

Answering Eight Questions

- 1) Who wrote it? – Paul
- 2) Who was it written to? – Roman Believers
- 3) Where was it written from? – Corinth
- 4) When was it written? – A.D. 57
- 5) Why was it written? – Doctrinal Foundation
- 6) What is inside? – 7 Part Outline
- 7) What is it about? – Righteousness
- 8) What makes the book different? – Theological formality



Structure

- I. Salutation (1:1-17)
- II. Sin (1:18-3:20)
- III. Salvation (3:21-5:21)
- IV. Sanctification (6-8)
- V. **Sovereignty (9-11)**
- VI. Service (12:1-15:13)
- VII. Summation (15:14-16:27)



Romans 8:29-30
29 For those whom He foreknew, He also **predestined** to become conformed to the image of His Son, so that He would be the firstborn among many brethren; 30 and these whom He predestined, He also called; and these whom He **called**, He also justified; and these whom He **justified**, He also glorified.

Where's **sanctification**?

ROMANS 9-11

THEME

How can God be trusted to be faithful to us if He has been unfaithful to Israel?

SOVEREIGNTY (Rom 9–11)

- Israel in the past: elected (Rom 9)
- Israel in the present: rejected (Rom 10)
- Israel in the future: accepted (Rom 11)



Romans 10

- I. Israel pursued righteousness by Law rather than by faith (10:1-4)
- II. Israel ignored the teaching that righteousness is by faith rather than works (10:5-13)
- III. Israel refused many opportunities to accept God's righteousness by faith (10:14-21)



SOVEREIGNTY
(Rom 9–11)

- Israel in the past: elected (Rom 9)
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Romans 11

- I. Israel's rejection is not total (1-10)
- II. God used Israel's rejection to bless the Gentiles (11-15)
- III. Israel's covenants guarantee her future restoration (16-24)
- IV. Israel's certain restoration (25-32)
- V. Concluding doxology (33-36)



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The Principle of Remnant



The Remnant

- ✓ *Seen in Paul*
- ✓ *Seen in Elijah's experience*
- ✓ *Seen today!*

Romans 11

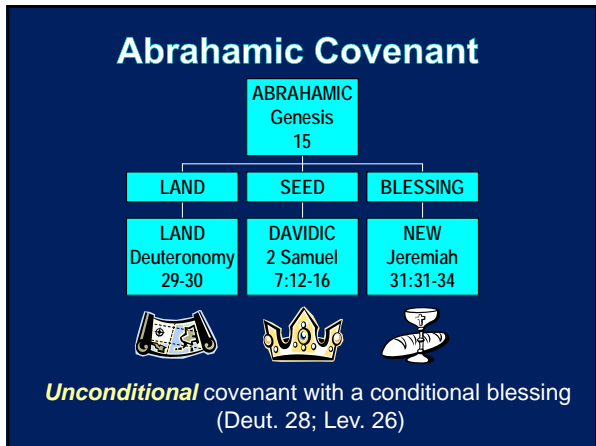
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III. Israel's Covenants Guarantee her Future Restoration (Rom 11:16-24)

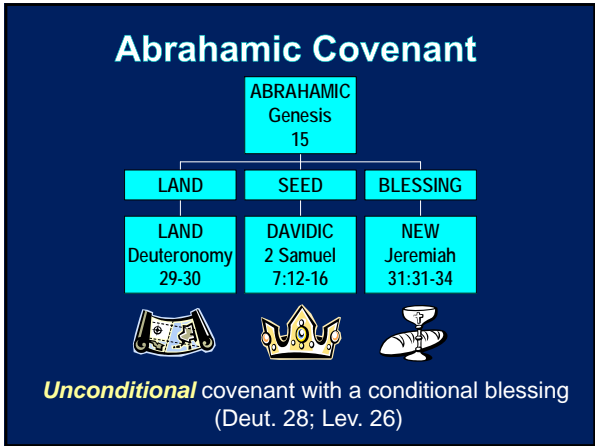
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- B. **Root and branches of a generic tree (16b)**
- C. Natural and unnatural branches of an olive tree (17-24)



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C. Olive Tree (Rom 11:16-24)

1. Warning against Gentile Pride (17-22)
2. Anticipation of Jewish Salvation (23-24)



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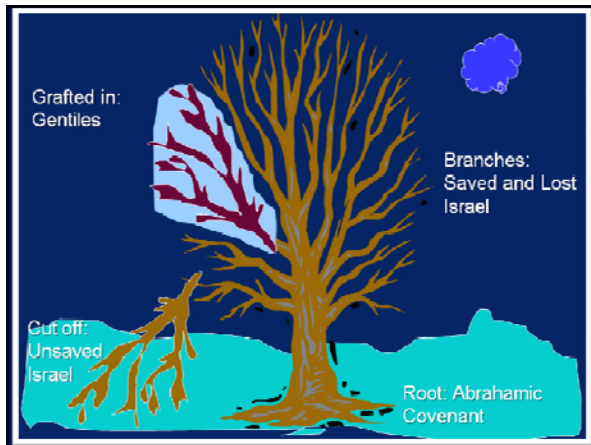
1. Warning against Gentile Pride (17-22)
2. Anticipation of Jewish Salvation (23-24)



1. Warning Against Gentile Pride (17-22)

- a. Fact of Gentile Inclusion (17)
- b. Warning against Gentile Pride (18)
- c. Warning against Gentile Misconception (19-21)
- d. Conclusion (22)





C. Olive Tree (Rom 11:16-24)

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- 2. **Anticipation of Jewish Salvation (23-24)**



2. Anticipation of Jewish Salvation (23-24)

- a. Contingency for Israel's salvation (23a)
- b. Two reasons for Israel's restoration (23b-24)
 - 1. God is able (23b)
 - 2. God brought in the unnatural branches (24)



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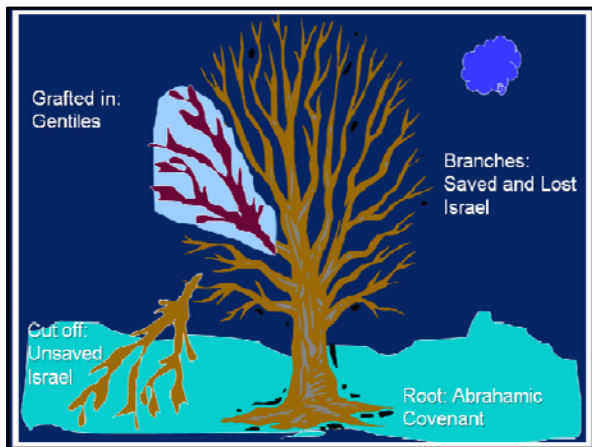
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IV. Israel's Certain Restoration (25-32)

- a. Israel's hardening is temporary (25)
- b. Israel's restoration (26-27)
- c. God's promises to the patriarchs guarantee Israel's future restoration (28-29)
- d. God's plan of providing mercy for all (30-32)



Israel's Hardening is Temporary (25)

- a. "Hardening"
- b. "Mystery"
- c. "Uninformed"
- d. "Partial"
- e. "Until"
- f. "Fullness of the Gentiles has come in"



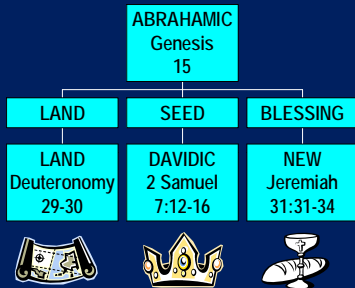
Israel's Restoration (26-27)

a. Prediction (26a)



b. OT proof (26b-27)

Abrahamic Covenant



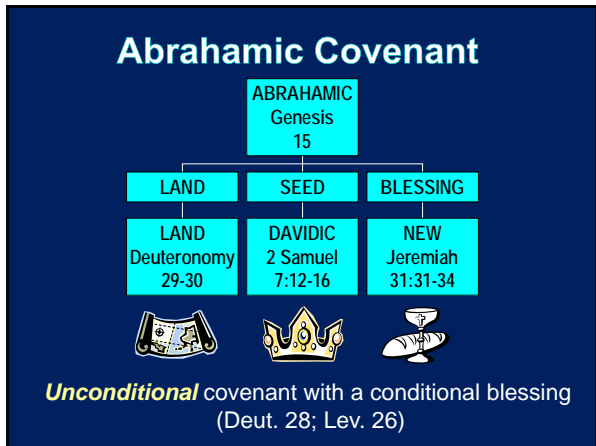
Unconditional covenant with a conditional blessing
(Deut. 28; Lev. 26)

God's Promises to the Patriarchs Guarantee Israel's Restoration (28-29)

a. Although enemies loved by
God (28)



b. Unconditional covenants (29)



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Where's sanctification?

God's Plan of Providing Mercy to All (30-32)

- a. Mercy to the Gentiles (30)
- b. Mercy to the Jews (31)
- c. Mercy to all (32)



Conclusion

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