



The first thing we learned in Romans chapter 10 was that Paul prayed that Israel might be saved.

Jewish Problem: They had zeal but not knowledge according to God's way of salvation.

They wanted to work for (God's righteousness) salvation rather than accept God's grace-Faith requirement.

Salvation to the Jew was rescue from his troubles and physical deliverance from his enemies **into the kingdom.**

In John 3, Jesus told Nicodemus that in order to **see** the Kingdom, let alone **enter into** it, one must be -
born from above.

John 3:3 (NASB) ³ *Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."*

John 3:5 (NASB) ⁵ *Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.*

Nicodemus didn't understand because he had been taught and trained that his traditions, heritage, and zeal to keep the law would get him into the kingdom.

What was the requirement for a Jew to get into the kingdom?

ANSWER: He had to have God's righteousness.

REASON: Christ's death on the cross totally satisfied God's holiness and righteousness in regards to sin and all unrighteousness of all creatures.

RESULT: Everyone who believes in the Person and Work of Jesus Christ was never required under a law system to possess HIS OWN righteousness.

Paul quotes Moses **in verse 5:**

⁵ For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness. LEV 18:5

So, if the acquisition of God's righteousness for salvation is not based upon any type of obedience to a law commands, has

God provided A SOLUTION for the Jews?

In verses 6 and 7 Paul quotes from Deuteronomy 30 to tell the Jews that God does not ask the impossible to find out the information they needed.

⁶ *But the **righteousness based on faith** speaks as follows: 'DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down),*

⁷ *or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)."*

You don't have to send someone, probably Moses, up to heaven to get Christ, He's already come down. Or do you need someone to go into the depths of the earth to bring Christ up from the dead, He's already risen.

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The words were right in front of them.

It is the message of the spoken word of faith.

Verse ⁹ that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;

Verse ¹⁰ for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

The Jews had no problem “calling on the name of the Lord” to be saved (i.e delivered into their earthly kingdom”).

However, if you told them that the “LORD” was **Jesus of Nazareth** they would gag.



We also saw that belief in the message of Jesus resulted in confession that Jesus is Lord.

WHAT CONFESSING “JESUS IS LORD” DOES NOT MEAN:

- ✓ Does not mean making Jesus the Lord of your life.
- ✓ Does not mean a programmed, verbal confession.
- ✓ Does not mean it is a requirement for salvation.

WHAT CONFESSING “JESUS IS LORD” DOES MEAN:

- ✓ Means recognition of His deity.
- ✓ Means recognition of the significance of His name (v.13).
- ✓ Means dependence upon His name under which are counted His death and resurrection for our sins.

THIS UNDERSTANDING IS CONSISTENT WITH:

Acts 4:12 (NASB) ¹² and there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."

Merryman

Romans 10:11 (NASB)

*¹¹ For the Scripture says, "**WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.**" Isa. 28:16*

The word "**whoever**" means both Jew and Gentile.

.Romans 10:12 (NASB)

*¹² For there is **no distinction between Jew and Greek**; for the same Lord is Lord of all, abounding in riches for all who call on Him;*

Romans 10:13 (NASB)

*¹³ for "**WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.**"*

¹⁴ How then will they call on Him in whom they have not believed?

How will they believe in Him whom they have not heard?

And how will they hear without a preacher?

¹⁵ How will they preach unless they are sent?

Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!"

1. Someone is sent,
2. The person who was sent preaches,
3. The person preached to hears the message,
4. Those who hear believe,
5. Those who believe call on the name of the Lord.

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

*¹⁵ How will **they** preach unless **they** are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!"*

Who are the “**They**” in these verses?

They are the Jews.

Paul’s point here is that **no Jew will call on the Lord Jesus if they have not first believed in Him.**

This is the reason Paul has been making his argument from the Old Testament **that faith-righteousness is the only righteousness acceptable to God.**

¹⁶ However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?"

¹⁷ So faith comes from hearing, and hearing by the word of Christ.

Astonishing thing, —refusing good news! –

Men will listen intently to good news along all other lines,— business, pleasure, social preferment, ambition, physical health. Go to any stock exchange and see them watch the ticker tape; or behold the political candidates sitting up all night for election news favorable to them.

Who has believed our message NASB

Probably men's unbelief is the greatest final burden before God of every man who speaks for God, "Lord, they do not believe." Newell

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

The Greek term here for “word” is **hrēma**, not **logos**.

It literally is, “saying,” “speech,”

Acts 11:13-14

- Faith, does come from a report; and there must be a message and a messenger, sent of God; as we have seen. +
- But Christ accompanies this preached word by His Almighty “voice,” as we know from *John 5:25: “The hour cometh, that the dead shall hear the voice of the Son of God, and they that hear shall live.”*
- It is a “quickenened” word, that creates living faith.

- *II Corinthians 5:18, 19, 20*, we see that while “*God was, indeed, in Christ reconciling the world unto Himself,*” He has “*committed to us [Greek, “placed in us”] the word of reconciliation.*”
 - So that God is entreating by us: *we beseech (people) on behalf of Christ, “Be ye reconciled to God!”*
- “*It pleased God by the foolishness of preaching [lit., the preached thing—Christ crucified] to save them that believe*” (*I Cor. 1:21 marg.*).

Note also that “**faith comes.**” If you hear, with a willing heart, the good news, that Christ died for you; that He was buried; that He was raised from the dead: —**by truly “hearing,” faith will “come” to you.** You do not have to do a thing but hear!

- So, there is God's part—He gave, by the Spirit, the written Word. And
- Christ's part, —He speaks, quickening the Word. And
- Your part: “He that has ears, hear.”

¹⁷ So faith *comes* from hearing, and hearing by the word of Christ.

¹⁸ But I say, surely, they have never heard, have they? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH,

But I say, ***Did they [Israel] not hear?*** Yes, they sure did.

Did we Gentiles not hear? YES, we sure have.

Paul quotes from **Psalm 19:4: *Their sound (voice) went out into all the earth, And their words unto the ends of the world.***

"But I say, Has not Israel known?" Yes, indeed! God had been faithful to His Israel. He had given the long-promised One to be in their midst; going about doing good and healing all that were oppressed of the devil. They had had Immanuel with them in gracious power.

“Their” voice is the vast chorus of the created universe and is plural.

Psalm 19:1-4 (NASB) ¹ The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.

² Day to day pours forth speech, And night to night reveals knowledge.

³ There is no speech, nor are there words; Their voice is not heard.

⁴ Their line(sound) has gone out through all the earth, And their utterances to the end of the world.

The testimony of the creation to all the world, with the special testimony of the law to Israel.

This section of the psalm presents a testimony to the power and wisdom of God declared to the whole world.

Three parts of the creation are used in this testimony.

- First the heavens, with its vast expanse.
- Second the continual testimony of day and night;
- Third the rising and setting of the sun.

The three parts of creation brought before us give a universal testimony to the habitable parts of the earth. Their testimony is gone out through all the earth, and to the end of the world.

18 But I say, surely, they have never heard, have they? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH

- Paul has just been speaking here of hearing, coming by Christ's word.
- Christ is Himself the Creator of all this universe! For ***“all things were created by Him and for Him.”***
- The Psalm's witness to the universality of the testimony of Christ.
- The emphasis on “into all the earth”; unto the ends of the earth certainly included Israel, ***“invisible things of God were clearly perceived from the creation of the world, even His everlasting power and divinity,”***—
- As we saw concerning all men in, —**Rom 1:19-20** ¹⁹ ***because that which is known about God is evident within them; for God made it evident to them.*** ²⁰ ***For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.***

The Jews had immeasurably more!

- ✓ **God had come down and spoken to them on Mount Sinai.**
- ✓ **God sent them their prophets.**
- ✓ **The Son, the Heir, had come to them;**
- ✓ **Through the apostles and Stephen, they had had the testimony of the Holy Spirit directly from Christ on high!**

So, Israel had indeed “heard”! Therefore, in quoting Psalm Nineteen, Paul holds Israel to the “voice” of creation as if no other people existed. It was their Psalm!

