

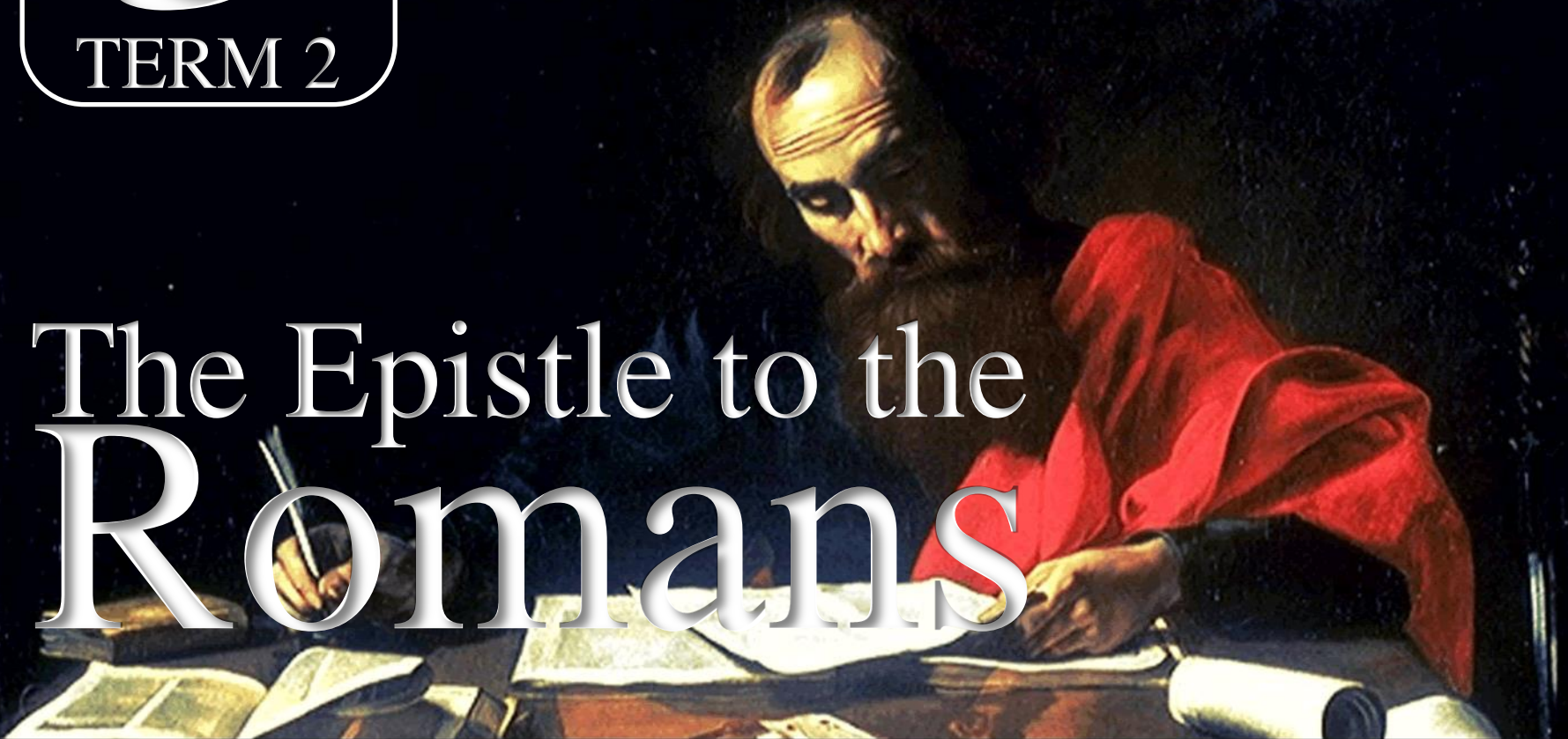


WHAT THE  
BIBLE  
IS ABOUT

2021  
SESSION  
3  
TERM 2

WHAT THE  
BIBLE  
IS ABOUT

The Epistle to the  
Romans



# Romans Chapters 1-8 – Salvation:

- Justification
- Sanctification
- Glorification

## Romans

# Romans Chapters 9-11 – Israel

# Romans Chapters 12-16 – Practical

## Key Theme

# ROMANS

GOD'S RIGHTEOUSNESS REVEALED

“For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

**“For in it the righteousness of God is revealed from faith to faith; as it is written,**

**‘The just shall live by faith.’”**

ROMANS 1:16-17

# Epistle to the Romans

## SIN

Righteousness  
Demanded

- The Gentiles guilty—1:18–32
- The Jews guilty—2:1–3:8
- The whole world guilty—3:9–20

## SALVATION

Righteousness  
Declared

- Justification stated—3:21–31
- Justification illustrated in Abraham—4
- Justification explained in Adam—5

## SANCTIFICATION

Righteousness  
Defended

- Victory—the flesh—6
- Liberty—the Law—7
- Security—the Spirit—8

## SOVEREIGNTY

Righteousness  
Declined

- Israel's past riches—9
- Israel's present rejection—10
- Israel's future restoration—11

## SERVICE

Righteousness  
Demonstrated

- In the church body—12
- In society—13
- Toward the weaker believer—14:1–15:6

# Paul the Theological Architect/Engineer



The Courthouse



The Power Plant



The Synagogue



The Church

# Paul the Theological Architect/Engineer



## The Courthouse

Romans 1-5 introduces the concept of righteousness by faith, but in order to show us our great need of salvation, Paul will spend the first five chapters showing how we are all guilty before God.

## Key terms

# righteousness

- a condition acceptable to God
- integrity, virtue, purity of life, rightness

# justification

- To be legally declared or rendered righteous

# sanctification

- To make holy
- to separate from profane things and dedicate to God



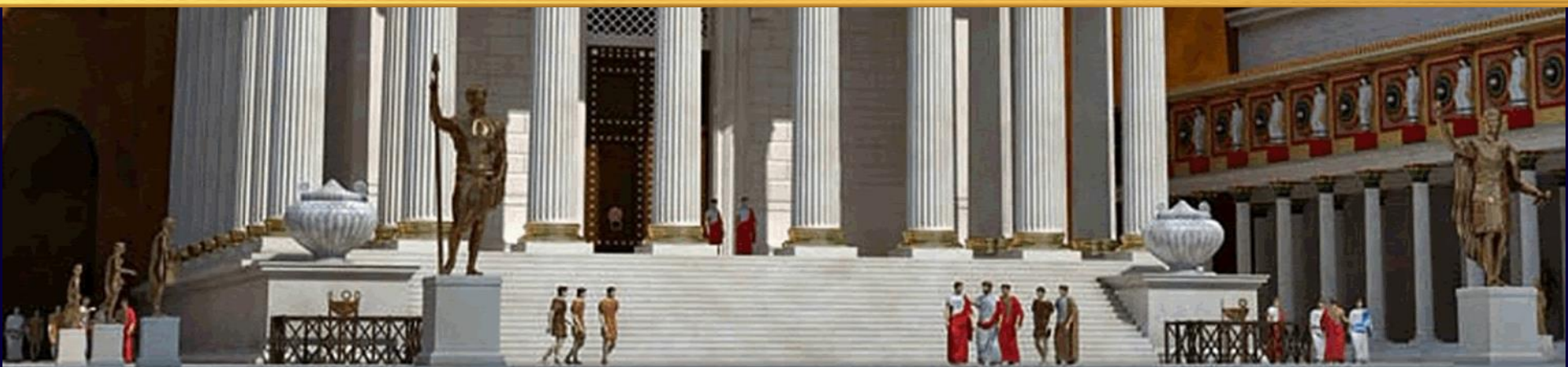
Romans

Part  
1

# INTRODUCTION


(Romans 1:1-17)

- Paul presents his credentials. (1:1–7)
- Paul expresses his concern. (1:8–15)
- Paul affirms his confidence. (1:16–17)



An aerial view of ancient Rome, showing the Colosseum in the background and various classical buildings and streets in the foreground. The scene is bathed in a warm, golden light.

# Chapter 1

A darkened version of the aerial view of ancient Rome, with the same buildings and streets as the top panel, but with a much lower light level, creating a dramatic, shadowy atmosphere.

# ROMANS



The **gospel of God**  
can be defined as  
the revelation of  
the **righteousness of God**  
to bring about  
the **obedience of faith** in  
the lives of people.

# The Goal of the Gospel

**OBEDIENCE**  
**FAITH**



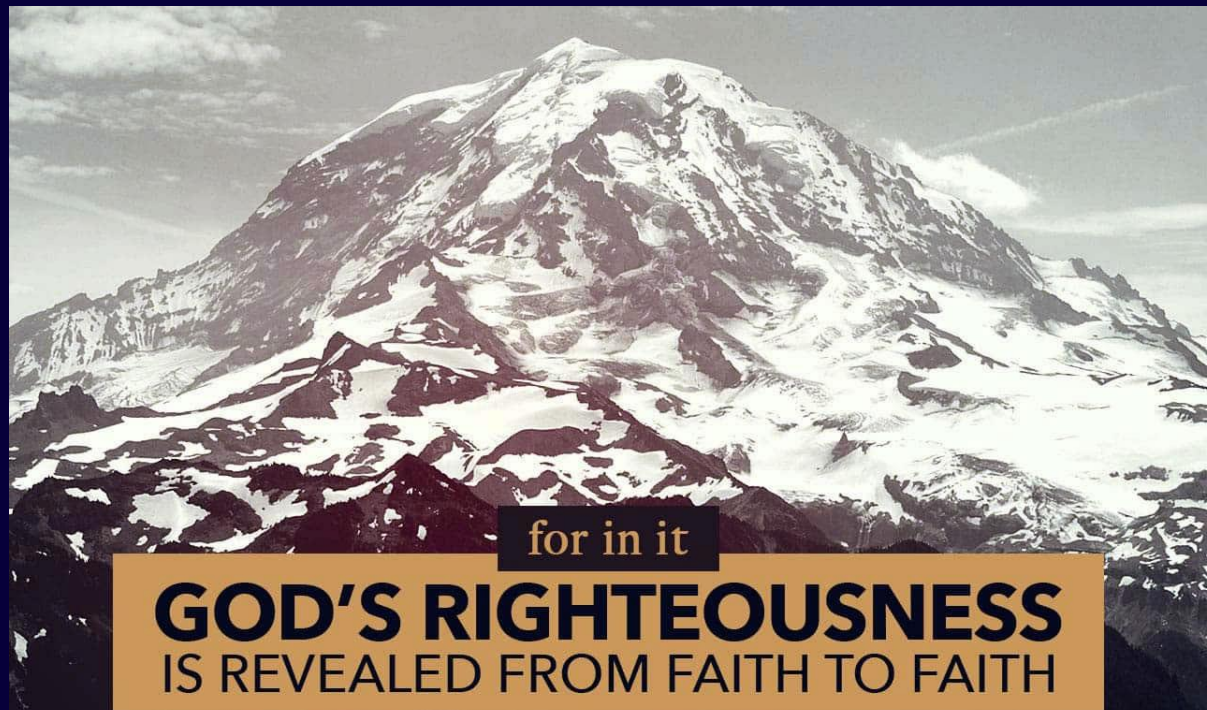
# The Essence of the Gospel of God



• His righteous standards have been revealed

and

• the means to righteousness have been revealed.



for in it

**GOD'S RIGHTEOUSNESS**  
IS REVEALED FROM FAITH TO FAITH

*just as it is written:*

THE JUST WILL LIVE BY  
**FAITH**

ROMANS 1:17

Romans

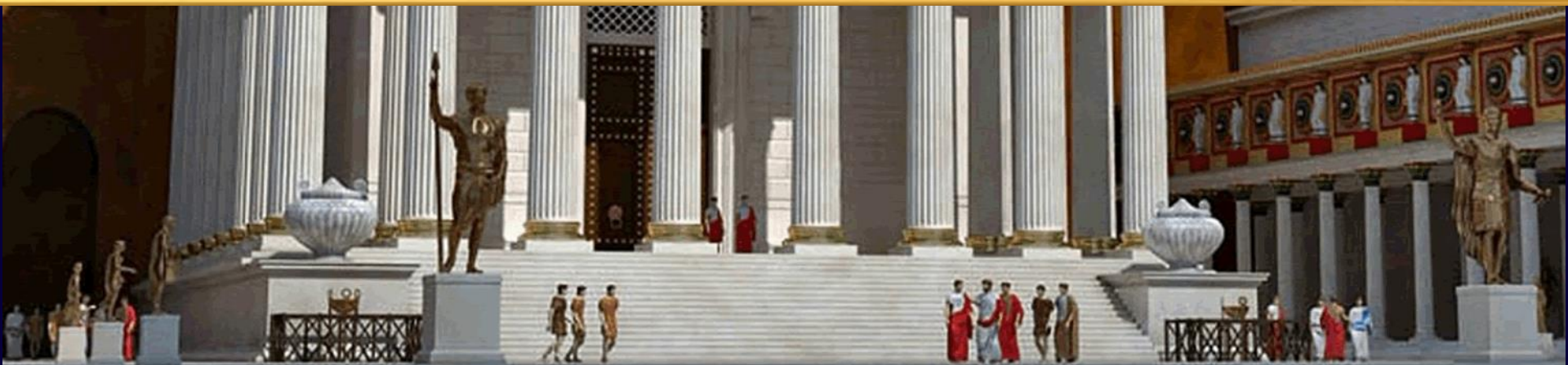
Part  
2

SIN

(Romans 1:18-3:20)



RIGHTEOUSNESS DEMANDED



BUT FIRST, THE BAD NEWS

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**ROMANS 1:18-32**

**wickedness**  
**godlessness**






# DARKNESS

revealed

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<<<<< *shedding light on the heart of humanity* >>>>>

*Romans 1:18-32*





# Chapter 2

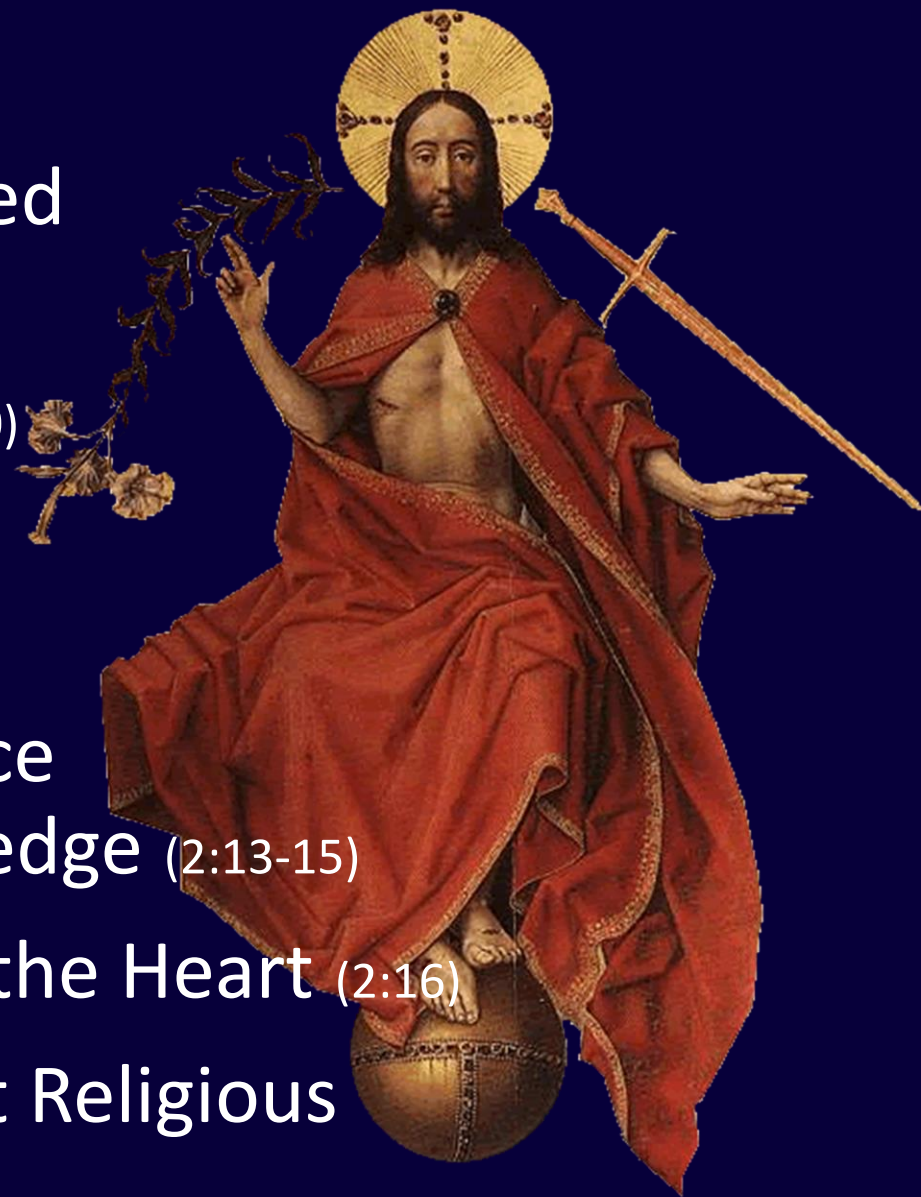


# ROMANS



# Principles of God's Judgement (vv. 2:2-29)

1. According to Truth (2:2-4)
2. According to Accumulated Guilt (2:5)
3. According to Works (2:6-10)
4. Without Respect of Persons (2:11-12)
5. According to Performance [Obedience], not Knowledge (2:13-15)
6. Reaching the Secrets of the Heart (2:16)
7. According to Reality, Not Religious Profession (2:17-29)





# Chapter 3



# ROMANS



# Aren't the Jews Already Chosen?

## **YES** - as a nation

- The Jews received, recorded, and preserved the Word of God.
- Their unfaithfulness didn't nullify the faithfulness of God to them.
- God does not lie.

## **NO** – individually

- Individually there is none righteous, no not one.
- Everyone, Jew and Gentile alike, will be held accountable to God unless they repent and trust in Christ.
- Our best works cannot justify us.





**Man is unjust, but God is just;  
And finally justice will triumph.**

IF YOU  
RELY ON  
THE  
**LAW,**

YOU  
WILL BE  
FOUND  
**GUILTY!**

Romans

Part  
3

# SALVATION

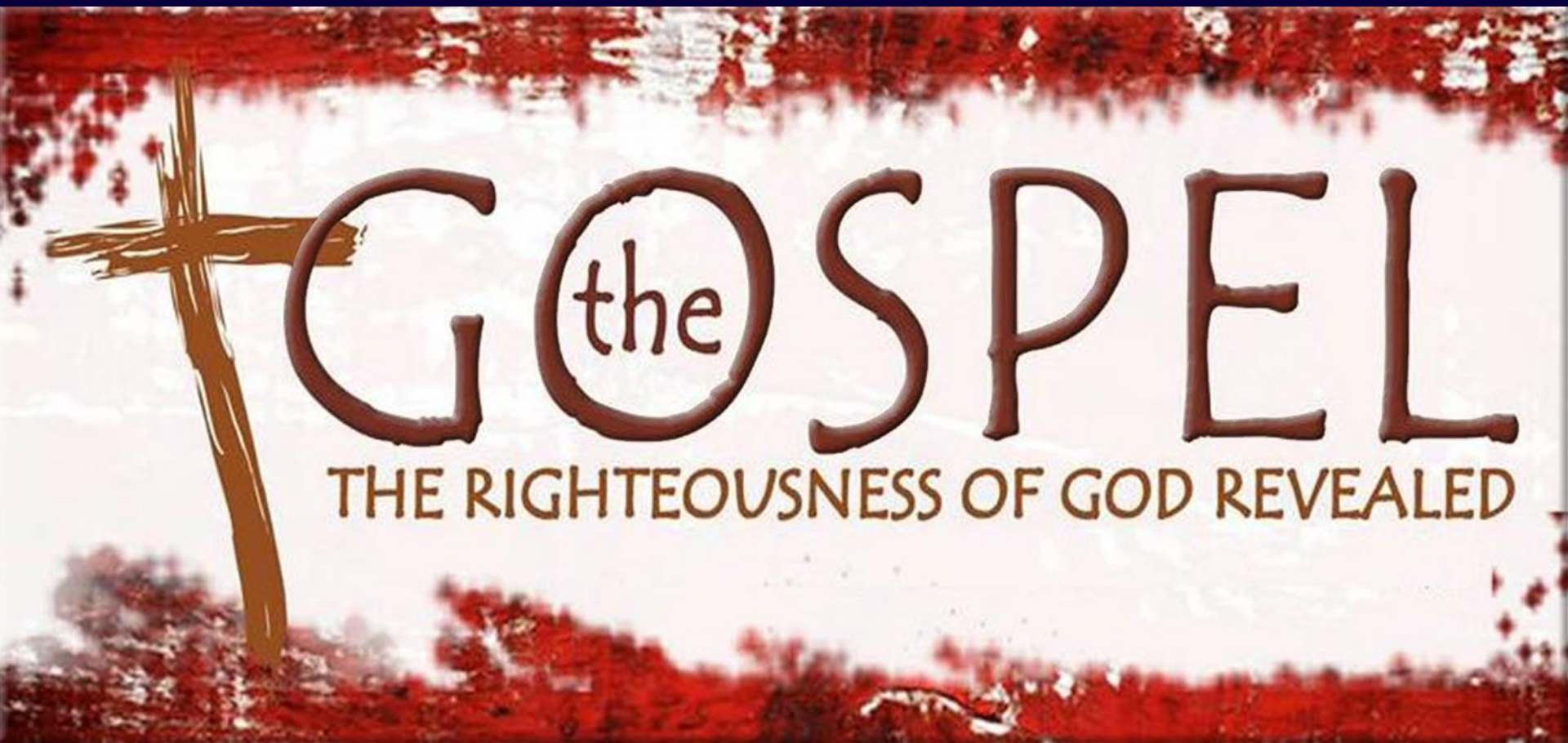
(Romans 3:21-5:21)



## RIGHTEOUSNESS DECLARED


## God's Righteousness Through Faith

<sup>21</sup> But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,  
<sup>22</sup> even the righteousness of God, through faith in Jesus Christ, to all and on all who believe.





For there is no difference; <sup>23</sup> for all have sinned and fall short of the glory of God,

A close-up photograph of a person's hands covering their face, suggesting shame or grief. The person's hands are pressed against their forehead and eyes, with fingers spread. The lighting is dramatic, highlighting the texture of the skin and the tension in the hands. The background is dark, making the hands and face the central focus.

**All have  
sinned and  
fall short of  
the glory of  
God.**

ROMANS 3:23

<sup>24</sup> being justified freely by His grace through the redemption that is in Christ Jesus,

**Justified**

**Freely**

**Grace**

**Redemption**



<sup>24</sup> being justified freely by His grace through the redemption that is in Christ Jesus,

<sup>25</sup> whom God set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness,

because in His forbearance God had passed over the sins that were previously committed,

<sup>26</sup> to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.



# Boasting Excluded

<sup>27</sup> Where *is* boasting then?

It is excluded.

By what law? Of works?

No, but by the law of faith.

<sup>28</sup> Therefore we conclude that a man is justified by faith apart from the deeds of the law.



'The Healing at the Pool of Bethesda' by Carl Bloch, 1883.



**29 Or is  
He the God  
of the Jews  
only?**

**Is He not  
also the  
God of the  
Gentiles?**

**Yes**, of the Gentiles also,

<sup>30</sup> since there is one God who will justify the circumcised by faith and the uncircumcised through faith.

<sup>31</sup> Do we then make  
void the law through faith?  
Certainly not! On the contrary,  
we establish the law.

~ Romans 3:31 ~





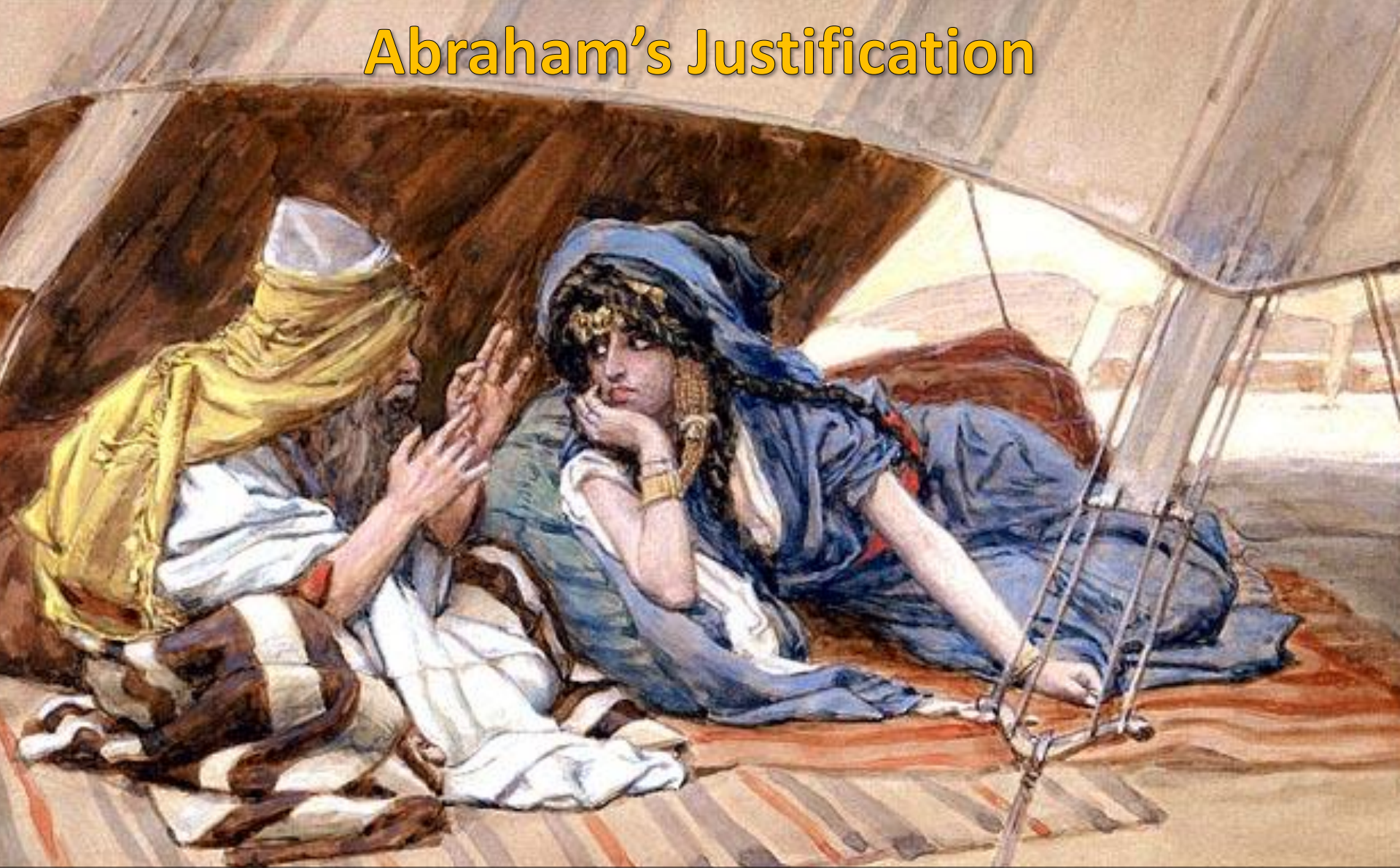
# Chapter 4

# ROMANS

- Abraham was justified by faith, not works
- Abraham was justified by grace, not law
- Abraham was justified by resurrection power



# Abraham's Justification



**4** What then shall we say that Abraham our father has found according to the flesh?



<sup>2</sup> For if Abraham was justified by works, he has *something* to boast about, but not before God.

'Saraï Is Taken to Pharaoh's Palace' by James Tissot, c. 1896-1902.

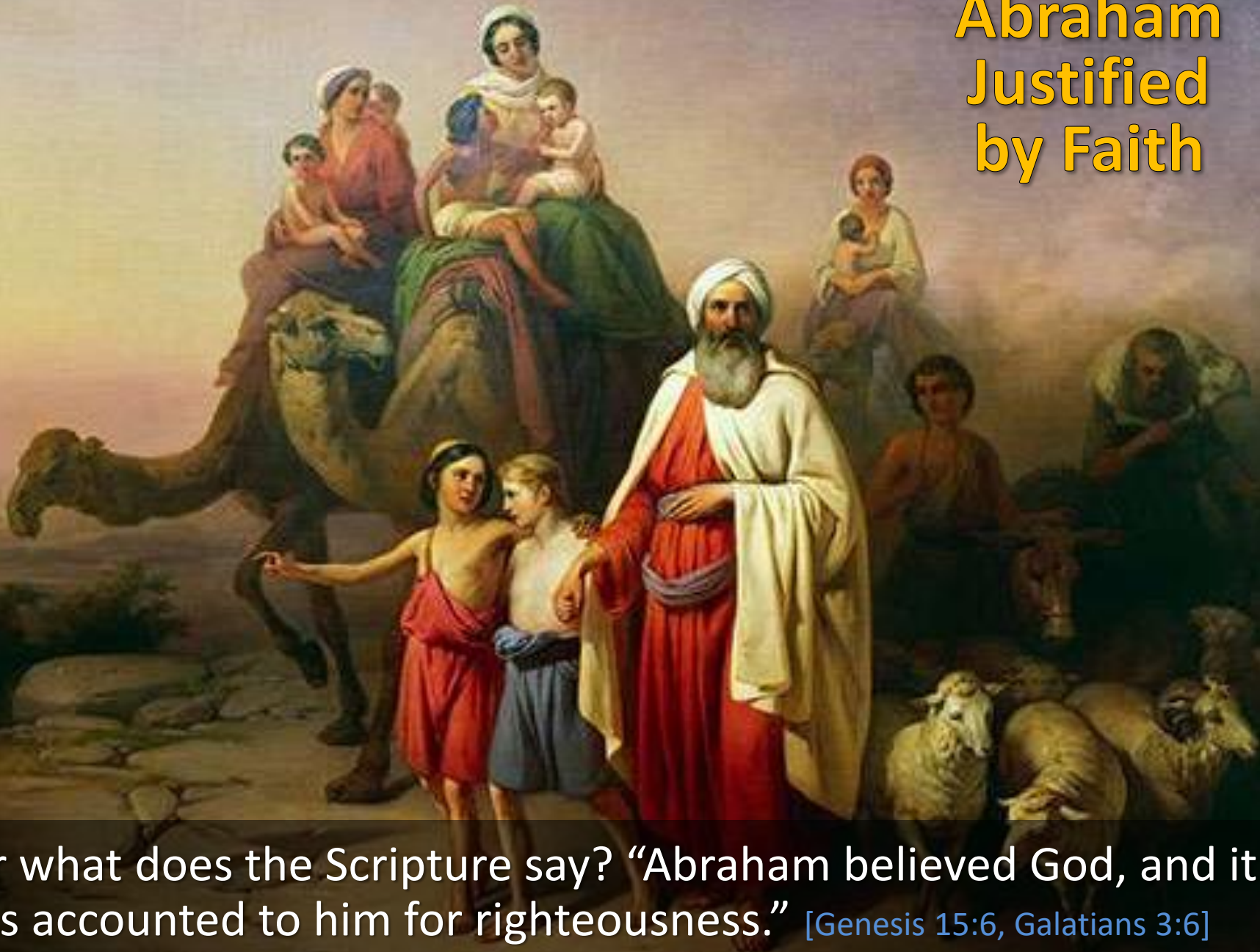


<sup>2</sup> For if Abraham was justified by works, he has *something* to boast about, but not before God.





# Abraham Justified by Faith



<sup>3</sup> For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness.” [[Genesis 15:6](#), [Galatians 3:6](#)]

<sup>4</sup> Now to him who works, the wages are not counted as grace but as debt.



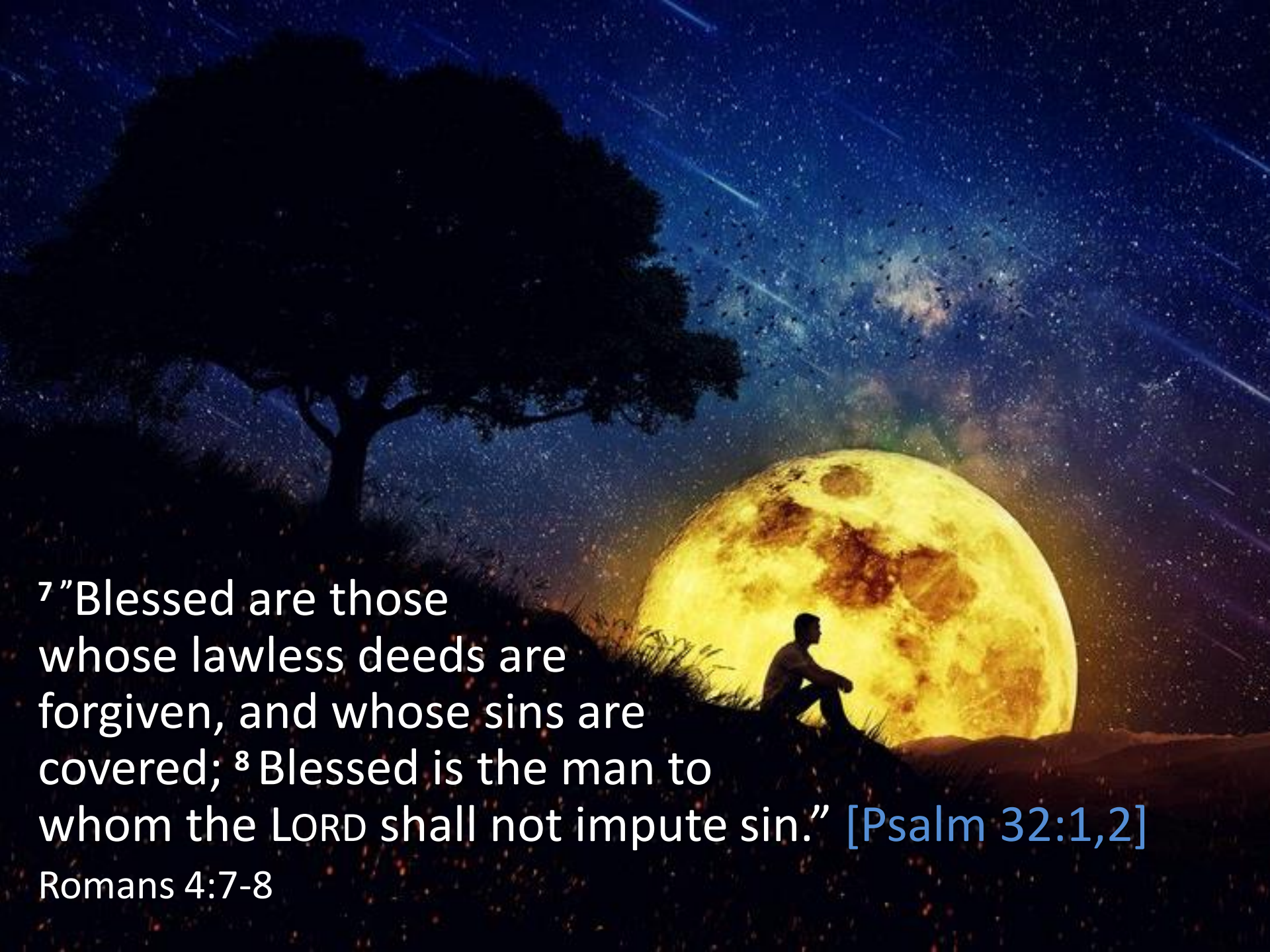
'Roman Art Lover' by Sir Lawrence Alma-Tadema, 1870.

## David Celebrates the Same Truth

<sup>5</sup> But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, <sup>6</sup> just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:





A person is sitting on a dark, grassy hill in the foreground, looking towards a large, bright, yellowish full moon. The moon is the central focus, with its surface details visible. The sky is a deep blue, filled with stars and the Milky Way galaxy. A large, dark silhouette of a tree is on the left side of the image. The overall scene is a serene night landscape.

<sup>7</sup>”Blessed are those whose lawless deeds are forgiven, and whose sins are covered; <sup>8</sup>Blessed is the man to whom the LORD shall not impute sin.” [Psalm 32:1,2]

Romans 4:7-8

# Abraham Justified Before Circumcision

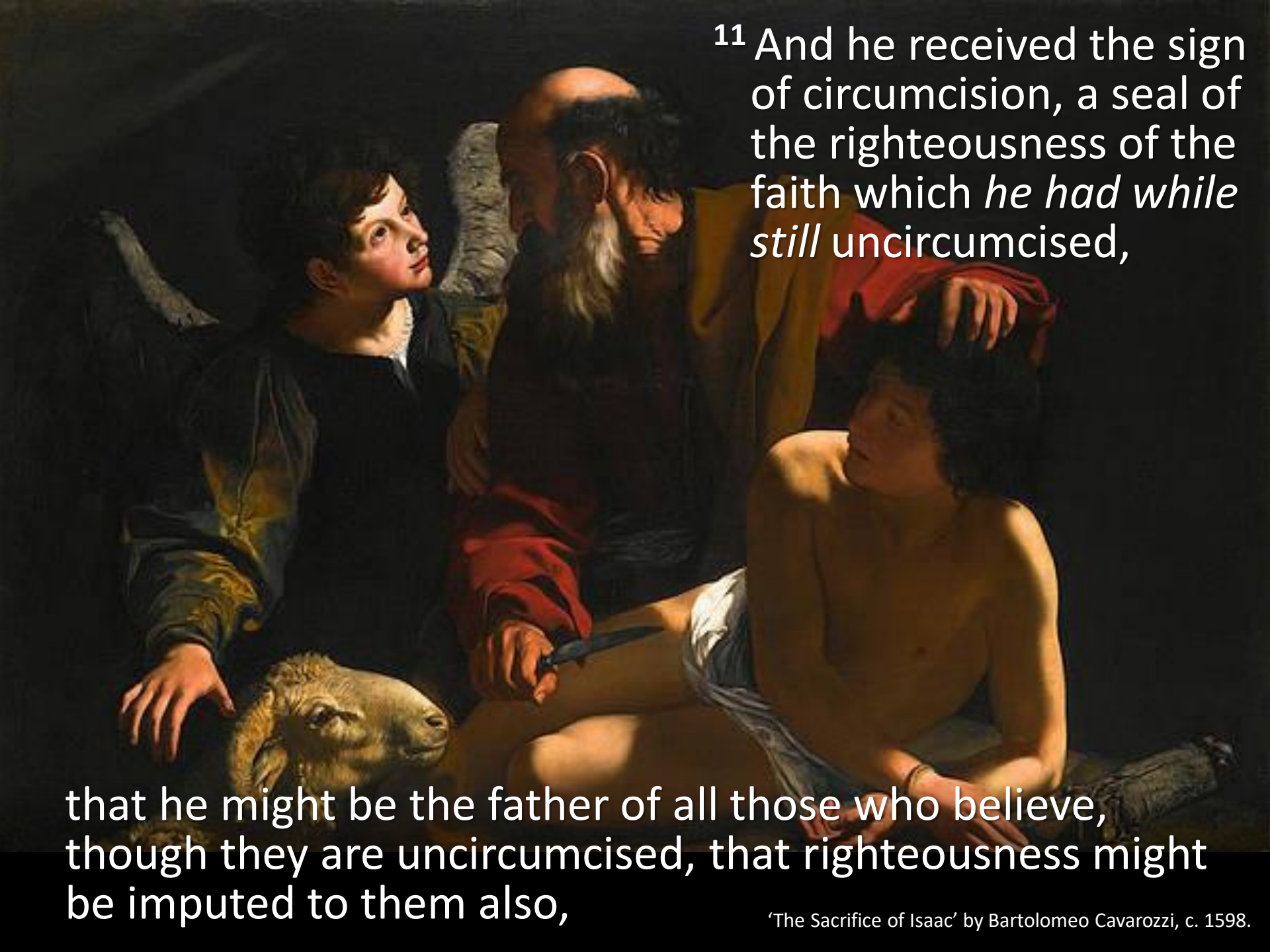
<sup>9</sup> Does this blessedness then come upon the circumcised *only*, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.

<sup>10</sup> How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.

<sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised,

that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,


‘The Sacrifice of Isaac’ by Bartolomeo Cavarozzi, c. 1598.





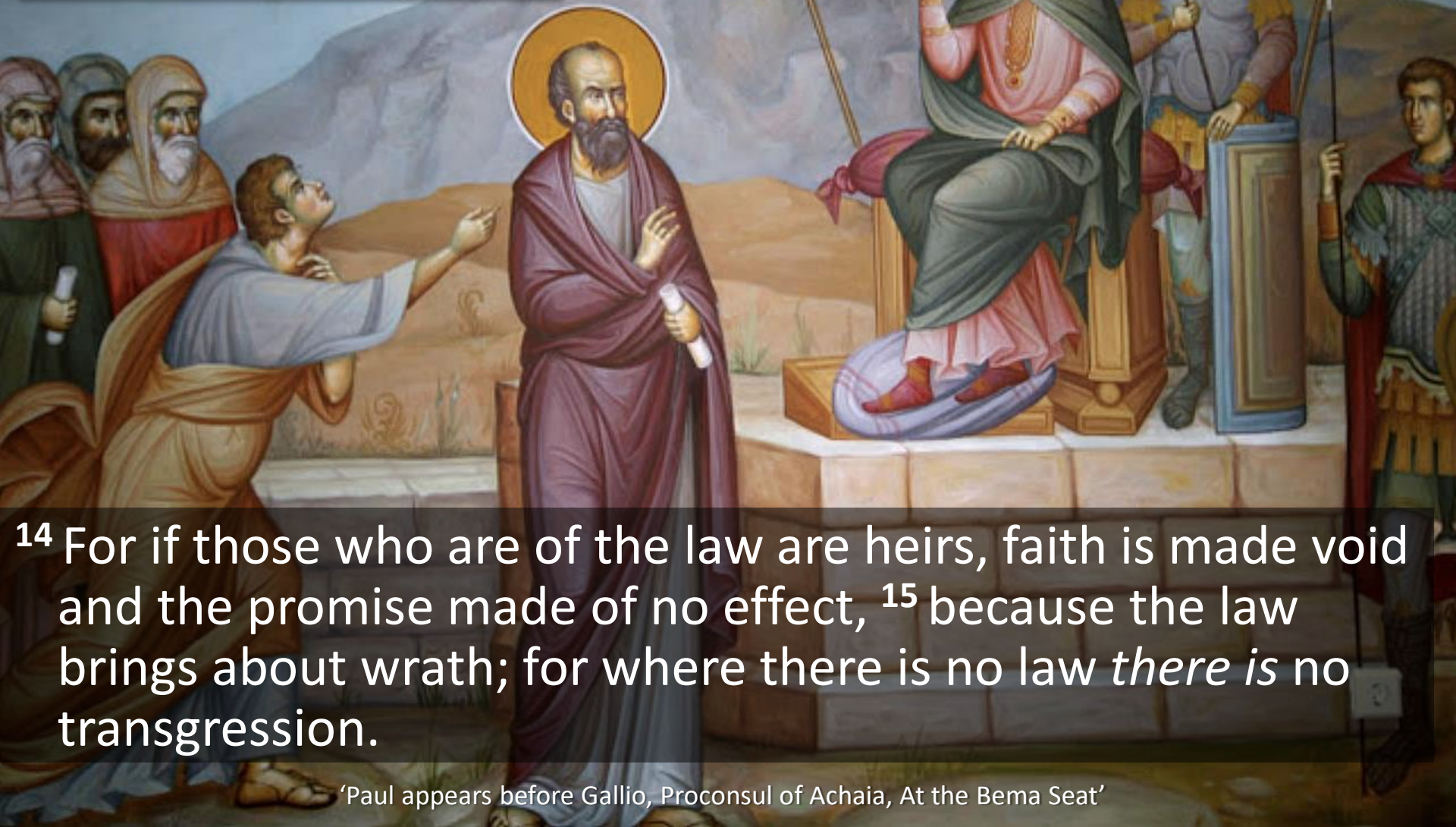
<sup>12</sup> and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised.

# The Promise Granted through Faith



<sup>13</sup> For the promise that he would be the heir of the world *was* not to Abraham or to his seed through the law, but through the righteousness of faith.

# If No Law. No Crime.

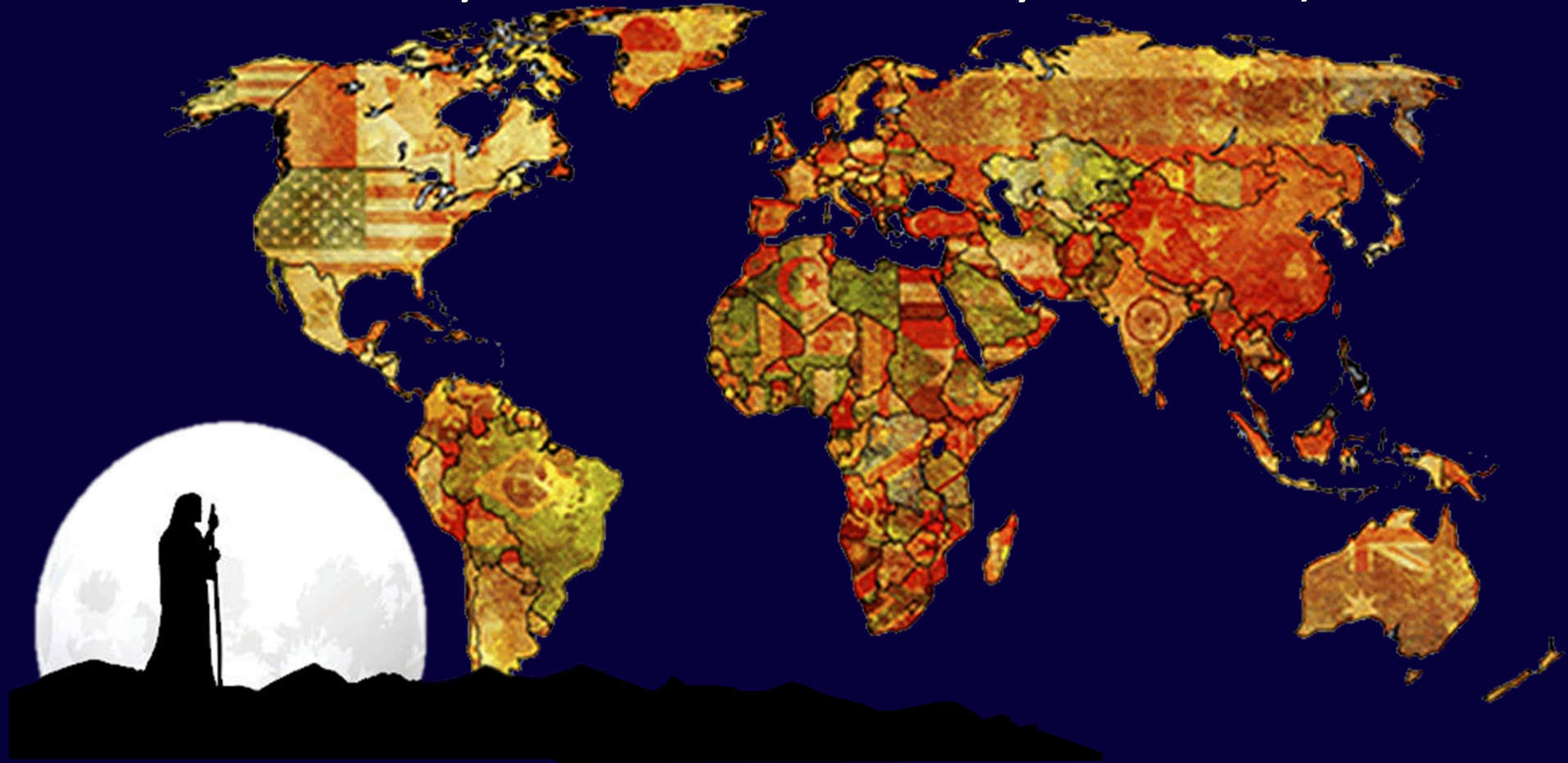


<sup>14</sup> For if those who are of the law are heirs, faith is made void and the promise made of no effect, <sup>15</sup> because the law brings about wrath; for where there is no law *there is no* transgression.

‘Paul appears before Gallio, Proconsul of Achaia, At the Bema Seat’

<sup>16</sup> Therefore *it is* of faith that *it might be* according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all <sup>17</sup> (as it is written,

“I have made you a father of many nations”) [Genesis 17:5]



in the presence of Him whom he believed— God, who gives life to the dead and calls those things which do not exist as though they did; <sup>18</sup> who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken,

“So shall your descendants be.” [Gen. 15:5]



From 'Moses leading the Israelites out of Egypt' by József Molnár, 1861.



<sup>19</sup> And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb.



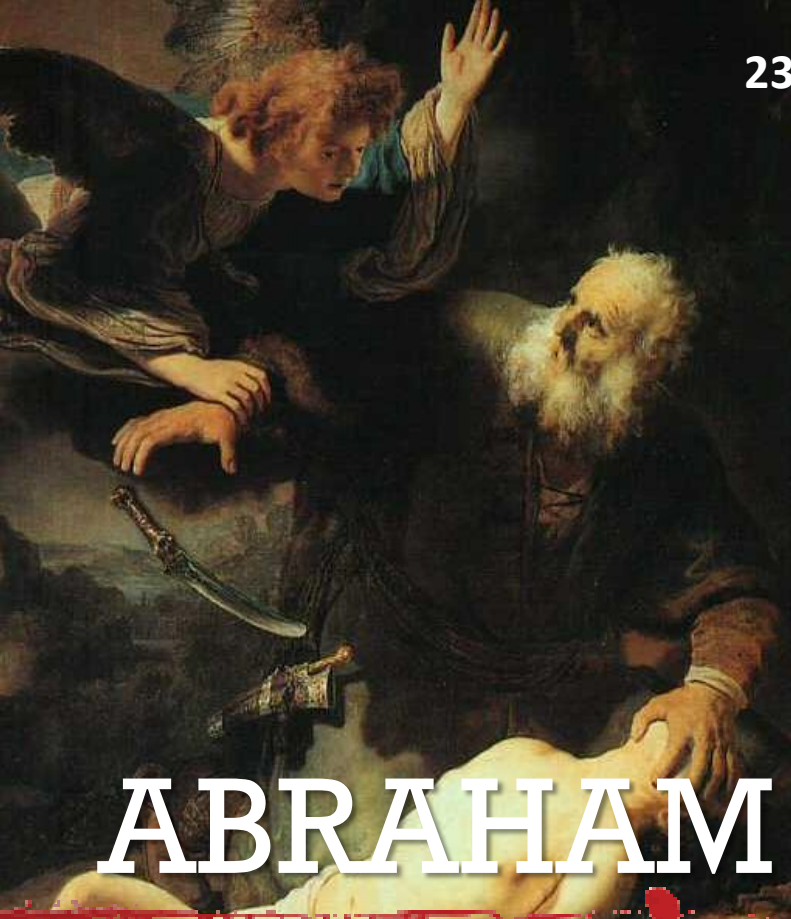
'The birth of Isaac' by Jan van't Hof.

<sup>20</sup> He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, <sup>21</sup> and being fully convinced that what He had promised He was also able to perform.

<sup>22</sup> And therefore “it was accounted to him for righteousness.” [Genesis 15:6]



**ABRAHAM BELIEVED GOD**  
**AND IT WAS ACCOUNTED TO HIM AS**  
**righteousness**



<sup>23</sup> Now it was not written for his sake alone that it was imputed to him, <sup>24</sup> but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, <sup>25</sup> who was delivered up because of our offenses, and was raised because of our justification.

**ABRAHAM BELIEVED GOD**  
**AND IT WAS ACCOUNTED TO HIM AS**  
**righteousness**



Habakkuk 2.4b

*“The just shall live by faith.”*

Romans 4:3

*For what does the Scripture say?*

*“Abraham believed God, and it was accounted to him for righteousness.”*



# Chapter 5



# ROMANS



# Faith Triumphs in Trouble

**5** Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup> through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.





<sup>3</sup> And not only that,  
but we also glory in  
**tribulations**,  
knowing that  
tribulation produces  
**perseverance**;  
<sup>4</sup> and perseverance,  
**character**;  
and character,  
**hope.**

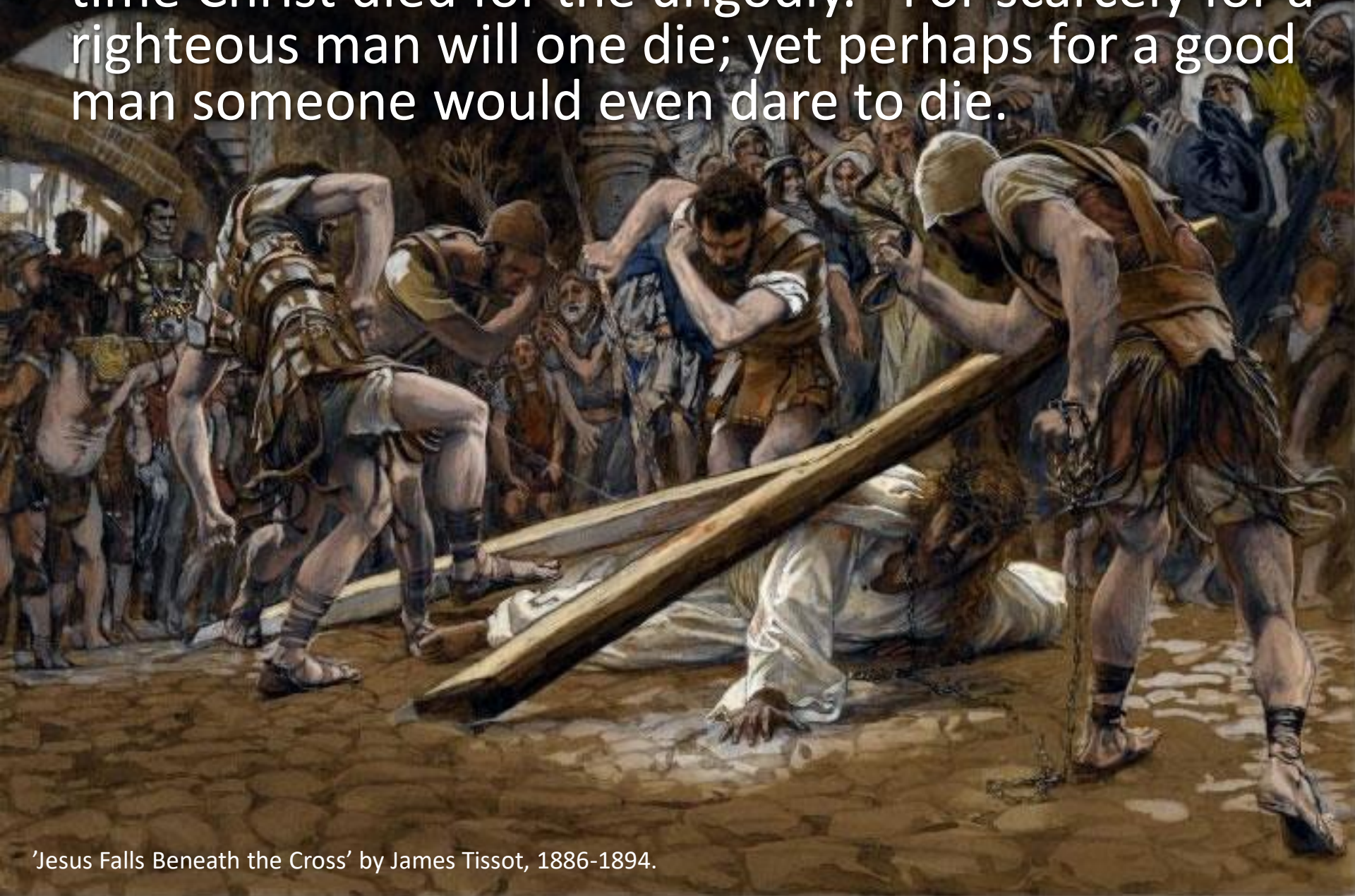
‘The Scream’ by Edvard Munch, 1893.

<sup>5</sup> Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

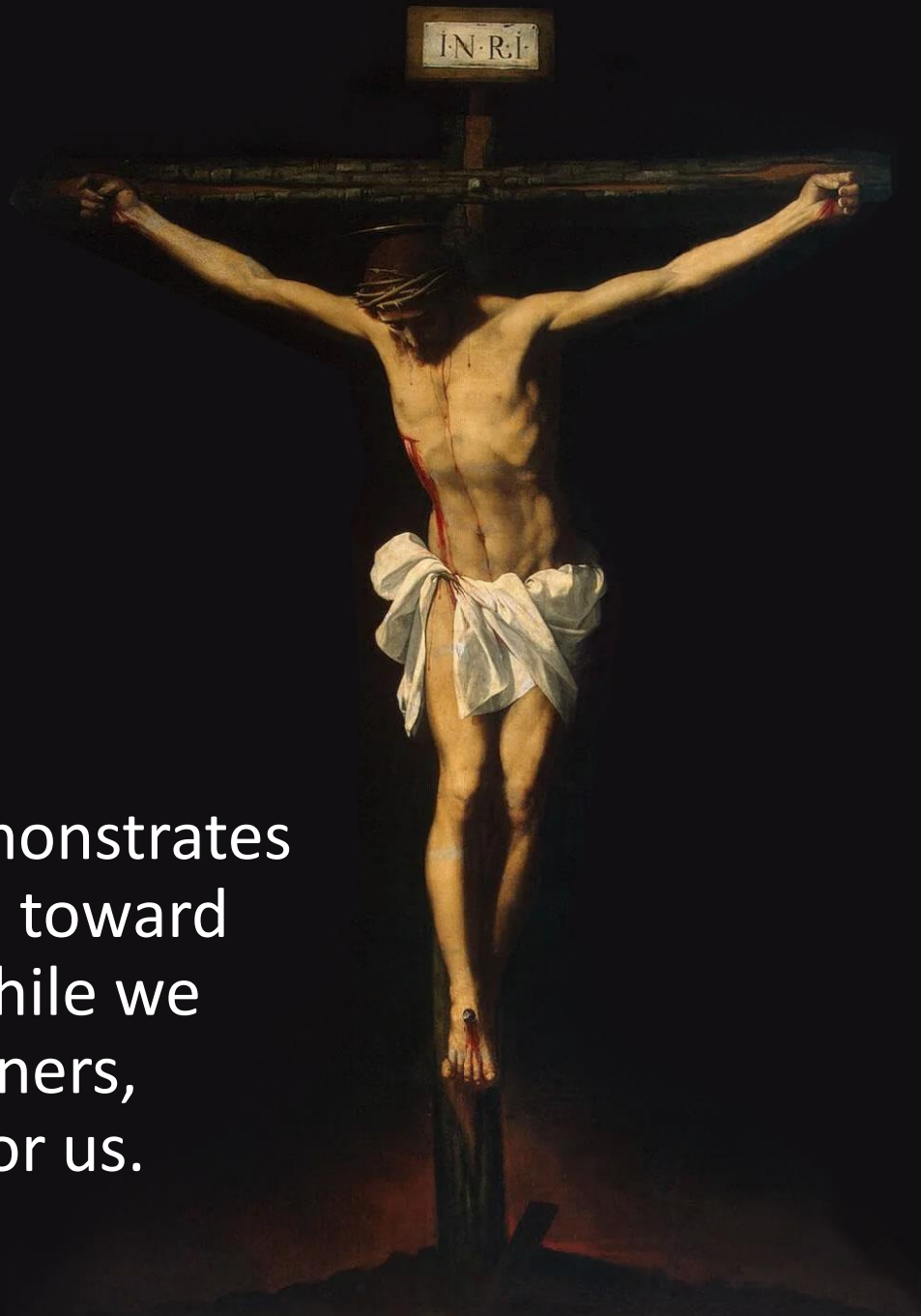




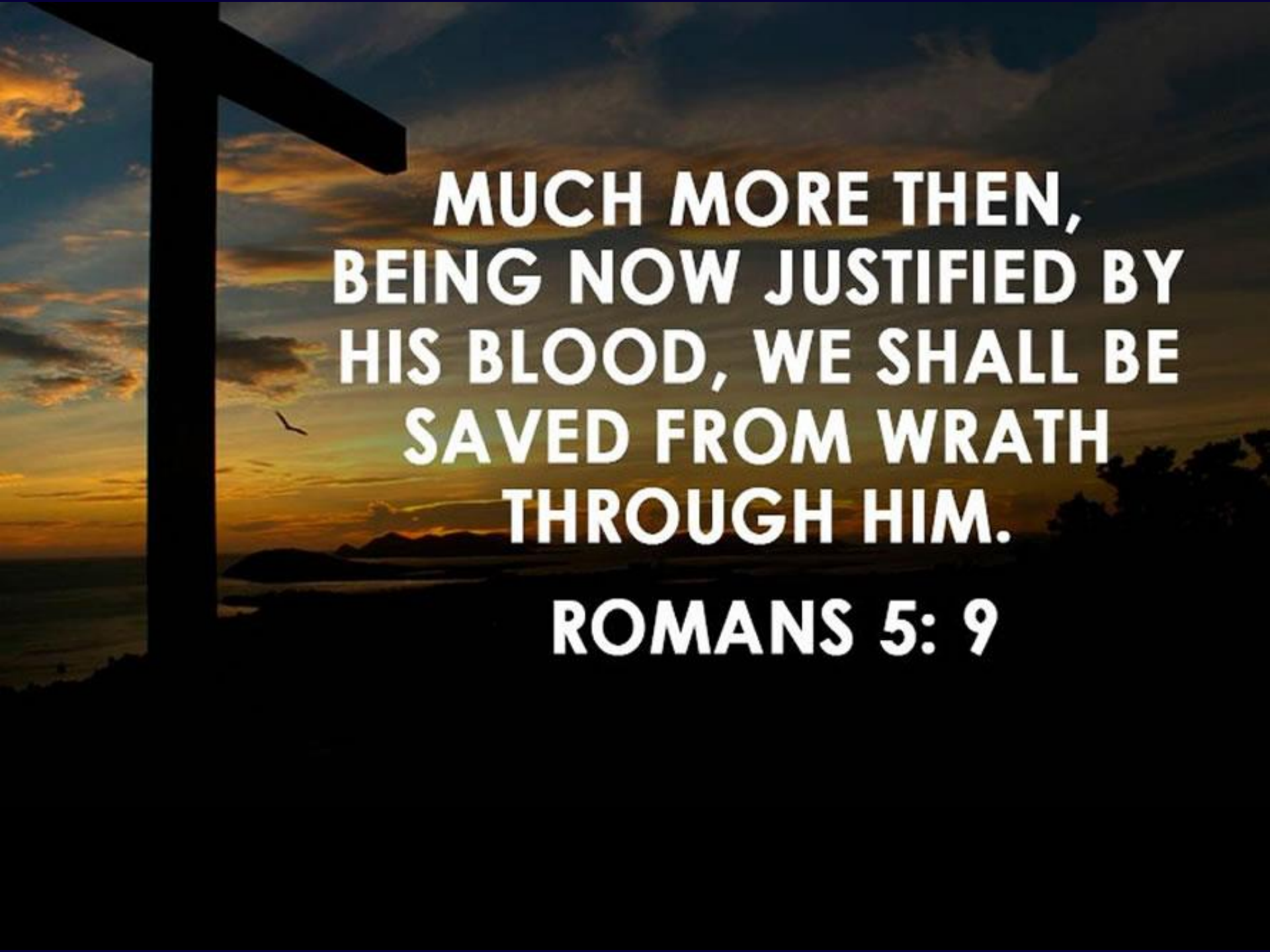
<sup>6</sup> For when we were still without strength, in due time Christ died for the ungodly. <sup>7</sup> For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.



'Jesus Falls Beneath the Cross' by James Tissot, 1886-1894.

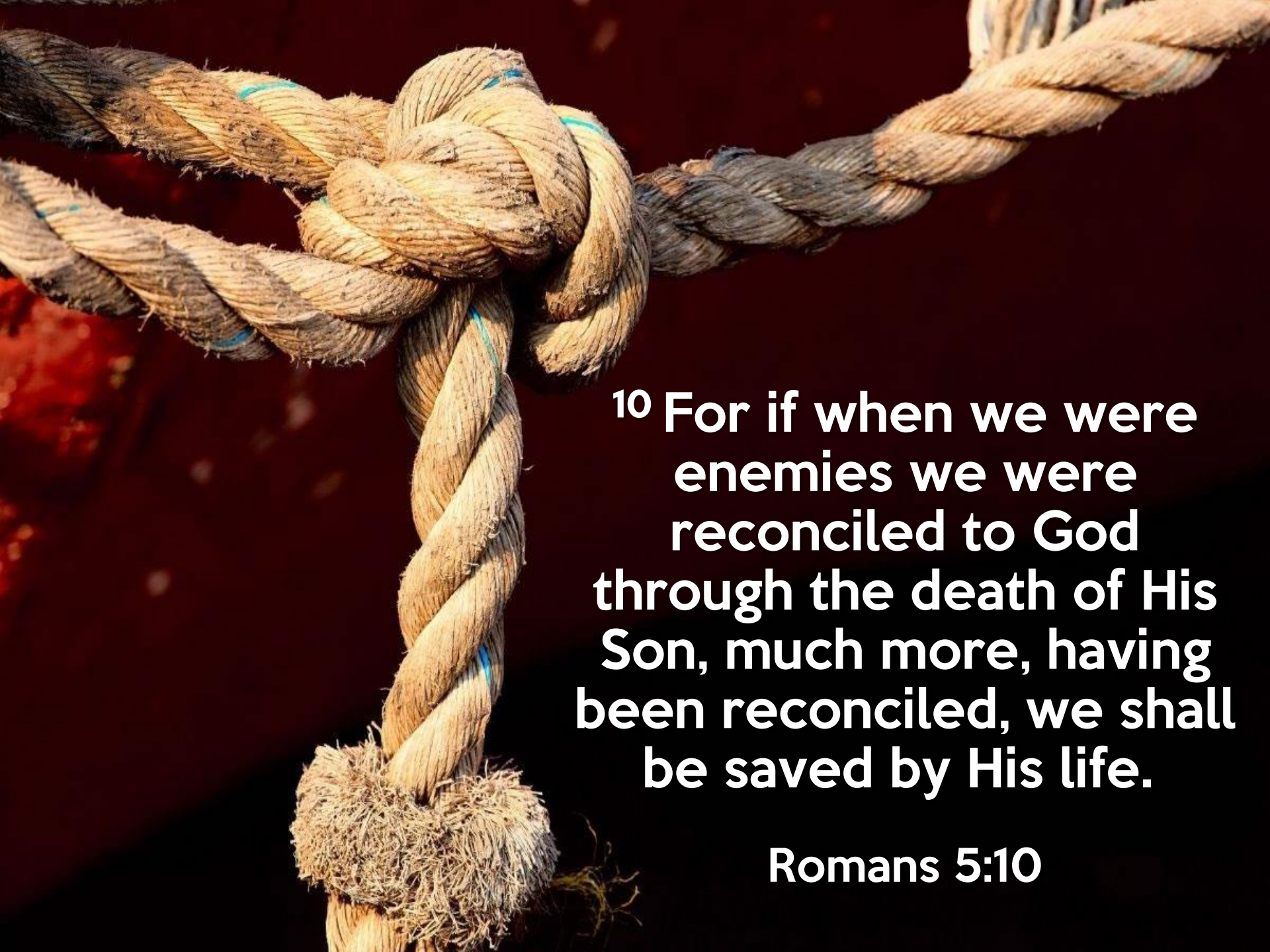


8 But God demonstrates  
His own love toward  
us, in that while we  
were still sinners,  
Christ died for us.

A sunset over a body of water with a silhouette of a cross in the foreground. The sky is filled with orange and yellow clouds, and a bird is visible in flight. The water reflects the light of the setting sun. The cross is a simple silhouette of a vertical post and a horizontal beam.

**MUCH MORE THEN,  
BEING NOW JUSTIFIED BY  
HIS BLOOD, WE SHALL BE  
SAVED FROM WRATH  
THROUGH HIM.**

**ROMANS 5: 9**



**<sup>10</sup> For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.**

**Romans 5:10**

<sup>11</sup> And not only *that*, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.



Reconciliation

## Death in Adam, Life in Christ

<sup>12</sup> Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

...through one man [Adam]

sin entered the world,

and death through sin,

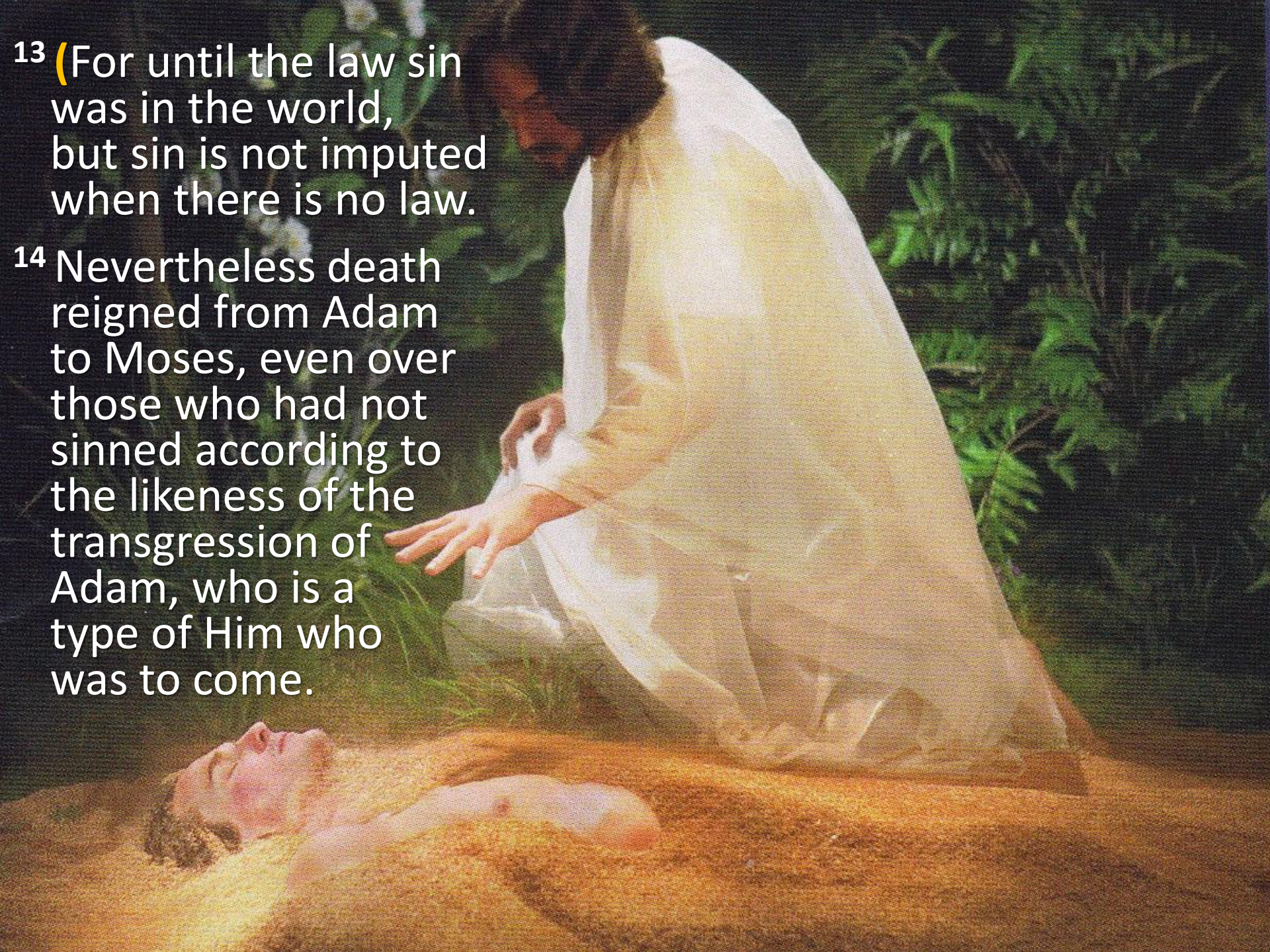
and thus death spread to all men,

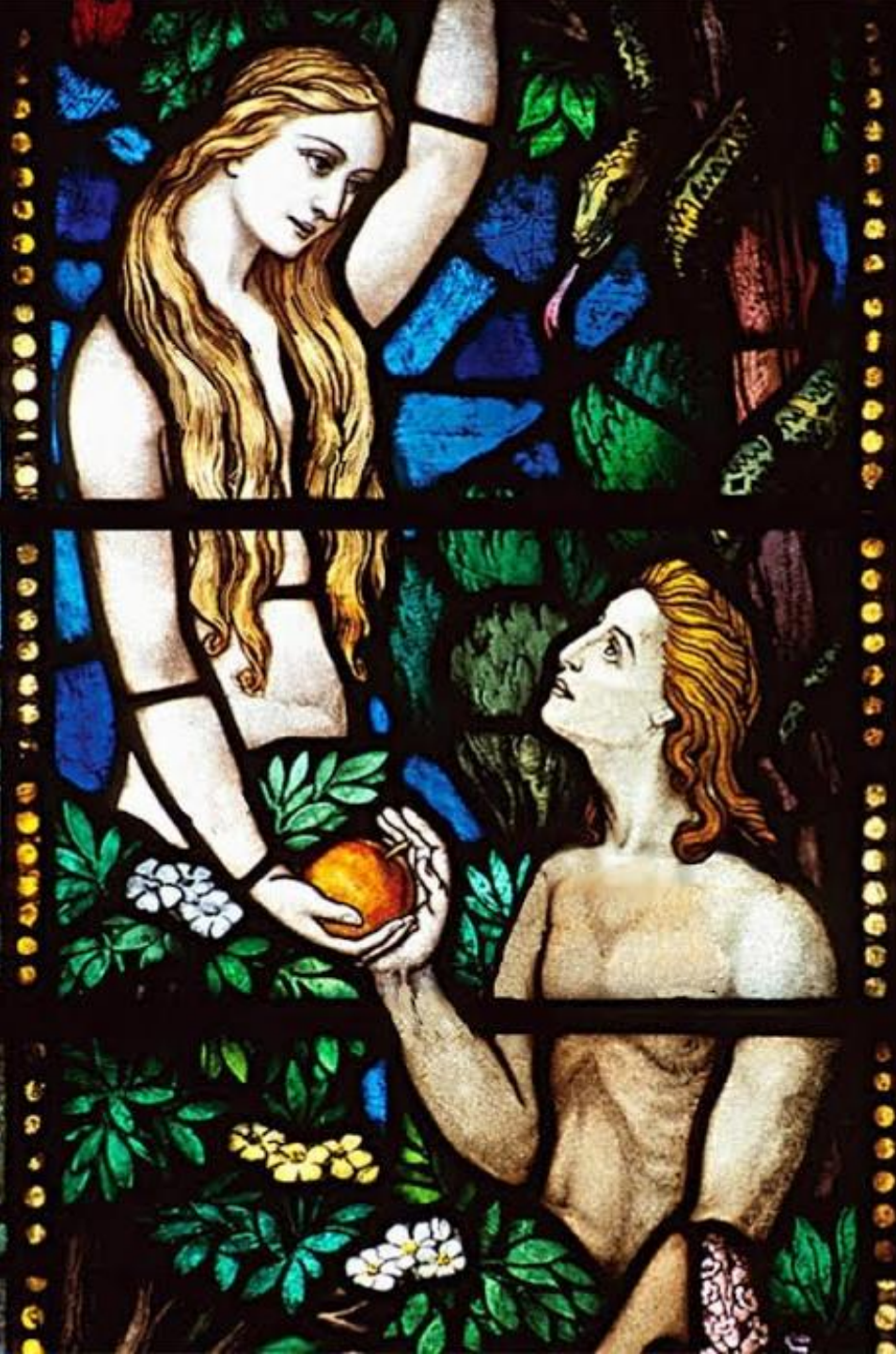
because all sinned

— Romans 5:12

<sup>13</sup> (For until the law sin was in the world, but sin is not imputed when there is no law.

<sup>14</sup> Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.





<sup>15</sup> But the free gift *is* not like the offense.

For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.





<sup>16</sup> And the gift *is* not like *that which came* through the one who sinned.

For the judgment *which came* from one *offense* resulted in condemnation, but the free gift *which came* from many offenses resulted in justification.

<sup>17</sup> For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)



<sup>18</sup> Therefore, as through one man's offense *judgment came* to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life.

Through one man's **offence**

**JUDGMENT** came to all men  
even so

Through one man's **righteous act**

**JUSTIFICATION** is offered to all.

<sup>19</sup> For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

For as by one man's **disobedience**  
many were made **sinners**,  
so also  
by one Man's **obedience**  
many will be made **righteous**.

<sup>20</sup> Moreover the law entered that the offense might abound.  
But where sin abounded, grace abounded much more,  
<sup>21</sup> so that as sin reigned in death, even so grace might  
reign through righteousness to eternal life through Jesus  
Christ our Lord.

THE  
PURPOSE  
OF THE LAW  
IS TO REVEAL SIN.

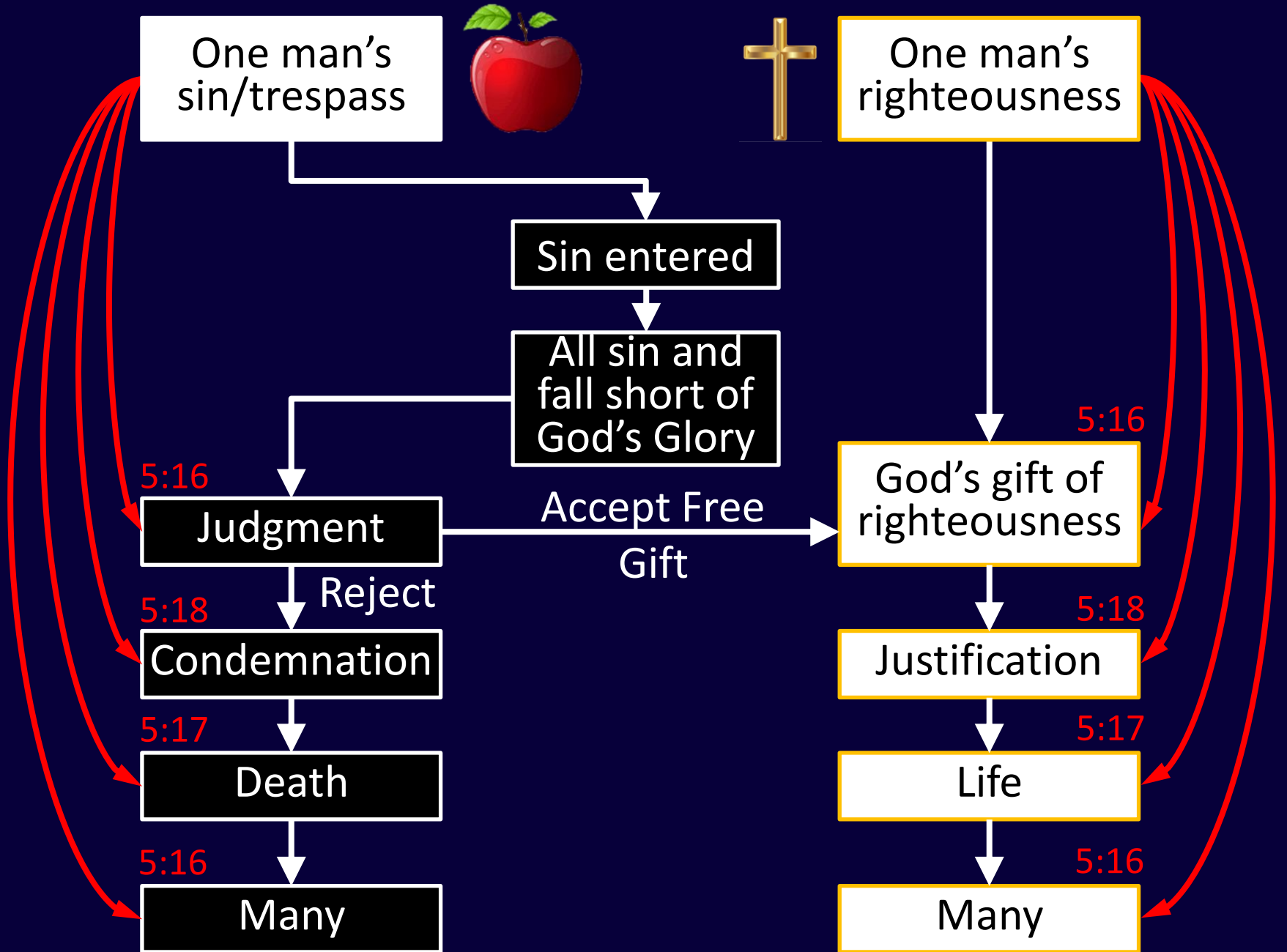
# Why was the Law Given?

- To expose our sin nature (Romans 7:7)
- To incite the sin nature to sin more (7:8-23). The sin nature cannot be reformed.
- To drive us to despair of self-effort (7: 24, 25)
- To drive us to dependence upon the Holy Spirit alone (8:1-4)



# The First Adam

# The Last Adam



# Epistle to the Romans

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