

Romans Series

Lesson #34

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Dean Bible Ministries

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The Epistle to the ROMANS



II. God's gracious gift of perfect righteousness through faith alone in Christ alone, 1:18–11:36

A. God's righteousness condemns all members of the human race, which demonstrates the need for every human being to acquire God's righteousness, 1:18–3:20

- 1. God's condemnation of the human race is based on the rejection of God by the human race which leads to God delivering man over to his own desires, 1:18–32**
- 2. The second direction humans move toward is emphasizing their own morality which is another manifestation of arrogance, 2:1–5**
- 3. The universality of human failure will be demonstrate when God judges everyone on the basis of works: all will fail, 2:6–16.**
- 4. God also condemns the Jew because of his trust in religious externals and human effort rather than God's grace alone to provide righteousness, 2:17–3:8**

5. Therefore all are under sin, both Gentile and Jew, 3:9–18

6. Conclusion: 3D. The application of the law (Scripture) is that all the world is guilty before God and that the Law is not the source for justification but the means for the full knowledge of sin, 3:19–20

B. The Fact of Justification: Justification defined and explained. Justification is the imputation of God's righteousness that is acquired by all who believe in Jesus Christ. 3:21–5:21

Ecclesiastes 7:20, “For there is not a righteous [צַדִּיק *tzaddiq*] man on earth who doeth good and sinneth not.” (JPS, 1917)

Isa. 64:6, “But we are all like an unclean thing, and all our righteousnesses [צַדִּיק *tzaddiq*] are like filthy rags; we all fade as a leaf, and our iniquities, like the wind, have taken us away.”

Rom. 3:20, “Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.”

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ἔργων νόμου *ergon nomou*

“works of law”

**works produced by observing
the law**

Psa. 143:2, “Do not enter into judgment with Your servant, for in Your sight no one living is righteous.”

Job 9:2, “Truly I know it is so, but how can a man be righteous before God?”

Rom. 3:21, “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,”

Rom. 1:17, “For in it the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith.’ ”

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Rom. 1:18, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,”

Genitives: Real Scary Stuff

Subjective

The noun in the gen performs the “action” in the noun of action

Objective

The noun in the gen receives the “action” in the noun of action

Genitives: Real Scary Stuff

Subjective

The noun in the gen performs the “action” in the noun of action

love
hope
righteousness
(declare
righteous)
the coming/come
revelation/reveal

Objective

The noun in the gen receives the “action” in the noun of action

The “noun of action” is the noun form of an action verb.

Genitives: Real Scary Stuff

Subjective

Matt. 24:27, “so shall the **coming** of the Son of Man be”
(=“so shall it be at the Son of Man’s **coming**”)

Rom. 8:35,
“who shall separate us from the **love** of Christ”

(Who shall separate us from the Christ’s **love** for us?)

Genitives: Real Scary Stuff

Objective

Matt. 12:31, “but the **blasphemy** of the Spirit shall not be forgiven”
(= “**blasphemy** against the Spirit” or “blaspheming the Spirit”)

Rom. 3:25, “whom God publicly displayed as a demonstration
the **righteousness** of him (of his righteousness).”

(God publicly displayed Jesus Christ in order to demonstrate his
righteousness).

Genitives: Real Scary Stuff

Possibly ambiguous

Love of God

God's love or love for God

Faith of Christ =

Christ's faith or faith toward Christ

Genitives: Real Scary Stuff

Possibly ambiguous

The righteousness of God

a. God's own righteousness

or

b. The legal status of imputed righteousness

**Rom. 3:22, “even the righteousness of God,
through faith in Jesus Christ, to all and on all who
believe. For there is no difference;”**

**διὰ πίστεως Ἰησοῦ Χριστοῦ
*dia pisteos iysou Christou***

Through faith = means, not cause

Faith in Christ, faith from Christ

TN: Or “faith in Christ.” A decision is difficult here. Though traditionally translated “faith in Jesus Christ,” an increasing number of New Testament scholars are arguing that (pistis Christou) and similar phrases in Paul (here and in v. 26; Gal. 2:16, 20; 3:22; Eph. 3:12; Phil. 3:9) involve a subjective genitive and mean “Christ’s faith” or “Christ’s faithfulness.”

NET notes

Phil. 1:29, “For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake,”

Gal. 2:16, “knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.”

**Mark 11:22, “So Jesus answered and said to them,
‘Have faith in God.’ ”**

Acts 3:16, “And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which comes through Him has given him this perfect soundness in the presence of you all.”

James 2:1, “My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality.”

1 Thess. 1:3, “remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father,”

Phil. 3:8, “Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ.”