

Romans 10.8-21 Believing and Confessing, No Distinction, Heralds,  
Disbelief 146-150  
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[Romans 10.8-10 Jewish Context of Believing and Confessing 146]

You have probably heard of or even used this list of verses about initial salvation that, while used sincerely, I think it is not quite what the passage teaches. So we will study it here. We don't want to diminish in any way the ministry of those, like Billy Graham, who have used this method of presenting the gospel, for many people have come to the Lord through it. We all have made mistakes in our thinking on some passages in the Bible.

It is called the 'Roman Road' because it is kind of a pathway for leading people to Christ. It is a good string of passages that lead into a least part of the gospel message.

#### Roman Road

1. All sinned - 3.23
2. Wages of sin - 6.23
3. Jesus paid debt - 5.8
4. Salvation by faith - 10.9-10
5. Call on Lord for salvation - 10.13

The first verse is what tells us that *all have sinned and come short of the glory of God*. And the penalty of that is spiritual and eternal death. The third aspect is that Jesus paid the debt, the wages of sin, dying on the cross. Then *salvation* is by faith, and some continue with the idea that in order to confirm your salvation you should proclaim it or confess it. Billy Graham made a point of this inviting people to make a public confession of faith coming down the aisle to meet with a counselor. And then people have also used 10.13, in the same context, a second one that refers to calling on the name of the Lord for salvation.

Now 6.23 I think is in the context of *sanctification*, so that one is a little bit out of context, but I think there is a principle that applies that is broader than just sanctification, so I wouldn't discourage people from using it. In fact I wouldn't make a big point out of #4 and #5 either, but we want to be precise and take a look at the context of Romans 10.9-10.

Salvation is definitely by faith; nothing we can do will save us. And I think that is part of verses 9 and 10. And, in an *application* we can call on the name of the Lord even though verse 13 is in a Jewish *context*. Of course all of chapters 9-11 is in a Jewish context and I think you need to take that into account in order to fully understand Romans 10.9-13 which is rarely taught in its context. And without that you can miss some important aspects.



Romans begins with 8 chapters about God's *provision* of his righteousness for lost humanity. And within that he also deals with how this righteousness work itself out in everyday living, chapters 6-8, ie, how we grow in righteousness.

Then in chapter 9 he's still talking about the righteousness of God but now he is speaking more in terms of a major situation that existed in the 1st Century; and it persists to this day in that we need to have a proper perspective on a people that God has identified as His people, so Paul in 9-11 is *vindicating* his righteousness in his dealings with 2 particular groups of people: Jew and gentile. We have seen God *sovereignly* working with the nation of Israel in the Old Testament, choosing them out of all the nations to be a particular people, starting with Abraham.

Now we are in chapter 10. God in His sovereignty can choose whomever He so desires. He *chose Israel* for a particular purpose in the new era: the coming of the Messiah. And after their *rejection* of the Messiah, God has built what is called the church and they are a chosen people as well. *Israel is now under discipline* because they rejected their Messiah. This in 9.30 to 10.21 when he explains that God is perfectly righteous in choosing a people who were not His people and setting aside His people that He identified as His people.

But that discipline is not permanent, is temporary. There is a false doctrine of Replacement Theology that says that Israel is cast away permanently and replaced by the church. But rather Israel will have a future restoration when all the rest of God's promises and covenants with them will be fulfilled. In fact today we can see bits and pieces of God working, setting the stage for this restoration described in chapter 11 that Paul anticipated 2,000 years ago.

All of this gives us the context of chapters 9-11 and it is very important to know that the main theme is Israel because it is going to influence how we understand each of the parts of chapters 9-11, and particularly a passage that is so familiar and so often heard that we miss the context which is not brought out clearly.

## Context - Romans 9-11

### 1. Israel as God's chosen people

They are under discipline right now but God is going to bring them back into a saving relationship. All of Israel in a corporate sense will be saved when God is completing a plan for gentiles in terms of the body of Christ.

### 2. Gospel going to Gentiles

In the 1st Century the gospel went out to the gentiles and many were responding, in fact many more amongst the gentiles than the nation of Israel, so this is another reason Paul has to explain and vindicate what is going on—why so few Jews are receiving this gospel. So he has to defend the gospel which is part of what he is doing in chapter 10. This gospel message is a genuine one and has its roots in the Jews' Scriptures of the OT, and he quotes quite frequently from them to alert his Jewish audience.

He is writing to the few Jewish believers who have responded in order for them to be able to communicate these concepts to their unbelieving Jewish brethren.

### 3. Setting aside of Israel - reasons

The setting aside of Israel, chapter 10, from the human perspective, from Israel's perspective, is explained with the major reasons.

### 4. Righteousness available

Righteousness is made available on a broad basis, not through exclusively Israel, but now through Jesus Christ to both Jew and gentile.

So God has set aside Israel, not only because this is part of a bigger plan, a sovereign, electing plan, but also because there is human responsibility...

## Responsabilidad humana - Romanos 9-10

1. Falla en buscar la justicia (9.30-33)
2. ...conocer las perfecciones de Dios (10.2-3)
3. ...to realize Purpose of Law (10.4)

...to respond to not only the call but the word of God. So, at the end of chapter 9 and in chapter 10 he is going to emphasize Israel's responsibility in their failure in their pursuit of righteousness. They had a zealotry for the things of God or for the law, but that zealotry was one that stumbles over a central aspect of the law, to which it points—the Messiah.

In their pursuit they have substituted their own righteousness, a self-righteousness, because they failed to know the perfections or character or glory of God or God Himself. 10.2-3.

We have also been looking at 10.4 where they have failed to realize that the Messiah, Jesus Christ, proved Himself to be the Messiah in the messianic prophecies which were to end in Him, for those who believe in Him. So they missed the law's purpose of directing hearts to the Messiah.

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
III. Vindication of God's Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
B. Present National Rejection	9.30-10.21
1. Failure to Attain Righteousness	9.30-10.13
a. Pursuit and Stumbling	9.30-33
b. Problem in Perceiving Righteousness	10.1-4
c. <u>Problem in Accessing Righteousness</u>	10.5-13
1) Availability of Righteousness	10.5-8

We have seen that this righteousness that the OT speaks about is based on the law which no one is capable of maintaining—you will fail. One of the purposes of the law is to show the sinfulness of man and the inability not only to reach God but to live a life of righteousness. There was already a generation that failed and was disciplined and set aside.

## Deuteronomy Context

1. 2nd generation preparing to enter
2. Deuteronomy 9.4 - 7.6-8, 10.15, 14.2
3. Deuteronomy 28-30
4. Prediction of all Israel's history
5. Moses soon to die - leaves Word
6. Deuteronomy 30.12-13

In Deuteronomy there is a second giving of the law—now for the second generation, a repeating of what God revealed at Sinai to the first generation. Paul at least alludes to this, taking some of the language from Deuteronomy 9.4, etc.

Then Moses predicted all of Israel's future, so you can read chapters 28-30 and you will have a preview of all of Jewish future history. You can read how Israel received blessing from God—when they were obedient to the law, which didn't happen many times in their history. In fact they were mainly characterized by *disobedience*. And also in chapter 28 there are details of the discipline that would come upon them. So God gave them a

preview of their history even before they were a nation. When their disobedience was no longer reversible God intervened and expelled them from their land, which happened twice, in 586 BC by the Babylonians and 70 AD by the Romans.

What has not been fulfilled is an ultimate blessing in chapter 30 which is described in some detail there.

That is the context that Paul draws upon in chapter 10, taking some of the language from Deuteronomy, quoting 30.12-13 in Romans 10.6-7 and in that he states that the righteousness which is on the basis of faith speaks as follows: in a similar way, in the time of Moses you didn't have to ascend Mt Sinai or to heaven to get the law. God delivered it by Moses. Nor do you have to do the same thing in the 1st Century, seek Messiah or go find Him. *He came*, alluding to the fulfillment, the Incarnation.

### Application

1. Ascending -
  - Deuteronomy - Sinai —> heaven
  - Application - 'that is to bring Christ down'
  - for Incarnation**
2. Descending -
  - Deuteronomy - abyss —> fallen angels and lost souls
  - Application - 'that is to bring Christ up from the dead'
  - for Resurrection**

Or, who will descend (also comes out of Deuteronomy), to lower parts of the earth? Again applying it: to bring Christ up from the dead, ie, we have a resurrection as well.

10.8 But what does it say? "THE WORD IS NEAR YOU, in your mouth and in your heart"--that is, the word of faith which we are preaching,

Again, quoting Deuteronomy 30.14 in the next verse, the word is near; it is the audible word, the spoken word...

### Deuteronomy Context

1. 2nd generation preparing to enter
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6. Deuteronomy 30.12-13 —> 30.14

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...it is in your mouth and in your heart—you have meditated on it, you have listened to the preaching of it, it is penetrating you. It is in the 1st Century; the Messiah spoke it.

### Application

1. Ascending -
  - Deuteronomy - Sinai —> heaven
  - Application - 'that is, to bring Christ down' (#1)
  - for Incarnation**
2. Descending -
  - Deuteronomy - abyss —> fallen angels and lost souls
  - Application - 'that is to bring Christ up from the dead'
  - for Resurrection** (#2)
3. Near -
  - Deuteronomy - Mosaic Law
  - Application - 'that is, the word of faith which we are preaching' (#3)
  - Word of faith**

10.8 But what does it say? "THE WORD IS NEAR YOU, in your mouth and in your heart"--that is, the word of faith which we are preaching,

The Apostles are now preaching it. It's right here; go to the synagogue and you will hear it every Sabbath. The accessibility is the point he is making. The word of faith is near.

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|---|------------|
| I. Introduction                         | 1.1-17     |
| II. Provision of God's Righteousness    | 1.18-8.39  |
| III. Vindication of God's Righteousness | 9-11       |
| A. Past Sovereign Election of Israel    | 9.1-29     |
| B. Present National Rejection           | 9.30-10.21 |
| 1. Failure to Attain Righteousness      | 9.30-10.13 |
| a. Pursuit and Stumbling                | 9.30-33    |
| b. Problem in Perceiving Righteousness  | 10.1-4     |
| c. Problem in Accessing Righteousness   | 10.5-13    |
| 1) Availability of Righteousness        | 10.5-8     |
| 2) <u>Accessing Word of Faith</u>       | 10.9-10    |

Any Jew in the 1st Century who had a heart to know God didn't have to do any extraordinary act, didn't have to try to do the impossible (which is to keep every aspect of the law because if you fail in one aspect you have failed in the totality of it). It is accessible.

**So verses 9 and 10 focus on *accessing the word of faith*.** Again, I stress that this is in a context of Israel failing to access it, and in the context of this problem of Israel, Paul is saying that 'this is what you missed'. It is so easy, so accessible, it's right there.

**So in a sense it is an evangelistic message, but** you don't want to overlook the idea that **it is also a call to a particular Jewish audience** or it is framed for the purpose of a Jewish audience.

10.8 But what does it say? "THE WORD IS NEAR YOU, in your mouth and in your heart"--that is, the word of faith which we are preaching, 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

It is one long sentence that begins in verse 8. And, as we tend to do, we look at the whole sentence, which is the immediate context. The nearness of the word and the application that Paul draws means that the **word of faith that they are preaching, ie, the gospel message** that Paul is preaching, **is being proclaimed** (in later passage) **to both Jew and gentile**.

And I think the emphasis here is the nation of Israel that has *not* accepted Jesus as Messiah has missed it in spite of the fact that it is right there, very near; they have brothers that have trusted in Jesus Christ, they have relatives that have received in their mouths and hearts this word of faith. And it was preached by the early church that was almost entirely Jewish.

10.8 But what does it say? "THE WORD IS NEAR YOU, in your mouth and in your heart"--that is, the word of faith which we are preaching, 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;

It was only later, in the book of Acts, that the Samaritans began to come, and gentiles like Cornelius being one of the first. Jewish people in general were rejecting this, in 9, the word of faith that the apostles are preaching, that ... and he gives some details: 'that if you confess with your mouth Jesus as Lord'.

He is taking the wording right out of Deuteronomy, the sequence of confessing and believing. In verse 10 he reverses it. He is not

specifically defining the gospel message. He is laying out some of the elements related to it. One of the mistakes that is made in teaching this passage is using it as almost a *definition* of the gospel, and I don't think that's Paul's intent. I think, if we do that, we slightly miss what Paul is doing in the passage. You probably haven't heard any of this before, which is why I hate to do this because the verse is so common.

**It's not a definition of the gospel message. It gives elements of it.** And it can be used from that perspective, but if you use it as a recipe I think you are misinterpreting at least some aspects of it.

10.8 But what does it say? "THE WORD IS NEAR YOU, in your mouth and in your heart"--that is, the word of faith which we are preaching, 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;

So 'confessing with your mouth Jesus as Lord, and believing in your heart' introduces us to the many ways this verse is used which I think are wrong.

## Views

### 1. 2 conditions for salvation ?

The idea of 2 conditions for salvation: believing and confessing; there are some even Bible conservative teachers that teach this. **Why should this passage not give two conditions for salvation?** Ephesians 2.8-9, *For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.*  
**Confessing with the mouth could be construed as a 'work'.**

## Jewish Context

### 1. Justification by faith alone - ~100x in John, Romans

**In the gospel of John, about a hundred times it is simply 'believe'; nowhere in the book is there 'believe and confess'. Justification is by faith and faith alone.** That is the whole point of the book of Romans as well; there is nothing that you do, there are no works.

This is the only place where 'confess' is mentioned. Justification is by faith alone, apart from anything that we do, and 'confessing' is not a second aspect of salvation.

## Views

### 1. 2 conditions for salvation ?

### 2. Believing and confessing synonymous

Another view is that the two aspects are the same side of the coin, ie, they go together, they are synonymous.

### Jewish Context

1. Justification by faith alone - ~100x in John, Romans
2. Distorts meaning of confession

I think that also misses some of Jewish context we are in here. This takes away a little of the meaning of confession here, in this context. And it could be tied to some things that Jesus said.

### Views

1. 2 conditions for salvation ?
2. Believing and confessing synonymous
3. Faith results in public confession

It is true that believing results in public confession, but I think there is more going on than just that. This is one way of harmonizing these two seemingly conditions for salvation.

4. Lordship salvation

Another thing that is used with salvation is confessing Jesus as Lord. The Lordship salvation people will camp on this, saying that a saved person has to have/will have some indication of it in his life. Again I think you have to look at the broader context which I will explain more; I am building toward a further element.

### Jewish Context

1. Justification by faith alone - ~100x in John, Romans
2. Distorts meaning of confession
3. Read idea into text
4. Jewish need to tie deity to Jesus

Paul is talking to his Jewish audience, and I think this is what Jesus is doing as well—demonstrating and convincing that He, Jesus, is sent from the Father. He is the Son of man, out of Daniel; He is Messiah, deity, Jahweh (which is the word ‘Lord’ in the OT). So the Jews, in order to understand and to believe in Jesus had to believe in Jesus as *Lord, Jahweh*, ie, as *God* in the flesh—the incarnation.

And I think that is what Paul is stressing here for a Jewish audience. They needed to recognize that He was the Messiah and that the Messiah described in the OT is equated with Jahweh. Some passages make an equivalence. **I think the deity of Jesus is the stress of confessing Jesus as God and Messiah. Paul uses the word *Lord* which, in a Jewish mind, would be the same as God or Messiah.**

10.8 But what does it say? “THE WORD IS NEAR YOU, in your mouth and in your heart”—that is, the word of faith which we are preaching, 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;

Not ‘Lordship salvation’, but a Jew needs to confess it, and also to recognize that Messiah, that Jesus, was raised from the dead by God. In Romans, 10.4, that validates everything that Jesus said: the resurrection proves that Jesus is, in fact, everything that He claimed, everything that the gospel writers record about Him. It gives the fathers the validation that Jesus is, in fact, God, and that God raised Him from the dead.

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Now he uses the word  $\sigma\acute{o}\delta\zeta\omega$  (*sód-zo*) here, the Greek word that is commonly translated ‘to be saved’.

### Views

1. 2 conditions for salvation ?
2. Believing and confessing synonymous
3. Faith results in public confession
4. Lordship salvation
5. Righteousness = salvation

I think another mistake that is made is to equate *righteousness*, in this context, with *salvation*. I think they are different.

### Jewish Context

1. Justification by faith alone - ~100x in John, Romans
2. Distorts meaning of confession
3. Read idea into text
4. Jewish need to tie deity to Jesus
5. Paul precise in Romans

We have noted that Paul is precise in Romans. We have covered every aspect of his use of the word ‘justification’ already, and we have studied the various forms of the word.

Justification is the trusting or the believing in Jesus as Lord—what He claimed and what He did—which means that we are instantaneously declared righteous = justified, same idea, same word. Paul is consistent when he uses righteousness. Now he

could be using it in a *outworking* of righteousness in a little bit of a sanctification sense, but it has to do with being justified or the accessing of righteousness. He is speaking in the broadest sense of the word σωτηρία (so-tay-rí-a), in Romans 1.16 *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*

### Salvation

1. Term - σωτηρία (so-tay-rí-a) 45x  
 σώζω (sód-zo) 106x

2. From physical danger - NT: 6x + OT 40x

The word is used in the OT more often in the sense of physical danger, eg, when an invading army is coming and maybe God intervenes and saves them. This saved the children of Israel from being conquered by an enemy.

It is used for salvation from other dangers and for physical ailments or healing—in fact also commonly in the NT, 16x for physical healing. You don't know that this word is used because it is translated to give the sense of physical healing. For example, Matthew 9.21 *for she was saying to herself, "If I only touch His garment, I will get well."* That's from the word group of σώζω (sód-zo), get well physically.

Then 22 *But Jesus turning and seeing her said, "Daughter, take courage; your faith has made you well."* He is not talking about eternal destiny, saved from hell here; he is talking about physical healing. Also in that verse, *At once the woman was made well.*

Acts 27.20 *Since neither sun nor stars appeared for many days, and no small storm was assailing us, from then on all hope of our being saved was gradually abandoned....*

31 *Paul said to the centurion and to the soldiers, "Unless these men remain in the ship, you yourselves cannot be saved."*

34 *"Therefore I encourage you to take some food, for this is for your preservation [σωτηρία (so-tay-rí-a)], for not a hair from the head of any of you will perish."*

Here Paul, on a ship going to Rome, is in a storm and they are doing everything they can to keep from being shipwrecked. They were not worried about going to hell; they were trying to be saved from drowning. The context has nothing to do with eternal destiny.

Philippians 1.19 *for I know that this will turn out for my deliverance [σωτηρία (so-tay-rí-a)] through your prayers and the provision of the Spirit of Jesus Christ,*

Paul is talking about release from prison, a physical situation. The word is used fewer times for spiritual salvation than for physical danger.

3. Theological - 3 senses



In the past sense the word 'salvation' means justification—from the penalty of sin.

In a future sense it refers to glorification = salvation from the presence of sin.

In a present sense it is sanctification = salvation from the power of sin.

If you do a word study you find that this word group is used as many times in this present tense sense as it is used for the once-for-all justification sense, salvation from hell or from the ultimate penalty of sin.

### Views

1. 2 conditions for salvation ?
2. Believing and confessing synonymous
3. Faith results in public confession
4. Lordship salvation
5. Righteousness = salvation
6. Jewish context

This must be kept in mind.

### Jewish Context

1. Justification by faith alone - ~100x in John, Romans
2. Distorts meaning of confession

3. Read idea into text
4. Jewish need to tie deity to Jesus
5. Paul precise in Romans
6. Jewish context - 9-11

Jewish comprehensive salvation - 10.1

Here Paul is using the word salvation in the comprehensive sense—every aspect. It begins with justification by faith, but it also involves a life of seeking righteousness and it includes an ultimate restoration of the nation with that ultimate salvation that is explained in chapter 11.

Word near - Deuteronomy 30

He is not talking necessarily about justification by faith in Deuteronomy. That word that you can access to live a righteous, blessed life in the land is *near* you. He is bringing this into the context in verse 10 also:

10.8 But what does it say? “THE WORD IS NEAR YOU, in your mouth and in your heart”—that is, the word of faith which we are preaching, 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

'for with the heart a person believes'. It is an internal experience,

10.8 But what does it say? “THE WORD IS NEAR YOU, in your mouth and in your heart”—that is, the word of faith which we are preaching, 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

...**resulting, for a Jew of the 1st Century, in justification, in at least the declaring righteous.** It may spill over into the living out of righteousness, but I think there is a distinction.

10.8 But what does it say? “THE WORD IS NEAR YOU, in your mouth and in your heart”—that is, the word of faith which we are preaching, 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

... ‘**and with the mouth he confesses**’ resulting in what? For a Jew in the 1st Century—and this is true with the context of Jesus as well—**he would be thrown out of the synagogue, cast out of his family**, disowned, shunned, maybe even persecuted. That’s why Jesus makes a stress there: you have to make a radical break if you confess Him as Lord y Messiah. There will be consequences.

### Jewish Context

1. Justification by faith alone - ~100x in John, Romans
2. Distorts meaning of confession
3. Read idea into text
4. Jewish need to tie deity to Jesus
5. Paul precise in Romans
6. Jewish context - 9-11
  - Jewish comprehensive salvation - 10.1
  - Word near - Deuteronomy 30
  - confessing - ostracizing

**In the 1st Century, for a Jew to confess Jesus as Lord he is cast out, ie, now if cast out he will be disassociated with Israel and that is going to result in physical salvation in 70 AD.**

10.8 But what does it say? “THE WORD IS NEAR YOU, in your mouth and in your heart”—that is, the word of faith which we are preaching, 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

He is not going to experience the destruction that will take place in the temple and in Jerusalem and the entire nation. He isn’t going to be associated with the Jews; he will be looked upon as a gentile basically by the Roman Empire. And he will be *delivered* (saved physically).

**So this is after believing and receiving justification and now as you confess that you are associated with Messiah as a Jew you will be ostracized and experience deliverance from 70 AD.**

### Jewish Context

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confessing - ostracizing  
 deliverance - AD 70 and Tribulation  
 ultimate restoration —> deity  
 following - calling on Lord

Paul knows that judgment is inevitable and those Jewish people can experience a physical deliverance. And ultimately, when these passages take place at the end of the age, there is going to be a Tribulation period. And a lot of the passages in the Olivet Discourse of Jesus deal with ‘salvation’; Paul will deal with this in chapter 11: when all Israel shall be saved.

Then there will be an ultimate restoration when Israel calls upon the name of the Lord, ie, calls upon Jesus as God Himself. This is future, an ultimate restoration that can be experienced on an individual basis in the 1st Century.

Encourage faith in Christ alone for salvation and confession for growth.

[Romans 10.9-13 No Jew and Gentile Distinction 147]

### Human Responsibility - Romans 9-10

1. Failure in Pursuit of Righteousness (9.30-33)
2. ...to know Perfections of God (10.2-3)
3. ...to realize Purpose of Law (10.4)
4. ...apply Priority of Faith (10.6-10)

Israel has failed in various ways in their Human Responsibility. Now we add the 4th that have just seen: they failed to apply the Priority of Faith.

### Jewish Context

- 6 Jewish context - 9-11  
 Jewish comprehensive salvation - 10.1  
 Word near - Deuteronomy 30  
 confessing - ostracizing  
 deliverance - AD 70 and Tribulation  
 ultimate restoration —> deity  
 following - calling on Lord

There will be an an ultimate restoration, the calling on the Lord, the deity of Jesus Christ—which will come in the following passage.

- I. Introduction 1.1-17
- II. Provision of God’s Righteousness 1.18-8.39

- III. Vindication of God’s Righteousness 9-11
  - A. Past Sovereign Election of Israel 9.1-29
  - B. Present National Rejection 9.30-10.21
    1. Perversion Attaining Righteousness 9.30-10.13
      - a. Pursuit and Stumbling 9.30-33
      - b. Problem in Perceiving Righteousness 10.1-4
      - c. Problem in Accessing Righteousness 10.5-13
        - 1) Availability of Righteousness 10.5-8
        - 2) Accessing Word of Faith 10.9-10
        - 3) Availability of Salvation 10.11-13

So we will look at 10.11-13. Paul is going to support what he said in verses 8-10,

10.11 For the Scripture says, “WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”

‘For the Scripture says’, Paul has taken us to Isaiah 28.16 in chapter 9. Remember he is addressing people who have a Jewish background, a Christian audience, preparing them to be able to present the gospel to their fellow unbelieving Jews. We focused on 10.6-8 which comes from Deuteronomy 30.12-14, and now in verse 11 he goes back to Isaiah 28.16 which we saw in 9.33.

### Quotes

1. 9.33 - Isaiah 28.16
2. 10.5 - Leviticus 18.4
3. 10.6-8 -Deuteronomy 30.12-14
4. 10.11 - Isaiah 28.16 *Therefore thus says the Lord GOD, “Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed.*

And he is quoting it again as if pulling all these passages together. Linguists call that an *inclusio*, ie, everything in between kind of goes together. And what does the Scripture say?

10.11 For the Scripture says, “WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”

‘Whoever believes in Him....’ Remember the audience: this would jump out, would slap the Jew in the face. He would say, ‘Whoever?’ ‘No, God has a chosen people. He has separated us. God gave us the law. He revealed Himself to us. He has made us a holy nation. What is the law all about? exception *separation*, holiness separating us from



those ‘dogs’, those gentiles. It can’t extend on an equal basis to the pagans of the day.’ So the ‘Whoever’ begins to attack some of these problems that the Jews had.

### **Jewish Problem**

1. OT quotes - Isaiah 28.16

It’s not Paul who says, ‘Whoever’; it’s Isaiah. So how are you Jews going to handle that passage? This is what the OT tells us—that God has extended His love to ‘whoever’ (or ‘whosoever’).

2. Whoever - Israel’s election

He is stressing the idea of *faith*. This kind of undermines the Jewish interpretation, or understanding of their election. It doesn’t *remove* Israel as the elect nation, but what the nation overlooked was that God made them a special people, an elect nation and what they missed was that, yes, God wanted to bless them, but they are chosen and select *in order that they may be lights in the world*, the avenue by which *the world* comes to know the one true holy God of the OT.

10.11 For the Scripture says, “WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”

It is this special nation that will be God’s instrument. That is what Israel overlooked. They took their election self-centeredly and applied it to themselves as separate, an exclusionary. Whereas Isaiah—and some others—said that the intent of their being a select and elect nation is that they, in fact, would reach out to the gentiles—that ‘whoever’ amongst the gentiles would believe would not be disappointed.

He is really getting at the heart of the problem of Judaism, how they have separated themselves as exclusionary rather than separating themselves to be lights and distinct from a dying and corrupt world, to be able to pull others out: ‘whoever’ would believe. So this goes against anything that a Jew would think about when he considered God’s choosing of the people of Israel.

And they will not be disappointed. The idea in some NT and OT contexts is ‘to put to shame’. The idea of our sin puts us to shame but believing in Him removes that shame; we will not be disappointed in a broader sense as well.

10.12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; 13 for “WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.”

This really is at the heart of Judaism: ‘For there is no distinction between Jew and Greek’. Put on your Jewish ‘hat’. You are a Jew reading this, and you have all your Jewish background and you have spent all of your life and all of your effort in trying to maintain righteousness, holiness, separateness. You have celebrated feast days that separate you as does your Sabbath observance. Even when you visit a gentile, you shake the dust off your feet. You are careful not to eat or drink out of gentile vessels. Now Paul... ‘Why, there is no difference, no distinction? What about all of the OT’?

### **Jewish Problem**

1. OT quotes - Isaiah 28.16

2. Whoever - Israel’s election

3. No distinction - separateness

This would be a *major* problem to a Jewish audience. No distinction.

### **Illustrations**

1. Chosen and holy people

2. Law separated Israel - all areas

3. Jonah - Assyrians

4. Entering Gentile lands

5. Eating from Gentile vessels

6. Persecution - Acts 8.1-2

7. Peter - Acts 10.5

8. Paul - Acts 21.27-28

1. A separate people...

2. The whole *law*: They ate differently, they dressed differently. The law specifies a life style of separateness and distinctness.

3. Look at the life of Jonah, or the book itself. The main reason that Jonah didn’t want to go to the Assyrians—he is a prophet and God was sending him to a group, ‘whosoever’. And Jonah knows that they are *pagans*, persecutors; they will impale Jewish people, invade the land. ‘I know you are a gracious God; I don’t want to go give *them* the gospel message’. In fact at the end he is whining that God has intervened to avert the judgment that was to be Jonah’s message to the Assyrians.

Here was a great city, we know the archeology of Nineveh and the Biblical text: 3 days journey cross the city of hundreds of thousands of people. If the whole city turns, it will be massive revival! Jonah was disappointed: ‘we don’t want to share the blessing with these pagans that are bent on destroying us.’

So in the 1st Century it was not uncommon to cleanse yourself and shake the dust off after being in gentile land. You are different. We

could look at Acts 8.1-2. God has to bring persecution to separate the primarily Jewish church in Jerusalem in order to bring the Gospel message to Judea and Samaria. The church had to be awakened; it was predominately Jewish, a Jewish church that God intended to reach out to the gentiles.

Then the context is in Acts 10, in Joppa, on the edge of Tel Aviv. It is in that context that God had to give Peter a vivid vision of ‘unclean’ food 3 times which was a picture that shows that God has made all things clean now. The death of Christ dealt with sin. Peter had to see the vision 3 times and had to eat, participate in it, to prepare him to go to the house of gentiles bringing the gospel message to them. That was the intent of the whole OT. Even though a Jew Paul was considered ‘unclean’, was contaminated because he had contact with gentiles.

10.12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; 13 for “WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.”

There is not only no distinction, ‘for the same Jahweh is Jahweh of all.’ When you see ‘Lord’ in a Jewish context a Jew would recognize the Greek word, κύριος (kúr-ee-os) which is the ‘Jahweh’ of the OT.

#### **Jewish Problem**

1. OT quotes - Isaiah 28.16
2. Whoever - Israel’s election
3. No distinction - separateness
4. Lord of all - YHWH

The same Jahweh of the OT is ‘Jahweh of *all*’. We saw that in verse 9, believing in Jesus as Jahweh, as Lord. No distinction? The Jews had problems with these things. Paul is trying to make them aware of them, using the OT, and then at the end he will prove his point using the OT.

10.12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him;

Every Jew would agree that this Jahweh is ‘abounding in riches for all who call on Him’. They would see the blessing and the riches of Jahweh in the OT, how He has continually blessed the nation of Israel. But now He is ‘bounding in riches for *all* who call on Him’.

#### **Jewish Problem**

1. OT quotes - Isaiah 28.16
2. Whoever - Israel’s election

3. No distinction - separateness
4. Lord of all - YHWH
5. Blessing for all -covenants

So all who respond to this gospel message of Paul receive blessings, and since there is no distinction, it includes the Greek or gentiles. And the Jew when he saw this, this ‘blessings for all’, he would be reminded of the covenants—and ‘they are for Israel’. Paul would agree but His covenants are intended for the Jews to bless all, ie, for the nations. You can see the Jewish flavor as Paul continues to develop this.

10.12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; 13 for “WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.”

And then in verse 13 he goes back and quotes another ‘whoever’ passage, in Joel 2.32.

#### **Jewish Problem**

1. OT quotes - Isaiah 28.16
2. Whoever - Israel’s election (10.11)
3. No distinction - separateness
4. Lord of all - YHWH
5. Blessing for all -covenants
6. Whoever - again (10.13)

#### **Quotes**

1. 9.33 - Isaiah 28.16
2. 10.5 - Leviticus 18.4
3. 10.6-8 -Deuteronomy 30.12-14
4. 10.11 - Isaiah 28.16
5. 10.13 - Joel 2.32

10.12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; 13 for “WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.”

The Joel passage is in a context of discipline upon the nation of Israel preceding the coming of Messiah. In Paul’s thinking, Israel has rejected Isaiah 53. (By the way he will quote Isaiah 53 later on in the same chapter.) He has seen that Israel has rejected the Messiah so what comes next? There must be discipline of the nation and Joel says that when you call upon the name of the Lord in the midst of Tribulation,

then the coming of Messiah will occur. And in the NT, the return—in fact Jesus says in Matthew 23 that He will *not* return until they call upon His name.

### **Jewish Problem**

1. OT quotes - Isaiah 28.16
2. Whoever - Israel's election
3. No distinction - separateness
4. Lord of all - YHWH
5. Blessing for all -covenants
6. Whoever - again (10.11)
7. Joel 2.32 - Israel in Tribulation

*And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls.*

So he takes Joel and focuses again upon 'whoever'.

10.12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; 13 for “WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.”

'Whoever will call on the name of the Lord *will be saved*'. There is the word 'saved' again. How is it used in Joel? Not with reference to deliverance from hell, not even used in the sense of deliverance in an ongoing basis. It refers here to deliverance from the *wrath* of God that is upon the nation of Israel and the 'call upon the name of the Lord' for *total* salvation. That is what Paul is saying in this passage.

### **Human Responsibility - Romans 9-10**

1. Failure in Pursuit of Righteousness (9.30-33)
2. ...to know Perfections of God (10.2-3)
3. ...to realize Purpose of Law (10.4)
4. ...apply Priority of Faith (10.6-10)
5. ...accept Plentitude of God's Plan (10.11-13)

So Israel has failed to accept the Plentitude of God's Plan that *includes the Jew and gentile*. This is an OT concept, a *true* Jewish concept, not just something that Paul's gospel preaches, but the 'whoever' comes from Isaiah and from Joel.

And, to bring it home, you and I are called to *offer* salvation in all of its aspects, starting with the initial aspect 'whosoever' whether it be Jew in our culture or gentile, or terrorists or people we have a hard time

associating with, we are called to offer the gospel. Just as Israel was called, elect, and it was in order that they be lights, so also in our culture.

[Romans 10.13-16 Heralds Sent to Israel 148]

10.12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; 13 for “WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.”

This concept of calling on the name of the Lord is a frequent OT concept, and I think some of these passages bring out some of the fulness of what is involved in the Joel passage that Paul quotes here in Romans 10.13.

### **Calling on His Name**

> In Worship - Psalm 105.1 *Oh give thanks to the LORD, call upon His name; Make known His deeds among the peoples.*

If you continue reading, this is a great worship psalm, and there are several others as well—calling on the name of the Lord in worship, adoration and recognizing who He is, what He has done, praise for God Himself and His greatness and goodness and all the perfections.

So, this calling on the name of the Lord is *ongoing* not just a one-time thing, not just in evangelism. In fact, calling on the name of the Lord in most of the passages is something that the *believer* does, not the unbeliever who has to believe and come into a relationship and then call on the name of the Lord. I think it is possible to call on His name to receive righteousness and God's salvation, but most of the passages, especially in the OT, and even in the Romans 10 passage, refer to calling on His name as a believer. And this verse is calling on Him in a worshipful attitude.

> For Deliverance - Psalm 116.4 *Then I called upon the name of the LORD: "O LORD, I beseech You, save my life!"*

Clearly that is a believer in some trouble. And there are a lot of other passages also, in the midst of trouble and suffering and even discomfort. That's a special occasion to call upon the Lord; He is our resource and in these times when even our life is in danger, He is the one who can deliver us. And remember what he is talking about in chapter 10: I think he is alluding to the coming judgment in the 1st Century. I don't think he knew a specific date, but knowing Scripture he knew that with Israel under discipline it

would involve wrath. So it's deliverance from wrath, I think, in Romans 10.

> In Life - Psalm 99.6 *Moses and Aaron were among His priests, And Samuel was among those who called on His name; They called upon the LORD and He answered them.*

You can see a kind of general, in any circumstance, in any area of life, for the believer, this should be a pattern, a lifestyle. This is another way of conveying that I need to trust God moment by moment, day by day, in every circumstance. We should habitually have a lifestyle of dependence, and calling upon *Him*. I think carries this idea, 'Lord I'm utterly dependent upon *You* for every circumstance—how do I respond to this situation, how to respond to that one.

And here we have some of the heroes of faith mentioned in 99.6. In evangelism or as mediators between a lost world and God Himself we call on the name of the Lord.

This is an OT concept, but the NT speaks of trusting in the Spirit or walking in the Spirit. I think these are synonymous concepts. Walking in the Spirit is like calling on the name of the Lord; it's dependence and the idea of *trusting* in Him, acknowledging that dependence just as we acknowledge the omnipotence, omniscience and all of the aspects of who God is.

> Tribulation Wrath - Joel 2.31 *"The sun will be turned into darkness And the moon into blood Before the great and awesome day of the LORD comes.*

In Matthew 24 that is basically what Jesus is alluding to. Paul quotes verse 32, but starting in 31 I think Joel is looking down the road. 'The day of the Lord' is a theme of Joel. He is looking beyond 70 AD even, and I think that Paul is conscious that Joel is far-reaching. Joel is speaking of a future wrath and I think from the details and the description of not only Joel 2, but other parts of the book, much of what he is talking about will not be fulfilled until the period called the Tribulation.

This is a period beyond the church age or after the church age; and from the perspective of the 1st Century I think Paul anticipated that it might be 'right around the corner', might be a soon experience of the nation of Israel. I think that is part of the reason Paul is quoting it in this context, to let those that are believers to be able to understand what God was doing in their time.

*32 "And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls.*

As we have noted, in most of the contexts, the word 'save' has more the idea of *deliverance*. It is in the context of the Great Tribulation and the wrath that is going to be pour out. The deliverance is a physical deliverance from that wrath and it may include martyrdom. That's the context of Joel 2 that Paul quotes in 10.13. *Whoever will call upon the name of the Lord will be saved*—as the New American Standard Bible translates it.

> Before 2nd Coming - Matthew 23.37 *"Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. 38 "Behold, your house is being left to you desolate! 39 "For I say to you, from now on you will not see Me until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"*

This introduces what is called the Olivet Discourse, Matthew 24-25, where Jesus is basically predicting the future events. It is not clear from his Discourse that there will be a church age in between. I think Paul is aware of the Discourse and is writing from the perspective of the 1st Century, not knowing that the church age would endure for 2000 years. We get used to the idea of the church and we don't think of what it would be like to live in the 1st Century, but just imagine that the church is very new and he is laying out the history that deals with Joel and a time of Tribulation. Especially in Matthew 24, preceding the 2nd coming of Christ is this period of Tribulation, but notice how Jesus introduces it.

Scholars believe that the Olivet Discourse was given on Wednesday before the crucifixion which they see as a Friday crucifixion. Jesus, knowing that He had only 2 days left, was preparing the disciples for the coming crucifixion. And this prophetic portion of Scripture is to lay out how Israel is set aside and the Kingdom is delayed. This is the context. Jesus desired to bring Israel into His bosom, into a relationship, fellowship. But what happened? He told them they wouldn't see Him anymore, essentially saying to Israel that until they call on the name of the Lord as Joel described in chapter 2, in that sense He is not returning. It appears that it looks to the period of time that Paul was going to expand upon in Romans 11 when, in fact, Israel does call on the name of the Lord.

Jesus is saying He is not going to return until Israel goes through a period of Tribulation, which He describes in the Olivet Discourse, and 'until then—this is their being set aside—their house is left desolate'. Then they will mourn the fact that they missed Him in the 1st Century. (Zechariah 12.9,10) But at that point they will realize that Jesus Christ was in fact Jahweh, the Messiah.

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
III. Vindication of God's Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
B. Present National Rejection	9.30-10.21
1. Perversion Attaining Righteousness	9.30-10.13
2. Persistent Disbelief	10.14-21
a. Potential of Preaching	10.14-15
1) Questions on Preaching	10.14-15a

So we have noted the Past Sovereign Election of Israel, 9.1-29, and we are now in the Present National Rejection of Israel, 9.30-10.13. There are at least two major things Paul is bringing concerning Israel's failure: in their Attaining Righteousness, and now beginning in verse 14, another reason is that they have Persistently throughout their history been a Disbelieving nation. Paul concludes in 10.21, *But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."* That is a summary of their history and it's because of their persistent disbelief and their obstinacy that they are set aside.

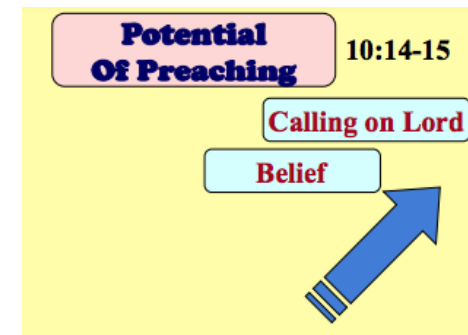
10.14 How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?

Beginning in verses 14 and 15 he will give us the potential of *preaching*. He is showing that Israel is basically without excuse, much like what he said in chapter 1: all of humanity is without excuse as God has revealed Himself. So also Israel is without excuse because they have been presented the message and they have disbelieved it.

So he lays out a chain showing the means by which God works, and has worked in Israel. And he is alluding to what happened in the 1st Century, but you might even see how God has worked throughout their history. And we can look at it from *our* perspective and find some applications. I think, in general, this is what most Bible teachers focus on: the applications that we can draw and unfortunately sometimes they leave out the Jewish context here.

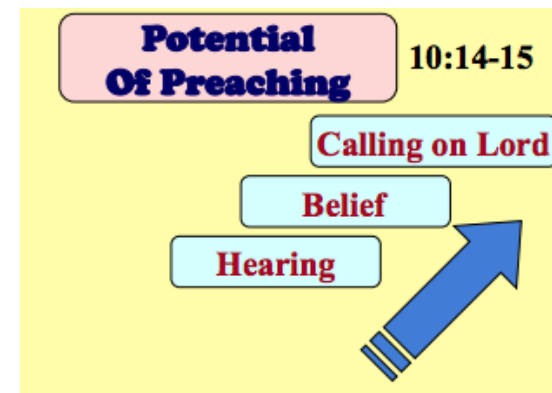
He gives us a series of questions. The first one (verse 14): 'how then will they call on Him whom they have not believed? That is, they have to have some background in order to believe, they can't call on him for anything if they have not even believed! So belief has to *precede*. Justification by faith and faith alone must precede calling on the name of the Lord. So here Paul starts a chain but rather in the reverse order. He introduced the idea of calling on the name of the Lord, but he precedes that with the need for justification or believing.

You can't respond to the Lord until you have that initial relationship with Him.



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

Then in the chain it goes on: how will they believe Him whom they have not heard? So they have to hear the message in order to put their faith in what God has revealed and we can stress the importance of the message, the gospel message that needs to be proclaimed. The concept of *hearing* precedes belief. This also tells us that Biblical faith is not this nebulous, unspecified, unclear faith like 'I believe in faith'. Belief has to be *in something*; it has an object. Biblical faith is based on *content*, based on a message. You have to hear that message.



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

The next link: how will they hear without a preacher? There is a need for a *proclamation* of the message. So there is a need for preaching. I think the word used here usually is in the context of from a pulpit. But it a very general word, and I think it applies to every believer. Every one of you is a *preacher*. It is just a proclamation. In fact I am going to use the Great Commission here because I think this the task that God has tasked every believer in terms of proclaiming a gospel message to, our case, a lost world, the preaching the message of salvation.



10.15 How will they preach unless they are sent? Just as it is written, “HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!”

Then in verse 15, it goes to the next stage: how will they preach unless they are sent? I think there is an element of the need for authorized sending or commissioning, but sometimes what is stressed is ordination, or position in a church. But in reality, Biblically, I believe that all of us are ambassadors, all of us are evangelists, all have been sent. ‘...unless they are sent’.

And in this context I think what Paul is doing is awakening his audience to the idea of what has already taken place in the 1st Century. And in some ways he is defending His ministry. He had been outcast amongst some of the Jews, and eventually, after the writing of Romans, the Jews were going to put him on trial, basically rejecting His ministry. And I think, in a subtle way, he is saying that he is an apostle that has been sent, the gospel message has been preached—and we have a record of it in the book of Acts—in fact, the Greek word is ‘to announce’, like what a newspaper does—it gives announcements concerning what has happened and what is needed in terms of data, or to herald a message. In that sense we are all called to the task of announcing what God has done—and it is good news.

κηρύσσω (kay-rú-so) - to announce, to herald

### Sent Ones

1. OT - prophets were sent with a message, the bearers of God’s word, the ones God had sent, and in the later history of Israel they are the ones who have been sent to call Israel back into relationship with God, to call them out from idolatry. Jesus Himself clearly had been sent—with the message of the Kingdom and is offering the nation of Israel the Kingdom. He Himself announces that at the beginning of Matthew 4.
2. Jesus - John 5.36 *“But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish--the very works that I do--testify about Me, that the Father has sent Me. 37 “And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form. 38 “You do not have His word abiding in you, for you do not believe Him whom He sent.”*

The concept is of Jesus having been sent from the Father in a very special sense to perform particular works, but also basically to reveal certain content concerning the Father.

8.16 *“But even if I do judge, My judgment is true; for I am not alone in it, but I and the Father who sent Me.”*

Reading through chapter 8 it is a recurring theme of His sending—as the Messiah, the one that not only would die but also would offer the Kingdom. You can see that theme throughout the whole gospel of John. So Jesus is a Sent One.

3. Apostles = sent ones ‘sent ones’ is the very meaning of ‘apostles’. They are sent ones with a mission, sent to essentially establish the church and also to proclaim the message that Jesus left them to proclaim.
4. Paul - Romans 1.1 *Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,*  
Paul introduces himself at the beginning as one sent set apart for the gospel.  
Galatians 1.15 *But when God, who had set me apart even from my mother’s womb and called me through His grace, was pleased 16 to reveal His Son in me so that I might preach Him among the Gentiles,*  
And Paul, from the womb, is a sent one; before he was born God had called him. And eventually, in time, he was converted and given a message to proclaim.
5. Believers - John 17.18 *“As You sent Me into the world, I also have sent them into the world.”*

Jesus as a sent one into the world had also sent His disciples into the world.

Matthew 28.18 *And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."*

And I think the idea is contained in Matthew 28.18-20, the Great Commission: every believer is commissioned to proclaim the gospel message. So every one of you is a sent one, sent with a message to proclaim. We have been sent to preach a

gospel message, so that people can hear the content and upon hearing they have the opportunity to believe and be converted and to begin a lifestyle of calling on the name of the Lord in whatever circumstance they may find themselves.



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1) Questions on Preaching	10.14-15a
2) Biblical Preacher	10.15b

10.15 How will they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!"

Then in the latter part of verse 15 Paul supports this idea from the OT. Remember he is focusing on Jews and the Jewish idea. This is not

Paul's idea; this is something that he can see in the OT. So he quotes another passage pertaining to the ones sent. 'How beautiful are the feet' is an interesting image because most of us don't think our feet are that beautiful. When I think how Paul traveled thousands of miles on some of his missionary journeys—you can trace the journeys and figure out the milage which would be in a little over a thousand miles of walking. And He says that those who bring the message have beautiful feet.

We can guess what Paul's feet looked like! So I don't think the emphasis of the passage here is so much on the feet. It's not the feet that are in view but the one that is willing and goes through the pain of walking thousands of miles in order to deliver a message...it is this *message* that is beautiful and the one that carries it, carries with him the beauty of the message. Paul is trying to awaken us to those who bring us good news; the message that is to be preached is the focus.

10.15 How will they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!"

The quote comes from Isaiah 52.7-10 which is predicting the news coming out of Babylon, that the exile and captivity have ended. So he is prophesying something that has not taken place yet. Elsewhere in Isaiah he predicts that they will be taken captive, but this part predicts good news. The exile is over; and they can return to their land. But also they can prepare for the coming of the Messiah and the coming of salvation for *all*, verse 10.

I think in that context Isaiah is talking about this broad perspective of the gospel going out to *all*, salvation for all. This passage will take us into the next chapter because Paul is going to quote chapter 53, verse 1, in the context.

[Romans 10.15-19 Persistent Disbelief of Israel 149]

### Quotes

1. Isaiah 52. 7-10 *How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, And says to Zion, "Your God reigns!"*

What does he mean by 'salvation'? It's not for eternal life. The recipients of this letter already are believers. It may *include* a relationship with God, but it is *deliverance*—from Babylon, from captivity, from all the physical problems that the nation of Israel had in terms of the captivity. It may include, obviously, spiritual aspects but don't automatically think he is talking

about that initial trust in Jesus Christ, or in this case, trust in God or Messiah.

This is the passage Paul quotes. He modifies it a little bit perhaps because of the version he is reading, probably the Septuagint, but the good news is deliverance.

*8 Listen! Your watchmen lift up their voices, They shout joyfully together; For they will see with their own eyes When the LORD restores Zion.*

A restoration of Zion; this is a physical restoration. The exile not only will end, but people will return and rebuild Jerusalem. The Babylonians had destroyed it.

*9 Break forth, shout joyfully together; You waste places of Jerusalem; For the LORD has comforted His people, He has redeemed Jerusalem. 10 The LORD has bared His holy arm In the sight of all the nations, That all the ends of the earth may see The salvation of our God.*

Again, ‘salvation’, but this time in terms of a establishing of the nation of Israel in the land, focused in their former capital, city of Jerusalem. That’s the context of this ‘salvation’. From Isaiah’s perspective the future release from captivity is the salvation--and it is broad—‘that all the ends of the earth may see The salvation of our God’. He is alluding to this broader aspect of this gospel message that will come once the Messiah arrives.

- news from Babylon: exile and captivity over,
- prepare for Messiah (who is)
- coming for all

So this news of the end of the captivity is *good* news that will introduce us to the Messiah, and from our perspective, the return of the Messiah. This is amazing, incredible, great news! Awesome, fantastic news.

Even though that preaching was there: However they did not all believe and heed the good news. Again, these verses are written to the chosen people of God and he speaks to them *corporately* while in fact it may have been, even throughout their history, only a small number who really believed. And by the 1st Century they were *corporately* set aside, that is, they were not totally cast out as the people of God or that all their promises were lost.

I. Introduction	1.1-17
II. Provision of God’s Righteousness	1.18-8.39
III. Vindication of God’s Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
B. Present National Rejection	9.30-10.21
1. Perversion Attaining Righteousness	9.30-10.13

2. <u>Persistent Disbelief</u>	10.14-21
a. Potential of Preaching	10.14-15
b. Preaching Disbelieved	10.16-17

So Paul is looking back at that time when there was a partial fulfillment of Isaiah’s prophecies, but the good news was of Messiah’s dying for the sins of the world, that eternal life is available, that if Israel as a corporate entity would turn to the Messiah, they would be delivered from the Roman Empire. And if they corporately received their Messiah, He would begin the process of establishing the Kingdom. But, ‘however they did not heed that good news’ with the fulfillment of the last part of Leviticus 26 and of Deuteronomy 30, that great restoration.

Remember the apostles of the 1st Century and Paul specifically anticipated the church age would not be very long—only a short period of time. Messiah would return and the Kingdom would be established. But before that could happen Israel would have to turn and ‘call upon the name of the Lord’.

So the *sad* thing—and this is a summary of their history—is ‘that they did not all heed the good news.’

10.16 However, they did not all heed the good news; for Isaiah says, “LORD, WHO HAS BELIEVED OUR REPORT?”

Now Paul gets to Isaiah 53. And even though the message in 52 and 53 is clear and the news has been delivered—the deliverer’s feet are beautiful—unfortunately, he has to ask, ‘Lord, who has believed our message?’ In that whole unit of 52.13 to 53.12 the Messiah is *rejected*. That’s the context and in the middle of it we have the quotation that Paul writes.

#### Quotes

1. Isaiah 52.7-10 - news from Babylon exile and captivity over, prepare for Messiah coming/salvation for all
2. Isaiah 53.1 - message disbelieved  
*Who has believed our message? And to whom has the arm of the LORD been revealed?*  
52.13-53.12 - Messiah rejected

Now where it says, in the Greek text, ‘they did not all heed the good news’ Paul seems to be playing on two words. First: ὑποκούω (hu-po-ko-ú-o). You have heard me say to be very careful deriving meaning from etymology because oftentimes it doesn’t give you the meaning of words. In English, eg, if you put the words ‘pine’ and ‘apple’ together, that doesn’t mean that what you are eating comes from a pine tree that



bears apples—the ‘pineapple’ is totally unrelated. That sometimes is done with Greek words.

The main way to determine the meaning of words is not by the etymology but by *context, context, context*. In other words *usage*, ie, *how a particular word is used in a particular context*. That is how you develop meanings of words.

Etymology is *sometimes* helpful, and may be in this case, if you break it down to ὑπο, having generally the meaning ‘under’ and put it with ἀκούω, the basic Greek word that occurs over 400 times, ‘to hear’.

### Play on Words

1. Heed - ὑποκούω (hu-po-ko-ú-o) 21x  
ὑπο + ἀκούω = under + hear = to hear under, to hear  
submissively, obey, heed (only in NASB)

So I think it works to put them together in this case. But still we check it with the context. It is used 21x in the NT. In this passage it means ‘to hear under’ even ‘submissively’, like being under a slave master that is giving orders and you carry them out. That would be something of the imagery of the word. And it is translated *obey* in 20 of the usages in the NAS. So it has this idea of ‘submissively obeying’ or hearing instructions and carrying them out.

This is the only place in the NAS where the word ὑποκούω (hu-po-ko-ú-o) is translated as ‘heed’, here in the Romans passage. Keep in mind that the idea is *obeying* and this is the idea of submissively responding and believing and here is a synonym for ‘believing the good news’.

There are a few NT passages where it talks about ‘obeying the gospel’ where the same word is used. It’s not like a *work*; it’s obedience in the sense of responding with heartfelt belief. That is the first word that Paul plays on.

10.16 However, they did not all heed the good news; for Isaiah says, “LORD, WHO HAS BELIEVED OUR REPORT?”

So, you obey by believing: ‘Who has believed our report?’ Israel did *not* believe, did not *heed*, did not *obey* the gospel. The word ‘report’ is essentially the ‘message’ or the ‘content’ of the good news.

### Play on Words

1. Heed - ὑποκούω (hu-po-ko-ú-o) 21x  
ὑπο + ἀκούω = under + hear = to hear under, to hear  
submissively, obey, heed (only in NASB)
2. Report - ἀκοή (ah-ko-áy) 24x  
faculty or act of hearing, message, report

And that is where we have another kind of play on words, the word translated ‘report’. You can see the similarity between ἀκούω and ἀκοή (akóay), a verb form and a noun form. So we have a kind of related idea: the faculty or act of hearing, ἀκοή that occurs 24 times in the NT, or it can refer specifically to the ‘message’ that is heard.

Then ὑποκούω (hu-po-ko-ú-o), Israel did not believe that message, gospel message or, the NAS translation ‘did not believe that *report* ἀκοή (ah-ko-áy)’. So this is a play on words that is pretty common in Paul’s writing where he takes words that are related and sound similar and puts them in the same context to add to the effect of what he is trying to communicate.

So ‘who has believed our report?’ comes out of Isaiah 53 in the context of the broader gospel message that includes the death of the Messiah. Then, verse 17...

10.17 So faith comes from hearing, and hearing by the word of Christ.

...is something of a commentary or an interpretation of what he has already said, going back all the way to verse 14. You have probably heard this verse, even memorized it and used it in evangelism. Keep in mind the context which is Israel who had heard the message but rejected it. But he is expounding here: ‘faith comes from hearing’. Did they hear? Yes they had the message in the 1st Century, in fact the early church was entirely Jewish, so many people responded. But in terms of corporately as a *nation*, the bulk of the Jewish people rejected that message.

10.17 So faith comes from hearing, and hearing by the word of Christ.

And ‘hearing by the word of Christ’. I think there is a principle that we can draw here by way of application. How does faith come? Does faith by some mystical experience? By meditating? By simply contemplating, evaluating, thinking? No, he says it comes from *hearing*. That is why it is so important to deliver the message. And we have said several times, faith is not this nebulous ‘faith in faith’ concept. But faith comes from the word of God, as a result of *understanding*, *knowing*, as a result of a *message*. That’s where you come to faith.

I have a quote from Barnhouse:

“I prayed for faith and thought someday faith would come down and strike me like lightning. But faith did not come. One day I read Romans 10.17. I closed my Bible and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since.”  
-Barnhouse

So faith doesn't come through prayer, not intuition or some insight nor from contemplation or meditation. It comes from understanding the word. Faith, we have said, has *content*. We *believe* something, what the word has said. So it's kind of a general principle: if you want to develop your faith, you need to develop your understanding of the message. As you read and study the word, faith is a byproduct, it grows. 'So faith comes from hearing, and hearing by the word of God'.

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2. Persistent Disbelief	10.14-21
a. Potential of Preaching	10.14-15
b. Preaching Disbelieved	10.16-17
c. Proof of Disbelief	10.18-21
1) Perception of Israel	10.18

So beginning in verse 18, Paul is going to prove that Israel has disbelieved and not only in the 1st Century, but he will take passages primarily out of the Old Testament. He strings several of them together, and the purpose of this is to prove the disbelief of Israel.

And they should not be surprised at what's going on in the 1st Century because God has predicted Israel's unbelief way back, and not only their unbelief, but God has also predicted that He would, in fact, bring the gentiles into a relationship with Himself. That's the thrust of verse 18 to the end of the chapter.

10.18 But I say, surely they have never heard, have they? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD."

'But I say, surely they have never heard, have they?' So he asks a question, kind of going back...maybe they didn't hear, maybe there were some that were isolated and didn't hear the good news of the one that brought it. Maybe they didn't hear about the coming of the Messiah. Maybe they missed out in some way and maybe that gives them some excuse. But he rejects that. He even phrases it in such a way that it means 'Yes, they have heard.'

10.18 But I say, surely they have never heard, have they? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD."

And then he brings this string of quotations. 'Indeed they have'; emphatically 'Yes, they have heard'. The message has been delivered. The problem is not with the message, nor with the preacher, nor the sending of the preacher. In fact they heard the message, it penetrated, it was a broad message. Now he uses a passage that speaks about how broadly this message went out, not only in the OT, but almost on a broad basis.

10.18 But I say, surely they have never heard, have they? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD."

The interesting thing is the passage that he selects. This passage is from Psalm 19. Why is this a problem? This is verse 4 and when it says 'their' voice he is referring to verses 1-3 which say 'The heavens declare the glory of God. The firmament speaks of God', etc. That is *general* revelation and general revelation is not adequate to bring salvation.

As we saw in Romans 1.18 he is saying that 'all have heard', ie, there is no one on the face of the earth that has not received a revelation from God because He has revealed Himself through general revelation. But the point is that everyone is accountable, 'they are without excuse', but also it is not adequate for the gospel—you need the gospel message and Paul was condemning the world in the Romans 1 passage.

### Proof

#### 1. Psalm 19.4 - universal gospel

*But I say, surely they have never heard, have they? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD."*

#### 19.1-6 - general revelation

*1 The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. 2 Day to day pours forth speech, And night to night reveals knowledge. 3 There is no speech, nor are there words; Their voice is not heard. 4 Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun, 5 Which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course. 6 Its rising is from one end of the heavens, And its circuit to the other end of them; And there is nothing hidden from its heat.*

I think what Paul is doing here by quoting this is emphasizing this universal aspect of the gospel. He is not saying that general revelation saves, but that just like general revelation all men accountable, without excuse, so also, in the 1st Century—the context here—the good news that has gone out, has actually been heard clearly and accurately. He doesn't say that it is a fulfillment but that it is like Psalm 19.4, in that general revelation has gone out to every human being...

19.7-14- special revelation

*7 The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple. 8 The precepts of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes. 9 The fear of the LORD is clean, enduring forever; The judgments of the LORD are true; they are righteous altogether. 10 They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb. 11 Moreover, by them Your servant is warned; In keeping them there is great reward.*

...so also, in the 1st Century, the gospel message has gone out into all the earth. And by the time of the book of Romans, Paul has already gone to most of the known world himself, and there are traditions that some of the others had already gone as far as the ends of the earth in terms of the inhabited and known world. That special revelation is the word of God. This is one of the strongest statements on inerrancy, in 19.7-19. I think he is using this by way of analogy. But Israel did not respond.

We can develop another principle about Human Responsibility. Israel has failed in Pursuing Righteousness, knowing the Perfections of God, realizing the Purpose of the Law (Christ is the end of the Law), applying the Priority of Faith (the desired self-righteousness), in accepting the Plentitude of God's plan (that included gentiles) and, now we add: in failing to understand the prophecies of Scripture.

### Human Responsibility - Romans 9-10

1. Failure in Pursuit of Righteousness (9.30-33)
2. ...to know Perfections of God (10.2-3)
3. ...to realize Purpose of Law (10.4)
4. ...apply Priority of Faith (10.6-10)
5. ...accept Plentitude of God's Plan (10.11-13)
6. ...understand the Prophecies of Scripture (14-21)

We can reach Jewish people by living VISIBLE Christian life first, and by a VERBAL witness next. There has been a history of anti-semitism in the church. That is a huge barrier for the Jewish people. For a Jew to hear the message from a gentile, particularly a Christian, can be offensive so if they see a visible, active life in which God is working, then they might ask questions and we can give a verbal explanation of the gospel.

[Romans 10.18-21 and Isaiah 65.1-2 Proof of Israel's Disbelief 150]

And Paul is going to prove their disbelief in the gospel. We saw the perception of Israel. The gospel has been universally revealed, you might say, or distributed to the nation of Israel, and now he is going to prove it from the law.

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|---------------------------|----------|
| 2. Persistent Disbelief   | 10.14-21 |
| a. Potential of Preaching | 10.14-15 |
| b. Preaching Disbelieved  | 10.16-17 |
| c. Proof of Disbelief     | 10.18-21 |
| 1) Perception of Israel   | 10.18    |
| 2) Proof from Law         | 10.19    |

10.19 But I say, surely Israel did not know, did they? First Moses says, "I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU."

By the book of Acts the gospel had gone out to all of the Roman Empire. Paul had already gone through virtually all his missionary journeys. But now the issue is: did they not understand it? He is going to give another proof of their disbelief here.

10.19 But I say, surely Israel did not know, did they? First Moses says, "I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU."

This proof is from Moses, from the law—and as we will see later, from the prophets. Paul has already looked at Psalm 4, and now he goes to Deuteronomy 32.21 which is a very interesting passage. It goes all the way back to the time of Moses before Israel is even a nation. We have seen Deuteronomy 28 and 30 where he gives an outline of their entire history. And there is another little glimpse of their history in Deuteronomy 32.

## Proof

1. Psalm 19.4 - universal gospel
2. Deuteronomy 32.21 - idols then Gentiles, farewell address - entering

This is a farewell address just before Moses dies, on the verge of Joshua taking the children of Israel into the land. And in this address he *predicts* what is taking place in the 1st Century. In fact he is predicting what is going to take place before that, in terms of being destroyed as a nation.

10.19 But I say, surely Israel did not know, did they? First Moses says, “I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU.” 20 And Isaiah is very bold and says, “I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME.”

‘I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION’, What is he referring to there? The gentiles—that which is not a nation, ie, that which is not *the nation*, the *special* nation. He is referring to gentiles. He is going to make Israel jealous. He is predicting a turning to the gentiles, and that is exactly what is taking place in the 1st Century.

## Proof

1. Psalm 19.4 - universal gospel
2. Deuteronomy 32.21 - idols then Gentiles, farewell address - entering, predicts unfaithfulness, turning to Gentiles

He is going to develop this further in Romans:

11.11 *I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous.*

He says this to fulfill this passage that even Moses predicted, to make them, the Jews, jealous. An interesting concept. God is going to work amongst a people that are not part of the covenant directly; it includes them *indirectly*. And God is going to use them and work a miraculous work in them such that, when the nation of Israel sees this, it’s going to bring feelings of jealousy. How could God work with *this* people? And why not *us*, we are His chosen people? What is God doing? If that isn’t clear, we have another verse in chapter 11,

11.14 *if somehow I might move to jealousy my fellow countrymen and save some of them.*

10.19 But I say, surely Israel did not know, did they? First Moses says, “I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU.”

So the whole purpose of turning to the gentiles, or one of the purposes, is that the nation of Israel might *see* and become jealous—and desire the same thing. In Acts 17 we have another example where a word isn’t the identical word that we have here. In fact the identical word that we have here occurs only 4 times, 3 of them in this context, 1 of them in Romans 10.19–2 of these in chapter 11:11 & 14, and there is another one in 1Corinthians, but a form of the same word group is in

Acts 17.2-5 *And according to Paul’s custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures,*

This is the people in Thessalonica

*3 explaining and giving evidence that the Christ had to suffer and rise again from the dead, and saying, “This Jesus whom I am proclaiming to you is the Christ.” 4 And some of them were persuaded and joined Paul and Silas, along with a large number of the God-fearing Greeks and a number of the leading women.*

Many gentiles were responding. Now notice how the Jews responded to the response of the Gentiles

*5 But the Jews, becoming jealous and taking along some wicked men from the market place, formed a mob and set the city in an uproar; and attacking the house of Jason, they were seeking to bring them out to the people.*

That is the Jews typical response, throughout their history, when God deals with people like the gentiles. This was predicted by Moses all the way back in Deuteronomy.

Then we have synonymous parallelism, the same thought using different words. This is typical Hebrew poetry and it refers to the same thing (synonymous phrases italicized):

10.19 But I say, surely Israel did not know, did they? First Moses says, “I WILL MAKE YOU JEALOUS BY THAT *WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU.*”

So he is going to use gentiles, that’s the whole idea here, to make the Jews jealous.

And we have the Cycles of Sin

## Cycles of Sin

1. God's Work of Grace
2. Sin Begins Corrupting Effect
3. God Patiently Endures Sin  
Sin Reaches Full Corruption
4. God Intervenes to Judge and Save

God does a work of Grace, then sin begins corrupting. God patiently endures sin until it reaches its full corruption. And that is where the nation of Israel was before the Babylonian captivity and where it is in the book of Acts: The Messiah has been crucified and what awaits is the 4th part of the cycle where God intervenes to judge and to save.

You see this cycle throughout the Bible and the children of Israel saw it in their history and I think Paul is bringing it out here in that Israel has rejected the Messiah and he is hoping that there is still time for them to repent, but shortly, in 70 AD, there will come an *intervention*. And it's actually an intervention of *grace* but it is also one of judgment, for God is now initiating a complete break from the OT and a working in a new entity that we know of as the church.

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|---------------------------|----------|
| 2. Persistent Disbelief   | 10.14-21 |
| a. Potential of Preaching | 10.14-15 |
| b. Preaching Disbelieved  | 10.16-17 |
| c. Proof of Disbelief     | 10.18-21 |
| 1) Perception of Israel   | 10.18    |
| 2) Proof from Law         | 10.19    |
| 3) Proof from Prophets    | 10.20    |

So we had a proof from the Law and now he will give us a proof from the *prophets*. The passage goes on,

10.19 But I say, surely Israel did not know, did they? First Moses says, "I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU." 20 And Isaiah is very bold and says, "I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME."

'And Isaiah is very bold and says',

10.19 But I say, surely Israel did not know, did they? First Moses says, "I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I

ANGER YOU." 20 And Isaiah is very bold and says, "I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME."

This passage comes out of Isaiah 65.1 where it refers even to the gentiles,

### Proof

1. Psalm 19.4 - universal gospel
2. Deuteronomy 32.21 - idols then Gentiles
3. Isaiah 65.1 - even Gentiles

*"I permitted Myself to be sought by those who did not ask for Me; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' To a nation which did not call on My name.*

Gentiles did not seek Him. Gentiles are 'dogs', don't care about revelation, persecute God's people, they could care less—and yet those are the people that, in the 1st Century, found Him.

10.19 But I say, surely Israel did not know, did they? First Moses says, "I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU." 20 And Isaiah is very bold and says, "I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME."

And not only that but what I think Paul is implying here, since even those who did not seek Him found Him, if even the Gentiles found Him, should not those who are *chosen* find Him? Shouldn't the *Jews* find Him as well?

'...sought by those who did not ask for Me;  
...found by those who did not seek Me.'

Synonymous parallelism. And this should stimulate them as the prior passage—to jealousy, and a desire to *know*...

-non-seekers found Him,

-if Gentiles can find Him, shouldn't the chosen?

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|---------------------------|----------|
| 2. Persistent Disbelief   | 10.14-21 |
| a. Potential of Preaching | 10.14-15 |
| b. Preaching Disbelieved  | 10.16-17 |
| c. Proof of Disbelief     | 10.18-21 |
| 1) Perception of Israel   | 10.18    |
| 2) Proof from Law         | 10.19    |
| 3) Proof from Prophets    | 10.20    |
| 4) Pauline Conclusion     | 10.21    |

Paul gives a conclusion in 10.21, and now he is going to give a final quote.

10.21 But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."

This goes to the next verse in Isaiah 65.1, in other words we have Paul's conclusion. It is not as a result of anything in God.

### Proof

1. Psalm 19.4 - universal gospel
2. Deuteronomy 32.21 - idols then Gentiles
3. Isaiah 65.1 - even Gentiles
4. Isaiah 65.2 - conclusion

*I have spread out My hands all day long to a rebellious people, Who walk in the way which is not good, following their own thoughts,*

10.21 But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."

God is willing, in fact the passage emphasizes the welcoming arms of the Lord and the continuousness of it, 'all day long I have I HAVE STRETCHED OUT MY HANDS...' He pictures God as a mother welcoming and drawing a child to Himself.

- > Continually -relentless
- > Outstretched arms - grace

He is continually offering the good news, a relentlessness.

Outstretched arms - This is a picture of grace, love, a welcoming picture, inviting intimacy He invites people to enter into that relationship. Also, if you come into those arms you will find security, fulfillment.

So the passage we could look at is Matthew 11.28-30, where this was continually an offer of the Lord Jesus Christ in His ministry.

### Christ's Efforts

1. Offer of rest - Matthew 11.28-30 28 *"Come to Me, all who are weary and heavy-laden, and I will give you rest. 29 "Take My yoke upon you and learn from Me, for I am gentle and humble*

*in heart, and YOU WILL FIND REST FOR YOUR SOULS. 30 "For My yoke is easy and My burden is light."*

2. Summary - at the end of the ministry of Christ: Matthew 23.33-39 ...36 *"Truly I say to you, all these things will come upon this generation. 37 "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. 38 "Behold, your house is being left to you desolate! 39 "For I say to you, from now on you will not see Me until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"*

This is a final invitation to embrace Him and the introduction to the Olivet Discourse where Israel is going to reject Him. And even in the book of Revelation we have a final call to all of humanity.

3. Last call - Revelation 22.17 *The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost.*

We have the efforts of Christ, but it is, unfortunately, to an obstinate and disobedient people.

10.21 But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."

Kind of depressing, kind of sad, that God's chosen people that have all of the promises, all of the privileges, all that God desires to offer humanity has refused it: disobedient and 'stiff-necked'. Here is a list of what it means to be so, from Donald Ray Barnhouse who surveyed through Isaiah. He pulls out what it means to be stiff-necked; Isaiah uses all these different phrases to describe it:

### Stiff-necked

sinful and hypocritical nation, people laden with iniquity, rebellious sons, offspring of evildoers, corruptors, forsaken of Lord, provokers of holy One of Israel, God despisers, companions of thieves, wicked, wanton, rotten, drunken, bribe givers, bribe takers, proud, arrogant, makers of evil laws, godless, oppressors, treacherous dealers, proud drunkards, filthy, scornful men... -Barnhouse

And the list actually goes on!

That's what it means to be 'stiff-necked' and that is what Isaiah describes—you probably can find other phrases throughout the OT. It's a picture of *depravity*, and sadly that is a picture of the nation of Israel.

But next we will see that, in spite of that dreadful description, there is a future restoration of Israel and we have a positive turn in chapter 11. We will see that Israel's rejection is not total.

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
III. Vindication of God's Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
B. Present National Rejection	9.30-10.21
C. Future Restoration of Israel	11
1. Rejection is not Total	11.1-10

There are Jewish people in our culture today. You may have contact with some of them. And you need to keep in mind the background. We have talked about that. Jewish people view us with a lot of suspicion. They view us from a background of the church that has persecuted Jewish people throughout the church age. And they are the subjects of persecution to this day, sometimes even by believers.

So we need to use a lot of wisdom in sharing the gospel with them because they are not going to listen immediately. I think that first of all they need to see a living and visible Christian life, and once they see that, it might open up a door where we might give a verbal witness. If you have an opportunity to share verbally, you must use wisdom, because more than likely the walls have already been put up. But we should pray for them and live a Christian life and love them so that the doors can become open.