

My outline of Romans 9-11 is designed for study alongside my Olive Branch Theology discussion in conjunction with Paul's Epistle to the Romans.

- 9.1-3 Paul's willingness to be condemned for Israel
- 9.4-5 The Jews have everything (the adoption, the glory, the covenants, the giving of the law, the worship, and the promises).
- 9.6a God's word has not failed
- 9.6b-8 The children of the promise are counted as offspring. (Genesis 21.12)
- 9.9-13 Argument from lineage from Sarah: Isaac (Genesis 18.10-14), from Rebecca God chose Jacob over Esau (Genesis 25.23-26; Malachi 1.2-3)
- 9.14 Does lineage choice mean God is unjust? No.
- 9.15 Argument from God, "I will have mercy and compassion upon whom I choose." (Exodus 33.19)
- 9.16-18 Everything depends on God, as seen with Pharaoh. (Exodus 9.13-16)
- 9.19 Question: Then why does God still find fault, if a person cannot resist his will?
- 9.20-21 Answer: The potter forms the clay how he wants - vessels for honor and dishonor.
- 9.22-24 Answer: The potter forms vessels of mercy for his glory from Jews and Gentiles.
- 9.25-26 Supported by the Prophet Hosea (Hosea 2.23; 1.10)
- 9.27-29 Supported by the Prophet Isaiah (Isaiah 10.22-23 and Isaiah 1.9)
- 9.30a Then what is the conclusion?
- 9.30b While the Gentiles were not righteous they reached righteousness by faith.
- 9.31-32 Israel tried to achieve righteousness based on works not faith, but stumbled.
- 9.33 Supported by the Prophet Isaiah (Isaiah 8.14; 28.16)
- 10.1 Paul wants Israel saved.
- 10.2 Israel has zeal but lacks knowledgeable zeal.
- 10.3 Lacking knowledge that it is God who gives righteousness not human works.
- 10.4 Lacking knowledge that Messiah is the goal and fullness of the Law.
- 10.5-11 Lacking knowledge of the difference between righteousness based on Law (Leviticus 18.5) and righteousness based on faith. (Deuteronomy 30.12-14)
- 10.12 Lacking knowledge that there is no difference between Jew and Gentile.
- 10.13 Everyone who calls on The Name (*HaShem*), *Adonai*, the LORD, YHWH will be saved.
- 10.14 Calling on the LORD comes from preaching.
 - 10.15 Preachers must be sent. (Isaiah 52.7)
 - 10.16 Not every Israelite has obeyed the Gospel, supported by Isaiah (Isaiah 53.1)
 - 10.17 Faith comes by hearing through the Messiah's word.
 - 10.18 Israel has heard (Psalm 19.4)
 - 10.19 Israel did not understand - confirmed by Moses (Deuteronomy 32.21)
 - 10.20-21 Israel did not understand - supported by Isaiah (Isaiah 65.1-2)
- 11.1 Has God rejected Israel? No, as testified by Paul's lineage.
- 11.2-4 Has God rejected Israel? No, as testified by Elijah there is a remnant. (1 Kings 19.10, 14, 18)
- 11.5 For in the New Covenant there remains a grace chosen Israelite remnant.
- 11.6 Since the Israelite remnant is of grace, it cannot be by works.
- 11.7 Then what is the conclusion?
 - 11.8a The non-remnant was given blindness
 - 11.8b Testified by Moses (Deuteronomy 29.4)
 - 11.8c Testified by Isaiah (Isaiah 29.10)
 - 11.9-10 Testified by David (Psalm 69.22-23)
- 11.11a Does Israel's stumble mean Israel has fallen? No.
- 11.11b The Gentile's salvation is to make Israel jealous.
- 11.12a Israel's stumble gives riches to the world and the Gentiles
- 11.12b Israel's stumble gives riches back Israel, and even more to the Gentiles
- 11.13-14 Paul tells Gentile believers how to make some of Israel jealous.
- 11.15a Israel's rejection means the world's reconciliation.
- 11.15b Israel's acceptance will be life from the dead.
- 11.16 Holy is the dough offered as first fruits; Holy whether the whole, the root, or the branches. (Israel is holy because it offered Jesus, the first fruits from the dead. This makes the whole of Israel, the root of Israel and the branches of Israel holy.)
 - 11.17a Some of the Israelite branches were broken off.
 - 11.17b The wild olive shoot (the believing Gentiles) were grafted in among believing Jews.
 - 11.17c The believing Gentiles are nourished by the believing Jews.
 - 11.18a The Gentiles are not to brag and boast against the Jews.
 - 11.18b The Jewish root nourishes the Gentile branches; the Gentiles branches do not nourish the Jewish root.
 - 11.19 But the Jewish branches were cut off so the Gentiles could be grafted in.
 - 11.20a True. Some of the Jewish branches were cut off, but because of unbelief.
 - 11.20b The Gentile branches stand because of faith.
 - 11.20c Believing Gentiles do not become prideful; but stand in awe.
 - 11.21 If God is willing to cut off unbelieving Jewish branches, then He can cut off believing Gentile branches.

- 11.22a Gentiles take note of God's character:
 - 11.22b Severity to those cut off
 - 11.22c Kindness to the Gentiles
 - As wild olive branches (cf. 11.24), the Gentiles risk being cut off unless they remain in God's kindness
 - 11.23 Kindness to the cut off unbelieving Jewish branches
 - (As cut off branches, God can graft back in the unbelieving Jews, if they do not remain in their unbelief.)
 - 11.24a God grafted in the believing Gentiles (wild olive branches cut from a wild olive tree)
 - 11.24b God made an unnatural tree (wild olive branches into a cultivated olive tree)
 - 11.24c God can graft back in the cut off cultivated branches into the cultivated tree.
- 11.25a Grafted in wild olive branches (believing Gentiles) do not be conceited.
- 11.25b Understand the mystery of Israel's relationship to the Gentiles:
 - (A partial (not total) cutting off of the Jewish branches has taken place; The fullness of grafting in wild olive branches (believing Gentiles) must take place.)
 - 11.26-27 In this all of Israel will be saved, as supported by (Isaiah 59.20-21, 27.9)
 - 11.28a How it applies to the Gospel, the cut off cultivated Jewish branches:
 - 11.28a Are hated by God for the Gentiles' benefit*
 - 11.28b Are loved by God for Abraham, Isaac and Jacob's benefit.
 - 11.29 Because the gifts and God's calling cannot be revoked.
 - 11.30 The Gentiles, once disobedient, received mercy because of Israel's disobedience
 - 11.31 The portion of Israelite branches that were cut off have become disobedient in order to receive God's mercy
 - 11.32 God has revealed both Jewish and Gentile disobedience in order to reveal His mercy is for both Jew and Gentile.
 - 11.33-35 God is to be praised for His revelation of Himself because He is unsearchable.
 - 11.36 From God comes everything, through Him comes everything and everything returns to God.
- 12.1-16.20 Paul wants both Jewish and Gentile believers to present themselves holy and live sacrificial lives, and Paul provides extensive detailed guidance for doing such.

*I have the hardest time with this wording, but according to several translations, Paul's use of *echthros* (G2190) is translated as *hated*, or *enemy* and, as such, I remain in context with the translations of *echthros*.