

***“Romans, Dispensationally Considered —
Justification By Faith Removes Fleshly Boasting Forever!”***

Review: “The Essence of Our Redemption Under Grace Explained”

- ***Our Redemption — Boldly Stated (v. 24)***
- ***God’s Promised Future Mercy Seat Stands Revealed (v. 25a)***
- ***His Righteousness — Available Now (v. 25b-26)***

- ***Our Redemption — Boldly Stated (v. 24)***
 - ***What meaneth “Our Redemption”? It is literally a buying back, a redeeming act, or a ransom, the act of ransoming in full (Strong’s Dictionary). Paul often describes the blessings of it, for example in Eph. 1:7, Col. 1:14. The Greek word is used 10 times only, 9 by Paul.***
 - ***Where is this redemption to be found? Only in Christ Jesus, for he shed his blood once and for all for the remission of sins. Israel had a “covering” only for sins through the ceremonial law. But true remission of sins awaited for the future and full remission through the New Covenant. But that had not yet been provided according to the Old Testament revelation. It would be at the time of the establishment of the Millennial Kingdom. But, Paul writes here, we have the benefits of that through our redeemer, the Lord Jesus, who paid the full price through the shedding of his blood. Amen and amen.***

- ***God’s Promised Future Mercy Seat Stands Revealed (v. 25a)***
 - ***Paul now continues and uses the very term that was at the center of the Mosaic revelation, “mercy seat” to show the contrasts with what had been revealed to God’s people Israel so long before:***
 - ***Righteousness was only “implied” (under the Law):***

See Exodus 25:18-19 and Leviticus 16:1-15 where the details are given. But the explanation so needed for us Gentiles (and for the Jews of course as well, is found in the letter to the Hebrews:

Hebrews 9:19-26

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with

water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, *This is the blood of the testament which God hath enjoined unto you.*

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

○ *Righteousness inaugurated (under grace):*

Romans 3:23-26

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past [*or “have occurred”*], through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

- *So God has now, the apostle writes, set that Mosaic system aside altogether now that Christ our Righteousness has been given once for all:*

Hebrews 9:11-14

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

- *So that previous Mosaic legal system was about the flesh and a “purifying of the flesh” according to that Mosaic standard. But now the blood of Christ has accomplished so much more:*
 - *But now in verse 14 here we see how the new realm that Christ has instituted is all about the spirit, the “Eternal Spirit” of God and how even the conscience of believers may be “purged from dead works” to serve the living God. Instead of a guilty conscience as the law offered Israel we may today have a clear conscience having had our polluted conscience delivered from all of the “dead works” of that law.*
- ***His Righteousness — Available Now (vv. 25b-26)***
 - *We have come far in laying a foundation for seeing ever so clearly how the dispensational plan of God has been ordained and so much of it already has been brought to pass. Let’s read the Romans verses again to see how the apostle says so much in so few words:*

Romans 3:23-26

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

- ***His righteousness declared (vv. 25b-26a):***

“... to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time

his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

- ***His righteousness proven (v. 26b):***

26 To declare, / say, at this time his righteousness: **that he might be just, and the justifier of him which believeth in Jesus.**

- ***His righteousness provided (v. 25b - 26b):***

26 To declare, / say, at this time his righteousness: **that he might be just, and the justifier of him which believeth in Jesus.**

- ***The question above all others then is this: have we actually believed this, Paul’s doctrine, or have we believed another based on a false doctrine of work or works plus faith? For Christ alone is the propitiation or mercy seat today, and only faith in him as such can and will result in the “justification” or “declaration” of righteousness for anyone.***

Today: Justification By Faith Removes Fleshly Boasting Forever! (Vv. 27-31)

Our Outline Today: Justification By Faith Removes Fleshly Boasting Forever!

- ***The Law of Faith Has Rendered Works Irrelevant! (Vv. 27-28)***
- ***But What About Jews Who Have Had the Law As Their Guide? (Vv. 29-30)***
- ***All Legal Principles Have Indeed Ended Having Now Been Replaced! (V. 31)***

I. The Law of Faith Has Rendered Works Irrelevant! (Vv. 27-28)

- ***He concludes this teaching by summarizing it all from the other side, that of our flesh. All human works are now irrelevant, if we draw the focus as sharply as the apostle is here. This surely requires some explanation lest we (and Paul) be thoroughly misunderstood.***
- ***He makes a clear distinction between works and fruit and between law and grace, between the works of law (which are of the flesh) and the fruit of the spirit. Grace has enabled fruit whereas the law had encouraged the flesh. So the works of the flesh could never please God.***

Oh, that believers today might come to understand this critical doctrine. Later in Romans it will be the shining light that has freed

so many from the bondage of religion, even the so-called “Christian” religion. For religion is satan’s greatest tool, if we may dare to say so, all of which directly or indirectly, are based on works of law that are required by the organized assembly, whatever it may call itself. And, “boasting” or its equivalent, is the inevitable result. But what does the apostle of the Gentiles say?

[READ] Romans 3:27-28

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

- ***A conclusion is being drawn here from what has already been written. But the foundation of that conclusion is summarized here in verse 27: though law is the focus, and, one might think, works therefore, since THE LAW, that given through Moses, required many works, the apostle has concluded never the less that boasting (of ones own obedience) has no foundation. But how can that be?***

Ah, because there is a “law”, or “principle” now in place instead of that one given so long before to the Israelites (and not to the Gentiles, as he has carefully made clear). This new law or principle of God’s working with mankind is based on faith and by implication FAITH ALONE, since he now states with great boldness, that this principle is founded on faith “without the deeds of the law”!

- ***So, he writes, that this has already been sufficiently proven that only a summary now is enough. QED.***
- ***No boasting at all is therefore allowed because no works of law have been demanded or required by the holy and righteous God! Faith alone is the only criteria for his full and complete acceptance. Amen.***
- ***The justification for his conclusion is that as written here, “a man is justified by faith without the deeds of the law”. But boasting is justified only on the basis of human fulfillment of some aspect of law, in other words, on works that satisfy the righteous demands of a holy God. So no boasting is allowed, and this is all because of the astounding grace gift of our risen savior, Christ Jesus, who has become our substitute, as it had just been written:***

Romans 3:25-26

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

- *It is this Jesus whom Paul has declared was the only righteous one! This now stands “declared, now at this time”! But it was not always so, it seems.*

There are certainly dispensational implications here. But the bottom line is that all who are saved NOW are justified by faith alone independently of any and all works. Remember, he wrote that to those “that worketh not but believeth, his faith is counted for righteousness”, Rom. 4:5, & “No charge may be brought against God’s elect...” whether Jew or Gentile, Rom. 8:33:

[READ] Romans 8:31-35

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

[READ] Ephesians 1:1-3

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace be to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

- *Oh, the full glories of God's abundant grace are so wonderful indeed, aren't they? We should never forget them or minimize them by adding any kind of "works-righteousness" but always be a light to those in darkness and the bondage of religion. Amen.*
- *So, the Law of Faith Has Rendered Works Irrelevant! It stands proven.*

II. But What About Jews Who Have Had the Law As Their Guide? (Vv. 29-30)?

- *But with all spiritual blessings now upon the Gentiles, what about the Jews. That would be a critical question, wouldn't it?*

Romans 3:27-31

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:*

30 *Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.*

31 Do we then make void [the] law through faith? God forbid: yea, we establish [the] law.

- *Several points are made here, all in the same dispensational context. One God seems to be the key to our understanding. For the one God NO LONGER has two dispensational plans. There had been two, one for Jews and one for Gentiles, but now there is only one. Whether of the circumcision or of the uncircumcision, there was now only one way and that was through the God-man, Christ Jesus. For justification was now only by faith with no works attached at all. No, not one!*
- *Israel's legal system was postponed, interrupted, set aside, for a time. The ceremonial law was fully in every way ended through the shed blood of our Lord Jesus. Though some of it had been fulfilled, some remained as promises that had been made regarding a land and finally an inheritance were still not completed — but they would be, in due time. But now grace reigned.*
- *But What About Jews Who Have Had the Law As Their Guide? (Vv. 29-30)? There is no sacrificial system so there can be no Mosaic*

Law. And, in any case, it stands proven that “by the law is the knowledge of sin”, not righteousness! So all are the same before the Lord God now! There is neither Jew nor Greek today (Rom. 2:28, Gal. 3:28, Col. 3:11).

III. All Legal Principles Have Indeed Ended Having Now Been Replaced! (V. 31)!

- ***Now a principle of faith ruled and that rendered boasting not only unfounded but more than that, unfaithful and indeed, disgraceful!***

And that is the message of these final verses in this chapter.

Romans 3:27-31

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28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 **Do we then make void [the] law through faith? God forbid: yea, we establish [the] law.**

- ***The translation here is less than helpful, to say the least. The correct translation should leave out the definite article, just as in verse 27. Paul is asserting the value of God's sovereignty over his creation, for he may change his program and do so radically as he has through the cross of our Lord Jesus Christ and his glorious and justifying resurrection. For he has abolished death and though that did reign, now grace reigns and abounds in its place, by means of justification and eternal life.***

[READ] 2 Timothy 1:10-13

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

[READ] Titus 3:3-7

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

[READ] Romans 4:1-5

1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

- *And so, All Legal Principles Have Indeed Ended Having Now Been Replaced! (V. 31)! It stands proven.*

Conclusions / Application:

- *Now, knowing that the law and its required works are no longer “relevant” to our lives under grace and our walk in the spirit according to the abundance and overflowing of that grace.*
 - *There is a critical difference between required and desirable or beneficial. Some of the Law is still beneficial today, of course. But when the Law was Israel’s master, all of that was required!*
 - *The consequence of placing oneself back under law must be understood or one will surely and inevitably be bound to the flesh nature and its desires.*

- ***Today we enjoy the full benefit of the abundant life under the fullness of grace with the fruit of the spirit as our witness and testimony displaying that grace to all. It is not our goodness and our works today that display that. Under the Kingdom rule it will be quite otherwise however. Matt. 5 & 1 Pet. 2 make that clear.***