

In verse 27 Paul asserts that justification by faith excludes boasting, which is something that justification by my own righteous works would never exclude.

In verses 28-30 the principle is stressed that Jews and Gentiles are justified in the same way -- by faith, apart from fulfilling the Law.

In verse 31 the question is raised, Does this faith principle nullify, cancel, abolish, do away with, the Law of God? Paul says "By no means!" Rather, this faith principle establishes and confirms the Law.

How does it do this?

If we are declared righteous by trusting in Christ and His redemption -- His sacrifice of atonement -- and if Christ in His atonement has met all of the demands of the Law of God, then faith in Christ's atonement establishes the Law. Instead of cancelling or setting aside God's Law, Christ fully satisfies all of its righteous demands, thus showing that the Law is binding, and that it must be fulfilled if human beings are ever to be declared righteous in God's sight.

Christ perfectly satisfies the Law of God on our behalf and thus establishes its binding authority over us; and we are declared righteous by trusting in His atoning work. The basis on which God declares us to be righteous is Christ's redemption.

What wonderful good news this is! How full of grace and truth is God for providing us with this wonderful way of deliverance from sin and its results!

With Nicolaus von Zinzendorf we can sing:

Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

Bold shall I stand in Thy great day,
For who aught to my charge shall lay?
Fully absolved through these I am,
From sin and fear, from guilt and shame.