

26-0719sc - Detailed Summary

26-0719sc - *The Book of Romans*, Steve Cain

This detailed summary by Grok / X, (Transcription by TurboScribe.ai)

See the transcript: [Transcript HTML](#) - [Transcript PDF](#)

26-0719 - The Book of Romans 11:1-11

Summary of Transcript (0:04 - 42:32), Teacher: Steve Cain

(0:04-1:13) Opening Prayer and Introduction to Romans 11

Steve opens the Bible study with a prayer, thanking God for the opportunity to gather on the first day of the week. He expresses gratitude for a nation that allows unmolested worship and seeks God's blessings on the study of Paul's inspired writings in Romans. The prayer asks for understanding, comprehension, and insights to grasp what Paul was conveying through the Holy Spirit. He notes the presence of those attending the study and closes in Jesus Christ's name.

Steve decides to proceed directly into Romans 11 rather than a full recap of chapters 9 and 10. He highlights that this chapter, especially toward its close, focuses on the theme of mercy. This leads into a broader discussion on the concept of mercy.

(1:13-4:10) Mercy Versus Justice and Personal Illustration

Steve explains that anyone desiring justice typically has no tolerance for mercy, as they want offenders to receive what is coming to them. He shares a personal illustration involving his daughter, who faced marital problems due to her husband's unfaithfulness. She left him but chose not to divorce, seeking to follow God's will since God does not favor divorce. Despite pressure from others who urged divorce and viewed her husband as deserving punishment, she exercised mercy through separation, counseling, and attempts at reconciliation.

After two years, she decided to move back in with him, angering those who had taken up her offense. Steve contrasts this with the legal system, where courts and judges are obligated to dispense punishment according to the law without provision for mercy—fines for speeding, jail or probation for robbery, and harsher penalties for severe violations. Even pleas for mercy in court have no legal basis under the law.

(4:10-8:39) Biblical Basis for God's Mercy Through Christ

Steve notes that biblical law, including the Mosaic Law, similarly lacks provision for mercy; it either declares one righteous or condemns. For God to exercise mercy, He must provide justification. Mercy flows from love, as seen in God's love for the world in giving His only begotten Son so that believers may have everlasting life. God does not desire that any should perish.

The product of mercy is the gospel: Jesus came to save humanity. Under the law, sins lead to death with no mercy provision. God provides justification through Jesus' death on the cross, paying the debt for sins. Believers share in His death through baptism for the remission of sins, becoming disciples. This fulfills the Great Commission to make disciples, baptizing in the name of the Father, Son, and Holy Spirit. The law's punishment is met through Christ, upholding rather than subverting it, allowing justification and the opportunity to live righteously as children of God.

(8:39-11:36) Grace, Faith, and Israel's Reaction to Gentile Inclusion

Paul emphasizes mercy in Romans 11. The gospel represents grace—unmerited favor—not wages earned by works. Justification comes through mercy and grace based on faith, believing God accepts people without requiring merit. Steve stresses that those wanting justice for others often desire mercy for themselves, illustrated by willingness to accept personal gifts like money or a new car.

The Israelites, wanting justice, resented God's attention turning to Gentiles and offering them the same mercy and favor. This lack of tolerance fueled opposition to the gospel and Christianity, as it placed Gentiles on equal footing. They sought justice for others but mercy for themselves. Paul highlights how mercy and grace are free, received through faith that God offers salvation to whosoever will.

(11:36-16:13) Examples of Radical Mercy, Paul's Testimony, and Repentance

Steve addresses the difficulty some have accepting extreme cases of mercy, such as Jeffrey Dahmer reportedly becoming a Christian before his execution and thus being saved. Paul described himself as the chief of sinners yet was included in the gospel, having persecuted Christians, consented to Stephen's stoning, and imprisoned believers. This motivates Paul's zealous preaching.

The discussion contrasts Paul with religious leaders who rejected Jesus despite seeing His works. Upon encountering the risen Christ, Paul repented. This ties to Peter's Pentecost sermon, where those who crucified Jesus were urged to repent—not just of the act, but of their rejection of Jesus as the Son of God, whom they viewed as a blasphemer deserving death. Repentance involved believing Jesus is the Christ, followed by baptism for remission of sins.

(16:13-20:30) Context from Romans 9-10 and God's Sovereign Choice

Steve references chapter 10 and especially Romans 9, where Paul addresses challenges to God's mercy and grace. He recalls God's words to Moses about showing wrath or mercy. God bears with patience objects of wrath prepared for destruction to make known the riches of His glory to objects of mercy prepared in advance for glory—called from both Jews and Gentiles, as prophesied in Hosea.

God asserts His sovereign right to decide whom to save, remaining faithful to His promise to Abraham. While Israel was chosen as a nation with a special covenant relationship, the promise involved specific individuals chosen by God: Isaac over Ishmael, Jacob over Esau. This choice determined the lineage through which the promise, ultimately fulfilled in Jesus as seen in Matthew and Luke, would run. It was not based on Jewish identity but God's selection.

(20:30-22:41) God's Sovereign Choice in the Lineage of Christ

Steve continues discussing God's selective choices within Abraham's lineage, emphasizing that God chose Mary from many women of the appropriate lineage to be the mother of Jesus. The angel informed her that she was chosen by God. While her Jewish identity was a given, God specifically selected her among all the virgins in Israel because she qualified as part of the promise.

The promise flowed through Abraham's lineage and Jacob's line. God made the promise come to pass by choosing specific individuals like Mary. Steve asks for any questions or comments on this before proceeding into Romans 11 and confirms he is ready to dive into the text, switching Bible versions as needed.

(22:41-26:03) Paul Affirms God Has Not Rejected Israel

Paul begins chapter 11 with a rhetorical question: "God has not rejected his people, has he?" Steve answers no, affirming God remains true to His promises to nurture and develop Israel, as He did with Abraham. God sent them into Babylonian captivity, where they reportedly learned not to anger Him further.

Paul identifies himself as an Israelite, a descendant of Abraham from the tribe of Benjamin. God has not rejected His people whom He foreknew. Steve references the Elijah passage where the prophet pleads against Israel, claiming he alone remains faithful as others killed prophets and tore down altars. God's response reveals He has kept 7,000 who have not bowed the knee to Baal.

(26:03-29:15) The Faithful Remnant and Application to Believers Today

Steve explains that God informed Elijah there were 7,000 others like him who remained faithful, countering the perception that the entire population had turned against God. In times of chaos, faithful believers still exist. He mentions the Rechabites, a staunch group committed to the law of Moses who protested unqualified high priests and would never bow to Baal.

Paul states that in the present time, a remnant exists according to God's gracious choice. If by grace, it is no longer by works, or grace would cease to be grace. The elect are those who choose faithfulness over being anti-God. Steve applies this to modern believers, noting that even if Muslims took over regions like Cleveland or New York, true Christians would not bow, as they are part of God's elect.

(29:15-34:57) Israel's Seeking, Hardening, and the Remnant

Paul notes that Israel did not obtain what it sought, but the chosen obtained it while the rest were hardened, as written. God gave them a spirit of stupor, eyes that do not see and ears that do not hear. David prays their table becomes a snare, trap, stumbling block, and retribution, with darkened eyes and bent backs.

Steve clarifies God did not actively impose this; He permitted their determined attitude of rejection, similar to Romans 1 where God gave people over to their lusts because they refused to acknowledge Him. The chosen obtain righteousness through faith and desire to worship and glorify God. Within Israel, there are two groups: one that rejects God despite outward honor, and a faithful remnant elect through grace. This dynamic applies to Jews and Christians alike, as seen in the Psalms where

the psalmist notes rejection and calls for God to deal with oppressors.

(34:57-42:32) Stumbling Leads to Gentile Salvation to Provoke Jealousy

Paul asks if they stumbled so as to fall—far from it. By their wrongdoing, salvation came to the Gentiles to make Israel jealous. Jealousy is the fear of being displaced. God is jealous for His people's exclusive faithfulness, not wanting them to turn to idols or superstition.

Steve uses an analogy from the old TV program "The Millionaire," where a family receives repeated \$2,000 checks, only for the giver to suddenly bless another house instead. The original family feels jealousy and questions the change. Similarly, Israel enjoyed God's blessings and protection but now faces sharing that favor with Gentiles, as prophesied: those not His people would be called His people and beloved, sons of the living God.

This displacement caused jealousy, contributing to Jesus' death. Paul focuses on Gentiles in hopes their acceptance of the gospel will provoke Jewish jealousy, prompting them to return. The class ends with plans to continue Romans 11 next week. Steve thanks everyone for their attention.

Steve covered the following verses in this class:

Primary Focus (Romans 11)

- **Romans 11:1-2** — Paul’s rhetorical question (“God has not rejected his people, has he?”) and Paul’s own identity as an Israelite of the tribe of Benjamin.
- **Romans 11:2-4** — The story of Elijah pleading with God and God’s response about the 7,000 who had not bowed to Baal.
- **Romans 11:5-6** — The present remnant according to God’s gracious choice (grace vs. works).
- **Romans 11:7-10** — What Israel was seeking but did not obtain; the hardening of the rest; quotes about a spirit of stupor, snare/trap, and darkened eyes (drawing from Isaiah and Psalms/David).
- **Romans 11:11** — “They did not stumble so as to fall, did they?” — Salvation has come to the Gentiles to make Israel jealous.

Supporting Context from Earlier Chapters

- **Romans 9:22-26** (heavily referenced) — God’s sovereign choice, objects of wrath vs. mercy, calling the Gentiles “My people” and “beloved” (quoting Hosea).
- Brief references to **Romans 10** and the overall themes of chapters 9–11.

Steve did not go much further than verse 11 in this session. He spent significant time on the theological background (mercy/grace, remnant, hardening, jealousy) and ended by noting they would continue with Romans 11 the following week.