

Study of Romans – Romans 10:1-21 Bellevue Church of Christ – Spring 2017

The Problem of the Gospel (cont.)

(1-4) The Jews did not understand the nature of God's plan of righteousness based on Faith.

Paul understands their predicament because this was his own condition prior to conversion:

- *Acts 22:3-5
- *Gal 1:13-14
- *Phil 3:4-6

(5-8) The Christ has already come down to this earth, died, rose from the grave, and ascended into heaven. We don't need to look for him elsewhere. Salvation through him is available now.

(9-13) God's plan of righteousness is available for EVERYONE who confesses in, believes in, calls on God. These phrases were intended to summarize putting faith in God instead of ourselves, NOT define every detail of the actions required to receive salvation.

What is the emphasis in these verses?
What is the key word?

Calls on the Name of the Lord = Calling on God to do something for us that we cannot do for ourselves.
-Acts 22:14-16

¹Brothers, my heart's desire and prayer to God for them is that they may be saved.

²For I bear them witness that they have a zeal for God, but *not according to knowledge*.

³For, being ignorant of the **righteousness** of God, and seeking to *establish their own*, they did not submit to God's righteousness.

⁴For Christ is the *end of the law* for righteousness to everyone who believes. <- Dying to the law through Christ (Rom 7)

⁵For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them.

⁶But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to **bring Christ down**) < Deu 30:12-14

⁷"or 'Who will descend into the abyss?'" (that is, to **bring Christ up from the dead**).

⁸But what does it say? "The **word is near you**, in your mouth and in your heart" (that is, the word of faith that we proclaim);

⁹because, if you **confess** with your mouth that Jesus is Lord and **believe** in your heart that God raised him from the dead, **you will be saved**. Is confession a one-time action?

¹⁰For with the heart one **believes** and is justified, and with the mouth one **confesses** and **is saved**.

¹¹For the Scripture says, "**Everyone** who **believes in him** will not be put to shame." < Isa 28:16

¹²For *there is no distinction* between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on **all** who call on him.

¹³For "**everyone** who *calls on the name of the Lord* will be saved." < Acts 2:21; Joel 2:32

Things to Remember:

God is **Sovereign**
-Psa 135:6
-Dan 4:35
-Eph 1:11

God is **Omniscient**
-Jn 21:17
-1Jn 3:20
-Heb 4:13
-Jer 1:5
-Isa 46:10

Man has **Free Will**
-Jn 3:16
-Act 16:30,31

Salvation is **Available to All**
-Rom 5:18-19

Something that is impossible with man
-Rom 3:20

What does it mean to "Believe?"
-Matt 22:34-40
-John 3:16
-Acts 4:12
-Acts 13:38-39
-James 2:14-26

Is baptism included in believing?

-Mark 16:16
-Acts 2:37,38
-Acts 8:35,36
-Acts 9:1-19; 22:1-16

Interpreting "calls on the name of the Lord" as a "sinner's prayer" deemphasizes the commitment required to receive salvation through God's plan
-Matt 7:21-27
-Luke 6:46-49

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(14-18) In order to make salvation available to **EVERYONE**, the gospel had to be preached to **EVERYONE** (Even the Gentiles)

¹⁴How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?

The Gospel is for **EVERYONE** (11-13), but how can they receive it if they don't hear it? This is **WHY** the Gospel message went out to the Gentiles!

¹⁵And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!"

¹⁶But *they have not all obeyed the gospel*. For Isaiah says, "Lord, who has believed what he has heard from us?"

Man has a choice when receiving the Gospel:
(1) Obey
(2) Not Obey

¹⁷So faith comes from hearing, and hearing through the **word of Christ**. < James 1:19-21

¹⁸But I ask, have they not heard? Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world."

(19-21) The Jews should not have been surprised that the gospel went to the Gentiles, because it had been prophesied in OT Scripture.

¹⁹But I ask, *did Israel not understand?* First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry."

Deut 32:21

²⁰Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me."

Isa 65:1-2

²¹But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."

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Romans Chapter 10 - Questions for Discussion

Memory Verse:

Romans 10:12-13 (ESV)

¹² For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. ¹³ For “everyone who calls on the name of the Lord will be saved.”

How was Jewish zeal misplaced? In what way did they try to establish their own righteousness? (vv. 2, 3)

In what way do the questions “Who will ascend into heaven?” and “Who will descend into the deep?” demonstrate a lack of faith? This is a demonstration of a misconception that the Jews had...what is that misconception? (vv. 6-8)

Do the thoughts expressed in verses 9-13 nullify the need for repentance and baptism? Is confession a one-time action?

How does verse 13 reconcile with Acts 2:38? (vv. Acts 22:14-16; Matt 7:21-23; Luke 6:46-49)

What does it mean to “call on the name of the Lord?”

What is the emphasis of verses 12 - 13? What word?

What practice is Paul defending in verses 14 & 15?

What should the Israelites have known that was prophesied by both Moses and Isaiah? (vv. 19-21; Deut 32:21; Isaiah 65:1)

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God is Sovereign

Psalms 135:6 (ESV)

⁶ Whatever the Lord pleases, he does, in heaven and on earth, in the seas and all deeps.

Daniel 4:35 (ESV)

³⁵ all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, “What have you done?”

Ephesians 1:11 (ESV)

¹¹ In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will,

God is Omniscient

John 21:17 (ESV)

¹⁷ He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep.

1 John 3:19-20 (ESV)

¹⁹ By this we shall know that we are of the truth and reassure our heart before him; ²⁰ for whenever our heart condemns us, God is greater than our heart, and he knows everything.

Hebrews 4:13 (ESV)

¹³ And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

Jeremiah 1:5 (ESV)

⁵ “Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.”

Isaiah 46:8-10 (ESV)

⁸ “Remember this and stand firm, recall it to mind, you transgressors, ⁹ remember the former things of old; for I am God, and there is no other; I am God, and there is none like me, ¹⁰ declaring the end from the beginning and from ancient times things not yet done, saying, ‘My counsel shall stand, and I will accomplish all my purpose,’

Man has Free Will

John 3:16 (ESV)

¹⁶ “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

Acts 16:30-31 (ESV)

³⁰ Then he brought them out and said, “Sirs, what must I do to be saved?” ³¹ And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.”

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Salvation is Available to All

Romans 5:18-19 (ESV)

¹⁸Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

Paul's Past

Acts 22:14-16 (ESV)

¹⁴And he said, 'The God of our fathers appointed you to know his will, to see the Righteous One and to hear a voice from his mouth; ¹⁵for you will be a witness for him to everyone of what you have seen and heard. ¹⁶And now why do you wait? Rise and be baptized and wash away your sins, calling on his name.'

Galatians 1:13–14 (ESV)

¹³For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it. ¹⁴And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers.

Philippians 3:4–6 (ESV)

⁴though I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, I have more: ⁵circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; ⁶as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Moses Said

Deuteronomy 30:12–14 (ESV)

¹²It is not in heaven, that you should say, 'Who will ascend to heaven for us and bring it to us, that we may hear it and do it?' ¹³Neither is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?' ¹⁴But the word is very near you. It is in your mouth and in your heart, so that you can do it.

Believe in Jesus

Matthew 22:34-40 (ESV)

³⁴But when the Pharisees heard that he had silenced the Sadducees, they gathered together. ³⁵And one of them, a lawyer, asked him a question to test him. ³⁶"Teacher, which is the great commandment in the Law?" ³⁷And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. ³⁸This is the great and first commandment. ³⁹And a second is like it: You shall love your neighbor as yourself. ⁴⁰On these two commandments depend all the Law and the Prophets."

John 3:16 (ESV)

¹⁶"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

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Acts 4:11-12 (ESV)

¹¹This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. ¹²And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."

Acts 13:38-39 (ESV)

³⁸Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, and by him everyone who believes is freed from everything ³⁹from which you could not be freed by the law of Moses.

Romans 13:8-10 (ESV)

⁸Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. ⁹The commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." ¹⁰Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

James 2:14-26 (ESV)

¹⁴What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? ¹⁵If a brother or sister is poorly clothed and lacking in daily food, ¹⁶and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that? ¹⁷So also faith by itself, if it does not have works, is dead. ¹⁸But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works. ¹⁹You believe that God is one; you do well. Even the demons believe—and shudder! ²⁰Do you want to be shown, you foolish person, that faith apart from works is useless? ²¹Was not Abraham our father justified by works when he offered up his son Isaac on the altar? ²²You see that faith was active along with his works, and faith was completed by his works; ²³and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"— and he was called a friend of God. ²⁴You see that a person is justified by works and not by faith alone. ²⁵And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? ²⁶For as the body apart from the spirit is dead, so also faith apart from works is dead.

Baptism's Role in Belief

Mark 16:16 (ESV)

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

Acts 2:37-38 (ESV)

³⁷Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" ³⁸And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

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Acts 8:35-37 (ESV)

³⁵ Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. ³⁶ And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" ³⁷

Acts 9:1–19 (ESV)

¹ But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest ² and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. ³ Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him. ⁴ And falling to the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting me?" ⁵ And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting. ⁶ But rise and enter the city, and you will be told what you are to do." ⁷ The men who were traveling with him stood speechless, hearing the voice but seeing no one. ⁸ Saul rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand and brought him into Damascus. ⁹ And for three days he was without sight, and neither ate nor drank.

¹⁰ Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord." ¹¹ And the Lord said to him, "Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying, ¹² and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight." ¹³ But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. ¹⁴ And here he has authority from the chief priests to bind all who call on your name." ¹⁵ But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. ¹⁶ For I will show him how much he must suffer for the sake of my name." ¹⁷ So Ananias departed and entered the house. And laying his hands on him he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit." ¹⁸ And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized; ¹⁹ and taking food, he was strengthened.

For some days he was with the disciples at Damascus.

Acts 22:1-16 (ESV)

¹ "Brothers and fathers, hear the defense that I now make before you."

² And when they heard that he was addressing them in the Hebrew language, they became even more quiet. And he said:

³ "I am a Jew, born in Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God as all of you are this day. ⁴ I persecuted this Way to the death, binding and delivering to prison both men and women, ⁵ as the high priest and the whole council of elders can bear me witness. From them I received letters to the brothers, and I journeyed toward Damascus to take those also who were there and bring them in bonds to Jerusalem to be punished.

⁶ "As I was on my way and drew near to Damascus, about noon a great light from heaven suddenly shone around me. ⁷ And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' ⁸ And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus of Nazareth, whom you are persecuting.' ⁹ Now those who were with me saw the light but did not understand the voice of the one who was speaking to me. ¹⁰ And I said, 'What shall I do,

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Lord?’ And the Lord said to me, ‘**Rise, and go into Damascus, and there you will be told all that is appointed for you to do.**’¹¹ And since I could not see because of the brightness of that light, I was led by the hand by those who were with me, and came into Damascus.

¹² “And one Ananias, a devout man according to the law, well spoken of by all the Jews who lived there,¹³ came to me, and standing by me said to me, ‘Brother Saul, receive your sight.’ And at that very hour I received my sight and saw him.¹⁴ And he said, ‘The God of our fathers appointed you to know his will, to see the Righteous One and to hear a voice from his mouth;¹⁵ for you will be a witness for him to everyone of what you have seen and heard.¹⁶ And now why do you wait? Rise and be baptized and wash away your sins, calling on his name.’

“Everyone who calls on the name of the Lord...”

***Illustration** – Earlier this year I was playing in a golf scramble with my father, my cousin (Ricky Haskins), and a good friend who is also a preacher (Wayne Miller). Just as we came into the clubhouse at the end of the round it began a torrential downpour with high winds. We were sitting at a table eating lunch while the storm was happening and watching the Weather Channel on a television that was mounted on the wall. I left the table to get my meal from the buffet, and when I came back the meteorologist on TV was talking about a tornado warning and advising viewers to take immediate cover because the tornado had actually been sighted. Since it seemed like our local conditions were very conducive to a tornado, I said something to the effect of “that doesn’t sound good!” Immediately my preaching friend said “that is in Indiana.” I looked at my friend and with a laugh said “I guess context matters.”*

Just like I completely misinterpreted the local situation due to my lack of context, we also can very easily misinterpret scripture when we fail to place it into the proper context.

One prominent example of this is Romans 10:13:

Romans 10:13 (ESV)

¹³ For “everyone who calls on the name of the Lord will be saved.”

(1) Confusion

This verse is often taken to mean that we simply need to verbally ask God to come into our lives to receive salvation, which is frequently referred to as the “Sinner’s Prayer.”

***Illustration** – When I was first working at Gospel Advocate Company I remember leaving the office and finding a tract under my windshield wiper on my car. It was from Tony Alamo Christian Ministries. I don’t remember the overall content of the tract, but vividly remember that it ended with an encouragement to pray a prayer to receive salvation. The following is from a Tony Alamo tract in 1997 and also contains an example of the “Sinner’s Prayer.”*

Sinner’s Prayer Example – From Tony Alamo in January 1997 – “God’s Mystery Finished”

If you, in this troublesome world, would love to have God’s strength, joy, peace, and happiness, with a full assurance of immortality with Him in the kingdom of Heaven, the most beautiful, enjoyable vacation spot in the universe, knowing you have it forever, then begin your possession of it now by simply saying this prayer:

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Prayer

My Lord and my God, have mercy upon my soul, a sinner. 1 I believe that Jesus Christ is the Son of the Living God. 2 I believe that He died on the cross and shed His precious blood for the forgiveness of all my sins. 3 I believe that God raised Jesus from the dead by the power of the Holy Spirit 4 and that He sits on the right hand of God at this moment, hearing my confession of sin and this prayer. 5 I open up the door of my heart and I invite You into my heart, Lord Jesus. 6 Wash all of my filthy sins away in the precious blood that You shed in my place on the cross at Calvary. 7 You will not turn me away, Lord Jesus, You will forgive my sins and save my soul. I know because Your Word, the Bible says so. 8 Your Word says that You will turn no one away, and that includes me. 9 Therefore, I know that You have heard me, and I know that You have answered me, and I know that I am saved. 10 And I thank You, Lord Jesus, for saving my soul, and I will show my thankfulness by doing as You command and sin no more. 11¹

2012 – Southern Baptist Convention Debate (from Christianity Today)

The vote wasn't taken with every head bowed and every eye closed, but delegates to the Southern Baptist Convention (SBC) annual meeting today supported the "Sinner's Prayer" after considerable debate.

Jimmy Scroggins, chairman of the SBC Committee on Resolutions, told the convention that the committee brought the resolution to the floor because of recent challenges to the emphasis on the Sinner's Prayer—usually a prayer of repentance to "invite Jesus into your heart" that has become a hallmark of evangelical conversionism.

The committee wanted "to affirm our commitment to evangelism and to calling people to make a decision for Jesus Christ," Scroggins said.

"We affirm that repentance and faith involve a crying out for mercy and a calling on the Lord (Rom. 10:13), often identified as a 'Sinner's Prayer,' as a biblical expression of repentance and faith," the resolution said. But it added, "A 'Sinner's Prayer' is not an incantation that results in salvation merely by its recitation and should never be manipulatively employed or utilized apart from a clear articulation of the gospel (Matt. 6:7; 15:7–9)."²

Plan of Salvation from PeachWithGod.net (part of the Billy Graham Evangelistic Association)

STEP 1

God loves you and has a plan for you!

The Bible says, "God so loved the world that He gave His one and only Son, [Jesus Christ], that whoever believes in Him shall not perish, but have eternal life" (John 3:16).

Jesus said, "I came that they may have life and have it abundantly" — a complete life full of purpose (John 10:10).

¹ Alamo, Tony, "God's Mystery Finished." *Tony Alamo Christian Ministries*. January 1997. Web 27 November 2015.

² Olsen, David. "Southern Baptists Debate the Sinner's Prayer." *Christianity Today*. 20 June 2012. Web 27 November 2015.

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STEP 2

Man is sinful and separated from God.

We have all done, thought or said bad things, which the Bible calls “sin.” The Bible says, “All have sinned and fall short of the glory of God” (Romans 3:23).

The result of sin is death, spiritual separation from God (Romans 6:23).

The good news?

STEP 3

God sent His Son to die for your sins!

Jesus died in our place so we could live with Him in eternity.

“God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us” (Romans 5:8).

But it didn’t end with His death on the cross. He rose again and still lives!

STEP 4

Would you like to receive God’s forgiveness?

We can’t earn salvation; we are saved by God’s grace when we have faith in His Son, Jesus Christ. All you have to do is believe you are a sinner, that Christ died for your sins, and ask His forgiveness. Then turn from your sins—that’s called repentance. Jesus Christ knows you and loves you. What matters to Him is the attitude of your heart, your honesty. We suggest praying the following prayer to accept Christ as your Savior:

PRAY NOW

"Dear Lord Jesus, I know I am a sinner, and I ask for your forgiveness. I believe you died for my sins and rose from the dead. I trust and follow you as my Lord and Savior. Guide my life and help me to do your will. In your name, amen."

Did you pray this prayer?

I Prayed The Prayer

We’re excited that you have made a commitment to receive Jesus Christ as your Savior and serve Him as your Lord. This is the most important day of your life!³

(2) Complication

Interpreting Romans 10:13 in such a manner deemphasizes the commitment required to receive salvation through God’s plan:

³ “Begin Your Journey to Peace.” *PeachWithGod.net*. Billy Graham Evangelistic Association. Web 27 November 2015.

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Matthew 7:21–27 (ESV)

²¹ “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. ²² On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ ²³ And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’

²⁴ “Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. ²⁵ And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. ²⁶ And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. ²⁷ And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

Luke 6:46–49 (ESV)

⁴⁶ “Why do you call me ‘Lord, Lord,’ and not do what I tell you? ⁴⁷ Everyone who comes to me and hears my words and does them, I will show you what he is like: ⁴⁸ he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built. ⁴⁹ But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great.”

2012 – Southern Baptist Convention Debate (from Christianity Today)

The resolution was originally [presented](#) by Eric Hankins, pastor of First Baptist Church in Oxford, Mississippi, though the version approved by the committee omitted language designed to refute the denomination's increasingly Calvinist membership. (An effort to put much of the language back in was defeated in a floor vote, as was an effort to remove references to the phrase "Sinner's Prayer.")

Indeed, Hankins says his resolution was sparked by a talk from one of the SBC's Calvinist stars, David Platt. Speaking at the Verge church leaders' conference March 1, the pastor of the Church at Brook Hills in Birmingham, Alabama, said the emphasis on the Sinner's Prayer is unbiblical and damning.

"I'm convinced that many people in our churches are simply missing the life of Christ, and a lot of it has to do with what we've sold them as the gospel, i.e. pray this prayer, accept Jesus into your heart, invite Christ into your life," Platt [said](#). "Should it not concern us that there is no such superstitious prayer in the New Testament? Should it not concern us that the Bible never uses the phrase, 'accept Jesus into your heart' or 'invite Christ into your life'? It's not the gospel we see being preached, it's modern evangelism built on sinking sand. And it runs the risk of disillusioning millions of souls."⁴

⁴ Olsen, David. "Southern Baptists Debate the Sinner's Prayer." *Christianity Today*. 20 June 2012. Web 27 November 2015.

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(3) Context

We can divide the book of Romans into 3 logical sections:

1. **Principles** of the Gospel (Chapters 1 to 8)
2. **Problem** of the Gospel (Chapters 9 to 11)
3. **Practice** of the Gospel (Chapters 12 to 16)

*The middle section deals with the **Problem** of the Jew's rejection of the plan of God. This is a problem for the Gentiles who might question how God's "chosen people" could reject Him, and whether or not this is indicative of God not keeping his promises.*

Paul was not trying to provide every detail of God's plan of salvation, because he had already done that in chapters 1-8. His emphasis here is that:

- **(1-4)** The Jews did not understand the nature of God's plan of righteousness based on Faith.
- **(5-8)** The Christ has already come down to this earth, died, rose from the grave, and ascended into heaven. We don't need to look for him elsewhere. Salvation through him is available now.
- **(9-13)** God's plan of righteousness is available for **everyone** who confesses in, believes in, calls on God. These phrases were intended to summarize putting faith in God *instead* of ourselves, **NOT** define every detail of the actions required to receive salvation.
- **(14-18)** In order to make salvation available to **everyone**, the gospel had to be preached to **everyone** (Even the Gentiles)
- **(19-21)** The Jews should not have been surprised that the gospel went to the Gentiles, because it had been prophesied in OT Scripture.

(4) Content

Romans 10:13 (ESV)

¹³ For "everyone who calls on the name of the Lord will be saved."

Joel 2:32 (ESV)

³² And it shall come to pass that everyone who calls on the name of the Lord shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls.

Acts 2:21 (ESV)

²¹ And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.'

What does it mean to call on the name of the Lord?

- Asking God to do something for us that we can't do for ourselves
- Putting faith in God instead of in ourselves

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Critical Questions in the conversion of Saul:

Acts 9:1–19 (ESV)

¹ But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest ² and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. ³ Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him. ⁴ And falling to the ground he heard a voice saying to him, “Saul, Saul, why are you persecuting me?” ⁵ And he said, “Who are you, Lord?” And he said, “I am Jesus, whom you are persecuting. ⁶ But rise and enter the city, and you will be told what you are to do.” ⁷ The men who were traveling with him stood speechless, hearing the voice but seeing no one. ⁸ Saul rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand and brought him into Damascus. ⁹ And for three days he was without sight, and neither ate nor drank.

¹⁰ Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, “Ananias.” And he said, “Here I am, Lord.” ¹¹ And the Lord said to him, “Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying, ¹² and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight.” ¹³ But Ananias answered, “Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. ¹⁴ And here he has authority from the chief priests to bind all who call on your name.” ¹⁵ But the Lord said to him, “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. ¹⁶ For I will show him how much he must suffer for the sake of my name.” ¹⁷ So Ananias departed and entered the house. And laying his hands on him he said, “Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit.” ¹⁸ And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized; ¹⁹ and taking food, he was strengthened.

For some days he was with the disciples at Damascus.

Acts 22:1-16 (ESV)

¹“Brothers and fathers, hear the defense that I now make before you.”

²And when they heard that he was addressing them in the Hebrew language, they became even more quiet. And he said:

³“I am a Jew, born in Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God as all of you are this day. ⁴I persecuted this Way to the death, binding and delivering to prison both men and women, ⁵as the high priest and the whole council of elders can bear me witness. From them I received letters to the brothers, and I journeyed toward Damascus to take those also who were there and bring them in bonds to Jerusalem to be punished.

⁶“As I was on my way and drew near to Damascus, about noon a great light from heaven suddenly shone around me. ⁷And I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ ⁸And I answered, ‘Who are you, Lord?’ And he said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’ ⁹Now those who were with me saw the light but did not understand the voice of the one who was speaking to me. ¹⁰And I said, ‘What shall I do, Lord?’ And the Lord said to me, ‘Rise, and go into Damascus, and there you will be told all that is appointed for you to do.’ ¹¹And since I could not see because of the brightness of that light, I was led by the hand by those who were with me, and came into Damascus.

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¹²“And one Ananias, a devout man according to the law, well spoken of by all the Jews who lived there, ¹³came to me, and standing by me said to me, ‘Brother Saul, receive your sight.’ And at that very hour I received my sight and saw him. ¹⁴And he said, ‘The God of our fathers appointed you to know his will, to see the Righteous One and to hear a voice from his mouth; ¹⁵for you will be a witness for him to everyone of what you have seen and heard. ¹⁶And now why do you wait? Rise and be baptized and wash away your sins, calling on his name.’

How many days did Saul wait after he lost his sight?

Acts 9:8–9 (ESV)

⁸ *Saul rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand and brought him into Damascus. ⁹ And for **three days** he was without sight, and neither ate nor drank.*

Did he pray during those three days? (v. 9:11)

Acts 9:11 (ESV)

¹¹ *And the Lord said to him, “Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying,*

Did he believe in Jesus? (v. 9:5)

Acts 9:5 (ESV)

⁵ *And he said, “Who are you, Lord?” And he said, “I am Jesus, whom you are persecuting...”*

When were his sins washed away? (vv. 9:18; 22:16)

Acts 9:18 (ESV)

¹⁸ *And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized;*

Acts 22:16 (ESV)

¹⁶ *And now why do you wait? Rise and be baptized and wash away your sins, calling on his name.’*

Faith Comes From Hearing

James 1:19–21 (ESV)

¹⁹ Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; ²⁰ for the anger of man does not produce the righteousness of God. ²¹ Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls.

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Did Israel Not Understand

Deuteronomy 32:21 (ESV)

²¹ They have made me jealous with what is no god; they have provoked me to anger with their idols. So I will make them jealous with those who are no people; I will provoke them to anger with a foolish nation.

Isaiah 65:1 (ESV)

¹ I was ready to be sought by those who did not ask for me; I was ready to be found by those who did not seek me. I said, “Here am I, here am I,” to a nation that was not called by my name.

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Appendix A

Coffman's Commentaries on the Bible - Romans 10

Verse 1

Brethren, my heart's desire and my supplication to God is for them, that they may be saved.

Brethren ...

is here an address to the disciples in Rome, to whom the book of Romans was written; and 'them' is a reference to Israel, the great majority of whom had rejected the Lord and were thus in a lost condition. The fact of Paul's praying for Israel is instructive, especially in view of Paul's belief of the great prophecies which had predicted their stumbling on Christ, as mentioned at the end of the preceding chapter. This shows that there was no such thing as an 'irrevocable decree' that Israel should be lost, and that there was actually no impediment to Israel's salvation except Israel. Note too that Paul's prayer was to the effect that Israel should accept the gospel, not that they should be saved in unbelief. This second reference to Paul's emotional desire for the salvation of Israel is different from that at the beginning of Rom. 9, because here there is a specific reference to his prayers on their behalf.

Verse 2

For I bear them witness that they have a zeal of God, but not according to knowledge.

What made the loss of Israel so tragic was the fact that they were actually a very zealous and God-fearing people, superior in every way to the Gentiles, whose godlessness was the shame of all nations. Sanday's quotation from Josephus stresses this character of the Jews, thus:

They had a zeal of God The Jew knew the Law better than his own name The sacred rules were punctually obeyed The great feasts were frequented by countless thousands Over and above the requirements of the Law, ascetic religious exercises advocated by the teachers of the Law came into vogue Even the Hellenized and Alexandrian Jews under Caligula died on the cross and by fire, and the Palestinian prisoners ... died by the claws of African lions in the amphitheatre, rather than sin against the Law The tenacity of the Jews, and their uncompromising monotheism, were seen in some conspicuous examples. In the early part of his procuratorship, Pilate, seeking to break through their known repugnance to everything that savoured of image-worship, had introduced into Jerusalem ensigns surmounted with silver busts of the emperor. Upon this, the people went down in a body to Caesarea, waited for five days and nights in the marketplace, bared their necks to the soldiers that Pilate sent among them, and did not desist until the order for the removal of the ensigns had been given. Later, he caused to be hung up in the palace in Jerusalem certain gilded shields bearing a dedicatory inscription to Tiberius. Then again, the Jews did not rest until, by their complaints addressed directly to the emperor, they had succeeded in getting them taken down. The consternation caused by Caligula's order for the erection of his own statue in the Temple is well known. None of the Roman governors dared to carry it into execution; and Caligula himself was slain before it could be accomplished. ²

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It would take volumes and libraries to recount the heroic zeal of the Jews which finally culminated in the bloody sorrow of Masada, where Eleazar ben Yair made his courageous stand against the Tenth Legion of Rome. When all hope was cut off:

*Rather than become slaves to their conquerors, the defenders - 960 men, women, and children thereupon ended their lives at their own hands. When the Romans reached the heights next morning, they were met by silence.*⁵

How fitting it was that Paul should have here paid his tribute to the nobility and zeal of that wonderful people who were, until they rejected the Christ, God's chosen people.

But not according to knowledge ...

is a reference far more than Israel's rejection of our Lord and their failure to recognize him as the Messiah. As just noted, Josephus said that they knew the Law 'better than' their own names; but it was such a knowledge as failed to take account of the spiritual nature of God's word. Jesus said to the Jews of his day:

Ye do err, not knowing the scriptures nor the power of God ([Matthew 22:29](#)).

Ye have made void the word of God because of your tradition But in vain do they worship me, teaching as their doctrines the precepts of men ([Matthew 15:6,9](#)).

Thus the Jewish ignorance of God's word extended to the very heart of it, which they had so corrupted with human tradition and so glossed over with their own interpretations that many of the plainest precepts were countermanded. Thus, the failure of Israel, about to be mentioned in the next verse, refers not merely to their rejection of Christ (which they also did), but to their failure to keep even the commandments of the Law which they acknowledged, preferring their own traditions and precepts instead of it.

Verse 3

For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.

God's righteousness ...

as used here is not analogous to the usage of the same term elsewhere ([Romans 1:17](#); [3:24,25](#), etc.), but means 'God's commandments,' as is the meaning in Psa. 119:172 KJV, 'For all thy commandments are righteousness.' The inference in this verse that Israel should have subjected themselves to God's righteousness requires that 'righteousness' be understood in the sense of 'commandments.' This, of course, is no unusual meaning in scripture. For example, it is said of Zacharias and Elizabeth that

They were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless ([Luke 1:6](#)).

In view of this, the conclusion is justified that the great failure of Israel was in the substitution of their own religious devices and commandments for those of divine origin. Some reject this, of course; but, as Ironside said,

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*The term, 'God's righteousness,' is here used somewhat differently to the general expression, 'the righteousness of God.'*²

They did not subject themselves ...

means that Israel had not obeyed the gospel; but their disobedience had not begun with refusing the gospel. It began when the vast majority failed to achieve any semblance of the righteousness of Zacharias and Elizabeth, a failure which was grounded in their human traditions and doctrines which they preferred to the commandments of the Lord, this being, of course, the great failing in religion today. Hundreds of churches have devised their own systems without regard to the New Testament, and frequently in opposition to its plainest teachings. Therefore, the sin of many today is the same as that of ancient Israel. Stressing their own precepts, walking in their own traditions, doing it all THEIR WAY, they simply do not obey the teachings of Jesus.

Their own righteousness ...

is not a reference to Israel's seeking salvation through observance of the law of Moses, but to their reliance upon their own religious ceremonies and commandments which they had substituted for God's true commands. Such works of the Israelites were the 'works of human righteousness.' See under Rom. 2:6.

Verse 4

For Christ is the end of the law unto righteousness to every one that believeth.

End of the law ...

does not refer to the abrogation of Moses' law (though, of course, it was abrogated by Christ, as amply taught elsewhere), but to the goal, end, and fulfillment of the law's purpose As Whiteside pointed out:

*It is true that the law ended at the cross, but it ended at the cross regardless of whether one believes or disbelieves. The end of which Paul here speaks is attained by those who believe in Christ. The end, or aim, of the law was righteousness. The believer in Christ is made righteous, and thus the end of the law for righteousness is reached in Christ. When a man's sins are all blotted out, when he is cleansed from sin, he is righteous; that condition is reached in Christ by those who believe The modifying clause, 'to every one that believeth,' shows that Paul was not speaking of the abrogation of the law; that is taught abundantly elsewhere. And it was abrogated for all, believers and unbelievers alike.*²

For righteousness ...

The end, or aim, of the law was to produce righteousness; but the only person who ever lived to achieve perfect fulfillment of the law, thus achieving that righteousness, is the Lord Jesus Christ. All who are 'in Christ' therefore have fulfilled the law 'in him'; that is, when viewed as Christ, they have fulfilled it.

Verse 5

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For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.

This quotation from Lev. 18:5 is further indication that the 'righteousness' in view here regards keeping God's commandments. The person who kept that ancient law was indeed righteous, a fact which is modified by the truth that none save Jesus Christ ever kept it perfectly. Even the ascription of righteousness to Zacharias and Elizabeth, cited above, must be understood in a relative, not an absolute, sense. The mountain fact concerning Christ is that he indeed kept the law perfectly, his faith and obedience reaching a state of absolute perfection for every second of his total life on earth. That is what God requires to save any man. That is the righteousness which alone can save; and it is available to people 'in Christ'; the great device of God's redemption plan being not that of transferring righteousness into sinners, but that of transferring sinners into Christ, where the righteousness is.

Verses 6, 7, 8

But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith which we preach.

When Christ came, the Jews at first, impressed by his miracles, were inclined to receive him; but they were repelled by the obscurity of his birth, the humility and meekness of himself and his disciples, and the denunciation which he heaped upon them because of their sins. They had, of course, expected a mighty Prince, exalted in splendor, riding roughshod over all of his enemies and restoring the glory of their earthly kingdom.

But, when Jesus foretold the ruin of their sacred temple, the dispossession of their state, and the treading down of Jerusalem itself, their minds revolted from him completely. Furthermore, at the Passover, the whole Jewish nation had seen him shamefully crucified and buried. Therefore, the conclusion of all Israel (including the disciples themselves, at first) was negative regarding Christ. No dead man, they thought, could ever be the Messiah, or bring about the glorious deliverance which they expected. It was squarely against that prejudice that Paul directed these verses. Locke's paraphrase catches the spirit of these words, thus:

*Say not in thine heart, Who shall ascend into heaven? that is, to bring down the Messiah from thence, whom we expect personally here on earth to deliver us. Or, Who shall descend into the deep? i.e., to bring up Christ from the dead, to be our Saviour. You mistake the deliverance you expect from the Messiah; there needs not the fetching of him from the other world to be present with you. The deliverance by him is a deliverance from sin, that you may be made righteous by faith in him The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, or the doctrine of the Gospel which we preach.*²

Who shall ascend ... who shall descend ...?

These questions are the taunts of unbelief. The Jews had said,

Let him now come down from the cross and we will believe him ([Matthew 27:42](#)).

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The taunting question regarding his coming up from the grave grew out of the fact that, when Jesus rose from the dead, he did not appear to his enemies at all, but only to his disciples. The reference to bringing Christ down from heaven was an echo of the disbelief that refused to see in our Lord the miracle of the incarnation. Putting the cavil all together, we may understand the enemies as saying, 'All right, if Jesus is the Messiah, bring him down from heaven, or up from the grave, and let him lead our nation in throwing off the yoke of Roman bondage.' The Jewish hierarchy seemed perpetually unaware that any such thing as an earthly kingdom was not in God's plan at all. Even the kingdom they had once possessed was not of God's will, but only of God's permission; for, upon the occasion of their original request for a king, in order to be like the nations around them, the Lord had said to Samuel,

Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them ([1 Samuel 8:7](#)).

Thus, the past glorious kingdom of Israel was not of God's choice, but theirs; and their sin in seeking it was finally the sin that blinded their eyes to the true King when he came. It was that earthly kingdom that was the ceaseless undoing of Israel. Their evil kings led them repeatedly into rebellion against God; and the lives of many of their kings, as Solomon's for example, were lives of shameless debauchery.

The verses Paul quoted here are from Deut. 30:11-14, reading thus:

For this is the commandment that I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it down to us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Paul's use of this quotation has been the source of various opinions among scholars, because of his using the words out of context, borrowing, as it were, the expressions of holy Scripture and providing them with a new and more exalted meaning. Strong agreement is felt here with the words of Batey, thus:

Paul quotes or paraphrases passages without regard to their original context or meaning whenever the words of that passage suit his purpose. It is as though the words of scripture convey a convincing power within themselves apart from their original context. The disregard of context is, in the eyes of contemporary exegetes, a glaring breach of the rules of acceptable interpretation. However, Paul's dealing with the Old Testament should be evaluated first by the convincing quality which it had for its initial readers. ²

In this connection, it should be remembered that Paul was inspired, and therefore able to take liberties with the word of God which are not allowed to the uninspired. The strong similarity in the two uses of these passages is evident. In both, the essential point is that no outlandish miracle, such as going to heaven and back, was needed in order for people to know God's will. God had already given at Sinai the vital commandments for Israel; and, in Christ, the gospel had

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already been provided for all people. Any thought that Christ should make a special appearance to unbelievers, either by rising from the dead or coming down from heaven in their sight, was preposterous and ridiculous. What could have been the point of such a thing? The Pharisees knew all about the resurrection, and they bribed the soldiers with gold to lie about it. What depths of hypocrisy, therefore, was in their taunt, 'Bring him up from the dead'? Paul's unconventional use of scripture should be understood as additional inspired light upon what the words truly mean. As Locke observed:

It will be an ill rule for interpreting St. Paul, to tie up his use of any text he brings out of the Old Testament, to that which is taken to be the meaning of it there. We need go no farther for an example than the 6th, 7th, and 8th verses of this chapter. ^z

Verse 9

Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.

First, it should be noted that this verse contains 'doctrine of the gospel' as stated in the foregoing verse. Significantly, it is a pairing of CONFESSION and FAITH as coordinates among the conditions of salvation, that is primary salvation, or pardon from 'old sins' ([2 Peter 1:9](#)), such as takes place in conversion to Christ. If this passage stood alone in the New Testament, it might be fairly inferred that these are THE TWO conditions of salvation; but it does not stand alone, for there are other similar pairings of the elementary conditions of primary salvation, as in the case of REPENTANCE and BAPTISM ([Acts 2:38](#)), and that of FAITH and BAPTISM ([Mark 16:16](#)). There are no legitimate grounds for thinking that any one of these pairings excludes the conditions mentioned in the others. Faith, repentance, confession, and baptism are all divinely imposed conditions of salvation, none of them outranking any of the others. Faith is omitted in one of the pairings and mentioned second in another. Repentance is mentioned in only one, confession in only one, and baptism in two; but all alike are commanded, all alike are necessary; and all alike are prerequisite to justification.

Confess with thy mouth Jesus as Lord ...

is a reference to the confession of faith preceding one's baptism into Christ, as in the case of the eunuch ([Acts 8:37](#); 8:37). David Lipscomb rejected this understanding of this clause on the ground that a formal confession of faith

is left out of all the precepts and examples concerning remission, and is to be found only in a reference in a letter to Christians as to what had been required. ^z

The ground of dissent from Lipscomb is found in the words 'with thy mouth,' which certainly indicate a spoken confession. Moreover, Christ himself, upon the occasion of a FORMAL confession BY Peter ([Matthew 16:16-18](#)), reciprocated with a FORMAL confession OF Peter, with his own precious promise almost certainly in view, wherein he had declared only a short while previously that

Everyone therefore who shall confess me before men, him will I also confess before my Father who is in heaven ([Matthew 10:32](#)).

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In addition to these considerations, which are accounted weighty enough, there is the impressive witness of Acts 8:37, properly rejected from the text on sufficient critical grounds, but which, as a very ancient gloss, positively proves the custom of the early church in requiring a confession.

Despite this, however, there can be no dissent from Lipscomb's views as further expressed thus:

It is necessary that at every step of the religious life, even after one has grown old in the service of the Lord, with the mouth confession must be made unto salvation, and with the heart he must believe unto righteousness. He must live and walk through faith unto the end. It is just as necessary that confession of Christ should be made at all times, or Christ will not own us.

Verse 10

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

Some of the modern translations have obscured and altered the meaning of God's word in this verse. Thus Phillips has:

For it is believing in the heart that makes a man righteous before God, and it is stating his belief by his own mouth that confirms his salvation.

This so-called translation changes the meaning of the word of God by making a difference in the FUNCTIONS of faith and of confession, by ascribing to faith the function of making one righteous, and to confession the function of merely confirming what is already a fact. Any student may observe that this kind of translation is not a translation at all, but it is undeniably an unjustifiable substitution of human opinion for what is written in the word of God. The preposition 'unto' (in the English Revised Version (1885)) is here translated from a Greek word [eis], which means 'for' in the sense of 'in order to receive.' No Greek scholar on earth would deny this. Attention is here called to two other New Testament passages where the same [eis] is involved:

This is my blood of the covenant, which is poured out for many UNTO remission of sins ([Matthew 26:28](#)).

Repent ye, and be baptized every one of you in the name of Jesus Christ UNTO the remission of your sins ([Acts 2:38](#)).

Putting the sense of these Scriptures in view together, we have this:

*blood of the covenant (Christ's blood)) (remission of sins repentance and baptism) [eis]
(remission of sins man believeth) (righteousness confession is made) (salvation*

Thus, in the New Testament, faith, repentance, confession and baptism are all categorically said to sustain exactly the SAME relationship to salvation, being 'unto' it, meaning that they are all, and all alike, divinely-imposed preconditions required of men, upon the fulfillment of which God

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gives them justification. This great truth should have been known even without what is said in Matt. 26:28; but the statement there, in which the blood of Christ is also said to be 'unto' the remission of sins, makes the understanding of this vital truth almost impossible, for the same word ([eis] in the Greek) 'unto' relates the blood of Jesus Christ to remission of sins, in the sense of there being no remission of sins without it. This in no sense equates the blood of Christ with the primary steps of obedience leading to justification, because the blood of Christ is the causative and enabling factor making it possible for people to be saved, thus not resembling in any way the primary steps of obedience; but IN ONE SENSE, the sense of being absolutely necessary and prior to man's salvation, the first principles of the gospel (faith, repentance, confession and baptism) are actually placed in the same time sequence leading to salvation as the blood of Christ, all of which, and each of which, are the sine qua non of salvation.

The inexcusable rendition of Phillips, cited above, by its translating [eis] with two utterly different meanings in the same sentence, indicates the lengths to which advocates of salvation by 'faith only' go in their efforts to represent God's word as teaching their theory. In the passages before us, faith, repentance, confession and baptism are clearly and emphatically presented as coordinates with identical functions, facts which are made absolutely certain by the manner of these significant pairings in God's word. As to the identification of what that function is, which pertains to each of these, that also is unmistakably clear from Matt. 26:28. When the scriptures state that Christ shed his blood 'unto' remission of sins, it would be impossible to construe that as meaning that he did so 'because man was already saved'! Identically with that, people believe, repent, confess and are baptized, not because they are already saved but 'in order to' be so.

The significant 'pairings' of the preconditions of salvation, mentioned in the above paragraph, are entitled to a little further consideration.

Repent ye, and believe in the gospel ([Mark 1:15](#)).

He that believeth and is baptized shall be saved ([Mark 16:16](#))

Repent and be baptized for the remission of sins ([Acts 2:38](#)).

Confess with thy mouth ... believe in thy heart thou shalt be saved ([Romans 10:10](#)).

Repent ye and turn again that your sins may be blotted out ([Acts 3:91](#)).

('turn again' is here synonymous with 'be baptized')

It is the grossest error to view any of these pairings of the conditions on which God promises salvation to people as excluding any of the conditions omitted from any one of the pairs. All of the conditions mentioned in these pairs collectively are absolute requirements laid down in the word of God as being necessary in order to receive salvation. They are coordinates in every sense of the word. One passage in Hebrews mentions no less than three of these, all except confession, naming them as coordinates and designating them as the foundation doctrine of Christianity ([Hebrews 6:1,2](#)).

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In teaching that these are preconditions to be fulfilled prior to salvation, it is the primary justification that is meant. Upon the individual's believing, repenting, confessing and being baptized, he is brought through such a response 'into Christ,' making him a child of God, whereupon he receives the Holy Spirit in consequence of his being a son ([Galatians 4:6](#)). This is not the final condition either of his sanctification or of his final justification at the last day, for that is also contingent upon his remaining 'in Christ,' 'quenching not the Spirit,' and being found 'in him' at the end of life.

The skill and persistence with which people of marvelous intellectual endowments have tried to shout baptism out of God's redemptive plan requires and demands the refutation of their contradiction of God's word.

All of the conversions recorded in Acts of the Apostles make it clear that there was only one way by which people became Christians in that first age. Without exception, all heard the word of God, all believed in Jesus Christ, all repented of their sins, and though it is not mentioned that all confessed Christ, necessary inference includes it and all were baptized into Christ. That is still the way to become a Christian. The widely-received, illogical SALVATION-BY-FAITH-ONLY contradiction of the word of God should not be permitted to deceive anyone. As the author of this epistle said, 'Let God be true, but every man a liar' ([Romans 3:4](#)).

Confess with the mouth ...

Referring to this, Barrett wrote:

*The verb suggests that Paul may be using a recognized formula, and this is confirmed by 1 Cor. 12:3. The form of the sentence, 'If thou shalt confess ... and believe ... thou shalt be saved,' suggests that the formula may be a baptismal confession.*²

Therefore, Rom. 10:9-10 refer to primary obedience to the gospel of Christ, the big point that Paul was making being that the message of salvation is 'nigh' unto people, one which was then (and ever afterwards) being preached to them, and a message which they were already obligated to accept and obey, and which needed not to be any further confirmed (as by Christ's coming down from heaven, or back from the dead), because it had already been overwhelmingly authenticated.

Verse 11

For the scripture saith, Whosoever believeth on him shall not be put to shame.

This verse is the occasion for the 'faith only' advocates to repeat the doctrine they have imported into the book of Romans. For example, Moule said:

*There, in the summary and close of the passage, nothing but faith is mentioned. It is as if he would correct even the slightest disquieting surmise that our repose upon the Lord is to be secured by something other than Himself, through some means more complex than taking him at his word. The 'confession with the mouth' is not a different something added to faith; it is its issue, its manifestation.*²

But, of course, 'confession with the mouth' is something different from faith and is extravagantly more than enough to prevent its being dismissed, as Moule dismissed it, as a

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'disquieting surmise.' Disquieting surmise indeed! If faith and confession are the same thing, why (?) is it written that

Even of the rulers many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God ([John 12:42,43](#)).

Thus, when faith and confession are viewed as two distinct preconditions of salvation, there is no surmise at all; there is no guesswork or speculation. Paul viewed them as distinct conditions and here mentioned them separately, even putting confession first, which he would not have done if it had been merely something that went along with faith, and making exactly the same statement concerning one that he made of the other. (See under [Romans 10:9-10](#).)

Paul's naming but one of the preconditions of salvation in Rom. 10:11 is not a denial of the others, but is a synecdoche, a figure of speech in which one of a group of related things is intended to stand for all of them, as, for example, when one speaks of an automobile as a motor. Paul's naming faith in this verse does not exclude repentance, confession and baptism any more than it excludes the blood of Christ, the latter not being mentioned either in this place. There are not merely a few, but a hundred instances in the New Testament where this use of the science of language is employed; and there is not any excuse for the overlooking of it by intelligent people. The apostle Peter wrote that 'baptism doth also now save us' ([1 Peter 3:21KJV](#)); does that exclude faith, repentance and confession? Luke wrote, 'To the Gentiles also hath God granted repentance unto life' ([Acts 11:18](#)); does that exclude faith, confession and baptism?

Repeated mention in this commentary has been made of faith, repentance, confession and baptism as the divinely imposed preconditions of justification; and in this verse faith is an abbreviated reference to all of them, a form of synecdoche often found in the Bible. It was by the device of ignoring the synecdoche that Satan himself assailed the Lord Jesus Christ in the temptation, in which Satan presented a verse of Scripture which if taken alone, as Satan tried to induce, would have made it all right for Christ to jump off the temple; but the Lord foiled the tempter by saying, 'It is also written, etc.' ([Matthew 4:7](#)). They who dare to take this verse as an exclusion of other God-commanded actions leading 'unto' salvation would be well advised to consider what is 'also written.'

Verse 11 is thus Paul's way of saying that a Christian (a believing, penitent, confessed, baptized member of the body of Christ) shall not be put to shame. The mention of shame indicates that Paul was still thinking of the confession mentioned a moment before, and of what Jesus said of the confession, thus:

For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels ([Mark 8:38](#)).

Verses 12, 13

For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for whosoever shall call upon the name of the Lord shall be saved.

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Here is another synecdoche. Can it be believed that calling upon the Lord without faith, repentance, confession and baptism would avail anything? Oh, but one says this implies faith. Of course it does, and all of the other things required in becoming a Christian are also implied. But error dies hard; and the allegation immediately appears that none but believers can call upon the Lord. This is also true along with the fact that repentance, confession and baptism are all necessary to any effective calling upon the Lord. That is why Ananias said to Paul himself:

Arise and be baptized and wash away thy sins, calling on his name ([Acts 22:16](#)).

But the argument here is that it takes more than calling on the name of the Lord to be saved, if such calling on his name is understood otherwise than inclusive of the preconditions of salvation we have been discussing. The proof is as follows:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity ([Matthew 7:21-23](#)).

Why call ye me, Lord, Lord, and do not the things which I say ([Luke 6:46](#))?

In these blessed words of the Master lies the compulsion to receive Paul's words in Rom. 10:13 an another synecdoche.

No distinction ...

These were the words that antagonized Israel, whose people had been so long accustomed to a distinction in their own favor as the chosen race of God. Paul had already made it clear that the favored position of Israel had perished in their rejection of Christ; and here he made it plain that Jews, as individuals, were by no means excluded from the new institution but were acceptable in it upon the same terms that applied to all others. The thrust of 'Whosoever shall call, etc.' is that 'You Jews also may become Christians and receive God's blessing.'

Whosoever shall call upon the name of the Lord shall be saved ...

is a quotation from Joel 2:32 and formed THE TOPIC of Peter's opening sermon of the gospel age on the day of Pentecost ([Acts 2:21](#)). The thesis maintained here, that calling upon the name of the Lord has reference to obeying the gospel (in its four primary steps), is remarkably supported by the apostle Peter's interpretation of what his sermon topic really meant. When the people cried out, 'What shall we do?' (the obvious meaning of their question being 'How shall we call upon the name of the Lord and be saved?'), Peter commanded them to 'repent and be baptized, etc.' ([Acts 2:21,37,38](#)). Paul's prior mention, only a moment earlier ([Romans 10:9-10](#)) of such a thing as the confession with its known relation to baptism and primary obedience, also indicates that the quotation from Joel is a synecdoche for all the things required of converts. And why not? Peter's interpretation of Joel's quotation was perhaps the most universally known and the most frequently repeated sermon of the entire New Testament age. Locke took the same position, thus:

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*Whosoever hath with care looked into St. Paul's writings must own him to be a close reasoner, that argues to the point; and therefore, if, in the preceding three verses, he requires an open profession of the gospel, I cannot but think that 'all that call upon him' ([Romans 10:12](#)), signifies all that are open professed Christians; and, if this be the meaning of calling upon him ([Romans 10:12](#)), it is plain it must be the meaning of 'calling upon his name' ([Romans 10:13](#)); a phrase not very remote from 'naming his name' ([2 Timothy 2:19](#)), which is used by Paul for 'professing Christianity.'*²

Moreover, this interpretation cannot be overthrown by an appeal to the context in Joel. We have already observed that Paul's meaning was not restricted to the context of Old Testament passages which he quoted. See under Rom. 10:8. Paul's own understanding of calling on the Lord's name would inevitably have been associated with the words of Ananias quoted above ([Acts 22:16](#)) which associated them with his own baptism.

Verses 14, 15

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

Two of the big words Paul had just used were 'no distinction' ([Romans 10:12](#)) and 'whosoever' ([Romans 10:13](#)), and these amply supported his position of extending the gospel to all people, Jews and Gentiles alike, on the same terms. We noted that this great leveling of all people before God and considering them as one race lost in sin was offensive and repugnant to Jews, causing a deep resentment against Paul. Paul vindicated his own conduct in these two verses.

Hodge has the following clear word on the construction of Paul's defense here:

*As invocation implies faith, as faith implies knowledge, knowledge instruction, and instruction an instructor, so it is plain that if God would have all men to call upon him, he designed preachers to be sent to all, whose proclamation of mercy being heard, might be believed, and being believed, might lead men to call on him and be saved. This is agreeable to the prediction of Isaiah, who foretold that the advent of the preachers of the gospel should be hailed with universal joy It is an argument founded on the principle that if God wills the end, he wills also the means; if he would have the Gentiles saved, according to the prediction of the prophets, he would have the gospel preached to them.*³

These verses are the enabling charter of every true missionary labor on earth. God's answer to the wretchedness of earth's sin and squalor is a messenger, yes a preacher, with the message of redemption authenticated by the Name,

For neither is there any other name under heaven, that is given among men, wherein we must be saved ([Acts 4:12](#)).

How beautiful the feet ...

From heaven's viewpoint, there is nothing more beautiful than the message-bearer of God's

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merciful offer of salvation to people. Hope for lost and fallen humanity does not derive from anything that man can do for himself, nor from anything that he might either build on earth or hurl out into space. Nothing that man can send up into heaven can save him, for it is God's message alone that can cleanse his sins, break the chains of his bondage, and endow his spirit with love and hope. How pitiful, ineffectual and utterly inadequate God's plan appears to the dim eyes of mortal people. Save the world by preaching? Ridiculous. Paul himself acknowledged this when he wrote:

It was God's good pleasure through the foolishness of the preaching to save them that believe ([1 Corinthians 1:21](#)).

Therefore, people must look again at the method God has chosen; and, remembering the omnipotence of him who chose, the divinity of the message, and the power of the living word, they must dare to trust and use the means God elected as the instrument of his holy will. Churches should cease their striving after new methods, novel devices, and so-called 'modern approaches' to saving people's souls. There is only one way: preach the word!

The last sentence of these two verses is a quotation from Isa. 52:7; and, as Moule noted:

*The immediate reference of Isa. 52:7 is to good news for Zion, rather than from her to the world. But the context is full not only of Messiah but of 'many nations' ([Romans 10:15](#)).*²

Of course, as already noted twice in this chapter, Paul's meaning was often extended beyond the context of his Old Testament quotations.

How shall they believe him whom they have not heard ...

has the significant implication of making Christ the one heard in his preachers and also the one believed. By the same sacred logic, Christ was said to have baptized more disciples than John, although the disciples, not the Lord, administered the ordinance; but still it was Christ who did it 'through them.' (See [John 4:1,2](#).)

In this remarkable clause is also the compelling inference that the preacher must preach the word of the Lord, for in no other way may his hearers hear Christ. The preacher who preaches the opinions of himself and his fellow mortals to the near exclusion of the scriptures fails in a double category: (1) his audience does not 'hear Christ,' and (2) he forfeits the dignity that belongs to the faithful messenger.

Verse 16

But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report?

But they have not all obeyed the gospel ...

(as in the KJV) is a far preferable rendition to the stilted words here, and one may only conjecture as to why a good rendition was replaced with a poor one; but Barrett gives a glimpse of what troubles translators and commentators in the KJV's forthright rendition, thus:

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That 'disobedience' means unbelief is shown by the quotation that follows. ²

Thus, it is the undeniable reference to obedience which the advocates of salvation by 'faith only' would like to edit out of this passage; and Barrett did it by the simple assertion that 'disobedience' means unbelief, an assertion that is denied by every dictionary of the English language ever written! That 'disobedience' does not mean 'disbelief' is proved millions of times by the believers who do not obey. (See [12:42,43](#); 12:42,43 for New Testament example of)

The word translated 'hearken,' to be sure, means 'to obey,' as invariably spelled out in concordances and lexicons; but 'hearken' has a secondary meaning of merely hearing (not intended in the Scriptural use at all), a meaning that is totally out of place in this verse. This word occurs eighteen times in the New Testament; and several of these are here cited (from Young's Analytical Concordance) in order to show what is meant by the apostle in this verse:

The winds and the sea obey him ([Matthew 8:27](#)).

Children obey your parents in the Lord ([Ephesians 6:1](#)).

Servants obey in all things your masters ([Colossians 3:22](#)).

That obey not the gospel of our Lord Jesus ([1 Thessalonians 1:8](#)).

Even as Sarah obeyed Abraham ([1 Peter 3:6](#)).

Abraham, when he was called to go ... obeyed ([Hebrews 11:8](#)).

Our translators could not have had any logical reason for rendering the same word as 'hearken' in the verse before us, except, possibly, that of softening the impact of these words. For these reasons, the KJV is preferable in this verse. 'They have not all obeyed the gospel.'

Locke's explanation of this first sentence is thus:

(Paul) you tell us that you are sent from God to preach the gospel; and if it be so, how comes it that all who have heard have not received and obeyed; especially, from what you insinuate, the messengers of good tidings were so welcome to them? To this Paul replied, out of Isaiah, that the messengers sent from God were not believed by all. ²

Who hath believed our report ...

is Isaiah's opening statement in Isa. 53, a chapter rich with reference to the Messiah, and is therefore very appropriate here. Just as ancient Israel did not believe the prophets regarding the Messiah, that he should be a man of sorrows and acquainted with grief, despised and rejected by people, etc., just so the Jews of Paul's day would not believe and obey the gospel in order to be saved.

Verse 17

So belief cometh of hearing, and hearing by the word of Christ.

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Conybeare and Howson translated this verse:

*So, then, faith comes by teaching; and our teaching comes by the word of God (There is no English word which precisely represents the word for teaching in its subjective as well as objective meaning, which is literally, 'word received by hearing,' that is, 'the spoken word.')*²

Word of Christ ...

instead of 'word of God,' as in KJV, does not alter the meaning, the word of Christ and the word of God being identical. Jesus said:

For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak ([John 12:49](#)).

The only thing capable of producing faith in human hearts is the word which receives its authority from God and has as its subject the life and work of Jesus Christ, together with all of his teachings through the apostles; and, since that is true, anything that reduces, obscures, or replaces the word of God in men's preaching must be hailed as counter-productive. It is what God has revealed which, alone, can carry conviction to the human heart; and one can only deplore the amazing scarcity of Bible reference in modern pulpits. It is precisely in that omission that the widespread unbelief of this generation originates.

Faith comes by hearing God's word ...

This means that faith does not come directly from the Holy Spirit, but comes from that Spirit through his authorship of the holy scriptures, and in the sense of his being the living and causative agent in that word. We mean that the Holy Spirit does not enter people's hearts to produce faith, that being the appointed function of the word of God, as revealed here. The Spirit enters our hearts 'after we have believed' ([Ephesians 1:13](#)) and after we have become sons of God ([Galatians 4:6](#)) and in consequence thereof.

Hearing ...

here is not the same as 'hearkening' in the preceding verse, but refers merely to the sense of hearing, and should not even be understood as excluding 'reading'; for a deaf person still might learn the word of God through reading it, as a blind person might learn it through yet another sense, that of touch.

Verse 18

But I say, Did they not hear? Yea, verily, Their sound went out into all the earth, And their words unto the ends of the world.

Paul's use of the word 'hear' in this place contrasts sharply with 'hearken' in Rom. 10:16, where obedience is meant, hence the necessity to distinguish between them. If the KJV had been followed in Rom. 10:16, there could have been no confusion.

But I say, Did they not hear? Yea, verily ...

Paul had just said in Rom. 10:16, 'They did not all hearken,' but this is not a contradiction. He

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meant there that they had not all obeyed, and here the meaning is that they certainly had heard.

Here we have another instance of Paul's using an Old Testament text out of context. Psa. 19:4 speaks of the universal knowledge of God through the revelation of nature; but here Paul applied the words to the worldwide preaching of the gospel. As Murray noted:

Since the gospel proclamation is now to all without distinction, it is proper to see the parallel between the universality of general revelation and the universalism of the gospel. The former is the pattern now followed in the sounding forth of the gospel to the uttermost parts of the earth. The application which Paul makes of Psa. 19:4 can thus be seen to be eloquent, not only of this parallel, but also of that which is implicit in the parallel, namely, the widespread diffusion of the gospel of grace. ¹

The ends of the earth ...

translates a Greek expression which means literally, 'the inhabited earth,' as seen in the English Revised Version (1885) margin.

Verse 19

But I say, Did Israel not know? First Moses saith, I will provoke you to jealousy with that which is no nation, With a nation void of understanding will I anger you.

Just as Rom. 10:18 was concerned with whether or not Israel heard, this one addresses itself to the question of whether or not they knew. The answer in both cases is affirmative. The particular truth Paul here credited them with knowing was that God would call the Gentiles into his favor, at last producing jealousy and anger on Israel's part. Thus, not merely the fact of extending God's favor to the Gentiles is in view, but also the anger and jealousy of Israel that would result from it. Paul's quotation of Moses in this place ([Deuteronomy 32:21](#)) was the equivalent of appealing to the supreme court of Jewish authority, for the Jews respected no authority as higher than that of the great lawgiver.

Paul's method in this place, as so frequently throughout the epistle, is that of the diatribe, in which theoretical questions are raised, as if from a hearer, and then refuted. The objection dealt with here might be stated thus, 'Well, perhaps Israel did not know that the Gentiles were to be called.' But, of course, they did know. Beginning with the great promise of Abraham that in him 'all the families of the earth' should be blessed, and coming right on down to the words here spoken by Moses, as well as the warnings of all the prophets, the scriptures bore ample testimony to the calling of the Gentiles. God had repeatedly apprised Israel of what he would do.

Verse 20

And Isaiah is very bold, and he saith, I was found of them that sought me not; I became manifest unto them that asked not of me.

The passage Paul here quoted from Isa. 65:2 reads thus in the Old Testament.

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I am sought of them that asked not for me; I am found by them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

Since God is the author of the words Paul quoted, the expression 'is very bold' cannot refer to God, but is a comment on the dramatic plainness of the prophecy. The very word 'Gentiles' means 'nations,' and a nation not called by God's name could have no other signification than that of 'Gentile.' It is as though Paul had said, Look; here is a prophecy in bold face type and capital letters! As frequently elsewhere, and as we might even say, as usual, Paul rearranges the clauses. His purpose of introducing this text was to present the startling contrast between the attitude of the Gentiles who welcomed the gospel, and that of the Jews whose disobedience and gainsaying were scandalous. This verse shows the attitude of the Gentiles, the following verse that of the Jews.

Verse 21

Verse 21

But as to Israel he saith, All day long did I spread out my hands unto a disobedient and gainsaying people.

This quotation of Isa. 65:2 summarizes Isaiah's whole paragraph at that place (through the 7th verse), where it is plain that God's anger with Israel was not due merely to their disobedience, but also to the high-handed and arrogant manner of it. Their conduct was called 'gainsaying' in Paul's quotation; but in the passage from which he quoted, their state is defined as

A people that provoketh me to anger continually to my face ... which say, I am holier than thou ... and have blasphemed me upon the hills ... and walketh after their own thoughts ([Isaiah 65:1-7](#)).

It was that same quality of arrogant presumption which Christ repeatedly pointed out in his parables, as in the marriage feast, where 'they made light of it' ([Matthew 22:5](#)), or as in the parable of the husbandmen who said, 'This is the heir; come let us kill him and take his inheritance' ([Matthew 21:38](#)).

Despite all that presumptuous wickedness, the loving attitude of the Father is seen even here in Paul's denunciation of it, where the figure is that of a loving Father with outstretched hands, pleading for his rebellious children to return. And yet, there is a limit to the patience, even of God; and before this letter was finished Paul would prophetically announce a fate of Israel that was worse than that of Sodom and Gomorrah, or that overwhelmed Pharaoh in the Red Sea ([Romans 11:25](#)).

Israel was totally to blame for the rejection and hardening that would fall upon them like an avalanche, indeed had already done so; only God would not formally announce it until the 11th chapter of Paul's epistle. The dreadful task committed unto Paul in the necessity of announcing the fate of Israel was not discharged lightly on his part. He carefully marshaled the scriptures of the Jewish prophets and read the tragic record of their rebellion and obtuseness from their own inspired writers, showing how they had been forewarned, protected, favored, and tolerated again and again in all manner of rebellions, and how, at last, it was not merely just for God to reject them, but it would have been an injustice on God's part not to have done so! Nor is there

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anywhere in any of Paul's writings the slightest hint that any such thing as 'God's eternal decree' had required any such shameful conduct on the part of Israel. Their shame was of themselves: in the manner of their treatment of sacred privilege. J. Barmby quoted Tholuck's remark in this context as follows:

If from this passage we once more look back upon the tenth and ninth chapters, it is manifest how little Paul ever designed to revert to a decretum absolutum, but meant to cast all blame upon the WANT OF WILL in man, resisting the gracious WILL of God.^z

Murray wrote:

Rom. 10:21 brings us to the termination of the condemnation. We may well ask, what then? Is this the terminus of God's loving kindness to Israel? Is Rom. 10:21 the last word? The answer to these questions, Rom. 11 provides.^z

The eleventh chapter will indeed provide the answer regarding Israel's fate as a nation, but the fate of every Israelite, as an individual, is not revealed in God's word, but will be determined, like the fate of all others, by the individual's response to God's gracious offer of salvation through the gospel of the Lord Jesus Christ. There is no separate plan for Jews, any more than there is for Australians or Canadians.ⁱ

Footnotes for Romans 10

- 1: W. Sanday, *Ellicott's Commentary on the Holy Bible* (Grand Rapids, Michigan: Zondervan Publishing House, 1959), p. 244.
- 2: Yigael Yadin, *Masada* (New York: Random House, 1966), p. 12.
- 3: H. A. Ironside, *Lectures on the Epistles to the Romans* (Neptune, New Jersey: Loizeaux Brothers, 1928), p. 127.
- 4: Robertson L. Whiteside, *A New Commentary on Paul's Epistle to Saints in Rome* (Denton, Texas: Miss Inys Whiteside, 1945), p. 214.
- 5: John Locke, *Paraphrase and Notes on the Epistles of St. Paul* (Boston: 1832), p. 347.
- 6: Richard A. Batey, *The Letter of Paul to the Romans* (Austin, Texas: R. B. Sweet Company, 1969), p. 134.
- 7: John Locke, *op. cit.*, p. 348.
- 8: David Lipscomb, *A Commentary on the New Testament Epistles* (Nashville: The Gospel Advocate Co., 1969), p. 190.
- 9: C. K. Barrett, *A Commentary on the Epistle to the Romans* (New York: Harper and Row, Publishers, 1957), p. 200.
- 10: H. C. G. Moule, *The Epistle to the Romans* (London: Pickering and Inglis, Ltd.), p. 273.
- 11: John Locke, *op. cit.*, p. 348.
- 12: Charles Hodge, *Commentary on the Epistle to the Romans* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1968), p. 346.
- 13: H. C. G. Moule, *op. cit.*, p. 274.
- 14: C. K. Barrett, *op. cit.*, p. 205.
- 15: John Locke, *op. cit.*, p. 349.
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- 17: John Murray, *The Epistle to the Romans* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1968), Vol. II, p. 61.
- 18: J. Barmby, *The Pulpit Commentary* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1963), Vol. 18 (ii), p. 296.
- 19: John Murray, *op. cit.*, p. 64.
- 20: Charles Hodge, *op. cit.*, p. 328.
- 21: H. C. G. Moule, *The Epistle to the Romans* (London: Pickering and Inglis, Ltd.), p. 257.
- 22: Charles Hodge, *op. cit.*, p. 329.
- 23: *Ibid.*, p. 330.
- 24: Dean Plumtree, as quoted by R. Tuck, *The Pulpit Commentary* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1961), Vol. 18 (i), p. 356.
- 25: John Wesley, *Sermons*, Vol. I, pp. 115-116.
- 26: Griffith Thomas, *St. Paul's Epistle to the Romans* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1970), p. 128.
- 27: William M. Greathouse, *op. cit.*, p. 179.
- 28: Charles Hodge, *Commentary on the Epistle to the Romans* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1968), p. 269.
- 29: W. Sanday, *op. cit.*, p. 236.
- 30: Charles Hodge, *op. cit.*, p. 273.
- 31: John Murray, *op. cit.*, p. 302.
- 32: Charles Hodge, *op. cit.*, p. 272.
- 33: *The Emphatic Greek Diaglott*, p. 531.
- 34: Charles Hodge, *op. cit.*, p. 270.
- 35: John Locke, *Paraphrase and Notes on the Epistles of St. Paul* (Boston, Mass., 1832), p. 331.
- 36: Emil Brunner, *op. cit.*, p. 75.

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- 37: James Macknight, *Apostolical Epistles* (Nashville: The Gospel Advocate Company, 1960), p. 98.
38: Ibid.
39: John Locke, op. cit., p. 332.
40: F. Godet, op. cit., p. 315.
41: James Macknight, op. cit., p. 98.
42: John Locke, op. cit., p. 332.
43: Emil Brunner, op. cit., p. 75.
44: Ibid.
45: W. Sanday, op. cit., p. 237.
46: Moses E. Lard, *Commentary on Paul's Letter to Romans* (Cincinnati, Ohio: Christian Board of Publication, 1914), p. 277.
47: John Locke, op. cit., p. 333.
48: F. Godet, op. cit., p. 321.
49: John Locke, op. cit., p. 334.
50: Emil Brunner, op. cit., p. 77.
51: Sir Francis Bacon, in *Bartlett's Quotations*, p. 109.
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54: Ibid., p. 281.
55: F. Godet, op. cit., p. 325.
56: John Locke, op. cit., p. 334.
57: F. Godet, op. cit., p. 323.
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59: Moses E. Lard, op. cit., p. 285.
60: John Locke, op. cit., p. 335.
61: Ibid.
62: R. L. Whiteside, op. cit., p. 193.
63: H. C. G. Moule, op. cit., pp. 242-243.

ⁱ Coffman, James Burton. "Commentary on Romans 10". "Coffman Commentaries on the Old and New Testament". "<http://www.studylight.org/com/bcc/view.cgi?book=ro&chapter=010>". Abilene Christian University Press, Abilene, Texas, USA. 1983-1999.