

Hence, "deeds of the law" includes the 10 Commandments, the 603 civil, moral, and religious laws, the corrupted doctrines associated with Israel's vain, religious system, AND the law-system as a whole! (That is, even operating under Israel's law-system program is excluded as being able to justify one unto eternal life!)

- This would include such things as the observance of holydays, baptisms, sabbath days, 'touch not, taste not, handle not' etc.

- By standardizing [ergon] in Rom.3:27 & 28 to both read "works" the full force of Paul's first proof of how God's justice operates in justifying someone unto eternal life is not only obscured, but undermined by leaving the door open to submit some kind of "deed" to be held up for God's acceptance, even apart from the actual 'works' of the law!

Romans 3:29-30

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.

3:29 SUMMARY COMMENT:

Paul presents the LEGAL FORCE upon which the court of God's justice operates in verse 28 in a simple yet profoundly powerful statement: that God can only justify a person unto eternal life "by faith" alone, without any association with the "deeds of the law."

But now on the basis of this simple statement, the question naturally arises, "Is that legal force of how God's justice operates just true now, at this present time? or is that true ALL the time?"

BACKGROUND INFORMATION TO UNDERSTAND AND APPRECIATE THE DISCRIMINATING DIFFERENCES OF THE PREPOSITIONS "BY" AND "THROUGH" IN ROMANS 3:30:

1. PAUL: The UNIQUE apostle. (Rom.1:1)

A. The three designating markers of Paul's apostleship:

DESIGNATOR #1) "a servant of Jesus Christ"

DESIGNATOR #2) "called to be an apostle"

DESIGNATOR #3) "separated unto the gospel of God" (unique to Paul, only!)

2. The divinely authorized and Biblically sanctioned replacement for Judas Iscariot is just as the word of God says it is: Matthias, NOT PAUL!!! (Acts 1:15-2:4)

A. The basic, Biblical facts surrounding the choice of Matthias to succeed Judas Iscariot as the 12th apostle of Israel:

1) Matthias was chosen PRAYERFULLY, and without any attempt to exercise the will of the other 11 in the matter. (Acts 1:15-2:4)

a. To specifically guard AGAINST exercising their own will, the final choice was left rightfully, and Scripturally to the Lord by the casting of lots. (Ac.1:24-26, Num.26:55)

2) Choosing a successor to Judas was divinely appointed necessary next step required at that time. (Mt.19:28; cp. Ac.3:19-21; cp. Mt.18:18-19)

NOTE:

With the establishment of the kingdom soon to be offered (Acts 3:19-21) there would OF NECESSITY need to be a full compliment of apostles to occupy those twelve thrones!

- See Acts 12:1-3 where NO REPLACEMENT is sought out after the death of the apostle James. This indicates that the number was FIXED and not to be added to!

And beyond all this is the fact that Christ had specifically given the apostles OFFICIAL AUTHORITY to act in His absence with Peter as their leader (Mt.16:19; 18:18-19).

3) Candidates for Judas' position were to be men of VERY SPECIFIC and RIGID requirements:

- Among which were the following:

- They had to have companied with Christ and His disciples "all the time" that Christ had ministered on earth, i.e., from the first days of His ministry to the last. (Acts 1:21-22)

- This included in detail, the time that Christ "went in and out among us". (Acts 1:21)

- They had to be baptized with John's Baptism. (Acts 1:22)

- They had to have "followed" and "continued" with Christ. (Mat.19:28; Lk.22:28-29; Jn.15:27)

4) The CONTEXT of Acts 1:26 and 2:4 indicate that God Himself approved the choice!

B. PAUL COULD NOT BE ONE OF THE TWELVE:

1) Paul did not qualify for apostleship among the Twelve.

Paul had not "followed" Christ on earth, had not been baptized with the baptism of John, nor gone "in and out" with the other apostles throughout our Lord's earthly ministry. In fact, he had not even seen Christ until AFTER His ascension (ICor.15:8).

2) Paul's commission was not the same as the Twelve. (Mt.28:19 and Mk.16:15-16, cp. ICor.1:17)

Paul's commission was uniquely different IN IT'S MESSAGE! He was NOT sent to baptize, but to preach the gospel - and what gospel was he sent to preach? The gospel of Mark 16:16, where "he that believeth and is baptized shall be saved"? or Peter's Pentecostal message of "repent and be baptized everyone of you, in the name of Jesus Christ, for the remission of sins" (Acts 2:38)? NO! Paul worked under a different program and different commission than the Twelve.

3) Paul, under the inspiration of God the Holy Spirit declares the Twelve to be a separate and distinct body of apostles. (ICor.15:5-8; Rom.1:1; 11:13; 15:15-16; Gal.1:1)

Paul identifies the Twelve as a complete and separate entity than himself, and by so doing actually EXCLUDES HIMSELF as one of the Twelve!

DIFFERENCES BETWEEN PAUL'S APOSTLESHIP AND THE TWELVE:

The following is a list of some of the main and obvious differences between the apostleship that God gave to Paul, and that which He had given to the 12 apostles.

These differences bring to light the UNIQUENESS of Paul's apostleship as separate and distinct from the 12:

1. THE TWELVE: called to be apostles by the Lord while He was here on the earth. (Mat.10:1-4)
PAUL: called to be an apostle by the unexpected re-appearing of the Lord Jesus Christ from heaven. (Ac.9:1ff; ICor.15:8-10)
2. THE TWELVE: their apostleship was to Israel alone, and then to Israel first, because God's program at that time was with Israel. (Mat.10:5ff; Ac.3:25-26)
PAUL: was commissioned as "the apostle of the Gentiles" and was sent out to the nations, because the program of God now is the "dispensation of the grace of God" for us Gentiles. (Ro.11:13; Eph.3:1-9)
3. THE TWELVE: under their commission, sought to bring the nation Israel to repentance in view of them crucifying their Christ. They indicted them for the crime, but offered them the forgiveness and blessing of God so they could participate in Israel's "at hand" kingdom. (Acts 3:12-26; 5:27-32)
PAUL: under his commission, announced that Israel had fallen, and that God has temporarily set Israel's program aside, and that her fullness and kingdom will not come until after the "fullness of the Gentiles be come in." (Rom.11:11-25)
4. THE TWELVE: announced to Israel that here "last days" were present, and that they lived in the days that all the prophets from Samuel and after had foretold to them. (Acts 2:16-21; 3:24)
PAUL: announced that God is now longsuffering and that He has set Israel and the things on her time-schedule aside, and that the "times and seasons" are not being fulfilled now in this dispensation. (Rom. 2:4; 11:11-25; IThes.5:1-11; IIThes.2:1-7)
5. THE TWELVE: proclaimed to Israel the coming of the "times of refreshing" and the "times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:19-22)
PAUL: proclaimed "the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" and was "hid in God" in ages and generations past. (Rom.16:25-27; Eph.3:1-6; Col.1:25-26)
6. THE TWELVE: commissioned and sent to water baptize in connection with the "gospel of the kingdom." (Jn.4:1-2; Mt.28:19-20; Acts 2:38ff)
PAUL: was not sent to water baptize. (ICor.1:17)
7. THE TWELVE: under their commission, operated upon a God-established distinction existing between the Jews and the Gentiles. (Mt.10:5-7; 15:21-28; Acts 3:25-26)
PAUL: under his commission, declares that the "time past" distinction is now done away, and the "middle wall of partition" broken down - God having made "both one." There is now "no difference." (ICor.5:14-19; Eph.2:11-14)
8. THE TWELVE: operated with the Law still in view along with the "rudiments of the world" that it employed. (Mt.5:17-19; 23:1-3)
PAUL: declared to us that God has not put us under the law, but under grace, and that today He is not treating us as children under the law with the "rudiments of the world." (Rom.6:14; Gal.4:1-11; Col.2:8-17)
9. THE TWELVE: commissioned to preach the "gospel of the kingdom" to Israel, and to manifest the 'signs of the kingdom' to them. (Mt.10:1-8)
PAUL: commissioned to preach the "gospel of the grace of God" to the Gentiles, and to manifest signs that confirmed the reality of God having turned from Israel to the Gentiles. (Rom.15:14-19)

10. THE TWELVE: warned Israel of the coming wrath of God on the time-schedule, and were prepared by the Lord to see and also go through the tribulation period. (Mt.24:1-35; Acts 2:14-40; 3:19-23)

PAUL: declares to us the longsuffering of God, and the coming of the Lord for us to gather us together unto Himself, delivering us from the wrath to come. (IThess.1:10; 4:13-5:11)

11. THE TWELVE: preached the "gospel of the kingdom" to Israel for the three years of the Lord's earthly ministry, and during that time they did not understand and appreciate the meaning and significance of Christ's death and resurrection. It was not something they had been given to understand. (Mt.16:21-23; Lk.9:43-45; 18:31-34) Following Christ's resurrection, when He had "opened their understanding, that they might understand the scriptures," they understood the necessity of Christ's sufferings and the benefits received from it, as it pertained to the establishment of Israel's kingdom glory. (Lk.24:25-27, 44-49; Acts 1:1-12; 2:22-36; 3:12-21; 4:8-12)

PAUL: had committed to him the full meaning and significance of the cross of Christ. His message was "the preaching of the cross" proclaiming it in all of its glory as "the power of God, and the wisdom of God." To him was committed the testimony concerning Christ giving Himself "a ransom for all men." Also to Paul was committed the revelation of the "mystery of God's will," and how it will be accomplished through the genius of Christ's death, burial, and resurrection. (ICor.1:22-24; ITim.2:1-7; ICor.2:6-8; Eph.1:8-10)

12. THE TWELVE: looked for and preached the earthly inheritance of Israel's covenanted kingdom. (Mt.5:1-12ff; 19:27-30; Acts 3:19-21)

PAUL: in connection with the "mystery of Christ," says to us that our 'citizenship is in heaven,' and that we are seated "togetehr in heavenly places in Christ Jesus." The "vocation" unto which we are called in this present dispensation is in the heavenly places, in accordance with Christ being the head of all principality and power. (Phil.3:20-21; Eph.1:19-23; 2:6)

13. THE TWELVE: only knew of the return of the Lord Jesus Christ after the tribulation period. (Mt.24:15-35; Acts 1:9-12; 3:19-21)

PAUL: as part of the mystery revelation given to him, teaches us about the coming of the Lord Jesus Christ for us before the day of His wrath. (ICor.15:50-52; IThess.4:13-5:11)

14. THE TWELVE: functioned in connection with God calling out of Israel a seed, or remnant, to inherit the kingdom. (Mt.16:13-20; 21:33-45; Lk.12:32)

PAUL: functioned as "the apostle of the Gentiles," in connection with God having set Israel's program in abeyance and having put Jew and Gentile on the same level for "to make in himself of twain one new man," the "new creation," the church the body of Christ. (Eph.2:11-3:12)

15. THE TWELVE: commissioned in their apostleship to bring Israel's rebelliousness to a head, and in so doing vindicate the outpouring of God's wrath upon that generation. (Mt.23:29-36; Lk.11:45-51)

PAUL: commissioned to proclaim that God is now longsuffering and is extending mercy and grace to all, even in spite of Israel's climactic rebelliousness and ripeness for the "day of the LORD." (Rom.11:28-36)

16. THE TWELVE: looked forward to dealing with the Gentiles through Israel's regeneration and glory. (Mt.28:16-20; Mk.7:24-27; Lk.24:44-49; Acts 1:1-8; 3:25-26)

PAUL: was commissioned by God and sent to us Gentiles in connection with Israel's stumbling an fall, and God's blinding of the nation. (Rom.11:1-25)

17. THE TWELVE: in their call and commission, were fulfilling the prophets and were sent to Israel in accordance with God's promise to His nation. (Isa.1:26; 8:16-18; Lk.11:49-51; Jn.17:6-12)

PAUL: was given a gracious apostleship to us Gentiles, not based upon any promise, prophecy, or covenant with us whatsoever. (Rom.1:1-5; Eph.2:11-12; 3:1-9; IITim.1:9-11)

18. THE TWELVE: had the "gospel of the circumcision" committed unto them to proclaim; the good news of Israel's covenanted kingdom and blessings. (Mt.10:6-8; Gal.2:7-8)

PAUL: had the "gospel of the uncircumcision" committed unto him; the good news of God now being longsuffering and having turned to us Gentiles to accomplish a secret purpose with us. (Gal.2:7-8)

THE GREAT GRACE COMMISSIONS OF THE CHURCH, THE BODY OF CHRIST

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- Whereas the 12 functioned under their commissions in connection with serving as apostles, we function under our commissions in connection with serving as AMBASSADORS.

- OUR AMBASSADORSHIP: IICor.5:20; Eph.6:19-20

- The Reality of our being Ambassadors: (IICor.5:20)

- "ambassadors" (πρεσβεύω [presbeuo] = an elder or older representative who is experienced in diplomatic affairs)

PROFILE:

1) Does not appoint himself.

(We have been appointed by God by virtue of being members of the body of Christ.)

2) Does not support himself.

(The sound wisdom and sound Bible doctrine from God's written word forms our means of support.)

3) Instructions are given in written form.

(The sound doctrine in God's word that is written for, to, and about us as contained in the letters of the apostle Paul.)

4) Does not belong to the country to which he is sent.

(We are now citizens in Christ's Heavenly Kingdom - Eph.2:19; Phil.3:20; Col.1:12-13.)

5) Does not live in that country for his own personal interests.

(ICor.6:20; 7:23)

6) Does not treat any insult to himself as being personal.

(IICor.1:5; Col.1:24)

7) His recall is tantamount to war.

- The "TARGETS" of our Commissions:

- TARGET A: MEN - II Cor. 5:14-21

- God offers personal reconciliation to ALL men today - and we are to take that message to them.

- In connection with "Target A: Men" we have been given, as the first part of our commission, a ministry of RECONCILIATION.

- "Reconciliation" (καταλλάσσω/καταλλαγή)

The terms are commonly thought of as meaning "to change completely" which is a rudiment part of the meaning, but not a fully developed and accurate meaning.

"Reconciliation" is the process of negotiation that results in the adjustment of differences between opposing parties - it is used in the NT in the sense of being on the deserving end of the WRATH of God; and refers to God's method of adjusting of those differences between Himself and man, with a favorable outcome to both parties.

καταλλάσσω refers to the reconciliation by which God has reconciled *Himself to us AND us to Himself* - i.e., God laid aside His anger and wrath against our sins and received us into His favor by means of all that was accomplished in the Cross-Work of Christ (Rom.5:10).

Christ becomes the Mediator of the negotiation, i.e., He becomes the 'Peacemaker' between God and Man (Eph.2:14; Col.1:20) This, then, becomes the very basis for our "Great Commission" - The Gospel of Christ: "BE YE RECONCILED" (IICor.5:20)

THE GREAT GRACE COMISSIONS OF THE CHURCH, THE BODY OF CHRIST

- TARGET B: PRINCIPALTIES AND POWERS IN THE HEAVENLY PLACES
 - Eph.6:19-20; Eph.3:1-10

- The issue of the ransomed STATUS CHANGE we have now as the 'ONE NEW MAN!' (No longer under the dominion of the Adversary!)

- The individuals in view goes beyond men, to angelic beings - and the impact God wants to be made upon them!

- This goes far beyond you making an impact in your own personal life as a member of the Church, the Body of Christ upon men with the gospel of reconciliation!

- It is rather to constantly confront those in the heavenly places with the wisdom and grandeur of what God had done in reconciling and repossessing that heavenly realm back to God, taking the Adversary in his own craftiness!

Deut.4:5-8 - Understanding the 'impact issue' as a parallel in Israel's program.
(All of this passage is in keeping with Israel's vocation)

- Eph.4:1 = Our vocation
- Eph.1:19-23 & 2:1-7
- Col.2:15

- The targeting of the principalities and powers in the heavenly places with setting forth the wisdom of God in the mystery is a grievous, disturbing, and embarrassing impact on those heavenly beings and places.

- This, (our vocation), is all (as well as our redemption & ransoming) made possible in the wisdom and genius of the Cross-Work of our Lord Jesus Christ!