

ROMANS CHAPTER 3

The Faithfulness of YaHuWaH, the Failure of Mankind, and the Revelation of His Righteousness Through Messiah

Romans Chapter 3 is the culmination of the argument Sha'ul has been building since the opening of the letter. Chapter 1 revealed mankind's rebellion among the nations: the rejection of the Creator, the exchange of His glory for created things, and the consequences of turning away from the source of life. Chapter 2 then turned the examination toward those who possessed covenant knowledge and exposed the danger of trusting in outward identity while lacking inward faithfulness. Chapter 3 now brings the entire human condition into view.

The nations are accountable. The Yahudim are accountable. Religious knowledge is not enough. Moral awareness is not enough. Covenant markers alone are not enough.

The central question becomes: **Has YaHuWaH failed because mankind has failed?**

Sha'ul's answer is emphatic: Absolutely not.

The failure is not with YaHuWaH's covenant. The failure is with mankind's response to the covenant. Romans 3 is therefore not an argument against Torah. It is an argument revealing mankind's inability to achieve righteousness apart from the faithfulness, mercy, and provision of YaHuWaH.

The Historical and Covenant Question: What Advantage Has Yisra'El?

Sha'ul begins Chapter 3 by anticipating a question that naturally arises from Chapter 2: **"What then is the advantage of the Yahudi, or what is the value of circumcision?"** - Romiyim (Romans) 3:1

This question demonstrates that Sha'ul's audience understood the implications of his previous statement. If outward identity alone does not guarantee righteousness, does that mean Yisra'El has no special place? If circumcision does not automatically produce faithfulness, was circumcision meaningless? If the nations can come near to YaHuWaH, what distinction remains?

Sha'ul answers:

"Much in every way! Because firstly indeed, that they were entrusted with the Words of Elohim." - Romiyim (Romans) 3:2

This verse is critical because it prevents a common misunderstanding.

Sha'ul does not say: "Yisra'El had something inferior that has now been replaced." He says Yisra'El had been entrusted with something precious. The Torah, the promises, the covenant declarations, and the prophetic writings were gifts from YaHuWaH. The problem was never the gift. The problem was the failure of mankind to faithfully respond to the Giver.

The Word Entrusted to Yisra'El

The phrase "Words of Elohim" refers to the revelation entrusted to Yisra'El. The Greek word *logion* carries the idea of divine sayings or authoritative words. The Hebrew foundation is connected with the concept of **debar** (דבר). In Hebrew thought, a **debar** is not merely a spoken sound. The word of YaHuWaH carries action, authority, and purpose. When YaHuWaH speaks, reality responds.

Creation itself begins with His Word:

"And Elohim said, 'Let light come to be,' and light came to be." - Bereshith (Genesis) 1:3

The Torah was not human philosophy. It was the revealed instruction of the Creator.

This is why Psalms declares:

"The Torah of יהוה is perfect, bringing back the being; the witness of יהוה is trustworthy, making wise the simple." - Tehillim (Psalms) 19:7

Sha'ul's argument throughout Romans is not that YaHuWaH's Word failed. It is that mankind failed to live according to it.

The Faithfulness of YaHuWaH Despite Human Unfaithfulness

Sha'ul continues:

"For what if some did not believe? Shall their unbelief nullify the trustworthiness of Elohim?" - Romiyim (Romans) 3:3

This is one of the central themes of Romans: **The faithfulness of YaHuWaH.**

The Greek word for faithfulness is connected with *pistis*, but the Hebrew concept is **emunah** (אמונה). Emunah describes steadfastness, reliability, and covenant faithfulness. YaHuWaH's faithfulness does not depend upon human performance. If human beings fail, YaHuWaH does not become unfaithful. If Yisra'El rebels, YaHuWaH remains righteous. If mankind falls short, YaHuWaH remains true.

Sha'ul answers:

"Let Elohim be true and every man a liar." - Romiyim (Romans) 3:4

This statement echoes Psalms:

"That You might be proven right in Your words, and overcome when You are judged." - Tehillim (Psalms) 51:4

Dawid understood something foundational: The Creator is not measured by mankind's failures. Mankind is measured by the Creator's righteousness.

The Problem of Human Reasoning Against YaHuWaH

Sha'ul anticipates another objection: If human unrighteousness reveals YaHuWaH's righteousness, why does He judge? This is a human attempt to turn YaHuWaH's justice against Him. Sha'ul rejects this reasoning because it misunderstands the nature of righteousness. YaHuWaH does not need human sin in order to appear righteous. His righteousness exists because it is part of His character. The Hebrew understanding of righteousness, **tsedeq** (צדק), is rooted in the idea of a straight standard. A crooked measuring line does not redefine what is straight. Likewise, mankind's rebellion does not redefine righteousness. YaHuWaH remains the standard.

All Mankind Under Sin

Sha'ul reaches the conclusion:

"What then? Are we better than they? Not at all, for we have previously accused both Yahudim and Greeks that they are all under sin." - Romiyim (Romans) 3:9

The word "sin" is the Greek *hamartia*, but the Hebrew concept is deeply connected with words such as **chata** (חטא). Chata carries the idea of missing the mark or failing to reach the intended goal. This is important. Sin is not merely breaking random rules. Sin is failing to live according to the purpose for which mankind was created. Mankind was created to bear the image of Elohim. Mankind was created to walk in relationship with Him. Mankind was created to reflect His character. Sin is the distortion of that calling.

The Testimony of Torah and the Prophets

Sha'ul then quotes from the Scriptures:

"As it has been written, 'There is none righteous, no, not one.'" - Romiyim (Romans) 3:10

Many misunderstand this statement as though Sha'ul is declaring that no one has ever walked faithfully before YaHuWaH. But Sha'ul is not contradicting the Torah or the Prophets. He is drawing from them. The passages he references come from Psalms and other writings describing mankind's fallen condition. The point is not that every individual is equally corrupt in every action. The point is that no human being can claim righteousness independently from YaHuWaH. Even those considered righteous in Scripture (Noach, Abraham, Mosheh, Dawid) were righteous because they trusted and walked with YaHuWaH. Their righteousness was not self-generated.

The Silence of Mankind Before the Judge

Sha'ul continues:

"So that every mouth should be stopped, and all the world should become guilty before Elohim." - Romiyim (Romans) 3:19

This imagery is courtroom language. Mankind stands before the Judge. The accusations are established. No one can claim innocence based upon human achievement. This does not mean YaHuWaH's Torah is designed to condemn. Rather, Torah reveals the true condition of mankind. A mirror does not create dirt on a person's face. It reveals what is already there.

Sha'ul states:

"By the works of Torah no flesh shall be declared right before Him, for by the Torah is the knowledge of sin." - Romiyim (Romans) 3:20

This verse is one of the most misunderstood passages in all of Sha'ul's writings. The Torah reveals sin. It exposes rebellion. It identifies what is contrary to YaHuWaH's character. But it cannot transform a rebellious heart by itself. The problem was never the Torah. The problem was mankind's inability to obey from a renewed heart. This is exactly what the Prophets foretold.

The Righteousness of Elohim Revealed Apart From Human Boasting

Sha'ul then announces:

"But now, apart from the Torah, a righteousness of Elohim has been revealed, being witnessed by the Torah and the Prophets." - Romiyim (Romans) 3:21

This statement requires careful attention. Sha'ul is not saying righteousness is against Torah. He immediately says it is witnessed by the Torah and the Prophets. The phrase "apart from the Torah" means apart from human ability to achieve righteousness through Torah observance alone. The Torah reveals the standard. The Prophets reveal the need for restoration. The Messiah reveals the fulfillment. The righteousness of Elohim comes from Him, not from human boasting.

Yahusha Messiah and the Faithfulness of YaHuWaH

Sha'ul writes:

"Being declared right, without paying, by His favor through the redemption which is in Messiah Yahusha." - Romiyim (Romans) 3:24

The foundation is redemption. The Hebrew concept is **ga'al** (גאל), the work of a redeemer who restores what has been lost. The redeemer in Scripture does not merely erase a problem. The redeemer restores relationship, inheritance, and belonging. This connects to the larger restoration story. Mankind lost its inheritance through rebellion. Yisra'El experienced exile because of covenant unfaithfulness. The nations remained separated from the knowledge of YaHuWaH. The Messiah comes as Redeemer. Through Him, YaHuWaH restores what was broken.

The Purpose of Messiah's Work

Sha'ul declares:

"For we reckon that a man is declared right by belief without works of Torah." - Romiyim (Romans) 3:28

Again, this statement must be understood within the entire argument. Sha'ul is not teaching that obedience is unnecessary. He is rejecting the idea that human performance can become the basis of boasting before YaHuWaH. The covenant relationship begins with YaHuWaH's favor. Deliverance comes from Him. Human response follows. The Torah was never given as a ladder by which mankind climbs to YaHuWaH. It was given after deliverance as the way a redeemed people walk with Him.

Does Belief Nullify Torah?

Sha'ul asks the question himself:

"Do we then nullify the Torah through belief? Let it not be! On the contrary, we establish the Torah." - Romiyim (Romans) 3:31

This verse is essential. If Sha'ul meant that Torah had been abolished, this statement would make no sense. Belief establishes Torah because true belief produces alignment with YaHuWaH's will. The Messiah does not destroy the Father's instruction. He reveals its fullness. He demonstrates what obedience looks like when the heart is completely surrendered to YaHuWaH.

Romans 3 and the Restoration of the Whole House of Yisra'El

Romans 3 establishes the foundation for restoration: All mankind needs the righteousness of YaHuWaH. The Yahudim cannot boast because they possess Torah. The nations cannot boast because they possess freedom from Torah. All must come through the same mercy of YaHuWaH. This prepares the way for Sha'ul's later explanation that YaHuWaH has not rejected His people, but is working through Messiah to restore His covenant purposes. The nations are brought near. The scattered are gathered. The promises remain. The covenant is fulfilled through the faithfulness of YaHuWaH.

Conclusion of Romans Chapter 3

Romans Chapter 3 brings mankind into the courtroom of YaHuWaH. Every argument is silenced. Every human claim of superiority is removed. The nations cannot boast. The Yahudim cannot boast. Mankind cannot boast. Only YaHuWaH's righteousness remains. The chapter reveals that deliverance is not mankind reaching toward Elohim. It is YaHuWaH revealing His righteousness and providing the means of restoration through Yahusha Messiah. The Torah was not the enemy. Human rebellion was the enemy. The covenant was not broken because YaHuWaH failed. The covenant was fulfilled because YaHuWaH remained faithful. Romans 3 leaves us with the foundation upon which the rest of Sha'ul's argument will build: **The righteousness of YaHuWaH is revealed through His faithfulness, and through Messiah He restores what mankind could never restore on its own.**