

# ROMANS: The Gospel of God

## Chapter 10

**Preparatory reading and study:** Romans 4; Romans 5; Romans 9; Galatians 3; Abraham's timeline with notes.

### **Simple Outline:**

- 10:1-4 Desire for conversion of elect Israel to gospel assurance.
- 10:5 Statement of basis for justification under Moses' Law.
- 10:6-9 Statement of basis for justification under the gospel.
- 10:10-13 Universal applicability, Jews and Gentiles, of faith.
- 10:14-15 Necessity of gospel preaching to teach and elicit faith.
- 10:16-18 Few had believed the gospel though many had heard it.
- 10:19-21 Scripture confirmed difference of Jews and Gentiles.

### **Introduction:**

- A. This chapter was introduced by the final four verses of chapter nine regarding Israel and the gospel (9:30-33).
- B. As with chapter four, the key is to see and apply Paul's arguments against Jewish legalism for justification.
  - 1. When Paul confronted Jewish legalism, he reduced the gospel to its initiating act of faith vs. law works.
  - 2. When not confronting Jewish legalism, he added gospel works to faith in the same way as James 2:14-26.
  - 3. Paul never met an Arminian holding duty-faith, and they wrest his emphasis on faith to their shame.
  - 4. We must assume Paul and the Spirit expect us to have previous chapters in view, especially 4-5 and 9.
- C. There are several things that need to be kept in view through this chapter, especially the first 17 verses of it.
  - 1. The election within Israel declared and proved in 9:6 and following must be seen to explain Israel in 10:1.
  - 2. The common enemy of Jewish legalism (circumcision or the law for justification) is Paul's primary target.
  - 3. The perversion of several verses in this chapter for Arminian decisional sound bites must be corrected.
  - 4. The place and role of faith relative to regeneration preceding and good works following must be kept.
  - 5. The evangelistic fervor and intentions of the apostle should be preserved and presented for conviction.
- D. A timeline of Abraham's life should be seen to keep the proper place of faith and works relative to salvation.
  - 1. Abram was a faithful and righteous man long before Genesis 15:6, when a minor event of faith was noted.
  - 2. Abram's faith did not alter his standing in heaven any more than Phinehas's event in Psalm 106:30-31.
  - 3. Abraham proved his faith to be legitimate by his willingness to sacrifice his only son Isaac to the Lord.

***1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.***

***Brethren.***

- A. Paul often addressed his Roman readers with this word of affection and unity in Christ (14 times).
- B. Some try to make *brethren* a Jewish connection (as in 9:3); they overlook Gentiles (as in 11:25).
- C. Having declared hard doctrine against the Jews especially (9:6-33), Paul chose to advance gently.
- D. Having declared that elect Israel stumbled over Jesus Christ (9:30-33), he addressed the gospel.
- E. Why did foolish, idolatrous Gentiles believe the gospel faster than Jehovah-worshipping Israel?
- F. He will explain that the gospel can only benefit believers, but that most of Israel did not believe it.
- G. This verse and our unusual interpretation and application are very important to chapters 10 and 11.
  - 1. Many corrupt Paul's desire and prayer by missing or rejecting elect (II Tim 2:10; II The 3:1-2).
  - 2. Many corrupt Israel as national Israel, Jews, God's chosen people, ignoring 9:6 and following.
  - 3. Many corrupt salvation as from sin and hell to eternal heaven, missing gospel conversion here.
  - 4. Ignoring the context of election within Israel established in the previous chapter is a travesty.
  - 5. This cannot be national or natural Israel without qualification, for such was already rejected.

### *My heart's desire.*

- A. Paul introduced his heart's desire in very strong language opening this section of Romans (9:1-3).
  - 1. He passed from considering God's sovereign choices to man's response to the gospel (9:30-33).
  - 2. The Gentiles had faith in Christ that the Jews generally did not for their offence at Jesus Christ.
- B. Paul had a heart for evangelism, the conversion of unbelieving elect, second to none in the Bible.
  - 1. It did not matter how Corinth treated him, he loved sacrificially as a parent (II Cor 12:14-15).
  - 2. It did not matter what authority Paul had, for he would not use it for himself (I Cor 9:1-23).
  - 3. Even if his enemies preached Christ to add to his bonds, he chose to be glad (Phil 1:15-18).
- C. His heart's desire should not be confused to be any different than his great labors (II Timothy 2:10).
  - 1. Paul endured all the things that he did for the elect's sakes – he did not seek to add to the elect.
  - 2. There are two matters in this verse indicated by *also* and *with*. Compare *with* in James 2:1.
  - 3. His purpose was to help them obtain gospel salvation (conversion) along with eternal glory.
  - 4. God guaranteed eternal glory through the surety Jesus Christ (Rom 8:28-39; John 10:26-29).
  - 5. Romans 10:1 is a popular verse Arminians use for proselytizing for heaven (Matt 23:15), because they always prefer a sound bite rather than find out the real sense of what Paul wrote.
  - 6. It is impossible that Paul desired those without God's mercy to will and run for it (9:15-16)!
  - 7. But Paul, and us as well, should labor and endure opposition to see them converted to the truth.
- D. Paul had certain confident expectation that every one of the elect would surely be saved (8:28-39), thus his heart's desire must be for something other than eternal life for these children of God.

### *And prayer to God.*

- A. Prayer to God, coupled with his heart's desire, indicates a matter yet uncertain by God's blessing.
- B. He did not pray for an Israel to be saved from the lake of fire to heaven's glory for several reasons.
  - 1. There was no possibility or uncertainty at all regarding the glorification of the elect (8:28-39).
  - 2. He had argued in no uncertain terms that eternal glory was God's sovereign choice (9:6-24).
  - 3. He had declared, illustrated, and proved sovereign election of God's children in such terms that there was no room for doubt or uncertainty that they would be saved and the rest could not be.
  - 4. There is not the slightest possibility Paul prayed against the Potter's will and works (9:20-24).
  - 5. How and why would he pray for vessels of wrath God was enduring until the day of judgment?
  - 6. How and why would he pray for those fitted to destruction and unable to believe the gospel?
  - 7. How and why would he pray against decrees of God just like those under the O.T. (9:25-29)?
  - 8. But he could and would pray for elect Israel to be saved from stumbling over Christ (9:31-33)!
- C. Ordinary ministers pray for salvation not knowing God's will, but this cannot be true of Paul.
  - 1. Paul knew God's will intimately, especially in Jew-Gentile matters, and he had explained it.
  - 2. It is impossible he prayed contrary to God's will he knew (II Cor 12:8-9; I Jn 5:14; Rom 8:27).

### *For Israel is.*

- A. The Israel here must be the Israel identified thus far in Paul's argument – the elect Israel of God.
  - 1. Think! Is the wise and careful apostle burdened and praying for those that were not Israel (9:6)?
  - 2. It is a travesty of Bible interpretation to ignore Paul's work so far and make this national Israel.
  - 3. Regarding election and reprobation within national Israel, Paul had declared it (9:6), illustrated it (9:7-13), proved it (9:14-24), confirmed it (9:25-29), and applied it to the gospel (9:30-33).
  - 4. Having made the distinction, Paul would not have tried to save those God purposed not to save!
  - 5. Depending on which Israel you make this determines which salvation you will then have to use.
- B. From the start, Paul had identified an elect Israel distinct from national Israel as his argument (9:6).
  - 1. As shown there, the issue was one of salvation as the children of God, not national blessings.
  - 2. With such a clear distinction declared, illustrated, proven, confirmed, and applied, we honor it.

- C. The following context of this verse proves it to be elect Israel as does the entire preceding context.
  1. He formally testified that this Israel had a *zeal of God*, an important trait untrue of reprobates.
  2. If this *zeal of God* is subjective-genitive (God's own zeal), they can only be elect Israelites.
  3. If this *zeal of God* is objective-genitive (their zeal for God), they can only be elect Israelites.
  4. If this is merely national Israel's vain ceremonial worship, Paul made much of what John and Jesus condemned about the same people (Matt 3:7-12; Mark 7:6-13; John 5:42; 8:44).
  5. Paul in other places condemned Jewish religion as vanity (Ac 13:46; Gal 6:13; I Thes 2:14-16).
- D. This verse and our unusual interpretation and application are very important to chapters 10 and 11.

*That they might be saved.*

- A. The salvation here might occur, as it was only a possibility through Paul's desire, prayer, and labor.
  1. God's election is absolutely and eternally certain, and not a single elect can or will be lost, which Paul had established beyond any doubt before he addressed the issue of Israel (8:28-39).
  2. Nowhere in scripture do we read of a heart's desire or prayer to God for election of any, which is God's work alone, and Paul had already ascribed it to the will of the Potter alone (9:15-24).
  3. Paul will use very similar language in the following chapter about the same persons (11:14), where again it can be easily discerned that he wrote of a salvation possibility, not a certainty.
  4. It is impossible Paul would desire or pray for a thing certain, especially eternal life for the elect.
  5. As we shall see, conversion is the salvation here, and it varies greatly among the elect of God.
- B. We know the objects of Paul's desire and prayer to be elect Israel, as proven earlier in this verse.
  1. It was for elect Israelites that Paul endured all things for gospel conversion (II Timothy 2:10).
  2. Consider that Paul had once been like them – elect and zealous but ignorant of Jesus Christ.
  3. Or will you foolishly assume with most that Paul thought he could work faith in those Jews that Jesus said would not be moved even by a man coming back from the dead (Luke 16:31)?
- C. The salvation here is conversion, which we call the practical phase of salvation through the gospel.
  1. For the five phases of salvation, see: <http://www.letgodbetrue.com/bible/salvation/when-were-you-saved.htm>.
  2. The *ordo salutis* of salvation has long been forgotten and overlooked by nearly all believers.
  3. God will infallibly save His elect through election, justification, regeneration, and glorification.
  4. Paul cannot in any sense seek to save those without mercy to will and run for mercy (9:15-16)!
  5. The only salvation with any uncertainty is gospel conversion to the full knowledge of the truth.
  6. Gospel conversion is the educational process by which a person learns what Jesus has done for him and what he can in turn do for Jesus – it is a lifelong matter of conforming to Jesus Christ.
  7. However, the gospel conversion of His elect to the true knowledge of salvation varies greatly.
  8. Paul had already spent a sizable portion of the previous chapters correcting Jewish legalism.
- D. Paul further described in the verses that follow that they need salvation from ignorance to truth.
  1. Paul testified that elect Israel had a zeal of God but without correct knowledge for it (10:2).
  2. Their ignorance of God's righteousness in Christ left them merely seeking for their own (10:3).
  3. With proper knowledge, they could learn that Jesus Christ fulfilled and ended the Law (10:4).
  4. Leaving the impossibility of justification by Law works, they could rest in Christ's work (10:5).
- E. The practical phase of salvation – conversion by the gospel – is missed by most all Bible readers.
  1. The gospel of Christ only benefits believers (1:16-17), and Paul sought this for elect Israel.
  2. Most foolishly assume that the word *save* in any form must refer to deliverance from hell fire, so they miss any distinction or difference from this one and only concept of salvation they see.
  3. Yet the Bible has many references to salvation, which means deliverance, from things other than the lake of fire (Ps 34:6; 116:8; Jonah 2:9; Acts 2:40; II Tim 3:11; James 5:15; Jude 1:5).
  4. Gospel salvation is a very real phase of salvation beyond Christ's legal work and the Spirit's vital work and before final glorification (I Cor 15:2; I Tim 4:16; James 5:19-20; I Pet 3:21).
  5. For more about the practical phase, see: <http://www.letgodbetrue.com/sermons/pdf/why-preach-the-gospel.pdf>.

- F. It is the gospel that brings us the glad tidings and glorious news of salvation with many benefits.
  1. The gospel saves the elect from ignorance to truth by knowledge (II Tim 1:10; Eph 4:13-14).
  2. The gospel saves the elect to personal assurance of eternal life (I Thess 1:4-7; I John 5:13).
  3. The gospel saves the elect to knowing what God requires of them (Acts 10:6; I Cor 11:1-2).
  4. The gospel saves the elect to fellowship with God and men (I John 1:1-5; Phil 1:3-5; 2:1-2).
  5. The gospel saves the elect from God's judgment for sin (Heb 12:6-8; I Cor 11:29-31; Rev 3:5).
  6. The gospel saves the elect to peace and soul rest (Matthew 11:28-30; Heb 4:7-11; Rom 15:13).
  7. The gospel saves the elect to prosperity and success in life (Prov 3:1-4; Ps 1:1-3; Matt 10:39).
- G. Remember that Paul's method of evangelism was to visit foreign synagogues to find God-fearers.
  1. At Thessalonica, Luke recorded Paul's usual evangelistic approach in a new city (Acts 17:1-5).
  2. It was this approach that led to his first recorded sermon in Antioch of Pisidia (Acts 13:14-52).
  3. In these and other cities, the gospel of Jesus Christ made a severe division among the Jews.
- H. This verse and our unusual interpretation and application are very important to chapters 10 and 11.

## ***2 For I bear them record that they have a zeal of God, but not according to knowledge.***

*For I bear them record.*

- A. As in the previous verse and in his argument from the beginning of chapter nine, this is elect Israel.
  1. If we say national Israel, as most, what was Paul's purpose to strongly distinguish two Israel's?
  2. If we say national Israel, as most, then Paul credited spiritual virtue to depraved reprobates.
  3. If we say national Israel, as most, Paul ascribed godly honor to the Potter's vessels of dishonor.
  4. If we say national Israel, as most, then they were capable of conversion, contrary to I Peter 2:8.
- B. Paul, an apostle, able to discern spirits, and with prophetic power, gave true witness of elect Israel.

*That they have a zeal of God.*

- A. Paul formally testified that this Israel had a *zeal of God*, an important trait untrue of reprobates.
  1. While some may have zeal for religion e.g. the prophets of Baal, this is not truly a zeal of God.
  2. If this *zeal of God* is subjective-genitive (God's own zeal), they can only be elect Israelites.
  3. If this *zeal of God* is objective-genitive (their zeal for God), they can only be elect Israelites.
  4. If this is merely national Israel's vain zeal for ceremonial worship, Paul made much of what John and Jesus condemned about the same people (Matt 3:7-12; Mark 7:6-13; John 5:42; 8:44).
  5. Paul in other places condemned Jewish religion as vanity (Ac 13:46; Gal 6:13; I Thes 2:14-16).
  6. We reject that Paul here commended the hypocritical Jewish infatuation with temple worship.
  7. Why would Paul commend the hypocrisy Jesus had ripped over and over? Read Matthew 23.
  8. Why would Paul praise the zeal, if this were reprobate Israel? How would the argument follow?
  9. Paul's argument is that this was God's Israel, evidenced by zeal, but they needed knowledge.
- B. This description is closely connected to Paul's desire for their salvation, as he was once like them.
  1. Before Paul was converted on the road to Damascus, he had great zeal (Acts 22:3; Phil 3:6).
  2. Due to his ignorance (compare verse 3), he was very contrary to Jesus of Nazareth (Acts 26:9).
  3. God showed him mercy for his ignorant blaspheming and injurious persecution (I Tim 1:13).
  4. God counted Paul faithful before Damascus and chose him for apostle due to it (I Tim 1:12).
  5. Paul commended his pure conscience before and after conversion (Ac 23:1; 24:16; II Tim 1:3).
  6. Paul knew all about great zeal for God while ignorant of Jesus Christ and His finished work.
  7. Obviously, from the above points and others, Paul was an unconverted elect Israelite like these.
- C. Remember that Paul's method of evangelism was to visit foreign synagogues to find God-fearers.
  1. At Thessalonica, Luke recorded Paul's usual evangelistic approach in a new city (Acts 17:1-5).
  2. It was this approach that led to his first recorded sermon in Antioch of Pisidia (Acts 13:14-52).

3. If there was not a synagogue in a city, then Paul would find prayers to Jehovah (Acts 16:13).
4. In these and other cities, the gospel of Jesus Christ made a severe division among the Jews.

*But not according to knowledge.*

- A. The key issue here, stated clearly in verses 1-5, is elect Israel's ignorance, or lack of knowledge.
  1. There is nothing here at all about getting them elected, justified, or regenerated. God forbid!
  2. Conversion is the educational process to change from a state of ignorance to one of knowledge.
  3. The only thing Paul had to change was their knowledge, not their hearts, wills, or zeal. Get it!
  4. There is nothing here at all about getting them born again, quickened, regenerated, or renewed.
- B. The zeal of elect Israel was of God, but they directed it toward Moses' Law and away from Christ.
- C. The purpose of the gospel is to bring knowledge of God to those ignorant of it, but it only benefits the elect (II Tim 1:10; 2:10; Titus 1:1-3; Eph 1:17; I Cor 1:18-24; II Cor 4:3-7; 10:4-6; II Pet 2:20).
- D. How many elect are there in other churches and denominations worshipping without knowledge?
  1. Similar to Jews but with a false Jesus are Roman Catholics with seven sacraments (Rev 18:4).
  2. Such elect are worshipping in bondage due to the fear of death through ignorance of the truth.
  3. Just like Galatian saints that fell from grace in knowledge, these did not know grace (Gal 5:4).

***3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.***

*For they being ignorant of God's righteousness.*

- A. What a glorious thing to be ignorant about! What a terrible ignorance to miss such a glorious thing!
- B. It was not that they did not know God was righteous, but rather how to stand righteous before Him.
  1. It is simple statements like this needing to be rightly divided that remind us of II Timothy 2:15.
  2. The Jews were not ignorant of God's righteousness; they were ignorant of how God justified.
  3. They had not heard or believed the gospel that explained God made men righteous by Christ.

*And going about to establish their own righteousness.*

- A. Due to Israel's ignorant confidence in the Law, they thought they could be righteous before God.
- B. But this vain idea was altogether impossible, for Moses' Law merely proved universal depravity.
  1. Paul had already thoroughly established there were none righteous, no, not one (Rom 3:9-18).
  2. He had also identified the Law as a vehicle to condemn men (Rom 3:19-20; 5:20-21; 7:5-23).
  3. The Law was so strict that it condemned any who fell short of perfection (Gal 3:10; Jas 2:10).

*Have not submitted themselves unto the righteousness of God.*

- A. As Paul had himself, they kicked against the gospel pricks and would not submit to Jesus Christ.
- B. Opposed to hard labor to justify oneself, gospel faith stops work and trusts Christ's finished work.
- C. There is glorious rest in the gospel of Christ for those who stop working and believe (Heb 4:1-11).
- D. This rest is not heaven, and the way to get it is not regeneration – it is the gospel rest of conversion.

#### ***4 For Christ is the end of the law for righteousness to every one that believeth.***

*For Christ is the end of the law for righteousness.*

- A. Jesus Christ is God's totally different way of justifying men as righteous before a righteous God.
  - 1. This is not new information: Paul had already taught it (Rom 3:21-26; 4:23-25; 5:1-19; 8:1-4).
  - 2. It is a divine transaction by God's choice of Jesus Christ for our righteousness (II Cor 5:18-21).
- B. The Law of Moses, so far from being a means of justification, was God's means of condemnation.
  - 1. The Law was a schoolmaster to instruct in condemnation to look for the Saviour (Gal 3:21-29).
  - 2. The Law was only a shadow of Christ's coming and made a remembrance of sin (Heb 10:1-4).
  - 3. This is not new information: Paul had already taught it (Romans 3:19-20; 5:20-21; 7:7-24).
- C. Jesus was the end of the law for righteousness practically when He died and atoned for the elect.
  - 1. The law was never a legal way of righteousness, neither by intent nor ability (Gal 3:10,21-22).
  - 2. The law was a schoolmaster to show the way to God closed under Moses' covenant (He 9:1-10).
  - 3. It was only intended to last until the One should come to fulfill and end it (Gal 3:23-25; 4:1-7).
  - 4. Hearing of Christ's finished work, elect believe and enter into rest from their works (He 4:9-11).
  - 5. One covenant ended and the other began with Jesus Christ (Luke 6:16; John 4:20-24; Heb 9:10).
- D. The end of the Law here is in the believer's conscience, not in heaven, for that was already done.
  - 1. The Law was never intended to save anyone by design or performance, so neither had an end.
  - 2. Jesus put the Law away by fulfilling it twice, positively by fulfilling it, negatively by its curse.
  - 3. The gospel good news of grace frees the conscience of the elect (Heb 9:9,13-14; 10:1-4,22)

*To every one that believeth.*

- A. The only way that the good news of the gospel can help a working Jew or Gentile is to believe it.
  - 1. Until one believes the gospel (he must hear to believe), he will remain ignorant of justification.
  - 2. God justified the elect in eternity by His covenant for them in Christ, but they did not know it.
  - 3. Jesus the Second Adam justified the elect fully and finally at the cross, but they did not know it.
  - 4. They needed to believe the gospel to know a finished justification and stop Law works for it.
- B. The issue is not how will they believe if they hear, but rather how can they believe until they hear!
  - 1. Paul took up the gospel fact shortly, reasoning from confession back to ordination (10:14-15).
  - 2. Because they are elect, they can and will believe, but he had to get it to them (II Timothy 2:10).
  - 3. Because elect, eternal glory is guaranteed, but they need gospel salvation (I Co 15:2; I Tim 4:16).
  - 4. It is a divine transaction by God's choice of Jesus Christ; we only believe it (II Cor 5:18-21).
- C. The issue is not that the elect must believe in order to be just before God, but to know they are just.
  - 1. Of course, Arminians believe and teach that dead sinners achieve everything by their faith.
  - 2. Calvinists are close, for they believe and teach various degrees of instrumentality and means.
  - 3. Abraham's standing before God did not change in Genesis 15:6, but Abraham was reassured!
  - 4. This verse is not conditional but rather descriptive of evidence of justification to lay hold of it.
  - 5. God's actual, literal, or legal mercy and compassion are without willing or running (9:15-16)!
  - 6. For more about such a distinction, see <http://www.letgodbetrue.com/sermons/pdf/salvation-by-works.pdf>.
- D. Our assurance and evidence of justification – of being just before God – is by faith in Jesus Christ.
  - 1. The matter under consideration here in this chapter is faith in the gospel record of Jesus Christ.
  - 2. It is the gospel that reveals God's righteousness to those with faith to demonstrate it (1:16-17).

#### ***5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.***

*For Moses describeth the righteousness which is of the law.*

- A. In contrast to God making the elect righteousness by Jesus Christ, Moses put the burden on them.

- B. Moses was no friend of sinners, for his legalist means of justification left honest sinners hopeless.
- C. The issue here is justification – how can a sinner stand before a holy and just God and be accepted.
- D. Righteousness acceptable to God to declare a sinner justified required continual, perfect obedience.

*That the man which doeth those things shall live by them.*

- A. The quotation is from Leviticus 18:5, “Which if a man do, he shall live in them: I am the LORD.”
  - 1. Nehemiah confirmed the words to Israel, “Which if a man do, he shall live in them” (Neh 9:29).
  - 2. Ezekiel confirmed these words, “Which if a man do, he shall even live in them” (Ezek 20:11,13).
  - 3. Jesus said the same to a man, “If thou wilt enter into life, keep the commandments” (Mat 19:17).
  - 4. Paul confirmed the same elsewhere, “The man that doeth them shall live in them” (Gal 3:12).
- B. Justification under Moses’ Law was do and live, depending on the sinner’s ability for perfection.
  - 1. It was based on the sinner’s performance – your performance – to be righteous before God.
  - 2. If you did all Moses’ Law required, then you would be justified before God and go to heaven.
  - 3. If you did not keep his Law perfectly, then you would be condemned by God to the lake of fire.
- C. Moses’ Law was hopeless; no man could keep its terms, and God intended it so (Gal 3:10,21-22).
  - 1. If you kept the whole law, guilt in one point brought the law’s entire condemnation (Jas 2:10).
  - 2. Perfect obedience was the necessary requirement for eternal life, but no man could ever do it.
  - 3. Moses’ Law had never been intended to give life, but rather to drive to Christ (Gal 3:21-29).
- D. Justification through Jesus Christ is free by His redemption, obtaining perfection as a result of it.
  - 1. It is based on Jesus Christ’s performance, who fully finished His work and declared it done!
  - 2. The doctrine of representation is the plainest lesson of legal justification – by One (Ro 5:15-19)!
  - 3. But even before Jesus died, God viewed the elect in Christ for eternal justification (Eph 1:3-6).
- E. Paul will summarize the gospel, which is infinitely easier, by using Moses’ words (Deut 30:11-14).

***6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)***

*But the righteousness which is of faith.*

- A. The inspired disjunctive *but* draws a contrast between the gospel of grace and Moses’ Law (10:5).
  - 1. Paul drew a stark contrast between Moses’ Law and the gospel of grace as he did all along.
  - 2. Paul is about to declare a summary of the radical difference of salvation by grace or by Law.
  - 3. It is called the righteousness of faith, for faith is all that is initially required of us to claim it.
  - 4. It is called the righteousness of faith, because faith was the evidence identified in Genesis 15:6.
  - 5. Rather than having to keep all the terms of Moses’ Law, we claim God’s righteousness by faith.
  - 6. The key issue here is the believer’s conscience, which is freed from the Law by faith (10:4).
- B. This is the knowledge and confidence of righteousness before God based on faith in His provision.
  - 1. This is righteousness before God by way of a totally different means than the Law of Moses.
  - 2. This is the righteousness accounted, counted, imputed, and reckoned to Abraham for his faith.
  - 3. This is the assurance, evidence, and proof of justification before God that was taught thus far.
  - 4. Faith is the claim and evidence of righteousness given by grace and sure to all the seed (4:16).
  - 5. This is salvation by grace (God’s quickening work) through faith (our evidence), as in Ep 2:8-9.
- C. Moses’ Law was hopeless; no man could keep its terms, and God intended it so (Gal 3:10,21-22).
  - 1. Any violation of Moses’ Law condemned a man without recourse, for it demanded perfection.
  - 2. Violating any provision of the Law brought a person under its entire condemnation (Jas 2:10).
  - 3. Perfect obedience was the necessary requirement for eternal life, but no man could ever do it.
  - 4. Moses’ Law had never been intended to give life, but rather to drive to Christ (Gal 3:21-29).

- D. There is no mixing of faith and works, for salvation must be by Christ or the Law (Gal 2:21; 5:4).
1. The righteousness of faith is that finished work of Jesus Christ claimed and evidenced by faith.
  2. The covenantal system of salvation and worship was now praising God for Jesus Christ His Son.
  3. Anything added to the finished work of Christ so corrupts His death to render it void (Gal 5:1-6).

*Speaketh on this wise.*

- A. Moses declared that righteousness by his law required perfect doing of its terms (10:5; Lev 18:5).
1. Nehemiah, Ezekiel, Jesus, and Paul confirmed it (Neh 9:29; Eze 20:11,13; Mat 19:17; Gal 3:12).
  2. The Law of Moses was a do-and-live system, but the gospel is a Christ-has-done-it-all message.
  3. The Law of Moses was a do-and-live system, but the gospel is live-and-do by grace and love.
- B. Paul used a passage from Moses to describe the very different proposition of grace (De 30:11-14).
1. Paul did not merely quote it; Moses was not only prophesying; Paul adapted the Law for gospel!
  2. Moses detailed fabulous blessings and horrific curses; on what basis could Israel choose them?
  3. Moses in the Deut passage showed that the revelation of the Law put its terms right before them.
  4. There was no need or reason to ask questions about who or how they could know what to do.
  5. The drastic difference between the blessings and the curses was right in front of their faces.
  6. They did not need to wonder who was going to go to heaven or cross the sea to find out how.
  7. Their mediator had gone up to meet God on Sinai and brought the covenant details to them.
  8. Though the terms were made ever so clear to them, they had no ability to keep them perfectly.
  9. There is no contradiction in this fact of impossibility, for that was the Law's purpose (5:20-21).
  10. In spite of the plainness and obvious covenant details before Israel, justification was impossible!
  11. Paul took Moses' words and used them for gospel purposes by turning them toward Christ.
  12. Paul inserted parenthetical notes that further condemned asking the questions Moses proposed.
  13. Inspired apostles use Old Testament passages different than we might; let us bow to inspiration.
  14. Compare Rom 10:18 to Ps 19:4, where Paul applied the natural creation to gospel preachers!
- C. The summary statement of the gospel of grace is far different than the summary of Moses' Law.
1. Jesus Christ was the Mediator that went to heaven and into the deep to secure full justification!
  2. The elect were justified in the decrees of God before creation, and it was paid for at the cross.
  3. Justification is a covenant transaction in the Godhead by Jesus Christ's singular, finished work.
  4. Righteousness of faith depends merely on claiming Christ's finished work by faith (I Jn 5:13).
  5. Faith, based on repentance taught elsewhere, is initial obedience that lays hold of eternal life.
  6. Sinners are not legally justified before God by faith, but rather faith is evidence of justification.
  7. Abraham did not change his status before God in Genesis 15:6 or 22:12, but rather proved it.
  8. Faith proves passage from death to life, possession of eternal life, and future salvation (Jn 5:24).
  9. Faith proving salvation is followed with baptism (Mark 16:16) and good works (Jas 2:14-26).
  10. For more about eternal justification (John Gill): <http://www.mountzionpbc.org/Index/index04.htm>.
  11. For more about eternal justification (John Brine): <http://www.mountzionpbc.org/Index/index03.htm>
  12. For justification before faith (Samuel Richardson): <http://www.mountzionpbc.org/Index/index08.htm>.

*Say not in thine heart.*

- A. Moses told Israel not to ask two questions about obtaining the Law, and Paul drew from the two.
- B. The gospel, when rightly believed, does not leave a person with a heart wondering about salvation.
- C. There is no reason to doubt or question means of justification, for all is certain and settled in Christ.
- D. The simplicity, certainty, and ease of justification through Christ claimed by faith ends all questions.
- E. Readers of Romans already learned of Christ's work in chapters 3, 4, 5, and 8. Recall their doctrine.
- F. Justification is by the covenant work of the Second Adam without any human cooperation (5:12-19).



*Who shall ascend into heaven?*

- A. Moses used this question to Israel to emphasize the fact he had made life or death obvious to them.
- B. God's Law covenant was not in heaven that required someone to go get it for them to hear and do.
- C. It was not some mystical or spiritual enigma or mystery that would confound Israel about the Law.
- D. Paul used it here in a similar way to point out righteousness Jesus had obtained and communicated.
- E. Jesus Christ already descended and ascended for the salvation of His elect children (Eph 4:8-10).
- F. Not only did Jesus secure everlasting righteousness and eternal salvation for the elect, He also commenced and ordained the preaching of it (Matt 4:17; Mark 1:14; Acts 2:22; 10:36; Heb 2:3).
- G. If we take this Pauline application of Moses, it is not as simplistic as who gets to go to heaven.
- H. The issue is not who goes to heaven or to hell, but who already went and fully obtained justification.
- I. Any form or intent of this question that undermines Christ's finished work is inappropriate and wrong, for He is seated in heaven after having completed justification as the next clause states.
- J. The complete and finished salvation in Jesus Christ is at stake here by Paul's inspired explanation.
- K. Leaving any question to the issue of how heaven is gained violates salvation in chapters 5, 8, and 9.
- L. Leaving any difficulty to the issue of justification violates the glorious message of Christ's gospel.
- M. We respond with Paul's glorious words in 8:28-39, Who shall anything to the charge of God's elect?

*(That is, to bring Christ down from above:).*

- A. In summarizing the gospel of grace, or righteousness of faith, we cannot compromise Jesus' work.
- B. Jesus sits in heaven, having entirely purged our sins, and we dare not imply the contrary (Heb 1:3).
- C. Bringing Christ down from above implies or requires anything that would undo His finished work.
- D. Whatever obscurity the question holds, it is rejected as denying Christ's sufficiency for salvation.
- E. Roman Catholics bring Him down in their Mass, and Arminians do to enter sinners' hearts' doors.
- F. The sum and substance of eternal life was obtained by Jesus Christ. There is nothing more to do!
- G. Our faith lays hold of the promise of eternal before the world began and secured by Christ's death.
- H. We reject every form of sacramentalism or decisionalism as contrary to the gospel of grace by faith.

***7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)***

*Or, Who shall descend into the deep?*

- A. Moses used this question to Israel to emphasize the fact he had made blessing or cursing obvious.
- B. The covenant of God was not in the sea or beyond it requiring someone to get it to hear and do it.
- C. It was not in Greece or the Far East where men once traveled to discover the wisdom of the sages.
- D. Paul used it here in a similar way to point out righteousness Jesus had obtained and communicated.
- E. Paul altered the language slightly to descend into the deep to accommodate the Lord Christ's burial.
- F. Jesus Christ already descended and ascended for the salvation of His elect children (Eph 4:8-10).
- G. Not only did Jesus secure everlasting righteousness and eternal salvation for the elect, He also commenced and called the preaching of it (Matt 4:17; Mark 1:14; Acts 2:22; 10:36; Heb 2:3).
- H. If we take this Pauline application of Moses, it is not as simplistic as who ends up going to hellfire.
- I. The issue is not who goes to heaven or to hell, but who already went and fully obtained justification.
- J. Any form or intent of this question that undermines Christ's finished work is wrong, for He already died and rose again after having completed justification as the next clause states.
- K. The complete and finished salvation in Jesus Christ is at stake here by Paul's inspired explanation.
- L. Leaving any question to the issue of who will go to hell violates salvation in chapters 5, 8, and 9.
- M. Leaving any difficulty to the issue of justification violates the glorious message of Christ's gospel.
- N. We respond with Paul's glorious words in 8:28-39, Who shall anything to the charge of God's elect?

*(That is, to bring up Christ again from the dead.)*

- A. In summarizing the gospel of grace, or righteousness of faith, we cannot compromise Jesus' work.
- B. Jesus sits in heaven, having entirely purged our sins, and we dare not imply the contrary (Heb 1:3).
- C. Bringing Jesus Christ up from the dead again implies anything that would undo His finished work.
- D. Roman Catholics bring Him up from the dead by reoffering Him on the altars in every Mass.
- E. Arminians bring him up from the dead by calling on decisions as the decisive factor of salvation.
- F. Whatever obscurity the question holds, it is rejected as denying Christ's sufficiency for salvation.
- G. For this reason you must believe in your heart that God hath raised Him from the dead (10:9).
- H. The life, death, and intercessory life of Jesus Christ are by covenant arrangement without works!
- I. The sum and substance of eternal life was obtained by Jesus Christ. There is nothing more to do!
- J. Our faith lays hold of the promise of eternal before the world began and secured by Christ's death.
- K. We reject every form of sacramentalism or decisionalism as contrary to the gospel of grace by faith.

## ***8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;***

*But what saith it?*

- A. The righteousness of faith is what is being described, told first negatively (10:6-7), now positively.
- B. Paul summarized the gospel terms; he first did so negatively of what not to say, then positively here.
- C. So what is the summary of the gospel positively considered? Paul will now declare the role of faith.
- D. Since Jesus Christ descended and ascended, finishing righteousness, we simply claim it by faith.
- E. The gospel does not declare an impossible or improbable situation for salvation, but an easy one.
- F. What says the word of faith, which we preach? What is the simple explanation of the gospel?

*The word is nigh thee, even in thy mouth, and in thy heart.*

- A. The gospel is easy, plain, obvious, and simple by bold and clear preaching like the Law of Moses.
  - 1. We start with the intent of these words as intended and understood from Deuteronomy 30:14.
  - 2. Paul did not merely quote it; Moses was not only prophesying; Paul adapted the Law for gospel!
  - 3. The Law had been fully declared, illustrated, confirmed, and discussed so that it was common matter in their hearts and mouths, in their meditation and their conversations, in a practical sense.
  - 4. Consider similar statements of the O.T. (Deut 4:29; 6:6-9; 11:18; I Sam 7:3; II Chron 15:5; Job 22:22; Psalm 1:2; 37:31; 40:8; 119:2,7,10,11,34,58,69,111,112,145,161; Prov 2:1,10; Jer 29:13).
  - 5. We continue by seeing that Paul used the second person from Moses for Roman readers (10:9).
  - 6. He will not use the third person for Jews or Gentiles until transitioning to preaching (10:14).
  - 7. Why would we require vital salvation here, since it is assumed (10:2) and not the issue (10:14)?
  - 8. The Roman readers already knew exactly the purpose and role of faith in justification (1:8-17).
  - 9. They knew as a foundational truth of the gospel that believing is the initiating mark of the elect.
- B. The gospel does not require one to go to heaven or the abyss; its terms are very easy and simple.
  - 1. Jesus Christ has already done everything necessary by descending and ascending to save us.
  - 2. Jesus Christ finished legal salvation, and He commenced and ordained its worldwide preaching.
  - 3. While Moses had brought the clearest instructions to Israel, Jesus has done so in the gospel.
  - 4. There is nothing impossible, improbable, difficult, or unknown about simplicity of the gospel.
- C. Before considering vital salvation that brings the work of faith into God's elect, grasp the more direct comparison between the Law and the gospel of grace based on simple, practical obviousness.
  - 1. The issue is the conscience of the believer claiming Jesus Christ to end trust in the Law (10:4).
  - 2. The subjects are Roman believers by the second person, who knew the rule of faith practically.
  - 3. To emphasize the vital phase of salvation here – regeneration – would be disruptive to the flow.
  - 4. The issue Paul soon takes up is how will they believe without hearing, not believe without life.

5. That God prepares the heart of man and the answer of the tongue we do not deny (Prov 16:1).
6. That God implants His law into the heart of His elect we do not deny (Heb 8:10; II Cor 3:3).
7. The question is whether or not that is what the Holy Spirit and our brother Paul intended here.
- D. Vital salvation is crucial, so we add thoughts here, believing Paul's intent was primarily practical.
  1. Vital salvation is the internal work of grace called regeneration, quickening, or being born again.
  2. Man is spiritually dead (Ep 2:1-3), his heart deceitfully and desperately wicked (Jer 17:9), his tongue and mouth full of curses and lies (Rom 3:13-14), so how can the word of faith be there?
  3. "Preparations of the heart in man, and the answer of the tongue, is from the LORD" (Pr 16:1).
  4. "The hearing ear, and the seeing eye, the LORD hath made even both of them" (Prov 20:12).
  5. Salvation brings with it the ability and desire to know God and Jesus Christ (Jn 8:47; 17:2-3).
  6. The doctrine Paul preached – believe on Jesus Christ (Ac 16:31) – must be divinely implanted.
  7. Note Lydia hearing Paul (Acts 16:13-15). What happened to her heart? What did her mouth do?
  8. The glorious doctrine of grace is that God works in us the things pleasing Him (Phil 2:12-13).
  9. If God did not work in us the desire and the ability to please Him, we would not do so (Ro 8:8).
  10. It is sickening to hear Arminians presume the flesh must please God to become spirit (Jn 3:6).
  11. They will never finish the sentence of John 1:12-13, for it totally destroys their free-will heresy.
  12. Unless a man is born again, which occurs like the wind blows, he cannot see Jesus (John 3:3,8).
  13. They have no clue that this same favorite Bible writer of theirs teaches the priority of regeneration to faith in his first epistle (John 5:24 cp I John 5:1; 5:4; 4:7; 3:14; 4:15; 3:7; 2:29).
  14. This doctrine of salvation is planted in the heart and in the mouth by God's sovereign grace.
  15. The New Testament shows grace working from the inside (Isaiah 59:21; John 6:44-45; II Cor 3:3; Phil 2:12-13; I Thess 4:9; Hebrews 8:10-12; 10:16; James 1:21; I John 2:27; etc.).
  16. Faith is the gift of God implanted in our hearts to believe the truth (Gal 5:22; Rom 8:14-15; 12:3; Acts 18:27; I Peter 1:21; II Peter 1:1; James 2:5).
  17. True preaching aims for what God sovereignly planted rather than planting something itself.
  18. The essence of Jesus Christ's free salvation without works of the Law is an inward operation performed by God but identified by outward faith and confession.

*That is, the word of faith, which we preach.*

- A. Paul always preached about faith – believing the gospel is claim and evidence of true righteousness.
- B. He has emphasized throughout the epistle thus far, especially chapters 3 and 4, using Abraham.
- C. Go to any of His epistles, especially Galatians or Hebrews, and see the emphasis on faith and belief.
- D. This was the rule of his commission – He that believeth and is baptized shall be saved (Mk 16:16).
- E. Paul could be comforted by these Roman saints for having the faith that he preached (1:5-12).
- F. Early in his introduction, Paul stated his desire for gospel benefits to their mutual faith (1:12-15).
- G. They already knew, and He had already stated, that God's salvation is to believers (Rom 1:16-17).
- H. By reading ahead, you will find the further explanation and solution – all had clearly heard (10:18)!

***9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.***

*That if thou shalt confess with thy mouth the Lord Jesus.*

- A. Faith in the heart and confession of the mouth were what apostles required and taught everywhere.
  1. Recall this epistle has placed great emphasis on faith contrary to salvation by works of the Law.
  2. When Paul preached his first recorded sermon in Antioch of Pisidia, he taught faith (Acts 13:39).
  3. When Paul was in the Philippian jail, he answered the jailor's inquiry with faith (Acts 16:31).
  4. Paul placed confession before faith here, which we know is not the logical or sequential order.
  5. The heart is deceitful to its owner and invisible to witnesses, so the confession of it is put first.

- B. It is taught here, by the act of faith, how a sinner can evidence his righteousness like Abraham,
  1. Paul in this epistle and elsewhere declared Abraham the best example of justification by faith.
  2. Abraham was declared righteous by God for a minor and simple act of faith alone (Gen 15:6), which Paul used to great advantage repeatedly against Jewish legalism (Rom 4:3,9,22; Gal 3:6).
  3. Abraham was faithful long before Genesis 15:6 as scripture shows (Gen 12:1-8; Heb 11:8-16).
  4. Abraham did not prove his faith for another 35 years offering Isaac (Gen 22:12; Jas 2:23-24).
- C. Faith in the heart must come forth in initial acts of obedience as confession and baptism to be real.
  1. Even the thief on the cross confessed that Jesus was lord. “Lord, remember me ...” (Luke 23:42).
  2. Jesus taught confession with the mouth, even facing death, proved salvation (Matthew 10:32-33).
  3. If you wonder about Peter, he repented fully and spent the rest of his life confessing Jesus Christ!
  4. Baptism needs a confession and is a confession of Jesus as Lord (Act 8:37; Gal 3:27; I Pet 3:21).
- D. If you declare sincerely that Jesus is Lord, you can only do so by the Holy Spirit of God (I Cor 12:3).
  1. A Lordship confession is obvious here and just about anywhere else by plain apostolic doctrine.
  2. The Holy Spirit’s role in redemption is to testify of Jesus Christ (John 15:26; 16:14; I John 5:8).
  3. If you see, understand, and truly love the true Jesus, it is by the Holy Spirit (John 3:3; I Jn 5:1).
  4. The preparation of the heart in man and the answer of the tongue is from the Lord (Prov 16:1).
  5. Hearing, believing, confessing proves past, present, and future salvation (John 5:24; I Jn 4:15).
  6. Never forget that there is another spirit bearing witness to another Jesus (II Cor 11:3-4,13-15).
- E. Not everyone that confesses is saved in any sense of the word, since there are many counterfeits.
  1. There are many believers and professors of His name, miracles, and doctrine; but Jesus knew they were belly worshippers (John 2:23-25; 6:14-15,36,64; 7:31; 8:30-31; Phil 3:18-19; I Jn 2:4).
  2. The Holy Spirit identified a faith in Christ that does not result in a confession (John 12:42-43).
  3. Jesus challenged and denied men calling Him Lord but ignoring his teaching (Luke 6:46; 13:23-30), yet “free grace” Arminians say men need not and should not call Jesus, Lord, but Savior.
  4. In the last day He will tell these hypocrites using His name and calling Him Lord that He never knew them, and then He will cast them into eternal torment in the lake of fire (Matt 7:21-23).
  5. Then there are those who prove they know Him by bearing the right fruit (Jn 8:31; II Pet 1:10).
  6. The devils confessed Jesus as Lord, but they did not with affection (Mark 5:6-9; Acts 19:15).
  7. Prophets and Jesus condemned false professions (Is 29:13; Jer 12:2; Ezek 33:31; Matt 14:7-9).
- F. It is essential that you do not let this verse or others following be corrupted by Arminian heresy.
  1. It is a shame we must waste time countering Arminian ignorance instead of enjoying the truth.
  2. This is not of the flesh in order to be regenerated spiritually. Vital salvation is not in this text.
  3. An unregenerate man in the flesh cannot see, hear, know, discern, understand, or please God.
  4. Any belief or confession by man proves a regenerate heart already (John 4:24; I Jn 4:15; 5:1).
  5. Faith in Christ is comparable to Abram believing God (Gen 15:6) – it confirmed righteousness.
- G. Let it be known that all men will soon confess Jesus as Lord, even JW’s (Rom 14:11; Phil 2:11)!

*And shalt believe in thine heart.*

- A. Faith in the heart and confession of the mouth were what apostles required and taught everywhere.
  1. The apostles were taught by Jesus that those believing and baptized would be saved (Mk 16:16).
  2. Recall this epistle has placed great emphasis on faith contrary to salvation by works of the Law.
  3. When Paul preached his first recorded sermon in Antioch of Pisidia, he taught faith (Acts 13:39).
  4. When Paul was in the Philippian jail, he answered the jailor’s inquiry with faith (Acts 16:31).
  5. Any belief or confession by man proves a regenerate heart already (John 4:24; I Jn 4:15; 5:1).
  6. The preparation of the heart in man and the answer of the tongue is from the Lord (Prov 16:1).
  7. Paul placed confession before faith here, which we know is not the logical or sequential order.
  8. The heart is deceitful to its owner and invisible to witnesses, so the confession of it is put first.
- B. It is much more than mere mental assent – it requires full embrace of Jesus Christ by the affections.
  1. Philip required of the eunuch that his faith include the entirety of his heart for baptism (Ac 8:37).

2. Paul in a similar epistle required a new creature with faith working by love (Galatians 5:6; 6:15).
- C. As Abram believed God for a large progeny for justification, we believe the record of Jesus Christ.
  1. This first and preeminent example of justification by faith must be ever understood and retained.
  2. Abraham applies as well to Gentiles as to Jews: our faith proves our righteousness (Ro 4:23-25).
- D. Without Paul's Jewish legalists in view, the apostles teach us that faith cannot and does not save.
  1. So many love stationery and websites with *sola fide* on them, but they know little of Bible truth.
  2. Martin Luther was so obsessed with *sola fide* that he ridiculed James and its scriptural authority, for it dealt the deathblow to evidence or proof of salvation by faith without works (Jas 2:14-26).
  3. Abraham, Phinehas, and Rahab were justified by works (Jas 2:21-26; Gen 22:12; Ps 106:30-31).
  4. Even the devils believe and tremble, yet their faith is neither evidence nor condition for anything.
  5. We say faith only does not save eternally, legally, or vitally or even confirm without good works.

*That God hath raised him from the dead.*

- A. God raising Jesus from the dead proves that Jesus was successful – He justified us (Rom 4:23-25).
- B. As Abram believed God for a large progeny for justification, we believe the record of Jesus Christ.
- C. The importance of the resurrection – required to be an apostle – is a great gospel fact (I Tim 3:16).

*Thou shalt be saved.*

- A. Conversion, or practical salvation, is what Paul opened this chapter with for elect Israel (10:1).
  1. Paul sought for their zeal of God to be based in proper knowledge, not their ignorance (10:2-3).
  2. Faith in Christ as the sacrificial Lamb of God would end their false confidence in the Law (10:4).
  3. Knowing Christ's sacrifice would give them a good conscience (Hebrews 9:9,13-14; 10:1-3,22).
  4. This is a large part of gospel salvation, from error to truth (I Cor 15:2; I Tim 4:16; Jas 5:19-20).
  5. There is a great gospel salvation for those living in fear of death under bondage (Heb 2:14-15).
  6. God's actual, literal, or legal mercy and compassion are without willing or running (9:15-16)!
- B. However, the righteousness of God is the underlying issue that the Law could not provide (10:5).
  1. Their ignorance he sought to correct regarded obtaining of legal righteousness before God (10:3).
  2. They sought wrongly to obtain a standing before God on the basis of their righteousness (10:3).
  3. He desired elect Israel to be converted concerning the true means of legal and final justification.
  4. Justification by the Law required obedience to Moses to live by commandment-keeping (10:5).
- C. Therefore, salvation here is practical and final justification based on the claim and evidence of faith.
  1. Faith is too late for eternal, legal, vital phases, but condition for practical and evidence of final.
  2. For such distinctions, see John 5:24 and three clear tenses or phases of salvation in one verse.
  3. Faith in the gospel saves us from false religion, errors, and lies to assurance and hope in Christ.
  4. Faith in the gospel is the evidence and proof that we shall be judged righteous at God's throne.
  5. What did the jailor ask and Paul promise? Election, justification, regeneration? No. Conversion and glorification? Yes. The condition for conversion, and the evidence of glorification.
- D. Faith is the first assurance, claim, evidence, and proof of eternal life. No believer shall ever perish.
  1. Faith is the first assurance, because the believer may know he has eternal life (I John 5:13).
  2. Faith is the first claim, for by it the believer lays hold of eternal life (I Timothy 6:12,17-19).
  3. Faith is the first evidence, for a believer proves by evidence to be born again (Jn 5:24; I Jn 5:1).
- E. For the sake of the argument here, still combating Jewish legalism, Paul mentions only initial faith.
  1. After faith, there must be baptism to be consistent with apostolic doctrine of Christ (Mk 16:16).
  2. After baptism, there are works (Gal 5:6; Jas 2:14-26; II Pet 1:5-11; I Thes 1:2-4; Heb 6:10-11).
  3. Paul taught in other places the role of fear and trembling in working out salvation (Phil 2:12-13).
  4. Abraham's faith in Genesis 15:6 had to be confirmed 35 years later in Gen 22:12 (Jas 2:21-24).

## ***10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.***

### *For with the heart man believeth.*

- A. Faith begins in the heart, for the seat of affections chooses which facts or opinions it will believe.
  - 1. This is no mere mental assent to the facts of the gospel but an embracing of them (Acts 8:37).
  - 2. This is the honest and good heart of the gospel that brings forth fruit with patience (Luke 8:15).
- B. Remember, total depravity as we understand it is more a function of the affections than the intellect.
  - 1. We are mentally able to believe God and the sure evidence He has revealed by various means.
  - 2. However, we have inborn enmity against God from our first father and devil father, so we hate.
- C. Consider the hearts of those Paul indicted and condemned for rejecting truth of creation (1:18-32).
  - 1. God revealed his truth to Gentiles by creation, so that it was clearly visible to them (Ps 19:1-6).
  - 2. They rebelled against this knowledge by willful hatred of God, and He blinded them further.
- D. God opened the heart of Lydia so that she attended to Paul's preaching unlike most (Acts 16:14).
- E. If a man believes the gospel record God gave of Jesus, he shows God's prior work in his heart.
  - 1. If the Arminians could stop painting posters of 3:16, they might learn something from 5:24!
  - 2. He that is of God heareth God's words, the "believers" of John 8:30 were not of God (8:47)!
  - 3. Man's heart is deceitful above all things and desperately wicked beyond knowledge (Jer 17:9).

### *Unto righteousness.*

- A. The issue at stake is elect Israelites seeking to establish their own righteousness by the Law (10:4).
- B. Christ is the end of the Law for righteousness, if you will but believe the declared evidence (10:4).
- C. As with Abraham, we understand this of God's elect laying hold of righteousness for themselves.
- D. As with Abraham, God counts our gospel faith comparable to his, the evidence of justification.
- E. Faith is the evidence of one born of God – the proof of one God has made righteous in Christ.
- F. Faith in Christ is righteousness, which if a man does, he is righteous, therefore not to get righteous.
- G. The elect obtain faith through the righteousness of Christ, not the other way around (I Peter 1:1).

### *And with the mouth confession is made.*

- A. Faith without the evidence of confession leaves a man with little hope (Matt 10:32-33; Jn 12:42-43).
- B. Men must confess with their mouths in order to be baptized, a first work of faith (Mark 16:16).
- C. Even the thief on the cross confessed that Jesus was lord. "Lord, remember me ..." (Luke 23:42).
- D. Jesus taught confession with the mouth, even facing death, proved salvation (Matthew 10:32-33).
- E. If you wonder about Peter, he repented fully and spent the rest of his life confessing Jesus Christ!
- F. Baptism needs a confession and is a confession of Jesus as Lord (Act 8:37; Gal 3:27; I Pet 3:21).

### *Unto salvation.*

- A. Confession of the mouth at baptism is necessary for the Commission's promise (Mk 16:16; Ac 8:37).
- B. Remember that Paul endured all things for the elects' sakes for a practical salvation (II Tim 2:10).
- C. Confession of Christ is too late for election, justification, or regeneration. It is evidence of them.
- D. Confession of Christ is the condition for practical conversion and the evidence of final justification.
- E. The salvation the Jews sought by Moses' Law may be claimed by believing and confessing Christ.
- F. When we use words like claim eternal life, remember passages like laying hold of it (I Tim 6:17-19).

## ***11 For the scripture saith, Whosoever believeth on him shall not be ashamed.***

*For the scripture saith.*

- A. Recall how Paul quoted four passages of O.T. scripture to confirm election within Israel (9:25-29).
  - 1. When dealing with Jews, you rightly needed to appeal to their scriptures to prove your doctrine.
  - 2. Even the Old Testament prophesied of salvation by faith, which Paul invokes here (Isaiah 28:16).
  - 3. He had quoted this passage already just a few verses early explaining unbelief in Romans 9:33.
- B. This text from Isaiah is also quoted by Peter when dealing with the unbelief of Jews in I Peter 2:6.

*Whosoever believeth on him.*

- A. Here is the popular *whosoever* explained in context as including both Jews and Gentiles (10:12).
- B. Let this slow the deep expositors of John 3:14-16 that guess universal atonement and decisionism.
- C. We understand the use of *whosoever* in John 3:14-16 to tell Nicodemus about Gentile salvations.
- D. Confirm your faith. Christ's commandments give us knowledge that we do know Him (I John 2:3).
- E. **Whosoever.** 1. = whoever 1. As compound relative, or with correlative in principal clause, which usually follows but occasionally precedes; in generalized or indefinite sense: Whatever person or persons; any one who, or any who. 2. = whoever 2. Introducing a qualifying clause with conditional or disjunctive force: If any one at all; whether one person or another; no matter who.; also formerly = if any one. 3. Any one at all.

*Shall not be ashamed.*

- A. Believing on Christ delivers from making haste (Is 28:16), shamed (9:33), or confounded (I Pet 2:6).
  - 1. We love to compare scriptures to arrive at the fullest sense of the Spirit's words (I Cor 2:13).
  - 2. Laying hold of justification by faith will have no frantic failure, shame, or confusion before God!
  - 3. A great doubt of the human heart is meeting God and being shocked and surprised by rejection!
  - 4. Imagine the risk of rejecting Moses' Law for Christ? Or rejecting RCC sacraments for Christ?
  - 5. But you know the true risk – the true disaster – trusting Moses' Works or RCC sacraments!
  - 6. You may fully/totally believe you are justified as declared and will be declared so at judgment.
  - 7. Listen to this: “*But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end*” (Is 45:17). Glory!
- B. Believing on Christ by the faith He gives and adding to that faith is proof of election (II Pet 1:5-11).
  - 1. The apostle declared that by doing the things listed you have evidence of never falling. Amen!
  - 2. Those that do them shall have an abundant entrance into the everlasting kingdom of Jesus Christ.
- C. For more about the complete assurance of salvation ... <http://www.letgodbetrue.com/pdf/no-fine-line.pdf>.

## ***12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.***

*For there is no difference between the Jew and the Greek.*

- A. This message of justification by faith is for both Jews and Gentiles to freely claim finished salvation.
  - 1. The way to heaven for all men, Jew or Gentile, was always by one means only – Jesus Christ.
  - 2. It is one God – all men are only one kind of sinners – and they are all saved the very same way.
  - 3. This was fabulous news to the Gentiles sitting in the church of Jerusalem, possibly in back rows!
  - 4. Peter declared at the council of Jerusalem about the Gentiles, “But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they” (Acts 15:11).
  - 5. Paul spent much time elsewhere showing no difference between Jews and Gentiles (Ep 2:11-22).
  - 6. It is a shame that dispensationalists and others want to re-establish the difference, even in Christ.
  - 7. There is only one olive tree to care about in chapter 11, after we were grafted from the wild one!

- B. The Bible gives glorious examples of saved Gentiles under both testaments to the glory of Christ!
  1. Rahab was justified by works as far as evidence, but her righteousness came from Jesus Christ.
  2. Ruth is in the lineage of Jesus Christ and as sure of heaven as any, but was from wicked Moab.
  3. A castrated black Ethiopian will be in heaven by Christ (Acts 8:26-40; Ps 68:31; 87:4; Is 56:3-5)!
  4. Cornelius was accepted with God through Christ by his actions before Peter (Acts 10:34-35).

*For the same Lord over all.*

- A. God is absolute LORD and Lord of the entire universe of angels and men without exception.
- B. Paul has clearly stated this doctrine early on about Gentiles justified by faith (Romans 3:28-31).
- C. There is no difference between Jews and Gentiles, because the same Lord is over both types of men.

*Is rich unto all that call upon him.*

- A. Jews and Gentiles shall be saved in the practical and final senses already taught by calling on Him.
- B. There shall be no frantic haste, shame, or confusion for either group. All shall be saved everlastingly.
- C. Those who call upon Jesus Christ, whether Jew or Gentile, have the rich grace of God upon them.
  1. The text does not say or teach that God will be rich in mercy if they will but call upon Him.
  2. The two verbs are present tense – *is rich* and *that call* – but the order and scripture show priority.
  3. The priority of belief (present) to salvation (future tense) has been shown clearly already (10:11).
  4. The riches of God in eternal and legal phases (Eph 1:7) and vital phase (Eph 2:4) precede faith!
  5. The text says there is (present) no difference between Jews and Gentiles, not there shall be none.
- D. Calling upon the Lord Jesus Christ is no simple sinner's prayer that soul winners beg out of hearers.
  1. It takes the same power to raise Jesus from the dead to get a sinner to believe on Jesus (Ep 1:19).
  2. If you think you know God and have called on Him, then keep His commandments (I Jn 2:3-4).
  3. Many will call upon Jesus Christ in the great Day of Judgment who only give Him lip service.

***13 For whosoever shall call upon the name of the Lord shall be saved.***

*For whosoever.*

- A. Recall how Paul quoted four passages of O.T. scripture to confirm election within Israel (9:25-29).
  1. When dealing with Jews, you rightly needed to appeal to their scriptures to prove your doctrine.
  2. Even the Old Testament prophesied of salvation by faith, which Paul invokes here (Joel 2:32).
  3. For those that get too excited about *whosoever*, they are the remnant God shall call (Joel 2:32).
- B. This text from Joel is also quoted by Peter when dealing with the Jews at Pentecost (Acts 2:21).
  1. Paul used it here in the sense of gospel conversion exclusively, which is his subject at hand.
  2. Peter used it to also include salvation from the great and notable day of the Lord (Acts 2:40).

*Shall call upon the name of the Lord.*

- A. Recall everything taught earlier about confessing the Lord Jesus Christ in Romans 10:9-10.
- B. Even the Old Testament prophet Joel knew that God's calling comes first (Joel 2:32; I Cor 1:24).
- C. Until you are baptized, your calling upon Christ is without sufficient evidence of truth (Acts 22:16).
- D. If you call upon His name but do not keep His commandments, it is vanity (Luke 6:46; 13:23-30).
- E. It is the work of faith by loving obedience that counts (Ga 5:6; I The 1:2-4; Mat 7:24-27; II Pe 1:10).

*Shall be saved.*

- A. Recall everything taught earlier about the salvation under consideration in Romans 10:1,9-10.
- B. This is no different than what we read earlier in Romans 10:9-11 and Paul to the Philippian jailor!



- C. To rightly divide the word of truth, which phases of salvation precede our belief on Jesus Christ?
  1. Election – God’s predestination of us to salvation before the world began (Ep 1:3-14; Ac 13:48).
  2. Justification – Christ’s payment to put away sins and secure righteousness (Rom 4:23-25).
  3. Regeneration – Spirit’s operation to quicken our dead souls to spiritual life (John 5:24).
- D. To rightly divide the word of truth, which phases of salvation follow our belief on Jesus Christ?
  1. Conversion – educational process of learning truth and modifying conduct accordingly.
    - a. Find confidence (assurance) of eternal life (I John 5:13; II Peter 1:5-11; James 2:24).
    - b. Ignorance about the true means of righteousness (Romans 10:1-4; Galatians 3:7-19).
    - c. Delivered from hopelessness as the unbelieving world (I Thess 4:13; I Cor 15:19).
    - d. The Holy Ghost and His peace and joy (Acts 2:38; Romans 14:17; Gal 5:22-23).
    - e. Faith is the means of entrance into the kingdom of God (Luke 16:16 cp 7:29).
    - f. See another listing of the benefits of gospel salvation or conversion in notes on Romans 10:1.
  2. Glorification – the resurrection of the body and the granting of immortality in heaven.
    - a. Deliverance from the second death is by the resurrection to life (John 5:28-29).
    - b. Redemption of our bodies from the grave and death (Rom 8:23; I Cor 15:35-49).
    - c. If you believe in the present, you shall be glorified in the future (I Thess 5:23).
    - d. There is salvation that is nearer, our glorification; it follows faith (Rom 13:11).

***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?***

*How then shall they call on him.*

- A. The issue of this chapter, and also the main issue of chapters 9-11, is Israel’s response to the gospel.
  1. We understand the plural third-person pronoun here, *they*, to refer to elect Israelites from 10:1.
  2. Paul desired and prayed for elect Israelites to be saved from ignorance to knowledge (10:1-3).
- B. The chapter turns on the importance of 10:4, where the Law for righteousness can end only by faith.
  1. An Israelite trusting Moses’ Law for salvation would not find any relief until believing in Christ.
  2. But hearing about Christ’s finished work claimed by faith and confession would be great news!
- C. This call upon Jesus Christ is taken from Paul’s application of the quotation in 10:13 from Joel 2:32.
  1. Here, as in 10:10, belief in the heart precedes confession or calling, contrary to the order of 10:9.
  2. Calling on Jesus Christ is confessing His name before men including baptism (10:9; Acts 22:16).
  3. It is impossible to call upon Christ in any sincere way without regeneration first (I Cor 12:3).
  4. Therefore, the salvation resulting from this call is not regeneration, but rather gospel conversion.
  5. Many will call upon the Lord Jesus that will be sent out of His presence to hell (Matt 7:21).
  6. Calling upon Jesus without keeping His commandments is an offence to Christ (Luke 6:46).
- D. The call upon Jesus Christ is a confession of faith and confidence closely connected to baptism.
  1. Paul told the jailor and Philip told the eunuch to believe on the Lord Jesus Christ as God’s Son.
  2. Ananias told Paul to arise and be baptized calling upon the name of the Lord (Acts 22:16).
  3. This is consistent with the Lord’s commission closely tying faith and baptism (Mark 16:16).
  4. Confession that Jesus is the Son of God is evidence a relationship with God exists (I Jn 4:15).
- E. As was covered in the notes above for 10:9 and 10:13, confession or calling does not regenerate.
  1. Faith, confession, or calling are all too late for election, justification, or regeneration (Jn 5:24).
  2. Faith, confession, and calling are initial conditions for conversion, salvation’s practical phase.
  3. Faith, confession, and calling are evidence for the future salvation of the regenerate (Jn 5:24).

*In whom they have not believed.*

- A. Without belief in the heart, no one could or would ever call upon Jesus Christ for any salvation.

- B. The Bible teaches that the mouth speaks based on the heart, including salvation (Matt 12:33-35).
- C. Since belief in the heart is necessary as a prerequisite to call on Christ, they need to hear about Him.

*And how shall they believe in him.*

- A. It is impossible to believe in something you have not heard, especially to the peace of conscience.
- B. Paul in this place and context ignores the necessity of the new birth in order to believe the gospel.
  1. The issue here is how can they believe without hearing, not how can they believe when hearing.
  2. God must always do His work first before any can hear and believe (John 8:43,47; Eph 1:19).
  3. Until His work, the fleshly nature of natural man thinks the gospel foolish (I Cor 2:14; Ro 8:7-8).
  4. We never forget this fact, lest we foolishly fall for the popular heresy of decisional regeneration.

*Of whom they have not heard.*

- A. The gospel brings life and immortality to light, so he endured for the elect (II Timothy 1:10; 2:10).
- B. We also want to get the message out, as Paul did, so that the elect can hear and believe, if they will.
- C. When the Samaritans in Samaria heard Philip preach, they believed and were baptized (Acts 8:12).

*And how shall they hear without a preacher.*

- A. It is impossible to hear the gospel unless someone is declaring it to you, which are God's preachers.
- B. Are men dependent on such men for gospel salvation? Yes, indeed (I Tim 4:16; James 5:19-20).
- C. Can men be converted by imperfect men and doctrine? Yes, indeed; think Judas (Phil 1:15-18).

***15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!***

*And how shall they preach, except they be sent.*

- A. God's preachers are gifted men sent forth by the Holy Spirit through means of ministerial ordination.
- B. David said, "The Lord gave the word: great was the company of those that published it" (Ps 68:11).
- C. David said, "Thou hast ascended on high ... thou hast received (or given) gifts for men" (Ps 68:18).
- D. Jesus Christ chose His apostles, including Paul, and they ordained preachers to follow (II Tim 2:2).
- E. No different than the office of priest in the Old Testament, no man chooses it for himself (Heb 5:4).
- F. There are many that preach that were not truly sent (Deut 13:1-5; 18:20-22; Jer 14:14; 23:21,32).
- G. We magnify the office and/or the call, like Paul did, but not the man called to the office (Ro 11:13).
- H. The work and results are of God – the office, the ability, the call, the content, the direction, the fruit.

*As it is written, How beautiful are the feet of them that preach the gospel of peace.*

- A. This quotation is from Isaiah 52:7, which reads in full, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"
- B. The gospel of Christ is fabulous news of God gloriously making peace and salvation for His people.
  1. The gospel publishes peace with God through the atoning propitiation of Jesus Christ (Rom 5:1).
  2. The gospel publishes salvation by a sovereign God for the elect of God (II Ti 1:8-11; Tit 1:1-3).
  3. The gospel publishes a mystery unknown to natural man and incontrovertibly great (I Tim 3:16).
- C. Feet are an uncomely body part covered in public, but even they are beautiful on God's preachers.
  1. Feet are also the body part by which we move and travel, a necessary part of a preacher's life.
  2. A minister's beautiful feet are what he preaches – the content – not looks, personality, charisma.
  3. Paul's personal appearance was not impressive (II Cor 10:10; 11:6; 12:6-10; Galatians 4:13-14).

4. Paul dumbed his message down to be unappealing to the flesh as possible (I Cor 1:22-24; 2:1-5).
5. The armor of God for church members includes the gospel of peace for their feet (Eph 6:15).

*And bring glad tidings of good things.*

- A. The gospel is the joyful sound, as Psalm 89:15, “Blessed is the people that know the joyful sound.”
- B. To those ordained to eternal life, the gospel of Christ is the power and wisdom of God (I Cor 1:24).
- C. The things revealed in the gospel are incontrovertibly great, though unknown by men (I Tim 3:16).
- D. Is the good news precious to you? Do you rejoice in the gospel as you should (Isaiah 25:6; 55:1-5).

## ***16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?***

*But they have not all obeyed the gospel.*

- A. This is the issue Paul has been pursuing and will pursue – Israel and the gospel (9:2,30-33; 10:1-3).
- B. Here is a parenthesis between 15 and 17, an interruption in the means of faith to restate the problem.
- C. Elect Israel, which should have obeyed the gospel, had not done so. This is the burden and dilemma.
- D. To truly believe the gospel is to obey the gospel, starting with faith (16:25-26; Gal 3:1; II Thess 1:8).
- E. Though put as obviously before them as Moses’ Law to Israel of old (10:8), they had rejected it.
- F. This point is huge! Faith comes by hearing, and these elect Israelites did hear, but did not believe!
  1. There are two issues here that you should see – the next two points – that will open these verses.
  2. Paul stated that Israel could not be saved from Law works without hearing (10:14-17), justifying his heart’s burden, prayer, and efforts to spread the gospel to them to be saved (10:1; 11:14).
  3. Paul now explains the Israel he cared for did not believe when they heard, leading us forward toward his goal of explaining a mystery – elect Israelites as enemies of the gospel (11:25-28).
  4. Elect Israel rejected the gospel, not because they did not hear it, but rather would not believe it.

*For Esais saith, Lord, who hath believed our report.*

- A. See Isaiah 53:1, “Who hath believed our report? And to whom is the arm of the LORD revealed?”
- B. These rhetorical questions are answered with very few, as Paul will explain in the next chapter (11).
- C. The prophecy of Israel’s rejection of the gospel will be further indicated from the O.T. (10:19-21).
- D. John also used Isaiah’s prophecy to explain why Israel did believe Christ’s miracles (Jn 12:37-41).
- E. God’s blinding of elect Israel, which Paul will develop more in chapter 11, is a profound subject.
  1. God is in the business of blinding or hardening various men, as the scriptures testify repeatedly.
  2. One of the worst judgments God can give is to blind a man to things he once saw or should see.
  3. God blinds nations, His church, people, and prophets (Is 6:8-12; 29:9-16; Ezek 14:1-11; 20:1-3).
  4. God sends widespread blindness (Amos 8:11-13; II Thess 2:9-12; II Tim 3:1-7,13; 4:3-4).
  5. God will not always be found, and you had better be careful (I Sam 14:37; 28:6; Lam 2:9).
  6. If you do not want to be deceived, obey the truth you have been shown (Lu 19:26; John 7:17).
  7. For more on this subject ... <http://www.letgodbetrue.com/sermons/god/is-god-the-author-of-confusion/sermon.php>.

## ***17 So then faith cometh by hearing, and hearing by the word of God.***

*So then faith cometh by hearing.*

- A. Paul’s conclusion, *so then*, is from the events he had listed from *calling* to preachers *being sent*.
  1. The ordinary method God chose for converting His people is by hearing preaching (I Cor 1:21).
  2. Paul will give a similar statement to these verses here when concluding the epistle (16:25-26).
  3. Israel had not believed or obeyed the gospel, so Paul restated that faith follows hearing (10:10).

4. Faith and hearing here are what he had listed that men do with God's preachers and the gospel.
5. The point of this section of scripture is that faith did not result from hearing. See Romans 10:16!
- B. How does faith come by hearing? Does it come into existence in a person? Or come into activity?
- C. Faith does not come into existence by hearing, for most cannot hear and truly hate what they hear.
  1. Literally, merely hearing does not cause faith, for natural men cannot even hear it (Jn 8:43,47).
  2. A natural man hearing the gospel considers it foolish and cannot discern the truth (I Cor 2:14).
  3. The gospel is hid to those that are lost and is the savor of death unto death (II Co 2:14-17; 4:1-4).
- D. Faith comes into action by hearing, which is those actions previously described by Paul (10:14-16).
  1. Abraham is God's greatest example of faith, but the promise only brought his faith to action.
  2. Abraham had faith long before, but he believed the word he heard (Gen 15:5-6; Rom 4:17-21).
- E. Faith is a gift of God by the regenerating power of His Spirit that exists in men before any hearing.
  1. It takes exceeding great and mighty resurrection power to prepare men to believe (Ep 1:19-20).
  2. God chose the poor rich in faith by electing them and giving them faith (Jas 2:5; I Cor 1:26-31).
  3. Lydia attended to the things spoken by Paul by God opening her heart (Acts 16:14; Jn 6:44,65).
- F. The issue at stake in this context is faith in Christ to reject the Law for righteousness (10:4,9-13)!
  1. If elect Israel did not hear the gospel of Christ's finished work, they would stay in Law bondage.
  2. But if he heard, and he chose to believe, then faith would come forth in belief and confession.

*And hearing by the word of God.*

- A. Proper preaching must not add anything to the plain and simple gospel, so that the faith in Jesus Christ resulting is by God's power rather than merely by the wisdom of men (I Cor 2:1-5; 3:10-17).
- B. Men can be led to believe by all sorts of combinations of charisma, fear, emotion, reward, peer pressure, music, charity, story-telling, knowledge-sharing, etc., etc. But it is not faith (Jn 8:30-44).
- C. The foundation is Christ, and woe to any minister that adds wood, hay, or stubble (I Cor 3:11-17).

***18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.***

*But I say, Have they not heard.*

- A. We understand the plural third-person pronoun here, *they*, to refer to the elect Israelites from 10:1.
- B. This body of Israelites, for which Paul had great sorrow, continual heaviness, and desire had heard!
- C. Though formed as a question, it declares a certain fact rhetorically – that they had indeed heard.
- D. This point is huge! Faith comes by hearing, and these elect Israelites did hear, but did not believe!
  1. There are two issues here that you should see – the next two points – that will open these verses.
  2. Paul stated that Israel could not be saved from Law works without hearing (10:14-17), justifying his heart's burden, prayer, and efforts to send the gospel to them to be saved (9:1-3; 10:1; 11:14).
  3. Paul now explains the Israel he cared for did not believe when they heard, leading us forward toward his goal of explaining a mystery – elect Israelites as enemies of the gospel (11:25-28).
  4. Elect Israel rejected the gospel, not because they did not hear it, but rather would not believe it.

*Yes verily, their sound went into all the earth, and their words unto the ends of the world.*

- A. See Ps 19:4, "Their line is gone out through all the earth, and their words to the end of the world."
- B. Paul adapted words from Psalm 19:4 to describe worldwide preaching of the gospel by the apostles.
  1. It is not a quotation, for the Spirit does not introduce it with the indicator used 10:16; 10:19; etc.
  2. When an apostle gives a secondary or spiritual sense to words, we will accept it, but not others.
  3. Paul used the universal language of David's description of creation truth for gospel preaching.
- C. Moses' Law was fully provided (Deut 30:11-14); so was the gospel as here declared; think 10:8!

- D. It is nearly impossible for most to grasp that worldwide preaching had been completed, but the scriptures declare it so, whether you believe it or not (Matthew 24:14; Mark 16:20; Acts 17:6; 21:28; 24:5; 26:26; Romans 1:8; 10:18; 16:19,26; Colossians 1:5-6,23).
- E. Israel had certainly been covered, for Jesus had told them to start preaching in Jerusalem (Acts 1:8).
- F. Jews from 15-20 other locations in the Roman Empire had heard as early as Pentecost (Acts 2:5-11).
- G. What is going on here? Paul is leading you to the conclusion that elect Israel was blinded and only some could be converted, which he will explain more fully in the next chapter (11:14;25-28).

***19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.***

*But I say, Did not Israel know.*

- A. Israel should have been on their guard for the gospel with prophecies warning of God's blinding.
- B. God inspired Moses to compose a song before dying to state God's blessing or curse (Deut 32:1-43).
- C. What prophecies has God given pertaining to your blessing or danger that you are neglecting?
- D. This could be honoring parents (Ep 6:2-3), hearing the gospel (Lu 8:18), or the RCC (II The 2:9-12).

*First Moses saith.*

- A. Before quoting twice from Isaiah, Paul used an ancient prophecy of Moses about their unbelief.
- B. In a final song to Israel before dying, Moses had warned of God's future judgment (Deut 32:21).

*I will provoke you to jealousy by them that are no people.*

- A. God foretold Gentile conversions around 1500 B.C. to warn His Jewish church about their unbelief.
- B. Because they provoked Jehovah to jealousy with idols, He would do the same to them (Deut 32:16).
- C. Because they did not have faith in Him, He purposed to leave them and save Gentiles (Deut 32:20).
- D. Note that in Moses' song, the Spirit identified them as elect, God's sons and daughters (Deut 32:19).
- E. The Jews despised Gentiles as pagan perverts and idolaters not knowing God, religion, or the truth.
- F. What perfect justice! For replacing Jehovah with idols, God replaced His church with Gentiles!
- G. Did it work? Indeed! Gentile conversions moved Israel to jealousy (Ac 13:42-45; 17:1-5; 22:21-23).
- H. Paul will appeal to this very equation about Israel's jealousy in the chapter ahead (Rom 11:11,14).

*And by a foolish nation I will anger you.*

- A. God and the Jews considered the Gentile nations foolish for their lack of wisdom (Deut 4:5-8).
- B. Though the singular is used here, it is to be understood as a collective noun for all Gentile nations.
- C. The Greeks gloried in worldly wisdom and human learning; God considers it folly (I Cor 1:19-23).
- D. The princes of this world could not figure out the Lord Jesus Christ by obvious signs (I Cor 2:6-14).
- E. Men thinking themselves wise in the world, like Greeks, God will make them fools (I Cor 3:18-20).
- F. Do you appreciate your position as a Gentile that has access to all wisdom, by God graciously turning to your fathers and to you (Luke 7:29,35; I Cor 2:6,15-16; Col 2:3; I Tim 3:16)?!

**20 *But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.***

*But Esais is very bold, and saith.*

- A. How was Isaiah very bold? He clearly prophesied that God and Gentiles would have a relationship.
  - 1. Moses' prophecy was more obscure, only mentioning that Gentiles would cause envy and anger.
  - 2. The envy and anger of Moses' prophecy could have been natural wealth or other worldly things.
  - 3. Israel knew their monotheistic religion of Jehovah worship was unique from Abram and Moses.
  - 4. Isaiah prophesied that the Gentiles would find God and know Him, due to God's move to them!
  - 5. Furthermore, Isaiah went further and showed that the Jews rejected greater overtures (10:21).
- B. The quotation is Isaiah 65:1, where the prophet strongly condemned Israel and told of God's change.
- C. Tradition says Isaiah was sawn asunder with a wood saw, and it may have been for such words.

*I was found of them that sought me not.*

- A. If Jehovah was found by Gentiles not looking for Him, how did it happen? He revealed Himself!
- B. The Gentiles as a class of people had not been seeking God or justification by His means (9:30).
- C. See the next clauses in Isaiah's prophecy to understand how the ignorant Gentiles found Jehovah!
- D. When Isaiah 65:1 describes Gentiles as seeking and not seeking, the prophecy describes an order.
  - 1. Paul used apostolic liberty in switching the two clauses he quoted, but consider all things here.
  - 2. The Gentiles did not seek Jehovah – they were blind and foolish idolaters left to themselves.
  - 3. However, God revealed Himself to them anyway, in sovereign grace, to inquire after Him.
  - 4. Note the second half of Isaiah 65:1, not quoted here, for God revealed Himself to unbelievers.
  - 5. Then the Gentiles sought Him, the God they had not asked for as a class or before on their own.
  - 6. Cornelius is an example of a Gentile that God caused to fear Him and then sent Him the gospel.
  - 7. The gospel reveals and manifests God to men; it is a precious invitation to their hearing ears.

*I was made manifest unto them that asked not after me.*

- A. How was He made manifest to those that did not ask about Him or seek after Him? His revelation!
- B. If it were not for God drawing you to Jesus, you would never seek or believe on Him (John 6:44).
- C. These Gentiles were content in their false religion with a lie in their right hand, but God saved them!
- D. He sent His gospel to them and opened their hearts to it, manifesting Himself to them (Acts 16:14).
- E. Cornelius' response to the gospel greatly exceeded the response of the Jews. All glory to God!

**21 *But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.***

*But to Israel he saith.*

- A. The quotation here is in Isaiah 65:2, contrasting the efforts to and responses of Gentiles and Israel.
- B. The inspired disjunctive *but* in 10:20 contrasted Moses to Isaiah; here it contrasts Gentiles and Jews.
- C. The apostle had just spoken of Gentiles in the previous verse about their reception of the gospel.

*All day long I have stretched forth my hands.*

- A. God's efforts toward Israel, evidenced by mercies and prophets, had resulted in faithless rebellion.
  - 1. This was a serious offence and must be remembered when considering God's judgment of Israel.
  - 2. The verses are many that could be raised on this point (II Kings 17:14; 18:12; Nehemiah 9:29; Isaiah 28:9-13; Jeremiah 7:13,25; 11:7-8; 13:11; 25:1-11; 29:19; 44:1-6; Zechariah 7:11-14).
- B. Stretching forth the hands is a gesture of those desiring audience of others (Acts 26:1; Prov 1:24).
- C. In light of the Proverbs cross-reference, take heed lest Lady Wisdom punish you (Proverbs 1:20-33).

- D. When God offers truth, either creation or preaching, do not neglect it (Rom 1:18-25; II Thes 2:9-14).
- E. When God offers truth, run in the way of that truth and do not turn aside from it (John 7:17).

*Unto a disobedient and gainsaying people.*

- A. Here is God's indictment of Israel, and we understand Paul's application of it to elect Israel (10:18).
- B. Just as they had given Moses such a hard time in the wilderness, they had done so again repeatedly.
- C. As the chapter ends, a peek ahead in Isaiah and here shows God's elect remnant (Is 65:9; Rom 11:5).
- D. Israel disobeyed the gospel by not believing it and confessing its truthfulness for starters (10:16,18).
- E. Israel also gainsayed the gospel, by contradicting and blaspheming it (Acts 13:45; 18:6; 19:9).