

Romans 3:27–31

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²⁸ Therefore we conclude that a man is justified by faith apart from the deeds of the law.

²⁹ Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also,

³⁰ since there is one God who will justify the circumcised by faith and the uncircumcised through faith.

³¹ Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

Three Questions Romans 3:27-31

INTRO:

The Apostle Paul was a good preacher. He liked to take time to apply the truth that he taught us. When Paul laid out the truth which changed Martin Luther's life and the world, he applied it by asking and answering three questions. These three questions are the skeleton for our study.

I. Where is boasting then?

II. Is He the God of the Jews only?

III. Do we then make void the law through faith?

I. Where is boasting then? (Romans 3:27-28)

Romans 3:27-28 *“Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law.”*

A. We are justified (declared righteous) through faith in Jesus Christ because Jesus paid the penalty for our sin. Why is that important? It is important because we must boast in Christ and not in ourselves.

B. This issue is fundamental to Paul. He is jealous of God's glory in salvation. Three verses are vital here:

Romans 4:2-3 *“For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? ‘Abraham believed God, and it was accounted to him for righteousness.’”*

Ephesians 2:8-9 *“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.”*

1 Corinthians 1:26-31 *“For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—that, as it is written, “He who glories, let him glory in the LORD.”*

C. The person who is saved from a fire does not brag that he trusted in the fireman.

Romans 8:2 *“For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.”*

II. Is He the God of the Jews only? (Romans 3:29-30)

Romans 3:29-30 *“Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, since there is one God who will justify the circumcised by faith and the uncircumcised through faith.”*

A. The second question is to understand that righteousness apart from the works of the law but by faith is not for Jews alone. From the beginning God’s eternal plan of redemption was not for the Jewish people alone.

B. Paul argued this from the *“Shema Yisrael,”* the most famous words in the Old Testament to the Jews. Shema Yisrael are the first two words of **Deuteronomy 6:4.**

“Hear, O Israel: The LORD our God, the LORD is one!”

The true and living God is not just a tribal God of the Hebrew people, He is the God over all the earth and has a plan that involved the Gentiles too. This point is elaborated upon in the rest of this letter. Remember Paul’s proclamation in **Ephesians 2:13-14.**

“But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,”

III. Do we then make void the law through faith?

Romans 3:31 *“Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.”*

A. This last point is vital to Paul and should be to us. The Law is not destroyed but established through faith. What is the purpose of the Law? It never was to save, it was to make us know sin.

Romans 3:19-20 *“Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.”*

Paul was careful to defend the Law in **Romans 7:12**.

“Therefore the law is holy, and the commandment holy and just and good.”

The Law was and is a revelation of the holy nature of the living God. It showed us how impossible it is to approach God without Christ’s payment for our sin.

B. The importance of the Law is summarized in **Romans 8:2-4**.

“For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. In order that the righteous requirement of the law might be fulfilled in us. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh [in order] that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.”

The Law was never intended to save. It was to bring us to God and make us understand our need of Christ.

C. What does it mean that *“the righteous requirement of the Law might be fulfilled in us?”* Does it mean that we must be spiritual to be saved? The rest of the paragraph in **Romans 8** explains it.

Romans 8:5-11 *“For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be [fleshly] minded is death, but to be spiritually minded is life and peace. Because the mind of the flesh is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. and if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.”*

The words *“in the flesh”* describe unbelievers. The words in the Spirit describes the one who has put his or her faith in Christ and was saved and justified by God. The evidence of the indwelling Spirit of God is a desire to obey and follow Him.

What Do We Learn From This?

1. God saves us by grace alone, through faith alone, by Christ alone in order than no person may boast in themselves. We must never seek to steal His glory from Him. Paul wrote, **I Corinthians 1:31** *“He who glories, let him glory in the LORD.”*

2. God is interested in how we live in obedience to Him. Our desire to obey Him is how the imputed righteousness works out in our lives and establishes the Law.

3. Christ did not just deliver us from Hell, He saved us so that we are able to live in faith to please the God who saved us.

4. Jesus said in **Matthew 11:28**,
“Come to Me, all you who labor and are heavy laden, and I will give you rest.”
Have you come to Him by faith?