

# **Romans 3:25-31—Salvation has always been only by grace through faith**

## **Memory Verse:**

Romans 12:1-2 NKJV

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. <sup>2</sup> And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

## **Introduction**

Last week we saw the turning point in the Book of Romans. Paul left us hanging out of the plane without a parachute, so to speak, so that we would see that without God's intervention, all of mankind is rightly deserving of eternity in Hell. We have learned that this is for two reasons:

### **1. Mankind is by nature sinful**

Because we are born with a nature that has been corrupted by sin, we are naturally morally abhorrent to God—sinful man is a terrible moral stench in the nostrils of a holy God. Consider how we are morally repulsed by a person who raped and then murdered a 5 year old girl by burying her alive; we say, that man is evil, I don't want that kind of man in my home with me and my kids. In that same way God is morally repulsed by who we are—sinners who love lying, stealing, gossiping, lusting, swearing, being selfish etc. It makes perfect sense that a perfect God would be repulsed by sinful people and not want them living with Him in His perfect home.

Here's an illustration. Imagine that you went on a two month holiday. At the start of the two months, your house is infected by rats, who make their home in your bed. Many of them die while sleeping on your pillow. When you come back two months later, what would your reaction be? What would you do with those stinking rotten rat carcasses? Would you keep them in your bed with you, sharing your pillow with them, or would you put them as far away as possible from you?

God had the same reaction when man sinned and became sinful by nature. God kicked sinful Adam and Eve out of the garden, and since then all of mankind has been barred from entering heaven—God puts us as far away as possible from Himself—the Lake of Fire (Hell). Remember this is because God is holy and we are not. We are born with a sinful nature which is repulsive to God who is by nature holy.

**Application:** One of the marks of a mature Christian is that sin begins to stink to them as well. Because of God changing them from the inside out, the mature Christian hates, and therefore stays away from, the things that God hates (worldly or sinful things), and loves the things that God loves (good and pure and holy things).

### **2. Everybody is guilty of breaking God's moral law**

Because everybody has been born with a corrupted or sinful nature, everybody sins—we sin because we are sinners, sin comes naturally to us. Sin is rebellion against God. Sin is breaking God's perfect moral law.

Anybody who breaks the laws of the land is a criminal in human court of law, so everybody who breaks God's laws is a criminal in God's court of law. Because God is a holy, righteous, and just God He must punish all sin: hateful, lustful and covetous thoughts, words and actions, lies, disrespect, disobedience to parents, ungodly speech, selfishness, pride, etc. Remember, if God didn't punish all sin, then He would be by definition a corrupt or unjust judge, one who lets the guilty go free. So since all people have sinned against God, then all will be punished by God. The punishment is eternity in the Lake of Fire (Hell), forever being tormented by everlasting fire as they experience the wrath of God.

If it all looks really bad, that's because it is. The fact is that on our own, mankind has *no* hope. **But** Paul tells us that God always had a plan, already written down in the Old Testament long ago—in fact, God's plan for the salvation of mankind was already in place before the world was created. Remember that God is omniscient, He knows everything, past, present, and future.

Acts 2:23, 31 NLT

**But** God knew what would happen, and his prearranged plan was carried out when Jesus was betrayed. With the help of lawless Gentiles, you nailed him to a cross and killed him. ... <sup>31</sup> David was looking into the future and speaking of the Messiah's resurrection. He was saying that God would not leave him among the dead or allow his body to rot in the grave.

1 Peter 1:18-20 NTL

For you know that God paid a ransom to save you from the empty life you inherited from your ancestors. And it was not paid with mere gold or silver, which lose their value. <sup>19</sup> It was the precious blood of Christ, the sinless, spotless Lamb of God. <sup>20</sup> **God chose him as your ransom long before the world began**, but now in these last days he has been revealed for your sake.

What this means is that God's perfect plan involved God taking on the body of a man and coming to earth to live a perfect life (Jesus is Immanuel—God with us). However, the only perfect man to have ever lived was then treated by the Father as we deserved to be treated—abhorred, rejected, punished, and cast away from His loving presence. Jesus on the cross cried out, "My God, My God, why have You forsaken Me" (Matthew 27:46, Mark 15:34). Like we threw the dead rat as far away as possible from us, so God the Father separated Himself from Jesus the man. Jesus, as a man, experienced both separation from the love of God, and the full fury of the wrath God against sin being poured out on Him, while hanging on the cross. This explains the first half of 2 Corinthians 5:21a (NKJV) "**For He made Him who knew no sin to be sin for us...**"

Why did God do this? Why did God become a man and pay the penalty of the sin of all mankind? Why did God Himself become the ransom and propitiation (atoning sacrifice) for our sins? Why did God willingly take our place and suffer and die in place of us? Why did God plan in advance the substitutionary atonement, the innocent being treated as though they were guilty (being punished for the sins the guilty committed), and the guilty being treated as though they were innocent (being treated as though they had done nothing wrong)? The answer is in the second half of 2 Corinthians 5:21b NKJV "...**that we might become the righteousness of God in Him.**"

2 Corinthians 5:21 is the gospel and the best explanation of substitutionary atonement in one verse: "**For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him**" (NKJV)

## Outline for Romans 3:25-31

1. vs 25-26—The way of salvation has always been by grace through faith
2. vs 25-26—How could God forgive people who lived before Jesus came to earth and paid our sin debt?
3. v 27—There is no place for boasting or pride in the gospel
4. vs 28-31—Both Jew and gentile are justified by faith, and not by the works of the law

### **Romans 3:19-31 NKJV**

**19** 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. **20** Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

**21** But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, **22** even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; **23** for all have sinned and fall short of the glory of God, **24** being justified freely by His grace through the redemption that is in Christ Jesus, **25** whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, **26** to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

**27** 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.

## 1. The way of salvation has always been by grace through faith

### **Romans 3:24-26 NKJV**

**Being justified freely by His grace through the redemption that is in Christ Jesus,** <sup>25</sup> whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, <sup>26</sup> to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

v 24-46 **Being justified freely by His grace... through faith, ...that He might be... the justifier of the one who has faith in Jesus:** Remember that all people from all ages are saved by grace through faith, and not by works (Paul will explain this in detail in Romans Chapter 4 using Abraham as his example). Even those Israelites living under the Old Covenant or the Law of Moses could only be saved by grace through faith. Remember that Paul has just finished explaining that “*by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin*” (Romans 3:20). God’s plan to send a Saviour to save mankind from their sin was first revealed by God to man on the day that Adam first sinned. Let’s have a look at the *protoevangelium* and answer the question: Does God require man to do anything except repent and believe to be saved?

Genesis 3:15 NLT

And I will cause hostility between you [satan] and the woman, and between your [satan's] offspring and her offspring. He will strike your head, and you will strike his heel."

Genesis 3:15 NKJV

And I will put enmity between you and the woman, and between your seed [offspring] and her Seed [offspring]; He shall bruise your head, and you shall bruise His heel."

Genesis 3:15 NKJV

And I will put enmity between you [satan] and the woman, and between your [satan's] seed [sinful mankind—see Ephesians 2:1-3] and her Seed [the promised Saviour]; He [the promised Saviour] shall bruise your [satan's] head, and you [satan] shall bruise His [the promised Saviour's] heel."

What does God reveal to us about His plan of salvation in this first mention of the Gospel?

1. **He (the Saviour/Messiah) shall bruise your (satan's) head, and you (satan) shall bruise His (the Saviour's) heel:** This is a battle between *satan* and *the promised Saviour* (one specific man, called the Seed or Offspring of the woman). This victory over satan would be won by the promised Saviour or Messiah, without the help of any other man.
2. Satan would injure or hurt the promised Saviour (**and you [satan] shall bruise [crush, break] His [the Saviour's] heel**), but it would only be a temporary injury or hurt. A bruised heel is not a mortal wound.
3. The Seed of the woman, the promised Saviour, "**shall bruise [crush, break] your [satan's] head**". This represents a mortal wound or total defeat.
4. **Her Seed**—This is the first reference to the virgin birth. The promised Saviour would be the seed or offspring of the woman, and not the man (compare with Genesis 5:3—*And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth* (NKJV).
5. **And I will put enmity between you and the woman:** There would be enmity or hostility between man and satan. "God placed a natural animosity between Satan and mankind. Enmity has the idea of ill will, hatred, and a mutual antagonism. Satan's hatred of Eve was nothing new; it was already present—but now man will, generally speaking, have antagonism towards Satan." (David Guzik)
6. There would be enmity or hostility between sinful man and the promised Saviour (**And I will cause hostility between ... your [satan's] offspring and her Offspring**)

The Scriptures are God's progressive revelation of truth to mankind. Over time God gave us more detail concerning His plan of salvation—*there has only ever been one way to be made right with God*. As we read the following verses from Isaiah, see how God gives more details to further explain Genesis 3:15.

Isaiah 53:3-12 NLT [*The sections in italics relate to Genesis 3:15 as described above*]

[*Sinful man will be hostile towards the Messiah*]

He [the promised Saviour] was despised and rejected—a man of sorrows, acquainted with deepest grief. We turned our backs on Him and looked the other way. He was despised, and we did not care. <sup>4</sup> Yet it was our weaknesses He carried; it was our sorrows that weighed Him down. And we thought His troubles were a punishment from God, a punishment for His own sins!

[*Jesus physical suffering and crucifixion was satan bruising His heel—“Why didn’t you arrest me in the Temple? I was there every day. But this is your moment, the time when the power of darkness reigns” Luke 22:53 NLT*]

<sup>5</sup> But He was pierced for our rebellion, crushed for our sins. He was beaten so we could be whole. He was whipped so we could be healed. <sup>6</sup> All of us, like sheep, have strayed away. We have left God’s paths to follow our own. Yet the Lord laid on Him the sins of us all.

<sup>7</sup> He was oppressed and treated harshly, yet He never said a word. He was led like a lamb to the slaughter. And as a sheep is silent before the shearers, He did not open His mouth.

<sup>8</sup> Unjustly condemned, He was led away. No one cared that He died without descendants, that His life was cut short in midstream. But He was struck down for the rebellion of My people.

<sup>9</sup> He had done no wrong and had never deceived anyone. But He was buried like a criminal; He was put in a rich man’s grave. <sup>10</sup> But it was the Lord’s good plan to crush Him and cause Him grief [satan can do no more or less than God allows].

[*The Saviour will bruise or crush satan’s head*]

Yet when His life is made an offering for sin, He will have many descendants. He will enjoy a long life, and the Lord’s good plan will prosper in His hands.

<sup>11</sup> When He sees all that is accomplished by His anguish, He will be satisfied. And because of His experience, my righteous servant will make it possible for many to be counted righteous, for He will bear all their sins.

<sup>12</sup> I will give Him the honours of a victorious soldier, because He exposed Himself to death. He was counted among the rebels. He bore the sins of many and interceded for rebels.

Can you see how the gospel just got clearer as God revealed more and more as time went on. Clearly, the gospel has nothing to do with man. It’s all Jesus and what He did for us when He defeated satan, by paying our sin debt, when He willingly died on the cross on our behalf. *We had a debt we could not pay, Jesus paid a debt He did not owe.* If we no longer have a debt, then we are free, and satan has no power over us. This is why Jesus’ death on the cross as the payment for the sins of all mankind was how He defeated satan.

Colossians 2:13-15 NLT

You were dead because of your sins and because your sinful nature was not yet cut away. Then God made you alive with Christ, for He forgave all our sins. <sup>14</sup> He canceled the record of the charges against us and took it away by nailing it to the cross. <sup>15</sup> **In this way, He [Jesus, the promised Saviour] disarmed the spiritual rulers and authorities [satan and his demons]. He shamed them publicly by his victory over them on the cross.**

Hebrews 2:14-15 NLT

Because God's children are human beings—made of flesh and blood—the Son also became flesh and blood. **For only as a human being could he die, and only by dying could he break the power of the devil, who had the power of death.** <sup>15</sup> Only in this way could he set free all who have lived their lives as slaves to the fear of dying.

*When exactly did Jesus defeat satan?*

In summary, Jesus is the promised Saviour from Genesis 3:15, whose heel was first bruised or crushed by satan, but then Jesus turned the tables and bruised or crushed satan's head. When was the victory announced? When did satan experience total and absolute defeat? It was the moment when Jesus said, "It is finished", literally meaning that the sin debt of all mankind has been *paid in full*. It was from this point on that satan's power over us was broken.

Jesus' resurrection three days later was simply the proof or evidence that His sacrifice on our behalf had been accepted by the Father (don't listen to the false teachers that say that Jesus suffered for our sins in hell for three days). The victory was won on the cross, and "It is finished" was Jesus' victory cry because it was at that point that the sin debt of all mankind had been paid.

*Does God require man to do anything except repent and believe to be saved?*

Now we come back to the question we asked at the start of this section, "*Does God require man to do anything except repent and believe to be saved?* If we learn anything from what we have just studied, it is that man had nothing to do with God's plan of Salvation. Why? Because we were incapable of defeating satan. Why? Because only Jesus is perfect and only Jesus is God; thus only He could pay our sin debt and set us free from satan's power.

We were like the armies of Israel shaking in their boots as Goliath (a picture or type of satan) kept on coming out morning and night, for forty days, mocking the soldiers and challenging them to fight him—of course none of them would or could. But then David comes along. In this situation David is a type of Christ. By the power of God he defeats Goliath, the previously undefeatable enemy, all by himself. The entire army of Israel continued to shake and fear until David had chopped off Goliath's head; only then did they begin to rejoice and join David in the victory (see 1 Samuel 17).

## **2. How could God forgive people who lived before Jesus came to earth and paid our sin debt?**

Romans 3:25-26 NKJV

Whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance **God had passed over [to purposely pay no attention to, to overlook or disregard] the sins that were previously committed,** <sup>26</sup> to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Romans 3:25b-26a NLT

This sacrifice shows that God was being fair when **He held back and did not punish those who sinned in times past,** <sup>26</sup> for He was looking ahead and including them in what He would do in this present time.

Romans 3:25b AMP

This was to show God's righteousness, because in His divine forbearance He had **passed over and ignored former sins without punishment.**

v 25-26 **In His forbearance God had passed over [to purposely pay no attention to, to overlook or disregard] the sins that were previously committed:** If you think that this sounds like God was ignoring the "pre-cross" or Old Testament believers' sin and declaring them to be righteousness without their sin having being paid for, you would be right. We might ask the question, "How can a righteous God declare someone innocent if their sin debt has not been paid?" In a human court of law, it's like the judge letting me off my speeding fines without me paying for any of them. This is the question or objection that Paul is answering now.

The difference with God is that He had a plan, and His plan was to pay the fine at a later date. For any believer, Jew or gentile, who lived before Jesus died and rose again, they understood that the Messiah was yet to come. For good reason they were looking intently and anticipating greatly the first coming of the promised Saviour who would save them from their sins. These "pre-cross" or Old Testament believers trusted God's promise that He would send a Saviour, a perfect man who would die in their place and pay their sin debt. Because of their faith in His promise, God **passed over** or ignored their sins without punishing them for their sins.

"The idea is that through the animal sacrifice of the Old Testament, those who looked in faith to the coming Messiah had their sins "covered" by a sort of an "IOU" or promissory note. That temporary covering was redeemed for full payment at the cross.

The work of Jesus on the cross freed God from the charge that He lightly passed over sin committed before the cross. Those sins were **passed over** for a time but they were finally *paid for.*" (David Guzik)

v 25 **To demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus:** Do you see God's dilemma? Paul has made it clear that no-one can be good enough to earn God's favour and forgiveness, so if God did declare someone to be forgiven and accepted as innocent or faultless in His eyes, then isn't He being unrighteous or unjust judge? Consider what God said through Nathan to King David after he had committed adultery with Bathsheba and murdered her husband Uriah.

2 Samuel 12:13 NKJV

So David said to Nathan, "I have sinned against the Lord." And Nathan said to David, "The Lord also has put away [forgiven] your sin; you shall not die.

Again, it all comes back to God's plan. God knew from before the foundation of the world that He would come to the earth as a man, live a perfect life, and then be killed as the substitute sacrifice for the sins of all mankind. From God's perspective, because He knows exactly what will happen in the future on the earth, and because He lives in eternity, the death of Jesus on the cross in a sense had already happened—Jesus is "the Lamb slain from the foundation of the world" (Revelation 13:8). It wasn't, "well I hope someone will pay their fine", but rather, "it's a done deal, it's guaranteed".

"Paul is saying that God has demonstrated that He is a righteous judge. How? By "**at the present time**" Jesus paid the sin debt of all mankind. Paul looked back to the cross and says, "God is a righteous judge, all those sins that He previously ignored have now been paid for. God can legally let them go free." (David Guzik)

v 26 **That He might be just and the justifier of the one who has faith in Jesus:** God is both **just** and **the justifier**. What does this mean. A **just** judge is perfectly fair—he always punishes the guilty and lets the innocent go free. However, God is also the judge who **justifies** people, meaning to declare them to be not guilty and let them go free. *Without Christ's substitutionary death on the cross, God could either be a **just** judge, or, He could be the **justifier** (declaring people to be innocent), but He could not be both.*

Without Jesus' death on the cross, if God acted as a **just** judge He would have to send everybody to hell, which would mean that He could not justify or declare anyone to be innocent. On the other hand, if God justified people, declaring them to be innocent, then He wouldn't be a just or fair judge because He would be letting the guilty go free without their fine being paid.

However, because of Jesus' death being the full payment for the sins of all mankind, God can justly or fairly declare any believer as being innocent. For anyone who receives His offer of forgiveness, God is both **just and the justifier of the one who has faith in Jesus**—God can justly or legally let us go free because our fine has been paid.

“Here we learn that God designed to give the most *evident displays* of both his *justice* and *mercy*. Of his *justice*, in requiring a *sacrifice*, and absolutely refusing to give salvation to a lost world in any other way; and of his *mercy*, in *providing* the sacrifice which his justice required.” (Clarke)

Here's an illustration from Jon Courson: “Dr. G. Campbell Morgan was trying to explain “free salvation” to a coal miner, but the man was unable to understand it. “I have to pay for it,” he kept arguing. With a flash of divine insight, Dr. Morgan asked, “How did you get down into the mine this morning?” “Why, it was easy,” the man replied. “I just got on the elevator and went down.”

Then Morgan asked, “Wasn't that too easy? Didn't it cost you something?”

The man laughed. “No, it didn't cost me anything; but it must have cost the company plenty to install that elevator.” Then the man saw the truth: “It doesn't cost *me* anything to be saved, but it cost *God* the life of His Son.””

### **A summary of God being *just and the justifier of the one who has faith in Jesus***

“God must be perfectly consistent with Himself. He cannot break His own Law or violate His own nature. “God is love” (1 John 4:8), and “God is light” (1 John 1:5). A God of love wants to forgive sinners, but a God of holiness must punish sin and uphold His righteous Law. How can God be both “just and the justifier”? The answer is in Jesus Christ. When Jesus suffered the wrath of God on the cross for the sins of the world, He fully met the demands of God's Law, and also fully expressed the love of God's heart. The animal sacrifices in the Old Testament never took away sin; but when Jesus died, He reached all the way back to Adam and took care of those sins. No one (including Satan) could accuse God of being unjust or unfair because of His seeming passing over of sins in the Old Testament time.” (Jon Courson)



### **3. There is no place for boasting or pride in the gospel**

**Romans 3:27 NKJV**

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

The law of faith makes it impossible to boast. Why? Because it is by faith that we receive a gift. We are **justified freely [without a cause] by His grace**. In fact, Scripture tells us that there is nothing that we have that was not first given to us.

1 Corinthians 4:7b AMP

What have you that was not given to you? If then you received it [from someone], why do you boast as if you had not received [but had gained it by your own efforts]?

“No room for boasting! This is why the natural man *hates* being justified freely by His grace. Grace absolutely refuses to recognise his (imagined) merits and gives no place to his pride whatsoever.” (David Guzik)

Just think, when we get to heaven, does anyone of us really expect Jesus to say something to us like, “*Well thanks David, I was really struggling to save you, but because of your dedication and hard work you achieved a sufficient level of goodness to be accepted by My Father. Well done for saving yourself.*” This is utter blasphemy. But this is exactly what our sin nature wants to hear. This is the message and motivation of the works gospel. Pride makes us want to receive praise instead of give praise, to want to be the hero or saviour instead of worshipping the only Saviour, to want people to look to us instead of looking to the Saviour. Pride stinks.

When we get to heaven there will be only one person getting the credit for saving people, and that person is Jesus. All believers (represented by the 24 elders) will be bowing down and giving all the credit for every aspect of their salvation to Jesus: their justification, sanctification, and glorification.

Revelation 5:8-10 NKJV

Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup> And they sang a new song, saying:

“You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood [justification] out of every tribe and tongue and people and nation, <sup>10</sup> and have made us kings and priests to our God [sanctification]; and we shall reign on the earth [in our new bodies—glorification].”

### **4. Both Jew and gentile are justified by faith, and not by the works of the law**

**Romans 3:28-31 NKJV**

**Therefore we conclude that a man is justified by faith apart from the deeds of the law. <sup>29</sup> Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, <sup>30</sup> since there is one God who will justify the circumcised by faith and the uncircumcised through faith. <sup>31</sup> Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.**

v 28 **Therefore we conclude that a man is justified by faith apart from the deeds of the law:** Paul is wrapping up his argument here and he summarises the main points. The first point is that **a man is justified by faith apart from the deeds of the law**. The works gospel tells us that we are justified or declared innocent by God by faith *plus* any **deeds of the law** that we do. The gospel of grace that Paul is preaching tells us that we are justified or made right with God by **faith alone, apart from the deeds of the law**. *Simply put, there is no room for good works to be a cause of our salvation. Instead, good works are the fruit of our salvation.*

Works or law based gospel: **Faith + Works = Salvation** (good works *plus* faith in Jesus are required for salvation)

Gospel of Grace: **Faith = Salvation + Works** (good works are the fruit or evidence of salvation)

Simply put, we can know that a person is saved because of their fruit of good works, but the good works were not the reason they were saved. This is the point that James made in James 2:14–26. There is a difference between a dead intellectual faith, and a living faith that works. (click to watch "**American Gospel: Christ alone**")

"It is true faith alone saves, but true faith, saving faith, has a distinct character. It is not just agreeing with certain facts, but it is directing the mind and will in agreement with God. The whole purpose of the book of James is to describe the character of this saving faith." (David Guzik)

"There are two groups in religion today: those who emphasise behaving and those who emphasise believing. In actuality, James tells us that the emphasis needs to be on believing, since the way we believe will affect the way we behave." (Jon Courson)

v 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,** <sup>30</sup> **since there is one God who will justify the circumcised by faith and the uncircumcised through faith:** Paul continues His summary. The circumcised Jews with their law and the uncircumcised gentiles with their conscience are all saved by faith alone. This brings us back to the start where we showed that *the way of salvation has only ever been by grace, through faith*.

v 31 **Do we then make void the law through faith? Certainly not! On the contrary, we establish the law:** Paul answers an objection here. Basically, the legalists would accuse Paul of saying that because the law cannot save us, then the law is useless and has no purpose.

v 31 **Certainly not! On the contrary, we establish the law:** The law itself, with its pictures of the substitutionary atonement (the innocent animal dying instead of the guilty man), actually pointed people to the gospel of grace. It's important that we understand the real purpose of the law is not to save us, but to lead us to Christ so we can be saved or justified by faith. Once a person is saved, the law has fulfilled its purpose, and it is no longer required. The believer walks and lives by faith, not by works.

Galatians 2:24-25 NKJV

**Therefore the law was our tutor [guardian] to bring us to Christ, that we might be justified by faith.** <sup>25</sup> But after faith has come, we are no longer under a tutor [we no longer need the law].