

Bible Study of Romans
Romans 9:1-8

Context is important. Connection is important. So before we delve into the 'worm eye view' of chapters 9-11, we need the 'bird's eye view'. What is the connection of these three chapters to the former 8? Paul ends chapter 8 on such a high note of joy yet it feels like he begins this chapter with deep grief. Is this section (9-11) a sort of parenthesis dealing with a new subject or does it belong to the preceding chapters as another application?

The teaching of chapters 9-11 is an instructive reply on an unstated doubt about the glory of chapters 5-8. The overarching theme of the last chapters has been the absolute security of salvation. Romans 8 is the summit of this theme as He expounded the glory of God's character and promises.

Yet an objection of doubt appears to linger in the readers' mind. In short, the doubt could be stated as, "It is all good to tell us these wonderful truths and give us these assurances about the salvation of those who have been enabled to trust in the Lord Jesus Christ. But what about God's promises to Israel of old? It appears that He has broken His promises to His old covenant people. How can we trust God's promises when it appears in how He has forsaken Israel to their own doom?"

The answer on this question is ably and comfortingly given in chapters 9-11. Keep this narrow focus in mind as you explore the gems of truth in these chapters. It will enhance the glories of God's sovereign grace and trustworthiness.

Vs. 1-3

1. What evidence did Paul give of his love to his own people Israel? How is it evident that we have this love to our unsaved family and friends?

Vs. 1

Vs. 2

Vs. 3

2. Why did the Jews question Paul's love to his own people?

Vs. 4-5

3. Earlier in Romans 3, Paul began a list of Jewish privileges which he did not finish there. Here in vs. 4-5 he actually completed the list. Why did Paul list the great privileges of the Jewish nation?

4. Define the privileges in terms of us today as being part of the Christian church. Are they the same? Or are our privileges even more, and if so, how?

5. Privileges ignored become judgments enlarged. Can you illustrate this from Scripture examples?

6. What 'cornerstone doctrine' regarding Jesus Christ is given in vs 5? What other Scriptures can be gathered to support this doctrine regarding Jesus Christ?

In covering the subject of God's *partial and temporary* rejection of the nation of Israel and of God's calling of the Gentiles to salvation, Paul first established the absolute right of God to do with His fallen, sinful creates as He pleases. Though Paul often preached and wrote about the 'justification of the sinners,' in this chapter he labors to teach 'The Justification of God" in all His dealings with fallen man in general and His chosen people Israel in particular.

Vs. 6-8

7. As written above, the question forming the background of these chapters is how we can trust God Who seemed to have broken His promises, for as Paul wrote, "as the Word of God hath taken none effect." How does Paul answer this question in vs. 6-8? What applications must we make with regard to our own families and congregations?

8. Verse 8 explains the phrase in verse 7 'In Isaac shall they seed be called.' It is intended to show that not mere natural descent means we will be the spiritual seed. What is the difference then between the children of the flesh and the children of the promise? How are we to consider the youth in our church or family who do not show (yet) any saving grace of repentance toward God and faith in Jesus Christ?