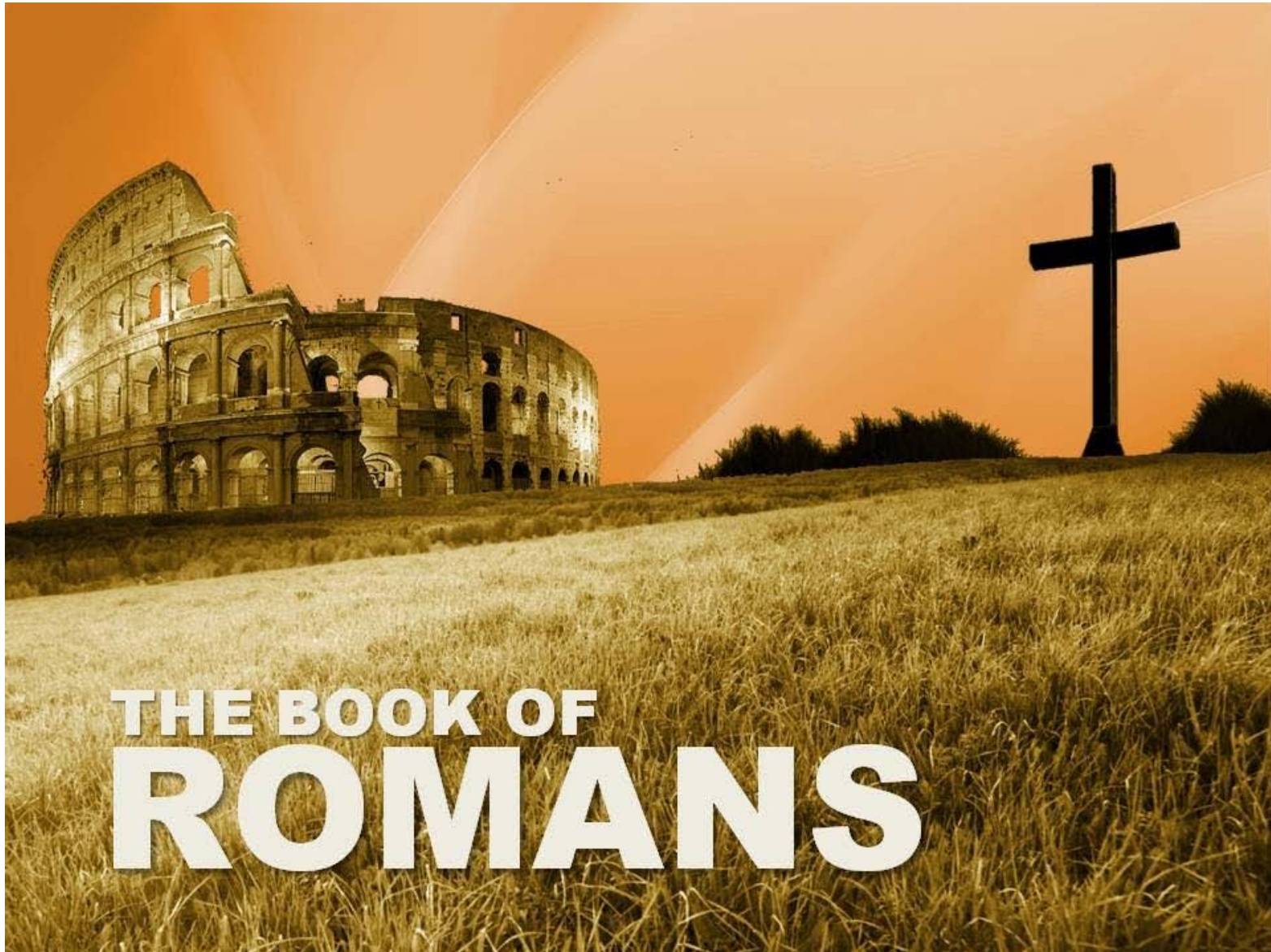




Rom 3:29-31 God's Plan of Salvation Brings Him Glory



God's Method of Salvation*



Its Nature – verses 21 to 23

- a. Salvation is apart from works and it's by faith alone
- b. Salvation is to all men because all sinned

Its Basis – verses 24 to 25

- a. Salvation's basis is redemption
- b. and propitiation

Its Purpose – verse 26

To demonstrate the righteousness of God

Its Results – verses 27 to 31

- a. It humbles man
- b. It glorifies God
- c. It confirms the Law of Moses

* McCalley

God's Method of Salvation*



We now come to the greatest single verse [Rom 3:24] in the entire Bible on the manner of justification by faith: We entreat you, study this verse. We have seen many a soul, upon understanding it, come into peace. Newell

- As with most of Scripture it is written to believers.
- A clear understanding of justification is the key to growth in grace and the knowledge of Him and eternal security.
- With justification understood you are prepared to know that “you are being saved from the power of sin” as you walk by faith (phase 2 or sanctification).
- These truths are about who we are in Christ (the identification truths).

²⁴ being justified as a gift by His grace through the redemption which is in Christ Jesus;



God declares what he has accomplished for man

[All] are justified

Amplified

justified – being declared righteous

- lit: to set right [before God]
- present tense, continuous action
- passive voice, God is doing the action
- root word is *dikaïos* (right, righteous, just etc.)

Robertson

The remainder of the verse explains the how and why!

as a gift

lit: freely – *dōrean* - freely, gratuitously, without just cause

- John 15:25b They hated me without a cause.

²⁴ being justified as a gift by His grace through the redemption which is in Christ Jesus.



Now we are told how this could be a free gift
by His grace [*charis*]

Important aspect of God's grace*

- Grace is the unlimited and unmerited blessing of God, based on the totally adequate work of Christ.
- Grace is the single principle by which God operates in the realm of salvation.
- Grace is the principle that demands the meritless act of faith to appropriate its blessings.
- Grace is inexhaustible and embodied in Jesus Christ.
- Grace is free to us at incomprehensible cost to God.

24 being justified as a gift by His grace through the redemption which is in Christ Jesus.



through the redemption which is in Christ Jesus

- Redemption is only found in Christ Jesus.
- It's in a living union with Christ Jesus on the basis of our faith.

redemption - *apolytrōsis* - lit. a releasing on payment of a ransom

- The picture is that of all men being in the slave market of sin owing a debt they cannot possibly pay. McCalley
- Christ bought us in this slave market of sin by His own blood.
- Believers are His bond slaves [*exagorazō* - to buy out of the slave market] and are never to be put up for sale again.

Wuest



27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.

Where therefore *is* the boasting?

Interlinear

boasting - *kauchēsis* – glorying, proclaiming one's own goodness and the merit

- The reference here is to the act of boasting -
self congratulation McCalley

It [boasting] **was excluded**

excluded - *ekkleiō* - to shut out; ruled out entirely

- aorist – this is an event
- indicative – it's a fact
- passive – this was God's plan

It [boasting] was excluded by the coming in of the revelation of "righteousness by faith."

Wuest

27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.



Through what principle?

Interlinear

Only two principles are possible in this verse:

[man's answer] Of works?

- Man's desire from his Adam nature is to show God what he has done.

[Paul's answer] Not at all, but through a principle of faith

- This principle is that salvation becomes ours by faith in Jesus Christ. Faith is what God requires, not works.

Constable

28 For we maintain that a man is justified by faith apart from works of the Law.



for our reasoned conclusion is Wuest

- The Greek word is *logizomai* - to take account of, to put it down as true
- What follows is Paul's settled conviction

that a man is justified by faith apart from works of law [a law principle]

- Man is declared righteous by faith.
- This is the righteousness of God through faith in Jesus Christ [faith must have an object].
- This righteousness is only possible apart from man's works.
- No set of rule-keeping can achieve a right standing with God.

Works vs. Faith Comparison *



Justification by works

1. Looks at yourself
2. Self congratulating
3. Looks at what I have done
4. Its grounds are in man
5. Glorifies man
6. Results in a man centered
life

Justification by faith

- Looks outside yourself
- Self renouncing
- Looks at what God has done
- Its grounds are in God
- Glorifies God
- Results in a God centered
life

Today's Verses



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

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

31 Do we then nullify the Law **through faith**? May it never be! On the contrary, we establish the Law.



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

Or – is the anticipation of an objection to Paul’s message of justification by faith apart from works of law McCalley

- These rhetorical questions by Paul are to show that both Jew and Gentile are in the same place before God:

Is God *the God* of Jews only?

- Answer: No [Paul’s anticipated answer]

Is He not the God of Gentiles also?

- Answer: Yes, of Gentiles also.
- These answers reaffirm “that a man* is justified by faith apart from works of the Law.”

* Jew or Gentile

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



since one God there is

Interlinear

- The idea is that there is only “one God” and He is the God of both Jew and Gentile.

who will justify – to declare righteous

- lit: to set right [before God]
- future, indicative, active
- next Paul will tell us how God will do this

Robertson

the circumcision by [ek] faith

- out of a source of faith

Wuest

and uncircumcision through [dia] faith

- through the intermediary instrumentality of faith

Wuest

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



Why “by faith” and “through faith”?

- Both of these expressions show us that faith is a meritless act in which God gets the glory. McCalley
- “by faith” shows us that salvation is obtained out of our reliance upon Christ’s death, burial & resurrection
- “through faith” shows us that salvation is obtained by our appropriation of Christ’s death, burial & resurrection
- It is not our faith that is important; it is the object of our faith that is important. Merryman

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



more on: [Why “by faith” and “through faith”?](#)

Merryman:

- You are not saved by the quality/amount of your faith.
- You are saved by the work of Jesus Christ on the cross.

McCalley:

- Faith is not the cause of salvation.
- Scripture never says we are saved because of our faith.
- If we were saved because of our faith then we would have something to boast about.

31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.



Do we then nullify the Law through faith?

Answer: **May it never be!** – lit: God forbid!

- Paul now asks and answers a question that may arise.
- In the context, what has Paul said about a law system (which would included Mosaic Law) and faith:
 - The righteousness of God has been revealed independently and altogether apart from the Law v:21
 - This righteousness of God is through faith in Jesus Christ for all those who believe. v:22
 - Therefore faith in Jesus Christ has always been the way to obtain the righteousness of God.
 - The Mosaic Law is still holy, righteous, and just.

31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.



In what sense do we establish the Law?*

1. The Law brings the awareness of need:

- The Law is a scale, not a ladder
- As a scale it can say you weigh too much
- Rom 3:20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

2. The Law brings a need for redemption:

- It shows men to be sinners
- It shows the broken Law which carries the penalty of death
- 1 Cor 15:56 Now sin is the sting of death, and sin exercises its power [upon the soul] through [the abuse of] the Law.

* McCalley

Amplified₁₈

Final Thoughts*



- Paul was not saying that the Law is valueless.
- Even though he believed in salvation by faith he saw the Law as having an important function.
- Probably Paul meant that its function is to convict people of their inability to gain acceptance with God by their own works (vv. 19-20).
- The Law is not something God has given people to obey so they can obtain righteousness.
- Man's inability to save himself required the provision of a Savior from God.
- The Law in a sense made Jesus Christ's death necessary (vv. 24-25).

* Constable

