

## 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. 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): 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."

**1 Brethren,**  
**my heart's**  
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**2 For I bear them witness**  
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Paul addresses his fellow believers in Rome as **brethren**, \_\_\_\_\_. They were a mixture of Jews and Gentiles, but now they were all in one family, the family of faith, with the same Father God and Brother Christ. In the previous passage, he has been discussing Israel's calling and \_\_\_\_\_. He here makes it clear that he speaks nothing out of animosity. Although by this point in his life, Paul is well known as the apostle to the \_\_\_\_\_, he himself is still a Jew, and he loves his people.

The fact that Paul's desire is that the people of **Israel** would **be saved**, tells us not only of Paul's compassion but also of Israel's condition. Most Jews of Paul's day were still lost in their sin. Paul examines the reason this is true for those who are part of God's chosen people.

Paul offers a first-hand testimony. The Jews were and are \_\_\_\_\_ for God; they were fervently religious. Paul himself was that way even before he was saved. When Paul recited his "fleshly" qualifications (which profited nothing), he said in **Philippians 3:6 concerning zeal, persecuting the church;**

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Zeal can be either good or bad. The zeal of the Jews was bad because it was **not according to knowledge**, or it was not based upon \_\_\_\_\_. This is sad because actually the Jews valued truth. It is doubly sad because they had ready access to the truth through the Scriptures God had given to them. So why did they not have the knowledge they needed? The answer is because as much as they valued the Holy Scriptures, they valued the \_\_\_\_\_ and traditions of men even more. During the Babylonian exile, synagogues developed and with them, rabbis or \_\_\_\_\_. These were men who gave themselves to copying and studying the Scriptures. During the 400 “silent years,” the period of time between Malachi and the birth of Christ, the scribes began to produce extensive \_\_\_\_\_ on the Scriptures with a multitude of interpretations. Unfortunately, many of these interpretations were drawn more from \_\_\_\_\_ than from the text. That is why Jesus said to them **“Thus you have made the commandment of God of no effect by your tradition.”** (Matthew 15:6)

**<sup>3</sup> For they  
being ignorant  
of God’s righteousness,  
and  
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their own righteousness,  
have not submitted  
to the righteousness  
of God.**

The result was that they did not know what the Scriptures taught concerning the **righteousness** that \_\_\_\_\_ **God**, such as Abraham had, that was imputed to him by faith. Instead, they sought to live according to their own \_\_\_\_\_, **establishing their own righteousness**. This was the righteousness Isaiah well described as “\_\_\_\_\_ rags.” Because their self-righteousness was sufficient in their own eyes, they saw no need for the righteousness which comes from God as a gift of grace to those who will receive it by faith. No wonder Jesus said in **Matthew 5:20** **“For I say to you, that unless your righteousness exceeds the righteousness of the \_\_\_\_\_ and Pharisees, you will by no means enter the kingdom of heaven.”**

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**4 For Christ**

**is the end  
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**5 For Moses**

**writes about  
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“The man who does those things  
shall live by them.”**

**6 But the righteousness**

**of faith  
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“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).**

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Paul declares that **Christ is the end**, the \_\_\_\_\_, the fulfillment **of the law for righteousness**. How so? This is true because only Christ fully \_\_\_\_\_ the law. He alone lived up to its righteous standards. But Christ’s fulfilling the requirements of the law does not bring righteousness to everyone. It only brings righteousness to those **who \_\_\_\_\_**. Why? Because righteousness is imputed by means of \_\_\_\_\_. **Romans 4:3 For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness.”**

Paul calls on \_\_\_\_\_ to give testimony about achieving **righteousness** by the keeping of **the law**. He says that Moses taught that one had to fully live by the law to be righteous. This is the same as what James says in the New Testament. **James 2:10 For whoever shall keep the whole law, and yet stumble in one point, he is guilty of \_\_\_\_\_**. Therefore, the only one who could have the righteousness of the law was Jesus for only He fully kept it. We can have righteousness only as it is given to us, and that happens only when we believe.

Paul says, “The **righteousness** that comes through **faith** does not talk like this:

**Who will** climb up to \_\_\_\_\_ and bring Messiah down to us?

“Nor does it say:”

**Who will** go down into Sheol to bring **Christ up from the dead?**

The person of faith knows that these things are \_\_\_\_\_ already! Christ has already come down! Christ has already risen from the dead!

No, instead, the righteousness that comes by faith is based on the \_\_\_\_\_ that Christ Himself brought us the words of salvation and righteousness.

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**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**  
**confess**  
**with your mouth**  
**the Lord Jesus**  
**and**  
**believe**  
**in your heart**  
**that God**  
**has raised Him**  
**from**  
**the**  
**dead,**  
**you will**  
**be saved.**

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That word is not far away in heaven or in hell. It is \_\_\_\_\_. It is here. Christ brought it, and now it is **in your mouth and in your heart**. It is the same **word of faith which we preach** everywhere we go.

What is that word of faith that brings righteousness?

Being a word, it is a word to be spoken or \_\_\_\_\_ with one's **mouth**, **“Jesus is Lord.”** Two clarifications are important today because we live in a time that is also ripe with its religious traditions.

1. This is not merely a declaration that one believes that Jesus is \_\_\_\_\_. Certainly when one says Jesus is Lord, he does believe in the divinity of Christ. But when I say “Jesus is Lord,” I mean much more than that. Lord (*kurios* in the Greek) means \_\_\_\_\_ or boss. When I say “Jesus is Lord” I am saying that I acknowledge Jesus to be the Master of my life. I surrender \_\_\_\_\_ of my life to Him.

2. A person is not saved by believing in Jesus as \_\_\_\_\_ only. A common heresy, and an eternally deadly one, is the oft taught theology that one is saved by believing Jesus died for their sins and rose from the dead. Making Jesus the Lord of your life is a step of discipleship or \_\_\_\_\_ that will hopefully come later as the new believer grows. The person who says, “I have trusted Jesus as my Savior, but I have never made Him the Lord of my life” is still \_\_\_\_\_ in their sins.

Think about it! The devil believes Jesus died on the cross for sin. The devil knows Jesus rose from the dead. But the devil will spend eternity in the Lake of Fire. Why? Because he has not made Jesus the Lord of his life.

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The emphasis of the Scriptures makes this truth abundantly clear. In the New Testament, Jesus is called Savior ten times. He is called Lord \_\_\_\_\_ times!

1 Corinthians 12:3 Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

Romans 14:9 For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.

But the outward confession comes from an inward faith – in your heart. The \_\_\_\_\_ is considered to be the inner most part of a person, the sanctuary of the soul. When you believe in your heart, you have a \_\_\_\_\_ in the depth of your being. And that conviction has content. It is not a vague identification with the philosophies of an itinerant preacher who lived long ago.

It is a convictional commitment to the historical fact that Jesus is the Son of God who came as Messiah, died for our sins as the sacrificial Lamb of God upon the cross, and whom God \_\_\_\_\_ as His Son, the World’s Messiah, and our Savior by raising Him bodily from the grave.

When a person believes that in his soul, and says with his mouth “Jesus is my Lord,” he has spoken the word of \_\_\_\_\_; and he is saved. He is given the righteousness of Christ. Verse 9 starts with the \_\_\_\_\_ profession we hear and goes to the heart motive behind it. Verse 10 starts in the unseen recesses of the soul and moves to the external evidence of genuine belief. John MacArthur says, “Righteousness has to do with what we become,

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<sup>10</sup> 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  
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and salvation has to do with what we escape. The first has to do with the eternal life we receive but do not deserve, the second with the eternal punishment we deserve but do not receive. The first relates to entering into blessedness, the second relates to escaping cursedness.”

And what is the source of \_\_\_\_\_ for this bold proclamation of the way of salvation and righteousness: **the Scripture**, the Word of God!

And this way of salvation is for every person regardless of \_\_\_\_\_ or culture. It is for the Jews and those who are not Jews – Greeks, Gentiles. This includes everybody. Either you are a Jew or you’re a non-Jew, and the way of righteousness is by faith in the Lord Jesus Christ for all, because Jesus is the same Lord to all. He is rich in love, mercy, grace, and forgiveness to all who call upon Him.

The end result is one of the most blessed promises in all of God’s Holy Book: \_\_\_\_\_ calls on the name of the Lord shall be saved! Phillip P. Bliss had it right when he wrote the old hymn over 100 years ago,

“Whosoever will, whosoever will,”  
 Send the proclamation over vale and hill;  
 ’Tis a loving Father calls the wand’rer home:  
 “Whosoever will may come.”

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Romans 10:14–18 NKJV 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. 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.”*

**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?**

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In the previous verses, Paul has lamented the state of most Jews in his day: While they are religiously \_\_\_\_\_, they do not know and/or have not responded to the one true way of righteousness. That one road to righteousness is through faith in Jesus Christ who died for sin and rose again. That faith is expressed by a person believing in his \_\_\_\_\_ and saying with his \_\_\_\_\_ that Jesus is Lord and Master. This is God’s universal promise to all so that **“whoever calls on the name of the Lord shall be saved.”** But, Paul acknowledges, the sad fact is that most Jews have not done that. So he raises a series of questions.

**How** can my fellow Jews, or anyone else, **call on** the name of the Lord if they have **not believed** (\_\_\_\_\_, put faith) in Him? **And how** could they possibly put their faith in someone that they **have not heard** about? **And how** can **they hear** unless someone \_\_\_\_\_ it to them? We should note here that the Greek work for **preacher** “karuso” does not carry the “\_\_\_\_\_” meaning that we attach to the English word. This preacher is not only the God-called prophet, pastor, evangelist, or missionary. This word means “the one who proclaims.” It applies just as aptly to the \_\_\_\_\_ who shares with her class or the Christian who tells the gospel to his neighbor.

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**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  
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There remains yet one more link in the chain of questions. **How** can someone go and proclaim unless he or she is **sent**?

If we reverse the order we see the clear \_\_\_\_\_ of someone coming to salvation. The proclaimer is sent; the person hears the message; the hearer responds in faith and calls on the name of the Lord Jesus. Then they are saved.

Who sends? \_\_\_\_\_

Who proclaims? \_\_\_\_\_

Who hears? \_\_\_\_\_ The lost

Who believes? All who are \_\_\_\_\_

Who is saved? All who \_\_\_\_\_

To get to the point of Paul's series of questions, why do people \_\_\_\_\_ get saved? There are only two points of possible breakdown:

1. Christians do not \_\_\_\_\_ to \_\_\_\_\_ the lost.

2. The lost who hear do not \_\_\_\_\_.

The other parts are a "\_\_\_\_\_ deal." God has sent all of us to proclaim the message over the face of the earth.

**Acts 1:8 NKJV But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."**

Everyone who believes is saved, without exception.

Since one of the places of vulnerability is that some Christians do not proclaim the message, Paul quotes Isa. \_\_\_\_\_ and applies it to those obedient believers who carry the **glad tidings** that offer salvation

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to those who have not yet believed. The reference to “**beautiful feet**” gives emphasis to the importance of \_\_\_\_\_ the message to all who have not heard. We might expect the Scripture to say, “**How beautiful are the lips of those who speak the gospel of peace,**” but it does not. A part of proclaiming is \_\_\_\_\_, taking the message to all who have not heard, not only speaking it where we are.

Paul’s application of this passage also makes clear what the message is that constitutes the **glad tidings**. It is the \_\_\_\_\_:

- > Christ died for our sins.
- > He rose again from the dead.
- > God offers forgiveness and eternal life to all who trust Jesus as Lord and \_\_\_\_\_.

We can proclaim many good messages, even many biblical messages; but there is only one gospel message, and it alone offers eternal life to those who obey it.

Now Paul addresses the other thing that keeps people from being saved: they do not believe (trust, have \_\_\_\_\_). Paul describes it here as they do not \_\_\_\_\_ **the gospel**. Why is unbelief characterized as disobedience? Because the gospel requires a \_\_\_\_\_ response. I believe Christ died for my sin. I believe Jesus rose from the dead. I trust Christ as my Lord and Master. If I do not believe, if I do not trust, I have not \_\_\_\_\_ **the gospel**.

Isaiah 53:1 is called upon as proof of the unbelief and disobedience of many of the children of Israel. They did not believe in Isaiah’s day, and they still do not believe.

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**18 But  
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Yes indeed:  
“Their sound has gone out  
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of the world.”**

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A summary statement is offered. **Faith comes by hearing**, but not just hearing any good or religious message. It comes by **hearing the word** that comes from **God**, the \_\_\_\_\_.

So is the problem with the Jews that they have not heard? Paul says, **indeed** they have heard, and he quotes Psalm 19:4. What Paul is saying will be better understood if we look at the first part of Psalm 19.

Psalm 19:1–4 NKJV 1 The heavens declare the glory of God; And the firmament shows His handiwork. 2 Day unto day utters speech, And night unto night reveals knowledge. 3 *There is no speech nor language Where their voice is not heard.* 4 Their line has gone out through all the earth, And their words to the end of the world. In them He has set a tabernacle for the sun,

As in Romans 1, Paul declares that every person born on the face of the earth is given revelation that there is a living God who \_\_\_\_\_ all that there is through the testimony of creation. The heavens declare that God is glorious. The \_\_\_\_\_ (firmament) shows the handiwork of the Creator. Only those who are willfully ignorant fail to acknowledge that the design that is everywhere apparent in the universe proves that there is a \_\_\_\_\_ behind it.

The psalmist David said that this testimony is broadcast day after day and night after night, and it goes \_\_\_\_\_ in the world. He says that there is no people of any speech or \_\_\_\_\_ that does not receive this clear message of the \_\_\_\_\_ of God. The voice calling out, “God made the stars; God made the plants; God made the earth; God made you!” goes out everywhere and to all.

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The sound of the message of creation has gone throughout the earth; the words of this testimony to the end of the world.

Then why does the gospel need to be proclaimed? Because the message of the creation cannot \_\_\_\_\_. It declares that there is a living creator God. From the creation one can understand that He is a God of power, \_\_\_\_\_, and order. But from the testimony of creation one knows nothing of Christ, nor of His death in our place upon the cross. One knows nothing of His resurrection or that faith in Him as Lord and Master is \_\_\_\_\_ to receive the gift of eternal life.

The testimony of creation is not given to save; it is given to cause men and women to \_\_\_\_\_ to know the God of creation. And remember the promise:

**Jeremiah 29:13** And you will seek Me and find Me, when you search for Me with all your heart.

If a person will respond to the testimony of creation and seeks God with \_\_\_\_\_ of his heart, God will send more \_\_\_\_\_, specifically the \_\_\_\_\_, so that the person will find God through faith in Jesus Christ.

There will be no one in hell who can say, "I didn't know. I did not have an opportunity to know God." Everyone in hell had the \_\_\_\_\_ of creation saying clearly, "God is real." If they had sought the Lord with all their heart, God guarantees they would have found Him. And the only way God can be found is through faith in Christ His Son.

**John 14:6** Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."

This means that those that seek the Lord will have \_\_\_\_\_ sent to them to share the gospel message, so that they can hear and believe!

This adds a tremendously exciting dimension to our \_\_\_\_\_ efforts as we take the gospel to places where people have never heard it. We are not just going to masses of lost people, we are going to some of the lost God \_\_\_\_\_ that the Lord has in this world and whom He has promised to give more revelation. We are God's instruments, being used to fulfill His word. The King of the Universe has orchestrated our steps to send us literally around the world to keep His promise to some man, woman, or child who sought the Lord with all of his \_\_\_\_\_!

What an awesome God!

What a glorious Savior!

What an exciting enterprise of which to be a part!

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