

Romans 9 Outline

- 1A** The great declaration of Paul concerning his sorrow for his kinsmen, vv.1-3:
- 1B** The declaration of veracity, 1: I am speaking the truth in Christ, I am not lying, my conscience co-testifying in me by the Holy Spirit,
- 2B** The declaration of terrible grief, 2: that there is great grief for me, and unceasing sorrow in my heart.
- 3B** The declaration of sacrifice, 3: For I would pray for I myself to be accursed from Christ in behalf of my brethren, my kinsmen according to the flesh;
- 2A** The identification and advantages of the kinsmen toward status before God, vv.4-5:
- 1B** National identification, 4a: who are Israelites,
- 2B** Spiritual and practical advantages of the kinsmen, 4b-5a: whose are the adoption and the glory and the covenants and the lawgiving and the service and the promises, 5 whose are the fathers,
- 3B** The greatest advantage, 5b: and from whom is Christ according to the flesh, the one who is over all, God-blessed forever, amen.
- 3A** The reason for the failure of Israel, and clarification of cause, vv.6-13:
- 1B** Two non-reasons, vv.6-7:
- 1C** The first non-reason, failure of the Word of God, 6a: But it not such that the Word of God has fallen out.
- 2C** The explanation, 6b: For not all those who are from Israel, are Israel;
- 3C** The second non-reason, the genetic model, 7a: Nor because they are seed of Abraham, are all children;
- 4C** Scriptural support for the model: 7b: But "in Isaac seed will be called to you (Genesis 21:12)."
- 2B** The real reason for the failure, 8: That is, the children of God are not all children of the flesh; but the children of the promise are accounted as seed.
- 3B** Two scriptural examples of the function of the promise, vv.9-13:
- 1C** The example of Sarah through Isaac, 9: For the word of the promise is this, "I will come according to the right time, and there will be a son for Sarah (Genesis 17:19-21)."
- 2C** The example of Rebecca through Jacob, vv.10-13:
- 1D** The single father, 10: And not only this, but also Rebecca, holding in the womb from one man, Isaac our father –
- 2D** The equal genetic and merit status in the womb, 11a: for not yet being born, nor practicing anything good or bad,
- 3D** The purpose of God in faith, 11b: that the purpose of God according to choice might remain, not from works, but from the one who calls,

4D The promise to her, 12: it was said to her “The greater will serve the lesser (Genesis 25:22-23).”

5D The working out of the promise, 13: Just as it has been written, “Jacob I loved, but Esau I hated (Malachi 1:2).”

4A The justice of God in the mercy of God, vv.14-18:

1B The conclusion regarding the justice of God, 14: What therefore shall we say? There is no injustice from God, is there? May it not be!

2B The illustration from Moses, 15: For He says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion (Exodus 33:19).”

3B The recipient of mercy defined, 16: Therefore then, it is not from the one who wills, nor from the one who runs, but from the one who shows the mercy of God.

4B The illustration of hardening, 17: For the Scripture says to Pharaoh, “For this very reason I raised you up, that I might show My power in you, and that My name might be proclaimed in all the earth (Exodus 9:16).”

5B The will of God and human outcomes, 18: Therefore then on whom He wills, He has mercy; and on whom He wills, He hardens.

5A On the arbitrary nature of mercy and wrath, vv.19-29:

1B The impossible existence of blame in a total sovereignty, 19: Therefore will you say to me, “Why does He still find fault? For who withstands His will?”

2B The contrary view, vv.20-21:

1C In total sovereignty there is no opposition, 20: On the contrary, o man, who are you, one who opposes God? Will the molded thing say to its molder, “Why did you make me thus?”

2C In total sovereignty all predetermined, some to honorable and some to dishonorable use, 21: Or doesn’t the potter have authority over the clay, to make from it a mixture what is for an honorable vessel on the one hand, and on the other hand what is for dishonorable?

3B Two fictions of God’s will, vv.22-23:

1C The first fiction, God is not patient with the doomed, 22: But if God desiring to demonstrate the wrath, and to make known His power, bore with much longsuffering a vessel of wrath prepared for destruction;

2C The second fiction, God is not glorified by predetermined mercy, 23: And that He might make known the wealth of His glory upon a vessel of mercy, which he prepared beforehand for glory,

3C The application to us, 24: which also He called us, not only from among Jews, but also from among Gentiles;

4B Illustrations applied to Israel from Hosea and Isaiah, vv25-29:

1C Evidence of volition in Israel in Hosea, vv.25-26: 25 As He also says in Hosea, “I will call the not My people My people; and the not loved, loved. 26 And it will be in the place where it was said to them, “You are not my people,” there they will be called sons of the living God (Hosea 2:23).

2C Evidence of volition in Isaiah, vv.27-29: 27 And Isaiah cries out in behalf of Israel, “If the number of the sons of Israel will be as the sand of the sea, the remnant will be saved; 28 For finishing and cutting short an account in righteousness; because the Lord will make a short account upon the earth (Isaiah 10:20-23). 29 And just as Isaiah has said beforehand, “Unless the Lord of legions left behind a seed for us, we would have become like Sodom, and we would have been made like Gomorrah (Isaiah 1:9).

6A Conclusion by observation of Gentile and Jew, and reaffirmation of justification by faith, vv.30-33:

1B The faith of the Gentiles, 30: What therefore shall we say? That the Gentiles who did not pursue righteousness, obtained righteousness, and righteousness which is from faith;

2B The works of the Jews, 31: And Israel, pursuing the law of righteousness, did not attain to the law of righteousness.

3B The failure of the Jews related to Christ, 32: Why? Because [they did so] not from faith, but as from works of the law; For they stumbled at the stone of stumbling,

4B The scriptural support, 33: just as it has been written, “Behold I place in Zion a stone of stumbling and a rock of offense; and whoever believes on Him will not be put to shame (Isaiah 28:16).