

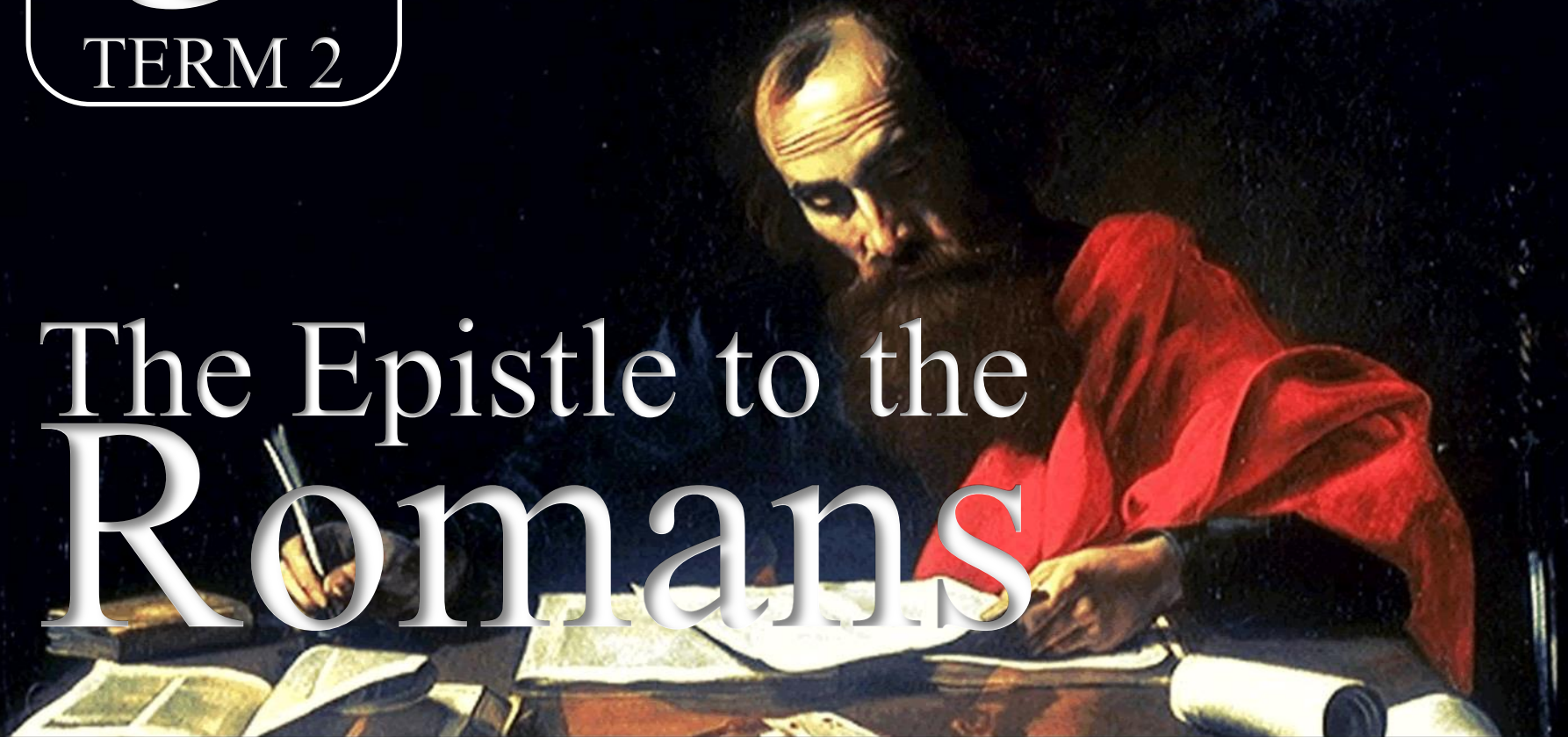


WHAT THE  
BIBLE  
IS ABOUT

2021  
**5**  
SESSION  
TERM 2

WHAT THE  
**B**IBLE  
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



# The Courthouse Docket



"Revelation and not reason is the guide to faith."  
Lewis Sperry Chafer (1871-1952)

## Sin

demands  
righteousness

The Gentiles guilty against God's law.  
Romans 1:18–32

The Jews guilty against God's law.  
Romans 2:1–3:8

The whole world guilty (no not one)  
Romans 3:9–20



# SIN

# God



*Sin separates* people from God



# The Courthouse Docket



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## Sin

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The Gentiles guilty against God's law.  
Romans 1:18–32

The Jews guilty against God's law.  
Romans 2:1–3:8

The whole world guilty (no not one)  
Romans 3:9–20

## Salvation

declares  
righteousness

What is "Justification"? Role of Christ.  
Romans 3:21–31

Justification illustrated in Abraham.  
Romans 4

Justification explained in Adam.  
Romans 5



# 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.





# Power in Action



"Revelation and not reason is the guide to faith."  
Lewis Sperry Chafer (1871-1952)

**Sanctification**  
righteousness  
defended

Victory over the Flesh.  
Romans 6

Liberty from the law.  
Romans 7

Security in the Spirit  
Romans 8

Romans

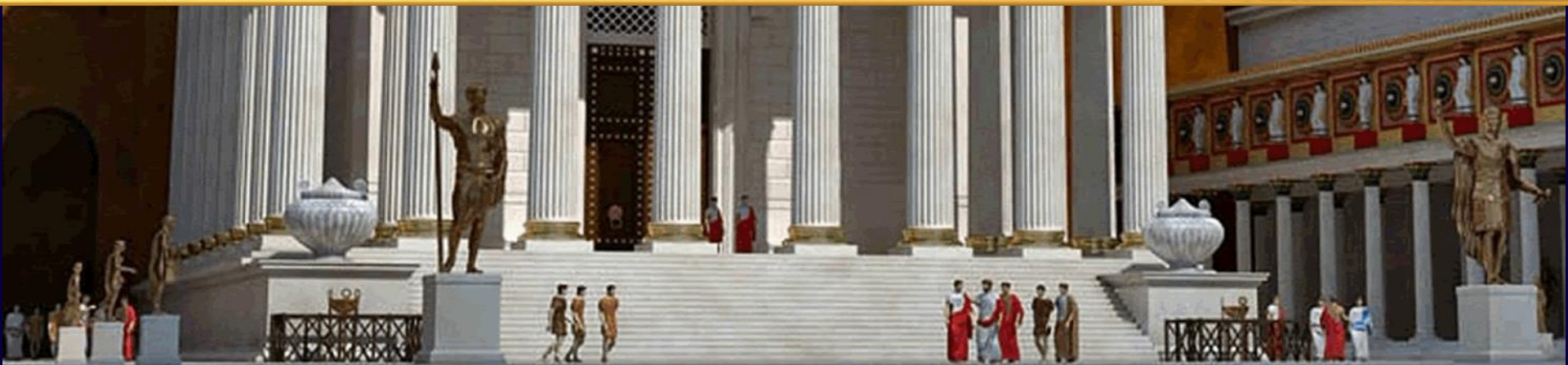
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# SOVEREIGNTY

(Romans 9-11)



## RIGHTEOUSNESS DECLINED







# Paul the Theological Architect/Engineer



## The Synagogue



Romans 9-11 describes Israel's place in God's overall plan.

- **Ch. 9:** Israel's past election.
- **Ch. 10:** Its present rejection (from 1<sup>st</sup> century to today).
- **Ch. 11:** Its future restoration.

Paul shows how God hasn't written off or replaced Israel as His Chosen People. He explains Israel's special place in the End Times and beyond, and shows how God's sovereignty fits with man's free will.



# God's Chosen People



"Revelation and not reason is the guide to faith."  
Lewis Sperry Chafer (1871-1952)

**Sovereignty**  
righteousness  
declined

Israel's past riches.  
Romans 9

Israel's present rejection.  
Romans 10

Israel's future restoration.  
Romans 11

# PREFACE

‘WHO IS ON THE  
LORD’S SIDE?  
LET HIM COME  
TO ME.’

EXODUS 32:26

‘The Adoration of the Golden Calf’ by Nicholas Poussin, c. 1634.



- <sup>30</sup> Now it came to pass on the next day that Moses said to the people, “You have committed a great sin. So now I will go up to the LORD; perhaps I can make atonement for your sin.”
- <sup>31</sup> Then Moses returned to the LORD and said, “Oh, these people have committed a great sin, and have made for themselves a god of gold!
- <sup>32</sup> “Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written.”





'God Speaks To Moses' by Elizabeth Wang.

<sup>33</sup> And the LORD said to Moses, “Whoever has sinned against Me, I will blot him out of My book.

<sup>34</sup> “Now therefore, go, lead the people to *the place* of which I have spoken to you. Behold, My Angel shall go before you. Nevertheless, in the day when I visit for punishment, I will visit punishment upon them for their sin.”



# Chapter 9



# ROMANS



# ISRAEL PAST

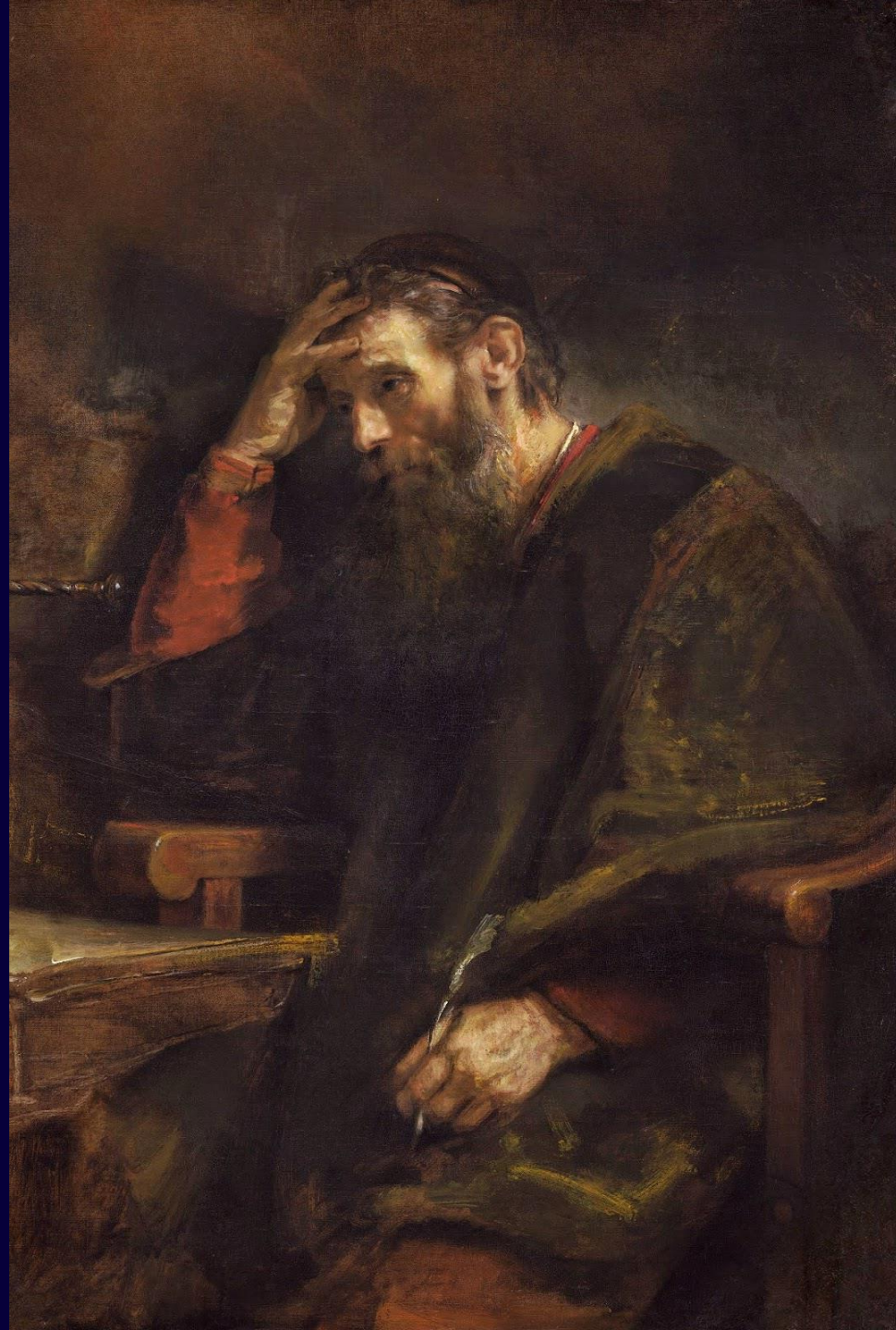
A Scarpelli

# 9

## Israel's Rejection of Christ

<sup>1</sup> I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, <sup>2</sup> that I have great sorrow and continual grief in my heart.

'Paul the Apostle' by Rembrandt van Rijn, 1657.

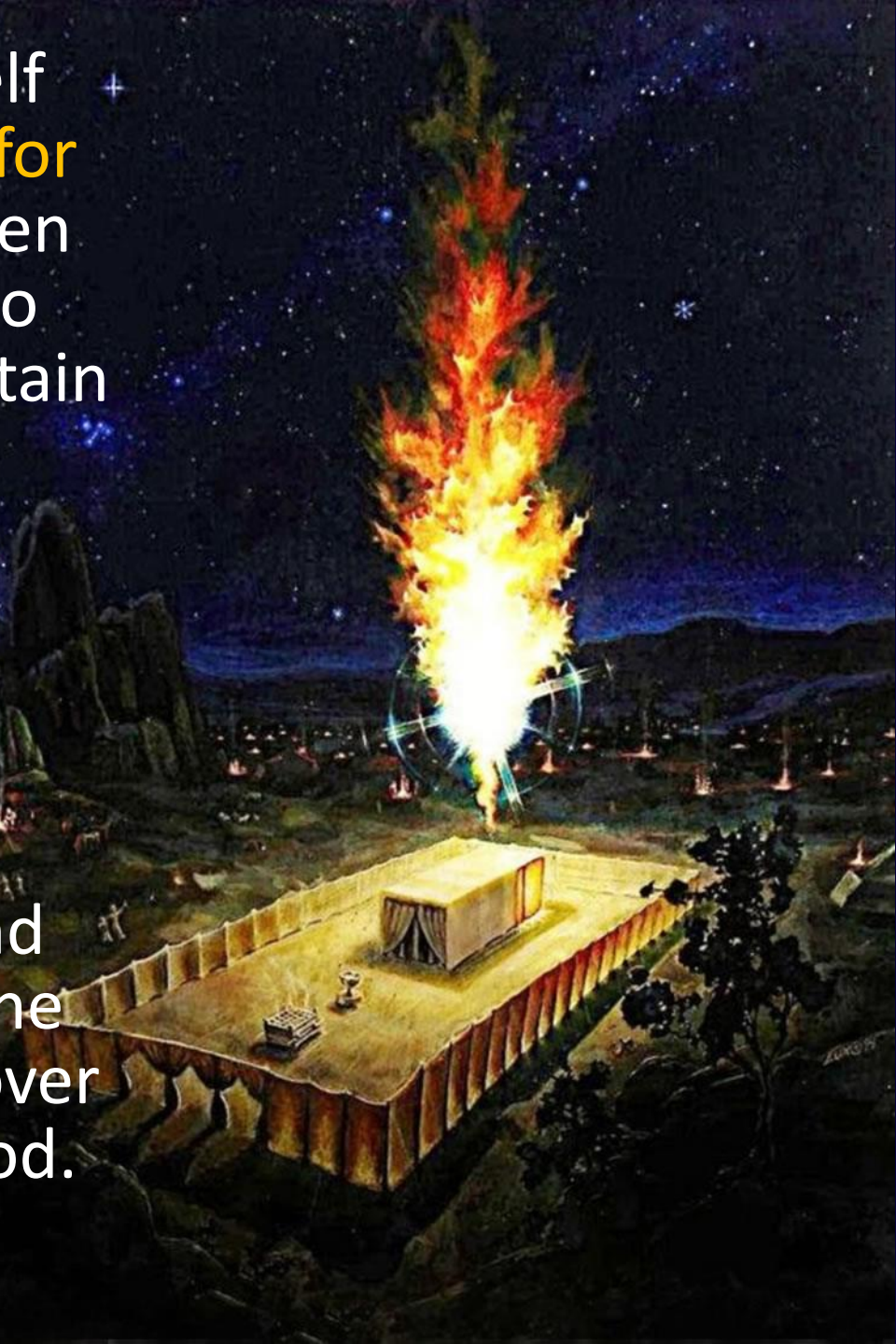


<sup>3</sup> For I could wish that I myself were accursed from Christ **for my brethren**, my countrymen according to the flesh, <sup>4</sup> who are Israelites, to whom pertain

- the adoption,
- the glory,
- the covenants,
- the giving of the law,
- the service *of God*, and
- the promises;

<sup>5</sup> of whom *are* the fathers and from whom, according to the flesh, Christ *came*, who is over all, the eternally blessed God.

Amen.

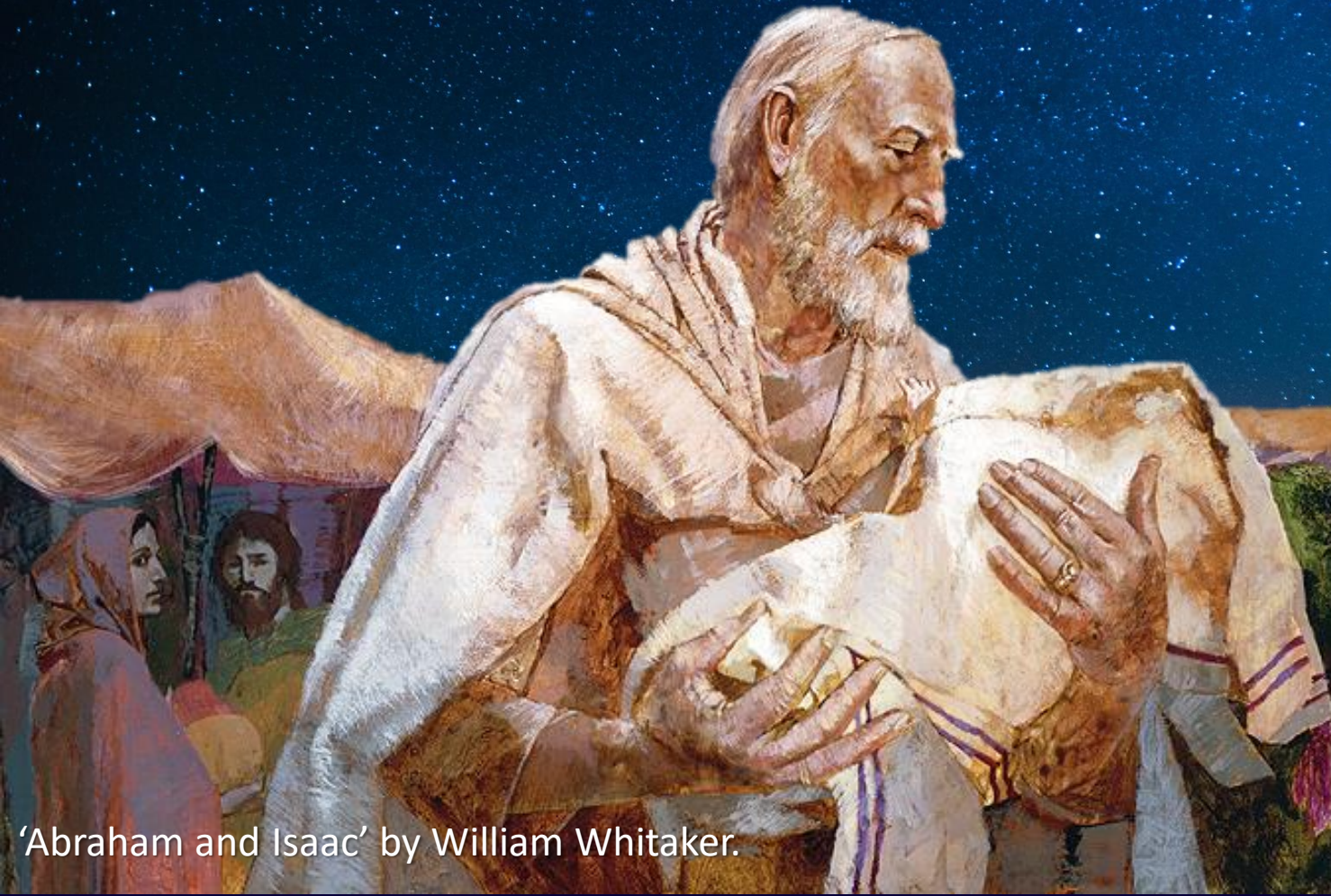


## Israel's Rejection and God's Purpose

<sup>6</sup> But it is not that the word of God has taken no effect. For they *are* not all Israel who *are* of Israel, <sup>7</sup> nor *are they* all children because they are the seed of Abraham; but,

**“In Isaac  
your  
seed  
shall be  
called.”**

[Genesis 21:12]



‘Abraham and Isaac’ by William Whitaker.

<sup>8</sup> That is, those who *are* the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. <sup>9</sup> For this *is* the word of promise:

“At this time I will come and Sarah shall have a son.”

[Genesis 18:10]



<sup>10</sup> And not only *this*, but when Rebecca also had conceived by one man, *even* by our father Isaac <sup>11</sup> (for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), <sup>12</sup> it was said to her, “The older shall serve the younger.”

[Genesis 25:23]



‘Esau and Jacob Presented to Isaac’ by Benjamin West, c.1800.



<sup>13</sup> As it is written, “Jacob I have loved, but Esau I have hated.”

[Malachi 1:3]

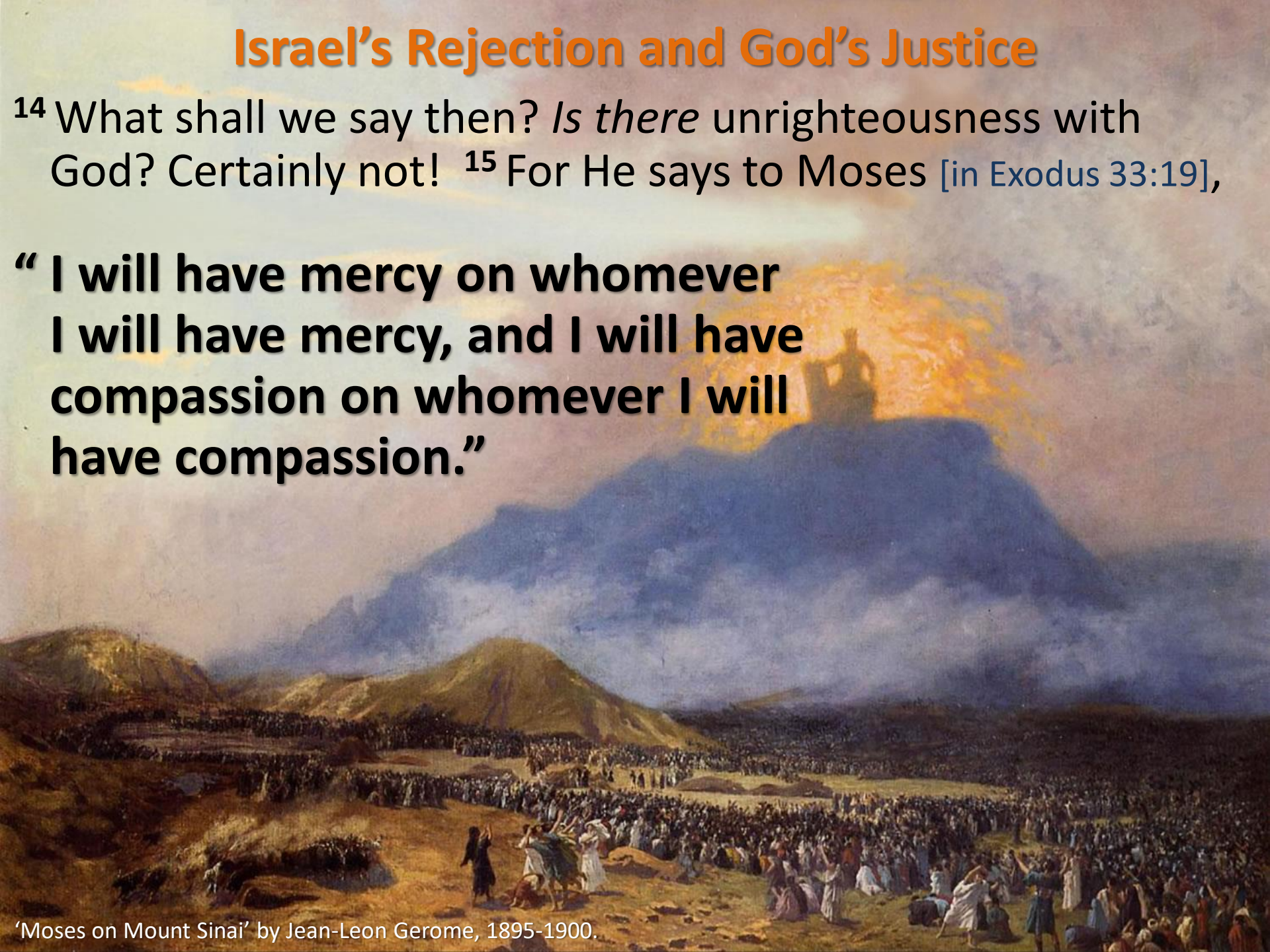


‘Esau and Jacob’ by Andrey Mironov, 2014.

# Israel's Rejection and God's Justice

<sup>14</sup> What shall we say then? *Is there* unrighteousness with God? Certainly not! <sup>15</sup> For He says to Moses [in Exodus 33:19],

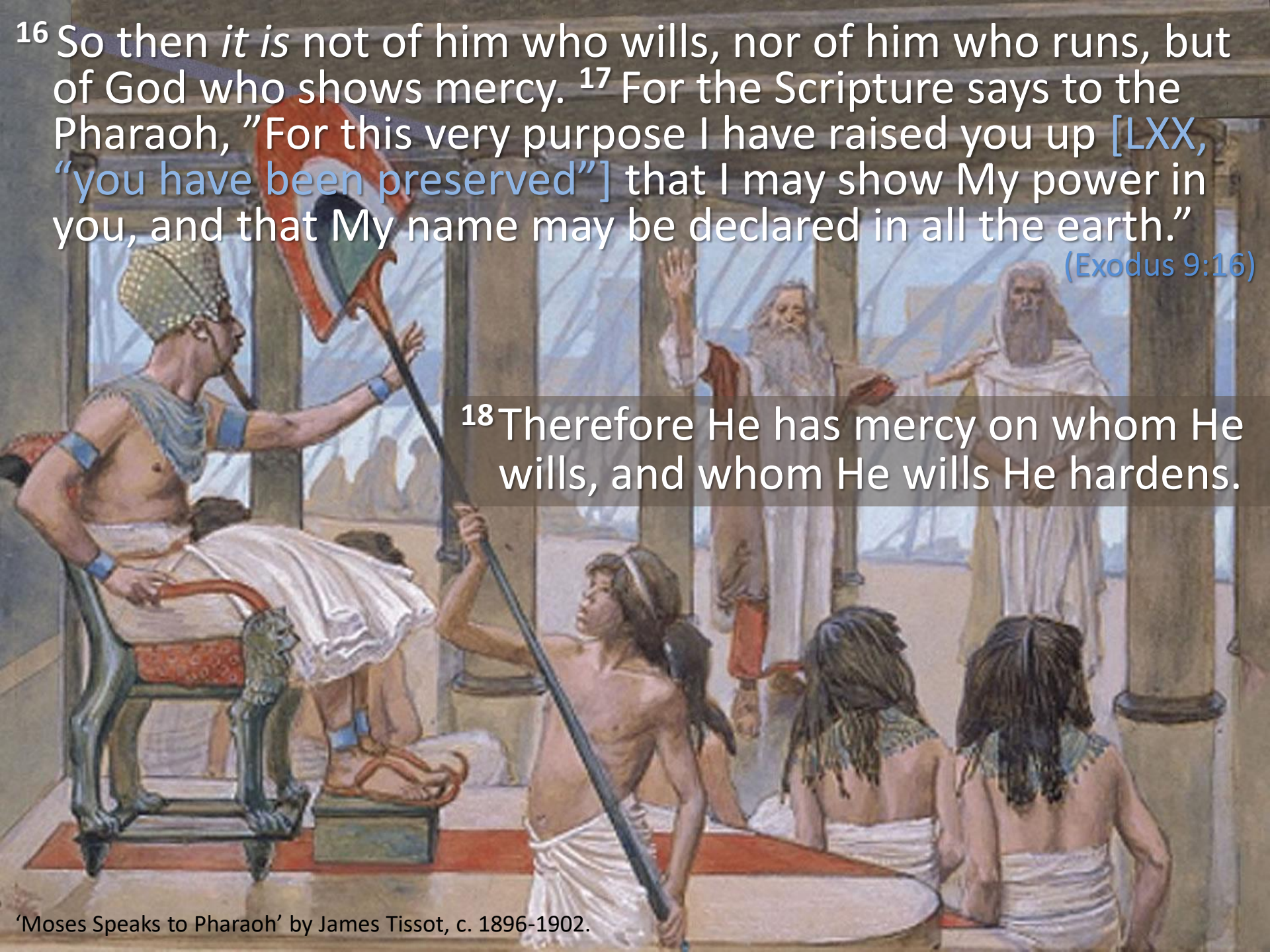
**“ I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.”**



<sup>16</sup> So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy. <sup>17</sup> For the Scripture says to the Pharaoh, "For this very purpose I have raised you up [LXX, "you have been preserved"] that I may show My power in you, and that My name may be declared in all the earth."

(Exodus 9:16)

<sup>18</sup> Therefore He has mercy on whom He wills, and whom He wills He hardens.



'Moses Speaks to Pharaoh' by James Tissot, c. 1896-1902.

<sup>19</sup> You will say to me then, “Why does He still find fault? For who has resisted His will?”

<sup>20</sup> But indeed, O man, who are you to reply against God?

Will the thing formed say to him who formed *it*,

“Why have you made me like this?”

‘Shake His Fist’ by Kevin Carden.



<sup>21</sup> Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?



**22** What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, **23** and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

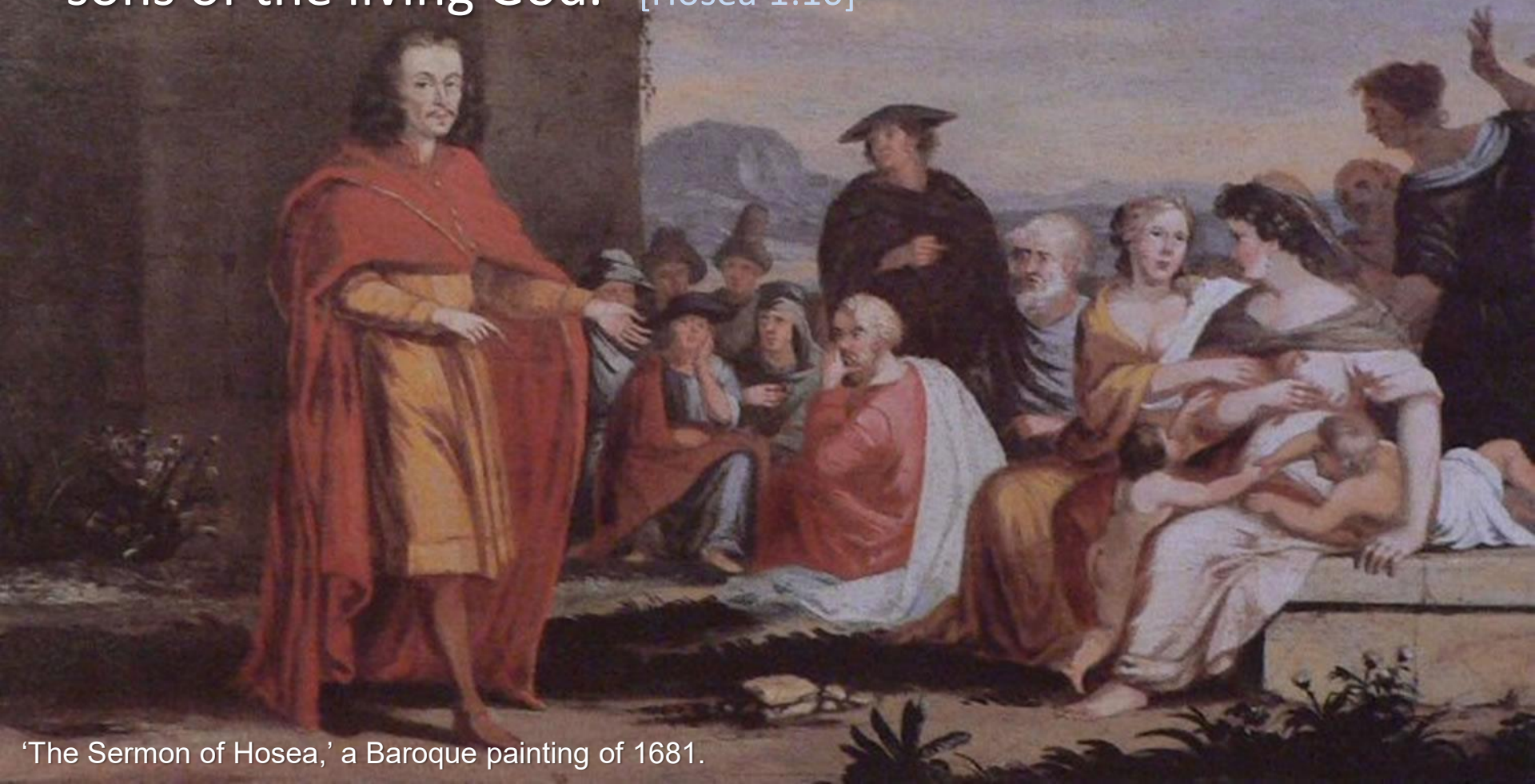
**TRUTH:**

*As A Vessel of Mery You Receive  
The Full Love of Christ  
Romans 9:23*

**24** even us whom He called, not of the Jews only, but also of the Gentiles?

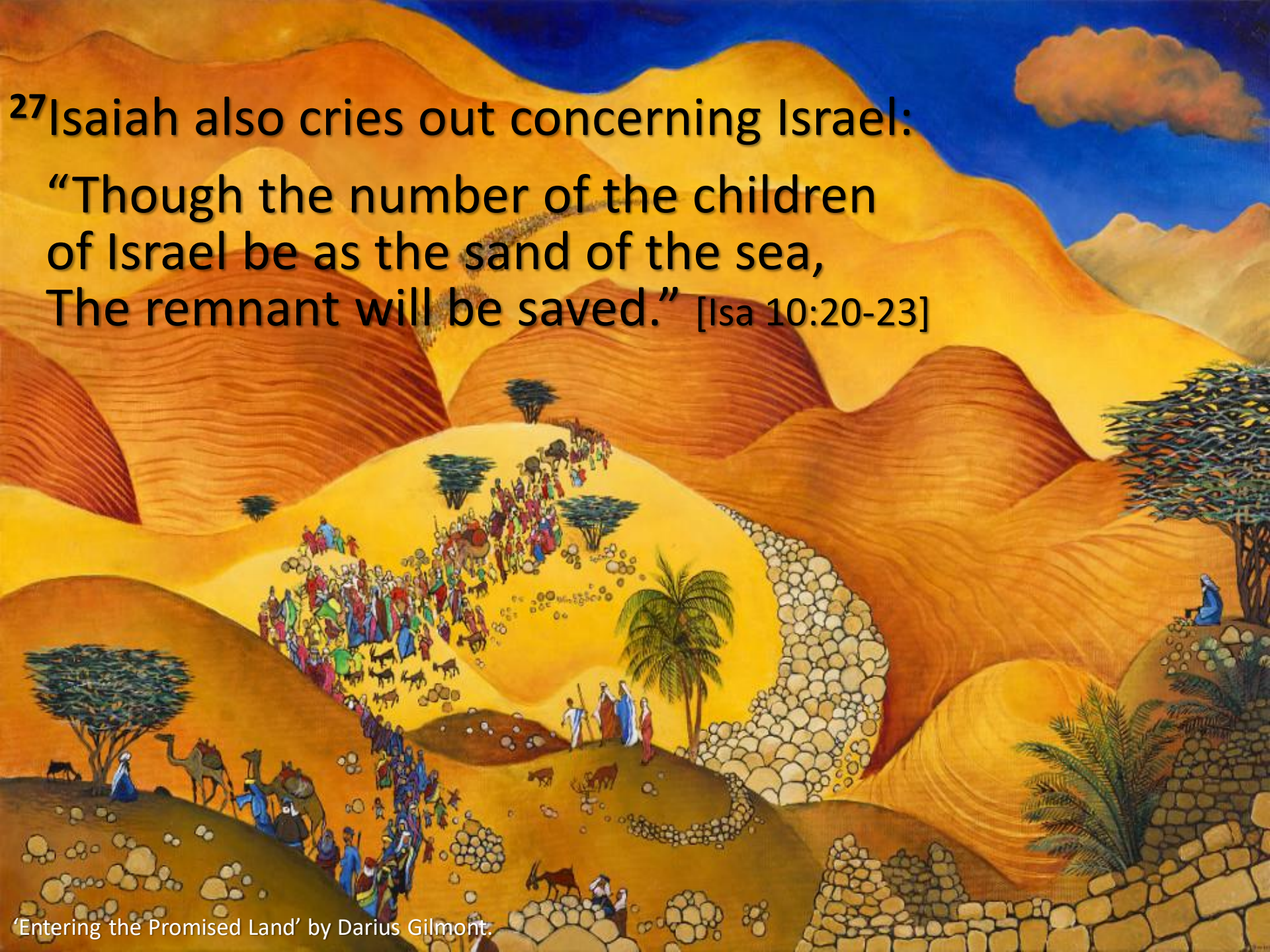
<sup>25</sup> As He says also in Hosea: “I will call them My people, who were not My people, And her beloved, who was not beloved.” [Hosea 2:23]

<sup>26</sup> “And it shall come to pass in the place where it was said to them, ‘You are not My people,’ There they shall be called sons of the living God.” [Hosea 1:10]



'The Sermon of Hosea,' a Baroque painting of 1681.

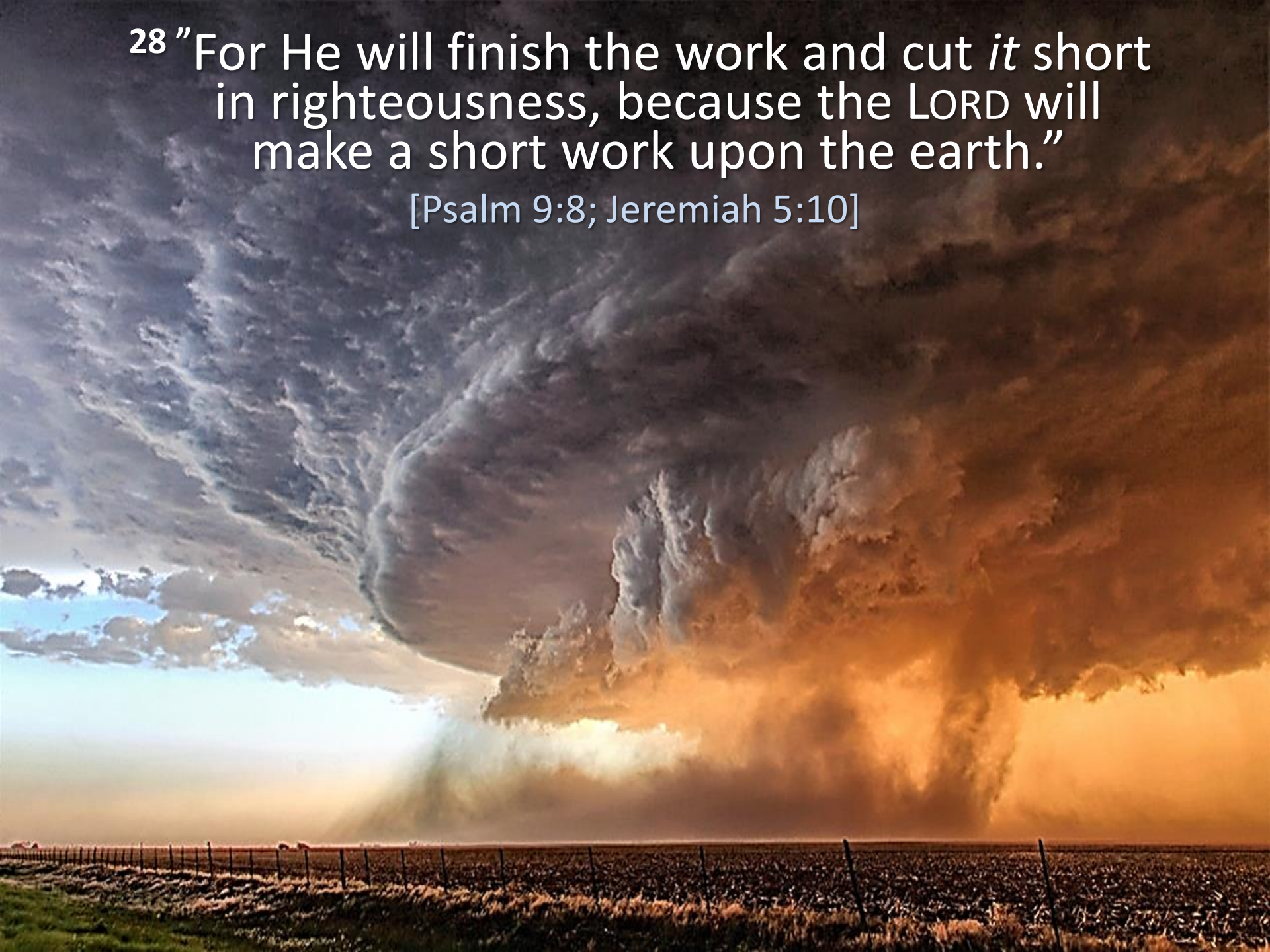
**27** Isaiah also cries out concerning Israel:  
“Though the number of the children  
of Israel be as the sand of the sea,  
The remnant will be saved.” [Isa 10:20-23]





28 "For He will finish the work and cut *it* short  
in righteousness, because the LORD will  
make a short work upon the earth."

[Psalm 9:8; Jeremiah 5:10]



<sup>29</sup> And as Isaiah said before: [Isaiah 1:9]

“Unless the LORD of Sabaoth [Hosts] had left us a seed,  
We would have become like Sodom,  
And we would have been made like Gomorrah.”



‘The Destruction Of Sodom And Gomorrah’ by John Martin, 1852.

J. Martin. 1852

<sup>30</sup> What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; <sup>31</sup> but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.



'The Judgment of the Sanhedrin' by Nikolai Ge, 1892.

<sup>32</sup> Why? Because *they did not seek it* by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. <sup>33</sup> As it is written: “Behold, I lay in Zion a stumbling stone and rock of offense, And whoever believes on Him will not be put to shame.” [Isaiah 8:14; 28:16]



“A stone  
of stumbling

And a rock  
of offense”



Chapter 10



ROMANS



ISRAEL PRESENT

# Israel Needs the Gospel



**10** Brethren, my heart's desire and prayer to God for Israel is that they may be saved.

**2** For I bear them witness that they have a zeal for God, but not according to knowledge.

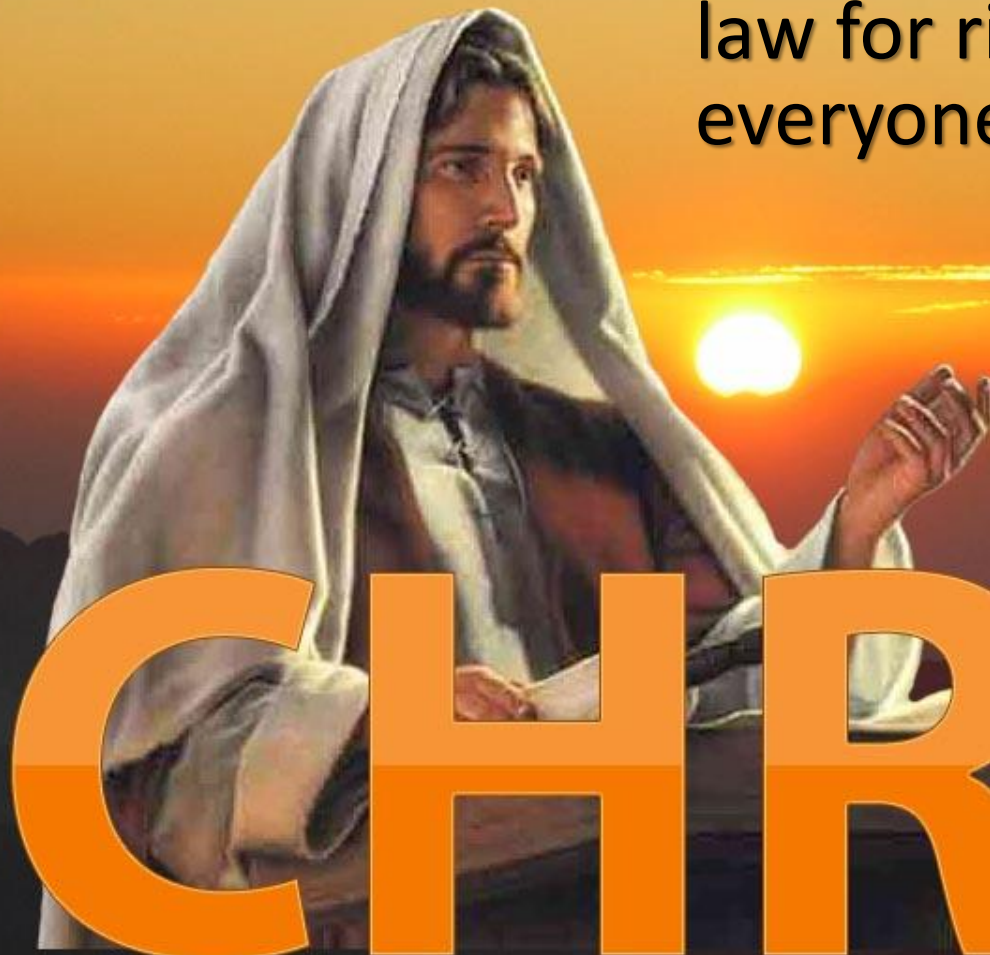


<sup>3</sup> For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.



[YHWH "hinted" the end of Mosaic Judaism by the destruction of the Temple, but the Jews re-invented a Judaism without animal sacrifices.]

4 For Christ *is* the end of the law for righteousness to everyone who believes.



FOR



ROMANS 10:4

# CHRIST Is The END of The LAW





5 For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.” [Leviticus 18:5]



‘Rabbi Reading The Torah’ by Lottinger, 1890.

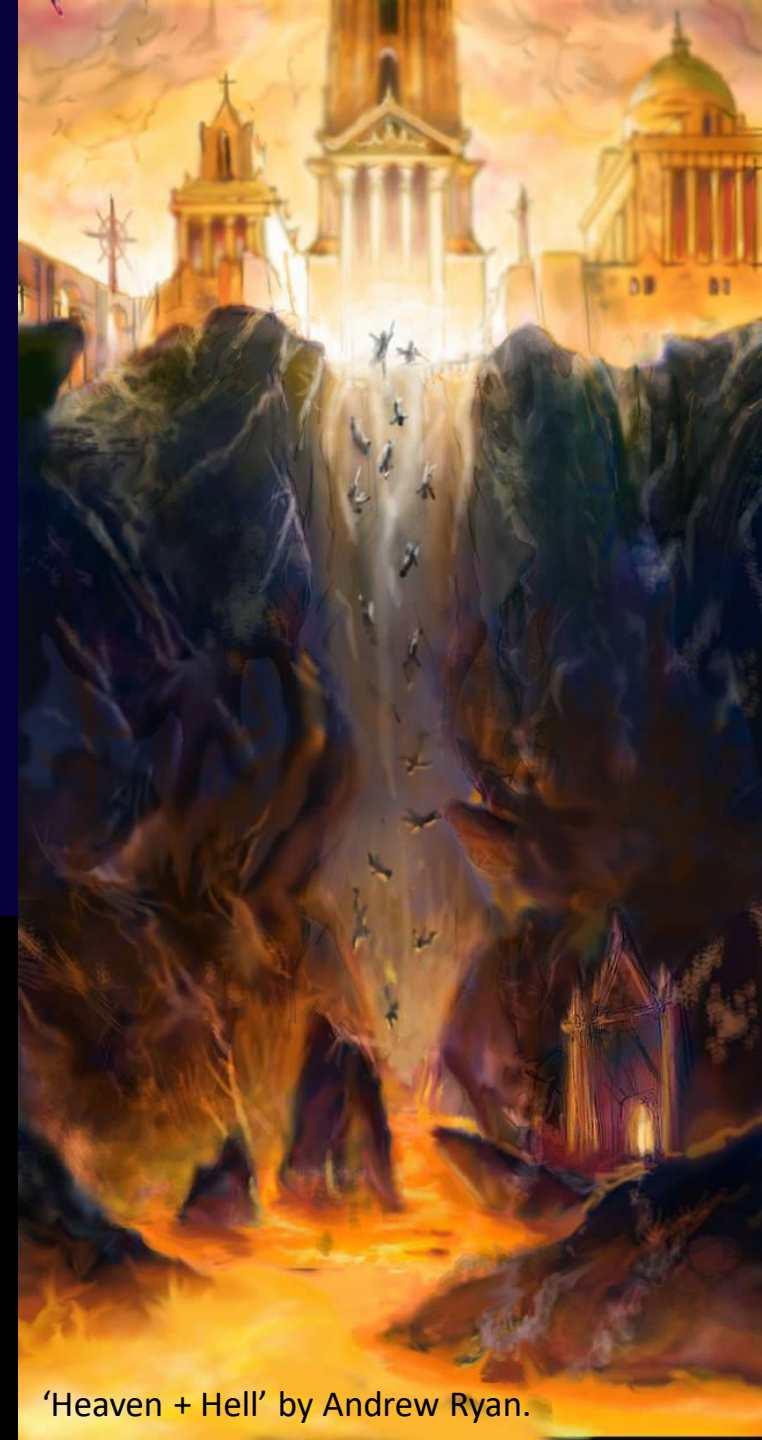
<sup>6</sup> But the righteousness of faith speaks in this way,

“Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down *from above*)

[Deuteronomy 30:12]

<sup>7</sup> or, “ ‘Who will descend into the abyss?’ ” (that is, to bring Christ up from the dead). [Deuteronomy 30:13]

Who will ascend into  
heaven or descend into  
the abyss? We can't ...  
... but Christ *did!*



'Heaven + Hell' by Andrew Ryan.

8 But what does it say? [[Deuteronomy 30:14](#)]

“The word is near you, in your mouth and in your heart”  
(that is, the word of faith which we preach): <sup>9</sup> that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.



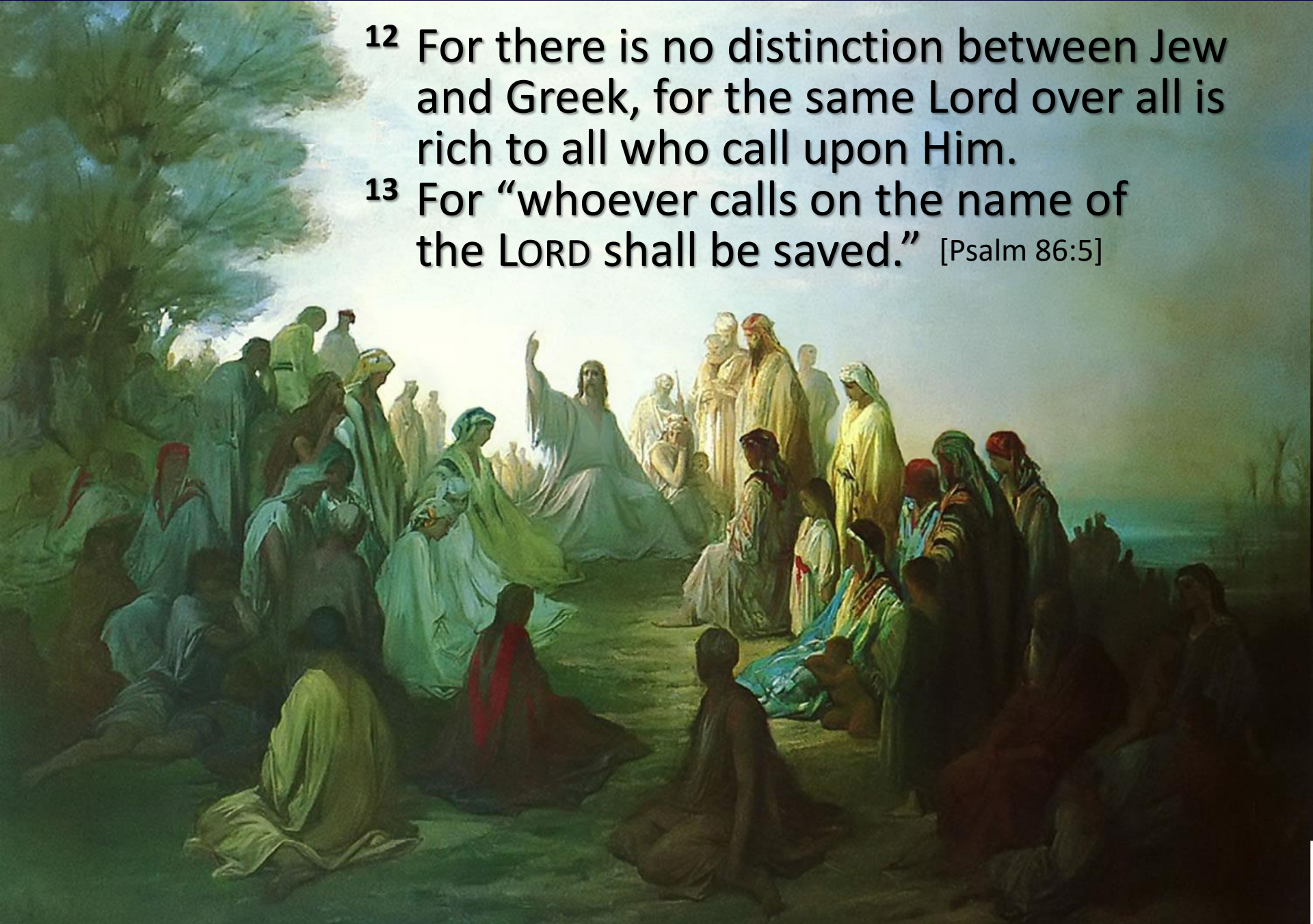
<sup>10</sup> For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. <sup>11</sup> For the Scripture says, [Isaiah 49:23]

“Whoever believes on Him will not be put to shame.”



‘Encounter’ by Daniel Cariola, c. 2010.

- 12** For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.
- 13** For “whoever calls on the name of the LORD shall be saved.” [Psalm 86:5]




'Jesus Preaching the Sermon on the Mount' by Gustave Dore, c. 1866.

# Israel Rejects the Gospel

<sup>14</sup> How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? <sup>15</sup> And how shall they preach unless they are sent? As it is written:

“How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!” [Isaiah 52:7; Nahum 1:15]



“How beautiful are the feet of those  
who preach the gospel of peace,  
Who bring glad tidings of good things!”

<sup>16</sup> But they have not all obeyed the gospel. For Isaiah says,  
“LORD, who has believed our report?” [\[Isaiah 53:1\]](#)



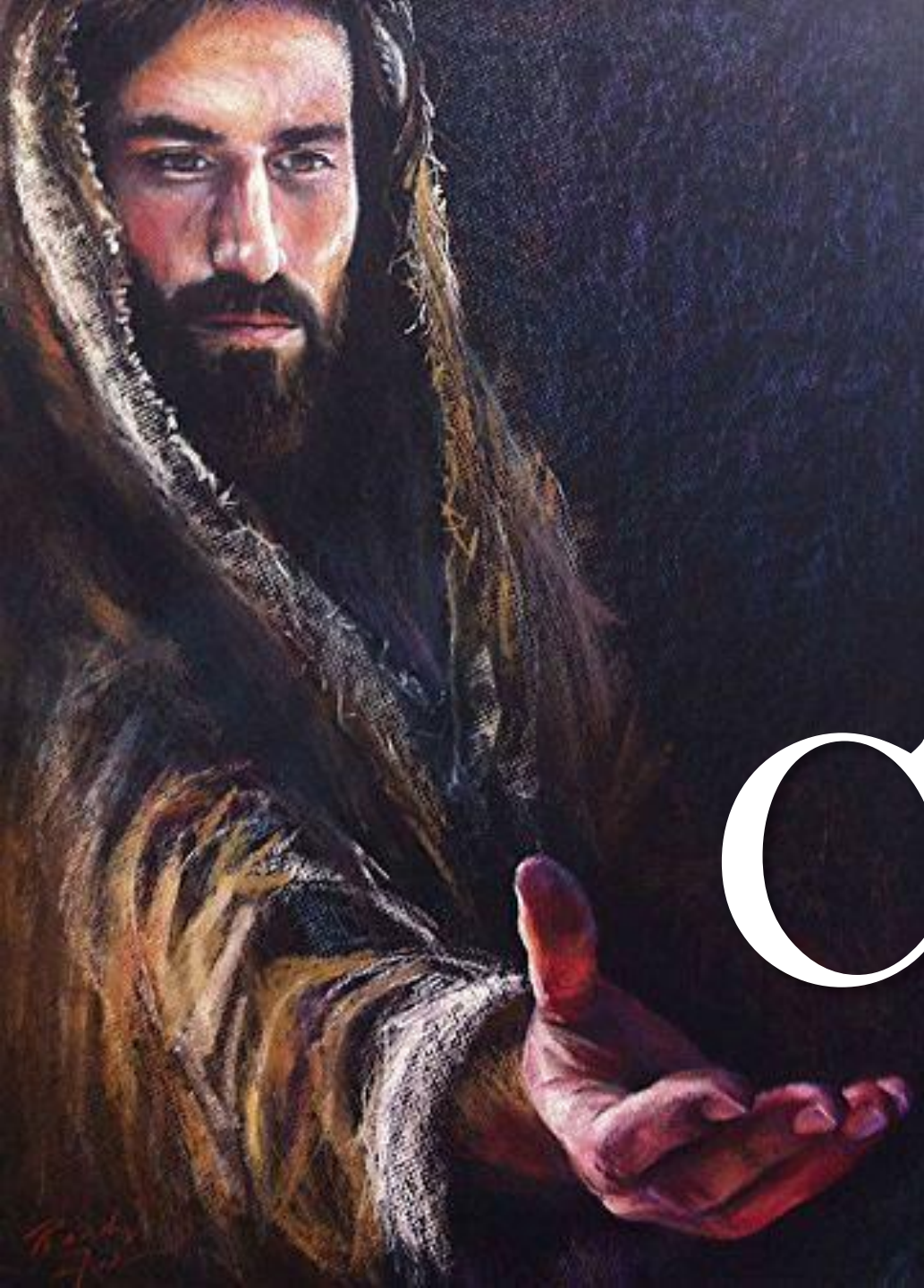
<sup>17</sup> So then faith *comes* by hearing, and hearing by the word of God. <sup>18</sup> But I say, have they not heard? Yes indeed:

“Their sound has gone out to all the earth,  
And their words to the ends of the world.”

[Psalm 19:4]







<sup>21</sup> But to Israel he says:

“All day long I have stretched out My hands to a disobedient and contrary people.”

[Isaiah 65:2]

Come,  
Follow Me.

19 But I say, did Israel not know?

First Moses says:

“I will provoke you to jealousy by *those who are* not a nation, I will move you to anger by a foolish nation.” [Deuteronomy 32:21]




20 But Isaiah is very bold and says:

“I was found by those who did not seek Me; I was made manifest to those who did not ask for Me.”

[Isaiah 65:1]



Chapter 11



ROMANS



ISRAEL FUTURE

HEAR HEAR, O ISRAEL:  
THE LORD OUR GOD,  
THE LORD IS ONE.

## ISRAEL'S REJECTION IS NOT TOTAL!

**11** I say then, has God cast away His people? Certainly not!  
For I also am an Israelite, of the seed of Abraham, of the  
tribe of Benjamin.

**2** God has not cast away His people whom He foreknew.



Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,

<sup>3</sup> “LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life”?

[1 Kings 19:14]



# THE REMNANT

<sup>4</sup> But what does the divine response say to him?

“I have reserved for Myself seven thousand men who have not bowed the knee to Baal.”

[1 Kings 19:18]

- 5 Even so then, at this present time there is a remnant according to the election of grace.



A remnant may not sound like much,  
But it will be enough.

<sup>6</sup> And if by grace, then *it is* no longer of works; otherwise grace is no longer grace. But if *it is* of works, it is no longer grace; otherwise work is no longer work.

<sup>8</sup> For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, <sup>9</sup> not of works, lest anyone should boast.



7 What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.



8 Just as it is written: [Isaiah 29:10; Jeremiah 5:21]  
“God has given them a spirit of stupor,  
Eyes that they should not see  
And ears that they should not hear,  
To this very day.”

# CAUTION

**9 And David says: “Let their table become a snare and a trap, A stumbling block and a recompense to them.” [Psalm 69:22]**

**10 “Let their eyes be darkened, so that they do not see, And bow down their back always.” [Psalm 69:23; Isaiah 65:12]**



# Israel's Rejection Not Final

<sup>11</sup> I say then, have they stumbled that they should fall?

**Certainly not!**

But through their fall, to provoke them to jealousy, salvation *has come* to the Gentiles.

<sup>12</sup> Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!



<sup>13</sup> For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, <sup>14</sup> if by any means I may provoke to jealousy *those who are* my flesh and save some of them. <sup>15</sup> For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?



'Christ and the Canaanite Woman' by Germain-Jean Drouais, 1784.

<sup>16</sup> For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches. <sup>17</sup> And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, <sup>18</sup> do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root supports you.



<sup>19</sup> You will say then, “Branches were broken off that I might be grafted in.”

<sup>20</sup> Well *said*. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. <sup>21</sup> For if God did not spare the natural branches, He may not spare you either.

<sup>22</sup> Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. Otherwise you also will be cut off.



<sup>23</sup> And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

<sup>24</sup> For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural *branches*, be grafted into their own olive tree?

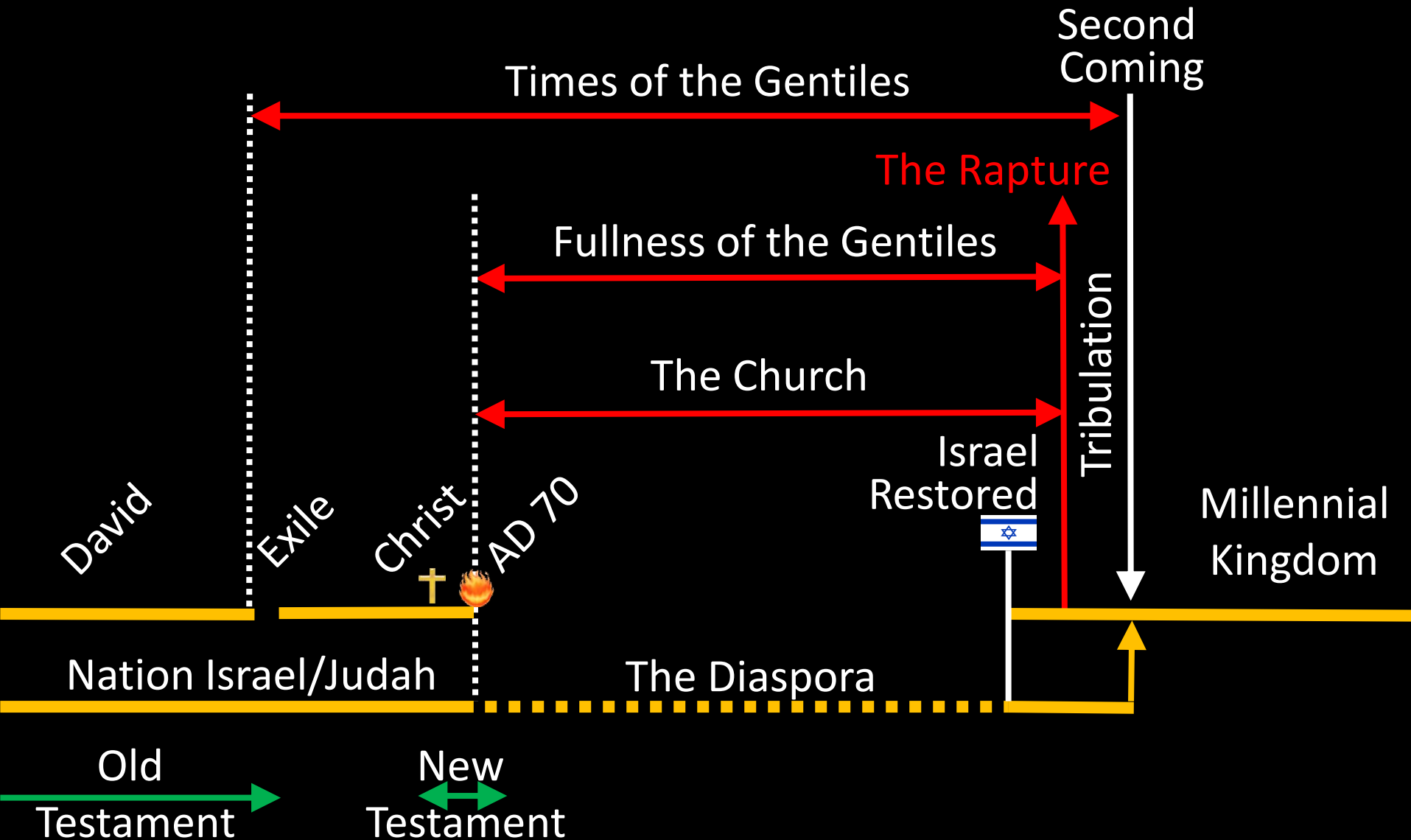




<sup>25</sup> For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.



... blindness in part has happened to Israel until the fullness of the Gentiles has come in.



I WILL GO AND RETURN  
**TO MY PLACE**  
TIL THEY ACKNOWLEDGE  
**THEIR OFFENSE**  
AND SEEK MY FACE

IN THEIR AFFLICTION  
THEY WILL SEEK ME  
**EARNESTLY**

<sup>26</sup> And so all Israel will be saved, as it is written:

“The Deliverer will come out of Zion,

And He will turn away ungodliness from Jacob;

[Psalm 14:7;  
Isaiah 59:20]

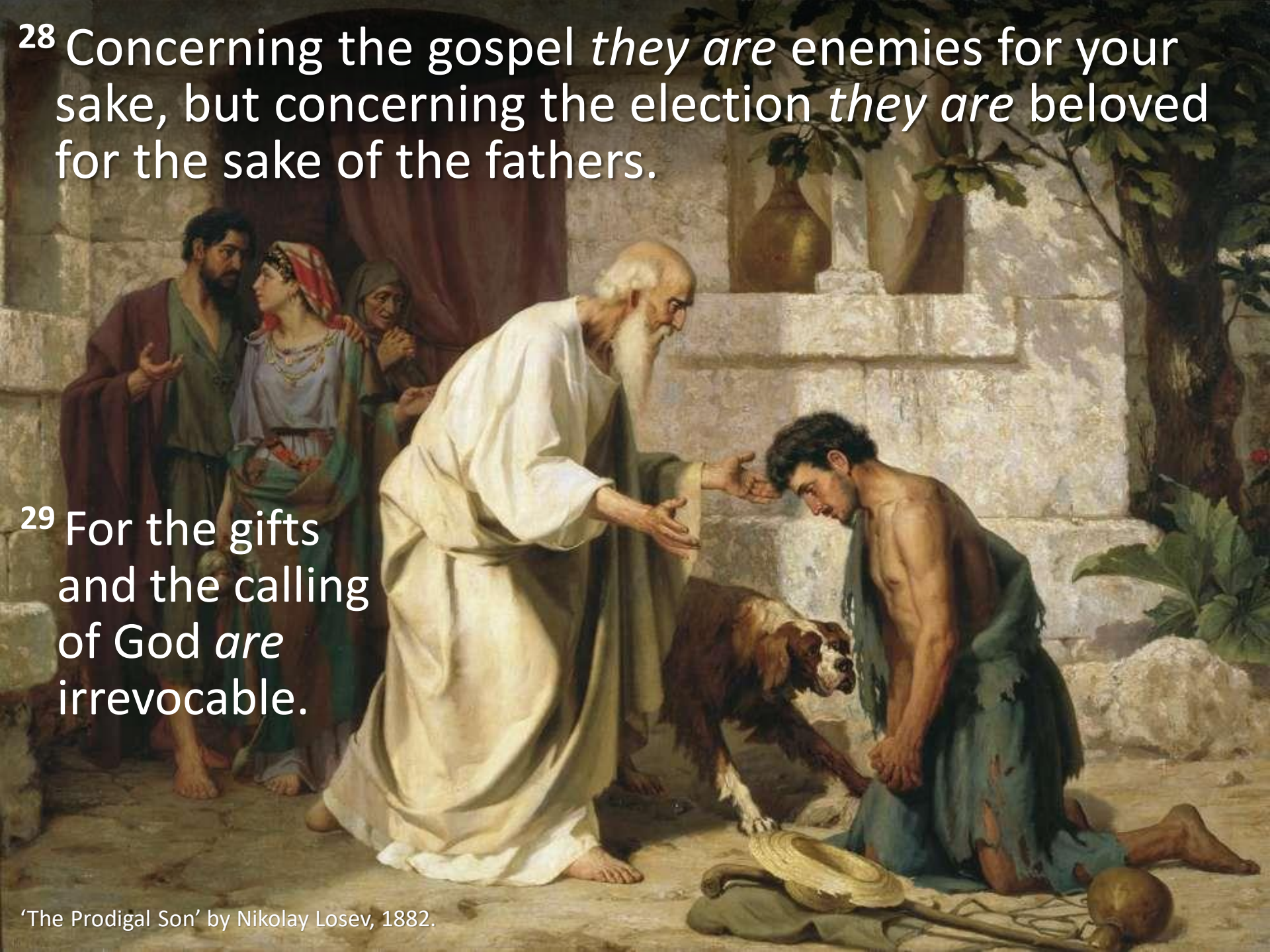
<sup>27</sup> For this *is* My covenant with them,

When I take away their sins.” [Isaiah 55:3; Jeremiah 31:3, 32:40]

THE  
ONE  
ISRAEL  
OF  
GOD

28 Concerning the gospel *they are* enemies for your sake, but concerning the election *they are* beloved for the sake of the fathers.

29 For the gifts and the calling of God *are* irrevocable.



'The Prodigal Son' by Nikolay Losev, 1882.

<sup>30</sup> For as you were once disobedient to God, yet have now obtained mercy through their disobedience,  
<sup>31</sup> even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.

<sup>32</sup> For God has committed them all to disobedience, that He might have mercy on all.



33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out!

34 “For who has known the mind of the LORD?  
Or who has become His counselor?” [Job 15:8; Isaiah 40:13]

35 “Or who has first given to Him  
And it shall be repaid to him?” [Isaiah 41:11]

# Unfathomable

<sup>36</sup>FOR OF HIM [GOD]  
AND THROUGH HIM  
AND TO HIM  
ARE ALL THINGS,  
TO WHOM  
BE GLORY  
FOREVER,  
AMEN.

Omnipotent

