

ROMANS 10

Paul continues his analysis of the problem of the lost condition of the Jewish nation and how they can still find salvation in Christ Jesus.

“This whole division [chs. 9-11] is a masterpiece in dealing with a delicate issue in the rejection of many Israelites in which Paul shows due consideration and deference to what they had been in relation to God, and at the same time firmly upholds God’s system of justification through faith in Christ” (Clinton Hamilton, Romans, 535).

I) Israel’s Need of the Gospel (10:1-13)

A) Paul strongly expresses his heart’s desire and prayer for Israel’s salvation

1) **For** the Jews have a zeal for God (Acts 22:3; Phil. 3:5-6; Gal. 1:14), but not according to knowledge (1 Tim. 1:13; misdirected zeal)

- **For** they were ignorant of God’s righteousness (Rom. 1:17; 1 Tim. 1:13), and seeking to establish their own righteousness (9:31), have not submitted to the righteousness of God [in Christ]

- **For** Christ is the end [goal and termination] of the law for righteousness to everyone who believes (cf. 3:20-22; Matt. 5:17-18; Gal. 3:24-25)

- **For** Moses wrote about the righteousness which is of the law – “The man who does those things shall live by them” (Lev. 18:5; Gal. 3:10, 12)

B) The righteousness of faith speaks in this way [Paul here adapts the principles taught in an OT passage (Deut. 30:10-14) which removed any excuse for not knowing the Mosaic law to likewise remove any excuse for the lack of belief in the gospel]

1) Who will ascend into heaven? (Deut. 30:12) [to bring (word of) Christ down from above]

2) Who will descend into the abyss (Deut. 30:13) [to bring (word of) Christ up from the dead]

3) The word is near you, even in your mouth and in your heart (Deut. 30:14)

a) The word of faith [gospel of Christ] which is preached

C) If confess with the mouth the Lord Jesus and believe in the heart that God has raised Him from the dead, you will be saved

1) **For** with the heart one believes to righteousness (Rom. 4:5), and with the mouth confession is made to salvation (active faith involving the inner man)

- **For** whoever believes on Him will not be put to shame (Isa. 28:16)

- **For** there is no distinction between Jew and Greek (as to salvation) – same Lord over all is rich to all who call upon Him

- **For** whoever calls upon the name of the Lord shall be saved (Joel 2:32; Acts 2:21; 22:16 – “call upon” = know, trust, submit, obey)

*Paul had a strong desire for the salvation of his fellow Jews. He follows this statement with a series of connected thoughts: **For** they have a zeal for God, but not according to knowledge, **for** they were ignorant of God’s righteousness and have not submitted to the righteousness of God, **for** Christ is the end of the law for righteousness to everyone who believes, **for** the righteousness which is of the law is that the man who does the things of the law shall live by them.*

Paul then uses the principle established in Deuteronomy 30:11-14 that God has made his revelation accessible to all. This removes any excuse of not knowing the gospel of Christ. Belief in the heart and confession with the mouth the Lord Jesus is necessary for salvation. There is no distinction between Jew and Greek for the Lord is rich to all who

call upon Him, and whoever calls on the name of the Lord will be saved. This “calling on the name of the Lord” is the trust and obedience required of all who come to God for salvation. Those who “call on the name of the Lord” by faith will obey His will (see Acts 22:16).

II) Israel’s Rejection of the Gospel (10:14-21)

- A) A series [chain] of connected rhetorical questions arguing a series of conditions necessary toward one conclusion: ***The necessity of calling on the Lord for salvation***
 - 1) How shall they call on Him in whom they have not believed?
 - 2) How shall they believe in Him of whom they have not heard?
 - 3) How shall they hear without a preacher?
 - 4) How shall they preach unless they are sent?
- B) Ones were sent to preach – beautiful “feet” of those who bring glad tidings (Isa. 52:7)
 - 1) NT apostles and prophets sent first to preach the gospel (Mk. 16:15; Eph. 3:5; Rom. 10:8)
- C) Not all Jews have obeyed the gospel – “who has believed our report?” (Isa. 53:1)
 - 1) Faith comes by hearing, and hearing by the word of God (the word of God – *divine facts, propositions, commands, examples* – produces faith in those who hear and believe)
 - a) Did they not hear? Yes, they did – sound had gone forth (Psa. 19:4; Col. 1:23)
 - b) Did Israel not know? Yes, Moses said they were provoked to jealousy by those who were not a nation (Deut. 32:21; Rom. 11:11) and Isaiah boldly said that God was found by those who did not seek Him (Isa. 65:1; Rom. 9:30)
 - c) Isaiah said that to Israel God stretched out His hands in longsuffering to a disobedient and contrary people (Isa. 65:2) – God wants them to be saved!
 - 2) Israel rejected the gospel, while Gentiles were accepting the truth (consider Acts 13:42-51)

Based upon his declaration that all who call upon the Lord Jesus will be saved, Paul connects a series of rhetorical questions which argue the conditions necessary for this to be true: 1) the necessity of faith in order to call, 2) the necessity of hearing in order to believe, 3) the necessity of a preacher in order to hear, and 4) the necessity of sending those in order to preach. There were those who were sent, and the Jews heard the preaching of the gospel. Even Moses and Isaiah had spoken that Israel would be provoked to jealousy by the Gentiles and God would be found by the Gentiles even when they did not seek Him. Meanwhile, God is still longsuffering toward his disobedient and contrary people, waiting on them to be saved.