



It seems strange that Paul would interrupt his discussion of salvation and devote a long section of three chapters to the nation of Israel. Why didn't he move from the doctrinal teaching of Romans 8 to the practical duties given in Romans 12–15? A careful study of Romans 9–11 reveals that this section is not an interruption at all; it is a necessary part of Paul's argument for justification by faith.

To begin with, Paul was considered a traitor to the Jewish nation. He ministered to Gentiles and he taught freedom from the Law of Moses. He had preached in many synagogues and caused trouble, and no doubt many of the Jewish believers in Rome had heard of his questionable reputation. In these chapters, Paul showed his love for Israel and his desire for their welfare. This is the personal reason for this discussion.

But there was a doctrinal reason. Paul had argued in Romans 8 that the believer is secure in Jesus Christ and that God's election would stand (Rom. 8:28–30). But someone might ask, "What about the Jews? They were chosen by God, and yet now you tell us they are set aside and God is building His church. Did God fail to keep His promises to Israel?" In other words, the very character of God was at stake. If God was not faithful to the Jews, how do we know He will be faithful to the church?

God's Faithfulness

9:1-13

1. Paul's emotions ran high for his people. He said he had "_____ and _____ in my heart." His nation's faithfulness had failed. God's would not

because:

9:1-5

2. It was not of _____ decent.

9:6-10

3. It was not of _____ merit.

9:11-13

God's Righteousness

9:14-18

1. Is God being unfair to the Jews because he shows mercy to the gentiles? What scripture does he quote to answer this question? _____

9:14-15

2. God is holy and must punish sin; but God is loving and desires to save sinners. If everybody is saved, it would deny His holiness; but if everybody is lost, it would deny His love. The solution to the problem is God's

_____.

9:16-18