



## INTRODUCTION

In 27-31, Paul returns to his use of diatribe (questions and answer) format.

The implications of what Paul has just concluded about the righteousness of God are now applied to both Jew and Gentile.

He uses two key words "faith" and "Law" (both words appearing five times).

<sup>27</sup>Then where is the boasting? It was shut out. Through what kind of law? Of works? No, but through the law of faith. <sup>28</sup>For we conclude that a person is being declared righteous by faith apart from the works of the law.

Paul's first question ties back to 2:17 and 2:23. Paul answers by using a Divine Passive: "It was shut out." (ἐξεκλείσθη = God excludes...there is ZERO boasting)!

What exactly, though, is the boast?

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## The Boast

Romans 2:17-29 defines the boast.

Essentially, it's the assertion of a claim on God on the grounds of one's works!

<sup>27</sup>Then where is the boasting? It was shut out. Through what kind of law? Of works? No, but through the law of faith. <sup>28</sup>For we conclude that a person is being declared righteous by faith apart from the works of the law.

How was the boast shut out?

Through what kind of Law?

Of Works?

NO! Through the Law of Faith!

<sup>27</sup>Then where is the boasting? It was shut out. Through what kind of law? Of works? No, but through the law of faith. <sup>28</sup>For we conclude that a person is being declared righteous by faith apart from the works of the law.

So the Law of Works may tempt one to keep score!
Yet, before God, the score is:

ZERO!

Before an impartial, Holy God, all who have sinned are equally shut out...the result is His wrath!

<sup>27</sup>Then where is the boasting? It was shut out. Through what kind of law? Of works? No, but through the law of faith. <sup>28</sup>For we conclude that a person is being declared righteous by faith apart from the works of the law.

Yet Paul asserts that boasting is excluded by the Law of Faith!
What does that mean?

Romans 4 will illustrate this for us. What excludes boasting is:

FAITH!

How so?

the law.

First, faith believes that no one will be declared righteous from works of the Law (v.20); Second, since all sin (v.23); and, Third, even so, at the same time, all who believe are being "declared" righteous freely by God's grace through the redemption in Christ Jesus (vv. 24-25).

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out. Through what kind of law? Of works?

No, but through the law of faith. <sup>28</sup>For we

righteous by faith apart from the works of

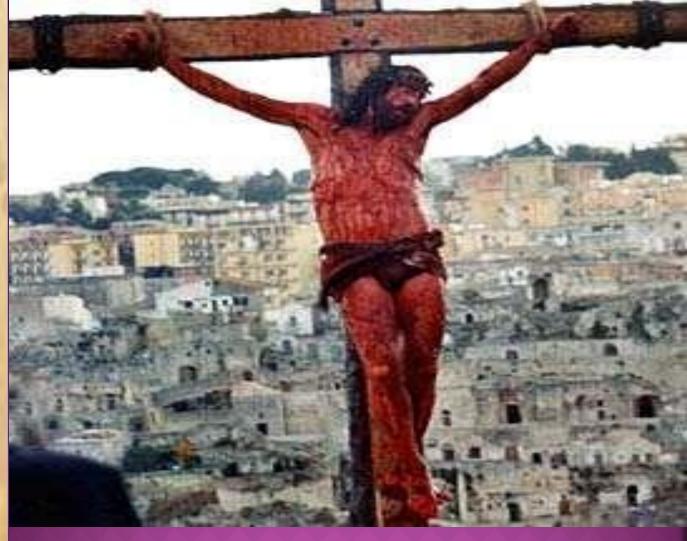
conclude that a person is being declared



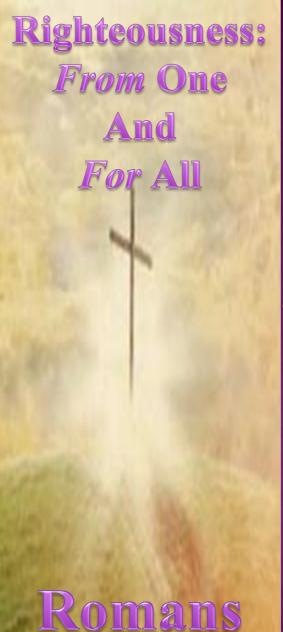
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...all who believe are being "declared" righteous freely by God's grace through the redemption in Christ Jesus (vv. 24-25).

Romans 3:27-28



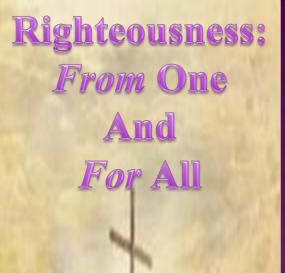
This is what most profoundly leaves NO ground for boasting! And, through faith, produces thanksgiving!



<sup>29</sup>Or is God [the God] of Jews only? Is He not also [the God] of Gentiles? Yes, also of Gentiles, <sup>30</sup>since God is one, who will declare righteous the circumcised from faith and the uncircumcised through the same faith.

Now Paul is abolishing the distinction between Jew and Gentile. God is the God of all! This is known, even by the Jew (cf. Isa. 43:10-11; 45:21-22).

What Paul is driving to is the Shema! From Dt. 6:4, Paul is making the case that God is the God of all, yes, even the Gentile (you)!



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Therefore, since in God's oneness, means that He shows NO partiality in both sides of His righteousness: In righteously judging all sinners; and in declaring "...righteous the one from faith of/[in] Jesus" (v.26).

Romans 3.29\_30

Faith and the Law

<sup>31</sup>Then do we make the Law ineffective through the faith? May it never come to be! But we confirm the validity of the Law.

Paul now returns to the topic of which he began this pericope – The Law!

It may have sounded as if the Law has been obliterated...but wait!
No! Faith actually confirms the validity of the Law!!!

Romans
3:31

Faith and the Law

Then do we make the Law ineffective through the faith? May it never come to be! But we confirm the validity of the Law.

Once again, this is how the Apology of the Augsburg Confession states confirmation of the Law:

"Furthermore, we have already given ample evidence of our conviction that good works must necessarily follow faith. We do not overthrow the law, Paul says (Rom. 3:31), but uphold it; for when we have received the Holy Spirit by faith, the keeping of the law necessarily follows, by which love, patience, chastity and other fruits of the Spirit gradually increase" (Ap XX 15).

Romans
3:31

## Faith and the Law

Romans
3:31

## CONCLUSION

Romans 4 will explicate what Paul has addressed in 27-31. Until next, then, let's close with this thought:

Faith is the human response which has always been called for by, and remains fully consistent with, the Torah! The present revelation of the righteousness of God through faith of/in Jesus Christ is, and always was, for all who believe, including, most significantly Abraham. On the basis of 27-31, this section gives the implications and application of justification. So, next Sunday, we will study the most profound illustration, documentation, and verification of all that Paul has written!

Next Week

ROMANS 4:1-12