

ROMANS STUDY

THE GOSPEL ACCORDING TO GRACE.
THE FOUNDATION OF NEW TESTAMENT THEOLOGY.

Romans 3:27-31

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THE TITLE OF THE MESSAGE: **The Direction Of Faith – Part 2**

The Gospel of Grace, The Foundation of New Testament Theology
According to Grace By The Argumentation of the Apostle Paul

SUBJECT TOPICALLY REFERENCED UNDER: **Grace, Faith, Works, Paul, Law, The Spiritual vs. The Carnal,**

Romans 3:27-31

Where is boasting then? It is excluded. By what law? of works? No, but by the law of faith. 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.

If you wanna make short-work of knowing what the Bible
is all about – and what your life is to be all about
let me give you the snapshot of it...

2 Corinthian 5:19

That God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

God is real. He literally exists - He always has existed, and He will always exist. We, on the other hand are created beings – we were “brought forth” as it were from the very heart-mind of God. We have been fashioned “In His image” - we have been created in His moral likeness, which means we possess attributes and characteristics that are unique to both God and man and none other. That is, we were made of the elements of this universe (dirt) but within every single one of us is the spirit of the man - - what we really are.

2 Corinthians 5:15-17

He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again. 16 Therefore, from now on, we regard no one according to the flesh.

Even though we have known Christ according to the flesh, yet now we know Him thus no longer. 17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

So, when I look at you – I see you in a whole different setting.

I see you (1) forgiven of your past. (2) I see you now as a brother or sister that I will be spending forever with – in our forever family!

I expect and you expect me to act like those in a family.

We have ups and downs, victory, and defeats, we share sorrows and joys.

The Direction Of Faith, The direction of our faith, determines where we are heading – how we are getting there – and when we land.

We on the other hand – we have a new look!

The new way in which we look at one another - looks like this;

1 Corinthians 13:4-8a

Love (your name here) suffers long and is kind; love (your name here) does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things. :8 Love (your name here) never fails.

The apostle Paul was contending with those who's "Faith Direction" was heading in a "Different Direction" – a faith focused upon self-centrality and self-achievement via self-performance.

A faith that is rooted and grounded in self-righteousness and religiosity – a faith that needs No sacrifice, No cross. No blood.
They are just fine as they judge themselves worthy.

The Direction Of Faith

1.) Always directs away from us vs. 27-28

1a.) Faith directs us away from pride vs. 27a

Verse 27a

Where is boasting then? It is excluded.
By what law? of works? No,

1b.) Faith directs us away from depression

vs. 27b

Verse 27b

but by the law of faith.

We Learned What Paul Was Not Introducing to Us;
It was not giving us a “New Law – The Law of Faith.”
In fact it was an Ancient Law that predated Moses.

(New to our ears – but eternal with God)

This Law of Faith Trumps all Other Laws, Rules, Requirements & Demands.

Law grk: (the) nomos: meaning to parcel out, to do that which has been assigned, the principle.

Works grk: (the) ergon: meaning actions, results-based behavior, deeds, labor, task, work. – ra’bo’ta in Russian. (ra’bot = robot)

Faith grk: (the) pistis: pledge, promise, reliance upon, proof (1).

It’s an excellent trap that is set by Satan.
That is, when we’re self-absorbed we become prideful and pride unchecked is very susceptible to depression.

**The Direction Of Faith
Always Directs Away From Us**

1c.) Faith directs us away from captivity

vs. 28

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

The very Law that the Jew claimed to have security in – was, is the very Law that held them captive. The law demands that we seek out atonement or a means of forgiveness when that righteous and perfect law is violated.

John 8:36

Therefore, if the Son makes you free, you shall be free indeed.

And notice it is the “Son that makes” you free...

conclude grk: logizomai
we reckon, we consider, we counted, we credit.

apart grk: choris;
independent of, separate from, *{a startling revelation from the Bible here - that a man can be cleared of sin}* without the Law.

Luke 4:16-18

So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. 17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: 18 “The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed.

This word “oppressed” paints an image of a man being crushed under the weight of a great worry or burden or issue or circumstance.

Oppressed grk: thrauo (throw-o)
to capture (crush) by shattering into pieces, to capture (crush)
by breaking apart, to capture (crush) by busting open, to
capture (crush) by slowly prying apart. (Satan’s wily tactic).

Matthew 11:3-5

John’s disciples said to Him, “Are You the Coming One, or do we look for another? 4 Jesus answered and said to them, “Go and tell John the things which you hear and see: 5 “The blind see (physically) and the lame walk (physically); the lepers are cleansed (physically) and the deaf hear (physically); the dead are raised up (physically) and the poor have the gospel preached to them. (not physical)

Poor

grk: ptochos.

not in the sense as economic poverty – but one who crouches, cowers or flinches being under duress, those who cower in fear, those who are forced to beg for their lives. a man or woman that has been written off or declared worthless in this world.

Hebrews 2:14-15

Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, 15 and release those who through fear of death were all their lifetime subject to bondage. (captivity)

The Direction Of Faith

2.) Always directs away toward Him

vs. 29-30

The Direction Of Faith Always Directs Away Toward Him

2a.) Faith directs us away toward others

vs. 29

Verse 29

29 Or is He the God of the Jews only?

Is He not also the God of the Gentiles? Yes, of the Gentiles also,

It was (is) the argument of the Man-made Traditions of Judaism that declares – “If justification is by the works of the law, then only we Jews can be justified (saved)” - because we Jews have been given The Law of God, by God through Moses – Not to the Gentiles, Not for the Gentiles!

(their conclusion is – only Jews can be saved)

But Wait – We Have a Happy Problem with That.

Since Romans 3:23 says all have sinned, all meaning Jew and gentile alike then only a just and fair God would provide salvation for all who have sinned.

It is unbiblical to conclude that only those who have the Law or were given

the law are qualified for salvation. That is 100% contrary to the Old and New Testament teaching regarding salvation and the forgiveness of sins.

A true justified “circumcision” is based upon you trusting God to accept your faith in God and not in the physical ceremonial (medical) procedure.

A true justified “uncircumcision” is based upon you trusting God to accept your faith in Him and not in the physical ceremonial (medical) procedure.

Peter (a Jew) Understood it Right

2 Peter 3:9

The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

This is a remarkable argument that Paul puts forth.

29 Is He the God of the Jews only? (problem)
Is He not also the God of the Gentiles? Yes, of the Gentiles also,

“To be thrown onto the horns of a dilemma”

argu'men'tum cor'nun'tum

is Latin for: “If there are two horns and you jump to avoid one of them – you jump and impale yourself on the other argument.

The argument is this: “*That if the Jews say that justification is by the keeping of the law, by the doing of good deeds, then there is only One God that is available for the Jew to present his deeds to God by his own works.*”

The other argument is that: “*That the Gentiles have a lesser god who grants them access by the justification through faith apart from works.*”

1 Kings 17

God tells Elijah to “Go at once to Zarephath in the region of Sidon and stay there. I have directed a widow there to supply you with food.”

2 Kings 5

God tells Elisha to “Heal Naaman, the General & Commander of the Syrian army.

Mark 7:24-30

From there He arose and went to the region of Tyre and Sidon. And He entered a house and wanted no one to know it, but He could not be hidden. 25 For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet. 26 The woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter. 27 But Jesus said to her, “Let the children be filled first, for it is not good to take the children’s bread and throw it to the little dogs.” 28 And she answered and said to Him, “Yes, Lord, yet even the little dogs under the table eat from the children’s crumbs.” 29 Then He said to her, “For this saying go your way; the demon has gone out of your daughter.” 30 And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.

Luke 7:1-9

Now when Jesus concluded all His sayings in the hearing of the people, He entered Capernaum. 2 And a certain centurion’s servant, who was dear to him, was sick and ready to die. 3 So when he heard about Jesus, he sent elders of the Jews to Him, pleading with Him to come and heal his servant. 4 And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving, 5 “for he loves our nation, and has built us a synagogue.” 6 Then Jesus went with them. And when He was already not far from the house, the centurion sent friends to Him, saying to Him, “Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof. 7 Therefore I did not even think myself worthy to come to You. But say the word, and my servant will be healed. 8 For I also am a man placed under authority, having soldiers under me. And I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” 9 When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, “I say to you, I have not found such great faith, no, not even in Israel!”

“Call Nothing I Have Cleansed Unclean”

The only Kosher answer is YES.

The Greatest Evangelists on earth today, ought to be the Jewish people.

Revelation 7:9-10

After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, 10 and crying out with a loud voice, saying, “*Salvation belongs to our God who sits on the throne, and to the Lamb!*”

The only Kosher answer is YES.

The Greatest Evangelists on earth today, ought to be the Jewish people.

The ministry of Jonah to the city of Nineveh

in the Ninevites, a pagan gentile world - is profoundly revealing as well as comical.

Jonah 3:1-10, 4:1-11

Now the word of the LORD came to Jonah the second time, saying, 2 “Arise, go to Nineveh, that great city, and preach to it the message that I tell you.” 3 So Jonah arose and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, a three-day journey in extent. 4 And Jonah began to enter the city on the first day’s walk. Then he cried out and said, “Yet forty days, and Nineveh shall be overthrown!” 5 So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them. 6 Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered himself with sackcloth and sat in ashes. 7 And he caused it to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; do not let them eat, or drink water. 8 But let man and beast be covered with sackcloth, and cry mightily to God; yes, let every one turn from his evil way and from the violence that is in his hands. 9 Who can tell if God will turn and relent, and turn away from His fierce anger, so that we may not perish? 10 Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it. 4:1 But it displeased Jonah exceedingly, and he became angry. 2 So he prayed to the LORD, and said, “Ah, LORD, was not this what I said when I was still in my country? Therefore I fled previously to Tarshish; for I know that You are a gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents from doing harm. 3 Therefore now, O LORD, please take my life from me, (kill me now God) for it is better for me to die than to live! 4 Then the LORD said, “Is it right for you to be angry?” 5 So Jonah went out of the city and sat on the east side of the city. There he made himself a shelter and sat under it in the shade, till he might see what would become of the city. 6 And the LORD God prepared a plant and made it come up over Jonah, that it might be shade for his head to deliver him from his misery. So Jonah was very grateful for the plant. 7 But as morning dawned the next day God prepared a worm, and it so damaged the plant that it withered. 8 And it happened, when the sun arose, that God prepared a vehement (Santa Ana) east wind; and the sun beat on Jonah’s head, so that he grew faint. Then he wished death for himself, and said, “It is better for me to die than to live.” 9 Then God said to Jonah, “Is it right for you to be angry about the plant?” And he said, (yep) “It is right for me to be angry, even to death!” 10 But the LORD said, “You have had pity on the plant for which you have not labored, nor made it grow, which came up in a night and perished in a night. 11 And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand (120) people who cannot discern between their right hand and their left

So, Jonah the Hebrew prophet who hated the Ninevites - held the largest one day evangelistic outreach in human history. These Gentiles were saved by placing their faith in the God of the Hebrews.

I wonder if Paul when he was once known as Saul had the same feelings of hatred toward the Christians as Jonah did toward the Ninevites?

Romans 1:16-17

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and for the Gentiles. 17 For in it (the Gospel) the righteousness of God is revealed from faith (works) to faith (works); as it is written, "The just shall live by faith (works)."

Matthew 11:28-29

Come to Me, all you who labor and are heavy laden, and I will give you rest. 29 Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. 30 For My yoke is easy and My burden is light."

End of Study

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