

**Riverview Baptist Church Wednesday Night Class:  
A Study in the Book of Romans – Lesson 10**

Here we have the present state of Israel. They are \_\_\_\_\_. There are very few Jewish people who come to accept Christ as Savior. This was the same in Paul's day as it is today. Those who are involved in Jewish evangelism testify of this very fact.

Paul is again expressing his heart's desire for his people, the Jews. As we studied in chapter 9, Paul wants his people to be saved. He wants them to come to Christ!

What do you want for your "people" in your heart?

**Romans 10:1 – Paul's heart expressed, again! Compare 9:1-5.**

J. Vernon McGee presents the following<sup>1</sup>:

1. Israel, with all they possessed (Rom. 9:4-5) of religion, were not saved.
2. Israel was able to be saved.
3. They are on the same plane before God today as Gentiles and should be evangelized as any other people without Christ.

There are those today who believe that the Gospel should be taken to Israel \_\_\_\_\_. This is not directed in the New Testament. However, Jewish people should not be \_\_\_\_\_ when it comes to evangelism.

---

<sup>1</sup> J. Vernon McGee, *Through the Bible with J. Vernon McGee: Vol. IV Matthew-Romans* (Nashville: Thomas Nelson Publishers, 1983), 716.

## **Romans 10:2-4 – Why was Israel lost?**

Paul desperately wants his people to be saved. The reason that they were not coming to Christ is that they did not have \_\_\_\_\_ of God's righteousness. The Greek word for "knowledge" here is ἐπίγνωσις (epignōsis) – "the content of what is definitely known—'what is known, definite knowledge, full knowledge, knowledge.'"

The Jews knew a lot about God, but not full knowledge. If they did, they would not have stumbled over Jesus at His first coming. Sometimes we express this as "having a \_\_\_\_\_ knowledge, but not a \_\_\_\_\_ knowledge."

The Jewish mindset was that they were trying to establish a righteousness of their own (10:3). What God wanted was for them to submit themselves under the righteousness of God. The word "submit" is ὑποτάσσω (hupotassō) – "to submit to the orders or directives of someone—'to obey, to submit to, obedience, submission.'" This is a military term.

10:4 – This verse has a two-fold concept. First, Christ is the end of the Law. Christ came not to abolish the Law, but rather to fulfill it (Matt. 5:17). Christ in every way lived out the Law of Moses \_\_\_\_\_.

Second, Jesus Christ was the logical culmination of what the Law of Moses was intended to do. The Law was a "schoolmaster" or "tutor" that would lead to the Savior. Compare Gal. 3:24-25. In the Greek, "end" is placed in the emphatic position first in the phrase. Jesus is the designated purpose or goal of the Law.

The Law could not save anyone, but it could show the need for a Savior. This is part of Paul's argument throughout the book of Romans. Everyone

needs the Savior! Both Jews and Gentiles! Both have opportunity to be saved – “to everyone who \_\_\_\_\_!”

### **Romans 10:5-13 – Salvation in Christ is universally available!**

In verse 5, Paul alludes to Leviticus 18:5, written by Moses. The Jews thought that they could “work” into salvation. This has been man’s idea since Genesis 3. Salvation by works has never been God’s idea.

It was impossible for a sinful human to live by the Law perfectly (James 2:10). Man cannot do it! In verses 6-8, Paul loosely quotes Deut. 30:12-14. Consider what Dr. Witmer states:

The material Paul quoted in Romans 10:6–8 is taken somewhat freely from Deuteronomy 30:12–14 with clauses quoted here and there. The material in Deuteronomy was part of Moses’ charge to the generation of Israel about to enter the land of Canaan. This exhortation was the conclusion of Moses’ prophetic description of God’s dealing with Israel. Blessing was promised for faith and obedience, and chastisement would result from rejection and disobedience. If Israel forsook God, Moses said, she would face worldwide dispersion and affliction. When the people then finally do turn to God in faith, He will restore them to blessing, prosperity, and prominence among the nations (Deut. 30:1–10).<sup>2</sup>

The point that Paul is making is simple. It is \_\_\_\_\_ that has always been the requirement for righteousness. Faith that is in the heart is the difference.

---

<sup>2</sup> John A. Witmer, “Romans,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 480.

Paul points out that the Gospel does not have to be searched for in order to be found. Christ came to earth, lived perfectly, died for the world, was buried, and was risen from the dead!

Romans 10:9-13 is the Gospel message that is clearly universal. Paul is expressing his heart for the Jewish people in this chapter, but he is explaining that both Jews and Gentiles are saved in the same manner.

Romans 10:14-15 is a reverse order of how people hear God's message of salvation.

**Romans 10:16-21 – Not all Jews responded to the Gospel message.**

Paul's heart was burdened for his people, but he understood the reality! Just because the Gospel message is heard, it does not mean that every person will respond with a positive response.

Some may say that the Jewish people did not have enough opportunity to hear. Paul disagrees stating that Israel had ample opportunity!

Paul then anticipates another concern, perhaps Israel did not understand. Here Paul quotes both Moses (Deut. 32:21) and Isaiah (Isa. 65:1). Both Old Testament writers stated that God would turn to the Gentiles. The Jews thought that the Gentiles had "no understanding" of the things of God.

God was gracious to all mankind! He offered salvation to both Jew and Gentile in this present age (Rom. 1:16). Paul quotes Isaiah in the last verse of the chapter concerning Israel. God is patient toward Paul's people, even though they are \_\_\_\_\_ and \_\_\_\_\_ (Isa. 65:2).