

Salvation Available for All

Rom 10:5-17

SS Lesson for 08/01/2021

Devotional Scripture: Heb 1:13 - 2:10

OUTLINE

LESSON BACKGROUND AND KEY VERSE

Background from the NIV Standard Lesson Commentary

Key Verse: Rom 10:13

Commentary from the Bible Knowledge Commentary

MAJOR THEME ANALYSIS

SALVATION DEMANDS (ROM 10:5-11)

Legal salvation demands the impossible (5-7)

Demands the impossible because just stumbling on one point of the law makes one guilty of it all (James 2:10)

Demands the impossible because no one can be righteous on their own (Matt 5:19-20)

Demands the impossible because no one can be justified by keeping the law (Gal 3:10-12)

Demands the impossible because living by the law means being judged by the law (Rom 2:12-13)

Demands the impossible because there is no one who does good (Rom 3:10-12)

Demands the impossible because all have sinned (Rom 3:23)

Demands the impossible because it is impossible for a man to enter the kingdom of God on his own merits (Mark 10:23-27)

Gospel salvation demands the possible (8-11)

Salvation is possible because what is impossible with men is possible with God (Luke 18:27)

Salvation is possible because nothing is impossible for God (Luke 1:37)

Salvation is possible because taking on Jesus' yoke is easy (Matt 11:28-30)

Salvation is possible through belief

Those who believe in Jesus are not condemned (John 3:18)

Those who believe in Jesus are born of God (1 John 5:1-5)

Those who believe in Jesus are chosen by God (2 Thess 2:13)

Those who believe in Jesus are blessed (John 20:26-29)

Salvation is possible through confession

Confession of Jesus as Lord is only possible through the Holy Spirit (1 Cor 12:3)

Confession of Jesus can only be revealed from God (Matt 16:16-17)

Confession should result in service and obedience to God (2 Cor 9:13)

Confession is the sign of being faithful (1 Tim 6:12)

SALVATION INTENTIONS (ROM 10:12-17)

It is intended for all (12-13)

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Salvation is intended for all because God wants all men to be saved (1 Tim 2:1-4)

Salvation is intended for all because Jesus came to save the lost (Luke 19:10)

Salvation is intended for all because Jesus was sacrificed to justify all men (Rom 5:18)

Salvation is intended for all because God's grace brings salvation before all men (Titus 2:11)

It is intended to be believed (14)

Intended to be believed because anyone who comes to God must believe that He exists (Heb 11:6)

Intended to be believed because those who believe will be saved (Mark 16:16)

Intended to be believed because God's word was written so men would believe in Jesus (John 20:31)

Intended to be believed so that the Holy Spirit would mark and seal the believer (Eph 1:13)

It is intended to be preached (14-15)

Intended to be preached because Jesus seeks workers to harvest the lost (Matt 9:36-38)

Intended to be preached because God has committed men to be ambassadors of reconciliation (2 Cor 5:18-20)

Intended to be preached so that everyone would understand God's grace and redemptive purposes (Eph 3:8-11)

Intended to be preached because the Church was formed to share the Word (Eph 4:11-13)

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To be obeyed through love (John 14:15)

To be obeyed because it is our obligation (Rom 8:12-14)

To be obeyed because God would rather have obedience than sacrifices (1 Sam 15:22)

To be obeyed regardless of circumstances and outcomes (Dan 3:16-18)

To be obeyed as well as heard (James 1:22)
To be obeyed versus hypocrisy (Luke 6:46)
It is intended to be heard (17)
Intended to be heard because it is the actual Word of God (1 Thess 2:13)
Intended to be heard, retained and fruitful (Luke 8:11-15)
Intended to be heard because it is a blessing (Luke 11:28)
Intended to be heard so that the heart will not be hardened (Heb 3:7-8)
Intended to be heard because God wants us to truly hear and understand (Matt 13:9)

CONCLUSION AND OTHER THOUGHTS

COMMENTARY THOUGHTS FROM BOB DEFFINBAUGH

Israel's Problem Examined (10:1-4)
Two Ways of Salvation Contrasted (10:5-13)
The Implications of a Universal Gospel (10:14-15)
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CONCLUDING THOUGHTS FROM THE ECHOES COMMENTARY

Lesson Background and Key Verse

Background from the NIV Standard Lesson Commentary

When the Persian fleet and army threatened the Greek peninsula in 490 BC, the leaders in Athens knew that they had to rally their forces to meet this threat. There seemed to be no hope, for the Persians vastly outnumbered the Greeks. Therefore, the elders of Athens decided to send an entreaty to the king of Sparta, a traditional enemy, to ask for help. They sent a man named Philippides (sometimes spelled Pheidippides) as their emissary. He was a professional herald and long-distance runner. Legend has it that Philippides ran to Sparta and back to Athens in four days, a nearly 300-mile round trip. He returned with the news that the Spartans could not help. The Athenians had no time to wait, so they marched their forces to the plains of Marathon. There they ambushed the invaders and won a great victory over the numerically superior Persian army. After this triumph at Marathon, Philippides was again called on. This time he ran 26 miles back to Athens to announce the victory to his defenseless and terrified city. Legend has it that he arrived at the city gates with only enough life left to utter "Rejoice, we conquer!" before falling dead. His death was tragic, but his dramatic message was truly good news for the unprotected city. Some good news is worth the sacrificing for!

In Romans 9 Paul introduced a new subject in his letter: the place of the Jews in God's redemptive plan. His discussion sprang from his personal passion for his people (he calls the Jews his "people" and his "own race" (9:3) and his desire that they know the Christ who has done so much for him (9:1-5). That concern continues in Romans 10, which begins with Paul writing, "Brothers and sisters, my heart's desire and prayer to God for the Israelites is that they may be saved." The apostle described his fellow Jews as zealous, yet lacking knowledge. Their desire to follow the Law of Moses and thereby pursue "their own [righteousness]" (10:3) was ill-founded, now that "Christ is the culmination of the law so that there might be righteousness for everyone who believes" (10:4). A new way, the way of salvation—by grace through faith—was open for all to accept. But, sadly, many of Paul's "own race" (9:3) rejected it. Paul then proceeded to contrast righteousness based on keeping the law with righteousness available through faith.

Key Verse: Rom 10:13

For whoever calls on the name of the LORD shall be saved

Commentary from the Bible Knowledge Commentary

9:30-33. Once again Paul asked his familiar rhetorical question, **What then shall we say?** (cf. 4:1; 6:1; 8:31; 9:14) preparatory to his summation of this situation. His identification of **the Gentiles** (lit., "the nations") as the ones who **have obtained... a righteousness that is by** (*ek*, "out from") **faith** is interesting. As Paul stated later, the church included Jewish as well as Gentile believers (11:1-5), but by the time of Paul's third missionary journey the increasing rejection of the gospel by the Jews and the predominance of Gentiles in the church led the apostle to speak of "the Gentiles" as antithetical to **Israel**. The latter **pursued** ("kept on pursuing") **a Law of righteousness, but has not attained it.** "A Law of righteousness" refers to the Mosaic Law (cf. 7:7, 12, 14). To seek to attain righteousness by observing the Law requires that it be kept perfectly (cf. James 2:10). **Why did Israel not attain it? Because they pursued it not by** (*ek*, "out

from”) **faith but as if it were by** (*ek*, “out from”) **works**. The Israelites did not admit their inability to keep the Law perfectly and turn by faith to God for forgiveness. Instead a few of them kept trying to keep the Law by their own efforts. Consequently **they stumbled** (cf. Rom. 11:11) **over the “stumbling Stone.”** The Lord Jesus Christ, “the stumbling Stone” (cf. 1 Peter 2:4-8), did not conform to the Jews’ expectations, so they rejected Him instead of responding to Him by faith. To show that God anticipated this, Paul quoted from Isaiah 8:14 and 28:16 (cf. Rom. 10:11), combining the two statements to indicate the two contrasting reactions by **men** to the **Stone** that God placed **in Zion** (cf. “Zion” in 11:26).

10:1-4. Having stated the fact of Israel’s stumbling in the preceding verses, Paul now explained the reason for that stumbling. But first, in words reminiscent of the opening verses of chapter 9, the apostle expressed his deep personal spiritual burden for the salvation of the people of Israel. Perhaps with his own experience in mind (cf. Acts 26:11; Gal. 1:13-14; Phil. 3:4-6) Paul affirmed, **For I can testify** (pres. tense, “I testify, bear witness”) **about them that they are zealous for God.** Israel was called “the God-intoxicated people.” Paul had to acknowledge, however, that **their zeal is not based on** (lit., “according to”) **knowledge** (*epignōsin*, “intensive, full knowledge”). The Jews obviously had knowledge of God but not full knowledge. Otherwise they would not have stumbled over Christ by seeking to gain righteousness on the basis of works. Paul continued his explanation of Israel’s failure and their misguided zeal. **Since they did not know** (the participle *agnoountes* means “being ignorant,” here in the sense of not understanding) **the righteousness that comes from God.** The NIV implies that the people of Israel did not understand the God-provided righteousness expounded in this letter to the Christians in Rome (cf. Rom. 1:17). That may be true, even though they should have known from their own Scriptures (cf. Gen. 15:6; Ps. 32:1-2). But here preferably the righteousness in view is the righteousness God requires for people to be accepted by Him, which is God’s own infinite righteousness. The Jews did not really understand God’s own infinite righteousness, which is why they were continuing to seek **to establish their own** (cf. Isa. 64:6). Little wonder then that **they did not submit to** (“place themselves under”) **God’s righteousness**, that is, the righteousness God provides through Christ by faith. The Greek in Romans 10:4 includes the coordinating particle *gar*, “for” (not trans. in the NIV). It introduces a statement that is crucial to Paul’s explanation of Israel’s stumbling—**Christ is the end of the Law so that there may be righteousness for everyone who believes.** The word translated “end” (*telos*) stands in the emphatic first position in the Greek sentence. It means that Christ is the designed end (termination) or Purpose-Goal of the Law (cf. Gal. 3:24), the Object to which the Law pointed. The Law did not and could not of itself provide righteousness before God for individuals (cf. Rom. 3:20; 7:7). But Christ fulfilled the Law (Matt. 5:17-18) by keeping it perfectly during His sinless life (cf. John 8:46) and then gave His life in payment for the penalty of sin and the broken Law (cf. Eph. 2:15; Col. 2:13-14). The Law then pointed to Him as the Source of the God-provided righteousness it could not supply (Gal. 3:24). A godly Jew who trusted Yahweh and followed the Levitical system, including the sin offering and the trespass offering, would most likely be inclined to respond to Christ by faith and would receive God’s righteousness (i.e., be justified; Acts 13:39; Rom. 3:24; 4:3, 5). He then could meet the requirements of the Law by the indwelling Holy Spirit (8:4). Conversely, a Jew who sought by works to establish his own righteousness would not recognize Christ as “the end of the Law” and would stumble over Him.

10:5-8. In presenting God’s gracious offer of salvation in Christ and the provision of righteousness by faith, Paul first stated the contrast of the by-works approach to achieving righteousness. He wrote, **Moses describes** (lit., “writes”) **the righteousness that is by the Law.** Then Paul quoted Leviticus 18:5, **The man who does these things will live by them.** If a Jew were to receive righteousness by keeping the demands of the Law, that would be human achievement; it would not be from God. However, a Jew would need to keep the entire Law perfectly all his life—an impossible task (James 2:10). But then Paul also quoted Moses in support of his righteousness-by-faith position centered in Christ as “the end of the Law” and the means by which righteousness is available for everyone who believes. It does not seem appropriate that Paul was merely borrowing Moses’ words and applying them to something foreign in Moses’ thought. This suggests, then, that **righteousness... by faith** is not a new concept, but had been proclaimed to Israel by Moses. The material Paul quoted in Romans 10:6-8 is taken somewhat freely from Deuteronomy 30:12-14 with clauses quoted here and there. The material in Deuteronomy was part of Moses’ charge to the generation of Israel about to enter the land of Canaan. This exhortation was the conclusion of Moses’ prophetic description of God’s dealing with Israel. Blessing was promised for faith and obedience, and chastisement would result from rejection and disobedience. If Israel forsook God, Moses said, she would face worldwide dispersion and affliction. When the people then finally do turn to God in faith, He will restore them to blessing, prosperity, and prominence among the nations (Deut. 30:1-10). The point of Moses’ exhortation (Deut. 30:11) is that the generation to whom he was speaking had the message (it was very **near you** and **in your mouth**, Deut. 30:14) and could respond by faith (**in your heart**, Deut. 30:14)

and walk with God in obedience. Since the Israelites in Moses' day had the message, they did not need to ask that it be brought down from heaven or that someone "cross the sea to get it" (Deut. 30:13). Instead, **the word** (Moses' instructions) was "near" them (Deut. 30:14). In effect, Paul indicated that the same truth applied to his generation, with the added fact that Christ had come in the flesh (John 1:14) and had been resurrected. Therefore there was no need for anyone to ask **to bring Christ down** (in His Incarnation) or **to bring Christ up from the dead**; He had already come and had been resurrected. The message of righteousness by faith in Paul's day was "near" his readers (available to them) and this was "the word" (*rhēma*, "saying") of faith he was **proclaiming** (*rhēma*, "the spoken word" is also used in Eph. 5:26; 6:17; 1 Peter 1:25). Thus the gospel, "the word of faith," is available and accessible.

10:9-13. In these verses Paul stated the content of that message concerning faith. Confessing **with the mouth that Jesus is Lord** is mentioned first to conform to the order of the quotation from Deuteronomy 30:14 in Romans 10:8. The confession is an acknowledgement that God has been incarnated in Jesus (cf. v. 6), that Jesus Christ is God. Also essential is **heart-faith that God raised Him from the dead** (cf. v. 7). The result is salvation. The true order is given in verse 10: **For it is with your heart that you believe and are justified** (lit., "it is believed unto righteousness"), **and it is with your mouth that you confess and are saved** (lit., "it is confessed unto salvation"). Yet these are not two separate steps to salvation. They are chronologically together. Salvation comes through acknowledging to God that Christ is God and believing in Him. Paul then (v. 11) supported his position by requesting part of Isaiah 28:16 (cf. Rom. 9:33), adding the Greek word translated **everyone**. God responds with the gift of provided righteousness to each individual who believes. Then Paul reminded his readers of God's impartiality, as he did when discussing human sinfulness (3:22). Just as all who sin will be judged, so all who believe will be saved and **richly blessed**. This conclusion also is supported by a quotation from Joel 2:32: **Everyone who calls on the name of the Lord will be saved**. To **call on** the Lord means to pray in faith for salvation. (On the significance of the "name," see Acts 3:16.)

10:14-15. After proclaiming God's gracious offer in Christ, Paul confronted the natural questions that arise, each additional question building on the key verb from the preceding question. God's promise of salvation to "everyone who calls" on Him (v. 13) begins the process. **How, then, can they call on the One they have not believed in?** Previously, to call on the Lord was equated with trusting Him or believing in Him (cf. vv. 11 and 13), but here it follows the believing. When one believes in Christ, he "calls" on Him. Believing, in turn, is based on hearing, and hearing is based on **someone preaching... and how can they preach unless they are sent?** (Since the Gr. word *kēryssō*, "preach," means "to be a herald, to announce," it is not limited to proclamation from a pulpit.) Carrying God's gracious offer involves human beings whom God has brought to Himself and then uses as His heralds. They share God's message of salvation because He will save everyone who calls on His name. Paul quoted from Isaiah 52:7 concerning the eagerness of the bearers of **good news**. Those who bear it have **beautiful... feet**, that is, their message is welcome. In Isaiah 52:7 the messenger announced to Judah that God had ended their Exile in Babylon (cf. Isa. 40:9-11). But Paul applied Isaiah 52:7 to the Jews of his day to whom the gospel was being given.

10:16-18. Paul had made it clear that God's gracious offer of righteousness by faith was given to all, Jews and Gentiles alike (cf. v. 12). His focus in this chapter, however, has been on the people of Israel and their response to that offer (cf. v. 1). Therefore when he wrote, **But not all the Israelites** (the Gr. text simply says "all") **accepted the good news**, he obviously had in mind the Jews' failure to respond. ("Accepted" translates *hypēkousan*, a compound of the verb "to hear." It means "to hear with a positive response," and so "to obey, to submit to.") This is borne out by Paul's confirming quotation of **Isaiah 53:1: Lord, who has believed our message?** This failure of the Jews to respond to the good news was true in Jesus' days on earth (John 12:37-41) and in Paul's day as well. However, the indefinite "all" of the Greek text (Rom. 10:16) is appropriate, because the response to the gospel among the Gentiles was also far less than total. Paul explained, **Consequently, faith comes from hearing the message** (lit., "is out from hearing"; cf. v. 14) **and the message is heard through the word of Christ** (lit., "and the hearing is through the saying [*rhēmatos*; cf. v. 17] concerning Christ"). The Greek word *akoē* ("hearing") can mean the thing heard (the message; v. 16) or the act or sense of hearing (v. 17). Someone, however, might insist that the Jews were not given adequate opportunity to hear the message. So, Paul said, **But I ask** ("say"), **Did they not hear?** He then quoted Psalm 19:4, concerning God's general revelation in the cosmic heavens (cf. Rom. 1:18-20). However, that psalm also discusses God's special revelation in the Old Testament (Ps. 19:7-11). Paul's obvious answer to his question is that Israel had ample opportunity by both general and special revelation to respond to God. Certainly she heard.

10:19-21. With these verses the argument takes a turn. The apostle anticipated another objection. Someone might argue, "Yes, Israel heard but she did not understand that God purposed to offer righteousness by faith

to all mankind, including Gentiles.” So Paul wrote, **Again I ask** (lit., “But I say”), **did Israel not understand?** (*egnō*, “know”) His answer this time was from two Old Testament quotations, one as early as **Moses** (Deut. 32:21) **and** the second by **Isaiah** (Isa. 65:1). Both Old Testament leaders wrote about God’s turning to the Gentiles, whom the Jews thought had **no understanding** (*asynetō*, “senseless”; cf. Rom. 1:21, 31). And yet **concerning Israel**, God has been gracious in spite of her disobedience (a quotation of Isa. 65:2). Israel’s continuing rebellious and unbelieving disobedience was judged by God’s turning to the Gentiles (Rom. 10:20; cf. Acts 8:1-8, 10). At the same time God has not withheld salvation from Jews. He has **held out His hands**, imploring them to return to Him.

Major Theme Analysis

(Scriptural Text from the New King James Version; cross-references from the NIV)

Salvation Demands (Rom 10:5-11)

5 For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them."
6 But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down from above)
7 or, "Who will descend into the abyss?" (that is, to bring Christ up from the dead).
8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach):
9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.
10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.
11 For the Scripture says, "Whoever believes on Him will not be put to shame."

Legal salvation demands the impossible (5-7)

Demands the impossible because just stumbling on one point of the law makes one guilty of it all (James 2:10)

10 For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.

Demands the impossible because no one can be righteous on their own (Matt 5:19-20)

19 Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. 20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

Demands the impossible because no can be justified by keeping the law (Gal 3:10-12)

10 All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." 11 Clearly no one is justified before God by the law, because, "The righteous will live by faith." 12 The law is not based on faith; on the contrary, "The man who does these things will live by them."

Demands the impossible because living by the law means being judged by the law (Rom 2:12-13)

12 All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law. 13 For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous.

Demands the impossible because there is no one who does good (Rom 3:10-12)

10 As it is written: "There is no one righteous, not even one; 11 there is no one who understands, no one who seeks God. 12 All have turned away, they have together become worthless; there is no one who does good, not even one."

Demands the impossible because all have sinned (Rom 3:23)

23 for all have sinned and fall short of the glory of God,

Demands the impossible because it is impossible for a man to enter the kingdom of God on his own merits (Mark 10:23-27)

23 Jesus looked around and said to his disciples, "How hard it is for the rich to enter the kingdom of God!"
24 The disciples were amazed at his words. But Jesus said again, "Children, how hard it is to enter the kingdom of God! 25 It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." 26 The disciples were even more amazed, and said to each other, "Who then can be saved?"

Gospel salvation demands the possible (8-11)

Salvation is possible because what is impossible with men is possible with God (Luke 18:27)

27 Jesus replied, "What is impossible with men is possible with God."

Salvation is possible because nothing is impossible for God (Luke 1:37)

37 For nothing is impossible with God."

Salvation is possible because taking on Jesus' yoke is easy (Matt 11:28-30)

28 "Come to me, all you who are weary and burdened, and I will give you rest. 29 Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. 30 For my yoke is easy and my burden is light."

Salvation is possible through belief

Those who believe in Jesus are not condemned (John 3:18)

18 Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

Those who believe in Jesus are born of God (1 John 5:1-5)

5:1 Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the father loves his child as well. 2 This is how we know that we love the children of God: by loving God and carrying out his commands. 3 This is love for God: to obey his commands. And his commands are not burdensome, 4 for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith. 5 Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.

Those who believe in Jesus are chosen by God (2 Thess 2:13)

13 But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.

Those who believe in Jesus are blessed (John 20:26-29)

26 A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" 27 Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe." 28 Thomas said to him, "My Lord and my God!" 29 Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."

Salvation is possible through confession

Confession of Jesus as Lord is only possible through the Holy Spirit (1 Cor 12:3)

3 Therefore I tell you that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

Confession of Jesus can only be revealed from God (Matt 16:16-17)

16 Simon Peter answered, "You are the Christ, the Son of the living God." 17 Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven.

Confession should result in service and obedience to God (2 Cor 9:13)

13 Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else.

Confession is the sign of being faithful (1 Tim 6:12)

12 Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses.

Salvation Intentions (Rom 10:12-17)

12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

13 For "whoever calls on the name of the LORD shall be saved."

14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?

15 And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"

16 But they have not all obeyed the gospel. For Isaiah says, "LORD, who has believed our report?"

17 So then faith comes by hearing, and hearing by the word of God.

It is intended for all (12-13)

Salvation is intended for all because God wants everyone to come to repentance (2 Peter 3:9)

9 The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.

Salvation is intended for all because God wants all men to be saved (1 Tim 2:1-4)

2:1 I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone- 2 for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. 3 This is good, and pleases God our Savior, 4 who wants all men to be saved and to come to a knowledge of the truth.

Salvation is intended for all because Jesus came to save the lost (Luke 19:10)

10 For the Son of Man came to seek and to save what was lost."

Salvation is intended for all because Jesus was sacrificed to justify all men (Rom 5:18)

18 Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men.

Salvation is intended for all because God's grace brings salvation before all men (Titus 2:11)

11 For the grace of God that brings salvation has appeared to all men.

It is intended to be believed (14)

Intended to be believed because anyone who comes to God must believe that He exists (Heb 11:6)

6 And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

Intended to be believed because those who believe will be saved (Mark 16:16)

16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

Intended to be believed because God's word was written so men would believe in Jesus (John 20:31)

31 But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

Intended to be believed so that the Holy Spirit would mark and seal the believer (Eph 1:13)

13 And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit,

It is intended to be preached (14-15)

Intended to be preached because Jesus seeks workers to harvest the lost (Matt 9:36-38)

36 When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. 37 Then he said to his disciples, "The harvest is plentiful but the workers are few. 38 Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

Intended to be preached because God has committed men to be ambassadors of reconciliation (2 Cor 5:18-20)

18 All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: 19 that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. 20 We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God.

Intended to be preached so that everyone would understand God's grace and redemptive purposes (Eph 3:8-11)

8 Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ, 9 and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. 10 His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, 11 according to his eternal purpose which he accomplished in Christ Jesus our Lord.

Intended to be preached because the Church was formed to share the Word (Eph 4:11-13)

11 It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, 12 to prepare God's people for works of service, so that the body of Christ may be built up 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Intended to be preached because many seek the understanding of God's grace (1 Peter 1:10-12)

10 Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, 11 trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow. 12 It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.

It is intended to be obeyed (16)

To be obeyed through love (John 14:15)

15 "If you love me, you will obey what I command.

To be obeyed because it is our obligation (Rom 8:12-14)

12 Therefore, brothers, we have an obligation-but it is not to the sinful nature, to live according to it. 13 For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, 14 because those who are led by the Spirit of God are sons of God.

To be obeyed because God would rather have obedience than sacrifices (1 Sam 15:22)

22 But Samuel replied: "Does the LORD delight in burnt offerings and sacrifices as much as in obeying the voice of the LORD? To obey is better than sacrifice, and to heed is better than the fat of rams.

To be obeyed regardless of circumstances and outcomes (Dan 3:16-18)

16 Shadrach, Meshach and Abednego replied to the king, "O Nebuchadnezzar, we do not need to defend ourselves before you in this matter. 17 If we are thrown into the blazing furnace, the God we serve is able to save us from it, and he will rescue us from your hand, O king. 18 But even if he does not, we want you to know, O king, that we will not serve your gods or worship the image of gold you have set up."

To be obeyed as well as heard (James 1:22)

22 Do not merely listen to the word, and so deceive yourselves. Do what it says.

To be obeyed versus hypocrisy (Luke 6:46)

46 "Why do you call me, 'Lord, Lord,' and do not do what I say?"

It is intended to be heard (17)

Intended to be heard because it is the actual Word of God (1 Thess 2:13)

13 And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe.

Intended to be heard, retained and fruitful (Luke 8:11-15)

11 "This is the meaning of the parable: The seed is the word of God. 12 Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. 13 Those on the rock are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away. 14 The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. 15 But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop.

Intended to be heard because it is a blessing (Luke 11:28)

28 He replied, "Blessed rather are those who hear the word of God and obey it."

Intended to be heard so that the heart will not be hardened (Heb 3:7-8)

7 So, as the Holy Spirit says: "Today, if you hear his voice, 8 do not harden your hearts

Intended to be heard because God wants us to truly hear and understand (Matt 13:9)

9 He who has ears, let him hear."

Conclusion and Other Thoughts

Commentary Thoughts from Bob Deffinbaugh

Israel's Problem Examined (10:1-4)

Paul begins his explanation of Israel's failure as he did in chapter 9, with an expression of his deep and abiding love for his people. He is a 'beloved enemy.'

Sometimes we hear the expression 'Today has been canceled due to lack of interest.' The problem with Israel was not in a lack of enthusiasm or effort. If sincerity and diligence were the way to heaven, Israel would be in first place, with many of the cults and "ism's" of our day running a close second. Israel had plenty of zeal but it was misdirected due to a lack of knowledge: "For I bear them witness that they have a zeal for God, but not in accordance with knowledge" (Romans 10:2).

As we shall see later, this lack of knowledge was not due to a lack of revelation or innocent ignorance on the part of Israel. It was a willful and obstinate rejection of the truth as taught in the Old Testament and as further disclosed by our Lord Jesus Christ. It was the kind of ignorance which says, "Don't confuse me with the facts; my mind is already made up." In seeking to earn their own righteousness, they stubbornly refused to submit to

the righteousness of God in Jesus Christ. Christ is, indeed, the end of the Law (v. 4) to all who believe, but the Jews preferred their interpretation of the Law to its true meaning and fulfillment.

Two Ways of Salvation Contrasted (10:5-13)

Concerning the matter of eternal salvation, we know that there are not two ways to obtain it, but only one. Jesus said, "I am the way, and the truth, and the life; no one comes to the Father, but through me" (John 14:6). But in the mind of the Jews there were two ways, each in competition with the other—the way of works (law-keeping) and the way of faith (Paul's gospel). These two 'ways' are contrasted in verses 5-13.

The way of works is considered first in verse 5: "For Moses writes that the one who practices the righteousness which is based on Law shall live by that righteousness." Although Paul's use of the Old Testament passages in these verses is difficult to explain,⁶² his point is clear. The way of works maintains that life is obtained through the obedience of the Law. "How do I get to heaven?" we ask the devout (and unbelieving) Jew. "Keep the Law," he replies.

But the way of faith has a far different answer:

"But the righteousness based on faith speaks thus, "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down), or 'Who will descend into the abyss?' (that is, to bring Christ up from the dead)."⁶³ But what does it say? "The word is near you, in your mouth and in your heart"—that is, the word of faith which we are preaching (Romans 10:6-8).

The way of works wrongly supposes that man must initiate salvation by prompting God to act in his behalf. This is the basis for virtually all pagan religion. Often the gods are passive and must be persuaded to act. We think of the contest between Elijah and the 400 prophets of Baal on Mt. Carmel. These prophets cut themselves to get the attention of their gods.

But the gospel of Jesus Christ is not so. We need do nothing at all to prompt God to save us, for it is God Who has initiated and accomplished our salvation. All we must do is to receive what God has offered in the gospel. We need not ascend into heaven as though we must solicit God's help, for God has come to our aid by means of the incarnation. Nor do we have to ascend into the abyss to bring about our Lord's resurrection from the dead. He has done this by His own power and on His own initiative.

Paul's reference to bringing Christ down from heaven is not without very pointed application for these Jews who trusted in a Law-keeping righteousness, believed that if the nation Israel could keep the whole Law for one day, the Messiah would come. They really believed it was their obedience to the Law which would prompt Messiah to come to their aid.

Our salvation is not remote and removed and in need of our striving and effort. Rather it is before our very eyes. It is the salvation available in the message of the gospel and achieved on the cross of Calvary. It is, in the words of Moses, in our mouths and in our heart.

And what is the message of the gospel? "That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved" (Romans 10:9). In this ninth verse, we learn several truths about the gospel. First, we see that it involves belief. The content of that belief is summarized by two expressions: 'Jesus is Lord' and 'God hath raised Him from the dead.' The lordship of Jesus encapsulizes the fact that Jesus is Who He claimed to be, the Son of God (deity), the Son of man (humanity), Israel's Messiah, sovereign, infinite, omnipotent God. In the expression 'God hath raised Him from the dead,' we are reminded not only of the sacrificial, substitutionary death of Christ for sinners, but also of His physical, bodily resurrection from the dead. The resurrection of our Lord from the dead was the 'sign of the prophet Jonah' (Matthew 12:39-40), our Lord's final authoritative vindication of all His claims.

Further, we learn that salvation involves both belief and confession, for salvation is neither head knowledge, nor lip service. We must believe God has raised Christ from the dead and we must confess Jesus as Lord. These should not be viewed as separate and opposing conditions for salvation, but as two elements of salvation. As James said, faith without works is no real saving faith, so Paul asserts that belief and confession go hand in hand. We should not forget, either, that the reason for the emphasis upon belief and confession is to be related to the quotation from Deuteronomy 30:14 where both the mouth and the heart are mentioned. With our heart we believe; with our mouth we confess; two dimensions of the same truth.

Verses 11 through 13 highlight another characteristic of the gospel of salvation by faith—it is universal in scope. The Jews trusted in salvation by works, in a righteousness attained by works. These were not just any good works, but the works demanded by the Law. Since Israel was the recipient of the Law and its custodian,

they felt that only Israelites could thus be saved even by works. At the very least, Gentiles could be saved only by converting to Judaism and submitting entirely to the ordinances of the Law.

If the true gospel is the message of salvation by faith in the work of Christ in the sinner's stead and without Law-keeping, then salvation is available to Jews and Gentiles alike. Gentiles do not need to enter heaven's glory through the gate of Judaism. Instead, it is the Jews who must give up their 'gate' of works and enter through the 'wicket gate' of faith, to use the terminology of John Bunyan's *Pilgrim's Progress*.

The offer of the gospel is a universal one, proclaiming salvation to all who will believe, by faith, in Christ's death, burial and resurrection for the sinner: "For the Scripture says, 'Whoever believes in Him will not be disappointed.' For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him" (Romans 10:11, 12).

Now I want this to be very clear. Although Paul has said that only those will be saved whom God has chosen in election (Romans 9:15, 18, 21-23), nevertheless, the offer of the gospel is a universal one: "For whoever will call upon the name of the Lord will be saved" (Romans 10:13, Joel 2:32). This quotation from Joel is even more emphatic in the original text, for it should read, "For **all whosoever** will call upon the name of the Lord will be saved."

The Implications of a Universal Gospel (10:14-15)

Paul has said that even though God chooses those upon whom He will bestow the gift of salvation (chapter 9), men are responsible for their rejection of the gospel. So now we must go one step further. If the gospel is truly universal in scope, including both Jews and Gentiles, then it should be proclaimed universally. God is sovereign in the initiation and accomplishment of salvation, but man is responsible for its proclamation:

How then shall they call upon 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? And how shall they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who bring glad tidings of good things!" (Romans 10:14, 15).

In these two verses, we see both the duty and the beauty of those who herald the gospel. Men cannot believe in what they have not heard, and men cannot hear without a proclaimer. I am avoiding the word preacher simply because we have a 'reversed collar' stereotype of this word. Paul is speaking about anyone who shares the gospel, not just a 'clergyman.'

It is true that God has determined the 'ends,' so to speak. He has determined, sovereignly and without any obligation to anyone, the salvation of some. But this does not allow us to be slack in the proclamation of the gospel. People will not be saved without a human instrument. Did you get that? Men and women will not be saved apart from human effort. Why? Because God has decreed it thus. God is sovereign not only in decreeing the ends, but also in determining the means to those ends. And, my Christian friend, you and I, according to these verses, are God's means to the salvation of men and women. Could God have saved men in some other way? Of course! But He didn't purpose to do so. The implication of a universal scope for the gospel is a universal proclamation. Faith comes through hearing the proclaimed word of Christ (Romans 10:17). This is a subtle defense for Paul's preaching to the Gentiles.

Israel's Unbelief Is Inexcusable (10:16-21)

In verses 16-21, our attention is again brought to focus upon the issue at hand—Israel's unbelief. Although the gospel is universally preached, it is not universally accepted. This is especially evident in the present age with respect to the Jews: "However, they did not all heed the glad tidings; for Isaiah says, 'Lord, who has believed our report?'" (Romans 10:16). So we are brought face to face with the reality of Israel's unbelief. Is there not some reason, even some excuse, which could be offered in Israel's defense? Two are suggested, and both are quickly dispensed with.

Objection 1: Did Israel really hear the good news? This is the question raised in verse 16: "But I say, surely they have never heard, have they?" Paul replies without hesitation or qualification, "Indeed they have" and using the language of Psalm 19 insists that the gospel has been thoroughly proclaimed to Israel. No Jew could claim ignorance. The gospel was too clearly heralded in the Old Testament and very clearly proclaimed in their own day.

Objection 2: Did Israel really know that salvation by faith would be believed by Gentiles and rejected by Israel? (Romans 10:19-20). Perhaps, although the gospel was made clear, it was not sufficiently evident that this gospel would be gladly received by Gentiles and violently rejected by Jews. "No such luck," says Paul. This, too, was easily discerned from the Old Testament Scriptures. For example, Moses wrote, "I will make you

jealous by that which is not a nation, By a nation without understanding will I anger you” (Deuteronomy 32:21, Romans 10:19).

The Jews prided themselves in their racial purity, but even a ‘mongrel nation’ such as the Gentiles had been prophesied to receive the gospel. The Jews pleaded a misunderstanding, but even a senseless people like the Gentiles were able to grasp the message. Israel claimed to ‘miss the boat’ while seeking God, but the Gentiles found salvation without even looking (Romans 10:20).

The sum and substance (v. 21). Israel is without excuse for her unbelief. It is not so much a matter of ignorance, but of obstinance. It is not so much a matter of misunderstanding, but of disobedience. Here is Israel’s real problem, obstinance and disobedience.

(Adapted from URL:<https://bible.org/seriespage/12-human-responsibility-and-salvation-romans-930-1021>)

Concluding Thoughts from the NIV Standard Lesson Commentary

Faith comes from hearing the gospel, a message proclaimed by preachers. Christ must be preached as having been crucified as the substitutionary atonement sacrifice for sin (1 Corinthians 1:23), and as having risen again for our assured hope (15:4). The church will always need preachers who faithfully proclaim the gospel. Though many of us are not preachers by vocation, we are still representatives of Christ. If you are praying for opportunities to spread the gospel, God will surely answer your prayers.

Concluding Thoughts from the Echoes Commentary

The Old Covenant - God set up the Old Testament sacrifices, priesthood, services, religious rituals, and covenants to point to the coming Messiah. The law pointed to their need of a Savior because of their sin. But instead of the law leading them to Jesus, the law became their God, and they rejected God's Son, His only way of salvation. They refused to hear Jesus' words, believe what He said, and be saved from God's wrath.

Grace over Law - Christ fulfilled the law through His death and resurrection. Paul attempted to show them the difference between outwardly obeying the law and having obedience to God from the heart. The code is not the basis for our relationship with God. If one lives by the law, obeying it correctly and completely is required. No one can do that. What a joy to now have Jesus who paid for our sin. Instead of trying to gain our own righteousness, believers trust in Christ and believe what the Gospel says about Him. Paul quoted Leviticus 18:5 to get the readers of his letter to understand grace over law, then he used Moses as an example. Several times God's leader focused on the heart, the inner spiritual condition. Moses encouraged the people not to do things out of mere obedience but with sincerity. Similarly, Paul consistently emphasized that right standing before God is never by works. Instead, we trust in the work of Christ. When confessing Christ, that means that we agree with what God says about His Son. He's God, He's Messiah, He came into the world to die on the Cross for all humanity. When we confess Jesus as Savior and Lord, we are telling Him we trust Him with our salvation. Mouthing words is not enough. Paul points to a genuine commitment from our hearts, the place of emotions, decisions, commitments.

Delivering the Message - It is essential to preach the Gospel. God's children make themselves available to be His mouthpiece. Paul's quote about beautiful feet (Rom. 10:15) referred back to prophets like Jonah. Even though he started out rebelling against God's call to take his message to Nineveh, he finally obeyed. His feet carried God's message of repentance. In the same way, those who announced Messiah's coming before Jesus came on the scene. And those who make it their business to tell about Jesus' offer of salvation and His soon return—they too have beautiful feet.