

## The Israel of God – Part 2 • Romans 10

### I. INTRODUCTION

#### A. Recap

1. We begin with a quick review because chs. 9-11 are recognized as one of *the* most *difficult* sections of the Bible.
  2. Paul deals with a question he'd heard many times: What does the Gospel of Grace *mean* for Jews.
  3. Did it mean God had *forsaken* Israel? His answer was a resounding, "No!"
  4. God hadn't turned His back on Israel but by rejecting the Messiah, Israel had turned its back on God
  5. In the simplest terms, in ch. 9, Paul speaks of Israel's *past*.
    - a. In ch. 10 he speaks of her *present*,
    - b. Then in 11 he speaks of her *future*.
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#### B. Last Week in Ch. 9

1. Last week in ch. 9 we saw Paul's explanation of God's *sovereignty in salvation*.
  - a. God's heart is *bigger* than just His love for the Jewish people; *He loves All*.
  - b. So He makes a way *for all* to come to Him through faith in Christ.
2. Paul ends the chapter showing the Jews ought not have stumbled at this, because the prophets had made it abundantly clear.
3. That brings us to ch. 10 . . .

### II. TEXT

#### A. V. 1

#### <sup>1</sup> Brethren, my heart's desire and prayer to God for Israel is that they may be saved.

1. As we saw last week, though Paul was a Jew, he was *accused* of being anti-Semitic.
  - a. Because he said salvation came by faith in Jesus & not the works of the Law, his opponents said he was trying to tear down the Jewish religion.
  - b. But Paul knew their religion better than most.
    - 1) He'd begun as a brilliant young scholar among the ultra-strict sect of the *Pharisees*.
    - 2) His teacher *Gamaliel* was one of the most learned & beloved in Judaism's long history.
  - c. But Paul came to see that the Jews *misunderstood* the *purpose* of the Law.
    - 1) God never intended it to be a way **TO** Him –
    - 2) It was meant to be a mirror that showed them their *failure* & **NEED** for salvation.
    - 3) As he says in Gal 3, the Law was a tutor pointing to the Savior.
2. For this, he was labeled a *traitor* & was hounded mercilessly.
3. But instead of hatred for all the ill-treatment he'd suffered at their hands, Paul's response was to love & pray for them, & to do all he could to convince them of the Gospel.

#### B. Vs. 2-3

#### <sup>2</sup> For I bear them witness that they have a zeal for God, but not according to knowledge.

1. No one knew better than Paul how *zealous* the religious Jews were.
  - a. As a young Pharisee in Jerusalem, he'd lived about as strict a lifestyle as you can imagine.
  - b. He'd been in many discussions with other Pharisees & rabbis about how the Law applied to the minutiae of daily life.
2. Prior to his conversion, Paul *led* the High Council's *opposition* to the followers of Christ.
  - a. He'd crashed their gatherings & arrested all he could lay his hands on.
  - b. He even *presided* at the execution of Stephen, the first martyr.
3. He knew what it was to be *zealous*, thinking that by persecuting believers he was pleasing God.

4. But it all changed one day outside Damascus when Jesus appeared to him & graciously forgave him.
  5. Then, all the zeal he'd had in *squelching* the Gospel was turned to *spreading* it.
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6. The misplaced zeal Paul speaks of here continues to this day.
    - a. Though 2000 years have passed, what took place then is being renewed in our time.
    - b. The Orthodox Jews of Israel are extremely zealous for their religion.
      - 1) You can see them in the ultra-orthodox neighborhood of Mea Shearim in Jerusalem & at the Western Wall where they spend hours reading the Torah & praying.
      - 2) They are the core of the new settlements in what some call the *disputed territories*, like Samaria, the West Bank, & up till 2 years ago, Gaza.
      - 3) They founded those settlements because they take the Word of God *literally* & believe it's their *duty* to take possession of land He's given them.
      - 4) It matter *not* to them that governments & politicians talk about trading land for peace.
      - 5) They see living there as the *command of God*.
  7. But right now in Israel, larger numbers of Jews than ever before are coming to faith in Yeshua.
    - a. They call themselves "Messianic believers." They're reluctant to call themselves "Christians" because of what that word means for so many Jews.
      - 1) The "Christians" were the *Crusaders* who slaughtered multitudes of Jews.
      - 2) The *Inquisition* was conducted by "Christians."
      - 3) The *Holocaust* happened in "Christian" Europe.
      - 4) Historically, the *institutional Church* & so-called "*Christians*" have made life very difficult for the Jews.
      - 5) So Jewish followers of Yeshua call themselves "Messianic believers."
    - b. And they avoid the name "Jesus" as well because Orthodox Jews use that name as a slur & insult, saying Jesus was the illegitimate son of Mary & some unknown Roman soldier.
    - c. The Messianic movement in Israel is growing like never before. It's not quite "*exploding*" but it's gaining momentum.
    - d. As they become more visible, the *Orthodox* have become more active in opposing them.
    - e. There've been many acts of vandalism, arson, some minor public scuffles, & lots of angry demonstrations by Jewish antagonists outside Messianic homes, churches, & businesses in just the last year.
  8. But what the enemy has meant for harm, God has turned to good because while the number of Orthodox attacking believers is fairly small, the *average Israeli* sees in the lifestyle of Yeshua's followers far more that's attractive than what they see in the Orthodox.
    - a. When they see fellow Jews who are *just like them* who believe in & follow Messiah,
    - b. It makes them re-think the whole Gospel thing.
    - c. For years they've been told becoming a Christian meant the *ultimate betrayal* of the Jewish people.
    - d. But then they see people whose faith in Messiah has made them a *better Jew* & it presents a huge challenge.
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9. So, what took place in Paul's day is once again being seen in the streets of Israel.
  10. Paul once more reminds us what the basic problem was . . .  
**[For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.](#)**
  11. We won't spend much time here because we've covered it in depth in the previous chs.
  12. Where the religious Jews messed up was in thinking they could produce the kind of righteousness God required by keeping the law.
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13. But God *requires perfection*. Since He's the only One Who *is* perfect, the righteousness we need can only be secured *if He gives it to us* – and that's what Christ is all about!
14. We're not made right with God by our efforts. We're made right when we place our trust in Him.

#### C. V. 4

#### **4 For Christ is the end of the law for righteousness to everyone who believes.**

1. This deserves a whole sermon all by itself! A *series* of messages might *begin* to scratch the surface.
2. I *urge* you this week to meditate deeply on it
3. When we believe in Christ, God accounts His *perfect* righteousness *to* us.
  - a. So, we cannot become *more* righteous by our own efforts. Because we're already perfectly righteous.
  - b. In fact, if we *try to earn points* with God by turning back to the law, *even our own law, our own set of rules*, then we're *trusting in self* instead of Christ.
  - c. Nor can we become *less* righteous by *failing* to live up to some standard – because believing in Jesus **IS** the *only standard* God is concerned about.

4. Look at it again –

#### **For Christ is the end of the law for righteousness to everyone who believes.**

5. Does this mean we can do *whatever* we want & it's *not sin* because there's no more law?
6. There's a guy in Florida named Jose Luis de Jesus Miranda teaching that very thing.
  - a. His cult is growing rapidly, mostly in the Hispanic Community.
  - b. He's way, way out there – but this is one of the things he teaches;
    - 1) He says because Jesus brought an end to the law, there's no more sin & you can do whatever you want –
    - 2) As long of course, as you *give to & follow* Miranda's commands.
7. But Paul did not say Jesus was the end of the Law – *period!*
  - a. He said He was the end of the law *for righteousness!*
  - b. In other words, all that the Law of God was meant to be & do is summed up in Christ.
  - c. Believing in Jesus means trusting in Him so completely that His righteousness becomes ours.
8. What this means *practically* is that instead of living to **BE** righteous –
9. Righteousness → *will be lived*; It'll mark our behavior & lifestyle.
  - a. Not perfectly, because no one's faith is perfect.
  - b. But over time, as we *grow* in grace & faith, the righteousness of Christ will become more & more evident in us
10. Think of it this way – You're 15 & want to drive. But you have no license, car nor knowledge.
  - a. You've *seen* people driving as you stand on the sidewalk watching the cars go by.
  - b. You see the way people sit in the driver's seat & assume driving is all about the right pose, you sit on the sidewalk & adopt the correct posture.
  - d. You think you look pretty good & pride yourself on how well you're driving.
  - e. But then it hits you - you haven't gotten anywhere.
  - f. "Silly me," you think to yourself. You're still on the *sidewalk*. You need to be on the road where the other drivers are.
  - g. So you plop down in one of the lanes & strike your driving pose.
  - h. But that's all you are – a *poser!* You're not driving! You're a *speed bump*.
  - i. Then something wonderful happens; Dad gives you a car, takes you to get your license, then to a parking lot where he puts you behind the wheel & shows you *how* to drive.
  - j. Ahh – *now* you're driving because you're **IN THE CAR** and all its power is at your disposal to take you where you want to go.

11. An imperfect analogy to our life *in Christ*.
  - a. **Religion** is the poser's life of sitting in church, thinking he looks good because he's got the right moves.
  - b. But because he's trusting in himself instead of Christ, he's getting NO WHERE.
  - c. The Father gave us His Son & invites us to find our life IN HIM.
  - d. It's His power that gets us where we need to go.
  - e. And just as a young driver learns how to drive **over time** – so do we as we progressively learn to surrender more or ourselves to the Lord.

### C. Vs. 5-13

#### <sup>5</sup> For Moses writes about the righteousness which is of the law,

1. He quotes Lev. 18:5 -

***“The man who does those things shall live by them.”***

2. If you're going to try & attain righteousness by keeping the Law, you have to keep it **all**; you can't pick & chose which commands you're going to use to climb into heaven by.
3. Which of course is something everyone who's **religious** does.
4. There are some things that are important to them while others get no attention at all.
5. Why? Well, the things that get the attention are things they're able to do pretty well while the things they ignore are hard & compete with their desires.
6. If you're going to **earn** your way to heaven – then you have to keep every single rule.
  - a. So, how ya' doing with that? Did you have cheese on your burger? You're out!
  - b. Are you wearing mixed fabrics? You're history!
  - c. Did you travel more than a mile yesterday? You're busted!
7. Think I'll stick with Jesus!

<sup>6</sup> But the righteousness of faith speaks in this way, ***“Do not say in your heart, ‘Who will ascend into heaven?’”*** (that is, to bring Christ down from above) <sup>7</sup> or, ***“Who will descend into the abyss?”*** (that is, to bring Christ up from the dead). <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 which we preach): <sup>9</sup> ***that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.***

8. Paul quotes Deut. 30, Moses' Farwell Address as a new generation was about to enter the Promised Land.
9. He reminds them that living with & for God wasn't hard.
  - a. It wasn't some Herculean task of climbing Mt. Olympus to grab the Golden Fleece.
  - b. It wasn't like sneaking into the underworld to take a gem from some protected treasure.
10. Salvation isn't an arduous labor that requires massive effort on our part, & that only a select few have the strength & skill to accomplish.
11. No – God is near & salvation ready. He's already done all the **hard** work; all we need do is **receive** it.
12. Faith is the hand that lays hold of God's gracious gift of salvation.
  - a. But it isn't **just believing** that matters – it's **WHAT & WHO** we believe that makes the difference.
  - b. We must believe that Jesus died for our sins & rose again, victorious over sin & death.
  - c. We must **trust** in Him as our Master & God.
13. V. 10 spells it out . . .

<sup>10</sup> **For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.**

14. As Paul's already made crystal – righteousness comes by faith in Christ: So here –

**With the heart one believes unto righteousness.**

15. Then –

**With the mouth confession is made unto salvation.**

16. Jesus said it's from the overflow of the heart that the mouth speaks. [Lu 6:45]

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17. True faith begins *within*.

- a. True religion is something we *genuinely believe*, it's not just a game we play.
  - b. It's a new *identity* we adopt & make our own, it's not a role we play, like an actor who learns some lines & recites them by rote.
  - c. That's what a *hypocrite* is – the Greek word for “actor.”
18. It's possible to *act without being*, but it's impossible *to be without actions* → Which is what Paul says here.

19. Genuine faith in Jesus **WILL** out in our speech.

**<sup>11</sup> For the Scripture says, “Whoever believes on Him will not be put to shame.”<sup>12</sup> For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. <sup>13</sup> For “whoever calls on the name of the LORD shall be saved.”**

20. There's so much here, but we only have time to touch on 2 things –

- a. V. 11 - *Whoever believes on Him will not be put to shame.*
    - 1) Shame is a powerful emotion.
    - 2) All too often it's used by the devil to destroy & keep people from the truth that will set them free.
    - 3) When Adam & Eve fell, one of the first effects they felt was shame. It drove them cover up from one another & to *hide* from God. We've been hiding from Him & one another ever since.
    - 4) But Jesus brings an end to shame because He removes every blot & stain of sin.
  - b. **Second** – Look at Paul's emphasis on the scope of salvation –
    - 1) V. 11 - **WHOEVER** believes.
    - 2) V. 12 - To **ALL** who call upon Him.
    - 3) V. 13- **Whoever** calls on the name of the LORD shall be saved.
    - 4) Salvation is for all. The only prerequisite is that they *believe in & call on* Jesus.
21. What Paul says here gives us an insight into what kept him so amped about wanting to share the Gospel.
- a. Over & over in Acts he enters a new town, looks for those most likely to respond, then start preaching.
  - b. He'd win some to the Faith, instruct them in how to grow in grace, appoint some leaders, then move on & start over again someplace else.
  - c. All because he had this rock solid sense that “Whoever calls on the name of the Lord will be saved.”
  - d. So he saw it as his mission to tell as many people as he could. Look –

**D. Vs. 14-15**

**<sup>14</sup> How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? <sup>15</sup> And how shall they preach unless they are sent?**

1. Before people can *call* on the Lord, they must *believe* He's the One they need.
  2. To *believe*, someone must *tell* them.
  3. Who's going to do that? Well → Jesus said **WE** should in Matthew 28.
  4. Being a follower of Jesus means being a proclaimer of the Gospel.
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5. Then Paul quotes the prophet Isaiah when He spoke of those who would tell the exiles in Babylon their captivity was over & it was time to return home. [Isa 52:7]  
**As it is written: “How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!”**
6. I don’t know about you, but I don’t think I’ve ever heard someone say, “Check out those feet! Now those are some gorgeous footsies, right there!”
  - a. I went to Borders & looked at the fashion & glamour mags – not one of them is devoted to feet.
  - b. In fact, I didn’t find an article in *any* of them dedicated to beautify tips for feet.
  - c. There’s plenty of ads & articles for *shoes* – but not what you put *in* them.
  - d. The whole point of footwear seems to be to add style & beauty to an otherwise ungainly body part.
7. Beauty is a huge industry. Billions are spent every year on it – trying to look & smell fantastic.
8. But the *one part* of the body that gets little attention is our feet.
9. So it’s interesting that from heaven’s perspective, beauty would be located in our feet.
10. What *makes* feet gorgeous to God is that they’ve carried the Good news of Jesus to others.
  - a. For heaven, beauty isn’t about a well-proportioned foot, or if it’s wearing an expensive pair of Italian leather heels.
  - b. It’s not the painted toenails with lil’ flowers & ladybugs.
  - c. What makes them beautiful to God is that they move to the rhythm of His desire to save the lost.
  - d. They may be dirty, covered with thick calluses, with knarled stubby toes & yellow nails & still come in first place in God’s pageant because He counts beauty not in appearance but in heart.
11. By all accounts, Paul wasn’t all that attractive a guy.
  - a. Paul = small.
  - b. From what we read of him in the NT, people didn’t think too much of his appearance.
  - c. Some at Corinth made fun of him.
  - d. We know he contracted a nasty eye disease that caused some to pity him.
  - e. So, no – Paul would’ve won no beauty contest among the Greeks & Romans who prized physical beauty even more than we do.
  - f. But where Paul had them *beat*

<p>Was in the beauty of his <i>feet</i>            That had traveled every <i>street</i>            So he could share the <i>treat</i>            That would save them from the <i>heat</i>.</p>	<p>I’m no <i>poet</i> &amp; I know <i>it</i> &amp; surely now have  <i>shown it</i>, so I’ll <i>stow it</i> &amp; move on before I  <i>blow it</i>.</p>
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**E. Vs. 16-21**

**<sup>16</sup> But they have not all obeyed the gospel. For Isaiah says, “LORD, who has believed our report?”**

1. Paul quotes a lot from both *Moses & Isaiah* because he’s careful to show his Jewish readers he wasn’t making any of this up – it’d all been *foretold* in their Bibles.
2. His point is that while salvation comes from hearing & believing the Gospel – not *all* hearing leads to believing.
3. Many hear who do *not* come to faith.

**<sup>17</sup> So then faith comes by hearing, and hearing by the word of God.**

4. Here’s another verse we could spend a whole Sunday on.
  - a. Faith, or spiritual sense, is *activated* by encountering the Word of God →
  - b. Just as *sight* is activate by *light* or *smell* is activated by *scent*.
  - c. We gather information & knowledge of the physical world through the 5 senses.
  - d. In the same way, we gain knowledge of the spiritual realm thru faith in the revelation of God.

5. We grow in Christ by growing in faith. Faith grows by the Word of God –
  - a. By hearing it *just as it is* in our Bibles,
  - b. By hearing it *taught* by gifted teachers,
  - c. And by hearing it in the *testimonies* of other believers in whom it's taken root.
6. This is why the Word of God is our focus at CC.
  - a. This is why we study *thru* the Bible verse, chapter, & book –
  - b. As opposed to talks about life & sermons about current issues from a Christian slant with a couple verses thrown in.
  - c. There's nothing wrong with the occasional topical message. It's a good idea to have them at certain times.
  - d. But our *regular* pattern is to go *thru* the Scriptures because faith comes by hearing it.
  - e. And a *full faith* is grounded in the *whole counsel* of God.

***<sup>18</sup> But I say, have they not heard? Yes indeed: "Their sound has gone out to all the earth, And their words to the ends of the world."***

7. The Jews were scattered all over the world.
  - a. While many of them had been assimilated into different cultures,
  - b. There were also many enclaves & groups of Jews who maintained their ethnic distinctions all over the place.
  - c. These groups had the Scriptures & knew what God had said.

***<sup>19</sup> But I say, did Israel not know? First Moses says: "I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation." <sup>20</sup> But Isaiah is very bold and says: "I was found by those who did not seek Me; I was made manifest to those who did not ask for Me." <sup>21</sup> But to Israel he says: "All day long I have stretched out My hands To a disobedient and contrary people."***

8. What really bugged Paul's Jewish opponents was his willingness to extend salvation to Gentiles.
9. It was bad enough he'd changed the basis of salvation from works to grace but then to open the door to the likes of worthless pagans – well that was just too much for them.
10. It was his mention of God saving Gentiles the same way as Jews that had led to their *hatred* & determination to kill him time & again.
11. So Paul quotes both Moses & Isaiah to show how *God had told* them the Gentiles would join the Jews in salvation.
12. While Israel stubbornly refused their Messiah, God would use the multitude of Gentiles who were being saved as a way to *provoke* the Jews to jealousy.
  - a. When they see the Gentiles enjoying all the benefits of worshipping Israel's God,
  - b. It would move them to forsake their resistance & surrender to the Savior.

### III. CONCLUSION

#### A. Next Time – 3 Weeks

1. In Ch. 11 – Paul talks about Israel's future, when she finally ends her age old resistance & comes to faith in Jesus as Messiah.
2. What's fascinating is that as we look at what's happening in Israel & among the Jews around the world today, ch. 11 seems to be coming to pass.