



Why No One Can Boast?

(Romans 3:27-4:8)

Romans 3:21-26

God's salvation plan:

Justification by grace through faith

Romans 3:27-31

Implications:

(1) It excludes boasting.

(2) It upholds the law.

Boasting is related to pride.

Luke 18

¹¹ The Pharisee, standing by himself, prayed thus: ‘God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. ¹² I fast twice a week; I give tithes of all that I get.’

Pride keeps us from knowing God.

***How can we possibly exclude
boasting in our lives, including
our relationship with God?***

27 Then what becomes of our boasting?
It is excluded. By what kind of law? By a
law of works? No, but by the law of faith.
28 For we hold that one is justified by
faith apart from works of the law.

**Boasting is not excluded by "works
of the law", but only by faith.**

- **“Works of the law” means works done in obedience to the Law of Moses (Torah).**
- **Having a right standing with God is the equivalent of being a member of God’s covenant family.**
- **The way to tell who actually belong to God’s covenant family is by keeping “the works of the law”.**

29 Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, ³⁰ since God is one—who will justify the circumcised by faith and the uncircumcised through faith.

One way of salvation for everybody.

Example of Abraham

¹ What then shall we say was gained by Abraham, our forefather according to the flesh?

² For if Abraham was justified by works, he has something to boast about, but not before God.

³ For what does the Scripture say?

“Abraham believed God, and it was counted to him as righteousness.”

When Abraham believed God, God credited to him a righteousness that did not inherently belong to him.

**“Abraham believed God, and it was counted to him as righteousness.”
(Rom 4:3; cf. Gen 15:6)**

4 Now to the one who works, his wages are not counted as a gift but as his due.

5 And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness

Do not equate faith with righteousness.

- We are not justified *because of* faith.**
- We are justified *through* faith.**

Faith is the means or the channel by which we are declared righteous.

The value of faith is not to be found in itself, but in its object Jesus Christ.

Example of David

⁶ just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

⁷ “Blessed are those whose lawless deeds are forgiven, and whose sins are covered;

⁸ blessed is the man against whom the Lord will not count his sin.”

Justification involves a double counting or crediting.

“In Christ God was reconciling the world to himself, not counting their trespasses against them... For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.” (2 Corinthians 5:19, 21)

True or False?

God first gave the Law to see if anyone could keep it. But since no one can do it, God now comes to us with a new plan, the Gospel, as though God were saying, “I realize you can’t keep my Law. So let’s try something else. Something you can do – believe in Jesus. If you believe in Jesus, you are saved.”

It doesn't mean God isn't interested in holiness.

It doesn't mean that rules don't matter, that 'anything goes', so long as you have 'a faith' of whatever kind.

It doesn't mean that what matters is feelings or emotion rather than belief and behavior.

It certainly doesn't mean that God tried to make people good by giving them moral 'works' to do, and, finding that to be too difficult for them, lowered the bar to make things easier.

(N. T. Wright)

31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

If a person who profess to believe in Jesus Christ but doesn't strive for holiness, it shows that this person is neither regenerated nor justified.

Are we now singing a different hymn altogether? Are we abolishing the law? No, of course not! We are setting it to a far better tune, a tune that in fact God himself has written for it. It was never meant to be fulfilled ‘by works’ in the way that the Pharisees and others attempted (see 9.30–10.4). It was always designed to be sung to the tune called ‘faith’.

(N. T. Wright)