

An Outline of Romans 9 & 10

Chapter 9

1–3 Paul recognizes that the majority of the Jews are lost and expresses his deep sorrow at their plight.

4–5 Paul lists the many advantages of the Jews and stresses their greatest advantage: that when God chose to become man He became a Jew.

6 Paul must reconcile God's faithfulness to His promises with the fact that the majority of those to whom those promises were extended are lost. Paul's answer is that the true Jew is a faithful Jew and God's promises, although made to all Jews, were conditioned on faith.

7–13 Paul reminds the Jews that they are not the only physical descendants of Abraham or of Isaac. God chose Isaac over Ishmael and God chose Jacob over Esau. Fleshly connection is not now and has never been enough to guarantee blessings – not even for Abraham's own children and grandchildren!

14–16 Is God then unfair in choosing one over another? No! God's mercy does not make Him unjust.

17–18 God used the wicked Pharaoh for His own purposes yet Pharaoh was justly condemned. Similarly, God can use the wicked Jews' rejection of Christ for His own purposes and still hold them accountable for their wickedness.

19–21 But then is God to blame for their wickedness because He used it for His own purposes? Of course not! What wicked man can deny God the right to use his wickedness for His own holy ends?

22–24 God has endured the faithless Jews in order to now extend mercy to faithful Jew and Gentile alike.

25–26 But are the Jews in need of God's mercy? After all, they have the law and they are children of Abraham. Do the Jews need a savior? Yes, they need God's mercy now just as much as

they did in the days of Hosea. They have always needed God's mercy.

27–29 When the Jews rejected God and appealed to Assyria for help, God punished them and saved a remnant. If it had not been for this remnant then Israel would have ended up like Sodom and Gomorrah.

30–33 The Gentiles who were not looking for righteousness have obtained it and the Jews who were looking for a law of righteousness have not obtained it. Why? Because the Jews sought righteousness through law and without Christ. They stumbled over Christ when they disobeyed His word and refused to look to Him for their justification. (See 1 Peter 2:7–8.)

Chapter 10

1–3 Again Paul stresses his desire that the Jews will be saved. They have a zeal for God but they (as in Hosea 4:6) are being destroyed by a lack of knowledge. They are ignorant of the true path to God.

4 Jesus is the end of the law because He provides the justification that the law cannot.

5 The only way that the law could have provided justification would have been through perfect obedience, yet as Paul reminded his readers in Romans 3:23, all have sinned.

6–7 In contrast to the legalistic approach to justification that requires a flawless life, justification through faith is easy. Man does not need to go up and ask Christ to come down—that has already occurred. Man does not need to go down and raise Christ from the dead—that has already occurred.

8–10 Here Paul shows the contrast between justification by earning and justification by faith. (He is **not** contrasting faith with obedience as some suggest.)

11–12 The rejection of the Jews was due to their unbelief and not to any racial issue. There is not

one plan of salvation for the Jews and another plan for the Gentiles. There is only one path to God and it is the same for both Jew and Gentile.

13 Justification by faith is not new. Those who call upon God for their salvation are admitting their inability to save themselves. Again, Paul stresses the point that the Jews have always been in need of God's mercy.

14–15 The faithless Jews who rejected Christ have no excuse for remaining in that state. Messengers have been sent by God to proclaim the good news of Jesus Christ. As in the Old Testament, men have been sent out to proclaim deliverance.

16 But how could the message have been so plain if the majority of the Jews failed to believe it? The true, faithful Israel has always been a remnant. The faithlessness of the majority is not new but was prophesied about by Isaiah.

17 For a trusting heart, hearing the word is enough to bring about faith. The Jews, however, insisted on receiving signs and rejected the words of the prophets and the word of Christ. The reason the Jews remain unblessed is because they have rejected the preaching of Christ.

18 But had the Jews really heard the good news? Yes, Paul insists. The word of Christ has been proclaimed to all.

19–21 Even Moses had spoken of a day when the Gentiles would be blessed in a way that would cause the Jews to be jealous. Isaiah had spoken of a day when those who were not seeking God would find Him. God had been holding out His hands all day to the disobedient Israelites yet they rejected Him. Everything that Paul had said in this chapter had been proclaimed before by the prophets. The Jews truly had no excuse for their unbelief.