

**(3) Everyone (and Anyone) Can Believe and be Saved (10:11-13)**

- Vs. 11 quotes Isa. 28:16 (again, see 9:33) for two purposes:
  - To support the connection of faith and salvation: it is those who believe that are not put to shame – i.e., are delivered in the day of judgment.
  - Also to support the view that everyone who believes – universally, can be saved. Paul changes “whoever” – 9:33 to “everyone who” – 10:11; both translations draw out the meaning of the original Hebrew.
- Vs. 12 continues the theme of universality but using language very similar to Rom. 3:22-23
- “Lord” here is Jesus – He is Lord of All.
- Calling on the name of the Lord – describes God’s people as those who worship and pray.

*“...includes prayer, worship and a general dependence on Christ for grace and mercy in every area of life.” ~ Grant Osborne*

- Vs. 13 then quotes Joel 2:32 which also uses “call”. This text brings together the need to call upon God, and the result of salvation available to everyone who calls.

*“Since the last days have dawned, this is the time when Jew and Gentile alike enjoy the salvific blessings God has promised his people, both justification and sanctification (as in Rom 8).” ~ Osborne*

**Schedule:**

- Mar 30, Apr 6 – Substitute teacher

**Previous Handouts**

- Online: [www.theheightschurchmn.org/adult-sunday-school](http://www.theheightschurchmn.org/adult-sunday-school)

**Credits:**

Main sources for outline and shared quotes are:

- *Epistle to The Romans (NICNT)* by Douglas Moo [Eerdmans, 1996]
- *Romans (IVPNTC)* by Grant Osborne [IVP, 2004]
- *Teaching Romans, Volume Two: Unlocking Romans 9-16 for the Bible Teacher* by Christopher Ash [Christian Focus, 2009]

**IV. The Defense of the Gospel: The Problem of Israel (9:1-11:36)**

**A. Introduction: Tension with God’s Promises & Israel’s Plight (9:1-5)**

**B. Defining the Promise (1): God’s Sovereign Election (9:6-29)**

**1. The Israel within Israel (9:6-13)**

**2. Objections Answered: God’s Freedom and Purpose (9:14-23)**

**3. God’s Calling of a New People: Israel and the Gentiles (9:24-29)**

**C. Understanding Israel’s Plight: Christ as the Climax of Salvation History (9:30-10:21)**

**1. Israel, the Gentiles, and the Righteousness of God (9:30-10:13)**

3 parallel contrasts between two kinds of righteousness:

- “the righteousness based on faith” versus the “law of righteousness” (9:30-31)
- “the righteousness of God” versus “their own righteousness” (10:3)
- “the righteousness based on the law” versus “the righteousness based on faith” (10:5-6)

**a) The Righteousness of God and the “Law of Righteousness” (9:30-33)**

- Gentiles were not pursuing righteousness [a right standing with God] but received it as a gift – by faith.
- Israel was pursuing a law of righteousness. [law that promises or produces righteousness]

*“This ... probably... [refers to] the mistaken idea that the law of Moses could enable a person to get right with God either by their own moral effort or by their inherited religious privilege.” ~ Christopher Ash*

*“The words “as if” show they misunderstood the purpose of the laws of Moses.” ~ Christopher Ash*

- They didn’t look for righteousness by faith... instead they stumbled over the one who should have been their Savior.
- Paul quotes Isa. 28:16, with 8:14. These same two verses are also quoted in 1 Pet. 2:6, 8 – a common text for Christian preaching.

- Is. 28:16 presents a promise that God would lay a foundation stone – which may refer to [1] the gospel message that the one who believes will be able to withstand the judgment or [2] the Messiah (God’s king) who will save his people.
- Is. 8:14 predicts judgment on Israel that they would stumble and fall over the Lord.

*“By replacing the middle of Isa. 28:16 with a phrase from Isa. 8:14, [Paul] brings out the negative point about Israel’s fall that is his main point in this context....” ~ Douglas Moo*

- Israel’s stumbling over Christ – that Paul laments in his day, was predicted in the OT.
- b) The Righteousness of God and “Their Own Righteousness” (10:1-4)**
- Paul wants his readers to know “he takes no delight or satisfaction from Israel’s fall.” – instead he prays that they be saved.
- Just like Paul himself before his conversion, Israel is zealous for God – but not according to knowledge: Phil. 3:6; Acts 22:3.
- Ignorant of God’s righteousness – revealed in the Gospel (1:16-17)
- Not submitting to righteousness – is not obeying the Gospel; instead of responding to God’s righteousness in faith, they “.”
- “Seeking to establish their own [righteousness]” is a righteousness that comes from one’s own efforts – see Deut. 9:4-6, and Phil. 3:9.
- Vs. 4 essentially means “Christ has brought the law to its culmination and thereby made righteousness available to everyone who believes.” (Moo)
- The emphasis here is that righteousness is available to those who **believe in Christ**, & to **everyone** who believes (even Gentiles).
- Christ taught similarly in Matt. 5:17

*“Our relationship with God is now found in Christ, not through the law; and our day-to-day behavior is to be guided primarily by the teaching of Christ and his apostles rather than by the law.” ~ Doug Moo*

### **c) Gospel and Law (10:5-13)**

#### **(1) Righteousness by Faith (not Law) (10:5-8)**

- Moses spoke about righteousness based on law – *quote from Lev. 18:5*

- Likely refers to “eternal life” – but how is this achieved by law keeping?
  - In Lev. 18:5 this is a response to God’s grace, not a way of gaining grace... describes how the “faithful guide their ‘walk’ so that they can ‘abide in God’s love’” (ESV Study Bible)
  - In Rom. 10:5, Paul uses the quote to underscore what he has taught earlier (1:18-3:20) that everyone breaks the law, no one can keep it perfectly, and so no one could achieve the life promised by the Law (which has now been eclipsed by Christ).
- But “the righteousness based on faith” says – *quote from Deut. 9:4, 30:12-13*
  - In context this time, Deut. 30 seems to say the Law is attainable and able to be obeyed.

*“Paul is not contrasting a wrong passage with a right passage, but interpreting and clarifying a disputed passage... by using another passage.” ~ Christopher Ash*

- In Dt. 30, Paul sees the wider context of covenant blessings and curses which frame the passage. After they break the covenant, God promises he will bring about their restoration and will “circumcise [their] heart” (30:6) they will then “turn to the LORD [their] God with all [their] heart and with all [their] soul.” (30:10)
- This is how they will be able to “do” the commandment (30:11-14)
- Paul sees this restoration and heart circumcision fulfilled typologically in Christ and the gospel message; so he applies the passage to Christ:
  - No one has to ascend to heaven to figure out what we must do – Jesus already came down (in the incarnation) for us.
  - No one has to go into the depths (abyss) to find Christ – because Jesus has already ascended from the realm of the dead (in his resurrection).

#### **(2) Personal Salvation is by Simply Believing (10:9-10)**

- Verses 9-10 are a chiasm
  - [A] Confess with your mouth
    - [B] Believe in your heart
    - [B’] With the heart one believes
  - [A’] With mouth one confesses
- The content of what is believed is:
  - The Lordship of Jesus
  - Jesus’ Resurrection