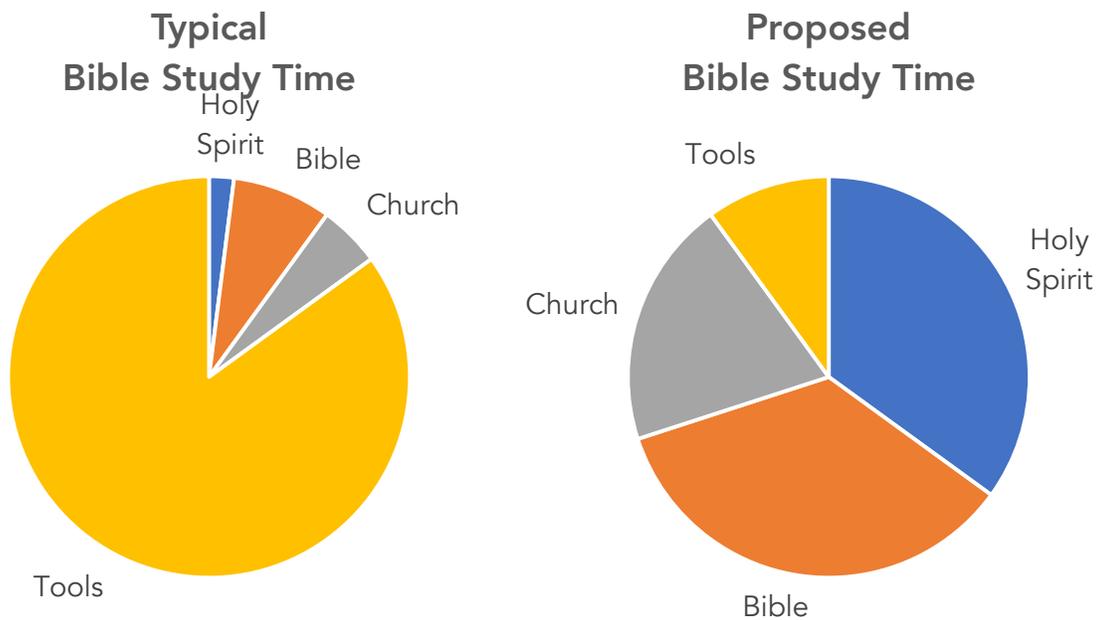


Romans

The Message of Salvation to All ([Romans 10:5-21](#))

Introduction

A gentle review: **Did we do this?** Spend more time with God and His Word than with anyone and anything else.



Our approach each week will be REAP (read, explain, apply, personalize).

Here's our outline of the book of [Romans](#) (summarized from the ESV's outline):

- ✓ Paul's Introduction & Righteousness Introduced ([1:1-17](#)) (three weeks)
- ✓ Righteous Wrath ([1:18-3:20](#)) (six weeks)
- ✓ Saving Righteousness ([3:21-4:25](#)) (three weeks)
- ✓ Righteous Freedom ([5:1-8:39](#)) (11 weeks)
- 5. Righteousness → Jews ([9:1-11:36](#)) (post July 4 to Labor Day) (eight weeks)
- 6. Righteous Living ([12:1-15:13](#)) (post Labor Day to October) (nine weeks)
- 7. Paul's Closing ([15:14-16:23](#)) (November to early December) (five weeks)
- 8. Righteousness Summarized ([16:25-27](#)) (December & wrap up) (two weeks)

Today's text ([Romans 10:5-21](#)) is the third part of this major section.

God's Sovereign Choice

1 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— 2 that I have great sorrow and unceasing anguish in my heart. 3 For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. 4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. 5 To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

6 But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, 7 and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named." 8 This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. 9 For this is what the promise said: "About this time next year I will return, and Sarah shall have a son." 10 And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, 11 though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— 12 she was told, "The older will serve the younger." 13 As it is written, "Jacob I loved, but Esau I hated."

14 What shall we say then? Is there injustice on God's part? By no means! 15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 So then it depends not on human will or exertion, but on God, who has mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." 18 So then he has mercy on whomever he wills, and he hardens whomever he wills.

19 You will say to me then, "Why does he still find fault? For who can resist his will?" 20 But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" 21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, 23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— 24 even us whom he has called, not from the Jews only but also from the Gentiles? 25 As indeed he says in Hosea,

"Those who were not my people I will call 'my people,'
and her who was not beloved I will call 'beloved.'"

26 "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"

27 And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, 28 for the Lord will carry out his sentence upon the earth fully and without delay." 29 And as Isaiah predicted, "If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah."

Israel's Unbelief

30 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; 31 but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. 32 Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, 33 as it is written,

"Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."

1 Brothers, my heart's desire and prayer to God for them is 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 the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. 4 For Christ is the end of the law for righteousness to everyone who believes.

Read: The Message of Salvation to All (10:5-21)

5 For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. 6 But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) 7 "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). 8 But 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); 9 because, 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. 10 For with the heart one believes and is justified, and with the mouth one confesses and is saved. 11 For the Scripture says, "Everyone who believes in him will not be put to shame." 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."

14 How 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? 15 And 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!" 16 But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" 17 So faith comes from hearing, and hearing through the word of Christ.

18 But 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 But 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."

20 Then 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."

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

Explain: The Message of Salvation to All (10:5-21)

Bible study is asking and answering questions about the text. Let's ask some questions.

Are there any literary/structural observations?

In week one, we are going to work through all the Old Testament (and New Testament) references for this text.

In week two, we'll do the remaining questions.

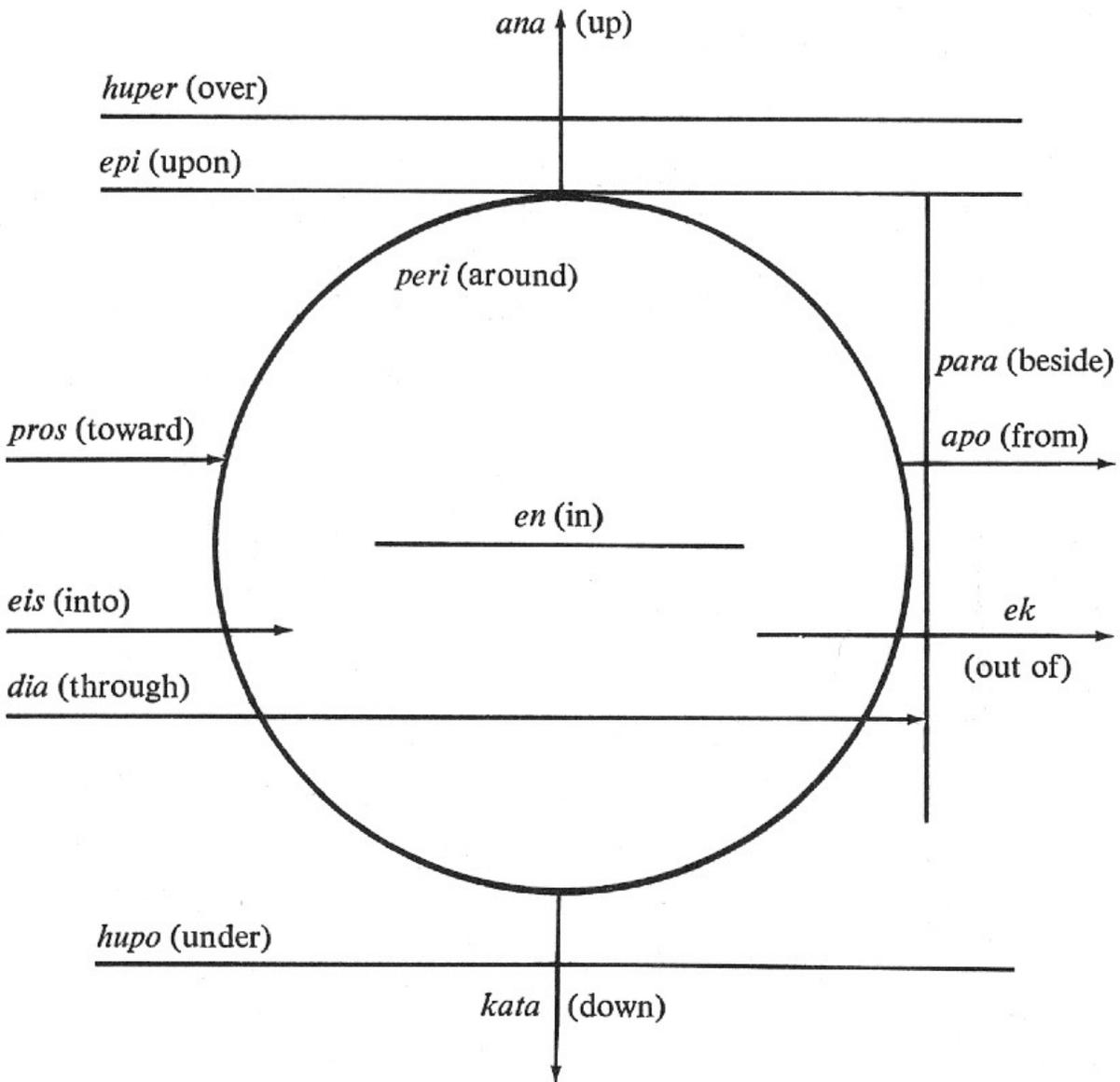
But before we jump into week two, let's introduce a new Bible study tool that should assist in helping with the 'little' words in the Greek: the preposition circle.

The words in italics are the Greek words and the words in non-italics are the most common definition for the Greek words. The lines connected to each word illustrate the relationship that the word has to the circle.

Examples:

1. *Epi* (upon): this means to rest on top of
2. *Eis* (into): this meant to move into a thing

(you'll notice *dia* doesn't go through the center of the circle—technically speaking, *dia* just has to go through something (but going through it is going through it regardless of where you go through it))



(From Dana and Mantey, *Manual Grammar of the Greek New Testament*)

What do the words mean?

5 For Moses writes [*grapho*; present active indicative; in [Leviticus 18:5](#)] about the righteousness [equity, justification, righteousness; same word used in [Romans 1:17](#); [3:5](#), [21](#), [22](#), [25](#), [26](#); [4:3](#), [5](#), [6](#), [9](#), [11](#) (twice), [13](#), [22](#); [5:17](#), [21](#); [6:13](#), [16](#), [18](#), [19](#), [20](#); [8:10](#); [9:30](#) (twice), [31](#); [10:3](#) (twice), [4](#)] that is based on the law [*nomos*], that the person who does [aorist active participle] the commandments shall live [future active indicative] by

them. 6 But the righteousness [equity, justification, righteousness; same word used in **Romans 1:17; 3:5, 21, 22, 25, 26; 4:3, 5, 6, 9, 11** (twice), **13, 22; 5:17, 21; 6:13, 16, 18, 19, 20; 8:10; 9:30** (twice), **31; 10:3** (twice), **4, 5** **based on faith** [*pistis*] **says** [present active indicative], **"Do not say** [second aorist active subjunctive] **in your heart, 'Who will ascend** [future active indicative; arise, ascend up, climb, go up, grow up, rise up, spring up, come up] **into heaven** [the **second**, and last time Paul uses the word 'heaven' in **Romans]?"** (that is [present middle indicative], **to bring Christ down** [second aorist active infinitive; to lead down, to moor a vessel, bring down, bring forth, bring to land, touch]) **7 "or 'Who will descend** [future active indicative; come get, come go, come step down, descend, fall down] **into the abyss** [deep, bottomless pit]?" (that is [present middle indicative], **to bring** [second aorist active infinitive] **Christ up** [to lead up, to bring out, to sail away, bring again, bring forth, bring up again, depart, launch forth, lead up, loose, offer, sail, set forth, take up] **from the dead**). **8 But what does it say** [present active indicative]? **"The word is** [present middle indicative] **near** [at hand, near, nigh at hand, nigh unto, ready] **you, in your mouth and in your heart"** (that is [present middle indicative], **the word of faith** [*pistis*] **that we proclaim** [present active indicative; herald, preach, proclaim, publish; same word used in **Romans 2:21**]); **9 because, if you confess** [*homologeō*; aorist active subjunctive; to assent, to covenant, to acknowledge, confess, profess, confession is made, give thanks, promise] **with your mouth that Jesus is Lord** [*kyrios*; supreme in authority, controller, God, Lord, master, Sir; **Robertson's New Testament Word Pictures: No Jew would do this who had not really trusted Christ, for kurios—Kurios in the lxx is used of God. No Gentile would do it who had not ceased worshipping the emperor as kurios.**] **and believe** [*pisteuō*; aorist active subjunctive; have faith in, credit, entrust, believe, commit to, put in trust with; used over a dozen times in **Romans**] **in your heart that God raised** [aorist active indicative; woke, roused, lifted up, raised again, stood, took up; same word used in **Romans 4:24, 25; 6:4, 9; 7:4; 8:11, 34**] **him from the dead** [*nekros*], **you will be saved** [future middle indicative; saved, delivered, protected, healed, preserved, made whole; same word used in **Romans 5:9, 10; 8:24; 9:27**]. **10 For with the heart one believes** [present passive (Robertson) indicative; have faith in, credit, entrust, believe, commit to, put in trust with; used over a dozen times in **Romans**] **and is** [*eis*; to, into] **justified** [equity, justification, righteousness; same word used in **Romans 1:17; 3:5, 21, 22, 25, 26; 4:3, 5, 6, 9, 11** (twice), **13, 22; 5:17, 21; 6:13, 16, 18, 19, 20; 8:10; 9:30** (twice), **31; 10:3** (twice), **4, 5, 6**], **and with the mouth one confesses** [*homologeō*; present middle indicative; to assent, to covenant, to acknowledge, confess, profess, confession is made, give thanks, promise; same word used in **Romans 10:9**] **and is** [*eis*; to, into] **saved** [*soteria*; rescue, safety; deliver, health, salvation, save, saving; same word used in **Romans 1:16; 10:1**]. **11 For the Scripture says** [present active indicative; **Isaiah 28:16**], **"Everyone who believes** [present active participle; have faith in, credit, entrust, believe, commit to, put

in trust with; used over a dozen times in **Romans**] **in** [*epi*; on—see note about prepositions] **him will not be put to shame** [shame down, disgrace, put to the blush, confound, dishonor; same word used in **Romans 5:5; 9:33**].” **12 For there is** [present middle indicative] **no distinction** [variation, difference, distinction; same word used in **Romans 3:22**] **between Jew and Greek** [*Hellen*]; **for the same Lord is Lord of all, bestowing his riches** [present active participle; becoming wealthy, increasing with goods, being made rich] **on all who call** [present middle participle; entitle, invoke, appeal unto, call on, call upon] **on him**. **13 For** [**Joel 3:5**] **“everyone who calls** [aorist middle subjunctive; entitle, invoke, appeal unto, call on, call upon; same word used in **Romans 10:12**] **on the name of the Lord will be saved** [future middle indicative; saved, delivered, protected, healed, preserved, made whole; same word used in **Romans 5:9, 10; 8:24; 9:27; 10:9**].”

14 How then will they call [aorist middle indicative; entitle, invoke, appeal unto, call on, call upon; same word used in **Romans 10:12, 13**] **on him in whom they have not believed** [aorist active indicative; have faith in, credit, entrust, believe, commit to, put in trust with; used over a dozen times in **Romans**] **? And how are they to believe in** [aorist active subjunctive; have faith in, credit, entrust, believe, commit to, put in trust with; used over a dozen times in **Romans**] **him of whom they have never heard** [*akouo*; aorist active indicative; hear, give in the audience of, come to the ears, be noised, be reported, understand] **? And how are they to hear** [aorist active subjunctive; hear, give in the audience of, come to the ears, be noised, be reported, understand; same word used earlier in **Romans 10:14**] **without someone preaching** [present active participle; herald, preach, proclaim, publish; same word used in **Romans 2:21; 10:8**] **? 15 And how are they to preach** [herald, preach, proclaim, publish; same word used in **Romans 2:21; 10:8, 14**] **unless they are sent** [*apostello*; second aorist middle subjunctive; set apart, put in, send away, send forth, send out, set at liberty] **? As it is written** [perfect middle indicative; **Isaiah 52:7**], **“How beautiful** [beautiful, belonging to the right hour or season (timely), flourishing] **are the feet of those who preach the good** [good, beneficial] **news** [*euangelizo*; to announce good news, evangelize, declare, bring glad tidings, preach the gospel; same word used in **Romans 1:15**] **!” 16 But they have not all obeyed** [aorist active indicative; hear under, listen attentively, heed, conform; same word used in **Romans 6:12, 16, 17**] **the gospel** [good message; used in **Romans 1:1, 16; 2:16**]. **For Isaiah says** [present active indicative; **Isaiah 53:1**], **“Lord, who has believed** [aorist active indicative; have faith in, credit, entrust, believe, commit to, put in trust with; used over a dozen times in **Romans**] **what he has heard from us** [hearing, audience, ear, fame, what you heard, preached, report, rumor] **?” 17 So faith** [*pistis*] **comes from hearing** [hearing, audience, ear, fame, what you heard, preached, report, rumor; same word used in **Romans 10:16**], **and hearing** [hearing, audience, ear, fame, what you heard,

preached, report, rumor; same word used in [Romans 10:16](#) and earlier in [Romans 10:17](#) **through** [*dia*] **the word of Christ**.

18 But I ask [present active indicative], **have they not heard** [aorist active indicative; hear, give in the audience of, come to the ears, be noised, be reported, understand; same word used in [Romans 10:14](#) (twice)]? **Indeed they have, for**

“Their voice [*phthongos*; utterance, musical note, sound] **has gone out to all the earth, and their words to the ends** [extremities, ends, uttermost parts] **of the world** [land, globe, earth, world].”

19 But I ask [present active indicative], **did Israel not understand** [second aorist active indicative]? **First Moses says** [present active indicative; [Deuteronomy 32:21](#)],

“I will make you jealous [future active indicative; stimulate alongside, excite to rivalry, provoke to jealousy] **of those who are not a nation** [*ethnos*]; **with a foolish** [unintelligent, wicked, foolish, without understanding; same word used in [Romans 1:21, 31](#)] **nation** [*ethnos*] **I will make you angry** [future active indicative; anger alongside, enrage, anger, provoke to wrath].”

20 Then Isaiah is so bold [present active indicative; ventures plainly, is very bold] **as to say** [present active indicative; [Isaiah 65:1](#)],

“I have been found [aorist passive (Robertson) indicative; find, get, obtain, perceive, see; same word used in [Romans 4:1, 7:10, 21](#)] **by those who did not seek me** [present active participle; seek, worship, plot, desire, endeavor, enquire, require, seek after; same word used in [Romans 2:7; 10:3](#)];

I have shown myself [second aorist active indicative; manifest, openly] **to those who did not ask for me** [present active participle; asked questions, demanded, desired, questioned].”

21 But of Israel he says [present active indicative; [Isaiah 65:2](#)], **“All day long I have held out** [stretched forth, fly out, extended] **my hands** [hands, figuratively power, means or instrument] **to a disobedient** [present active participle; disbelieve (willfully and perversely), not believe, disobedient, obey not, unbelieving; same word used in [Romans 2:8](#)] **and contrary people** [present active participle; dispute, refuse, answer again, contradict, deny, gainsayer, speak against].”

Are there any repeated words?

Believe, says, confess, Lord, God, Christ,

Apply (What is the point?)

1. Salvation is for **all** peoples

2. Paul is **clear** about the expected response to the Gospel (Bible study tip: where the Scripture is clear and passionate, be clear and passionate, but where the Scripture is not as clear and dispassionate, let's not be jerks)
3. Heaven is not the end goal of the Gospel (**God** is)

Personalize (What do we do with that?)

1. **Share** with all peoples (especially those we look down on—just as the Jews looked down on the Gentiles)
2. Be **clear** with the expected response to the Gospel (repentance and faith)
3. Stop emphasizing heaven over **God**

Next week: The Remnant of Israel (11:1-10)

1 I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. 2 God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? 3 "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." 4 But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." 5 So too at the present time there is a remnant, chosen by grace. 6 But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

7 What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, 8 as it is written,

"God gave them a spirit of stupor,
eyes that would not see
and ears that would not hear,
down to this very day."

9 And David says,

"Let their table become a snare and a trap,
a stumbling block and a retribution for them;
10 let their eyes be darkened so that they cannot see,
and bend their backs forever."

Homework

Resources (our helps—order matters)

- Holy Spirit

- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Quotes & Observations

Amy Valovcin (Hughes)

The good news is the ultimate in simplicity and mystery. We will never completely understand it in this world.

Religious zeal is not an infallible sign that one knows the truth.

The gospel of Christ—the word of faith—was (and is) available, accessible and simple.

Vs. 9: He just wants us to call out to Him and Trust Him.

Vs. 12: He is the Lord overall. He hears us, comes to us, loves us the same.

Vs. 15: Our job is similar, and it is indeed beautiful!

Vs 21—Disobedient & contrary people. The Message says, "cold shoulders and icy stares." God had shown love to Israel and they turned away, God had his hand out towards them. I can picture the outstretched hand—a sign of help, willingness, comfort, and peace. The amazing thing is God has, and will continue to stretch out His hands to us. The cross comes to mind, He willingly stretched out His hands for the world and again was met with some who were disobedient.

Jessica Norris (Kroll)

Verses 5-8 remind me of how people feel like they have to chase "religion" sometimes and that they forget or don't even realize that a relationship with God is only a few words away. I know Paul is referencing the Jews and that the words are "**in their mouths and hearts**" because of their dedication to studying the Law but Jesus makes it available to all by only asking, believing, and accepting Him with their own mouths and hearts. It is our job though as Christians to spread that knowledge as commanded by Jesus and a good many of us could improve in that area. And like a good attorney, Paul makes sure to use proper citations in support of his argument by referring back to various Old Testament verses. 😊

Token intellectual assent that Jesus is Lord and that He rose from the dead is never sufficient for salvation. . . . We must proclaim the gospel message in every nook and cranny of the globe because we are commissioned to do so.