

<p><b>A</b></p>	<p><b><u>“For in it the righteousness of God is revealed through faith for faith” (Rm 1:17)</u></b>  <b><u>Introduction of Related Scriptural Passages</u></b></p> <p><i>Something disturbing takes place in [Abraham’s] life: God speaks to him; He reveals Himself as a God who speaks and calls his name...Faith is linked to hearing. Abraham does not see God, but hears his voice...Faith is our response to a word which engages us personally, to a ‘Thou’ who calls us by name.</i></p>	<p>Rm 9:30-10:21</p> <p>LF #58</p>
<p><b>B</b></p>	<p><b><u>Israel’s Reliance on Works Rather than Faith as they Strive for Righteousness</u></b></p> <ul style="list-style-type: none"> <li>• God has foretold Israel’s unbelief through the prophets. “Israel, who did strive for the righteousness that is based on the law, did not succeed in fulfilling that law”. Such self-reliance leads one to sins. Contrarily, “Gentiles, who did not strive for righteousness, have attained it, that is, righteousness through faith”.</li> <li>• “A stone that makes them stumble, and a rock that makes them fall.” Christ has become Israel’s stumbling stone. Their death is brought about by the laws and their failure to receive salvation through faith. The “rock” refers to Christ.</li> <li>• Similarly, “Sacraments and the cross are ‘stumbling stones’. These mysteries continue to cause divisions”.</li> </ul>	<p>Rm 9:30-10:4</p> <p>Rm 9:30-33                  Is 8:14, 28:16</p> <p>Ps 118:22,                  18:2, 1Pet 2:7-8;                  1Cor 10:4                  CCC 1336</p> <p>Rm 10:1-4, CSB</p>
<p><b>C</b></p>	<p><b><u>Israel’s Ignorance of the Righteousness from God</u></b></p> <ul style="list-style-type: none"> <li>• Israel “being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God’s righteousness”; righteousness comes from Christ’s salvation. Though righteousness may result from the law (Rm 10:5), it is impossible to fulfill the law without God’s grace and help. Therefore, the law is only the first step in the salvific plan and its ultimate goal is to lead humanity to Christ, so that one may become righteous through Him.</li> <li>• “Who will ascend into heaven?” ... or “Who will descend into the abyss?” Moses’s teaching about the law implies that following the law is not difficult as one doesn’t need to seek for it in heaven or the “abyss”. In fact, “the word is near you, on your lips and in your heart” – Moses’ teaching has foretold that grace is implied in Jesus’ Gospel, which is not difficult to follow. The Word lives on one’s lips and heart. One only needs to believe.</li> <li>• “ If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved”. This is part of the creedal formula of the rite of Baptism in the early Church. Based on this teaching, Paul concludes: our salvation comes from Christ’s resurrection as one proclaims his/her faith in Baptism that Christ is our Lord. This is similar to Moses’ teaching about the law that one has indeed fulfilled it when “the word is ... on your lips and in your heart”.</li> </ul>	<p>Rm 10:1-13</p> <p>Rm 10:1-5, CSB</p> <p>Rm10:6-13,CSB                  Deu 30:12-14</p> <p>Rm 10:9-10CSB                  Collins,                  Interpreting                  Jesus, p. 14,                  SUN p. 35,                  2013-14                  BSP Notes #3                  C4</p>

**Chinese Martyrs Catholic Church  
Bible Sharing Program 2013-2014  
Romans #7: Israel's Unbelief**

D	<p><b><u>No One can Proclaim the Good News Unless One is Sent</u></b></p> <ul style="list-style-type: none"> <li>• Faith and the proclamation of faith come from the community – a community built on Christ. One cannot proclaim the good news nor baptize oneself. Similarly, no community can become the “Church” by its own action.</li> <li>• “How beautiful are the feet of those who brings good news!” – note the dignity and preciousness of the mission of spreading the good news.</li> <li>• “But I ask, have they not heard? Indeed they have; for ‘Their voice has gone out to all the earth, and their words to the ends of the world.’” - note Paul’s passion in this passage as he asks the questions with urgency. From OT to NT, it is the same voice that cries out in the wilderness (Is 40:3), that “goes out through all the earth and ... to the end of the world” (Ps 19:4), the word “in the beginning’ (Jn 1:1), the word “divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart” (Heb 4:12).</li> <li>• Paul asks, “Again I ask, did Israel not understand?’ - Paul takes great pain to question the people’s hardness of heart and disobedience by alluding to Moses and Isaiah, even “those who are not a nation” becomes God’s people through faith, and a “foolish nation” becomes a nation filled with wisdom by faith. Through the mission of the apostles and the Church, those who have not found God may find God; and God will appear to those who did not seek Him. “Therefore, the last shall be the first and the first shall be the last” (Mt 20:16).</li> </ul>	<p>Rm 10: 14-21</p> <p>Rm 10:14-15a CCC875, SN1</p> <p>Rm 10:15b SN2</p> <p>Rm 10:18</p> <p>Rm 10:19-21 CSB Deu 32:21 Is 65:1-2</p>
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**SPECIAL NOTES**

1. “After the Resurrection, Jesus draws the disciples into this dynamic of mission: ‘As the Father has sent me, even so I send you’ (Jn. 20:21). A defining characteristic of the community of disciples in every age must be their ‘being sent’ by Jesus. This will always mean that for them, too, ‘my teaching is not mine’ (Jn. 7:16); the disciples do not proclaim themselves, but they say what they have heard. They represent Christ, just as Christ represents the Father...

“In this quality of ‘being sent’, characteristic of Christ’s disciples, and inasmuch as they were bound to his word and to the power of his Spirit, the early Church was able to recognize the form of ‘apostolic succession’. The continuation of the mission is ‘sacramental’, that is to say, it is not self-generating, nor is it something man-made, but it is a matter of being incorporated into the ‘Word that existed from the beginning’ (cf. 1 Jn 1:1), into the communion of witnesses called forth by the Spirit” (JNaz II, p.98).

2. “Here (in our encounter with God’s love) we find the source and inspiration of all our efforts at evangelization. For if we have received the love which restores meaning to our lives, how can we fail to share that love with others?” (Pope Francis, *On the Proclamation of the Gospel in Today’s World*, n.8).

“For the Church, the first means of evangelization is the witness of an authentically Christian life...Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses” (Paul VI, *On Evangelization in the Modern World*, n. 41).