

Romans 10:1-11

10:1

Paul shows compassion for his countrymen. He mentioned this in 9:3. He desires to preach to Israel. He prays for Israel. He is consumed with Israel's salvation. But there is nothing he can do unless they respond. If Calvinism was true then Paul was more concerned for Israel than God was because God had not cared enough to choose them.

Israel's problem was zeal without knowledge or understanding.

This was Paul's problem (1 Tm. 1:13)

By trying to be righteous by good works Israel has established their own righteousness.

This is an example of a religious rebel who does not submit to God's righteousness

This is the topic of Isaiah 65:1-7.

Isaiah 65:2 "an obstinate people, who walk in ways not good, pursuing their own imaginations."

This is describing people who reject God's Word and replace it with their own idea of truth, god, good/evil, right/wrong, soteriology, etc.

They have religion (or, Christianity) that is not based on "knowledge" (or, Truth, God's Word, God's revelation), but they have instead rejected "knowledge" (Truth) and replaced it with a misinterpretation, a lie, deception, evil. And, this human-made knowledge or false -truth will come against God, Truth, Scripture, etc. everytime!!

10:4

"end" can mean:

- 1) termination of the law
- 2) purpose of law is fulfilled

- To describe the law as "ended" is important here because the Jew is not simply incomplete when they stand on the law.
- The Jew who is depending on the law of justification is wrong.
- They are not waiting for the fulfillment by trying to attain legalistic righteousness.
- Men of faith like Moses, David and Daniel followed the law but trusted in the promise for their righteousness.
- It could be said of these men that Christ completed or fulfilled the law, but only because they were trusting the promises of his coming and not their own obedience.
- There is no way that Christ fulfilled or completed the law for the Jew who is trusting the law and their works of the law for salvation.
- In one case the Jew can trust the promise revealed in the law and see Christ fulfilled that promise.
- In the other case the Jew can trust his efforts to be legalistically righteous but in that case Christ ended, stopped, terminated and fulfilled the purpose of the law thus making the law now worthless.

In Galatians it is described even worse:

- 1) Galatians 4:8 – Paul tells the Galatians that as Pagans they followed “those who by nature are not gods” referring to Pagan religions.
- 2) Galatians 4:9 – Paul tells them that they now know God and are known by God. They have a right relationship with God through Jesus Christ.
- 3) Galatians 4:9 – The Galatians problem was that they were Gentiles being influenced by the Judaizers to follow the Law of Moses. Paul says, “how is it that you are turning back to those weak and miserable principles? By saying this Paul is placing the law of Moses on the same level as Pagan worship. Why? Because the Law of Moses has served its purpose. It is no longer affective.

Verse 4 may also have a qualifying reference concerning for who the Law has ended.

Paul says, “Christ is the end of the Law . . . for everyone who believes.”

With this reference the Law may still be useful to non-believers to lead them to Christ.

This would explain why the temple worship is resumed at the end of the church age.

Since at that time Israel will again be God’s client nation he will meet them where they are and lead them to Christ during that 7 year period.

At this point Paul spends the next 9 verses (10:5-13) discussing the people he described as “those who believe” and what happens when you believe.

10:5

Paul uses Moses’ own description to describe the righteousness that comes from the Law:

“The man who does these things will live by them.” (Lev. 18:5)

In reality, righteousness could be attained through the Law of Moses, but it was obtained by obeying the Law. This meant obeying the Law in everything and every time.

Life could be attained by perfectly obeying the Law of Moses.

Paul uses this same verse in Galatians 3:12,

“The law is not based on faith; on the contrary, ‘The man who does these things will live by them.’ ”

Galatians 3:10-14 explains that the righteousness through the Law is impossible and if you fail you are cursed instead.

Faith of Abraham Galatians 3:14 and Galatians 3:6-9

Romans 2:13 to be righteous by the Law you have to do more than hear the Law and be excited about it.

You have to do it. You have to keep it.

10:6

Deuteronomy 9:4 “Do not say in your heart. . .” where Moses warns the people that they have not taken the land because of their own righteous acts. There are two reasons why Israel got the Promised Land:

- 1) Canaanites were wicked
- 2) God promised it to Abraham

Paul is speaking to Jews here and is telling them they have no excuse to not understand his message.

Paul is saying in the () what Moses was talking about. It was a principle of God’s activity. If God brought them the Law surely He would also bring them the Messiah

Deuteronomy 30:11-14

- In mouth to speak, proclaim, praise and pray His Word that He has revealed
- In heart to believe, love, understand and obey

The concept is there is nothing to go and attain.

1. We do not need to ascend to heaven to achieve salvation or to find Christ the Savior.

Instead God left heaven and came to men:

- in the OT by theophanies, prophets, manifestations as Hebrews 1:1 says
 - in the gospels as Immanuel
 - in the NT by the Holy Spirit and the inspired word through apostles
2. We do not need to descend to the underworld to pay for sin or to cause the resurrection of our Savior.
 - Instead Jesus Christ died, was buried and was resurrected for us

Paul changes “sea” of Deuteronomy to “abyss” in Romans to stress the spiritual dimensions. From the place Christ came from to the place He went upon His death

The burden has been placed on God and accomplished:

- God communicates
- God seeks
- God became flesh
- God caused the resurrection
- God is salvation

The question is now do you understand it and believe.

10:8

“word of faith”

“proclaiming”

The message or “word of faith” is proclaimed, believed and confessed.

10:9

This verse begins with “**hoti**” which is translated “**that**” or “**because**”

- 1) If the word is translated as “**THAT**” then this word identifies the content of “the word of faith”
The “word of faith” is the same thing as “the creed of the faith” or the “accepted statement of faith.”
- 2) If the word is translated as “**BECAUSE**” then this word how the word is near you.
The word would be near you because you confess it or say it.

The reason Paul distinguishes “confessing” and “believing” is:

- 1) The point here is the nearness of the word or the revelation. This continues the thought in 10:6-7.
- 2) The continuation of the thought from the verse he quoted in 10:8 out of Deuteronomy 30:14:
“The word is near you; it is in your MOUTH and in your HEART.”

Belief is the key element even in the context:

9:30; 10:4; 10:11

Confession goes the same way as:

- 1) Baptism – Acts 2:38, “Repent and be baptized.”
- 2) Communion -
- 3) church membership -
- 4) good works –
- 5) manifestation of the Spirit
- 6) anything else

These are expressions of our faith.

“**confess**” is “**ὁμολογέω**” /homologeō/ and means

- a) “to say the same thing as” – “to agree, to confess, to proclaim.”
- b) It is a judicial term and indicates a binding and public declaration that establishes a relationship with legal binding.
- c) when used concerning “confess” sins it means to say the same thing about sin as God does
- d) when used here concerning the “word of faith” or the accepted Christian creed it means to say the same thing as other orthodox believers.

Confession in scripture:

Matthew 10:22

Luke 12:8

John 9:22

John 12:42

1 Timothy 6:12

1 John 2:23

1 John 4:15

2 John 7

“Jesus is Lord”

To say “Jesus is Lord” in the early church meant that Jesus had to have also been:

- 1) incarnated
- 2) died
- 3) resurrected
- 4) ascended on high as God

This is an ancient confession of the early church:

- Phillipians 2:11
- 1 Corinthians 12:3

1 Corinthians 16:22 has the Aramaic **μαραναθα** or “maranatha” meaning “our Lord, come”.

- The early Jewish Christians were the ones to speak Aramaic.
- The Gentile believers would have spoken Greek.
- This gives this “maranatha” phrase a place as a very early creed.

It is also a confession of the resurrection:

- 1 Corinthians 8:6
- 1 Corinthians 15:4

See similarity in 2 Corinthians 4:13-15

10:10

Notice the order is reversed from 10:9

- 1) 10:9 confess and believe
- 2) 10:10 believe and confess

“with heart you believe and are justified”

- 1) Justified means placed in right standing with God
- 2) John 3:16
- 3) John 8:12
- 4) John 20:31

“with your mouth. . . you confess and are saved”

- 1) with your mouth you “say the same thing and agree with the creed” and are saved
- 2) the mouth is a reflection of the heart

10:11

A sure confidence

10:12

“Everyone” means both Jews and Gentiles come to God the same way.

Beginning in Romans 3:23 it has been made clear that both Gentiles and Jews are under sin and judgment. Now, their way of salvation is equally the same.

Jesus is “Lord of all” would indicate Jesus is not merely the Jewish God, but the Creator who has revealed himself to both Jews and Gentiles.

God’s way of salvation is through his Son and those who call on the Lord Jesus will be saved and showered with rich blessings.

“Richly Blesses” is

“Call upon”

- in secular Greek is used by someone asking for assistance (most often the gods) for assistance and intervention in their lives.
- The phrase “calling on the Lord” is common in the LXX (Septuagint)
- The early church used “call upon the Lord” to refer to calling on God and calling on Jesus

10:13

Joel 2:32 is used by Paul to close his point, “Everyone who calls on the name of the Lord will be saved.”

This OT verse supports Paul’s focus of:

- “everyone” – available to all
- “salvation” – deliverance from God’s eschatological and eternal judgment
- “calls” – man’s act of faith based in his knowing, understanding, accepting and trusting the Truth.

10:14-15

“Therefore” begins a new thought built upon the previously established concept.

Paul builds a chain of steps that must be followed by using four rhetorical questions which each begin with “how” and repeating the verb used at the end of one question at the beginning of the next.

The ability of an individual to “call upon the Lord” is only possible if a few basic conditions are met:

1. The Truth must be revealed...or, the message must be sent to a messenger (a man or creation)
2. The Truth must be proclaimed...or, the Word of Faith must be preached
3. The Truth must be heard...or, the Word of Faith must be understood
4. The Truth must be accepted...or, the Word of Faith must be believed, the Lord must be trusted...or, the individual must have faith in God which can be demonstrated by them calling upon his name.

Isaiah 52:7 does two things to support Paul's logic:

1. Scriptural support for people proclaiming the message of Truth
2. God must have sent people to proclaim the message of Truth

Isaiah use of this verse was in a prophetic voice, not as a doctrinal statement.

So, Paul sees Isaiah's prophecy being fulfilled with Paul's (and, other apostles) message.

The English translation "beautiful" is from the Greek word *horaioi* which could also be translated as "timely". This would confirm the eschatological sense of Isaiah's words.

Paul is talking about people in general, or referring to everyone.

But, Paul is targeting his message to the Israelites as can be seen in verse 10:16. The Jews have no excuse.

10:16

The problem in the chain of salvation presented by Paul is people not believing.

Isaiah says the same thing, "Who has believed our message?"

In Isaiah's day:

1. The Lord had sent Isaiah (see Isaiah 6)
2. Isaiah had proclaimed the message
3. The message had been heard by Israel (indicated by their individual response: some believed, some rejected)

"not all" is *litotes* and can be translated "only a few"

"Disobedience" is the same as unbelief in the message or rejection of Truth (See Romans 1:5)

Israel's disobedience and unbelief are two sides of the same coin, just as are obedience and faith two sides of the same coin.

10:17

10:18

10:19

10:20

10:21