

**ROMANS: AN OVERVIEW**

Key events and themes in Romans:

PRIOR TO PAUL'S REVELATION OF THE MYSTERY, ISRAEL WAS UNDER THE LAW. THEY WERE REQUIRED TO HAVE FAITH AND OBEY THE LAW TO ATTAIN RIGHTEOUSNESS AND JUSTIFICATION.

**SUPPORT FROM ROMANS:**

- **Romans 2:13:** "For not the hearers of the law are just before God, but the doers of the law shall be justified."
- **Romans 2:25:** "For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision."
- **Romans 10:5:** "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

**SUPPORT FROM THE LAW:**

- **Deuteronomy 6:25:** "And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us."
- **Leviticus 18:5:** "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD."

**SUPPORT FROM THE PROPHETS:**

- **Ezekiel 18:9:** "Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD."
- **Jeremiah 7:23:** "But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you."

**SUPPORT FROM THE GOSPELS:**

- **Matthew 5:19-20:** "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach THEM, the same shall be called great in the kingdom of heaven. \*\*\*\*For I say unto you, That except your righteousness shall exceed THE RIGHTEOUSNESS of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."
- **Matthew 19:17:** "And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."
- **Luke 10:25-28:** "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live."

BOTH JEWS AND GENTILES WERE UNDER CONDEMNATION FOR SIN. JEWS FAILED TO PERFECTLY KEEP THE LAW. GENTILES REJECTED THE KNOWLEDGE OF GOD AVAILABLE IN CREATION.

**BIBLICAL SUPPORT THAT THE JEWS FAILED TO KEEP THE LAW:  
FROM ROMANS**

- **Romans 2:23:** "Thou that makest thy boast of the law, through breaking the law dishonourest thou God?"

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#### OLD TESTAMENT REFERENCES:

- **2 Chronicles 36:14-16:** This passage describes how all the leaders of the priests and the people multiplied their trespasses, following abominations of the nations, and polluting the house of the LORD which He had hallowed in Jerusalem.
- **Nehemiah 9:26-30:** Here, Nehemiah confesses the sins of Israel, acknowledging that their ancestors were disobedient and rebelled against God, despite His commandments.
- **Jeremiah 31:32:** Through the prophet Jeremiah, God speaks of a new covenant, noting that the people broke the old covenant, even though He was a husband unto them.

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#### NEW TESTAMENT REFERENCES:

- **Matthew 23:23-28:** Jesus criticizes the Pharisees and teachers of the law for their hypocrisy, focusing on minor aspects of the law while neglecting more critical matters such as justice, mercy, and faithfulness.
- **Acts 7:51-53:** Stephen accuses the Sanhedrin of being stiff-necked people who always resist the Holy Spirit, just as their ancestors did. He points out that they received the law but did not obey it.
- **Hebrews 8:8-9:** Referring to the prophecy in Jeremiah, this passage in Hebrews speaks about God finding fault with the people under the old covenant, leading to the establishment of a new covenant.

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#### BIBLICAL SUPPORT THAT THE GENTILES REJECTED THE KNOWLEDGE OF GOD IN CREATION: FROM ROMANS

- **Romans 1:18-20:** "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:"
- **Romans 1:25:** "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

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#### OLD TESTAMENT REFERENCES:

- **Psalms 19:1-4:** "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." This Psalm suggests that the natural world clearly communicates the reality of God, yet people (including Gentiles) often fail to acknowledge this truth.
- **Isaiah 40:26:** "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." This passage invites people to recognize God's power in creation, yet history shows that many nations, including Gentiles, chose to worship idols instead.

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#### NEW TESTAMENT REFERENCES:

- **Acts 14:15-17:** "And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations

to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." In this passage, Paul and Barnabas address the people of Lystra, pointing out that God has not left Himself without a witness, yet the Gentiles turned to their own ways.

- **Acts 17:22-31:** Paul's speech at the Areopagus in Athens is a key example. He points out that the Athenians are very religious, yet they worship an unknown god. Paul explains that God made the world and everything in it and doesn't dwell in temples built by hands. Despite the evidence of God in creation, the Athenians were worshipping idols.
- **Ephesians 4:17-18:** "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:" This passage describes the general state of Gentiles as being separated from God due to ignorance and a hardened heart, despite the evident truths of God.

PAUL RECEIVED A REVELATION OF THE MYSTERY GOSPEL, WHICH IS SALVATION BY GRACE THROUGH FAITH APART FROM THE LAW. THIS WAS A NEW REVELATION, UNKNOWN PRIOR TO BEING GIVEN TO PAUL.

- **Romans 16:25-26:** "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." This verse again highlights that the mystery was kept secret but is now revealed.
- **Galatians 1:11-12:** "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Here, Paul emphasizes that the gospel he preaches was not taught to him by any human but came through a revelation from Jesus Christ.
- **Ephesians 3:2-6:** "If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." Paul explains that the mystery revealed to him, which includes Gentiles being fellow heirs in Christ, was not known in other ages.
- **Colossians 1:25-27:** "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." This passage reinforces the idea that the mystery, now revealed, was hidden for ages and generations.
- **2 Corinthians 12:1-4:** "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven." Here, Paul speaks of visions and revelations, indicating that he received divine insights and mysteries.

THE JEWISH NATION REJECTED JESUS AS THEIR MESSIAH AND KING. THIS RESULTED IN THEIR SPIRITUAL BLINDNESS (ROM 11:7-10).

EVIDENCE FROM ROMANS:

- **Romans 9:31-33:** "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed." This passage discusses Israel's failure

to achieve righteousness through the Law and, furthermore, their stumbling over Jesus, the 'stumblingstone.'

- **Romans 10:3-4:** "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." Here, Paul notes that the Jews did not recognize the righteousness of God in Christ, choosing instead to pursue their own righteousness through the Law.
- **Romans 11:7-10:** "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway." This passage clearly speaks to the idea of spiritual blindness that has come upon part of Israel who did not recognize Jesus as the Messiah.

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#### OLD TESTAMENT PROPHECIES:

- **Isaiah 53:1-3:** "Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." This passage prophetically speaks of the Messiah being rejected and despised by the people.
- **Psalms 118:22:** "The stone which the builders refused is become the head stone of the corner." This verse is often interpreted as a prophecy about the rejection of Christ, the cornerstone, by the Jewish leaders.

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#### NEW TESTAMENT EVIDENCE:

- **John 1:11:** "He came unto his own, and his own received him not." This verse explicitly states that Jesus came to His own people (the Jews) and was not received by them.
- **Matthew 27:20-25:** During Jesus' trial, the chief priests and elders persuaded the multitude to ask for Barabbas and to have Jesus crucified. The crowd even stated, "His blood be on us, and on our children," signifying a collective rejection.
- **Acts 4:10-11:** "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner." Here, Peter directly accuses the Jewish leaders of rejecting Jesus, referencing Psalm 118:22.
- **John 12:37-40:** "But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." This passage refers to Isaiah's prophecy, suggesting that the Jewish people's failure to believe in Jesus and their subsequent spiritual blindness were in fulfillment of what Isaiah had spoken.

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#### GOD SET ASIDE ISRAEL FOR A TIME AND USHERED IN THE "DISPENSATION OF GRACE."

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##### EVIDENCE FROM ROMANS:

- **Romans 3:21-22:** "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:"
- **Romans 11:25-26:** "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles

be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:" Here, Paul speaks of a partial hardening of Israel until the full number of Gentiles has come in, indicating a temporary setting aside of Israel.

- **Romans 11:15:** "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" This verse further illustrates that Israel's rejection leads to the reconciliation of the world, signifying the opening of the dispensation of grace to all, including Gentiles.

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#### OTHER BIBLICAL EVIDENCE:

- **Ephesians 3:1-6:** "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." In this passage, Paul speaks of the "dispensation of the grace of God" given to him for the Gentiles, indicating a new phase in God's plan.
- **Galatians 3:23-29:** "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus." This passage describes the transition from the Law to faith in Christ, emphasizing the new status of believers as children of God through faith, irrespective of their Jewish or Gentile identity.
- **Acts 13:46-48:** "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." This passage shows the apostles turning to the Gentiles with the message of salvation after it was rejected by many Jews.

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#### SALVATION IS NOW FREELY OFFERED TO ALL BY GRACE THROUGH FAITH IN CHRIST.

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#### EVIDENCE FROM ROMANS:

- **Romans 3:22-24:** "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus:" This passage emphasizes that righteousness from God comes through faith in Jesus Christ to all who believe, regardless of their background, and it's offered freely by His grace.
- **Romans 4:4-5:** "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Here, Paul explains that righteousness is credited to those who believe in God who justifies the ungodly, underscoring the principle of grace rather than earning salvation through works.
- **Romans 5:1-2:** "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." This passage makes it clear that it is through faith in Jesus Christ that one gains access to this state of grace.
- **Romans 6:23:** "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The contrast between the wages of sin and the gift of God underscores the free nature of this salvation.

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#### OTHER BIBLICAL EVIDENCE

- **Ephesians 2:8-9:** "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." This is a foundational verse that clearly states salvation is by grace through faith, not a result of works, emphasizing its free and unearned nature.
- **Galatians 3:26-28:** "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." This passage emphasizes that salvation in Christ is available to all, irrespective of ethnic, social, or gender distinctions.
- **Titus 3:4-7:** "But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, through the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life." This passage underscores that salvation is due to God's mercy and grace, not human righteousness.
- **1 Timothy 2:3-6:** "For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time." These verses express God's desire for all to be saved and emphasize Jesus Christ's role as the mediator for everyone.

PAUL LOOKED FORWARD TO THE FULFILLMENT OF GOD'S PROMISES TO ISRAEL. HE EXPECTED THEIR SPIRITUAL BLINDNESS TO END AFTER SALVATION WENT TO THE GENTILES (ROM 11:25-27).

#### EVIDENCE FROM ROMANS:

- **Romans 9:4-5:** "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." Here, Paul acknowledges the special place of Israel in God's plan, including the promises made to them.
- **Romans 11:11-12:** "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" This suggests that Israel's stumbling is not permanent and that their full inclusion will bring even greater blessings.
- **Romans 11:15:** "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Paul implies here that the eventual acceptance of Israel will have a profound, positive impact, likened to life from the dead.
- **Romans 11:25-27:** "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." This passage clearly indicates Paul's expectation that Israel's partial blindness is temporary and will end, coinciding with the fulfillment of God's promise of salvation.
- **Romans 11:28-29:** "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." This indicates that despite their current status regarding the gospel, Israel is still beloved by God due to His promises to their ancestors, and His gifts and calling are irrevocable.

#### OTHER BIBLICAL EVIDENCE:

- **Acts 1:6-7:** "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." This indicates the anticipation of the restoration of Israel, though the timing was unknown.

- **Acts 3:19-21:** "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Peter speaks of a time of refreshing and restitution, implying a restoration that includes Israel.
- **Acts 15:14-17:** "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." James quotes the prophets, indicating a future plan for Israel.
- **Hebrews 8:8-12:** This passage quotes Jeremiah 31:31-34, speaking about a new covenant God will make with the house of Israel and the house of Judah, different from the covenant He made with their ancestors. This implies a future fulfillment of promises to Israel.
- **Zechariah 12:10:** "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." This Old Testament prophecy suggests a future recognition and mourning by Israel, interpreted by some as a turning back to God and acknowledging Jesus.

PAUL WAS EAGER TO IMPART THE REVELATION OF THE MYSTERY TO THE ROMAN BELIEVERS TO ESTABLISH THEM IN THIS NEW GOSPEL OF GRACE.

- "Romans 1:11: For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;"
- "Romans 16:25: Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,"

PAUL AFFIRMED THAT NOTHING, INCLUDING ISRAEL'S PRESENT UNBELIEF, COULD THWART GOD'S FAITHFULNESS TO HIS PROMISES. ISRAEL WOULD ULTIMATELY EXPERIENCE SALVATION AND GLORY (ROM 9-11).

#### EVIDENCE FROM ROMANS:

- **Romans 8:38-39:** "'For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'"
- **Romans 9:4-5:** "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." Paul acknowledges the unique position and blessings of Israel, including the promises made to them.
- **Romans 11:1-2:** "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew..." This passage begins Paul's argument that God's faithfulness to Israel remains despite their current unbelief.
- **Romans 11:11-12:** "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" This passage suggests that Israel's current unbelief is not final and hints at their future full inclusion.
- **Romans 11:25-26:** "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Here, Paul speaks of a future redemption for Israel, affirming that their current state is not the final word on their destiny.

- **Romans 11:29:** "For the gifts and calling of God are without repentance." This verse reinforces the idea that God's promises to Israel are irrevocable despite their present state of unbelief.

In summary, Romans outlines the transition from Law to grace, Israel's temporary spiritual blindness, the revelation of the mystery to Paul, and God's continued faithfulness to restore Israel according to His promises

## IS ROMANS REALLY JEWISH?

### CIRCUMSTANTIAL EVIDENCE.

1. **Use of the Old Testament:** Throughout Romans, Paul frequently cites the Old Testament, which would resonate particularly with a Jewish audience familiar with these scriptures. For example, Romans 4 discusses Abraham, a central figure in Jewish history and faith.
2. **Addressing Jewish Law and Customs:** Paul discusses topics directly relevant to Jews, such as the Law, circumcision, and the role of Israel. For instance, in Romans 2:17-29, he speaks directly about the Law and circumcision, issues of significant importance to Jews.
3. **Focus on the Law:** Romans extensively discusses the Law (Torah), its role, and its limitations. If Gentiles were never under the Law, then these detailed discussions would be more directly relevant to Jews, who were under the Law.
4. **Discussion of Israel's Role and Future:** In Romans 9-11, Paul extensively discusses Israel's role in God's plan, their current unbelief, and their ultimate salvation. This focus suggests a concern for the Jewish understanding of the gospel and its implications for Israel.
5. **Paul's Self-Identification as a Jew:** In Romans 9:3-5, Paul expresses his deep concern for his fellow Israelites, affirming his own Jewish identity and his sorrow over Israel's unbelief.
6. **Theological Arguments Presented in a Jewish Context:** Paul's arguments in Romans are often framed within a Jewish theological context, using rabbinic-style reasoning that would be familiar and persuasive to Jewish readers. He often anticipates objections that a Jewish audience might have regarding the law, righteousness, faith, and the role of Christ.
7. **Reference to Jewish Ancestors:** In Romans 4:1, Paul begins a discussion about Abraham, "our forefather according to the flesh." His argument about faith and righteousness is deeply rooted in Jewish heritage.
8. **Language and Imagery:** Paul uses language and imagery familiar to a Jewish audience. For example, in Romans 7:1-6, he uses an analogy from Jewish law about marriage to explain believers' relationship to the Law.

### PRONOUN EVIDENCE

1. **Romans 4:1:** "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?" The use of "our father" in relation to Abraham strongly implies a Jewish audience, as Abraham is a patriarch in Jewish lineage.
2. **Romans 4:12:** "And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." Again, "our father Abraham" indicates a connection that Paul and his audience share with Abraham, suggesting a Jewish context. Further, the pronoun "them" in relation to the non-circumcision shows that the primary audience must be of the circumcision.
3. **Romans 7:1:** "Know ye not, brethren, (for I speak to them that know the law,) that the law hath dominion over a man as long as he liveth?" Here, Paul addresses "them that know the law," which would imply a Jewish audience familiar with Mosaic Law. This is the audience to whom he directly speaks.
4. **Romans 9:24:** "Even us, whom he hath called, not of the Jews only, but also of the Gentiles?" Although this verse acknowledges Gentile believers, the inclusion of Jews in the "us" is primary, indicating a mixed audience but with recognition of Jewish presence. However, if taken as "not only of the Judeans, but also of the nations" (as I do), then even the perspective of a mixed audience is removed.

5. **Romans 11:13:** "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." This verse is a direct address to Gentile believers, indicating that Paul is conscious of different segments within his audience.

## EVIDENCE OF THE DISPENSATIONAL TRANSITION IN ROMANS

There are those who insist that there was not a Pauline transition. These individuals are typically either covenant theologians or dispensationalists who have not fully thought their position through. I believe that Romans can be used to show the incompatibility of such an idea with the book of Romans.

### DISTINCTIVENESS OF PAUL'S GOSPEL:

- **Romans 16:25-26:** "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." This passage undeniably express that the gospel Paul preached was a 'mystery' that had been hidden but was now revealed through Christ.

### JUSTIFICATION BY FAITH, APART FROM THE LAW:

- **Romans 3:21-22:** "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Paul emphasizes a righteousness that comes apart from the Law, a key distinction which Paul addresses at length, showing that this is a new thing in the working of God with man. If "righteousness of God without the law" had always been available, then why does Paul go to such lengths to say that it is "now" been revealed?

### THE ROLE OF THE LAW:

- **Romans 7:6:** "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Here, Paul speaks of a transition from the Law that frankly would have been heretical in the synoptic Gospels and all of the Hebrew scriptures.

### SALVATION EXTENDED TO GENTILES:

- **Romans 11:11-15:** "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" Paul discusses how Israel's rejection has opened the way for Gentile inclusion, displaying a new phase in God's redemptive plan. If salvation had **always** been available to the Gentiles, why does he speak of its new arrival?

### CONTRASTING FAITH AND WORKS:

- **Romans 4:4-5:** "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." This passage contrasts the principle of faith with works, particularly works of the Law. It contradicts earlier passages from the Law and Prophets, such as

- **Leviticus 18:5:** "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD." This verse from the Law teaches that life and righteousness are attainable through obedience to the Law.
- **Deuteronomy 6:25:** "And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us." Here, righteousness is directly linked with obedience to the commandments.
- **Ezekiel 18:9:** "Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD." This again ties living a just life with adherence to God's statutes and judgments.

These Old Testament passages emphasize righteousness and life through adherence to the Law. Paul's statement in Romans 4:4-5 represents a significant shift in understanding, where righteousness is attributed to faith, not to the works of the Law. This shift highlights the emphasis on grace and faith as the means of righteousness, contrasting with the old covenant's focus on law and works.

### THE UNIVERSAL SCOPE OF SALVATION:

- **Romans 10:12-13:** "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." This passage emphasizes the universality of the gospel message, clearly stating that salvation is available to everyone, regardless of ethnic background. The passage is also at odds with previous revelations from God in the Old Testament and the Gospels, such as:
  - **Exodus 19:5-6:** "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation." These verses indicate a special covenant relationship between God and Israel, distinguishing Israel as a chosen nation.
  - **Deuteronomy 7:6:** "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." This passage emphasizes the unique selection of Israel as God's chosen people.
  - **Matthew 15:24:** "But he answered and said, I am not sent but unto the lost sheep of the house of Israel." In this verse, Jesus describes His mission as being specifically to the people of Israel, highlighting a focus on Israel in His earthly ministry.

These passages from the Old Testament and the Gospels reflect a particular focus on Israel as God's chosen people and the primary recipients of His covenant and revelations. In contrast, Romans 10:12-13 represents a significant expansion of this scope, declaring that salvation through Jesus Christ is available to all people, Jews and Gentiles alike, without distinction. This marks a key development in the understanding of God's plan for salvation as being inclusive and universal, extending beyond the ethnic and covenantal boundaries of Israel.

1. **Promised Path:** God's National Salvation for Israel
  - **Romans 11:26:** "And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."
  - Explanation: Paul affirms the future salvation of all Israel, fulfilling God's longstanding promises, symbolizing restoration and redemption.
2. **Gentile's Gaze Averted:** Rejection of God's Revelation by the Gentiles
  - **Romans 1:20:** "For the invisible things of him... are clearly seen, being understood by the things that are made, so that they are without excuse."
  - Explanation: This highlights the Gentiles' failure to recognize and honor God despite His clear revelation in creation, leading to their accountability.
3. **Law and Lapses:** Jewish Righteousness and Disobedience
  - **Romans 2:23:** "Thou that makest thy boast of the law, through breaking the law dishonourest thou God?"
  - Explanation: Paul points out the irony of Jews priding themselves on the Law, yet failing to uphold it, highlighting the gap between law and practice.
4. **Altogether Now:** Since both Gentiles and Jews have rejected God, everyone is in the same condition.
  - Romans 3:9: "What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin."
  - Explanation: This verse succinctly states that both Jews and Gentiles are equally under the power of sin, emphasizing that all humanity shares the same condition of sinfulness and the need for salvation.
5. **Messiah's Mission:** Salvation and Restoration Sent
  - **Romans 15:8:** "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."
  - Explanation: Jesus' role is emphasized as fulfilling God's promises to the Jewish forefathers, underscoring His mission among the Jewish people.
6. **Jewish Jeopardy:** Messiah Rejected, Gentiles Grafted
  - **Romans 11:11:** "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles."
  - Explanation: Israel's rejection of Christ paradoxically paves the way for Gentiles to receive salvation, expanding God's redemptive plan.
7. **Grace's Gift:** Salvation Beyond the Law
  - **Romans 6:14:** "For ye are not under the law, but under grace."
  - Explanation: This marks a shift from law-based righteousness to grace-based salvation, accessible to all through faith in Christ.
8. **Israel's Interval:** Temporary Blindness before Glory
  - **Romans 11:25:** "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."
  - Explanation: Paul explains Israel's partial spiritual blindness as temporary, suggesting a future phase where Israel will be fully included in God's plan.
9. **Calling to the Chosen:** Israel's Future Faith and Salvation
  - **Romans 10:13:** "For whosoever shall call upon the name of the Lord shall be saved."
  - Explanation: This verse underlines the universality of salvation through faith, extending the promise to all, including Israel in the future.
10. **Grace's Golden Opportunity:** Salvation for All in the Present
  - **Romans 5:1:** "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."
  - Explanation: Paul highlights the current opportunity for all individuals to obtain salvation and peace with God through faith, emphasizing the grace available now.