

ISRAEL,  
*the* GENTILES,  
*and the*  
SOVEREIGNTY  
OF GOD

THE BOOK OF ROMANS  
CHAPTERS 9-11

## A Word about Overwhelming Sermon #1

When a person with my calling sees all that has been lost in understanding what God is actually doing in history with Jews and Gentiles, the lack of understanding of the New Testament in light of the Old Testament, the lack of hearing the whole counsel of God in its continuity from Genesis to Revelation, they feel the need to deliver a whole course in a sermon. I hope that this sense of being overwhelmed leads us all to deeper studies that do greater justice to God, Messiah, life in the Spirit and the whole counsel of God. That said, we will take an *easier* deep approach this week and next.



A Reading of Romans 10 with an Initial Explanation, 10:1–3

<sup>1</sup>Brothers and sisters, my heart's desire and my prayer to God for them [my fellow Israelites] is for *their* salvation. <sup>2</sup>For I bear them witness that they have a zeal for God, but not according to knowledge. <sup>3</sup>For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness.

## A Reading of Romans 10 with an Initial Explanation, 10:4

<sup>4</sup>For Messiah is the goal of the Law for righteousness to **everyone** who **trusts**.



A Reading of Romans 10 with an Initial Explanation, 10:6–7

<sup>5</sup>For Moses writes about the righteousness that is based on the Law, that the person who does the commandments shall live by them.

<sup>6</sup>But the righteousness based on **faith** says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Messiah down) <sup>7</sup>"or 'Who will descend into the abyss?'" (that is, to bring Messiah up from the dead).

A Reading of Romans 10 with an Initial Explanation, 10:8–10

<sup>8</sup>But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of **faith** that we proclaim); <sup>9</sup>because, if you confess with your mouth that Jesus is Lord and **trust** in your heart that God raised Him from the dead, you will be saved. <sup>10</sup>For with the heart one **trusts resulting in righteousness**, and with the mouth one **confesses resulting in salvation**.



## A Reading of Romans 10 with an Initial Explanation, 10:11–15

<sup>11</sup>For the Scripture says, "Everyone who **trusts** in him will not be put to shame." <sup>12</sup>For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. <sup>13</sup>For "everyone who calls on the name of the Lord will be saved." <sup>14</sup>How then will they call on Him in whom they have not **trusted**? And how are they to **trust** in Him whom they have not heard? And how are they to hear without someone preaching? <sup>15</sup>And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!"

A Reading of Romans 10 with an Initial Explanation, 10:16–18

<sup>16</sup>But they have not all obeyed the Good News (Gospel). For Isaiah says, "Lord, who has believed what he has heard from us?"

<sup>17</sup>So **faith** comes from hearing, and hearing through the word of Messiah. But I ask, have they not heard? <sup>18</sup>Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world."



## A Reading of Romans 10 with an Initial Explanation, 10:19–21

<sup>19</sup>But I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry." <sup>20</sup>Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me."  
<sup>21</sup>But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people".

## Major Theme of Romans 10

Heralding, hearing, and responding to the Good News of Jesus (Yeshua) the Messiah will lead to people entrusting themselves to Jesus the Messiah, doing what is right in covenant relationship with God in Messiah by the Spirit, and calling on the name of the Lord, which will ultimately lead to the very salvation that Paul highlighted from Joel 2



## Major Takeaway of Romans 10

“HOW BEAUTIFUL  
**ARE THE FEET**  
OF THOSE WHO  
**BRING GOOD**  
**NEWS!**

≡ **ROMANS 10: 15** ≡

## Romans 10:2–3

Zeal for God is a wondrous desirable thing. Paul was not criticizing zeal for God itself, but rather zeal for God that is not according to the knowledge of the Good News of Jesus (Yeshua) the Messiah.

The Good News of Jesus the Messiah is God's 1<sup>st</sup> century righteousness. It is God's doing what is right in covenant love relationship to bring **all people** into His wondrous promised new covenant with Israel on behalf of ALL the NATIONS!



## Romans 10:2–3 in Light of Romans 3:20–22a

The Law's purpose is not ultimately to establish the righteousness of Jews alone. Rather, the Law's purpose is to provide 'recognition' of sin to the whole world (Rom 10:2; 3:20; cf. 7:7) and therefore to testify or witness to the 'righteousness of God' (Rom 10:3; 3:21; cf. 7:24–8:1). These points of connection between Romans 3 and 10 show that Paul's criticism is of the fact that the Jews have appropriated the Law in a way that leads only to their own righteousness as Jews, obscuring their light to the nations and not providing a righteousness for all who believe.



Romans 9:30–10:4 Makes This Clear  
Using Paul's Familiar Running the Race Imagery



## Romans 9:30–10:4 in Light of Running the Race Imagery

Rom 9:30–10:4 is written using one of Bible's favorite metaphors, namely the imagery of running the race that is set before us. Paul's emphasis is all about running in a way that pursues the goal of the race, the finish line. In 10:4 he specifically states that Messiah is the goal of the Torah for righteousness for all who believe. However, Paul notes that along the way the majority of the Jews stumbled over the stumbling stone on the running track and didn't reach the goal, the finish line, Messiah.

## Romans 9:30–10:4 in Light of Running the Race Imagery

Note that Paul specifically states that they stumbled over the stumbling stone, a rock of offense that God put there (Rom 9:32–33) though they didn't fall (Rom 11:11). This speaks to a point made in the first sermon about the both/and of God's sovereignty and human cooperation. The stone is placed on the track by God and it has to be encountered by those running by striving in works in order that the lesson might be learned by all that God's righteousness must always be responded to by faith leading to righteousness **for all** runners Jew and Gentile.



Abraham Our Father's Faith/Trust (Gen 15:6) is the Starting Place

Then he believed in the LORD; and He reckoned it to him as righteousness. (NAU)

“Then Abram trusted the LORD, and the LORD considered his response of trust as proof of genuine loyalty. (Modified NET)

Abraham Our Father's Faith/Trust (Gen 15:6) is the Starting Place

It was Abraham's **initial faith/trust in God** and God's righteousness, that is God's doing what is right in covenant relationship, that then allowed Abraham to inculcate the way of the LORD into his children and his grandchildren **by DOING righteousness** and justice



## Understanding 'Faith' Correctly is Critical!

Too often 'faith' is understood as mere believing or mental assent. But the word actually first means entrusting oneself to someone (or something) in complete confidence, with the implication of total commitment to the one who is trusted.

## Understanding 'Faith' Correctly is Critical!

In the Scriptures, God and Messiah are objects of this type of faith = trust that relies on their **power and nearness** to help, in addition to being convinced that what they show us and what they do in being right in covenant relationship with us (i.e., their righteousness) is trustworthy.



Understanding 'Faith' Correctly is Critical!

Placing one's trust in God and Messiah then leads to our responsive 'trustworthiness' which may also be expressed in the synonyms 'integrity', 'reliability', 'fidelity', 'commitment', 'allegiance' or 'faithfulness'

Understanding 'Faith' Correctly is Critical!

In Romans, we are talking about everyone entrusting themselves in complete confidence to Messiah Jesus and what He has done, because sending Him and resurrecting Him is what God has rightly done in covenant relationship with His people (God's righteousness)



## Understanding 'Faith' Correctly is Critical!

When it comes to trusting in the previously mentioned **power to help**, we note that according to Rom 1:16 the Good News **IS** the **power** of God for salvation to everyone who trusts, to the Jew first and also to the Greek

## Understanding 'Faith' Correctly is Critical!

When it comes to trusting in the previously mentioned **nearness to help**, we note that according to Rom 10:8 "THE WORD IS **NEAR** YOU, IN YOUR MOUTH AND IN YOUR HEART" that is, the **word of faith** which we are heralding



Understanding 'Faith' as 'Faithfulness'  
in the Thesis Statement of Romans, Rom 1:16–17

For in the Good News, which is the power of God for salvation, the righteousness of God is revealed from God and Messiah's faithfulness to everyone who trusts' faithfulness; as it is written, "BUT THE RIGHTEOUS person SHALL LIVE BY FAITHFULNESS." (Rom 1:16–17)

## Faith = Trust = Faithfulness for Paul Summarized

For Paul, **faith**(fulness) or **trust**(worthiness) is a comprehensive term that expresses the heart of the Gospel. This "Good News" (1) begins in the covenant faithfulness of God, (2) is manifested in Jesus the Messiah's coming and obedience of faithfulness unto death, for which He is resurrected by God; and (3) leads to a responsive life of faithfulness and obedience on the part of Jews and Gentiles who trust in Messiah.



## Understanding Paul in Light of His Use of Deuteronomy

Paul's point in using Deuteronomy in Romans 10 is not to compare Law to Gospel as if the Law is negative and the Good News is positive. It is to show that the Word of God had always been on the lips of God's people from the time God gave the gift of the Law through Moses, but it was **NOT** appropriated by faithfulness leading to the goal of Messiah so that everyone (Jew and Gentile) who lives the life of trust could do what is right in covenant relationship with God.

## Understanding Paul in Light of His Use of Deuteronomy

Paul's point here is exactly that from Rom 8:3, "For what the Law could not do, weak as it was through the flesh, God did sending His own Son". In Messiah Jesus, whom God resurrected, the Law is no longer weak, because it is no longer appropriated through the flesh but through the Spirit in following Messiah Jesus as the Law enfleshed, internalized, ethically concentrated, and intensified for all who trust.



## What Paul is Saying Here is Exactly What is Said in John 1:16–17

- For from his fullness we have all received, grace upon grace. (ESV)
- For we have all received from his fullness one gracious gift after another. (NET)

What Paul is Saying Here is Exactly What is Said in John 1:16–17

For the Law was given as a gracious gift through Moses; hesed (loyal covenant lovingkindness) and emet (faithfulness) were made real or actual through Jesus Messiah.



## Major Theme of Romans 10

Heralding, hearing, and responding to the Good News of Jesus (Yeshua) the Messiah will lead to people entrusting themselves to Jesus the Messiah, doing what is right in covenant relationship with God in Messiah by the Spirit, and calling on the name of the Lord, which will ultimately lead to the very salvation or rescue from judgment in the Day of the Lord as described in Joel 2!

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## Understanding Paul in Light of His Use of Joel 2:31–32

<sup>31</sup>"The sun will be turned into darkness And the moon into blood Before the great and terrible Day of the LORD comes. <sup>32</sup>"And it will come about that **whoever calls on the name of the LORD Will be saved**; For on Mount Zion and in Jerusalem there will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls.

## Understanding Paul in Light of His Use of Joel 2:31–32

In Romans 10 Paul is only referring to **salvation** from judgment on the coming Day of the LORD as seen in Joel 2.



## What 'Salvation' in the Bible Means

In the Bible, **salvation** only ever refers to a rescue, deliverance, or preservation from a physical harm whether present or future.

## "Calling on the Name of the Lord"

In the Bible, only those in covenant relationship with God can call on His name. While "calling on the name of the Lord" can appear in contexts of worship, the vast majority of the time it appears in contexts where urgent rescue is needed such as Joel 2.



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