

ROMANS 9-11 OUTLINE

The Gospel Premise (ch. 1-8):

Not all men (whether Jew or Gentile) will be saved, but God's mercy is extended only to those who "by faith receive the love of God through Christ."

The Big Question (Ch. 9-11): If the Gospel of Jesus is only way to eternal blessing, then how will God fulfill His prior promises to the people of Israel, who have rejected His Christ?

1) What about Israel? – 9:1-13

Objection #1 – v. 1-6a

Given (a. & b.) ...apparently, the Word of God has failed

- a. Present State of Jews: cut off from Christ
- b. God's Promises to Israel: eternal blessing

Reply #1 – v. 6b-13

- a. Answer: God's Promises never intended to be applied to all Israelites, only to those He freely chose.
- b. Proof: God's Ways with the Patriarchs – *The Creation of His People*
 1. Isaac chosen, not Ishmael (i.e, without respect to Race)
 2. Jacob chosen, not Esau (i.e, without respect to Works)

2) How are God's Ways Just? – 9:14-23

Objection #2 – v. 14

Is it an "injustice" for God to choose some and not others?

Reply # 2 – v. 15-18

- a. Answer: No, for in doing so, God is acting according to the essence of His nature, and furthering His chief aim (so by definition, this is right, just, appropriate).
- b. Proof: God's Ways in the Exodus – *The Redemption of His People*
 1. God's Word to Moses (mercy)
 2. God's Ways with Pharaoh (hardening)

Objection #3 – v. 19

If God hardens some, does He have the "right" to judge them for that sin?

Reply # 3 – v. 20-23

- a. Answer:
 1. Man has no "right" to criticize God's ways
 2. But, yes, God has the "right," for in doing so, God is acting according to the essence of His nature, and furthering His chief aim
- b. Proof: God's Words in the Prophets – *The Calling of His People (9:24-33)*

3) Salvation of Jews (and Gentiles) in this age – 9:24-11:10

4) Salvation of Jews (and Gentiles) in the end – 11:11-32

5) Praise of God & His Gospel Ways – 11:33-36

v. 1-3...

His kinsmen according to the flesh are “accursed / cut off from Christ.”

v. 4-5 ...

“They ARE Israelites”

John Piper – this tension is even further highlighted by Paul saying that the same Israelites who are presently “accursed” are the very ones to whom these privileges belong – not just some subset of Israel, but Israel as a whole, as a nation, a people.¹

“Sonship/Adoption”

“Glory”

“Covenants”

“Giving of the Law”

“Worship”

“Promises”

“Patriarchs”

“The Christ”

Other Take Aways...

- 1) It is good to ask and answer questions about God and His ways.
- 2) Theology does not lead to cold rationalism and indifference toward the God or others. Paul expresses an evangelistic heart (9:1-3,10:1) and energetic praise (11:33-36).
- 3) All Theology must stem from the Scriptures themselves (Gen, Ex, Deut, 1 Kings, Job, Psalms, Isaiah, Hosea, Joel, Malachi)

Praxis Questions

- 1) Consider Rom 9:1-3, 10:1 (Phil 3:18, 2 Tim 2:9-10, Jer 9:1, Lk 19:41-44)...
What might create in you a similar angst and heart’s desire for others to be saved?
What might keep you from developing such a heart?
- 2) What do these verses say the result of “Theology” ought to be (1 Tim 1:5-7,18-19, 2 Tim 2:22-25, Titus 2:1-10, Ps 119:137-144)?
- 3) If knowledge “puffs up” (1 Cor 8:1), what will keep Theology from making us arrogant?
- 4) Paul develops his defense of God and His ways entirely from specific OT passages. How does this challenge how you view the value of the OT for we Christians? What changes might you make in this regard?

¹ John Piper, *The Justification of God*, 2nd Edition (Baker, 1993, 12th printing, 2007), 24.