

ROMANS 3:1-8

FINAL DESPERATE ESCAPE ATTEMPTS OF THE UNBELIEVER:

- 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 - 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!

Romans 3:1-8

(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?

(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.

INTRODUCTION:

1. Romans 3:1-8 in light of the outline of the book of Romans.

- I. Romans 1:1-15 - INTRODUCTION
- II. Romans 1:15-5:21 - FIRST CORNERSTONE - ESTABLISHMENT IN THE DOCTRINE OF OUR JUSTIFICATION BY GRACE THROUGH FAITH ALONE AND THE RESULTS OF THAT JUSTIFICATION.
 - 1. Rom.1:18-32 - THE FIRST PART OF THE GOSPEL:
Wrath-consciousness
 - 2. Rom.2:1-3:20 - THE SECOND PART OF THE GOSPEL:
Escape Tactics
 - A. 2:1-11 - The self-defense plea of relative or comparative righteousness.
 - B. 2:12-16 - The self-defense plea of extenuating circumstances due to being an ignorant Gentile.
 - C. 2:17-29 - The self-defense plea of extenuating circumstances due to being a favored Jew.

(covered so far)

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- D. 3:1-8 - Anticipated final desperate attempts to escape wrath-worthiness by charging God with unrighteousness, etc., and Paul's teaching that dismisses all such charges.

2. Note that throughout these passages that deal with the final attempts for an Unbeliever to desperately make an appeal that will effect his escape of God's wrath, the Apostle Paul utilizes a negative response to being worthy of God's wrath from a Jew as the primary source of that argument.

REASON: This is due to the fact that the Jew has already got a well-founded and well-functioning God consciousness.

3. Romans 3:1-8 brings the Believer who is being educated in his ambassadorship, and in his proper edification unto godliness, to a CRITICAL JUNCTURE especially in his education of how to deal with the Unbeliever and the response he will receive as he boldly communicates the GOOD NEWS of the GOSPEL OF CHRIST and his GRACE.

A. Note the PROGRESSION of negative responses in Romans 2:1-29:

1-11 - deals with the fundamental issues of how the Unbeliever is to be 'lead to repentance' and the ESCAPE TACTIC of relative/comparative +R;

12-16 - deals with the ESCAPE TACTIC of extenuating circumstances in regard to the Gentile without the Law;

17-29 - deals with the ESCAPE TACTIC of extenuating circumstances in regard to the apostate Jew;

B. But now, in Romans 3:1-8 a FUNDAMENTAL SHIFT in the ESCAPE TACTICS of the Unbeliever takes place.

1) That Unbeliever, now having his conscience affected by the information given, TURNS TO A RIGID NEGATIVE RESPONSE and, with his back to the wall, STRIKES OUT in attempting to "save face" and soothe his conscience by ATTACKING the message and the messenger!

C. BE ADVISED, it is not a matter of "if" but "when" you will encounter the same exact SLANDER and BLASPHEMY against you as experienced by the Apostle Paul!

- But note that Paul has already alluded to some of the doctrinal issues that will build the level of courage and confidence needed to, not only withstand this level of attack, but to know exactly what to do and say in connection with anyone in this category of negative response to the Gospel of Christ.

(See Romans 1:15-16 "I am not ashamed" - and see Romans 5:5 "hope maketh not ashamed")

- Note that down in Romans 3:8 there is something that takes place that Paul has already been dealing with in his own ministry, that has already been leveled against him whereby due to the rigid negative response that he received from the JEWS, - "THEY OPPOSED THEMSELVES AND BLASPHEMED" (Acts 18:6).

4. Documentation and Background information concerning the final desperate OPPOSITION of the Unbeliever to the SECOND PART OF THE GOSPEL:

Acts 18:4-6

Acts 18:6

And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

- (:6) "OPPOSED THEMSELVES AND BLASPHEMED"
"OPPOSED THEMSELVES" (Pres. Mid. Ptc. [antitassomai] = a military term = to range 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. [blasphemew] = to speak evil against, to slander, to insult)

Q: HOW DOES SELF OPPOSITION WORK?

A: It is found in the terminology itself!

English, OPPOSE = to set one thing up against another; to place in the way, to set one's self up against something - opposing a matter calls for deliberation and serious reasons for and against - it is a thinking term and a voluntary act - normally, it means to set one's self against another, but here the "other" is one's self - it is therefore A BATTLE AGAINST THEMSELVES!

- George Crabb, Crabb's Synonymes (1882), pg.218:
"The most laudable use to which knowledge can be converted is to combat error wherever it presents itself; but there are too many, particularly in the present day, who employ the little pittance of knowledge which they have collected to no better purpose than to oppose everything that is good, and excite the same spirit of opposition in others."

- A. OPPOSING ONES SELF is to pursue a course of action in ones 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!
- B. Now you have the framework in which Romans 3:1-8 is set - now you know why these questions come up - because that is what self opposition amounts to!
- C. Therefore, as the ambassador for Christ you ought to be, if you deal with someone concerning the "gospel of Christ" and you have dealt with those aspects of their responses along the lines of Romans 1:18 - 2:29, and all the persuasion of them has come to its end, and they still have not been "led to repentance", then you can EXPECT them to OPPOSE THEMSELVES AND BLASPHEME, and at this CRITICAL JUNCTURE, if they follow this course, you need to realize that there are 4 steps to it, and when the 4th one is reached, God says, STOP! Your ambassadorship is over!

THE FOUR STEPS OR COMPONENTS TO
THE UNBELIEVER 'OPPOSING THEMSELVES AND BLASPHEMING':

- 1st Raised Question, followed by Paul's refutation and dis-proof of it (Romans 3:1-2).

Romans 3:1

What advantage then hath the Jew? or what profit is there of circumcision?

Romans 3:2

Much every way: chiefly, because that unto them were committed the oracles of God.

CRITICAL EXEGESIS:

(Rom.3:1)

- "Jew" and "circumcision" ([Ioudaios] and [peritom8'], respectively, are both found in the Singular along with their respective ARTICLES, ([tou] & [t8s]) indicating that BOTH PHRASES REFER TO THE JEWS AS A GROUP.)

- "advantage" (Nom. Neut. Sing. [perissos] = more, in excess, over and above, more than enough - used in a general and comparative sense, as it is here, it means, 'more abundant,' and used with the Article [t] in the Neuter Gender, it has the idea of excellence, preeminence, or to be in an advantageous position)

- "profit" (Nom. Fem. Sing. [wpheleia] = usefulness, gain, increase, assistance, benefit, or profit)

(Rom.3:2)

- "Much every way"

- "Much" (Acc. Neut. Sing. [polus] = a term of quantity or amount, meaning, "much of number," "many" or "great" - the idea being in this case a very INTENSE use of the amount or degree in which the Jew has had, and will have distinct and varied advantages over the Gentiles - however, these advantages are strictly based upon God's Jehovah-ness and Grace, and NOT on their own performance or self-righteousness.)

- "every way" ([pas] + [tropos] = every or "each and every" manner, mode, or way)

- "chiefly" (Acc. Neut. Sing. [prwtos] = "First" in two senses: in point of time (i.e., chronological); and IN POINT OF AUTHORITY OR IMPORTANCE!)

ENGLISH: "CHIEFLY" - the term designates the superiority of some objects over others - the term also has a delicate shade of meaning that conveys a pointing out or singling out a particular category within a more general principal category - for example, "It is principally among the higher and lower orders of society that we find vices of every description to be prevalent; robberies happen chiefly by night."

CONCEPT: The Apostle Paul is being very forceful in his reply to this question, but is at the same time being very specific to deal with the NATURE of the question, and not get sidetracked on issues that are either not relevant at all, or not relevant at this

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time - but he singles out from the quest the ONE ISSUE that lays behind the question that is relevant and is the real issue of the questions being asked in the first place - the issue of God's Word and God's authority!

- "because that unto them were committed the oracles of God."

- "because that" (Causal Conjunction [gar] + [hoti] = Conjunction introducing an Object Clause in indirect discourse, hence, indicating the narrowing of the field of the advantages of the Jew down to a particular defined object)

- "unto them" (i.e. the Jews)

- "were committed" (Aor. Pass. Ind. [pisteuw] = to place confidence in, to trust, to believe, to have faith in - here, to be entrusted with)

- Aor. Tense (Culminative) = indicates that an event is viewed in its entirety, but regards it from the viewpoint of its existing results - here we find words which signify effort or process, the aorist denoting the attainment of the end of the effort or process - hence, Paul views the entrusting OF THE ENTIRE WORD OF GOD to the Jews! This means that there were no Gentile writers of Scripture!

- Pass. Voice = the Jewish writers of Scripture RECEIVED the action on the basis of God's own Jehovah-ness and Grace!

- Ind. Mood = declares a dogmatic statement of fact.

- "oracles of God." (Nom. Neut. Pl. [logion] = a saying, pronouncement, or statement; the declarations of God)

- "Oracles" has the idea of "the place where answers were given" - the expression "oracle" has an AUTHORITY behind it, as well as a supernaturalness that causes awe in the individual (just as did the oracle of Delphi among the Greeks) - but in "oracle" you have the issues of "awesomeness" and "authority" and the supernatural nature of God speaking and writing His word - and in view of all that, the issue with Israel is that they never really "dropped on their knees" and accepted what God said regardless of what they thought!

PRINCIPLE:

THE CONTEXTUAL FOCUS UPON THE "ORACLES OF GOD" IS DESIGNED TO EXPOSE TO US, IN CONNECTION WITH OUR OWN AMBASSADORSHIP, THAT THIS IS THE FIRST COMPONENT OR STAGE IN WHICH AN INDIVIDUAL "OPPOSING THEMSELVES" BEGINS TO MANIFEST!

- They have a "LOW REGARD" for Scripture!
- Again, this is a desperate attempt to DISMISS the Bible from the argument as not being reliable or relevant!!!
- This is the FIRST ACT OF DESPERATION that begins the process (contained in the last 3) of throwing the argument back in God's face, and turning the attention away from them being in a "bind" to the issue of, if God is going to go on and proceed to do what is stated in Scripture with me, He is the One that is really in the bind!!!
- Notice, again, that when self opposition comes into play, and when one opposes themselves, the activity and the argument that they engage in desires to save face, take the attention off of them, and deflect any more need to deal with the subject - AND THE OBJECT OF THE "DEFENDANT" IS TO BRING UP ANY ARGUMENT THAT CAN GET THAT CASE OF HIS THROWN OUT OF COURT (based upon technicalities that there is unfairness or inequity, or inability on the part of the prosecution or the Judge, Himself, to be able to render a fair and judicial verdict!
- BE WARNED: The one who opposes himself has as his objective to present an argument that the Ambassador can't respond to, and if it gets to that point, then that guy will begin to slander that ambassador.
 - This will then set up two issues:
 - 1) The Ambassador being slandered;
 - 2) The Word he is presenting (and by default, God, Himself) being blasphemed.
- Note that in the ancient world, AN ORACLE IS NOT TO BE "GAINSAID" (antilegw = to speak against, contradict, refused - very akin to "opposing one's self) - i.e., when you go back and study out the issues surrounding the oracle of Delphi, to gainsay the oracle would get a Greek condemned to death!!!

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.

SUMMARY:

1. Romans 3:1-2 is the FIRST STEP or COMPONENT to the Unbeliever OPPOSING HIMSELF and BLASPHEMING as he begins his FINAL and DESPERATE attempt to ESCAPE the WRATH OF GOD.
2. According to our understanding of how the Apostle Paul, himself, dealt with the opposition of the Unbeliever that he received in his journeys as he presented "THE GOSPEL OF CHRIST" to both the Jews and the Gentiles in the book of Acts, (especially chapters 13-18), we now know that the process of responding negatively to the truth of the gospel will eventually lead those so opposed to a specialized category of "hardness of heart" called, 'OPPOSING THEMSELVES AND BLASPHEMING' (Acts 18:6).

- A. The message of "THE GOSPEL OF CHRIST" presented by the Apostle Paul in all of the synagogues he went to in Asia Minor was essentially the same message.
(Acts 14:1; 17:2)

- B. The opposition from the negative responders in all of the cities and synagogues that Paul went to in Asia Minor was dealt with JUST EXACTLY as laid out in Romans 1:16-3:20.

- C. To OPPOSE ONE'S SELF 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 stubborn opposition, one then moves 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.

- D. Two points CRITICAL to those OPPOSING THEMSELVES:
 - 1) THEY ARE NO LONGER GOING TO BE HONEST WITH GOD'S WORD;
 - 2) THEY ARE NO LONGER GOING TO BE HONEST WITH THEMSELVES!

- 3. The FIRST STEP leading to the Unbeliever OPPOSING HIMSELF and BLASPHEMING is to bring into question the AUTHORITY of GOD'S WORD as:
 - 1) Having any RELEVANCE;
 - 2) Or, due to its antiquity, as having any ACCURATE RELIABILITY for us today.

- A. This is a CRITICAL FIRST STEP in the mind of the one who is entering into OPPOSING HIMSELF, because in order to go any further they must dismiss the word of God as an inaccurate, unreliable, and invalid document that has absolutely no relevance in their lives today.

- B. THIS IS TOTAL COOPERATION WITH THE POLICY OF EVIL!

- 4. The first raised question, viz., concerning the "advantage" of the Jew, and the "profit" of circumcision is a direct attack upon the RELEVANCE and the ACCURATE RELIABILITY of the Bible, the very word of God.

- 5. Paul REFUTES and DISPROVES this move by the defendant by countering with the irrefutable evidence that God committed to the Jews His "ORACLES" - terminology indicating the awesome power, the supernatural nature, and the absolute authority of the Scriptures, and at the same time, firmly establishes both the RELEVANCE and the absolute ACCURATE RELIABILITY of the word of God, the Holy Bible.

-- THE FIRST COMPONENT TO THE UNBELIEVER 'OPPOSING THEMSELVES AND BLASPHEMING':

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.

- ATTACK THE AUTHORITY, RELEVANCE, AND RELIABILITY OF THE WORD OF GOD. (Which is an indirect attack upon God, Himself)

-- THE SECOND COMPONENT TO THE UNBELIEVER 'OPPOSING THEMSELVES AND BLASPHEMING' - (A direct attack upon God, Himself)

- 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 stupidity of it, and the "grasping of straws" that is going on, indicating that 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.

CRITICAL EXEGESIS:

(Rom. 3:3)

"For what if some did not believe?"

- "For" (Conjunction [gar] = for - used in a more intensive way indicating a heightened and more severe level of argumentation or judicial proceedings are now being commenced)

- "what" (Nom. Neut. Sing. of the Interrogative Pronoun [tis] = what)

- "For what" = words of logic and vocabulary control which simply introduce the next level of mental court room proceedings - the phrase indicates further explanation of the ensuing argument (i.e., vs.1-2).

- Hence, the Apostle Paul, knowing from both his understanding of Bible Doctrine, and his vast experience in the field, correctly and flawlessly anticipates the next raised question and objection of the Unbeliever who is going to oppose himself - and he sets it forth as an emphatic movement by that Unbeliever to a more severe level than the first raised question, which is designed to deal with those who are responding negatively to the authority of God's word in general, and the "gospel of Christ", specifically.

- "if" (Conditional Particle [ei] + Ind. indicating a 1st Class Conditional phrase = "if and it is true")

- "did not believe" (Aor. Act. Ind. [apistew] = a combination of the alpha privative and [pisteuw], meaning to believe; hence, not to believe, to disbelieve, to put no confidence in)

- The idea being that of not believing in the "gospel of Christ" as contained in the "oracles of God."

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

- (Negative Conjunction [m8] with the indicative in a rhetorical question which expects a negative response)

- "shall their unbelief"
- "make the faith of God" ([t8n pistis tou theou] = the faith of the God)

- Note that used rhetorically, as well as in its subjective sense, [pistis] means "faith" in its QUALITATIVE sense, that is, "FAITHFULNESS" or "FIDELITY" - it means "faithful" in the sense of the quality of CHARACTER of one who can be RELIED on.

- "Fidelity" = the careful and exact observance of duty, or performance of obligations; faithfulness.

- Obviously, "the faith of God" 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. We know this because of how the Apostle Paul responds to the question in verse 3 by saying in verse 4, "Yea, let God be true, but every man a liar."

- The idea is that God is true and faithful to His word; and the "FAITH OF GOD" is His faithfulness to do what He says He will do.

- Therefore, we begin to see where this next step or component to the unbeliever opposing himself and blaspheming is going to go: THEY WILL CHARGE THAT IF GOD IS GOING TO DO WITH THEM WHAT YOU SAY, IN FACT, WHAT PAUL SAYS IN ROMANS 1, THAT IS, THAT I AM AN OBJECT OF GOD'S WRATH AND HAVE MERITED CONDEMNATION AND DAMNATION, BUT I AM A JEW WITH NATURAL RIGHTEOUSNESS AND HOLINESS, THEN GOD, HIMSELF, MUST BE TOTALLY UNFAITHFUL IN RESPECT TO DO WITH US JEWS WHAT HE HAS SAID HE WILL DO.

- "without effect" (Fut. Act. Ind. [katargew] = to be idle, to render inactive, useless, ineffective; to make to cease, to make void, to do away with or put an end to)

- This again, is a complete cooperation with the Policy of Evil, especially in the field of the accusations of the Adversary concerning God's:

- 1) **Faithfulness**; 2) Ability; 3) Consistency; 4) Respector of Persons.

- Again, this is an attempt to present evidence against the FAITHFULNESS or FIDELITY of God's own character.

- It is interesting to note that FIDELITY is a private and personal concern, where if there is a breach of FIDELITY, it attaches DISGRACE to the individual!

- The charge is that God's own character in the field of faithfully performing all that needed to be done for us, and that performance being done in a way that did not compromise His own essence or nature, is found to be useless and ineffective in the particular course of action that would condemn us by His wrath, who have merely not believed "the gospel of Christ."

- Put simply, this is the Unbeliever charging that God's very character, specifically, His own FAITHFULNESS is ineffective, if He doesn't accept me as I am naturally.

Romans 3:4

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.

CRITICAL EXEGESIS:

"God forbid" (Negative Conjunction [m8`] plus the Optative
[m8` ginoito] [ginomai] = may it never come to pass:

- [m8`] = a particle of negation meaning, no, not, never, forbid - used as a conjunction it expresses a wish or desire that a thing that is feared may not be or happen.

- [ginomai] = 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 event viewed as an abhorrence never, ever takes place.

- In this case, 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 the KJ Translators saw in the CONTEXT an appeal to the volitional response of this self-opposer, at a stage of hardening of the heart that has nearly reached its end - and with such a slight vestige of any possibility to respond positively, that only an appeal in the strongest of terms would suffice - an appeal that would summon upon God, Himself [since He is the One being charged] to forbid you to even think such a thought)

"yea, let God be true, but every man a liar;"

- "yea" (Adversative Conjunction [de] = usually translated "but," "and," "now," "yet," etc., - however, note that the translators, understanding and appreciating the context of the passage, used the older English expression, "yea")

- Note that the idea here is, by use of an adversative conjunction, is that what you are about to hear is totally adverse or opposed to what you have just heard - i.e., what you have just heard is heresy, now you are going to get some truth!

YEA = an affirmative particle - it can be used as an assenting reply, an affirmative vote, or a positive statement. As an adverb it is used to express affirmation or assent, and as a synonym for "even," "truly," or "verily."

- NOTE: "YEA" and "YES" do not mean the same thing - the word "yes" is used only 4 times in the Bible (Mat.17:25; Mar.7:28; Rom.3:29; 10:18) and always in answer to a question involving a negative - "yea" is used for an assenting reply, an affirmative vote, or a POSITIVE STATEMENT.

- "YEA" in Scripture is used to denote certainty, consistency, harmony, and stability.

- Used as an adversative conjunction, "YEA" is a very forceful way of introducing a statement, phrase, or word FAR STRONGER or MORE EMPHATIC than that immediately preceding, and set in direct opposition to the previous statement.

- Hence, Paul, after laying out the defendant's accusation of INFIDELITY IN GOD, and after stopping any more thinking in that direction (with his first "God forbid"), begins a logical, but FORCEFUL (in fact, more forceful than the defendant's charge) refutation of the argument that will ultimately dismiss the charge.

- "let God be true, but every man a liar"

- "true" (Nom. Masc. Sing. [al8th8s] = used as an adjective and made up of the alpha privative and an older form of [lanthanw], meaning to be hid - it means not to be hid, or to be true - it means true, real, or conformed to the nature and reality of things - it is an attribute of one who cannot lie)

- The term is used by Paul to not only set the platform for which he will refute the charge of infidelity against God, but at the same time uses the term to indicate that GOD FULFILLS ALL HIS PROMISES AND THREATS, and that HIS WORD IS NEVER TO BE GAINSAID OR QUESTIONED!

- "but" (Adversative Conjunction [de])

- "every man" (Nom. Masc. Sing. [pas] + [anthrwpos])
("each and every" + generic term for man)

- "a liar" ([pseust8s] = a liar, a corruptor of truth)

PRINCIPLE:

ANY ATTEMPT BY MAN TO ARGUE WITH GOD OR WITH
WHAT GOD HAS SAID IN HIS WORD IS A LIAR!

"as it is written" ([kathws] = as, just as + Perf. Pass. Ind.
[graphw] = to inscribe upon a surface with
words; to write)

- Perf. Tense = indicates that the action
was completed in the past with the results
that stand for the duration of the context;
here, it means that it has been written in
the past and completed, with the result
that it stands written forever!

- Pass. Voice = indicates the reception of
the Word of God on a Grace basis.

- Ind. Mood = used for a dogmatic statement
of fact!

QUOTATION FROM PSALM 51:4:

"That thou mightest be justified in thy sayings, and mightest
overcome when thou art judged."

- "justified" ([dikaiow] = the act of declaring one to be
legally just or right, and as he ought to
be to attain to the absolute standards of
Righteousness)

- Pass. Voice = indicates that God, Himself
receives the action - hence He will receive
the recognition of being absolutely right-
eous and just in all of His dealings with
all Intellectual Creatures in the final
analysis, without exception or exemption!

- Meaning, that no angel or human being
will ever be able (at any point of time
[Aor. Tense]) to produce one single thread
of evidence that would even suggest that
God has been anything less than absolutely
righteous, fair, consistent, able, and no
respector of persons!

- "sayings" ([logos] = a word, uttered by a living voice
which embodies the concept or idea of what
someone has said - the sayings or words of
God, Himself in this context, i.e., the
entire Holy Bible)

The morphology indicates that what God
speaks justifies or VOUCHES that He is True
and Just, and that He can be TRUSTED not to
default in His promise to Israel (a subject
that will be detailed out in ch.11).

- "overcome" ([nikaw] = to engage in combat and defeat an
enemy - to gain one's purpose in combat -
victory, to be victorious, to prevail; used
in a general sense of God's vindication of
all His judgments - He will overcome,
conquer, and be the victorious Hero).

- "judged" ([krinw] = to separate, distinguish, discriminate
between good and evil, to select, to judge, pass
judgment, criticize or condemn)

ROMANS 3:3-4 SUMMARY:

1. Romans 3:3-4 is the SECOND STEP or COMPONENT to the Unbeliever OPPOSING HIMSELF and BLASPHEMING in his FINAL AND DESPERATE attempt to ESCAPE the WRATH OF GOD.
2. It is CRITICAL to understand that the entire FINAL AND DESPERATE escape attempts of the Unbeliever as laid out here in Romans 3:1-8 go from BAD TO WORSE or from a more or less MILD attack, to a SEVERE attack, in fact, as will be seen, perhaps the MOST SEVERE attack laid against God that any creature could produce.
3. The overall charge leveled against God in this SECOND component is a fully engaged attack upon the very ATTRIBUTES of God in general, and upon the FIDELITY of God, specifically.
 - A. THE COUNTERCHARGE: If some Jews do not believe (or respond negatively to) "the gospel of Christ", and if God condemns them under His wrath, God's FAITHFULNESS to save "all Israel" will be seen to be without effect.
 - B. THE EVIDENCE:
 - People's Exhibit #1
 - God's Covenants with the nation Israel.
 - People's Exhibit #2
 - The Law of Moses.
 - Peoples' Exhibit #3
 - The Service of God, i.e., the Priesthood, the Temple services, the sacrifices, the feast functions.
 - People's Exhibit #4
 - The promises, viz., the establishment of the Kingdom of Heaven with the nation Israel.
 - People's Exhibit #5
 - The teachings and traditions of the Fathers.
 - People's Exhibit #6
 - The glory (Matt.19:28)
 - People's Exhibit #7
 - The Christ (Messiah)
 - C. The great error in the thinking of the apostate Jew, used as the example here, is that of:
CONFUSING GOD'S NATIONAL PROGRAM AND NATIONAL DESTINY WITH THE NATION OF ISRAEL WITH GOD'S PERSONAL PROGRAM AND DESTINY WITH EACH INDIVIDUAL MEMBER OF ADAM'S RACE.
4. This SECOND COMPONENT to the Unbeliever opposing himself and blaspheming is MORE SEVERE than the first component of verses 1 & 2, which is understood by the forceful terminology Paul uses, and the THREE WAYS he REFUTES and DISPROVES the COUNTERCHARGE against God's FIDELITY:
 - A. Paul's very forceful expression, "God forbid".
 - B. Paul's forceful APPEAL that the self-opposer is not letting "God be true, but every man a liar".
 - C. Paul's Biblical REFUTATION from Psalm 51:4.
5. Psalm 51:4; II Samuel 12:1-23
The EFFECTUAL WORKING of GOD'S WORD in these passages works to produce a shutting of the mouth with respect to any further charge that the "FAITH OF GOD" (God's fidelity) is "WITHOUT EFFECT."

REVIEW OF THE 4 STAGES OF THE UNBELIEVER'S FINAL AND DESPERATE ATTEMPTS
TO ESCAPE GOD'S WRATH (covered so far):

STAGE 1: CHARGE GOD'S WORD WITH BEING UNRELIABLE AND IRRELEVANT.

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. *logion* = 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 supernatural nature).

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

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.*

- 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, 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 GUILF;

- 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!

- REVIEW OF THE ISSUE OF "OPPOSING HIMSELF AND BLASPHEMING" - what it means:

Acts 18:1-6 - "opposed themselves"

(Pres. Mid. Ptc. *antitassomai* = 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. *blasphemew* = 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!**

(END OF REVIEW)

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

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?

CRITICAL EXEGESIS:

Romans 3:5

"But if our unrighteousness"

"But" - (Adversative Conjunction *de* = 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)!

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.

- 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!**

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

- 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!

ITim.6:4 - "doting" (Pres.Act.Ptc. $\text{no}\text{se}\omega$ [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.

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 dotting question)
 - 2) INCONSISTENCY (the 2nd dotting question)
 - 3) ABSURDITY (the 3rd dotting question)
 - 4) BLASPHEMY (the 4th dotting question)
- 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!)

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.

- "if" (Conditional Particle $\epsilon\iota$ [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!

(5) *But if our unrighteousness commend the righteousness of God,"*

- "our unrighteousness" (Nom. Fem. Sing. *adikia* [adikia] = the a privative + *dikia* [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).

- *adikia* is the EXACT OPPOSITE of *dikaiousunh* [dikaiousun8]!

"commend the righteousness of God"

- "commend" (Pres. Act. Ind. *sunisthmi* [sunist8mi] = from SUN, meaning "together with" and *isthmi* [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!

- 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!

- *"the righteousness of God"*

(Acc. Fem. Sing. *dikaiousunh* [dikaiousun8], the direct object of *sunisthmi* [sunist8mi] "commend")

+ (Gen. Masc. Sing. *qeoj* [theos])

- *dikaiousun8* = the thinking of the judge based upon absolute and immovable norms and standards of what is right.

- Under this system of law, Herodotus first coined *dikaiosun8* as a legal term meaning, "THE THINKING OF A JUDGE IN ALLOTING TO EACH ONE WHAT IS DUE HIM."
- 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;
 - 2) God's "Justice" as the FUNCTION or action of His integrity.
 - As used by Paul here, in Romans 3:5, *dikaiosun8* takes note of the unbending strength of every facet of God's absolute essence, fully engaged behind everything He thinks or does toward us.

PRINCIPLE:

DIKAIOSUN8 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.

"what shall we say?"

(Interrogative *tij* = what) + (1pp Fut. Ind. *eirw* = to say, speak or declare with words)

"Is God unrighteous who taketh vengeance?"

- (Negative Conjunction *mh* [me] with the indicative in a rhetorical question, which expects a NEGATIVE RESPONSE.)
- "unrighteous" (Nom. Masc. Sing. *adikoj* = 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. *epiferw* [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)
- "Vengeance" is the EXECUTION OF WRATH - the fulfillment of a threat.
- Noah Webster's 1828 Dictionary on "Vengeance":
"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."

Romans 3:5

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

- "(I speak as a man)" - Preposition κατὰ with the Acc. of Standard Rule = according to the norms and standards of.
- Acc. Masc. Sing. ἄνθρωπος [anthrwpos] = 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!

Romans 3:6

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

- "God forbid" (μὴ γένοιτο.)
 - 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.
- CONCEPT:** - [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!"

- "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?

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 (3:1-2)
- 2) INCONSISTENCY (3:3-4)
- 3) ABSURDITY (3:5-6)
- 4) BLASPHEMY (3:7-8)

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" = gives someone information that they do not innately know so that they can succeed with something] - 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.

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?*

SUMMARY (continued):

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!!

B. 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."

C. THIS IS A TOTALLY RIDICULOUS AND ABSURD ARGUMENT!!

(End of the 3rd stage of self-opposition)

THE FOURTH STAGE OR COMPONENT TO THE UNBELIEVER "OPPOSING" THEMSELVES
AND "BLASPHEMING":

- 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.*

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."

- 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 δέ [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!

"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!

"the truth of God" (Art. ἡ [h8] + Nom. Fem. Sing. ἀλήθεια [al8theia] = 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)

"hath more abounded through my lie"

- "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 [psesuma] = a lie, falsehood)

"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.)

- 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.

(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... ("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?!?!?!?!"

- AND THIS IS REGARDED BY GOD TO BE THE HIGHEST DEGREE OF BLASPHEMY THAT A CREATURE CAN UTTER! (Acts 17:25)

(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.*"

"And not rather" (Continuative Conjunction καὶ + Neg.Conj. μὴ [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.

- "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)

- 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."

"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!)

"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.

"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)
 - 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.
 - 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.
 - 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!!
 - 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 [dik8], 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!
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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!

 - 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) 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.

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**

 - STAGE 4 - John 19:11-15**

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

The Absolute Almighty Holy God
vs.
The Sinful and Offensive Human Race
Apostle Paul: Prosecuting Attorney

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.
- 2) Dismiss every self-defense plea.

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.

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.

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.

A. 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.

B. 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 now 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.

C. :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!

4. 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 3:9 has SUSTAINED THE CHARGES.

5. 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: THE GOAL IS TO BRING HOME UPON THE ACCUSED, THE IMPACT OF THEIR GUILTINESS IN THE EYES OF THE LAW!

6. 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.

A. 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.

B. 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.

C. 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.

7. 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.

A. And that is what the verses Paul quotes in 3:10-18 are designed to do - they are verses that look upon GENTILE SINFULNESS and JEWISH SINFULNESS as the INIQUITY that it is!

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

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

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

8. 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.

A. 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.

B. 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, 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!

C. 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!

9. 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!!

A. 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!

B. 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!

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

10. 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."*

A. 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!!!"

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

C. 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!!!!!!

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.

"for we have before proved"

- Culminative Aor. Mid. Ind. προαιτίαομαι [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.

- 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!**

"that they are all under sin;"

- "all" (Acc. Pl. $\pi\acute{\alpha}\varsigma$ [pas])

- "under sin" (Preposition ὑπό [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 LIBIORITY 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.

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.)

- Quotations from Psalm 53 - Book II (Deliverer): NOTE PAUL DOES NOT QUOTE FROM THE LXX!

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 οὐδεὶς [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. συνίημι [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, 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)

Romans 3:12

"They are all gone out of the way,

- "They" (the Gentiles)
- "all" (Nom. Masc. Pl. $\pi\acute{\alpha}\varsigma$ [pas] = all, each and every one, all inclusive)
- "gone out of the way" (Aor. Act. Ind. $\acute{\epsilon}\kappa\kappa\lambda\acute{\iota}\nu\omega$ [ekklino] = from $\acute{\epsilon}\kappa$ [ek], meaning "out of", plus $\kappa\lambda\acute{\iota}\nu\omega$ [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 $\acute{\alpha}\mu\alpha$ [hama] = an adverbial particle indicating simultaneity of action; at the same time; together at once.)
- "become unprofitable" (Aor. Pass. Ind. $\acute{\alpha}\chi\rho\epsilon\iota\acute{\alpha}\omicron\mu\alpha\iota$ [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" = useful
- "able" = competent power

- This can be double checked by noting the expression in Psa.53:3, *"they are altogether become filthy"* - (Heb., $\pi\lambda\acute{\iota}\nu$ [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. $\chi\rho\eta\sigma\tau\acute{o}\tau\eta\varsigma$ [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

"Their throat is an open sepulchre;"

- "throat" (Nom. Masc. Sing. $\lambda\acute{\alpha}\rho\upsilon\gamma\acute{\xi}$ [larugx] = the larynx or throat, the organ of the voice.)
- "sepulchre" (Nom. Masc. Sing. $\tau\acute{\alpha}\phi\omicron\varsigma$ [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!!

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] = 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.

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.

Mat. 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).

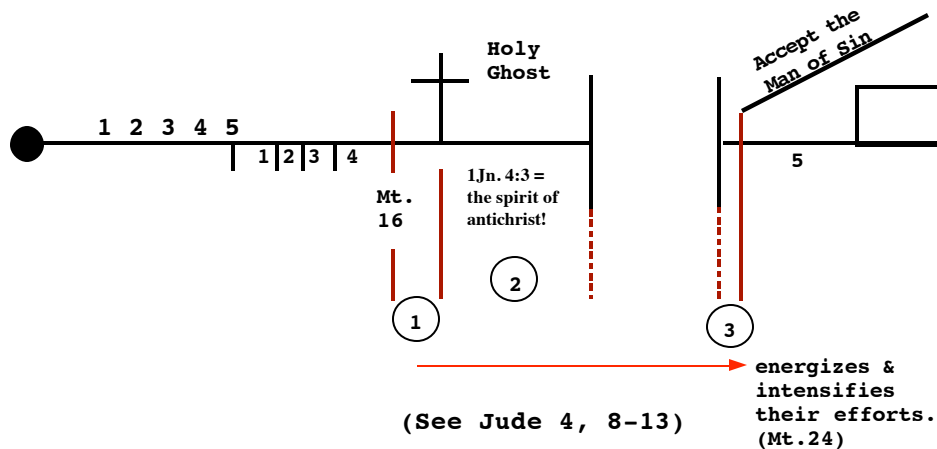
Mat.16:1-12

- Here the Lord is bringing His public ministry to a close (:20-21).
- 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" (διδασχῆ), 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)

- "bitterness" (πικρῖα = 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)

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:"

Isaiah 59:1-14 (:7-8) = the effects of the VRS!

(: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" (φόβος [phobos] = fear in the sense of sacred respect)
 - (Isa.29:13; Matt.15:9)

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

THE FINAL CONCLUSION

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 ὁὖν [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. ὁράω [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!!

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

- "law" (νόμος) - 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 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!

(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!)

- "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 or under justice; the legal position of the defendant who has **LOST** his case; legally guilty).

SUMMARY COMMENT:

- 1) 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, (Eph.2:11-12), and in view of that, every single flicker of hope for producing self-justification has now been extinguished!
 - A. 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!
- 2) 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!
 - A. 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!

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)....
- "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. σάρξ [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. δικαιώω [dikaiow] = 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 justification 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).
- "in his sight" (ἐνώπιον [enw pion] = before the eye, in the face of, in the presence of {literally or mentally}).

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

- "knowledge" (ἐπίγνωσις [epignwsis])
- "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."
- 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))
- 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.
- 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.'
- 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!

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.

INTRODUCTION:

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)

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!

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!

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.

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 = but)

COMMENT:

- 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 [dikaiosunē] 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 of 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.

"without the law"

(Abl. of Sep. of the Improper Prep. χωρὶς [chwrìs] = 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!

"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.

- 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!

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 δέ = 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.

- 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"*

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

- "*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.

- "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].)

SUMMARY COMMENTS:

1. 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."

2. 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.

- "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")

SUMMARY COMMENTS:

1. 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.
2. 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.
3. 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.
4. 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.
5. 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."
6. 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."
7. 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:
 - A. 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)
 - B. 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! (Rom.3:21-22; Gal.2:15-6; 22; Phil.3:9)

8. 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.

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

SO WHAT DOES IT MEAN???

9. 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!

10. 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. (Rom. 3:3-4a; Titus 2:10)

A. 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!

11. 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.

12. 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!

13. 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.

14. 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!

"unto all and upon all them that believe:"

- We have two prepositions:

- 1) "unto" (ἐἰς 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. πιστεύω [pisteuw] = belief)

- So you have:

ἐἰς	πᾶς	καί	ἐπί	πᾶς	πιστεύω
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.

- 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.

- 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 - 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.

- 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!!!!)

- 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 IS DESTROYED BY A SIMPLE PREPOSITION!!!

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

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.

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.

Romans 3:23

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

CRITICAL EXEGESIS:

- "For" - (Causal Conjunction γὰρ) - 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.)

SUMMARY COMMENTS:

1. 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!

2. 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!

3. 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.

- 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.

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. δικαιόω [dikaíow] = 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 - [dikaíow] 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 όω [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.

"by his grace"

- τῆ ἀυτοῦ 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 "Jehovah-ness" and Grace!
 - "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)
- 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!
 - 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.
 - 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.

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:**
 - 1) The redeemer must be a near kinsman.
(Ruth 2:1,20; 3:9)
 - 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)
 - 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).

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 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)

- Doctrine can be of no real use if it is improperly RECEIVED! (i.e., it cannot 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)

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)

- English: "INDUE" = to furnish, to supply with, to endow;
"Clothe" = being invested with;
"Invest" = to surround; to encompass; to have power and authority.

(Biblical Documentation of the Reality of being "In Christ")

- Rom.6:3; 12:4,5; I Cor.1:1-2, 30-31; 3:1-2; Gal.5:6; 6:15-16;

Eph.1:3, 6-7, 10 Eph.2:10; Col.2:8-12; Eph.5:3, 8; Rom.13:11-14

2. Our former identification of who we were "In Adam". (I Cor.15:21-22)

- A "moniker" of UNRIGHTEOUSNESS - an OFFENSIVE IDENTIFICATION.

- Note Genesis 1:26-27 cp. 5:1-3

- 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":

- 1) Condemnation (Rom. 5:16,18)
- 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:

- 1) Servants of Sin (Rom.6:20)
- 2) Dead to Perfect Righteousness (Rom.6:21)
- 3) Followed the Course of This World (Eph.2:1-3)

D. The three major components of our Alienation:

- 1) Gentiles In The Flesh (Eph.2:11-12)
- 2) Belonging to Satan (Col.1:12-14 [:13])
- 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; Matt. 3:5-12

2) SANCTIFICATION

- Num. 19:1-9, 13, 20, 21; Heb. 9:9-10, 13-14

3) A NEW IDENTIFICATION

- Rom. 6:1-3; I Cor. 12:12-13; Gal. 3:26-28; Col. 2:11-12

- 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. 6:9-11; Gal. 5:24; I Cor. 6:12

SUMMARY STATEMENT:

- 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." And He gives us a new identification "In Christ."

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

I Cor. 15:22; Phil. 1:1; Phlm. :6

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

1) Justification (Rom.5:16,18)

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

3) Exaltation (Rom. 8:30; II Thess. 1:12)

B. The three major components of our Justification:

1) Forgiven of All Sins (Eph. 1:7; Col. 2:13)

2) Imputed with Christ's Righteousness (Rom. 3:20-26)

3) Permanent Atonement (Reconciliation) (Rom. 5:1, 6-11)

C. The three major components of our Sanctification:

1) Dead to Sin (Rom. 6:2)

- 2) Alive Unto God (Rom. 6:11)
- 3) Sons Of God (Rom. 8:14-15)

D. The three major components of our Exaltation:

- 1) One New Man (Eph.2:11-15 [:15])
- 2) Citizens in Christ's Heavenly Kingdom (Eph.2:19; Phil.3:20; Col.1:12-13)
- 3) Heavenly Vocation & Impact (Eph.4:1; 3:9-11)

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)

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.

- EXHORTATION PASSAGES:

Designed to "prime" our human spirit to properly receive the doctrine.

"DOCTRINE" DEFINITION:

- Doctrine is translated from 6 different words: 3 Hebrew; 3 Greek -

- Heb: (4x) 1) לָקַח (Leqach) = what is to be received
(1x) 2) מִסָּר (Musar) = instruction
(1x) 3) שְׁמוּעָה (Shemuah) = what is heard
- Gk: (19x) 1) διδασκαλία [didaskalia] = teaching
(29x) 2) διδασχὴ [didach8] = the act of teaching
(1x) 3) λόγος [logos] = a word

- 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.

(exhortation passages, continued)

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.)

- As we will see, the idea is to be MINDFUL of our new identity "in Christ."

Rom.8:1-13 (:6) - "mind" (φρόνημα [phron8ma] = 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."

IITim.2:15 - "Study" is used only 3x in the Bible:

- 1) Ecc.12:12 לַהֲגֵי (lahag) = devotion to study
- 2) IThess.4:11 - φιλοτιμέομαι [philotimeomai] = to aspire, make one's ambition or aim; to strive earnestly.
- 3) IITim.2:15 - σπουδάζω [spoudazo] = to make haste; to exert, endeavor, be diligent.

- 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.

**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.

"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)

- 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.

- 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".

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, *regarding*, *heeding*, and *noticing*, 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.

- 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.

- **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.

- 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/REMEMBERANCE/REMBER," etc. (ICor.4:9-17; ITim.4:6; IITim.2:14)
(From the OED - Oxford English Dictionary)
 - 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., ΚΟΙΝΩΝΙΑ = (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, kind, and/or lineage.

- (#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.

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.

- EXHORTATION PASSAGES:

(Rom. 6:14; Gal. 2:15-3:3;

- Israel's Justification under the law: Deut. 6:24-25;

Lev. 18:4-5 cp., Rom. 10:1-5; Gal. 3:12

- Israel's Sanctification under the law: Exodus 19:6

- Israel's Exaltation under the law: Exodus 19:5; Deut. 28:1-2

Rom. 6:19; 7:5-6; Col. 2:4-8; Rom. 12:1-2; 13:11-14; ICor. 5:1ff;

6:9-11; IICor. 7:7-11; Gal. 5:13-18; Eph. 4:17-25; 5:1-11; Col. 3:1-13;

Titus 2:1-3, 10-14; 3:1-9)

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" = ἵνα 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 brings 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!)

Luke 18:9-14 (:13) - "merciful" (ἱλασκομαι)

- 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.

PROPITIATION SUMMARY:

1) 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."

2) 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).

3) 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.

4) 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!

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. $\epsilon\upsilon\delta\epsilon\iota\chi\iota\varsigma$ [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.

- 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 is *“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”* ($\delta\iota\kappa\alpha\iota\omega\sigma\acute{\upsilon}\nu\eta$ [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 $\pi\acute{\alpha}\rho\epsilon\sigma\iota\varsigma$ [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" ($\pi\rho\omicron\gamma\acute{\iota}\nu\omicron\mu\alpha\iota$ [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.**

"through the forbearance of God;"

- "forbearance" ($\acute{\alpha}\nu\omicron\chi\acute{\eta}$ [anoch8] = a holding back, patience, toleration, to bear with, to restrain oneself; the holding in abeyance of the execution of judgment in the interest of fairness.)

- Verses 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 3:26

To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

- "declare" (ἔνδειξις - 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).

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]) - "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 for "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).

- 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 one's 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 of God's grace.

- 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.

- 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!

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!

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!!!

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. 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.

- 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!

4) "INVITE JESUS INTO YOUR 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!!

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.

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.

- 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!

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!

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.

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

EXHIBIT A: Romans 3:27-31

- 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!!!

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!

“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!

“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.

- “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.

“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!

“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 γὰρ [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. δικαιόω [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!

“without the deeds of the law.”

“without” (Prep. of Separation χωρίς [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?

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.

- 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!

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?"

BACKGROUND INFORMATION TO UNDERSTAND AND APPRECIATE THE DISCRIMINATING DIFFERENCES OF THE PREPOSITIONS "BY" AND "THROUGH" IN ROMANS 3:30:

1. PAUL: The UNIQUE apostle. (Rom.1:1)

A. The three designating markers of Paul's apostleship:

DESIGNATOR #1) "a servant of Jesus Christ"

DESIGNATOR #2) "called to be an apostle"

DESIGNATOR #3) "separated unto the gospel of God" (unique to Paul, only!)

2. The divinely authorized and Biblically sanctioned replacement for Judas Iscariot is just as the word of God says it is: Matthias, NOT PAUL!!! (Acts 1:15-2:4)

A. The basic, Biblical facts surrounding the choice of Matthias to succeed Judas Iscariot as the 12th apostle of Israel:

1) Matthias was chosen PRAYERFULLY, and without any attempt to exercise the will of the other 11 in the matter. (Acts 1:15-2:4)

a. To specifically guard AGAINST exercising their own will, the final choice was left rightfully, and Scripturally to the Lord by the casting of lots. (Ac.1:24-26, Num.26:55)

2) Choosing a successor to Judas was divinely appointed necessary next step required at that time. (Mt.19:28; cp. Ac.3:19-21; cp. Mt.18:18-19)

NOTE:

With the establishment of the kingdom soon to be offered (Acts 3:19-21) there would OF NECESSITY need to be a full compliment of apostles to occupy those twelve thrones!

- See Acts 12:1-3 where NO REPLACEMENT is sought out after the death of the apostle James. This indicates that the number was FIXED and not to be added to!

And beyond all this is the fact that Christ had specifically given the apostles OFFICIAL AUTHORITY to act in His absence with Peter as their leader (Mt.16:19; 18:18-19).

3) Candidates for Judas' position were to be men of VERY SPECIFIC and RIGID requirements:

- Among which were the following:

- They had to have companied with Christ and His disciples "all the time" that Christ had ministered on earth, i.e., from the first days of His ministry to the last. (Acts 1:21-22)

- This included in detail, the time that Christ "went in and out among us". (Acts 1:21)

- They had to be baptized with John's Baptism. (Acts 1:22)

- They had to have "followed" and "continued" with Christ. (Mat.19:28; Lk.22:28-29; Jn.15:27)

4) The CONTEXT of Acts 1:26 and 2:4 indicate that God Himself approved the choice!

B. PAUL COULD NOT BE ONE OF THE TWELVE:

1) Paul did not qualify for apostleship among the Twelve.

Paul had not "followed" Christ on earth, had not been baptized with the baptism of John, nor gone "in and out" with the other apostles throughout our Lord's earthly ministry. In fact, he had not even seen Christ until AFTER His ascension (ICor.15:8).

2) Paul's commission was not the same as the Twelve.

(Mt.28:19 and Mk.16:15-16, cp. ICor.1:17)

Paul's commission was uniquely different IN IT'S MESSAGE! He was NOT sent to baptize, but to preach the gospel - and what gospel was he sent to preach? The gospel of Mark 16:16, where "he that believeth and is baptized shall be saved"? or Peter's Pentecostal message of "repent and be baptized everyone of you, in the name of Jesus Christ, for the remission of sins" (Acts 2:38)? NO! Paul worked under a different program and different commission than the Twelve.

3) Paul, under the inspiration of God the Holy Spirit declares the Twelve to be a separate and distinct body of apostles.

(ICor.15:5-8; Rom.1:1; 11:13; 15:15-16; Gal.1:1)

Paul identifies the Twelve as a complete and separate entity than himself, and by so doing actually EXCLUDES HIMSELF as one of the Twelve!

DIFFERENCES BETWEEN PAUL'S APOSTLESHIP AND THE TWELVE:

The following is a list of some of the main and obvious differences between the apostleship that God gave to Paul, and that which He had given to the 12 apostles.

These differences bring to light the UNIQUENESS of Paul's apostleship as separate and distinct from the 12:

1. THE TWELVE: called to be apostles by the Lord while He was here on the earth. (Mat.10:1-4)
PAUL: called to be an apostle by the unexpected re-appearing of the Lord Jesus Christ from heaven. (Ac.9:1ff; ICor.15:8-10)
2. THE TWELVE: their apostleship was to Israel alone, and then to Israel first, because God's program at that time was with Israel. (Mat.10:5ff; Ac.3:25-26)
PAUL: was commissioned as "the apostle of the Gentiles" and was sent out to the nations, because the program of God now is the "dispensation of the grace of God" for us Gentiles. (Ro.11:13; Eph.3:1-9)
3. THE TWELVE: under their commission, sought to bring the nation Israel to repentance in view of them crucifying their Christ. They indicted them for the crime, but offered them the forgiveness and blessing of God so they could participate in Israel's "at hand" kingdom. (Acts 3:12-26; 5:27-32)
PAUL: under his commission, announced that Israel had fallen, and that God has temporarily set Israel's program aside, and that her fullness and kingdom will not come until after the "fullness of the Gentiles be come in." (Rom.11:11-25)
4. THE TWELVE: announced to Israel that here "last days" were present, and that they lived in the days that all the prophets from Samuel and after had foretold to them. (Acts 2:16-21; 3:24)
PAUL: announced that God is now longsuffering and that He has set Israel and the things on her time-schedule aside, and that the "times and seasons" are not being fulfilled now in this dispensation. (Rom. 2:4; 11:11-25; IThes.5:1-11; IIThes.2:1-7)
5. THE TWELVE: proclaimed to Israel the coming of the "times of refreshing" and the "times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:19-22)
PAUL: proclaimed "the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" and was "hid in God" in ages and generations past. (Rom.16:25-27; Eph.3:1-6; Col.1:25-26)
6. THE TWELVE: commissioned and sent to water baptize in connection with the "gospel of the kingdom." (Jn.4:1-2; Mt.28:19-20; Acts 2:38ff)
PAUL: was not sent to water baptize. (ICor.1:17)
7. THE TWELVE: under their commission, operated upon a God-established distinction existing between the Jews and the Gentiles. (Mt.10:5-7; 15:21-28; Acts 3:25-26)
PAUL: under his commission, declares that the "time past" distinction is now done away, and the "middle wall of partition" broken down - God having made "both one." There is now "no difference." (ICor.5:14-19; Eph.2:11-14)
8. THE TWELVE: operated with the Law still in view along with the "rudiments of the world" that it employed. (Mt.5:17-19; 23:1-3)
PAUL: declared to us that God has not put us under the law, but under grace, and that today He is not treating us as children under the law with the "rudiments of the world." (Rom.6:14; Gal.4:1-11; Col.2:8-17)
9. THE TWELVE: commissioned to preach the "gospel of the kingdom" to Israel, and to manifest the 'signs of the kingdom' to them. (Mt.10:1-8)
PAUL: commissioned to preach the "gospel of the grace of God" to the Gentiles, and to manifest signs that confirmed the reality of God having turned from Israel to the Gentiles. (Rom.15:14-19)

10. THE TWELVE: warned Israel of the coming wrath of God on the time-schedule, and were prepared by the Lord to see and also go through the tribulation period. (Mt.24:1-35; Acts 2:14-40; 3:19-23)

PAUL: declares to us the longsuffering of God, and the coming of the Lord for us to gather us together unto Himself, delivering us from the wrath to come. (IThess.1:10; 4:13-5:11)

11. THE TWELVE: preached the "gospel of the kingdom" to Israel for the three years of the Lord's earthly ministry, and during that time they did not understand and appreciate the meaning and significance of Christ's death and resurrection. It was not something they had been given to understand. (Mt.16:21-23; Lk.9:43-45; 18:31-34) Following Christ's resurrection, when He had "opened their understanding, that they might understand the scriptures," they understood the necessity of Christ's sufferings and the benefits received from it, as it pertained to the establishment of Israel's kingdom glory. (Lk.24:25-27, 44-49; Acts 1:1-12; 2:22-36; 3:12-21; 4:8-12)

PAUL: had committed to him the full meaning and significance of the cross of Christ. His message was "the preaching of the cross" proclaiming it in all of its glory as "the power of God, and the wisdom of God." To him was committed the testimony concerning Christ giving Himself "a ransom for all men." Also to Paul was committed the revelation of the "mystery of God's will," and how it will be accomplished through the genius of Christ's death, burial, and resurrection. (ICor.1:22-24; ITim.2:1-7; ICor.2:6-8; Eph.1:8-10)

12. THE TWELVE: looked for and preached the earthly inheritance of Israel's covenanted kingdom. (Mt.5:1-12ff; 19:27-30; Acts 3:19-21)

PAUL: in connection with the "mystery of Christ," says to us that our 'citizenship is in heaven,' and that we are seated "togetehr in heavenly places in Christ Jesus." The "vocation" unto which we are called in this present dispensation is in the heavenly places, in accordance with Christ being the head of all principality and power. (Phil.3:20-21; Eph.1:19-23; 2:6)

13. THE TWELVE: only knew of the return of the Lord Jesus Christ after the tribulation period. (Mt.24:15-35; Acts 1:9-12; 3:19-21)

PAUL: as part of the mystery revelation given to him, teaches us about the coming of the Lord Jesus Christ for us before the day of His wrath. (ICor.15:50-52; IThess.4:13-5:11)

14. THE TWELVE: functioned in connection with God calling out of Israel a seed, or remnant, to inherit the kingdom. (Mt.16:13-20; 21:33-45; Lk.12:32)

PAUL: functioned as "the apostle of the Gentiles," in connection with God having set Israel's program in abeyance and having put Jew and Gentile on the same level for "to make in himself of twain one new man," the "new creation," the church the body of Christ. (Eph.2:11-3:12)

15. THE TWELVE: commissioned in their apostleship to bring Israel's rebelliousness to a head, and in so doing vindicate the outpouring of God's wrath upon that generation. (Mt.23:29-36; Lk.11:45-51)

PAUL: commissioned to proclaim that God is now longsuffering and is extending mercy and grace to all, even in spite of Israel's climactic rebelliousness and ripeness for the "day of the LORD." (Rom.11:28-36)

16. THE TWELVE: looked forward to dealing with the Gentiles through Israel's regeneration and glory. (Mt.28:16-20; Mk.7:24-27; Lk.24:44-49; Acts 1:1-8; 3:25-26)

PAUL: was commissioned by God and sent to us Gentiles in connection with Israel's stumbling an fall, and God's blinding of the nation. (Rom.11:1-25)

17. THE TWELVE: in their call and commission, were fulfilling the prophets and were sent to Israel in accordance with God's promise to His nation. (Isa.1:26; 8:16-18; Lk.11:49-51; Jn.17:6-12)

PAUL: was given a gracious apostleship to us Gentiles, not based upon any promise, prophecy, or covenant with us whatsoever. (Rom.1:1-5; Eph.2:11-12; 3:1-9; IITim.1:9-11)

18. THE TWELVE: had the "gospel of the circumcision" committed unto them to proclaim; the good news of Israel's covenanted kingdom and blessings. (Mt.10:6-8; Gal.2:7-8)

PAUL: had the "gospel of the uncircumcision" committed unto him; the good news of God now being longsuffering and having turned to us Gentiles to accomplish a secret purpose with us. (Gal.2:7-8)

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)

- What we should now understand and appreciate:

1) The difference in prepositions 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.

2) 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.

3) Paul is a unique apostle for us as members of the Church, the Body of Christ for this dispensation of Gentile grace.

4) 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.

5) 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":

1. First of all, "by" and "through" are extremely close in their meaning, and are used interchangeably at times.

2. 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.

3. 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.

- THE DISCRIMINATING DIFFERENCE IN "THROUGH FAITH" FOR THE UNCIRCUMCISION:

- 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.

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 prepositions, 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.**

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.**

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.

"yea" (Alternative Conjunction ἄλλὰ [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.

SUMMARY COMMENT:

- 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).

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.

- **Section One: The court can only justify a man by faith alone.**

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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.**

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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Paul's 5 PIECES OF EVIDENCE THAT PROVIDE FOR HIS LEGAL "PROOF" THAT JUSTIFICATION UNTO ETERNAL LIFE REALLY IS BY GRACE THROUGH FAITH ALONE IN CHRIST ALONE:

Exhibit A: Rom.3:27-31 - The legal and just operating force of the court of God's justice.

Exhibit B: Rom.4:1-8 - Historical Precedent and Conclusive Evidence.

- Historical Precedent = citations of previous cases tried by that court that serve as examples for justification in subsequent cases. It is a previous judicial decision that may be used as a standard in subsequent similar cases.

- Conclusive Evidence = (a) that which the law does not permit to be contradicted, and
(b) no evidence is by law made "conclusive" unless so declared by statute (i.e., an already enacted law.)

- This is the nature of this piece of evidence - Paul not only cites the historical precedent cases of Abraham and David, but he also submits into the record the recorded historical cases and appeals to the written record as recorded in God's word - a record that the law does not permit to be contradicted and in which is declared by "statute" (or by the already enacted law of God's word), which declaration makes this evidence "conclusive."

ASSOCIATED EVIDENCE:

Exhibit C: Rom.4:9-12 - Direct Evidence.

- Direct Evidence = that which proves a fact without an inference or presumption and which in itself, if true, establishes that fact.

Exhibit D: Rom.4:13-16c - Corroborative Evidence.

- Corroborative Evidence = additional evidence of a DIFFERENT character to the SAME point.

Exhibit E: Rom.4:16d-25 - Cumulative Evidence.

- Cumulative Evidence = additional evidence of the SAME character to the SAME point.

DEFINITION OF JUSTIFICATION:

The action of justifying which is the issue of showing or making in some manner or form something to be just, right, righteous, or proper.

DEFINITION OF SALVATION:

The act of being saved, delivered, rescued, etc., from some predicament, peril, destruction, loss or calamity.

THE DIFFERENT KINDS OF JUSTIFICATION IN THE BIBLE:

1) Justification unto eternal life. (= Forgiveness of sins + Imputation of +R)

- Rom. 1:15-17; 3:20, 24-26; 4:1-5; (Israel's program: Luke 18:9-14 cp. John 5:39; Acts 13:38-39)

2) Justification of God Himself and His word.

(The idea is that God is true or "just" and "right" [see def. above] in all that He says.)

- Rom. 3:3-4 (from Psa.51) - Justified in connection with men contending with His words and the veracity of His word!
- Luke 7:28-30

- The "people" are the ones doing this justification! (In fact, YOU can 'justify' God!)

- Note that the "people" (common people) and the "publicans" hear John's message, and unlike the Scholar/Pharisees who rejected God's words, the people accepted those words!

- But notice WHAT words: (:30 "*the counsel of God against themselves*").

Here you need to understand some things about Israel's salvation package deal - for Israel's salvation package deal resides within "The Gospel of the Kingdom".

- Note that on the outworking of the calendar of Israel's program, there was to be a specified time when God would be justified for things that He had said at the beginning of the 5th CoP when He would be justified in the eyes of the leadership of His nation by ones in Israel that were considered OF NO ACCOUNT - those who were considered "babes" which is why the Lord would come along in Mat.21:16 (Psa.8:2) and thank His Father because, "out of the mouth of babes thou hast perfected praise."

3) Justification of God in the eyes of Israel.

- Luke 7:31-35 - (takes in #2&3) - (:35) - "wisdom" = Proverbs 8 (wisdom personified!)
 - Wisdom personified! And Proverbs takes you through what is going to be happening when "wisdom" gets personified in Israel!
 - And what develops is that a "justification" is going to take place - a justification of God in the eyes of the "froward" leadership in Israel.
 - And, therefore, a justification of God gets established by what comes out of the mouth of John the Baptist, as well as the mouth of the Lord, and then how Israel responded to it. (which is why the Lord brings John up and says what He does in Luke 16:16).

4) Justification by human judges.

- (deals with civil and criminal matters within Israel)
- Deut. 25:1-3 - Deals with the judges within Israel who are charged with keeping law and order. (Crimes, civil lawbreaking, etc.)
- Prov. 17:15 - Dealing with a contrary action in the rulership of Israel, and their false judgments.
- Isa. 5:20-24 (:23) - Deals with the indictment of the leadership of Israel and their being worthy of the 5th CoP.

5) Justification of Self, or Self-Justification.

- These are not passages where someone is trying to justify themselves unto eternal life, or attempt to do works for eternal life that God's justice would accept.
- These are passages where someone is found in circumstances in which they are being charged with something, or they are being called upon to prove something, or they are being called upon to testify to the reality of something that they have said about themselves - or that has been said about them, and therefore they are in a situation where they have to justify themselves. (i.e., show themselves to be right, proper, correct, truthful).
- Job 9:1-2, 20-21 - This is a justification in the face of the charges and indictments of Job's so-called "friends."
 - Job is not going to engage in attempting to justify himself as being naturally righteous in God's eyes (#1) possessing eternal life; but he is going to justify himself when it comes to vindicating or "justifying" the TRUTHFULNESS of his arguments and the PURITY of his heart, knowing nothing against himself - and that because of the arguments of his so-called friends, (i.e., that he deserves all his suffering and problems because of wickedness in Job, himself) Job will engage in self-justification against those false charges, rumors, lies, and innuendos.
- Jer. 3:8-11 - This is self-justification in a BAD SENSE. - Here, Jeremiah indicts the Southern Kingdom (Judah).
- Luke 10:25-29 (:29) - This is a CONFIRMATION PRINCIPLE (a corrupt doctrinal principle) thought up and used by the Vain, Religious System of Israel, by which they could be "pronounced" or "confirmed" as being "BLAMELESS."
- ICor. 4:1-4 (:4) - This is the justification of Paul, himself as a FAITHFUL STEWARD (:5).

6) Justification at the Judgment Seat of Christ.

- ICor.4:4 - also Rom.14:10; ICor.3:9-15; IICor.5:10)

7) Justification of the Mechanics of Godliness.

- I Tim. 3:14-16 (:16) - "**justified in the Spirit**" (δικαίωω ἐν πνεύμα [dikaioo en pneuma])
 - To be "justified in the Spirit" is the operation or ministry of God the Holy Ghost with the word of God within the inner man. (The operation of the Spirit of God with the Word of God in the inner man.)
 - Note how Paul sets this doctrine forth:
 - He states that there is a "mystery" aspect to "godliness"
 - He states how it was done:
"God was manifest in the flesh" = the PROVISION for godliness.
 - And then: "**justified in the Spirit**" = the MECHANICAL MEANS of the ministry of the Holy Spirit by which godliness gets put on display!

- Hence, being “*justified in the Spirit*” becomes the mechanical means by which godliness is put on display by the remnant in Israel’s program, BUT there is a mystery aspect to it whereby the operation of the Spirit of God utilizes the word of God (specifically the mystery portion of that word, Rom. -Philm. to put godliness on display by the Gentiles to the angels in the heavenly places.) - [educating angels]

8) Justification by Works in the Eyes of Men as the Friend of God.

- “Friend of God” = a moniker of righteousness!

- James 2:21-26 (must understand 1:18 first!)

- James is a REMNANT EPISTLE and it is vitally important to understand & appreciate the issues surrounding the Climatic Stage of Israel’s program in order to see the naturalness of there being 2 kinds of justification associated with the remnant.

- One being #1 (Justification Unto Eternal Life), which they ALREADY have!; and secondly, #8 (Justification by works in the eyes of men as the Friend of God).

- A moniker that will be used both in a good and in a bad sense.

- In Abraham, God set up a type in advance of this remnant in which they would be confronted with things that would make it so that they would follow Abraham in connection with being justified unto eternal life on the basis of faith alone (Gen.15:6) - but they would also emulate Abraham as the “Friend of God” just as he was and was so called when he justified himself by works 30 years later!

- James 1:1 - Note the reality of the fact that the people James is writing to, i.e., members of the Remnant of Israel - called “*the twelve tribes which are scattered abroad*” - these recipients of this letter already have salvation from the debt and penalty of their sins!

- As we will see, they have already been “begotten” by God!

- They’re already God’s children!

- They’re already God’s “creatures”!

- They’re no longer members of the apostate nation!

- They are not un-justified.

- They are not in their sins.

- And you must understand this way before you ever get to James 2!!

- Jam. 1:18 - (especially the first half)

- These are members of the remnant of Israel who have already been “*begat*” or begotten by God “*with the word of truth*”.

- i.e., They’ve got the very thing John refers to back in his gospel (which you would have already doctrinally dealt with if you were handling things properly!)

- John 1:12-13 - John kind of “recaps” the impact of the Lord’s ministry on earth in its most fundamental sense.

(:13) - Note the 3 “*nots*” = referring to 3 Pharisaical doctrines with respect to how you could be born of God (begotten), and possess God’s +R and God’s Holiness.

(And John corrects that corrupted counter-doctrine!)

- THE PONT IS: Doctrinally, before you ever get to James, you should already understand & appreciate the fundamental issue of how someone gets JUEL (Saved from the Debt & Penalty of their sins) in the Climatic Stage of God’s program with Israel.

- And its just as it is stated here or over in John 6:47, “*He that believeth on me hath everlasting life.*”

- But keep in mind that you are only dealing with the issue of JUEL - you are NOT dealing with the totality of Israel’s salvation package deal!

(Back to James 1:18)

- Therefore you know (it comes as no surprise) that the 1st half of (:18) tells you these remnant members to whom James is writing already have JUEL! (They have that “*everlasting life*” - and they have it eternally secure!)

- This issue is settled!! And it doesn’t matter one bit what you find over in chapter 2!

- James does not take up the issue of a justification they already possess!
- James deals with the issue of the 2nd kind of justification they must have, having already possessed 1st!
- And James picks up that issue in the last half of (:18).

- NOTE: "*that we **should** be a kind of firstfruits of his creatures.*"
"Should" = there is no guarantee they will be!

- God "began" them with the word of truth for a purpose to be put into effect (5th Installment), even **before** they would live together with Him forever in the Kingdom.

***** CRITICALLY IMPORTANT POINT *****

- They have the grand privilege as His "creatures" to, BEFORE His Kingdom is established (and the world is populated only with His "creatures"), of conducting themselves as a kind of "firstfruits" of His creatures.

- And that's the doctrinal issue in discipleship out in the Climatic Stage of God's program with Israel in a nutshell!!

- Everything wrapped up in the doctrine of discipleship is the issue of a member of the remnant of Israel conducting themselves in line with who an Israelite is in truth in God's plan and purpose - and having that privilege BEFORE conducting themselves in line with that when the Kingdom is established, - to do it right now (in the 5th Installment), and make an impact to God's honor and glory!!!

- The fundamental issue of that was set forth in the Sermon On The Mount!

- Mat. 5:13-16 - The Lord is speaking to His disciples about discipleship issues.
 - This is what an Israelite really is in truth!
 - This describes what God purposed for them to be, and the impact they are to have on the earth and the nations of the earth.

(:16) - Their "light" is their "**good works**" which make it so that their Father may be "glorified."
- Their Father is not the devil (as was the Pharisees).

- These are genuine members of the remnant of Israel - JUEL & SFDPOTS, being "begotten" of God - and their Father is now God the Father and not the devil, like it used to be.

- The Lord is talking to them as disciples and dealing with them about discipleship issues.

And the primary discipleship issue He is talking about has to do with conducting themselves as an Israelite ought to conduct himself in truth - and over in James 2 Abraham is their example in that!

- They ought to have "good works" that make it so that men glorify their Father - and one of the ways they can glorify their Father is by calling these members of the remnant the very thing they called Abraham = A "Friend of God!"
- And this makes it so that what was set forth in Deut.4:1-10 (:6-8), i.e., that impact issue, really takes place!
- And this, plus Isa.2 & Zech.8:23 (and many more passages) takes place by the true Israel out in that Kingdom.

- Now, you must understand that the bulk of these kind of issues is what is addressed in Heb-Rev. -- and especially what the last half of James 1:18 is all about!

- You should now see the naturalness of James telling the remnant members that they need more than just JUEL in order to get into the kingdom WITH REWARDS!

- Mat.5:17-20 - Deals with corrupt counter-doctrine of the Pharisee Scholars.
 - Note that the issue for entrance into the kingdom with reward is discipleship: NOT being JUEL!
 - Mat. 5 tells you that it is wholly possible for a justified-unto-eternal-life member of the remnant of Israel to, on the basis of NO discipleship, to NOT get to enter the kingdom right away once it is established.
 - Kingdom entrance is REWARDS!

(:17) - "Think not" - (They were prone to think this because of Scholarship doctrine!)

(:18) - Those passages that teach that entrance into the kingdom is not based upon just having JUEL are really going to come to pass!

(:19-20) - There is the real possibility of being least or somewhere in between least and great - but there is also a real possibility of them not even getting to go in right away!

- They are going to have to deal with the law and the prophets HONESTLY:
Honesty of Text + Honesty of Heart!

- James 1:18-2:11 - James begins to deal with these already-justified-unto-eternal-life remnant members with the doctrine necessary for them to function in so they can be that "*kind of firstfruits of his creatures.*"
That is, conducting themselves as an Israelite ought to conduct himself "in truth."

- 1:22-25

- 1:26-27 - (:27) - "*pure*" = no longer "vain."

- 2:1-12 (:12) - They're not going to be judged by it for eternal life! But for REWARDS out in the kingdom!

- Therefore in order for them to function properly as that *kind of firstfruits of his creatures* they ought to be, it will involve them justifying themselves in another sense - and its going to involve another kind of salvation! (Which is exactly what you get in chapter 2)

- In the genius and wisdom of what God does with Abraham between Genesis 15-22 is to provide for him (Abraham) to become a kind of firstfruits of his creatures. He provides for Abraham to PUT ON DISPLAY the relationship that God has designed to have with a justified seed of Abraham.

- A relationship with more to it than justification unto eternal life - one of FRIENDSHIP - a friendship that makes an impact on the rest of the people of the world that have been cut off and without God in the world, those who are far off from God and consigned to friendship with the world (and with the Adversary). - James 4:4

- SUMMARY COMMENT:

What was set forth in a type back with Abraham, and in view of what God was in the process of doing with the nation Israel when He brought them up out of the land of Egypt, and in view of how Israel rejected the doctrine of God's Jehovahness and grace: Israel put off, until the final installment of the 5th Course of Punishment, the possibility of ever putting on display again an intimate, friendship relationship with God that would fulfill the designed impact on the world that relationship was supposed to have! But James tells the recipients of this letter that that is now their privilege!

- Therefore they are to COMPLEMENT their justification unto eternal life with justification by works, and to perfect their friendship relationship with God - making the impact on the people and nations of the world. (salt/light) (Father & Friend)

- Jam.2:14-17 (:17) - "alone"

- God did not design an Israelite to have only one kind of justification because he did not design for them to know Him only as their heavenly Father - but also as a Friend.

- see John 15:13-15 when this historically got underway.

- (:22) - "perfect" = their spiritual maturity

- I Peter 2:11-12 - Note that even Peter picks right up on this exact same issue of making an impact to God's honor and glory.

**EXHIBIT B: Historical Precedent & Conclusive Evidence.
ROMANS 4:1-8 (Abraham and David)**

Review from pg.81 C/N

- Historical Precedent = citations of previous cases tried by that court, that serve as examples for justification in subsequent cases - it is a previous judicial decision that may be used as a standard in subsequent, similar cases.

- Conclusive Evidence = (a) that which the law does not permit to be contradicted, and
(b) no evidence is by law made conclusive unless so declared by statute
(i.e., an already enacted law).

- This is the nature of this second piece of evidence Paul presents to prove that JUSTIFICATION UNTO ETERNAL LIFE really is by GRACE through FAITH ALONE in CHRIST ALONE without works of any kind at any time.

- Paul not only cites the HISTORICAL PRECEDENT cases of Abraham and David, but he also submits into the record the recorded historical cases, and appeals to the WRITTEN RECORD as recorded in God's word -- a record that the law does not permit to be contradicted, and in which it is declared by statute (the already enacted law of God's word), which declaration makes this evidence "conclusive!"

HISTORICAL PRECEDENT CASE/WITNESS #1: ABRAHAM

Romans 4:1-5

- 1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
- 2 For if Abraham were justified by works, he hath whereof to glory; but not before God.
- 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
- 4 Now to him that worketh is the reward not reckoned of grace, but of debt.
- 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom. 4:1 SUMMARY COMMENT:

- The apostle Paul introduces his first **historical precedent** as a question to raise the issue in one's thinking of how **anyone at any time** gets justified unto eternal life, and the first man to whom Paul appeals is Abraham.

- Note: *What shall we say then* (Inferential Conjunction οὐν [oun] = a word of logic that displays great vocabulary control in order to flawlessly present a logical argument or proof, which under the inspiration of God the Holy Spirit provides solid understanding of the doctrine that effectually works within the human spirit of the saints for their edification and education as the ambassadors for Christ they ought to be.)

- Paul's legal proof of how justification unto eternal life takes place FOLLOWS ("*then*") in sense and sequence the first exhibit of evidence provided in Romans 3:27-31.

- By presenting the case for justification unto eternal life in this way, Paul is going to produce evidence **from Israel's program** in order to prove that justification unto eternal life is NOT an issue or doctrine that is different in God's program with Israel than that in His program with the church the body of Christ, but in fact it is EXACTLY THE SAME IN BOTH PROGRAMS!

- Therefore in God's court of justice where eternal life is concerned, the "HOW" of justification unto eternal life has always been, is, and always will be THE SAME: FAITH, ALONE WITHOUT WORKS, and the historical case of Abraham will prove that issue.

- Paul states that Abraham is *our father* (πατήρ [patēr]). This points up what will be fully treated later on in the book of Galatians: that of the dual father-hood of Abraham.

1) Abraham is called father in Israel's program in the sense of being the founding member of a new racial entity God will utilize to repossess this earth from the Adversary and his cohorts. Abraham is the father of the Jews as the founding member of the nation Israel.

2) Abraham is called father in the sense of being something very special in connection with the wisdom and genius of God of displaying the justice of God in providing for the justification unto eternal life of all believers, regardless of program.

- Abraham is presented as *our father, as pertaining to the flesh*, (σάρξ [sarx] = often used of natural, physical origin or natural generation; however, “flesh” [sarx] can also be used to describe one’s natural thinking “in Adam” - i.e., the natural weakness of the flesh in connection with wanting and desiring to operate under a performance system).

- That is, Abraham is the fleshly physical origin or founding member of the nation of God’s own creation, the nation Israel.

- However, Abraham is also our “father” in the sense of being the chief or head figure of what God designed and purposed to do by His grace in connection with, among other things, justification unto eternal life.

- In any event, Abraham is introduced into evidence by the apostle Paul as an historical precedent-setting case whereby God set and settled the pattern for justification unto eternal life wherein all aspects of the “flesh” [sarx], along with any and all production that comes from it are totally and completely inadmissible in this court of God’s justice for eternal life justification.

Rom.3:19-20; Gal.2:15-16 - Note how this issue of “*the flesh*,” falls on the heels of what Paul has already set forth concerning the flesh [sarx], and which subject he will pick up and deal with in further detail over in Galatians.

- The critical principle to the issue of what Abraham found as pertaining to “*the flesh*” is that of a human beings’ capacity to produce by its own energy, works capable of justifying them in the eyes of God’s justice - the flesh cannot produce anything that God’s justice can possibly accept, and Abraham proves that very thing, even as one who got justified unto eternal life BEFORE the law was given.

- Note that Paul’s question in verse 1 ends by asking, “*What shall we say then that Abraham our father, as pertaining to the flesh, hath found?*”

- “*hath found*” (Perf.Act.Infin. εὐρίσκω [heurisko] = to find, discover, or ascertain by examination)

- Perf. Tense = Abraham found this out in the past over in Genesis 15 with the result that it remained in his thinking for the rest of his life - and since it gets recorded on the page of God’s word, it will remain forever!

- This phrase is not found (no pun intended) in the W&H Greek text - (see the RSV).

- The NIV changes the word, or rather translates the word as “discovered.”

- But let’s note the superiority of the King James as well as the flawless accuracy of the KJ translators in using the word “*found*” - in other words, what’s the difference in “found” and “discovered”? aren’t they both ok? doesn’t the Greek mean both? Let’s find out:

- The following information is found in Crabb’s English Synonymes.

- *Find* is most probably connected with the Latin *venio*, signifying to come in the way; *discover*, meaning to uncover comes from the Latin *espicio*, signifying to see a thing out.

To *find* is the general term simply meaning to come within sight of a thing. We *find out* a thing by carefully going over it.

But what is *discovered* IS ALWAYS REMOTE AND UNKNOWN and when *discovered* is something new. A piece of money may be *found* lying on the ground; but a mine is *discovered* under ground. And what is not *discoverable* may be presumed NOT TO EXIST.

Find out and *discover* differ principally in application; the former being applied to familiar, and the latter to scientific objects.

- In understanding the close shade of meaning in the terms *found* and *discovered*, the more excellent of the terms in connections with the context of Romans 4:1 is that Abraham *found* and not that Abraham *discovered*. That is, in connection with how God’s justice operates in justifying a man unto eternal life, there was never anything to be *discovered* as if it was some remote and unknown aspect of God’s Jehovahness and grace that was presumed not to exist, for it was, indeed, in existence and was indeed apparent to anyone who cared to look.

Abraham becomes the classic example of that process of justification unto eternal life, and he *found* that out by carefully going over it. God's operation of justification unto eternal life was close and familiar, and Abraham *found* it out. It was not some new scientific *discovery* or some new breakthrough, for it was an apparent aspect of God's Jehovahness and it was and is the monopoly of God, never to be credited to man's wisdom or man's *discovery* or man's breakthrough!

- In essence, the excellency of *found* means that God gets all the credit in the process, Abraham only *found* out what God's grace had been doing all along. *Found* preserves the doctrine of grace, *discovered* gives man a measure of credit/merit he does not deserve!

- Admittedly, this is a nitpicking, hair-splitting issue, however it serves as a prime example of the wise use of the English language by the KJ translators - and it serves to illustrate the fact that words mean something. And the shades of meaning of the words of God found in your KJ Bible are there to flawlessly and fully engage your thinking, even in the minute details often thought of as unimportant by modern Bible correctors.

- Its not just an issue of a 'beloved old text' that has great 'poetry and symmetry' and is given to 'ease of memorization' - its an issue of **flawless accuracy!!!**

- This "find" that Abraham came upon will be the subject of the rest of chapter 4. (But it will corroborate what Paul set forth back in 1:17.)

And when chapter 4 is over, the issue will be settled in the human spirit of the ambassador for Christ.

Rom. 4:2 SUMMARY COMMENT:

- "For" (Particle γάρ [gar]) is the particle of further amplification and explanation. Hence, Paul begins in verse 2 to further explain what Abraham found in connection with his flesh, and that is that it in no way contributed in any way, shape, or form to his own justification unto eternal life.

- "if" (Particle εἰ [ei]) is used with the indicative to indicate that a 1st class conditional phrase is being set up in the protasis - a condition that simply stumps the apostate fundamental commentators. It means "if" and it is true!

- Again, a scholar comes up to this verse knowing little to nothing of God's program with Israel as opposed to His program with us the church the body of Christ, and they have to make some dumb statement as, "the first-class condition, though true, is assumed to be true for the sake of the argument." This is simply double-talk for not being able to admit their stupidity and inability to deal with the two justifications in the salvation package deal that every Israelite was supposed to possess.

- Knowing the background material we have already covered concerning the fact that this IS, of TRUTH a real kind of justification, there is no need to sweep it away as some kind of fancy debating technique used by the apostle Paul.

- Abraham really was justified by works, but that kind of justification is totally inadmissible in this court of God's justice!

- And not only that, but as we will see, this is also why the use of the word "glory" is the better and more excellent word to describe what Abraham would have in connection with being justified by works, rather than saying that he would have something to "boast" about as in the NIV, NASV, or RSV!

- "For if (and it is true that he was) Abraham were justified (Aor. Pass. Ind. δικαιώω [dikaioo]) by works (Abl. of means Neut. Pl. ἔργον [ergon]) he hath whereof to glory (Acc. Neut. Sing. καύχημα [kauchēma] = the result of boasting or the ground of glorying and exultation - it is a contextually sensitive term) ; but (strong adversative conjunction ἀλλά [alla]) not (strong negative conjunction οὐκ [ouk]) before God (Preposition πρός [pros] = before, face to face with. + Acc. of extent Masc. Sing. θεός [theos] = God).

- In the protasis or premise Paul asserts the truth that Abraham was justified by works and Genesis 22 as well as James 2 corroborate that fact, but if he tried to produce works in the court of God's justice unto eternal life, it not only would be out of order, inadmissible, and thrown out of court - but if God allowed it to be presented as justifying Abraham unto eternal life, Abraham, and not God, would have something to "glory" about.

- Notice that unlike the NIV, NASV, or RSV, who all use the term “boast” as the translation of [kauch8ma], the KJ translators, who had the term readily available to them, instead chose to translate the term “glory” - another closely related term with shade of meaning that flawlessly communicates according to the context what the mind of God intended to be communicated.

- Again, from Crabb’s “English Synonymes” 1830, pg. 526:

To glory is to hold as one’s glory; to boast is to set forth to one’s advantage. The two terms denote the value which the individual sets upon that which belongs to himself.

To glory is more particularly the act of the mind, the indulgence of the internal sentiment: to boast denotes rather the expression of the sentiment. To glory is applied only to matters of moment; boast is rather suitable to trifling points. A Christian martyr glories in the cross of Christ. A soldier boasts of his courage and his feats in battle.

Glory is but seldom used in a bad sense, and boast still seldomer in a good sense. It is an unbecoming action for an individual to boast of any thing in himself. An Englishman glories in the reflection of belonging to such a distinguished nation, although he would do very idly to boast of it as a personal quality.

- Notice that the KJV remains true to the context of the passage with the use of the more excellent of the terms, *glory*, not “boast.” And the reason for it being the more excellent term is found in the shade of meaning between *glory* and *boast*.

- We know that *glory* is held as one’s glory.
- But *boasting* is setting something forth to one’s own advantage.
- We know that *glory* is a thinking term - the act of the mind.
- But *boasting* is an outward expression.
- We know that *glory* applies to matters of important moment.
- But *boasting* is suitable to trifling or unimportant points.
- We know that *glory* is almost always used in a good sense.
- But *boasting* is almost always used in a bad sense.
- We know that *glory* can be becoming when used in a true sense.
- But *boasting* is almost always unbecoming action.

- Therefore, in our passage of Romans 4:2, the 1st class condition tells us that it is true that Abraham did justify himself by his works - something that we know is true from Genesis 22 and James 2. And, further more, Abraham’s justification by works really and truly would mean that he would have something to “glory” in - NOT “BOAST” IN, for “boasting” would mean that Abraham really never was justified by works - which is plain not true! He was justified by works - just not unto eternal life - he was justified by works in the eyes of men as the Friend of God.

- In Romans 4:2, if the premise were NOT TRUE (which the context and the Greek grammar clearly state that it IS true), then Abraham would be totally out of line and attempting to set forth his own production of his own justification unto eternal life by his works to his own advantage. And in this sense, the proper word to use to describe that would be to BOAST.

- But the KJ translators use of “glory” aids us in understanding the context of the passage without getting off track. It tells us that there is no problem whatsoever in understanding that the phrase, “if Abraham were justified by works” really is a true thing. He really was justified by works. And therefore because of that, Abraham could then properly possess a mental attitude of “glory” in the grandeur of his being the Friend of God.

- Moreover, this makes all the more sense out of the last phrase of verse 2, as well as sets it up to be the most powerful phrase in the verse: “BUT NOT BEFORE GOD.” The rightful implication being that this “glory” of his being justified by works as the Friend of God while good in its rightful place, is totally out of line and inadmissible to justify Abraham unto eternal life in God’s court of justice for eternal life. In this case all Abraham’s works mean NOTHING!

Romans 4:1-2

- 1 *What shall we say then that Abraham our father, as pertaining to the flesh, hath found?*
- 2 *For if Abraham were justified by works, he hath whereof to glory; but not before God.*
- 3 *For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.*

Rom. 4:3 SUMMARY COMMENT CONTINUED:

- With a basic and simple understanding and appreciation of the background to Abraham's personal salvation and the way in which God established His covenant with Abraham from Genesis chapters 12-15, two very general but profoundly powerful Biblical doctrines emerge:

- 1) All that God did for Abraham in justifying him unto eternal life, and even in covenanting with him all that He covenanted for, God did by His **JEHOVAH-NESS** and **GRACE**.

- It was God doing ALL of the work; functioning with His unified attributes (Jehovah-ness) to the benefit of Abram, and yet never compromising any one, or combination of His divine attributes at any time or any where in the process.

- Abraham provided NOTHING whatsoever for his justification, further, he could produce NOTHING to justify himself, for he was DEAD to do it!

- This means that Abraham was dead to produce any works of any kind for God to justifying him with, or even aid God in justifying him - or for that matter, as even a supplement to God's work!

Genesis 15:4-5

4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

Genesis 15:12

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

Genesis 15:17

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

- In addition to using the five animals of vs. 9 (all of which depict as aspect of God's Jehovah-ness in fulfilling the 5 mandates of the Davidic covenant), God established and confirmed the covenant to Abram and his seed in the highly significant manner described in Genesis 15:17. This He did in view of having informed Abram of the coming horror of his seed's Satanic captivity.

- With the first 3 animals divided and laid out as per verse 10, followed by the undivided birds; and with the sun down and it being dark as per verse 17a; the rest of verse 17 describes how God confirmed the covenant by passing between the divided pieces of the first 3 animals in a very special manner. When God manifested Himself in the darkness to be passing between the pieces as "*a smoking furnace, and a burning lamp,*" He did so representative of exactly **how it will be** that He will be seen by the **remnant** of Israel when He comes to them at the end of His day. For following Israel's final Satanic captivity, the LORD caps off fulfilling the first 3 mandates of His "Jehovah-ness" by coming to them out of the darkness of that time in the very manner that passages like Psalm 18:7-12ff describe.

- So then this covenant for inheritance that God made with Abram is both a fundamental and preparatory component in the overall matter of God educating Israel in His "Jehovah-ness" and grace. When, therefore, God actually began to educate them, the saved in Israel could readily look back upon the covenant, knowing the surety of their inheritance because of God's "Jehovah-ness" and grace to them. Moreover, in view of the manner in which God made the covenant, they can also look forward to the time when in their final darkness and horror of Satanic captivity He will come to them as the "*smoking furnace*" and "*burning lamp.*"

- Abraham, therefore, is utilized by the apostle Paul in Romans chapter four as the most powerful, classic, Biblical, historical precedent-setting example of how the justice of God operates to give justification unto eternal life strictly and solely based upon His Jehovah-ness and grace.

- 2) The ONLY way in which Abraham could ever be justified unto eternal life (having his sins forgiven and the Righteousness of God imputed to him); to be saved from the debt and penalty of his sins, was by **FAITH** and **FAITH ALONE!**

- This is exactly what Paul presents in Romans 4:1-8 in his second most powerful piece of evidence that God can only justify the unsaved unto eternal life by GRACE through FAITH and faith alone, and the historical precedent-setting case of all time is in the person of Abraham.

- The power of this evidence is two-fold: not only does Paul present the most powerful historical precedent-setting case in all of human history for one being justified unto eternal life (Abraham), but by making his appeal to the scriptures (*For what saith the scripture?*) he gives further weight to this piece of evidence by making it carry the additional element of CONCLUSIVE evidence.

- Therefore by making this appeal to the written record of how business is done in the court of God's justice for eternal life, and by selecting this particular passage in Genesis 15:6 with its close connection with God's confirmation of His covenant with Abraham (entirely a grace process) - which is a section of scripture that Paul will deal with extensively in Galatians 3:17-18, the nature of which no law can subsequently come in and "disannul" - what you then have in Romans 4:1-3 is not only the powerful evidence of historical precedent, but on top of that you have presented at the same time the power of conclusive evidence which proves the way God's justice has always justified the unbeliever unto eternal life is by GRACE through FAITH ALONE without works of any kind at any time, and this "law of faith" (Rom.3:27) has not, can not, and will not be overturned, countermanded, or contradicted by any subsequent law or laws of God or mankind forever!

- Therefore it is folly and heresy in its **HIGHEST** sense to say that God ever did, or now is, or ever will justify someone unto eternal life by mixing faith (or simple belief) up with:

- water baptism, raising your hand, praying the sinner's prayer, praying anything at all, walking an aisle to an 'old fashioned altar,' giving your life to God, making Jesus the Lord of your life, ceasing to sin, confessing with your mouth, inviting Jesus into your heart, making a public (or private) confession, asking Jesus to come into your life, asking Jesus to save you, dedicating yourself to Christ, signing any kind of a card, joining a church, paying money, being good, doing good things to people you don't like, making any kind of commitment to God or anyone else, confessing your sins, going to church or any kind of crusade or revival, promising anything to God or any deal-making with God, going to Israel, depriving yourself, doing penance, seeking third-party help, law keeping, weeping tears of repentance, etc., etc.,

CONCLUSION: From, *Satan and His Plan of Evil* by Keith Blades, pp. 338-391

SLANDERING THE GRACE OF GOD

Along with the perversions of the gospel there are often some slanderous expressions that accompany them. They are designed to bolster the idea of the necessity of works for salvation, while at the same time ridiculing the idea that salvation is as free as God says it is. Two of the most common of these slanders or slams, against the free gift of salvation and the simple requirement of faith in Christ are the belittling expressions "easy-believism" and "cheap grace." These denigrating expressions are often heard from ones who preach perversions of the gospel of Christ. They employ them to mock the idea that being saved can be as easy as the simple issue of faith makes it to be. Those that hear them are supposed to be impressed with the innuendo contained in the expressions, and they are made to think that the idea of free salvation is ludicrous. But, in truth, such expressions are only backlashes from the flesh nature of these false evangelists. They are expressions from their wounded fleshly pride and ego as they arrogantly take offence at the notion that they can't do something to justify themselves in God's sight. The flesh rejects and opposes the grace of the gospel in the first place, and pride is its grace-rejecting policy. In its pride the flesh spits out the foul taste of grace and expresses it through disparaging remarks such as these.

When examined in the light of the gospel these two expressions really fall into two separate categories of slander. The first - "easy-believism" - is just plain foolish slander. It foolishly speaks against what God so plainly declares. But the slam of "cheap grace" is abominable and God-insulting slander. It strikes out at the very character of God and declares that He Himself and what He offers is cheap. Only a highly offended flesh nature could express such things as this. Only one in full cooperation with the policy of evil, either by being one of Satan's false evangelists, or by being removed from the grace of Christ unto another gospel, could express such things as this.

"Easy-believism" is foolish slander because God Himself declares that that is just what He has made salvation to be - something that is *easy* to have because He offers it as a free gift and it is received simply on the basis of *belief* in Christ as one's completely sufficient Savior. When the apostle Paul warned the Corinthians about the tactics of Satan's policy of evil in their midst, and spoke to them about the ones who would be preaching "another gospel" and the like, he warned them that the "*simplicity that is in Christ*" was at stake and under attack.

3 "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, SO YOUR MINDS SHOULD BE CORRUPTED FROM THE SIMPLICITY THAT IS IN CHRIST." (II Corinthians 11:3)

Everything that needs to be done for our salvation has been accomplished by God in the redemptive work of Christ on the cross. Every single thing necessary for propitiation, expiation, forgiveness, imputation of righteousness, and the like, was fully provided for and completely settled through Christ's death, burial, and resurrection. All the work of salvation; all the difficult things in providing for it; all the effort expending activities required to bring it about; were accomplished by the Lord Jesus Christ for us. As such, nothing difficult, hard, or laborious either remains for us or is enjoined upon us. Instead, God offers salvation as a free gift of His grace; as something *easy* for us to have since all the work for it has been done for us by our Redeemer. Indeed, there is *simplicity* in Christ. *Simplicity* because every single work necessary to provide for salvation has been done for us by Christ, and because the salvation is received on the basis of simple faith in Christ as the all-sufficient Savior. "Easy-believism" is really what God has made the appropriation of salvation to rest upon. He's made it easy to have, with it being the free gift of His grace, and with belief being the sole requirement for receiving it. Therefore, when the expression "easy-believism" is spouted off as a slam against the preaching of faith in Christ as the sole requirement for salvation, it is in truth downright foolish slander. Few things are more absurd and foolish than to deny what God so plainly declares, and nothing could be more foolish than to slander the only hope of salvation. Easy-believism, in reality, is men's *only hope of being saved*. If God did not make it so that salvation was an absolutely free gift to us, easily received on the simple basis of faith in Christ Jesus as Savior, *then no one ever could be saved*. Therefore, how more foolish could one's word be than to ridicule the only hope one has of salvation.

On the other hand, the slam of "cheap grace" is abominable, ungodly, revolting slander. By this expression the arrogant rejecter of the gospel looks at God, and what He so freely offers, and declares both Him and it to be *cheap*. This is because, in the expression, *cheap* is not an adjective that can be applied to the issue of grace, without at the same time being applied to God. Grace is part of God's attitude towards us, because God is a God of grace. Therefore, by the expression, God Himself is declared to be cheap. This is an abominable insult to God. His grace can be abounding, great, exceeding, manifold, and the like, but it cannot by nature be *cheap*. There is nothing in God, or that He ever does, that is cheap, worthless, vulgar, inferior, or paltry. The word cannot be associated with God, except by those who on the basis of their pride reject Him and what He offers. Only the pride of man can see anything cheap in, or about, God.

The abomination of the expression, though, goes beyond this. Since the word *cheap* cannot legitimately be applied to grace without implicating God, it must also be applied to what it is that He gives by His grace. Therefore, not only the gracious giver, but also His gracious gift, is being described as *cheap*. This, horribly enough, is just what this expression really does. It declares that God Himself is cheap and His gift of eternal life is cheap. The blasphemy associated with this is appalling. There is nothing cheap about God setting forth His only-begotten Son as a propitiation for our sins, and there is nothing cheap about the gift of eternal life. Instead, both defy the ability of language and heart to express the glory and magnificence of them. Nor is there anything cheap about the capacity of God's grace in Christ to motivate a Christian to live a godly life. Hence, only a heart and mind distorted and corrupted by fleshly sinful pride could possess such a low opinion of grace and respond to the gospel of God's grace in Christ with such slander as contained in the expression "cheap grace."

These two slanderous expressions, and others of their kind, often team up with the various perversions of the gospel to help enforce the acceptance of the perversion for the truth. The policy of evil against the gospel truly has a ready and capable ally in the flesh nature of man. Not only does the flesh nature find the false gospel naturally appealing, but the flesh of those who accept it will also boast itself and express its disdain for God's grace with such slanderous remarks as these. Therefore, men's flesh will gladly cooperate with the policy of evil in the propagation of, and vouching for, the false gospel. Also, unfortunately, too many careless and assuming Christians also cooperate in this by simply parroting misstatements of God's requirement, and not being clear and plain in their preaching of the gospel of Christ.

Rom. 4:4-5 SUMMARY COMMENT:

4 *Now to him that worketh* (Pres. Mid. Part., Dat. of Personal Advantage Masc. Sing. ἐργάζομαι [ergazomai] = to work, labor, perform, **commit**, produce, earn by working, to exert one's powers and faculties, etc.) *is the reward* (μισθός [misthos] = dues paid for work, wages, the fruit of one's toils and endeavors, lawful compensation for work accomplished or services rendered) *not reckoned* (οὐκ [ouk] + Pres. Pass. Ind. λογίζομαι [logizomai] = used in the accounting sense meaning, to count, to compute, to "reckon" in the sense of computing or arriving at an amount of wages appropriate to the earnings of the one doing the work - {1st of 3 usages in Rom. 4}) *of grace* (Prep. κατὰ [kata] w/ Acc. of Standard + χάρις [charis] = according to the norms and standards of grace, i.e., God doing all of the work), *but* (Strong Adversative/ Alternative Conj. ἀλλά [alla]) *of debt* (Prep. κατὰ [kata] + ὀφείλημα [opheilēma] = that which is owed, just and legal dues, that which is subject to collection, legal obligation).

5 *But* (Adversative Conj. δέ [de]) *to him that worketh not, but believeth on him* (Pres. Act. Part. πιστεύω [pisteuo] = non-meritorious positive volition, a faith response, to believe) *that justifieth* (δικαιῶ [dikaioo]) *the ungodly* (ἀσεβής [asebēs] = the alpha privative plus [sebo], meaning to worship or have sacred respect and awe towards God, hence one that is destitute of respect or reverence for God - the opposite of "godly" - hence, one that thinks, lives, and labors with the Adversary - and in this context one who is an unjustified unbeliever), *his faith* (πίστις [pistis] = having full conviction of and being fully persuaded in the truth of a matter; belief; non-meritorious positive volition) *is counted* (λογίζομαι [logizomai] = to count, compute, to impute) *for righteousness* (δικαιοσύνη [dikaiosune] = the clear and legal thinking of the Judge in pronouncing one "right" or "just" before the court - hence, grace takes care of the provision for the negative side of the ledger, i.e., one's sins paid for by the cross-work of the Lord Jesus Christ, and grace also takes care of the positive side of the ledger by the addition of the Righteousness of God put down on the account of the believer).

- In verse 4 Paul inserts an illustration of an employer/employee relationship where gross compensation is paid by the employer in return for certain services rendered by the employee - and the doctrinal principle is profoundly simple, but powerful:

- "him that worketh" = one who attempts to produce on his own anything that would justify himself in the eyes of God.

- "the reward" = being saved from the debt and penalty of ones sins and justified unto eternal life.

- The idea being that once the "worker" produces any work at all, the employer is in DEBT to the worker to compensate him for his services rendered.

- And when a worker is paid by his employer, the money paid to him is NOT A GIFT - it is the payment of a DEBT!

- Hence, the relationship is one of WORKS and PAYMENT, not GRACE and a GIFT!

- There are only 2 possibilities: 1) Works-Debt
2) Grace-Gift

- Therefore, the sound doctrinal and Biblical viewpoint of saving faith is that anything other than BELIEF is considered by God as WORKS, and the works-debt relationship DESTROYS AND CANCELS GRACE, which in turn means that all or any works are inadmissible in God's court: the court finds for the prosecution (God, Himself) and against the defendant (you)!

PRINCIPLE: Grace can never respond to works of any kind at any time.

- In verse 5, another principle of sound Bible doctrine emerges.

PRINCIPLE: Grace can only respond to faith, alone.

- God's only requirement for being justified unto eternal life is FAITH: "but believeth on him that justifieth the ungodly" and "his faith is counted for righteousness."

- Notice the condition of the "worker": UNGODLY

- This is the condition of thinking, living, and laboring with the Adversary, Satan himself. All of his thoughts and deeds are in opposition to God and he is in an **adversary relation** to God, just as the buyer and seller occupy opposite sides of the counter in the business world.

- Therefore, justification unto eternal life is a grace production all the way:

- God does all the work; - you get all the benefit; - at no compromise to God's Jehovah-ness.

Rom. 4:6-8 SUMMARY COMMENTS:

6 Even as David also describeth the blessedness of the man, unto whom God imputeth (λογίζομαι [logizomai]) righteousness (δικαιοσύνη [dikaiosun8]) without works,

7 Saying, (quotation from Psalm 32:1-2a) Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not (οὐ μὴ [ou m8]) = not never) impute sin.

- David is the apostle Paul's second historical precedent-setting case - however, note that when Paul appeals to David in connection with being justified unto eternal life, he does not appeal to him in the same way in which he appealed to Abraham.

- Paul says, "Even as David also DESCRIBETH the BLESSEDNESS of the man, unto whom God imputeth righteousness without works. Paul presents David as a man who ALREADY IS justified unto eternal life, and not only that, but he is presented as an already justified man UNDER THE LAW.

- Moreover, the context makes it clear that we are not to be concerned with WHEN David got justified, or any kind of statement about God justifying him, for that was already given in the case of Abraham.

- Now you are to look at a man who IS justified, but to look at him in a particular context - which is exactly why Paul takes you back to a particular Psalm (Psa. 32) and quotes it.

- And that particular context has as its issue that, if WORKS were ever an issue in justification, DAVID WOULD HAVE LOST HIS JUSTIFICATION!

- Psa. 32:1-2a - Note that the condition of "blessedness" David is in which Paul describes as being "without works" is in view of the circumstances of David's own ADULTERY! (Bathsheba)
(see II Samuel 11-12 for the details)

- David's justification is describes as the "*blessedness of the man unto whom God imputeth righteousness **without works***" otherwise David could not have been justified in connection with Bathsheba because something else would have been imputed to him - his sin!

- And this is why the Holy Spirit, as the sole possessor of the copyright of the holy scriptures, makes the adaptation in Romans 4:8 "*Blessed is the man to whom the Lord **will not impute sin***" from the Psalm 32:2a passage that says, "*Blessed is the man unto whom the LORD imputeth not iniquity*".

- That is, in the case of one who is already justified unto eternal life without works, which is a function of God's grace - that grace function makes it so that sin will never be imputed to the one who has been justified by grace through faith without works.

- The point is that only the **unbeliever** gets his sins imputed to him by God.

- Therefore, Romans 4:1-8 are to be looked at as a **PACKAGE**. That is, the historical evidence of what God did in justifying Abraham and the result of that justification in the life of David forms a package of doctrine one needs to realize the fullness of the operation of God's grace in the issue of justifying someone unto eternal life.

- The value of the two of these historical precedent-setting cases taken together as a package produces the full importance and significance of this second piece of evidence.

- To do so, Paul uses two men out of Israel's program in which there is no disputation whatsoever as to whether these two men were justified - Abraham was justified, and a statement is made in which no Jew would ever bring into question his justification - David was justified and no Jew (or even Gentile) would ever doubt his justification.

- So, since David is a justified Israelite, the idea is to look at something in connection with his justification that he himself said when, if you want to see the total and complete work of God's grace in connection with justification - and that being the possibility of ever losing that justification - here is someone that, if ever there was a possibility of losing it if it ever could be lost, and if works were ever counted for justification, here's a guy that would have been condemned on the basis of his "works" --- and yet the testimony of scripture is that he understands he is justified unto eternal life, and that works are not counted in connection with his justification!

- The significance of this historical precedent-setting evidence is to take both Abraham and David and set forth the facts which provide for one to understand and appreciate that, JUSTIFICATION UNTO ETERNAL LIFE: YOU GOT IT BY GRACE THROUGH FAITH WITHOUT WORKS, AND YOU KEEP IT WITHOUT WORKS!

- It is necessary to put the whole package together of the two issues of Abraham and David whereby Exhibit B (the evidence of historical precedent) produces solid and indisputable proof that one is justified by grace through faith without works of any kind at any time.

- Abraham = without works of any kind;

- David = without works at any time.

Note that the same could be said for both, but taken together they form in your human spirit the doctrinal way in which your Heavenly Father wants you to understand and comprehend [components] justification.

ASSOCIATED EVIDENCE - Romans 4:9-25

EXHIBIT C: Romans 4:9-12 - Direct Evidence = that which proves a fact without an inference or presumption and which in itself, if true, establishes that fact.

- Paul now presents his third piece of evidence of his legal proof that "The just shall live by faith" (Rom. 1:17), that is, that being justified unto eternal life in the eyes of God can only be by grace (God doing all of the work) through faith alone in Christ alone, without any works of any kind at any time.

- Presented in exhibit C is Biblical, doctrinal evidence associated with Abraham which presents Abraham as the FAITH-FATHER example of all those who get justified unto eternal life. Furthermore, Abraham will serve as the faith-father example in a dual roll: as the faith-father of the uncircumcised Gentiles, and as the faith-father of the Jewish circumcision Israelites.

- Paul will present direct evidence in association with Abraham that will prove a fact: the fact that at the exact moment in time in which Abraham was justified unto eternal life he was **not** circumcised, thus becoming the faith-father of all Gentiles (the uncircumcised).

- The inference or presumption would be that Abraham was circumcised, and as such is the faith-father of all Israelites, which is true, but the idea is to take the inference and presumption out of the equation and look at the cold facts of the case - which is, that the moment Abraham expressed his faith he was **uncircumcised!**

ROMANS 4:9-12 (Abraham justified before he was circumcised)

9 Cometh this blessedness then (Inferential Conjunction οὖν [oun] = a word of logic that is designed for the reader to understand that this package of doctrine follows upon the previous information) **upon the circumcision (Jews) only, or upon the uncircumcision (Gentiles) also? for we say** (Retroactive use of λέγω [lego] - i.e., we can say this from an already established fact - a fact that was established previously in verse 3) **that faith** (πίστις [pistis]) **was reckoned** (λογίζομαι [logizomai] **to Abraham for righteousness** (δικαιοσύνη [dikaiosunē] - i.e., fully justified unto eternal life).

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not (οὐκ [ouk]) **in circumcision, but** (ἀλλά [alla] = Adversative Conjunction) **in uncircumcision.**

11 And he received the sign (σημεῖον [s8meion] = a sign, mark, token; a signal or cue that has significance; a designator which is valuable not so much for what it is, as for what it indicates of the grace and power of the Doer - God, Himself) **of circumcision, a seal** (σφραγίς [sphragis] = a seal or mark of permanent ownership which warns intruders not to intrude, i.e., a signet of security, authenticity and ownership. Note that while a seal is most often thought of as a signet made for security reasons (which does fit the context), a seal is also used in the sense of proof of ownership, all of which Abraham has: he has righteousness or justification by grace through faith alone, and his circumcision was the signet of God to indicate the excise of the flesh of Abraham's reproductive organ, signifying God's grace operation and His Jehovah-ness would give Abraham what he could not get for himself - and God would give it to Abraham totally apart from Abraham's flesh-works: and moreover it would indicate the life of the line of the Seed was strictly the owned possession of God, Himself! But the issue of what God is going to do with Abraham and the circumcision as a nation of His own creation to repossess the earth from the Adversary is for another time and place.) **of the righteousness of the faith which he had yet being uncircumcised: that** (purpose clause) **he might be the father** (the faith-father) **of all them that believe, though they be not circumcised (Gentiles); that righteousness might be imputed unto them (the Gentiles) also:**

12 And the father of circumcision (Jews) to them who are not of the circumcision only, but who (Gentiles) also walk (στοιχέω [stoicheo] = to proceed in a row as the march of a soldier, hence, to go in order, to walk the line, to keep in step) **in the steps** (ἵχνος [ichnos] = a footprint or track) **of that faith of our father Abraham, which he had being yet uncircumcised.**

Rom. 4:9-12 SUMMARY COMMENTS:

- **CONTEXT:** In approaching this passage from a systematic perspective (doctrinal whack-a-mole), the doctrine of Abraham's circumcision and 'fatherhood' would often be taken up. And seeing that Paul is dealing with Abraham, his circumcision and fatherhood, the scholarly Bible teacher would think that he (and Paul) must now account for everything pertaining to Abraham and his fatherhood - which would include the aspect of the NATURAL fatherhood of Abraham.

However, Paul makes it clear from verses 1 and following that he doesn't care about the natural fatherhood of Abraham right now. Paul is NOT interested in a discussion of the doctrine of circumcision in all of its points. Specifically, Paul is not concerned with the natural fatherhood of Abraham, but with the SPIRITUAL fatherhood of Abraham. Paul only cares about the issue of Abraham's justification unto eternal life. And in connection with that Abraham has a dual fathership:

- 1) Abraham is "*the father of all them that believe, though they be not circumcised*" (believing Gentiles);
- 2) Abraham is "*the father of ... the circumcision*" (believing Jews).

- Therefore, the issue here is those who are Abraham's children as per Abraham being a SPIRITUAL FATHER.

- Note that there is another entire group of individuals that could be dealt with - and that group has to do with Abraham's natural fatherhood of that nation of God's own creation: Israel - and all of the "many nations" that proceed out of Abraham.

- But Paul is not concerned with the natural fatherhood of Abraham, rather he is concerned with that spiritual fatherhood of Abraham.

- And in connection with that spiritual fatherhood of Abraham, he is the father of believing Jews and believing Gentiles.

- Therefore, for a Jew, Abraham was their natural father, but on top of that he was also their spiritual father (if they believe as Abraham did in the gospel given to them).

- So, contextually, only TWO groups are being viewed by Paul:

- 1) Jews who have been justified unto eternal life;
- 2) Gentiles who have also been justified unto eternal life.

- The third group (the natural seed of Abraham) is not dealt with in the context of what this passage in Romans is dealing with: being justified unto eternal life.

ROMANS 4:9-10 (Section 1, Exhibit C): In the case of Abraham, was he really justified unto eternal life by grace through faith alone without works of any kind? Was righteousness imputed to him without works? Could his circumcision be considered a work that established his justification? If so, could a Gentile ever be justified apart from the work of circumcision?

If the mechanical means of Abraham receiving the imputation of righteousness (and thus being fully justified in God's sight) can be pinpointed, and if that pinpointed time occurred prior to even his circumcision, then Paul has legally established the fact of justification by grace through faith without works! (This is exactly what DIRECT EVIDENCE does!)

- Note that Paul (and God Himself) considers righteousness to be imputed immediately and simultaneously upon one's belief in the gospel. Hence, it is to be understood, doctrinally, that at the very moment one believes all of his sins are immediately forgiven and at that same moment righteousness is imputed, fully justifying that person. And we also know from the account of David that the condition of being justified unto eternal life is permanent (which will entail "*much assurance*" [I Thess. 1:5] from the "*much more*" assurance passages in chapter 5).

- ROMANS 4:9-10 ~ 9 *Cometh this blessedness (the condition of being justified unto eternal life) then (following the previous doctrine) upon the circumcision (Jews) only, or upon the uncircumcision (Gentiles) also? for we say (from verse 3 and Gen. 15:6) that faith was reckoned to Abraham for righteousness (imputation of +R).*
10 *How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.*

- Both the question that is raised and dealt with, and the evidence that is being set forth are natural out-workings of Paul's legal proof:

- The naturalness of the question that is raised in verse 9 is directly due to the use of Abraham as an historical precedent-setting case. And the terminology surrounding Abraham, as well as Abraham himself, would be well known and familiar to the recipients of the letter to the Romans.

- Couple with this the vast doctrinal corruption that existed in every city: spewing out of every Jewish synagogue was the vain, religious, corrupt, Pharisaical doctrine concerning circumcision and the natural righteousness and natural holiness of those of the circumcision.

- Hence, there would be a very strong influence upon the readers of the letter to the Romans to think about Abraham and all that is connected with him (justification being one of the issues) as being only possessed by those of the circumcision - Jews only.

- But even this serves God's purposed design to educate us as His "sons" - for it sets the stage for Him to drop into our thinking the general doctrines surrounding the spiritual faith-fatherhood of Abraham.

- This sense and sequence of sound doctrine will serve not only to educate a son in the doctrinal issues of justification unto eternal life, but also to develop the son's thinking in terms of always being oriented properly to the grace-gift relationship of the Heavenly Father, as opposed to the works-debt relationship of the flesh nature.

- Moreover the proper sound doctrinal thinking produced by the questions and answer Paul sets forth in verses 9-10 develops within the human spirit of the son to think of the power and excellency of grace (God's Jehovah-ness doing all the work) and his total inability to ever produce his own justification OR ANYTHING CONNECTED WITH THAT JUSTIFICATION (such as his own sanctification or exaltation)!

- Furthermore, unbeknownst to the son, God is also laying the groundwork for dealing with the attacks from the Adversary which would attempt to attract the son (because of the Adversary's powerful ally: the flesh nature) and lure the son into the trap of a Law system of works-debt.

ROMANS 4:11-12 (Section 2, Exhibit C): Correct fundamental doctrinal understanding of the sign of circumcision.

ROMANS 4:11-12 ~ *11 And he (Abraham) received the sign (the valuable designator that indicates the grace and power of the Doer - God Himself) of circumcision (cutting away the flesh of the male reproductive organ), a seal (mark or proof of permanent ownership, security, and authenticity of the grace-gift of Abraham's justification unto eternal life) of the righteousness of the faith (imputation of +R upon Abraham's non-meritorious positive response) which he had yet being uncircumcised: (reason #1) that he might be the father (the faith-father example) of all them that believe, though they be not circumcised (Gentiles); that righteousness might be imputed unto them also:*

12 (reason #2) And the father (faith-father example) of circumcision to them who are not of the circumcision only (Jews), but who (Gentiles) also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised (pinpointing the moment of Abraham's justification unto eternal life).

- The declaration made by the apostle Paul at the beginning of verse 11 ("*And he received the sign of circumcision*"), Paul knows that every Jew who heard these words would acknowledge that that is just what circumcision was: a sign. But because of the corrupt doctrine that the majority of them had been taught, they misunderstood that the sign had been given, not due to God calling Abraham out as one who already possessed natural righteousness and natural holiness for which God gave him this sign as a token of that - but that Abraham received the sign of circumcision AFTER God had justified him unto eternal life on the basis of his faith. And that "sign" therefore, first and foremost, serves as what the next expression in verse 11 says - "*a seal of the righteousness of the faith which he had yet being uncircumcised*".

- Wherefore, the general way in which apostate Israel looked upon the issue of circumcision was to mistakenly take it for a "sign" of natural righteousness in God's sight. And they therefore believed, God was dealing with Abraham as a naturally righteous man, and all of his seed (as long as there is no pollution in the line) has that natural righteousness transferred to them.

- Paul does indeed acknowledge that circumcision is a “sign” but it is to be understood in connection with the fact that God had justified Abraham by his faith, previously to God giving Abraham the circumcision sign.
- And as such, first and foremost, it served as a “**SEAL** of the righteousness of the faith which he had yet being uncircumcised.” And the first thing that does is to mark him out as someone God is going to be able to use in His plan and purpose because Abraham now is a justified man in God’s sight.
 - And note: Just as in any legal court room case, or in any legal investigation - or setting forth any legal evidence - one of the critical means for establishing facts in the case is to set a correct time line of the events as they actually transpired.
- So Paul establishes a legal time-line of the events as they actually transpired:
 - 1) God justifies Abraham on the basis of his faith alone in the gospel message presented to him - hence, Abraham is justified by grace through faith alone.
 - 2) Then on the basis of Abraham being previously justified, God can now utilize him for His designed plan and purpose, and He begins with having Abraham circumcised to create a “seal” of the fact of his righteous standing in God’s sight as one now qualified to be utilized by Him.
 - And when the rest of the doctrine of circumcision is taught - and the rest of the full package of what circumcision was to mean in God’s program with Israel - the rest of the doctrine pertains to the roll and function that those of Abraham’s seed have in God’s plan and purpose.
 - And contained in that doctrine of circumcision are the issues surrounding what separates them from the rest of the world (the Gentile world).
 - Note that this is what is then called upon by Paul for us to understand and appreciate over in Eph. 2:11-18ff.
 - But note that while “circumcision” and “uncircumcision” comes up again, it does NOT come up, nor is it dealt with on the basis of Romans 4!!!
 - When Paul brings up those called the “circumcision” and the “uncircumcision” in Eph. 2 he is bringing it up on the basis of what the rest of the “sign” of circumcision meant that allowed a Jew to come along and call a Gentile an uncircumcised man and institute the ordinances of the Law that said to put that Gentile on the other side of the wall (:14) because he was uncircumcised - and you’re circumcised, so you stay on this side of the wall - they’re “far off” you’re “nigh” unto me.
- NOTE: This is the importance of learning sound Bible doctrine in the order and in the sense and sequence that your Heavenly Father places it in His word! (Just think of all the doctrine contained in the scriptures between Romans 4 and Ephesians 2!!!)
- All that should be noted at this time is that the whole package of the doctrine of circumcision is NOT being taught here in Romans 4:11-12.
 - Often people will deal with this passage and say that this is all that circumcision ever meant - but that is NOT all that circumcision ever meant.
 - It’s the FIRST thing circumcision meant in the doctrine of circumcision when God taught it to the people of Israel!
 - And the first thing they are supposed to recognize on the basis of the first things that are said about it in Genesis chapter 17, is that when God circumcised Abraham, it was a “**seal**” of the righteousness of the faith which he had yet being uncircumcised.
 - And then when God came along and said, “*This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.*” (Gen. 17:10), and then Abraham ends up taking Ishmael and circumcising him and all that were born in his house as well (Gen. 17:23); from this time on they are not being circumcised because they are justified - they are being circumcised because “*this is my covenant*” between Me and your seed. And that “sign” is to be a “token of the covenant betwixt me and you” (Gen. 17:11) [or a memorial to all generations]. And that’s the issue that is called upon over in Ephesians 2 that marks Abraham and his physical seed out from the rest of the world.
- This is the FIRST issue in the “sign” of circumcision. And the first issue of it pertained to Abraham in connection with his SPIRITUAL FATHERHOOD.
- And it is a “*seal of the righteousness of the faith which he had yet being uncircumcised.*” And therefore if circumcision is going to be properly taught in Israel, the first thing anybody was to ever say about it was that, since it was a “seal” of Abraham’s own justification unto eternal life in God’s sight, then in order for us to be more than just the seed of Abraham - in order for us to be the CHILDREN of Abraham, then we’ve got to be justified in God’s sight just like Abraham was!

ASSOCIATED EVIDENCE - Romans 4:9-25

EXHIBIT D: Romans 4:13-16c - Corroborative Evidence = additional evidence of a DIFFERENT character to the SAME point.

- Again, all five exhibits of evidence presented by the apostle Paul are presented to give the understanding and appreciation in the form of a *legal proof*, that from the point of view of God our Heavenly Father, justification for any one is accomplished at any time **by His grace** and bestowed upon the recipient **by faith alone without works**.

- All five exhibits of evidence can stand alone as single, powerful evidence in their own right - powerful enough to prove justification by grace through faith against any opposing argument, but taken together they produce a legal proof powerful enough to silence any and all objections, and form the center for understanding the doctrine of justification in all Biblical Theology.

- All of this is to say that this fourth piece of evidence goes, once again, to prove that “*The just shall live by faith*” (Rom. 1:17), and they get that eternal life by grace (God doing all of the work) through faith alone, in Christ alone, without works of any kind at any time.

- NOTE ON THIS CORROBORATIVE EVIDENCE:

In this piece of evidence, Paul will present something that is ASSOCIATED with Abraham (hence, “associated evidence”), however instead of sticking with the same nature or character of evidence that he has been presenting, (i.e., issues surrounding when and how Abraham was justified - issues Paul will again return to in verses 16d-22) Paul now produces evidence to prove that justification unto eternal life is not obtained by any kind of law-keeping whatsoever.

- That is, Paul has already proved that the basis for one being justified unto eternal life must be obtained on the grounds of grace-gift, and not works-debt (4:4-5), but now Paul will prove that being justified unto eternal life is totally exclusive from the Law (either the 10 commandments or the 603 additional commandments).

- The simple point to be seen is that Abraham was fully justified unto eternal life BEFORE the Law was ever given, and in fact, since law-keeping is a system of works (if ... then) it is excluded in every way for producing self-justification.

- Wherefore, Paul strengthens and supports his legal proof with evidence that has a different character (i.e., it looks at something that didn't exist in Abraham's day [the Law]), but because it is of such a powerful issue now, must be addressed and understood to have nothing whatsoever to do with anyone at any time being justified unto eternal life before God's eyes.

- Therefore this is **associated evidence** because it deals with Abraham, our faith-father example. It is **corroborative evidence** because, even though it could stand alone as powerful evidence of justification by grace through faith alone, and even though it drives to the same point, it strengthens and supports all other evidence in this case, but does so from a different characteristic - the issue of the Law.

ROMANS 4:13-16c (Abraham was justified without law-keeping)

13 For (Particle γάρ used as a causal conjunction to set forth the principle proposition in a subordinate clause, which is to introduce exhibit D in Paul's legal proof) **the promise** (Article ἡ [h8] + Nom. Fem. Sing. ἐπαγγελία [epaggelia] = from [epi] = an intensifying prefix + [aggello] = to proclaim or announce in public, hence to make a public decree or announcement - note that the Greek does little good in understanding the term, and in fact most of the Greek dictionaries and lexicons just jump to say something like, “well, it means a promise.” [epaggelia] is the assurance that something will be done; a legal term noting a summons or promise to do or give something. It was used militarily to make a declaration of war on another country with the understanding that they could count on being attacked because the attacking country said so - hence, a promise to attack.) **that he** (Abraham) **should be the heir** (κληρονόμος [kl8ronomos] = to deal out or dispense, hence one who receives an inheritance) **of the world** (κόσμος [kosmos]), **was not** (οὐκ [ouk]) **to Abraham, or to his seed through the law** (νόμος [nomos] without the article = the law of Moses, but with focus upon the nature or character of the law - that being one of “if ... then” or works-debt), **but** (Strong Adversative Conjunction ἀλλά [alla]) **through the righteousness** (δικαιοσύνη [dikaiosun8]) **of faith** (πίστις [pistis]).

14 For (Particle γάρ used for further explanation and further amplification) *if they which are of the law be heirs* (and they are not heirs by the law), *faith* (not “doctrine”) *is made void* (Perf. Pass. Ind. κενόω [kenoo] = to receive or make empty; to pour out completely; to totally divest; to render nugatory, useless, ineffective; to deprive of force - the idea being that faith is totally useless, null and void, if justification unto eternal life is by the law), *and the promise made of none effect*:

15 Because (Causal use of γάρ [gar] to give the reason why the “promise is made of none effect” if it is attempted to be obtained by law-keeping) *the law* (now with the article = the Law of Moses) *worketh* (κατεργάζομαι [katergazomai] = performs, accomplishes, achieves) *wrath* (ὀργή [orgē]): *for where no law is, there is no transgression.*

16 (16a) Therefore it (justification unto eternal life) *is of faith* (πίστις [pistis]), *that it might be by grace* (χάρις [charis]);

(16b) *to the end the promise might be sure to all the seed;*

(16c) *not to that only which is of the law* (Jewish Israelites under the Law of Moses), *but to that also which is of the faith of Abraham* (all those that existed before the Law, and all those Gentiles that existed under the law);

(END OF EXHIBIT D)

(16d) *who is the father of us all*, (beginning of Paul's last piece of evidence)

Rom. 4:13-16c SUMMARY COMMENTS:

1. Due to the general low regard of the vast majority of Bible teachers and writers (Pastors, teachers, seminary and Bible institute professors, biblical scholars, etc.) have for such issues as “*rightly dividing the word of truth*” as well as the Bible's own sense and sequence; coupled with an unending zeal to correct the English and ignore the most important rule in interpretation, viz., that **context** trumps all, this passage of God's word is usually grossly mishandled, misunderstood, and as a result misapplied.

A. This is especially important as mishandling this passage will result in a direct attack upon the issue of God's word ‘rightly divided.’

B. The misunderstanding of this passage usually runs something like this:

- The issue involves something Paul says in not only verse 13, but primarily what comes up in verse 16 that is said on the basis of what verse 13 says.

*For **the promise**, that he should be the **heir of the world**, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*

(Romans 4:13)

*Therefore it is of faith, that it might be by grace; to the end **the promise** might be sure **to all the seed**; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

(Romans 4:16)

- Someone then comes along and says, “Look, it is evident by what Paul says here that we have that exact same inheritance that Abraham has. Because verse 16 says that “*the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all*” and moreover verses 17 and following go on to confirm that that includes us Gentiles!

- Therefore the conclusion is made that there is no big program difference in this dispensation of grace, in fact we've got the exact same inheritance that Abraham and his physical seed have as well.

- At this point, it will often be presented that we are today spiritual Israel. And spiritual Israelism is often taught on the basis of this.

- A misunderstanding and misapplication of this passage, based upon mishandling it, also ends up with the common and mainstream teaching of most good, godly, evangelical, fundamentalist, prophesy-writing tradesmen teaching that all the members of the church today will be coming back with Jesus to establish His kingdom of heaven on this earth. A misunderstanding which totally conceals and obscures correct Biblical truth and ends up cooperating with the Adversary and neutralizing the impact that the church, the body of Christ is supposed to be making in this dispensation of grace.

- And again, this is all taught this way because Paul says in verse 16 that “*the promise*” is “*sure*” to us Gentiles also. That is, that exact same **promise** back in verse 13 - that Abraham “*should be the heir of the world*” and that very **promise** is “*sure*” to us as well.

- So what is done is that you end up tying the term “*promise*” and making the phrase “*that he should be the heir of the world*” to refer to the establishment of the kingdom of heaven on this earth (WHICH IT DOES NOT)!

- It is right at this exact point where CONTEXT is thrown right out the window!!!

C. The **CONTEXT** tells you that neither the “*promise*” nor “*the heir of the world*” is having anything to do with either the establishment of the kingdom of heaven on this earth, or with the land covenant made to Abraham!!!

- The “*heir of the world*” is simply an expression denoting one who will inherit something from another; and it is expressed that way here in Romans because that is just the way in which God expressed it to Abraham back in Genesis 15.

- The “*heir of the world*” is simply an heir of God who is going to be involved in what God is going to do in His world.

- And note that Abraham was PROMISED on the basis of being JUSTIFIED UNTO ETERNAL LIFE that he was God’s “*heir*” and he would be directly involved in doing what God is doing in His “*world*.”

- He’s (Abraham) not going to, therefore, be an “heir” of the debt and penalty of his sins, and inherit what the Adversary is going to inherit!

- Most Bible teachers (et al.) make the “*heir of the world*” in Rom. 4:13 to be the entire issue of what Abraham is promised from Genesis 17 on, once he is physically circumcised, and God begins to describe to him what is going to happen with his **physical** seed and the nation that they are going to be made in to; and the possession of the gates of their enemies; and the land flowing with milk and honey; and all such matters that will involve the establishment of God’s kingdom on this earth.

- BUT ROMANS 4:13-16 IS ALL PRE GENESIS 17!!! This inheritance was given just as Paul says it was in verse 13 “*through the righteousness of faith*.”

- In other words, Abraham already knew about this inheritance ON THE BASIS OF GENESIS 15:6! (And not on the basis of anything said after Gen. 15:6).

- Granted, in connection with that covenant God makes with Abraham and his seed, there are a whole bunch of things involved - there’s more than just the issue of being an heir of God in what follows Gen. 15:6 - but what Abraham knew he was to be a participant in on the basis of his “righteousness by faith,” he knew at that time he was God’s heir, and as God’s heir he was going to participate with God in what God was doing with His world He had created.

- Gal. 3:29

- Note that this same issue is taken up by the apostle Paul over in the book of Galatians.

But when you are over in the later part of Galatians 3 and Paul is talking about us being Abraham’s “children” and ends up in verse 29 saying,

“*And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.*” (Gal. 3:29)

The promise Paul is talking about is the promise of LIFE WITH GOD! (Eternal Life with God in all that He is doing!) (Which is the context in the previous vss. in Gal. 3!)

- And this understanding of the use of the term “promise” as well as the phrase, “the heir of the world” keeps to the CONTEXT of making all that pertains to this aspect of God’s “promise” to Abraham of eternal life with Him ALL OF GRACE.

- “*Therefore it is of faith, **that it might be by grace**; ...*” (Romans 4:16)

- And it not only does that, but it makes it so that the inheritance issue is NOT the issue of inheriting the land, the milk and honey, or the royal family’s roll in the land, or any of the other inherited issues that goes into making up the kingdom of heaven on the earth.

- All that is in view is that most fundamental heirship of God issue of being a child of God and an heir of God - which is the issue of LIFE WITH GOD in what He’s doing in this world.

D. Therefore it is to be expected by the author (God the Holy Spirit) of Romans chapter four that the reader keep in mind the STRICT CONTEXT of the passage so that the following words stay within the confines of the doctrine of being justified unto eternal life:

- *grace* (God does all the work, you get all the benefit, yet at no compromise to God's own integrity)
- *faith* (or belief)
- *promise* (A promise is specific and binding - in promising, the faith of an individual is admitted upon his WORD, and built upon as if it were a deed. A promise can be made only by words, and the word of the promiser (God) is, as it were, put in pledge. *Promise* supposes an accordance where all the gain is on the side of the person to whom the promise is made (you, the believer), and all the power of benefiting on the side of the person (God) who makes the promise.)
- *heir, heirs* (heirs of God's eternal life)
- *heir of the world* (heir of life with God in all He is doing in the world He created.)
- *seed* (i.e., spiritual seed)

2. Just as Paul establishes a time-line of events surrounding Abraham's circumcision which proves that he was fully justified before he was ever circumcised in the flesh, so too does Paul establish a time-line that sets forth the proof that Abraham was fully justified unto eternal life BEFORE God made the Law contract with the nation Israel.

A. We know from Galatians that Abraham's justification unto eternal life took place 430 years BEFORE the Law was given to Israel through Moses.

*And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
(Galatians 3:17)*

3. Therefore in association with Abraham and his justification unto eternal life, Paul corroborates that it was BY GRACE THROUGH FAITH ALONE and had nothing whatsoever to do with the Law of Moses because it was accomplished when that law did not even exist!

ASSOCIATED EVIDENCE - Romans 4:9-25

EXHIBIT E: Romans 4:16d-25 - Cumulative Evidence = additional evidence of the SAME character to the SAME point.

- Paul's final piece of evidence sets forth to prove that "*The just shall live by faith*" (Rom. 1:17), which is accomplished by grace (God doing all the work) through faith alone, in Christ alone, without works of any kind at any time.

- NOTE ON THIS CUMULATIVE EVIDENCE:

Paul's final piece of evidence is also ASSOCIATED EVIDENCE in that it, too, is associated directly with the way in which Abraham believed God and had God's own righteousness put on his account (Exhibit B). But in this last, powerful piece of evidence Paul will bring out the very details of what constituted saving faith in Abraham. And because of the nature of how Paul goes into the details of what saving faith is all about, he INCREASES or ENLARGES our understanding of that "*law of faith*" given in Exhibit A. This is altogether proper, fitting, and necessary, especially in a legal proof, as it gives further support of earlier evidence by clearly and carefully defining it, but at the same time it also brings greater severity upon the offender who would seek to circumvent the justice of the court as well.

ROMANS 4:16d-25 (The details of Abraham's saving faith in God's word)

16d ... *who is the father* (πατήρ [pat8r] = used in a wide sense of chief, leader, originator of something, i.e., one who gives the first conspicuous or influential example of something) *of us all* (πᾶς [pas] = all who are justified unto eternal life),
17 (*As it is written* (Perf. Pass. Ind. γράφω [grapho] = as it stands written in the past, with the result that it stands written forever [which no Bible corrector could ever say]),
I have made thee a father of many nations, (quotation from Gen.17:4, but to be understood from the standpoint of what put Abraham in a position to be that father of many nations, which is the very issue of what he believed back in Genesis 15

----- Interruption of Romans 4:16d-25 -----

- (Review, and Begin the Different Kinds of Salvation)

DEFINITION OF JUSTIFICATION:

The action of justifying which is the issue of showing or making in some manner or form something to be just, right, righteous, or proper.

DEFINITION OF SALVATION:

The act of being saved, delivered, rescued, etc., from some predicament, peril, destruction, loss or calamity.

THE DIFFERENT KINDS OF SALVATION IN THE BIBLE:

1) Salvation from the Debt and Penalty of One's Sins.

- Rom. 1:15-17 - Salvation from the debt & penalty of one's sins is the other side of the coin of Justification unto Eternal Life!
- Eph. 2:8-9
- I Tim. 1:15
- " 2:3-6
- Acts 16:31

2) Salvation from some Physical Peril or Physical Death.

- Exo. 14:10-14
 - (:11) - "**die in the wilderness**" = physical peril (physical death from Pharaoh)
 - (:13) - "**salvation**" NOT SFDPS!
 - They can see this salvation with their eyes!
 - This salvation will shut their mouths!
- Exo. 14:29-30 (:30) - All the Israelites (justified or not) received this salvation!
- II Sam. 22:1-4 - (This "song" David writes here becomes the 18th Psalm!)
 - When David wrote this he ALREADY HAD salvation from the debt & penalty of his sins!
 - (:4) - David is saved from his enemies - and Saul was one of them:
(see :1, which will become the Superscription for Psa. 18).
 - Note that the reason this gets put in the 18th Psalm is because the members of the Remnant of Israel will find themselves in the exact same predicament (5th/5th), and they will avail themselves of this same type of "salvation"! - (This is NOT "spiritual" salvation at all.)
- Mat. 8:23-27 (:25) - "**perish**" (NOT in the Lake of Fire) - Jesus becomes their "Savior" - again!
- Acts 27:14-20 (:20) - also note (:31)
- Jam. 5:13-15, 19-20
 - Before even approaching this passage you MUST have a real, well-formed, well-grounded, and comprehensive (not basic) understanding of God's Program with Israel!!!
 - This context deals with the culmination of all that is written about back in the Law & Prophets concerning Israel's "**last days**" - i.e., the 5th/5th!!!
 - This passage is dealing with being saved from the effects of being sick (:14-15), and being saved from physical death (:20).
 - Members of the Remnant of Israel will face physical perils and death in the 5th installment (Mk.16:15-18).
 - The members of the Remnant will be operating upon the doctrine contained in Heb-Rev, and because of a deep understanding of what those doctrines rest upon in Gen-Mal, and Mat-Jn, they will have the capacity to be not only mutually edifying to one another, but also mutually exhortative and "saving" to one another - and the James 5:19-20 passage is a classic example of that.
 - Note that there are consequences in that final installment to Israel's program for members of the Remnant, who James refers to at those who "**err from the truth**" and end up in the expression "**error of his way**".

- These issues are really all components that are learned about by the members of the Remnant in connection with their edification & education as sons - in their sonship doctrines contained in Proverbs 1-9, where the Father is talking to the son about the way of the "evil man" and the way of the "strange woman" - and that those who go that way, go to the 'house of the dead' (Pro.2:18) and end up in the "congregation of the dead" (Pro.21:16).

- All these things are particularly applicable and descriptive of the situation that the members of the Remnant of Israel find themselves in when the PoE against them that is operating in Israel and having such an influence upon all of apostate Israel - which results in God, when He judges His "house", purges them out first (physically killing them off), etc.

- So God warns the members of the Remnant in advance, that, if they are found in that exact same "way" they will not be spared - granted, they will still be justified unto eternal life, but they are going to suffer the consequences of their stupidity!!! And they can end up being physically killed, themselves!

- And that's the issue James has in view here in Ch.5. - (But James has the basic issue in view).

- And that's why when you get past James (who has just the basic issue of "*the error of his way*" in view) - and when you get over to I and II Peter and Jude, and that "error of the way" is described in more detail as having those three erroneous 'heads' to it: Jude 11

- "*the way of Cain*"

- "*the error of Balaam*"

- "*the gainsaying of Core*"

3) Salvation from Satan's Policy of Evil. (a spiritual salvation)

- I Tim. 4:1-3

- (:1-8) = Phase I of the PoE.

- (:9-10) = Phase II

- (:11-16) = Phase III

- (:13-16) (:16) - Is this #1?

- Is this #2?

- What is being zeroed in on in Ch.4 is the TACTICS of the Satanic Policy of Evil:

- Phase I: The corruptive "*doctrines of devils*" tactics (:1) that have "*seducing spirits*" behind them to give credibility to them;

- Phase II: The "reproaching" tactics (:10) that have a tendency to be intimidating;

- Phase III: The "neglecting" tactics (:14) that have a tendency to produce discrediting, discouragement, and neglect in connection with the Pastor's ministry.

- But if Timothy will do as instructed, he will "save" himself from being victimized by any or all 3 phases of the Satanic PoE - and he will save them that hear him - that local assembly!

- This is ANOTHER salvation you MUST have!!! (If you don't want to be as those described in 5:15!)

- Phil. 1:19

- Paul is writing to the Philippians concerning the intimidating tactics that he was experiencing, and that they were experiencing from the Satanic PoE - which were leading into the tactics of Ph.III to produce great discouragement; to discredit them, and to finally get them to voluntarily throw in the towel (give up) if effective.

- (1:29-30) - Note that Paul tells the Philippians that they are suffering the same kind of conflict he is suffering.

- So Paul teaches these Philippians some doctrine whereby they can be SAVED! (Saved from the devastating effects of the fear and intimidation they were experiencing). And saved from being victimized by Ph. II & III of that PoE they are up against!

- (:12-18) - Paul (in prison) has some doctrine that is effectually working within him that is 'saving' him from the misery and depression-producing effects; the intimidating and shame-producing effects that the Satanic PoE is looking for with him being in prison.
- (:19-20) - "**this**" = the operation of the doctrine and the godly thinking he just outlined in (:12-18).
 - Note that the goal of the Satanic PoE against the apostle Paul in prison as he writes to the Philippians is to make him be ashamed!! To fill him with shame which will lead to discouragement, which will lead to all sorts of other depressing, dejecting, disenchanting thoughts and processes of his mind; - and will attempt to bury him in that kind of thinking!!!
- (2:2,5) - But note that Paul has some doctrine operating in his mind (and he has written that doctrine down so it can be operating in the Philippians mind - which is why he says what he does in 2:2,5): and Paul does that because he knows that the operation of the effectual working of that word will turn to his "salvation" - and he will be delivered from the misery and shame-producing desires of that Satanic PoE of him being in prison!
 - That's the "salvation" being spoken of in (:19) - salvation from the effects of Satan's PoE (especially the end of Phase II and the beginning of Phase III).
- 2:12 - By the time you get here, Paul has now given them sufficient doctrine to effectually work within them so they can now "work out their own salvation"! (A SONSHIP ISSUE!) - This is NOT #1!!!
 - Paul is NOT talking here (as some teach) about the Philippians' working out the salvation God had originally worked in them when they trusted Christ as their Savior!!!
 - They've got "**fear and trembling**" from the effects of the PoE, but now they've got the doctrine to effectually work within them to deal with it! (see :13-16)
- Jam. 1 - Salvation from the Satanic PoE in ISRAEL'S PROGRAM.
 - (:18) - These are saved/justified members of the Remnant of Israel! (They've already got #1!)
 - But James is going to show that an Israelite can have more than one way in which his **SOUL** can be "saved!"
 - Here, the context of the passage is focusing upon the Satanic PoE as it operates in Israel's VRS, and as it counters the corrective doctrine that the Lord gave when He liberated the law and made it "honorable" once again - the effects of which will be dealt with by James in Chapter 2.
 - Note: "**a kind of firstfruits of his creatures**" - this is the goal of the doctrine contained in Heb-Rev - it is so that they, having been 'begotten of God' - that they would conduct themselves according to the privilege that they have to be a kind of firstfruits of his creatures.
 - (:19) - They've got the privilege of working the "righteousness" of God as a "saved" member of the Remnant of Israel!
 - BUT, if they continue to function like they did in Israel's VRS when they were a part of that - and continue to operate on the principles of the VRS by being seduced by the Satanic PoE that drags them back into that VRS - they will be anything but "swift to hear, slow to speak, and slow to wrath!"
 - Rather, they will become (just like Hebrews talked about those saints back then) "dull of hearing" (instead of being "swift to hear").
 - And instead of being "slow to speak", they will have an uncontrolled tongue just like their vain, religious leaders had - which James deals with in Chapter 3.
 - And they will be swift to wrath instead of "slow to wrath!"
 - And that is EXACTLY how Israel's VRS operates!!!!
 - Israel's VRS is DULL OF HEARING, SWIFT TO SPEAK, AND SWIFT TO WRATH!
(And the Lord took those 3 things up in His corrective doctrine, and made issues out of all 3 of them for the members of the Remnant!!!)

- And James takes this up for the members of the remnant and tells them to not conduct themselves according to the corrupt doctrine coming out of the mouths of the vain, religious leaders of Israel!

- (:21) - Note: "*filthiness and superfluity of naughtiness*" all of which is perfect descriptive terminology coming straight out of the book of Proverbs where the wisdom of God is set in contrast to the false wisdom of the VRS - and James is coming along telling them to lay apart every aspect of it (all of it)!

- And instead of coming under the influence of the corrupt doctrine of the VRS (which is the inspiration of the Satanic PoE), they are to do just what James tells them in the rest of the verse: "*and receive with meekness the engrafted word, which is able to save your souls.*"

- "engrafted" (ἔμφυτος [emphutos] = to implant, to germinate, hence the terminology is indicative of just exactly what the Lord was doing and illustrated to be so in the parable of the sower!)

- AND NOTE: the "saving" of their souls here has nothing whatsoever to do with #1 (they've already got that) - it is a saving of their souls from the tactics of the Satanic PoE which is going to be designed to pull them back in to that VRS!!!

- PRINCIPLE: YOUR SOUL CAN BE SAVED IN MORE WAYS THAN ONE!!!
(Even in this dispensation of grace!)

- Jude 23

- Here, the members of the remnant of Israel are facing the most insidious, deceitful, and most powerful tactics of the Satanic PoE that will ever operate against Israel.

- But in the doctrinal flow that goes from Heb-Rev, they have been equipped to handle everything that happens from D+1 of the Day of the Lord, to its end.

- And Jude caps off that edification with an advancement that began in II Peter when it and I, II, and III John dealt with the advanced doctrines regarding the Satanic PoE's operation within the climatic stage of Israel's program.

- And when God sets forth the doctrine in Jude, the full power of the Adversary's PoE is being experienced by the remnant - and it will take its toll on them - for a great number of the members of the remnant will be victimized by it - and that's why you have the terminology coming here at the end of Jude for those still functioning properly at the climatic stage of their program.

- (:17-19)

- (:20-21)

- (:22-23) - Note: "*some*" (:22) and "*others*" (:23) - just a few of that remnant.

When these few see the others being victimized by that PoE, they are instructed to take a particular course of action laid out in (:23).

- This is a salvation of *both* the physical body and the soul!

4) Salvation for Godly Women.

- I Tim. 2:11-15

- (:15) - Note: "*she shall be saved*" "*if they continue*"

- That woman in (:15) is Eve, in particular, and her women descendents which followed her.

- CONTEXT: (1:3-7) - In view of the corruptive effects of those who would desire to be teachers of the law and have turned to the "vain jangling" and denounced Paul's authority - and have failed to acknowledge and stick with his distinctive apostleship - and who have failed to stay with the distinctiveness of this dispensation of grace - and have now begun to "blaspheme" the way Hymenaeus and Alexander have done (1:18-20), etc...

- (2:1) - Note the "exhortation" passage - now some corrective doctrine is on the way and has to be applied!

- And the corrective doctrine falls into 2 categories: (2:1-8) & (2:9-15)

- In the second category (2:9-15) you begin to see how the corruptive doctrine has begun to effect the women, especially, in the local assembly.

- And one of those effects is addressed in (:11-12) - and that is that because of the effects of the corrupt doctrine they were coming under the influence of was for the women to think (or imagine) that they ought to be able to do what they were used to doing in the idol temple when "goddesses" in the pagan Ephesian temple were being worshipped (such as Diana) - and in those temples, women pretty much ran the show!

- What Paul teaches is that kind of thing falls right into line with a specialized tactic of the Adversary - for just as the Adversary utilized the woman when it came to producing the fall of mankind and its effect, and was able to deceive her --- Paul says, God took a particular action back at that time which was designed to "SAVE" the woman from being victimized by Satan in that kind of way again.

- And the issue in the action taken by God was the chief authority given to Adam - the man!

- And Paul brings that out and deals with it here - and it has to be acknowledged in the local assembly as an aspect, not only of the proper way in which the local assembly is to operate, but it is also an issue of true godliness!

- So, in that context Paul comes along and says that the woman "***shall be saved in childbearing.***"

- And if you go back to the account in Genesis you will see that what God did by this is to put the woman in a protective position - and that issue is carried over into the situation of the local assembly because the same danger is real and apparent if this doctrine is not applied!

- Paul wants the women in the local assembly at Ephesus to recognize that, acknowledge it, submit to it, and in so doing become beneficiaries of the SALVATION involved in that.

- I Tim.5:11-15 - Note that Paul brings that childbearing up again in Ch.5.

- This is a very important doctrinal issue that the majority of Christian women have absolutely no knowledge of!!!

- The truth of the matter is: Satan has a way with women!!!

- Here, Paul is talking about a provision God has made specifically for the woman and her "sisters" to be SAVED from these particular aspects of the PoE victimizing them.

- And it has to do with acknowledging and submitting to the NON-AUTHORITY position God has put them in - and GLADLY being in that non-authority position and the protection that affords!!!

- (2:15) "*if THEY continue in faith and charity and holiness with sobriety* (thinking soberly is to think like :9-15 describes).

- What Satan desires from a Christian woman is for her to not think "soberly" - and the ones that Paul has to speak about as having "*already turned aside after Satan*" (5:15) are ones that Satan has deceived and got them thinking differently.

- Note that that "*aside*" issue is the descriptive term that God uses to have you recognize Satan's presentation of some enticing concepts (enticing words) to those women and they just turn off the way in which they were going and begin to follow after him in the way in which he is going (ungodliness).

- But the good news is that God has provided some doctrine for them to operate on to counteract the corrupted effects of this part of the Satanic PoE so that these Christian women can be SAVED from it.

- And it is uniquely for the women only - men are not in view in this kind of salvation!!! (Men can benefit from it, but not participate in it).

5) Day of the Lord Salvation(s).

- This is a salvation that occurs ONLY during the “Day of the Lord” which takes place during Israel’s 5th installment of their 5th course of punishment.

- Matt. 10:22; 24:13

- In both passages, the Lord is talking about the exact same TIME!
- It needs to be acknowledged that:

1) This is Israel’s Program (the book of Matthew);

2) Matthew chapter 10 and 24 has the Lord dealing with the final installment in Israel’s program. And that 5th and final installment to Israel’s 5th course of punishment contains the PROPHESED Lord’s Day of Wrath, which in itself contains the prophesied tribulation period, which details the times and seasons of that final installment.

- Also it must be noted that Matt. 10:22 is spoken to the 12 apostles, and Matt. 24:13 is spoken to the 12 plus all the disciples concerning the issues of what the remnant members are going to be facing out in the Day of the Lord.

- Note that the “salvation” for those remnant members that have “endured to the end” is actually the last of the package deal - for to get there they must have already availed themselves of a “salvation” in connection with the first 3 mandates of the Davidic Covenant - (Redeemer, Deliverer, Avenger).

- So, the Lord, after giving them corrective doctrine beginning at the Sermon on the Mount, lays out the salvation package deal beginning there in Mat. chapter 10 and continues to give them the corrective doctrine they need all the way to chapter 24, where He lays out the rest of their time schedule as being built on Daniel - then Heb-Rev will come along and give them the doctrinal encouragement they need to be able to endure that time to the end.

- Jer. 30:1-11 (:7) & (:11) - CONTEXT: Jeremiah is a 5th CoP prophet - and he has in view that time we know as the tribulation period (the 5th installment) which contains the information of how the Lord will “save” them from all the effects of all the courses of punishment.

- Jeremiah zeroes in on a salvation at the very end of the Lord’s Day of Wrath. And returning to that land and possessing the land of their fathers is going to be spoken about by Jeremiah as a “salvation.”

- They will end up being saved from being ruled and dominated by the Gentiles and the PoE against them to wear them out and finally wipe them out. (spoken about in Psa. 83)

- (:4-6) - Sets the context in which the salvation of the nation will occur.

- (:7) - Note “*the time of Jacob’s trouble*” = the last half of the 5th installment.

- Note carefully: “*but he shall be saved out of it*” - they will NOT be saved FROM it!!! They will go through it - but we, as members of the church, the body of Christ are promised that we will be saved FROM it (I Thess. 1:10).

- (:8-11) - (:8) - Note: “*his*” = the Adversary’s “yoke”

- Psa. 80:1-7 - Focuses upon the Lord’s Day of Wrath.

- I Peter 1:1-5

- (:3-5) (:5) - “*salvation ready to be revealed in the last time*” = is NOT SFDPS - it is a salvation occurring in the “last time” i.e., the final installment of the 5th CoP!!! (Same as Jer. 30:7 & Ps. 80!)

- (:6-12) - This is a salvation (or salvations) that is sitting on their prophetic time schedule which was given to them and alerting them to the specific period following the sufferings of Christ when this salvation would kick in - and they would know by this that the “glory” would immediately follow, i.e., the physical return of the Lord Jesus Christ to establish his kingdom on this earth.

- The remnant can avail themselves of salvation(s) associated with the Day of the Lord when He functions as their Deliverer and their Avenger.

- Zech. 8:7, 13; 9:12-17; 10:5-6; 12:6-8

6) Salvation from the Adverse Judgment by the Perfect Law of Liberty.

- James 2 - CONTEXT: In chapter 2, James has made an example out of continuing to participate in vain religion with these members of the remnant of Israel from :1-7.

- And now James is going to apply the issue of what he has just said to the “royal law” that they have received which has been perfectly liberated from all its corruption - and the judgment that they know is coming for rewards out in the kingdom when they are judged on the basis of the “perfect law of liberty” - and James is going to exhort them to realize that if their conduct and behavior is still in line with the VRS that operates in Israel, then they will experience “judgment without mercy” when they are judged by that “perfect law of liberty.” And in the context of this, James tells them they can be SAVED from that unmerciful judgment or saved from being adversely judged by the perfect law of liberty when it comes to getting into that kingdom with rewards & privileges. But the way in which that salvation is going to occur is by them being, not just hearers of the word, but doers of it also - and then they will be blessed in their deed instead of being adversely judged by the perfect law of liberty.

- (2:8-14)

- (:8-9)

- (:10-11)

- (:12) - Application to the members of the remnant: That Law that the Lord liberated and made honorable once again is going to judge them with a true and honorable judgment, just exactly like the Lord told them in the Sermon on the Mount back in Matt. 5 when it comes to being “least to great” in that kingdom! (Mat. 5:19)

- They are NOT going to be judged by the VRS or any of their corrupted “breakthrough” doctrines! or on the basis of the righteousness of the Pharisees!!!

- (:13) - This is exactly what the Lord taught them back in the Sermon on the Mount!
(NOTE: This is the proper application of Matthew 7:1-2!!!!!!)

- (:14) - “*can faith save him?*” - Save him from what??? The debt & penalty of his sins? Yes it can, but the only problem there is that is NO WHERE IN THE CONTEXT OF THIS VERSE!!! That is not the salvation James is talking about here - he left the issue of SFDPS back in chapter 1!! And on top of that, the construction of (:14) is such that it demands a NEGATIVE answer to the question!!!

- “*can faith same him?*” -- NO!

- The salvation James is talking about here is the issue of being saved from being adversely judged by the perfect law of liberty, receiving judgment without mercy!

- And their faith in the LJC as their substitute-redeemer is NOT going to save them from this judgment!

- The thing that will save them from being adversely judged by the perfect law of liberty is to do the works of their father Abraham and be justified by works as the friend of God, which is what all the rest of the corrective doctrine James goes on to teach them is all about!

7) A Justified Israelite's Salvation from the Effects of National Israel's Judicial Blindness.

- Romans 10:9-10 - CONTEXT: The salvation that the apostle Paul is talking about here is an Israelite's salvation from the effects of Israel's judicial blindness that was brought upon them in connection with their "stumbling" and "fall" and God then ushering in this dispensation of grace. (see Rom. 11:11)

- Before noting the passage, two things must first of all be looked at and understood within the doctrine contained in Romans chapters 9, 10, & 11:

1) Paul has us understand that God has suspended His program with Israel, but He has not canceled His program with them. And although God has suspended His program with Israel and brought in a new dispensation of grace, He will resume and fulfill His program with Israel, just as He said He would in the prophets.

2) We, the members of the church, the body of Christ are not a replacement of Israel, we are not spiritual Israel, we are not Israel in any way, shape or form! All of which means we are not going to be assumers or fulfillers of Israel's program - and we are not to think ourselves to be so - nor are we to try to do so!

- As Romans 9-11 unfolds and Paul deals with the issue of what has happened to Israel, he also talks about the issue of God's attitude towards Israel, and in chapter 11 he deals with the issue of a blindness that God brought upon them that is in effect in this dispensation of grace - (see Rom. 11:25).

- Now, it is in connection with this temporary blindness that some details come out as to the adverse effects that may come upon either a genuine member of the remnant of Israel from the former program, or a member of the nation Israel who becomes a member of the church, the body of Christ by believing the gospel of God's grace.

- If those who are genuine and physical seed of Abraham do not understand the judicial blindness that has been put into effect by God upon their nation - and the fact that it is a REAL thing with real consequences to it - and they continue to associate with and be influenced by those that are of unredeemed Israel, and those that are still a part of that rebellious and apostate element that make up that unbelieving nation - (a nation that denies the reality that Jesus of Nazareth really is the Christ) - then they will suffer some real and adverse effects!

- All this background information is important to understand in seeing that God has provided (naturally) a "salvation" from the ill and adverse effects of the rebellious and apostate, unbelieving element in Israel (who has been judicially and nationally blinded, temporarily). God has provided a salvation for a Jew, who is a member of the remnant of Israel, or one who has believed that gospel of God's grace and becomes a member of the new creation of the church, the body of Christ, in order to not be lost in the blindness of Israel!

- Rom. 10:8 - Note that back in :1, Paul's concern is for their salvation, and here he is talking about how he preaches and teaches to the Israelites, and he has more than SFDPS in view as :9 goes on to say.

- (:9-10) - (:10) - "***For with the heart man believeth unto righteousness***" = that's justification unto eternal life!

- But Paul goes on to say, "***and with the mouth confession is made unto salvation***" = there's a salvation Paul has in view that is NOT salvation from the debt & penalty of one's sins!!!

- This salvation is contingent upon the mouth confessing something. And this salvation Paul is talking about here only operated at the beginning of this dispensation of grace, and it is a salvation from being no longer tempted to be or able to be adversely effected by the corruption in Israel and through unbelieving Israel in its rebelliousness against God.

- And that "something" is given to you right in the verse: (:9) - "***if thou shalt confess with thy mouth the Lord Jesus***"

- (11:5-10) - Note Paul lists some of these adverse effects of both Israel's rebelliousness and the judicial blindness and judgment God brought upon them that a believing Israelite (remnant member or body of Christ member) needs to acknowledge that it exists and needs to be delivered or saved from participating in or having effects on them.

- (:8) - This is the reality of the judicial blindness in accordance to how God had dealt with His people before when they “stumbled” at some climatic, critical issue.

- (:9) - David will go on to talk about the consequences and adverse effects of that blindness.

- Note that the judicial blindness is designed (:9) to be a “*snare, trap, and stumblingblock*”, and a *recompence*” to them, i.e., to the blinded ones, to the rebellious ones in Israel.

- But if a justified Israelite (whether a member of the remnant or the body of Christ) did not appreciate this or understand this, and kept himself involved and associated with these rebellious people, he would find himself being snared, entrapped, stumbling, and receiving that same kind “recompense.”

- But he can be “saved” from that!!!

- And he gets that salvation by a confession with his mouth in which rebellious will PUSH HIM OUT and have nothing to do with him!!!

- This salvation saves a believing Israelite from the effects of the nation Israel’s judicial blindness.

8) Our Rapture Salvation from the Lord’s Day of Wrath.

- Romans 13:11 - (This is NOT SFDPS!!!) - This kind of salvation is actually taught to you in the 5th chapter of Romans when a saint realizes just what Paul tells them - (:1) “*and rejoice in hope of the glory of God*” NOT the WRATH of God!

- Romans 5:9 - Our promise of being saved from God’s wrath in the day of His wrath!

- I Thess. 5:8 - This is NOT SFDPS, this is the salvation resident in the salvation gospel that you believed in - another salvation of the hope of the glory of God rather than the wrath of God.

- (:9-10) - Whether you are alive when He returns, or whether you have died, we are all saved from the wrath to come!

- Note (:9) “*God hath not appointed us to wrath*” - note that that wrath is an APPOINTMENT - Israel has that appointment as a part of their time schedule (we have no time schedule given to us) - and it is an appointment they are going to keep! You don’t have the Lord’s Day of Wrath in your appointment book!

9) Salvation from Functional Death. (in our Christian walk or our sanctified conduct and behavior)

- II Corinthians 7 - CONTEXT: In view of what the apostle Paul has said back in I Corinthians, and the corrective doctrine he gave to them concerning their unwillingness to be fully educated sons and fully willing to experience the sufferings of Christ - (as well as a host of serious problems that arose as a result of their stubborn refusal to be educated and edified as sons) - Paul is now going to deal with the issue of the inconsistency in the sanctified walk of the Corinthian saints.

- They already have been fully justified unto eternal life (or SFDPS), as well as being sanctified, all because they have trusted in the Lord Jesus Christ as their savior - but, just as Paul points out, their functional (or experiential) walk, or conduct and behavior is anything but sanctified commensurate with their POSITIONAL sanctification. And instead of living unto God, they were living unto themselves!!

- And since they were living unto themselves, and as a result, living unto the Satanic Policy of Evil, **THEY WERE FUNCTIONALLY DEAD UNTO GOD!**

- Paul is now going to reference the first letter he wrote to the Corinthians, and he is going to talk about the impact of that epistle - and he’s going to talk about the fact that when they change their minds (when they repented) in connection with the corrective doctrine he taught them, it gave them a SALVATION (not from the debt & penalty of their sins - they already have got that) - the exhortations and the corrective doctrine and the reproof and rebukes contained in I Corinthians effectually worked within them and it gave them SALVATION from FUNCTIONAL DEATH and they were no longer functionally dead unto God in their walk, conduct, and behavior!!!

- II Cor. 7:6-9 - Note that Paul blasted them back in his first letter to them. He even pronounced judgment upon the sinning saint in I Cor. 5 - he highly rebuked them and made them sorry to the point of godly sorrow that resulted in them repenting! Paul took them to task for the numerous ways in which their conduct & behavior was out of line with their sanctified position in Christ! And, on the whole, they responded positively to it and recovered!!!

- And the first issue in recovery is the issue of repenting ($\mu\epsilon\tau\acute{\alpha}\nu\omicron\iota\alpha$ = a complete change of mind) which will lead to proper and consistent conduct because the conduct has to follow what the mind does!

- And note that this isn't just any kind of sorrow or a feeling of being sorry - it is being "*sorry after a godly manner*" - i.e., they've now got some sound Bible doctrine - they've got God's thinking operating in their soul and human spirit from that corrective doctrine Paul taught them, and now they're beginning to think like God and look at their conduct and behavior and realize that this is not who God has made them to be in Christ - and they changed their minds!

- And in changing their mind, and bringing their conduct and behavior into line with who they are "in Christ," they went from FUNCTIONAL DEATH to FUNCTIONAL LIFE, and they became delivered or saved from, just as Paul says at the end of (:9), "*that ye might receive damage by us in nothing.*"

- So, when they "*sorrowed to repentance*" and were "*made sorry after a godly manner*" a SALVATION was worked within them.

- (:10) - Some of the Corinthians have "*the sorrow of the world*" but the majority have acknowledged Paul and responded positively to his corrective doctrine (as brought out in II Cor. chapter 1).

- (:11) - Now they are functionally alive unto God and they are living unto His honor and glory!

- Every time God's word effectually works within you and produces godly sorrow and repentance in connection with some manner of your conduct and behavior that is out of line with God's will, it works to "salvation" to save you from participating any further in functional death.

10) Our Salvation From Misery In Connection With The Sufferings Of This Present Time.

- Romans 8:18-25 - Paul sets forth doctrine concerning the reality that in this dispensation of grace that it is NOT part of God's program with us in this dispensation of grace, and He is NOT going to deliver us from the sufferings of this present time.

- It is not God's will, nor is it part of His program in this dispensation of grace to put His hand between you and problems!

- In God's program with Israel, He made it possible for them to even avoid altogether natural sufferings of the world and the corruption associated with it. In fact under the blessings of the law contract they could be blessed and avoid common sufferings and afflictions that the Gentiles would experience in the bondage of corruption from sin in the world.

- You are taught to EXPECT the sufferings of this present time, and in fact, if this dispensation of grace continues on, you are to fully expect to experience the deteriorations in your physical body, and deteriorations in the society in which you live, deteriorations in the nation, the climate, the earth, nature, etc., etc.

You will and should expect to experience the bondage of corruption binding tighter and tighter and you will get weaker and sicker and eventually you are going to die short of the rapture taking place -- THAT IS WHAT IS NATURAL AND TO BE EXPECTED!

- Even though God has not and will not protect you and shield you from the sufferings of this present time, no matter what you think, or hope, or desire He has given you a power to not only effectually deal with its effects that it will have on your inner man, but He has given you a power that will literally make you a display item to impact the angelic realm to His honor and glory!!!

- So, the sufferings of this present time do NOT have to make you miserable, and discouraged, and despondent, and depressed, and dejected, and disenchanting. You've got some doctrinal wisdom that God has specifically given to you that addresses those particular situations, and that is designed to effectually work within you to SAVE you from having to be in misery when you are groaning within yourself and groaning and traveling in pain together with the whole creation!

- And Romans 8:18-25ff is designed to teach you that!

- (:24-25) - The salvation here is from the misery Paul has just described that can come upon a believer if you are occupied with and preoccupied with the sufferings of this present time.
 - When you are operating on the effectual working of the 'hope doctrine' of Romans 8, and when those sufferings occur, they "*are not worthy to be compared with the glory which shall be revealed in us*" - that is, the sufferings of this present time are not worthy to be compared with that doctrine and its effectual function within us!!!
 - But if you are ignorant of that doctrine, or if all you have is the basic concept and no details, then when the sufferings of this present time occur, they WILL BE worthy to be compared with that shallow understanding of the doctrine in your own mind - and not only that but the sufferings you are experiencing WILL SUPPLANT THE DOCTRINE that is supposed to be effectually saving you from the misery you are in!!!!
- (:24) - "*For we are saved by hope*" Paul has just gone on to describe the effectual working of the 'hope doctrine' that produces salvation from that kind of misery, even though the "groaning" is going to go on!
 - And that kind of salvation makes it so that you can do just what (:25) says you can do ... "*then do we with patience wait for it*" (for the "**hope**")! You can endure it all. - The doctrine in this passage teaches you of a doctrinal salvation you can avail yourself of right now, so that the misery that the sufferings of this present time tends to produce, and will produce in the unsaved (and the doctrinally ignorant), you can be SAVED from!!!

11) Our Salvation From Grief In Connection With The Sufferings Of Christ.

- II Corinthians 1:3-5 (:5) - These are sufferings that you will experience because you belong to Christ. And because you do belong to Christ, the PoE directs special attention to you!
 - (:6-7) (:6) - The salvation Paul is talking about is the salvation from the grief, dejection, tears, despair and the trouble (inner man trouble) that the Satanic PoE is specifically designed to produce in you as you endure the sufferings of Christ.
 - Note that the issue in this dispensation of grace is NOT the avoidance or immunity to experiencing suffering, but the CAPACITY to endure it!!!
- II Thess. 1:4
- II Tim. 2:3, 10; 4:5

12) Salvation of "All Israel."

- This is the NATIONAL salvation of Israel that is the fulfillment of the remaining salvations of the mandates of the Davidic Covenant yet to come.
- Romans 11:25-26 - Note that Paul is not talking about every Israelite being saved from the debt & penalty of their sins - he's looking at God's program with Israel, and seeing that the 1st mandate of the DC has already taken place, but the remaining mandates have NOT taken place because of the suspension of God's program with Israel and the dispensation of grace being brought in.
 - But Paul knows that God is not done with Israel! And when God resumes His program with Israel, He will fulfill the remaining mandates of the DC which will result finally in the national salvation of Israel actually occurring!
 - And that is why the verse that Paul quotes from to support that carries in it the very title of the 2nd mandate of the DC that Christ will bear in view!!!
 - Note that this is a fantastic passage that illustrates how that God the Holy Ghost utilizes His sovereign copyright of the Holy Scriptures to make **adaptation** changes to passages of the word of God!
 - Isa. 59:20 (Paul is quoting this passage) - but note the word "Redeemer" shall come ... but in the Romans passage it is changed to "Deliverer" !!! Why??? Because Paul, (as well as the Holy Spirit) knows that at the point he is writing the epistle to the Romans, the 1st mandate of the DC (Redeemer) has already historically happened, and with the suspension of God's program with Israel, the very next thing on Israel's time schedule is for Christ to function as their Deliverer (capital "D" - the title of the 2nd mandate of the DC) and put the salvations for all the remaining mandates into effect in order to finally produce the salvation of the nation!

----- Romans 4:16d-25 resumed -----

when God justified him unto eternal life - the covenant of the land and the city Abraham looked for is NOT the issue here.) **before him whom he believed, even God, who quickeneth** (Pres. Act. Part. ζωοποιέω [zoopoieo] = from the root ζάω [zao], meaning to give or have life, to make alive; note that every other English translation changes “quickeneth” to “gives life” or something like that, totally unaware of the more excellent term “quick” which gives far more exacting detail and meaning to the passage. While “life” does indicate a state where all the organs are performing their functions and the bodily fluids are moving, being in a state of action - “quicken” embraces all of the meaning of the word “life” or “alive,” but it also carries a shade of meaning that communicates many things that “life” does not. For instance, something that is “quickeneth” does not merely have life, but movement to it; it has direction and is to reach its objective without delay; it has animated action of rousing into the **fullness** of activity. [Note how this is connected with God’s word, which is the very basis of His promise being believable - Psa. 119:50, 93.] **the dead** (νεκρός [nekros] = dead, lifeless), **and calleth those things which be not as though they were.**

18 Who against hope (ἐλπίς [elpis] = absolute confidence) **believed in hope** (the full, confident expectation contained in God’s promise in the gospel that he was given), **that** (Prepo. εἰς [eis] = indicating movement towards something) **he might become the father of many nations, according to that which was spoken, So shall thy seed be** (quotation from Genesis 15:5 - which is why we know how to view the quotation from Gen. 17).

19 And being not weak in faith, he considered not his own body now dead (Perf. Pass. Part. νεκρώω [nekroō] = to make dead, to put to death, to receive (Pass.) deadness, i.e., dead to reproduce any seed), **when he was about an hundred years old, neither yet the deadness** (νέκρωσις [nekrosis]) **of Sara’s womb:** (note that his predicament was doubly dead because it was compounded with Sarah’s “deadness” to reproduce any children)

20 He staggered not (Neg. οὐκ [ouk] + Aor. Pass. Ind. διακρίνομαι [diakrinomai] = to separate, make a distinction, to be in strife with oneself, to doubt, hesitate, waver; in the English the term “stagger” when used as a verb indicates to begin to doubt or waver in an argument, opinion, or purpose; to become less confident or less determined) **at the promise of God** (i.e., the promise of life with God) **through unbelief; but was strong in faith, giving glory to God;**

21 And being fully persuaded (Aor. Pass. Part. πληροφορέω [plrophoreo] = from [pl8r8s] = to fill up, + [pherw] = to carry or bear something - hence, to bear or bring fully; legally, to carry **full evi dence** of a thing; to give **total proof** which yields a mind that is **fully settled** and convinced **beyond any shadow of a doubt** --- in the Pass. Voice, Abraham received the full persuasion of his mind, that is, based upon the nature of the gospel information given to him [a grace function], and upon the nature in which it was directly given by “**the word of the LORD**” which came to him in a vision (Gen.15:1), and the Lord’s personal presence, Abraham’s mind became convinced, settled, and fully persuaded based upon the facts of the case that God’s Jehovah-ness and grace could and would accomplish exactly that which the **word** of the LORD said would take place. One persuades a person by means of words alone.) **that, what he had promised, he was able to perform.**

22 And therefore it (Abraham’s “belief” (:3) or “faith” (:20)) **was imputed** (λογίζομαι [logizomai] = to reckon, count, impute - note that every English translation (including the “corrected” translations) attempts to standardize the term to either “reckon” (ASV, RSV, NRSV) or “credited” (NIV, NASV), or as some would deal with it, “imputed/credited” [take your pick!] - but only the KJV has the term [logizomai] translated in 4:3 as “counted” and in 4:22, 23, and 24 “imputed” - and note that “count” and “impute” DO NOT MEAN THE SAME THING! There is a very important reason that these terms are translated as they are in the KJV that is integral to support the evidence that Paul is presenting!) **to him** (Abraham) **for righteousness.**

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

- The FINAL PIECE of Evidence:

1) Preparatory Considerations.

- Do not get off track by WHEN Abraham was justified.

- Abraham was justified just exactly when God said he was, and exactly when the Bible tells you he was: Genesis 15:6!

- The issue of WHEN Abraham was justified unto eternal life is settled before you ever get to this passage: Romans 4:3!

- Therefore when you see Genesis 17:4 being brought up in Romans 4:17, the last thing that should ever come into your mind is that it has anything to do with when Abraham was justified - it is being brought up for an entirely different reason!

- To understand what that reason is, one must first come to understand & appreciate some more basic and fundamental questions: Why is there a need for this last piece of evidence at all? Why aren't the first 4 sufficient? And why does this last one take up the most space?

2) The Nature of Final Evidence.

- The nature of the evidence being given is going to be such that it produces the exact same thing that the evidence that was given in the first two parts of the gospel produced in Romans 1:17-3:26 - "*that every mouth may be stopped*" (Rom. 3:19).

- This is done in 5 pieces or exhibits of evidence in such a way that there is POWER in the first evidence given, and POWER in the last. So that you have a piece of evidence being held back to the end that has equivalent strength with the evidence that was set forth first.

- By doing so, you have POWER at the beginning of the case, and POWER at the end!

- Therefore the ORDER of the evidence given, even as much as the evidence itself, is what CONVINCES those who are to be convinced by the evidence that the case has been PROVEN beyond any shadow of a doubt!

- And sometimes there is a good reason for holding back a piece of evidence until the very end.

- If final evidence is weak, and cannot be equal to primary evidence, then that is going to provide for leaving a doubt in the mind.

- There can be many reasons for the order of giving evidence even if you take the evidence being presented in a very general sense. But if that final piece of evidence also necessitates some PREVIOUS EVIDENCE being set forth first, in order to make that final piece of evidence have the full KICK or full potential that it is designed to have, then that becomes the obvious reason for holding it back to the very last!

- And this last piece of evidence rests upon the necessity of understanding the evidence Paul set forth first regarding Abraham:

- Ex. 1 = The Legal Operating Force and Justice of the Court in which the case is being tried.

- Ex. 2 = Historical Precedent (Abraham & David).

- Ex. 3 = Abraham fully justified before he was circumcised.

- Ex. 4 = Abraham fully justified without law keeping.

- At this point the case is proven LEGALLY, but to stop every mouth, it must also be proven in one other way!

- And so Paul is going to now return to that evidence already set forth - but when he returns to it, he doesn't simply return to it as a "recap" of previous evidence: he returns to it, and looks at it again in a very particular way, and in a way that necessitates him looking at something that God said about it, some 13 years later!!

3) The Basic Reason for Paul's Final Evidence.

- Because this piece of evidence occurs last, and because it returns to the first evidence given, it has some power or "kick" to it, that, once it is grasped, and once it does its effectual work, the issue should be SETTLED in your mind (and anyone else's mind) - no shadow of a doubt whatsoever remaining that justification really is, and only ever could be, and always will be, by grace through faith without works of any kind at any time.

4) The Final Evidence.

A. The Proper Point Of View.

- Note the way in which Paul is presenting this last piece of evidence: again, it is supposed to link up or connect with something he has already presented - connecting with the first piece of evidence, for sure, but also it connects with that second piece of evidence - Note:

22 *And therefore it was imputed to him for righteousness.*

- This tells you that all that Paul is presenting has to do with an **analysis** of what he has presented back in (:3) ...

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

- Hence, everything in this last piece of evidence deals with that context!!!! No other context is being presented, or dealt with, nor is it to even be thought about at this time!!!

- Therefore, you've got Paul going back to the first evidence given, and based upon things that have been said up until this point, something else can now be understood and appreciated about that evidence first presented that even seals the matter and settles the matter, fully and finally!

- Paul is now going to go back and take a real close look at Abraham's faith. And he's not going to simply look at the fact that Abraham "believed" God and "it was counted unto him for righteousness" (4:3) - Paul is now going to ANALYZE saving faith!

- And in analyzing it, he sees and deals with TWO main things! And the last of these two main things is that in which the judicial act of God's response now looks at FAITH as the WORTHY thing to impute for righteousness.

- PAUL ANALYZES SAVING FAITH FROM GOD'S POINT OF VIEW:

- It is critically important to first of all have an understanding and appreciation of why it is that Paul describes Abraham in the way in which he does when he begins this final piece of evidence because that's the issue that will set you on the right track!

16 who is the father of us all,

- Paul now returns to look at Abraham as the "father of us all," one more time, but since he doesn't just stop there, we know that Paul is not just wanting to reiterate that point, but he is going to return to that issue and look at it in another way. Paul is going to look at it so that it forms a separate piece of evidence on its own, and in the context of it being the last piece of evidence - with all the features that the last piece of evidence has - its going to have something in common with the 1st piece of evidence. The 1st piece of evidence looks at faith from a legal perspective, "the law of faith" (3:27) - and the last piece of evidence is going to look at faith from another perspective other than a legal one.

- Paul is NOT just restating what he has already proven about faith. That is, we already know that faith, in order to be legally acceptable to God's justice has to be without works - Paul has already proven that, and that's not what this evidence is designed to do.

- The issue in closing the legal proof and bringing it full circle is not to say that faith excludes works which are OFFENSIVE to God's justice, but faith also does something else which makes it acceptable and well-pleasing to God's justice.

- This is the frame of mind that should be produced in you when you get underway with the evidence at the end of (:16).

16 ... who is the father of us all, - Then Paul pauses, and puts something in parenthesis:

17 (As it is written, I have made thee a father of man nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

- We know that the quotation in the parenthesis comes from Genesis 17:4 - some 13 years after Abraham was justified back in Genesis 15:6.

- We know that Romans 4:19 is going to come along and give a description of something about Genesis 17. Therefore even before Romans 4:19 does that, the fact that Paul quotes from Genesis 17 at this point sets the stage for the fact that we're going to have to take a look at something that happened a lot later on in Abraham's life, after he was justified, when it comes to appreciating the full impact of this final piece of evidence.

- We also know that Abraham is established as "the father of us all" by God at the time of his justification in Genesis 15:6 - and we know that from Romans 4:11 which tells you that.

- We also know from the way in which Paul quotes Genesis 17:4, "***I have made thee a father of many nations***" that when God is speaking to Abraham in Genesis 17 He's talking about him being made a father of many nations AS A PAST TENSE EVENT!

- Therefore the issue of Paul bringing up Abraham as the father of us all on the basis of what God says in Genesis 17, is so that we realize that the significance to the impact of this final piece of evidence is going to display itself in connection with what takes place in Genesis 17 - even though the actual justification took place back in Genesis 15.

- The nature of this kind of evidence is to come along and pull out something that happened later on in someone's life that harkens back to something that actually got itself established several years earlier to indicate that what took place several years earlier, really did take place.

- CRITICAL UNDERSTANDING:

What is CRITICAL to understand is that you understand that in the case of Abraham's saving faith, even this matter that gets put on display some 13 years after he was fully justified, WAS IN FULL EXISTENCE (and fully in existence - not just an inkling or just a notion or vague idea) in Genesis 15:6.

- Therefore the issue sitting in Genesis 17 does not do anything to either **add** something to that faith, or to **certify** Abraham any more as being fully justified as when he expressed his faith back in Genesis 15:6.

- What the Genesis 17 passage simply does, is to put on display a facet about Abraham's justifying faith that he had 13 years earlier that God did not see fit to say anything about, or make an issue about until 13 years later.

- Therefore, Paul careful in quoting Genesis 17:4 so that it sets us up to have this final piece of evidence find its validation there in Genesis 17, but he couches it within the framework of what took place in Genesis 15. (Which is what Paul takes great care to make sure that we do by ending the parenthesis and in the rest of Romans 4:17 and down through verse 18 he takes us right back to Genesis 15:6!)

- Genesis 15 is where the full justification took place!

- Genesis 17 is where something else about it was put on display.

- And what that "something else" is, we become aware of in the balance of what Romans 4:17 says.

17 before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

- When Paul describes Abraham this way, as being "BEFORE HIM WHOM HE BELIEVED, EVEN GOD," Paul is pointing out that Abraham is perceiving God in a particular way. And while it is Abraham's faith that is being analyzed, the idea is to look at his faith AS GOD, HIMSELF VIEWED IT. That is, we are now going to view Abraham's faith from God's perspective - and we are going to see what it is in this other component of faith that makes it so perfectly acceptable to God - so much so that He is fully pleased and delighted to exchange faith for His own righteousness.

- And what is presented in TWO COMPONENTS of saving faith in (:17) is the fact that God, not only can legally respond to faith, but it is ALSO the WORTHY thing in His sight (the ONLY worthy thing in His sight) that can be responded to, because of the nature of it.

B. The TWO THINGS (4:17).

(1) - "*who quickeneth the dead,*"

(2) - "*and calleth those things which be not as though they were.*"

- These are two things that make it so that when they are perceived, the one believing (Abraham in this case) realizes that God ought to be believed!

- The issue is: What does "quickeneth the dead" and "calling those things which be not as though they were" mean to GOD!

- THE MISCONCEPTION:

- Because it is most common to take the position that Abraham was JUEL when a Bible corrector or scholar says he was, instead of when the Bible itself tells you Abraham was justified, it is also the most common way of looking at this "deadness" referred to here as that of Abraham's reproductive deadness.

- The only way in which you would ever conclude that the "deadness" being spoken of in (:17) was the sexual or reproductive deadness of Abraham, is to do so based upon the false presumption that Abraham could not have been fully justified unto eternal life when the Bible says he was (in Gen. 15:6; Rom. 4:3) - and that because of the inability to square what happened with Abraham and Hagar in Genesis 16.

- If you were being properly educated in the proof being made by the apostle Paul concerning justification unto eternal life being by grace through faith alone in the CONTEXT of the Romans 4 passage, Abraham's reproductive deadness wouldn't even have entered your mind at the point of verse 17!

- WHAT IS BEING DESCRIBED IN VERSE 17, IN BOTH OF THE PHRASES "*who quickeneth the dead*" AND "*calleth those things which be not as though they were*" ARE NOT DESCRIBING ABRAHAM OR ANY ONE ELSE - WHAT IS BEING SAID HERE IS SOMETHING THAT IS A DESCRIPTION ABOUT GOD! (Not about Abraham, his body's deadness, or his spiritual deadness, or any other thing about him!)

- What Paul is doing is to analyze Abraham's faith - and that faith really began with a **thinking process** about the One he's being asked to believe.

- Therefore, for someone (or anyone) to honestly believe what God says in His message for justification unto eternal life, the thinking process that brings them to the issue of placing their full confidence and trust in what God has said, is based upon (whether they are cognizant or aware of it or not) it is based upon the realization that the One that they are believing in IS WORTHY TO BE BELIEVED. And there are identifiable and definable reasons why He is worthy to be believed!

- And when that is recognized by the justice of God, that is why God is able, then, to say, "That's worthy of my righteousness: I can give it to you!"

- There is a full-blown analysis of faith being presented here, not just a working definition of it - and more than that it is going to prove something in the overall aspect of God being "*just and the justifier of him which believeth in Jesus.*"

(1) - The First Component of our Faith God Perceives:

"who quickeneth the dead," - This is the simple, yet profound issue that is related to the very first thing God told Abraham in Genesis 15:1, "*Fear not, Abram: I am thy shield,*" - it is the component of faith that God looks at and realizes that when someone believes Him for what He says, and in connection with what He says, He has told them **SOMETHING THAT SEEMS IMPOSSIBLE**, and yet they believe Him because they realize **HE'S GOT THE POWER TO DO WHAT HE SAYS HE WILL DO!**

- Note that even though this sounds simple, but when its looked at from God's perspective, **that's** what makes it to be the profound thing that it is. Because that now sets the stage for the rest of the verses to teach you WHY that is so pleasing to God - and that's the reason, once it is fully developed and understood, that God can come along and say, just as it is stated in (:22) "*And therefore it was imputed to him for righteousness.*" and make that shift from "*count*" to "*impute*" and give us the full and total package of understanding WHY He is able to respond to faith the way He does!

(2) - The Second Component of our Faith God Perceives:

"and calleth those things which be not as thought they were." - This is something that would naturally go along with someone who's got the power to do what he says. And it's more than just having the "will" to do it. This is something (just like "*quickeneth the dead*") that ONLY GOD could possess.

- One "key" to identifying this second thing lies in the expression just following Paul's parenthesis: "*before him*" - hence, you can go back to the Genesis 15 passage and find something that CONNECTS with the issue of Abraham perceiving something about God that can be expressed in the phrase, "*and calleth those things which be not as though they were.*"

- Gen. 15:1-4 - God appears to Abram in the form of a vision.

- Gen. 15:5 - Now God comes down to Abram and is on the earth, standing right BEFORE Abram, just as Paul describes in Rom.4:17.

- So we should know by this that there is something sitting in those first 4 verses, when God first appeared to Abram in a vision and spoke to him, that sets the stage for what Abram then perceives in God when God comes down to Abram and brings him forth abroad to tell the stars, and God tells Abram, "*So shall thy seed be*" and Abram believes Him.

- Gen. 15:1 - "*I am thy shield, and thy exceeding great reward.*"

- When God told Abram to "*tell*" the stars and "*So shall thy seed be*" down in :5, Abraham (in view of what God said up there in (:1) considered God to be the one, and the only one who "*quickeneth the dead, and calleth those things which be not as though they were.*" And on the basis of that, Abram believed God and God counted it to him for righteousness. EVEN THOUGH "*So shall they seed be*" SEEMED IMPOSSIBLE!

- Therefore, the two things that Romans 4:17 says about Abraham that we are looking at from God's perspective actually have something in common with "*I am thy shield, and thy exceeding great reward.*" -- They are two things perceived about God's Jehovah-ness found in faith that are so pleasing to God.

- One is, that God's got the power to do what He says He will do, even though what He says seems impossible.

- Then the second issue: "I am *thy exceeding great reward*." And resident in that is the connection with the issue of "*and calleth those things which be not as though they were*." (Rom.4:17d)

- Note that that "exceeding great reward" issue is all wrapped up in what God has been saying and doing with Abram since He first began speaking to him back in Genesis 12. Remember that God tells him some wonderful things about moving Abram out to a land that God will show him - and the LORD will make his name great, and He will make a great nation out of him - and God will bless him and bless them that bless Abram -- then the Lord has Abram take a tour of that land and perform that gesture of possession in chapter 13.

- But then comes a threat to that because of the battle that takes place in chapter 14 (Abram's got some real enemies and threats to his very existence in that land).

- So Abraham is found in chapter 15 being worried and fearful of the things God has said to him ever coming to pass. Everything seems to be going against it.

- And so when it comes to allaying those fears in Abram - God points to two specific things about His Jehovah-ness:

1) HIS POWER.

2) THE CERTAINTY OF HIS COUNSEL.

("Counsel" is the composite word that deals with purpose, intention, plan, or design.)

- The issue of God saying what He does to Abram in Genesis 15:1 when He says specifically, "*I am ... thy exceeding great reward*" is the issue of God's counsel - that is, it is the issue of what God intended to do with Abraham - that is, it is God's plan, purpose, and design in connection with Abraham. (That's what "counsel" means = a resolute purpose, intention, plan, or design.)

- What God said to Abraham He said in such a way that it produced in Abraham the understanding that God's counsel is absolutely certain - that is, God didn't describe His purpose or design with Abraham as a process or series of events that have to take place - He described it as a PAST TENSE, already accomplished fact when it wasn't yet an accomplished fact, and when it seemed impossible to accomplish it at all! ("**SO** *shall thy seed be*")

- And when Abraham is hearing these things described this way, he is perceiving that God is actually "calling those things that be not as though they were."

- Abraham now perceives God as the only One who has the **eternal power** to "quicken the dead" AND he also perceives God to be the One, and only One who has the **certainty of His counsel** to "call those things which be not as though they were."

- The only remaining question, then, is: What is it about God that makes His counsel (or purpose, or plan, or design) "certain?"

- By the time God says to Abraham, "*So shall thy seed be*" He has said enough and revealed enough so that Abraham clearly understood the issue of God's eternal **power** to do something impossible, AND the issue behind what makes it so that he could believe that God's counsel (i.e., His resolute purpose, intention, plan or design), though seeming impossible as well, is nevertheless **CERTAIN!**

- What is the basis for God's counsel to be certain?

- English "CERTAIN" = determined, fixed, settled; not variable or fluctuating; unfailing; wholly trustworthy or reliable; established as a **TRUTH**.

- Answer: The reason why something that God says has behind it the CERTAINTY (settled, unfailing, trustworthy, established truth) OF HIS COUNSEL (purpose, intention, plan or design) is because that behind that issue stand the nature of God's **ABSOLUTE TRUTH**.

- English "ABSOLUTE" = free from all imperfection or deficiency; absolute in quality or degree; **perfect**.

- In this sense, this is something that man DOES NOT possess - only God possesses ABSOLUTE TRUTH.

- And Abraham perceived this: he understood that God, and only God possesses the POWER to do what He said (“*God, who quickeneth the dead*”), and God, and only God, because what He says is a truth in its absolute sense, God, and only God possesses the CERTAINTY OF COUNSEL to do what He said He will do (“*and calleth those things which be not as though they were*”).

- Num. 23:13-19 (:19) - This is part of what God told Balaam to say to Balak regarding the desire to curse Israel.

- (:19) - This is a very familiar passage that is commonly used in almost any basic Bible doctrine book or systematic theology that describes the attributes of God, and in this case the attribute of His “truth.”

- However, the way in which they deal with the issue really only deals with it in a very shallow way which misses the reason why God’s truth is different from man’s truth as to the nature of divine truth being what it is.

- Hence, in describing truth about God, it not only is impossible for Him to lie, but in connection with what He says in truth, it is also impossible for Him to repent and change His mind to not carry through with what He said He would do! That is, it is impossible for God to say something that He says He will do, and “*not make it good!*”

- This passage is then describing the ABSOLUTENESS of God’s attribute of truth!

- Therefore, the 2nd component of saving faith that God perceives is believing that, because what He says is the ABSOLUTE TRUTH which makes His COUNSEL CERTAIN, He can therefore, can call “*those things which be not as though they were*”.

- THE BIBLICAL ANALYSIS OF SAVING FAITH:

Saving faith is the non-meritorious belief in the gospel of God that is composed of the worthy element of God really having the exclusive power that, even in the face of something that seems impossible, God and God alone has the power to do; and since the gospel of God is expressed in His words to us, saving faith also has the component of belief in the worthy element of the certainty of God’s counsel, that when faced with the same issue of impossibility, God can be fully trusted without risk because the absolute truth that He, and He alone possesses as expressed in His gospel is absolutely certain.

- Simplified version: In believing the gospel of God you have believe in God, “*who quickeneth the dead, and calleth those things which be not as though they were.*”

C. The Display of Saving Faith.

- As Paul begins his final piece of evidence that justification unto eternal life is, always has been, and always will be, by grace through faith, he directs us by way of the parenthesis of verse 17 [(*As it is written, I have made thee a father of many nations,*)] to an event that took place with Abraham 13 years after he was justified unto eternal life.

- However, by stating what he does in verse 18, Paul never lets us lose site of the fact that Abraham was fully justified just when the Bible tells us he was: Genesis 15:6.

- Romans 4:18 we are given to understand and appreciate that, as he stands with God and “tells the stars” Abraham recognizes the impossibility of it all. “*Who against hope believed in hope,*”

- Verse 18 forces you to see the reality that Abraham was fully justified in Genesis 15:6 with the quotation of Genesis 15:5 - “*So shall thy seed be.*” - but at the same time God chose to put something about that saving faith he had in Gen. 15:6 on display some 13 years later - and we know that because of the way it is stated in Romans 4:18 - “*that he might become the father of many nations, ...*”

- And the centerpiece issue is that when that aspect of Abraham’s faith get put on display 13 year after he was fully justified, THERE WERE NO WORKS OF ANY KIND INVOLVED WHATSOEVER!

Review:

- THE FINAL PIECE OF EVIDENCE:

- 1) Preparatory Considerations.
- 2) The Nature of Final Evidence.
- 3) The Basic Reason for Paul's Final Evidence.
- 4) The Final Evidence.
 - A. The Proper Point of View.
 - B. The Two Things.
 - C. The Display of Saving Faith.

D. Weak Faith or Strong Faith.

Romans 4:19-21

19 And being not **weak in faith**, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20 He staggered not at the promise of God through unbelief; but was **strong in faith**, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

- Note that the two ways faith is spoken of by Paul in Romans 4:19-20 represent two of four ways in which faith is spoken of with similar, but DIFFERENT adjectives:

- "weak faith" - Rom. 4:19 (Abraham);
Rom. 14:1 ("Him that is weak in the faith" - i.e., the weaker brother)
- "strong faith" - Rom. 4:20 (Abraham)

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- "great faith" - Mat. 8:10 (the centurion);
Mat. 15:28 (the woman of Canaan);
Luke 7:9 (the centurion)
 - "little faith" - Mat. 6:30 (hearers of the Sermon on the Mount);
Mat. 8:26 (the disciples on the sea);
Mat. 14:31 (Peter walking [sinking] on water);
Mat. 16:8 (the disciples & the doctrine of the Pharisees);
Luke 12:28 (parable of the rich fool)

- "Faith" (πίστις [pistis]) in all four uses mentioned above means faith in its active sense - i.e., the expression of non-meritorious positive volition.

- The Four Adjectives:

- 1) "weak" - ἀσθενέω [astheneo] = weak, debilitated.
- 2) "strong" - ἐνδυναμόω [endunamoo] = "in" + "power;" to gain strength, to make strong.
vigorous.
- 3) "great" - τοσοῦτος [tosoutos] = a demonstrative correlative pronoun of degree = so large, so much, etc., great in degree or magnitude.
- Mat. 15:28 - μέγας [megas] = great or large in size, extent, intensity, authority, importance, age, etc., great of magnitude.
- 4) "little" - ὀλιγόπιστος [oligopistos] = from [oligos] = "little" + [pistis] = "faith" = little faith.

- It should also be noted that because of the excellency of the English language, we are not to simply think of the pairings of the similar words as meaning the same thing - for they DO NOT!

- That is, "weak" and "little" do not mean the same thing, and have entirely different contexts in which they are used. Therefore, "weak faith" and "little faith" are not supposed to be understood as being similar or meaning the same thing.

- Furthermore, "strong" and "great" do not mean the same thing, nor are they talking contextually about the same thing.

- Now that we know that we get little to no help from the "original language" and now that we know these terms are used for a specific purpose, i.e., they are not just randomly chosen similar terms, we will look to the CONTEXT to tell us why these terms are chosen to convey something about faith.

- In the gospel accounts (Mat. 6:30; 8:10, 26; 14:31; 15:28; 16:8; Lk. 7:9; 12:28) you find the Lord dealing either with members of the remnant of Israel, the 12 apostles, or the centurion - the context in those passages, NONE of those passage are dealing with a context of someone getting justified unto eternal life!

- The point being that when the terms "great" and "little" are used in these passages, the Lord is always dealing with their doctrinal understanding of things AFTER they have been already justified unto eternal life!

- And with the disciples, especially, their edification at the beginning of the climatic stage in God's program with Israel pertained to them getting all the corruptive doctrine from their upbringing under the apostate religious system cleaned out of their thinking - and getting some very fundamental building blocks for proper edification established within them.

- And its in connection with that that the Lord had to chide them from time to time as "*O ye of little faith*" - that is a corrective statement to them that they had learned very little of what needed to be learned. And they were operating more on the influence of the former corruptive doctrine that was still resident within them, rather than on the corrective doctrine He had been teaching them.

- The fundamental issue in "LITTLE" or "GREAT" FAITH is that, only someone who already is justified unto eternal life, and has got their education and edification underway can be spoken about as having either "little" or "great" faith. And that is because it is an edification issue that has brought about either a reprimand ("little") or commendation ("great").

- Now, when it comes to responding to anything previous to that - which would be in the realm of all those issues leading up to and including one's positive response to gospel information for justification unto eternal life, then the issue with faith is either "WEAK" or "STRONG."

- If Abraham had weak faith in response to what God had said, then Abraham's faith would only have been resident in the reality of God's existence (God consciousness) and that God was talking to him.

- In other words, Abraham's faith would not have extended to believing in the fullness of what God was saying to him in the gospel information He was giving him - information that embodied the message upon which God could justify him, if Abram believed it.

- When dealing with justification unto eternal life, there are two major elements involved:

- 1) the light of God-consciousness;
- 2) the message that the God you are conscious of is speaking to you in which He has vested the power to justify you.

- Faith in the first, and doubt in the second, constitutes "weak" faith.

- "Strong" faith acknowledges both, no doubts in connection with either one of them.

- Note that the faith in the second is to be looked at as a "package" - that is, unbelief in God, either being able to "quicken the dead" or in God being able to "call those things which be not as though they were" is to be understood as having no faith at all in the second. In the analysis of saving faith, if only one component is present and the other missing, it is NOT faith in the gospel message God has spoken to you - faith is voided!

5) The Kicker: The Concluding Application (Romans 4:23-25)

- Picking up with terminology that Paul concludes his argument with in connection with Abraham in verse 23, Paul will now make his final conclusion by making application to us, that justification unto eternal life, just as it was with Abraham, is exactly the same with us today.

- The evidence for this proof of justification unto eternal life being by grace through faith alone without any works of any kind at any time, is presented in two main parts:

- Part One: Exhibits 1-4

- "The law of faith" - i.e., the legal acceptability of faith in the court of God's justice - and the legal exclusion of works in the court of God's justice. (Faith is established as the only LEGAL thing the justice of God can respond to.)

- Part Two: Exhibit 5

- Analysis of Saving Faith:

- 1) The quality of believing God has exclusive power to "quicken the dead";
- 2) The quality of believing in the certainty of God's counsel to "call those things which be not as though they were."

- The "kicker" to shut every mouth of objection:

- 1) God not only justifies unto eternal life on the legal basis of faith without works;
- 2) God, in justifying on the basis of His grace through faith and faith alone without works is MORALLY AND ETHICALLY right as well.

- Romans 4:3 - "For what saith the scripture? Abraham believed God, and it was **counted** unto him for righteousness."

- Romans 4:22 - "And therefore it was **imputed** to him for righteousness."

- "counted" in Rom. 4:3 is (λογίζομαι [logizomai] = to count, reckon, compute, impute)

- "imputed" in Rom. 4:22-24 is (λογίζομαι [logizomai] = to count, reckon, compute, impute)

Q: What is the difference in "count" verse "impute" and why does it matter to the legal proof of justification being by grace through faith without works?

A: From Synonyms Discriminated by C.J. Smith:

"Impute expresses **moral causation** or motive; to impute a thing to a person is to make him morally responsible for it."

- To "count" something to someone is to do it in every legally right way, but to "impute" something to someone not only indicates that it is the legally right thing to do, but it also carries with it the issue that it is the **morally** or **ethically** right thing to do.

- And this is the other thing about intelligent beings that those intelligent beings operate upon: what is legally right or wrong, and what is morally/ethically right or wrong.

- And by changing the terminology of [logizomai] from "counted" in Romans 4:3 to "imputed" in Romans 4:22-24, that final aspect of proof that is made to fully persuade the mind of an intelligent being without a shadow of a doubt is set forth.

- Principle: By looking at Abraham's faith, **and what's behind it**, God sets forth the fact that faith is not only the only thing He can LEGALLY respond to, it is the only thing that is MORALLY AND ETHICALLY acceptable to His nature!

- Once something has been proven to be both legally and morally right, there is NOTHING that in an intelligent being's capacity to object to it!

- The idea is that when faith without works is the basis for JUEL, no legal aspect in God's being is offended, and not only is there no moral or ethical aspect of God's being that is offended, is becomes not just the legal thing, but the morally right thing to do to give His righteousness in exchange for faith and declare that person, Justified!

- Faith and faith, alone, is the only thing God can impute for righteousness when it comes to justification in His sight: CASE CLOSE; PROOF POSITIVE GIVEN; INDISPUTABLE, UNARGUABLE; MATTER SETTLED!!!