The problem of translating "en to auton haimati" in Romans 3:25a

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THE PROBLEM OF TRANSLATING

ἐν τῷ αὐτοῦ αἷματι

IN ROMANS 3:25a

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There is a common consensus among commentators that Rom 3:25a refers to the sacrificial significance of the Cross. Although there is no consensus on how to translate the term ἐλαστήριον, most commentators agree that the term at least refers to “the mercy seat” of the OT. Yet this exegetical nuance is rarely reflected in translation. The purpose of this study is to show that the bulk of the problem lies with the translation of ἐν τῷ αὐτοῦ αἷματι. The normal translations given are “in his blood” or “by his blood,” or “by means of his blood,”


and "through his blood." The problem is that none of these translations allows *ιλαστήριον* to be rendered as "the mercy seat." For example, "the mercy seat in his blood," "the mercy seat by means of his blood," or "the mercy seat through his blood" are all awkward. This problem, among other things, has forced translators into rendering *ιλαστήριον* in a variety of ways: "the means of expiating sin by his sacrificial death," "a reconciling sacrifice," and "sacrifice for reconciliation." The choice between "expiation" and "propitiation" has led to a heated discussion about which of the two is correct, and to the NRSV's compromise: "a sacrificial atonement." In my opinion, the problem lies with *διά τοῦ αὐτοῦ αἵματι* rather than *ιλαστήριον*.

One further problem is *διὰ τῆς πίστεως,* which intervenes between *ιλαστήριον* and *διά τοῦ αὐτοῦ αἵματι.* It is


4. The Tyndale Bible (1534) appears to be the only exception: "a seate of mercy thorow faith in his bloud." The Amplified Bible's convoluted "a mercy seat and propitiation" fails to qualify as a translation.

5. NEB.


7. New Jerusalem Bible.

8. RSV; NAB.

9. Douay; NASB; AV; ASV; RV; Modern Reader's Bible; Moffat.


11. Ernst Käsemann notes: "The sentence is difficult syntactically. It seems that *en τῷ αὐτοῦ ἁιμματὶ* should go with *hilastērion,* corresponding to 5:9. . . . But the position and the sense prevent *dia pisteōs* from being linked to the verb. The appositions jostle one another" (Commentary on Romans, trans. and ed. Geoffrey W. Bromiley [Grand Rapids: Eerdmans, 1980], 97-98).
unclear what to do with διὰ [τῆς] πίστεως. It is commonly accepted as a parenthetical insertion into a pre-Pauline fragment. Yet this is very difficult to convey in a translation. So most translators have fallen back to the rendering “by faith” or “through faithfulness.” In either case, it hinders a smooth translation of the verse and does not connect meaningfully either to Ἰλαστήριον or to ἐν τῷ αὐτῶν αἵματι.

All this can be solved by translating ἐν τῷ αὐτῶν α in Romans 3:25a as “with his blood.” The resultant translation would go like this: “whom God set forth as the mercy seat ... with his blood (upon it).” In other words, the prepositional phrase would be taken as describing “attendant circumstances” or “accompaniment,” which is how C.F.D. Moule categorizes it. This would allow Ἰλαστήριον to be translated as “the mercy seat,” which most commentators agree it means. Also, rendering Ἰλαστήριον literally as “mercy seat,” rather than “expiation” or “propitiation,” has the added advantage of preserving the Jewish quality of this fragment in a translation. Accordingly, the rendition “with his blood” would mean that we translate διὰ [τῆς] πίστεως as “through (his) (covent) faithfulness,” which is also in keeping with the fragment’s Jewish character. The verse would then be translated as follows: “whom God set forth as the mercy seat through his faithfulness, with his blood upon it.” This translation would give us a window into how the first Christians came to see the salvific significance of the Cross: they recognized an open sanctuary with its inner veil pulled apart, exposing the mercy seat with the fresh blood of the Covenant Maker thrown upon it.


16Pluta devotes his entire monograph to advocate that διὰ [τῆς] πίστεως should be understood as “by God’s covenant faithfulness.” Käsemann, 98, brushes aside Pluta’s suggestion without explanation. It appears that this attractive suggestion has not been given adequate attention because of the awkwardness it presents in translation.

17For a catalog of syntactical possibilities, see Pluta, 39-40.

18My suggestion comes very close to that of Moses Stuart, Commentary on the Epistle to the Romans (London: William Tegg and Co., 1853), 152: “It may be said, that if Christ be represented as the mercy-seat which was sprinkled with propitiatory blood, ἁίματι αὐτῶ may refer to this.” This idea just has not made it into any of the translations.

19Moule, 78; but his own translation of “to deal with sin ... by his blood” does not express the full meaning of this usage.