



“No More Boasting”¹ **Romans 3:27-31**

I’ve used this illustration at least one time in the past, but I trust it’ll be a helpful reminder in paving a way for the sermon this morning. When I had my first child, Isaiah, I remember how his car seat sat in the middle of the back seat of the car. Then, when I’d be driving – every once in a while (or, maybe more than that), I’d take the rearview mirror and tilt it down so I could see him. Then he and I would have a conversation. I’d be silly to try to get him to laugh. I’d duck down and then say “boo!” We had a great time on those car rides and there were a lot of giggles from Isaiah. But imagine with me that I pull into the driveway, and before I get out of the car, I rip off the rearview mirror and cradle it. Then I get out, close the door and lock the car. All the while, Isaiah is still there.

You would say I’m crazy, right? But what if my response is, “I’ve had so much fun with the mirror. I’ll just wait for the mirror to give me Isaiah again.” If you were standing with me, you would say, “Isaiah’s in the car! Go to the car! Look in the back seat!” But I still refuse. Instead, I walk around the neighborhood and declare how awesome the rear view mirror is. And, how awesome I am for putting it up every time I get in the car. But the relationship is not found in the mirror! I can’t have a relationship with a mirror.

Now, I know this illustration sounds ridiculous, but there is a point. In the book of Romans, up to this point, Paul has shown us that the Old Testament Law was never intended to rescue us from our sin and make us right with God. Instead, it’s kind of like a mirror. It shows us God! Sadly, the Jewish people clung to the Law to make them right with God instead of actually turning to God himself, depending on him for mercy and grace. This is one of the dangers of our sinfulness. We take a gift of God and make it a god. We cling to the Law and our performance like a father clinging to a rear view mirror. We boast in ourselves and think we’re putting awesome for putting the mirror of our performance up. But the apostle Paul shows us the foolishness of this kind of living. We need God. We need reconciliation with him. The Law, like a mirror, points us to our need for God to save us – not for our need for the Law to save us.

Here in Romans, Paul has taken an enormous amount of time to emphasize this truth, and in verse 20 of chapter 3, he tells us that no human being will be declared righteous by God, the Judge, because of their actions. Instead, Paul goes on to reveal that God’s righteousness is given through only *one* Way. That’s Jesus. The Law and prophets pointed to him. They showed us our need to be rescued by God the Son. And Jesus came to this earth, appeased God’s wrath for sinners on the cross. And he purchased us out of slavery from sin and death. Now, all who trust the Lord for reconciliation with God are declared absolutely, perfectly righteous in God’s sight. This is God, the Judge’s, declaration!

Therefore, our boast isn’t in our performance. Our boast isn’t in who we were, what our status is. Our boast now is in God through Jesus! He has done all to rescue us. When we see Jesus and what he has done, we begin to see how ridiculous it is to boast in ourselves. It’s even more ridiculous than a person

¹ This manuscript is still in the rough draft phase. I recommend you utilize these notes in conjunction to the sermon to gain greater insight and clarity.

declaring that a mirror gives them a relationship with their son. When we begin to see what Jesus has done, we're drawn to glory all in him!

This is exactly where Paul is going in the text we're studying today. As I said last week, Jesus was the only human who glorified God supremely and perfectly – in both his life and death. Because God was glorified, humans can be saved. And, in Jesus giving us this salvation, those of us who believe are now set on course to boast in and glorify God. Or, to put it another way (and this is the main premise of today's text): **Those who are justified (i.e. – declared righteous) are set free to boast in God.** With this understanding, turn in your Bibles to Romans 3, and we'll read verses 27-31 today:

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. 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. 31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law. 2

The title of the sermon today is “No More Boasting.” But really, more accurately, it should be titled “No More Boasting in Us!” This is the conclusion Paul is bringing us to. Romans 1 shows us that we suppress the truth about God. Humanity exchanges God's glory for created things around us. We boast in ourselves. And not only do Gentiles do this, but Paul showed us that the Jewish world did this as well. Every act of obedience, every turning to their ethnic identity and rituals of circumcision was really a boast in self and not in God.

What we need is for God to rescue us from the sinful disease of pride so that we can be rid of self-justification, self-glorification, self-boasting. And that's where verse 27 comes in. As you probably already noticed, Paul incorporates the question/answer teaching format again. He projects the types of questions people will ask. And then he answers those questions. These verses serve as the introduction for Paul's teaching in verse 4. Meaning, we will cover these ideas in the weeks to come. But here, we have the big idea for chapter four given in five verses. So, we have four basic questions. And, while in some ways it might seem like they don't fit, I do believe they all fit under the big question I've already stated. As we move along, with each question, I am going to expand on the main premise statement, which is, “Those who are justified are set free to boast in God.” We will see how each question falls in this big idea. With this understanding, let's jump right into the questions.

1. Those who are justified are set free to boast in God, not in ourselves (v. 27).

Let's read the beginning of verse 27 again: *27 Then what becomes of our boasting? It is excluded.*³

When Paul says “Then what becomes of our boasting,” he's moving off of the previous paragraph. Then, when Paul says “our boasting,” he's talking about the things we boast in in ourselves. So, Paul is essentially saying here, “If God saves by grace alone through faith alone in Christ alone, then what in

² [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 3:27–31.

³ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 3:27.

ourselves can we boast in?” Then Paul answers the question and explains it. He says all boasting in ourselves is excluded.

The word “excluded” can also be translated “not allowed” or “eliminated.” I love the idea behind both of those ideas. Boasting in ourselves is not allowed in Christ. It has been completely done away. Therefore, it’s excluded. As I think about this question and answer, I’m reminded of how Paul spoke to the Philippian church in Philippians 3. There, in talking about who he was before trusting Jesus, he boasts in himself, his pedigree, his Jewishness, his background and his accomplishments. Philippians 3:3-7 says, **“³ For we are the circumcision, who worship by the Spirit of God and glory [i.e. – boast] in Christ Jesus and put no confidence in the flesh— ⁴ though I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, I have more: ⁵ circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to righteousness under the law, blameless. ⁷ But whatever gain I had, I counted as loss for the sake of Christ.”⁴**

Paul puts his whole life, his actions and identity up against Jesus. And, when he says “confidence,” that’s the word for rely on and depend. So, he’s saying that before trusting in Jesus, he trusted in all these other things. But now, in coming to Christ, he boasts in Christ and puts no confidence in these other things. Because we talk about these “other things” he puts confidence in, let me simply ensure we know what boasting refers to. Boasting is placing a high degree of confidence in something as being exceptional. And, the boasting Paul is talking about in Romans is talking about boasting in something with the intent of making yourself higher and more acceptable.

So, what are these other things Paul boasted in? He was circumcised according to God’s Law. He was an Israelite. Not only that, he was from the tribe that stayed faithful to Judah. He was a conservative, practicing Jew! He also walked his talk. And, if you looked at his life, it seemed as though he was practically perfect.

Now, before you say, “Oh poor Paul, trusting in these things,” I want you to think about yourself. What things do you put confidence in? I’m going to list several examples just to get you thinking. By no means is this an exhaustive list, but I want you to ponder these and ask yourself, **“What are you tempted to boast in?”** Think, for example, of **alignment with specific people**. Recently, I read a story about a man whose sister went to an Ivy League school, and as a result, he also wanted to go to one. He tried Harvard and didn’t make it. He did go elsewhere and graduated, but still desired the credibility of Ivy League. Years later, he had a friend who had graduated from Harvard. And, this man stated how crazy it was that when his friend spoke about college, he would simply say, “The college I went to.” Yet, when this man spoke of his friend, he would say something like, “My friend who went to Harvard.” He wanted the alignment with something he perceived to be wonderful.

This is simply an example, but it spoke to me. I can name drop and think because I know someone or I’ve been a part of something then I am a little more special or valuable. What about you? Is it being a part of a crowd, a group, a political stance that you boast in? Maybe it’s the fact that you’re a church member somewhere and others aren’t. You’re elevating you on the basis of externals and as a result, deemphasizing others because they’re not “in alignment” like you are. Some of you, though, are the opposite. You want to *not* align with people. You take pride in how you’re not in anyone’s mold. “So there!” But even in that, you’re boasting that you’re not in any mold. Why do you boast there? What

⁴ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Php 3:3–7.

about being in the mold of Christ? Why not boast in Jesus and not in the fact that you're not like other people?

Another thing we can trust in is **our job performance**. The Bible says that whatever your hand finds to do, do it with all your might. If a man doesn't provide for his family, Paul says he's worse than an unbeliever! And, by the way, the context is taking care of your mother who's a widow! Well, if we are called to care for our family, we need to have a job and make good money! And thus begins a subtle shift in our thinking. We work, work, work – and we deny our wife the affection we're called to give her. Our children live with a dad barely home, and when he is home, he's focused on other things that have to get done. When the spouse says, "Honey, we need time together." Or, when the kids accuse of never seeing dad, dad says, "I have to do this for you!" Job doesn't take priority over relationship. Like Jesus said about the Sabbath. The sabbath is for man, not man for the Sabbath. Meaning, jobs are meant for your good. But they make horrible slave masters. In reality, I think many people could love a job simply because they idolize accomplishing something. Other people work because they're craving for people to affirm them in what they're doing! So, they walk around and say, "Do you see what I did!" Or others say, "I don't need you to see what I did, but it's good enough for me to know that I did it." And, when you don't do as amazing as others, watch out because inside, those who live for job performance will judge you. Why? Because they boast in their job performance. It makes them a little better.

For others, there's **good parenting**. In our day, there's so much information on parenting, I don't even know how people can know how to parent anymore. We can't make mistakes! We have to raise perfect children. And, if they don't turn out perfectly, what does that say about me?! Since when did God make children all about us? Did God give us children in order for us to boast in our abilities? No. Stop using children as a trophy for yourself. Yes, seek God's wisdom and by his grace, desire to be a godly parent. But God's the goal for you and your children. Boast in him – not in your ability.

What about **self-discipline**? Some speak like this, "If you'd just do this, then you'll experience what I've experienced!" Maybe you take great confidence in your self-discipline. Hold on. Where's Jesus? Still others can be on the other side. They take joy in their **freedom from feeling guilty**. I've known those (myself included) who struggled more with legalism. When learning about justification, I was amazed that I was completely free from condemnation. But over time, I started to associate any feeling with guilt as a bad thing. And I thought justification meant we don't ever feel guilt over sin. But that's not right. If I don't recognize my sin, then I don't need a Savior anymore, and I cannot boast in him any longer! Yet, some people's identity is "I don't have to feel guilty" instead of "Jesus is my righteousness!"

Finally, just one more, **your spirituality**. It could be how you serve in a multitude of ways. It could be how you don't do a lot of things around you because you have repented of this world. So, no more enjoying food. No more enjoying good gifts of God. You only want God. Spirituality has become your boast – not Jesus. Service to the Lord has become your boast. And so you're like the religious man who said, "I thank you, Lord, that I am not like this other man." You boast in your service and not in Jesus.

Paul understood the draw of our flesh to boast in all of these things, but as he said in Philippians 3, "I count them as loss." None of these things matter any more. And, here in Romans 3, Paul says that all boasting in these other things are not allowed! They're not welcome in Christ! If you believe on Jesus, then Jesus has abolished worshipping the creature above the Creator. He's freed you to boast in God – not you.

With this, Paul goes on to another question:

2. Those who are justified are set free to boast in God because of faith (vv. 27b-28).

Let's read the end of verse 27 through verse 28: 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.⁵

Paul has already made it plain, but he's emphasizing this point again that since we are saved through faith, we have no reason to boast. Remember what I said faith is. Faith is reliance on, dependence on, trust in Someone else. The emphasis of faith is not faith itself. Biblically, the emphasis of faith is on the object of the faith. So, it's not that faith saves. Otherwise, you can believe on anything. It's Jesus who saves! Therefore, I love what one author wrote, "We talk too much about faith today and not enough about the object of our faith. When we do that, faith becomes something subjective; it becomes an end rather than a means to the end, namely, Jesus Christ. Have you ever found yourself running around in circles, trying to keep the faith going? I know I have. The act of believing is not in itself the central issue. The One in whom the faith is placed is the source of salvation, not faith itself" (Horton, *Putting Amazing Back Into Grace*, p. 133).

When we understand this idea of faith, we recognize why Paul is saying "By what kind of law?" Now right here, people have argued over this word "law" and what this means? Is there a law of faith and a law of works? I don't want to get into the arguments over this. Instead, I think what Paul's getting at here is, "How do we know for sure beyond a shadow of a doubt that we cannot boast in anything in ourselves?" Paul's answer is this: "Because of the principle of faith." If you take confidence in your abilities, your performance or even your status; that is the law of works. And, as Paul says in verse 28, we are declared righteous by faith apart from works of the law!

Over the past few weeks I've been studying Paul's Philippian 3 list, and I've found areas in my life I've been boasting in. No, I didn't grow up a Jew, but I did grow up in middle class America. That's not a sin, but I can certainly think I'm better than other people simply because I have had that privilege. In addition, I've been baptized. I grew up in a Baptist church. Not only Baptist, but more importantly, Fundamentalist church. In addition, I've had discipline in studying the Word. I went to Bible college. I apply it. I'm moral. I'm disciplined. I sacrifice more than most people. I have a lot of head knowledge and know how to communicate fairly well. Are any of these reasons any cause for me to think I'm better off with God? No. Are any of these reasons for me to think I'm better off than you are? No.

Any time I look down upon another person because they haven't attained to my level, I'm reverting back to the law of works and forgetting faith. And when I think and live this way, I hurt other people. Words come out of my mouth that shouldn't be spoken. I can distance myself from others. In addition, I cease to speak of God. Since I don't remember salvation by faith alone in Christ alone, I cease from having patience with others and pointing them to our common Savior! Instead, I'll argue my point or cause people to see how I'm right and they're wrong. Listen, if in the end you're not desiring to point people to see how Jesus is your boast, you've lost the argument even if you were technically correct.

Paul says that we are declared right (i.e. – justified) with God all because of Jesus on my behalf. He is the righteous one who lived righteously. And at his death, he took all the wrath my sins deserved (past, present and future). And he is the One who reconciles me with God. Why would I take one second of one day to boast in myself or in the things I can do? Why would I ever think my actions make me better

⁵ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 3:27–28.

than you or better off? Why take my eyes off the One who loved me and gave himself for me? Some of you here might be thinking, “What’s the point of life if I can’t boast in these other things?” And, right there you reveal something about yourself. You don’t really believe Jesus is the LIFE! Jesus doesn’t just give you life so that you can boast in other things. That’s not living. Jesus himself is life so that in all you do, you can boast in him!

Oh, when I live this way, there’s freedom! There’s freedom to admit my weakness, to admit I don’t have it all together. To admit that good enough isn’t good enough with God, but even so, I’m right with him! There’s freedom in admitting this because the law of works will not condemn because Jesus has set me free! If you believe on Christ, there’s freedom for you, too!

Oh but wait, there’s the next question coming in. So, let’s move forward here:

3. Justification means that people throughout the whole world are set free to boast in the one God. (vv. 29-30).

Let’s read verses 29-30 again: 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.⁶

It might seem a little odd that Paul starts verse 29 with the word “or,” but the word “or” is Paul asking a question back to people. And, primarily, Paul is asking a question of the Jewish people who, like himself before trusting Jesus, trust in their ethnic and moral status. They thought these things gave them an edge with God. And Paul makes two statements. First, Is God only God over the Israelites?

In one ancient Jewish text, we read this: **“I am God over all that came into the world, but I have joined my name only with you [Israel]; I am not called the God of the idolaters, but the God of Israel”** (as quot. in Moo, p. 251). This seems to be the mindset Paul is addressing. Some Jews, probably many, would find it shocking that Paul declares the Jews do not have a leg up in getting to God because of their identity as Jews. Look at the wording in that quote from the Jewish manuscript. God is not the God of the idolaters!

But hold on. Isn’t it taught over and over in the Old Testament that whereas other nations had many gods, Israel’s one God was brought up in contrast to reveal that he is over all – not just one nation, not just land or sea. God is God over all. This is seen clearly in Egypt. The 10 plagues confronted 10 of Egypt’s gods. Yet, Yahweh was over all of them. Why? Because he truly is God. Therefore, God is the God of the idolaters!

As such, God can punish and save anyone all around the world. And, he has done just that! As Paul showed us last week. God is just and the justifier of both Jew and Gentile through faith! Therefore, anything you do or anything that was done to you does not give you a leg up with God. It doesn’t make you better off. Why? Because everything is of God. Everything is of grace. Anything you have is a gift. And, as a gift, it can’t be used to force God to treat you nicer.

Think of the ramifications of this statement. If we take that ancient Jewish sentiment of God not being the God of the idolaters, and thus making them better off, let’s change things up a bit to apply it to us.

⁶ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 3:29–30.

Keep in mind, what I'm about to say is going to cause some of us to cringe. And that's exactly what this phrase is intended to do. It's to shock us awake to the reality of grace – we are saved purely because of God – not because of anything in us!

So, is God the God only of people who grow up in church? Or is he the God of Muslims? I'm not asking if Muslims are correct in their conception of God. I'm asking if you knowing the right information about God makes you better off than Muslims. Did your status as being raised Christian make God save you more than he would a Muslim? No. Let's take this further. Is God the God of Americans only or is he the God of Puerto Ricans? British? Iranians? North Koreans? Being an American doesn't mean you can boast above people born in any other country. Or, is God only the God over Republicans? Or, is he also the God over Independents and Democrats and other parties. Is God the God of Baptists alone or also of Presbyterians? Bible? Non-denominational?

The point in me saying this is *not* to say that we shouldn't be grateful for living in America. It's not to say that political policies can't be wrong or right. But the point here is that we humans like to hang our confidence in many different things. We think American, Republican or Democrat, Baptist or Bible or Calvinist, Protestant or Catholic Christian, Middle or Upper-class all give us a leg up with God. And, even when we say, "No, I don't think that," we have to test ourselves to see how often we look down on people outside those categories. How do we communicate towards others? Do we see them as enemies who should be shut up or do we see them as people who need the God who is over them? Do we see them as threats or as torn image-bearers in need of Christ?

Paul's question "Is God the God of Jews only" is saying, **"Can God only save a specialized category of people or is God powerful over all?" Not only that, "Is God showing you favoritism because you're in that particular group?"** The answer is a resounding NO! And Paul says the reason. In verse 30, he says "Since God is one." When Paul says God is one, he's calling the Jews back to the Shema. The shema comes from Deuteronomy 6:4, ⁴"Hear, O Israel: The Lord our God, the Lord is one."⁷ God's oneness means so many things, but here, Paul emphasizes that God doesn't have two ways of getting to him. He doesn't have two roads leading to himself. He's One and there is only one way to come to him. He will justify Jews by faith and Gentiles through faith. The words "by" and "through" simply emphasize that's the only way people will experience salvation.

And, remember, faith means faith in Jesus. Trusting him, turning to him, resting in him, depending on him, looking to him! He is the only One who can and does rescue people – giving them meaning and significance through being reconciled with God. Listen, it's not being a good little church kid that's going to give you entrance into Heaven. Your voting record isn't going to impress God. Your passion and zeal for social justice. Your vitriolic words against people who are wrong and need to be corrected won't cause God to draw you to himself. Your morality won't appease. Your job performance. Your good family. None of these things are worthy of putting your confidence in. ONLY Jesus is worthy of your boast.

Why do you keep turning back to you and other things? You could say, "But these things show me God!" And my response is, "Just like a rearview mirror might show me some of my son." But God created us to know and love and follow him. And Jesus, God the Son, drank in the dregs of Hell so that people could be forgiven. And instead of turning to Christ, you hug a mirror? Your boasting in yourself dishonor and defames God and reveals you're a traitor against the King!

⁷ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Dt 6:4.

God doesn't want you hugging mirrors. He calls you to know the embrace of his Son. Jesus' arms were open wide to welcome you into the eternal embrace of the Triune God. Let go of your self-boasting and find freedom in boasting in Jesus Christ. Find joy in realizing there was nothing your hands could have done to save you – and there is nothing you were born with that gave you an edge. As Paul said in the earlier verses, For all who believe have sinned and fall short of the glory of God and are justified by his grace without cause. Believer, God loves you because he loves you. His grace is the most glorious mystery of unconditional love. Never lose sight of boating in the Savior who loves you.

Now, I could end the sermon here, but Paul asks one more question. And in this final question we see:

4. Those who are justified are set free to boast in God with obedience (v. 31).

Look at verse 31 again with me: ³¹Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law. ⁸

Do we overthrow the law by this faith? When he says “the Law” here, everyone is in agreement that Paul's talking about the Old Covenant Law. But what does that mean? Is Paul simply saying that the Law pointed us to our need for Jesus? I mean, that's true. Paul talks about that elsewhere, especially in the book of Galatians. But here, I'm not sure that's what Paul is talking about. I believe Paul is referring to the Law in terms of obedience. And this fits with the trajectory of this letter.

Do we overthrow the need for obedience to God by highlighting faith in Jesus? Well, let me ask it another way, “Do I overthrow my need for my son by putting the mirror back in the car and getting my son?” See, this is the logic people use when you say stop boasting in other stuff. To the workaholic they'll say, “So, you're saying my work doesn't matter?!” To the person who boasts in a good family, they'll say, “What's the point of being a good mom then?” To the person with self-discipline, “Why be self-disciplined if it doesn't make me better with God?” To the person who feels appropriate guilt, they might say, “If I'm just going to feel guilty, why follow Jesus?” To the person closely tied with their political party, they'll say, “If God can be over someone on the other side, then why even be in this political party.”

This response is a response I've said many times in my own life. It's made sense to me before. But when I've thought more deeply, I've realized that I've responded this way because I haven't really boasted in Jesus. If I say “What's the point of the Law if” or “What's the point of being a good man if it doesn't get me better,” then I miss the point, right? Because the point is Jesus and his actions – not me and mine!

Jesus is our life. Jesus is our boast! And, get this, when Jesus is your boast, you begin to actually obey the Law as it is intended. Paul will expand on this in chapters to come. But for now, again, be amazed. When we actually realize that we cannot save ourselves at all. When we realize even our faith doesn't save us, but only Jesus saves. When we confess our weakness and that all who believe fall short of the glory of God. It's actually in that position of recognizing our complete dependence on the Lord, that we find all the reason to both boast in God and through boasting in him, God does his work of empowering us to obey him!

⁸ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 3:31.

God’s justification means that people throughout the whole world are set free to boast in the one God through faith and with obedience! May our boasting be in the Lord – and in whatever we do, in word or action, may we rejoice in our Savior who freed us to glorify him. When the world says to us “What’s the point if,” and when our flesh says “Boast in yourself,” may our continual response be “Jesus is the point!” And may we say with Paul, ¹⁴**“But far be it from me to boast except in the cross of our Lord Jesus Christ. . .”**⁹ I pray we would all see the glory of Jesus like this. And, if you never have trusted Jesus and you have more questions as to what all of this means, please talk to someone else here before you leave. Catch me as I’m standing in the back today. Talk to someone and we’d be glad to answer any questions you may have.

For all of us, though, recognize that Paul is showing us that in living a life of boasting in God, we revel in the pure, unadulterated grace of God, and we submit to the reality that boasting in ourselves is excluded, not allowed, unwelcomed. Is this to make us miserable? No. Boasting is excluded so that we are free to live for who we were created: God himself.

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⁹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ga 6:14.