

26-0712sc - Detailed Summary

26-0712sc - *The Book of Romans*, Steve Cain

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26-0712 - The Book of Romans 9:1-11:16

Summary of Transcript (0:04 - 47:10), Teacher: Steve Cain

(0:04)-(1:18) Prayer and Class Introduction

Steve opens the Bible class on Romans chapters 9, 10, and 11 by noting he is still studying these three chapters together and has been reflecting deeply on them. He begins with a prayer thanking God for the opportunity to gather on the first day of the week to glorify Him, study His Word on salvation and His workings with mankind, and seek understanding through the Holy Spirit of Paul's writings. The prayer concludes in Jesus' name. Steve then shares a new insight, asking the class what they think these chapters deal with, emphasizing a recurring word and subject that helps comprehend Paul's message to the Roman church and its blessing for believers today.

(1:18)-(3:30) Mercy as Central Theme

Steve identifies mercy as the key subject Paul highlights in Romans 9-11 and the way to comprehend these chapters. God employs mercy in ways difficult for the average person to understand because law makes no provision for it. God declares He will have mercy on whomever He wants, making those who are not His people into His people and individuals who are not His into His individuals. Believers are recipients of this mercy. Steve contrasts this with public resistance to mercy for the extremely wicked, citing Jeffrey Dahmer's reported conversion to Christianity. Such mercy aligns with grace and God's desire that none perish but all come to repentance.

(3:30)-(7:46) Definitions and Human Resistance to Mercy

Steve provides two definitions of mercy. The first is compassion or forgiveness shown toward someone whom it is within one's power to punish or harm. The second, more biblical concept, is an event to be grateful for because its occurrence prevents something unpleasant or provides relief from suffering. He explains why Israelites and others resist this: people believe certain individuals deserve ultimate punishment and death, so showing them mercy feels wrong. God does not desire to condemn the world but sent Jesus out of love so that whosoever believes in Him should not perish but have everlasting life. Paul portrays God as a God of mercy who shows it on whomever He chooses, regardless of public opinion that some deserve hell.

(7:46)-(10:13) Israel's History of Receiving Mercy

Israel has long been a recipient of God's mercy through history, even in trials like Babylonian captivity where God remained with them and provided relief. Believers are sinners deserving death and separation from God per Romans 3:23, yet God shows mercy through justification, which is forgiveness of sins. God placed humanity's punishment on Jesus, who died for us. This justification grants the position of righteousness and hope of eternal life with God. Mercy and grace together make believers products of God's mercy. Steve affirms this as the ultimate subject of the chapters.

(10:13)-(18:01) Reading Romans 9 and Israel's Privileges

Steve reads Romans 9, where Paul expresses great sorrow and unceasing grief for his kinsmen according to the flesh, wishing he himself could be accursed and separated from Christ for their sake. He lists Israel's privileges: adoption as sons and daughters, the glory, covenants, giving of the law, temple service, promises, the fathers, and the Christ according to the flesh, who is God over all. Not all descended from Israel are true Israel, nor are all Abraham's descendants children of God; the children of the promise through Isaac are regarded as descendants. God showed mercy by choosing Isaac and, before Jacob and Esau were born or had done good or bad, choosing Jacob so His purpose according to election would stand by Him who calls, not works. "Jacob I loved, but Esau I hated" illustrates this selective mercy.

(18:01)-(20:35) No Injustice in God's Mercy

Paul asks if there is injustice with God and answers far from it. God told Moses He will have mercy on whomever He has mercy and compassion on whomever He has compassion. It depends not on human willing or running but on God who has mercy. For Pharaoh, God raised him up to demonstrate His power and proclaim His name. God has mercy on whom He desires and hardens whom He desires. Addressing objections about why God still finds fault if no one resists His will, Paul rebukes the one who answers back to God, comparing humans to clay and God to the potter with right over the same lump to make vessels for honorable or common use.

(20:35)-(22:29) Objects of Wrath and Mercy

God, willing to show wrath and power, endured with great patience objects of wrath prepared for destruction, while preparing objects of mercy beforehand for glory to make known the riches of His glory. These include believers called from both Jews and Gentiles, fulfilling Hosea: calling those not His people "My people," the not beloved "beloved," and declaring them sons of the living God. This is God's prerogative exercised through mercy. Paul points out that believers are beneficiaries of God's demonstrated and exercised mercy, whether people like it or not.

(22:29)-(26:18) Gentiles Attain Righteousness by Faith

Gentiles who did not pursue righteousness attained it by faith, while Israel pursuing a law of righteousness did not arrive at it because they pursued it by works, not faith, stumbling over the stumbling stone Christ. Israelites reject God's grace to Gentiles, wanting law strictly enforced so sinners face destruction. The law cannot provide righteousness; it only declares righteous the perfect or condemns any flaw, as one transgression makes one guilty of the whole law. Faith in Christ through His death and resurrection provides justification, a clean conscience, and enables

pursuit of true righteousness and a righteous life. Israelites resist approaching God by grace instead of law and works.

(26:19)-(30:37) Justification Through Jesus Paying the Debt

Steve explains that all are subject to death and separation from God, but God provides justification through Jesus, who dies in humanity's stead. He illustrates with a story of a teenage boy ticketed for traffic violations facing death penalty in court. The mother, father, and others cannot pay the son's debt because they have their own. Jesus enters and pays the debt, allowing the justified to walk free with a new life lived in compliance with God's will. This ties back to the stumbling stone of Christ in Zion, whom believers accept without shame. Israelites react negatively, wanting strict justice and death for sinners rather than mercy they themselves received, despite Psalms 147 noting God's unique treatment of Israel. They labor under the law thinking it brings righteousness but cannot keep it perfectly.

(30:46)-(35:11) Romans 10: Zeal Without Knowledge

Moving to chapter 10, Paul expresses his heart's desire and prayer for Israel's salvation. They have zeal for God but not according to knowledge. Ignorant of God's righteousness, they seek to establish their own and do not submit to God's offered righteousness. Christ is the end of the law for righteousness to everyone who believes. Moses described law-based righteousness as living by its performance, but faith-based righteousness is near, in mouth and heart—the word of faith preached. Confession that Jesus is Lord and belief in His resurrection bring salvation. Israelites reject this gospel requiring acceptance of Jesus as Christ, discipleship, and baptism, due to prejudice against mercy and Gentiles.

(35:11)-(39:39) No Distinction and Faith Comes by Hearing

Scripture declares no distinction between Jew and Greek; the same Lord is rich to all who call on Him, and everyone who calls on the Lord's name will be saved. Paul asks how they can call without believing, believe without hearing, or hear without a preacher sent with beautiful feet bringing good news. Yet Israel did not heed it. Isaiah questioned who believed the report. Faith comes from hearing the word of Christ. Israel has heard—the message reached all the earth—but did not know or submit. Moses and Isaiah foretold God making Israel jealous with a non-nation and revealing Himself to those who did not seek Him, while Israel remained disobedient and obstinate. Steve notes this willful ignorance, sharing examples of people rejecting the gospel out of fear of what they might learn about their sin.

(39:39)-(43:32) Mercy Over Judgment and James Reference

Steve reinforces that mercy is the central theme people, especially Israelites, reject in favor of justice. He references Romans 2, warning that those judging others do the same things and are guilty. Turning to James 2, he stresses that stumbling in one point makes one guilty of the whole law, and mercy triumphs over judgment. Believers should speak and act as those judged by the law of freedom/mercy. Steve hopes to highlight this in his upcoming sermon.

(43:32)-(46:57) Romans 11: Remnant and Future Hope

In Romans 11, Paul asks if God has rejected His people and answers no, citing himself as an Israelite of Benjamin's tribe. God has not rejected those He foreknew. Referencing Elijah, God kept 7,000 who did not bow to Baal, showing mercy. Similarly, a remnant exists today by God's gracious choice; if by grace, it is not by works. Israel did not obtain what it sought, but the chosen did while others were hardened. Their stumbling brought salvation to Gentiles to provoke jealousy. If their failure enriched the world, their full inclusion will be even greater—life from the dead. Paul magnifies his Gentile ministry to make his people jealous and save some. The firstfruits and root being holy sanctifies the lump and branches. Steve stops here, planning to continue chapter 11 next week.

Steve covered the following verses in this class:

Primary Focus: Romans 9–11

Romans 9

- Romans 9:1-5 (Paul's sorrow for Israel, their privileges, Christ from their lineage)
- Romans 9:6-13 (Not all Israel are Israel; Isaac over Ishmael; Jacob over Esau before birth)
- Romans 9:14-18 (Mercy on whomever God chooses; example of Pharaoh)
- Romans 9:19-24 (Potter and clay; objects of wrath and objects of mercy)
- Romans 9:25-29 (Hosea quotes about calling Gentiles "My people"; remnant)

Romans 10

- Romans 10:1-4 (Paul's prayer for Israel's salvation; zeal without knowledge; Christ as end of the law)
- Romans 10:5-13 (Righteousness by law vs. by faith; confession that "Jesus is Lord" and belief in resurrection; no distinction between Jew and Greek; "whoever calls on the name of the Lord shall be saved")
- Romans 10:14-21 (The need for preachers; faith comes by hearing the word of Christ; Israel's rejection; quotes from Isaiah and Moses about jealousy and a disobedient people)

Romans 11 (partial)

- Romans 11:1-10 (God has not rejected His people; remnant according to grace; Elijah's 7,000; hardening)
- Romans 11:11-16 (Israel's stumbling brought salvation to Gentiles to provoke jealousy; future fulfillment as "life from the dead")

Other Bible References

- **John 3:16** (God so loved the world)
- **Psalms 147** (God's unique treatment of Israel)
- **Hosea** (quoted in Romans 9:25-26 – "not My people" become "My people")
- **Isaiah** (quoted in Romans 10)
- **Moses** (law righteousness and jealousy quote in Romans 10)
- **James 2:8-13** (royal law, stumbling in one point, mercy triumphs over judgment)
- **1 Kings 19** (Elijah and the 7,000 – referenced in Romans 11)

Steve read large portions of Romans 9 and 10 aloud while commenting, then moved quickly through the beginning of Romans 11. The entire lesson revolved around the theme of **God's mercy** and Israel's struggle with grace versus law.