



A Study of Romans

Romans Chapter 10

Israel's Response to the Gospel



Overview

Romans chapter 10 is a continuation of discussion around the question raised in Romans 9:30: "What then are we to say?" This question has been raised 5 times to this point in his letter, indicating that Paul is wrestling with a difficult issue: the persistent unbelief of the gospel in the lives of God's chosen people. Paul loves his kindred people and he is convinced that God loves them as well, but the language in Chapter 10 reflects his anguish, confusion, and conviction regarding the Jewish people and their acceptance of the gospel. Paul explains that his people's unbelief is not a failure to hear the gospel but a failure to discern the ultimate aim of the law. The disappointing response of the covenant people was foretold by Moses in Scripture that "they would be made jealous by a people outside the covenant". Paul continues to pray for the salvation of his people and he insists that all those who believe in Christ will be rewarded on the day of judgement, when others will be punished. Jews and Gentiles will be treated alike, for all those who call on the name of the Lord Jesus will be saved.

1. Christ the End of the Law (10:1-4)

- 1 Brothers and sisters, my heart's desire and prayer to God for the Israelites is that they may be saved.**
- 2 For I can testify about them that they are zealous for God, but their zeal is not based on knowledge.**
- 3 Since they did not know the righteousness of God and sought to establish their own, they did not submit to God's righteousness.**
- 4 Christ is the culmination of the law so that there may be righteousness for everyone who believes.**

Key Points:

- Paul continues to demonstrate his deep-seated goodwill towards the Jews.
- Paul states that the Jewish zeal for God is praiseworthy, but it is not based on knowledge nor submission to God's righteousness.
- Jews did not understand the intention of the law and so they failed to practice it.

Questions:

1. What does being zealous for God mean, and why does Paul say *"For I can testify... their zeal is not based on knowledge"*?
2. What is meant by *"Christ is the culmination of the law"*?

2. The Righteousness of Faith (10:5-13)

- 5 Moses writes this about the righteousness that is by the law: "The person who does these things will live by them."**
- 6 But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?' "(that is, to bring Christ down)**
- 7 "or 'Who will descend into the deep?' " (that is, to bring Christ up from the dead).**
- 8 But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the message concerning faith that we proclaim:**
- 9 If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.**
- 10 For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.**

- 11 ***As Scripture says, “Anyone who believes in him will never be put to shame.”***
- 12 ***For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him,***
- 13 ***for, “Everyone who calls on the name of the Lord will be saved.”***

Key Points:

- Moses is used to demonstrate the difference between the righteousness of the law and the righteousness of faith.
- The rule of faith is to have Christ in your heart and profess Christ as your savior.
- Jews and Gentiles who believe in Christ will not be put to shame.

Questions:

1. What is meant by the righteousness of law and the righteousness of faith?
2. Why, especially in the time of his writing around 57 A.D., does Paul he say “*anyone who believes in him will never be put to shame*”?
3. How does Paul’s statement “*for there is no difference between Jew and Gentile*” support his previous discussions about “sonship” with God?

3. Israel’s Unbelief as Disobedience (10:14-21)

- 14 ***How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?***
- 15 ***And how can anyone preach unless they are sent? As it is written: “How beautiful are the feet of those who bring good news!”***
- 16 ***But not all the Israelites accepted the good news. For Isaiah says, “Lord, who has believed our message?”***
- 17 ***Consequently, faith comes from hearing the message, and the message is heard through the word about Christ.***
- 18 ***But I ask: Did they not hear? Of course they did:***
- “Their voice has gone out into all the earth, their words to the ends of the world.”***
- 19 ***Again I ask: Did Israel not understand? First, Moses says,***
- “I will make you envious by those who are not a nation;***
- I will make you angry by a nation that has no understanding.”***

20 **And Isaiah boldly says, “I was found by those who did not seek me;**

I revealed myself to those who did not ask for me.”

21 **But concerning Israel he says, “All day long I have held out my hands to a disobedient and obstinate people.”**

Key Points:

- Unless the gospel is said it will not be believed, for faith comes from what is heard.
- Paul cites Moses (Deuteronomy 32:21) about the jealousy of the Jewish people.
- Paul cites Isaiah who speaks of the grace of God towards the receiving of Gentiles.

Questions:

1. What does Paul mean by “*I will make you envious by those who are not a nation?*”
2. Who is Paul referring to with his citing of Isaiah “*I was found by those who did not seek me; I revealed myself to those who did not ask for me.*”?
3. What is Paul’s point in citing Isaiah about God concerning Israel “*all day long I have held out my hands to a disobedient and obstinate people.*”

----- END OF LESSON -----

NEXT WEEK – read Romans 11: 1- 36 (God’s Mercy for All)

Covering: Paul and the Remnant; Apostleship to the Gentiles; The Olive Tree of Israel; The Mystery of Israel’s Salvation; Final Hymn and Doxology