

- I. Introduction (1:1-17)
- II. Credenda: "The Righteous by Faith" Shall Live (1:18-11:36)
 - A. No justification by our own righteousness (1:18-3:20)
 - B. Justification by Faith Alone in Christ Alone (3:21-4:25)
 - C. All those that God justifies, He shall also glorify (5-8)
 - D. The Universality of God's Righteousness (9-11)
 - 9:1-5 Paul's Grief for his Unbelieving Kinsmen
 - 9:6-13 The Purpose of God According to Election
 - 9:14-29 Questions of Sovereignty & Responsibility
 - 9:30-10:21 The Righteousness by Faith in Christ
 - 11:1-10 Israel's Rejection not Total
 - 11:11-32 Israel's Rejection not Final
 - 11:33-36 Closing Doxology
- III. Agenda: The Righteous "Shall Live by Faith" (12-15:13)
- IV. Conclusion (15:14-16:27)

Whoever Calls on the Lord Shall Be Saved

Romans, Part XLVIII

Romans 9:30-10:13

Stuart W. Bryan

I. Two Sinners (Lk 18:9-14)

Romans 9:30–10:13

³⁰What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; ³¹but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. ³²Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. ³³As it is written: "Behold, I lay in Zion a stumbling stone and rock of offense, And whoever believes on Him will not be put to shame." ¹Brethren, my heart's desire and prayer to God for Israel is that they may be saved. ²For I bear them witness that they have a zeal for God, but not according to knowledge. ³For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. ⁴For Christ is the end of the law for righteousness to everyone who believes.

⁵For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." ⁶But 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) ⁷or, " 'Who will descend into the abyss?' " (that is, to bring Christ up from the dead). ⁸But 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): ⁹that 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. ¹⁰For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. ¹¹For the Scripture says, "Whoever believes on Him will not be put to shame." ¹²For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. ¹³For "whoever calls on the name of the LORD shall be saved."

II. Whoever Calls on the Lord will be Saved

"Why did so many Israelites reject Jesus?" Because they wanted to *establish their own righteousness* rather than *submit to the righteousness that God provided through Jesus*. *We don't act righteously to earn forgiveness or eternal life; we are forgiven, granted life, and, therefore, we act righteously.*

A. Christ the end of the law for righteousness (9:30-10:4 cf. Is 8:14; 28:16)

Israel's problem was not _____ they were pursuing but *how* they were pursuing it. Though they pursued *righteousness*, they did not seek it *by* _____, trusting in God's redemptive mercy, "*but as it were, by the works of the law*" (32). They believed that they could appeal to their *works* and God's *justice* as the foundation for God's favor. But:

- *Christ* –
- *Is the end* –
- *Of the law* –
- *For righteousness* –
- *To everyone who believes* –

B. Two types of righteousness (10:5-13 cf. Lev 18:5; Dt 30:12-14)

Paul quotes two OT passages which illustrate two different approaches to God. First, he quotes Lev 18:5, not to say that Moses taught that one could be set right with God based on their own works, but to *illustrate* the principle of *self-righteousness*. Paul is

running a reductio: “If you want to use the law as a means of placating God’s wrath, then here’s the standard: perfect obedience to God’s law.” (cf. Jas 2:8-13).

Second, Paul alludes to Dt 30:12-14 to illustrate *the righteousness of _____*. The *righteousness of faith* submits to *God’s righteousness in Jesus*. It doesn’t try to replicate Christ’s *incarnation* (6) and *resurrection* (7). It joyously receives Christ’s substitutionary work on one’s behalf – it responds in *faith* to the *preaching* of the *Gospel* (8).

III. The Word of Faith Which We Preach

A. Zeal without knowledge (cf. Phil 3:7-11)

Religious _____ without knowledge of Christ and His righteousness ends in damnation as surely as religious indifference. Just because someone is sincere does not mean that this is pleasing to God.

B. A Stumbling Stone (Rom 3:19-22; 1 Cor 1:18-25)

¹⁸For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. ¹⁹For it is written: “I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent.” ²⁰Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? ²¹For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. ²²For Jews request a sign, and Greeks seek after wisdom; ²³but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, ²⁴but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. (1 Cor 1:18-25)

The cross of Christ humbles the pride of man – it insists that we cannot merit God’s favor but only receive His mercy and submit to His ways. The purpose of the law is not first and foremost to teach us how to live but to expose our guilt and drive us to Christ (Rom 3:19-22).

C. Righteousness by faith (Dt 30:11-14)

Do we as a people want *to establish our own righteousness* or do we want *to submit to God’s righteousness*? Those are the only two paths.

¹¹“For this commandment which I command you today is not too mysterious for you, nor is it far off. ¹²It is not in heaven, that you should say, ‘Who will ascend into heaven for us and bring it to us, that we may hear it and do it?’ ¹³Nor is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ ¹⁴But the word is very near you, in your mouth and in your heart, that you may do it.

Moses warns Israel lest they move away from *God’s righteousness* and attempt *to establish their own*, attempt to come up with some alternative path of salvation and life.

IV. Conclusion