

REVIEW OF BACKGROUND MATERIAL:

- 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.

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 late 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.
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.
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)