

# ZEAL WITHOUT KNOWLEDGE

*Romans 10:1-11*

*Puritan Reformed Church - Pastor David Reece*

*Lord's Day May 22nd, Anno Domini 2022*

**Scripture Reading - John 7**

**Acceptable Sacrifice of Praise - Psalm 25**

## REVIEW OF ROMANS

### **1) 1:1-15 - Apostleship - Authority (Sola Scriptura) and Mission (the Great Commission and the Doxological focus)**

1:16-17 - **Thesis** - "16 For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. 17 For in it the righteousness of God is revealed from faith to faith; as it is written, 'The just shall live by faith.'"

### **2) Chapters 1-3 - The Righteousness of God in Himself & The Righteousness of God revealed in the law<sup>1</sup>**

### **3) Chapters 3-5 - The Righteousness of God imputed to the believer**

### **4) Chapters 6-8 - The Righteousness of God imparted in sanctification**

### **5) Chapter 9 - The Righteousness of God in His plan of the Predestination of all things for His ends by His means at His initiation.**

- a) God has not broken His promises to Israel. God predestines all things, including who is saved and who is damned.
- b) God is just in his control over these things.
- c) Israel rejected as visible church and body politic for unbelief. Elect individuals of Israel not rejected.
- d) The nations to be brought into the kingdom as many individuals are given faith and as a result national churches are formed and bodies politic reformed to submit to and acknowledge Christ as the King of Kings.

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<sup>1</sup> Root sin is the sin of unbelief. Not seeking and therefore not understanding. Neglecting, Avoiding, Resisting, and Denying the knowledge of God. Root sin results in an increasing sense of meaninglessness which leads to an increase of fruit sins through boredom increasing guilt and the lust for excess as we seek to amuse ourselves into oblivion.

## TEXT - ROMANS 10:1-13

Romans 9:30-33

**30 What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; 31 but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. 32 Why? 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.**

**33 As it is written:**

**“Behold, I lay in Zion a stumbling stone and rock of offense [skandalou],  
And whoever believes on Him will not be put to shame.”**

- 1) How do we make sense of all this then?
- 2) The Gentiles did not seek righteousness, but they have attained righteousness, namely the righteousness that comes through the instrumentality of faith (the imputed righteousness of Christ).
- 3) Israel sought righteousness through the instrumentality of personal and group law-keeping and has thus not attained righteousness.
- 4) Why did Israel not attain to righteousness? - Because Israel did not seek righteousness through the instrumentality of faith but through personal and group obedience to the law.
  - a) This is an illegal use of the law.
- 5) Is. 8:14; 28:16 - Jesus is the stumbling stone. Jesus is the Rock of Offense. The Gospel is the stumbling stone and rock of offense. The Doctrine of JBFA ...

**10:1 Brethren, my heart's desire and prayer to God for Israel is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. 4 For Christ is the end of the law for righteousness to everyone who believes.**

- 6) V.1 - Paul continues to express goodwill toward the people who are descended from Jacob, the visible church Israel, and the group as a body politic.
  - a) Paul desires the salvation of these people.
  - b) Paul prays for the salvation of these people.
  - c) This desire will be fulfilled - to be explained in Romans 11.

- 7) V.2 - Paul expresses appreciation for the zeal of the people of Israel, but complains that the zeal is lacking in theological knowledge.
- a) Zeal, jealousy - the desire for a thing, the desire to possess a thing
  - b) Without knowledge - epignosis
- 8) V.3-4 - 3 For they being ignorant of **God's righteousness**, and seeking to establish **their own righteousness**, have not submitted to **the righteousness of God**. 4 For Christ is the end of the law for **righteousness to everyone who believes**.
- a) God's righteousness - God's Righteousness in the law - Acts 17:31
  - b) Their own righteousness - rules that are different from God's rules
  - c) The righteousness of God - the judgment of God against them
  - d) The end of the law for righteousness - Christ is the goal of the law for the purpose of giving righteousness to everyone who believes.
    - i) Christ was always planned to fulfill the Covenant of Works, and the Covenant of Works with man was given to Adam with the goal of having Christ fulfill the covenant of works as a second Adam to represent all of the elect.

**5 For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." 6 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) 7 or, " 'Who will descend into the abyss?' " (that is, to bring Christ up from the dead). 8 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):**

- 9) V.5 - The righteousness which is of the law - do and live - Covenant of Works
- 10) V.6-8 - The righteousness of faith - Do not ask who will accomplish these impossible feats
  - a) Deuteronomy 30:9b-14 - **For the Lord will again rejoice over you for good as He rejoiced over your fathers, 10 if you obey the voice of the Lord your God, to keep His commandments and His statutes which are written in this Book of the Law, and if you turn to the Lord your God with all your heart and with all your soul. 11 "For this commandment which I command you today is [c]not too mysterious for you, nor is it far off. 12 It 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?' 13 Nor 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?' 14 But the word is very near you, in your mouth and in your heart, that you may do it.**

**9 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. 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.**

11) V.9-10 - You will be saved if .... Confess with your mouth .... Believe in your heart .... that God raised Him from the dead

- a) Saved - the broad sense
- b) Confession of truth is not a means of justification, but it is a means of growing in sanctification and in seeing redemption applied around you
- c) Belief in the heart - the heart is the inner man. Belief is understanding and intellectual assent.
- d) Content to be believed - **1 Cor 15:1-11 - 15:1 Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, 2 by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain. 3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He rose again the third day according to the Scriptures, 5 and that He was seen by Cephas, then by the twelve. 6 After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. 7 After that He was seen by James, then by all the apostles. 8 Then last of all He was seen by me also, as by one born out of due time. 9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me. 11 Therefore, whether it was I or they, so we preach and so you believed.<sup>2</sup>**
- e) V.10 - belief associated with justification. Confession associated with Salvation (broadly).
  - i) WSC - Q.29-33 - Faith and Justification
  - ii) WSC - Q.29-38 - Broad Salvation

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<sup>2</sup> The Lord's Prayer, the 10 commandments, and the 1 Corinthians 15 summary of the Gospel are three of the earliest texts I would encourage any believer to memorize and meditate upon.

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

12) V.11 - Isaiah 28:16 - Justification the same for all

13) V.12 - Broad salvation the same for all

14) V.13 - Calling upon the name of the Lord in reference to prayer as a confession of faith.

a) Confession vs profession

b) Prayer as a means of broad salvation

## **DOCTRINE**

- 1) God’s Law Shows our guilt, our law is a counterfeit, we should condemn self and justify God, and look to Christ as the goal of the law to provide righteousness to all who believe.
- 2) Christ is the End of the Law - Goal, Fulfillment, Abrogation of the Old Administration of the Covenant of Grace
- 3) Narrow use of the term Salvation and Broad use of the term Salvation