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# *Sunday Church School*

*May 23, 2021*

“Jesus is Lord of All” – Romans 10:11-21

Golden Text: Romans 10:13

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## **Romans 10:11-21**

<sup>11</sup> For the Scripture says, *“Whoever believes on Him will not be put to shame.”*

<sup>12</sup> For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

<sup>13</sup> For *“whoever calls on the name of the LORD shall be saved.”*

<sup>14</sup> 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?

<sup>15</sup> And how shall they preach unless they are sent? As it is written: *“How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!”*

<sup>16</sup> But they have not all obeyed the gospel. For Isaiah says, *“Lord, who has believed our report?”*

<sup>17</sup> So then faith comes by hearing, and hearing by the word of God

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<sup>18</sup> But I say, have they not heard? Yes indeed: *“Their sound has gone out to all the earth, And their words to the ends of the world.”*

<sup>19</sup> But I say, did Israel not know? First Moses says: *“I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation.”*

<sup>20</sup> But Isaiah is very bold and says: *“I was found by those who did not seek Me; I was made manifest to those who did not ask for Me.”*

<sup>21</sup> But to Israel he says: *“All day long I have stretched out My hands To a disobedient and contrary people.”*

## **TODAY’S AIM**

**Facts:** to study Paul’s teaching on Jesus’ lordship.

**Principle:** to understand that the lordship of Jesus Christ extends over all people.

**Application:** to live in submission to Christ and proclaim to all people that He is Lord.

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Sociological rankings of “occupational prestige” is linked to perceived impact on community welfare.

- In a 2012 Harris poll, Clergy was 3<sup>rd</sup> from the bottom ahead of lawyer and judge

Being a minister of the gospel is not an easy task and unlike in the past, Pastors no longer enjoy general respect in the community.

- Because of religious charlatans, many think preachers are just in it for the money.

To be sure, in every occupation, there are those who are less than honorable and engaged in sinful practices.

- This, however, only represents a tiny minority of those preaching the gospel.
- Pastors should be honored and supported.

While all Christians need to be witnesses, some have been gifted as church leaders and given the task of sharing the good news with the lost.

In spite of technological advances, there is no substitute for one person telling another about the Lord or proclaiming Christ publicly.

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In Greek mythology, there are numerous gods who exercised authority over certain domains, but their influence was limited to a particular jurisdiction.

- For example, Hades was the god of death and lord of the underworld
    - He had no influence over the living. – only those who died
  - Poseidon was considered god of the oceans and was lord over all the seas. His authority ended at the shoreline.
  - Zeus was the god of the sky and thunder, and king over all the other gods. However, his power and authority were not unlimited.
- **No god in Greek mythology was lord over everything.**
  - Jesus stands in stark contrast to the fictional gods of Greek mythology. Christ has unlimited jurisdiction to His lordship.

## **LESSON OUTLINE:**

**I. CALLING ON CHRIST** —Rom. 10:11-13

**II. CONFIDENT COMMUNICATION** —Rom. 10:14-17

**III. CURRENT CONDEMNATION** —Rom. 10:18-21

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## **I. CALLING ON CHRIST—Rom. 10:11-13**

- Earlier in Romans , Paul explained that both Jews and Gentiles are under the sway of sin (3:23).
- The Jews sin while having the Law and Gentiles sin without knowing the Law; so both fall short of God’s standard.
- But God also offers the same salvation to both.
- Here Paul reaffirms the source of salvation for both Jews and Gentiles.
- Anyone who calls on the name of the Lord in faith will receive salvation.

This week’s lesson text picks up where we ended last week.

- Paul again cites Isaiah 28:16 (Rom. 9:33), which he is still explaining.
  - This verse is repeatedly alluded to in the New Testament (cf. Matt. 21:42; Acts 4:11; Rom. 9:33; Eph. 2:20; 1 Pet. 2:6).
- His emphasis is on the “whoever” (NASB, TEV), by which he argues that the text must apply literally to Gentiles as well as Jews.
- He explained that those saved by faith believe in the death and resurrection of Jesus.

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- They also openly confess that Jesus is Lord. In this week’s lesson, we further explore Christ’s lordship.
- It was radical to publicly confess Jesus as Lord in the first century.
- For Jews, this meant that Jesus was the Messiah foretold by Moses and the Prophets.
- For Gentiles, it indicated that Jesus has higher authority than Caesar or any earthly ruler.
- For both Jews and Gentiles, it meant that they would now live their lives in subjection to Jesus as their supreme Ruler.

This lesson is part of the larger discussion concerning both Israel’s rejection of Christ and the mission of the church to the world beyond Israel.

Paul had previously emphasized the need not only to believe in Christ but also to confess Him as Lord.

- While some may only want a Savior, He must also be acknowledged as Lord.
- If Christ is not Lord of all, He is not Lord at all!

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Although Jews enjoyed a privileged position in God’s plan of redemption, Jesus’ coming opened the way for all people to be saved.

- Paul was speaking to the “unashamed” in v 11, but also to the “unbiased” in v 12-13

In the first chapters of Romans, Paul laid the important groundwork for this truth, showing that we are all sinners.

From the standpoint of history and heritage, Jews had an advantage over Gentiles; but from the standpoint of need, we are equal.

The gospel is “the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek” (1:16). The

Romans 10:13 is a quotation from Joel 2:32 and Peter also used this text on Pentecost (Acts 2:21) in a sermon that resulted in the baptism of three thousand converts (vs. 41; cf. 22:16).

- The “whosoever” of Romans 10:13 reminds us of John 3:16, where we are told that “whosoever believeth in him should

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## **II. CONFIDENT COMMUNICATION—Rom. 10:14-17**

- Since only those who call on Christ can be saved, Paul logically asks, “How then shall they call on him in whom they have not believed?”
- This, of course, is one of the reasons the church must be involved in missions.
- Before calling on the Lord, people must believe, but before they can believe, they must hear the Word.
- Paul has mentioned key aspects involved in responding to the gospel: hearing, believing, and confessing
- The gospel must be communicated to them. So, Paul asks, “How shall they hear without a preacher?”
- While it is true that the Lord reaches out to us before we reach out to Him, He often does so through a **human instruments**.
- Christ’s call to Paul on the Damascus road was extremely unusual, for he was being called to apostleship as well as to salvation.
- Obviously, the gospel can be communicated in various ways, but the primary means of sharing this message was through public proclamation.

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- Since this was at the heart of the growth of the ancient church, public preaching should still be accorded a prominent and honored place among the varied means the modern church finds to communicate the message.
- Verse 15 reflects on the necessity of **God’s commission** to those who undertake this office .... Those who preach are Christ’s spokesmen and only the person upon whom he has laid his hand may act in that capacity”
  - ❑ **as it is written**—(Isa. 52:7). *How beautiful are the feet of them that preach the gospel of peace*
  - ❑ The whole chapter of Isaiah 52, from which this is taken, and the three that follow, are richly Messianic, declaring “the glad tidings”
- The sequence of salvation related here is as follows:

(1) messengers are sent	(4) sinners believe the Word
(2) they declare the Word	(5) they call upon Christ
(3) sinners hear the Word	(6) they are saved!
- The argument here is simply that sinners cannot be saved apart from the Word of God, for “faith comes by hearing, and hearing by the word of God

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While some ministers serve local churches, others go as missionaries to faraway places.

Both those at home and abroad need adequate support to carry on their work (1 Cor. 9:1-14; Gal. 6:6; 1 Tim. 5:17-18).

- But more important than financial remuneration is prayer and encouragement from God’s people to continue in their calling

And the message proclaimed by the church is “the gospel of peace” (V 15).

## **III. CURRENT CONDEMNATION —Rom. 10:18-21**

- As Paul concludes this chapter, he adds more testimony from Scripture, as each of the remaining four verses contains a passage from the OT
- Relying on OT texts to communicate and undergird NT truths was therefore standard procedure.
- Having just mentioned that faith comes from hearing God’s Word, Paul raises the question, “Have they not heard?”

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- Answering his own question in the affirmative, Paul then quotes Psalm 19:4.
- Focusing then on Israel, Paul asks, “Did not Israel know?” (Rom. 10:19).
- He explains they have had knowledge of God much longer than the Gentiles.
- He quotes Deut. 32:21, which Moses proclaimed just before his death.
- Anticipating what would happen to Israel in the future, Moses gave prophetic insight concerning God’s chosen people.
- Paul is laying the groundwork for what he would write next concerning the inclusion of the Gentiles into the family of God (Rom. 11:11-21).
- Including non-Jews was a way of provoking Israel to jealousy in order to pave the way for Jewish conversion.
- ***Heard and received*** (V 20-21). Continuing with two quotations from Isaiah 65, Paul again stresses the fact that Gentiles were coming into God’s kingdom despite being outsiders.
- Speaking through the Prophet Isaiah, God declared, “I was found of them that sought me not” (Rom. 10:20), another allusion to Gentiles becoming a part of the church of Christ.

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## **DEVELOPING THE LESSON**

1. Lord of all (Rom. 10:11-13). Earlier in the letter, Paul explained that both Jews and Gentiles are under sin (3:23). The Jews sin while having the Law. The Gentiles sin without knowing the Law.
2. Faith in the Word (Rom 10:14-17). The message of salvation is heard through the preaching of the gospel. God’s message can only be heard through someone sharing it with others.
3. Stubborn people (Rom 10:18-21). Christianity began in Jerusalem with Jewish roots. The gospel was first preached to Jews in the region of Judea. However, many of them rejected the message of Jesus, their Messiah, and began persecuting Christians.



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## **“ADVANCE YOUR KNOWLEDGE”**



1. As far as salvation is concerned, what is the difference between Jews and Gentiles?
2. What does “whosoever” in Romans 10:13 imply? What logical progression is seen in verse 14?
3. What responsibility does the church have regarding those called to preach? Why is the message of Christ called “the gospel of peace” (vs. 15)?
4. How do sinners come to have faith? How does Paul answer the question, Has Israel heard the gospel?
5. Why would God want to provoke Israel to jealousy?
6. What group of people is described as “a foolish nation” (vs. 19)? What does “gainsaying” mean (V. 21)?

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