

Session 5

Rom 9:30—10:2: Stumbling, Intercession

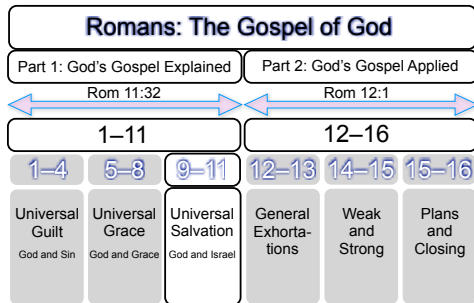
Romans 9–11: "Paul's Story of Israel," © 2024 Gerald L. Stevens

Romans: The Gospel of God

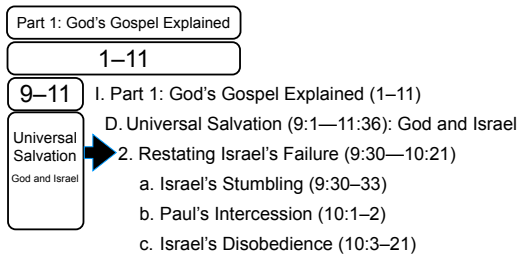
Part 1: God's Gospel Explained
(Rom 1–11)

- Introduction (1:1–17)
- God and Sin (1:18–3:20)
- God and Grace (3:21–8:39)
- God and Israel (9:1–11:36)

Paul's Story of Israel: Romans 9–11



Paul's Story of Israel: Romans 9–11



Part 1: God's Gospel Explained

God and Israel: Universal Salvation in God's Promise (9:1–11:36)

"to all" (11:32)

- Refocusing Israel's Story (9:1–29)
- Restating Israel's Failure (9:30–10:21)
- Revealing Israel's Salvation (11:1–32)
- Concluding Praise (11:33–36)

Restating Israel's Failure (9:30–10:21)

● Israel's Stumbling (9:30–33)

● Post-Messiah Stumbling (9:30–32)

- Ironies abound after Messiah's unexpected, sudden arrival
 - Gentiles *not* seeking righteousness *obtain* righteousness
 - Israel *seeking* righteousness does *not* obtain righteousness
- Failure for what reason? Elimination of faith from the equation! (9:32)
 - Back to analysis of Rom 2:17–29
 - Josephus claimed law performance worldwide by Jews (*Ant.* 3.223)
 - Saul of Tarus made similar personal performance claims (Phil 3:6)
 - Stumbling over the stumbling stone (9:32b) = setting up Isaiah quote

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"Gentiles" here is appropriate due to inherent law performance context, as well as the rhetoric of personal address in 11:13 ("Now I am speaking to you gentiles") in the context of specific individuals in Rome

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Pretty obvious in the context of Noah and the flood, Sodom and Gomorrah, worship of Molech

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Israel's law performance minus faith obedience emphasis ("works") even before Ezra, but particularly afterwards

Restating Israel's Failure (9:30—10:21)

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Post-M

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Obvious in the kingdom period with Ahaz and Manasseh, but in the postexilic period with the Hasmoneans and Herodians, as well as religious leaders conspiring to murder Jesus, and with Saul himself!

Restating Israel's Failure (9:30—10:21)

Israel's Stumbling (9:30–33)

Prophetic Validation (9:33)

- Isaiah's Zion stone (Isa 28:16)
 - Assyrian crisis, remnant promise, faith as key
 - Stumbling also as Greek imagery of running a race
 - Attitude to law: a misunderstanding of God's promise
 - Attitude to Messiah: a misunderstanding of God's law
- "the one who believes will not be put to shame"
 - Messiah: key to law, but cause of stumbling
 - Messiah: fulfills God's promise, but rejected

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Back to opening theme of 1:16: "For I am not ashamed of the gospel"

Restating Israel's Failure (9:30—10:21)

Israel's Stumbling (9:30–33)

🗣️ *Challenging Synagogue Assumptions on Law*

Synagogue	Paul	Romans 9	New Aeon
works grounded	faith grounded	Isa 28:16b	obedience of the nations
proof of righteousness	cause for stumbling	Isa 28:16a	messianic cornerstone

Restating Israel's Failure (9:30—10:21)

Paul's Intercession (10:1–2)

🗣️ *Paul's Prayer on Behalf of Israel (10:1)*

- Strong emotion here reiterates emotional opening of 9:1–5
- Strong emotion indicates Israel is the metanarrative of Romans
 - "Brothers": corporate perspective is absolutely clear
 - Salvation of Israel guides the whole argument of Rom 1–11

🗣️ *Paul's Testimony on Behalf of Israel (10:2)*

- Israel without doubt has a zeal for God
- Israel's zeal is ignorant, meaning misdirected ("not enlightened")

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Paul confident his prayer will be answered (11:26)

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• "Paul cannot disassociate the topic of salvation from the category of Israel." (Stevens, 413)

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A key component of
Pharisaism

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Like Saul's before the
Damascus Road

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