

All are acquitted, yet not all are saved

Lesson Two +++ Romans 9:30 - 10:21

OVERVIEW

Rom 9 In mercy God chose some Jews and some Gentiles to be his people.

Rom 10 In mercy God provided salvation freely for Jew and Gentile by faith, but the Jews rejected this free gift.

Rom 11 In mercy God used the fact that Gentiles accepted this free gift to lead some envious Jews to accept it also.

INTRODUCTION

1. Justified = Acquitted
 2. “ALL have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus” (Rom 3:23-24). ALL have sinned, yet through Christ and for his sake ALL have been acquitted in God’s courtroom. So then why are not ALL people saved?
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9:30-31

1. Who tried harder to obtain righteousness: the Gentiles or the Jews?
2. Why did the Gentiles obtain it?
3. Why did Israel *not* obtain it?
 - Paraphrase of v 31: “But Israel, while pursuing the law that promises righteousness if you obey it perfectly, did not arrive at the law and the perfection it demands.”

9:32-33

1. Why did the Jews stumble over the stumbling stone?
2. Paraphrase of v 33a: “Pay attention! I am placing in Zion a stone that people stumble over and a rock that they trip on.”
 - Paul is quoting what the Lord said through the prophet Isaiah (Is 8:14).

9:30-33 MAJOR POINT: Most in Israel were not saved because they stumbled over Jesus as the only way to God’s not guilty verdict.

Note: Chap 10 begins with the sentiment expressed at the start of Chap 9.

10:1-4

1. Zeal for your religion is always a good thing, right?
2. v 3a ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην The participle ἀγνοοῦντες here means more than simply “not know.” It means “not know with approval and acceptance.” (See also Mt 7:23.) The Jews were not ignorant of the message of the prophets, the apostles, and Christ. “They were not accepting the righteousness from God!”

v 3b τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν The verb ὑπετάγησαν means “put (oneself) under.” While the Jews (such as the Pharisees!) were very eager, they would not humbly put themselves under the righteousness that God gave in Christ. Instead they tried to establish their own righteousness by keeping God’s laws.

v 4

- Christ is certainly not “the end of the law.” See Ephesians 2:8-10.
- Better: “Christ is the completion of the law”; or “Christ is the goal of the law.”

10:5-7

1. v. 5 First, Moses describes the not guilty verdict that comes in the law. He says that “the person who has done these things must live completely in the sphere of them.”
 - Note: If righteousness is to be gained from obeying God’s law, a person must have obeyed it perfectly in the past and he must continue to live completely in its boundaries in the future.
2. vv 6-7 What heroic things might a misguided Christian want to do in order to gain Christ’s righteousness?
 - Why are such ideas useless and foolish?

10:1-7 MAJOR POINT: Those who try to earn their own righteousness may be eager for their task, yet they are attempting something that is impossible and unnecessary.

10:8-10

1. According to v 8, faith means having God’s Word in your mouth and in your heart. Use v 9 to explain what this means.
 - Note: “Jesus, God’s Son in the flesh, is the Lord who saves his people from their sins.” When this Gospel is proclaimed, the Holy Spirit creates and sustains saving faith.
2. v 10 There is no such thing as a Christian who truly believes in her heart but will not confess with her mouth. Public confession and private believing go together! They are “two aspects of one reality” (Martin Franzmann).
 - Read Jeremiah 20:9.

10:10-13 Use the words underlined below to summarize the key point Paul is making in this passage.

¹¹ As the Scripture says, “Anyone who trusts in him will never be put to shame.” ¹² For there is no difference between Jew and Gentile — the same Lord is Lord of all and richly blesses all who call on him, ¹³ for, “All who call on the name of the Lord will be saved.”

10:14-15 List in order the four steps in sequence that Paul says must take place before a person will call upon God for mercy and deliverance.

1.

2.

3.

4.

- Why are these listed in reverse order? Do you remember one of the main purposes of this epistle to the Romans?
- Which step (or steps) does God give us to carry out?
- Looking back at vv 14-15, in what sense does a person who brings us the good news have “beautiful feet”?

10:8-15 MAJOR POINT: You have been saved because of the Word of God in your heart and mouth. Other sinners will not be saved, however, unless someone is sent to preach that same Word to them.

10:16-18

1. v 16 Paul laments what the prophet Isaiah lamented. Isaiah went on to foretell that many would despise the Gospel message and the Suffering Servant who proclaimed in it.

- Read Isaiah 53:1-3.
- Read John 1:11.

2. vv 17-18 These two verses go together.

a. v 17, “So faith comes from hearing, and hearing comes in the circumstance of the spoken message about Christ.”

- My paraphrase of v 17: “So faith comes when people hear the Good News, and people hear the Good News when someone tells them about Christ.”

- Note: The Good News that saves is always centered in Christ, proclaiming him as the crucified and risen Lord.

b. v 18 The unbelief of many Israelites was not because they had not heard preaching about Jesus!

10:19-21

1. Did Israel not understand what was preached? Of course they understood.
2. Did the Lord not reach out to Israel and plead with them to repent? Of course he did.
3. Why then did Israel not believe? (v 21)

10:16-21 MAJOR POINT: The Israelites certainly heard the Gospel. God sent prophets to preach to them. Yet the Israelites were disobedient and refused to believe.

CONCLUSION

Jesus won acquittal for all people, but not all are saved. Two of the reasons for that:

- (1) They refuse to accept God's free gift; or
- (2) They have never heard about it.

Discuss: By God's grace we believe. What can we do to prevent these two terrible outcomes for others?