

ROMANS 10:1-8

Introduction:

*As we go through Romans (Chapters 9, 10, 11), remember:

Chapter 9 has to do with Israel's past, where Paul was showing Israel's problem that they had with God.

Chapter 10 is Israel's present state and status, where God shows His chosen people that there is now no difference between Jew or Gentile in this present dispensation.

Chapter 11 will talk about Israel's future, where God is not done with Israel. But, God's covenants and promises will be fulfilled once again in the ages to come.

1. Paul has been explaining to his brethren why Israel (as a whole) was not saved, because nationally the Jews had rejected Jesus of Nazareth. This invoked the temporary setting aside of Israel. Israel has been reshaped.

2. Israel has lost her favored status and become just as the Gentiles, being under the vessels of wrath - "fitted for destruction". Now both Israel and the Gentiles are on an equal level with God. God being merciful not only to the Jew, but also to the Gentiles.

Romans 9:24 - Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

3. Israel has fallen and if a Jew today wants to be saved and come into God's favor, they now have to be like the Gentiles (faith alone in Christ and not of works). They must acknowledge being a lost sinner and accept their Messiah's death, burial and resurrection for their salvation - He is Savior and Lord of all.

4. A reshaping and reversal has taken place with the dispensational change going from Israel (Prophecy Program) to the Body of Christ (Grace Mystery Program). Paul's "Gospel of Grace" is the only way for the lost sinner to be saved today.

Romans 11:13-14 - For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: Rom 11:14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

5. Today, most of Christendom tries to make the Gentiles be like the Jews. They take all of the Bible and then spiritualize the verses to make them apply to them.

*They have the Gentiles going into the Kingdom, use Israel's baptism, have Israel's earthly reign, and even use Israel's "great commission" (Acts 2).

6. This is why we have to truly understand why we need to rightly divide the Word of truth. Paul's desire here in Chapter 10 of Romans was to have his people (Israel) come to be saved by Christ's finished work at Calvary.

*Paul wastes no words in coming to grips with the problem his Jewish brethren face when it comes to their salvation in this present dispensation, starting in Romans 10.

1. Paul is writing to the Gentile believers in Rome and I'm sure that Paul's teachings were distasteful to the unconverted Jews.

Romans 10:1 - Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

*We see Paul's heart for his kinsmen to be saved, but he knows Israel at this point in time from their past actions:

- a. "They Stumbled" - during the earthly ministry of Christ.
- b. "Their Fall" - They fell in Acts 7 when they blasphemed the Holy Spirit. This fall resulted in the present Dispensation of Grace and salvation going to the Gentiles.
- c. "Their Fullness" - This is their future blessing of being restored back to their favored status after the "fullness of the Gentiles" comes in.

Romans 11:25-26 - For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

2. The point is that God removed Israel's privileged position in the world. As Israel was in decline, Christ appeared to Paul in Acts 9 to reveal to him the Gospel of Grace.
3. Verse 1 shows that Paul could not have been praying, at this time for the salvation of national Israel. Paul's prayer is for individual Jews to be saved through his gospel of grace message.

Romans 11:14 - If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

1. Paul is far from condemning the Jew as godless and having no religious beliefs. They were zealous for God, but also they were not saved. Paul knew something about this himself.

Romans 10:2-3 - For I bear them record that they have a zeal of God, but not according to knowledge.

Rom. 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Acts 22:3 - I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

Galatians 1:13-14 - For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: Gal. 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

2. Paul's condition back then was fueled by ignorance and pride. The Jews and Paul willfully were blind to the Law's truth and that they were guilty before God. They went about trusting their own good works and hoping they were accepted by God.
3. The Jews were not yielding in faith only to God's righteousness, but tried to produce their own works to get them in a relationship with God.

*Paul told this later to the Philippians about righteousness which is of God by faith in Christ.

Philippians 3:9 - And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

4. To submit to God's righteousness means to lay aside one's own righteousness and acknowledge your failure. This is something the "religious person" generally refuses to do and is lost, because Jesus Christ has done it all for us as our Savior.

II Corinthians 5:21 - For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

5. These Jews, like most Jews, waited to be delivered from their troubles - but not from their sins. They failed because they were ignorant of God's righteousness, in that, it is by faith alone and not of any works.

Romans 10:4 - For Christ *is* the end of the law for righteousness to every one that believeth.

1. Righteousness is not to be found in the law, but in Christ. This is what Paul wants Israel to see - that believing in Christ is the end of the Law for righteousness and the only way of obtaining the righteousness of God is through Christ.

Galatians 3:24-25 - Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. Gal. 3:25 But after that faith is come, we are no longer under a schoolmaster.

- a. We see in Matthew 5:17 that Christ fulfilled the Law.

Matthew 5:17 - Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

- b. Christ did away with the ordinances of the Law. We see this in Colossians 2:14.

Colossians 2:14 - Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

2. When a sinner receives the Lord Jesus Christ as their Savior, then the law has nothing more to say to him. Through Christ's DBR, Christ became our substitute and the termination of the Law to those who believe in His finished work at the cross.

Ephesians 2:15 - Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

1. In verse 5, Paul quotes another O.T. scripture to make a contrast between "the righteousness of the Law "

Romans 10:5-6 - For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. Rom. 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

vs "the righteousness of faith". This quotation comes from Leviticus 18:5 - *Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.*

2. This says if a person (Jew) keeps all the Law, then they shall live. But, if one failed to keep all the Law, they would die! The problem with this is the people were already condemned to death because they were already sinners.

*Any hope that man may have to obtain righteousness by the Law is already doomed for failure.

3. In verse 6, Paul is basically quoting Deuteronomy 30:12.

Deuteronomy 30:12 - *It is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

- a. Paul's purpose in saying this Word is hidden from you in the heart is that you should have known it in your head.

- b. Paul says you do not need anybody to ascend to heaven for Israel because Christ has already come and accomplished it.

4. These Jews had missed this point, because they were so concerned about their religious works and they could not see their own scriptures that confirmed Jesus as the Christ - "the Messiah of Israel". Paul is

saying that it is not Moses, it is the Lord Jesus Christ - the very One you have rejected.

Romans 10:6-8 - But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) Rom. 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) Rom. 10:8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

1. Paul continues to tell these Jews they had missed the point. Instead of turning to God by faith in righteousness, they had turned the Law into a religious system by producing works that would make them acceptable to God.

2. Paul quotes again from Deuteronomy 30:10-14 concerning these verses.

Deuteronomy 30:10-14 - If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul. Deut. 30:11 For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. Deut. 30:12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Deut. 30:13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? Deut. 30:14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

*Christ has come down from heaven. He has ascended from the regions of the deep and these two confirm the incarnation of Christ. It tells us that Christ has come down from heaven and He resurrected - came up from the grave. They only had to just believe!

3. In verse 8, "The word is nigh" means that the O.T. prophecies were known in their head, but not in their heart.

a. The believing Jew knew exactly what to believe and what was expected about him from God - whether in Moses' day, or during Christ's earthly ministry, or during Paul's Acts ministry.

b. The "heart of faith" would know that Jesus Christ did come down as documented in the four gospels, but the majority of Israel refused to hear or believe. Christ was right in front of them!