

**10:1-4:** *Brethren, my heart's desire and my supplication to God is for them, that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. 4 For Christ is the end of the law unto righteousness to every one that believeth.*

Paul has explained Israel's stumbling and the Jewish rejection of the gospel. Here he affirmed that he was pained by the Jew's rejection of Christ and the New Testament. Paul carried a spiritual weight for the people of Israel, and this was a continuous burden ("*is for them*" is in the present tense). Seeing people from a Jewish background embrace Christ and salvation is plainly expressed as "*my heart's desire*." This helps us understand why he went to the Jewish synagogues again and again.

A key word in describing his feelings for fellow Israelites is *heart* (*kardia*). When looking at other verses penned by Paul (2 Cor. 5:12; 1 Thess. 2:17), it is easy to see that he drew a distinction between man's outward appearance and the *heart*. In verses such as Rom. 10:1, *heart* denotes the innermost part of our being. This is the place where faith is to be created (Acts 16:14), the part of our person which must desire to do God's will (Rom. 6:17), where we keep God's word (Lk. 8:15), and where Christians are strengthened (Heb. 13:9). Our hearts are pure because of Jesus' blood (Heb. 10:22) when we obey from the heart (Rom. 6:17). For a more in-depth commentary on the word *heart*, see the commentary on Acts 8:20-22.

In describing the Jews (verse 2), Paul said he could "*bear witness*" (present tense) to something. Moffatt's translation of this is: "I can vouch for." Paul knew the Jews had a "*zeal for God*." The Hebrews were a *God-intoxicated* people just like many today. These people had no lack of sincerity or fervor. They wanted to do what was right. Yet, there were differing viewpoints and temptations that caused them to reject Jesus as the Messiah. The Lord became a stumbling block (9:32) and the Jews rejected the gospel that would have led them to salvation.

Can we think of a person or a religious group that has a zeal for God but is misguided and on the wrong track? Paul's word for *zeal* (*zelos*) is sometimes used to describe the fury of those who opposed Christians (see Acts 5:17 and Acts 13:45), though this does not seem to be the point of emphasis in Rom. 10. This same term is also applied to Paul when the Philippian letter was written (Phil. 3:6).

Before anyone can have the proper *zeal for God* there must be "*knowledge*." Without knowledge, *zeal* is misguided and can even be dangerous. Paul said the Jews were "*ignorant of God's righteousness*," and they "*sought to establish their own*" way of coming to God. This book teaches that righteousness comes through faith (5:1), but the Jews did not and would not realize this fact. The word "*ignorant*" (*agnoeo*) is here defined as "A failure to know in the sense of a disobedient closing of the mind to the revealing word of God" (Brown, 2:407), and this word is in the present tense. The Hebrews *stumbled* (9:32) at the gospel and determined to come up with their own system. This system was justification by works. How many in our time are still ignorant of God's plan for righteousness and *establish their own* way? Can we list some examples? It is probably impossible to overemphasize the importance of the word *own* (*idios*). This possessive pronoun meant "'one's own' as in belonging to an individual. It may also mean 'by oneself' (privately, apart, alone)" (CBL, GED, 3:142). First century Jews wanted, just as people now, *their own way to serve God* or believe in God, but heaven does not permit us to design a belief system or a deity that is of our liking. We either use the system God has given and fully serve Him or we will perish (Lk. 13:3). If this information is not convincing enough, another little detail should be considered: the word *seeking* in the ASV and "*going about*" in the KJV (another present tense verb). This term (*zeteo*) is the same word Jesus used in Lk. 19:10 (He came to *seek* the lost). Jesus gave His life to seek and save the unsaved, but many wish to *seek* a way other than the one He offers. That choice leads to spiritual death because there is no other way (Jn. 14:6, *the way*).

Verse 4 has been explained in various ways. The best explanation seems to be offered by Owen (p. 75). The law insured that man was unable to be just before God. When Jesus came, this problem ended. Through Christ, justification is possible. Instead of being under *law*, we are under *grace*

(6:14).

**10:5-8:** *For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. 6 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:) 7 or, Who shall descend into the abyss? (That is, to bring Christ up from the dead.) 8 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:*

The 5<sup>th</sup> verse is a quotation from Leviticus 18:5. If a man kept the law perfectly, even Moses concluded that such a person would “live” (be saved). Such a man would necessarily be saved because there would be no sin to condemn him. No one is lost until he sins and sin becomes “full grown” (Jas. 1:15).

The meaning of verse 6 is a little more difficult. The point is best understood by examining the source of Paul’s information. The information in this verse is a rather loose quotation from Deut. 30:12-14 (it would be best to read these verses). These words were from the final sermon given by Moses. Just before Israel crossed into the Promised Land, Moses spoke of “righteousness” by “faith.”

In light of what Moses said, Paul’s teaching (justification by faith) was *not* a new concept. Justification by faith has always been the way for people to come to God. This was true even before Moses’ time (see Rom. 4:13 and the example of Abraham). Anyone who thinks that justification by faith is a new concept needs to re-study the Old Testament and the book of Romans.

In his final sermon, Moses made some other points. In the first ten verses of Deut. 30, Moses described the two paths that Israel could take: **obedience** that would result in great blessings or **disobedience** that would severely damage the nation. It may be helpful to read Deut. 30:10.

In Deut. 30:11 Moses said his information *was not far off, and it was not hidden from the Jewish people*. That is, the Jews did not need to wonder about or ask how God would treat those who obeyed and disobeyed. Neither was there a need to ask about God’s will. This knowledge was readily available and known to all. The 14<sup>th</sup> verse in Deut. 30 completes the thought by saying that the Jews could do what God wanted them to do - *that thou mayest do it*. Obedience was possible and the consequences of obedience (God’s blessings) were sure. Because this information was in the hands of the Hebrews, the Israelites did not need to *go beyond the sea* (verse 13) or *send someone up to heaven* (verse 12) to receive information about God’s will.

In Rom. 10 Paul made this same point. God has given us His word. We have all that we need to find salvation and be blessed by God. There is no need to “bring Christ down” to find out what God wants. Jesus has already come to the earth and brought us the information we need to serve God and find heaven. We also do not need people to enter into heaven to learn God’s will since this information is revealed in His word. Going to where Jesus went (the abyss/Hades/the realm of the dead, verse 7) is also unnecessary. Furthermore, “To question how they could ‘ascend into heaven’ in order to find a way of perfection was a denial of the incarnation of Christ. To question the need for bringing someone from ‘the deep’ was a denial of Jesus’ resurrection” (CBL, Romans, p. 163). The word “abyss” (*abussos*) is usually found in the book of Revelation (Rev. 9:1, 2, 11; 11:7; 17:8; 20:1, 3). Outside Revelation, it only occurs here and Lk. 8:31.

The information in verse 6 may be contrasted with many modern religious claims. When people say we need something other than God’s word, they deny what Paul wrote (compare 2 Tim. 3:16-17). Saying that something more than the Bible is needed affirms that we need to *bring Christ down*.

The information in verse 8 makes the point even more forcefully. The expression, “*The word is nigh thee,*” means God’s word is so close it is as if it were in our mouths. The word of God is to be close to the heart of every Christian. It must possess this place because the gospel is God’s power to save us (1:16). Also, God’s word *works* in the Christian (1 Thess. 2:13). God is not far from each one of us (Acts 17:27) because His will is right at our fingertips. Notice that Paul describes God’s word as *the word* (a definite article occurs in the Greek text). God’s word provides a system to live by. In fact, when Paul wrote the letters to Timothy and Titus, he spoke of *the faith* several times (see 1 Tim. 1:19b; 3:9; 4:1, 6; 5:8; 6:10, 12, 21; 2 Tim. 3:8; 4:7; Tit. 1:13; 2:2). Because this word is so

important, Paul said it was “*preached*” (present tense). This same term occurs again in verses 14 and 15. For information about the word *heart* (*kardia*), see the commentary on verse 1.

**10:9-11:** *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: 10 for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be put to shame.*

Verse 9 seems to be directly connected to Deut. 30:14 (it may be helpful to read this verse a second time). Since the word of God is *in our mouth*, “*confession*” (*homologeō*) of Christ is almost automatic. The Bible describes *confessing Christ* in two ways. There is the type of confession described in Matt. 10:32. This form of confession is a continual confession throughout life. People *confess* Christ or deny Him as they live their lives. There is also a confession that is not continual. An example of this one time confession is in these verses (the tense of the confession is aorist). Wuest (1:177-178) offers a good breakdown of this latter *confession*: “The word ‘*confess*’ is *homologeō*, made up of *homos*, ‘same,’ and *legō*, ‘to speak,’ thus, ‘to speak the same thing,’ thus, ‘to agree with some person with reference to something.’ To confess the Lord Jesus means therefore to be in agreement with all that Scripture says about Him, which includes all that these two names imply.” “Thus, to confess Jesus as Lord includes a heart belief in His deity, incarnation, vicarious atonement and bodily resurrection.” Robertson (4:389) said, “No Jew would do this who had not really trusted Christ” because the word here translated *Lord* was used in the LXX to describe God. A similar thing was true for Gentiles. If a Gentile viewed Caesar as *Lord*, He would certainly not confess Jesus as such unless he was thoroughly convinced.

At the present time many try to make *confession* the “last link” in salvation. While confession is important, and it is certainly a subject mentioned in the Scriptures, it is not the “last link.” Aside from Acts 8:37 (a passage which is not in every Greek manuscript), there are only two other references related to *confession* in the book of Acts. According to Acts 19:18, “*Many also of them that had believed came, confessing, and declaring their deeds.*” The second passage is Acts 22:16 (“*And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name*”). Confession did have a part in the salvation process (compare 1 Tim. 6:12) because, as noted above, people pledge to follow Christ as Lord and Master. Confession of Christ means recognizing that man needs a savior, Jesus is the only answer (Jn. 14:6), and justification is only by or through His blood (Rom. 5:9). Perhaps we can liken it to a marriage ceremony where men and women confess their love and dedication to each other. In other fields (legal, medical and military) there is usually an “oath of allegiance.”

Making a pledge to Jesus, while necessary, is not enough. Studying each conversion in the book of Acts (as can be done with the next chart) shows that Luke’s conversion accounts are somewhat abbreviated. In some places there is no mention of Christians receiving teaching, though instruction is an absolute must (Jn. 6:45). Faith is also necessary (Heb. 11:6), but Luke does not always mention it in describing conversions. Jesus said repentance is essential (Lk. 13:3), but it is not always mentioned in the conversions. Baptism is required (Mk. 16:16; 1 Pet. 3:20-21), but it too is not always found in the accounts. Blessings come after baptism (conversion), but even these are not always stated. When someone wants to become a Christian, there must be teaching, belief in the teaching, repentance, some type of confession, and baptism. Mere confession cannot save. Drawing this conclusion from Rom. 10:9-10 is an attempt to both isolate two verses from the rest of the New Testament and contradict what is taught in other parts of the Bible.

The preacher(s) (unless stated otherwise, all citations are	Did the unsaved person or group receive any	Did the person or group believe the message?	Was the person or group instructed to repent?	Was the person or group baptized?	What result accompanied the baptism?
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from Acts)	<i>teaching?</i>				
Peter – 2:14	Yes – 2:37	Implied – 2:37	Yes – 2:38	Yes – 2:41	Forgiven of sins and gift of Holy Spirit, 2:38
Peter and John – 3:11-4:4	Yes – 3:12-26; 4:2	Yes – 4:4	Yes – 3:19	Yes – 3:19 (see the commentary on “turn again” in Acts 3:19)	Sins blotted out and seasons of refreshing, 3:19
Not stated – 5:12-14	Not stated	Text simply refers to “believers,” 5:14	Not stated	Not stated	Added to the Lord, 5:14
Not stated – 6:7	Yes – 6:7, “word of God increased”	Not stated	Implied – 6:7 (“obedient to the faith”)	Implied – 6:7 (“obedient to the faith”)	Not stated
Philip – 8:5-13	Yes – 8:6	Yes – 8:12	Not stated	Yes – 8:12	Received Holy Spirit, 8:15
Philip – 8:26-39	Yes – 8:35	Yes – 8:37	Not stated	Yes – 8:38	Rejoiced, 8:38
Ananias – 9:1-16; 22:1-16	Yes – 9:4-6	Not stated	Not stated	Yes – 22:16	Sins washed away, 22:16
Not stated – 9:35	Implied – 9:35	Implied – 9:35	Not stated	Not stated	Not stated
Not stated – 9:42	Yes – 9:42	Not stated	Not stated	Not stated	Not stated
Peter – 10:1-48; 11:4-18	Yes – 10:44	Yes – 15:7	Yes – 11:18	Yes – 10:48	Saved from sins and gift of tongues, 11:14
Stephen and others – 11:19-21	Yes – 11:20	Implied – 11:21	Not stated	Not stated	Not stated
<b>The preacher(s)</b> (unless stated otherwise, all citations are from Acts)	<b>Did the unsaved person or group receive any teaching?</b>	<b>Did the person or group believe the message?</b>	<b>Was the person or group instructed to repent?</b>	<b>Was the person or group baptized?</b>	<b>What result accompanied the baptism?</b>
Paul and Barnabas – 13:6-12	Yes – 13:7	Yes – 13:12	Not stated	Not stated	Not stated
Paul and others – 13:13-49	Yes – 13:16-43	Yes – 13:42, 48	Not stated	Not stated	Eternal life, 13:48
Paul and Barnabas – 13:50; 14:1	Yes – 14:1	Yes – 14:1	Not stated	Not stated	Not stated
Paul and Barnabas – 14:21	Yes – 14:21, “preached”	Implied – 11:21	Implied – 11:21	Not stated	Not stated
Paul and Silas – 16:13-15, 19	Yes – 16:14	Implied – 16:14, “give heed”	Not stated	Yes – 16:15	Not stated
Paul and Silas	Yes – 16:32	Yes – 16:34	Not stated	Yes – 16:33	Rejoiced, 16:34

- 16:25-34					
Paul and Silas - 16:29; 17:1	Yes - 17:2-3	Implied - 17:4, "persuaded"	Not stated	Not stated	Not stated
Paul and Silas - Acts 17:10- 12	Yes - 17:11, "received the word"	Yes - 17:12, "believed"	Not stated	Not stated	Not stated
Paul - 17:22- 34	Yes - 17:22-32	There was some faith - 17:32	Yes - 17:30	Not stated	Not stated
Paul - 18:5-8	Implied - 18:5, 8	Yes - 18:8	Not stated	Not stated	Not stated
Paul - 18:8	Yes - 18:8	Yes - 18:8	Not stated	Yes - 18:8	Cleansed, 1 Cor. 6:9-11
Paul - 19:1-7	Yes - 19:5	Yes - 19:2	Yes - Acts 20:21	Yes - 19:5	Paul gave them spiritual gifts, 19:6

<b>SUMMARY OF THE RESULTS:</b>	Teaching is not always mentioned	Belief is not always indicated or implied	Repentance is often omitted	Baptism is almost always mentioned in the fuller accounts
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If this chart is not enough, other verses demonstrate that mere confession cannot save people. According to Mt. 7:21-22 and Jn. 12:42, many who believe in and confess Christ will be lost. Thus, something besides mere belief and confession is needed. Sometimes the Bible presents information that is essential, but it does not provide the "whole picture." An example of this is found in Lk. 12:33: "*Sell that which ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.*" If this passage were isolated, it would mean we have no possessions whatsoever and could not therefore have the means to provide for our own families. While this might appear to be correct by just considering this verse, examining other verses such as 1 Tim. 5:8 provide additional facts. Another example of this comes from Acts 11:14: "*Who shall tell thee words, whereby thou and all thy house shall be saved.*" If this passage is separated from other verses that talk about salvation, it could be concluded that belief and confession are completely unnecessary; all that is required for salvation is *hearing words*. This verse could be used to say that unbelievers will be saved if they have heard the gospel preached. For a third illustration of this point, compare verse 11 of Romans 10 (*whosoever believeth shall not be ashamed*) with Jas. 2:19 ("*Thou believest that God is one; thou doest well: the demons also believe, and shudder*"). Demons *believe* (*pisteuo*—the same word used in Rom. 10:11), but will they not be *put to shame*? All verses relating to a subject must be studied before a conclusion is reached.

As the preceding information shows, people must hear the message, believe it, repent of their sins, confess Christ as Lord, and be immersed for the forgiveness of sins. When people appeal to Rom. 10:9-11 to justify something like the sinner's prayer, Paul's point is completely distorted. Paul did not mention a sinner's prayer, accepting Christ into the heart, or having someone "pray the prayer of salvation." The *confession* is simply described with three words—*Jesus is Lord*. This confession is made just before people are baptized (Acts 8:36-38). This is an act of faith that is part of the system of faith. When Paul penned the information in verse 10, he again spoke of *believing and confessing*, but this time he used the present tense. Living as the New Testament describes begins when we become a Christian, and it is to be an on-going decision for the remainder of our earthly lives.

Many have noted how in Acts 8:36-38 verse 37 appears in a footnote or is completely missing from the text (i.e. there is no verse 37 in some Bibles—if this verse is not in your Bible it says, "*And*

*Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God*). Our oldest Greek manuscripts come from the third, fourth, and fifth centuries and they do not contain verse 37. This verse is, however, mentioned *prior* to the time of our oldest manuscripts. It is referred to by Irenaeus, a writer who lived from 170 to 210 A.D. Irenaeus was a pupil of Polycarp who was a pupil of the Apostle John. Another writer (who also lived before the earliest manuscripts now known) was Cyprian (200-258 A.D.). He too was familiar with verse 37. Bruce (Acts, p. 190) well said verse 37 “certainly reflects primitive Christian practice.” Ferguson (Early Christians Speak, p. 28) put the matter concisely and powerfully: “Acts 8:37 is as old as the second century, if not original.”

A general summary of *confession* is found in several verses. We indicate our agreement with the fact that Jesus is the Son of God and He built a single church (Mt. 16:16-18). We are acknowledging His resurrection (Rom. 1:4) and His being the only way to heaven (Jn. 14:6; Acts 4:12). Compare too 1 Cor. 15:1-4. Our recognition and confession of the Lord, as noted earlier, is admitting His authority and our need to follow Him (Mt. 28:18-20; Lk. 6:46; Mt. 7:21). We pledge to follow Him for life (Tit. 1:16; Heb. 4:14; Heb. 10:23). By confessing Christ we also admit to eternal consequences for all people (Mt. 10:32-33) and Jesus is our only means of hope (Jn. 11:25-27).

In studying verses 9-10 it is helpful to consider the NASB translation as it brings to light a fascinating point from the Greek text. This translation says, “*that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; 10 for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.*” In verse 9, Paul described *confession* and *belief* (both words are verbs) with the *active voice*. This means that a person is actually doing the believing and the confessing. When verse 10 was written, these same terms were used, but the “voice” is changed to *passive*. Instead of the focus being on the person confessing and believing, the emphasis switches to God—the one who makes us *righteous* and the one who grants *salvation*. In Eph. 2:8-9 this same process is described as “grace through faith” salvation. God’s *grace* is expressed in Rom. 10:10 and our *faith* (which is obedient, Rom. 1:5) is found in Rom. 10:9.

The information in Rom. 10:11 is another quotation from the Old Testament (Isa. 28:16). This quotation may be related to the context of Rom. 9-10. That is, many Jews rejected Christ and this rejection resulted in their “*shame.*” Those who accepted Him were “*not*” put to shame. Only those who believe in Jesus will avoid shame and condemnation.

What does it mean to *accept* Christ? According to the preceding references (Mt. 7:21-22), accepting Christ includes obedience. Those with faith must obey because faith without works is dead (Jas. 2:26). Faith alone does not save (Jas. 2:24). These *works* are **not** works of merit (Tit. 3:5). They are works of obedience (Jn. 14:15). Lost people who obey the commands of God do not earn salvation. Acts of obedience do not count as meritorious works. Rather, the system of faith means that those who come to God obey the conditions that are in the covenant. One of these conditions is baptism for the forgiveness of sins (Acts 2:38). Several baptisms are mentioned in the New Testament, and the following chart deals with those from the time of John the Baptist, Jesus, and the apostles.

	John’s baptism	Fire baptism	Spirit baptism	Great Commission
Administrator	<b>Jesus’ disciples and John baptized with John’s baptism</b> — Lk. 3:16; Jn. 3:22-23;	<b>Jesus</b> — Lk. 3:16	<b>Jesus</b> — Lk. 3:16; Jn. 1:32-33	<b>Christians did the baptizing</b> — Acts 8:38; 22:12-16

	4:1-2			
Element	<b>Water</b> — Mt. 3:5-6, 11; Jn. 3:23	<b>Fire</b> — Lk. 3:16-17; Rev. 20:15; Rev. 21:8	<b>Holy Spirit</b> — Lk. 3:16; Acts 1:8	<b>Water</b> — Acts 10:47-48; Acts 8:36-39
Subjects	<b>Penitent Jews</b> — Mt. 3:5; Mk. 1:4-5	<b>The Unsav</b> — Mt. 3:11-12; Mt. 25:41; 2 Thess. 1:8	<b>The apostles and Cornelius' household</b> — Acts 1:2-8; Acts 1:26-2:4	<b>Sinners who believe</b> — Mk. 16:16; Acts 2:36-38; Acts 8:35-39; Acts 22:16
Purpose	<b>Repentance that led to forgiveness of sins</b> — Mk. 1:4	<b>Eternal Punishment</b> — 2 Thess. 1:7-9; Mt. 13:41-42	<b>Power</b> (see the first reference below) and <b>proof that Gentiles can be part of the church</b> — Acts 1:8; Acts 11:15-18	<b>Forgiveness of sins</b> — Acts 2:38; Mk. 16:16; Acts 22:16
Location	<b>Around Judea</b> — Mt. 3:5-6	<b>Hell</b> — Mk. 9:47-48	<b>Jerusalem and Caesarea</b> — Lk. 24:47-49; Acts 1:4-8; Acts 2:1-6; Acts 10:1, 24, 44-48	<b>All the world</b> — Mt. 28:18-20; Mk. 16:15-16
Time	<b>Before Jesus' crucifixion</b> (28-30 AD) — Lk. 3:1-3	<b>Eternity</b> — Mt. 25:41, 46; Mk. 9:47-48	<b>Day of Pentecost</b> — (Acts 2:4 -- A.D. 30) and <b>Caesarea</b> (Acts 10:47 -- about A.D. 40)	<b>Introduced on Pentecost</b> — Acts 2:38 and lasts till <b>end of world</b> (Mt. 28:20)

An interesting study can be made of the word “*mouth*” (*stoma*). God is portrayed (figuratively of course) as having a *mouth* (Mt. 4:4). Our mouths reveal what is in our *hearts* (Mt. 12:34) and they can offer *unacceptable worship* to God (Mt. 15:8, KJV). God uses the *mouth* to communicate the gospel (Acts 15:7), though many are unwilling to hear (Rom. 3:14). God’s will is for our mouths to *honor* Him (Rom. 15:6). For information on the word *heart* (*kardia*), see the commentary on Acts 8:20-22. It is also noteworthy to see that in verse 11 Paul said the *Scriptures* “*saith*” (present tense). God is still communicating with man, and this

on-going communication comes through the book we know as the Bible.

**10:12-13:** *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: 13 for, Whosoever shall call upon the name of the Lord shall be saved.*

In verse 11 Paul showed that salvation is available to all people (note the word “whosoever”). Verse 12 takes the point a little further and states that there is “no distinction” between the Jews and the Greeks. In the system called Christianity Christ is “Lord of all,” and anyone who comes to Him is allowed to be “rich” (spiritually rich), and this is described with the present tense (continuously wealthy with God’s spiritual blessings). Also, “anyone who calls upon the name of the Lord shall be saved.” This is another quotation from the Old Testament (Joel 2:32), and this *calling* has been explained in the preceding material. *Calling upon the name of the Lord* (confessing Jesus) is the opposite of being justified by works. An excellent cross-reference for *confession* or *calling upon the Lord’s name* is Acts 9:14. This passage clearly shows that calling upon the Lord or confessing Him describes obedience. Paul was very familiar with *calling upon* the Lord. His word for *called upon* (*epikathizo*) is the same term applied to his conversion in Acts 22:16. As Luke recorded how Paul became a Christian, he recorded how baptism was part of calling upon the Lord. In the first century and now, we call upon Jesus by acknowledging who He is and by being united with Him in baptism (Rom. 6:3-4).

**10:14-15:** *How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? 15 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!*

The preceding material establishes that God is willing to save everyone who wants to be saved. It is possible for all people to become “rich” (*spiritually speaking*, Eph. 1:3) in Christ. Here the question is: *How are people going to learn about the Lord?*

In this section of the book, Paul asked and answered some common sense questions. The first question was: *How can people call upon the Lord if they have not heard about Him?* The second question was: *How can people believe in the Lord if they don’t know about Him?* The third: *How shall people hear without a preacher (teacher)?* The final question: *How can preachers preach unless they are sent?* The answer to each of these questions is obvious: No one will call upon the Lord unless he hears about Him. Neither will someone believe in Jesus if he is never told about Him. Preachers and teachers will not be able to go and teach unless they are “sent.”

When someone goes to teach the gospel, he has “beautiful feet.” Both the teachers who go and those who send them are commended. There is no greater work in the world than directly and indirectly teaching the lost about Jesus Christ. Aside from here, *beautiful* (*horaios*) occurs only in Mt. 23:27; Acts 3:2, 10. Those who use the KJV will notice the word “*peace*.” Since this word is in some Greek manuscripts but not in others, it does not appear in all English translations. Whether included or not, it like the other small variations in the Scriptures does not alter the thought or the reliability of God’s word. When Paul described the preaching at the end of verse 15, he used the present tense. It is God’s will that heaven’s gospel *continually* be taken into the world. All who teach the lost should have, as a minimum, three qualities: **the truth** (Jn. 8:32), **the ability to teach effectively** (2 Tim. 2:24-25), and **a compulsive desire to go** (1 Cor. 9:16). Can we list other qualities that help Christians evangelize the world? What things hinder evangelism?

**10:16-18:** *But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? 17 So belief (cometh) of hearing, and hearing by the word of Christ. 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.

People have gone and preached the gospel to various nations, but as Isaiah noted long ago, not everyone has wanted to hear heaven's message. Some "*did not hearken.*" In fact, so many did not listen that Isaiah said, "*Who has believed our report?*" Paul wanted to see *obedience of faith* among *all the nations* (1:5), but this didn't happen. Scripture clearly shows that in Paul's day there were many Jews who did not believe. Even when the Lord was upon the earth, there were many unbelievers (Jn. 12:37-41).

While the ASV rendering of the thought is acceptable (*not all hearkened*), the KJV makes the thought especially clear ("*But they have not all obeyed the gospel*"). The word for *hearken/obey* (*hupakouo*) repeatedly has the sense of *obey* in the New Testament (for all the other places this term is found see Mt. 8:27; Mk. 1:27; 4:41; Lk. 8:25; 17:6; Acts 6:7; 12:13—*answer/hearken*; Rom. 6:12, 16, 17; Eph. 6:1, 5; Phil. 2:12; Col. 3:20, 22; 2 Thess. 1:8; 3:14; Heb. 5:9; 11:8; 1 Pet. 3:6). Concerning this word the Exegetical Dictionary of the New Testament (3:394) says, "For Paul, faith is essentially a matter of obedience, just as a lack of faith is understood as disobedience toward God and his message." It is not enough to hear. Faith without works (of obedience, not merit) is dead (Jas. 2:26). Since *hupakouo* (the verb translated *hearken/obey*) is in the aorist tense (one time action), it points to the time of conversion. In fact, the KJV says "*obeyed the gospel.*"

ASV translators chose "*glad tidings*" while the KJV says "*gospel.*" In most other places, the original term (*euangelion*) has the sense of *gospel*. A study of this word throughout the New Testament reveals several key facts. The *gospel* is about Christ (Mk. 1:1); is something to be believed (Mk. 1:15); is so important it is worth our life (Mk. 8:35); is a message to be preached to the entire world (Mk. 16:15); is something Christians *serve* (Rom. 1:9); is a standard to be used at the final judgment (Rom. 2:16); is the beginning point for Christians and something we must steadfastly adhere to (1 Cor. 15:1-4). There is only one gospel (Gal. 1:6-7) and this is the truth (Gal. 2:5). Christians must defend the gospel (Phil. 1:16-17) because it is linked with our salvation (Eph. 1:13). Our hope is in the gospel (Col. 1:23), though it often angers many in the world (1 Thess. 2:2). God makes Christians by calling them through the glorious gospel (2 Thess. 2:14; 1 Tim. 1:11).

All who wish to be saved from sin must "*obey the gospel*" (2 Thess. 1:8). *Obeying the gospel* is carefully explained in several places. *Hearing* the gospel (Rom. 10:17) is the first step to salvation, and *hearing* changes our interest from sin to righteousness. *Believing* the gospel (Mk. 16:16) is next, and *belief* directs our attention away from sin's pleasure. *Repentance* (Acts 2:38) destroys the practice of sin; *repentance* is a change for the better, and it is also necessary for salvation (Acts 17:30). *Confession* also has a part in salvation (Rom. 10:9-10), and it destroys our *allegiance* to sin. *Baptism* is also necessary (Acts 22:16 and see the commentary on Rom. 6:1-4); it destroys Satan's hold on our lives.

In verse 17 Paul showed how "*faith*" is created. Faith comes by hearing God's word (compare Acts 4:4; 8:12, 35-37). The Bible is designed to both create and increase our faith. God created a special message and man is responsible for believing and obeying it. Some translations say the "*word of Christ*" and others the "*word of God.*" Translations differ because of a manuscript variation. As noted in the above commentary, this in no way changes the point or reliability of the Scriptures.

Lanier (p. 75) pointed out, "The message is *FROM* Christ; *ABOUT* Christ. It causes faith *IN* Christ and obedience *TO* Christ." If people want more faith, they need more exposure to the Bible because God's word is how our faith is increased.

The material in verse 18 was written to deal with another possible objection. Someone might have said, "The Jews didn't respond to the gospel because they didn't have an adequate opportunity to hear the message." Although this objection would not have been valid (Col. 1:23), Paul responded to it by appealing to Ps. 19. The 4<sup>th</sup> verse of this psalm shows that God's message was not hidden; it had been proclaimed far and wide. The problem was with the people, not the availability of the message. Those of a Jewish background, as a whole, didn't want to hear and heed God's will.

Aside from here, "*sound*" (*phthongos*) is found only in 1 Cor. 14:7. "It denotes a clear and distinct sound, whether of a musical instrument (1 Corinthians 14:7) or of the human voice" (CBL, GED,

6:425). Here it indicates the gospel message was “like that of the starry sky proclaiming God’s glory to all the earth” (Vincent, 3:117). “*World*” (*oikoumene*) has the sense of *inhabited earth*. For other places which use this term in this way, see Lk. 4:5; Heb. 1:6; Rev. 3:10; 16:14.

**10:19-21:** *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. 20 And Isaiah is very bold, and saith, I was found of them that sought me not; I became manifest unto them that asked not of me. 21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.*

Even though Paul responded to several objections (including the allegation that the Jews didn’t understand the message), he realized that some of his readers might still criticize him. Thus, he defended himself and this letter against another attack. The next potential objection Paul answered involved *knowledge* (understanding).

Israel heard the message, but some might have argued that the Hebrew people didn’t *understand* it. Paul answered this objection by again turning to the Old Testament. He quoted from the writings of Moses and Isaiah to show that the people did understand what had been presented to them.

In regard to “*Moses*,” this great man promised that a day would come when the Jewish people would be “*provoked to jealousy*.” That is, God would use a nation which was “*no nation*” to get the Hebrews to pay attention. People who “*were void of understanding*” (the Gentiles) would be used to shock Israel into finally responding to God. This prophecy was fulfilled in the first century (Acts 11:2-3). Paul’s word for “*anger*” in 19b (*parorgizo*) is found only one other time in the New Testament (Eph. 6:4), a verse that applies it to earthly fathers.

The other quotation (verse 20) is from Isaiah, and Lard (p. 342) captures the thought extremely well: “The reference here is exclusively to the Gentiles, who had been so long and so deeply sunk in ignorance and idolatry that the true conception of God had, in many instances, perished from their minds. Therefore they sought not after God, they sought not after the knowledge of him, nor after the worship due him; they sought not to please him, nor for his mercy. They were content with the mockery and sin of an idol’s house. When once the soul has exiled God, how few and mean its desires become. Yet when the true God and Christ were presented to the Gentiles in the gospel, how promptly and gladly their hungry spirits responded. They broke their idols, burned their books, confessed Christ, and began to walk in newness of life.”

Verse 21 shows God’s patience with the nation of Israel. Though the Hebrew people did not “*seek God*,” God continued to pay attention to them. Israel was frequently sinful and disloyal, but God remained faithful. Even when Israel was like a rebellious child, God left His arms outstretched and did all He could to bring the Jewish people back to Him. God’s forbearance with Israel is described as “*all day long*” (KJV). Another description of God’s graciousness and patience is found in the word “*spread*” (*ekpetannumi*). “In classical Greek this word refers to the spreading out of a sail, of hands, and of wings among other meanings” (CBL, GED, 2:352). Here it is “a quote from Isaiah 65:2. As an offering of reconciliation, God ‘stretched forth’ His hands to a disobedient, contradicting people. He offered life and salvation, but Israel refused; they rejected Him first. Notice also Acts 26:1 where Paul ‘stretched forth the hand’ before his testimony in front of Agrippa. Stretching forth of the hands is an expression of earnestness which seeks to engage the attention of an audience. The word also occurs in the early Christian writing, Barnabas (12:4)” (ibid).

At the end of the verse specific information is given about Israel’s sinfulness. God’s people were “*disobedient*” and “*gainsaying*” (both of these words are present tense verbs). *Disobedience* (*apeitheo*) has been called a “prophetic word” (Exegetical Dictionary of the New Testament, 1:118). Isaiah was familiar with the people of His day and prophesied what would happen during the New Testament era. A “failure to heed the gospel and being ‘disobedient’ are identical” (ibid). “*Gainsaying*” (*antilego*) denotes “verbal opposition. It expresses sharp disagreement, refusal, and protest” (CBL, GED, 1:300).