

**Monday, October 24, 2022 ◻ Romans 3:27–31**

*Questions from the Scripture text: What does v27 ask about? What has happened to it? Which law hasn't done this? Which law has? What do "we" do in v28? By What is a man declared righteous? Apart from what? About Whom does v29 now ask? Whose God is He? Whom does v30 first say that God will justify? Out of what? Whom else does He justify? Through what? What does v31 ask if we do? What is the answer? What do we do, through faith, to the law?*

**How is boasting actually eliminated from our lives?** Romans 3:27–31 looks forward to the sermon in the midweek prayer meeting. In these five verses of Holy Scripture, the Holy Spirit teaches us that **whereas the law of works couldn't eliminate boasting, the law of the Spirit of life actually expunges it**.

We all know, intuitively, that boasting is wrong. Yet, the works of the law had not inhibited boasting but fostered it (cf. 2:19–20). Now the Spirit shows us the superiority of the gospel: the law of faith has actually excluded boasting (v27)! This is an example of the law having been weakened through flesh and unable to do something (cf. 8:3), so that the good law was to us the law of sin and death (cf. 8:2). But, through faith in Jesus, the law is unto us the law of the Spirit of life (cf. 8:2). The law sets before us that all glorying in self is excluded (cf. 1:18–3:20). But that has not actually excluded boasting from our hearts or our behavior. It is when the gospel establishes glorying in Christ alone (cf. 3:21–26, 15:17) that glorying in self is actually eliminated.

For some members of the Roman church, this was one of the most needed applications of the gospel; they were in danger of being full of themselves (cf. 1:8; 14:2; 15:1). The gospel blows up all our boasting. It says that our best deeds need atoning. The law of works tells me that I have nothing to boast about, but if I get there by following that instruction, I may think of myself as better at "not boasting" than the next guy. So, it hasn't been excluded.

But the law of faith says that I can't cling to a single thing in myself, not a single thing that I do (v28). I can never turn to clinging to anything but Christ. There's no such thing as "better" faith than the next guy, because as soon as I begin to think that way, I've begun to cling to faith instead of clinging to Christ.

The gospel has come along and said that there is only one kind of salvation—that which comes from covenant with God (He is the only God and Savior of either Jews or Gentiles, v29). The only salvation is that which comes through faith in Christ (faith apart from the deeds of the law is the only instrument of saving either circumcised or uncircumcised, v30), that which produces the very keeping of God's law that the law itself could not produce (v31).

**Has your boasting been eliminated? To the same point, what is your day-to-day experience of exulting in Christ? What do you think of your own works? But how rich to you is the glory of Christ?**

*Sample prayer: Lord, thank You for setting before us the sinfulness that remains in even our best works. But thank You all the more for setting before us Christ and His perfections of atonement and righteousness. Eliminate our boasting in self by establishing our boasting in Him we ask, in His Name, AMEN!*

**Suggested songs: ARP32AB "What Blessedness" or TPH435 "Not What My Hands Have Done"**

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Romans 3:27-31. These are God's words. Where is boasting? Then it is excluded by what law of works. No. But by the law of faith. Therefore, we can conclude that a man is justified by faith. Apart from the deeds of the law or is he the God of the Jews?

Only is he not also the God of the Gentiles? Yes the Gentiles also. Since there is one God or justify the circumcised by faith and the uncircumcised through faith, Do we then make void the law through faith. Certainly not on the contrary. We establish the law. So, for the reading of God's inspired and inherent word.

Now, we know that the law forbids boasting because it says, you shall have no other gods before me. And it reminds us that our life, our breath, our abilities are capacity, to think all of our possessions all are given to us from God. Any good that is in us is from God.

Even if we hadn't been sinners the righteousness and goodness, that we would have would be a gift from God. Even if a man had something to boast, about the Apostles gonna say in the next chapter of Abraham, he wouldn't have something to boast of before. God because it comes from God.

So if there is one thing that the law, forbids it forbids boasting in the simple commandment, you shall have no other gods. Before me, The problem is that, although the law for bad boasting, it was unable to exclude boasting. It was unable to eliminate boasting. When one hears the law, say you shall not boast suppose.

He is able for a little while, not to boast by a principle of works. He then because of the sin that is in him. Starts to come impressed by how well he's doing it, not boasting and pretty soon. He's boasting and not boasting. And the law is as chapter 8 is going to say weakened by the flesh.

And therefore, what it tells us to do. It is unable to accomplish in us because of the sin and death. That is in us. And so chapter 8 is going to call the law for the unbeliever, a law of sin and death. Whereas it calls the law for the believer, the law of the spirit of life.

And we've already seen that the Jews who had the law chapter 2 verse 17, who rests on the law yet, because of their knowing the right thing to boast in is make your boast in God. And so first, commandment usually have no other gods of before me. They have the written law.

They know they are to boast in God. And yet what verse 19 of chapter 2? Say that said they are confident in themselves. And so the law, although forbids boasting is

not able to exclude boasting or at least the law of works, the law of faith. However, is able to exclude boasting because it says Christ alone, the glorious.

God alone becoming man in my place to atone for my sin to be my propitiation to be my righteousness. So that I am made righteous with God entirely, by what God has done and not at all, by what I do faith refusing, of course to rest upon itself. Because if it arrested upon itself, it's not fate.

It becomes a work faith. Actually excludes boasting. It says the very best things that I do in this life. Need a toning for and are not meritorious before. God, Jesus has done all of the atoning. Jesus has done all of the meriting, all of the earning, all of the performance in my behalf.

And so faith eliminates boasting it displaces boasting, with the praise of, the glory of the Lord, Jesus Christ, with the praise of the grace, of God to us and the Lord Jesus Christ. And with the praise of Christ Himself, of course, and our triune God who has made a made himself known to us in the Lord Jesus.

And so faith becomes as it were the law that actually eliminates boasting because by its very nature. As faith, grows boasting, must decrease. And when faith is full and complete boasting is impossible because faith, abandons and he hope in itself or any impressedness with itself has all of its hope.

In Christ is impressed entirely and only by the Lord Jesus Christ. So faith actually eliminates both to where the law had failed weakened by our sin Faith. Their God accomplishes through Christ by faith. And so you can hear the beginnings of these opening verses from Romans chapter 8, therefore there is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh.

But according to the Spirit have no confidence in themselves, They are made right with God, only through what Jesus has done, and even for their walking, they are not hoping in themselves but they depend on the spirit applying Jesus to them. And then here is the part that really echoes what we have in chapter 3, verse 27, for the law of the spirit of life dependence upon Christ alone.

A sustaining me by his spirit alone for the walking that I do in this life, for the law of the Spirit of life in Christ, Jesus has made me free from the law of sin and death for what the law could not do. And that it was weak through the flesh, God did by sending His own Son and the likeness of sinful flesh, an account of sin, you condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us, to do, not walk, according to the flesh.

But according to the spirit. And so, when we realize that, there is no good in us and we depend upon Christ, the spirit starts applying Christ to us. That is the way by which we actually start walking according to the righteous requirements of the law. The law is good.

We were bad. And one of the first, right? Ways of walking that the Spirit produces in us as humility is by this progressive. Displacement replacement of boasting with faith and with the praise of the Lord Jesus Christ. As he goes on to say, Therefore, we conclude that a man is justified by faith, apart from deeds of the law.

So he takes this example of both been and he says, see, they can't be justified by faith and works. If you start to add works, it's not faith. Faith looks entirely away from itself. And so, this is where we get that wonderful phrase, Faith alone, or as it has put here in verse 28 faith, apart from the deeds of the law.

Or is he the God of the Jews only? Is He not? Also God of the Gentiles? Yes, of the Gentiles. Also. So if having the law and keeping the law was the way to be saved, then God would be only the Covenantal God of the Jews to whom he had given the law, but he's God of all the nations.

And the law and here, thinking, especially of the ceremonial law or of the privilege of having the written law, This was not how salvation came salvation came in Jesus. The law came through Moses and the law was a good thing but grace and truth came through the Lord Jesus Christ and the Lord Jesus Christ.

Came as a Jew and to the Jews. But He came to the world for the whole world and so salvation. In Jesus Christ, is one of the ways in which the Lord reminds us and announces, and declares that he is, God of the Jews and the Gentiles and not just here talking about that, he's the creator.

God of the Jews and the Gentiles, but he's the Redeemer. God of both Jews of both Jews and Gentiles. And so it goes on to talk about this redemption verse 30. So since there is one God who will justify the circumcised through faith or by faith and the uncircumcised through faith.

So whether you are circumcised or whether you're one circumcised, neither of those things, the circumcision could not give you justification. What did circumcision say Circumcision said you need God to justify. You only through what he does and not through what you do. Well, if that's what circumcision says, then circumcision itself says that uncircumcised people can be justified, which is one of the reasons why the Judaizers and Acts 15 where we were yesterday in the preaching were so off, because circumcision itself testified to a justification that was by grace alone, through faith alone in Christ alone.

And he's going to make this point in a few verses by pointing out that Abraham had been justified for over a decade from Genesis 15:6 on before he ever received circumcision. And so circumcision itself was a sign that said, justification is through faith. And so, what a dreadful thing, it was for the for the Judaizers to come and say circumcision is necessary for your justification.

When circumcision itself said, it wasn't necessary. And therefore God the mark of circumcision by which the Jews were set apart. Actually reminded us and taught us that God was, we would be saving. Not only circumcised, but also uncircumcised. So the requirement of the law or rather the prohibition of the law against boasting faith, upholds, that and faith actually accomplishes that.

And the display in the law, by circumcision. That justification is through faith alone. Faith upholds that as well. And so he says Dewey then make void the law through faith and the answer of course is certainly not on the contrary we established the law. There is not this tension between the law that God gave and the faith alone mechanism of justification, the faithful and mechanism of justification actually accomplishes.

With the law says, is required and fulfills. What the ceremonial law said, is the way that we would be saved. So let's pray. We pray Lord, that you would increase our faith in Jesus Christ that we would never be impressed with ourselves and what we do. But that we would be impressed with him and give him praise.

And that all boasting, and being puffed up about ourselves, would be replaced with thankfulness to Jesus and adoration of him, worship of him. Hoping in him, We pray. Lord that you would help us to make good use, right? Use of your word and your signs that we would see them both announcing to us.

That all of our hope is only in you, all of our hope is only in Christ. Grant it, we ask in Jesus name, Amen.