

Who Has Believed?

Devotional Reading: [Deuteronomy 30:11–20](#)

Background Scripture: [Romans 10:1–21](#)

[Romans 10:1–17](#)

¹ Brothers and sisters, my heart's desire and prayer to God for the Israelites is that they may be saved. ² For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. ³ Since they did not know the righteousness of God and sought to establish their own, they did not submit to God's righteousness. ⁴ Christ is the culmination of the law so that there may be righteousness for everyone who believes.

⁵ Moses writes this about the righteousness that is by the law: "The person who does these things will live by them." ⁶ But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) ⁷ "or 'Who will descend into the deep?'" (that is, to bring Christ up from the dead). ⁸ But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the message concerning faith that we proclaim: ⁹ If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved. ¹¹ As Scripture says, "Anyone who believes in him will never be put to shame." ¹² For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, ¹³ for, "Everyone who calls on the name of the Lord will be saved."

¹⁴ How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? ¹⁵ And how can anyone preach unless they are sent? As it is written: "How beautiful are the feet of those who bring good news!"

¹⁶ But not all the Israelites accepted the good news. For Isaiah says, "Lord, who has believed our message?" ¹⁷ Consequently, faith comes from hearing the message, and the message is heard through the word about Christ.

Key Text

If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.—[Romans 10:9](#)

Examining Our Faith

Unit III: Standing in the Faith

Lessons 10–13

Lesson Aims

After participating in this lesson, each learner will be able to:

1. Identify the seven Old Testament passages that Paul quotes.
2. Summarize how those seven quotations undergird Paul's argument.
3. State his or her personal responsibility in light of verses 14–15.

Lesson Outline

Introduction

- A. Life Is a Gigantic Prayer
- B. Lesson Context

I. Paul's Prayer (Romans 10:1–4)

- A. Heart's Desire (v. 1)
- B. Zeal Without Knowledge (vv. 2–3)
- C. Christ and the Law (v. 4)

II. The Word of Salvation (Romans 10:5–13)

- A. Righteousness by Faith (vv. 5–8)
- B. Trust in God (vv. 9–10)

The Language of Faith

- C. Faith Includes All (vv. 11–13)

III. Preaching Leads to Faith (Romans 10:14–17)

- A. How Will They Hear? (vv. 14–15)

The Lawyer of Good News?

- B. Who Has Believed? (vv. 16–17)

Conclusion

- A. Who May Be Saved?
- B. Prayer
- C. Thought to Remember

How to Say It

Gilgamesh *Gil-guh-mesh.*

Septuagint *Sep-too-ih-jent.*

Introduction

A. Life Is a Gigantic Prayer

Preaching that does not come out of love for the people being addressed ultimately does not benefit the listening crowd. The Catholic activist Dorothy Day once commented on preaching that, “If people will not listen, one can still love, one can still find Christ in them to love.” We need not strain ourselves in order to provide examples of leaders whose message sounded good but whose practice turned out to be destructive. In these instances, whatever good was done because of the beautiful words is largely undone because of the harm of the speaker’s actions. As with all Christian practice, preaching without love is worthless (see [1 Corinthians 13](#)).

The same is true for prayer. We might think of preaching as a prayer shared with an audience. The speaker presents the good news in the hope and prayer that God will work in the hearts of those who hear. And, when we find ourselves unable to preach in words, our actions can still be a prayer that the people who interact with us will find themselves turning to God.

B. Lesson Context

Just how comprehensive is the good news of Jesus the Messiah? The entire book of Romans is concerned with this question. [Romans 1–8](#) sets forth proof of the need and extent of God’s mercy available to those who trust him with their lives. God has announced salvation for all who trust (see [Romans 1:16–17](#)). The gospel of grace has come to light for all. The extension of God’s offer of salvation to Gentiles does not exclude Jews. Chapters [9–11](#) advance the discussion in part by considering the fate of Israel. The depth of God’s love extends to Israel as well as the Gentiles ([11:33–36](#)).

[Romans 10](#) reflects on Paul’s hope that the good news that Jesus is the Messiah and Lord will also come to his fellow Jews. God promised salvation to Israel, and God keeps promises at all times. Therefore, the promise of salvation must come to Israel. The hard division between Jews and Christians did not occur until several generations after Paul’s lifetime. Paul himself never used the word “Christians” in his writings, though it had begun to circulate within the church. He likely did not anticipate the centuries of hostility between the two groups or the habit of those thinking themselves to be Christians of insulting and even persecuting Jews. The hard division that Paul experienced and wrote about was between Jews (whether Christ-followers or not) and Gentiles (whether God-fearers or not). The gospel of reconciliation and peace in Christ reaches all, allowing God both to keep the ancient promises to Israel and to add the Gentiles to the faithful community.

I. Paul’s Prayer

([Romans 10:1–4](#))

A. Heart’s Desire (v. [1](#))

1. Brothers and sisters, my heart’s desire and prayer to God for the Israelites is that they may be saved.

Praying for God’s salvation *for the Israelites* was probably habitual for Paul. His concern for his people—including family and friends—was reason enough to pray for the nation. The Scriptures he long had studied modeled praying for deliverance for Israel from its various foes (examples: [Psalms 79](#); [85:4–7](#); [130:7–8](#)). And there was an expectation, found particularly in the prophets’ writings, that the nation would be restored after suffering for their sins ([Isaiah 40:1–2](#); [49:14–26](#); [Jeremiah 30:10–11](#); [Ezekiel 40–48](#); etc.). Paul’s prayers expanded to include that his people would turn to Christ and find eternal salvation in him.

What Do You Think?

What group of people do you belong to that you long to see come to be saved?

Digging Deeper

How does your status in that group allow you to witness to the good news in ways that might be difficult for someone from “outside”?

B. Zeal Without Knowledge (vv. 2–3)

2. For I can testify about them that they are zealous for God, but their zeal is not based on knowledge.

This verse and the next summarize Paul’s understanding of the state of his Jewish contemporaries. Paul did not suggest that his fellow Jews were all pursuing evil ends, because that was clearly not true. Jews who did not follow Jesus still desired to follow God. But, Paul asserts, they misunderstood the trajectory of God’s work and how their own Scriptures pointed to Jesus as their Messiah (compare [Luke 24:25–32](#)). Paul does not dismiss *zeal* for God as insignificant; he knew from personal experience that misdirected zeal could be turned to God’s purposes ([Acts 22:3–21](#); [Galatians 1:13–14](#); [Philippians 3:6](#)). Still, his people’s zeal without *knowledge* of Christ prevented them from recognizing that God’s long-anticipated provision for deliverance of his people (and indeed all nations) had finally been revealed (compare [Acts 2:17–36](#)).

What Do You Think?

When have you experienced zeal without knowledge?

Digging Deeper

Is there an occasion when zeal without knowledge only needs time and experience rather than intervention? Explain.

3. Since they did not know the righteousness of God and sought to establish their own, they did not submit to God’s righteousness.

Paul has argued that *the righteousness of God* consists of extending salvation to all on the basis of trust in the work of Christ ([Romans 4](#); see [lesson 11](#)). This verse echoes [Romans 2:17–24](#), in which Paul

criticized the attempt to make Jews out of Gentiles. Attempts to come to God on the basis of anything other than Christ, and especially on the basis of any human achievement, fail (compare [Philippians 3:9](#)). An approach to saving the Gentiles that tried to compel them to keep the Law of Moses (the Torah) neglected the deeper reality that the relationship to God always depends on faithful trust, not on the works themselves.

C. Christ and the Law (v. 4)

4. Christ is the culmination of the law so that there may be righteousness for everyone who believes.

The word translated *culmination* has the sense of “the ultimate goal” in Greek (compare [Romans 6:22](#); [1 Timothy 1:5](#); [1 Peter 1:9](#)). The coming of the *Christ* (the Hebrew Messiah) and his activity in revealing God’s salvation to all human beings was always the goal of *the law*. And the Law of Moses itself pointed Israel to the work of God, as opposed to the law’s existing for its own sake. Paul did not expect the abolition of Torah but the completion of God’s promises (compare [Matthew 5:17–20](#)). Those who trust God’s work through Jesus have fulfilled the Torah’s overarching objectives.

II. The Word of Salvation ([Romans 10:5–13](#))

A. Righteousness by Faith (vv. 5–8)

5. Moses writes this about the righteousness that is by the law: “The person who does these things will live by them.”

Here and in [Galatians 3:12](#), Paul quoted [Leviticus 18:5](#): *The person who does these things will live by them*. Paul did not oppose Jews keeping *the law*, and he accepted the idea that its instructions can guide a person to a wiser, more faithful life (see [Romans 2:25](#); compare [Psalm 119](#); [James 1:22](#); [2:10–13](#)). In this way, Jews who kept the Torah in faith did *live by them* and could experience the limited *righteousness* of striving to accomplish God’s will.

6–7. But the righteousness that is by 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 deep?’ ” (that is, to bring Christ up from the dead).

Paul next quotes [Deuteronomy 30:12–13](#): *Do not say in your heart, ‘Who will ascend into heaven?... Who will descend into the deep?’*, These verses are part of God’s promise that he would extend mercy to Israel after the nation experienced the consequences of breaking covenant and turned to him in repentance and faith (see commentary on [Romans 10:8](#), below).

Paul adds to these quotations two comments, the first being *that is, to bring Christ down*. This is characteristic of a typical Jewish style of reading. In this style, the reader-scholar supplemented the original text by connecting it to a larger doctrinal point. Here, Paul’s point is that Christ’s descent into the human world ([Philippians 2:7–8](#)) was God’s work, not that of striving human beings. Salvation, therefore, comes from God and not from humans. The second comment, *to bring Christ up from the*

dead, connects the ancient text to the core Christian story of Jesus' resurrection ([Mark 16:6–7](#); etc.).

8. But what does it say? “The word is near you; it is in your mouth and in your heart,” that is, the message concerning faith that we proclaim:

The quotation continues, this time from [Deuteronomy 30:13](#). In Deuteronomy *the word* (in context, the Law of Moses) is nearby, entering into the heart of those who love God with all their “heart, ... soul, ... and ... strength” ([6:5](#)). The Lord asserted his laws are neither hard to understand nor difficult to carry out ([30:14](#)), though people's experience showed that perfect adherence was not possible (example: [Acts 15:10](#)). This puts keeping the law into stark contrast with the heroics of mythic people like Gilgamesh, who needed to climb to Heaven or cross the ocean depths to please their supposed gods. Unlike mythical ancient heroes, ordinary people could not go to Heaven or survive in the waters, but they didn't need to in order to keep the Torah. It was accessible—as long as it was written on their hearts and not just in a book (consider [4:29](#); compare [Jeremiah 31:33](#); [Ezekiel 11:19](#)).

The message concerning faith that comes to believers, both Jews and Gentiles, is the trustworthy message that Paul has been preaching. The end of the verse sets up the next several sentences.

What Do You Think?

How do you keep the Word in your mouth and in your heart?

Digging Deeper

How do you balance your efforts with the Spirit's work in this regard?

B. Trust in God (vv. 9–10)

9. If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved.

Paul links the confession of faith from one's *mouth* with the belief in one's *heart* and thus to the commitments of the whole person (compare [Deuteronomy 6:5](#); see commentary on [Romans 10:8](#), above). To confess *Jesus is Lord* is a radical commitment. It was obviously so in the first century AD when the Roman emperors claimed to be sons of their gods, and many gods were worshipped as sovereign. The confession “Jesus is Lord” was almost certainly a part of early Christian worship; it was definitely a statement used to indicate one's ultimate allegiance (see [1 Corinthians 12:3](#); [Philippians 2:11](#)). Anyone who can sincerely make that confession with their mouth and heart will see a changed life over time.

To *believe* that God has raised Jesus *from the dead* also means to trust that God has overcome the power of death itself (see [Revelation 1:18](#)). Salvation involves both the present and the future. We can understand being *saved* as a shorthand for the entire relationship that the redeemed person enjoys with God. The effects begin in our Spirit-led lives now and will culminate in everlasting life in Heaven.

This verse is sometimes interpreted as a description of the entry point into the Christian life. Yet Paul's vision goes beyond beginnings. Confession of Christ's lordship occurs daily, both in the face of opposition or hardship and in more peaceful times. It also involves witnesses ([1 Timothy 6:12](#)), making it a public commitment ([Acts 19:18](#)). The message of the gospel connects deeply to real lives, and

those who hear it must internalize it and proclaim it.

What Do You Think?

What biblical examples come to mind of people who called on the Lord and were saved?

Digging Deeper

Do these examples suggest anything about the process of being saved? Why or why not?

10. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.

The prior verse followed the sequence confess/believe in the order of [Deuteronomy 30](#). But this verse follows a more intuitive order, with the commitments of the *heart* leading to the words of the *mouth*. (On the heart, see [lesson 12](#) commentary on [Romans 5:5](#).) When the heart and the mouth align in acknowledging the saving work of Christ, it becomes possible to experience both righteousness and salvation. Paul does not separate the realities of righteousness and salvation any more than he separates trust and confession (see [10:9](#), above). These all interconnect, each supporting the other.

The Language of Faith

I've taught all levels of Spanish as a second language. At higher levels, language acquisition assesses a person's ability to use their new vocabulary based on several elements. Among them are writing, reading, and imagining things with words.

It's always speaking that makes the difference in language learning. The ability to think in a second language is a form of high cognition because it's internalized. But speaking words that sound foreign takes boldness and courage. After all, the change of just one letter can be comical or downright embarrassing.

Paul encourages us to confess with our mouths, making a bold, courageous step in our faith. Have you learned the language of faith? What are you keeping to yourself instead of boldly proclaiming?

—O. P.

C. Faith Includes All (vv. [11–13](#))

11. As Scripture says, “Anyone who believes in him will never be put to shame.”

Paul quotes [Isaiah 28:16](#) (also in [Romans 9:33](#)), which is part of a promise that God would rebuild Zion after its destruction. The quotation may not quite match how our English Bibles state [Isaiah 28:16](#) because Paul is quoting from the ancient Greek version known as the Septuagint. Paul may have read that text metaphorically so that the promised “stone” laid in Zion became a reference to the Messiah (compare [Acts 4:11](#)), although Paul does not spell out this connection.

The Bible often conceives of shame as a social condition, visible to all, rather than an inner, more private emotion (examples: [Psalms 35:26](#); [132:18](#); [Isaiah 42:17](#)). Paul understands trust in God as the opposite of public humiliation. At the final judgment, those who trust in Jesus for deliverance from sins *will never be put to shame* because our hope of salvation will be fully realized.

12. For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him,

This verse returns to the thesis statement of the book in [Romans 1:16–17](#). The theme of God’s richness also appears in [2 Corinthians 8:9](#), which describes the work of Christ in terms of the foregoing of wealth. The image in both texts is of a king who bestows goods on subjects whenever they need them. By calling Jesus *Lord of all*, the verse emphasizes his close relationship to the Father and the universal scope of his kingdom.

13. for, “Everyone who calls on the name of the Lord will be saved.”

This verse quotes [Joel 2:32](#) (see also [Acts 2:16–21](#)), which is part of a passage about one instance of God’s rescuing Israel. Both Joel and Paul understand God as one who answers the sincere cries of people longing for help. Because Jesus is “Lord of all” ([Romans 10:12](#)), *everyone* may call on him.

III. Preaching Leads to Faith ([Romans 10:14–17](#))

A. How Will They Hear? (vv. [14–15](#))

14–15a. How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent?

How do people know to *call on* God? The answer becomes a sustained explanation of the nature and purpose of Christian preaching. The act of proclaiming the gospel ultimately comes from the God who sends out proclaimers, not from their own concerns or abilities. Paul always understood his own mission as following God’s leading (examples: [Romans 1:1](#); [Galatians 1:1](#); [1 Timothy 1:1](#)). Here, we see a logical progression: a preacher must be sent so that an audience can hear the gospel and come to faith.

15b. As it is written: “How beautiful are the feet of those who bring good news!”

The evidence Paul offers for God’s calling messengers to preach is a quotation of [Isaiah 52:7](#). That text, in turn, is part of a long discussion of the *good news* to ancient Israel: God was ending the suffering of the Babylonian exile. The exiled people would soon return home and rebuild the ruined cities, especially Jerusalem (examples: [Ezra 6:13–18](#); [Nehemiah 6:15](#)). The people would experience a good life in their own land, complete with the healing of physical and social ills (see [Isaiah 61:1–4](#)).

An important characteristic of Christian preaching is the proclamation of peace between God and humanity. When one experiences reconciliation with the Lord, it becomes possible to be reconciled to other people as well. Christian teaching and preaching should, therefore, be filled with joy and hope because of the good things God wants to accomplish in us and through us.

What Do You Think?

What books of the Bible most heavily informed your faith? Explain.

Digging Deeper

What books of the Bible have influenced you least? What value might you anticipate from giving one of those books another look?

The Lawyer of Good News?

A few years ago, my aunt received a vague voicemail from a lawyer. Her first reaction was worry; why was this person reaching out? She had some ideas, none of them good. For this reason, my aunt decided to call the lawyer back, with her family in the same room for moral support.

To their collective amazement, the call was about some money she was inheriting. Her sister, whom she had not seen in decades, had passed. Because her sister had no other family, my aunt received the entire inheritance. When the call was finished, my aunt resolved to express her appreciation to the lawyer who had shared this unexpected news.

Messengers who bring good news are welcomed and appreciated because of what they carry, regardless of who they are. And regardless of who *we* are, Paul challenges us to carry out the beautiful job of telling others the gospel. How will *you* proclaim the good news this week?

—O. P.

B. Who Has Believed? (vv. 16–17)

16. But not all the Israelites accepted the good news. For Isaiah says, “Lord, who has believed our message?”

Paul quotes [Isaiah 53:1](#), a text that is part of the prophetic reflection on the fact that people do not always listen to God’s Word (compare [Isaiah 6:9–11](#); compare [John 12:37–41](#)). In its immediate context, [Isaiah 53:1](#) continues the account of the Suffering Servant, noting the disbelief of many.

In spite of that disbelief, Paul’s job, and the job of all Christ-followers, is to keep celebrating the good news and to live lives that reflect our faith in Jesus ([2 Corinthians 4](#)). After all, we might plant the seed and water it, but God makes it grow ([1 Corinthians 3:6](#)). Our responsibility is not the outcome but our faithfulness to report *the good news*.

17. Consequently, faith comes from hearing the message, and the message is heard through the word about Christ.

There is a contrast between verses 16 and 17. Both draw on an idea from the Old Testament prophets regarding how their audience would react. Verse 16 emphasizes the negative side of unbelief, while verse 17 understands the power of *the message* to be so great that it leads people to trust *Christ*. Paul was confident that both Jews and Gentiles would learn to trust God once they understood the nature of the gospel.

Conclusion

A. Who May be Saved?

The offer of salvation comes through the preaching of the Word as one of hope and expectation. God is *for* us and wishes to be *with* us. When we trust the reliability of that offer, we can enter into a life of joyful hope, which the Bible calls salvation. That life begins now and extends into eternity.



Visual for [Lesson 13](#). While discussing the questions with verse 9, talk about how the first two imperatives on this visual relate to the third.

In [Romans 10](#), Paul speaks of those who cry out to God, confess Jesus as Lord, and so receive salvation. Like the prophets of Israel, who called on their people to turn from evil toward good, Paul makes a direct connection between the words that humans speak and God's willingness to save. The words must be sincerely uttered, but the key actor in the drama of salvation is God. Preaching connects closely to prayer as we seek to conform our desires to God's desires. It must be full of hope, inviting listeners to trust a gracious God.

This readiness to hear comes from God's passionate love for the creation. In truth, God created the world originally out of love, and he sustains the creation out of the same love. In an environment of love, a needy humanity crying out for help receives a willing ear.

B. Prayer

O God who makes promises and keeps them over generations and long centuries, our prayer is for all people near and far to come to know Jesus. Send us! In Jesus' name we pray. Amen.

C. Thought to Remember

Confess and believe that Jesus is Lord!

Involvement Learning

Enhance your lesson with [NIV Bible Student](#) (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the [NIV Standard Lesson Commentary Deluxe Edition](#)).

Into the Lesson

Option. If you used the “Not Only So!” exercise from [lesson 12](#), allow volunteers to share now.

Write on the board *Real-Life Heroes* and *Heroes in Mythology* as the heads of two columns. Have the class brainstorm people who belong in both categories. (In addition to characters known from ancient stories, *Heroes in Mythology* could include comic book, movie, or folk heroes, among others.) Once two sizable lists have been created, ask learners to consider which characteristics are likely shared between the groups (bravery, a sense of moral duty, honesty, and so on) and which characteristics more likely belong to one or the other.

Decide as a class whether the following statement is true: heroes in mythology conquer *impossible* odds with *supernatural* abilities, while real-life heroes conquer *great* odds through the extraordinary application of *natural* human abilities. Tweak as desired to highlight the differences between a mythic hero and a real-life hero. Lead into the lesson by saying, “God does not require us to be heroes to live according to his will. Our lesson focuses on the good news of the hero who accomplished what we could not do for ourselves.”

Alternative. Distribute copies of the “Zeal Without Knowledge” exercise from the activity page, which you can download. Have learners work in pairs to complete as indicated. Say, “Paul wrote to the Romans about the importance of understanding what Jesus has done for us—and of sharing that knowledge.”

Into the Word

Distribute printed copies of [Romans 10:1–17](#) (you create), with a list of the following Old Testament passages. Leave out the references in parentheses—they are for the leader’s reference only: [Leviticus 18:5](#) (v. 5); [Deuteronomy 30:12](#) (v. 6); [Deuteronomy 30:13](#) (v. 8); [Isaiah 28:16](#) (v. 11); [Joel 2:32](#) (v. 13); [Isaiah 52:7](#) (v. 15); and [Isaiah 53:1](#) (v. 16). In pairs or groups of three, have participants match up each Old Testament quotation to its use in today’s Scripture passage.

Ask the following discussion questions: 1—What is Paul’s overall argument? 2—How is Paul using each quotation to bolster his argument? 3—What steps does Paul describe in the progression of salvation? 4—What is the difference between the actions of the heart and the mouth? Bring the class back

together to discuss. Consult the commentary for answers to these questions, as well as any that arise from learners. Tie this discussion back to the Into the Lesson exercise you chose by exploring together how that concept (either heroics or zeal without knowledge) relates to the gospel proclamation.

Into Life

Have the learners think through the progression Paul describes in verses 14–15 (hearing, believing, preaching), and ask, “Based on these verses, what is your personal responsibility?” Give learners a one-minute time limit to think individually, and then share their reflections with a partner. Ask: 1—Does Paul’s progression seem complete? Why or why not? 2—What, if anything, would you add to this progression? Provide verses to support this assertion. 3—Where are you in this progression? 4—What, if any, next steps should you take? If there are no next steps, why not?

Alternative. Distribute copies of the “Who Has Believed?” exercise from the activity page. Have learners complete it individually in a minute or less before sharing their answers with a partner.

After either activity, lead the class in a closing prayer that learners will be attentive to the Spirit’s leading this week as they find opportunities to grow in their belief in and preaching of the gospel in both word and deed.