

A	<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>Faith is not a light which scatters all our darkness, but a lamp which guides our steps in the night and suffices for the journey.</i></p>	<p>Rm 11:1-12:21</p> <p>LF #57</p>
B	<p><b><u>Has God Rejected His People, Israel?</u></b></p> <ul style="list-style-type: none"> <li>• The Israelites in Paul’s time did not believe in Jesus; their stubbornness and blindness are similar to the generations of Moses and Isaiah. Therefore, Paul alludes to Deu 29:3 and Is 29:10 to explain how the Israelites have a “sluggish spirit” and are “hardened”. Though the people during Elijah’s time suffered difficult circumstances, God has shown compassion by keeping for Himself “seven thousand who have not bowed the knee to Baal”. Similarly, God will never abandon His people due to His compassion.</li> <li>• For what reason did the Israelites refuse to interpret Scripture through the eyes of Christ? The OT is the only Scripture to the Israelites. According to the traditions of Israel, the Hebrew Bible is composed of Tanak (T = Law, N = Prophet, K = Writings, a total 39 books); Talmud (commentaries made by well-known rabbis); Midrash (literaturary works related to Scripture prepared by well-known rabbis). These books are different from the Roman Catholics and Protestants’ Scripture.</li> <li>• The past and future of the Israelites have already been written in history as if God Himself has written it. Just as the past has been fulfilled in Christ and has come alive in the atrocities experienced by the Israelites (collapse of the Kingdom; conscription; destruction of the Temple; and exile), the future will be fulfilled according to Scripture. Though Paul speaks of the future of Israel, it is intricately related to the whole world. Israel’s rejection is not final; the time is near when they will be saved.</li> <li>• Meaning of the temporary rejection of Israel: (1) Salvation may come to the Gentiles through the sins of Israel; (2) To encourage repentance. Israel is the olive tree whose branches have been “broken off”; the branches are broken off so that the Gentiles may be grafted in. The Gentiles, therefore, should feel a familial closeness with Israel instead of mocking their unfortunate circumstances. Abandoned branches can be grafted but the original branches cannot. Why? The method of grafting makes brittle branches grow strong, symbolizing God’s chosen community is rooted in the weak nation of Israel but has grown strong into the Church, the new Israel.</li> </ul>	<p>Rm 11:1-24</p> <p>Rm 11:1-10, CSB</p> <p>Rm 11:11-24, CSB</p> <p>Rm 11:17-24                  Jer 11:16-17                  SN1</p>
C	<p><b><u>All Israel will be Saved</u></b></p> <ul style="list-style-type: none"> <li>• The teaching about the salvation of Israel is a key theme in OT.</li> </ul>	<p>Rm 11:25-36</p> <p>Rm 11:15</p>

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	<ul style="list-style-type: none"> <li>• “All Israel” does not imply “new Israel” or all believers; it only implies the descendants of the twelve tribes. Ultimately, even the Gentiles will be saved through Christ.</li> </ul>	<p>Is 25:17-19 Ezek 26:17-19 CSB</p>
<b>D</b>	<p><b><u>The New Life in Christ – Regarding Spiritual Worship</u></b></p> <ul style="list-style-type: none"> <li>• The last section of Paul’s letter, from chapters 12 to the end, outlines Paul’s moral teachings.</li> <li>• “To present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” – this teaching foregrounds the priestly role of believers whom, through the dignity inherent in Baptism, have inherited. Vatican II has also brought a huge awakening to the Church.</li> <li>• The earth is an altar on which humanity presents their “bodies as living sacrifice”. Similar to the fire that consumes Abraham’s sacrificial offerings, or the gifts of Elijah and Solomon, or the Apostles consumed by the Holy Spirit, we, too are also consumed by the Holy Spirit and able to rejoice in it!</li> <li>• The everyday offerings presented by Christians are not extraordinary nor are they perfect; however, through their priestly role and the merits of Christ the High Priest, the earthly becomes heavenly, the ordinary becomes extraordinary, the finite becomes infinite, and the temporal becomes eternal!</li> </ul>	<p>Rm 12:1-2</p> <p>Rm 12:1-15:13, CSB</p> <p>Rm 12:1, SN2, CCC 1546-7 2Tim4:6</p> <p>Gen 4:10-11 S.Hahn, <i>Lamb’s Supper</i>, III.2.6, SN3</p> <p>SN4</p>
<b>E</b>	<p><b><u>The New Life in Christ – Regarding the Faith Community</u></b></p> <ul style="list-style-type: none"> <li>• “Not to think of yourself more highly than you ought to think” – the self that has been “transformed by the renewing of [one’s] minds” (Rm 12:2), shows humility, admits that he/she is a small part in the body of Christ, and lives according to God’s grace and offers sacrifices with his/her life.</li> <li>• “Bless those who persecute you, ... do not repay anyone evil for evil ... if your enemies are hungry, feed them; if they are thirsty, give them something to drink; ... Do not be overcome by evil, but overcome evil with good.” – Paul’s teachings echo the Sermon on the Mount.</li> <li>• “Persevere in prayer”- “Prayer and Christian life are inseparable. He who ‘prays without ceasing’ who unites prayer to works and good works to prayer. Only in this way can we consider as realizable the principle of praying without ceasing.”</li> </ul>	<p>Rm 12:3-21</p> <p>Rm 12:3-8, CSB “A 2<sup>nd</sup> Conversion” – E. Lo’s Blog</p> <p>Rm 12:9-21, CSB Rm 12:19</p> <p>Rm 12:12 CSB CCC 2745</p>

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**SPECIAL NOTES**

1. “[The Bible’s] inspiration developed and came to completion in the heart of the Israel that fought, prayed, and suffered untold pain...When she received Israel’s noblest legacy, the Church obtained not just vegetative sap from the root but also human sap, the lifeblood of Israel, mingled with her high consciousness of mission and the dark depths of sufferings that this mission entailed. Ultimately, they are two chambers of the one heart that beat...” (Hans Urs von Balthasar, *Explorations in Theology II*, p.298).
2. “Christ the Lord, high priest taken from among men (cf. Heb. 5:1-5), made the new people ‘a kingdom of priests to God, his Father’ (Rev 1:6; cf. 5:9-10). The baptized, by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood...Therefore, all the disciples of Christ, persevering in prayer and praising God (cf. Acts 2:42-47), should present themselves as a sacrifice, living, holy and pleasing to God (cf. Rom. 12:1) Though they differ essentially and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are none the less ordered one to another; each in its own proper way shares in the one priesthood of Christ” (LG 10).
3. “When we lift up our hearts to him, our heart is his altar...We sacrifice blood-stained victims to him when we fight for truth ‘as far as shedding our blood’ (cf. Heb 12:4). We burn the sweetest incense for him, when we are in his sight on fire with devout and holy love...We offer to him, on the altar of the heart, the sacrifice of humility and praise, and the flame on the altar is the burning fire of charity” (St. Augustine, *City of God*, X.3.3, p. 375).
4. In discussing Rom 12:1, Pope Benedict XVI says, “One might easily interpret this new worship in a moralistic sense: in offering our life...man himself would do everything on his own with his moral strength. And this was certainly not St. Paul’s intention...In communion with Christ, realized in faith and in the sacraments, despite all our inadequacies we truly become a living sacrifice...the community celebrating may truly be united with Christ and transformed...we may become what we cannot be with our own efforts: a ‘rational’ offering that is acceptable to God” (BXVI, General Audience, Jan 7, 2009).