

ROMANS 3 C

Romans

1:1-15	Greetings
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- Rom 3:10** according as it has been written, "*There is not a righteous one, not even one!*"
- Rom 3:11** "*There is not one* understanding; *there is not one* seeking God."
- Rom 3:12** All turned away, *they* became worthless together, not *one is* doing goodness, not so much as one!"
- Rom 3:13** "Their throat *is* a tomb being opened;"
"they used deceit with their tongues; *the* poison of asps *is* under their lips;
- Rom 3:14** whose mouth *is* full of cursing and bitterness.
- Rom 3:15** Their feet *are* swift to shed blood;
- Rom 3:16** ruin and misery *are* in their way;
- Rom 3:17** and they did not know a way of peace;
- Rom 3:18** there is no fear of God before their eyes."

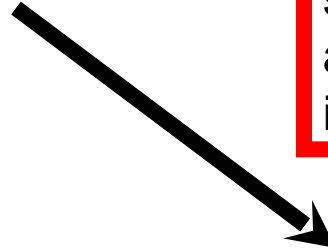
Rom 3:19 LITV But we know that whatever the Law says, it speaks to those **within** the Law, ***so that every*** mouth may be stopped, and **all the world** be under judgment to God.

“within” ἐν εν

A primary preposition denoting (fixed) *position* (in place, time or state),

Paul is making it abundantly clear that ALL men are under the judgment of G-d regardless of one's ethnic or cultural or even “religious” standing. If, and it is true, that G-d's “instructions” apply to ALL mankind for ALL of time then neither Jew nor Gentile has any hope outside of G-d redemptive act in Yeshua.

Rom 3:20 LITV Because **(for)**
by works of Law not one of all
flesh will be justified before Him,
for through Law is full
knowledge of sin. *Psa. 143:2*



Psa 143:2 LITV and
do not enter into
judgment with Your
servant; for not
anyone living is just
in Your sight.

Paul could never imagine any way, even with the
best of intentions, when obedience to His
“instructions” could make the sinner right with G-d.

Remember it is not
those “in” or “under”
the Torah who are
saved but those “in”
or “under” the
Messiah.

For those who have no faith, Torah, rather than a
means of growth, points out sin and reveals the
utter sinfulness of the soul. Apart from faith Torah is
no remedy but a magnifying glass for sin.

Rom 3:21 LITV **But now** a
righteousness of God has been revealed
apart from Law, being witnessed by the
Law and the Prophets,

But now → being witnessed by the Law and the Prophets
←
a righteousness → apart from Law → has been revealed

Passage upon passage make it clear that righteousness comes through faith and not through the Torah. So what is the purpose of Torah?

It is how sin is identified and judged and the purpose and need for the Messiah is made abundantly clear. For those having faith, Torah is His instructions to those who live by faith in Him – by trusting His Word.

Psa 119:105 LITV Your Word *is* a lamp to my feet and a light to my path.

Rom 3:22 LITV even the righteousness of God through faith of Jesus Christ toward all and upon all those believing; for there is no difference,

It is in the genitive case indicating the object of that faith so “in” would be a better translation.

We must keep in mind that this faith in Messiah is the faith spoken of in the Tanach.

“no distinction” = as there is no distinction in judgment, there is no distinction in the method of salvation G-d applies to sinners.

In regards to salvation, there is no difference made in race, gender or station in life.

Rom 3:23 LITV for **all** sinned and fall short of the glory of God,

Here context is critical! We usually read this verse as a universal indictment of mankind. But the context of this verse emphasizes that all those who have believed and have hence been brought into “right standing” w/ G-d find commonality in being sinners and in having fallen short of G-d’s righteous expectations.

G-d’s final judgment will reveal the sinfulness of all mankind.

This verse makes it clear that all men – even the redeemed – still lack the “glory of G-d” in the sense of His majesty that His will receive when we see Him.

1Jn 3:2 LITV Beloved, now we are the children of God, and it was not yet revealed what we shall be. But we know that if He is revealed, we shall be like Him, because we shall see Him as He is.-----

So here and now -----

1Jn 3:3 LITV And everyone having this hope on Him purifies himself even as that One is pure.

Rom 3:24 LITV being justified freely by His grace through the redemption in Christ Jesus,

Rom 3:21-24 LITV But now a righteousness of God has been revealed apart from Law, being witnessed by the Law and the Prophets, (22) even the righteousness of God through faith of Jesus Christ toward all and upon all those believing; for there is no difference, (23) for all sinned and fall short of the glory of God, (24) being justified freely by His grace through the redemption in Christ Jesus,

Rom 3:21-24 LITV But now a righteousness of God has been revealed apart from Law, being witnessed by the Law and the Prophets, (22) even the righteousness of God through faith of Jesus Christ toward all and upon all those believing; for there is no difference ○○○○○ (24) being **justified** freely by His grace through the redemption in Christ Jesus,

Justified δικαιόω dikaioō

- 1) to render righteous or such he ought to be
- 2) to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered
- 3) to declare, pronounce, one to be just, righteous, or such as he ought to be

Justified δικαιόω dikaioō

This term is not a simple as we tend to see it. It is cognate with the noun “righteous” (dikaios) and “righteousness” (dikaiosunā). It means “to show justice,” “vindicate,” be treated justly.’ In the passive voice it means “to be acquitted,’ to be pronounced and treated as righteous.”

“ freely by His grace”

“freely” has in mind the Sabbatical year (sh’mittah) and the Jubilee (yovel)

Add to this the phrase, “by His grace “ Literally it says “gift by His grace.” This use makes it plain that grace is the avenue through which this gift is given (dative case vs genitive case)

“through the redemption in Christ Jesus,” This phrase attaches to “being justified”

“redemption”???????????

“redemption”??????????

1. The word group in the non-biblical Greek literature seems to always retain the idea of “paying of price” in the process of deliverance.
2. The Lxx’s use of the word group, while not consistent, seems often to attach the meaning of payment of price to the word.
3. Paul’s use of the word elsewhere in 1 Cor. 6:20; 7:23 where those who are believers have been “bought with a price” as well as his use of the term in Gal. 3:13 & 4:5 would favor the idea of a price paid for redemption.
4. The use of the term elsewhere in the Apostolic Writings often incorporates the idea of payment of a price (Mk 10:45; Acts 20:28; 1 Peter 1:18f; Rev. 5:9)

(TH) “Thus, our right standing before G-d has come about by a decisive and historical act of G-d, brought about by His own, sovereign initiative and carried out by His own strength through payment of a price. This redemption which He wrought is a redemption from the slavery of sin and the inevitable condemnation and wrath of G-d which it brings upon the sinner. Through the payment of the price, His justice is satisfied, and He is therefore able to redeem the guilty sinner from the bonds of slavery and to bring him into freedom. In this way God is “just and justifier.”