

Session 6

Rom 10:3–21: Disobedience

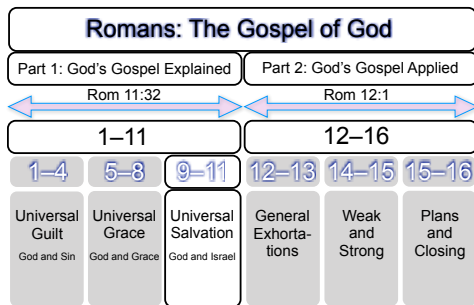
Romans 9–11: "Paul's Story of Israel," © 2024 Gerald L. Stevens

Romans: The Gospel of God

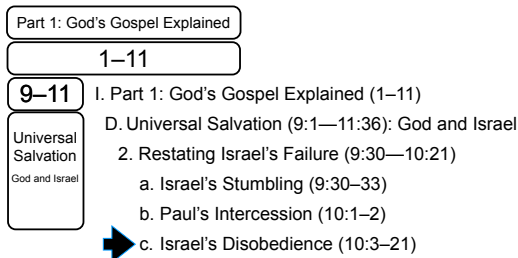
Part 1: God's Gospel Explained
(Rom 1–11)

- 🌐 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



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

Israel's Disobedience (10:3–21)

Two Ways of Righteousness (10:3–4)

- God's way (work of the law) versus Israel's way (works of the law)
 - Israel's performance zeal refuses true submission to obedience
 - God's way is faith submission to righteousness fulfilled in Messiah
- Messiah is the [τέλος, *telos*] of the law (10:4)
 - Translation choice on [τέλος, *telos*]: "end" or "fulfillment" of law?
 - "End" [τέλος, *telos*] = termination, fulfillment, result, summary, tax
 - Other law statements in Romans do *not* confirm "end" if interpreted as "cessation" or "termination," though Luther, others so insisted

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

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Rom 2:15, obedience

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Rom 3:20, performance

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Oral law of "corban" (Mark 7:11) is the poster child illustrating Israel not truly committed to obedience.

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Two Ways of Righteousness (10:3–4)

- Christ as *telos* of the law (10:4)
 - "For Christ is the [τέλος, *telos*] of the law for righteousness to everyone who believes."
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Israel's Disobedience (10:3–21)

Christ as *telos* of the law:

- (1) end—Christ is the end of the law
- (2) completion—Christ is fulfillment of law

Two Ways of Righteousness (10:3–4)

- Fulfillment concurs with other law statements in Romans:
 - 2:26: "[Gentiles who] keep the requirements of the law, will not their uncircumcision be regarded as circumcision?"
 - 3:27 "[boasting] is excluded. By what law? By that of works? No, by the law of faith."
 - 3:31 "Do we overthrow the law by this faith? By no means! On the contrary, we uphold the law."
 - 7:12 "So the law is holy, and the commandment is holy and just and good."
 - 8:4 "So that the just requirement of the law might be fulfilled in us."

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

Israel's Disobedience (10:3–21)

Moses's Own Testimony (10:5–8a)

- Moses on righteousness by law (10:5)
 - Obedience means "will live by them" (Lev 18:5): *not perfectionism*
 - National death in exile proves performance righteousness failed
- Moses on righteousness by faith (10:6–8a)
 - "who will ascend?" etc. (Deut 30:12–14)
 - Paul interprets Deut 30:12–14 as reference to Messiah's story
 - * Bring Christ down = incarnation
 - * Bring Christ up = resurrection

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

Israel's Disobedience (10:3–21)

Lev 18:5 "person who does these things will live by them":

- (1) *Not* a requirement to keep the law *perfectly!* (Contra numerous Reformation interpreters of Paul)
- (2) Otherwise, why would sacrifice be provided for sin, which inherently acknowledges no one can live perfectly obedient?
- (3) Moses speaks to *national Israel* maintaining her *covenant blessings of land and life*, not about every Israelite performing perfectly every single dictate of the law every twenty-four hours of the day. National covenant faithfulness would be possible, even in the face of sin, if true repentance accompanied sin. Israel's great sin historically, however, was lack of genuine covenant faithfulness. Israel failed to repent of superficial sacrifices performed for Yahweh while simultaneously showing idolatry toward other gods. Israel's sin was that she performed prescribed works but had no true, unadulterated faithfulness to God. The exile was God's judgment on this *national failure* of covenant faithfulness, not that some Israelite in some village failed to sacrifice a pigeon along the way (2 Chron 36:15–16).

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

Israel's Disobedience (10:3–21)

- “If you know God's heart, you know God's will. Jesus teaches God's heart, and that is foundational to the 'work of the law' to which every believer happily is obedient through the Spirit” (Stevens, 418).
- Foundation of law obedience is faith relationship, trust in God
 - Paul's faith gospel is preaching Messiah (10:9–10)
 - Confess Jesus is Lord = incarnation truth that reveals heart of God
 - Believe Jesus is raised = resurrection truth that reveals future glory
 - This gospel is God's justification, salvation in Jesus Messiah
 - This gospel fulfills the law—all day, every day, in every way

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

- “We must not miss in this confession that with the symbiotic key terms 'Lord' and 'resurrection' in this two-fold formula, Paul quite beautifully and with exquisitely planned exegetical strategy has circled back to the opening Roman creed with which he opened the letter of Romans with keen purpose to buttress this confessional (Rom 1:3–4). He thereby has integrated the Roman creed now into the story of Israel and the crux of his mission strategy” (Stevens, 418).
- This gospel fulfills the law—all day, every day, in every way

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

Israel's Disobedience (10:3–21)

- Paul's Unashamed Gospel (10:11–13)*
- Paul's faith gospel and his letter theme (10:11–12)
 - Dual allusions back to theme statement (1:16)
 - * Shame idea (cf. 5:5; 9:33)
 - * No distinction idea (justifying ungodly, cf. 3:9, 22–23)
 - Shows Paul's consistent argument in Romans
 - Paul's faith gospel is for all (10:13)
 - For Israel: Joel's salvation through remnant Israel (Joel 2:32)
 - For the nations: God of all is gracious to all (cf. 3:22–23)

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

Israel's Disobedience (10:3–21)

- Justifies Paul's multicultural mission and is grounded in Jewish doctrine of monotheism
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Paul's Unashamed Gospel (10:11–13)

- Paul's faith gospel and his letter theme (10:11–12)

Ecological locust disaster interpreted as divine judgment still is survivable ("not be put to shame"), but repentance is key; Paul takes Joel's word as applicable to Mosaic Israel's present eschatological crisis with Messiah.

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Israel's Clear Accountability (10:14–21)

- Accountability series: "call, believe, hear, . . . sent"
- Isaiah's prophetic mandate: "how beautiful" (Isa 52:7)
 - Already taken as a messianic text in Paul's day
 - Paul sees his mission as its fulfillment (cf. "apostle," 1:1)
 - Jesus's own mission for his disciples is to Israel (Matt 10:5–7)
 - Paul meant "apostle" (1:1) as Isaiah's apostleship to Israel

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

"Two-thousand years of the mantra 'apostle to the gentiles' must be redirected. *Mission to the gentiles is sublimated to the larger mission to Israel in Paul.* The gentile mission *does not stand independently on its own in Paul's mission playbook.* To this point we do well to remember that Paul pulls no punches as he upbraids rogue gentile attitude on this very issue in the next chapter" (Stevens, 420–21).

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

Israel's Disobedience (10:3–21)

Israel's Clear Accountability (10:14–21)

- Isaiah anticipated Israel's failure (10:16–17)
 - "Who has believed our message?" (Isa 53:1)
 - Word of Messiah is Isaiah's Servant message
 - Paul gives triadic scriptural witness (10:18–21)
- Question: Did they hear? Yes! (10:18)
 - "Voice has gone out to all the earth" (Ps 19:4)
 - Global thrust of gospel preaching (cf. 15:24)
 - "Not hearing" would have to be *refusal* to hear

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

Israel's Disobedience (10:3–21)

Passion of Jesus is perfect fulfillment (3:21–26) (10:17)

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- Question: Did Israel understand? Yes! (10:19–21)
 - Notice "Israel": corporate sense, not individual
 - "make jealous by not a nation" (Deut 32:21)
 - "I am found by those not seeking me" (Isa 65:1)
 - * Saul of Tarsus: Israel's story in microcosm (jealous, not looking)
 - * Perhaps hoping for a *corporate transforming experience* like his
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Jealous of unlearned, unauthorized disciples spreading blasphemy, not looking for Jesus as Messiah but then unexpectedly finding him in a transforming vision on a road

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Implying God persists to the end, so offering Paul hope even now in his mission

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

Quick Summary of Mosaic Israel (9:30—10:21)

Rom 9:30–33 → Mosaic Israel mistook righteousness

Rom 10:1–2 → Mosaic Israel is Paul's concern

Rom 10:3–13 → Mosaic Israel unfaithful to gospel

Rom 10:14–21 → Mosaic Israel culpable for her failure