

38. Some require penitence by giving up tawdry behaviors while taking up those more amenable to genteel society.
39. Many of these requirements include the process of behavior modification. To be declared saved imposes supervision by a Clipboard Committee.
40. For believers, there are several “works” mentioned above that could find their legitimate place in the field of divine good, motivated by resident doctrine, and empowered by the Holy Spirit.
41. However, none is found in the doctrine of salvation which is clearly presented in Scripture as faith alone in Christ alone, one of whose references is found in verse 8.
42. To emphasize this truth, verse 9 continues with the phrase “not from the source of works.” It continues with the phrase, “lest anyone should boast.”
43. The entire concept of divine salvation centers on the fact that mankind is fallen, incapable of resolving its condition, and solely dependent upon a divine solution, but without any merit to warrant its availability.
44. This ball is exclusively in God’s court which He supplies through nonmeritorious grace. Paul writes in:
Romans 3:23 - all have sinned and fall short of the glory of God,
v. 24 - being justified as a gift by His grace through the redemption which is in Christ Jesus.
45. Fallen man cannot have a relationship with perfect God. God must provide a means by which rapport might be accomplished.
46. This means of restoration is performed by God who justifies those who believe through the imputation of His divine righteousness.

47. This is made possible by the substitutionary sacrifice of Jesus Christ. He willingly received the imputation of our sins upon Himself and was judged for them in our place.
48. This is the doctrine of redemption, “the redemption which is in Christ Jesus.” He purchased us out from the slave market of sin with a view toward setting us free.
49. Freedom is obtained by any individual’s expression of personal faith in Jesus Christ for deliverance from the lake of fire and reception of eternal life.
50. This grace provision is provided only to those who place their faith in Jesus Christ, the means of walking out of the slave market of sin and into the realm of the royal family of God.
51. Paul continues his emphasis on grace in:
Romans 3:27 - Where then is boasting? It is excluded. By what kind of law? Of works? No! By a law of faith.
v. 28 - For we maintain that a man is justified by faith apart from works of the Law.
52. Just as related here so also we see in Paul’s comment in Ephesians 2:9, “not from the source of human works, so that no one should boast.”
53. The word “boast” in both Ephesians 2:9 and Romans 3:27 is from the root verb **καυχάομαι (kaucháomai)**. In the Ephesians passage, it is the aorist middle subjunctive. With the culminative aorist tense, it is viewed from the standpoint of its entirety, but with emphasis on its existing results.
54. The principle is that, in the plan of salvation, there is never a place for human boasting. The middle voice means the subject acts with a view toward participating in the outcome: salvation is not from the source of works.

55. In Romans 3:27, the word is the predicate nominative of **καύχησις (kaúchēsis)**: translated “boasting” which is an expression of arrogance in association with self-righteousness, motivations that produce human good.
56. Salvation by works, or efforts to produce divine good by works, is a blasphemous mental attitude. Human motivation that inspires human efforts to impress God is insulting to the integrity of God and unacceptable in His sight.
57. Consequently, boasting about one’s human good is said to be “excluded,” the aorist passive indicative from the verb **ἐκκλείω (ekkleíō)**.
58. The aorist tense is dramatic which is used to state a present reality with the certitude of a past event which is a device for emphasis.
59. This application causes the grammatical structure to interpret it as a gnomic aorist for a fact or truth regarded as so fixed in its certainty as to be axiomatic, therefore to be understood as an actual occurrence.
60. Consequently, this aorist tense demands an unusual translation of a present tense: “It [boasting] is excluded.” The passive voice indicates that the boasting of the unbeliever or reversionist is excluded.
61. Boasting is therefore said to be excluded from “justification as a gift by His grace” noted in Romans 3:24.
62. This is true “By what Law?” What principle is it that excludes boasting? “Of works?” The plural noun **ἔργων (érgōn)**: “works” or “human-good production.”

63. Paul uses two rhetorical questions to make his point by following them with the negative indicative conjunction **οὐχί (ouchi)**: “No!” This is a strengthened form of **οὐκ (ouk)** that is in response to a proposition that is rejected and translated, “By no means.” It is followed by the alternative conjunction **ἀλλά (allá)**: “but.”
64. The correct answer is given next in the phrase, “the law of faith.”
65. The word “law” is the noun **νόμος (nómos)**, which does mean law, but in this context it refers to a principle that is established by the integrity of God.
66. That principle is the grace system of **πίστις (pístis)**: “faith.”

Romans 3:27 - Where then is boasting. It is excluded. By what principle? Of Works? Most assuredly not! By the principle of faith. (EXT)

Romans 3:28 - For we maintain that a man is justified by faith apart from works of the Law. (NASB)

1. The word “maintain” is the present middle indicative of the verb **λογίζομαι (logízomai)**: “to conclude.”
2. The present tense is customary denoting what habitually occurs when the doctrine of divine integrity is combined with the doctrine of propitiation to form a logical conclusion.
3. The middle voice is the indirect middle emphasizing the agent, the believer, who, with maximum doctrine in the soul, produces the action.
4. The indicative mood is declarative for an unqualified assertion of fact.
5. The verb *logízomai* has a literary history outside the New Testament that contributes to its use in Scripture:

In profane Greek there are two distinctive uses. Common to both is the idea of an **act of thought according to strict logical rules**. In commercial dealings λογίζεσθαι [*logízesthai*] is a technical term for “reckoning,” and is found as such in the legal language of Demosthenes e.g., “for evaluating” for charging up a debt “to losses.” In Classical literature λογίζεσθαι means to “**deliberate, to conclude.**” Especially in Plato it is the typical term for the **non-emotional thinking** of the philosopher seeking suprapersonal knowledge, in this case, the **receptive apprehension** of something objectively present. The term then takes on political significance in Demosthenes, whose speeches are an appeal to λογίζεσθαι as the only way to express **the facts as they are**. Philo occasionally leans on Plato with his emphasis on the **rational course of thought**. (p. 284)

Thus *logízomai* becomes the term for the “judgment of faith” (Romans 3:28). All questions are framed in terms of such a conclusion: What are the consequences of the crucifixion for the righteousness of man (Romans 3:28)? As saving event, it can be **grasped only by faith**. It is a fact, not a principle, and the **act of thought must be oriented to this fact**.¹ (p. 288)

6. Through “non-emotional thinking,” Paul sets up a conclusion that is based “on fact.” The fact under consideration is the substitutionary death of Jesus Christ on the cross.
7. In addition, salvation is a nonmeritorious decision that reaches a conclusion based on the “facts as they are.” The expression of one’s belief in those facts is “grasped only by faith.”
8. Paul concludes that, “a man is justified” before God by means “of faith.”
9. Justification is the result of the imputation of divine righteousness to the believer at the moment of salvation.
10. Justification is the result of the judicial function of the justice of God. The Greek word for justification is the verb **δικαιόω (*dikaióō*)**: “to justify.”

¹ H. W. Heidland, “*logízomai*,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Wm. B. Eerdmans Publishing Co., 1967), 4:284, 288.

11. Verbs that end in *-óō* generally indicate bringing out that which a person is, i.e., to bring out the fact that a person is righteous.
12. Justification is the act which confirms the believer's vindication before the Supreme Court of Heaven. We are born condemned and spiritually dead.
13. Because of the believer's act of personal faith toward God's unique plan of salvation, the integrity of God through the justice of God pronounces him justified.
14. Man has no inherent affinity with the integrity of God. God has no affinity toward sinful man. Only through the system of faith in the Person and work of Christ can a fallen man become justified.
15. Without affinity with perfect God, then this justification is a forensic act by the justice of God that results in the person being vindicated before the Bar of God and declared justified.
16. There is a process by which this justification occurs:
 - (1) Personal faith in Christ. The object of faith possesses all the merit.
 - (2) The justice of God imputes His righteousness to anyone that believes.
 - (3) God judicially pronounces the believer justified and officially righteous.