

The following outline will serve as our introduction to the second section of Paul's letter to the Lord's church in Rome.

Chapter Nine

9:1-5. **Paul's grief for the people of Israel.**

There is the adoption as sons, divine glory, the covenants, the Law, the temple worship, and the promises. The human ancestry of Christ can be traced to the patriarchs of the first century Jews.

9:6-13. **God's word did not fail.**

What is Paul's proof?

Point one. Not all physical descendants of Abraham, Isaac and Jacob are Israel. Natural birth did not count in the identification process of "who is Israel."

Two. Israel as a nation was a failure; however, God's promises to Abraham are still active because the children of God are **children of promise**.

Three. Children of promise are the true Israel of God – the church of Christ (Rom. 16:16; Gal. 6:16).

9:12-21. **God's purpose in election.**

How it works:

1. God's predestined purpose has always been to have children in His kingdom.
2. These children are determined by God's choice.
3. Because of Adam's sin God's **elect** (children of promise) must be objects of God's mercy (Rom. 11:32).
4. Man's desire and effort has no effect on God's intent of purpose.
5. God is the potter, mankind is the pot. The design of mankind is complimentary to God's purpose in creation.

9:22-24. **The two addresses in which all people inhabit are:**

1. Objects of God's **mercy** predestined for glory.
2. Objects of God's **wrath** predestined for destruction.
Each person has the privilege of choice but the habitats (vessels KJV) are predestined.

9:25-33. **God's promises demand a response by faith; therefore the door of faith is open to both Jew and Gentile.** Rom. 4:16.

Jesus Christ is the one and only seed of Abraham through whom God's promises come to mankind in these **last days** (Gal. 3:16-18).

God's gift of righteousness comes by faith in Jesus as an atoning sacrifice.

Many Gentiles accepted Jesus by faith.

Most Jews stumbled over Jesus, the stone of Zion, in their pursuit of God's righteousness by their works.

Chapter Ten

10:1-4. **Paul's prayer for the Israelites.**

They had zeal but lacked knowledge. The knowledge they did not possess: "Christ is the end of the law so that there may be righteousness for everyone who believes."

10:5-7. **Knowledge about the righteousness of God.**

- Moses' description – Just do it.
- The righteousness by faith speaks out; but from where and how did it get there?
- First thing to understand is that faith has a focal point. It is faith in something. The focal point here is Jesus Christ, the stone of Zion. The word of faith is what was preached. Christ is preached. See Rom. 1:1-6, 16, 17; 3:21-26; 9:33; 10:4.

10:8-13. **Faith speaks from the heart.** How does it get there?

Learning process number one: A person hears the gospel of Jesus. It is taken into his or her mind.

Learning process number two. He or she believes and obeys.

(The difference between belief and faith is the word "obey.")

The blessing of what has been preached is now in the heart.

What is in the heart? The message preached about Jesus. This is faith in the heart. Righteousness by faith is dynamic. It is a driving force.

This is the third learning process. Faith in Jesus Christ is now internalized; therefore, **it speaks**. It confesses Jesus is Lord. A justified son of God confesses his or her faith to the world (Rom. 12:1, 2).

10:13-15. "Everyone who calls on the name of the Lord will be saved."

In this block of scripture note Paul's line of rhetorical questions. He did this to prepare his reader's mind to understand, "It is not as though God's word had failed." Rom. 9:6.

In the following block he will show why God's word did not fail in relation to physical Israel's failure to be saved by the gospel of Christ.

10:16-21. Paul lets the Old Testament Prophets answer his own questions about the source of Israel's failure to be saved. (Note Rom. 10:1)

Paul starts with the basic principle, **faith comes from hearing God's word**. The argument starts:

- "Did Israel not hear?" V. 18.
David's Psalm 19 proclaimed that the message went out to the whole world.
- "Did Israel not understand?" V. 19.
Paul quotes both Moses and Isaiah to show that even some Gentiles understood and fulfilled God's righteousness (Rom. 2:14). Israel was entrusted with the embodiment of knowledge and truth in the law (Rom. 2:19-21). How could they not have understood?
- Paul let's Isaiah say what Stephen echoed; physical Israel had rejected the "hand of God" by their disobedience and their "stiff-neckedness." V. 21. See Acts 7:51.
- The point Paul wants the church in Rome to be very clear about is that God's word has never ever failed. On the other hand, mankind has a history of not hearing God's word in order to have faith in God's purposes. Israel was no exception.

Chapter Eleven**Romans 11:1-6. "So too, at the present time there is a REMNANT saved by grace."**

Two points for the recipients:

1. "Did God reject His people?" God's people in this context are the Jews. Paul's answer is no! Paul is saved and he is a Jew.
2. The remnant chosen by grace are the people who had accepted God's promises to Abraham through faith in Jesus Christ.

a. Romans 11:7-10. The Elect.

Two big discussions have been taking place up this point in this second section of Paul's letter to the church of Christ in Rome.

One, who is the spiritual Israel of God.

Two, did God's word fail. This has special reference to His promises to Abraham.

We have learned God's word did not fail for the Jews in the first century. It is true they were not saved; however, the fault was not with God's word. It was with the Jews.

Paul will continue to work out these two issues in chapter eleven with emphasis on who is the "Israel of God."

He will conclude with a very happy ending for the people who accept by faith the concept of the **elect** of God.

Since "election" is key to understanding God's purpose in creation and specific to our reading of Romans chapters nine through eleven, let us review the use of this word before we proceed with our outline. "Election" can mean the **act of choosing** or the **chosen ones**. The meaning will be understood in the context it is used.

God's election can be a synonym for God's choice.

The Greek word is "ekloge" and it means to "pick out." Rom. 9:11; 11:5, 7, 28.

Jesus Christ was the "chosen" of God (Luke 23:35). Christian believers are the elect (Romans 8:23, 16:13).

Believers were **chosen** before the foundation of the world to conform to the image of Jesus in order to fulfill God's purpose in His creation to have children in His eternal kingdom (Rom. 8:29; Eph. 1:4, 5; II Thess. 2:13).

The basis for God's election is based on His mercy (Rom. 9:14). Therefore, those who accept His purpose for themselves must accept election with faith in God's grace through Jesus. Christians are the **elect** (II Pet. 1:10).

11:11-15. Can the Israelites who stumbled over Jesus Christ be saved?

Paul's optimistic answer to this question is directed to the Gentile element in the church.

If by the Jews rejection of Jesus Christ, reconciliation of the world came through Jesus, then will it not be a great fullness of God's plan, if they as a part of the world, are reconciled to God again?

Paul's sees a hope that his prayer for the Israelites might be answered. If the Gentiles will walk by faith and continue in their reconciliation some Jews might become jealous of the Gentiles and seek salvation through Jesus. There is hope for the Jews today but only "in Christ."

11:16-32. "If the root is holy, so are the branches."

If the immediate purpose of Paul's letter was to write a document that would enhance and maintain a healthy fellowship in a church where Jews and Gentiles formed the body of Christ, this block of scripture could be the crowning element.

First let us identify the "part of dough offered as first-fruits" and the "root."

Since this is where Paul starts to build his spiritual model of reality we need to get this right the first time.

If we use the Apostle John's analogy as a spiritual foreshadowing of the church, the body of Christ, we have it right (John 15:1-8).

John identifies Jesus Christ as the "part of dough offered as first-fruits."

He is also the "olive root" that supports and supplies the branches.

It will not be difficult to identify who Paul presents as the branches.

Who are the wild olive shoot? The Gentiles.

Who are the natural branches? Jews.

Why were the Jews broken off?

See Rom. 9:31-33; 11:20.

Who broke certain Jews off?

See Rom. 11:1, 8-10.

Who grafted the Gentiles into Christ? See Rom. 9:25, 26; 11:30.

What was God's premise for His election of certain Gentiles and how do they maintain being the elect? See 9:30; 11:20, 22; II Pet. 2:10.

The final word in these three chapters is "And so all Israel will be saved." Rom. 11:26.

Paul has identified spiritual Israel as the elect, the remnant and church of Christ (Rom. 16:16).