

With the Mouth He Is Confessed for Deliverance (Romans 10:1-21)

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Introduction

Paul praying for Israel's [two-step] deliverance (10:1)

Israel's zeal for God that is not according to knowledge (10:2)

Israel seeking its own righteousness, not God's righteousness (10:3)

Christ is the goal of the law as regards righteousness for believers (10:4)

The one who has done the law shall live by means of it (10:5)

Useless for Israel to ascend to heaven or descend into the Abyss to try to find the Messiah (10:6-7)

Instead, the message is near to us, in our mouth and heart (10:8)

Excursus: Romans 10:14-15a holds the key to 10:9-10

How then shall they appeal to 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?

And how shall they preach unless they are sent?

Which happens first? Appealing? Or believing?

What results from believing?

What results from appealing to Him?

Do most preachers get mixed up in Romans 10:9-10?

Review of Romans 10:8-10

Believers shalt not be ashamed (10:11)

Context of Habakkuk, Isaiah, and Joel [OT books Paul cites]: Judah prior to the Babylonian conquest

Believers who appeal to the Lord will be delivered [cf. context of Habakkuk 2:30-32] (10:12-13)

God must send preachers to Jews, so they can believe and then also appeal to the Lord (10:14-15)

Most Jews (in Isaiah's day, Paul's day, and today) have rejected the message (10:16)

Faith comes via the report that derives from what God has spoken (10:17)

The problem is not that Israel has not heard, because the word has gone forth widely (10:18-19a)

God is using believing Gentiles in the church (a non-nation) to provoke Israel to believe (10:19b)

Specifically, the Lord has been found by Gentiles—who were not even seeking Him (10:20)

God has continually reached out to rebellious Israel [and they will one day respond] (10:21)

Chapter 11 looks ahead to that day

Conclusion