

## Entering and Reigning In The Kingdom-Part 19

### What Does Romans 10:9,10 Actually Mean?

**Mark 4:** <sup>2</sup>And he was teaching them many things in parables, and in his teaching he said to them: <sup>3</sup>"Listen! A sower went out to sow.....

<sup>24</sup>And he said to them, "**Pay attention to what you hear:** with the measure you use, it will be measured to you, and still more will be added to you.

**Salvation** is only realized at the time of the resurrection after we are judged worthy, so that makes it a future event, we have covered this already in a previous session.

**Hebrews 1:** <sup>14</sup>Are they not all ministering spirits sent out to serve for the sake of those **who are to inherit salvation?**

**Redemption** on the other hand is something that happens to us here on earth.

### **The Context is Always Essential to the Interpretation of Words.**

#### *The Importance of the Context Shown.*

*We have already seen something of this in the consideration of the Structure of the Word and the Words of God. The order of the words is as perfect as the truth revealed by them, and contained in them. This order is Divine: and it is nothing less than a crime for any human hand to subvert that order, either by ignoring it or changing it.*

***Beware of any teacher to whom the context is not manifestly essential.***

***Beware of any teaching that is not based upon it.***

*Some passages of Scripture derive their chief importance from some remarkable words employed; others derive their chief importance from some wonderful truth revealed; while others derive their chief importance from the place where we find them. Every passage has its own importance in this last respect. **When we find a passage in its own particular place, there is a Divine reason why it is there, and also why it is not in any other place.***

*It is essential to our understanding of the "words" to find out why they are where we find them. It is essential to our enjoyment of the words that we should discover not only what they mean, but why they are not in any other passage. If we would find the words and the Word of God to be a delight to us, instead of a perplexing jumble, we must have special regard to the Context.*

***If this be disregarded, then a word, a sentence, or a verse, may be taken out from its context and interpreted of something quite foreign to its original intent.***

*We have all heard the proverbial saying that "the Bible may be made to prove anything." Exactly so; but this, very often, is only when, and because, a verse is taken apart from its context: otherwise it could never be made to teach anything different from the context in which God has set it.*

*Every sentence and every verse has something going before it and something following after it. We call this the context. This is regarded as being essential even in the case of human writers. How often are complaints made by public speakers and writers that only a part of what they have said is quoted; whereas, if the whole had been given, or even the sentence that preceded or followed, quite a different complexion would have been given to the point referred to.*

*If this be so important where man is concerned, how essential it must be when we remember that, in the case we are considering, it is God's context and not man's.*

***How great must be the presumption if we disregard or disturb that context. Yet this is constantly done in order to prop up some tradition.***

**Romans 10:** <sup>9</sup>because, if **you** confess with your mouth that Jesus is Lord and believe in **your** heart that God raised him from the dead, **you** will be saved. <sup>10</sup>For with the heart **one** believes and is justified, and with the mouth **one** confesses and is saved.

**Roman 1:** <sup>7</sup>To all those in Rome **who are loved by God and called to be saints:**  
Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>16</sup>For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, (*present-active-participle*) to the Jew first and also to the Greek.

<sup>17</sup>For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

*present-active-participle: present=continuous action in the present.- active = the subject is doing the acting.-participle=generally contemplates **action** as **real** or **actual**.*

**Romans 2:** <sup>6</sup> He will render to each one according to his works: <sup>7</sup>to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; (zōēn aiōnion-age lasting life) <sup>8</sup>**BUT** for those who are self-seeking **and do not obey the truth,** but obey unrighteousness, there will be wrath and fury. <sup>9</sup>**There will be tribulation and distress for every human being who does evil,** the Jew first and also the Greek, <sup>10</sup>but glory and honor and peace for everyone **who does good,** the Jew first and also the Greek. <sup>11</sup>For God shows no partiality.

**Romans 3:** <sup>21</sup>**But now** the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—

<sup>22</sup>the righteousness of God through faith in Jesus Christ **for all who believe.**

*"who believe"=present-active-participle: present=continuous action in the present. -active = the subject is doing the acting. -participle=generally contemplates **action** as real or actual.*

For there is no distinction: <sup>23</sup>for all have sinned and fall short of the glory of God, <sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup>whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. <sup>26</sup>It was to show his righteousness at the present time, so that he might be just and the justifier of **the one who has faith in Jesus.**

**2 Corinthians 4:** <sup>13</sup>Since we have the same **spirit of faith** according to what has been written, "I believed, and so I spoke," we also believe (*present-active-indicative*), and so we also speak, (*present-active-indicative*)

*Present=Continuous action in the present. -Active=the subject is acting. -Indicative=a mood of certainty with respect to the completion of the action of the verb*

**Romans 9:** <sup>27</sup>And Isaiah cries out concerning **Israel**: "Though the number of **the sons of Israel** be as the sand of the sea, only a remnant of **them** will be **saved**,  
<sup>30</sup>What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, **a righteousness that is by faith**; <sup>31</sup>but that **Israel** who pursued a law that would lead to righteousness did not succeed in reaching that law. <sup>32</sup>Why? Because **they** did not **pursue it by faith**, but as if it were based on works. **They** have stumbled over the stumbling stone,

**Romans 10:** <sup>1</sup>**Brothers**, my heart's desire and prayer to God **for them** (*who? Israel*) is that **they** may be **saved**.

So the context is talking about those redeemed Jews, and the prayer is for them to receive "salvation"-their inheritance in the age to come.

<sup>2</sup>For I bear **them** witness that **they** have a zeal for God, but not according to knowledge. <sup>3</sup>For, being ignorant of the righteousness of God, and seeking to establish **their** own, **they** did not submit to God's righteousness. <sup>4</sup>For Christ is the end of the law for righteousness to everyone who believes.

**Deuteronomy 30:** <sup>14</sup>But the word is very **near you**. It is in your mouth and in your heart, so that you can do it.

**Romans 10:** <sup>8</sup>But what does it say? "The word (*rēma-a specific word*) is **near you**, in **your** mouth and in **your** heart" (that is, **the word of faith** that we proclaim);  
<sup>9</sup>because, if **you** (*referring to those redeemed Jews who were not looking to Christ*) confess with your mouth that Jesus is Lord and believe in **your** heart that God raised him from the dead, **you** will be saved. <sup>10</sup>For with the heart one believes and is justified, and with the mouth one confesses and is saved. <sup>11</sup>For the Scripture says, "Everyone who believes in him will not be put to shame." <sup>12</sup> For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. <sup>13</sup>For "everyone who calls on the name of the Lord will be saved."