

The Law of Faith

Theme: How man stands justified before God.

Romans 3:19-27

Introduction:

A. In the previous sermon we looked at the phrase “from faith to faith.”

1. While we may never fully understand the obscure phrase we are able to understand its overall meaning within the verse and its surrounding text.
2. That the righteousness of God is revealed through the gospel regarding Jesus Christ. **Rom. 1:17**

B. There is yet another obscure phrase regarding faith: “the law of faith.” Rom. 3:27

1. What does that mean?
2. How does understanding it affect our walk with God?

First, we need to understand the role ‘law’ plays for man’s accountability before God.

Discussion:

I. The Role of Law

A. God’s righteousness is revealed – among other reasons – by way of the gospel. Rom. 1:16-17

B. There is a simultaneous counter message: all men stand condemned before God. Rom. 3:9

1. This was true for the Gentiles. **Rom. 1:18-32**
2. This was also true for the Jews. **Rom. 2:1-24**

C. Whereas the gospel revealed God’s righteousness, law revealed man’s unrighteousness. Rom. 3:19

1. Now, where there is no law, there is no transgression/ accountability before God. **Rom. 4:15**
2. “One cannot break a law that does not exist” (Robert Mounce). **Rom. 5:13**

D. Through “Law”:

1. Jews and Greeks who are ‘doers of the law’ (practice righteousness) receive glory, honor, and peace. **Rom. 2:5-7, 10, 13-16**
2. By the same “law” all men are confined under sin because all have broken God’s law at some point. **Rom. 3:9, 19, 24**

So how is anyone justified before God?

II. Which Law Justifies?

A. Not by the ‘Law of Works.’

1. No flesh is justified before God **because** through the law comes the knowledge of sin. **Rom. 3:20**
2. Therefore, there is no boasting in man’s righteousness because there is none. Cp. **Rom. 2:23-24**

B. But, by the ‘Law of Faith’ (apart from ‘the Law’ of Moses).

1. This is in direct contrast to the “Law of Moses” or the “law of works.” **Rom. 2:17-24; 3:27**
2. Instead, God graciously justifies through the one who has faith in Jesus as the propitiatory sacrifice. **Rom. 3:24-26**

C. This is a person who “is saved not as a righteous person, but as a pardoned criminal” (J.W. McGarvey).

D. His ‘faith’ is professed in Jesus Christ, His great (and mighty) Redeemer. Rom. 10:9

E. His ‘faith’ leads him to follow His Master in a life of righteousness. Rom. 6:3-4, 8-14

Conclusion:

A. All (Jew and Gentile) are guilty and fall short of the glory of God.

B. Through the ‘Law of Faith’ (in Christ), however, man is justified and stands pardoned before God.

C. Next week: “Faith without works.”