

# Who are the “All” in Romans 3:23-24?

by William Ramey

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## Synopsis

Owing to Jesus Christ’s faithfulness, God’s righteousness has been revealed to “all who believe” and identified as the same “all” who “have sinned and fall short of the glory of God [although] being justified freely through redemption which is in Christ Jesus.”

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## Introduction

Who has not heard Romans 3:23 publically quoted many times from the pulpit, or read it as part of the infamous “Roman Road” gospel tract? Possibly it may be the most well known verse from Apostle Paul’s *Epistle to the Romans*, and probably the most often memorized and quoted verse from all his writings because of its brevity.

Romans 3:23 is invariably cited to substantiate the universality of sin. However, those who may not be thoroughly acquainted with the larger context assume the substantival adjective “all” naturally constitutes inclusively all of humanity:

*for all have sinned and fall short of the glory of God.*

If the identity of “all” is isolated from its immediate context, then it is reasonable to make this assumption. However, when proper identification of “all” is defined within the single sentence of Romans 3:21-26<sup>1</sup> it becomes contextually dynamic.

I too was unaware for many years the exact identity of the “all” in Romans 3:23 until I diagrammed Romans 3:21-26 from the Greek text. Since then, my appreciation has greatly deepened for what God is doing for me, as well as for all those being justified freely by His grace through the redemption which is in Christ Jesus.

Explanations concerning technical grammatical terms are footnoted as an aid for those not acquainted with their meaning. However, a few explanations may still prove too brief for some; in these instances, I heartily recommend a good multi-volume dictionary. One has served me well over the many years.

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<sup>1</sup> Many English translations divide the single Greek sentence into four individual sentences in their translations, such as the *New International Version*, 2011 and the *English Standard Version*. Both the *King James Version* and the *New American Standard Version* properly retain the author’s original single sentence. An example of a longer Pauline sentence is Ephesians 1:3-14.

### The Text of Romans 3:21-26

#### Greek Text<sup>2</sup>

<sup>21</sup> Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν

<sup>22</sup> δικαιοσύνη δὲ θεοῦ (πεφανέρωται) διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας οὐ γὰρ ἔστιν διαστολή

<sup>23</sup> πάντες γὰρ ἡμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ

<sup>24</sup> δικαιοῦμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς (οὔσης) ἐν Χριστῷ Ἰησοῦ

<sup>25</sup> ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων

<sup>26</sup> ἐν τῇ ἀνοχῇ τοῦ θεοῦ πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν (δικαιοῦμενον) ἐκ πίστεως Ἰησοῦ

#### English Translation<sup>3</sup>

<sup>21</sup> But now apart from the Law, God's righteousness has been manifested *although* being witnessed by the Law and the Prophets;

<sup>22</sup> even God's righteousness *has been manifested* owing to Jesus Christ's faithfulness toward all who believe, for there is no distinction,

<sup>23</sup> for all have sinned and fall short of the glory of God

<sup>24</sup> *although* being justified as a gift by His grace through the redemption which *is* in Christ Jesus,

<sup>25</sup> whom God displayed publicly as propitiation through faith in His blood resulting in proof of His righteousness because the passed over previously committed sins

<sup>26</sup> in God's forbearance, for the proof of His righteousness at the present time, with the result He be just and justifying the *one being justified* by means of Jesus' faithfulness.

Let us first note seven preliminary observations concerning Romans 3:23-24, and then a short discussion follow concerning their importance.

<sup>2</sup> *The Greek New Testament*, Fourth Revised Edition; edited by Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini and Bruce M. Metzger (1998): 526-527. All punctuation has been omitted. I have included the understood elided Greek verbal forms within parenthesis in verses 22, 24, and 26.

<sup>3</sup> The English translation of Romans 3:21-26 is mine. The italicized words represent those required for translation clarity: *although* highlights concessive participle phrases in verses 21 and 24; *has been manifested* (πεφανέρωται/*pephanérōtai*) and *is* (οὔσης/*oúsēs*) supply the implicit verbs in verses 22 and 24 respectively; and *one being justified* (δικαιοῦμενον/*dikaioúmenon*) provides the understood substantival object of the participle δικαιοῦντα/*dikaioúnta* in verse 26 that the prepositional phrase "by means of Jesus faithfulness" modifies.

1. Romans 3:23 begins an independent clause,<sup>4</sup> denoted by the initial coordinate conjunction “for”.<sup>5</sup>
2. The subject of the coordinate clause is the substantival adjective “all”.<sup>6</sup> By its spelling in Greek,<sup>7</sup> it is masculine (gender) nominative (case) plural (number).
3. “All” is the subject for both finite verbs “have sinned” and “fall short” in the coordinate clause because they are in grammatical agreement with the substantival adjective “all” in person (3<sup>rd</sup>)<sup>8</sup> and number (plural).
4. Romans 3:24 continues without a coordinating or subordinating conjunction, or a relative pronoun, but simply with the participle “being justified”.<sup>9</sup>
5. The Greek participle “being justified”<sup>10</sup> is nominative (case) plural (number) masculine (gender). Unlike finite verbs, Greek and English participles lack

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<sup>4</sup> A clause is a group of related words that contains both a subject and a finite verb (or predicate). The two principle types of clauses are independent (or main) and dependent (or subordinate). Both clause types consist of a subject and predicate; however, subordinate conjunctions (such as “after”, “if”, “when”, “because”, “before”) or relative pronouns (such as “that”, “which”, “who”, “whom”, “whomever”) begin dependent clauses. Dependent clauses cannot stand alone because something about it indicates a dependent relationship with information elsewhere in the sentence for context and meaning, and therefore additional information is needed to finish the thought. For example, “Mary attended school because her friend did.” The independent clause “Mary attended school” can stand alone, but the dependent clause “because her friend did” cannot; for without the independent clause, the dependent clause is incomplete in meaning: “her friend did” what?

<sup>5</sup> The Greek coordinate conjunction γάρ (*gár*) never stands first in its clause, but always postpositive. Its usual position is the second word in the clause (Rom. 3:23), but it may appear as the third (Heb. 11:32) or even fourth (2 Cor. 1:19) word in the clause.

<sup>6</sup> The term “substantive” refers to any word or word group that functions as a noun. A substantival adjective may function as a noun when the noun or noun clause is omitted. In this case, the adjective does not modify a noun but is itself a substantive as in “the *good* die young” or “the *poor* you have always with you”.

<sup>7</sup> The Greek spelling is πάντες (*pántes*). Greek adjectives are part of the Greek nominal system and therefore inflect according to gender (masculine, feminine, neuter), case (nominative/vocative, genitive, dative, accusative) and number (singular and plural). “Inflection” refers to the spelling changes words undergo in accordance with their grammatical function in a clause. English has a limited inflectional system that includes words or parts of words that are arranged in formally similar sets consisting of a stem and various affixes. Thus “walking”, “walks” and “walker” have in common the stem “walk” and the affixes “-ing”, “s” and “-er”. Sometimes, plural inflection is indicated by internal spelling changes as in “man/men” and “foot/feet”, and at other times, indistinguishable except by context: “moose/moose” and “deer/deer”. Unlike Greek, the English sentence order—and not inflection—primarily determines a word’s function in a clause. However, in Greek, every declinable word in the nominal system (such as noun, pronoun, adjective, article, or numeral) inflects for case. Case establishes the function of a word in relation to the verb or to other parts of the sentence (such as the subject, indirect object or direct object), and inflection determines the case.

<sup>8</sup> All nouns (or in this instance, the substantive adjective “all”) are grammatically understood as third person, regardless their function in a clause. Except for instances such as neuter plural subjects, a Greek finite verb’s spelling determines whether its subject is singular or plural.

<sup>9</sup> Several English translations insert the coordinating conjunction “and” before the participial phrase, including *The New International Version* (2011), *New Century Version*, *Wycliffe New Testament*, *Today’s New International Version* (2005) and the *English Standard Version*.

<sup>10</sup> The Greek spelling is δικαιούμενοι (*dikaioúmenoi*).

person. It is also a present (tense) passive (voice) participle.<sup>11</sup>

6. The participle “being justified” and all modifying words in Romans 3:24 complete the participial phrase: “being justified freely by His grace through the redemption which [is] in Christ Jesus.”<sup>12</sup>
7. As noted above in the fourth observation, Romans 3:24 does not begin with a coordinating or subordinate conjunction, or a relative pronoun. Also, another explicit subject is not introduced. These two observations together most naturally suggest that the entire participial phrase is subordinate and continuance of the independent clause begun in Romans 3:23.

Based on these seven comments, resolution of several intertwined syntactical<sup>13</sup> issues is further required before further discussion of Romans 3:23-24 is possible. For example, what purpose does the coordinate conjunction “for” in Romans 3:23 serve? What is the concluding boundary for the independent clause that this conjunction began? And, who is the understood subject in the subordinate participial phrase “being justified” in Romans 3:24?

The coordinating conjunction “for” (γάρ/*gár*)<sup>14</sup> logically serves as the initial boundary for the clause. A coordinating conjunction connects two equal parts of a sentence and in some manner organizes the coherence and logical flow of thought. Furthermore, the conjunction clearly indicates that which Paul states in Romans 3:23 does not stand alone, but supports something prior to it. The coordinating conjunction indicates in this instance an explanation and thus sequentially synchronizes his

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<sup>11</sup> A Greek participle functions as a verbal adjective, sharing both verbal and adjectival aspects. Like a verb participles have tense (present, aorist, perfect) and voice (active, middle, passive), and like an adjective they have case (nominative, genitive, dative, accusative) gender (masculine, feminine, neuter), and number (singular, plural). Like an adjective it also agrees with the word it modifies in case, number, and gender. Greek participles perform two essential functions, depending on whether its verbal or adjectival aspect is emphasized. Context determines whether it is adjectival or adverbial, and not its form. When it functions adjectival, the action described by the participle further explains or defines a substantive. This kind of participle is usually translated as an adjectival phrase such as, “Steve saw Marie training for the Olympics.” When a participle functions adverbial, the participle’s action further explains or defines the action of a verb: “While practicing for the Olympics, Marie broke her leg.”

<sup>12</sup> A participial phrase is a participle and its modifiers such as a direct object, prepositional phrase or an adverb.

<sup>13</sup> Syntax refers to the structure and relationship of words, phrases, or clauses within a sentence or paragraph.

<sup>14</sup> A conjunction is a word that connects words, phrases, clauses, sentences or paragraphs. They are very important words because they express a speaker or writer’s coherence of thought. There are two main classes of conjunctions, coordinating (paratactic) and subordinating (hypotactic) conjunctions. A coordinating conjunction may join single words, or they may join groups of words, but they must always join similar elements that are grammatically equal or similar (i.e., subject – subject, prepositional phrase – prepositional phrase, verb phrase – verb phrase, sentence – sentence). The seven English coordinating conjunctions are “for”, “and”, “nor”, “but”, “or”, “yet”, and “so” (a mnemonic acronym is FANBOYS). The English word “for” is more commonly used as a preposition and not as a coordinating conjunction. However, the Greek coordinating conjunction γάρ (*gár*) is never used as a preposition.

previous statement with the following explanatory clause.<sup>15</sup> What is the previous clause that Paul desires to explain further? “For there is no distinction” (Rom. 3:22b).

Paul’s conclusion is that “there is no distinction.” Why does he conclude that there is no distinction? Paul’s explanation in Romans 3:23 is not based on ethnic (i.e., Jew or Gentile), age, or sexual considerations, but his validation that “there is no distinction” is “for all have sinned and fall short of the glory of God.” But who constitutes the “all” among whom there is no distinction?

The term “all” is a masculine plural indefinite adjective.<sup>16</sup> Notably, the adjective does not modify any noun such as “men” (human race), but virtually functions as an indefinite pronoun,<sup>17</sup> and the subject of the two verbs “have sinned” and “fall short”. “All” refers to the total extent of an identifiable group of people who share in common something in context wherein there is not any distinction or exception.<sup>18</sup>

An antecedent is determined by context. If the antecedent of those who constitute the “all” in Romans 3:23 is non-contextually assumed to include the whole human race, it will eschew the author’s intended meaning and result in an unintentional and devastating theological outcome. So, who is contextually the antecedent for the “all” who “have sinned and fall short of the glory of God?”

<sup>15</sup> Γάρ (*gár*) represents two distinct semantic functions: reason and grounds. When expressing grounds, it is the basis or supporting evidence for a conclusion, question or exhortation. Reason is part of a direct cause/effect relationship; grounds is not. For example, in Colossians 3:20 Paul exhorts the children to obey their parents since (γάρ) this will please God. In Matthew 22:28 the Sadducees asked Jesus, “In the resurrection whose wife will she be, since (γάρ) all seven had been married to her?” Reason expresses the unintentional cause that brought about a certain result. In Matthew 19:22 the young man went away sad because (γάρ) he had many possessions. In Mark 16:8 the women fled from the tomb because (γάρ) they were afraid.” Romans 3:23 states the reason “there is no distinction” (Rom. 3:22c) because “all have sinned and fall short of the glory of God.”

<sup>16</sup> An adjective modifies a noun or a pronoun by describing, identifying, or quantifying words. An indefinite adjective is an adjective formed from an indefinite pronoun. The most common indefinite pronouns in English are “all”, “any”, “anyone”, “anything”, “each”, “everybody”, “everyone”, “everything”, “few”, “many”, “nobody”, “none”, “one”, “several”, “some”, “somebody”, and “someone”. Although in English it is impossible to determine the number and gender of “all” in Romans 3:23, Greek adjectives are inflected as to case, gender, and number.

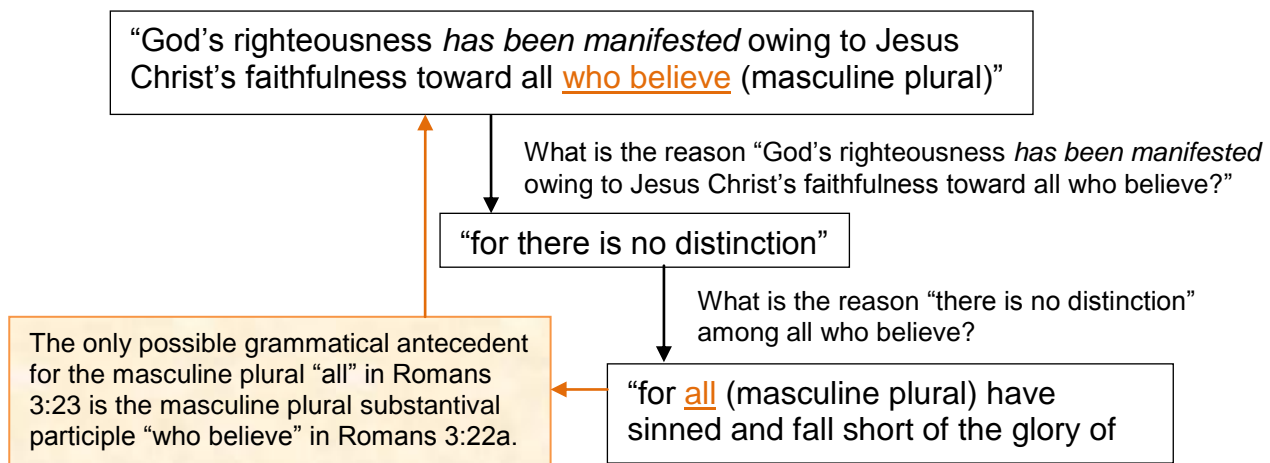
<sup>17</sup> A pronoun substitutes for a prior declared noun (or noun phrase or another pronoun). Pronouns are used to make sentences less cumbersome and less repetitive. Grammarians classify pronouns into several categories, including personal, demonstrative, interrogative, indefinite, relative, reflexive, and intensive. The replaced noun (or noun phrase) is called the antecedent of the pronoun. For example in the sentence “Iain gave the jacket to Anne”, all three nouns in the sentence may be replaced respectively by pronouns: “He gave it to her.” If Iain, the jacket, and Anne are previously mentioned nouns in a prior sentence, the listener or reader can deduce to what the pronouns “he”, “it” and “her” refer, and therefore understand the meaning of the sentence. However, if the sentence “He gave it to her” is the first presentation, none of the pronouns have antecedents, and each pronoun is therefore ambiguous. Pronouns without proper antecedents are called unprecured pronouns. An indefinite pronoun is a pronoun referring to an identifiable but not specified person or thing.

<sup>18</sup> “All” may function in English as an adjective, noun, pronoun, or adverb. It also occurs in idiomatic phrases such as “from the beginning” (EX: I saw through the disguise all along.), “all but” (EX: I was all but crying with relief.), and “all one” (EX: Whether we go out or stay in, it’s all one to me.). As a pronoun, it includes the entire or total number, amount, or quantity (EX: All of us are sick. EX: All that I have is yours. EX: Justice for all.).

“For all have sinned and fall short of the glory of God” (Rom. 3:23) is Paul’s reason he states “there is no distinction” (Rom. 3:22b). The coordinating conjunction “for” that introduces the clause “there is no distinction” also envelops the reason for his prior statement in Romans 3:22a that “God’s righteousness *has been manifested* through Jesus Christ’s faithfulness for all who believe.”

“All” (πάντες/*pántes*) is masculine plural in Romans 3:23 and subject of the two verbs “have sinned” and “fall short.” Because of grammatical concord, the substantival adjective’s antecedent must also be masculine plural. The only prior possible grammatical antecedent is “who believe” (τοὺς πιστεύοντας/*toùs pisteúontas*), a substantival masculine plural participle<sup>19</sup> and the direct object of the preposition “for” (εἰς/*eis*) in Romans 3:22a. There is not another possible substantive masculine plural antecedent in this sentence—not one.<sup>20</sup>

Therefore, the grammatical antecedent for “all” (Rom. 3:23) among whom there is no distinction (Rom. 3:22b) is “all who believe” for whom “God’s righteousness *has been manifested* owing to Jesus Christ’s faithfulness” (Rom. 3:22a).



“All” (πάντας/*pántas*) is also masculine plural in Romans 3:22a, however it functions differently than in Romans 3:23. It is not a substantival adjective, but functions simply as an adjective, modifying the substantival participial “who believe”.<sup>21</sup> Although they function differently, the two-fold occurrence of “all” interweaves a thread of continuity between the sequential clauses and aids identifying “all who believe” as the same as “all have sinned and fall short of the glory of God.”

<sup>19</sup> A substantival participle functions as a noun, including as subject, direct object, indirect object, object of preposition, apposition, or predicate nominative. They are found in both numbers (singular and plural), and may be anarthrous, although usually preceded by an article.

<sup>20</sup> The next masculine plural noun prior to the substantival participle τοὺς πιστεύοντας is ὀφθαλμῶν/*ophthalmōn* (“eyes”) in Romans 3:18.

<sup>21</sup> Whereas the masculine plural may refer to a group of men, more probably in this instance, as well as in Romans 3:23, it refers to a mixed group of both men and women of “all who believe”.

Does it make a difference if "all have sinned and fall short of the glory of God" excludes the entire human race except "all who believe?" If "all" includes all mankind, then "all" means all without exception, including the man Jesus Christ.

Wholly dissimilar to all other human beings, Jesus Christ had no personal sin. During His earthly ministry, Jesus posed the question to His contemporaries, "Which one of you convicts me of sin?" (Jn. 8:46). Who could possibly ask such a question and expect silence? We would be rebuffed by those who know us best and heckled by others. This was never in the case of Jesus, the sinless Son of God, by those who personally knew Him.

Apostle Peter, who knew Jesus well, declares that He "committed no sin, and no deceit was found in His mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting *Himself* to Him who judges righteously" (1 Pet. 2:22-23). Paul writes, "He [God] made Him [Christ] who knew no sin *to be* a sin-offering on our behalf, so that we might become the righteousness of God in Him" (2 Cor. 5:21). The Apostle John states, "in Him is no sin" (1 Jn. 4:5). Even the demons cried out, "I know who You are—the Holy One of God!" (Lk. 4:34). The greatest testimony, however, comes historically from God when He raised Jesus from the dead because He is the Holy One (Acts 2:24-32; 13:35).

The "all" in Romans 3:23 not only "have sinned" but also "fall short of the glory of God." Far from falling short of God's glory, Jesus Christ "is the radiance of His [God's] glory and the exact representation of His nature" (Heb. 1:3). To speak about God's nature is to speak about His holiness; and to speak about God's glory is to declare His preeminent importance or the display of that importance in history and in creation. Apostle John states that although no one has ever seen God, the only begotten Son had revealed Him (Jn. 1:18). And John claimed that he and others were privileged to behold His glory (Jn. 1:14). Furthermore, when John reports how Jesus fulfilled the suffering servant prophecy recorded in Isaiah 53 as well as the ministry described in Isaiah 6, he explains that "Isaiah said this because he saw His [Jesus'] glory and spoke about Him" (Jn. 12:41).

To understand mistakenly that "all" includes the entire human race in Romans 3:23 also declares Jesus Christ also sinned and fell short of the glory of God. If this is the case, then grave theological consequences ensue. For example, the scriptural authors who testified concerning Jesus' sinlessness were mistaken at best and lairs at worst. Jesus could not also be the worthy sin offering substitute for His people, for He Himself would require a sinless substitute. He could not sit on the throne of David as the future Righteous King and be declared by the Father, "Your throne, O God, is into the age of ages, and the righteous scepter is the scepter of Your kingdom" (Heb. 1:8). And finally, God's people would not presently have a holy, undefiled, and sympathetic high priest who had been tested in all things as they, yet without sin, seated in the

heavenly Holy Sanctuary after having offered one sacrifice for sins for all time, and able to make propitiation for their sins through the redemption He had accomplished for His people (Heb. 2:17; 4:15; 7:26-27; 8:1-2; 9:11-12).

If it is true—with all due respect to those who persist in understanding the popular notion—that the “all” in Romans 3:23 embraces the human race without exception, and therefore also Jesus Christ, then the Christ of Christianity is a farce, for He too has sinned and fell short of the glory of God. But not only has He sinned and fell short of the glory of God, He also is one of those being justified in Romans 3:24!

The independent clause began with the coordinating conjunction “for” in Romans 3:23 and continues without an intervening subject in Romans 3:24: “being justified freely by His [God’s] grace through the redemption which [is] in Christ Jesus.” Furthermore, because Romans 3:25 begins with the relative pronoun “whom,” it signals simultaneously the conclusion of the previous clause begun in Romans 3:23 and commencement of another that possesses its own subject and finite verb.

“Being justified”<sup>22</sup> is a present passive participle in Greek as in English. Participles do not technically have a subject because they do not inflect for person.<sup>23</sup> If they function adverbial—as in Romans 3:24—they acquire their understood subject from the finite verb of their respective clause. However, unlike English participles, all Greek participles inflect for case, gender, and number. The genius of Greek participles is that they agree in grammatical concord with the word they modify in these same grammatical categories.

If the Greek participle is in the nominative case, then the understood subject will be the same as the subject of the clause. It will also agree in gender and number with the subject. However, if the participle is in an oblique case,<sup>24</sup> then its subject will be another noun in the clause with which it agrees.

The Greek participle “being justified” is nominative (case), masculine (gender), and plural (number). Since it is nominative, the understood subject of the participle is the same as the subject of the two verbs “have sinned” and “fall short.” Furthermore, because “being justified” is nominative, it is impossible for it to modify the accusative substantival participial phrase “who believe,” the object of the preposition “for” in Romans 3:22a. Therefore, the “all” (nominative, masculine, plural) in Romans 3:23 is the only conceivable subject for the adverbial participle “being justified” (nominative, masculine, plural) in Romans 3:24.

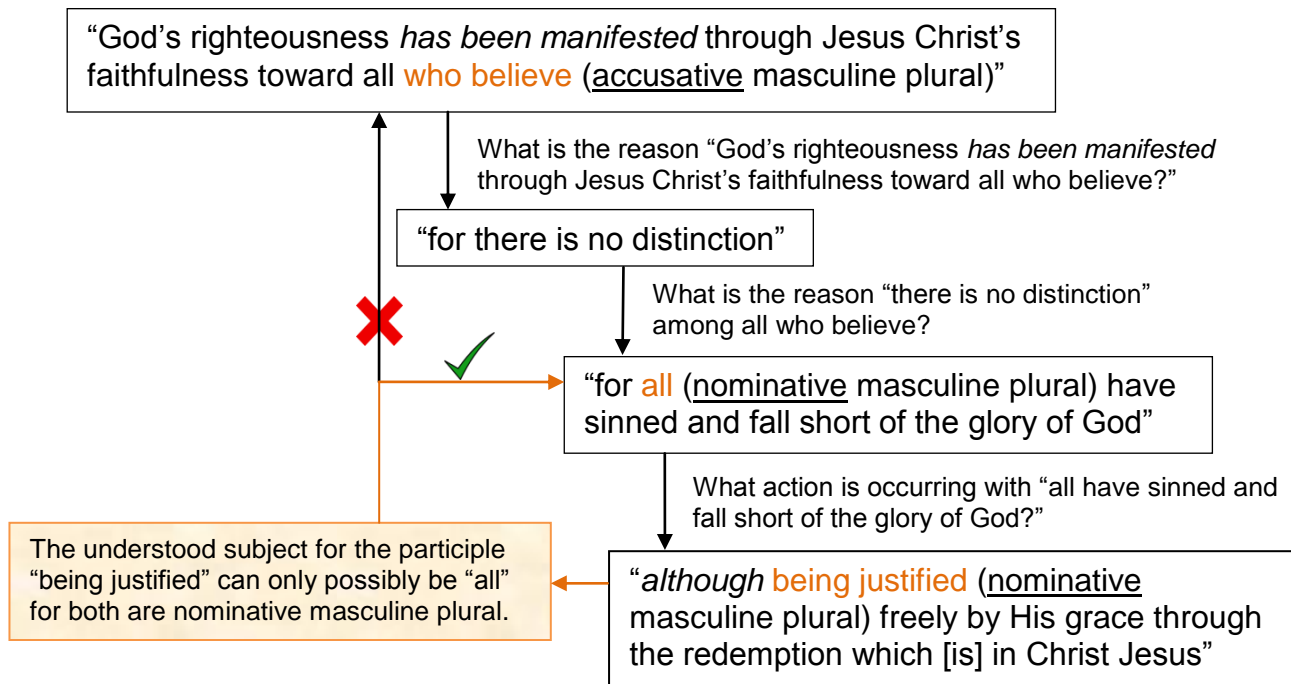
<sup>22</sup> The Greek participle “being justified” is δικαιούμενοι/*dikaioúmenoi*.

<sup>23</sup> “Person” pertains to the relationship between a subject and its verb, showing whether the subject is speaking about itself (first person—“I” or “we”); being spoken to (second person—“you”); or being spoken about (third person—“he”, “she”, “it”, or “they”).

<sup>24</sup> An oblique case can appear in any case relationship except the nominative case of a sentence subject or the vocative case of direct address. The oblique cases in Greek are genitive, dative, and accusative.



Furthermore, when the adverbial nuance of the participial phrase that begins with “being justified” is analyzed in relation to the two verbs “have sinned” and “fall short,” it has a blunt concessive force.<sup>25</sup> Its translation in the below illustration reflects this nuance as well as its diagrammed grammatical concord to its understood subject.



The universal assumption that “all” in Romans 3:23 includes the entire human race dissolves into theological absurdity when those “being justified” are identical as “all have sinned and fall short of the glory of God.” If the entire human race comprises the “all,” then they are also the all “being justified.” It is as simple as that.

Those who allude to or quote Romans 3:23 to verify biblically the universality of sin probably never realize they are misrepresenting Apostle Paul’s original intent. After all, does not “all” mean “all?” Well, yes it does, but the author determines the referent through word choice, grammar, and syntax. Furthermore, the specific content that the “all” believe must too be discerned from the immediate context.

<sup>25</sup> A concessive participle states a circumstance in spite of which the action or state of the main verb is realized. The adverbial force is not indicated by grammar but determined by analyzing the relation between the participle and verb in light of the context. The action of the present passive participle “being justified” is contrary to what is expected. Those “being justified freely by His grace” are also all those who “have sinned and fall short of the glory of God.” Thus, the nuance of the participle is concessive. The word “although” is inserted at the beginning of the adverbial clause to highlight the idea of concession. Other examples of concessive participles are John 7:15 (“How does this person know letters, although not having learned?”), John 9:25 (“Although being blind, now I see.”), Acts 13:28 (“although finding no cause of death, they demanded of Pilate to destroy Him.”), and John 12:37 (“but although having performed so many miracles in their presence, they did not believe on Him.”).

A future essay explores important matters such as the verbal aspects of the two verbs "have sinned" (past) and "fall short" (present), as well as the meaning of the prepositional phrase, "through Jesus Christ's faithfulness." Nine pages of mind-numbing chatter about grammar and syntax is enough for one article.

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