

ROMANS CH.10

MAJOR THEME: THE GOSPEL: THE RIGHTEOUSNES OF GOD REVEALED IN SOVEREIGN CHOICE

Hymn: #23 Praise My Soul the King of Heaven

#576 Great is Thy Faithfulness

(Modified Outline of John A. Witmer- Assistant Professor of Systematic Theology, Dallas Theological Seminary; The Bible Knowledge Commentary; SP Publications; 1983; p.438)

- 1) INTRODUCTION AND THEME (1:1-17)
 - A) Apostolic Greeting (1:1-7)
 - B) Apostolic Travel Plans (1:8-15)
 - C) Apostolic Attitude (1:16-17)
- 2) RIGHTEOUSNESS OF GOD REVEALED IN CONDEMNATION (1:18-3:20)
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 - iii) Condemnation because of their unbelief (3:1-8)
 - D) Against All Humanity (3:9-20)
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 - C) Provided Righteousness Enjoyed (5:1-11)
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 - ii) Rejoice in Our Sufferings (5:3-8)
 - iii) Rejoice in God (5:9-11)
 - D) Provided Righteousness Contrasted (5:12-21)
- 4) RIGHTEOUSNESS OF GOD REVEALED IN SANTIFICATION (Ch. 6-8).
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 - B) Attitudes for Sanctification (6:5-23)
 - i) Know (6:5-10)
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 - C) Conflict in Sanctification (Ch.7)
 - i) The Believer and the Law (7:1-6)
 - ii) The Law and Sin (7:7-13)
 - iii) The Believer and Sin (7:14-25)
 - D) Power for Sanctification (8:1-17) "Life Through The Holy Spirit"
 - E) Goal of Sanctification (8:18-27) "Future Glory"
 - F) Certainty of Sanctification (8: 28-39) "More than conquerors"
- 5) RIGHTEOUSNESS OF GOD REVEALED IN SOVEREIGN CHOICE (Ch. 9-11)
 - A) God's Sovereign Choice Enunciated (9:1-29)
 - i) Israel's Privileges (9:1-5)
 - ii) The Choice Illustrated (9:6-18)
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In Ch. 9 Paul established the Righteous of God in Sovereign Choice as seen in national Israel's Election. Here in Ch. 10, which is the second chapter of the trilogy showing God can be trusted to be faithful to His promises, Paul establishes the Righteous of God in Sovereign Choice as seen in national Israel's Rejection.

ii) **God's Gracious Offer (10:1-15)**

- (1) V. 1-4 The main thought in this first section of Ch. 10 is that it has always been God's gracious intent to be merciful and provide salvation to his people Israel. This is not a new offer, but was clearly stated even by Moses in Deuteronomy to Israel under the Law.
- (2) V. 2 Paul can personally testify to Israel's ignorant zeal because he himself had once been there.
 - (a) Phil. 3:5-6 "...circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for **zeal**, persecuting the church; as for legalistic righteousness, faultless."
 - (b) 1 Tim. 1:13 "I was once a blasphemmer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief."
- (3) V.3 There are two kind of ignorance. One comes from a lack of opportunity. The other comes from a wilful, stubborn rejection of the truth. Israel was suffering from the latter. They were self-righteous, rather than God-righteous; they trusted in the works and Law rather than in faith and Christ.
- (4) V. 4 Christ is the end lit. τέλος of the Law, meaning that He Himself is the designed end, goal and purpose of the Law.
 - (a) "Instead of letting the Law bring them to Christ (Gal.3:24) they worshipped their Law and rejected their Saviour. The Law was a signpost pointing the way. But it could never take them to their destination" (*Wiersbe; Romans- Be Right; p.122*)
- (5) V. 5-8 Paul is saying that this is not a new concept. For even Moses told Israel that an inward heart of faith response was required, not simply an outward form of obedience which was never kept perfectly anyway.
 - (a) The context of the passage Paul quotes in Deut. 30:12-14, is in the "Blessings and Cursings" promised to Israel in Deut. 28-30, a section containing the Palestinian Covenant.
 - (b) Moses said that when, not if, Israel rebelled and turned away from God they would experience judgement and scattering. But if and when they repented with their heart and soul (Deut. 30:2) God would bless and restore them
 - (i) Moses said this turning to God was not difficult and did not require a special knowledge or message that had to be sought in heaven or across the oceans somewhere. It was right there in their hearts and mouths. All they needed to do was repent and trust in God's mercy and grace.
 - (c) Paul brings this OT instruction up to date and says this same dynamic is the "word of faith that we are proclaiming". Christ has already come down from heaven and has already been resurrected. All that Israel needs to do is to see that He is the τέλος of the Law and turn to him in heart- belief/mouth confession.
- (6) V. 9-13 A misunderstanding of these verses has caused many to sully their enjoyment of justification by faith alone. In an apparent "ignorant zeal" to make decisions for Christ definite, many have quoted this verse as a proof text for their

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mistaken belief that a public confession of Christ is either pre or post requisite to salvation. This is not the meaning here or the teaching of Scripture as a whole.

- (a) "Confess" lit. ὁμολογέω means to say the same thing as another; "to speak out of a like nature to one another" (Dr. Arthur T. Pierson quoted in Lewis Sperry Chafer's *Systematic Theology*; Vol.3 p. 379)
- (i) This definition makes it clear that God himself is the "other" to whom we "speak out of a like nature" with.
 - (ii) V. 10 explains v.9 and in doing so we see that these are not separate steps to salvation. Justification IS Salvation, you can't have one without the other. Equally heart IS mouth just as confess is belief. They are chronologically together.
 - (iii) Salvation comes through acknowledging **to God**, that Jesus Christ is the incarnate God and by believing in Him. For this is in fact what God says of Jesus. Confession, therefore is saying the same thing as God, to God, about God as expression of one's faith in God.
- (b) "In other words, this confession is that unavoidable acknowledgment to God on the part of the one who is exercising saving faith, that he accepts Christ as his Saviour. As Abraham *amened* the promise of God- not a mere unresponsive believing (Gen 15:6, Rom 4:3) so the trusting soul responds to the promise which God proffers of salvation through Christ" (Lewis Sperry Chafer's *Systematic Theology*; Vol.3 p. 380)
- 1. 2 Cor. 1:20 "For no matter how many promises God has made, they are "Yes" in Christ. And so through him the "Amen" is spoken by us to the glory of God."
- (c) V.12 and 13 make it clear that to "call on the name of the Lord" means to pray in faith for salvation; to "call on him" simply illustrates the "confessing mouth in the preceding verses"
- (d) That confession (or repentance or baptism or surrender or restitution or imploring with tears) is not a separate requisite for salvation is seen in the fact that "Upwards of 115 New Testament passages condition salvation on *believing* and fully 35 passages condition salvation on *faith*...These portions of Scripture, totalling about 150 in all, include practically all that the New Testament declares on the matter of human responsibility in salvation; yet each one omits any reference to repentance (*or anything else, italics here mine*) as a separate act....In like manner the Gospel by John, which is written to present Christ as the object of faith unto eternal life, does not once employ the word repentance. Similarly the Epistle to the Romans, which is the complete analysis of all that enters into the whole plan of salvation by grace, does not use the word *repentance* in connection with saving of a soul, except in 2:4 where repentance is equivalent with salvation itself." (Lewis Sperry Chafer's *Systematic Theology*; Vol.3 p. 376)
- (e) Public confession of Christ is both a privilege and a duty, "but it is not a condition of salvation by grace, else works of merit intrude where only the work of God reigns" (Lewis Sperry Chafer's *Systematic Theology*; Vol.3 p. 380)
- (f) Paul's answer to the Philippian jailer's question of what he must do to be saved still stands as the sole human responsibility: "Believe in the Lord Jesus and you will be saved." Period! (Acts 16:31)

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- (7) V.14-15 Send- Preach- Hear- Believe- Call. These verses are often used as the basis for the Church's missionary endeavours. While that is a true application it's not the primary interpretation of this passage.
- (a) The first three rules of biblical interpretation are context, context, context.
 - (i) The proper order of application is always 1) Historically 2) Prophetically 3) Personally.
 - (b) Ch. 10 includes 12 different OT passages which require this perspective.
 - (c) Here in V. 15 Paul quotes Is. 52:7 which historically was prophesied before Israel's captivity. Prophetically it pointed to the future return of Christ and the establishment of His Kingdom. The messenger with the beautiful feet announced that Israel's enemies had been destroyed and that God was reigning in the Messiah from Jerusalem. Paul does not re-interpret this, but rather applies this personally as the remedy to Israel's current state of rejection. In other words the remedy is to hear the proclamation of the good news and believe in Jesus.

iii) Israel's Rejection (10:16-21)

- (1) V. 16-17 The next OT verse Paul quotes in v. 16 comes from Isaiah 53, that magnificent chapter clearly identifying Jesus Christ as Israel's long prophesied Suffering Servant and Messiah. (*Stop and re-read that now if you can or watch this video clip from the Trinity in Me Website on [Isaiah 53- The Forbidden Chapter](#)*). These two OT references (Is. 52:7; 53:1) definitively prove Paul's point, namely that Israel's present rejection is a result of their wilful and stubborn refusal to truly trust and obey God from their hearts. (*See v. 21*).
- (a) Not all the Israelites accepted the good news, but "a remnant chosen by grace" did (Rom.11:5). Examples: Simeon, Anna, the 12, the 70, the 120, the 3,000 and then Paul himself. These were all Jews.
 - (b) God has always had a "remnant" as we will see in Ch. 11 when Paul concludes this trilogy by explaining Israel's future reception of their Messiah. Currently, in this dispensation of Grace, the Jewish "remnant" are those Messianic Jews who through faith in Jesus are incorporated into the "one new man", the Body of Christ, the true Church.
- (2) V. 17 "Faith comes by hearing and hearing by the word of God"
- (a) We have previously shown *WHERE* our faith originates, namely from Jesus Christ himself. The Greek "genitive ablative of source" construction in passages related to our faith make this clear. (*See notes Romans 1; C; 1*). Here Paul declares *HOW* this faith is generated within us.
 - (b) The importance of hearing and reading the Scriptures cannot be overemphasised, for the scriptures are the means of Jesus generating His faith with us.
 - (c) Witness Lee has observed eight progressive steps of faith in God's economy as hearing, appreciating, calling, receiving, accepting, joining, partaking, enjoying.
 - (d) Jesus Himself described the progress of faith using ten verbs in John 6:29-63 as "Believe, Come, Look, Listen, Learn, Eat, Drink, Remain, Feed, and Live" ...all through the words of Jesus which are spirit and life, preserved for you and me in the Scriptures.

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- (3) V. 18 Paul anticipates someone suggesting that the Jews were not really given an adequate opportunity to hear. His answer is "Of course they did" and to prove it he returns to another OT passage in Ps. 19.
 - (a) The Jews had ample opportunity through Gods' general cosmic revelation
Ps.19:1-6
 - (b) The Jews had ample opportunity through Gods' specific scriptural revelation
Ps.19:7-11
- (4) V. 19 Paul anticipates someone suggesting that the Jews didn't really understand what they were rejecting.
 - (a) By once again quoting the OT in Deut. 32:21, Paul in effect says the Jews not only understood, but they despised what they heard. But even in the face of this rejection and as an act of grace to both Jew and Gentile, God was going to turn to the Gentiles with such blessing that the Jews would become envious of what they had.
 - (i) Provoking the Jews to envy and jealousy is a particular calling given to the Church (Rom. 11: 11,14)
- (5) V. 20-21 Paul concludes the present situation by contrasting Gentiles and Jews. To the one "God was found by those who did not seek him" (Is. 65:1) to the other, God's outstretched hands of grace were rejected by "a disobedient and obstinate people." (Is. 65:2)

Will God's patience finally wear out? Is there any future for Israel? Has God abandoned Israel and handed over to the Church all the promises previously made to them? Has the Church replaced Israel? The answer to all these questions is a resounding "NO!"

Stay tuned for Ch. 11 to see how God resolves Israel's past election and present rejection.