

Text

10:1-13. Brethren, my heart's desire and my supplication to God is for them, that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. 4 For Christ is the end of the law unto righteousness to every one that believeth. 5 For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. 6 But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) 7 or, who shall descend into the abyss? (that is, to bring Christ up from the dead.) 8 But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: 9 because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: 10 for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be put to shame. 12 For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: 13 for, Whosoever shall call upon the name of the Lord shall be saved.

REALIZING ROMANS, 10:1-13

442. Is it right to pray for sinners? Does Paul do this in vs. 1? Explain.
443. Being sincere is not enough. We must have a "plus factor." What is it?
444. How did the Jews express their zeal for God?
445. In just what manner did the Jews attempt to establish their own righteousness?
446. "Christ is the end of the law." What law? In what manner is he "the end"? Show two or three ways.
447. A man could be justified by the law. Verse five so indicates. Explain how.
448. Why would anyone ask that Christ be brought down from heaven?
449. What is "the abyss" of vs. 7?
450. The righteousness of faith is as close as our heart and mouth. Explain.
451. Verse nine contains a very positive unqualified statement. Can we be saved by faith and confession without repentance or baptism?

452. Would we be fair to emphasize the fact that faith and confession are "unto" salvation and not "into"? Be very careful here.
453. There is a rich blessing in vs. 11. Please, please, do *not* be superficial in your study of these verses. Give the meaning of this verse.
454. In what sense is "there no distinction between Jew and Greek"?
455. On the day of Pentecost men called on the Lord and were saved. (Acts 2:14-41) How shall we understand the words "call" and saved"?

Paraphrase

10:1-13. Brethren, knowing the punishment which they shall suffer who reject Jesus, my earnest desire and prayer to God for Israel is, that they may be saved from the sin of unbelief. See chap. xi. 26:

2 For I bear them witness, that they have a great zeal in matters of religion: (see examples, Acts xxi. 27-31. ch. xxii. 3.) But their zeal not being directed by knowledge, hath misled them.

3 Wherefore, being ignorant of the righteousness which God appointed at the fall, as the righteousness of sinners; and seeking to establish their own righteousness, by observing the sacrifices, and ceremonies, and other duties enjoined in the law of Moses, they have not submitted to the righteousness of God's appointment by faith:

4 Although the believing on Christ as the Messiah is the end for which the law was given, that righteousness might be counted to every Jew who believeth.

5 For Moses thus describeth the righteousness which is by the law, That the man who doth its statutes shall live by them. Now, that kind of righteousness being impossible, the law obliges all to have recourse to Christ for righteousness; ver. 4.

6 But the gospel, which enjoins the righteousness which is by faith, to show that it is attainable, thus speaketh, Say not in thine heart, who shall ascend into heaven? that is, to bring down Christ to take possession of the kingdom, as if that were necessary to one's believing on him.

7 Or who shall descend into the deep? that is, to bring again Christ from among the dead, raised to life, as if the crucifixion of Jesus had proved him an impostor.

8 But what does it say farther? Why this, The matter required of thee by the gospel is nigh thee, and hath its seat in thy mouth, and in thy heart: that is, the matter of faith which we preach, as the righteousness appointed by God, is nigh thee; is easily understood and attained.

9 For we preach, that if, notwithstanding the danger accompanying it, thou wilt before the world confess with thy mouth the Lord Jesus, as the seed in whom all nations are blessed, and, as the ground of that confession, wilt sincerely believe that God hath raised him from the dead, thou shalt be saved.

10 For with the heart we believe, so as to attain righteousness, and with the mouth we confess our belief in Christ, so as to have in ourselves a strong assurance of salvation.

11 That all who believe on Christ, and confess him, shall be saved, is certain: for the scripture saith, Whosoever believeth on the precious corner-stone, shall not make haste out of the presence of God or men, as ashamed.

12 Indeed, in the salvation of mankind, there is no distinction of Jew or Gentile; For the same Lord of all is rich in mercy towards all who call upon him. He will save not those only who believe on Jesus, but all in every nation who sincerely worship the true God.

13 For so the prophet Joel hath declared, chap. ii. 32. Whosoever will worship the true God sincerely, shall be saved.

Summary

Paul desires in heart, and prays for the salvation of Israel. He testifies to their zeal, but declares it to be not according to knowledge. Their zeal displayed itself in seeking to establish their own theory of justification, and a rejection of God's. There is no justification except to the believer in Christ. The justification of the law is shown to be impracticable. No insuperable difficulties must be surmounted in order to be justified by belief. On the contrary, its requirements are easy, and lie within reach of all. Belief and confession will secure it. There is no longer any difference between Jew and Greek in receiving God's favor. All may enjoy it on the same conditions.

4. Why Israel Was Rejected. 10:1-21

INTER-CONNECTING REMARKS

The unanswerable logic of the Holy Spirit through Paul has presented in the ninth chapter the fairness of God in rejecting Israel. The discussion of Israel's rejection as developed in the ninth chapter was "God-ward," an explanation of the reasonableness of *Jehovah's* actions in the case. The tenth chapter is likewise a presentation of God's rejection of Israel, but it is "man-ward," a discussion of *Israel's* part in the rejection. What did they have to do with God's decision to reject them? What were their actions in the circumstance? These questions are answered in the tenth chapter.

251. How are the ninth and tenth chapters alike, yet different?

a. They were rejected because they sought justification by another means than that provided by God. 10:1-5

This chapter begins very much as did the ninth. In the ninth chapter we find Paul strongly affirming his love for the Hebrew nation; it is likewise here. In speaking to the brethren at Rome he says: "Brethren, my heart's desire and my supplication to God for them (is) that they may be saved." The longing of his burdened heart and the prayer of his compassionate soul is for the salvation of Israel. One further admirable trait concerning Israel suggests itself, that "they have a zeal for God." Indeed they have, for an enormous amount of energy had been and still was being exerted in Paul's day by the Jews for their God. But alas, their holy ardor was misdirected, for it was not according to knowledge. Not that it was totally devoid of knowledge, but it lacked the greatest of all facts, that is, that Jesus of Nazareth was their Messiah and Savior. This knowledge relating to the Messiah found a consummation in the justification or "righteousness" provided by him. Thus were they "ignorant of God's righteousness." This would have been tragic enough, but they were not only blinded to God's, but what is far worse: "They sought to establish their own (method of righteousness)." Therefore, they would not submit to God's means of justification, since they were seeking through their own method to attain it. It is a law of universal application that as long as man feels self-sufficient he feels no need of help from God. 10:1-3

Christ was the very one sent to bring the law to its grand conclusion. The law pointed ever toward this one who would come to fulfill the law, nailing it to the cross (Col. 2:16-17). There were many things in which "the law was not perfect," so Christ came to "take it out of the way" and to supply a "new covenant" which would be "perfect." The imperfections of the law all had to do with its fundamental lack, which was its inability (because of the weakness of the flesh) to provide justification. Thus Christ came to fill up this lack and provide "righteousness" or justification, "to everyone that believeth." 10:4

252. State in one sentence the content of 10:1-5.

253. Did Paul pray for the salvation of the lost? If so, how did he think his prayer would be answered?

254. What is meant by the statement, "not according to knowledge"?

255. What twofold tragedy was enacted by the Jews in respect to righteousness?

256. How can we say that Christ is the "end of the law"?

257. What was the fundamental lack of the law?

The contrast of the two methods of justification is clearly brought out in verse five. Moses plainly stated the way in which a man could stand just before God through the law. The law demanded absolute obedience, so if one wanted justification by the law he would have to obey it to the letter. "Cursed is everyone that continueth not in all the things that are written in the book of the law to do them." Gal. 3:10, 10:5

If Israel were to escape rejection, they had to be justified by faith. What follows is an explanation of this method of justification.

b. Justification by Faith Explained. 10:6-13

The method of attaining justification by the law has been spoken of. There remains the method of justification by faith. How does it operate? How is justification obtained by this method?

Once again we find the apostle anticipating the thoughts of the Jewish mind on this subject. The method of justification by faith is personified, and is made to speak the mind of the Jewish critics. The one underlying difficulty of the Jew who in this section objected to justification by faith was that he wanted to dictate the terms of his belief; or better stated, he wanted to lay out the points of evidence which would constitute his basis for belief. These points are found in the sixth verse. He is heard to say, "If you will go up into heaven where you say Christ has ascended, and bring him down with you that I might see him, then I will believe." (This is very similar to what the same persons said at the foot of the cross. Matt. 27:39-42) Going to the other extreme, there were those who would better express the unbelief of the Jew by saying, "Go down into the abyss, (the place of departed spirits) and there having found this Christ, bring him up, and then we will believe on him." But all of this is an absurdity, for were it accomplished there would be no faith, but rather knowledge. Knowledge excludes faith, and we are discussing salvation by "faith" and not by "sight." It is not only absurd, but it is unnecessary, for all the evidence necessary to belief has been given. (cp. Jn. 20:30-31) There is no need to go to such great lengths in attaining salvation by faith. One need look no farther than his own mouth—than his own heart. This method of justification by faith is

258. What is described in verse 5? What is implied by this description?

259. What is the main thought of verses 6-13?

260. What was the one underlying difficulty suggested in verse 6?

261. Why was the thought of verses 6 and 7 an absurdity as well as unnecessary?

262. How does verse 8 develop the thought of verses 6 and 7?

attainable now. "How is that?" someone is heard to say. The answer is found in the meaning of the words, "in thy mouth and in thy heart," as they relate to justification. "Because if thou shalt confess with thy mouth Jesus as Lord and shalt believe in thy heart that God raised him from the dead, thou shalt be saved (or justified)." 10:6-9

The Jew wanted to make God's method of justification as difficult and complicated as was the method under the law, hence the suggestions just made. The apostle answers that nothing like this is demanded or at all needful, for what Moses said of "the commandment" (Deut. 30:41) can be applied to justification by faith. Restating what has been said by way of conclusion, we have the tenth verse: "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation (or justification)." This is a mere reiterating of two parts of the method of God for justification. It is not here to be concluded that these two conditions are all that is required by God for justification, for we find repentance and immersion likewise connected with salvation, remission of sins, justification (which are all synonyms expressing the same condition). Acts 2:38, 22:16; Mk. 16:16; I Pet. 3:21.

Verses eleven through thirteen give to the Jews the substantiation of the Old Testament of the method of justification just described. Verse eleven speaks from the Old Testament scriptures of the necessity of belief (Isa. 28:16). Verse twelve gives the real meaning to the word "whosoever" used by Isaiah in connection with belief. Paul says the word "whosoever" is to be understood in its broadest sense. In those that believe there is to be no distinction, neither in those who call upon the Lord. Then in verse thirteen we have the reference from the prophet Joel to the effect that this confession of Christ was to be enjoined upon all—"Whosoever shall call upon the name of the Lord shall be saved." (Joel 2:32). Why the apostle did not here connect repentance and baptism with salvation as well as faith and confession is probably found in the fact that the subject of a death to sin through repentance and a burial into Christ through baptism have already been discussed. (See comments on the sixth chapter.) 10:11-13

263. What did the Jew want to do with God's method of justification?

264. How is it that repentance and baptism are left out of the obtaining of justification in this place?

265. Give the content of verses 11 through 13.

Text

10:14-21. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? 15 and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

16 But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? 17 So belief cometh of hearing, and hearing by the word of Christ. 18 But I say, Did they not hear? Yea, verily,

Their sound went out into all the earth,
And their words unto the ends of the world.

19 But I say, Did Israel not know? First Moses saith,
I will provoke you to jealousy with that which is no nation,
With a nation void of understanding will I anger you.

20 And Isaiah is very bold, and saith,
I was found of them that sought me not;
I became manifest unto them that asked not of me.

21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

REALIZING ROMANS, 10:14-21

456. Why is the need for a preacher now introduced into the discussion? Please connect this with the preceding verses.
457. How shall they preach except they be sent? Who is to send them? Answer from the context.
458. For those who sit in darkness and pain, the sound of the footfall of the doctor is indeed welcome. What comparison is made here? What shall we *do* about it?
459. Why did they not hearken to the glad tidings?
460. Why does Paul mention how faith is obtained? cf. vs. 17
461. Does verse 18 suggest that the gospel had been preached "unto the ends of the world"? If not, what does it say?
462. Paul is saying in vs. 19-21 that Israel did know, but what was it they knew?
463. Both Moses and Isaiah spoke of the salvation of the Gentiles; but more, they told of the effect it would have on the Jewish nation. What was that effect?
464. The cause and result of Israel's rejection are clearly seen in vs. 21. What are they?

Paraphrase

10:14-21. But in the passage just now quoted, Joel cannot be supposed to speak of the Gentiles. For how shall they worship the true God, in whom they have not believed? and how shall they believe in him, of whom they have never heard? and how shall they hear of him, without a preacher to declare him?

15 And how shall they preach God to the Gentiles, unless they be sent by him? which ought to have been done long ago, because such preachers would have been well received, as Isaiah insinuates, chap. lii. 7. saying, How beautiful are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good!

16 Nevertheless, that the preaching of the true God would have been acceptable to the Gentiles in former times, is not certain; since all of the Jews, to whom the preaching of the Messiah ought to have been acceptable, have not obeyed the good tidings; for Isaiah saith, Lord, who hath believed our report?

17 So then you acknowledge, that belief in the true God cometh from hearing concerning him; and this hearing, by the word or speech concerning God, uttered in some intelligible manner.

18 Be it so. But I ask, Have the Gentiles not heard concerning the true God? Yes, verily, they have all heard. For the Psalmist says, 'The heavens declare the glory of the Lord, etc. Their line is gone out through all the earth, and their words to the end of the world.'

19 But to the salvation of the Gentiles I object, that Israel, God's ancient church, hath not known any thing of that matter. If they are ignorant, it is their own fault. For, first, Moses saith, I will move you to jealousy by those who are not a people of God; by a foolish nation I will enrage you; namely, by granting salvation to the Gentiles.

20 Besides, Isaiah is very bold, in speaking of the calling of the Gentiles, when he saith, (ch. lxi. 1.), 'I am sought of them that ask not for me; I am found of them that sought me not. I said, Behold me, behold me, to a nation that was not called by my name.'

21 But concerning the Israelites he saith, I have spread out my hands all the day long, to a disobedient and rebelling people; I have long earnestly entreated that unbelieving and rebellious people to return: But to no purpose.

Summary

In order to call on the Lord, men must believe in him; in order to believe him, they must hear of him; in order to hear of him, he must be preached. But although all have not obeyed Christ who have heard of him, still the hearing is necessary, since by it belief comes. All Jews in Judea, and many Gentiles, at the time, had either heard of Christ or had the opportunity to do so, for the preachers of the gospel had offered it to them. Israel was ignorant of the fact of its rejection, notwithstanding the fact that both Moses and Isaiah had plainly foretold it.

Comment

The inspired author has just connected salvation with calling upon the name of the Lord, but as facts stood, vast multitudes of Gentiles and Jews had never called upon the name of the Lord. This was true for the simple reason that they did not believe in him. Indeed, this situation prompts the inevitable question: "How could they believe in him of whom they have never heard?" The answer is obvious—they could not; and yet the need can be met by the means God has provided—the preacher. They cannot believe without hearing, and they cannot hear without a preacher. The last question in this series of pointed questions bears the solution to all the needs. If the preacher is sent and he preaches Christ, then they will hear, then they will believe, then they will call upon the Lord, then they will be saved. Isaiah realized the terrible and yet beautiful import of sending forth the messengers of glad tidings. Note the words: ". . . and how shall they preach except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!" Indeed, the feet of those that carry the glad tidings of salvation are made beautiful by the news they bear. As it has already been stated, the preaching of the gospel bears in its train all the benefits of Christianity. 10:14-15

It would be well to call to mind at this point the outline and purpose of this chapter. The heading of the chapter is, "Why Israel was Rejected." It could be outlined as follows: (1) Verses 1 and 2 speak of Paul's earnest desire and prayer for the salvation of Israel. (2) Verses 3 and 4 tell us that Israel was rejected because they sought to establish their own method of justification, and in doing this they rejected God's method in Christ. (3) Verses 5-13 describe the two methods of justification: the one through the law, the other

266. What is the meaning of "calling upon the name of the Lord"?

267. What one thought is the answer to the needs spoken of in vs. 14a?

268. How are the feet of the preacher made beautiful?

through the gospel. The insufficiency of the one is shown in contrast to the all-sufficiency of the other. (4) Verses 14-15 offer an explanation and answer to the inquiry, "How shall they call on him in whom they have not believed?" (5) Finally, we have in verses 16-21 an objection respecting the gospel method of justification.

It might seem to some, thought Paul, that since there were so many who had not accepted the message, the fact of their rejection would cast reflection upon the truthfulness of the method. (Behind all of this discussion there was the answer of the apostle to the Jew's attempt to escape their rejection.) Indeed, "All have not hearkened unto the glad tidings." This in itself suggests that some did hearken. The fact that all who heard it did not hearken was spoken of in prophecy by Isaiah. This prophet, looking down the corridors of time, saw that all would not heed the glad tidings. (Isa. 53:1) Even if all have not believed the report, we can learn a lesson from the circumstance. We can learn of the method of obtaining faith. How were persons brought to belief? They were brought to believe by hearing the spoken word. "So belief cometh of hearing and hearing by the word of Christ." This, incidentally, destroys utterly the theory that faith is a gift of God separate from the Word. 10:16-17

In verse 18 Paul takes up the answer to the problem at hand. All did not (and do not now) believe, but is it because they did not hear? No, for they had in truth heard. The fulfillment of the psalmist's words—"Their sound went out into all the earth, And their words unto the ends of the world"—has taken place in the preaching of the gospel; yes, they had heard. v. 18. The reason why Israel was rejected even though they heard can be found in the fact that they failed to understand the word of their own prophets. When the message of the Messiah was preached they failed to see that Jesus was the Messiah described in their scriptures. One of their illustrious leaders had spoken of God's reception of the Gentiles and also of the consequent jealousy of the Jews (Deut. 30:14), but they had utterly failed to understand. Further than this, Isaiah was so bold as to say: "... I was found of them that sought me not; I became manifest unto them that asked not of me." vs. 20 (Isa. 65:1). But Israel missed entirely the meaning of these words. The same prophet spoke of God's great love for Israel as well as his tender efforts to

269. Give, in your own words, the outline of chapter 10.

270. What was the objection offered in verse 16?

271. What good lesson is taught in the fact that all did not believe?

272. What was the objection suggested by the fact that all did not believe? How is it answered here?

bring them the truth. Hear him: "But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people." In the same phrase we have the underlying reason for Israel's rejection—disobedience to God's will and contradiction of his word. vs. 21. 10:18-21

Rethinking in Outline Form

4. Why Israel was rejected. 10:1-21.
 - a. They were rejected because they sought justification by another means than that provided by God. 10:1-4.
 - b. The two methods of justification explained. 5-13.
 - c. How they shall call on him. 14, 15.
 - d. Objection to the gospel method of justification. 16-21.

Objection Stated: So few have accepted Jesus as Messiah, so he must not be the Messiah. 16.

Objection Answered: Isaiah said few would accept. All heard and could believe but they chose not to do so. 17-21.
273. To what extent had the gospel been preached? cf. Col. 1:23.
274. Why was Israel rejected even though they heard? What two prophets are quoted?