

## Chapter 3: Calling on the Name of the Lord (Gen 4:25–26)

The mark which the Lord placed upon Cain worked (Gen 4:15). Not only did he survive, he produced a family line (Gen 4:16–18).<sup>1</sup> Cain’s descendants introduced the first metal-working, poetry, and cities:<sup>2</sup> all hallmarks of great civilizations (Gen 4:19–22).<sup>3</sup> However, in an ominous sign, the one who slew the first martyr built the first city (Gen 4:8, 17).<sup>4</sup> Furthermore, Cain chose to honor humanity rather than the Lord by naming the city “Enoch” after his son.<sup>5</sup>

People in the Ancient Near East (ANE) believed that cities represented the dwelling places of the gods. Therefore, they viewed divine guidance as essential for their construction. Indeed, in ANE mythologies, the gods themselves built cities.<sup>6</sup> Cain’s city-building seems to contradict the Lord’s decree that he would live as a fugitive (Gen 4:11–14).<sup>7</sup> Dwelling in a city put an end to his wandering alienation and provided security. Even after his rebellion, Cain and his descendants had the blessing of ruling and subduing the earth (Gen 1:26–28).<sup>8</sup>

Cain’s family line tragically depicts how sin distorts the image of God, leaving destruction in its wake.<sup>9</sup> Lamech’s violent temperament resembles that of his ancestor (Gen 4:23–24).<sup>10</sup> He also practiced polygamy, which contradicts God’s design for marriage (Gen 4:19; Gen 2:22–24). Through him and his line we see increasing depravity.<sup>11</sup> Yet, they also practiced and expanded the cultural mandate of Gen 1:28 to include the domestication and breeding of animals, musical arts, and metal crafts.<sup>12</sup>

Adah and Zillah no doubt had proudly watched their sons develop animal husbandry, music, and metallurgy. In contrast, Lamech’s violent boasting after murdering a man who wounded him must have filled them with horror.<sup>13</sup> By embracing such great vindictiveness,<sup>14</sup> Lamech indicated that his depravity exceeded Cain’s.<sup>15</sup> For Lamech, taking the law into his own hands was a point of pride.<sup>16</sup> This escalation of violence could easily erupt into warfare aided by swords, potentially one of the technological advancements of Tubal-Cain (Gen 4:22).<sup>17</sup>

Sin acts as a plague which spreads by contagion. Like a polluted river, it branches into tributaries until it contaminates parents, children, and grandchildren.<sup>18</sup> Thus, Moses hinted that all of Cain’s descendants would face God’s judgment (Gen 6:5–8).<sup>19</sup>

<sup>1</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 237.

<sup>2</sup>Waltke and Fredricks, *Genesis: A Commentary*, 99.

<sup>3</sup>Walton, *Genesis*, 276.

<sup>4</sup>Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview*, 182.

<sup>5</sup>Waltke and Fredricks, *Genesis: A Commentary*, 100.

<sup>6</sup>Niehaus, *Ancient Near Eastern Themes in Biblical Theology*, 83.

<sup>7</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 237–8.

<sup>8</sup>Walton, *Genesis*, 277.

<sup>9</sup>Waltke and Fredricks, *Genesis: A Commentary*, 100.

<sup>10</sup>Wenham, *Genesis 1–15*, 112.

<sup>11</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 238.

<sup>12</sup>Waltke and Fredricks, *Genesis: A Commentary*, 100.

<sup>13</sup>Wenham, *Genesis 1–15*, 114.

<sup>14</sup>Waltke and Fredricks, *Genesis: A Commentary*, 100.

<sup>15</sup>Wenham, *Genesis 1–15*, 114.

<sup>16</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 241.

<sup>17</sup>Walton, *Genesis*, 278.

<sup>18</sup>Plantinga, *Not the Way It’s Supposed to Be: A Breviary of Sin*, 53.

<sup>19</sup>Wenham, *Genesis 1–15*, 114.

### An Appointed Son

**1) Gen 4:25:** After the long segue of Gen 4:3–24, Moses returned to the account of Adam and Eve.<sup>20</sup> As a result, the events of Gen 4:3–25 do not occur in chronological order.<sup>21</sup> Throughout Genesis, the genealogical line of lesser interest precedes the one of greater importance (Cf. Gen 25:12–19).<sup>22</sup> This may be due to God’s preference for the younger son over the firstborn. However, when extra-biblical primeval texts record two parallel genealogies, the first represents people with valuable skills and the second cites those of the royal line.<sup>23</sup>

Contrasting with the depraved line of Cain, Moses takes us back in time to depict how the Lord kept his promise of a godly seed which would eventually destroy the seed of the serpent (Gen 3:15).<sup>24</sup> Paralleling Gen 4:1, Moses began this section by writing, “And Adam again knew his wife, and she gave birth to a son. And she called his name Seth, because ‘God has appointed to me another seed instead of Abel, for Cain killed him.’”

A seed (*zera*) brings forth something which resembles what produced it.<sup>25</sup> As in English, the term can be either singular or plural. It refers to an immediate descendant, distant offspring, or a collective group of descendants.<sup>26</sup> The word has particular importance in Genesis, where it accounts for over one-fourth of the Old Testament occurrences, appearing fifty-nine times.<sup>27</sup>

In Gen 3:15, the Lord announced that all those who united against him would from then on fight against God’s people.<sup>28</sup> Since the serpent which tempted Eve symbolized sin, death, and the power of malevolence, the curse upon him envisaged a long struggle between good and evil, with redeemed humanity ultimately triumphing.<sup>29</sup> While the seed of the woman consists of those whose hearts incline toward God, hostile unbelief characterizes the serpent’s seed (Matt 13:24–30, 36–43). The unspoken question is, “Whose seed are you?”<sup>30</sup>

To accomplish God’s plan of redemption, the Lord allows the serpent to test the faithfulness of each generation. This teaches God’s covenant people to vie against Satan and his followers. It also fits with the nuance of the “seed” as a plural.<sup>31</sup>

However, the oldest Jewish interpretations understood Gen 3:15 to anticipate the vanquishing of the serpent by a single messiah. For example, the Greek translation of the Hebrew Bible utilized the masculine singular form (*spermator*) to describe him.<sup>32</sup>

Therefore, while all of God’s people participate in the fight, this shall ultimately result in a battle of champions,<sup>33</sup> much as David and Goliath each represented their armies in single combat (1 Sam 17:8–10, 48–50).

Eve’s description of Seth as “another seed” indicates she recognized that redemption would come through him.<sup>34</sup> Unlike Cain or Abel, Seth fathered a godly line of people (Gen

<sup>20</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 242.

<sup>21</sup>Waltke and Fredricks, *Genesis: A Commentary*, 100–1.

<sup>22</sup>Walton, *Genesis*, 278–9.

<sup>23</sup>Kitchen, *On the Reliability of the Old Testament*, 441–2.

<sup>24</sup>Waltke and Fredricks, *Genesis: A Commentary*, 100–1.

<sup>25</sup>Alexander, *From Paradise to the Promised Land, 2nd Ed.*, 108.

<sup>26</sup>Brown, Driver, and Briggs, “זֵרָע” (*zera*), *BDB*, 282–3, <https://archive.org/stream/hebrewenglishlex00browuoft#page/282/mode/2up>.

<sup>27</sup>Results of Logos 7 word study on *zera*.

<sup>28</sup>Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary*, 108.

<sup>29</sup>Wenham, *Genesis 1–15*, 79–80.

<sup>30</sup>Waltke and Fredricks, *Genesis: A Commentary*, 93–4.

<sup>31</sup>Waltke and Fredricks, *Genesis: A Commentary*, 93.

<sup>32</sup>Brannan, et al., *LES*, Gen 3:15.

<sup>33</sup>Waltke and Fredricks, *Genesis: A Commentary*, 94.

<sup>34</sup>Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview*, 193.

5).<sup>35</sup> At the birth of Cain, Eve asserted, “I have acquired a man, the Lord” (Gen 4:1) We cannot ascertain the extent of her faith that announcement. However, after Seth’s arrival, she spoke with a focus upon God, attributing his birth to the Lord.<sup>36</sup> Once again, Eve performed the authoritative act of naming her son (Cf. Gen 3:20).<sup>37</sup>

Seth’s name derives from a Hebrew verb (*sith*) which means “put,” “place,” or “appoint” (Gen 48:14; Gen 41:33).<sup>38</sup> Despite Abel’s death, Eve trusted that God would fulfill his covenant.<sup>39</sup> The Lord placed Seth on earth as a substitute for her second son.<sup>40</sup>

**a) Read Gen 4:25.** Compare this birth announcement with the one in Gen 4:1. Why is the difference significant? How did Eve view Seth?

### The Peril of Certainty

**2) James 4:13–14:** In this passage, the half-brother of Jesus addressed Christians with ungodly attitudes.<sup>41</sup> James tended to use attention-grabbing rhetoric.<sup>42</sup> He resembled a father confronting his children for behavior contrary to family expectations.<sup>43</sup>

He began by writing, “Come now, the ones saying, ‘Today or tomorrow we will go into this or that city and spend a year there. And we will conduct business and make a profit.’” These words either reflect what James heard people say,<sup>44</sup> or they represent the underlying attitude of the recipients of this letter.<sup>45</sup> This scenario concerned people planning a business trip.<sup>46</sup> They exhibited great confidence in where and when they would go and how long they would remain there.

James’ original audience would have been familiar with such conversations. They lived in an era marked by a strong increase in commerce, especially in the Greco-Roman areas of Palestine. Many Jewish merchants settled in cities throughout the Mediterranean to pursue financial gain.<sup>47</sup> While James did not specify the type of business deal he had in mind, his first readers would have thought of exports of grain, wine, figs, and olives and of imports of incense, spices, rare woods, silk, pottery, or livestock.<sup>48</sup>

The apostle did not direct his indignation against the merchants’ secular vocations.<sup>49</sup> He also did not rebuke their desire to make a profit.<sup>50</sup> Instead, their error consisted of an overweening self-confidence that their business plans would succeed,<sup>51</sup> an arrogant

<sup>35</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 242.

<sup>36</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 242.

<sup>37</sup>Matthews, Chavalas, and Walton, *IVPBBCOT*, Gen 3:20.

<sup>38</sup>G. Vanoni, “שִׁית” (*sith*), *TDOT*, 14:646–59, 652.

<sup>39</sup>Waltke and Fredricks, *Genesis: A Commentary*, 101.

<sup>40</sup>Wenham, *Genesis 1–15*, 115.

<sup>41</sup>Douglas J. Moo, *The Letter of James* (PNTC; Grand Rapids: Eerdmans, 2000), 202.

<sup>42</sup>Scott McKnight, *The Letter of James* (NICNT; Grand Rapids: Eerdmans, 2011), 368.

<sup>43</sup>Moo, *The Letter of James*, 202.

<sup>44</sup>Ralph P. Martin, *James* (WBC; Dallas: Word, 1998), 165.

<sup>45</sup>Moo, *The Letter of James*, 202.

<sup>46</sup>Martin, *James*, 165.

<sup>47</sup>Moo, *The Letter of James*, 202.

<sup>48</sup>McKnight, *The Letter of James*, 370.

<sup>49</sup>Martin, *James*, 165.

<sup>50</sup>McKnight, *The Letter of James*, 370.

<sup>51</sup>Moo, *The Letter of James*, 202.

presumption that they would experience safe travel and healthy profits.<sup>52</sup> They failed to factor God’s will into their calculations.<sup>53</sup>

Nevertheless, James did not condemn planning for the future. God calls us to wisely steward the resources which he grants to us.<sup>54</sup> Yet, while we devise strategies for what lies ahead, we must recognize that God’s purposes will prevail (Prov 16:9; Prov 20:24; Jer 10:23). As we seek his kingdom, we must trust that the Lord will meet our needs (Matt 6:25–34).<sup>55</sup>

Giving these merchants a dose of reality,<sup>56</sup> James wrote, “You are ones who do not know what your life will be tomorrow.” Our lives are both fragile and astonishingly brief (James 1:10–11).<sup>57</sup> Dictating future events lies beyond our ephemeral ability (Isa 40:6–8; Luke 12:16–21).<sup>58</sup> Only God reigns in sovereignty.<sup>59</sup> Restating his case, the apostle pointed out, “for a vapor you are, for a short time appearing, and then disappearing.”

Coming from an agriculturally based society, James’s readers kept an eye upon the clouds. They regarded the puffs of vapor which disappeared without bringing rain with grave disappointment.<sup>60</sup> However, mist which rises from the sea and then vanishes provides an even better allusion for the merchant class whom James addressed.<sup>61</sup> We can exude vitality and still lose our lives in just a moment.<sup>62</sup>

This concept resonated beyond the Judeo-Christian arena. Seneca, the great Roman orator and statesman (1 BC–65 AD), wrote the following: “He who was venturing investments by land and sea, who had also entered public life and left no type of business untried, during the very realization of financial success and during the very onrush of the money that flowed into his coffers, was snatched from the world!...How foolish it is to set out one's life, when one is not even owner of the morrow!.. To say, ‘I will buy and build, loan and call in money, win titles of honor, and then, old and full of years, I will surrender myself to a life of ease.’ Believe me when I say that everything is doubtful, even for those who are prosperous...The very thing that we grasp slips through our hands...We plan distant voyages and long-postponed home-comings after roaming over foreign shores, we plan for military service and the slow rewards of hard campaigns, we canvass for governorships and the promotions of one office after another, and all the while death stands at our side.”<sup>63</sup>

Planning for the future without considering the sovereignty of God is both foolish and futile. We cannot know what tomorrow shall bring.<sup>64</sup>

**a) Read James 4:13–14.** Why is it foolish to presume that we know what the future holds?

<sup>52</sup>McKnight, *The Letter of James*, 370–1.

<sup>53</sup>Keener, *IVPBBNT*, James 4:13.

<sup>54</sup>Moo, *The Letter of James*, 202–3.

<sup>55</sup>McKnight, *The Letter of James*, 371.

<sup>56</sup>Moo, *The Letter of James*, 203.

<sup>57</sup>McKnight, *The Letter of James*, 371.

<sup>58</sup>Moo, *The Letter of James*, 203.

<sup>59</sup>Martin, *James*, 167.

<sup>60</sup>McKnight, *The Letter of James*, 372–3.

<sup>61</sup>Martin, *James*, 166.

<sup>62</sup>Moo, *The Letter of James*, 204.

<sup>63</sup>Lucius Annaeus Seneca, *Moral Epistles* (trans. Richard M. Grummere; LCL; Cambridge: Harvard University Press, 1971), 101, 3:161, <https://archive.org/stream/adluciliumepistu03sene#page/160/mode/2up>.

<sup>64</sup>Martin, *James*, 166.

### Boasting in Arrogance

**b) James 4:15–16:** The apostle provided a remedy for the presumption he criticized (James 4:13–14).<sup>65</sup> He wrote, “Instead, you [are] to say, ‘If the Lord might will, then we will live and we will do this or that.’” Even the phrase “this or that” points to the doubtful nature of our plans succeeding.<sup>66</sup> Whatever happens to us falls under the control of the Lord (Matt 6:10; Acts 18:18–21; Rom 1:9–10).

This does not omit the need for wise planning and hard work (Prov 27:23–27; 2 Chron 32:27–30). However, humbly trusting that God controls our destinies enables us to rest securely as we face the future.<sup>67</sup> The spiritual realm directly impacts what occurs in the material arena.<sup>68</sup>

Pagan authors expressed similar ideas.<sup>69</sup> In the midst of a discussion regarding the authority of Zeus and the lesser gods over nature, the philosopher Epictetus (55–135 AD) wrote, “What, then, is to be done? To make the best of what is in our power and take the rest as it occurs. And how does it occur? As it pleases God.”<sup>70</sup>

Indeed, the phrase “if the gods will” (*Deo volente* in Latin) appears frequently in Greco-Roman literature.<sup>71</sup> Approximately two hundred years before James penned his letter, the playwright Plautus claimed, “Isn't it the fact that if the Gods will a blessing to befall any person, that longed-for pleasure by some means or other, falls to the lot of the virtuous?”<sup>72</sup>

While the apostle James encouraged his readers to say, “if the Lord wills,”<sup>73</sup> he never intended this to develop into a thoughtless, repetitious platitude.<sup>74</sup> James promoted the idea behind the phrase, rather than the words themselves. Even Paul did not always state this phrase while making plans (Acts 15:36).

When determining our future paths, we must hold to those decisions lightly, knowing that the Lord may choose to alter them at any time. By remaining sensitive to the Spirit and acting according to biblical ethics,<sup>75</sup> we can live in confidence that we adhere to the will of God (Acts 16:6–10). James neither equated wealth with virtue nor with receiving God's blessing (James 2:1–7). Nor did Paul (2 Cor 8:1–5; 2 Cor 11:23–30; Phil 4:10–14).

The apostle drove his point home, writing, “But now you boast in your arrogance. All such arrogance is evil.” However, he did not prohibit all boasting. Whether our confidence veers into sin depends upon its object (Jer 9:23–24; 1 Cor 1:26–31; James 1:9–11). Consequently, the core of the problem consisted of their self-assured arrogance.<sup>76</sup>

In the New Testament, the only other occurrence of “arrogance” (*alazoneia*) as a trait appears as “the arrogance of life” (1 John 2:15–17). Arrogant people make more of themselves than reality justifies. They either ascribe qualities to themselves they do not

<sup>65</sup>Moo, *The Letter of James*, 204.

<sup>66</sup>McKnight, *The Letter of James*, 376.

<sup>67</sup>Martin, *James*, 166.

<sup>68</sup>Moo, *The Letter of James*, 204–5.

<sup>69</sup>Martin, *James*, 167.

<sup>70</sup>Epictetus, “Discourses,” 1.1.17,

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0237%3Atext%3Ddisc%3Abook%3D1%3Achapter%3D1>.

<sup>71</sup>Moo, *The Letter of James*, 205.

<sup>72</sup>T. Maccius Plautus, “Rudens (the Fisherman's Rope),” in *The Comedies of Plautus* (ed. Henry Thomas Riley; London: G. Bell & Sons, 1912), 4.5,

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0108%3Aact%3D4%3Ascene%3D5>.

<sup>73</sup>Moo, *The Letter of James*, 205.

<sup>74</sup>Martin, *James*, 167.

<sup>75</sup>Moo, *The Letter of James*, 206.

<sup>76</sup>Moo, *The Letter of James* 206.

possess, promise what they cannot perform,<sup>77</sup> or claim that their gifts and talents originate from themselves rather than from the Lord (Exod 36:1–2; 1 Cor 4:6–13).

The intertestamental ruler Antiochus IV decreed himself *Epiphanēs*, which means “manifest as a god.”<sup>78</sup> He provides a sterling example of arrogance.<sup>79</sup> Yet, this occurred during his final military campaign:

“He who only a little while before had thought in his superhuman arrogance that he could command the waves of the sea, and had imagined that he could weigh the high mountains in a balance, was brought down to earth and carried in a litter, making the power of God manifest to all... While he was still living in anguish and pain, his flesh rotted away, and because of the stench the whole army felt revulsion at his decay. Because of his intolerable stench no one was able to carry the man who a little while before had thought that he could touch the stars of heaven. Then it was that, broken in spirit, he began to lose much of his arrogance and to come to his senses... He uttered these words, ‘It is right to be subject to God; mortals should not think that they are equal to God’” (2 Macc 9:8–11, RSV).

James asserted that the merchants in the congregation acted as if God does not exist.<sup>80</sup> Furthermore, their boasting highlighted their pride for failing to depend upon the Lord.<sup>81</sup> The apostle deemed such behavior as inherently evil.<sup>82</sup>

**Read James 4:15–16.** What makes boasting about the future evil? How can we avoid it? What do you believe James thought about Eve’s announcement of Seth’s birth (Gen 4:25)? Why?

### Worshiping the Lord

**3) Gen 4:26:** Another birth announcement creates a bookend for Gen 4. It says, “To Seth also a son was born. And he called his name Enosh.” This is the first instance in Genesis which records the father as the one who named his child.<sup>83</sup> Adam expressed his authority and responsibility to protect by naming the animals and—after the fall—his wife (Gen 2:19–20; Gen 3:20).<sup>84</sup> Yet, Eve designated their sons as “Cain” and “Seth” (Gen 4:1; Gen 4:25).<sup>85</sup> In Hebrew, the verb form of Enosh (*anash*) means “to be weak,” “to be feeble,” or “to be sick.” While Enosh typically means “human,” in some passages the nuance of the word implies frailty and mortality (2 Sam 12:15; Ps 103:15–16; Job 7:1–3).<sup>86</sup> Enosh’s recognition of his human weakness may have evoked his dependence upon God.<sup>87</sup>

<sup>77</sup>Gerhard Delling, “ἀλαζονεία” (*alazoneia*), *TDNT*, 1:226–7.

<sup>78</sup>John Whitehorne, “Antiochus (Person),” *ABD* 1:269–72, 270.

<sup>79</sup>McKnight, *The Letter of James*, 376.

<sup>80</sup>Martin, *James*, 167.

<sup>81</sup>Moo, *The Letter of James*, 207.

<sup>82</sup>Martin, *James*, 168.

<sup>83</sup>Wenham, *Genesis 1–15*, 115.

<sup>84</sup>Note that in Gen 2:23, Adam recognized that the woman was his feminine counterpart rather than naming her. The term he used for her is simply the feminine form of the word for “man.”

<sup>85</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 242.

<sup>86</sup>F. Maass, “עֲנוֹשׁ” (*enosh*), *TDOT* 1:345–8, 345–6.

<sup>87</sup>Waltke and Fredricks, *Genesis: A Commentary*, 101.

Moses continued, writing, “Then it was that humanity began to call on the name of Yahweh.” The text notes that worship of the Lord began during Enosh’s lifetime of 905 years (Gen 5:11). It does not specify that he initiated it.<sup>88</sup> People switched their focus switched from glorifying humanity—as in the lineage of Cain (Gen 4:17–24)—to exalting God.<sup>89</sup>

Although Cain and Abel brought offerings to God (Gen 4:3–4), here divine worship occurred on a regular basis.<sup>90</sup> Therefore, ritual adoration of the Lord did not begin in Moses’s era (Exod 27:20–28:1). Instead, Israel’s priests restored a much earlier devotion. Elsewhere in Genesis, “to call on the name of the Lord” involved prayer and sacrifice upon an altar (Gen 12:7–8; Gen 13:2–4; Gen 21:32–33; Gen 26:23–25).<sup>91</sup> In the rest of the Old Testament, the phrase refers to requesting deliverance (Ps 105:1–4; Ps 116:1–4; 2 Ki 5:11) or proclaiming God’s attributes and his activities (Isa 12:4–6).

By calling upon the name of the Lord, we meet with him (Isa 64:5–7), give him our allegiance (Isa 44:5), and acknowledge him as our God. While we call upon him, he designates us as his own (Zech 13:9).<sup>92</sup> Thus, the people depicted here enjoyed a relationship with the Lord, depending upon him to fulfill his promise of a redeemer (Gen 3:15).<sup>93</sup>

Surprisingly, the name “Yahweh” appears in this verse. God did not make his name known as “I AM,” the English translation of “Yahweh,” until Exod 3:13–15 (Cf. Exod 6:2–3).<sup>94</sup> A careful reading of Gen 12–50 affirms that none of the patriarchs knew the Lord by his personal name.<sup>95</sup> Instead, Moses asserted that not all people abandoned the worship of God as civilizations developed.<sup>96</sup>

Giving names carried great import in the early chapters of Genesis. Unlike with humanity, no one bestowed the designation of the Lord upon him. The name of Yahweh transcends all others. His name alone deserves our worship and adoration.<sup>97</sup>

**Read Gen 4:26.** What does it mean to “call upon the name of the Lord”? Do you think there is a connection between Enosh’s name meaning “frail” or “weak” and the beginning of regularly occurring worship? Why or why not? How does your frailty bring honor to God’s name?

### Confession and Belief

**4) Rom 10:8–10:** In Deut 30:6, God made an amazing promise to the people he would bring back to Israel after the exile. Moses wrote, “And the Lord your God shall circumcise your heart and the heart of your seed in order to love the Lord your God with all your heart and with all your soul so that you may live.”

<sup>88</sup>Walton, *Genesis*, 279.

<sup>89</sup>Waltke and Fredricks, *Genesis: A Commentary*, 101.

<sup>90</sup>Wenham, *Genesis 1–15*, 116.

<sup>91</sup>Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary*, 116.

<sup>92</sup>Walton, *Genesis*, 279.

<sup>93</sup>Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview*, 193.

<sup>94</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 243.

<sup>95</sup>Wenham, *Genesis 1–15*, 116.

<sup>96</sup>Walton, *Genesis*, 279.

<sup>97</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 243–4.

God fulfilled this vow through the proclamation of Christ’s work, rather than by human attempts to keep the Mosaic law.<sup>98</sup> The gospel demands a simple response. Those with receptive hearts secure salvation.<sup>99</sup> Paul began this section by quoting Deut 30:14. It says, “but very near to you [is] the word, in your mouth and in your heart, in order to do it.”

While this seems odd, given that what comes from our mouths must first issue from what we believe, the apostle reversed the order in the very next verse.<sup>100</sup> He continued, “Because if you confess with your mouth, ‘Jesus is Lord,’ and if you believe in your heart that God raised him from the dead, you will be saved.” This assertion of Christ’s sovereignty comprised one of the hallmarks of the early church (1 Cor 12:3).<sup>101</sup> “Jesus is Lord” comprises the New Testament equivalent of Deut 6:4,<sup>102</sup> a verse which observant Jews repeat daily even today.<sup>103</sup>

As an established formula by the time of Paul,<sup>104</sup> new believers likely declared the phrase at the time of baptism (Acts 19:5).<sup>105</sup> Other uses by the early church included evangelism, exhortation, and corporate worship (Acts 2:36; Col 2:6–7; 1 Cor 1:2).<sup>106</sup>

Confessing, “Jesus is Lord” meant acknowledging that he participates in all the attributes of the one true God. The Greek translation of the Old Testament (OT) renders the name Yahweh as Lord (*kurios*) over six thousand times.<sup>107</sup> Paul announced that Jesus is God in the flesh (2 Cor 4:3–6; Phil 2:5–11).

Many recipients of salvation experience radical transformation, changing from those who bitterly curse their creator to people who recognize the matchless worth of Christ.<sup>108</sup> Confession in itself does not produce redemption but rather serves as an indicator of a changed heart, when it naturally flows from us (Matt 7:15–23; Acts 19:13–18).<sup>109</sup> Thus, the heart and mouth must act in concert as interior and exterior expressions of the presence of the Spirit.<sup>110</sup>

The word “lord” described one who ruled over others. These relationships could refer to masters and slaves, kings and their subjects, or gods over their worshipers.<sup>111</sup> This included the deities of the Greco-Roman religion (1 Cor 8:5).<sup>112</sup> Therefore, a person who worshiped many gods could acknowledge many lords in various spheres without conflict.<sup>113</sup> Even today within religions such as Hinduism, a person may worship Jesus as one among many deities.<sup>114</sup>

Not until Paul’s lifetime did Roman emperors adopt the title “Lord” for themselves. The earliest known example of this refers to Claudius.<sup>115</sup> That papyrus, dated to 49 AD, calls

<sup>98</sup>Mark A. Seifrid, “Romans,” in *Commentary on the New Testament Use of the Old Testament* (ed. G. K. Beale and D. A. Carson; Grand Rapids: Baker Academic, 2007), 659.

<sup>99</sup>Moo, *The Epistle to the Romans*, 657.

<sup>100</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2:527.

<sup>101</sup>Moo, *Romans*, 332.

<sup>102</sup>Dunn, *Romans 9–16*, 607.

<sup>103</sup>Duane L. Christensen, *Deuteronomy 1–21:9* (WBC; Dallas: Word, 2001), 137.

<sup>104</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2:527.

<sup>105</sup>Otto Michel, “ὁμολογέω” (*homologeō*), *TDNT*, 5:199–220, 215.

<sup>106</sup>Dunn, *Romans 9–16*, 607.

<sup>107</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2:529.

<sup>108</sup>Seifrid, “Romans,” *Commentary on the New Testament Use of the Old Testament*, 659.

<sup>109</sup>Moo, *The Epistle to the Romans*, 657.

<sup>110</sup>Seifrid, “Romans,” *Commentary on the New Testament Use of the Old Testament*, 659.

<sup>111</sup>Dunn, *Romans 9–16*, 608.

<sup>112</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2:528.

<sup>113</sup>Dunn, *Romans 9–16*, 608.

<sup>114</sup>Tennant, *Theology in the Context of World Christianity: How the Global Church Is Influencing the Way We Think About and Discuss Theology*, 194.

<sup>115</sup>Werner Foerster, “κύριος” (*kurios*), *TDNT* 3:1039–98, 1054.

him “Tiberius Claudius Caesar, our Lord.”<sup>116</sup> This placed Christians on a collision course with the Roman Empire. In fact, the refusal of Jesus’s followers to worship Roman gods and their efforts to convince others to abandon emperor worship led to their persecution as atheists.<sup>117</sup> During the era when Paul wrote Romans (ca. 57 AD), claiming Jesus as Lord brought no social advantage (Acts 28:22).

The Greco-Roman historian Tacitus (56–120 AD) noted:

“To get rid of the report [that he set Rome on fire in 64 AD], Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular.

“Accordingly, an arrest was first made of all who pleaded guilty, then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired.”<sup>118</sup>

Bolstering Tacitus’s assertion, in 1961 people in Caesarea discovered an inscription which says, “...Pontius Pilate, Prefect of Judea.”<sup>119</sup> Prior to that, many historians reduced Pilate to an imaginary figure.

A person’s lord demanded his loyalty and trust.<sup>120</sup> Consequently, when a baptismal candidate proclaimed, “Jesus is Lord,” this signified a transfer of allegiance to Christ.<sup>121</sup> Acts 22:6–16 provides a glimpse into this reality. Saul, who later became Paul, was traveling to Damascus to persecute the followers of Jesus who resided there. After an encounter with the risen Christ, God commanded him to call on the name of the Lord as he received baptism.<sup>122</sup>

As the Second Adam, Jesus perfectly conformed to God’s plan for humanity (Rom 5:12–21; 1 Cor 15:21–22, 45–49; Heb 4:14–15). Due to his victory over sin and death, Christ enjoys the exaltation and dominion over creation which God intended for us (Gen 1:28; Ps 8:4–8; 1 Cor 15:25–27; Eph 1:19–23). He alone reigns sovereign over the universe.<sup>123</sup>

Our mouths must confess what we genuinely believe.<sup>124</sup> We cannot separate external expression and internal faith.<sup>125</sup> Therefore, Paul wrote, “And if you believe in your heart that God raised him from the dead, you will be saved.” Stating “Jesus is Lord” provides evidence of saving faith. It does not produce salvation.<sup>126</sup> As in the OT, Paul used the word “heart”

<sup>116</sup>Duke Databank of Documentary Papyri, “Report of a Lawsuit (P.Oxy. 1 37),” <http://aquila.zaw.uni-heidelberg.de/hgv/20699>.

<sup>117</sup>Shelley, *Church History in Plain Language*, 3rd Ed., 38.

<sup>118</sup>Cornelius Tacitus, *Annals*, in *Complete Works of Tacitus* (ed. William Jackson Brodribb and Sara Bryant; trans. Alfred John Church; New York: Random House, 1942), 15.44, <http://www.perseus.tufts.edu/hopper/text;jsessionid=3DDF615647A0DBAE5788C50EBD09314B?doc=Perseus%3Atext%3A1999.02.0078%3Abook%3D15%3Achapter%3D44>.

<sup>119</sup>Jona Lendering, “Pontius Pilate,” <http://www.livius.org/pi-pm/pilate/pilate08.html>. The Latin reads “Tiberium [Po]ntius Pilatus [Prea]ctus Iuda[ea].”

<sup>120</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2:529.

<sup>121</sup>Dunn, *Romans 9–16*, 608.

<sup>122</sup>George R. Beasley-Murray, “Baptism,” *DPL* 61–5, 61.

<sup>123</sup>Dunn, *Romans 9–16*, 608, 610.

<sup>124</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2:527.

<sup>125</sup>Dunn, *Romans 9–16*, 609.

<sup>126</sup>Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament*, 686.

(*kardia*) to mean the deepest part of a person, the internal aspect which determines our moral conduct.<sup>127</sup>

Belief in Christ's resurrection provides the basis for ascribing lordship to him.<sup>128</sup> That God raised Jesus from the dead comprises a core conviction of Christians (Matt 28:1–7; 1 Cor 15:3–8, 12–20).<sup>129</sup> Although Paul did not mention Christ's death on the cross, the resurrection implies that event. Rising from the grave vindicated Jesus and established the efficacy of his atoning death (Col 1:15–23; Rom 8:11).<sup>130</sup> Jesus's resurrection distinguished him from all other lords of the Greco-Roman Empire.<sup>131</sup> Christ lived a real human life and died a shameful death, unlike the mythological characters of that culture (1 Cor 1:22–25).<sup>132</sup>

Many theologians assert that we have been saved, are being saved, and shall be saved.<sup>133</sup> However, in this instance Paul described our redemption as a future event. At the end of this age, the Lord shall save those who confess and belief from judgment to inherit everlasting life (Rom 5:8–10).<sup>134</sup>

In Rom 10:10, Paul reversed the order of the conditions necessary to receive salvation from Rom 10:9, forming an A-B-B-A chiasm.<sup>135</sup> Here he described how people experience becoming Christians.<sup>136</sup> He wrote, "For with the heart one believes, leading to righteousness, and with the mouth one confesses, resulting in salvation."

Those whose hearts are being changed to live in an ethical manner are those who have received salvation (Tit 2:11–14).<sup>137</sup> Internal transformation results in external holiness, a process called sanctification (Rom 1:16–17).<sup>138</sup> This did not represent a new development in salvation history: the psalms and the book of Isaiah confirm a parallel between salvation and righteousness (Ps 32:1–7; Ps 51:10–17; Ps 71:14–16; Isa 45:8, 21–25; Isa 51:4–8; Isa 62:1).<sup>139</sup> Faith has always been what saves people (Heb 11:1–4).

Nevertheless, Paul refused to equate faith with performing good works. Our confession of belief springing from a certain internal conviction secures salvation.<sup>140</sup> As C. E. B. Cranfield wrote, "All that one has to do, in order to be saved, is to confess with one's mouth Jesus as Lord and to believe—really believe—in one's heart that God has raised Him from the dead."<sup>141</sup>

**a) Read Rom 10:8–10.** How did God fulfill the promise of Deut 30:6? Why did cultural realities prevent people in the early church from glibly confessing, "Jesus is Lord"? What is the role of that confession in our salvation? How did Paul view the relationship between righteousness and salvation?

<sup>127</sup>Johannes Behm, "καρδία" (*kardia*), *TDNT* 3:605–14, 613.

<sup>128</sup>Dunn, *Romans 9–16*, 609.

<sup>129</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2:530.

<sup>130</sup>Moo, *The Epistle to the Romans*, 658.

<sup>131</sup>Witherington and Hyatt, *Paul's Letter to the Romans: A Socio-Rhetorical Commentary*, 263.

<sup>132</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2:530.

<sup>133</sup>Millard J. Erickson, *Christian Theology, 3rd Ed.* (Grand Rapids: Baker Academic, 2013), 827.

<sup>134</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2:530.

<sup>135</sup>Moo, *The Epistle to the Romans*, 658.

<sup>136</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2:530.

<sup>137</sup>Moo, *The Epistle to the Romans*, 658–9.

<sup>138</sup>Witherington and Hyatt, *Paul's Letter to the Romans: A Socio-Rhetorical Commentary*, 263.

<sup>139</sup>Dunn, *Romans 1–8*, 41.

<sup>140</sup>Dunn, *Romans 9–16*, 616.

<sup>141</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2:526–7.

### Future Vindication

**b) Rom 10:11–12:** In these verses, Paul expounded upon what he had just written (Rom 10:8–10), proving from Old Testament (OT) texts that those who place their trust in Christ for salvation shall experience vindication in the coming judgment.<sup>142</sup>

The apostle wrote, “For the Scriptures say, ‘Everyone who believes in him shall not be put to shame.’” After citing the Greek translation of Isa 28:16 in Rom 9:33,<sup>143</sup> here Paul quoted a portion of it, with the addition of the word “everyone.”<sup>144</sup> Note that the context of Isa 28:14–18 involves a pact which the rulers of Israel made with the underworld (Sheol). By importing this reference into his letter, Paul joined Peter in identifying Jesus as the metaphorical stone from Isaiah (1 Pet 2:6–8).<sup>145</sup>

Israel’s culture focused upon the avoidance of shame, unlike our guilt-based Western society. Indeed, the Lord’s covenant with Israel included promises to protect them from shame but bring it upon their enemies (Deut 28:13–14; Ps 40:14–15; Ps 78:65–66). This emphasis upon evading shame continued into the Greco-Roman era, where a loss of honor usually involved public rebuke.<sup>146</sup>

According to the New Testament, the Lord brings shame upon people, usually in the context of judgment.<sup>147</sup> Since “all of us must be exposed before the judgment seat of Christ” (2 Cor 5:10), the promise that we shall not be put to shame when God reveals all our secrets brings great comfort (Rom 2:12–16).

During his crucifixion, Jesus bore all the sin and shame of those who trust him (Isa 53:1–6, 11–12; Col 2:13–14). God nailed the charges against us to the cross. Therefore, we need not fear humiliation when Christ returns (Matt 10:27–33; 1 John 2:28).<sup>148</sup>

Why would Paul mention that “There is no distinction between Jew and Greek, for he is Lord of all” here? The greetings in Rom 16:3–15 imply the existence of a network of house churches comprised of people from across the social spectrum. They ranged from slaves to aristocrats,<sup>149</sup> both Jew and Gentile (Phil 4:22). The origin of the Roman church remains obscure. However, by the time Christianity came to Rome, approximately fifty thousand Jews lived in the city. Many Gentiles had converted to Judaism. This created strong tensions between ethnic Jews and the polytheistic high-ranking Gentiles who resided in the capital. That friction seeped into the church.<sup>150</sup>

The vast majority of Rome’s one million residents experienced great difficulty. Low-income citizens, foreigners, slaves, and freed slaves comprised most of the city’s inhabitants. Landlords charged high rents in the poorly constructed and overcrowded tenements. Fires and building collapses occurred frequently in these slums. Nearly everyone lived with poor sanitation and difficulties obtaining food.<sup>151</sup>

<sup>142</sup>Moo, *Romans*, 332.

<sup>143</sup>Moo, *Romans*, 332.

<sup>144</sup>Dunn, *Romans 9–16*, 609.

<sup>145</sup>Moo, *Romans*, 332.

<sup>146</sup>Timothy C. Tennant, *Theology in the Context of World Christianity: How the Global Church Is Influencing the Way We Think About and Discuss Theology* (Grand Rapids: Zondervan, 2007), 83–4, 87.

<sup>147</sup>Rudolf Bultmann, “αἰσχύνω, καταίσχύνω” (*aischunō, kataischunō*), *TDNT* 1:189–91, 189.

<sup>148</sup>Witherington and Hyatt, *Paul’s Letter to the Romans: A Socio-Rhetorical Commentary*, 263.

<sup>149</sup>Brian M. Rapske, “Rome and Roman Christianity,” in *Dictionary of the Later New Testament and Its Developments* (ed. Ralph P. Martin and Peter H. Davids; Downers Grove, IL: InterVarsity Press, 1997), 1063–7, 1064.

<sup>150</sup>Keener, “Rome’s Jewish Community,” *IVPBBNT*, Rom.

<sup>151</sup>Rapske, “Rome and Roman Christianity,” *DLNT*, 1064.

In AD 49, the emperor Claudius expelled all Jews from Rome.<sup>152</sup> Suetonius (ca. 69–130/140), a Roman historian, wrote, “He banished from Rome all the Jews, who were continually making disturbances at the instigation of one Chrestus.”<sup>153</sup> This likely refers to the preaching of the gospel by Jewish believers.<sup>154</sup> As a result, the church became composed entirely of Gentiles until the automatic repeal of the edict upon Claudius’s death in AD 54 (Cf. Acts 18:2; Rom 16:3).<sup>155</sup> Paul appears to have written his letter within five years after the exile ended.<sup>156</sup>

Due to the return of Jewish followers of Christ into purely Gentile congregations, conflict erupted over the differing practices of the two factions. Paul sought to mediate their disputes.<sup>157</sup> Consequently, the major themes of this letter touch upon that tension. Paul reminded them that God views Jew and Gentile as equally guilty, needing his pardon (Rom 1:16–3:31). Spiritual affiliation with Abraham—rather than ethnic descent—leads to salvation (Rom 4:1–25; Rom 9:1–33). Adam’s sin taints everyone (Rom 5:12–21).

Since God granted salvation to the Gentiles, they had no reason to boast about their grafting into Judaism (Rom 11:1–32). Therefore, Paul exhorted them to respect the existing cultural differences (Rom 14:1–23). As a representative of the Lord, he recognized the necessity of racial accord and unity within the body of Christ (Rom 15:1–33).<sup>158</sup> In sum, the church required a fresh understanding of the radical nature of the gospel before they could put the practical implications of what they learned into practice.<sup>159</sup>

Paul announced, “The same [Lord is] Lord of all” (Deut 4:37–40; Rom 3:29–30; 1 Cor 12:4–6). The gospel offers salvation to all people regardless of their cultural or religious backgrounds.<sup>160</sup> Furthermore, both Jews and Gentiles come to Christ on the same basis:<sup>161</sup> everyone stands on equal footing before the cross (Rom 3:21–24).<sup>162</sup>

Israel had incorporated individual Gentiles into their nation for many years (Num 12:1; Josh 6:25; Ruth 1:4–5, 16; 2 Ki 5:17–19). However, after the resurrection of Christ, Gentiles began participating in the covenant made to Abraham without converting to Judaism (Gen 12:1–3; Acts 15:1–11; Gal 3:13–14, 26–29; Eph 2:11–22).<sup>163</sup>

Consequently, people can no longer consider the Lord merely the God of Israel.<sup>164</sup> Neither can those of Jewish descent claim a relationship with God based upon their ancestry (Matt 3:4–10; Matt 11:20–24).<sup>165</sup> The religious milieu no longer divides Jew and Gentile. Instead, the distinction falls between those who have called upon Christ to save them and

<sup>152</sup> James D. G. Dunn, “Romans, Letter to the,” *DPL*, 838–50, 839.

<sup>153</sup> C. Tranquillus Suetonius, “Divus Claudius,” in *Suetonius: The Lives of the Twelve Caesars; an English Translation, Augmented with the Biographies of Contemporary Statesmen, Orators, Poets, and Other Associates* (ed. J. Eugene Reed; trans. Alexander Thomson; Philadelphia: Gebbie, 1889), 25.4.  
<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0132%3A1ife%3Dcl.%3Achapter%3D25>.

<sup>154</sup> Dunn, “Romans, Letter to the,” *DPL*, 852–3.

<sup>155</sup> F. F. Bruce, “Christianity Under Claudius,” *BJRL* 44, no. 2 (1 March 1962): 309–26, 318,  
[https://biblicalstudies.org.uk/pdf/bjrl/claudius\\_bruce.pdf](https://biblicalstudies.org.uk/pdf/bjrl/claudius_bruce.pdf).

<sup>156</sup> Kruse, *Paul’s Letter to the Romans*, 13.

<sup>157</sup> Charles D. Myers Jr., “Romans, Epistle to the,” *ABD* 5:816–26, 817.

<sup>158</sup> Keener, “Romans Theme,” *IVPBBCNT*, Rom.

<sup>159</sup> Dunn, “Romans, Letter to the,” *DPL*, 840.

<sup>160</sup> Moo, *The Epistle to the Romans*, 659.

<sup>161</sup> Moo, *Romans*, 333.

<sup>162</sup> Moo, *The Epistle to the Romans*, 659.

<sup>163</sup> Dunn, *Romans 9–16*, 610.

<sup>164</sup> Dunn, *Romans 9–16*, 618.

<sup>165</sup> Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2:531.

those who remain outside of the Christian community (Hos 2:23).<sup>166</sup>

Not only does Christ demand allegiance from all people, he responds to those with faith by “abounding in riches to all who call upon him.” Paul often used the metaphor of spiritual wealth to speak of the unlimited resources which God makes available to believers.<sup>167</sup> These include God’s love, kindness, and glory (Eph 3:14–21; 2 Cor 8:9; Col 1:25–28).<sup>168</sup>

**Read Rom 10:11–12.** Why can those who trust in Christ have confidence on the day of judgment? What created the friction between Jewish and Gentile believers in the Roman churches? How has Christ abolished the distinction between Jews and Gentiles? Due to this, how should you relate to others?

### Salvation for All Who Call

**c) Rom 10:13:** In this verse, the apostle Paul shifted from an emphasis upon confessing that Jesus is Lord (Rom 10:8–12) to calling upon him. Quoting Joel 2:32, he wrote, “For anyone who calls upon (*epikaleō*) the name of the Lord shall be saved.” In the Old Testament (OT), to call upon the Lord usually refers to appealing to Yahweh in prayer (Gen 12:7–8; 1 Sam 12:7–8; 1 Chron 16:8–16, 23–24).<sup>169</sup> However, in the context of this passage, we call upon God to avail ourselves of his vast spiritual resources, resulting in eternal salvation.<sup>170</sup>

Polytheistic Greeks used the phrase “call upon” to describe asking someone—particularly the gods—for help.<sup>171</sup> For example, the first century BC historian Diodorus Siculus wrote, “The details of the initiatory rite are guarded among the matters not to be divulged and are communicated to the initiates alone; but the fame has traveled wide of how these gods appear to mankind and bring unexpected aid to those initiates of theirs who call upon (*epikaleō*) them in the midst of perils”.<sup>172</sup>

Early Christians quickly adapted the phrase “calling upon the name of the Lord” but expanded its meaning to refer to the Father and the Son.<sup>173</sup> In fact, in the New Testament, it usually means to pray to Jesus (Acts 7:59; 2 Cor 12:7–10).<sup>174</sup> Within a few decades of Christ’s resurrection, the phrase “those who call upon the name of our Lord Jesus Christ” became equivalent to the term “Christian” (Acts 9:14; 1 Cor 1:2).

God transformed Paul from a man who persecuted those who called upon Jesus’s name to one who prayed to and proclaimed the exalted Christ (Acts 9:1–27). That he no longer equated worshiping Jesus with breaking the first two commandments testifies to his belief that Christ is indeed the Lord (Exod 20:3–6).<sup>175</sup>

<sup>166</sup>Elmer A. Martens, “The People of God,” in *Central Themes in Biblical Theology: Mapping Unity in Diversity* (ed. Scott J. Hafemann and Paul R. House; Grand Rapids: Baker Academic, 2007), 235.

<sup>167</sup>Dunn, *Romans 9–16*, 610.

<sup>168</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2:532.

<sup>169</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2:532.

<sup>170</sup>Dunn, *Romans 9–16*, 610.

<sup>171</sup>Moo, *The Epistle to the Romans*, 660.

<sup>172</sup>Diodorus Siculus, *The Library of History* (Cambridge, MA: Harvard University Press, 1933), 5.49.5, [http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Diodorus\\_Siculus/5D\\*.html](http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Diodorus_Siculus/5D*.html).

<sup>173</sup>Moo, *The Epistle to the Romans*, 660.

<sup>174</sup>Ralph P. Martin, “Worship,” *DPL* 982–90, 987.

<sup>175</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2:532.

The context of Romans 10 indicates that here the word “call” has a more specific meaning than a general prayer. Since “whoever calls upon the name of the Lord shall be saved,” Paul implied that those who invoke Christ in this manner understand their desperate need of forgiveness and recognize that Jesus can and will bestow salvation upon them (Cf. Joel 2:26–32; Acts 22:12–16; Mark 13:24–27).<sup>176</sup> They appeal to God to include them in his covenant and trust him to honor the terms of that agreement (Rev 6:12–17).<sup>177</sup>

To grasp the revolutionary nature of Paul’s inclusion of Gentiles, recall that he once belonged to the Jewish sect of the Pharisees (Phil 3:4–6). During the 400-year intertestamental period, the Pharisees began a lay movement which asserted that one could identify God’s covenant people by their adherence to the *Mishnah*. This commentary on the five books written by Moses formed a hedge around the Mosaic law (m. Avot 1:1),<sup>178</sup> in violation of Deut 4:1–2.

The *Mishnah* contains twenty-four chapters dedicated to Sabbath regulations alone (m. Shabbat). Although they were not from priestly lineage, the members of this sect strictly maintained this tradition of laws regarding purity, tithing, and the Sabbath intended for those serving in the temple.<sup>179</sup>

The Pharisees took great care to separate from the impure “people of the land” who failed to avoid contaminating themselves.<sup>180</sup> In contrast to the Essenes, who removed themselves from society to form an exclusive commune, the Pharisees sought to practice Judaism in every area of life while remaining in their communities.<sup>181</sup>

After his conversion, Paul opposed the concept that God planned to save only a few people who sought to obey him perfectly. The emphasis here falls upon the great expanse of God’s mercy which encompasses all who respond to the gospel of grace.<sup>182</sup> As a result, God tasks us with offering the gospel to and making disciples among every people group on earth (Rom 10:14–15; Matt 28:18–20; Rev 5:6–10).<sup>183</sup>

These universal overtones bring us back to the time of Enosh (Gen 4:26).<sup>184</sup> The Lord acted in the OT era to provide pardon to those who recognized their need for him. In the same way, he delivers salvation to all who turn to him today, calling upon his name (Matt 9:10–13; Luke 18:9–14).<sup>185</sup>

**Read Rom 10:13.** Why did Paul call believers to action in Rom 10:11–15? How does this passage provide insight into Gen 4:26? What can you do to expand the reach of God’s kingdom?

<sup>176</sup>Leon Morris, “Salvation,” *DPL* 858–62, 862.

<sup>177</sup>Dunn, *Romans* 9–16, 611.

<sup>178</sup>Stephen Westerholm, “Pharisees,” *DJG* 609–14, 609.

<sup>179</sup>Anthony J. Saldarini “Pharisees,” *ABD* 5:300–3, 300.

<sup>180</sup>Saldarini “Pharisees,” *ABD* 5:300.

<sup>181</sup>Roland Deines, “The Pharisees Between ‘Judaisms’ and ‘Common Judaism,’” in *Justification and Variegated Nomism*, Vol. 1: The Complexities of Second Temple Judaism (ed. D. A. Carson, Peter T. O’Brien, and Mark A. Seifrid; Grand Rapids: Baker Academic, 2001), 443–504, 498.

<sup>182</sup>Witherington and Hyatt, *Paul’s Letter to the Romans: A Socio-Rhetorical Commentary*, 263.

<sup>183</sup>Moo, *Romans*, 340.

<sup>184</sup>Seifrid, “Romans,” *Commentary on the New Testament Use of the Old Testament*, 660.

<sup>185</sup>Alan F. Johnson and Robert E. Webber, *What Christians Believe: A Biblical and Historical Summary* (Grand Rapids: Zondervan, 1993), 69–70.