

## *Romans 10:1-13*

### *Unexpected Paths to spiritual failure*

- In chapter 9 Paul explains the setting aside of Israel in terms of God's sovereign choice and plan.
- In chapter 10 Paul explains the setting aside of Israel in terms of Israel's rejection of the Gospel.
- If we were to identify three paths that lead to spiritual failure we might not think of these. Passion for God, Moral discipline, and Kosher friends.

### **Good intentions - Zeal without knowledge**

<sup>1</sup> Brethren, my heart's desire (good pleasure) and my prayer to God for them is for {their} salvation. <sup>2</sup> For I bear them witness that they have a zeal for God, but not in accordance with knowledge. <sup>3</sup> For not knowing about God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. <sup>4</sup> For Christ is the end of the law for righteousness to everyone who believes.

#### **1. Zeal for God is not always a virtue.**

- The English word "Zeal" is a transliteration of the Greek word ZELOS. It means eager desire.
- Zeal is a reflection of our commitment not a reflection of our correctness.
- A culture that has lost its contact with an external guide to values is left only with political power and emotional zeal to define right and wrong.
- This influences the Christian community as well because those who are zealous and powerful influence us.
- The zeal of the Jews was not superficial and it was for God. What was lacking? The truth of the Gospel!
- In our day it may be zeal as much as moral merit that displaces or defines faith. Moral merit and zeal are important but they mean little without genuine faith. "Without faith (not zeal or moral merit) it is impossible to please God."
- Spiritual maturity is characterized by the integration of doctrine, experience, and conduct. Feeling called, or being committed does not assure anyone that they are on the right track in following Christ.

#### **2. Praying for the salvation of others is appropriate.**

- Where Rom.9 emphasized the sovereign choice and plan of God, chapter 10 emphasizes the dynamic "free" choice of man.

#### **3. Christ is the end of the Law as a Covenant of works.**

- He terminates the Law Covenant with its call to blessing or cursing based on performance.
- The Law is not removed as a reflection of God's nature and as a guide to obedience for Christians.
- Each of the ten commandments (with the exception of the Sabbath Commandment) is reiterated in the Epistles of the Apostles.

***The Law of Moses***

A Covenant of Works  <b>Temporary</b>  A Tutor to our Faith  Removed by Christ	A Reflection of God's holy nature  <b>Perpetual</b>  A Guide to our Behavior  Embellished by Christ
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- The Law was related to the "law of works" righteousness. Ezek.18:9 "Keep my decrees and laws, for the man who obeys them will live by them. I am the Lord." (Gal.4:21-31). David credits his salvation from Saul to his righteousness (II Sam.22:21 "The Lord has rewarded me according to my righteousness.") It contains an implicit promise of eternal life to its doer. (Matt.19:17; Rom.2:13; 7:10; 10:5; Lev.18:5; Phil.3:9; Deut.4:1,8;; 27:26; 28:58-59) Note: The N.T. texts (Rom.3:20; Gal.2:16) make it clear that this promise is only in theory for no one can in practice keep the Law so as to gain life.
- This passage makes a clear distinction between two paths to righteousness.

Righteousness via the Law  <b>Our righteousness</b>  The choice of many Jews  Old Covenant	Righteousness via faith  <b>Christ's (God's) righteousness</b>  The choice of Christians  New Covenant
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For more information see [apptoteach.org](http://apptoteach.org) theology file #107

**Good works - Man's righteousness without God's righteousness**

5 For Moses writes that the man who practices the righteousness, which is based on law shall live by that righteousness. 6 But the righteousness based on faith speaks thus, "*Do not say in your heart, 'Who will ascend into heaven?'*" (that is, to bring Christ down), 7 or "*Who will descend into the abyss?'*" (that is, to bring Christ up from the dead)." 8 But what does it say? "*The word is near you, in your mouth and in your heart*" -- that is, the word of faith which we are preaching, 9 that if you confess with your mouth Jesus {as} Lord, and believe in your heart that God raised Him from the dead, you shall be saved; 10 for with the heart

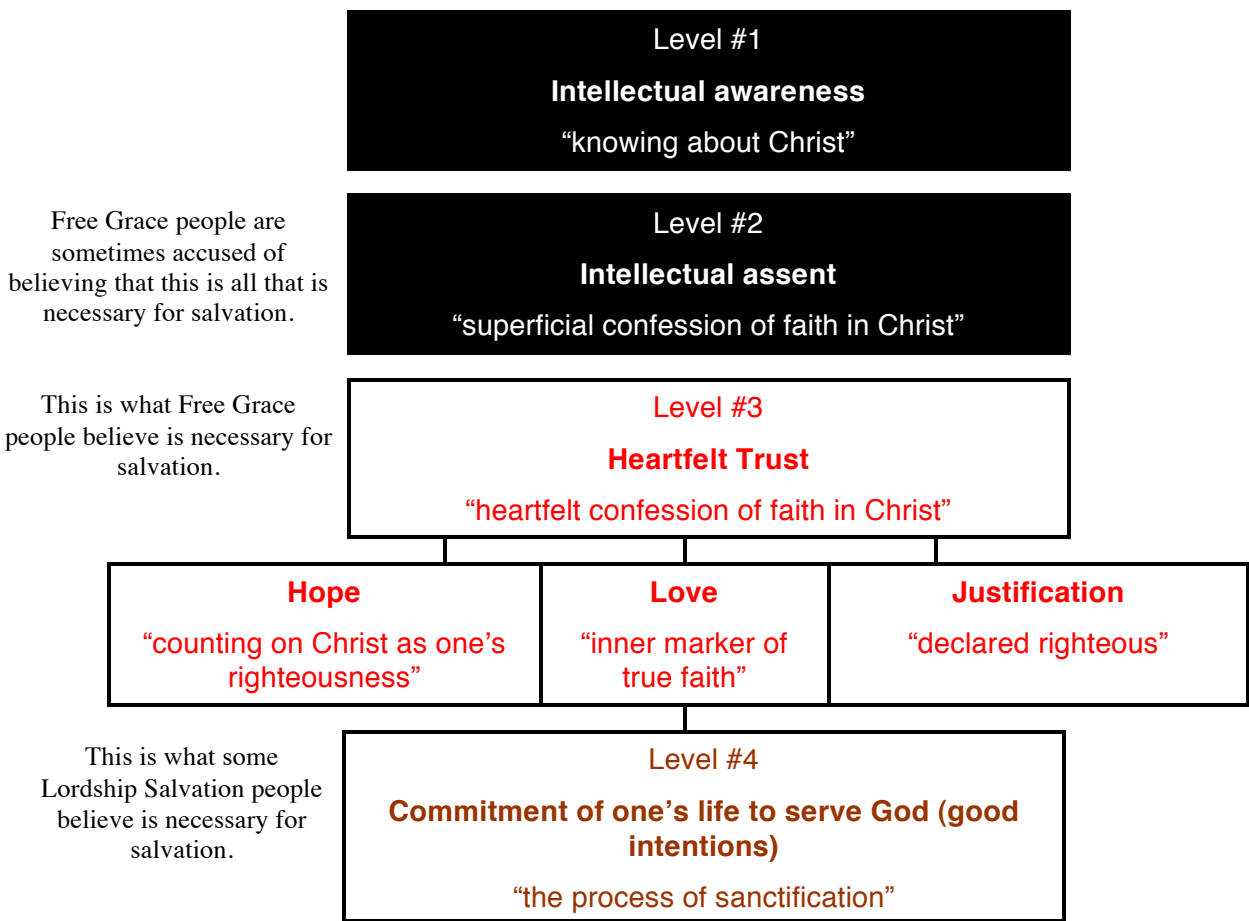
man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

**4. The righteousness of faith is from within and is not through human effort or achievement.**

- Paul's quote from Lev.18:5 is in a context that equates life with obedience to the Law. Paul will contrast this with the Word of the Gospel which he will claim is near you or within easy access.
- Paul quotes from Deut.30:12-14 in this section. "12 It is not in heaven, that you should say, 'Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?' 13 Nor is it beyond the sea, that you should say, 'who will cross the sea for us to get it for us and make us hear it, that we may observe it?' 14 But the word is very near you, in your mouth and in your heart, that you may observe it. 15 See, I have set before you today life and prosperity, and death and adversity." The idea in Deut. is - "You do not have to go looking for this message. It is accessible to you."

**5. We must understand the relationship between saving faith and faithfulness.**

- There are degrees or levels of Christian knowledge (St. Augustine) and commitment.
- A point of dispute is with respect to a distinction between Level #3 and #4. Does true saving faith require a level #4 or #5 commitment, or is level #3 all that is required?



Other Lordship Salvation people believe this is necessary for salvation.

Level #5  
**Obedience (good works)**  
 “outer marker of true faith”

**6. Christianity is both a private and public experience.**

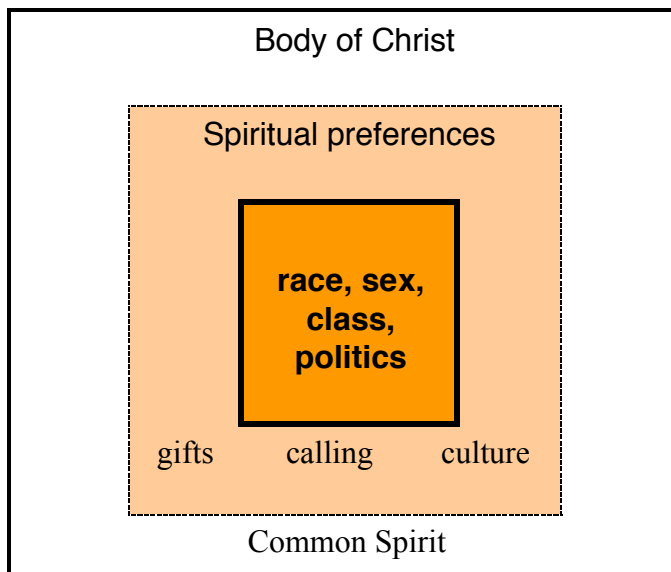
<p>“The word is near you, in your <b>mouth</b> and in your <b>heart</b>”</p> <p>“if you confess with your <b>mouth</b> Jesus {as} Lord”</p> <p>“with the <b>mouth</b> he confesses, resulting in salvation”</p>	<p>“The word is near you, in your mouth and in your <b>heart</b>”</p> <p>“believe in your <b>heart</b> that God raised Him from the dead”</p> <p>“with the <b>heart</b> man believes, resulting in righteousness”</p>
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- Note the absence of attention to moral discipline or merit. Note also the fact that water baptism is not mentioned.
- This is not to suggest that ethics are not important but rather that ethical conduct is not the issue in coming to saving faith.

**Good company - Jews without Gentiles**

<sup>11</sup> For the Scripture says, “Whoever believes in Him will not be disappointed (shamed).” <sup>12</sup> For there is no distinction between Jew and Greek; for the same {Lord} is Lord of all, abounding in riches for all who call upon Him; <sup>13</sup> for “Whoever will call upon the name of the Lord will be saved.”

**7. Our witness to the world is reflected in the boundaries of our fellowship.**



- The community of Christ is defined by those who “call upon the name of the Lord.” What does it mean to “call upon the name of the Lord?” It is linked to “whoever believes in Him.”

The last quote is from Joel 2:32 where the context is the judgment of God and the promise of deliverance through calling out to God for salvation.

- This passage is dealing not so much with the mechanics of “calling” as the breadth of the community “whoever” and “all” (Jews and Gentiles).
- Natural barriers of race, culture, economic status, education, styles, etc. do not define the object of God's blessing and our community of common faith. Jesus' boundaries of fellowship should be ours.
- Evangelism within homogeneous groups produces dramatic results. But the church should not discriminate with the excuse that it has a “calling to minister to one group. The authenticity of the Gospel demands that the church break down worldly distinctions and preferences.

**There are three challenges for us in Rom.10:1-13**

1. We must be careful to invest our passions knowledgably.
2. We must be careful to find our spiritual security in Christ not our moral discipline.
3. We must be careful to define our social “fellowship” boundaries as Christ would.