

Glen Park Gospel Church
Tuesday Evening Bible Study Group Notes

Rev Chris Trinham

Studies in Romans Series 5

No 23

Israel's Rejection

Scripture Reading: Romans 10

It is a sad and curious thing that the Lord of glory, Israel's anointed, God's own Son came in human form to His own people to fulfil their destiny and the promises of Scriptures and yet they did not know recognise Him; and those who did rejected him. Yet many without these privileges received Him gladly. How could this be?

Paul Speaks With Compassion v1.

The goodwill of my heart and prayer toward God is on account of their move unto salvation. (A more literal translation.)

Do you wish to join Paul in seeking Israel's blessing? There is a promise in Genesis 12:3 for those who do. 'Bless' means 'to give thanks, to praise, extol'. Let your words and actions encourage them to move on into the place of God's provision and blessing. Listen to Paul's explanation of God's plan.

Israel's Zeal v2.

"The Jew", said Josephus, "knows the Law better than his own name... The sacred rules were punctually observed... The great feasts were frequented by countless thousands... Over and above the requirements of the Law, ascetic religious exercises advocated by the teachers of the Law came into vogue. Even the Hellenised and Alexandrian Jews under Caligula died on the cross and by fire, and the Palestinian prisoners . . . died by the claws of African lions in the Amphitheatre, rather than sin against the Law. What Greek would do the same?" - as quoted by Ellicott.

Jewish zeal, was 'unreal', in more ways than one. It was uncalled-for.

God's Purpose vs Israel's Purpose v3-5

The word 'end' in v4 is not 'put an end to', but rather, come to the end, 'result, objective or goal'. God's aim in giving the Law was that we arrive at Christ, the sacrifice, forgiveness and justification which come through

trusting God and His promises.

The Law is a practical summary of life in accord with the holy nature of God. It was not given to make us keep it, but rather to show that we could not, and so need a Saviour. It leads to Christ. It is Christ in us who makes us holy in word and deed as we yield to Him and the moment by moment prompting of His Holy Spirit.

The Jew however attempted to keep, even exceed, the Law thereby creating his own righteousness. Had he been able to do so he would have met God's standard, but instead he became arrogant and proud.

If someone wants to be righteous on the basis of self effort they would need to keep the whole Law the whole time. To miss on one point one time means to fall short of the standard. The whole system fails because the heart of man is evil.

God's Righteousness is Obtained, Not Attained v6-10.

Righteousness through justification is a gift by the good grace of the giver, not by works Ephesians 2:8-10.

Paul quotes from Deuteronomy 30:11-14. Read this passage in its context and you will see that Moses was referring to the Law. It seems that Paul is quoting against his own argument until we remember that the end of the Law, its goal or destination

is Christ. It leads us to Jesus for salvation.

Paul's message was in his heart and on his tongue and, through his preaching, in the heart and on the tongue of those who responded. Believing with our heart that Jesus is risen brings righteousness. Confessing Christ as Lord brings salvation. It is as simple as that. Our English translations in Deuteronomy refer to 'the sea' The word used is 'to the west' or the Mediterranean, a far distant place. It can be seen as the great distant deep, the opposite of the heavens. Christ and faith in Him is not far from any who hear the message.

Jew and Gentile May Find Grace

Because salvation is by God's grace to all who believe, and not by our effort, there is no difference between Jew, Gentile, male, female, freeman or slave. This therefore, my reader, includes you. For all who hear, by whatever means may find acceptance with God by simply saying, "Thank you" to Him. You have His promise:

Whosoever will call upon the name of the Lord will be saved. Joel 2:32.

The Missionary Mandate.

The question inevitably crops up, "What about those who have yet to hear? How do they stand before God?" The answer is in v17. We can offer no other. There is an urgent

need to go and tell. Wuest translates:

17 So then, faith is out of the source of that which is heard and that which is heard (the message) through the agency of the Word (John 1:1) concerning Christ.

Paul asks four questions which he leaves you, the reader, to answer:

1. How then will they call on Him in whom they have not believed?
2. How will they believe in Him whom they have not heard?
3. How will they hear without a preacher?
4. How will they preach unless they are sent?

By looking to you to answer, Paul is involving you. You can be academic or you can put your heart into it. In these four questions there is a place for everyone.

Preaching here is public utterance such as that of John the Baptist at the Jordan calling for people to repent and be baptised, Jesus to the crowds pressing on him by Galilee, Peter on the day of Pentecost, the evangelist on his beat, the pastor in his pulpit. It calls for a campaign, programmed evangelism.

In the Christian world these programs abound. Find one that suits your talents and opportunities and get involved where you can.

But Not Everyone Will Respond v16

Some time ago I heard of a man who stood on Princes Bridge attempting to give away £10 notes. He was genuine but had few takers.

In Paul's day, the Jew was schooled in his Scriptures there was really no excuse for his rejection.

Bible quotations in this study are from the NASB, unless otherwise acknowledged.

Welcome

Glen Park Gospel Church

Lower Road, Eltham North

Sundays 10.30 am

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