

Rom 3:27-31 mws

v. 27

Ποῦ

Interrogative reference to place without suggestion of movement, where? At which place?
A relative reference to a set of circumstances, where, in which, ‘under what circumstances can we boast?’ cf. 4:15

καύχησις

act of taking pride in something, boasting
to express an unusually high degree of confidence in someone or something being exceptionally noteworthy, to boast
the referent of boasting, namely, that which one boasts about, what one boasts about

ἐξεκλείσθη

API3sg

fr. ἐκκλειω

to make no room for, exclude, shut out something = make it impossible
to cause something to be excluded or not allowed, to eliminate, to not allow, to exclude, ‘it is possible to understand ἐκκλειω in Rom 3:28 as meaning that there is no basis for boasting, in other words, there is nothing that one can boast about.

διὰ

marker of instrumentality or circumstance whereby something is accomplished or effected, by, via, through
marker of a participant constituting the cause or reason for an event or state, because of, on account of, for this reason

ποιίου

interrogative referring to class or kind, of what kind?, ‘by what kind of law?’
interrogative reference to class or kind, what sort of, what kind of

νόμου

a procedure or practice that has taken hold, a custom, rule, principle, norm, constitutional or statutory legal system, law
a formalized rule (or set of rules) prescribing what people must do, law, ordinance, rule

ἔργων

that which displays itself in activity of any kind, deed, action, deed, accomplishment, of the deeds of humans, exhibiting a consistent moral character, ‘deeds that the law commands you to do’
that which is done, with possible focus on the energy or effort involved, act, deed

πίστεως

state of believing on the basis of the reliability of the one trusted, trust, confidence, faith in the active sense='believing' in reference to deity, directed toward God and Christ, their revelations, teachings, promises, their power and readiness to aid

to believe to the extent of complete trust and reliance, to believe in, to have confidence in, to have faith in, to trust, faith, trust

to believe in the good news about Jesus Christ and to become a follower, to be a believer, to be a Christian, Christian faith

νόμου

a procedure or practice that has taken hold, a custom, rule, principle, norm, of life under the lordship of Jesus Christ as a 'new law' or 'system' of conduct that constitutes an unwritten tradition, 'The gospel is a νόμος πίστεως a law or system requiring faith, cf. 8:2

a formalized rule (or set of rules) prescribing what people must do, law, ordinance, rule

v. 28

λογιζόμεθα PM/Pdep11pl fr. λογίζομαι

to hold a view about something, think, believe, be of the opinion, 'we hold a person to be justified', cf. 8:18, 2:3, 14:14

to hold a view or have an opinion with regard to something, to hold a view, to have an opinion, to consider, to regard

δικαιοῦσθαι

to render a favorable verdict, vindicate, of God's judgment, as affirmative verdict, 'be acquitted, be pronounced and treated as righteous and thereby become δικαίος, receive the divine gift of δικαιοσύνη through faith in Christ Jesus and apart from νόμος as a basis for evaluation, cf. 3:20, 24, 4:2, 5:1, 9, 1 Cor 4:4, Gal 2:16ff., 3:11, 24, 5:4, Titus 3:7, Phil 3:12

to cause someone to be in a proper or right relation with someone else, to put right with, to cause to be in a right relationship with, forensic righteousness, the act of being declared righteous on the basis of Christ's atoning ministry, cf. 3:24, 4:25, 1:17

πίστει

see above

χωρίς

pertaining to the absence or lack of something, without, apart from, independently of, without relation to or connection with something, independently of something, 'without regard to the observance of the law, cf. 3:21, 4:6

markers of negatively linked elements, without, not with, no relationship to, apart from, independent of

ἔργων

see above

νόμου
see above

v. 29

Ἰουδαίων

One who is Judean (Jewish), with focus on adherence to Mosaic tradition, a Judean
The ethnic name of a person who belongs to the Jewish nation, a Jew

μόνον

a marker of limitation, only, alone, to separate one person or thing from others,
the only item of a class in a place, alone, all by oneself

ἔθνῶν

people groups foreign to a specific people group, those who do not belong to groups professing
faith in the God of Israel, the nations, gentiles, unbelievers, cf. 9:24, 15:10
those who do not belong to the Jewish or Christian faith, heathen, pagans

ναὶ

yes, certainly, indeed, it's true that, asked by one who answers, if the question is put in negative
form, the answer may be 'of course'
an affirmative response to questions or statements or an emphatic affirmation of a statement, yet,
yes it is true that, yes it is so, sure, indeed

v. 30

εἴπερ

marker in causal clauses, when an actual case is taken as a supposition, if, since, cf. 6:8, 15:27
an emphatic marker of condition, if indeed, if after all

δικαιώσει

FAI3sg

fr. δικαιοω

see above

περιτομήν

one who is circumcised, those who are circumcised, lit. of Judeans, cf. 4:12
to circumcise, circumcision

ἐκ

marker denoting origin, cause, motive, reason, from, of, of the reason which is a presupposition
for something, by reason of, as a result of, because of, cf. v. 20, 4:2, Gal 2:15, 3:24
marker of cause or reason, with focus upon the source, because of

πίστεως

see above

ἀκροβυστίαν

noncircumcised, gentiles, i.e. non-Judeans, cf. 4:9-12

a collective for those who are uncircumcised, uncircumcised, Gentiles, the Gentile world

διὰ

see above

v. 31

νόμον

see above

οὖν

inferential, denoting that what it introduces is the result of or an inference from what precedes, so, therefore, consequently, accordingly, then, cf. Gal 3:21, 1 Cor 6:15

markers of result, often implying the conclusion of a process of reasoning, so, therefore, consequently, accordingly, then, so then

καταργοῦμεν

PAI1pl

fr. καταργεω

to cause something to lose its power or effectiveness, invalidate, make powerless, ‘make the law invalid’ cf. Eph 2:15, Rom 3:3, 1 Cor 1:28

to render ineffective the power or force of something, to invalidate, to abolish, to cause not to function

διὰ

see above

γένοιτο

AMOpt3sg

fr. γινομαι

to occur as process or result, happen, turn out, take place, μη γενοιτο strong negation, in Paul only after rhetorical questions, ‘by no means, far from it, God forbid, cf. 3:4, 6, 6:2, 15, 7:7, 13, 9:14, 11:1, 11

to happen, with the implication that what happens is different from a previous state, to happen, to occur, to come to be

ἀλλὰ

general adversative particle indicating a difference with or contrast to what precedes, in the case of individual clauses as well as whole sentences, after a negative, on the contrary, but, yet, rather, cf. 7:7, 13, 3:27

ιστάνομεν

PAI1pl

fr. ἴστημι

to validate something, that is in force or in practice, reinforce validity of, uphold, maintain, validate, ‘we uphold (the) law

to acknowledge the validity of something, to uphold, to maintain, to accept the validity of, ‘but we uphold the Law’