TEACHING SCRIPT | LESSON 17

Romans Part 3

A 50 Minute Substitute-Friendly Script

BIG IDEA God's sovereign mercy humbles both Jews and Gentiles and preserves hope for Israel within his saving purpose.

BEFORE CLASS Write on the board: Has God's word failed because many Israelites have not believed in Jesus? Below it write: Mercy leaves no room for boasting.

0:00-5:00 Opening question and prayer

Good morning. Romans 1-8 has announced that God justifies sinners and gives new life in Christ by the Spirit. That creates a difficult question. Israel received God's promises, yet many Israelites did not recognize Jesus as Messiah. Has God's word failed? Romans 9-11 answers that question.

Ask: What should Christians feel—not merely think—when people reject the gospel? Take two or three responses. Say: Notice that Paul begins this subject with grief, not with a debate chart.

Let's pray. Faithful God, humble us before your mercy. Give us Paul's grief for those who do not know Christ, protect us from pride, and teach us to trust that your word has not failed. Amen.

5:00-12:00 Paul's anguish and the question

Read Romans 9:1-8. Emphasize Paul's sorrow. Israel received extraordinary privileges, and the Messiah came from them according to the flesh. Paul does not discuss unbelief coldly or contemptuously.

State the controlling question: Has God's word failed because many Israelites have not believed in Jesus? Paul's answer is no. Physical descent never made grace an automatic inheritance. God carried the line of promise through Isaac rather than Ishmael and Jacob rather than Esau. Grace cannot be claimed as an entitlement.

12:00-22:00 God's freedom to show mercy

Summarize Romans 9:9-29. Paul draws from Jacob and Esau, God's mercy after the golden calf, Pharaoh, the potter and clay, Hosea, and Isaiah. His repeated point is that God's saving purpose depends on God's call and mercy, not ancestry, willing, effort, or works.

Say: Christians differ on whether Romans 9 emphasizes God's election of particular individuals, his election of peoples and representatives for salvation history, or both. We do not need to settle that debate to hear Paul's warning: no person or group can place God in its debt.

If asked about Pharaoh, answer: Exodus says both that Pharaoh hardened his heart and that God hardened him. God did not manufacture evil in an innocent man; he judged and used a proud ruler's resistance so that his power and name would be known. Paul holds God's sovereignty and human responsibility together.

22:00-30:00 The gospel is offered to all

Summarize 9:30-10:8. Israel stumbled by pursuing righteousness as achievement rather than receiving it by faith. Christ is the culmination and goal of the law for righteousness to everyone who believes.

Read Romans 10:9-15. Confessing Jesus as Lord and believing in his resurrection are not magic words; they describe trusting the risen King and publicly belonging to him. Everyone who calls on the Lord will be saved—Jew and Gentile alike.

Trace Paul's chain: people call because they believe; believe because they hear; hear because someone preaches; and preaching happens because someone is sent. Romans 9 removes entitlement. Romans 10 removes fatalism. God's sovereignty never excuses the church from mission.

30:00-40:00 God has not rejected Israel

Read Romans 11:1-6. Paul answers, 'By no means!' He himself is an Israelite who believes in Christ. As in Elijah's day, God preserves a remnant chosen by grace. Israel's unbelief is serious, but it is not total.

Read Romans 11:17-24. Draw one olive tree. Some natural branches are broken off through unbelief. Wild Gentile branches are grafted in through faith. The Gentiles do not support the root; the root supports them. And God can graft the natural branches in again.

Say: The olive tree leaves no room for antisemitism, replacement arrogance, or ethnic entitlement. There is one people nourished by God's covenant promise, and every branch depends on his kindness. The Christian posture toward Jewish people is gratitude, prayer, witness, and hope.

40:00-45:00 The mystery of mercy

Read Romans 11:25-32. Explain briefly: 'All Israel' has three leading readings—a future broad turning of ethnic Israel to Christ; the complete remnant of Jewish believers across history; or the whole people of God, Jew and Gentile. The immediate contrast with Gentiles makes ethnic Israel the most natural referent, but faithful interpreters differ.

Keep the non-negotiables clear: Paul does not teach a separate salvation apart from Christ or the automatic salvation of every Jewish person. He does teach that Israel's hardening is partial, Gentiles must not become conceited, and God has not finished with Israel.

Summarize 11:33-36. Paul ends in worship. God's wisdom is deeper than our systems, all things are from him, through him, and for him, and the glory belongs to God.

45:00-48:00 Discussion choose one or two

1. Why does Paul begin this teaching with grief rather than detached argument?
2. How does the olive tree confront Christian pride?
3. How do Romans 9 and 10 prevent both entitlement and fatalism?

If the discussion becomes Calvinism versus Arminianism or modern Middle East politics, say: That deserves a careful separate discussion. Today Paul's conclusions are mercy, faith, mission, humility, hope, and worship.

48:00-50:00 Synthesis homework and prayer

Here is the lesson in one sentence: God's word has not failed—salvation rests on mercy, the gospel is for everyone who believes, and God has not rejected Israel.

Before next week, read Romans 12-16. Mark every 'therefore,' command, reference to the body or gifts, love, governing authorities, weak and strong believers, and welcoming one another.

Let's pray. God of mercy, remove our pride and deepen our grief for those who do not know Christ. Send us to speak the good news, keep us grateful for the root that supports us, and preserve our hope in your faithful promises. To you be glory forever. Amen.