

**Romans 10:1-13 (NKJV)**

**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

**5** For Moses writes about the righteousness which is of the law, "*The man who does those things shall live by them.*"

**6-7** 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) 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):

2

**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.

**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.*"

3

***Romans Road to Salvation***

- A method of witnessing that uses verses from Romans to share the Gospel of Grace
- It begins with Rom. 3:23, all have sinned
- Then goes to 6:23a, the wages of sin is death, which is typically described as "Hell"
- And then the good news in Rom. 5:8, God demonstrated His love by dying for sinners
- Rom. 6:23b, He offers eternal life as a gift

4

***Romans Road to Salvation***

- Typically closes with Rom. 10:9, 13

**Rom 10:9** 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.

**13** For "*whoever calls on the name of the LORD shall be saved.*"

- The person sharing the plan typically urges the sinner to pray to receive Christ, often suggesting the words to a prayer or asking the person to "repeat these words after me."

5

**One big problem:**

- The book of Romans is *not* about initial salvation, which means that none of these verses are intended for leading an unbeliever to faith in Jesus Christ
- In fact, the so-called *Romans Road to Salvation* misuses all of these verses
- Romans is not written to unbelievers, telling them how to be regenerated; it is written to believers, telling them how to be sanctified.

6

John Niemela, who wrote the Introduction to Zane Hodges' Commentary on Romans says:

"This book focuses on issues concerning believers, a fact overlooked by those who use the so-called Romans road to inform unbelievers of the importance of believing in Christ. Paul would be shocked to learn that his message for believers would be construed as a message for unbelievers ... Contrary to what advocates of the so-called Romans Road would say, his epistle was not designed as an evangelistic tool."

7

The *Romans Road to Salvation* method of witnessing does damage to Christianity in at least 2 ways:

1. The book of Romans is not interpreted correctly and thus the errors that came out of the Reformation are perpetuated
2. Many are led to think that initial salvation is by confessing Christ, calling on Him, praying a prayer, which takes the emphasis off believing and puts it on doing something

8

- What, then, does Paul mean when using the words *saved* (vs. 1, 9, 13) and *salvation* (v. 10)?

Rom 10:1 Brethren, my heart's desire and prayer to God for Israel is that they may be saved.

- Is this saved from Hell, as so many have interpreted?
- No! Salvation is not used in that sense of the word in the book of Romans
- Remember the context

9

- Romans was written during the period of re-offer of kingdom inheritance to national Israel – what does that mean?

- During Christ's ministry, which was during the early AD 30's, He offered to Israel a special inheritance, in addition to what they had been promised in the OT

- The Jews were already OT believers
- They had initially become saved in the Passover – passing through the Red Sea was a picture of baptism

10

- Following the Babylonian captivity, they learned to cling to the Mosaic rituals, thinking that would make them spiritual and keep them from falling into idolatry again
- John the Baptist and later Jesus came preaching the message, "Repent, for the kingdom of the heavens is at hand!"
- If the nation were to repent and live righteously, they could inherit a place of co-rulership with Messiah in His kingdom, not merely in the EARTHLY realm, but in the HEAVENLY realm, New Jerusalem

11

- The nation's leaders arrogantly rejected the preaching of John and Jesus, notwithstanding John's warnings of national judgment that would be forthcoming

- At the end of His ministry, just before His death, Jesus announced to Israel:

Matt 21:43 I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.

- Yet, in His great mercy, God allowed the entire generation of Israelites living at the time to hear the offer of kingdom inheritance

12

- The book of Acts demonstrates that it was re-offered for about thirty years – from approx. AD 32 to 62, and then just a few years later, Jerusalem was destroyed by the Romans, as both Jesus and John had predicted
- Israel today is in unbelief because “they stumbled at that stumbling stone” (9:32)
- They *collided* with Messiah (to use Hodges’ term), who was to them a *rock of offense*
- As a result, God refers to Israel as “vessels of wrath prepared for destruction” (9:22)

13

Paul said, regarding Israel:

1 Thess 2:15-16 Who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men, forbidding us to speak to the Gentiles that they may be saved, so as always to fill up the measure of their sins; but wrath has come upon them to the uttermost.

- We know that will come during the tribulation, which will be God’s tool of judgment with the primary purpose of turning national Israel to repentance

14

In light of all this, and with heavy heart, Paul cries out:

Rom 10:1 Brethren, my heart’s desire and prayer to God for Israel is that they may be saved.

- What does Paul mean by the word **SAVED**?
- Given the time-frame when he wrote Romans (AD 56-57?) – during the period when the apostles were re-offering kingdom inheritance – Paul is praying that the nation will accept the offer of kingdom inheritance and be delivered from temporal destruction

15

Rom 10:2 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.

- Zeal for God without knowledge is exactly what Paul had, before meeting Jesus on the road to Damascus
- He zealously persecuted the church, for he had not realized Jesus was the Messiah

16

- That was a perfect description of national Israel – zealous for Yahweh, offering sacrifices, following the letter of the OT law, at least outwardly, and even persecuting Paul and the other apostles and the new Christians
- Paul says they were ignorant of God’s righteousness
- God’s righteousness is not about the Mosaic rituals – things like circumcision and dietary laws and feast days and sabbaths

17

- The Jews believed that by observing those rituals they were considered righteous by God – but that is what Paul calls, “establishing their own righteousness”
- God wants His people to obey Him by faith, depending on His Son Jesus for the grace to live righteously
- Sadly, multitudes of Christians also live ignorantly, thinking their rules and standards are making them spiritual in God’s eyes, while they totally misunderstand what God really wants – obedience by faith

18

- Ironically, those who live in this manner – whether Gentile Christians with their rules and standards, or Jewish believers who continue to keep the Mosaic rituals – are missing the point, which is found in v. 4
- Rom 10:4 For Christ is the end of the law for righteousness to everyone who believes.
- The word BELIEVES is an active present participle, so it literally reads: “to everyone who IS BELIEVING”
  - Jesus is the answer to living righteously!

19

- His Spirit dwells within believers, so that those who continue believing, depending on Jesus, are enabled with grace to obey God and live righteously
- Rom. 5:2 says “we have access by faith into this grace in which we stand.”
- Yet so many Christians miss these basic truths – both Jews and Gentiles
  - Paul points out just how dire the problem is for the Jews in v. 5

20

- Rom 10:5 For Moses writes about the righteousness which is of the law, “*The man who does those things shall live by them.*”
- This is a quote from Lev. 18:
- Lev 18:5 You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the LORD.
- The Mosaic law is structured in such a way that a person must keep all of it or else he has violated all of it

21

- Jas 2:10 For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.
- But nobody can keep the law perfectly, so no one can be made righteous by keeping it
  - What the Jews need is “the righteousness which is by faith”
  - But Paul first needs to clear up some erroneous thinking

22

Rom 10:6-7 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) or, *“Who will descend into the abyss?”* (that is, to bring Christ up from the dead).

23

Zane Hodges, Commentary:

The heart attitude, therefore, must not reflect the mind-set that Messiah (the Christ) had yet to come and needed to be brought down from heaven by someone. Naturally, in rejecting Jesus as God’s Christ, Israel had adopted the attitude that Messiah was yet to appear. But in Paul’s day, the view of many was that the coming of the Messiah could be hastened by Jewish obedience to the law.

24

Zane Hodges, Commentary (cont'd):

In addition, neither should one say in his heart that the Christ was still in Sheol (i.e., Hades). Paul's reference here to "the Abyss" is naturally construed as a reference to the abode of the departed, at least as understood by Pharisaic Judaism. (The Sadducees did not believe in resurrection: Luke 20:27.) In his exchanges with unbelieving Jews, Paul often must have heard the retort, "Well, if your Jesus is the Christ, He's a dead One!"

25

Zane Hodges, Commentary (cont'd):

Thus the two interrogatives presented here represent the two extremes of Jewish unbelief about Jesus. On the one hand, "Christ has not yet come; who can go and get Him?" and on the other, "Your Christ is dead; who can raise Him up?" But such attitudes, insists Paul, are not the message of the gospel that proclaims the righteousness which is by faith. In fact, they are the opposite of the truth that Paul preached.

26

- Paul sets the record straight:

Rom 10:8 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):

- This verse has been greatly perverted by the charismatic Word of Faith movement
- They teach that Christians can be healthy and wealthy if they think and speak words of faith – "name it and claim it" theology

27

- That is NOT what Paul teaches in v. 8

- Paul makes clear that Messiah has already come, and those who are believing Him consistently are living righteously – THAT'S the word of faith message that he preached

- It's not, "I name this and claim this in the name of Jesus, so it HAS TO HAPPEN!"

- It's, "I am trusting Jesus to give me victory over sin and to help me live righteously in a manner that pleases Him" – THAT'S the word of faith message!

28

- Paul is no longer speaking to national Israel (as a group), as in v. 1

- He is now speaking to individual Israelites, and we know that because he uses the SINGULAR for YOU and YOUR in this verse, and continuing on into vs. 9-10

- Paul says that this word of faith message – living righteously by believing Jesus – is near to you – in fact, it is as close as being in your mouth and in your heart

- He explains that in vs. 9-10

29

Rom 10:9 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.

- *confess with your mouth the LORD Jesus*

- Does that mean the Bible teaches "Lordship salvation?"

30

- Using verses such as this, Lordship salvation proponents say that to be saved one must recognize Jesus is not merely Savior, but Lord – MASTER of all in your life
- In other words, the prerequisites for discipleship – like denying self, taking up your cross, and following Him – are included as part of initial salvation – but that involves works!
- While that is the logical conclusion of Calvinism’s view of salvation, it is not biblical

31

- Rom. 10:9-10 is not the way for one’s spirit to be saved *initially*
- It is the way for one’s soul to be saved in an *ongoing* sense
- What does it mean to *confess with your mouth the Lord Jesus?*
- The article THE is not in the original
- So it should read, confess with your mouth, “Lord Jesus!”

32

**Bob Wilkin (note in Hodges’ Commentary):**  
This is not someone telling another person, “Jesus is Lord.” It is instead a direct appeal to the Lord Jesus for deliverance from the current wrath.

- This is deliverance from God’s wrath as defined in Rom. 1 – His judgment that leads to self-destruction

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.

33

- God gives those who are sinning over to their ways
- Hodges translates v. 10: *For with the heart He is believed for righteousness, but with the mouth He is confessed for deliverance.*
- A child of God who has not been living for Jesus cannot genuinely refer to Him as Lord (Master), because He is not Master of everything in their life, so they must get to the point where they are ready to submit to and confess Jesus as Lord – which means submitting to His prerequisites for discipleship

34

- This is the same as “calling on the name of the Lord” in v. 13 -- For “*whoever calls on the name of the LORD shall be saved.*”
- John Niemela (note in Hodges’ Commentary):**  
Confessing, “Lord Jesus” (vv 9-10) equals calling upon His name (vv 13-14).
- Those who confess, “Lord Jesus!” are calling upon Him – they will find salvation in the sense of deliverance
  - If national Israel were to have confessed “Lord Jesus!” in Paul’s day, the nation would have been delivered from destruction

35

- Again, this is not a so-called salvation from Hell message! It is a sanctification unto reward message
- In addition to confessing the Lordship of Jesus, God’s children must believe in their heart that Jesus was raised from the dead
- Why is this so important? Remember what Paul said in Rom. 4:  
Rom 4:25 [Jesus] was delivered up because of our offenses, and was raised because of our justification [i.e., righteous living].

36

- The blood of Jesus on the cross is for initial salvation and cleansing from sin
- But the resurrection of Jesus is for ongoing salvation and victory over sin
- So if you desire to embrace this *word of faith* message – that righteousness comes through Jesus – you must believe in your heart that the resurrected Jesus is able and willing to enable you to live righteously

37

Rom 10:11 For the Scripture says, “*Whoever believes on Him will not be put to shame [i.e., ashamed].*”

- Again, the word BELIEVES is an active present participle, so it literally reads: “to everyone who IS BELIEVING”
- John Niemela says the last part of v. 11 should read: “*let him not be ashamed*”
- Thus, a better translation: “*Whoever is believing on Him, let him not be ashamed.*”

38

- Don’t be ashamed of Jesus!
- In Paul’s day the Jewish believers were intimidated by their countrymen who did not believe Jesus was Messiah, so they were reluctant to confess Christ before men, lest they face persecution
- That’s why Paul gives this admonition in v. 11, which is a quote from Isa. 28:16, (also quoted in 9:33)
- This is the idea of confessing Christ unashamedly – telling others about Him, so that He will one day confess you before the Father

39

- Those who deny Him will be denied in the presence of the Father
- That doesn’t mean they forfeit salvation (regeneration); it means they forfeit reward/inheritance
- Confessing Christ before men is not required for becoming saved initially

40

Zane Hodges, Commentary:

Contrary to much contemporary theology, neither Paul nor the rest of the NT requires confession as a condition for receiving everlasting life (cf. Acts 16:31; Eph 2:8-9; 1 Tim 1:16). One should note especially John 12:42-43 where Johannine doctrine requires us to understand the non-confessing rulers as possessors of eternal life who lacked the courage of their convictions.

41

Paul continues to add details to his argument Rom 10:12 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.*”

- This isn’t praying a prayer for initial salvation
- It is daily crying out to God for His strength and help to live the Christian life, and it demonstrates humility
- Anyone who calls on Him will be delivered – Jew or Gentile! Their soul will be saved!

42

Arlen Chitwood, *Message in the Gospels, Acts:*

Jews believing or not believing in relation to the re-offer of the kingdom are centrally in view throughout this section. The salvation spoken of has to do with ... salvation and life in the kingdom, not with eternal verities, for the Jews being dealt with during both the offer and re-offer of the kingdom ... were already saved (else there could have been no offer or re-offer of this kingdom).

43

Arlen Chitwood (cont'd):

The salvation in Rom. 10:9, 10 was associated with calling upon the Lord in verses 12, 13 ... quoting a Messianic verse from Joel. And this is not at all in line with the way that a person is saved today; nor does it have to do with the same thing. One had to do with Messianic values for individuals already saved (with the kingdom in view); the other has to do with eternal values for unsaved individuals (with the kingdom ultimately in view) ... Using Rom. 10:9, 10 when dealing with the unsaved could easily result in confusion.

44

Rom 10:13 For "*whoever calls on the name of the LORD shall be saved.*"

- *to call on* = "to appeal to or invoke" (Strong)
- This is not referring to a one-time confession; it is continual
- We do this every Sunday when we come together for corporate worship – we *appeal to or invoke* the name of the Lord
- Children of God should be doing this regularly and finding regular deliverance

45

- v. 13 is a direct quote from Joel 2, which is talking about the tribulation

Joel 2:30-31 And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great ... day of the LORD.

32 And it shall come to pass that whoever calls on the name of the LORD shall be saved. For in ... Jerusalem there shall be deliverance, as the LORD has said, among the remnant whom the LORD calls.

46

- If individual Jews will repent and turn to the Lord during the tribulation, Jesus will deliver them from the destruction and will include them amongst the remnant who are rescued
- Paul uses this verse in a spiritual sense for the Jews of his generation to urge them to take up his gospel of kingdom inheritance (Rom. 1:16) – aka *the righteousness of faith* (10:6) – aka *the word of faith* (10:8)
- This principle applies to ANY who call on Him, Jew or Gentile (v. 12)

47

- To include verses like Rom. 10:13 in the so-called *Romans Road to Salvation* only muddies the soteriological waters!
- That's what the Reformation handed down to us
- Christians need to reject it as error!

Arlen Chitwood, *Had Ye Believed Moses:*

This was a deliverance for those who were already saved, not for individuals "dead in trespasses and sins."

48



Zane Hodges, Commentary:

Although the text of these verses (especially v 13) has been used innumerable times as though it referred to a cry for salvation from hell, in context the verses are no such thing. The “deliverance” ... is a deliverance from wrath.

49

Zane Hodges, Commentary:

The concept of a one-time event of confession, used by many evangelists, is the product of an ill-conceived evangelistic use of Rom 10:9-13. The idea of a two-step “conversion,” that is (1) faith in the heart, and (2) public acknowledgment of this (i.e., “I just accepted Christ,” etc.), is quite far from Paul’s thought here. Confessing “Lord Jesus” is what Christians do regularly and it is what marks them as believers in Jesus Christ.

50

- If there is any doubt that those who call on the Lord for salvation (i.e., deliverance) in this text are already saved, then look at v. 14a
- Rom 10:14 How then shall they call on Him in whom they have not believed?
- You can’t call on Jesus for deliverance if you have never believed on Him

51

Arlen Chitwood, *Search for the Bride*:

*Believing* and *calling* in Rom. 10:13, 14 are not to be equated; nor are they to be thought of as two inseparable things which, in the end, result in eternal salvation. Romans 10:13 — “For whosoever shall call upon the name of the Lord shall be saved” — has been vastly misused over the years by well-meaning individuals in a “Roman’s Road” type presentation of the salvation message.

52

Arlen Chitwood, *Search for the Bride* (cont’d):

*Eternal salvation* is brought to pass through *believing alone* [v. 14; e.g., John 3:16; Acts 16:31] ... on the Lord Jesus Christ [a one-time event], after hearing the message from the one sent to deliver it ... *Calling*, on the other hand, follows *believing*. The person first *believes*, and only then does he *call*. The text is very clear concerning this order: “How then shall they call on him in whom they have not believed?” [v. 14a]. *Calling* [something which could be repeated time after time] has to do with a deliverance following salvation [brought to pass through believing].

53

Rom. 10:14b 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!*”

- Before a person can call on Jesus for deliverance, they must have believed on Him
- To have believed on Him, they must have heard about Him

54

- And they must have heard about Him from a preacher, one who proclaims the good news about Him
- And the preacher must have been sent (*sent by God* is the implication)
- Paul then bursts out with another glorious quote from the OT

Isa 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!"

55

- Isa. 52 is a millennial text – it is good news about Messiah coming to reign and those who go to spread the good news
- The Isaiah passage concludes with this magnificent statement:

Isa 52:10b All the ends of the earth shall see the salvation of our God.

56

Arlen Chitwood, *Judgment Seat of Christ*:

The contextual emphasis in Rom. 10:15 ... has to do with *the saved*, not with the unsaved ... This message of *peace* would have two facets — *the peace of God* now (having to do with the present aspect of salvation, the outworking of the saving of the soul), culminating in a future peace when *the Prince of Peace* is Himself present (having to do with the future aspect of salvation, when the salvation of the soul will be realized).

57

- Though the glorious good news of peace was proclaimed to Israel, they did not believe
- Rom 10:16 But they have not all obeyed the gospel. For Isaiah says, "*LORD, who has believed our report?*"
- The Jews did not believe Paul's gospel of kingdom inheritance through faith-filled righteous living because they did not believe Jesus was the Messiah

58

- So Paul quotes the opening verses of Isa. 53, which should have instantly prodded the Jews into realizing that Isaiah was prophesying of Messiah's death
- Nevertheless, the unbelieving Jews failed to believe the good news as proclaimed by God's preachers, so Paul adds this:

Rom 10:17 So then faith comes by hearing, and hearing by the word of God.

59

- This translation is a bit misleading, because it emphasizes *hearing*, but in reality the two usages of hearing are from the same Gr. word translated *report* in v. 16
- Thayer says it is "a thing heard, specifically, the preaching"
- Thus it is better translated (in the words of the *Jerusalem Bible*):  
"As Isaiah said, Lord, how many believed what we proclaimed? So faith comes from what is preached, and what is preached comes from the word of Christ."

60

- Interestingly, *word* in this verse is not *logos* in Greek; it is *hrema*
- *logos* refers to the entirety of God's revelation to man (think of John 1:1)
- *hrema* refers to specific statements, specific subject matter
- It is also used twice in v. 8

Rom 10:8 "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach):

61

- Here's Paul's point: the Jews need to listen to, pay attention to, the specific subject matter he is preaching to them as God's representative
- He is the preacher proclaiming the truth they need to hear and to which they need to take heed
- What a tragedy that children of God even today do not take heed to God's Word because they don't know it!

62

Arlen Chitwood, Had Ye Believed Moses:

A major problem in Christendom today ... is an existing, widespread ignorance of the Word of God. Christians simply do not know this Word. And the ability of these same Christians to exercise "faith" — to walk "by faith" — is, accordingly, adversely affected. Not knowing the Word of God, they simply cannot exercise faith, cannot walk by faith. That is, not knowing that which God has said, they cannot believe that which God has said. And this is particularly true when it comes to that which God has said relative to the salvation of the soul.

63

- In v. 18 Paul demonstrates that Israel's problem was not that they had not heard
- Quoting Ps. 19:4, he says:  
Rom 10:18 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."
- The Jews have heard the message! Paul has declared it everywhere he has traveled, so have the other apostles — it had gone out to the ends of the populated world in their day

64

- So the problem is not that they haven't heard; it's that they refuse to accept the truth
- And that is exactly the case with 21st century Christians also — start talking to them about kingdom inheritance and they will brand you aberrant at best or heretical at worst

Rom 10:19 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.*" (quoting Deut. 32:21)

65

- Israel HAS heard the truth, but they have rejected it in large part out of anger and jealousy over the Gentiles' hearty reception (see Acts 13:45-50)
- Ironically, Moses had predicted Israel's jealousy in Deut. 32, which Paul quotes in v. 19
- God provoked Israel to jealousy through the Gentile church of Jesus Christ — referred to as *those who are not a nation and a foolish [ignorant] nation* — think of the signs performed in the book of Acts amongst Gentiles and even in Gentile churches (e.g., Corinth)

66

Chitwood, Signs in John's Gospel: God was using those whom Israel considered *Gentile dogs* to manifest supernatural powers which naturally belonged to Israel *in order to provoke the nation to jealousy ... in a continuing effort to effect Israel's repentance ...* But the religious leaders in Israel would still have nothing to do with *the manifested supernatural signs and the message being proclaimed*; and the Jewish people, following their religious leaders, *continued in unbelief*. Accordingly, *the reoffer of the kingdom was eventually removed from the nation, with a corresponding cessation of miraculous signs.*

67

Rom 10:20 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.*"

- Paul has already quoted from Moses, which characterizes the law
- Now he quotes Isaiah (65:1-2), representing the prophets

68

- v. 20 is fulfilled by the Gentiles
- The church of Jesus Christ, which is predominantly Gentile, found the Lord though they were not seeking Him – how gracious of God to give us the truth!
- v. 21 is fulfilled by Israel – they have remained in unbelief and disobedience
- They have not embraced the righteousness which is by faith

69

- How tragic! For Paul says this *word of faith is near you* – it is in your mouth and in your heart (v. 8)
- The application for believers today is clear:
- The same word of faith is near YOU
- You must confess with your mouth, "LORD Jesus" – that is, He needs to become Lord of your life in all things ...
- While believing in your heart that His resurrection enables your justification (i.e., righteous living)

70