

RESURRECTION
and
THE GOSPEL

Rom. 10:9, "that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;

Rom. 10:10, "for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation."

Two Key Questions in Witnessing:

- 1. What should we communicate**
- 2. What must be believed?**

Substitutionary death of Christ?

Resurrection?

Deity of Christ?

**Is there a clear statement in
Scripture that one must believe
in, not only the death of Christ,
but also have a clear, conscious
belief in the resurrection as well?**

Properly Interpreting The Bible

1. Context

➔ *Immediate Context: Rom. 9–11*

Corporate Israel

➔ *Biblical Context*

1. Deut 30

2. Joel 2:32

3. Matt 23:39

4. Matt 12:24, 31–32

5. Rom. 11:25

2. Key Words

- “saved, salvation”
- “confess, call” (mental, verbal)
- “righteousness”

3. Theological: use of resurrection

1. The Overview of the Context of Romans 9–11

God's vindication of His righteousness in the light of Israel's rejection of the righteousness of God by faith, 9:1–11:36

WHY IS ISRAEL REJECTED?

If God rejected Israel, then how can we say that we cannot be separated from the love of God in Rom. 8:38–39?

God's rejection of Israel is not to be considered inconsistent with God's promise or God's justice, 9:1–29

God's rejection of Israel is not inconsistent with His justice, His righteousness, or His justice because Israel has rejected God's righteousness by faith alone, 9:1–29

Israel is itself to blame for its rejection by God because Israel rejected God's gift of righteousness through faith for a righteousness through or from the source of works, 9:30–10:13

Israel's unbelief not excused by lack of opportunity, 10:14–21

**Israel's rejection is neither complete nor final,
11:1–10**

Rom. 11:26, "And so [in this manner . . .] all Israel
will be saved, as it is written:

The Deliverer will come out of Zion,
And He will turn away ungodliness from
Jacob;

Rom. 11:27, "For this is My covenant with them,
When I take away their sins."

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ἀσέβεια *asebeia*

“ungodliness; lack of
reverence to God;
lack of obedience or
authority orientation
to God, the result of
rejection of God and
His plan for
righteousness.”

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αφαιρειν *aphaireo*, 1. To detach something by force, take away, remove, cut off; 2. To cause a state or condition to cease, take away, do away with, remove.

ἀσέβεια *asebeia*

“ungodliness; lack of reverence to God;

absence or want of veneration or
reverence or
veneration
result of
God and

righteousness.”

Heb. 10:4, “For it is impossible for the blood of bulls and goats to take away sins.”

Rom. 10:5, “For Moses writes about the righteousness which is of [*ek*-from the source of] the law,

‘The man who does those things shall live by them.’”

Gal. 3:21, “Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by [from the source of-*ek*] the law.”

Phil. 3:9, “and be found in Him, not having my own righteousness, which is from the law [*ek*-from the source of the law], but that which is through faith in Christ, the righteousness which is from [*ek*] God by faith;”

Lev. 18:5, “You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the LORD.”

Rom. 10:6, “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)”

Rom. 10:7, “or, ‘Who will descend into the abyss?’ (that is, to bring Christ up from the dead).”

Rom. 10:8, “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):”

Rom. 10:6, “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)

Rom. 10:7, or, “‘*Who will descend into the abyss?*’” (that is, to bring Christ up from the dead).

Rom. 10:8, “But what does it say? ‘*The word is near you, in your mouth and in your heart.*’”

Deut. 30:11, “For this commandment which I command you today *is not too mysterious for you, nor is it far off.*”

Deut. 30:12, “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?’”

Deut. 30:13, “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?’*”

Deut. 30:14, “But the word is very near you, in your mouth and in your heart, that you may do it.”