

The Book of Romans - Part 18

Today we continue our study in the book of Romans. Let me invite you to get your Bible and follow along with me as we look at the verses together. We're going to pick up in Romans chapter 3, verses 29 and so forth. We'll go through some of these verses today.

Let me remind you that Paul, in the book of Romans, is writing to the church at Rome. He's writing to the Christian church, those people who have named the name of Jesus Christ. And as we look at this, we also need to understand that this is a letter than Paul was writing to those believers in Rome.

Now, in verse 29, the Bible says, *Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also:* And verse 30 says, *Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.*

God's glorious Gospel is not limited to one nation. God created all men, and Jesus died for all men, and thus, we see that the Gospel message is offered to all men and women. This is taught in Romans 10:12 and so forth. It says in verse 12 of chapter 10, *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*

We understand by reading the Word of God that God's Gospel is not just for the Jews. It is for whosoever will, Romans 10:13.

Now, in these verses that we just read here, verses 29-30, it talks about the circumcision. This, of course, is speaking of the Jew. And then we see the uncircumcision mentioned. This is speaking, of course, of Gentiles. In the earlier chapters of Romans, Paul skillfully proved that both Jews and Gentiles were lost

in sin and under God's condemnation. Romans 3:10 says, *As it is written, There is none righteous, no, not one.* And now Paul shares the good news that justification is offered to all men, both Jews and Gentiles. And for both groups, it's received in only one way... by and through faith.

Now, the real question is not whether you are a Jew or a Gentile. The real question here is whether or not you are justified, whether or not you are a believer in the crucified and risen One is the great question. Are you justified? Have you received Jesus as your Savior?

Now, we continue on in verse 31 of Romans 3 and it says, *Do we then make void the law through faith?* Remember, back in these two verses that we just read, *²⁹Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. ³⁰Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.* Paul continues by saying, *³¹Do we then make void the law through faith? God forbid: yea, we establish the law.*

And notice the term "make void." This actually means to make it ineffective or to nullify. Paul says, *God forbid....* "May it not be, may it never be, perish the thought," is what Paul is saying here. And he says, *Yea, we establish the law.* "On the contrary," he says.

The law is established when it serves the purpose for which it was given. Romans 3:20 says, *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.* Without the law, we would not realize that we are in need

of a Savior. So Paul says, "God forbid that we even try to do away with the law."

Now, there are certain things which the law can do, according to Romans 3:20 and we just read that, chapter 7:7-14 and we'll read that later on. And there are certain things which the law cannot do, according to the book of Romans and Galatians 2:16. and as we read. in other sections of the Scripture things that the law cannot do.

Biblical Christianity is neither legalistic nor lawless. Legalism does not establish the law but, rather, it nullifies it. Salvation is by grace, and this is the true Gospel. It establishes the law. Paul is saying, *Do we then make void the law....?* Do we put the law out of a job? Do we render the law inactive, out of work? Does the law have nothing to do? Have we reduced the law to inactivity? No, Paul says. God forbid. The law and the Gospel have different jobs. They each have their own jobs to do. Now, the problem comes when you give the law the Gospel's job—salvation, or when you give the Gospel the law's job—condemnation. In other words, the law says you're guilty, but the Gospel says Jesus came to save the guilty.

Galatians 3:17 teaches that the law cannot put the Gospel out of a job. The law has its own job. The law's job is to work wrath, according to Romans 4:15. Never mix the two, or you're going to ruin both.

The Gospel never waters down God's righteous standards of holiness—the law. On the other hand, legalism does not establish the law, but instead, it disgraces it. Legalism brings the law down to something that man can keep, supposedly. The law is established when its penalties are enforced. The Lord Jesus Christ established the law by bearing its penalty. May the law of God drive us to the Lamb of God. May we understand that no

one is justified by the law, but we are justified by and through the blood of the Lord Jesus Christ, the Gospel, His death, burial, and resurrection.

Now, let's look at Romans chapter 4. The keywords in Romans chapter 4 are "believe" and "faith." These keywords are found in Romans 4:3, 5, 11, 12, 13, 14, 16, 18, 19, 20, and 24, and you see that it's prevalent there.

Justification is by faith and not by works. How do we know this? Well, the Old Testament proves it as shown by Abraham and David. The Bible says that Abraham believed God and it was counted unto him for righteousness. In other words, he had faith. Abraham's justification was by faith. How was Abraham justified? Romans 4:1 talks about this. It says, *¹What shall we say then that Abraham our father, as pertaining to the flesh, hath found? ²For if Abraham were justified by works, he hath whereof to glory; but not before God.* No one would be able to boast that they have saved themselves or that they have done anything in order to earn God's favor. The only thing a person can do to be in favor with God is to receive Jesus as Savior, and that's God's Son. The Scriptures actually reveal Abraham was justified by faith in God. Verse 3 of Romans 4 says, *For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.*

Notice this, that one who trusts in works seeks God's payment for a debt, not because of His grace. In other words, it's something that God owes us. Well, God owes us nothing. It's totally by His grace through faith that we have salvation. Romans 4:4 says, *Now to him that worketh is the reward not reckoned of grace, but of debt.* We can't work our way to Heaven. It has to be all of God. When one trusts in God to justify and not trusting in works, such faith is counted for

righteousness. Romans 4:5 says, *But to him that worketh not, but believeth on him that justified the ungodly, his faith is counted for righteousness.*

Notice now the testimony of David. In Romans 4:6-8, here, David himself spoke of God imputing or crediting righteousness apart from works. Romans 4:6 talks about this and it says there, *Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.* Now this quote, Romans 4:6-8, is from Psalm 32:1-2. This was David's psalm of thanksgiving after his repentance over his notorious sin of adultery and homicide. He was a murderer. And when we look at Paul, Paul thus notes that justification by faith was true both before and after Moses. Before, in Abraham, Israel's great patriarch, and after, in David, Israel's greatest king. Psalm 32:1-2 says, *Blessed is he whose transgression is forgiven, whose sin is covered. ²Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.*

Now, Paul continues the testimony of David by saying, "Blessed are those against whom God does not impute or charge sins." Verses 7-8 of Romans 4 says, *⁷Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. ⁸Blessed is the man to whom the Lord will not impute sin.*

And I thank God today that it's through and by the blood of the Lord Jesus Christ that any of us go to Heaven. There's no other way. God has given us the assurance through His Word that, if a man or a woman believes on the Lord Jesus Christ, he or she will be saved. "Believe on the Lord Jesus Christ," the Bible says, "and thou shalt be saved." Not may be but you will be saved. In other words, you will be delivered. Thank God, one of these days, we're going to see the Lord face to face, face to face with Christ my Savior. We'll see God.

We'll know God, because we will be with Him. We've trusted Him as our Savior and, therefore, we become joint heirs with Jesus Christ.

Do you know Him today? Do you know Jesus as your Savior? Why not ask Him to come into your heart right now, and if you do know Him, are you serving Him? Are you trusting Him to lead your life as a saved person?

I think of one of the great tragedies today is that saved people are not fully trusting in the Lord to lead them. Now, they know they're saved, but they halt short of fully trusting Him and asking Him to take their lives and to mold it into something that He can use for His honor and glory. Don't forget, everything we do as a Christian, we need to do for the honor and glory of the Lord, not for our benefit but for His honor and His glory.

It's only through and by the Lord Jesus Christ that we can say we're saved and on our way to Heaven. And think of this, God gives us the breath that we breathe. Are we thankful enough? We need to be on our knees daily, praising God and thanking Him for what He's done for us, saving us and allowing us to be used of Him to bring honor and glory to Him. Ask Him into your heart today if you've never done that, and if you are saved, serve Him today.

Well, it's been good being with you today, and next week we'll pick up where we've left off in verse 9 of Romans chapter 4. Look at our Website today, www.LRWM.org. Or you can write to me, Lewis Woodard, 497 Judith Avenue, Fruitland Park, FL 34731.

Until the next time, may the Lord bless you richly is my prayer.