



Romans 9:30-10:21

# ISRAEL'S PRESENT: REJECTION

*In verses 6-29 Paul has argued that God's word and promises do not fail, because they depend on him alone. He is fulfilling his promises in saving Gentiles and a remnant in Israel. In this section (9:30-10:21) Paul examines the matter from another perspective: Israel's failure to believe. ...From this section we learn that Paul viewed divine sovereignty and human responsibility as complementary rather than contradictory truths. They are not mutually exclusive but are compatible. Paul provides no philosophical resolution as to how they correlate, and it is probably best to acknowledge that they relate mysteriously, in a way that exceeds our finite understanding. In any case, it would be a serious mistake to appeal to divine sovereignty as if it diminished the genuineness of human freedom and responsibility.*

—Thomas R. Schreiner

In Romans 9-11, Paul addresses the question that is lingering in the back of the minds of the Jewish believers in Rome:

*"Have the promises of God to Israel failed?" (9:6a)*

The kingdom of the Messiah was at the forefront of every Jewish believer's mind (cf. Acts 1:6). Was all that now gone? The church was filling up with Gentiles while most of the Jews continued to reject the gospel. How could Paul explain this?

Paul's first answer is pretty direct—God is sovereign. He is the Potter and we are the clay. He is free to show mercy and to further harden as He sees fit. If God's plan includes the saving of the Gentiles and the hardening of the nation of Israel, then that is His prerogative. We must simply yield and trust Him.

But there are two sides to the coin. God has chosen to harden Israel for His sovereign purposes but, at the same time, Israel has also chosen to reject the gospel of Jesus Christ.

Paul gives five reasons why many of the Jews rejected the good news, five things that they stumbled over...

## 1. THE \_\_\_\_\_ OF FAITH (9:30-32a)

- The Gentiles received righteousness by \_\_\_\_\_.
- The Jews pursued righteousness by \_\_\_\_\_.

*When I come to a text that speaks of election, I delight myself in the doctrine of election. When the apostles exhort me to repentance and obedience, and indicate my freedom of choice and action, I give myself up to that side of the question. As wheels in a complicated machine may move in opposite directions and yet serve a common end, so may truths apparently opposite be perfectly reconcilable with each other, and equally serve the purposes of God in the accomplishment of man's salvation.* —Charles Simeon

*In 9:6-29, Paul explains why anybody is saved; it is the sovereign election of God. In 9:30-33, he is showing us why anybody is lost, it is their own responsibility.*

—D. Martyn Lloyd-Jones

**Righteousness.** Grk, *dikaiosune*, "being right with God; meeting His standard; the state of him who is such as he ought to be."

*Religious people are much less honest with themselves about their sin and generally have a smugness, a condescending attitude toward others, and a feeling that: I try hard, so God owes me.* —Timothy Keller

## 2. THE \_\_\_\_\_ OF JESUS (9:32b-33)

- Jesus is the Rock and the Stone of the OT (Isaiah 8:14; 28:16; cf. Ex. 17:6; Deut. 32:4, 15; Ps. 118:22; Dan. 2:34-35; 1 Cor. 10:4).
- Jesus is either the Stone over which you \_\_\_\_\_ or the Rock upon which you build your life (cf. Matt. 7:24-27).

## 3. THE \_\_\_\_\_ OF KEEPING THE LAW (10:1-5)

- The Jews had a zeal for God's law but they failed to understand that the law requires \_\_\_\_\_ obedience (Lev. 18:5; cf. Ex. 24:7-8; Deut. 27:26; Gal. 3:10; James 2:10; Matt. 5:48).
- Jesus Christ is the perfect \_\_\_\_\_ of the law.

## 4. THE \_\_\_\_\_ OF THE GOSPEL (10:6-10)

- Salvation by faith is not outside of anyone's reach.
- Salvation by faith is as near as your mouth and your heart.

*If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. (Romans 10:9-10)*

## 5. THE \_\_\_\_\_ OF THE GOSPEL (10:11-15)

- The good news is for \_\_\_\_\_ people.
- The good news should be proclaimed by \_\_\_\_\_ believers.

Paul concludes this section by making it clear that Israel's rejection of the gospel was not because they did not hear or even because they did not understand but, ultimately, because they did not want to repent of their stubborn self-righteousness and to believe. Yet God still stands with His arms open wide.

*The first step to obtaining the righteousness of God is to renounce our own righteousness.*  
—John Calvin

**Offense.** Greek, *skandalon*, "a trap, snare, offense" (1 Cor 1:23)

Religion can be summed up by two letters: D-O, whereas true Christianity can be summed up by four letters: D-O-N-E.

**End.** Greek, *telos*, "goal, aim, completion, termination."

*Jesus Christ is the goal and purpose of the law in that the law points to him. At the same time, he is the end of the law. When Christ came, the goal of the law was met in salvation history, and the law was set aside as a covenant. Believers are no longer under the provisions of the Mosaic covenant.* —Thomas Schreiner

*The confession that Jesus is Lord is the acknowledgement that Jesus shares the name and the nature, the holiness, authority, power, majesty, and eternity of the one and only true God.*  
—C. E. B. Cranfield

*Why is so much stress laid on the resurrection? Was not the work of Christ finished by His death? Most certainly it was. But His resurrection was the evidence that it was finished and therefore the belief of His resurrection is put for that of the whole of His work.* —Robert Haldane

*It is one thing to say, "Christ is a Savior"; it is quite another to say, "He is my Savior and my Lord." The devil can say the first; the true Christian alone can say the second.* —Martin Luther