

## Romans 10<sup>1</sup> “Law-Righteousness vs. Faith-Righteousness”<sup>2</sup>

*1 Brethren, my heart's desire and prayer to God for Israel 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 they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. 4 For Christ is the end of the law for righteousness to everyone who believes.*

1. Paul repeats the desire and prayer of his heart for Israel, that they may be saved.
  - a. This was not just a general topic for Paul. Doubtless, he knew hundreds of Jews personally, both family and friends, who had rejected their Messiah.
  - b. This was an amazing statement considering it was the Jews mostly who violently persecuted him. In expressing his love for them, he was demonstrating the love of Christ who prayed for those who crucified him.
  - c. The fact that he was praying that they would be saved answers a question that arises from 11:26 about what Paul meant when he said, “All of Israel will be saved.” If this were to be interpreted that all those of Jewish ancestry will be saved, then there would be no need for Paul to pray for them to be saved. In fact, he could take a relaxed look at the topic. Instead we see him willing to give up his own salvation so that they might be saved (9:3).
  - d. FROM WHAT ARE WE SAVED?
    - i. We are saved from our sins.  
*Matthew 1:21*  
*And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.”*
    - ii. We are saved from the wrath to come.  
*Romans 5:9*  
*Much more then, having now been justified by His blood, we shall be saved from wrath through Him.*
    - iii. We are saved from death and judgment.  
*John 5:24*  
*“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.”*  
*Romans 6:23*  
*For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*
2. He knew how they thought and of their zeal (referring to their religious zeal). He, too, had once been zealous for the law and against the gospel, persecuting the church.
3. Paul understood the core problem.
  - a. The Jews were ignorant of the righteousness of God. Ignorance can mean two things. It can mean simply that one does not know. However, it can also take on the meaning of the root of the word: IGNORE. To ignore is deliberate. Thus, ignorance can be passive or deliberate. It would appear that in this context it means both. They didn't know, but they also chose to ignore.

<sup>1</sup> Unless otherwise stated, all scripture is taken from the *New King James Version (NKJV)* Copyright © 1982 by Thomas Nelson, Inc.

<sup>2</sup> In this lesson, the number of the point corresponds with the number of the verse.

- b. They were seeking establish their OWN righteousness by obeying the law and not according to the righteousness of God which is by faith. Vincent, in his “Word Studies in the New Testament” writes,

*To establish, (στήσαι) or set up, indicating their pride in their endeavor. They would erect a righteousness of their own as a monument to their own glory and not to God's.*

- c. “Did not submit themselves” means they did not obey. The obedience that is required of all is to BELIEVE in Jesus. The Jews saw WORKS as a means of righteousness (as do many believers today). Righteousness, however, comes through believing (having faith).

*John 6:28-29*

*Then they said to Him, “What shall we do, that we may work the works of God?” <sup>29</sup> Jesus answered and said to them, “This is the work of God, that you believe in Him whom He sent.”*

- i. Many Christians are like this today. They ask, “What do we need to DO to stay saved?” The “Christian” establishment is very willing to pass out a list.

- 1) Pray.
- 2) Read the Bible.
- 3) Go to church at every opportunity given.
- 4) Give tithes and offerings. Then give sacrificially. Then give more.
- 5) Witness to others.
- 6) Get involved in ministry.
- 7) Obey the Ten Commandments.
- 8) Don't cuss. Don't chew. Don't go around with those who do.
- 9) Confess your sins to get forgiven.
- 10) Be a good spouse.
- 11) Be a good parent.
- 12) Be a good neighbor.
- 13) Love each other.
- 14) Don't, don't, don't.
- 15) Do, do, do.

ii. However, Jesus says, “Believe in Me.”

4. Jesus Christ does away with law-based righteousness because of faith (belief). Paul personally knew the difference. He had every right credential according to the Pharisees to be considered righteous. Yet, he had to give up his credentials and his self-righteousness in order to receive the righteousness of God.

*Philippians 3:3-9*

*For we (referring here to all believers) are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, <sup>4</sup> though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: <sup>5</sup> circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; <sup>6</sup> concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless. <sup>7</sup> But what things were gain to me, these I have counted loss for Christ. <sup>8</sup> Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ <sup>9</sup> and be found in Him, not having my own righteousness, which is from*

the law, but that which is through faith in Christ, the righteousness which is from God by faith.

- a. The righteousness which is from God is a gift by grace through faith (belief) in Jesus. It is not through:
  - i. Obeying the 10 Commandments
  - ii. Being spiritually “disciplined”
  - iii. Our faithfulness or steadfastness
  - iv. Our religious zeal
  - v. Our determination and effort
- b. If you are a believer in Jesus Christ, you are already righteous. Stop trying to become “more”. You are complete in Him.

**Colossians 2:8-10**

*Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.<sup>9</sup> For in Him dwells all the fullness of the Godhead bodily; <sup>10</sup> **and you are complete in Him**, who is the head of all principality and power.*

5 For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.” 6 But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down from above) 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 which we preach):

- 5. In verses 5-8 Paul begins to describe the righteousness which comes by faith. He is using the same format from Deuteronomy which was used to describe a man’s relationship with the law which was based on doing the law in contrast with the righteousness which comes through faith (belief) in CHRIST.

### Contrast Between Law-Righteousness and Faith-Righteousness

Old Covenant-Law	New Covenant-Faith
<p><b>Deuteronomy 30:11-14</b>                      “For this <b><u>commandment</u></b> which I command you today <i>is not too</i> mysterious for you, nor <i>is</i> it far off. <sup>12</sup> <b><u>It</u></b> <i>is</i> not in heaven, that you should say, ‘Who will ascend into heaven for us and bring <b><u>it</u></b> to us, that we may hear it and <b><u>do</u></b> it?’ <sup>13</sup> Nor <i>is</i> <b><u>it</u></b> beyond the sea, that you should say, ‘Who will go over the sea for us and bring <b><u>it</u></b> to us, that we may hear it and <b><u>do</u></b> it?’ <sup>14</sup> But the word <i>is</i> very near you, in your mouth and in your heart, that you may <b><u>do</u></b> it.</p>	<p><b>Romans 10:5-8</b>                      For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.” 6 But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring <b><u>Christ</u></b> down from above) 7 or, “‘Who will descend into the abyss?’” (that is, to bring <b><u>Christ</u></b> 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 which we preach): 9 that if you <b><u>confess</u></b> with your mouth the Lord Jesus and <b><u>believe</u></b> in your heart that God has raised Him from the dead, you will be saved.</p>

Old Covenant-Law		New Covenant-Faith	
V 11	Moses is clearly speaking of the law. He's saying, "Look! It's right here. No mystery involved."	V 5	Paul clarifies that what Moses was talking about was the righteousness of the law which would come by DOING them and living by them.
V 12	The law was right in front of them, to hear and to DO.	V 6	Paul is showing a new type of righteousness which is by faith. He uses the same pattern, but substitutes Christ for the law!!!
V 13	This is a way of emphasizing. The law is neither in heaven nor the depths of the sea for them to hear and DO.	V 7	Again, Paul substitutes Christ for the law. We don't need to go to heaven to get Him, nor descend into the abyss to find Him. He came from heaven in the flesh and was resurrected from the dead.
V 14	What was in the mouth and heart of the Jews? The law.	V 8	What is in our mouth and heart? The word of faith that Paul preached. This is referring to the gospel.
V 14	The emphasis was on DOING the law.	V 9	Faith is based on belief and confession, not on doing.

***It is not necessary to bring Christ down from Heaven nor up from the regions of the dead, since the Incarnation and the resurrection are facts.-Wuest***

*9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.*

9. Confession of Jesus as Lord and heart belief in the resurrection is all that is essential to salvation. Doing is not required...and yet...
  - a. The church nearly as a whole is guilty of embellishing this verse. They change it to, "If you will make Jesus the Lord of your life, you will be saved." That is CLEARLY NOT STATED, and in context would fly in the face of what Paul is teaching, especially considering how he is contrasting it to the law. If indeed we needed to make Jesus the Lord of our lives in order to be saved, that would be works. IT DOES NOT SAY WE NEED TO CONFESS HIM AS "OUR" LORD NOR DOES IT SAY WE NEED TO "MAKE" JESUS THE LORD OF OUR LIVES.
  - b. We confess Him to be who He is, Lord. **This clearly means He is God.** He is alive having been raised by His Father. He is Lord of all. Our confession is that He IS the Lord. Our belief and confession is of Jesus as God.

*The name "Lord" is Kurios which in the Greek version of the Old Testament (LXX) is used for the august name "Jehovah," and by its use, implies deity. **Thus, to confess Jesus as Lord includes a heart belief in His deity, incarnation, vicarious atonement and bodily resurrection.** Robertson says, "No Jew would do this who had not really trusted Christ,*

for Kurios in the LXX is used of God. No Gentile would do it who had not ceased worshipping the emperor as kurios. The word Kurios was and is the touchstone of faith."-Wuest

- a. Additionally, saying that we need to “make Jesus the Lord of our lives” sets the stage for a lifetime of doing-based righteousness. “Making” Jesus the Lord of one’s life involves a lot of doing.
- b. Here are two notable examples of people being born again. Notice the “formula” is very different than what is presented today. Today we attach conditions. Then, only belief (faith) was required.

**Acts 16:31**

*And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. <sup>28</sup> But Paul called with a loud voice, saying, “Do yourself no harm, for we are all here.”<sup>29</sup> Then he called for a light, ran in, and fell down trembling before Paul and Silas. <sup>30</sup> And he brought them out and said, “Sirs, what must I do to be saved?”<sup>31</sup> So they said, “Believe on the Lord Jesus Christ, and you will be saved, you and your household.” <sup>32</sup> Then they spoke the word of the Lord to him and to all who were in his house.*

- i. Notice, Paul did not say, “Just make Jesus the Lord of your life.” He said, **Believe on the LORD Jesus Christ.**

**Acts 8:35-38**

*Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him. <sup>36</sup> Now as they went down the road, they came to some water. And the eunuch said, “See, here is water. What hinders me from being baptized?” <sup>37</sup> Then Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.”<sup>38</sup> So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him.*

- ii. Philip did not give the Ethiopian man a formula. The only condition he gave was heart belief. Here he doesn’t even use the term “Lord”, though it is clear the man believed in Jesus as God’s Son (pointing to His diety).

10. Believing makes us righteous, confession brings salvation. It is a package deal. You cannot have salvation without being made righteous and you can’t be righteous without believing from the heart.

*The parallelism is reminiscent of Hebrew poetry in the Old Testament, and the two clauses in verse 9-10 are to be held together rather than separately. Thus, there is no substantive difference here between being ‘justified’ and being ‘saved’. Similarly, the content of the belief and that of the confession need to be merged.*

*11 For the Scripture says, “Whoever believes on Him will not be put to shame.” 12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. 13 For “whoever calls on the name of the LORD shall be saved.”*

11. A better translation of verse 11 is NASB, “Whoever believes on Him will not be disappointed.”
  - a. We might be disappointed in people.

- b. We might be disappointed and even injured with the religion of “Christianity”.
  - c. Yet believing in Him brings life.
  - d. Notice again, the emphasis is on BELIEVING (having faith) in Him.
12. Paul brings back the topic he has been discussing. There is no difference between Jew and Greek. He is rich to all who call upon Him (referring to both Jew and Gentile believers).

**AMPLIFIED:**

*[No one] for there is no distinction between Jew and Greek. The same Lord is Lord over all [of us] and **He generously bestows His riches upon all** who call upon Him [in faith].*

- a. There is a false perception among some that Jews are blessed more than non-Jews. This does not match up with scripture. God bestows His riches upon all who believe in Jesus. There is no preference given. The emphasis of the bestowing of God’s riches is by faith in Jesus.
13. Just in case someone says that certain ones are destined to be saved and others not, we have this lovely and clear verse: “**WHOEVER** calls on the name of the Lord will be saved.”

- a. In saying “whoever” Paul is primarily referring to both Jew and Gentile, but of course that would include ANYONE. One might have concluded that chapter 9 was talking about individuals rather than Israel and the Gentiles. This one sentence clears up an controversy. ANYONE who calls of His name will be saved. He is NOT choosing who will be saved.

**1 Timothy 2:1-4**

*Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, <sup>2</sup> for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. <sup>3</sup> For this is good and acceptable in the sight of God our Savior, <sup>4</sup> **who desires all men to be saved and to come to the knowledge of the truth.***

**John 3:16**

*For God so loved the **world** that He gave His only begotten Son, that **whoever** believes in Him should not perish but have everlasting life.*

**2 Peter 3:9**

*The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, **not willing** that **any** should perish but that **all** should come to repentance.*

- b. In Christ, there are no longer two groups. God has made both Jew and Gentile ONE GROUP. This is one of the most beautiful accomplishments of the cross.

**Ephesians 2:14-18** (boldface and parenthesis mine)

*For He Himself is our (Jew and Gentile) peace, **who has made both** (Jew and Gentile) **one**, and has broken down the middle wall of separation, <sup>15</sup> having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances (He abolished the law), so as to create in Himself one new man from the two (Jew and Gentile), thus making peace, <sup>16</sup> and that He might reconcile them both (Jew and Gentile) to God in one body through the cross, thereby putting to death the enmity. <sup>17</sup> And He came and preached peace to you who were afar off (the Gentiles) and to those who were near (the Jews). <sup>18</sup> For through Him we both (Jew and Gentile) have access by one Spirit to the Father. <sup>19</sup> Now, therefore, you (Gentiles) are **no longer strangers and foreigners**, but fellow citizens with the saints (the believing Jews) and members of the household of God, <sup>20</sup> having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, <sup>21</sup> in whom the whole building, being*

*fitted together, grows into a holy temple in the Lord, 22 in whom you also are being built together (Jew and Gentile) for a dwelling place of God in the Spirit.*

*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 unless they are sent? As it is written:  
 “How beautiful are the feet of those who preach the gospel of peace,  
 Who bring glad tidings of good things!”  
 16 But they have not all obeyed the gospel. For Isaiah says, “LORD, who has believed our report?” 17 So then faith comes by hearing, and hearing by the word of God.*

14. Paul asks four questions. He isn't presenting a new topic, just showing how this good news is heard and received. Moses received the law from God on Mount Sinai and delivered it to the people. The gospel, “the word of faith which we preach” is received from Christ and delivered by preaching. Paul presents this truth by taking steps backward.
  - b. Here are the steps in order.
    - i. We are sent to proclaim the gospel (good news).
    - ii. While we preach, others hear.
    - iii. Faith comes by hearing.
    - iv. They believe in and call upon Him.
  - c. Paul quotes the prophet Isaiah<sup>3</sup>. This speaks to the pleasure God has toward those who share His gospel and His joy of having it shared. It also reflects the joy of those receiving the good news.  
*Isaiah 52:7*  
*How beautiful upon the mountains*  
*Are the feet of him who brings good news,*  
*Who proclaims peace,*  
*Who brings glad tidings of good things,*  
*Who proclaims salvation,*  
*Who says to Zion,*  
*“Your God reigns!”*
15. What are we preaching?
  - a. We preach the gospel of peace. Peace here is not referring to an inner peace and calm, but to having peace with God through Jesus Christ.  
*Romans 5:1*  
*Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.*
  - b. We preach glad tiding of good things.
    - i. We are not preaching “fire and brimstone”. While it is true that those who do not believe are condemned for not believing, that is not GOOD news. We preach peace with God and extend His offer of reconciliation.  
*2 Corinthians 5:17-22*

*Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. 18 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, 19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. 20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. 21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him*

- c. We preach that in Him we are a new creation. We aren't who we were.
- d. We preach that God has reconciled us to Himself through Jesus. Reconciled means to restore relationship, to make peace.
  - i. The ministry He has given us is the ministry of reconciliation; teaching the gospel of PEACE. These are glad tidings of GOOD things from God.
  - ii. The ministry of reconciliation is the good news that God has made peace with man through His Son and that He is extending this reconciliation to man.
- e. We preach that God is not holding our sins against us.
  - i. How different is this than what we sometimes see. Our message is not, "Your sins are separating you from God. He can't look on you because of your filthy sins!" Our message is that your sins have been forgiven in Christ. Simply believe and you will be reconciled.
- f. Our message is, "Be reconciled to God. Jesus took your sins for you. He wants to make you HIS RIGHTEOUSNESS BY FAITH." This comes by heart belief in the resurrection and mouth confession of Jesus as the Lord.

16. Some use the preceding verses to mean that everyone will be saved (universalism). This is not true. Not all have believed this good news. Remember that confession of Jesus as Lord and belief in His resurrection is required for salvation and righteousness.

- a. Isaiah prophesied that not all would believe (have faith). Jesus made believing in Jesus the basis for our salvation.

*John 3:16-19*

*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. 18 He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.*

17. So, then, where do they get the faith? By hearing the word of God ("of Christ" in better translations of this verse).

- a. This verse is referring clearly to the faith to be saved but can be applied to other areas of believing.
  - i. When someone hears the good news that "by His wounds we WERE healed", faith will come in that area.

*1 Peter 2:24*

*Who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.*



- ii. When we hear the glad tidings that Jesus promised to meet all our needs, we stop worrying about money.

**Matthew 6:31-33**

*“Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ <sup>32</sup> For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. <sup>33</sup> But seek first the kingdom of God and His righteousness, and all these things shall be added to you.*

**Mark 10:29-30**

*So Jesus answered and said, “Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s, <sup>30</sup> who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life.*

- b. The word of Christ is the good news of what Christ has accomplished, the GOSPEL.
- c. When we share the gospel with people, it has the power to bring faith to the hearers. We simply speak it and it does the work in the heart. Paul opens the books of Romans expressing his confidence in the gospel.

**Romans 1:16-17**

*For I am not ashamed of the gospel of Christ, for it (the gospel) is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. <sup>17</sup> For in it the righteousness of God is revealed from faith to faith; as it is written, “The just shall live by faith.”*

- i. Let us not be shy in sharing the glad tidings of good things from our good God. It is the power of God to save to all who believe.

*18 But I say, have they not heard? Yes indeed:*

*“ Their sound has gone out to all the earth,  
And their words to the ends of the world.”*

*19 But I say, did Israel not know?*

*First Moses says:*

*“I will provoke you to jealousy by those who are not a nation,  
I will move you to anger by a foolish nation.”*

*20 But Isaiah is very bold and says:*

*“I was found by those who did not seek Me;  
I was made manifest to those who did not ask for Me.”*

*21 But to Israel he says:*

*“ All day long I have stretched out My hands  
To a disobedient and contrary people.”*

- 18. Paul is posing the question: Did Israel know that God would extend His mercy to the Gentiles? Remember that God’s way of speaking to Israel was through Moses and the prophets. He thus brings them in as a witness.

**Hebrews 1:1-2a**

*God, who at various times and in various ways spoke in time past to the fathers by the prophets, <sup>2</sup> has in these last days spoken to us by His Son.*

**John 1:17**

*For the law was given through Moses, but grace and truth came through Jesus Christ.*

19. **Moses wrote that God would provoke the nation of Israel to jealousy by those who were not of Israel.**

**Deuteronomy 32:20-21**

*And He said: "I will hide My face from them,  
I will see what their end will be,  
For they are a perverse generation,*

***Children in whom is no faith.***

*<sup>21</sup> They have provoked Me to jealousy by what is not God;  
They have moved Me to anger by their foolish idols."*

***But I will provoke them to jealousy by those who are not a nation;  
I will move them to anger by a foolish nation.***

20. **Isaiah prophesied that God would manifest Himself to a people who did not seek after Him.**

**Isaiah 65:1**

*"I was sought by those who did not ask for Me;  
I was found by those who did not seek Me.  
I said, 'Here I am, here I am,'  
To a nation that was not called by My name."*

21. **We read again and again in the Old Testament that God had reached out to Israel but they were contrary to Him, turning to idols instead of to Him.**

**Isaiah 65:2**

*"I have stretched out My hands all day long to a rebellious people,  
Who walk in a way that is not good,  
According to their own thoughts."*

**John 1:10-14**

***He was in the world, and the world was made through Him, and the world did not know Him. 11 He came to His own, and His own did not receive Him. 12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name.***