

• LESSON 16 (August 3) •

Romans 10:1-21

# No Distinction Between Jew and Greek

It's helpful to remember that Paul didn't include chapter breaks in his letters. While we depend on chapters and verses for ease of reference, they can sometimes be a slight interruption. Romans 10 is a continuation of the same thought Paul was developing throughout Romans 9. He begins with a reaffirmation of his feelings for his fellow Jews.

Brothers, my heart's desire and prayer to God for them is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. (10:1-2)

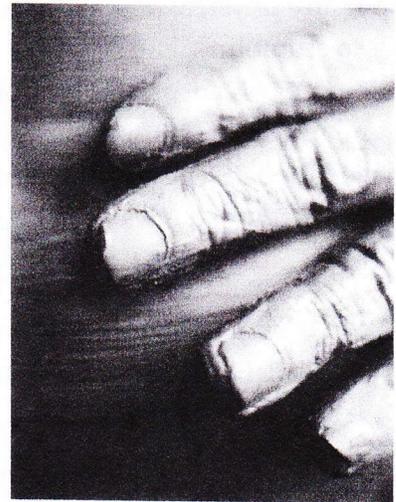
Take a moment to revisit Romans 9:4-5. How could the zeal of so many of Paul's kinsmen according to the flesh not be in accordance with knowledge?

For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. (10:3)

Remember the pivotal point Paul made in Romans 3:20-25.

For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith.



What does it mean to “have a zeal for God, but not according to knowledge”? Can we make the same mistake today? If so, how?

How would you rephrase the tragic diagnosis of Romans 10:3?

Why is it critical that we all submit to God's righteousness?

So many physical descendants of Abraham had stumbled, were stumbling, and continue to stumble over the chosen and precious cornerstone of God's entire plan for mankind's redemption—Jesus Christ (1 Pet 2:6). So many have failed to grasp the weight of the logical questions Paul asked of all Jews in Romans 3:27-28.

Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law.

This is the point to which Paul has returned in Romans 10.

For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved. For the Scripture says, "Everyone who believes in him will not be put to shame." For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. For "everyone who calls on the name of the Lord will be saved." (10:4-13)

Everyone. Jew and Gentile. Male and female. Rich and poor. Free and slave. Everyone. On the same basis—the obedience of faith in Christ (Rom 1:5; 3:21-22; 16:25-27).

Clearly, it was and is absolutely critical that this good news continues to spread.

In what way is Christ "the end of the law for righteousness to everyone who believes"?

What was God communicating through Moses in Leviticus 18:5? What does Galatians 3:10 have to add to the discussion?

What is Paul doing in quoting Deuteronomy 30:12-14?

By quoting Isaiah 28:16, what does Paul want all Jews everywhere to recognize?

How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" (10:14-15)

This is why Paul simply will not stop, regardless of the obstacles, hardships, and persecutions.

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

But I ask, have they not heard? Indeed they have, for

"Their voice has gone out to all the earth,  
and their words to the ends of the world."

But I ask, did Israel not understand? First Moses says,

"I will make you jealous of those who are not a nation;  
with a foolish nation I will make you angry."

Then Isaiah is so bold as to say,

"I have been found by those who did not seek me;  
I have shown myself to those who did not ask for me."

But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people." (10:16-21)

**CLOSING THOUGHT:** In Acts 13:46, Paul and Barnabas spoke out boldly to unbelieving Jews, saying, "It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles." So many physical descendants of Abraham rejected their Messiah. They rejected God's plan by seeking to establish their own righteousness. When clearly warned about the consequences of their rejections, they refused to listen to God's messengers. May we not make the same mistake.

Paul reminds his Jewish brethren of what had been prophesied in Joel 2:32. Why was this a truth from which Paul would never back down?

What sad reality is Paul bringing his Jewish brethren face-to-face with in Romans 10:16-21?

Why was it "necessary" that the word of God be spoken first to the Jews?

Was it too late altogether for *all* Jews to respond to the gospel? If not, what did they need to grasp in order to be reconciled to God on God's terms?