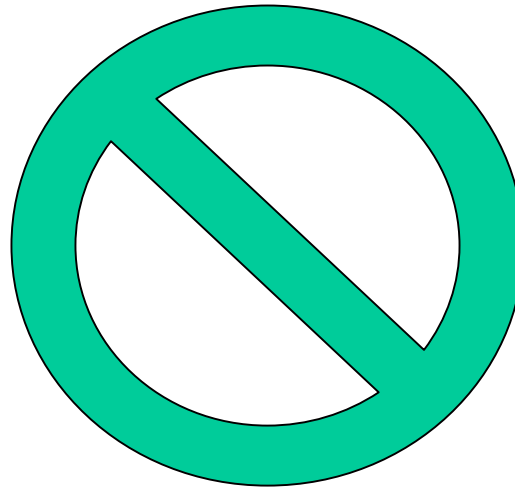




Romans 3:27-31

Relationship of Righteousness by Faith and the Law

- *Rom 3:27 – NSV “Then what becomes of our boasting? **It is excluded.** On what principle? On the principle of works? No, but on the principle of faith.”*



Boasting = act
of glorying



Romans 3:27-31

Relationship of Righteousness by Faith and the Law

- Aorist passive indicative - it is completely shut out
 - Glorifying is on man's part.
 - In the KJV, **principle** is Law, but the Greek word is νόμος (*nomos*) which is much better translated as **principle**.
 - Thus, our boasting is removed by the **principle of faith** in harmony with God's love and grace – **an entirely new way!**
 - » *Rom 8:2 “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”*
 - This provides strong evidence that our works have nothing to do with our salvation – **our response could only be boastful!**
 - » *Rom 4:2 “For if Abraham were justified by works, he hath reason to glory, but not before God.”*



Romans 3:27-31

Relationship of Righteousness by Faith and the Law

» *1 Cor 1:29,30* “That no flesh should glory in His presence. But because of Him are ye in Christ Jesus, who from God is made unto us wisdom and righteousness, and sanctification and redemption,”

- *Rom 3:28* – ILG “²We consider ¹for ⁴to be justified ⁵by faith ³a man apart from works of law.”
 - *Consider* (present, indicative) is also translated as *reckon, conclude, count, maintain*
 - Let’s review **justification**
 - **Sins and Sin nature** recognized to be in violation of God’s character and righteousness → **captivity**
 - Ransom and debt paid in full
 - Forgiveness affected
 - Declared righteous – propitiation complete



Romans 3:27-31

Relationship of Righteousness by Faith and the Law

- Propitiation based on the **Eternal Covenant being fulfilled** –
Heb 9:14,15 – “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? And for this cause *He is the mediator of the new testament*, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.”
 - *Rom 8:3* “For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh,”
 - *Gal 2:16* “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.”



Romans 3:27-31

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- *Phil 3:9 “and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is from God by faith,”*
- Newell claims that this verse is not a conclusion (no ‘*Therefore*’ in ILG), but a reason given why boasting is excluded – **do you agree?**
- Read p.129 from ‘Romans: Verse by Verse’ by William R. Newell 1938
- *Rom 3:29 – Amplified “Or is God merely [the God] of Jews? Is He not the God of Gentiles also? Yes, of Gentiles also,”*
 - Can there be different paths for justification of sinful people of different races, religions, traditions?
 - *Rom 3:23 “For all have sinned and come short of the glory of God”*



Romans 3:27-31

Relationship of Righteousness by Faith and the Law

Col 3:11 “Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all.”



Romans 3:27-31

Relationship of Righteousness by Faith and the Law

- *Rom 3:30 –NKJV “Since there is one God who will justify the circumcised by faith and the uncircumcised through faith.”*
 - In context, *‘If on the whole’*
 - RWP – ‘By a species of rhetorical politeness it is used of that about which there is no doubt’
 - Distinguish *‘by faith’* and *‘through (the) faith’*
 - ‘by or **ek** - **εκ** - out of, from, by, **away from**
 - » **Law and** → **Jesus Christ**
 - ‘through or **dia** - **δια** - the **ground or reason** by which something is or is not done
 - » notice *‘the faith’* – *article before faith in the Greek*



Romans 3:27-31

Relationship of Righteousness by Faith and the Law

- Gill – ‘the circumcision of the one does not forward, and the uncircumcision of the other does not hinder,’
 - » *Rom 10:12* “For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all who call upon Him. For whosoever shall call upon the name of the Lord shall be saved.”
- *Rom 3:31* – Amplified “Do we then by [this] faith make the Law of no effect, overthrow it or make it a dead letter? Certainly not! On the contrary, we confirm and establish and uphold Law”
 - ‘Confirm and establish’ is present, active, indicative
 - To be exemplified in *Rom 4* by Abraham



Romans 3:27-31

Relationship of Righteousness by Faith and the Law

– Peoples NT Notes:

- *‘Do we then make void the law?’* Do we make it useless through (the) faith; that is, through the Gospel? (the article is again found before *faith* in the Greek).
- *‘We establish the law’*. Rather, *law* (the article is not found in the Greek).
 - **Law is confirmed and rendered sacred, when its just demands are met by the suffering of the Son of God himself.**

» *Matt 5:17 "Think not that I am come to destroy the Law or the Prophets. I am not come to destroy, but to fulfill."*

– **Yet, the freedom that this position renders**

- *Gal 2:19 "For I through the law am dead to the law, that I might live unto God."*
- *Gal 5:1 "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."*