

The Book of Romans
9:30-10:13
3/20/2019 Wednesday PM

Introduction

- We have been in chapter 9 now for a couple of weeks as we have seen Paul explain God's sovereignty when it comes to the choice He makes.
- He gave three examples of God choosing Isaac instead of Ishmael, Jacob instead of Esau, and how God hardened Pharaoh's heart and used him as an instrument of His will once Pharaoh made his choice.
- Last week we looked at how Paul was using verses from Hosea to show how called the Gentiles after the Jews rejected him, but that he would indeed have a remnant of the Jews that would be saved.
- Tonight we are going to finish chapter 9 and go into chapter 10 as well.
- In this section Paul is attempting to address the paradox that his earlier teaching has created.
- How could it be that the Jews who were experts in righteousness, would be barred from God while those who were ignorant of righteousness were welcomed by him as long-lost children? This is what Paul is addressing.

Romans 9:30-33

³⁰What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; ³¹but Israel, who pursued a law of righteousness, has not attained it. ³²Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the "stumbling stone." ³³As it is written: "See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame."

- **V. 30** – The gospel was preached to both Jews and Gentiles, but it was being accepted by far more Gentiles.
- The Gentiles did not have God's law, in fact they did not even know God, and were not even "pursuing righteousness."
- However they were obtaining righteousness because they were coming *in faith* to God, not works.
- **V.31** – The Jews on the other hand, tried to obtain righteousness by obeying the law, only to never attain it.
- They misunderstood righteousness as being something that came from works.
- The issue was that they could not keep the law perfectly, therefore they could not keep it at all, thus they could not obtain righteousness.
- **V. 32-33** – Instead of the Jews admitting that they could not keep God's law and pursuing righteousness by faith in God, they kept trying to pursue it by their works.
- By doing it this way, they "stumbled over the "stumbling stone." They missed Jesus, because they were not looking for the correct Messiah, even though he was right beneath their noses.
- Their pride would rather them have recognition for doing it on their own, rather than trusting Christ and his goodness.
- In **v. 33** Paul quotes from **Isaiah 28:16**. The stone refers to the righteous remnant and to Christ.
- We only have two possible responses to Christ, accept or reject. If we reject him, we stumble.

Romans 10:1-13

¹Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved. ²For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. ³Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness. ⁴Christ is the end of the law so that there may be righteousness for everyone who believes. ⁵Moses describes in this way the righteousness that is by the law: "The man who does these things will live by them." ⁶But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down) ⁷"or 'Who will descend into the deep?'" (that is, to bring Christ up from the dead). ⁸But what does it say? "The word is near you; it is in your mouth and in your heart, "that is, the word of faith we are proclaiming: ⁹That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. ¹⁰For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. ¹¹As the Scripture says, "Anyone who trusts in him will never be put to shame." ¹²For there is no difference between Jew and Gentile--the same Lord is Lord of all and richly blesses all who call on him, ¹³for, "Everyone who calls on the name of the Lord will be saved."

- **V. 1** – In this verse we see Paul pouring out his heart for his fellow Jews to come to Christ as he did in **9:3**.
- **V.2** – Paul submitted that the Jews were “zealous” for God, however their zeal was “not based on knowledge.”
- They were reading the law so close to their noses that they stumbled right over Christ.
- **V.3** – Their knowledge was flawed because they did not know that the righteousness they were seeking came from God, they were trying to establish their own righteousness.
- They should have submitted to God’s righteousness and come to the same realization Paul did in **Phil 3:1-9**.
- **V.4** – Here Paul says that, “Christ is the end of the law...” What does that mean about the law? That is was:
 1. **Terminated** – The law was terminated once *justification by faith* through Christ was introduced.
 2. **Replaced** – Christ replaced the law and thus now we follow his lead. (**Galatians 3:24**)
 3. **Fulfilled** – Christ was the law in human form. He met every criteria of the law, completing it and transcending it. (**Matthew 5:17-20**)
- It is very tempting to understand Paul’s words here to mean #3, because of Jesus’ words in **Matthew 5:17**.
- However, we need to remember what Paul was saying in chapter **7:6**, “But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.”
- The point that Paul is making in **v.4** is that the “relationship” we had with the law is terminated and we are now released to enter into a new relationship which is the New Covenant with Jesus Christ which is available to “everyone who believes.”
- **V.5** – What is Paul trying to get at by quoting Moses here from **Leviticus 18:5**?
- He was not speaking as if “live” meant eternity, he was simply saying that the person’s lifestyle would reflect the law that they were living by.
- If the law was righteous and you were living by the law, then you would be righteous.
- However, Paul has gone on at length that the Jews did not possess said righteousness.
- **V. 6-7** - Paul is attacking the assumption that some may have that their righteousness can contribute to God’s saving plan in bringing Christ down from heaven or even raising him from the dead.
- Those events are already done and there is nothing we can do to change them!
- **V.8** – God’s word is near to the mouths and hearts of the people in the Bible as well as us today.
- It is as close and available to us as it can possibly be without overruling the free will that God grants us.
- The message that God is conveying to us is salvation comes through faith in Jesus Christ, plain and simple.
- **V. 9** – Paul begins to lay out plainly the steps one must take to be saved.
- To “confess” (*homologeō*) means to “give verbal affirmation.” We must acknowledge with our mouths that “Jesus is Lord.”
- He goes on to say that we should “believe in your heart that God raised him from the dead, you will be saved.”
- The resurrection is a non-negotiable when it comes to salvation. **1 Corinthians 15:17**
- The gospel message in a nutshell is “believe and confess Jesus as Lord, and you will be saved.”
- There is no reference to works or rituals and the point of decision is between a person and God.
- Lord in this verse is the Greek word (*kurios*) which was similar to “your royal highness.”
- **V.10** - ¹⁰For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.”
- These are two parts of the same step, you cannot have one without the other.
- **V. 11** - ¹¹As the Scripture says, "Anyone who trusts in him will never be put to shame."
- What Paul is saying here quoting from Isaiah 28:16, is that God will never fail to provide righteousness to those who believe.
- **V.12** – ¹²For there is no difference between Jew and Gentile--the same Lord is Lord of all and richly blesses all who call on him, ¹³for, "Everyone who calls on the name of the Lord will be saved."
- Paul reaffirms what he has been saying all along, Jews and Gentiles come to the Lord on the same basis.
- **V. 13** – Is quoted from Joel 2:32. This is giving even further clarification that every single human being has access to salvation, however they must “call on the name of the Lord.” This means Jews, Gentiles, and the like.

Next Week’s Study

Romans 10:14-21