

ROMANS 3 D

Romans

1:1-15	Greetings
1:16-17	Fundamental Proposition
1:18-32	G'd's Judgment
2:1-5	G'd's Judgment vs Man's
2:6-16	The Torah, the Believer & Judgment
2:17-24	The Torah, the "ethnic Jew" & Judgment
2:25-29	Circumcision, the Believer & Judgment

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,

“whom” – can also be translated “which”

“displayed” – *protithenai* - used only 3 times in the Apostolic Scriptures – Rom. 1:13;3:25; Eph 1:9 Its main meanings are: “to purpose to oneself” and “set forth publicly”

- TH- a related cognate verb prothesis – is used 8 of 12 times in the AS “purpose” the other 4 use it to describe the “bread of the Presence”

- It can be supposed that here Paul wants to emphasize the eternal attribute of the cross (justice) and not just the public display. We can read this verse, “which (the redemption_ God purposed as a propitiation in His blood through faith.”

Rom 3:25-26 LITV whom God set forth as a propitiation through faith in His blood, as a demonstration of His righteousness through the passing over of the sins that had taken place before, in the forbearance of God, (26) for a demonstration of His righteousness in the present time, for His being just and justifying the *one* that *is* of the faith of Jesus.

“propitiation” – hilasterion – found 27 times in the Lxx 21 of which refer to the mercy seat. In the AS – Heb. 9:5 it refers to the mercy seat of the Ark. It is this association with the mercy seat that gave this term its “meaning” or propitiation. TH-To be propitiated to God is to be in that place where His wrath, rightly deserved by sinners, is quenched and he rather extends a call for friendship and peace.”

“propitiation” is followed by statements which explain some part of it.....

1. “through faith” – it is available to those who “believe” But believe what?

2. “in His blood” – This is NOT connected to “faith” as it is faith in Messiah and not faith in His blood. It is to teach us that the ONLY way Yeshua could be a propitiation for us was by that ultimate sacrifice –

Lev 17:11 LITV For the life of the flesh is in the blood, and I have given it to you on the altar, to atone for your souls; for it is the blood which makes atonement for the soul.

3. “through the passing over of the sins that had taken place before, “ To have “eternally” passed over sin would have been to condone evil -

Cranfield: God has in fact been able to hold His hand and pass over sins, without compromising His goodness and mercy, because His intention has all along been to deal with the once and for all, decisively and finally, through the Cross.

Rom 3:25-26 LITV
whom God set forth as a propitiation through faith in His blood, as a demonstration of His righteousness through the passing over of the sins that had taken place before, in the forbearance of God, (26) for a demonstration of His righteousness in the present time, for His being just and justifying the one that is of the faith of Jesus.

4. “for a demonstration of His righteousness in the present time..”

God’s propitiation is attached to a point in time – a historical event.

5. “for His being just and justifying the *one that is* of the faith of Jesus.”

”that God might be righteous even in justifying”

Rom 3:25-26 LITV
whom God set forth as a propitiation through faith in His blood, as a demonstration of His righteousness through the passing over of the sins that had taken place before, in the forbearance of God, (26) for a demonstration of His righteousness in the present time, for His being just and justifying the *one that is* of the faith of Jesus.

Rom 3:27 LITV Then where *is* the boasting? It was excluded. Through what law? Of works? No, but through a Law of faith.



The heart of the matter !

Consider: (TH)

1. God has justified both Jew and Gentile
2. Since the Gentile obviously is justified without becoming a Jew (Abraham will be the obvious test case), his justification could never be argued as gained through his own merits or the merits of his people-group identification.
3. Since God is one, and since He is the God of both Jew and Gentile,

it is clear that He has only one method of declaring a sinner righteous, and this one method applies equally to Jew and Gentile
4. Once the Torah is understood through the “eyes of faith,” it will be seen that the Torah has always taught that right standing with God can be achieved only through faith in the Messiah.
5. Thus, justification by faith does not negate the Torah but actually confirms it.



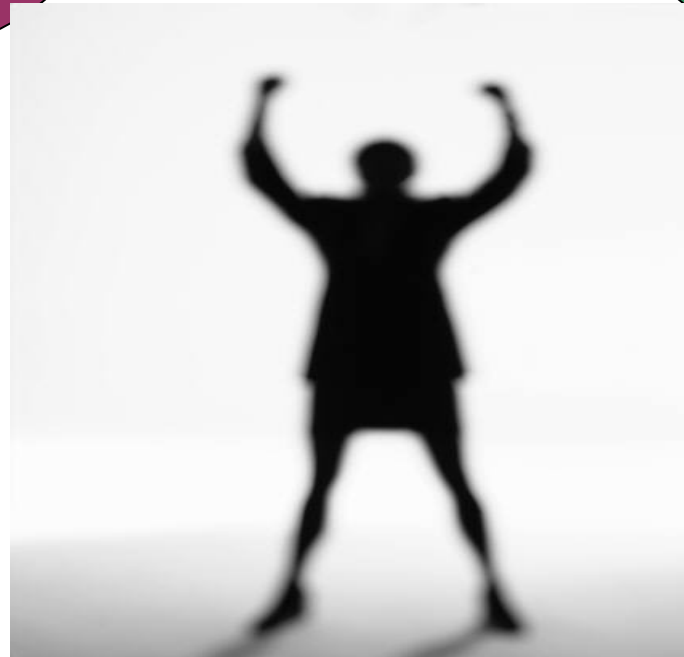
Where *is* the boasting?

It was excluded.■

Torah of
Works

?

Torah of
Faith



Through what law? Of works?
No, but through a Law of faith



Torah of Works

This is the Torah viewed as a means of either
maintaining (for the Jews)

or attaining (for the Gentile)

the status of Israelite and the mistaken belief
that God automatically reckons them as
righteous

Torah of Faith

This is the Torah understood
through faith – the Torah
“unveiled” to reveal the
Messiah (2 Cor. 3)

Rom 3:28 LITV

Then we conclude

a man to be justified by faith

without works of Law.

See Romans 3:20

Rom 3:29-30 LITV **Or is He** the God of Jews **only**, and **not also** of the nations?

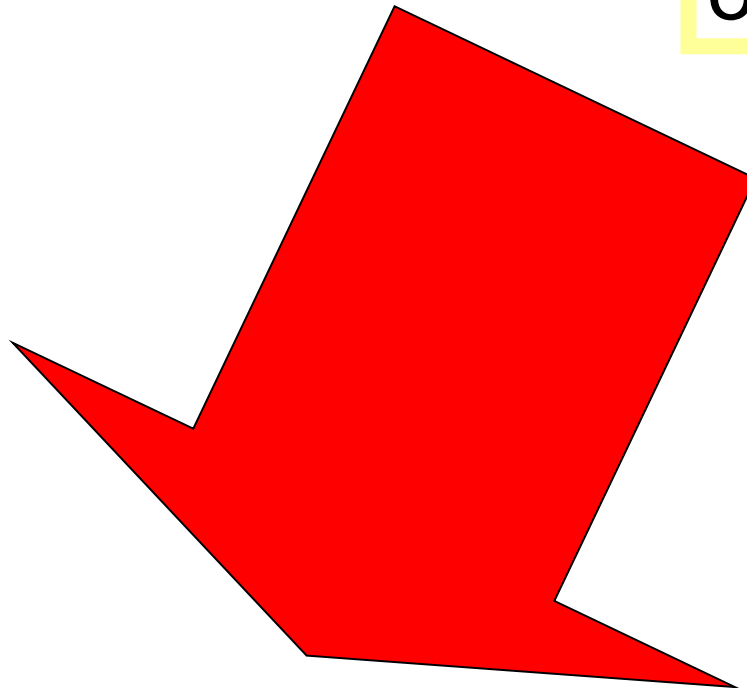
Yes, of the nations also,

(30) since *it is* one God who will justify circumcision by faith, **and** uncircumcision through faith.

Rom 3:29 LITV

Or is He the God of
Jews **only**, and **not**
also of the nations?

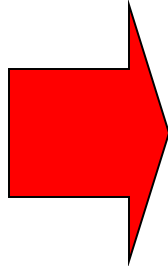
Yes,
of the nations **also**



Rom 3:30 LITV

since *it is* **one God** who will justify circumcision by faith and uncircumcision through faith.

TH –If....it is allowed that Israel, in her privileged position of election, might have found right standing with God in the basis that she is the only chosen nation, it is obvious that the same could not be said for the Gentile nations.



TH- Yet if it is true that God is the God of the Gentile nations, being the only true God (and no Jew would have denied this at the time of Paul), then it is likewise logical that he would employ the same method of declaring a sinner righteous regardless of that person's ethnicity or people-group status.

Rom 3:31 LITV

Then *is* the Law
annulled through faith?

Let it not be!

But we establish Law.

Rom 2:13 LITV For not
the hearers of the Law
are just with God, but the
doers of the Law shall be
justified.

Mat 5:17 LITV Do
not think that I came
to annul the Law or
the Prophets; I did
not come to annul,
but to fulfill.

1Jn 5:2-3 LITV By this we know
that we love the children of God:
when we love God and keep His
commandments. (3) For this is
the love of God, that we keep
His commandments; and His
commandments are not heavy.