

- As in 9:30 where Gentiles find righteousness they didn't pursue; in (10:20) they find God who they didn't seek for.
- (v. 21) Is. 65:2 foresees God's patient waiting and offer to a resistant, stubborn people.

"[This quote] stresses both God's constant offer of grace to his people and their stubborn resistance to that grace." ~ Douglas Moo

d) The Plight of Israel and Compassion of God (10:21)

- Israel is proven to be defiant and disobedient and deserving of God's judgment.

"Israel's 'ignorance,' then (v. 3), consists in her willful refusal to recognize the fulfillment of these texts in the revelation of God's righteousness in Christ.... From their own scriptures, then, Israel should have recognized that God was at work in the gospel." ~ Douglas Moo.

- But the picture of God stretching out his hands all day long "express[es] God's longsuffering and lovingkindness", and "is a picture of 'the everlasting arms' spread open in unwearied love." (Murray, quoting Gifford)

"[Here] is the tragedy of a people who spurn the patient offer of God" ~ Ash

- Will verse 21 be the last word for Israel? Or is there more of God's mercy available for her? Chapter 11 will provide this answer.

Schedule:

- Mar 30, Apr 6 – Substitute teacher

Previous Handouts

- Online: www.theheightschurchmn.org/adult-sunday-school

Credits:

Main sources for outline and shared quotes are:

- *Epistle to The Romans (NICNT)* by Douglas Moo [Eerdmans, 1996]
- *Romans (IVPNTC)* by Grant Osborne [IVP, 2004]
- *Epistle to The Romans (NICNT)* by John Murray [Eerdmans, 1967]
- *Teaching Romans, Volume Two: Unlocking Romans 9-16 for the Bible Teacher* by Christopher Ash [Christian Focus, 2009]

IV. The Defense of the Gospel: The Problem of Israel (9:1-11:36)

C. Understanding Israel's Plight: Christ as the Climax of Salvation History (9:30-10:21)

1. Israel, the Gentiles, and the Righteousness of God (9:30-10:13)

- a) **Righteousness of God & the "Law of Righteousness" (9:30-33)**
- b) **Righteousness of God & "Their Own Righteousness" (10:1-4)**
- c) **Gospel and Law (10:5-13)**

(1) Righteousness by Faith (not Law) (10:5-8)

(2) Personal Salvation is by Simply Believing (10:9-10)

- The content of what is believed is:
 - The Lordship of Jesus
 - Jesus' Resurrection
- (3) Everyone (& Anyone) Can Believe and be Saved (10:11-13)**
- Vs. 11 quotes Isa. 28:16 (again, see 9:33) for two purposes:
 - Show that it is those who **believe** who are saved, who are not put to shame – i.e., are delivered in the day of judgment.
 - Show that **everyone** who believes – universally, can be saved.
- Vs. 12 continues the theme of universality but using language very similar to Rom. 3:22-23
- "Lord" here is Jesus – He is Lord of All.
- Calling on the name of the Lord – describes God's people as those who worship and pray.

"...includes prayer, worship and a general dependence on Christ for grace and mercy in every area of life." ~ Grant Osborne

- Vs. 13 then quotes Joel 2:32 which also uses "call".
 - This text brings together the need to call upon God, and the result of salvation available to everyone who calls.
 - It also equates Jesus and God – Jesus is identified with Yahweh.

2. Israel's Guilt for Rejecting the Gospel (10:14-21)

"Israel cannot plead ignorance: God has made his purposes clear in both the OT.. and the worldwide proclamation of the gospel. So the fault rests with Israel: she has been 'disobedient and obstinate' (v. 21).". ~ Douglas Moo

- a) **The Process of Conversion (10:14-15)** – "a connected chain of steps", and "a process every believer must follow"

- (1) Call on the Lord (with the mouth)... depends on
- (2) Belief (in the heart)... depends on
- (3) Hearing the Gospel message... depends on
- (4) A Preacher being sent...
 - Greek for send = *apostello* – apostle is a “sent one”.
 - Latin for send = *missia* – from which we get “mission”.
 - Beautiful feet – due to the message and its significance.
 - Dignity in being sent, God’s heralds, privilege and joy.

“Paul quotes Isaiah 52:7 in the context of the call to God’s people to come on a kind of ‘second exodus’ out of exile in Babylon. These messengers ‘proclaim peace’...; ‘bring good tidings’ (gospel); ‘proclaim salvation’ and ‘say to Zion, ‘Your God reigns!’” That is to say, they proclaim that God is ruling his people by his anointed King in David’s line, his Christ.” ~ Christopher Ash

b) The Point where Israel Failed: No Faith (10:16-17)

- (1) V. 16 is the main point of this section: they have not all believed.
- “Not all” is a figure of speech/play on words, and means “very few”.
 - V. 19 identifies the “they” as “Israel”. “Not all” goes back to 9:6.
 - Disobedience, not just unbelief (cf. 1:5 “obedience of faith”, 16:26)

“Israel’s situation is the result not simply of a relatively passive unbelief, but of a definite and culpable refusal to respond to God’s gracious initiative...” - Moo

- Quoting Isaiah 53:1 highlights that Israel can be expected to refuse to believe (she has done that before). Same section of Isaiah as 52:7 – the suffering servant, who is marred by suffering.
- (2) V. 17 seems awkwardly placed, but it brings us back to the chain of steps needed for conversion. The necessary ingredients are still present, even for Israel to find salvation.
- Word (rhema) of Christ (*not* “Word of God” as in KJV)
 - Unusual term “rhema” points back to 10:8(-10).
 - Of (or about) Christ – His lordship and resurrection.

“Israel was given the ‘word about Christ’ but did not hear it with ears of faith and as a result stood before God guilty of unbelief.” ~ Grant Osborne

c) The Proof that Israel has Heard & Understood, but Refused to believe (10:18-21)

(1) Israel has heard (v. 18)

- V. 18 uses a Greek form that implies a negative answer: “it is not the case, then, that they have ‘not heard’ is it?” = “NO”

- Quote from Ps. 19:4 is used as an “echo” or “analogy” not a reinterpretation. The psalm begins with general revelation (vv. 1-6) and moves on to special revelation (vv. 7-11).

“...as God’s word of general revelation has been proclaimed all over the earth, so God’s word of special revelation, in the gospel, has been spread all over the earth.” ~ Douglas Moo

- Has the whole world heard?
 - “World” is not the universal *kosmos*, but a word meaning “inhabited world” – and could refer to areas where Jews lived.
 - Paul made it his practice to go to Jews first (Rom. 1:16), and he claimed the Gospel had gone forth throughout the whole world – Col. 1:5-6 and was proclaimed in all (or to all) creation (1:23).
 - It could also be hyperbole, but the emphasis remains that lack of opportunity is not a valid excuse for Israel.

(2) Israel has understood (v. 19-21)

- “But I ask” (or literally “But I say”) starts v. 18 and v. 19, indicating vv. 19-21 parallels v. 18.
- Again the Greek construction expects a “NO” answer to Paul’s question “did Israel not understand (or literally know)?”
- “First Moses” – indicates the Isaiah quotes to follow fit with Moses’s quote, which is first.
- (v. 19) Deut. 32:21 – similar language as Hosea 1:10 (quoted 9:26).
 - Moses: “No people” [*lo’ am*]
 - Hosea: “Not my people” [*lo’ ammi*]
 - Paul takes both of these as prophecies of Gentile conversions.

“The purpose of the jealousy is to make them turn back to God. This will become a central theme in 11:11, 14.” ~ Grant Osborne

“This, therefore, is what Israel knew; they had been apprized and forewarned of the outcome, that the kingdom of God would be taken from them and given to a nation bringing forth its fruit.” ~ John Murray

- (v. 20) Is. 65:1 – is applied to Gentiles – who didn’t ask/call.
 - Isaiah is likely speaking of Israel, but an alternate translation (those who are not called by God’s name) is possible.
 - Paul and Isaiah move back to referencing Israel in v. 2 (21).