

— Romans 3.27-31 —  
Romans Series 28  
**Faith and Law, Jew and Gentile**

*Rom 3.27 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.*

\* What two great unifying truths did we learn from Paul's summary of salvation in Rom 3.23-26?

\* Why does Paul keep hammering these unifying truths, and specifically in the context of Jew/Gentile relations?

\* Name two examples of how the Jewish establishment maintained visible separation from Gentiles?

1)

2)

\* How did this bleed over into the early church? (Gal 2.11-14)

\* What happened at the council of Jerusalem? (Acts 15)

\* What did the Jews arrest Paul for? What happened when he spoke to them? (Acts 21.28 – 22.22).

\* How was the gospel bound up with Jew/Gentile relations?

\* What are four truths the Bible teaches us about God's plan all along, and about the interrelation of faith and the law, and Jews and Gentiles?

1) The law was not given so ... Israel could ..., but to teach ... Israel how to ...

2) Because the law was given to ..., perfection was ..., but rather ...

3) The law contemplated that Israel would be a ..., and never contemplated the kind of ... practiced by the Jewish establishment.

4) The badge for being a true child of God in the OT was not ..., but ...