

- As we approach chapter 10, you have to be made aware of the fact that, even though we begin a new chapter, **the flow of the context really remains the same.**

- That is, the issue set forth in Romans 9—that God has put Israel in the position of being *accursed from Christ* and has now changed the status of the Gentiles in His sight and turned to the Gentiles in mercy and grace—and the reason for Israel being in the status they're in is due to them *stumbling* over the *stumblingstone* (the Lord Jesus Christ) —

- You need to be aware of the fact that the final 4 verses of chapter 9 (:30-33) acts as a jigsaw puzzle piece (so to speak) [#42] — in that it has these 4 verses that acts so as to attach itself to what proceeds on here in chapter 10.

- And all this is critical to handling what is set forth here in ch. 10 properly. (I'll come back to this in a moment).

- First, let's read through chapter 10—(read :1-21)

- Now just at first blush, you should be able to very easily divide this chapter into its major sections.

- How many major sections do you see?

- I see 2 major sections— 1) 10:1-13; 2) 10:14-21

- And my understanding is that we can come up with a very simple outline of the chapter: [#39]

### **Romans 10 is an amplification upon Israel's *stumbling*.**

**1) vs. 1-13—Why Israel stumbled over Christ and continue to do so.** — And Paul will talk about how he deals with Israel, and how he preached to them—and made an appeal to them to respond to what Christ has done.

**2) vs. 14-21—Israel is responsible for their own stumbling.** — And this is an important issue because as you will see, another kind of an objection is going to arise—much like the objections that were dealt with in ch.9—and Paul anticipates this other kind of objection is going to arise in which someone is going to try to 'pin the blame' on God (so to speak) when it came to the issue of Israel's stumbling.

- And they're going to try to say that Israel didn't get much of a chance to respond to the Messiah—and if only God had made it clearer to them, then they would have recognized what was going on—and who Jesus of Nazareth was, being the Christ.

- And we'll see a passage where Paul comes along and 'clears' God (so to speak) of any charge of wrongdoing or any charge of unfairness—or just not providing Israel with the appropriate opportunity to respond properly.

- Now before we get underway—I want to return to something I brought up earlier—and that is the issue of properly handling Romans 10 **by approaching it within the context God put it.**

- And what I mean by that is—that because of the failure on the part of most Bible teachers and Bible handlers and commentary writers to appreciate the context of Romans 10—**chapter 10 is one of the most abused chapters in all of God's word.**

- And really, this kind of abuse—(of coming along and lifting what is said here out of its context) - this really occurs all throughout Romans chapters 9, 10, and 11.

- And the result of that is to make a confusing mess out of what's going on here—mainly due to those who don't recognize the context of this 3rd Major Cornerstone of our fundamental godly edification—and that is the issue of the understanding we need to have as the adopted sons of our Heavenly Father that we are, of the dispensation of Gentile grace in which we live—(that is, of *rightly dividing the word of truth*) - as well as the understanding of what has happened to Israel in God's program and dealings with them.

- And most Christian folks who deal with this passage have a really hard time with what's said here—and because they either have an Acts 2 dispensational framework (that the "church age" began on the day of Pentecost) - or because they simply do not recognize any dispensational issue in God's word at all, they simply make passages stated here and passages Paul quotes from back in the Old Testament all refer to us, the church today—and they fit us into passages that simply do not have us in view at all—(and in doing so, they [wittingly or unwittingly] make a liar out of Paul and Peter.

- But, then again, Bible accuracy and honest Bible handling isn't really an issue in most of Christianity today, so what I'm saying doesn't mean anything to most Christians anyway.

- But because of their dishonest Bible handling—that's one of the primary sources of false and corrupted doctrines to arise—and, unfortunately there are a lot of false teachings that come out of Romans 10 because a lot of Bible teachers do that very thing.

- And I want to just give you 3 examples of that.

- 1) Has to do with getting started in chapter 10 on the 'wrong foot' so to speak—right off the bat here in verse 1.

*1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.*

- Is this national Israel? or Israelites individually?

- And why, if this dispensation of grace is in effect, does Paul say this, and pray this?

- You need to recognize that, for one thing, *Israel as a nation* is consistently talked about in connection with the return of Christ to reign in the kingdom on this earth (Rom. 11:26) - but that's not in view here at all.

- Also you need to recognize that Paul never offers the kingdom to Israel—Peter did that—and Paul simply comes along and confirms Peter's message when he has occasion to do so — and in Acts 13:38-39, Paul confirms that by proving that “Jesus is the Christ” and is the basis for preaching that justification by faith without the Law is what God accepts for individual salvation.

- In fact, Paul not only does not offer Israel the kingdom, but he couldn't do it because God sent him *away from Jerusalem* with the words, *they will not receive thy testimony concerning me* (Acts 22:18-21).

- And along with thinking like we have been—that is, in the sense and sequence that God informs us about the change in programs He's made—I want to bring another issue to your attention that should help with the contextual setting as well.

- And what I want you to appreciate—(and we'll deal with this in a little more detail later on) - but I want you to at least bring to your attention at this point is some proper terminology that you encounter as you go through ch. 9-11.

- At the end of ch. 9 we are given the real issue that God responded to when He put Israel in the condition of being *accursed from Christ*—and that was that Israel *stumbled at that stumblingstone—and rock of offence*.

- So we have the issue of Israel *stumbling*—but that's not just some flowery figure of speech—that term is being used for something very specific, and it's an indicator of how it is that God goes about suspending His program with Israel.

- In fact, that is only 1 of 4 terms that God will use to describe the actual process of changing His program with Israel and bringing it to a halt while this present dispensation of the grace of God got itself underway.

- We'll see more of this when we get there—but for now just come over to Romans 11—and verses 11 & 12 —

*11 I say then, Have they (Israel) **stumbled** that they should **fall**? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.  
12 Now if the fall of them be the riches of the world, and the **diminishing** of them the riches of the Gentiles; how much more their **fullness**?*

- All 4 terms are found in these 2 verses: **stumbled; fall; diminishing; fullness**—and none of these 4 terms mean the same thing! This isn't just 4 different ways of saying the same thing—but it's rather 4 very accurate terms that indicate something specific about the sequence of events (or the process) that Israel went through that led to them being set aside, and God turning to accomplish another program with us Gentiles.

- For now—all I'm concerned with is that you see that there is this process (as I call it) - which means that, in connection with suspending His program with Israel, God **incrementally** shut it down—He did it in 'stages' (so to speak) - which means that the *stumbling* (and even the *fall*) stage was only the **beginning** of Israel's program going into suspension.

- And in view of that—Paul would find himself, for instance, addressing Israelites as he preached in their synagogues during this period where God’s program with Israel was still in effect, howbeit in an ever **decreasing** stage.
  
- And you can see that very thing happening back in Acts 13. (for instance)
  
- But while we could go into a whole bunch of details here—I only want to bring out the issue of the **context** of Romans 9-11—and especially here in Romans 10—so that we get started off on the ‘right foot’.
  
- In Romans 10:1, Paul is addressing individual Israelites and his *desire and prayer to God* for them to be saved (justified unto eternal life).
  
- And in the context of Israel only being in the *stumbling/fall* stage of their program shutting down—the information you encounter here in ch. 9-11—(especially here in ch. 10 where Paul confronts individual Israelites with their being saved from the d&p of their sins) - you naturally will find Paul going about it in keeping with issues that an Israelite would not only understand and appreciate—but in keeping with what they were supposed to be doing in their program as it winded down.
  - And that kind of contextual framework (or frame of mind) is absolutely **critical** to understand and appreciate so that you don’t wind up with something that is inconsistent to what Paul has already set forth in the firsts 5 chapters concerning *the gospel of Christ* for us Gentiles in this dispensation of grace!
  
  - And this will become more important when we look at the 2nd and 3rd examples of how Romans 10 gets so abused today.
  
- Simply put, the proper context of Romans 9-11 has to do with Paul pointing out some things that were happening when the dispensation of grace was underway, but at the same time, when God’s program with Israel was only **beginning** to give way to this new program of Gentile grace.

- In all of ch. 9—Paul has set forth what has happened to Israel—that they are now in a condition of being *accursed from Christ*—and not for any of the misunderstood, erroneous ideas that would commonly come to mind—but for the one reason that they *stumbled at that stumblingstone and rock of offence* (Jesus of Nazareth).

- Now in ch. 10, Paul confronts the issue that since that is what God responded to, (to put them in that position)—that still doesn't mean that an individual Israelite couldn't be justified unto eternal life—but more than that, by Paul dealing with this issue, he can come along and further amplify and further explain the issue of their *stumbling*. (It's just the perfect platform upon which to bring out the details of what their *stumbling* is all about!)

- By the way, a correct and proper understanding & appreciation for this contextual setting should give you a whole new appreciation for why Paul is so animated in the beginning of chapter 9:1-3!

2) The 2nd example of abuse that occurs in Romans 10 is found down in verses 9 & 10 —

*9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath 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.*

- These 2 verses are commonly cited by many Christians as the way we are to be saved/justified today—but again, what is commonly done with these 2 verses is to lift them out of their context (and without any regard for the context in which they are said), the common thing that is done with them is to say that in order for you to be saved/justified, you not only have to believe in your heart that God has raised Jesus up from the dead—but that along with that you have to make some kind of public **confession** with your mouth, or else you're simply not saved at all!

- Oftentimes these verses are proclaimed as the gospel for us today—but it really is NOT that at all—in fact, a lot of corrupted doctrine and perversions of the gospel come from an abuse of these passages.

- I'm not saying that there isn't anything at all in these verses that applies to the issue of being saved/justified—even for us in this dispensation of grace (because there is) - because Paul does underscore the issue of **belief** in the death, burial and resurrection of Christ—and he underscores the issue of: *with the heart man believeth unto righteousness*.

- But that's not the ONLY issue that Paul is dealing with here—because Paul has more in view here than simply the issue of an Israelite being saved from the debt & penalty of their sins—he has more in view than what justification unto eternal life provides for.

- And it's by having a proper contextual frame of reference that allows for you to be able to properly deal with this other issue that's involved in these 2 verses properly—(an issue that has to do with God's program with Israel, but that doesn't have anything to do with us Gentiles in this dispensation of grace in which we live).

- Most folks seem to forget that the first 5 chapters of Romans have exhaustively dealt with the doctrine of Justification unto eternal life by grace through faith—and that the *gospel of Christ* has been preached in detail in all 3 parts in the opening 3 chapters of Romans, and that's where the gospel is fully explained and gone over in detail.

- And oftentimes you will find that Romans 10:9-10 is cited as “the preaching of the gospel for us today”—(you usually will find it cited in most church's doctrinal statement on how salvation is to take place).

- Granted, justification by grace through faith IS set forth here—but there's MORE set forth as Paul deals with ISRAEL and the things that an individual Israelite that was alive during the time in which their program was still in effect—albeit, in it's *stumbling/fall* stage.

- And as I said—the abuse of this passage leads to the false doctrine that you're not truly saved until a public confession of your faith has been made—and if you haven't walked down the aisle in a church service and made a public confession of Jesus, then your ‘heart-belief’ just isn't real—and a whole bunch of things along those lines.

- (Which are all simply perversions of the gospel—that occur because of the misuse of these verses, lifting them out of their context and being misapplied!)

- And we'll deal with what is really going on in Romans 10:9-10 later on—and we'll see what this *confession with the mouth* is about—but we'll see it **within the context** that God put it—and by doing so, avoid the abuse it gets and the sad perversion of the gospel most Christians get subjected to.

- 3) The 3rd Example of Abuse in Romans 10 occurs a little further on down in the chapter.

*14 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?  
15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*

- These verses are very commonly quoted and utilized at missionary conferences—(oftentimes put on huge banners and displayed at the front of the church auditorium when the missionary conference is being held).

- And some preacher or missionary will stand up and make an appeal to these 2 verses as God calling you to the mission field!

- Now the abuse of these 2 verses is a combination of several things—one of which is, again, not paying attention to the context in which God put them (and leaving them in that context) - but another is a very simple matter of not reading (or paying attention) to the English language!

- Because if you just simply read on through the passage, that alone should make it so you don't jump to this erroneous conclusion—or that you don't just read 2 verses and **assume** something about them that they're not talking about!

- Paul is NOT making any kind of an appeal here for anyone to become a missionary! (Not even missionaries to Israel!)

- Paul is anticipating some questions that people are going to ask as they object to the fact that Israel is responsible for their own *stumbling*—and they're going to ask these questions in order to try to attempt to point the finger of blame at God and say that Israel didn't get a chance to call on the Lord, because they couldn't have believed on Him, because no one was sent to tell them about Him!

- And Paul's response shows that God **DID** send people to Israel—in fact, the very idea that no one has been sent is fully **DIS-proven** by Paul in all that follows—far from the idea that no one has been sent - and so *you* have to go and fulfill the so-called “great commission!”

- In fact, Paul goes on to quote from a passage sitting back in the prophets that shows that the ministry of the 12 **did** take the message out—and they **did** hear—and they **did** know—and in fact, that message went *into all the earth, and their words unto the ends of the world!*

- And by answering all these objections, Paul points out the fact that Israel IS responsible for her own *stumbling*—and that's what this passage is dealing with here—and that's what those questions in vs. 14-15 are all about.

- They're not an appeal for folks to become missionaries—and to make them say that is noting short of an abuse and a misuse of the Scriptures—and there's no excuse for that!

- That's just sloppy Bible handling—and the consequences of that are too damaging to just let it slip by without taking notice of it—(and say, Well, it's not really that important) - it IS that important!

- Well—this is the kind of abuse I was talking about—when Romans 10 is simply taken out of its context and made to mean whatever fits a person's agenda.

- Let's now begin looking at Romans chapter 10 in a little more detail as we survey this chapter that is dealing with the apostle Paul further amplifying upon the proper doctrinal issue that you should be thinking about when it comes to what has happened to Israel?—and why God has put them in the position of being *accursed from Christ* and has turned to us Gentiles **in spite** of Israel and without dealing with the Gentiles through the agency of Israel—but has turned to the Gentiles in mercy and grace—and has suspended His program with Israel and brought in a new *dispensation of the grace of God* that has a purpose in it that He is going to accomplish **before** He finishes His program with Israel. (that's a mouthful, but it's all important to the context)!

- And this is vital and critical information for you to have as God's son/daughter due to your sonship life being lived out in this dispensation of grace, and not under Israel's program—and that matters a great deal! (especially in sonship establishment)

- And, of course, chapter 9 has set forth the false and erroneous and misunderstood reasons why God has put Israel in the position of being *accursed from Christ*—and Paul has exposed the error of those reasons and dismissed them from our thinking—and at the end of chapter 9, and the final 4 verses (:30-33), Paul has set forth the true and proper reason: which is that Israel *stumbled at that stumblingstone ... and rock of offence* (Jesus of Nazareth, the Lord Jesus Christ, Himself).

- By the way—perhaps we should have taken some time to deal with the terminology contained in (:30-33), but for now I just want to bring to your attention something that has a bearing upon the context we’re going to be in, here in chapter 10.

- And what I’m after—and what I hope will kind of ‘click’ some things in your thinking regarding what is going on in God’s program with Israel that occurs during the Climactic Stage of the program—and that leads, ultimately, to Israel being *accursed from Christ*.

- And really this is a huge doctrine that gets developed and built upon all throughout God’s program with Israel—and culminates in the Climactic Stage of it.

- And what I’m referring to is there in Romans 9:33 when Paul quotes from Isa. 8:14— *As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.*

- I’m particularly after that word *offence*—and the issue of Israel viewing Jesus of Nazareth as an *offence*—and by that you can make a whole bunch of connections with the kind of contextual frame of mind you need to have in order to really understand & appreciate what’s going on in Romans 10.

- I just want to point out something about the word *offence*—and the first thing I want you to appreciate is that the way in which *offence* is being used here, and the way it was used (for instance) back in Romans 5 is not at all the same.

- Because back in Romans 5, *offence* is being used in its legal sense: a legal offence that puts one ‘at-odds’ with another.

- The Greek word used in Romans 5 is παράπτωμα = to fall beside or near something—used as a fault, lapse, error, mistake, misstep or wrongdoing—and is used to encapsulate the sin issue and being ‘at-odds’ with God.

- But here in Romans 9:33 (as well as in some other passages we’ll be looking at) the Greek word is σκάνδαλον = a trap or impediment to cause one to **stumble** or **fall**—and we’ll see a derivative of skandalon—σκανδαλίζω = to put a **stumbling block** in someone’s way in order to make them **fall**.

- Now we have a problem that arises in our English-speaking/reading minds—due to living in a period of time in which our English language is in a dramatic declining phase—and that is that oftentimes when words begin to be more standardized—and when folks no longer utilize words in a wide variety of ways—words will very often get used in only one (or nearly one) way—and even then a word will sometimes fall into only one usage that is not necessarily the most common way the word was used.

- And that’s what has happened to our word *offence* when it is being used as it is in Romans 9:33—and that is in a sense of one being *offended* by another person or thing.

- And when you go to an average modern English dictionary—(and when most folks think about what the word *offend* means) - [especially in this time of being ‘politically correct’] — the most common definition and the most common use of being *offended* = “to cause displeasure, anger, resentment, or wounded feelings.”

- But, interestingly enough, when you go over to a **good** English Dictionary, such as the OED—the very first definition (and the most common way in which *offend* is used is = to strike with the feet against something, **to stumble!**

- And, primarily, that’s the way in which the KJ translators chose that word in Romans 9:33—granted, Jesus of Nazareth was causing the vain, religious leaders in Israel a great deal of displeasure, anger, resentment, and wounded feelings—but the primary issue in Him being that *rock of offense* has to do with them *stumbling* over Him!

- And the issue of Jesus of Nazareth being an *offence* in this sense is a massive issue that runs throughout God’s program with Israel.

- Let's just run some verses that point up how big this issue is of the Messiah of Israel being a *rock of offence* to Israel in their vain, apostate condition when He arrives on the scene in their history.
- Sitting back in the prophets is a description of how Israel's Messiah would be esteemed by the nation Israel when He arrived—and it's an estimation that is due to the power of the corrupted, counter-doctrine that was invented by and preached by the vain, religious leaders in Israel to the people.
  - And I can't over-emphasize just how **powerful** this corrupted counter-doctrine prevailed in the minds of the people of Israel—even to the point of having influence in the thinking of the apostles of Christ and John the Baptist as well.
- Isaiah 53:4—(especially that last half of the verse)
- Matthew 11:1-6 (:6)
  - There was a doctrine that the Pharisees & Scribes put together in which they endeavored to influence the people to respond negatively to the testimony of who this Jesus of Nazareth was—and it was a doctrine that defamed Him—a doctrine that described Him differently than the signs that He was producing was making clear & evident.
  - And it was a system of counter-doctrine designed to counter the fact that He could ever be the Christ, the Son of David—or that He was even in David's line—and discount Him as the genuine Messiah.
  - And repeatedly in the gospel accounts—you have instances where Jesus of Nazareth proves Himself to be Israel's Messiah—but every time He does, there are these vain, religious leaders present in the crowd that follow up whatever sign the Lord performs—and they follow up that with quickly putting it down with this system of counter-doctrine that attempts to disqualify/discount Him.
- A great example of this has already occurred back in Matthew 9.
  - Matthew 9
  - Notice that Jesus raises a ruler of Israel's (Jairus) daughter from the dead—and in the process heals the woman who touched His garment—and look at what is said about it:

- Mat. 9:26—(the *fame* issue)

- Then the Lord goes on to heal 2 blind men—and notice what is said at then end of that incident:

- Mat. 9:31

- Now look at the end of ch. 9—and how the Pharisees have to come along and take out their counter-doctrine to attempt to discredit who this Jesus of Nazareth is claiming to be—and in doing so, they themselves have (and they cause everyone else to) *stumble over the stumblingstone and rock of offence* —

- Mat. 9:32-34

- Those Pharisees didn't just mumble that under their breath and so forth—and grumble that amongst themselves—rather, as the people were coming along and saying *It was never so seen in Israel* (Who is this individual? Is He the Son of David?) — and the Pharisees came along and said 'He casts out devils by Beelzebub the prince of the devils'—and they tried to convince the people otherwise with their counter-doctrine!

- Mark 6:1-3

- Now this isn't the first time Jesus has been in the synagogue in His own country—He's been there before, and what you see here is an example of the people questioning if He could really be the Christ—but they're not really believing that—and the reason why they're not believing is due to the counter-doctrine of the Pharisees that has been at work.

- And what *offended* the Pharisees is *offending* them—or, you could say, what the Pharisees are *stumbling* over is what the people are *stumbling* over!

- And the Pharisees have set up for themselves the standard or rule for determining who the real Son of David (Messiah) is **instead of going to the word of God to determine it!**  
(sound familiar???)

- And really, it's a struggle of either the prevailing power of systematic doctrine created by men vs. the prevailing power of God's own words!!!

- Notice what they've got before them—they have the doctrine coming out of the Lord's own mouth that is *astonishing* them—they see the *mighty works* that were done by His hand—they've got God's own words back in Isaiah 53—they have all this evidence God has set before them testifying to who He is!

- And that Isaiah 53 passage told them not to expect the Messiah to be of a great high-class, noble, aristocratic bearing—and it told them that they will be influenced to view Him (or esteem Him) different than all this!

- Well—we could look at more passages than this—but this is sufficient enough to let you see that this issue that God responded to when He set Israel aside in their *accursed* state and turned to the Gentiles in mercy and grace (apart from the agency of Israel) - that that issue at the end of Romans 9—of Israel *stumbling at the stumblingstone and rock of offense* is really a very powerful and massive issue—and the proper issue to explain why God has done what He's done—and to explain what really has happened to Israel.

- Let's come back to Romans 10—and begin surveying the chapter.

- And hopefully, by what we've covered—you should be able to go down through this entire chapter and have enough understanding and appreciation for the context it's all sitting in, to KEEP it in the context God put it!

- God is teaching us as His sons (and establishing us as His sons) about the program or dispensation in which we live and operate as His sons—and along with a whole bunch of things that make it so we appreciate all the more our Father's character and essence, and to view things the way He views them (and not how the prevailing, popular opinion of men view things) - along with all that, we are to gain a deep and abiding appreciation for *perceiving our words of understanding* (the epistles/letters of the apostle Paul which forms the curriculum for sonship education/edification for us today).

- You should appreciate the fact that those final 4 verses of ch.9 attach themselves to the opening of ch.10—and Paul is now going to amplify upon Israel's *stumbling* (which is the very reason for God setting them aside as *accursed from Christ* and turning to us Gentiles).

- And in turning to us Gentiles apart from the agency of Israel—and bringing in a new *dispensation of the Grace of God*—it has a purpose to it that God had kept secret from the beginning of creation called, *the mystery of Christ*—and that's what is being worked out today—but before that gets any further detail given to it, Paul wants to amplify upon this issue of Israel's *stumbling*.

- And we have the first 13 verses that describes for us Why Israel Stumbled Over Christ, and Continues To Do So.

- (read :1-13)

- Paul begins by talking about what it is that Israel needs to recognize about this Jesus of Nazareth that they have *stumbled* over and Who has been a *rock of offence* to them—so that they can be justified unto eternal life or saved from the debt & penalty of their sins.

- And it's not that Paul is reverting back to the doctrine of Justification—because he's already fully developed that doctrine in the first 5 chapters of Romans—but he brings it up here because it is the **core element** that pertains to Israel's *stumbling* and is the very **cause** of God responding to it in such a way that He sets their program aside and begins a new program/dispensation in order to accomplish this other plan and purpose He has had in mind all along.

- (Repossessing the heavenly places back to Himself, before He fully repossess the earth back to Himself). He has the right to do

- And really, this issue Paul brings up in (:1) - of the salvation of individual Israelites is done, not so much to teach that doctrine, but to get to the issue in the later half of ch. 10—and that is the issue of Israel being responsible, themselves, for their own *stumbling*!

- And as Paul's ministry got underway, he was dealing with Israelites all the time—and therefore he found himself in the position of having to **(1)** preach to them exactly what they needed to hear so that they would *trust* in the Lord Jesus Christ—and not only be justified by faith in what Christ has done for them as their Substitute Redeemer—but also **(2)** to be able to deliver themselves from the apostate predicament that their nation is in.

- And it's those 2 issues Paul has in view here as he talks about their salvation.

- **1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.**

- Once again, unlike what Paul does over in ch. 11:26 (where he is no doubt talking about Israel as a nation) - here he talks about that they might be saved.

- And you need to appreciate that there are 2 ways that the apostle Paul talks about “*Israel*” and “*salvation*” in these chapters.

- Paul talks about individual Israelites at times—and then he talks about Israel as a nation at times.

- And over in 11:26, Paul is talking about the salvation of the nation of Israel from all of the predicaments that they were in due to coming under those 5 courses of punishment.

- But here in Rom. 10:1, Paul does have in mind the personal, individual salvation of an Israelite from the debt and penalty of their sins—and he has to bring this up because surrounding this issue is all of the problems and trouble they were having (and that stood in their way) that caused them to *stumble* over the Lord Jesus Christ.

- And what Paul is going to do here—is to amplify on how these individual Israelites were *stumbling* over Christ when it came to their personal, individual salvation—they *stumbled* over the Messiah and they failed to recognize that it's in His Redemptive work (as the 1st Mandate of the Davidic Covenant) that they get what they could never get by that law contract!

- (Which is the issue of the forgiveness of sins and the imputation of Righteousness—which is the very thing they need, to be saved from the debt & penalty of their sins).

- But I want you to always bear in mind that even though that's the issue here in Ch. 10—there's more than that in view here—it's not just the issue of an individual Israelite being saved from the d & p of their sins by justification through faith in Christ—but he's also talking about them being delivered (saved) from having to be any more a part of the judgment that has come upon apostate Israel.

- In fact—let's notice something else over in ch. 11 where you can clearly see these 2 issues being set forth side by side (so to speak).

- Remember that when we began this 3rd Major Cornerstone of Romans—in chapter 9—and in the opening 5 verses—we talked about Israel being put by God in the status/position of being *accursed from Christ*—well, that expression contains BOTH of the elements we've been dealing with.

- Granted that is the status that the nation is in—but when Paul talks about an individual Israelite being saved in ch. 10, he's not only talking about an individual Israelite trusting in Jesus of Nazareth as the Christ—and trusting in Him as their substitute-redeemer and getting themselves justified unto eternal life — but he's also talking about them being delivered from any more involvement and any more participation in apostate Israel being *accursed from Christ*.

### - Rom. 11:7-10

- Here, the rest of the nation of Israel that's in the judicial blindness state that's described here are suffering under some consequences in connection with that.

- And those consequences are spoken of particularly there in (:8-10).

- And the point is that there are some consequences to the issue of Israel's *stumbling*—and there's some things that when an individual Israelite trusts in the Lord Jesus Christ as their saviour, that they get delivered from!

- They get delivered not only from the d & p of their sins by justification—but they get delivered from participation with the remainder of the nation in that blindness (and all its ramifications)!

- And that's why Paul says there in (:7), *the election hath obtained it, and the rest were blinded*—there's the 2 issues we've been talking about!

- So when an individual Jew trusted in the Lord Jesus Christ as their saviour—they become part of that “remnant”- and not part of the *blinded rest*—and therefore they don't participate any longer in that judicial blindness and the consequences of the ‘*accursed-from-Christ*’ status that the apostate nation experiences!

- Now you have to have a healthy understanding for this—because that’s all wrapped up in what Paul has in view in Romans 10:1 when he says, *Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.*

- And later on—when Paul talks about *the word of faith, which we preach* to them—that’s what he has in view —

- He preaches the message that not only involves them being able to be justified by faith in Christ—(*with the heart man believeth unto righteousness*) — but he also preaches of a deliverance that comes about through the mouth making a confession—(*with the mouth confession is made unto salvation*). [10:10]

- And there’s a deliverance that comes about for that individual Jew that delivers them from the consequences of the judicial blindness on the part of apostate Israel.

- Well—there’s a lot to all this—but you’ve got to at least get the essence of it to properly handle the things set forth in the 1st half of Romans 10.

- But it’s also going to be beneficial and needful for the things said later on as well.

- Romans 10:1—*Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.*

- What Paul has in view here is that—as he travels there in Acts 12ff, he preaches not only the message that an Israelite needed to hear in order recognize who the Messiah is—and trust in Him for their spiritual and personal salvation—but also in order for them to make that confession with their mouth that will produce that separation from apostate Israel, and no longer participate with them—and that delivers them from all the consequences of being *accursed from Christ*.

- And then beginning in vs.2 ff—Paul explains Israel’s **spiritual situation** that keeps them *stumbling* and keeps them in a position of being contrary to God.

- (read :2-3)

- This is Israel's big spiritual problem—it's not that they don't have any *zeal* (they do) - but it's *not according to knowledge!*

- And that's a critical issue—because *zeal that is not according to knowledge* is NOT effectual for salvation from the debt & penalty of ones sins!

- A lot of folks are very “sincere” and “enthusiastic” and “passionate” in some church service or some evangelistic crusade—and they're willing to ‘walk the sawdust trail’ — but if it's not founded upon proper *knowledge* (or information), then it's just misplaced enthusiasm—**and it's NOT effectual unto salvation!**

- And Israel is a perfect example of that!

- But Paul's primary issue in saying that is to explain the issue of their spiritual problem—and not having the proper *knowledge* from the law that they should have had (as :3 says) *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

- By them agreeing to go under the Law contract, they contracted with God to produce their own righteousness (as well as their own sanctification/holiness) - but the Law set forth the fact that their own righteousness was **unacceptable** to God—and that they needed God's own righteousness.

- And the only way they could ever get God's righteousness was by God's Jehovahness and grace providing for it and giving it to them!

- But they were *ignorant* of that—nationally (as a whole), they didn't understand and appreciate that like they ought to have.

- (:4) *For Christ is the end of the law for righteousness to every one that believeth.*

- And that's the very issue they're *stumbling* over—and that's why you have to have a good grasp upon what's going on in the gospel accounts—(far more than merely a story-book/Sunday-school grasp) - and that counter-doctrine made it so that they totally misunderstood Christ coming in fulfillment of God's J-ness and grace!

- And by that—to provide them with everything the law said they needed, but that they couldn't produce on their own.

- They've got that spiritual problem based upon *ignorance* of God's righteousness.

- And in order for them to be *saved*, they need to understand and appreciate that.

- And they need to recognize that Christ came to them—and through His death, burial, and resurrection—functioned as their Substitute Redeemer in order to provide them with the very righteousness of God that they couldn't provide on their own.

- And now Paul is going to turn his attention to that issue and declare that and set that forth and say, That's what I preached to them!

- But he'll also include in that, the issue of them making that *confession*—or making that manifest—and taking a stand for that against that apostate system with all its counter-doctrine — and by that, delivering themselves out from the consequences of apostate Israel's *accursedness from Christ* due to the people's continued rejection of Him and denial that He's the Christ.

- And really—what you have here is Paul exhorting Israel to do this very thing—and Paul did that every time he preached to an Israelite.

- And that's what Paul is going to present now from (:5 down through :13). — [And it comes in 2 Parts]

-(5-9) - Paul sets forth the *righteousness of faith* that Israel needs to hear and that he preaches to them.

*5 For Moses describeth the righteousness which is of the law,  
That the man which doeth those things shall live by them.*

- The issue, once again, is that the spiritual problems that the individual Israelite was having in *stumbling over the rock of offence* (Jesus of Nazareth) was that they were going about to establish their own righteousness by their performance under the Law contract.

- And they were *ignorant of God's righteousness, and going about to establish their own righteousness* (that is, *they have a zeal of God, but not according to knowledge*) — and therefore they were going about to establish God's righteousness (or a righteousness that God would accept) all on their own by attempting to keep that Law contract.

- And in order for them to do that—it's just as Paul quotes in vs. 5 *the man that doeth those things shall live by them* (a quotation from Lev. 18:5).

- **read Lev. 18:1-5 (:5)**

- And the issue is—not just doing 'some' of the law—but in order to produce a righteousness that God would accept, you have to do all those laws—**and do them perfectly!** (Perfect compliance with what's said!)

- So Paul comes along and preaches to those Israelites that, This is what you're going to have to do—it's not just a zealous attempt to do it—it's not just a sincere attempt to be as good as the law wants you to be—but it's the issue of: you've got to DO them, and do them all!

- Because, as James says, *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*  
(James 2:10)

- Or as Paul says in Galatians 5:3—*For I testify again to every man that is circumcised, that he is **a debtor to do the whole law.***

- So Paul says, The first thing I do is say, Look, *Moses describes the righteousness which is of the law*—and Paul makes sure that the Jew hears what he's saying—and understands that the issue isn't one of just being ambitious and desirous and sincerely trying to do your best—but the issue is: You've got to do the whole thing!

- And if you don't do all those things—then you don't have life by them—you don't have eternal life! (*that man shall live by them*)

- And that's the very first thing Paul makes sure that that Israelite understands.

- And Paul is presenting it all the way he does—so that it leads to the issue that they, themselves are responsible for their own *stumbling*.

- And, of course, if they're honest with themselves, they'll recognize that they **CAN'T DO IT!** — They have totally **failed** to produce their own righteousness by that law.

- Then Paul sets their utter failure to produce their own righteousness under the law—he sets that in contrast to the word that he preached to them ...

**6** *But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)*

**7** *Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)*

**8** *But what saith it? The word is nigh thee, even in thy mouth, and in thy heart:* (stop there for now)

- Paul says, **But** (in contrast to you going about to produce your own righteousness by zealously attempting to keep the law—in contrast to that) **the righteousness which is of faith** (that's the righteousness that you obtain from God by grace through faith in that Jesus of Nazareth that you're stumbling over—the imputation of God's righteousness you receive the moment you believe in the death, burial, and resurrection of Christ—which is the very message Paul preached to them) **speaketh on this wise,**

- Now oftentimes folks read this and because of not keeping every word that's being said here governed by the context in which it's being said—they often don't really understand or appreciate what's going on here.

- **“wise”** (*But the righteousness which is of faith speaketh on this wise*) = an Older English expression that indicates that a parallel association is being made; meaning, ‘something like this.’)

- And this very accurate term makes it so that you're going to take what Paul is about to say (which is to quote something sitting back in Israel's law contract) - and you're supposed to come along and make the connection in your mind that, Paul is setting before you something back in the Old Testament that has a parallel association to the very issue he's dealing with here—not that it's an exact application (it's not an “as/for it is written”), but that there's a concept sitting back there that has a parallel association with this issue here.

- And so what that does is—it makes you go back to the passage he quotes from—and instead of looking for the exact same situation being brought over to this Romans 10:6 passage—what you’re looking for is for the one thing that Paul is using the OT quotation for—the one thing that has this parallel association to it.
  
- And what you’re going to discover is that the one thing that Paul is after—is that there is a parallel issue sitting back in Deuteronomy where God does the exact same thing Paul is doing here—and that is to make those Israelites aware of the fact that the information (the *knowledge*) they needed to respond positively to **has been put right in front of them all along**—and therefore, they are **accountable** and **responsible** for NOT responding properly to that information, themselves!
  
- Let’s look at the passage Paul quotes from—**Deuteronomy 30:11-14**
  
- This falls within a section of information that we have covered when we were going over the Simple Survey of Israel’s program—back when we were getting some background to better understanding and appreciating God’s program with Israel—especially in that Exodus Stage.
  - Moses has just gone over the 2nd giving of the law.
  
  - In ch.28 he set before them the blessings and the cursings.
  
  - And then in ch.29 Moses sets before the nation the “Palestinian Covenant” — or the making of this Additional Covenant.
  
  - Then in ch. 30 and the first 10 verses—you’ve got a marvelous section that comes along and outlines the entire 5th CoP for Israel—and you can look at that passage (as we did), and you can pick out all 5 of the Installments to that 5th CoP! — it actually ‘maps out’ Israel’s 5th CoP and how they are going to be able to survive it and come out of it alive and fulfill all that God has promised, planned, and purposed to do with them—and the ‘kicker’ is that it’s all going to be accomplished, NOT on the basis of how well they perform under the Law, but on how God Himself will perform on the basis of His Jehovahhness and grace for them!

- And by presenting it the way He does—God takes away from them any excuse to say that He didn't make it clear enough or didn't give them enough information or whatever — and therefore, God puts them in the position of being accountable and responsible to respond properly under that law contract which they failed to comply with—and therefore the only proper response they could have is the one God was looking for—and that was to **cast themselves upon His Jehovahness and grace in order to be saved from the effects of that 5th CoP as they undergo it!**

- In other words, God tells them, You don't have to say, *Who shall go up for us to heaven, and bring it unto us as if you don't have it* — and you don't have to say, *Who's going to go across the sea for us, and bring it unto us as if we don't have it*—NO—you've got it! You've got the very thing you need—you've got the very thing God says you need to believe—*the word is very nigh thee, in thy mouth and in thy heart: now BELIEVE IT!*

- And so Paul picks out this passage as one that has this same parallel association to it as the situation those individual Israelites were in as he preached to them about what they were stumbling over (Jesus of Nazareth = *the rock of offence*) - and when their minds began to grasp at the straw of God being unfair to them or being unrighteous with them in putting them in the position of being *accursed from Christ*—they needed to be held accountable and responsible to recognize that even though they had a *zeal of God*, it was NOT *according to knowledge!*

- And so Paul says, Look, don't say *Who shall ascend into heaven? (that is, to bring Christ down from above:)* - as if you're still waiting on the coming of the Messiah—No, He's come to you, and you've been told all about it—now BELIEVE IT!

- And then he says, And don't say *Who shall descend into the deep? (that is, to bring up Christ again from the dead.)* - as if you're still waiting on his resurrection—No, He's died, been buried, and is resurrected—now BELIEVE IT!

- And that's what it means when *the righteousness which is of faith speaketh on this wise*—it's saying the very same thing to Israel now by means of the message Paul preached to them and heard from him!

- In other words, *the righteousness which is of faith* doesn't come along and say: WE NEED THE REDEEMER!

- But what does *the righteousness which is of faith* say? (:8)  
*8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart:* — the very thing you say you need (the Redeemer) — HE'S COME! And the very message you've been hearing and you've been talking about (but you've been denying due to all that corrupt, counter-doctrine) is the very message you need to believe!

- And that's the situation of those individual Israelites who are in the status of being *accursed from Christ*—they heard from Paul (and the other apostles) all about that Jesus of Nazareth and how He was sent to Redeem Israel—they heard that He is their Messiah—they heard that He was crucified and was buried—but then 3 days later He arose from the dead — they've heard all that—but the issue was, **they were not believing it.**

- Being *ignorant of God's righteousness, and going about to establish their own righteousness*—they didn't realize: **that's God's righteousness!**

- They didn't recognize that *Christ is the end of the law for righteousness to every one that believeth.*

- And now in the final part of (:8), Paul says, *But the word is nigh thee, even in thy mouth, and in thy heart: **that is, the word of faith, which we preach;*** — when Paul preaches to an Israelite, he shows them their misunderstanding of establishing their own righteousness by the law (and the fact that he can't have it) - and then he shows him his need for the Redeemer (just like the law set forth) - and then he told them not to continue in what apostate Israel is saying (don't be just like the ones Moses appealed to back in Deut. 30, as if you had to say, Where are we going to get this thing we need in order to have God's righteousness?) — and Paul says, We come along and say the very same thing to Israel that Moses said to them back in Deut. 30 — and that is to believe the very message you've just heard!

- And that's "*the word of faith, which we preach*" - that's the message that you Israelites are supposed to put your faith in!

- And then as (:9) goes on—Paul says, Here's what I've been preaching to you ....

**9** *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

- And notice that (:9) is a continuation of the thought from (:8) - see that (:8) ends in a semicolon? and (:9) is the stating or declaration of what (:8) described as *the word of faith, which we preach*.

- And then you've got (:10) starting off with a "For" - and (:11, :12, and :13) all beginning with the word *For*—(a total of 4 For's stacked up one on top of another.

- And my understanding is that all of those go together to form **the full explanation** of what Paul sets forth as *the word of faith he preached* to them.

- And what Paul tells an Israelite (on the occasions he addressed them) has those 2 elements to it that they needed to avail themselves of in order to be 1) saved from the debt & penalty of their sins; and 2) in order to be saved/delivered from the consequences of being any more associated with apostate Israel as ones who are *accursed from Christ*.

- And justification unto eternal life (salvation from the debt & penalty of their sins) took place when they *believed in their heart that God hath raised him from the dead*—and deliverance from the consequences of being associated with apostate Israel took place when they *confessed with their mouth the Lord Jesus*.

- Once again—anyone coming along and saying that in order for a person to get save/justified today has to make a public confession—and cites this passage as a 'proof text' has completely ignored the context in which it's being said and has just perverted the Gospel of Christ for us today!

- And all that does is to expose the sorry, shallow understanding that person has of the Gospel of Christ as laid out by Paul in Romans 1-5—and it also exposes just how shallow their understanding is of God's program with Israel!

- Not to mention their poor handling of God's word and failure to appreciate a verse in its context!

- (:10-13)—Paul now goes on to fully explain and validate or prove to an Israelite the issue of *the righteousness of faith* that he preached to them—and the fact that they will be delivered not only from the debt & penalty of their sins, but from the consequences of being a part of apostate Israel in their accursed-from-Christ state.

- And (:9-10) is Paul's message to an unbelieving Israelite who is going about to establish his own righteousness and siding with apostate Israel in *stumbling* over Christ the *rock of offence* (rejecting as a **joke** the message concerning Jesus of Nazareth being the Christ and actually having died, being their Redeemer and then resurrected from the dead).

*9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath 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.***

- And that sets forth their complete salvation package—not only the imputed righteousness of justification—(*for with the heart man believeth unto righteousness*) which saves them from the debt & penalty of their sins [giving them the life that they need: eternal life] — but they'll also be delivered from being a part of apostate Israel and suffering the consequences of being *accursed from Christ* (with their table being made a snare and a trap and a stumbling block and a recompense to them; and their eyes darkened that they may not see, and bow down their back alway) - [*and with the mouth confession is made unto salvation*] and that confession with the mouth produces that separation from apostate Israel and all their counter-doctrine.

- And that's the salvation-package that Paul wants that individual Israelite to have—and he preaches that message to them—explaining why they've *stumbled over that rock of offence*.

- And Paul's preaching to them this message allows for them to have the opportunity to be JUEL—and no longer be in a contrary position to God (either individually, or part of apostate Israel in its 'accursed-from-Christ' status).

- Now in (:11-13) Paul is going to underscore to those Israelites the reality that it's faith (**and faith alone**) that gets them that justification (or *righteousness which is of faith*).

***11 For the scripture saith, Whosoever believeth on him shall not be ashamed.***

- Paul now says, All this that I've just been talking about is sitting right back there in Isaiah (**28:16**; 49:23) - the very verse Paul quotes in 9:33.

- Notice carefully that word "*ashamed*" - (and how 9:33 ends the exact same way) - **notice that there's more involved in all this (and in this context) than just the issue of eternal life**—the salvation Paul has in mind is for that Israelite to get the whole package-deal that's set forth back in Isaiah.

- And when you look at that passage (and the context that surrounds it) - the issue is not simply an Israelite getting justified—but the issue is that of an Israelite no longer being constituted a part of apostate Israel and suffering the consequences of that apostasy.

***12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.***

***13 For whosoever shall call upon the name of the Lord shall be saved.***

- And that's what an Israelite needed to do –and that's the appeal Paul makes to them.

- The remainder of our sonship establishment began in Romans chapter 9—and it confronts you as God's son with some non-typical type of issues that are intended to perfect your sonship establishment.

- And those non-typical issue are in connection with the unique position you are in as God's adopted son—that is, you are uniquely in an entirely different program with your Heavenly Father—a new and different *dispensation of the grace of God*—and that has some huge consequences to it, especially in the realm of what your Father's business is with you—and that business is totally different and distinct from the business He was in with Israel & their program.

- And since you know full well that His business with us today has to do with the repossession of the heavenly places—(and has nothing to do with His kingdom here on this earth) - that means that when it comes to *perceiving your words of understanding* (that is, that portion of God's word that forms the curriculum for your sonship education), our Father is going to make this program change He has brought in **clear** to us so that we won't make the mistake of operating on information outside of the epistles of the apostle Paul.

- And the Father does this by addressing a natural question that gets raised in His son's thinking.

- Because as you have been given the information from Acts through Romans 8—you, as God's son would know that at the point in which God had the Lord Jesus Christ unexpectedly appear back on this earth in Acts 9, and saved/raised up the apostle Paul—and then change the status of the Gentiles in His sight—you have already been informed that God is no longer working according to His program with Israel, but has changed from that program to a new program that He wants to accomplish.

- But until Romans 9-11, you were not told anything about what God is going to do with Israel—and so, in order to address that issue of Israel's future being brought into question—and to accomplish the final perfection of our sonship establishment—Paul now deals with the issue of “What has happened to Israel?” — “What is Israel's status now?” — and “Will God ever return to His program with Israel and fulfill it?”

- And in Romans 9, Paul sets forth what Israel's status is: they are *accursed from Christ*—but that raises the question of, “How did they get that way?” — and there are some erroneous misunderstandings surrounding that—and they get addressed and dismissed until you get to the final 4 verses of Romans 9.

- And in those final 4 verses, Paul sets forth the one thing that God responded to—in which He put them in that *accursed from Christ* status: the issue of them *stumbling over the stumblingstone and rock of offence*—they stumbled over Jesus of Nazareth.

- Then beginning in Romans 10, Paul takes up the issue of Israel's *stumbling*, and **amplifies** upon it so that we have a clear understanding of the truth of that matter.

- And in the first 13 verses of ch.10, Paul deals with the question of “Why Israel *stumbled* over Christ and continues doing so.

- And they *stumbled* over Him because of the powerful influence of the corrupted counter-doctrine of the vain, religious leaders—and instead of responding positively to Him and to the message he and the apostles preached to them—they instead (even though they had a great *zeal of God*), they went about to establish their own righteousness/salvation by means of their own performance under the law of Moses (the law contract at Mt. Sinai).

- And they rejected the message the apostles were preaching to them (and the message Paul himself preached to them) concerning Jesus of Nazareth being their Redeemer, their Messiah, and the One in whom they were to put their faith and trust in, in order to receive justification unto eternal life.

- And the message they heard from Paul and from the 12 apostles contained **both** the information they needed to **believe** in in their heart for salvation from the debt & penalty of their sins—plus it contained the information they needed to **confess** with their mouth in order to be separated from apostate Israel (who was in that *accursed from Christ* status), and therefore be delivered from the **consequences** of apostate Israel being in that state.

- And just as it was made clear and plain to Israel that they were going to have to change their mind about producing their own justification under the law contract, but instead casting themselves upon God's J-ness and grace back in Deuteronomy 30:11-14, so too are they now supposed to cast themselves upon His J-ness & grace by *calling upon the name of the Lord* in order to be saved.

- And that takes us up to Romans 10:14—and the 2nd half of the chapter—which is dedicated to setting forth the fact that **Israel is responsible for their own stumbling**, and no one else is to blame—especially God Himself!

- And the reason this has to be addressed now is because the 'wheels' of that Israelite's mind will go to work again (once they have heard the message Paul and the 12 were preaching to them) - and one final objection is going to come to the surface (much like what Paul dealt with in chapter 9) - and Paul anticipates this other objection is going to arise in which an Israelite is going to still **try to pin the blame on God for their stumbling**.

- And so Romans 10:14-21 addresses this final objection, straightens out that erroneous thinking, and presents the truth of the matter—which will conclude with Israel being fully responsible for *stumbling over the stumblingstone and rock of offence* all on their own.

- And (:14-21) deal with the question of—Did Israel really get the chance to respond to Christ (Jesus of Nazareth) that Paul just talked about that they had?... Could it be that God was somehow unfair to them because He just didn't give them a fair and ample opportunity to hear the message properly?... Couldn't a better opportunity have been given to them?

- Now as we approach (:14-21), we have to do just like we did when we started chapter 10 —

- Just as you have to not only keep everything in the **context** God put it—but also, just as you had to acknowledge that what was set forth in the last 4 verses of chapter 9 attached itself to (or latched on to) what was set forth in the opening 13 verses of chapter 10 —

- now you have to recognize and acknowledge that the last thing Paul said in that first section—(that is, you have to take what’s said in [:13] *For whosoever shall call upon the name of the Lord shall be saved* — you have to take that and recognize that something is said there that **connects** to (or latches on to) this 2nd section—(especially [:14-15]).

- And what I’m after here is one word in (:13) - and that is the word **call** (*whosoever shall call upon the name of the Lord shall be saved*).

- That Israelite’s mind latches on to that issue of them having to ***call upon the name of the Lord***—the issue of casting themselves upon God’s Jehovah name (His Jehovahness) and believe the message they heard preached to them in order to be saved.

- And they are going to take that issue of *calling*—and from that as their platform (so to speak) they are going to come up with a kind of ‘last-ditch’ self-defense tactic in which they’re going to try to excuse themselves of any responsibility in the matter—and end up making God Himself out to be the one Who was **unfair** to them.

- And so you have this section of (:14-21) actually broken down into 2 main parts:

- 1) Paul states the final erroneous objection—(:14-17).
- 2) Paul proves the objection erroneous and dismisses it in 2 Parts: a) (:18) b) (:19-21).

- Now in (:14 and the first part of :15), you have a series of 4 questions being raised—(kind of a cluster of questions) surrounding this issue of them having the responsibility of *calling upon the name of the Lord*—and those Israelites trying to excuse themselves from that responsibility—and once again, this is NOT an appeal of some missionary—nor do these verses have anything that has to do with appealing to anyone to become missionaries!!!

### ***14 How then shall they call on him in whom they have not believed?***

- The objection (once again) latches on to that issue in (:13) - of them calling on the name of the Lord in order to be saved—and so now they come along and say, How in the world can we do what you're telling us to do, Paul, (or how could we have done that in the past)?

- And what they're implying is—Oh, we would have believed if we only would have gotten the message! (If we only would have had the chance!)

- And do you see what that's implying? That's implying that **it's not that we stumbled over that stumblingstone and rock of offence—no, no, no—we didn't stumble over Christ—because how could we believe in Him** (or how could we “*call on him*”) **when God didn't get that information to us? Hummm?**

- And the logic of their reasoning here is one of asking a cluster of questions that are designed to keep on **backing the issue up**—or **bucking the issue back**—until they roll off any responsibility for themselves, and lay the responsibility at the feet of God Himself!

- And actually, we've already encountered something like this back in Romans itself—(in the self-defense tactics in the gospel of Christ) - but it's also reminiscent of the 'passing-of-the-buck' that Eve did back in the garden of Eden!

- So let's look at the structure of these 4 questions and follow their trail right back to God Himself.

- You've got these 4 questions:

- 1) *How then shall they call on him in whom they have not believed?*
- 2) *And how shall they believe in him of whom they have not heard?*
- 3) *And how shall they hear without a preacher?*
- 4) *And how shall they preach, except they be sent?*

- Now what we need to do here is to key in on the operative word in each question—and that will provide us with a 'path' to follow—(as we follow their erroneous reasoning) - and we'll find that path leads right back to God and lays the whole problem right in His lap!

- These questions—and the path they follow—all make it so that it could be said, “Israel’s not at fault here—Israel’s not responsible for their own *stumbling*—it’s God who never gave us the chance to *hear*, who’s at fault!”

- Well, the first thing to keep in mind is that Paul has just made it evident in the first 13 verses that what they had to do is to BELIEVE in the message concerning Jesus of Nazareth to be justified.

- And then in order to receive the deliverance from the consequences of apostate Israel (in the *accursed-from-Christ* status) - they had to CALL upon the name of the Lord.

- (#40) - Let’s just highlight the words in these question that form each “step” of the Israelite’s “passing the buck” escape tactics:

- You have call, believe, hear, sent

- Now let’s put our Jew on the board.

- Now the first thing taken up is the last thing that was said to them by Paul—and that is, in order for that Jew to be delivered from all the consequences of apostate Israel, he had to *call upon the name of the Lord* — so that Israelite tries to avoid any responsibility for his own *stumbling* by first of all saying, ***How could I call on him in whom I haven’t believed?***

- Before he can *call*, he first of all has to *believe*.

- So his thinking is: Look, I couldn’t *call*, because I hadn’t *believed*, (***how could I believe in him of whom I have not heard?***) —  
... it’s not my fault that I didn’t *call*, because I hadn’t yet *believed*, and that’s not my fault because I never *heard* about him ...

- Now he backs it up even more— he says, And how in the world could I ever have *heard* the message without anyone to *preach* it? (***and how shall they hear without a preacher?***) — nobody ever came and *preached* that message to me!

-... And that’s not my fault because how in the world could anybody preach this message when they were never sent to me in the first place! (***And how shall they preach, except they be sent?***)

- So (following my logic) - the one who is really at fault here isn't me at all—it's whoever it was that didn't *send* anybody with the message in the first place—and, let's see... who could that be .... **YOU, GOD!** (THE *SENDER* IS GOD HIMSELF!)

- And by backing these questions up—this logical fallacy says, The onus of responsibility is not on the Jew, but the onus of responsibility is upon **God** who didn't *send* anybody! (or didn't send enough folks with that message to Israel!)

- And that's what these questions are doing—they are not talking about missionary activity today at all!

- Now after Paul sets forth the logic of the Israelite's tactics to put the responsibility for their own *stumbling* on God—the rest of (:15) goes on ...

***15 ... as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!***

- This is a quote from Isaiah 52:7—and what Paul is doing here is quoting a verse that an Israelite who was *stumbling over the stumblingstone and rock of offence*, but blaming God for it—that he would say, Hey, yeah, what we need is to have that verse in Isa. 52 fulfilled! We needed to have the beautiful feet of them going out on the mountains of Israel and preach the gospel of peace, and bring the glad tidings of good things—yeah, that's what we needed!

- Paul anticipates that that's what someone is going to say. (Paul really sets them up!!!)

- Paul has them all set up—by anticipating just what they were thinking and what they were going to say—they'd say, Yeah, that's what we needed, but He didn't do it!

- And now Paul has them right where he wants them!

- Come over to Isaiah 52—(go through :1-8) (:7)

- And right when that Israelite would be thinking, “See, God didn't do that!” — the **truth** is going to now crush their argument and logical fallacy—because the truth of the matter is: **GOD DID DO JUST THAT!** (They say He didn't do it; but He *did* do it!)

- The truth of the matter is that Isaiah 52:7 (that Paul quotes from as an “*as it is written*” issue) — is a reference to the very ministry of the 12 apostles (in particular) in Israel—as well as those that would preach along with them!

- And you see Peter, James, and John proclaiming that very message in the opening chapters of the book of Acts.

- And Paul is coming along and saying that the very thing you Israelites say is what you needed—(i.e., someone being *sent* so that they could *hear*; and so that they could *believe*; and so that they could *call*) HE DID! — He did *send* messengers *preaching the gospel of peace* and *bring the glad tidings of good things* to Israel!

- And more than that—(as Paul will say later on) - they did come and *preach*; they did *hear*; they could have *believed*; and they could have *called*—but they DIDN’T!

- **And the ones that didn’t are responsible for their own *stumbling*!**

- In fact, notice in Romans 10:15—and the word “*sent*” - that’s the Greek word ἀποστέλλω [apostello] (where the English word apostle comes from) and is a direct reference to the apostles who were sent out—even beginning during the time in which the Lord Jesus Christ was on the earth (during His earthly ministry, that was happening).

- **Matthew 23**—Here, the Lord is indicting that *generation of vipers* by this pronouncement of 8 “*Woes*” - (that match up with 8 woes sitting back in Isaiah) - and as He does it, He indicts them for their ungodly labor; their ungodly living; and their ungodly thinking—for all their ungodliness.

- And as the time nears for the Lord to go to the cross and for the time of His own personal departure from Israel (to go back to the Father) - He comes along and is equipping His own 12 apostles to continue on in His absence—and for them to be *sent out* with the message of the gospel of the kingdom (*the gospel of peace*) — after the pronouncement of those 8 *woes*—notice what he says ...

- (:34-36)

- Notice over in Luke’s gospel, the very word *apostles* is used in the same context as Matthew’s gospel (**see Luke 11:49**).

- The Lord says that He will *send* them—and when He sends them, He’s sending them in fulfillment of what *the wisdom of God* had said.

- And there are passages in God’s word—back in the prophets, and in the book of Proverbs that describes that *sending* and God’s wisdom being proclaimed.

- And Isaiah 52:7 is one of those passages that describes that *sending* issue—and not only describing that sending, but also that it was something that Israel was to look for—the point being that they were told all about this way in advance!

- So not only did God *send* them *preachers*—but He told them way in advance that He would *send* them—and they were to *behold* them!

- And far from claiming total ignorance and whining about it and squirming out of any responsibility in the matter—Rom. 10:15 (by what it says— *How beautiful are the feet of them that preach the gospel of peace ...*) ... they were supposed to see them and *hear* them and appreciate how *beautiful* of a thing they were!

- In other words, they couldn't miss them! God didn't camouflage them! (They weren't on a covert mission!)

- Well, the problem isn't that God didn't send those preachers—He did send them—and their whole argument falls apart!

- So what do you think the mind goes to now—now that what they thought was a brilliant argument just blew up in their face (embarrassment)?

- They now turn to another tactic of trying to say, Well, maybe the message they preached was garbled and confusing so that no one could understand it!?!?

- And (:16) is going to come along and arrest any of that kind of thinking by stating very clearly what the issue is in their own *stumbling*.

**16 But they have not all obeyed the gospel.** — it's not that they didn't have the gospel, or that it was confusing or unclear—no—they had it clear and plain as day—but the issue is that they simply heard it and didn't believe it—they chose to operate upon that corrupted, counter-doctrine concerning who Jesus of Nazareth was.

- And even that was told to them way in advance—look at the end of (:16).

**16 ... For Esaias saith, Lord, who hath believed our report?**

- And guess where that is found? Isaiah 53:1—the very verses we looked at when we were getting an appreciation for the counter-doctrine Israel’s vain, religious leaders were teaching—and the very way in which the Messiah was going to come to Israel and be viewed by those Israelites who were being influenced by that corrupt, counter-doctrine (they *esteemed him stricken, smitten of God, and afflicted*).

- And that was going on in Isaiah’s day—and just as Isaiah’s proclamation of the good news (in prophecy form) wasn’t believed—(they didn’t all *obey* it) - so also, when the time he prophesied about came, they didn’t all obey it!

.... but they could of ... (:17)

**17 So then faith cometh by hearing, and hearing by the word of God.** (that’s an indictment!)

- When you hear the word of God, you can believe it! And they could have believed it—**they** are responsible for their own *stumbling* and Paul leaves them with their entire argument in shreds!

- And now in desperation—their mind jumps to the one last thing they could hide behind as an excuse—and that was: Well, ok, God sent the preachers, they did preach that gospel, and we could have responded positively to it—BUT ... we just didn’t hear it because, after all, that message didn’t go to everybody—in fact, Jesus’ apostles were quite few in number—so there were a whole bunch of us that just didn’t get the message—(maybe they lived in a cave and only the ones in the cities got the message—after all, news travels pretty slow in these parts—right???)

- And (:18-21) totally dispel any hope of that argument sticking!

**18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.**

- Notice you have a “**verily**” = indicates fundamental doctrinal errors in the thinking of the hearers—and what is about to be set forth is the corrective doctrine—and now you have an honest opportunity to change your thinking!

- And also note the **“their”** (*their sound; their words*) — that refers to the ministry of the 12 apostles fulfilling Isa. 52:7.

- And *“their sound went into all the earth, and their words unto the ends of the world”* - is a quote from Psalm 19:4—referring to the complete saturation of ALL men on the earth with the light of God-consciousness.

- But Paul doesn't say it's an “as it is written” issue—or a “for it is written issue” — so Paul is taking the concept that sits in Psa. 19:4—and he's going to come along and say, Just as the light of God-consciousness saturates all men in all corners of the earth (so that no one is without excuse); so also did the ministry of the 12 to Israel, saturate Israel so that none of them are without excuse!

- Every one of them heard!

- Then Paul anticipates this one final question ...

**19 But I say, Did not Israel know?** — didn't Israel know what was going on in God's dealings with them? — so that they would know what the condition was when the Messiah came? — and so that they knew the fact that the nation as a whole wasn't going to respond to Him? — weren't they made aware of the apostate condition that they would be in as a nation—under the powerful influence of the vain, religious system's counter-doctrine?

- Didn't they know in advance that nationally, they would be a *generation of vipers—foolish, disobedient and gainsaying?*

- In other words, even the sorry condition they found themselves in as national Israel was something they were to be aware of—and to look out for—and to recognize that if the publically accepted teaching was that this Jesus of Nazareth was a false Messiah and a fool and a blasphemer—they should have known NOT to go along with what the majority of the nation believed!!!

- And in this final objection, Paul proves that you can't even blame God for the sorry condition that the nation is in!

- No—God sent the *preachers*, they *heard* the message, they could have *believed* and *called* upon the Lord—and not only that ...

... but God told them in advance what the status of the nation was going to be like when the Messiah came!

- (And you've got the answer to this in 2 passages).

***19 ... First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.*** (Quote from Deuteronomy 32:21)

- Interestingly, look at (Deut. 32:20—and the issue of “*no faith*” - and how this parallels Rom. 10:17 and the argument of :14 & :15)!

- Paul quotes from Deuteronomy 32 (the song of Moses) that describes the condition that the nation is in under the 5th course of punishment—and particularly in the verse Paul quotes from here, it describes the issue of a remnant that would be in the midst of the nation—that God said, **I'm dealing with them!**

- And the “*no people*” and the “*foolish nation*” **ARE NOT THE GENTILES!!!** (It doesn't say ‘nations’ [pl] - it's a *nation* [sing]!)

- And both of those phrases describe the exact way in which apostate Israel would view the remnant!

- That “little flock” that the Lord called out became His “nation” - and that remnant was despised by the rest of the nation Israel!

- And so Israel knew way in advance what was going to be going on at the time of the Messiah's arrival.

- But then in (:20-21), Paul now quotes from one final passage out of Isaiah.

***20 But Esaias is very bold, and saith,*** (Quotation from Isaiah 65:1-2) - Before this, Moses declared the issue of the remnant provoking to jealousy the apostate element—but Isaiah is *very bold* and talks right at that apostate element - and doesn't mince any words about them at all—and indicts them for their apostasy—and he did that in a prophetic sense, declaring their apostasy, in advance, when the Messiah came) ***I was found of them that sought me not; I was made manifest unto them that asked not after me.***

- Then after Isaiah declares how he was *found* and *made manifest* to that remnant—God (through Isaiah) then turns directly to the apostate nation and addresses them ...

***21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.***

- That's what the nation as a whole was—a *disobedient and gainsaying people*—and if someone *gainsays* you, they come along and **make a comeback against what you've just said!**

- And Isaiah preached the gospel to them in prophetic form—and they *gainsayed* it—and that set forth a description of what the condition of the nation of Israel was going to be like throughout the entire 5th CoP—especially at the Climactic Stage when the Messiah came.

- So did national Israel know what to expect? — Absolutely! Did God keep it from them so that they didn't know?—NO! not at all!

- Paul says, Look, from beginning with that Song of Moses, right up through Isaiah—God set the details right before you!

- So you can NOT come along, therefore, and blame God for Israel's *stumbling*.

- And the truth is—**HE WON'T ACCEPT THE BLAME!**

- In fact, He won't accept the blame for anybody's rejection of His gospel—whether in Israel's program, or in this dispensation of the grace of God!

- Israel is in a status of being *accursed from Christ*—and the thing God responded to about them to put them in that status was their own *stumbling over the stumblingstone and rock of offence*—and no one is to blame for that but **themselves**—they're responsible for their own *stumbling*!

THE END