

**VERSE 27 Where then is boasting** (Ποῦ οὖν ἡ καύχησις [*interrog.adv. pou where? + conj. oun then + d.a.w/noun nom.f.s. kauchesis boasting*])?

**It is excluded** (ἐξεκλείσθη. [*aor.pass.ind.3s. ekkleio exclude, shut out*]).

**By what kind of law** (διὰ ποίου νόμου; [*prep dia + interrog.adj.gen.m.s. poios what kind of + noun gen.m.s. nomos*])?

**Of works** (τῶν ἔργων; [*d.a.w/noun gen.nt.p. ergon*])?

**No, but by a law of faith** (οὐχί, ἀλλὰ διὰ νόμου πίστεως. [*part. ouchi emphatic form of ou + conj. alla + prep dia + d.a.w/noun gen.m.s. nomos + gen.f.s. pistis*]) .

**VERSE 28 For we maintain that a man is justified by faith apart from works of the**

**Law** (λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου [*pres.dep.ind.3p. logizomai maintain + conj. gar + pres.pass.infin. dikaiouo + noun instr.f.s. pistis + noun nom.m.s. anthropos + prep choris apart from + noun gen.nt.p. ergon + noun gen.m.s. nomos*]).

**VERSE 29 Or is God the God of Jews only** (ἢ Ἰουδαίων ὁ θεὸς μόνον; [*conj. e or + adj.gen.m.p. Jew + d.a.w.noun nom.m.s. theos + adv. monos only*])?

**Is He not the God of Gentiles also** (οὐχὶ καὶ ἐθνῶν; [*interrog.part. ochi not + conj kai also + noun gen.nt.p. ethnos*])?

**Yes, of Gentiles also** (ναὶ καὶ ἐθνῶν ( *part. nai yes + conj. kai also + noun gen.nt.p. ethnos*),

**VERSE 30 since indeed God who will justify the circumcised by faith and the**

**uncircumcised through faith is one** (εἴπερ εἷς ὁ θεὸς ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως [*conj. eiper since + adj.nom.m.s. heis "is one" + d.a.w/noun gen.m.s. theos + pro.nom.m.s. hos + fut.act.ind.3s. dikaiouo + noun acc.f.s. peritome + conj. kai + noun acc.f.s. akrobustia + prep dia + d.a.w/noun gen.f.s. pistis*]).

**VERSE 31 Do we then nullify the Law through faith** (νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; [*noun acc.m.s. nomos + conj. oun then + pres.act.ind.1p. katargeo nullify + prep dia + d.a.w/noun gen.f.s. pistis*])?

**May it never be** (μὴ γένοιτο· [*neg. me + aor.dep.opt.3s. ginomai*])!

**On the contrary, we establish the Law** (ἀλλὰ νόμον ἱστάνομεν [*conj. alla + noun acc.m.s. nomos + pres.act.ind.1p. histemi establish*]).

#### ANALYSIS: VERSES 27-31

1. These verses constitute a conclusion to be drawn from the preceding discourse of vv. 21-26.
2. In those verses Paul presented a righteousness that can be attained “apart from the Law.”
3. This section is highly rhetorical in tone and sets the stage for a more detailed defense of the doctrine of justification by faith.
4. Here we have decisive inference and confidence.
5. The first of three rhetorical questions is: “Where then is boasting?”
6. Paul probably has the Jewish legalistic in mind given the propensity for thinking all is well based on the Jew’s privilege and good works.
7. The Jew engages in self-congratulation, but others do as well.
8. The answer to the question is decisive.
9. “It is excluded” slams the door on self-righteous impertinence.
10. The exclusion of boasting in the matter of salvation is explained in the balance of the sentence.
11. “By what kind of law?” sets the table for yet another usage of “law” in Romans chapters’ one thru three.
12. “Of works?” references the moral and ritual works of the Mosaic Law.
13. To this he replies: “No, but by a law of faith.”
14. The “law of faith” refers to the non-meritorious act of believing in the One who has merit.
15. “Law” in this instance must mean “system”, “principle”, “method”, or “rule.”
16. This demonstrates how easily Paul can pass from one usage of law to another.
17. The contrast is between the two diametrically opposed approaches to justification—a legal system of do’s and don’ts, and the faith principle/law.
18. The law of faith is the inference to be drawn from the gospel set forth in vv. 21-26.
19. Verse 28 presents the reason for the assertion in v. 27.
20. “We maintain” (or “conclude”) is the position held by believing and informed Christians.
21. What “we maintain” is this: “that a man is justified by faith apart from the works of the Law.”
22. Faith (in the Person of the gospel) is exclusive and stands on its own “apart from the works of the Law.”
23. Justification by works always stands on that which a person is and does; it is always oriented to the virtue attached to the individual.
24. Faith is trust and commitment to another who possess all the merit.
25. The law of faith is self-renouncing; works are self-congratulatory.

26. Faith alone is implicit in Paul's argument.
27. Vv. 29 & 30 should be understood against the background of the doctrine that God is one (cf. "is one" in v. 30).
28. This is the first article of Jewish faith (Deut. 6:4; cf. Isa. 45:5).
29. As applied to the doctrine of justification by faith—if God is one, He is the God of both the Jew and the Gentiles (v. 29).
30. And so, there can be no discrimination in God's work as justifier.
31. The variation in prepositions "by faith" (*ek*) and "through faith" (*dia*) cannot indicate any difference with respect to the faith needed for justification, as there is no preferential treatment of the two classifications (cf. vv. 22:24).
32. The ethnic universalism of the gospel is manifestly evident here.
33. The foregoing argument for justification by the law of faith raises a question or inference (e.g., conjunction "then/therefore").
34. The question is: does the law of faith abrogate the law of commandments and make it irrelevant and ineffectual in every respect?
35. The answer is Paul's emphatic formula of denial—"May it never be!"
36. Rather, he asserts, "On the contrary, we establish the Law."
37. The Law (Mosaic Covenant) does two essential things to lead men to salvation: (1) it convicts people of their sinfulness [Rom. 3:20]; (2) it teaches the path to forgiveness and justification via the Levitical code with its shadow Christology and soteriology.

**END: Romans Chapter Three**  
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