

ROMANS 10:1-4

Chapter 10 begins with Paul's statement of his heart's desire to see Jewish people saved. Again, although speaking of the nation, the intent is clearly that individual Jews would accept the Lord. His desire is reminiscent of the opening of chapter 9:2-3, "That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

I will restate what I wrote in *Israel's Messenger* and quoted in the first lesson on Romans 9.

"These chapters [Romans 9 – 11] establish that the God who justifies those who call upon His name [Romans 3:24] and one day will glorify them [Romans 8:29-30], is faithful to bring to fruition His promises to Israel. As Romans 11:27 and 29 declare: "*For this is my covenant unto them, when I shall take away their sins...For the gifts and calling of God are without repentance.*" These chapters are not dealing with God pre-determinatively calling individual Jews and Gentiles to salvation, but with the place of the nation of Israel in God's plan of salvation [Romans 9:1-5]. These chapters answer why the gospel is to be to the Jew first [Romans 1:16], why the nation of Israel's unbelief doesn't thwart God's plan [Romans 3:3-4], why Paul was willing to be accursed for Israel [Romans 9:3], and why he implored Gentile believers to bring the gospel to Jewish people that some might be saved [Romans 11:12-15]. These chapters challenge the church to make God's priority in sharing the gospel, which was Paul's priority, their priority. "*To the Jew first, and also to the Gentile.*"

Mark Robinson, *Israel's Messenger*, "Israel: Romans 9-11 in Light of God's Promise of Justification, Sanctification, and Glorification," Winter 2018 [] with references added

Don't miss the emphasis Paul makes in verse one. The theme of Romans 1-8 is salvation - Condemnation, Justification, Sanctification, Glorification - and Paul emphasizes Jewish people and their salvation because it has a major impact on the salvation of Gentiles (Romans 11:12-15).

This section develops Romans 9:30-33 in greater detail.

1 **Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.**

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," Romans 1:16.

Paul's heart desire for Israel's salvation is not based on familial concerns, but theological concerns, and the salvation of Jews, yes, but also Gentiles.

It flows out of Genesis 12:3: "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

"It belongs to God's strategy for world mission that the Gospel should be taken to the Jew first and then to the Gentile. This is not because Jews are more important or more loved by God than Gentiles. It is not because in itself mission to the Jews is more important than mission to the Gentiles. It is because, when the Jews come to faith in Christ, as Paul anticipated that they will do, in large numbers, mission to the whole of humankind will develop and prosper in a new and marvellous way."

David M. Torrance & George Taylor, *Israel God's Servant: God's Key to the Redemption of the World*, Paternoster, 2007, page 8

Paul leaves us the example that:

1. Our heart's desire should be that Jews be saved.
2. Our prayer to God should be that Jews are saved.

2 **For I bear them record that they have a zeal of God, but not according to knowledge.**

There is a positive and a negative statement about Jews by Paul.

1. They have a zeal for God - positive
2. They don't have the correct knowledge of God - negative

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children," Hosea 4:6.

Wayne Barber explains that the Greek word for knowledge...

"is not *gnosis*, the normal word for knowledge, but is the word *epignosis*. Israel could quote what their prophets from the past times had said. They had the facts in their minds. They had learned and studied and knew the Old Testament Law. But they did not have a comprehension of what this really meant in regard to their relationship with God. *Epignosis* is a fullness of knowledge, a knowledge that allows you to participate in the facts that you can quote.

Many times people walk out of a church service, and can quote the sermon word for word. That is *gnosis*. But you don't have *epignosis* until you have a comprehension of how you are to live in light of what you have just quoted. That is *epignosis*. That is full participation in that which you can quote."

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Knowledge of God must be based on the word of God and acted upon or it is empty knowledge!

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

The lack of knowledge is the following:

1. They don't understand God's righteousness.
2. They believe their righteousness is sufficient to God.
3. Because of the above they have not submitted to God's righteousness.

4 For Christ is the end of the law for righteousness to every one that believeth.

Jesus fulfilled the law, to enable those who believe in Him to have His righteousness.

Messiah is the END of the law.

1. The law of Moses is a whole, there is no moral, ceremonial, and civil division mentioned in the Bible (James 2:10).

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Galatians 5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

Erich Sauer, in his book, The Dawn of World Redemption, p. 126, states,

"Every distinction between a moral law and a ceremonial law is fake, because thereby arises an impression that there are two laws, of which the one - the 'ceremonial law' - could be fulfilled by the work of Christ, but the other not."

Dr. Renald Showers in his book There Really is a Difference: A Comparison of Covenant and Dispensational Theology, pg. 187:

"Christians today are not under any aspect of the Mosaic Law, even the moral aspect. It should be noted that although the Mosaic Law had three aspects (civil, ceremonial, and moral), it functioned as an indivisible unit. Thus, to place oneself under one aspect of the Mosaic Law is to obligate oneself to be under the entire Law. If a person is under the moral aspect of the Law, he is required to keep all the civil and ceremonial regulations as well."

Believers are not under the law

- 1) Romans 6:14-15 For sin shall not have dominion over you: for ye are not under the law, but under grace.
What then? shall we sin, because we are not under the law, but under grace? God forbid.

- 2) Romans 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.
- 3) Romans 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.
delivered (katargeo) means "to render inoperative"
- 4) Galatians 2:19 For I through the law am dead to the law, that I might live unto God.
- 5) Galatians 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.
- 6) Galatians 5:18 But if ye be led of the Spirit, ye are not under the law. (See Romans 8:14) For as many as are led by the Spirit of God, they are the sons of God.
- 7) Ephesians 2:15-16 Having abolished (*katargeo*) in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.
- 8) 2 Corinthians 3:5-11 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;
Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:
How shall not the ministration of the spirit be rather glorious?
For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.
For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
For if that which is done away was glorious, much more that which remaineth is glorious.

Believers are under the Law of Christ today (grace)

- Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.
- Galatians 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.
- James 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

S Lewis Johnson adds that...

"The expression, Christ is the end of the law, is a notoriously difficult one, because the term end may be given several different senses. Perhaps, since there are several meanings that are in harmony with the teaching of the Scriptures, it would be helpful to set forth some of the suggestions.

First, some have taken the word "end" in the sense of the goal (Interpretation #1). That is, Christ is the goal of the Law. The Law was intended to point forward to Him by acting in its office of convicter of sin (cf. Ro 3:20). In that sense it was the slave guardian that led men to Christ (cf. Gal. 3:24).

Second, it has been taken to mean end in the sense of antitype (Interpretation #2). In this context it would mean that all the types of the Old Testament pointed on to Christ. He is the One to whom the Levitical cultus pointed, being the burnt offering, the peace offering, the meal offering, the sin and trespass offerings, the Passover, etc. (cf. Heb 10:1). It is true that the Old Testament is full of illustrations of the coming Redeemer; they pointed on to Him.

Third, most of the commentators have taken the word "end" in the sense of termination, finish, wind-up. The old order, the legal age, is done away in Christ, even as a hypothetical means of salvation (no one could be saved by the Law, for all men are sinners, Christ excluded; cf. Gal. 3:10, 11, 12). The new order of the Spirit is here. This is likely the force of the text."

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