

**Homework:** Read through Romans 10 each day. Circle any words or phrases that you see frequently repeated. Mark what you think is the most important/key verse in Romans 10.

Notes

## Romans 10

(ESV)

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### Chapter Title

<sup>1</sup> Brothers, my heart's desire and prayer to God for them is that they may be saved. <sup>2</sup> For I bear them witness that they have a zeal for God, but not according to knowledge. <sup>3</sup> For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. <sup>4</sup> For Christ is the end of the law for righteousness to everyone who believes. <sup>5</sup> For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. <sup>6</sup> But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) <sup>7</sup> "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). <sup>8</sup> But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); <sup>9</sup> because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup> For with the heart one believes and is justified, and with the mouth one confesses and is saved. <sup>11</sup> For the Scripture says, "Everyone who believes in him will not be

put to shame.” <sup>12</sup> For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him.

<sup>13</sup> For “everyone who calls on the name of the Lord will be saved.” <sup>14</sup> How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? <sup>15</sup> And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!” <sup>16</sup> But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?”

<sup>17</sup> So faith comes from hearing, and hearing through the word of Christ.

<sup>18</sup> But I ask, have they not heard? Indeed they have, for “Their voice has gone out to all the earth, and their words to the ends of the world.” <sup>19</sup> But I ask, did Israel not understand? First Moses says, “I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.”

<sup>20</sup> Then Isaiah is so bold as to say, “I have been found by those who did not seek me; I have shown myself to those who did not ask for me.” <sup>21</sup> But of Israel he says, “All day long I have held out my hands to a disobedient and contrary people.”



## REVIEW

In Romans 9, Paul completed his thoughts, which began in Chapter 3, concerning the many advantages to being a Jew; 9 advantages in total are listed. He pointed out that these advantages were part of the “total package” resulting from God’s calling as His Chosen People, their **“National Election.”** They were chosen to receive God’s blessings and to be a blessing to the rest of the world, the Gentiles. Scripture tells us that He chose Israel for three reasons:

1. To witness to the unity of God. ([Deuteronomy 6:4](#))
2. To preserve and transmit the Scripture. ([Romans 3:1-2](#))
3. To be the channel for the Messiah. (JMSB) ([Romans 9:5](#))

However, their pride in those 9 advantages/blessings from God caused them to **worship the advantages** instead of worshipping God, resulting in unbelief in the Holy **Sovereign** (supreme, unlimited, infinite) Lord Almighty. Paul explained that not all of the Jewish people were “true Jews” because of their unbelief. Just because they were physical descendants of Abraham did not make them “Abraham’s children” or “God’s children.” From the very beginning, “God’s children,” and “Abraham’s children,” were **children of the promise**, not children of physical descent; they were chosen by **election alone**.

Israel rejected the Messiah that God sent to redeem them, so He has rejected them for a time. Paul makes it absolutely clear that **God is totally just and righteous in choosing to save the ones He wants, and not saving others; having mercy and compassion on those He chooses and not on others.** ([Romans 9:15, 18](#)) **No one deserves His mercy and compassion**; every person deserves nothing but His wrath and condemnation. But He has chosen, in His love, to save **some**; right now, that is primarily the Gentiles who believe, but he also makes it clear that God is NOT finished with Israel. There is a **remnant** of Israel who will be **saved** and **restored** after *“the times of the Gentiles have been fulfilled.”* ([Luke 21:24](#)) (GQ-TG)

## Read Romans 10:1-4

Even though he is delivering a hard message to his people, Paul speaks with love and compassion. Paul desired more than anything else that his people, the Jews, would be saved. He cared for them. He prayed for them. Paul realized that many truths were not popular, but that never hindered him from directly and powerfully preaching the truth, no matter how unpopular or unpleasant. ([Galatians 1:10](#)) He sets out to identify and explain **WHY** the Jews had **failed** to gain the righteousness of God. Notice the word “for” at the beginning of many of these verses; Paul frequently uses “for” (**γάρ**), **indicating a reason or explanation for a previous statement.**

Paul could easily identify with the Jews because he had walked the same road, trying to earn salvation by keeping the Law. He was more devoted and zealous than any other Jew, yet he was not a Christian until his experience with Christ on the Damascus Road. ([Galatians 1:14](#), [Philippians 3:4-11](#)) (**CB**) He acknowledged the Jews’ zeal for God, since Yahweh **was the object** of their devotion (if only outwardly), but Paul demonstrated

that their zeal was **severely flawed** because it was not based on **accurate knowledge of God's way of salvation**.

**Zeal** (enthusiasm, passion, devotion) can be a wonderful characteristic, but it is not enough.

Enthusiasm can be misguided; if devotion is based on error, it is worthless. People may be serious and committed, but commitment to a falsehood is tragic and deadly when it comes to one's destination in eternity. A person may be seriously devoted to their religion to the point of fanaticism, yet if their faith is based on deception or a blatant lie, then they are seriously wrong, and they are not a Christian—such was the condition of the Jews. (CB)

1. What were the 3 defects Paul identified in the Jews' knowledge of God that led to their failure to find favor with God? (3)
2. What is the meaning of "*Christ is the end of the Law?*" ([Matthew 5:17-18](#), [Galatians 3:24-26](#))

The ESV text note for verse 4 gives an alternate phrasing—"*Christ is the **end** of the law, that everyone who believes may be justified.*" The NIV says, "*Christ is the **culmination** of the law so that there may be righteousness for everyone who believes.*" The word "**end**" here does not mean "destruction" but "goal." ([Matthew 5:17](#)) Christ is the **fulfillment** of the Law in the sense that He brought it to **completion** by **perfectly obeying its demands** and by **fulfilling its types and prophecies**. (NIVSB) Christ **didn't** perfectly fulfill the law through his **teaching** or through His **sinless life** ([2 Corinthians 5:21](#)). He fulfilled the law by **sacrificing His life**, **shedding His blood** to pay the price for sin required by the law. The second half of verse 4 shows that faith/belief in Christ as Lord and Savior **ends** the sinner's futile quest for righteousness through their imperfect attempts to save himself or herself by striving to obey the Law. (JMSB)

### Read Romans 10:5-10

Paul is contrasting "*the righteousness that is based on the law*" and "*the righteousness based on faith.*" In verse 5, Paul quotes Moses stating, "*the person who does the commandments shall live by them.*" ([Leviticus 18:5](#), [Deuteronomy 6:25](#)) We already know that it is utterly impossible to **perfectly keep the Law** (but that is **exactly what is required**). The Law was not (and is not) a way of salvation for the lost. Instead, the Law is intended to become **the way of life for the Redeemed**. ([Deuteronomy 30:19-20](#), [Deuteronomy 32:46-47](#)) (NIVSB) The Redeemed should delight in God's full blessing as we obey His commands (though certainly not perfectly) because Christ has already fulfilled the Law for us. ([Galatians 3:11-13](#))

Throughout the remainder of Romans 10, Paul cites nearly a dozen OT scriptures to clarify the mistaken beliefs, which have alienated the Jews from God and hindered their pursuit of true righteousness. He draws on the words of Moses, and later Isaiah, two of the most revered forefathers to the Jews.



### Bible Study Techniques

**Understanding Context through Other Scriptures (i.e. Old Testament passages)**—The texts of the OT **were** the Scriptures for the writers of the New Testament. The NT writers interpreted the events of Jesus's life, death, and resurrection **through the lens of the OT**. When Paul says that Christ died and rose "*in accordance with the scriptures*" (1 Cor. 15:3–4), he expresses the belief that Jesus Christ had a direct connection to the sacred OT texts, namely, that Jesus's life, death, and resurrection completed or fulfilled the promises of the OT, as well as perfectly fulfilling every aspect of the Law.

If you look up an OT citation in your Bible, you may notice differences between the OT text and the NT citation. This is because the NT writers frequently relied on Greek translations of the OT. These translations can differ from the Hebrew text because the act of translation itself can result in differences, because no language can perfectly capture what is said in another language. (IM)



These verses in Romans 10 can be somewhat perplexing for us Gentiles, so we are taking a detour to Deuteronomy to get some context for Romans 10:5-10.

The book of Deuteronomy is a series of farewell messages delivered by Moses just before Israel crossed the Jordan to enter the Promised Land. Moses reminded Israel what the Lord required of them as His people as they prepared to cross the Jordan, take possession of the Promised Land, and enjoy the promised rest in fellowship with Yahweh. He exhorted the new generation of Israelites, who had not been slaves in Egypt, to live as God's obedient people in the Promised Land, reminding them of God's faithfulness and love, but also of His justice and wrath on the previous generation of Israelites because of their rebellion in the wilderness. Repeatedly Moses charged Israel to **keep the Law**. Deuteronomy is a solemn call to love and **obey** the one true God—there are blessings for faithfulness (obedience) and curses for unfaithfulness (disobedience). It was a message that Israel needed to hear over and over again. (NIVSB)

3. In [Deuteronomy 29:10-15](#), what is God doing? (12)
4. What does God promise that He will do? (13)
5. What does He warn them about? ([Deuteronomy 29:18, 25-26](#))
6. What does God warn He will do to that man or woman? ([Deuteronomy 29:20, 27-28](#))
7. Deuteronomy 30:11 states, *"For this commandment that I command you today is **not too hard** for you, **neither is it far off**."* What is *"this commandment?"* ([30:2](#))
8. What was the basic choice/decision that Moses laid out for the Israelites in [Deuteronomy 30:15-20](#)?
9. Were they able to do it? Why? Then why was the commandment given? ([Romans 3:19-20](#))

Moses clearly explained *"the righteousness that is based on the law,"* obedience to God's commands. Moses had been with the Israelites in the wilderness for 40 years; he knew first-hand how many times they had miserably failed to obey the commands of the Lord, so he appropriately anticipated that they would fail again, even after taking possession of the land promised to them by Yahweh. As God's chosen prophet, Moses could foresee a time when Israel's disobedience would lead to the nation's captivity in foreign lands, and God would drive and scatter them throughout the nations of the world. However, he also looked **beyond** that devastating time of rejection and judgment to a far distant time in the future, when God would gather the Jews out of all the countries of the earth where they had been scattered and would fully restore them to the land, fulfilling the promise of the covenant given

to Abraham. At that time, “all Israel” ([Romans 11:26](#)) would repent and be saved, not through obedience to God’s commands, but a wholehearted commitment to **God’s plan of salvation**, “*the righteousness based on faith*” under the New Covenant through faith in Jesus Christ, leading to ultimate sanctification. (JMSB) Obviously, this has not yet taken place.

Some today believe the church has taken the place of Israel as God’s chosen people, but this has no basis in Scripture. Those who hold to amillennial and postmillennial views of the end times essentially erase Israel as an entity—they certainly agree that individual Jews may be saved, but God has no further plans for **the nation**. The premillennial view alone teaches that God’s plans for NATIONAL Israel are not yet complete and won’t be complete until the nation is restored to faith in the Son of God. (GPL)

The OT quotations Paul uses in 10:6-8 are from Deuteronomy 30:12-14, but he uses them to show the **stark contrast** between “*the righteousness that is based on the law*” and “*the righteousness based on faith*.” God had spoken **through Moses** in words every person could understand; he meant that **understanding, believing and obeying the covenant were not beyond them**. (NIVSB). The truth was there, through Moses, planted in their hearts and minds because he had spoken it to them. God, through Moses, had stated His commandments in simple terms so that they could understand what God expected of them. (JMSB) However, **the “righteousness that is based on the law” was unattainable for them because of the power and presence of sin**—“*For by works of the law **no human being will be justified** in his sight, since through the law comes knowledge of sin.*” (Romans 3:20)

In Deuteronomy 30:12-14, Moses says it is not necessary to go up to heaven or travel over the sea to get understanding, faith, or strength to obey and bring it back to earth. Paul’s point, through using these OT Scriptures, is that, contrary to “*the righteousness that is based on the law*,” the righteousness of faith requires **NO ONE** to go across the sea or to some far-away place to bring it back to us. “*But the word [the Gospel, “the word of faith”] is **very near you**. It is **in your mouth and in your heart**.*” God spoke from heaven **through His Son**, Jesus, in words every person could understand—the **Gospel CAN BE understood; it CAN BE believed**, but only **through faith**!

Our Deuteronomy detour has brought us all the way back to Romans 10, picking it up in verses 8-10. **10**. In these 3 verses, we see 2 key words that are repeated in each verse. What are they?

10:8 tells us **a fact/truth**—“*The word [the Gospel, the message of faith] is near you, in your mouth and in your heart*”—it is a **FACT**!

✿ The \_\_\_\_\_ **IS** in your \_\_\_\_\_ and in your \_\_\_\_\_. (10:8)

10:9 explains **what we (Christians) do with that truth**.

Romans 10:9 is one of the key verses in the NT that clearly explains how to become a believer, how to be saved. The word “if” beginning this verse indicates this is a conditional statement, and ends with a

**conditional promise**—the Greek “if” (ἐάν) signals an **EVIDENCE-INFERENCE** (conclusion) relationship between the condition and the promise—“if X is possible and takes place, then Y will also take place.” Remember that 10:8 is a **FACT**, so X isn’t just possible, it’s **TRUE**!

✿ “If you \_\_\_\_\_ with your \_\_\_\_\_ that Jesus is Lord and \_\_\_\_\_  
in your \_\_\_\_\_ that God raised him from the dead, you will be saved. (10:9)

11. What is the promise (**INFERENCE**—conclusion)?

12. There are 2 ‘factors’ (**EVIDENCE**) associated with this promise, one each for our repeated key words, what is the first factor (**EVIDENCE**) (“if”) in the sentence? (Hint: **PINK** above)

As with all Scripture, **context is essential** to properly understand any passage. The Greek word for “confess” (ὁμολογέω—homologeō) means to declare, to agree, to acknowledge something, or to be in agreement with someone.

13. What must be confessed—acknowledged, agreed to? Who must we be in agreement with?

“To confess” carries the idea of ‘confirming’ with the mouth **what has already taken place in the heart**. (GQ-PC) This is the second ‘factor’ (**EVIDENCE**). (Hint: **GOLD** above)

14. What has already taken place in the heart?

This passage should **NOT** be understood to mean that we are saved by a verbal/audible profession of faith (e.g. ‘The Sinner’s Prayer’). We **know** that **salvation is by grace alone through the gift of faith alone** ([Ephesians 2:8-9](#)), **not by exact words or some formula we speak**. (GQ-PC)

When Paul wrote to the Romans, accepting Christ and publicly declaring Him as Lord typically led to persecution, and even death. To embrace Christ and confess Him as Lord, knowing that persecution was sure to come, was **EVIDENCE** (**what has already taken place in the heart**) of true salvation and the power of the Holy Spirit. Public declarations of faith can put one’s very life at risk, this was especially true in the early church, as it is in some areas of the world today. The phrase “you will be saved,” is **not intended** to state the result or effect of a **condition or requirement for salvation** by publicly confessing a creed. [Remember that this “if” statement is NOT a cause–effect statement—it is an **evidence-inference** statement] However, no one facing certain death would confess Christ as Lord unless he or she were genuinely saved. Those who are saved will confess Christ as Lord because He has already securely established faith in their hearts. **Public confession**, like all good works, is **not the MEANS of salvation; it is the EVIDENCE of salvation**. (GQ-PC)

The declaration that “Jesus is Lord” is not a simple acknowledgment that Jesus exists, that He is God, and the Lord of the universe, since even demons acknowledge that to be true ([James 2:19](#)). This

confession is the **deep personal conviction, without reservation**, that **Jesus is one's own master or sovereign**, simply put, that Jesus is now "the boss of you." (JMSB) ([Philippians 2:9-11](#), [1 Corinthians 12:3](#), [Matthew 10:32-33](#))

This declaration doesn't mean that everyone is **required** to go out on a street corner and shout that they believe in Jesus, although some people are called to do that. However, within the context of one's life and influence, and with the power of the Spirit, we are called to live our lives with integrity and faith, as a witness to the truth of God and what Christ has done for us and within us. Living with integrity means that who we are on the outside matches who we are on the inside—including our words and our works. ([James 2:18-26](#))

Verse 9 states "if you confess with your mouth that Jesus is Lord and **believe in your heart** that God raised him from the dead, you will be saved." In Biblical language "*the heart*" is the center of the human spirit, which includes emotions, thoughts, motivations, courage and action (the intellect and the will)—"*everything you do flows from it.*" ([Psalm 4:7](#), [Proverbs 4:23](#)) (NIVSB) To "*believe in your heart*" means **to trust, rely on, or have faith in**; it must be genuine, a matter of true conviction and persuasion. It is not just mental agreement; it is deeply personal involving the total person, requiring **total involvement and commitment**. "True saving faith is the supernatural, gracious gift of God that **He produces** in the heart of the believer." (JMSB)

*Easton's Bible Dictionary* defines the heart as "the centre not only of spiritual activity, but of all the operations of human life. The heart is the "home of the personal life." (EBD) *The Literal Word* says that heart (**καρδία**—kardia) is "In a psychological sense, the seat of man's collective energies, the focus of personal life, the seat of the rational as well as the emotional and volitional elements in human life, hence that wherein lies the moral and religious condition of the man." (LW)

MacArthur says that **Saving faith** consists of three elements:

- \* 1. **Mental**: the mind **understands the gospel** and **the truth about Christ**. ([Philippians 2:5](#), [Hebrews 10:16](#), [Romans 10:14–17](#))
- 2. **Personal** (the heart): the heart is vastly more than how we feel about something; it is not a romantic sentiment, but is a deep sensitivity to the gospel and the truth of Christ. The heart could be described as an inward 3-dimensional worldview that we construct and live according to. (GLP) ([Romans 15:13](#))
- 3. **Volitional**: the sinner **submits his or her will to Christ** and **trusts in Him alone** as the only hope of salvation. (10:9)
  - a. **Repenting** from sin
  - b. **Trusting** in Jesus for salvation
  - c. **Submitting** to Him as Lord (JMSB)

This faith is *not simply a one-time event*, but **an ongoing condition** (a way of life), again, not by works. This again takes us back briefly to Deuteronomy 6:4-5 when Moses exhorts the Israelites, "*Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might.*" We see similar components in [Matthew 22:37](#), [Mark 12:30](#), [Luke 10:27](#), and [2 Kings 23:25](#).

**14.** What are some additional components in these verses?

So, **what** must one “believe in your heart?” Certainly, we must believe all of the elements listed above—(look again at \***Saving faith** consists of....”), but Paul adds that we must believe “*that God raised him from the dead*”—a **bedrock truth of Christian doctrine**. ([1 Corinthians 15:3-4, 14, 17](#))

Christ’s resurrection was the supreme validation of his ministry. Belief in it is **necessary** for salvation because it **proved** that Christ is who He claimed to be and that the Father had accepted His sacrifice in the place of sinners. **Without the resurrection, there is no salvation.** (JMSB)

Christians believe not only that Jesus lived but also that **He still lives!** (in the same body that was crucified) The same body that died was then raised to physical life again. Without the resurrection, it would all be meaningless.

- Again, 10:8 tells us **a fact/truth**—“*The word is near you, in your mouth and in your heart.*”
- 10:9 explains **what we (Christians) do with that truth**—“*confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead.*”
- 10:10 clarifies **why this is true and why we do it.**

We see our 2 repeated words again in 10:10, and the word “*for*” indicates the reason (the why) one should “*confess with your mouth*” and “*believe in your heart.*” Notice in the **parallel structure** of verses 9 and 10 that Paul **reverses the order** of the verbs, which indicates that heart (belief) and mouth (confession) **belong together** for justification (“righteousness”) and salvation, no matter in which order they appear. (RSB)

**15. Remembering what is a condition** (requirement) **and what is evidence**, what is the “spiritual” function of the heart, what happens within the heart? What result comes from the function of the heart? (10) Is it a **condition** of justification/salvation or **evidence** of justification/salvation?

**16.** What is the “spiritual” function of the mouth, what happens through the mouth? (10) Is it a **condition** of salvation or **evidence** of salvation?

The NIV translates this as “*For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.*”

And the LSB translates it as “*... for with the heart a person believes, leading to righteousness, and with the mouth he confesses, leading to salvation.*”

Salvation involves inward belief (“*with your heart*”) as well as outward confession (“*with your mouth*”). (NIVSB)

### Read Romans 10:11-13

Paul now shifts from Moses to citing God’s Word through Isaiah in order to summarize this section. In Romans 10:11, Paul quotes Isaiah 49:23, “*...Then you will know that I am the LORD; those who wait for me shall **not** be put to shame.*” The word “wait” in Hebrew can also be translated as “hope.” The Septuagint reads “those who remain in Me will not be ashamed.” (GPL)

The focus in Romans 10:11 (and 10:13) is not on the word “everyone” (everyone without distinction), but “**everyone who believes** in Him....” and “**everyone who calls on the name of the Lord**....” This quotation from Isaiah 49:23 demonstrates that **salvation by grace through faith alone has always been God’s salvation plan**, and **no one** (who believes)—**including Gentiles**—was **EVER** to be

excluded” because of nationality. “*Everyone who believes*” is welcome in God’s family. (JMSB) Paul specifically repeats the foundational principle, that there is no distinction between Jew and Greek, in case the Jews didn’t catch it the first time (or third time) around! There is no difference between Jew and Greek in the sense that both are on the same footing as far as salvation is concerned; salvation is available for people of all nations. (NIVSB) ([Ephesians 3:4-6](#)) He makes it clear that there is no ‘Jewish’ God nor a ‘Gentile’ God, there is only one God, and He is “*Lord of ALL!*” ([Acts 10:36, Deuteronomy 6:4](#)—notice the footnote on Deut. 6:4)

**17.** What does God do for “*all*” or “*everyone who calls on Him?*” (12, 13)

Romans 10:13 is quoted from both [Joel 2:32](#) and is also found in [Acts 2:21](#). To “*call on the Lord*” or “*call on the name of the Lord*” is a familiar OT expression referring not to some desperate cry to just any ‘divine being’ but to the **One True God as He has revealed Himself**—a revelation that now includes recognition of **Jesus as Lord** and of the **One who raised up Jesus from the dead**. (10:9) (JMSB) To “*call on the Lord*” means to invoke, turn to, or appeal to the Lord; this is not separate or isolated from “*believing in Him.*” ([Genesis 4:25-26, Genesis 13:4, Colossians 3:17, Matthew 7:22-23](#)) **Calling indicates believing!**

It’s interesting to note in [Joel 2:32](#) that “*everyone who calls on the name of the LORD*” also “*shall be those whom the LORD calls.*”

**18.** In the Matthew 7:22-23 passage (linked above), why were those who “*prophesied in Your Name, and cast out demons in Your Name, and did many mighty works in Your Name*” rejected by Jesus? How does this connect to “*calling on the name of the LORD?*”

**I** To call on the name of the Lord is to approach Him in thanksgiving, worship, and petition, and in so doing proclaim the name of God. (GQ-NoL)

### Read Romans 10:14-17

Paul had just declared how Jews and Gentiles alike could call on the Lord and be saved, but it was often just *too much* for a life-long devout Jew who had been instructed to zealously pursue obedience to the Mosaic Law and the traditions of the forefathers ([Galatians 1:13-14](#)), to **reject the Law, trust in Jesus** for salvation, and **submit to Him** as Lord.

**19.** Who is “they” that Paul is referring to in verses 14-15?

Through a series of rhetorical questions in 14-15, Paul identifies the context through which a person can “*call on the name of the Lord*” in order to be saved; his main point is that **a clear presentation of the Gospel message** must prepare the way for true saving faith. True faith always has **content** (substance, a subject, a message); there must be **faith IN something. That substance can only be found in the revealed Word of God.** In 10:14-15, Paul presents, in reverse order, the context and essential conditions necessary to call on Christ and be saved.

**20.** What are the 4 things necessary to be able to “call on Christ and be saved?” (Put them in the ‘correct sequential’ order.)

**I** “Salvation only comes to those who **hear and believe** the facts of the gospel.” (JMSB)



**S**omebody must show them what they are to believe. The beginning of faith, the growth of faith, and the toughness of faith come by hearing. But it is only hearing the Word, **as** the Word of God, that will strengthen faith. (MHC)

Romans 10:15-16 are drawn from Isaiah 52 and 53—beautiful, powerful descriptions of the coming Messiah, the substitutionary death of Christ, and the good news of salvation, which had been given through the prophets to Israel and the nations. In verse 15, quoting from [Isaiah 52:7](#), Paul applies the beautiful “*feet of him who brings good news*” to the gospel preachers, those who bring the Good News of release from captivity to sin.

**21.** Who is “they” in the first sentence of verse 16?

In the midst of these descriptions of the coming Christ, Isaiah wonders, “*Lord, who has believed what he has heard from us?*” ([Isaiah 53:1](#)) John also records the words of Isaiah in [John 12:37-42](#), during the final week of Jesus life on earth.

**22.** What was the result of the many signs that Jesus did among them? (John 12:37)

**23.** Why couldn’t they believe? (40)

**24.** Why didn’t the Jews confess their belief in Him? (42)

Romans 10:17 summarizes 14-15, with emphasis on “*hearing through the word of Christ.*” This is confirmation of the truth that **faith in Christ requires hearing the Word of Christ** ([Galatians 3:2, 5](#)) and a **commission** (responsibility, call) to preach it. ([Matthew 28:19–20](#), [Acts 20:20-21](#))

**Read Romans 10:18-21**

In these final comments in Romans 10, Paul used each major section of **the Hebrew canon** of Scripture to demonstrate **Israel’s responsibility for their failure to attain God’s righteousness**, instead of their own righteousness. (RSB)

The Hebrew Canon of Scripture		
The Writings (Ketuvim)	The Law (Torah)	The Prophets (Nevi'im)
Romans 10:18	Romans 10:19	Romans 10:20
<i>“Their voice has gone out to all the earth, and their words to the ends of the world.”</i>	<i>“I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.”</i>	<i>“I have been found by those who did not seek me; I have shown myself to those who did not ask for me.”</i>
Represented by David	Represented by Moses	Represented by Isaiah
Psalms 19:1-4	Deuteronomy 32:20-21	Isaiah 65:1-2

In verse 17, Paul had just stated that not all of the Israelites had obeyed the good news of the Gospel. **In Romans 10:18** he hypothetically speculates, “*Have they not heard?*” **Of course they have!** In Psalm 19, David wrote that the testimony of “*the heavens declare the glory of God;*” all of Creation “*proclaims his handiwork.*” (**Psalm 19:1-4**) Paul quotes verse 4, showing that even David understood that God’s revelation of Himself had reached the entire earth. (JMSB) Here Paul uses “*their voice*” to refer to the gospel preachers. These words, originally used to describe God’s revelation of Himself in nature, appropriately describe the widespread preaching of the gospel. We also know from **Romans 3:1-2** that one, if not THE greatest advantage of being a Jew was that they had been entrusted with the very Words of God. They had heard God’s Word from the very beginning! Paul adamantly insists that Israel has absolutely **no excuse** to claim that she did not have opportunity to hear! Israel had heard but had not accepted the message of faith. (**Romans 1:19-20, Colossians 1:5-6, Matthew 24:14**) (NIVSB, CB)

In **Romans 10:19**, he once again hypothesizes, “*Did Israel not understand?*” The Jews considered Gentiles to be spiritually unenlightened, but **they** actually understood the Gospel. Surely if Gentiles understood the message, the Jews could have! Paul concludes this chapter citing both Moses and Isaiah. They provide an unmistakable contrast between **God’s own chosen people** and **the elect Gentiles who would be grafted in to Israel** (**Romans 11:17**), those who **lack understanding**, those who were **not God-seekers** **but who were brought to know Him**. (MHC)

In **Deuteronomy 32:20-21**, the Lord, speaking through Moses, turned away from Israel. The Lord was provoked to jealousy by Israel’s worship of idols—“**no god**,” so He would provoke Israel to jealousy and anger by shaming them before the Gentile **nations**—an ignorant, foolish, vile “**no-nation**.” The Jews who worshipped a “no-god” would be judged by a “no-people,” those who were not a nation of God’s choosing in the sense that Israel was. (JMSB, NIVSB) (**Titus 3:3-5**).

Quoting from **Isaiah 65:1-2** in **Romans 10:20-21**, Isaiah speaks of the grace and favor of God in dealing with the Gentiles, by calling them to “find” Him when they were not seeking Him. He revealed Himself to them, even though they were not asking for Him. This is the heart of election, that God, in the riches of His kindness chose certain individuals, but not all, to be saved and conformed to the likeness of His Son.

Yet Paul reminds his readers, both Jews and Gentiles, that God had continually taken the initiative with His people Israel—warning, exhorting and commanding them to walk in His ways—but time after time they rejected and defied Him. (**1 Chronicles 28:9, 2 Chronicles 15:2, Proverbs 8:17, Jeremiah 29:13, Isaiah 55:6**) Though Israel sought the Lord, they did so only superficially; they did not genuinely seek him.

The responsibility for Israel’s rejection as a nation rests squarely with Israel herself. She failed to meet God’s requirement—faith. Yet, as Isaiah 65:2 stated, God continued to reach out in love to the people of Israel in spite of their disobedience. (NIVSB) Though presently in a state of unbelief, Israel still has a place in God’s sovereign redemptive plan, and the time will come when “*all Israel will be saved.*” (**Romans 11:25-27**) (NIVSB)

**25.** What did you select as the Key Verse(s) in Romans 10? Why?

**26.** Create a **basic** outline for Romans 10.

**27.** Write a summary of Romans 10.

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