

STUDY OF ROMANS

REVIEW

1. Describe the theme of Romans
2. Give a three part outline to the book (including chapters).
3. Where is the righteousness of God revealed?
4. What is the gospel according to chapter one?
5. Who are the ones under consideration in the latter half of chapter 1?
6. What are some of the things that the Jew would rely upon for salvation?
7. Who were 'heirs' according to the Jewish mind? Who were 'heirs' according to God? Rom. 4:13-16
8. What is Paul's 'proof' that God is for us? (Rom. 8:31ff)

Suggestion: Read chapters 9-11 through several times as a section.

XV. Rejection of National Israel As God's Exclusive People Reconciled with the Gospel (Rom. 9:1 - 11:36)

A. Background

B. Overview and Context of Chapters 9-11

1. How does this section of Romans fit in with the overall theme of Romans?

- a. Mark the words "righteousness", "law", "works", and the belief family of words - "faith, believe, etc." in chapters 9-11.

2. What message had Paul been consistently delivering throughout the first eight chapters?

- a. List some ways these chapters are a continuation of his message (Rom. 9:8; 9:14; 9:30-33; 10:12-13; 10:17; 11:5-6; 11:26)?

- b. Look especially at Rom. 9:30-10:4. This can be looked at as a pivotal point with respect to this whole section of Romans.
- 3. How would you outline this section in 3 or 4 main points? (Suggestion: consider sections as 9:1-29, 9:30-10:21 and 11:1-36)

C. God is Righteous in His Dealings with Men, Including the Those of Israel (Rom. 9:1-29)

- 1. Who is Paul speaking to in chapter 9? Who is he speaking of?
- 2. Given what he had said in earlier chapters, what might Jews have thought about Paul and his position with respect to their nation? (Rom. 2ff; 3:1ff, 4:1ff, 4:13-14, etc.)

- 3. What was Paul's attitude with respect to his brethren in the flesh? Considering his background and life as an apostle, what could have been his attitude? (2 Cor. 11:22-28; Acts 26:15-23; Acts 14:19, etc.)

- 4. What was the condition of fleshly Israel according to all that Paul had discussed previously? What was implied in Rom. 9:1-5 about the nation?

- 5. What was the 'word of God' that Paul had reference to (Gen. 12:1-3; Acts 13:16-24)?

- a. How might the Jew conclude that the word of God had failed?

b. What would be the Jewish expectation of fulfillment of this word?

6. What was Paul's argument in 9:6-9 to show that God had not failed in His word? (Gal. 3:26-29; Gen. 16:15; Gen. 25:1-4; Gen. 17:15ff)

b. By his reasoning, what was Paul showing God to be accomplishing (Rom. 9:11; Eph. 3:8-12)?

7. Who were the children of promise to whom Paul refers in verse 8? (Gal. 4:21-28)

8. What is Paul's argument in 9:10-13 to show that God had not failed in His word? (Gen. 25:21-26, 34; Gen. 26:1-5; Gen. 27:27-30, 39-40; 1 Chr. 18:12-13; Psa. 135:4)

9. Paul asks a question in 9:14. What could be the answer to this question from the Jew in view of the arguments made by Paul?

10. To further his argument, in 9:15-18, Paul turns to the case of the nation redeemed from bondage to Egypt, another case of pride and glory for the Jew.

a. How did the Jews bring about their release from bondage? Note the answer in verse 14 is explained by what follows, "**for...**". What is the '**it**' of Rom. 9:16?

11. Consider the question Paul posed in Rom. 9:19 from the perspective of the Jewish mind.

a. Was the question a legitimate one (9:19)? Why or why not?

b. Contextually, what is under consideration as the question is asked?

c. What is the conclusion that Paul drives his audience to in Rom. 9:20-29?

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1. Why was there "great sorrow and continual grief" in Paul's heart?
2. From verses 6-8, who were the true children of God?
3. What were the eight special blessings God had bestowed upon Israel?
4. Who determines where God will bestow mercy?
5. How would you outline chapters 9-11 in three main points?

Suggestion: Continue in your reading of chapters 9-11 through as a section.

XVI. Rejection of National Israel As God's Exclusive People Reconciled with the Gospel - *Cont'd* **(Rom. 9:1 - 11:36)**

A. Israel Must Accept Responsibility (9:30-10:21)

1. Paul states the conclusion of the matter in 9:30-31 with respect to Jews and Gentile and achieving righteousness. Refer to your markings of "righteousness, faith, etc" suggested at the beginning of the lesson. (Gal. 2:21; Gal. 3:16-23)

a. In the comparison, what did the Jew pursue? The Gentile?

b. What did the Gentile attain? What did the Jew attain?

c. What is the differing nature of the righteousness spoken of in these verses?

2. Why did the Jews come up short in their pursuit? Note the contrast being made in Rom. 9:32 explained by the "for..." part of the verse. (1 Pet. 2:4-10; Matt. 21:42-45; 1 Cor. 1:23; Gal. 2:16; Rom. 3:20)

3. Paul goes on to elaborate on the failure of Israel to attain salvation in 10:1ff. (Suggestion: Mark the "for" words in 10:2-5)
 - a. What is Paul's desire for Israel? Why have they failed in obtaining it?

 - b. What is the knowledge he speaks of (keep the context in mind)?

 - c. What is the righteousness being spoken of?

4. What is the contrast made in 10:5-8? (Gal. 3:10-14; James 2:10; Phil. 3:9; See also Lev. 18:1-5; Deut. 30:1-18)

5. Paul quotes from the Old Testament in 10:8, having reference to the law delivered by Moses; but in the context, what is the "word of faith" which Paul is describing? To whom does it have application? (Rom. 1:16-17; Rom. 3:21-26)

6. Paul asks a series of rhetorical questions (10:14-15) leading to an answer, again from the scriptures with which the Jews were familiar (Isa. 52:7, 13-15). As Paul follows his line of argument, how were the Jews to come to know of the gospel?

7. What reasons could be given to account for the fact that not all had not obeyed the gospel (vs. 16)?

8. What is Paul's question in verse 19 - that is, what is it that Israel did not know? (Deut. 31:29; 32:20-21; Isa. 65:1-5, 9-15; Acts 13:44-48)

B. Has God Cast Away His People? (11:1-36)

1. What had Paul covered in the context that would raise the question in the Jewish mind that Paul expresses in 11:1?

2. Paul affirmatively answers his own question with certainty: God has not cast away His people! What examples does he use to prove his point? (1 Kings 19:1-2, 10-18) Who is it that God *foreknew* in 11:2?

3. What is the parallel that Paul is using between the remnant of Elijah's time and Paul's time? (note the "Even so then, at..." in 11:5). What is the contrast made in verse 6, and how does it explain the difficulties the Israelites had in obtaining righteousness?

4. Contextually, why had Israel not obtained what it sought and who are the "elect" of 11:7?

5. Who are the "rest" of verse 7? (Acts 28:23-29; Psa. 69:16-23)

6. Once again Paul poses a question that would arise from the Jewish mind to his points - "Have they stumbled that they should fall?" (vs. 11) [*Suggestion: Compare Rom. 11:11-12 using a version other than the KJV or NKJV; it should make the use of "fall" clearer*].

- a. Based upon the gospel, was it God's intent that any should perish? (2 Pet. 3:9; Mk. 16:15-16)

(1) On what did the Jew 'stumble'? In what way was their 'fall' riches for the Gentiles?

(2) What does Paul mean by their "fullness" (KJV, NKJV) or "fulfillment" (NASV)?

7. To whom does Paul specifically speak beginning in Rom. 11:13 (and in some ways even earlier)?

8. While Paul continues the same theme he has been on for some time, the rest of the chapter needs to be viewed in context of his primary audience.

a. In what sense were the Jews 'cast away'?

b. What did Paul mean by 'their acceptance'? (Rom. 11:20, 23, 26, 30-32)

9. Two figures are introduced by Paul in Rom. 11:16 - the firstfruits/lump figure and the figure of the tree. (Also, as you study this bear in mind the conclusion which Paul ultimately reaches - 11:30-32)

a. From the contents of the Roman letter, what conclusion might the Gentile have reached about God's dealings with the Jews?

b. Of what were the Gentiles in danger (11:20)?

- c. Paul uses both of these figures to make the same general point with respect to the Jews - how would you describe it?

- d. Paul expands on the figure of the tree. (See Rom. 4:9-17; 9:1-8; 9:24; 9:30-33; 11:1; Gal. 3:5-9).

- (1) What, from the context, is the 'root'?

- (2) Who are the 'natural branches' (11:21)?

- (3) Who are the branches of the 'wild olive tree' (11:17)?

- e. What were the Gentiles warned against (Rom. 11:18, 20, 22, 25)?

- f. Why were the 'natural branches' removed from the tree? How were the 'wild olive' branches grafted in? How would both the 'natural' and the 'un-natural' branches be sustained? Be destroyed? (Rom. 11:20-23)

- g. How were the Gentiles saved? How would Israel be saved? (Rom. 1:16-17; Rom. 3:21ff; Eph. 3:1-6)

10. In what sense were Israel enemies of the gospel (note the comparison of the two phrases with in 11:28 - particularly the *for* phrases)?

11. What is the 'election' spoken of in 11:28?

- a. What is the point Paul is making in 11:28-29? (Note the **for** phrases in 11:28-32 as you consider your answers).

- b. "If the gifts and the calling of God" were irrevocable, what would that say about the salvation of the Gentile as well as the Jew? (Gen. 12:3; Lk. 2:32; Isa. 42:1-6, 49:6; Acts 15:13-18)

12. Paul's conclusion to the whole matter! Rom. 11:33ff