

Outline of Romans

- I. Doctrine of Salvation (1-8)
- II. Correlation (9-11)
- III. Evidence of Salvation (12-16)

Outline of the Epistle to the Romans

I. INTRODUCTION 1:1-17

II. DOCTRINE 1:18-11:36

A. CONDEMNATION 1:18-3:20

B. SALVATION 3:21-8:39

1. JUSTIFICATION 3:21-5:21

2. SANCTIFICATION 6:1-8:17

3. GLORIFICATION 8:18-8:39

→ C. CORRELATION Chapters 9-11

III. APPLICATION Chapters 12-15

IV. CONCLUSION Chapter 16

LESSON 12: The Purpose of God in Election

Romans 9:1--13

Purpose: to see that becoming children of God and recipients of the promises is due to the sovereign choice of God.

I. Israel's Rejection of Their Messiah 9:1—5

A. Paul's Unmatched Concern for Israel 9:1—3

B. Israel's Unmatched Privileges 9:4—5

(Transition 9:6a)

II. The Elective Purpose of God 9:6b—13

A. God's Purpose Illustrated by Isaac 9:6b—9

B. God's Purpose Illustrated by Esau and Jacob 9:10-13

ISRAEL'S PRIVILEGES

Romans 9:4—5

The Adoption

The Glory

The Covenants

The Giving of the Law

The Service

The Promises

The Fathers

The Messiah

The greatness of Israel's privileges **MAGNIFIES**
the greatness of her rejection of her Messiah.

Isaiah 55:10-11

– God's Word does not return to Him fruitless

✓ Accomplishes what God pleases

✓ Prospers unto its intended purpose

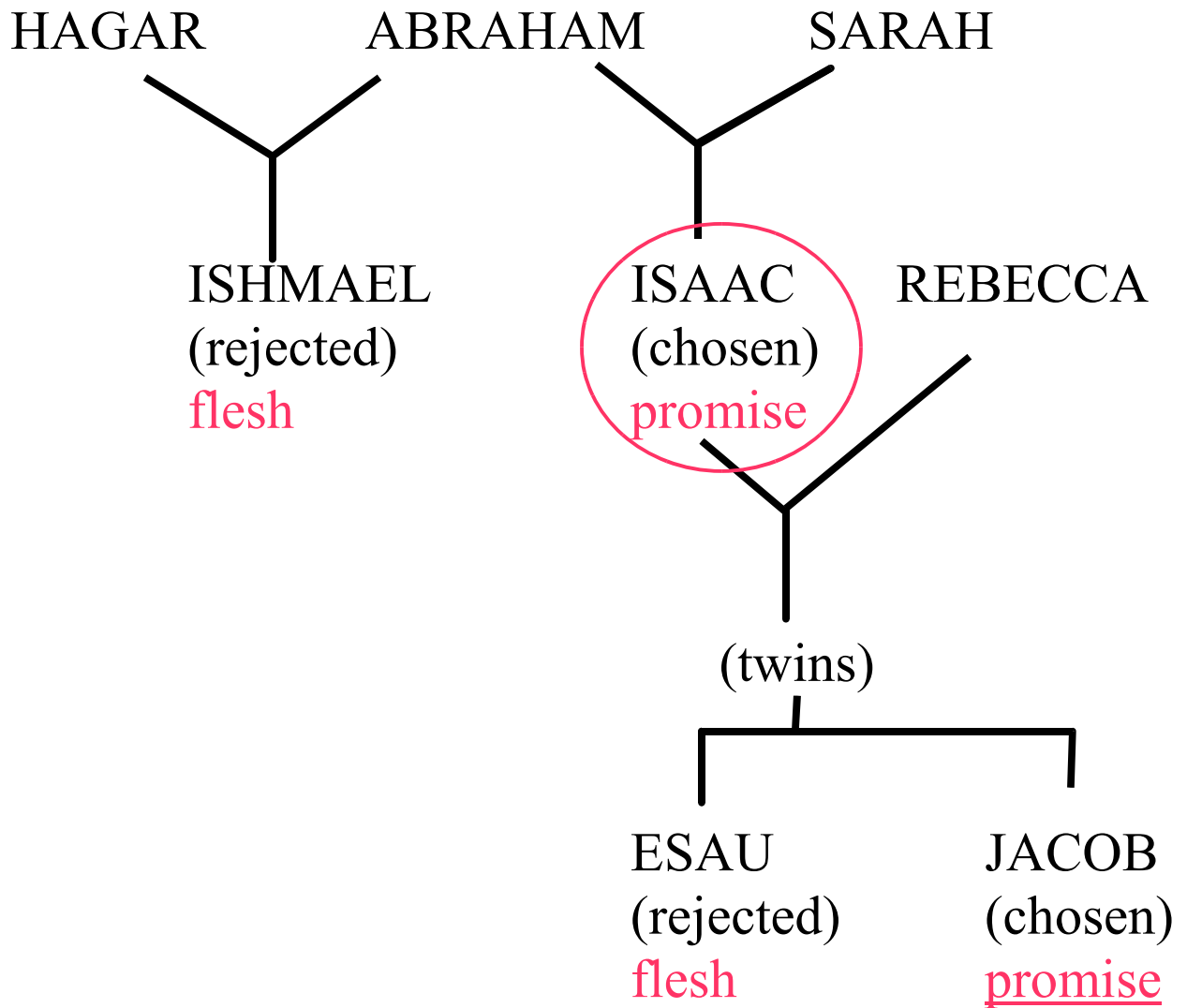
Re: Elect – eternal blessing

to the praise of the glory of God's grace

Re: Non-elect – eternal punishment

to the praise of the glory of God's wrath

The Elective Purpose of God----Romans 9



“The case of Jacob and Esau clinches the argument in three ways:

- (a): because they were twins, as nearly equal in nature as possible;
- (b): because the purpose of God reversed even the small distinction that did exist, by causing the older brother to serve the younger;
- (c): because the purpose of God was stated before they were born (and therefore was not dependent on their actions).

Election is not based on foreseen actions, deeds, or faith. *Rather, it is based on God's sovereign predestinating grace.*” (italics added).

IS ELECTION FAIR?

(Is God just (fair) in electing some to salvation, and not electing others?)

The Elect—get grace, bountiful eternal blessings in Christ, which they do not in any way deserve.

The Non-elect—get terrible, eternal wrath in hell, which they do deserve.

No one gets injustice! God is just.

All men deserve eternal punishment in hell because of their sins.

---God could have chosen to save no one; He would still be just—*He is under no obligation to save any one.*

---God could have chosen to save all; He would still be just---*He is under no obligation to limit His grace.*

---God chose to save some and to reject others.

HE IS JUST, for
*Some get grace, and some get judgment,
but NO ONE GETS INJUSTICE.*

Jesus did not die to save everyone.

Else everyone would be saved.

(Universalist)

Jesus did not die to provide a potential salvation for everyone. (Arminian)

Else no one would be saved.

Jesus died to secure salvation for His elect.

His elect will be saved.

[John 6:37](#)