

Topical Message
The Law Of Faith, Part 2
Pastor Mac

KAPONO: Lord, we want to thank You. Thank You, Lord, for always providing for us, Lord. And this morning we ask that You would provide for us through Your Holy Word, Lord. And Holy Spirit, whatever it is, Lord, the lessons that we need to learn, that we would be day by day, lesson by lesson, word by word, Lord, more like You.

So Lord, speak to our hearts this morning, Lord. We thank You so much for Pastor Mac, Lord, giving him the strength to continue to do Your will, Lord. So take us to Your word. We pray in Jesus' name. Amen.

PASTOR MAC: Amen. Praise the Lord. And thank you. And please be seated.

[Congregant says, "Aloha."]

Aloha. That's what I'm talking about. Praise the Lord. All right. Well, good morning, church.

[Congregation says, "Good morning."]

Thank you. That's some love right there. That's what I'm talking about. On behalf of Pastor JD Farag, we welcome you to Calvary Kaneohe. For those of you joining us online, we welcome you as well. If we have any visitors, we welcome you. I pray that you've been blessed by the presence of love and abundance of love that you receive here at Calvary Kaneohe.

So I want to start off by reminding everyone of our next prayer meeting, March the 3rd. You have plenty of time to plan for it. I expect everyone to be here at 7:00 p.m. You know what I'm saying? 7:00 p.m. here in the sanctuary. If you're able to come out, please try to come and join us for corporate prayer.

If not, just pray where you are and don't forget about the power of prayer. Let's pray more often, pray for each other, and just continue to pray without ceasing. Let's follow the word of God. I mean let's just follow it, especially dealing with prayer. It's powerful. Powerful.

The reason why we have not we ask not. And it's so, so true. And we'll know the will of God in our life if we stay in the word of God. That's the key. All right. So again, March the 3rd if you're able to come out, 7:00 p.m. here in the sanctuary and join us for corporate prayer.

I also want to mention that Pastor JD will be returning to the pulpit coming this Thursday, February the 12th. And before resuming our verse-by-verse study in the Book of Zechariah,

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he will talk openly about his wife's death in a topical teaching out of Ezekiel, Chapter 24, verses 15 through 27.

Also, he will resume the Prophecy Updates and sermons beginning next Sunday, February the 15th, all of which will be livestreamed for our online church as well. And we are indeed looking forward to him returning, wish the circumstances, again, were different. But again, we're so thankful that we have him. We need to continue to pray for him and his family and understand that we are also blessed that we know where our beloved sister, Kellie, is, and we're so thankful to the Lord for that. So again, looking forward to his return.

All right. On Sundays we have two services. This is our Second Service. For our Second Service this morning, I would invite you to join me back in the Book of Romans, Chapter 3. We'll read the same verses, but we'll get into a different aspect of the topic. I would also ask all who are able to stand to do so for the reading of the Scriptures this morning, followed by a word of prayer.

The Book of Romans, Chapter 3, beginning in verse 27, the word of God reads, **“Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we 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, of the Gentiles also [Verse 30] since there is one God who will 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.”**

All right. So why don't we pray and ask for the Lord to bless our time in His word? Father in heaven, once again, we give You thanks, and we come to You with bowed hearts, asking that You would bless our time together in Your word. And may You be glorified by what's presented in and through Your word. Would You bring it all out, make it so that we can understand it clearly?

Make it so that we hunger more for Your word and that we have a deep desire to heed Your word. And how difficult things may seem in the passages and sometimes are, Lord, we know that You will straighten it out for those who diligently seek You. And that's what we're doing this morning.

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So because of that, we know the blessing will come, and by it, You will be blessed. So be glorified in this time that we freely give to You. In the mighty name of Yeshua, Jesus, the Christ, we do pray. Amen. All right. Thank you. And please be seated.

Okay, church. This morning as we continue our line-by-line teachings in the Book of Romans for our Second Service, this will be part 2 of our teaching titled 'The Law of Faith.' And during our First Service, we would only expound on verse 27. But be of good courage here. We'll get through. Okay? I'm saying.

And the reason why we had to do that is because we had to deal with and still are dealing with this elephant in the room. And that elephant in the room has to deal with faith and works. That took us to the Book of James, and we will be going back to that book as we get into all of this after we quickly do a recap of what happened during our First Service. So... and during that service, we would take advantage of verse 27 and use it for our launch pad to get into this topic of faith and works.

Specifically, we would begin to lay the groundwork in all of this by showing that good works are for the glory of God, but they do not determine our salvation. And this is not based on the text that we have in Romans, Chapter 3, verse 27. But the words "works" and "faith" allow us to have the idea or bring into question what James would be saying to those believing Jews in Jerusalem that would seem to say or state the opposite. And this has and continues to cause so much confusion, as well as division because of the way that it is written as well as the way it's interpreted.

And it's completely understandable. And that's why we are dissecting it in this way this morning. And even as we do, you will need to do your own independent study. This will not be enough, but prayerfully it'll get some of those questions answered. And we have noted that it's passages like the ones captured in the Book of James, in particular, that has brought about this false doctrine in regards to having saving faith.

Now, remember, if we're stating that a saving faith is faith alone in Christ alone, and that's a saving faith, we all agree. But if you attach works to it as a part of salvation, we disagree. And the chief argument is that if you don't have works, then your faith is not genuine because a genuine faith will produce works of some kind.

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This is the argument. And so we end up again having faith attached — works attached to salvation based on faith, which is adding to the finished work on the cross. And that brings into question the free gift of salvation. Is it really free? Because if I have to do any work, it's not free. Think about it. You go into a restaurant, they say, "Come in. We have free dinner." All right! And then you start eating. And halfway through, "By the way, you need to wash your dishes afterwards." Then it's not free. Are we tracking?

And we would start off building our case by getting into Chapter 1 of the Book of James. And we would show how tested faith is what he was addressing. That speaks to our continuous sanctification process as we mature in the faith. But none of this has anything with us being saved by grace through faith, but everything to do with our faith being exercised. And this is basically where we are going and where we will pick it up.

So with the Lord's permission, we will do so by first expounding on verse 28 of our text here in the Book of Romans and then use this verse as a segue in order to examine the Book of James, Chapter 2, verses 14 through 22 in regards to faith and works. And once we have completed that portion, we will finish up with our remaining verses in Romans in order to establish a firm understanding of the law of faith. Are you with me, church? Praise the Lord.

And with that, verse 28 of our text. The word of God reads, "Therefore we conclude that a man is justified by faith apart from the deeds of the law."

So here is the final conclusion to what the Apostle Paul has been discussing in regards to faith and the law. And what this emphasizes is that any activity on the part of mankind that is done in order to be justified in the sight of God is all in vain, because mankind can only be justified by God, by faith alone, apart from any kind of law associated with any kind of works. This is how we're starting it off.

And again, what the Apostle Paul is stressing pertains to salvation. Do you hear me? The free gift from God in order to obtain eternal life. So do we understand where the Apostle Paul is coming from here? This is all about being justified unto salvation. And let's keep what I'm about to say at the forefront of our minds as we get into the Book of James. And that is faith in its verb form, as we talked about, means to believe. And that faith to believe is a faith that must have a subject and an object. Are we tracking so far?

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So as it pertains to salvation, the subject is going to be the whosoever believes. Okay? And the object of our faith is Jesus Christ. This is salvation. Whosoever believes in Christ. Salvation is complete. And we see this in the most well-known verse in the Bible. John 3:16. Right? It's there. And it's simplified for a reason because the Lord knows we'll complicate everything. Right?

Now, salvation = secure. Are we ready? We're secure with salvation. Now, as we live our lives as Christians, as born-again believers, we are the subject, and the object is our belief system, the doctrine, which is the word of God. Do we see this? Salvation = Believe in Christ. As we're sanctified, believe in the Word. Are you following me?

And we see this thought captured here in the Book of 2 Timothy, Chapter 2, in verse 15. The word of God reads, **“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”**

So with this understanding that the word of God is the object as we walk in the faith, we should also realize that we can only be effective believers based on how grounded we are in the object of that faith, the word of God. It all boils down to having sound doctrine and walking in accordance with that sound doctrine. This is how faith is developed, not just by hearing the Word but by applying the Word. And that produces those good works unto sanctification, which is a part of our being saved from the power of sin, because our salvation is already secure. Are you still with me?

So now, with that as our backdrop, let's turn to the Book of James beginning in Chapter 2. We'll start in verse 14 and read down to verse 17 for now as we discuss faith and works. This is where we are. And this is what we're going to tackle. The word of God reads, and I'll be talking through some of this, **“What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?”**

Let that marinate for a second. Now, based on what we have here, if we just read it and that's it, then in order to be saved, you must have works with faith, is what this speaks to, if you just look at it that way. Oh, wait a minute. “Can faith save him?” Uh-oh. So it's works?

The question that we need to ask ourselves is how the word that's outlined here, “save,” is being used. Is it being used in the being sense, salvation saved? Or is it being used in

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regards to religious or doctrinal sense of being sanctified? Are you following me? Because this is where definitions and context meet, and we have to examine the text in order to decide what's being communicated clearly.

Because if this is talking about the state of being saved as salvation, then you have to produce works. That's bottom line, not to mention that this would go against numerous passages within the word of God, making God party to confusion, as well as calling Him a liar. Unless, again, you want to try to get away with, "this is why you can lose your salvation."

And if you believe that, then you're back to the works cycle anyway. And you're still calling God a liar. So let's do some homework, shall we? And let's look at the word "save" here. And when we do, we can see that it's the Greek word *sōzō*. And it means "to deliver" or "to keep." And it could also mean "rescue" or even "heal."

And this word "save" is being used in the active sense. And when it comes to salvation, think about it. Is that active or passive? Past, I mean. Right? It has happened. It is not ongoing because salvation unto being saved by the blood of Christ already took place. And when it comes to the salvation tenses that we looked at, the active tense in regards to being saved is dealing with sanctification.

It's the same concept when the Apostle Paul says, "**Work out your own salvation with fear and trembling.**" He's using the word in the active sense for sanctification. And as it pertains to faith, we just talked about faith in its verb form means "to believe." And the object of our faith, as we walk as Christians, to become sanctified as Christians, is in the word of God, not just by hearing the Word but by applying the Word based on sound biblical doctrine. That enables us to grow in our faith.

And when we do that, guess what's generated automatically? Good works. And based on the opening of verse 14, we can see that James is talking to fellow believers. Do we see that? He has the statement, "**My brethren.**"

So with that understanding, what James is asking is that can someone who claims to have biblical doctrine be sanctified by that doctrine alone? Do you hear it? Can you be sanctified by the doctrine alone? And the answer is no. You cannot.

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Again, think about it. Can just having sound doctrine without the application sanctify anybody by itself? No. It cannot. There must be the application of that understanding in order to have sanctification, in order for believers to grow in the faith. And this growing in the faith not only has spiritual benefits, but it also has temporal, physical benefits to our lives.

This is why earlier James would talk about how applying the word of God can save one's soul, and that saving is in the active sense. He's speaking about our day-to-day lives. Right? The word of God is clear. We can reach an early death by not following what God says. Right, church? Again, all of this speaks to the sanctification process, and it makes perfect sense because this is where most of us as believers spend the majority of our lives.

Now, that's not to say that during this time period we are productive in this area of being sanctified, but we are afforded the opportunity to produce during this time period. Whether we do so or not is on us. Because we can choose to live in a carnal state — and we touched on that during First Service — that keeps a believer trapped in sin that can lead unto death. Spiritually? Yes. Can't produce. Useless.

And James goes on by presenting a situation that actually spoke to where he was, or where they were, with those believers in Jerusalem. Believers were showing partiality to the rich. And what's crazy is those rich people were the ones that were persecuting them. So they were trying to become buddy-buddy with the rich, some of them, while at the same time treating their poor brethren unlovingly. So they were going through this testing period, if you will.

So James would go on to say in verse 15, **“If a brother or sister is naked and destitute of daily food, and one of you says to them, “Depart in peace, be warmed and filled...”**

Stop here. In other words, what's going on here? It's ah, according to the Word, I'll pray that you'll be provided everything you need. God will definitely give it to you. While at the same time having the means to aid in the situation, but they're using the word of God as an excuse and a shield to keep them from doing what the word of God actually says.

So this is why James would continue. **“...but you do not give them the things which are needed for the body, what does it profit?”** Nothing. What advantage do they have? None.

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And in verse 17, James says, “**Thus also faith** [*Understanding the word of God*] [*Having it in your mind, this amounts of doctrine*] [*I've got all this doctrine by itself.*] ...**if it does not have works** [*The application of that sound doctrine*] **it is dead.**”

This is what this speaks to, and those are facts. And what does James mean by the word “dead” here? And when we look at this word “dead” in the Greek, it’s the Greek word nekros. It’s where we get our English word “necromancy.” And as it pertains to the biblical text, it carries with it the meaning of having “no beneficial use,” “incapable of functioning usefully.” This is what it means.

And we see the same word used in the Book of Hebrews, Chapter 6, in verse 1. The word of God reads, “**Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God.**”

The same exact thought is being implied here but on the other side of the spectrum, so to speak. As we can see, these works are useless works in the attempt to achieve and/or maintain salvation in this verse. This is exactly what the Apostle Paul has been arguing against. Do we see that here? Those are not sanctifying works. These are dead works. Useless works.

Now, these next set of verses, are perhaps the most critical ones for us to come to an understanding, specifically regarding who is making the statement that we see captured here in verses 18 and 19. Because this is where I believe so much clarity will come into play when we see what’s happening here.

Notice at the beginning of verse 18 that James says, “**But someone will say...**” [*Do we see that?*] Because at this point James is presenting us with a hypothetical objector. So this hypothetical objector has come along and is challenging what James has just spoken about from verses 14 through 17. Are we tracking?

This is why he says, “**But someone will say...**” And this challenge goes all the way through verse 19. But many translations, like here in the King James — the New King James version, stop with the objector at the beginning of verse 18. Do we see that?

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But I submit to you that this is not where the objector ends his objecting. It goes all the way through verse 19, as we will see. Something else to note. His objection is being submitted or presented in a sarcastic way, and we have seen this before in our teachings in the Book of Romans, as the Apostle Paul would use this same type of dialog and practice.

And the name for this practice is called a diatribe, not to be too technical, but we might as well go there. And it's an oration directed against a hypothetical other person, but more fully intended to persuade the reader or listener. Do you hear?

And the idea is that by debating an imaginary opponent, the one who is performing the diatribe can ask several questions, hypothetically, yet realistic ones normally used in the second person singular terminology. And it's done in order to refute these questions. And by doing so in this way, they get ahead of any future arguments by making their case known upfront. This is getting ahead of the problem. I know what you're going to ask. I'll ask it for you and answer it for you by the power of God's word.

And to help us make our case today, let us look at how the Apostle Paul would administer a diatribe, as captured here in 1 Corinthians, Chapter 15, verses 35 through 38. The word of God reads, *[What do we see at the beginning?]* **“But someone will say, [And here's the hypothetical objector.] ‘How are the dead raised up? And with what body do they come?’** *[Now what happens is]* **Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain.** *[Verse 38]* **But God gives it a body as He pleases, and to each seed its own body.”**

First of all, what an amazing passage that we're using as an example. But the point that I'm trying to make here is in regards to how this style of speech, or this diatribe, shows that the objection is concluded by the issuing of a statement that's refuting the argument. **“Foolish one.”** Do we see this?

We see here that this statement begins to refute the argument. It lets the reader know that, oh, gears have shifted. Do we see this? Because this is exactly what James is doing here, which is why verse 18 and 19 are the words of the imaginary objector. And ultimately, what

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the objector is trying to prove is that knowledge of doctrine, active faith, and the application of it, sanctification, those works really don't have a relationship.

That's what he's trying to say. And that is dead wrong. We're talking about sanctifying faith here, right? So at this point, what I'm going to attempt to do is I'm going to play the imaginary objector. Okay? Yeah. Getting a little creative. And in order to do so, I will be paraphrasing the text in a way. So please bear with me. I'm trying to make a point.

And as I do so, I will also try to communicate what's happening here in order to make the case. Okay. Are we ready? All right. So we have the word of God, and we get this: "But someone will say..."

So now, here comes the imaginary objector. That's me. Got it? Listen to how this is going down. You have faith? I have works. I tell you what, buddy. Show me your faith without works. Dig in your pocket. Give me some faith. And I'll show you my faith by works. But you go first. Do you see what's happening? Come on, show me your faith, without works. Just show me your faith. And then yeah, I'll reciprocate with my works. Let me see. Ah! You can't show me your cup of faith, can you? Ah-ha. You can't.

Do you see what's going on here? Watch how it continues. Verse 19 we use in a myriad of ways, but I'm telling you contextually, check how this applies. "**You believe that there is one God? You do well. Even the demons believe, and they tremble.**" Translated: I believe. The demons believe. The outcomes are different. Pfft! You can't really tell what's going on. But belief is still there. Are you seeing what's going on here?

And again, this is dealing with the sanctification process. This is what James is trying to nail down. Wait a minute. You don't just have doctrine without applying it. That's not the intent of the grace of God. Not at all. Are we tracking, church?

James comes back on the scene in verse 20 as himself, by the Spirit, again. "**But do you want to know, O foolish man, that faith without works is dead?**"

He's repeating what he already said. You see what's going on? You come with an objection. But do you really want to know? I'm gonna show you. I'm going to tell you how it works. And he's going to do so in a powerful way in order to demonstrate what learned faith

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produces when applied, and more specifically, how it's applied when we are tested. This is the backdrop of all of it.

And we have to think these verses through, these next two especially. And we're going to go. Because we're going to see some familiar words that pertains to salvation that are being used here to make a point. Are we ready to keep it moving? All right.

Chapter 2, James, verses 21 and 22. The word of God reads, **“Was not Abraham, our father, [Listen.] justified by works when he offered Isaac, his son, on the altar?”**

Now, wait a minute. The question we need to ask ourselves is what came first? Abraham believing unto righteousness, or Isaac being placed on the altar? And we know that it was Abraham believed in the promise of God prior to Isaac being placed on the altar. Right? [Congregant says, “Right.”]

And it was at that point that we have captured in the scriptures that it was accounted unto him as righteousness. So why does James start off with the sacrifice of Isaac if it came after Abraham was already justified by faith? Because the point James is trying to make is that this is what mature faith produces. It produces works, in faith. That's what happens. It is a validation, not a justification unto salvation, not to mention that Abraham's faith was being tested by the true and living God.

Do we remember that? This is what the account is all about. And this is the main point that James is trying to express to those believers in Jerusalem, that even though they may be persecuted in their livelihoods, completely put in shambles, it doesn't matter. They needed to have faith that God would see them through it and stop conforming to those around them, as well as treating their poor brethren unlovingly. Mature faith produces good works. And how one reacts during a trial will determine how mature that faith is. And there is no inconsistency in that line of thinking.

Verse 22 continues. I'm sorry. **“Do you see that faith was working together with his works, and by works faith was made perfect?”**

It didn't say faith didn't exist. Faith was made perfect. Or we can say it this way. That Abraham applied what he already knew in regards to the Word and faithfulness of God. And

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because of that, he produced sanctifying works, allowing his works to be justified in the sight of God and his faith made perfect. Because at the end of the day, this is where we should all aspire to be as believers. And that is by having our faith made perfect. And this is where we're going to stop regarding faith and works and attempt to make a closing point regarding all of this based on what we just read in verse 22.

Now, as you read on, the reason why I stopped — we have to get into some grammatical issues, and this is not the venue to do that. We can sit down, open our notebooks, and go into the Greek and... No, no, no. You could do that on your own, or we could meet somewhere else.

But the point being is prayerfully you have enough to go with as you continue on. Because I believe that what we have really provides us with a blueprint in order to have our faith made perfect. And this is what we need to be looking at as we live our lives as Christians.

Remember, we are already saved. That faith was already on display when we came to the faith to believe. But that should not be the end of our spiritual lives in the faith. And this is where we have to have a strong active and passive aspect of our faith.

And in order for our faith to be made perfect, that active aspect of our faith is for us to always be actively trusting in the word of God. That is continuous. Again, we already have come to the faith. Now we need to trust in the word of God actively, meaning consistently throughout our walk day-to-day.

And as it pertains to the passive aspect of our faith, that speaks to us having an experiential knowledge, sound doctrine. We need to know what we believe and why we believe it. Not just, yeah, "I'm a such and such. I'm a Christian." Do you know why you believe what you believe? How do you get through life? You just say, "I'm a Christian"? Or there's something you go to to lead you and guide you? And we talked about that during our 'Making of Disciples' teachings, as well as elsewhere.

And the key to having our faith made perfect is by combining the two in order to make our faith more complete. This is having a sound doctrine and trusting in the word of God, while at the same time applying the word of God. And that produces good works. And guess how this happens. There's only one way. Being tested. Faith has to be tested and tried. That is a

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marker for every believer in one way or another. Whether we pass that test or not is something different. And if we have never been tested faith-wise, that's a problem. That speaks to another issue. If faith has not been tested, something is amiss.

But the point of taking this long, scenic route was to address faith and works in the hopes to remove the non-biblical aspects that often come along with this topic. And again, I would encourage each of you, especially if you are confused about this, to do your own independent study, not from someone else, including myself. Sit down, you and the Lord alone. Allow Him to lead you in the process by the power of the Holy Spirit. You will be blessed. Because if you seek it, He will reveal it. But I do hope that this has helped somewhat. And I do pray that you have been encouraged.

Now, let's finally get back to the Book of Romans, Chapter 3, verse 29. The word of God reads, **“Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also...”**

So here, the Apostle Paul is demonstrating to his Jewish brethren something that they already knew and claim, that indeed there is only one God. But this had to cause them to take a moment and pause as they realized yeah, the Lord our God is one. And if He is the only one and true God, then He has to be the of all people, meaning the Gentiles.

Wait a minute. That doesn't make us feel too good. Yeah. It was cool to know He's the only true God of us, and that He will punish everybody else, but to be God to everybody too? You see what that does? It takes away any notion of ownership of God. We don't own God. Follow me? No. Representing the Lord is totally different from thinking that you own Him and that we have the solitary rights on the true and living God. No, not at all. There's only one God. And He's the God of all.

The Apostle Paul speaks elsewhere of this captured here in the Book of 1 Corinthians, in Chapter 8, in verse 6. The word of God reads, **“...yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.”**

Now, not to handicap our teaching, but this is probably one of the most underrated passages in the Scriptures as it deals with the oneness of the true and living God. Think about what's

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being communicated here. Listen to the words. **“God, the Father, of whom are all things, and the Lord Jesus Christ through whom are all things.”**

Now, wait a minute. We cannot have two separate entities that are responsible for all things. Are we tracking here? And this is not the case because the “of” and the “through” all things are being spoken here. They're being used synonymously. And because we have all of this written before us, guess what that also speaks to? It's a powerful picture of the triune God.

Have we ever thought about this? The word of God is itself God-breathed — We know that, right? — by the power of the Holy Spirit captured in these verses that we see the Father and the Son as one. Are we connecting the dots?

And on a side note, each and every time we read the Scriptures and we see God the Father and the Son, it's the Holy Spirit that placed those words in the Scriptures that way. The Holy Spirit is always present because the word of God itself is there speaking to us, making the Trinity more evident. Are you following me?

And what the Apostle Paul is expressing is that there is only one God. And since that is the case, all will be justified in the same way. And we know that way is by faith alone. And as we continue, we see this truth captured in verse 30 of our text. The word of God reads, **“...since there is one God who will justify the circumcised by faith and the uncircumcised through faith.”**

Here, the Apostle Paul reiterates the fact that there is one God that will justify all by the same standard, which we just discussed: faith. And sort of like we saw in 1 Corinthians, in Chapter 8, and verse 6, here, “by faith” and the “through faith” are being used synonymously. It means the exact same thing. Because if it wasn't, oh, that would mean that there is a different kind of faith for the uncircumcised and a faith for the circumcised. Do you see that?

But like we talked about, there is no specific, special kind of faith in order to be justified in the sight of God. And it's a blessing that the Holy Spirit would have this placed in the Scriptures this way because it removes any future notion of inserting some type of different

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faith. Somebody would have came along and said it this way to raise an eyebrow. Oh, “by” and “through”? Is it different too? You know how we do. Make everything confusing.

But something that's not often seen about this is that this verse introduces something for all people that had not been seen before. And that's the grace of God in this way. And pretty much from this point on in the Book of Romans, you will see Christ coming into focus more and more. And again, it's because of Christ that grace abounds.

While many of the believers in Rome understood this grace, it would appear that many of them were reluctant, especially the Jews, to accept this grace without something being attached to it, mainly aspects of the law. But that law has been fulfilled. And only the law that justifies today is the law of faith. That's the only one that justifies. And by that law of faith, grace is offered to all of mankind. As captured here in the Book of Titus, Chapter 2, in verse 11, the word of God reads, [Get off my screen.] **“For the grace of God that brings salvation has appeared to all men.”**

Do we see this? And I can't help but notice the word “appeared” here because this word in the Greek is only used two other times within the New Testament, and it should bring clarity on what's being communicated for us here. And this word in the Greek means “give light to” or “illuminate.” And the first time that we see this in the word of God is captured in the Book of Luke, Chapter 1, and verse 79. And it's a prophecy that comes out of the Book of Zechariah, speaking about Jesus. And the word of God reads, **“To give light to those who sit in darkness and the shadow of death, to guide our feet into the way of peace.”**

This is the amazing grace that is being spoken of that has brought the light, so that we may walk in peace all because of having faith in Christ alone.

And now, we get to our final verse of our text, as well as the final verse captured in Romans, Chapter 3, verse 31. The word of God reads, **“Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.”**

Now, here the Apostle Paul makes a proclamation that all of us need to be aware of. And I will do my best to fully explain this. But even as I do, you need to go back and look at it yourselves to make sure that you understand what is being said as well as what is not being said.

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So the first thing is the law is not voided. The law has been fulfilled. The way of the law as it pertains to all of the works associated with being made right in the sight of God, all of that was a foreshadowing of being made right by the Spirit of God, because prior to the Gospel of Jesus Christ, the law was attempted to be kept in the flesh of man.

But now, and by the law of faith, the Holy Spirit is now our guide as it pertains to walking right with God in love. That fulfills the law of Christ. And since He is the fulfiller of the law, walking in His love by the Spirit is the establishing of the law.

And we see this understanding also captured in the Book of Romans, in Chapter 8, verses 3 and 4. The word of God reads, **“For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, [Verse 4] that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.”**

And again, we are saved by grace through faith. The law of faith because there always has to be a law no matter what. So we can choose to adhere to the law of faith, or we can attempt to fulfill the law of Moses, or the natural law contained within mankind. But there is only one law that will enable the righteousness of God to be administered, or better said, imputed to those who are under that law. And that is the law of faith.

And like we mentioned before, nothing can be added to this law, and nothing can be taken away from this law. And the only one who is able to judge according to this law is the Lawgiver himself. So let me get my Paul on. You ready?

Therefore, we conclude that the law of faith is the most superior law. It supersedes any and all laws known to man, and it is the law that all of mankind should run to, a law that all of mankind should desire to be under, and a law that only a loving God could give mankind that includes the free gift of eternal life.

But for those who do not know the Lord, you are currently living in a complete state of condemnation, as we all once were. And that's because the only way to be living in a state of justification is to be living under the law of faith. Any other condition, any other law condemns for those who choose to stay under that law.

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And some might say “I am doing good.” “I’m a good person.” “I am full of good works.” And to that, we say, “O foolish, man.” Your good works would never outweigh even an ounce of sin when it comes to the righteous standing before the living God.

And you have an opportunity to look into His law of faith, again, a loving law that is offered to all of mankind that addresses the sin problem because it’s our sin that keeps us separated from God. And it’s only by being justified by faith can we have a relationship with God that brings us into eternal fellowship with the living God. And it’s through His Son, Jesus, the Christ, that that relationship is established. And it allows us to live as sons of God and joint heirs with Christ. And this is where we should desire to be.

Because if we choose to remain in a state of condemnation, we could die in our sins. And sin is the death penalty that leads to eternal destruction. And only by believing in Jesus are our sins forgiven. That gives eternal life.

So I urge you to choose Jesus and be saved today by the Gospel of Jesus Christ. And the Gospel of Jesus Christ is that Christ died for our sins according to the Scriptures, and that He was buried and that He rose again the third day according to the Scriptures.

And it is A-B-C simple to be saved by first acknowledging that you are a sinner in need of a savior, and that savior is Jesus Christ. Romans 3:10 says, **“That as it is written, there is none righteous. No, not one.”** And verse 23 says, **“For all have sinned and fall short of the glory of God.”** No one gets to God on their own merit. No works, no matter what. It’s all by the grace of God.

We also see in Chapter 6, verse 23, **“For the wages of sin is death, but the gift God is eternal life in Christ Jesus our Lord.”** That represents the A.

And the B stands for believe, while the C stands for confess with your mouth. And those are synonymous. Do you hear me, church? And we have both of these captured in the Book of Romans, Chapter 10, verses 9 and 10. The word of God reads that, **“If you confess with your mouth, the Lord Jesus, and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth, confession is made unto salvation.”** The same thing.

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This is just a simple way in being saved and having that sin problem fixed once and for all.

God wants us reconciled to Him because He loves us.

His Word specifically says in the Book of 2 Peter, Chapter 3, in verse 9, **“The Lord is not slack concerning His promise as some count slackness, but is long-suffering toward us, not willing that any should perish but that all should come to repentance.”**

Change your mind and see God in the light that He is in. And I pray that you have made Jesus your Savior today and because of that, no longer have any concern of condemnation whatsoever. Because, you know, with a surety that your salvation has been secured because you choose to live under the law of faith. Why don't we stand and pray?

Father in heaven, thank You so much. Your word is so amazing. And as broken as a servant can be, Your power overrides all things that may have been miscommunicated. Because when You transmit it by the power of Your Spirit, it goes out right. And I count on Your word, and I count on You.

And we're so thankful that we have a Lord that loves us so much that You would give us so much information, yet a simple way to be under Your grace. And I pray that we take advantage of it each and every day by doing good works and increasing our faith. And we ask that You would give us that desire to do so.

We can't thank You enough and we cannot love You enough. But we'll do our best, Lord. So go before each and every one of us uniquely, so that we can be better witnesses for You as we live our lives according to Your will.

In the mighty name of Yeshua, Jesus, the Christ, we pray. Amen.