

## Week 10

### Chapter 9:30-10:21 Israel's Present Rejection of the Gospel

(9:1-29) Having covered Israel's election in the past, a faithful remnant  
(9:30-10:21) Paul deals with Israel's rejection of the Gospel in the present  
(10:22-11:32) Which prepares him to speak of Israel's future restoration

Romans 9 Paul recounts the biblical history from Abraham to the exile, the story of God working out his purpose of election in fidelity to his word.

At the end of the chapter (9:30 where we begin today) he moves from the past into the present:

- The majority of his own people are resisting the Gospel.
- While large numbers of Gentiles are coming to faith in Messiah Jesus.
- THIS ENIGMA RECEIVES A FULLER EXPLANATION IN CHPT 10
  - On one hand, Israel's UNBELIEF is not a failure to HEAR the Gospel but a failure to DISCERN the ultimate aim of the LAW.
  - On the other hand, Paul contends that even the disappointing response of the covenant people fits into the larger Divine plan, for God foretold Moses in Scripture they would be made jealous by a people outside of the covenant.
  - He insists (10:13) that anyone, Gentile or Jew, who calls on the name of the Lord Jesus "will be saved."

#### **(9:30 -10:4) Present Problem: Israel's Unbelief**

9:30 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, **a righteousness that is by faith**; 31 but that Israel who **pursued a law that would lead to righteousness** did not succeed in reaching that law.

(Rom 3:20-24) They are overlooking the vital necessity of 'faith' (1:17; Hab 2:14)

**32 Why? Because they did not pursue it by faith, but as if it were based on works.** They have stumbled over the stumbling stone, 33 as it is written,

“Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame.” (Isa 28:16; 8:14)

As in Chapter 9, Paul begins with another heartfelt plea for his brethren “in the flesh”, his strong desire and prayer for their salvation.

1 Brothers, my heart's desire and prayer to God for them is that they may be saved.

2 For I bear them witness that **they have a zeal for God, but not according to knowledge**. 3 For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness.

- Their zeal is to serve God through rigorous and meticulous Torah observance
- Zeal for God is good if its not misguided and without knowledge
  - Phineas, Grandson of Aaron (Num 25:6-13)
  - Elijah, the prophet (1 Kings 19:10, 14)
  - Mattathias, father of Judas Maccabaeus (1 Macc 2:24-27)
- Zeal fought for purity of religion against moral and religious (cultic) defilement
- Zeal in this sense often incited violence against those who brazenly transgressed the Mosaic Law
- Paul attributes his own persecution of the Christian church to this (Phil 3:4)
- Before his conversion he was convinced that Jesus and his followers were leading Israel away from the covenant, the law, from God.

Without Knowledge, without discerning the truth= failing to recognize the fullness of revelation that has come in Messiah.

They are ignorant of the gift, the righteousness that comes from God (5:17)

4 For **Christ is the end of the law for righteousness** to everyone who believes.

This sums up the message Israel is failing to accept; the essential difference between Judaism and Christianity boils down to this.

“The end” not in the sense of termination, but the goal or the aim of the Law is to lead to Christ. Maintaining continuity between the two covenants.

Romans 10:4 is a statement on the unity of Holy Scripture revealed in Christ, not a statement on the expiration or the end of the Mosaic Ten Commandments.

Paul's point is that Torah's trajectory was and is towards the Messiah, Jesus Christ. Instead of being an end in itself, Torah is oriented towards a goal beyond itself.

THE PROBLEM: HIS KINSMEN BY RACE ARE UNWILLING TO ACCEPT THIS PURPOSE BEHIND TORAH EVEN THOUGH: it leads to "righteousness for everyone who believes" (10:4).

### **(5-13) The Message of Salvation to All (Mercy shown to all)**

**5** For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. (Lev 18:5) Paul argues from the Law.

Applying Deuteronomy 30:12-15 to the 'righteousness based on faith'

Lev 18:15 stresses *that* Israel MUST KEEP THE LAW. Deut 30 clarifies *how* Israel is to keep it.

**6** But the righteousness based on faith says, "**Do not say in your heart**, 'Who will ascend into heaven?'" (that is, to bring Christ down) **7** "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). **8** But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); **9** because, **if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.**

"Do Not Say In Your Heart" is a warning from Deut 8:11; 9:5 that GOD'S RIGHTEOUSNESS (covenant faithfulness to save) AND NOT THEIR OWN RIGHTEOUSNESS (through law keeping) IS THE BASIS OF GOD'S GREATEST GIFT OF 'THE RIGHTEOUSNESS OF GOD' (10:4)

Faith in God's righteousness calls out from a heart of faith for God to do what man nor the law can do, salvation unto everlasting life.

**10** For with the heart one believes and is justified, and with the mouth one confesses and is saved. **11** For the Scripture says, “Everyone who believes in him will not be put to shame.” **Quoting Isa 28:16 all who believe will be spared the disgrace of final condemnation.**

**12** For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. **13** For “everyone who calls on the name of the Lord will be saved.” (Joel 2:32)

### **(14-21) Israel’s Unbelief and Disobedience**

**In this final section, Paul faults his brothers for not obeying the Gospel. It cannot be explained by their ignorance of the Christian message but their determined resistance to it.**

**14** How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? **15** And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!” (Isa 52:7) **Being fulfilled by Paul and the Apostles.**

**16** But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?” (Isa 53:1) **Passage universally read as prophecy of the Messiah’s** **17** So faith comes from hearing, and hearing through the word of Christ. **Isa 53 is a type of Word of Christ, about Messiah.**

**All of this is true, but Paul will now make clear that all the necessary conditions have been met, God has done everything required to afford his people the opportunity to hear and heed the Good News.**

**18** But I ask, **have they not heard?** Indeed they have, for

“Their voice has gone out to all the earth,  
and their words to the ends of the world.” (Ps 19)

**19** But I ask, **did Israel not understand?** First Moses says,

“I will make you jealous of those who are not a nation;

with a foolish nation I will make you angry.” (Deut 32:21)

**20** Then Isaiah is so bold as to say,

“I have been found by those who did not seek me;

I have shown myself to those who did not ask for me.” (Isa 65:1)

**21** But of Israel he says, “All day long I have held out my hands to a disobedient and contrary people.” (Isa 65:2)

### THE PRODIGAL SON

The Father welcomes home his runaway son who squandered his inheritance and defiled himself far from home while the otherwise faithful son who oversaw the family estate, puts up a fuss at the celebration surrounding his brother’s return. It is not a question of the father transferring his affection from one son to the other: IT IS A QUESTION OF HIM REACHING OUT TO BOTH AND ONLY ONE SEEING HIM AND HEEDING HIS OFFER OF RETURN TO BLESSING.