELY NO CAPACITY TO DO... AND THEN TELLS HIM THAT HE HAS TO DO IT, IF HE WANTS TO BE SAVED!!!**

- It is sometimes said in connection with exposing this misstatement that, "Sin is the reason for why we need to be saved, and a person must face up to their sins and do something about them."

- While it is perfectly true that sin is the reason for why people need to be saved - (for all men are sinners and unrighteous by nature in God's sight) - [and it is also true that one must face up to the issue of their sinfulness in God's sight] - however, it is NOT TRUE that a person must do something about their sins!

Instead, it is God that has done something about a person's sins! And has done it by the redemptive work of Christ on the Cross.

The issue isn't for you to do something about sinning and God will save you - the issue is you're a sinner who can't stop sinning, or make up for them, but Christ has paid the debt and penalty for your sins Himself; and God will forgive you your sins and justify you in His sight, if you'll believe in Christ as your Savior!

- Along with this perversion is a commonly held misconception concerning repentance - for it is commonly said that God tells men to repent and believe the gospel.

The perversion is in that some say that repentance means to turn from sin; to change the direction of your life from doing evil to doing good. Therefore, (they say) a person must turn from his sins (repent) as a requirement for salvation.

- This is an issue of confusing the meaning of the term "REPENT"!
- It is TRUE that repentance is spoken of in the gospel. However, 'repent' DOES NOT mean to turn from sin, or to change the direction of one's life from doing evil things to doing good. Such things can be the FRUIT of repentance, in certain contexts, but to repent itself does not mean anything that has to do with a work, or a matter of one's conduct!
- "Repent" simply means to change one's mind about something.  
(μετανοέω = from the verb 'to think' plus the prefixed preposition meaning to 'change' or 'alter.' Hence, to change what one thinks; to alter one's thinking; to think differently)
- (Note that even God is spoken of in the Bible as 'repenting', but He by no means 'turned from His sins!' - [Gen.6:6; Jonah 3:10; 4:2; Jer.18:7-10]).
- In the context of the gospel, to repent means to change one's thinking about how one stands in God's sight, or how one thinks he can be saved. And, by nature, man has erroneous thoughts in both these areas!
- The gospel of Christ tells men to change their minds in view of what God says about them, and not think that they aren't guilty and helpless sinners. Then, in so doing, the gospel tells men to place their faith in the Lord Jesus Christ.
  - Therefore, repentance works naturally with faith in Christ! A person believing the gospel naturally changes his mind about himself and any idea of being saved by his works in any manner or form - for he fully depends upon the redemptive work of Christ on the cross for his salvation.
  - But under the false definition of turning from one's sins, or changing one's conduct from evil to good, that makes the WORK of a changed behavior a requirement for salvation, and PERVERTS the gospel of Christ!

### 3) "MAKE JESUS THE LORD OF YOUR LIFE"

- Obviously, making Jesus Christ the Lord of one's life is an issue that God exhorts and urges Christians to do (Rom.6-8; 12:1-2ff; Eph.4:17ff as well as many others). But again, it is to those whom God has ALREADY justified and sanctified by His grace in response to faith in Jesus Christ as Savior.

- AFTER trusting in Christ as Savior, and so being justified by faith, God teaches us and exhorts us to present our bodies a living sacrifice, holy and acceptable unto Him, which is our reasonable SERVICE - but a person can only present his body a "living sacrifice" if he has first of all been 'put to death in Christ,' just as Romans 6 teaches!

- Therefore, making Jesus the Lord of one's life is an issue FOR SAVED PEOPLE ONLY! God never tells the unsaved to do it or try it! It is impossible for them to do it at all - why? - because God Himself must first of all both justify and sanctify a person by His grace!

**A person has to be God's "workmanship, created in Christ Jesus unto good works" BEFORE HE CAN MAKE JESUS THE LORD OF HIS LIFE! A person can only "serve the Lord Christ" WHEN FIRST HE HAS BEEN MADE A SERVANT OF CHRIST BY THE CREATIVE ACTIVITY OF GOD! This creative activity of God takes place when the Holy Spirit regenerates us and places us into Christ.**

- Confusing the issues of discipleship and service with the separate and preliminary issue of salvation is one of the most common ways in which the gospel of Christ is perverted and "another gospel" ends up being produced.

**- THE PERVERSION OF "MAKING JESUS THE LORD OF YOUR LIFE" CONFUSES DISCIPLESHIP AND SERVICE AND INJECTS WORKS INTO THE GOSPEL BY MAKING THE SAME MISTAKE OF CONFUSING CHRISTIAN SERVICE WITH THE ISSUE OF SALVATION!**

- The common response to this is the catchy phrase,  
"If Jesus isn't Lord of all, then He isn't Lord at all."

- This is Slogan-anity Christianity and is purely a lie! Jesus Christ is Lord, and Lord of all, whether anyone ever make Him Lord of their lives or not! He is Lord by virtue of being God! His Lordship is part of His God-ness. In fact, as Phil.2:9-11 declares, Jesus is going to be acknowledged and confessed to be Lord "to the glory of the Father" even by the ones who never get saved and end up getting cast into the lake of fire for ever! (They end up there because Jesus Christ is Lord, and as Lord He judges them worthy of His wrath.)

#### 4) "INVITE JESUS INTO YOUR HEART"

- This one is perhaps the most popular of all, and the most confusing because it doesn't even describe what faith in Christ really is at all!

- This one is usually linked up with the issue of turning from one's sins AND making Jesus the Lord of one's life!

- And because of this perversion, the unbeliever is left, by these careless Christians (? are they?), with the idea that salvation is contingent upon a changed lifestyle and who controls his heart!

- This is the REVERSE invitation. And this is another confusion of the issue of the Christian walk with how one becomes a Christian in the first place.

- In the issue of salvation, it is GOD who is making the invitation unto salvation!!! In getting saved, man DOES NOT DO ANY INVITING! God is not waiting for an invitation from men! The inviting is on God's part, NOT the other way around. This expression even distorts that concept!

- This perversion is a distortion of Rev.3:20 where a brief and thoughtful consideration of the context will show that it is not talking about how to be saved at all!

- The context also shows that the door is not the door of a person's heart. In addition the context shows that the verse is not even talking about an action of the Lord in this present dispensation!

- The issues that the Lord deals with (especially in the letter to the church of the Laodiceans) are issues of doctrinal correction and reproof to those THAT ARE ALREADY HIS OWN!!!

- The Lord is not talking to ones who are unjustified in those seven letters!

- In addition, the portrayal of the Lord as standing at the door and knocking is a declaration of the time that has arrived in Israel's "last days." It isn't a representation of the door of a sinner's heart at all.

- THE PERVERSION OF "INVITING JESUS INTO YOUR HEART" AS GOD'S REQUIREMENT FOR SALVATION IS THE BLATANT AND CLEAR MISUSE OF SCRIPTURE!!

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Romans 3:27-4:25 - INTRODUCTION:

1. The Apostle Paul presents LEGAL EVIDENCE and PROOFS that justification unto eternal life really is BY GRACE THROUGH FAITH without any works of any kind at any time.

- (see Romans Outline, pg.4)

- We now find ourselves in a situation in Romans where we may not be able to "see the forest for the trees" - that is, we have been examining the doctrines of our Justification in some detail, but now as Paul ends the issues of our Justification unto eternal life, (see 5:1) he does something that is designed to make it so we understand this doctrine in a way in which we will have God's word effectually work within us to produce the absolute assurance that our justification (or the saving work of Christ to those we witness to) really is based upon FAITH/BELIEF as the ONLY and NECESSARY requirement.

2. The "forest for the trees" issue: Setting the Stage for what Romans 3:27-4:25 is all about.

- Rom.1:16-17 (Hab.2:4 [a legal declaration/evidence of the fact that no man is justified by law in God's sight])

- Gal.3:10-12 (:11)

- "evident" (δῆλος = evident, obvious)

- English: the term means something that is distinctly visible, certain, conclusive, and serves as EVIDENCE; i.e., a legal document of PROOF.

- Again, Paul pulls this passage out as a piece of legal evidence of a previous declaration from God's justice in Israel's program that no man is justified in His sight by works of the law, but only by faith!

- This documented evidence that Paul is referring to is found in this passage of Romans!

A. Understanding Paul's use of evidence in producing legal proofs that Justification is by faith alone, w/o works of any kind at any time produces the proper framework in the mind of the student-ambassador for being properly educated and viewing Justification unto Eternal Life from our Heavenly Father's perspective, and not from the wisdom of men.

B. This tells us from BIBLICAL THEOLOGY exactly what this passage in Romans is designed to do!

- And, it ties together what Paul sets out to do in the first cornerstone of our edification as stated back in Rom.1:17!

C. All of this is designed, not just to get you to see the correct doctrine, but to see and understand it in the sense and sequence that God our Heavenly Father placed it in His word so you would receive the full benefit of being educated biblically, and NOT systematically!

3. Romans 3:27-4:25 produces God's FORMAL AND LEGAL CERTIFICATION to substantiate God's declaration in Rom.1:17 (Hab.2:4) that "*THE JUST SHALL LIVE BY FAITH*" is undeniably true.

- i.e., This body of doctrine certifies (meaning, it gives a legal guarantee of authoritative certainty) this statement as an authentic, binding, and legal declaration by the authority of the Justice of the Supreme Court of Heaven, itself!

4. Therefore, as with any presentation of evidence in a court of law, there is to be a sense and sequence of that evidence that is set in a progressive pattern, beginning with the most powerful piece of evidence and moving to the least most powerful piece of evidence.

- And in this case, Exhibit A (3:27-31), the strongest piece of evidence is that the very nature of God's Justice is such that it cannot have anything to do with works!

- We also know, in this case, that a progression is being made in this passage due to the vocabulary control used by the apostle Paul, and by the use of those "words of logic" - especially the word "then."

- Note it in: 3:27, 31  
4:1, 9, 10

- And, just as with Rom.1:18-3:20 ends with your mouth "stopped" and being "guilty before God", so this section will end with nothing more to say than God can only justify by grace through faith alone.

- And then note that 5:1 picks up with a "Therefore" and Paul goes on to tell us now that we are justified, here is what you have ... the results of your justification and the 'much assurance' of what you do have.

- Again, this entire passage is not to be viewed as some kind of a doctrinal "Whack-A-Mole" where we are to take a chunk of scripture and teach on every identifiable category of doctrine contained in it: nor is it to be viewed as a nice and neat 5 point homiletical outline - for the logical sense and sequence of the passage indicates that a whole unit is in view with each observation being mutually interdependent on the others.

5. The doctrinal flow of the presentation of evidence to produce proof that justification has been, is, and always will be BY GRACE THROUGH FAITH without works:

- The apostle Paul presents five legal proofs that form five categories of evidence that justification is by grace through faith, alone, without any kind of works:

EXHIBIT A: Romans 3:27-31

EXHIBIT B: Romans 4:1-8

EXHIBIT C: Romans 4:9-12

EXHIBIT D: Romans 4:13-16c

EXHIBIT E: Romans 4:16d-25

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EXHIBIT A: Romans 3:27-31

(Paul's most powerful evidence)

- The nature and purpose of the first PROOF of justification by faith without works is to make an appeal to the very COURT in which the case is being tried.  
 - Verses 27-31 calls upon the Judge, Himself, to declare how His court operates, and in that way a LEGAL PROOF will be made to indicate that by the very nature of the justice of the court in which the case is being tried, there is no allowance for the admission of any kind of works.  
 - That is, in the court of Justification Unto Eternal Life, God's justice CANNOT have anything to do with works of any kind!!!

- (read Rom.3:27-31)

Romans 3:27

Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

“Where is boasting then?”

- “boasting” (Nom.Fem.Sing. καύχησις [kauch8sis] = boasting, pride in, rejoicing because of one’s own accomplishment)

ENGLISH: In the English, boasting is used in almost all cases in a bad sense, although there is some cases in which it can be used in a good sense. In this context, it is being viewed in its bad sense.

The term basically means to set forth something to one’s personal advantage; self-exaltation; to draw in the direction of one’s self.

- “Boasting” would be the natural result; and would, indeed, go hand-in-hand with a system of justification by works.

- The term drives home to the core of a works based system of justification - the horrific result being that if only a fraction of any human works are involved in justification unto eternal life, sinful human beings, full of iniquity, now have a platform on which to take some measure of credit or merit for their own salvation.

- And the justice of God knows that if even the smallest fraction of any percent of justifying men is to be left to them, the result will be the total destruction of GRACE (Rom.4:4) and the self-promotion of the OFFENDER in the case!

- This is easily corroborated by scripture (Eph.2:8-9), and by the gross use of a works-based system for living the CWL after salvation. For example, the pew dedicated to the biggest giver in the church, etc., etc.

“It is excluded.”

- “excluded” (Culminative Aor.Pass.Ind. ἐκκλείω [ekkleio] = to shut out; to exclude; to rule out in a legal or logical way, i.e., to rule out as inadmissible)
  - This is the apostle Paul presenting in his first proof the legal basis of the operation of the justice of the court in which any person finds themselves when desiring to be justified unto eternal life.
  - That is, “BOASTING” (which is the title or head of any kind of a works-based justification) by nature of the justice of the Supreme Court of Heaven is totally inadmissible in this court!
  - This, therefore, presents the case in such a way that at the very outset one knows that any presentation of even the smallest fraction of works (or self-justification) will never even get a hearing in this court!
  - Note that the Culminative Aorist Tense take into account any kind of works on the part of the offender and gathers the up into a single ball of wax, as it were, and in total disregard for even considering what kind of works they are: dismisses them from the hearing of the court as inadmissible!

“By what law? of works? Nay; but by the law of faith.”

- “law” + “law” (νόμος [nomos] = law)
  - Note that Paul uses “law” twice in this verse: neither of which has reference to the law of Moses.
  - Remember that Paul is presenting his first legal proof or “exhibit A” evidence of the fact that justification is by grace through faith, alone. And that proof is the very nature of the way in which the court of God’s justice operates. That is, it operates upon some kind of principles of operation.

- The term "law" simply means a rule of conduct imposed by authority.
- The CONTEXT tells us that the way in which the apostle Paul is using the term "law" in this verse is in the context of providing LEGAL PROOFS for something - and thinking about a legal PRINCIPLE OF OPERATION.
  - i.e., the principle of how the court of God's justice operates in connection with justification unto eternal life.
- "Law" is not being used here as a codex (like the law of Moses), but it is being used like the law of gravity, for example. That is, it is to be viewed as a LEGAL FORCE or PRINCIPLE OF OPERATION that is in effect.
- And there are two "laws" or principles presented here for consideration:

#### "law? of works?"

- "works" (ἔργον [ergon] = activity, deeds, works, performance, etc.)
  - It is the term that indicates any energy of the flesh, or any deed done on the part of the offender to secure his own justification or salvation.
  - Simply put, this means anything (ANY THING!) other than faith/belief!
    - (Ex., walking, kneeling, raising a hand, getting in a tank, talking, giving, making, turning, inviting, etc.)

#### "Nay"

- (Neg. Conjunction οὐχί [ouchi] = from [ouk], it is a very intensive and strong negative, meaning "no" or "not by any means.")

ENGLISH: "Nay" is an older English compound of the Old English *ne*, "not," and *ei*, "ever." Hence, it expresses negation or dissent or denial in the strongest possible terms! Like the term "yea," nay was formerly utilized when the preceding statement had no negative word in it, but one was communicated.

Our modern versions completely eliminate the 55 times the AV uses the term, but still employ it in the phrase "nay-sayers."

"Nay" has not fallen out of use, in fact due to the very strong nature of it, it is still used every day whenever a vote is taken in our own Congress!

- Fittingly, the term is used to describe in the strongest single term, that there is no possible means that this line of evidence (that being works) will ever be admissible evidence on behalf of the offender!

- It says that the LEGAL FORCE or PRINCIPLE OPERATION of God's court of justice cannot operate upon the 'law of works.'

"but by the law of faith."

- "but" (Strong Adversative Conjunction ἀλλὰ [alla] used to show the alternative to this wrong headed appeal to one's works)

"the law of faith" (νόμος [nomos] + πίστις [pistis])  
{both Genitives}

- In this case, [pistis] does NOT refer to "Bible Doctrine", even though it is minus an object.

- Pistis, here, refers to real and true trust, confidence, or belief. It is "faith" in the active sense - i.e., one's expression of non-meritorious positive volition.

- Taking into consideration the CONTEXT of the passage, the "law of faith" is the LEGAL PRINCIPLE OF OPERATION upon which the court of God's justice operates.

- And in the court of God's justice (i.e., the court of justification unto eternal life), there is only ONE LEGAL PRINCIPLE that God's justice can respond to: FAITH!

- The "law of faith" means the law or legal principle of faith. It is the only legal force to which God's justice has the capacity to respond to for justification. (IT CANNOT RESPOND TO WORKS!!!)

Romans 3:28

Therefore we conclude that a man is justified by faith without the deeds of the law.

“Therefore” (Conjunction οὖν [oun] = therefore)

- Note that the WH text differs from the MT here. And, while not a huge difference, it nonetheless diminishes the power of Paul's first proof in that γάρ [gar] (WH text), meaning “for,” is handled by the NIV and NASV as “For we maintain,” and the RSV has it, “For we hold.”

The difference being in the vocabulary control of the more powerful word of logic “Therefore” as opposed to “For we maintain or hold.” That is, the NIV, NASV, and RSV make it more of an opinion of Paul's, whereas the KJV makes it a powerful conclusion of a statement of absolute fact concerning the operation of the court of God's justice in pronouncing justification on any individual.

“conclude” (Pres.Mid.Ind. {Culminative} λογίζομαι [logizomai] = to think about something and reach a rational conclusion; to account; to reckon, impute or number. The term refers to the adding up of the facts concerning the case in question.)

- The “conclusion” being the matter of exactly how the court of God's justice operates in connection with pronouncing justification on any individual.

“justified” (Pres.Pass.Inf. δικαιώω [dikaioo] = the act of God whereby one is DECLARED by God's justice to be legally just, right, and as he ought to be in order to attain to the divine norm and standard of Righteousness - it refers to the legal and objective side (in the view of the court) of justification unto eternal life. Dikaioo refers to the act of God whereby He imputes to the believer the positive achievement of Christ, i.e., His own righteousness, by His fulfilling all of the law and the prophets and every obligation of sinful and fallen mankind.)

- Note the Pass. Voice = man RECEIVES his justification as a free gift. (No “giving”)

Romans 3:28

Therefore we conclude that a man is justified by faith without the deeds of the law.

“by faith” (Instru. of Means Fem.Sing. πίστις [pistis] = faith in the active sense - i.e., belief or non-meritorious positive volition - and in this context the object being in Christ as one’s all-sufficient and only Savior)

- Note that in the construction of this verse the spotlight rests upon FAITH, which, as it were, stands ALONE in the verse. That is, just as Martin Luther utilized this verse as “sola fide,” one could say that a man is justified by FAITH, ALONE!

- Sola Fide
- Sola Gratia
- Sola Christos
- Sola Scriptura

“without the deeds of the law.”

“without” (Prep. of Separation χωρὶς [choris] = to be separated from, by itself; i.e., having no association with)

“deeds” (Pl. ἔργον [ergon] = deeds, works, activity)

- Note the EXCELLENCY and ACCURACY of your perfectly preserved and accurately translated Authorized King James Bible:

- The Greek word [ergon] is used both in verse 27, “By what law? of works? [ergon] Nay ...,” and in verse 28, “without the deeds [ergon] of the law.” So the question arises, (and one that is the nature of those critical with the KJV), why not make [ergon] to be translated “works” in both verses? Why not standardize the term?

- In fact, that is exactly what the RSV and the NASV does. (The NIV makes the passage even more ambiguous [or open to more than one interpretation])

RSV - Romans 3:27-28

27 Then what becomes of our boasting? It is excluded. On what principle? On the principle of WORKS [ergon]? No, but on the principle of faith.

28 For we hold that a man is justified by faith apart from WORKS [ergon] of law.

## NASV - Romans 3:27-28

27 Where then is boasting? It is excluded. By what kind of law? Of WORKS [ergon]?

No, but by a law of faith.

28 For we maintain that a man is justified by faith apart from WORKS [ergon] of the Law.

## NIV - Romans 3:27-28

27 Where, then, is boasting? It is excluded. On what principle? On that of observing the law? No, but on that of faith.

28 For we maintain that a man is justified by faith apart from observing the law.

(The NIV "standardizes" [ergon] with "observing" - but that makes the passage very ambiguous, in that it becomes open-ended as to the interpretation - i.e., it leaves the door open to other "works" or other "deeds" - it just says that justification is apart from law "observance.")

- Again, the question is, Why did the KJV translators use "works" in vs.27, and then use "deeds" in vs.28 when the exact same Greek word was used?

- The answer lies in the discriminating differences of, especially, the word "deed."

- "WORK": Out of all the terms associated with "work" (such as labor, toil, task, operation, etc.), the most general of them all is the term "work." It is the GENERAL term which includes any kind of a wide verity of classifications for the exertion of our strength. It is simply the voluntary act of exerting our strength in any area in general. All other terms being more focused and specific.

*- In this sense, the KJ Translators have it exactly right and in its proper context in verse 27, where the view is to the nature of the justice of the court in operating upon the legal admission of ANY GENERAL KIND of works to be entered on behalf of the offender in addition to his faith. Which, by its nature, the court of justification unto eternal life cannot allow.*

- "DEED": While it is admitted, that "work" and "deed" are very close, similar terms, there is a discriminating difference where the shade of meaning does have doctrinal significance to the passage. Therefore, when these differences are seen, one will realize the effectual working of these terms to produce God's own thinking on this passage.

The words "work" and "deed" do not mean the same thing, and in this context they are NOT to be thought of in the same way. And, where in the Greek language, the context would indicate the different shades of meaning of the term [ergon], the English language has the capacity to utilize different, but similar terms to bring out the subtle meaning of the context.

"Deed" implies some complicated performance, something specifically achieved. Whereas "works" or "acts" are to be understood as being done in a general sense, their performance is view as engaging a single quality or power in the performing. "Deeds" on the other hand is to be understood as the display of the FULL RANGE of SPECIFIC physical and mental performance. Hence, "deeds" is an advanced concept of "works."

- Therefore, the KJ Translators understood and appreciated the progressive sequence of Paul's logical development of this evidence.

In verse 27 Paul states that the legal force of God's justice in the court of justification unto eternal life forbids any entrance of a works-based system of justice.

This is a broadly stated basis upon which the justice of God will operate in this particular court.

However, knowing that man looks for any opportunity to inject his works so that he may then have reason to 'boast,' and knowing that there are MANY ways in which one may function under the law (of Moses or any other, for that matter) apart from keeping 10 or 613 laws, Paul seals his case air tight in verse 28 by stating that even the "deeds of the law" (whether they are physically performed, or if they are even a mental attitude dynamic) have no basis of appeal in God's court of justice!

Hence, "deeds of the law" includes the 10 Commandments, the 603 civil, moral, and religious laws, the corrupted doctrines associated with Israel's vain, religious system, AND the law-system as a whole! (That is, even operating under Israel's law-system program is excluded as being able to justify one unto eternal life!)

- *This would include such things as the observance of holydays, baptisms, sabbath days, 'touch not, taste not, handle not' etc.*

Heb. 6:1-6; 9:7-14,22

- By standardizing [ergon] in Rom.3:27 & 28 to both read "works" the full force of Paul's first proof of how God's justice operates in justifying someone unto eternal life is not only obscured, but undermined by leaving the door open to submit some kind of "deed" to be held up for God's acceptance, even apart from the actual 'works' of the law!

- And if you think I am "splitting hairs" on this point, just remember how fine of a hair is split over the 1st Amendment to our own Constitution in the court systems of the United States!!!! (This is the nature of man in human court, and it is the nature of man in God's court!)

Romans 3:27

Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Romans 3:28

Therefore we conclude that a man is justified by faith without the deeds of the law.

Romans 3:29-30

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

### 3:29 SUMMARY COMMENT:

Paul presents the LEGAL FORCE upon which the court of God's justice operates in verse 28 in a simple yet profoundly powerful statement: that God can only justify a person unto eternal life "by faith" alone, without any association with the "deeds of the law."

But now on the basis of this simple statement, the question naturally arises, "Is that legal force of how God's justice operates just true now, at this present time? or is that true ALL the time?"

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Romans 3:27-31

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

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- Romans 3:27-4:25 sets forth Paul's five exhibits of evidence or legal proofs that justification for ALL has been, is at this present time, and always will be BY GRACE THROUGH FAITH, alone, in Christ alone, without any works of any kind, at any time.

EXHIBIT A: Rom.3:27-31

- Paul's first exhibit of evidence (3:27-31) is to appeal to the very nature of the court of God's justice in which the case is being tried.

- This first legal proof or exhibit of evidence is set forth in THREE SECTIONS:

Section One: (vss.27-28)

Section one states that in the court of justification unto eternal life, God's justice (which is the "law" or legal operating force of the court) will not allow for the admission of any works or deeds of the law, concluding that the Judge of this court can only justify a man by FAITH ALONE.

- (Verse 28 being the most powerful component of this most powerful piece of evidence!)

Section Two: (vss.29-30)

Section two states that the legal operating force of the court (that of justifying by grace through faith alone in Christ alone) is not something new, nor a new development in the court's legal operating force, but one that has always and consistently been in effect for all time, past, present, and future.

SUMMARY COMMENTS ON SECTION TWO:

1. Paul makes it clear in verse 29 that the true and living God has always been the God of the Jews throughout their program.

2. But not only that, even though the uncircumcised Gentiles, who in time past were "far off" and "without God in the world" according to God's program, God still made it possible for personal justification to take place then as He does now, and will continue to do - and in that sense, He not only is the God of the circumcised Jews, but He is also the God of the uncircumcised Gentiles.

- (Vs.29 must be viewed from the perspective of the issue of personal justification unto eternal life).

3. Again, justification unto eternal life has always been made available by God's grace to anyone who responds to that grace by faith.

4. Justification unto eternal life by faith alone is not a 'program' issue - that is, it is not indicative of, nor exclusive to either God's program with Israel, or to His program with the Church, the Body of Christ.

- One example of a Gentile being justified by faith, but not proselytizing into Israel's program, I believe, is in the case of the Syrian King, Naaman in IIKings 5 - (note that the Lord even mentions him in this way in Luke 4:27).

5. Verse 30 makes it clear that in the court of God's justification unto eternal life, He justifies both "the circumcision" (Jew) and "the uncircumcision" (Gentile) on the exact same level: FAITH - which, in the court of justification unto eternal life, is the only thing God's justice can accept, for it is the only possible response on our part that is compatible with GRACE!

ROMANS 3:30 AND THE DISCRIMINATING DIFFERENCE BETWEEN THE PREPOSITIONS "BY" AND "THROUGH":

Romans 3:30

Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

- "by faith" (Prep. ἐκ [ek] + πίστις [pistis {active sense}] = by faith or non-meritorious positive volition)
- "through faith" (Prep. διὰ [dia] + πίστις [pistis] with the article ὁ [ho] = through the faith, i.e., through the function of non-meritorious positive volition)

- What we should now know from all our work into the background for understanding and appreciating this passage and the discriminating differences between these two prepositions:

- The difference has to do with the message that the circumcision (or the Jews) heard in their "time past" program; and the message that the uncircumcision (or the Gentiles) hear given to them by the apostle Paul in this dispensation of Gentile grace.
- We now know that Paul is a unique apostle, not one of the 12, not a replacement for Judas Iscariot, and not the 13th apostle of Israel.
- Paul is a unique apostle for us as members of the Church, the Body of Christ for this dispensation of Gentile grace.
- Paul's apostleship is different from the 12 in, among other things, the MESSAGE he was given to preach as the "gospel of Christ" (Rom.1:1,16), and the audience he was to preach it to.
- Paul did not operate and function under the so-called 'great commission' of the 12 apostles of Israel (as an apostle or ambassador of Christ), and neither do we; for we operate and function under an entirely different commission, and one in keeping with God's design and purpose for the Church, the Body of Christ in this dispensation of grace.

- The difference between "by faith" and "through faith":

- First of all, "by" and "through" are extremely close in their meaning, and are used interchangeably at times.

- But when you are dealing with a RESPONSE to something (and in this case, a response to a message that God has given), "by" and "through" become meaningful in the sense that there is a difference in what they are expressing in view of the nature of the message that is being heard.

- Note how the terms are used interchangeably: (Rom.5:1 cp. 3:30 where the uncircumcised are said to be justified "through" faith)

- Here you see that "by" and "through" can, in certain contexts mean the same thing - UNLESS THE CONTEXT DEMANDS THAT YOU HAVE A SITUATION IN WHICH THE FINE SHADE OF MEANING THAT THE TWO TERMS CAN CONVEY IS NECESSARY.

- And when you are in a context in which you do not have the differences in the messages that are being heard by the people that are being justified by God, there is NO NEED to discriminate between these two prepositions.

- The issue in Rom.5:1 is not Israel in time past before Christ died upon the cross, and how God justified them - the issue is us in this dispensation of grace who have heard the "gospel of Christ" and that God will only justify a man on the basis of faith in what that gospel says.

- Therefore Paul can say in 5:1 that in light of the "gospel of Christ" given to him that is "*the power of God unto salvation to every one that believeth*", that faith or belief becomes the mechanical means BY which God's justice could forgive us our sins and impute the righteousness of Christ to us.

- But back at the end of Rom.3, there is a NEED to make that distinction between "by" and "through".

- Gal.3:26 - again, note the preposition "by" is used because there is no necessary distinction being made by the context.

- From what Paul makes evident in Rom.3:29-30, after he makes that profound statement of verse 28 ("Therefore we conclude that a man is justified by faith without the deeds of the law."), we know already, before Christ died upon the cross, that the circumcision did not hear the "gospel of Christ" that we hear today. BUT GOD WAS STILL JUSTIFYING THEM!

- Abraham, for example, did not hear that Christ died upon the cross as his substitute redeemer - all he heard in Gen.15:6 was that gospel concerning his seed being as the stars of heaven - and upon Abraham's belief of that gospel, God counted his belief for righteousness, and God justified Abraham.

- The point is, that BEFORE the "gospel of Christ" had been give to the apostle Paul to be preached in this dispensation of Gentile grace, the message that people heard by which God justified them was different - but the issue is that God justified them by a FAITH response to it.

- THE DISCRIMINATING DIFFERENCE IN "BY FAITH" FOR THE CIRCUMCISION:

- For the CIRCUMCISION (which would take in all those after Abraham was circumcised, and on through Israel's program under the Law), the preposition "by" is used as a preposition of comparison whereby one thing is set in comparison to another. And that other thing is found in the context of the passage. That is, the circumcision understood that there was always a competing message to that of being justified by grace through faith: that of being justified by works or performance through the Law.

So for them, justification was set before them as the Law (of works or performance) or the Promise (of grace through faith).

- In other words, for the circumcision it was a choice of two ways:

BY:	The Promise	or	The Law
BY:	Grace	or	Works
BY:	Faith/Belief	or	Performance

("by" as it were, presupposes "or" something else).

- However, for the UNCIRCUMCISION (which would especially have us Gentiles in view in this present dispensation of grace), since there is no valid competing message of comparison, and since we hear the "gospel of Christ" which was committed to the apostle Paul, and since that message views the fullness of the Cross-Work of Christ without the law being offered as a substitute system of self-justification, the only issue being offered to us for our full justification is the message of Christ's death, burial, and resurrection as our substitute redeemer and all-sufficient Savior. And therefore it is "through" the means of our faith (or non-meritorious positive response) in Christ that God justifies us by His grace.

- What is most important in the discriminating differences between "by" and "through" is that you understand that the two messages being heard by the circumcision and the uncircumcision were not exactly the same. But God was still responding to a FAITH response in BOTH situations to the individual messages that were being heard.

- Paul does go into more detail into this issue over in Gal.3

Gal.3:21-25 - points at, and amplifies what is set forth in Romans 3:30.

- The law "shut" them up to the only thing that could justify them - FAITH in God's message to them that He would have to do all the work in justifying them!

- God justifies any individual BY FAITH in BOTH PROGRAMS, but the message that was heard and was believed in has changed.

- The Law, in functioning as that "schoolmaster" pointed the circumcison to the fact that their works could not justify them at all - and therefore if you're going to be justified unto eternal life, it will have to be based upon something God has to do FOR you from His Jehovah-ness - hence, that Law "shut" them up to the only avenue left to them for being justified - that being that God, Himself will have to do it.

- And with all works being excluded from the equation, that leaves only one way in which justification can be done - and that is on a non-meritorious basis - and the only non-meritorious basis available to any person is by believing in the merit of someone else.

- Therefore, both the circumcison and the uncircumcison get justified unto eternal life by believing what God says He does about our predicament:

- The Circumcison, under the law, heard God say to them by the schoolmaster of the Law, that their works were worthless in His sight, that their righteousness was unacceptable in His sight, and there was nothing they could do to ever justify themselves in His sight (or court) - and it left them with their only hope of justification being in God, Himself, doing something for them by His Jehovah-ness.

- And that's the issue in vs.24 of that Law being the schoolmaster bringing them "unto Christ" - Christ is the issue of God's Jehovahhness - that's what the doctrine of The Christ is all about!

- So when that member of the circumcison was brought to the place of seeing themselves where that schoolmaster brought them, and they realized that the only hope they had was in the J-ness of God (as contained in God's gospel message to them) and they believed in that, God then counted their faith for righteousness. God justified them "BY FAITH."

- But we, the uncircumcision, are justified "THROUGH FAITH" - because the message we hear, which must still be responded to by faith and faith alone, (a non-meritorious response), nevertheless is a message of the detailed account of what God, Himself did to provide for our justification - and not merely that He had to do it, and that's our only hope, but what it is that he actually did - and that's the Cross-Work of our Lord Jesus Christ.

IN SIMPLE SUMMARY:

- The two different prepositions (both in Greek and in English) signify that two different messages were heard.

- The fact that "faith" is used in connection with both preposition, underscores that faith, and faith alone is what God's justice responded to regardless of program and regardless of the fact that the messages were not the same.

So... in God's court of Justification Unto Eternal Life:

Romans 3

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

- **Section One: The court can only justify a man by faith alone.**

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

- **Section Two: The way the court functions is consistent in both programs and with each respective message heard.**

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31 Do we then make void the law through faith? God forbid: yea, we establish the law.

- **Section Three: The function of the court in the taking up of the legal matters before it in justifying unto eternal life, does no damage to any other law in any other court, in fact just the opposite is true, all other law is establish upon the law of this court, rendering the Judge consistent in all His findings, rulings, and executions.**

Romans 3:31

Do we then make void the law through faith? God forbid: yea, we establish the law.

**CRITICAL EXEGESIS:**

"Do we then" (Inferential Conjunction οὐν [oun] = one of the 'words of logic' - meaning, now in light of all that is set forth concerning this first legal proof that justification is by grace through faith alone in Christ alone - or in light of what has now been set forth concerning how it is that the court of God's justice operates in justifying someone unto eternal life).

"make void" (Pres. Act. Ind. καταργέω [katargeo] = to cause to cease - to render ineffective - to render null and void by replacing it with something else)

OED - To deprive of legal validity; to make legally invalid; to annul or cancel; to deprive of its force or value; to render inoperative or meaningless; to set aside or nullify.

"the law" (The Law of Moses)

"through faith" (Preposition διὰ [dia] + τῆς πίστεως [t8s pistis] = through that faith)

"God forbid" (same as in Rom.3:4,6)  
(μὴ γένοιτο [m8 genoito])

- μὴ [m8], a Negative Conjunction with the Optative = a particle of negation meaning no, not, never, forbid; used as a conjunction it expresses a forceful wish or desire that a thing that is feared may not be or happen.
- γίνομαι = to cause to exist; to make a thing to happen; to bring about an event or situation; to come into existence; simply, "to be."
- Voluntative Optative Mood = a specialized function of mood that expresses an obtainable wish or desire - having the characteristics of a prayer - it is frequently an appeal to the will.

- [m8] and [ginomai], together in the Voluntative Optative Mood, form the strongest negative expression in the New Testament. And, again, it is most important to realize that the expression is an APPEAL to the volition - i.e., "You should never conclude such a thing" or "GOD FORBID YOU TO EVER THINK THIS!"

- It is Paul's expression of his repulsion at the thought that someone might arrive at such an erroneous and heretical conclusion of thinking that his message of the gospel of Christ would make null and void God's perfect and righteous Law.

- Note that this expression, especially, has taken a beating over the years. It has been widely translated, (from "Certainly not" to "May it never be" to "By no means" to "Let it never be so" ... all the way to being used as a strong expletive like, "Hell no!" [by the way, note that an "expletive" by definition means, "a word or phrase that does not contribute any meaning, but is added only to fill out a sentence"].

It is widely assumed by "scholars" and other second-rate translators that a wide range of "better" translations of the phrase should be offered.

(They will often say, with great pride, and a glint in the eye, and tell you will all arrogance that, "The word "God" never appears in the phrase!")

- However, when one really considers the FACT that what is being set forth is a plea to put in check one's volitional response to going down a path of heresy and contrary thinking - and when one considers the fact that the phrase is indicative of something so repulsive, so inconsistent with truth, and in such extreme opposition to Bible Doctrine - and when one considers the fact that what is being attempted in this CONTEXT is to actually launch an attack upon the court of God's Justice, I DEFY ANYONE TO TRANSLATE WITH ANY MORE CLARITY, OR WITH ANY MORE ACCURACY TO CONTEXT, THAT WHICH THE KING JAMES TRANSLATORS EXPRESSED IN OUR PHRASE, "God forbid!"

"yea" (Alternative Conjunction *ἀλλὰ* [alla] = introduces a statement with stronger or more emphatic force than that immediately preceding it, forcefully qualifying the statement in the affirmative; such as "even," "truly," or "verily.")

"we establish the law" (Pres. Act. Ind. *ἵστημι* [hist8mi] = to stand or place; to confirm or establish)  
OED = to render firm; to confirm or validate;  
 to fix or settle permanently.

- i.e., The issue is placed beyond dispute and its judicial validity is permanently affirmed.  
 (Much like a will that is being disputed)

Romans 3:31

Do we then make void the law through faith? God forbid: yea, we establish the law.

- This statement of vs.31 finishes off the full understanding of how the Court of God's Justice operates in connection with justifying someone unto eternal life.
- It sets forth the fact that in God's court of justification, God's other laws are neither voided nor are they tampered with in any way.
- The Law still does the job it was intended to do. And God's justifying a man unto eternal life not only avoids rendering the Law of Moses void, it actually comes along and firmly established it for the use it was intended for - a use that is widely misunderstood - and that the apostle Paul fully addresses over in Galatians (Gal. 3 & 4).
  - (Paul knows that there will be those who, because they do not understand what the Law was designed to do [due, especially, to the corrupt doctrines attached to it by the 'scholars'] will attempt to object to justification by grace through faith alone, and if nothing else, attempt to thwart that doctrine by raising an issue of inconsistency in God's justice system!)
- But all this gets them is a big "God forbid!"

**Therefore, in God's court of Justification Unto Eternal Life:**

Romans 3

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

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- **Section Two: The way the court functions is consistent in both programs and with each respective message heard.**

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

- **Section Three: The manner in which the court functions in no way harms the laws of God in any other court, in fact, just the opposite is true: those laws remain firmly establish.**

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