

(T) Welcome to **Discipleship training On The Air**. In this Bible study series two teachers will do Bible study from ROMANS 10:1-21.

Romans chapter 9 to 11 explains why *Israel as a natural nation* was not saved, but *Israel as a spiritual nation* was saved. Paul shows that *the rejection of unbelieving Jews* and *the salvation of believing Gentiles* are not against the clear teaching of the Bible. Romans 9:6-9 teaches that God's covenant promise was not made to *natural Israel*, but to *spiritual Israel*. Romans 9:10-13 teaches that God saves people, not because they keep the law or do good things, but because *God chooses and irresistibly calls* them. Romans 9:14-18 teaches that God saves people, not because of their free will or religious efforts, but because *God shows grace and mercy* to them. Romans 9:19-24 teaches that God has the sovereign right to choose whom he wants to save and whom he wants to harden. Romans 9:25-29 and 10:18-21 teaches that God already predicted these things during the Old Testament period and therefore Israel has no excuse. *God's prophecies and promises in the Old Testament have been fulfilled* just as the prophets predicted. Romans 10:5-8 teaches that *the message of salvation was as accessible* to Israel during the Old Testament period as it is now to Gentiles and Jews during the New Testament period. Romans 9:30-33, Romans 10:1-4, 11-17 and Romans 11:17-24 teach that salvation during the Old Testament period and during the New Testament period is *only by faith*. People are rejected for their unbelief and accepted for their faith (cf. Gen 15:6; Gal 3:6-9,26-29). Therefore Romans 10:12-13 teaches that *there is no difference between Jews and Gentiles!* Romans 10 explains why the nation of Israel failed.

(S) **STEP 1. READ**

Let us read Romans 10:1-21 together. When you are two or more people, take turns to read one verse each until you have completed the reading. Due to shortage of time, please read Romans 10:1-21 for yourself.

(T) **STEP 2. DISCOVER**

Let us discover and discuss some important truths in Romans chapter 10. What is the most important truth for you in this passage? Think and then write your answer in your notebook. After you have had some time to think and write, take turns to share with one another what you have written down.

An important truth for me is from **Romans 10:1-8. This passage contrasts two kinds of righteousness.** Romans 9 teaches that God has the sovereign prerogative to save the people he chooses and to harden the others. But this fact may not determine how Christians relate to the lost people in the world! God did not reveal to anyone whom he chooses, calls and saves! The responsibility of all Christians is to have a genuine concern for all the lost people in the world, to pray for them and to preach the gospel to them (1).

Romans 10:1-4 describes the failure of Israel to attain righteousness. Although the nation of Israel was very zealous to attain righteousness in God's eyes by trying to keep the law, they failed because God graciously gives his righteousness only to those who believe in Jesus Christ (2). The natural nation of Israel failed to attain God's righteousness, because they not only refused to submit to God's righteousness, but also sought to establish their own righteousness (3). Paul teaches that the physical nation of Israel and all other people must know that Christ is "the end" of the law. This means that God makes an end to the Jewish misconception that righteousness can be earned by keeping the law (4)!

Romans 10:5-8 describes the contrast between law-righteousness and faith-righteousness in the Mosaic law. Paul makes two quotations from the Old Testament Law to prove to Jews that also the Old Testament taught the complete opposition of righteousness by law and righteousness by faith. "*Righteousness by keeping the law*" is defined in Leviticus 18:5. It says, "The man who does these things will live by them." God's ordinance or demand is that all people must obey his commands *perfectly* (5). Paul applies this Old Testament definition to prove that no man who can become righteous in God's eyes in this way, because no one in the whole world can keep God's law *perfectly (100%)!* "*Righteousness by faith*" is defined in Deuteronomy 30:11-14. It teaches that the truth about what to know, what to believe and what to obey is accessible and near to people. People do not need to do something spectacular like ascending to heaven or travelling across the sea to another country to acquire this truth. Paul applies these Old Testament definitions to prove that everyone has access to God's righteousness by the first coming of Jesus Christ from heaven to earth, by his resurrection from the deep place of the dead, and by the preaching of the gospel. The preaching of the gospel makes God's truth concerning righteousness or salvation available. People can know it, talk about it and believe it.

(S) An important truth for me is from **Romans 10:9-21. This passage summarises the preaching of the gospel and Israel's failure to accept it.**

First. Romans 10:9-10 emphasises that faith in the heart is proved to be genuine by the confession with the mouth.

Second. Romans 10:11-13 teaches that the gospel is available to everyone, to Jews and to all non-Jews.

Third. Romans 10:14-15 teaches that the gospel should be proclaimed to everyone in the world.

Fourth. Romans 10:16-21 explains the disobedience of the nation of Israel.

(T) **STEP 3. QUESTION**

Let us try to understand all the truths in Romans 10:1-21 and ask our questions about the things we still do not understand. "Which question about anything in this passage would you like to ask to the group?" Think and write your question in your notebook. Then discuss the questions and try to find answers.

1st Question. (10:4). In what way is Christ the end of the law?

(S) Romans 10:4 says, "Christ is the end of the law so that there might be righteousness for everyone who believes." Paul is not speaking of the *fulfilment* of the law of Moses. Nowhere in the Old Testament is it taught that the law of Moses was the means to attain righteousness or salvation. Paul's frequent appeal to the Old Testament and specifically the law of Moses in support of the doctrine of justification by grace through faith, for example in Romans 3:21-22, makes this view untenable.

Paul is speaking of the "*termination*" of "the law as the way of life which tries to attain righteousness by doing works of the law". In Romans 10:4, the word "end" must be understood in the sense of "termination" (Rom 6:21) and the word "law" in the sense of "the principle of legalism" or "the keeping of the law as a way to justification". Not the Old Testament, but the Jews taught that people could be saved by doing works of the law. The Jews clearly misunderstood or misinterpreted God's purpose with the law in the Old Testament. Paul is definitely not speaking of "replacing" the law *as a way of salvation* in the Old Testament with the gospel as the way of salvation in the New Testament. Paul is rather "contrasting" the Jewish view with the Old Testament teaching. He is contrasting the Jewish view that *the law* is the way of salvation with the teaching of the Old Testament that *faith* is the way of salvation. Paul is contrasting the principle of legalism, namely, attaining righteousness through works of the law with the principle of faith, namely attaining righteousness through faith alone. In the whole book of Romans, the contrast is between *righteousness by the law*, which the Jews taught, with *righteousness by faith*, which the Bible taught. Paul says that Jesus Christ "terminated" the legalism of the Jews, that is, the way of life which tries to attain righteousness by doing works of the law. Jesus Christ *made an end* to the misunderstanding of the Jews with regard to *the law* as the way of salvation, in order to establish clearly that righteousness is not earned by works of the law, but is freely given to people who believe in Jesus Christ.

2nd Question. (10:9-10). What is the relationship between faith and confession with respect to salvation?

(T) Romans 10:9-10 says, "That if you confess with your mouth 'Jesus is Lord' and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved". There are various ways of summarising the gospel message. In this passage the emphasis is on the resurrection and lordship on the part of Christ and on the response of faith and confession on the part of the believer. The "heart" is the seat and organ of our religious consciousness and determines what we are morally and religiously. To believe with the heart is "to embrace with our mind, will and emotions" that Jesus Christ has been resurrected from the dead, is alive and enthroned in heaven! "To confess" with the mouth is "to acknowledge or declare publicly" before our family, friends and others that Jesus Christ is our Lord and King, the One who controls our whole life.

Because verse 9 speaks of believe in your heart and you *will be saved*, and verse 10 speaks of believe and you *will be justified*, therefore, these two verses do not teach that being saved is something different than being justified. Also because in verse 9, *the effect of faith in the heart* is to be saved and in verse 10, *the effect of confession with the mouth* is also to be saved, therefore these two verses do not teach that you must make two separate responses in order to be saved. They rather teach that the one true response you must make to the gospel is to believe with your whole inner being. And the genuineness of that faith in your heart will be shown in the confession of your mouth. Confession verifies and confirms the faith of the heart. However, Paul does not teach that faith in the heart or confession of faith with the mouth has the same effect with regard to salvation. Matthew 7:21-23 teaches that *confession without faith* is in vain. Matthew 10:32-33 teaches that *faith without confession* is not genuine. Confession with the mouth, like good works, is the evidence of genuine faith in the heart.

3rd Question. (10:11-13). Why is there no difference between a Jew and a Gentile?

(S) Romans 10:11-13 teaches that the gospel is available to everyone! In verse 11, Paul quotes Isaiah 28:16 (Rom 9:33), but adds his own emphasis “anyone” (whoever), because in verse 12-13 he says that “everyone” who believes, no matter if he is a Jew or a Gentile, will be saved.” “Jews” are the people from the nation of Israel. “Gentiles” are all the other nations on earth. Both words have positive meaning in the Bible. He says that there is no difference between Jew and Gentile - Christ is the Lord of all and saves all who call on his name. He intends to teach that there is no difference between Jew and Gentile with respect to sin and condemnation. And there is also no difference between Jew and Gentile with respect to the opportunity or method of salvation! While in Romans 3:29-30, “the oneness of God” is given as the reason why God justifies Jew and Gentile without distinction through faith, in Romans 10:12, “the lordship of Christ over all people on earth” is given as the reason why there is no distinction between people on earth anymore! Christ is ready “to richly bless”, that is, to willingly and completely receive anyone who calls on him for salvation. In verse 13, Paul quotes Joel 2:32 in order to confirm that even the Old Testament taught the truth that there is no difference between Jew and Gentile. “To call on the name of the Lord” refers first of all to the initial prayer of asking Christ to come into one’s heart. But it also includes the continued worship of the Lord thereafter. Note that Paul takes Old Testament passages, which refer to God without qualification, and apply them to Christ! This is another proof that the apostle Paul taught that Jesus Christ is God. It was the distinguishing mark of Christians in the New Testament that they called upon the name of the Lord Jesus Christ and therefore they accorded to Jesus Christ the worship that belonged to God alone (Mt 14:33; 28:9,17; Lk 24:52; Jn 9:38; Rev 5:6-14)!

4th Question. (10:14-15). How should Christians proclaim the gospel?

(T) Romans 10:14-15 say, “How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, ‘How beautiful are the feet of those who bring good news!’ ” These verses teach that the gospel should be proclaimed to everyone. Without the preaching of the gospel in any of its many forms, no one can come to faith in Christ. They teach that the gospel should be proclaimed by those who have been authorised by the Lord (2 Cor 5:20). The gospel should be heard by people, that is, people should be able to understand it so that they will be able to respond to it. Note, verse 14 literally says, “*whom* they have not heard”, thus implying that Christ himself speaks to people when the gospel is proclaimed! The faith is thus a personal encounter with Christ’s own words in the gospel message. “Faith” is not simply an acknowledgement of certain truths. Faith is rather *trust* and *commitment* to Jesus Christ Himself. It means the *relinquishment* of every other confidence and the *abandonment* to Jesus Christ as our only help before we call on his name for salvation

5th Question. (10:16-21). Why can Israel’s failure not be excused?

(S) While Romans 10:14-15 teach that certain people will respond in faith to the proclamation of the gospel, verse 16-21 teach that other people will not respond to the gospel. This happened in the Old Testament time of the prophets and the New Testament time of Jesus and the apostles. The good news was proclaimed, but not all the Israelites accepted the good news. At this point, Paul returns to his subject in Romans 9-11, and explains the unbelief and disobedience of the nation Israel.

First, Romans 10:16-18 explains that the nation of Israel certainly heard the gospel, but the great masses of Israel did not accept it. In verse 18, Paul quotes Psalm 19:4. While in Psalm 19:1-6, the Psalmist speaks of God’s general revelation through his works of creation and providence, in Psalm 19:7-14, he speaks of God’s special revelation through his Old Testament words. The Bible teaches throughout that God’s general and special revelation are complementary (Act 17:24-31). While God’s general revelation was proclaimed throughout human history without distinction (Ps 19), God’s special revelation was not only proclaimed throughout the Old Testament Scriptures to Israel, but is also proclaimed in the New Testament period through the proclamation of the gospel to Jews and Gentiles without distinction. Through the proclamation of the gospel to the uttermost parts of the world, the pattern of God’s general revelation has now also become the pattern of God’s special revelation. The people of the nation of Israel heard the gospel. They cannot object that they did not hear it. Genesis 15:6 and Deuteronomy 30:11-14 show that they heard the message of faith already in the first five books of Moses. They also heard the message of faith in the proclamation of the gospel by Jesus and the apostles from Jerusalem to all of Judea, Samaria and Galilee and even to other countries where Jews lived! “The word” they encountered in the gospel was nothing less than the word that Christ himself spoke to them! However, not the great masses of the people of Israel accepted the good news. Literally, it says that they did not subject themselves or obey or follow it.

Second, Romans 10:19-21 explains that the nation Israel certainly knew God’s purpose with respect to the Gentiles, but the great masses of Israel continued obstinately to disobey God. Through what Moses and Isaiah said, Israel knew God’s purpose with respect to the Gentiles. History unfolded exactly as the prophets had predicted it would happen.

First Moses said concerning people of the Gentile nations, “I will make you envious by those who are not a nation; I will make you angry by a nation that has no understanding (Dt 32:21; 19).” The song of Moses appears in a context in which Israel is upbraided for unfaithfulness and perversity. This is the same context Paul deals with. Moses was the “first” to bear witness in order to provoke Israel to anger. Paul’s application of this quotation is that Israel would “be provoked to jealousy” and anger because another “nation”, which had not enjoyed God’s covenant favour as Israel had, would become the recipient of the favour, which Israel had despised. Thus Moses implies that the gospel would be extended to the Gentiles and the Gentiles would become a part of God’s chosen people (1 Pet 2:9-10).

Then God said concerning people from the Gentile nations, “I was found by those who did not seek me; I revealed myself to those who did not ask for me (20)(Isa 65:1).” The by-product of this universal spreading of the gospel to all nations will be the provocation and angering of Israel. Strangers and aliens will become partakers of God’s covenant favour and blessing. This is what Israel knew! They have been informed and warned before of the outcome, that “the kingdom of God would be taken from them and given to a nation who would produce its fruit” (Mt 21:43; 8:11-12)!

And finally God said concerning the nation of Israel, “All day long have I held out my hands to a disobedient and obstinate people”. Paul contrasts the favour shown to the Gentiles with the disobedience of Israel. The very seriousness of Israel’s sin is expressed by the fact that God’s patience and loving-kindness was not simply made to ordinary people, but to a constantly “disobedient” and “obstinate” people. But let us not forget God’s promise to everyone, “If you confess with your mouth ‘Jesus is Lord’ and believe in your heart that God raised him from the dead, you will be saved!” Due to shortage of time, we will skip the application and prayer today.

(T) ASSIGNMENT FOR NEXT WEEK

First. Join a house fellowship that does Bible study. Use “the five steps” Bible study method to prepare Romans chapter 11.

Second. See the workbooks “Go and preach God’s Kingdom” and Internet on www.dota.net

Third. Listen every SATURDAY to WEDNESDAY on the radio to “Discipleship training on the air”.