

9/26/10

Romans 10

Paul has clearly declared his love for Israel, in chapter nine, but he has also pointed out that the failure of Israel's salvation is not due to the failure of God's word, but rather that not all of Israel are the children of promise.

Paul has shown that God is sovereign election of Israel in the past, without being unjust or violating man's free-will.

* And God also called the Gentiles from the past.

Paul has just finished presenting the condition of Israel by rejecting Christ. Rom. 9:30-33

1. The conclusion is that Israel is lost, due to their failure of seeking it by faith in Jesus Christ, rather than works of the law. vs. 30-31

2. So they stumbled at the stumbling stone that God lay at Zion, Jesus Christ, and rejection Christ they were put to shame. vs. 32-22

Now in chapter ten Paul reveals the present rejection by Israel of the gospel, revealing why God called the Gentiles.

10:1-13 **The need of Israel's salvation through the gospel.**

10:1 The intercession of Paul for the salvation of Israel.

- 1) Paul's passionate intercession is stated to his brethren the Christian.
 - a) To clear up any misunderstanding that he hated Israel, despite the constant persecution of him by the Jews.
 - b) To provoke them to join him in prayer for Israel.
2. Paul's intercession for Israel was evident by his heart desire and prayer to God.
 - a) The phrase, my heart's desire "kardia eudokia", implies his sincere and fervent delight and pleasure.
 - * The extent of his love for Israel has already been revealed, willing to be cursed from Christ, if they could be saved. Rom. 9:1-3
 - b) Paul understood the danger of hardening one's heart, like Pharaoh, and God re-enforcing it. Rom. 9:17

10:2 The religious zeal of Israel is exposed.

- 1) Their zeal was for God, but not God's provision of faith.
- 2) Their zeal was not according to knowledge.
 - * The word is "epignosis" full, complete and accurate knowledge.

- 3) Their zeal was self-righteous and destructive. Acts 7:60; 8:1; 22:3-5; 26:9-11; Gal. 1:13-14; Phil. 3:4-6; 1Tim. 1:13

10:3 The description of Israel's cantankerous rebellion.

- 1) They are willfully ignorant of God's righteousness, due to knowledge and accountability. Rom. 1:16-17; 3:21-22
- 2) They were seeking to establish their own righteousness. Is. 64:6
- 3) They had not, nor were they submitting to the righteousness of God, faith in Jesus Christ. Rom. 9:32
* The word submitting "hupotasso", means to line up under to a superior, it is a military word. Lk. 16:15

10:4 The person of Jesus Christ marked the end of the law.

- 1) Jesus was the One the law pointed to as a schoolmaster. Gal. 3:24
- 2) Jesus alone fulfilled the law and not destroyed it. Matt. 5:17
- 3) Jesus is the provision to everyone who believes. 1Jn. 2:2

10:5 The description of the righteousness of the law.

- 1) The quotation is from Leviticus. Lev. 18:5

- 2) They were to not do according to the land of Egypt nor Canaan, but walk in the ordinances and judgments of God.
- 3) This was the righteousness of the law.

10:6-7 The description of the righteousness of faith.

- 1) The context is their accountability to the commandments received and their inability to excuse themselves. Deut. 30:12-14
 - a) The righteousness of faith is personified as speaking by the phrase, "speaks in this way".
 - b) This was and is the only faith provision given by God the Father.
- 2) The application by the inspiration of the Holy Spirit is to the Incarnation and Resurrection of Christ, exposing their inability to excuse themselves, it was a past fact, not needed to be repeated.
 - a) The implication is the finished work of justification.
 - b) Take note it says, "Do not say in your heart", the abode of man's evil and deceitfulness. Jer. 17:9

10:8-10 The present process to obtain righteousness of faith.

- 1) The word “rhema”, the spoken word of the gospel, that brings about faith to believe the Gospel and repent. vs. 8a-c
 - a) The word appears two times in verse eight and once in verses 17, 18.
 - b) Faith come by hearing and hearing by the word of God. Rom. 10:17
- 2) The manner is preaching “kerusso”, as an messenger of the King, found three other times. vs. 8d
 - a) The word of faith, the provision for justification.
 - b) Through the gospel. Rom. 2:21; 10:14, 15
- 3) The facts that sinners must confess and agree with God about on which are believed is Lordship and resurrection of Christ. vs. 9
- 4) The explanation of the process is now presented. vs. 10
 - a) Verses 8-9 are the visible evidence of salvation, the mouth.
 - b) Verse 10 is the process in order, the heart is the root and the mouth is the fruit.
 - * These verses are in Hebrew parallelism form with chaistic design.
 - A if you believe with the mouth.
 - B believe with the heart.
 - A' for with the heart one believes.
 - B' with the mouth confession is made.

10:11-13 The final authority for salvation is the Scriptures.

- 1) The apprehension of salvation. vs. 11
 - a) No one trusting in Jesus will be put to shame. Is. 28:16
 - b) The word shame “kataischuno” means to dishonor, disgrace, or disappointment, as if their hope has deceived them. Rom. 9:33
 - 1) Regarding their past sins.
 - 2) Regarding their future hope.
 - c) Because they are new creature. 2Cor. 5:17
- 2) The comprehension of salvation. vs. 12
 - a) No distinction between Jew or Greek, all men are sinners.
 - b) The entire world is guilty before God. Rom. 3:19, 23
- 3) The confirmation of salvation to all sinners. vs. 13
 - a) The quotes is from Joel and Peter quotes it at Pentecost. Jeol. 2:32; Acts 2:16, 21
 - b) The word “whoever”, confirms no person is predestined to hell, nor excluded from coming. Jn. 3:16

10:14-21 **The ongoing rejection by Israel of the gospel.**

10:14 The medium of the Gospel is preacher.

- 1) This is how sinners will call on Jesus in whom they have not believed. vs. 14a
- 2) This is how sinners will believe in Jesus whom they have not heard. vs. 14b
- 3) The absence of a preacher, will keep them from hearing about Jesus. vs. 14c

10:15 The need of sending men out to preach the gospel.

- 1) Men are to be sent out to preach on the home front and abroad. vs. 15a
* The Great Commission. Matt. 28:18-20
- 2) The quote is from Isaiah, referring to the deliverance from Babylonian captivity. Is. 52:7
- 3) The word beautiful “horaios”, means the right season or ripe moment.
- 4) The feet are symbolic of swiftness and speed to carry the message of peace and glad tidings.
 - a) The glad tidings “euaggelizo”, means to bring good news.
 - b) We get our word evangelism from it.
* 1Cor. 1:7-31

10:16 The failure of Israel to believe the gospel.

- 1) Paul quotes the prophet Isaiah. Is. 53:1

a) There is a play on words in the Greek, “But they have not all obeyed the gospel”, implying that all should have done so!

- 2) Paul points out their past unbelief and now it has been repeated in the Gospel of Christ.
- 3) Paul faults the salvation of the unbelieving Jews to their own doing, “They have not obeyed the gospel”.
 - a) Paul did not say, they were not predestined by God’s decree.
 - b) If Paul did, he would have to fault God for their lack of salvation.

10:17 The source of faith is the word of God.

- 1) This is a concluding statement, so then or therefore, the some total of what precedes.
- 2) Faith for salvation comes by hearing the spoken word “rhema” of the gospel.
* 2Cor. 2:1-8
- 3) The gospel is the word of God for salvation. Eph. 2:8-9
* Even as the red blood corpuscles are made in the bone marrow, so faith is produced in and through the preaching of God’s spoken word.

10:18 The incriminating evidence of the guilt of Israel, regarding the gospel.

- 1) Paul points out that Israel had heard. vs. 18a-b
* The question is rhetorical, “But I say, have they not heard?” YES!
- 2) The evidence Paul gives is a quote from the Psalms, regarding the evidence of creation to all the world. vs. 18c-d
 - a) This is general revelation. Ps. 19:4
 - b) This already mentioned general revelation. Rom. 1:20
- 3) The word had gone with Israel all over the world in their captivities. Ps. 147:15

10:19 The incrimination evidence of the guilt of Israel from Moses.

- 1) Paul points out again that Moses prophesied on his song how God would call the Gentiles. Deut. 32:21
* The question again is rhetorical, “But I say, did Israel not know?” YES!
- 2) Moses prophesied how God would provoke to jealousy unbelieving Israel by the Gentiles, who were not the nation of God and move them to anger by the foolish Gentiles.
 - a) Paul has already stated the same quoting Hosea. Rom. 9:25
 - b) Israel was stubbornly rebellious rejecting the gospel, stumbling over

Christ, the Rock of offense. Rom. 9:32-22

10:20 The incriminating evidence of the guilt of Israel from Isaiah.

- 1) Paul quoting Isaiah confirmed the calling of the Gentiles. Is. 65:1
- 2) God sovereignly allowed the Gentiles to come to God, who did not seek Him, through the gospel. vs. 20a-b
 - a) God took the initiative.
 - b) Literally, “I let Myself be found”.
- 3) God manifested Himself to the Gentiles who did not ask for Him. vs. 20c
 - a) God again took the initiative.
 - b) Literally, “I let Myself be manifested”.
- 3) This was all of grace and faith, through the preaching of the gospel, not according to the Law.
 - a) This is the theme of Romans. Rom. 1:16-17
 - b) Faith comes by hearing and hearing by the word of God, the gospel. Rom. 10:17

10:21 The incriminating evidence of the guilt of Israel once again from Isaiah.

- 1) Paul points out God’s rebuke to Israel through Isaiah for ignoring His pursuit of

them to embrace them in His arms. Is. 65:2

- a) The repeated in of Israel against God, was sinning against His love. Is. 5, Hos. 11, Amos 4:6-12
 - b) Jesus wept over Jerusalem and reject the nation, because they had rejected Him and they would not see Him until His Second Coming. Matt. 23:37-39
- 2) Israel was completely responsible for her own lost condition.
- a) Being disobedient to God.
 - b) Being contrary “antilego” argumentative and obstinate.
- 3) The calling of God was continual, “All day long”.
- a) They had sinned against the love of God.
 - b) They had sinned ongoing, not heeding the warnings.
- 4) The condition of Israel had not changed.
- a) They were still rejecting the preaching of the gospel, all day long.
 - b) They were still being obstinate, not heeding the warnings.
- 5) When the church age is over, at the Rapture God will begin to deal with Israel once again. Rom. 11:25-28
- * “For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own

opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: “The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; For this is My covenant with them, When I take away their sins.” Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers.”