

Paul's Desire to Save People Who Had Already Been Saved

(Romans 10)

Elder Jeff Winfrey, Pastor
Dawson Springs Primitive Baptist Church
101 East Walnut Street
Dawson Springs, KY 42408
www.dspbc.com

I. Paul's concern for the unconverted among the regenerated elect

A. Paul abruptly goes from certain assurance of victory to great heaviness

Rom 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

Rom 9:2 That I have great heaviness and continual sorrow in my heart.

Rom 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

B. Paul desired that these might be saved (from ignorance to understanding)

Rom 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Rom 10:2 For I bear them record that they have a zeal of God, but not according to knowledge.

Rom 10:3 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.

Rom 10:4 For Christ *is* the end of the law for righteousness to every one that believeth.

C. Paul was concerned that he might save his kinsman in the flesh (but from what?)

Rom 11:14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

D. Paul has not forgotten that God's plan for eternal salvation by grace is foolproof

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Rom 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Rom 9:16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

E. You can't fall into and out of eternal salvation—yet living by faith is day to day

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

Rom 11:21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

F. As far as eternity—all 'spiritual Israel' shall be saved

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Rom 11:27 For this *is* my covenant unto them, when I shall take away their sins.

Rom 11:28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

Rom 11:29 For the gifts and calling of God *are* without repentance.

II. Saved from being ashamed

Rom 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Rom 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Rom 9:32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

Rom 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

A. The Gentiles had attained to the righteousness which is of faith

Rom 3:27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Rom 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

B. A sinner cannot acquire righteousness by the law

Rom 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

C. Belief in Jesus removes shame (not sin)

1. Man without sin (naked and not ashamed)

Gen 2:25 And they were both naked, the man and his wife, and were not ashamed.

2. Man with sin (and with sin comes shame)

Gen 3:7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

3. Jesus in shame dealt with sin

Heb 12:2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame...

4. Jesus took away sin and its shame—In God's eternal judgment we have no shame

Heb 2:11 ...for which cause he is not ashamed to call them brethren,

Heb 11:16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

5. To be ashamed of Jesus who took away sins adds shame to us

Luk 9:26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

6. To believe on Jesus removes shame from us (no more having to hide)

Rom 10:11 ...Whosoever believeth on him shall not be ashamed.

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Rom 5:2 By whom also we have access by faith into this grace wherein we stand...

Eph 3:12 In whom we have boldness and access with confidence by the faith of him.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

III. Paul's desire was to save a people who already had been saved

Rom 10 1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Rom 10:2 For I bear them record that they have a zeal of God, but not according to knowledge.

Rom 10:3 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.

Rom 10:4 For Christ *is* the end of the law for righteousness to every one that believeth.

A. Every 'saving' is not to heaven—saved by the gospel to live their lives by faith

Mat 8:25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

Rom 8:24 For we are saved by hope...

B. Their zeal is evidence that they are saved—they needed knowledge that they were

1. Every zeal is not a good zeal

Php 3:6 Concerning zeal, persecuting the church...

Gal 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

2. But surely zeal that is "of God" is a good zeal

Joh 2:17 ...The zeal of thine house hath eaten me up.

2Co 9:2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

3. The God who gave them zeal has greater things in mind to give them

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

C. Paul's desire was to save them from thinking that they had to save themselves

1. Paul's gospel would tell them of the righteousness that is of God

Rom 1:17 For therein is the righteousness of God revealed from faith to faith...

Rom 3:21 But now the righteousness of God without the law is manifested...

Rom 4:6 ...the blessedness of the man, unto whom God imputeth righteousness without works,

2. Christ is the end of the law for righteousness to everyone that believes

Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Rom 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

IV. The hopelessness of attaining righteousness by our own works

A. To attain righteousness of the law—you must 'do' the law

Rom 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

B. Faith realizes that the sinner cannot rise to heaven in order to obtain Christ

Rom 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

C. Faith realizes that a sinner has no power to resurrect from deadness to life

Rom 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

V. Faith says that the preached gospel agrees with the word of faith in my heart

Rom 10:8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

A. To confess & believe in Jesus saves to a peace that comes in being justified by faith

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

If you confess (acknowledge, assent to) Jesus being the Lord that He claimed to be

If you believe with all your heart that He died for sins and God resurrected Him

Then you shall be saved

The statement can be taken as a statement of evidence for your eternal salvation

Confession and belief are results of having the Holy Spirit within you

1Co 12:3 ...no man can say that Jesus is the Lord, but by the Holy Ghost.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

So if you confess and believe—then you have already been born again

If God has begun your salvation—then it is sure that you shall be finally saved

The statement is more likely concerning your being saved to peace of mind

Believing Jesus to be your successful Savior saves you to have peace about eternity

B. A God-given faith that lets you see yourself righteous by Jesus and claim the same

Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

C. Whosoever believeth on Jesus swaps his shame for access

Rom 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Rom 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Isa 28:16 ...Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Rom 5:2 By whom also we have access by faith into this grace wherein we stand...

Eph 3:12 In whom we have boldness and access with confidence by the faith of him.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

D. One plan fits all—salvation not restricted to natural Jews

Rom 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

VI. Ability to believe comes by faith (God's gift)—What to believe comes by the gospel

Rom 10:14 How then shall they call on 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?

Rom 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Rom 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

Rom 10:17 So then faith *cometh* by hearing, and hearing by the word of God.

Faith comes by hearing the word—Yet in another sense, hearing comes by faith

Jude spoke of “the faith which was once delivered to the saints” (Jude 1:3)

This ‘faith’ is the whole body of beliefs that are in the doctrines of salvation by grace

This body of faith explains that salvation is totally by Christ and totally by grace

This message is not intrinsically placed in the heart at the new birth

The good news of salvation by grace must be heard before it can be known

The good news of the righteousness of God is revealed from faith to faith

A preacher preaches about the righteousness that is of God

A sinner comes to understand this righteousness that is of God

So “the faith once delivered to the saints” comes to be known by hearing

(The body of beliefs that make up the gospel is known when it is heard)

So then faith (which was once delivered to the saints) *cometh* by hearing

Yet in another sense, hearing comes by the word of faith in the heart

Rom 10:8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

The ability to hear comes with God's gift of faith—a fruit of the Spirit

Without God's gift of faith no man can hear spiritual words

Joh 8:43 Why do ye not understand my speech? *even* because ye cannot hear my word...

Joh 8:47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

So then faith cometh by hearing—what to believe comes by the preached word

Hearing (cometh) by the word of God—the ability to believe comes by the living Word

VII. God always knew that elect Jews would reject Christ—His plan is not thwarted

A. Paul acknowledged that the Jews had heard the preaching—but rejected Christ

Rom 10:18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

B. Prophecy had acknowledged Israel's rejection and Gentile reception of the gospel

Rom 10:19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

Rom 10:20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

Rom 10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.