

# ROMANS

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Paul's Letter to the Romans

WINTER SESSION 2025

We will begin

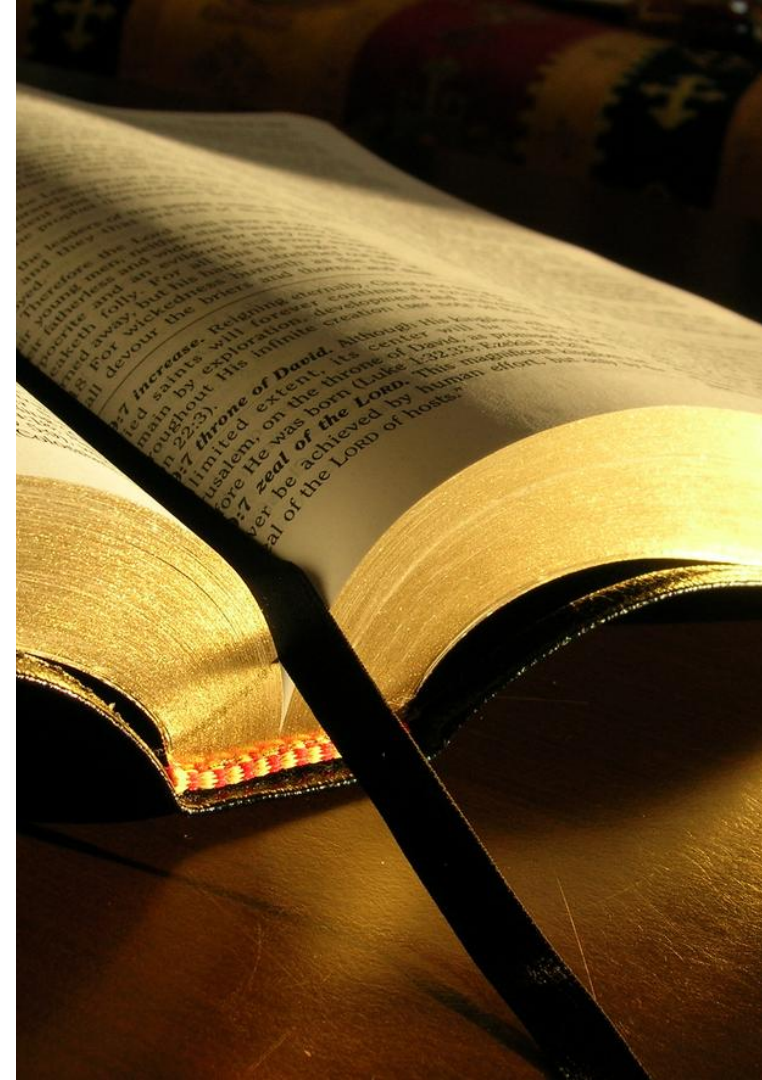




# Romans 10



Within the majestic architecture of Paul's Epistle to the Romans, chapter 10 occupies a crucial place in the section titled *God's Righteousness Revealed in His Sovereignty*. He responds to the likely question: "What about Israel?" Having already traced the revelation of divine righteousness in condemnation (1:18–3:20), justification (3:21–5:21), and sanctification (6:1–8:39), Paul now addresses, with a tender yet theologically rigorous heart, the perplexing question of Israel's unbelief.

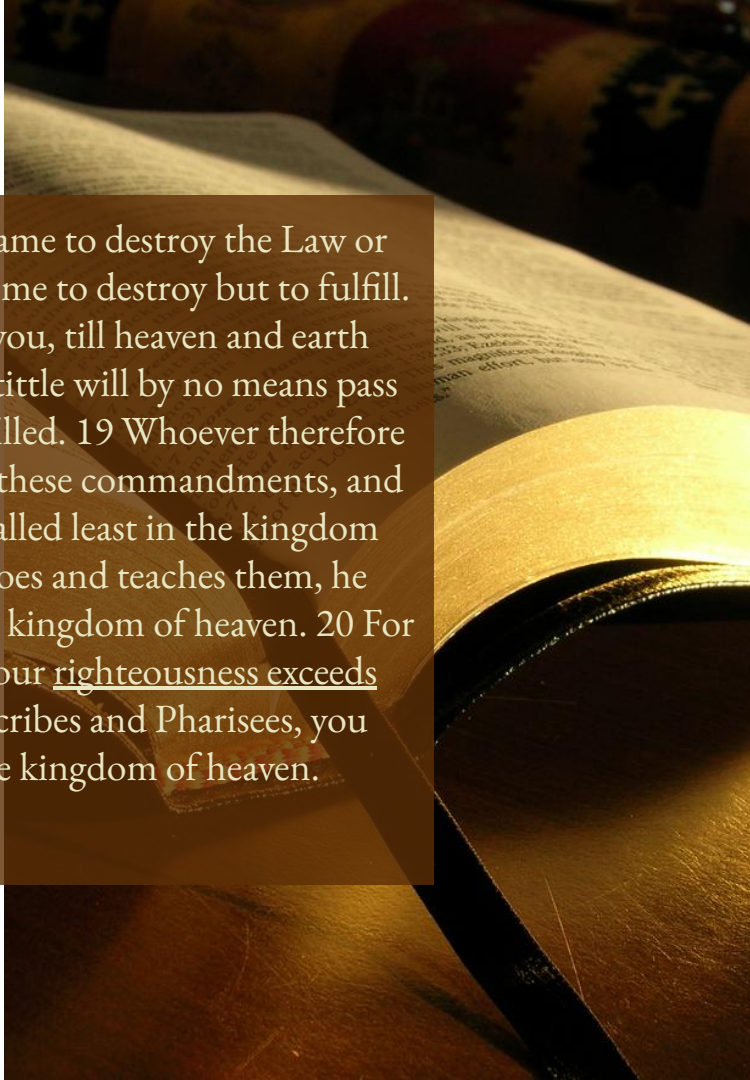




Chapter 10 unfolds with a personal and poignant note:  
“Brethren, my heart’s desire and prayer to God for Israel is that they may be saved” Romans 10:1. Paul’s sorrow is not rooted in mere loyalty, but in a profound understanding of Israel’s covenantal privileges and their grievous alienation from their promised Messiah. His words blend the tenderness of affection with the gravity of divine truth.

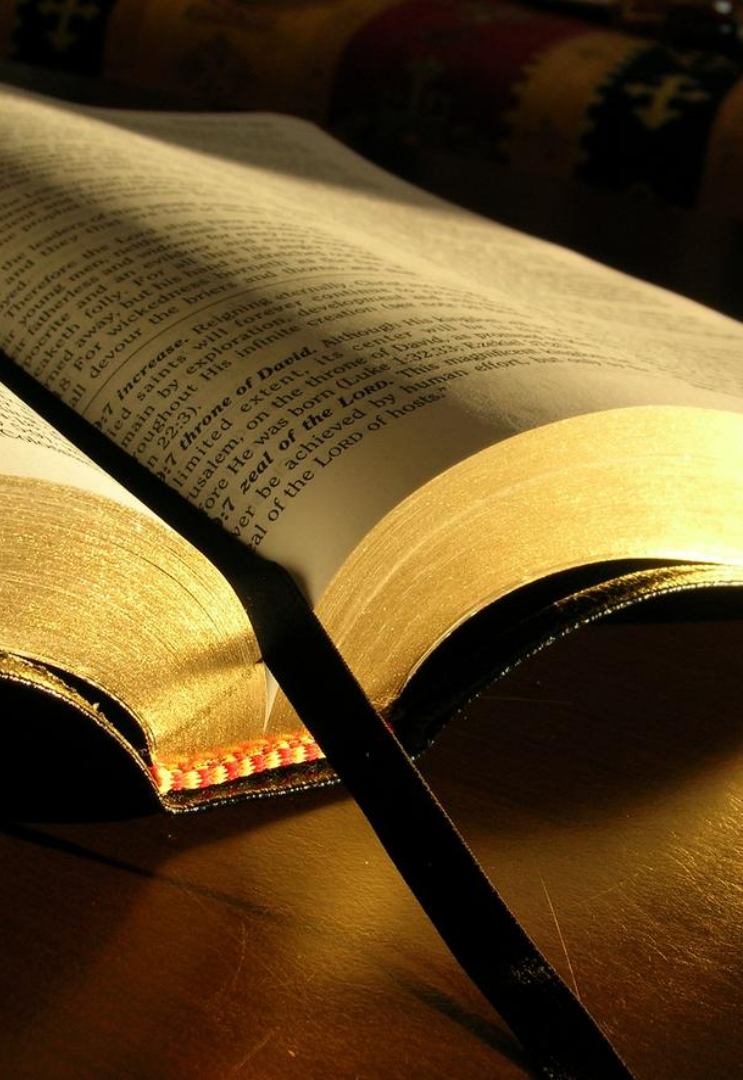


He diagnoses Israel's failure as a tragic misplacement of zeal: they pursue a righteousness of their own, ignorant of the righteousness of God - thus, they stumble at the very cornerstone of salvation. Paul proclaims a grand and liberating truth: "For Christ is the end of the law for righteousness to everyone who believes" Romans 10:4. Here, "the end" - signifies Christ as both the goal and consummation of the law, bringing its demands to perfect fulfilment.



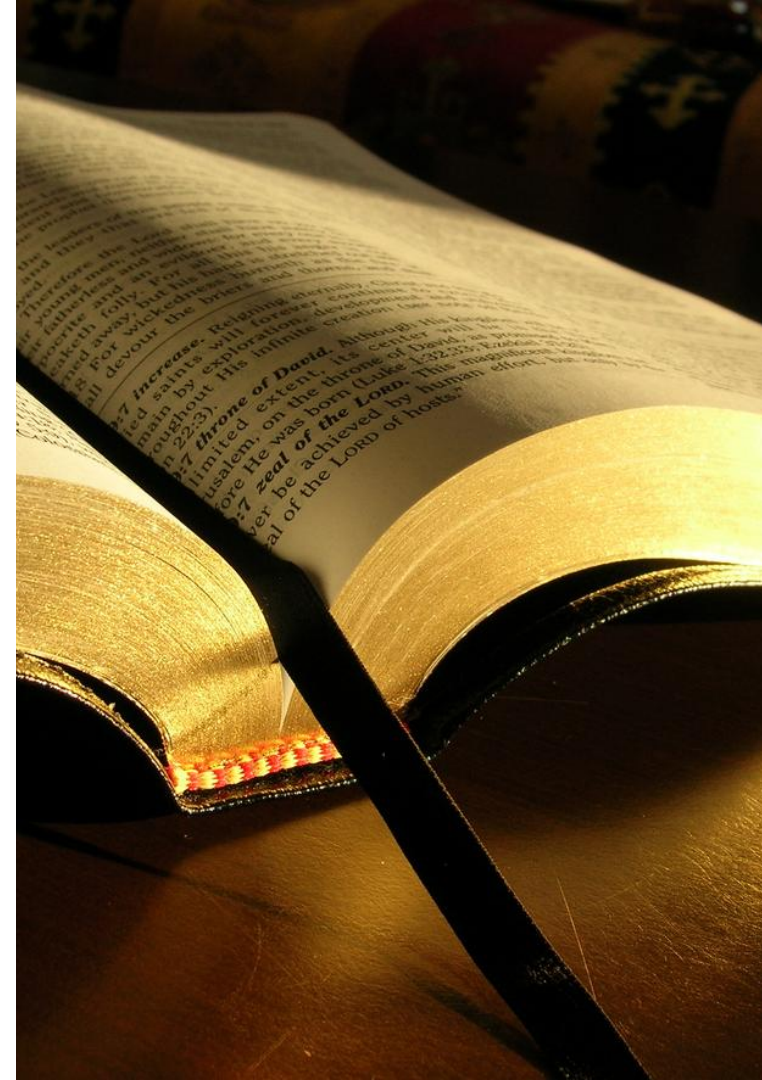
17 "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. 18 For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. 19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven. 20 For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

Matthew 5:17-20



At the heart of the chapter, Paul offers one of the New Testament's most majestic yet concise declarations of the gospel: "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" Romans 10:9. Faith, with a twin current, flows in belief and confession - outward profession and inward trust, harmoniously entwined. In a few radiant words, Paul gathers the vastness of redemption into a confession offered to all who will receive it.

Paul's teaching in chapter 10 is richly adorned with Old Testament quotations, drawn from Deuteronomy 30, Isaiah 28 and 52, Joel 2, and Psalm 19. These citations are not mere embellishments; rather, they weave a tapestry demonstrating that the gospel Paul proclaims is the fulfilment, not the negation, of the Old Testament promises. The voice of the prophets, echoing across the centuries, finds its consummation in the proclamation of Christ. For He is the One in Whom the types, covenants, and hopes of the Old Testament converge and are made manifest to the Church! The anticipations of Israel's Scriptures are gathered into brilliant clarity, as promise gives way to fulfilment in the reality of Christ.







Romans 10 advances the theme of the remnant doctrine introduced in Romans 9. Though Israel, as a nation, largely stumbles, God has preserved a faithful remnant according to the election of grace. Israel's unbelief is not due to divine caprice, nor to a failure in proclamation, for, as Paul reminds us, "Their sound has gone out to all the earth, and their words to the ends of the world" (Romans 10:18, citing Psalm 19:4). Israel's unbelief is due to the obstinacy of the human heart, not the silence of heaven.

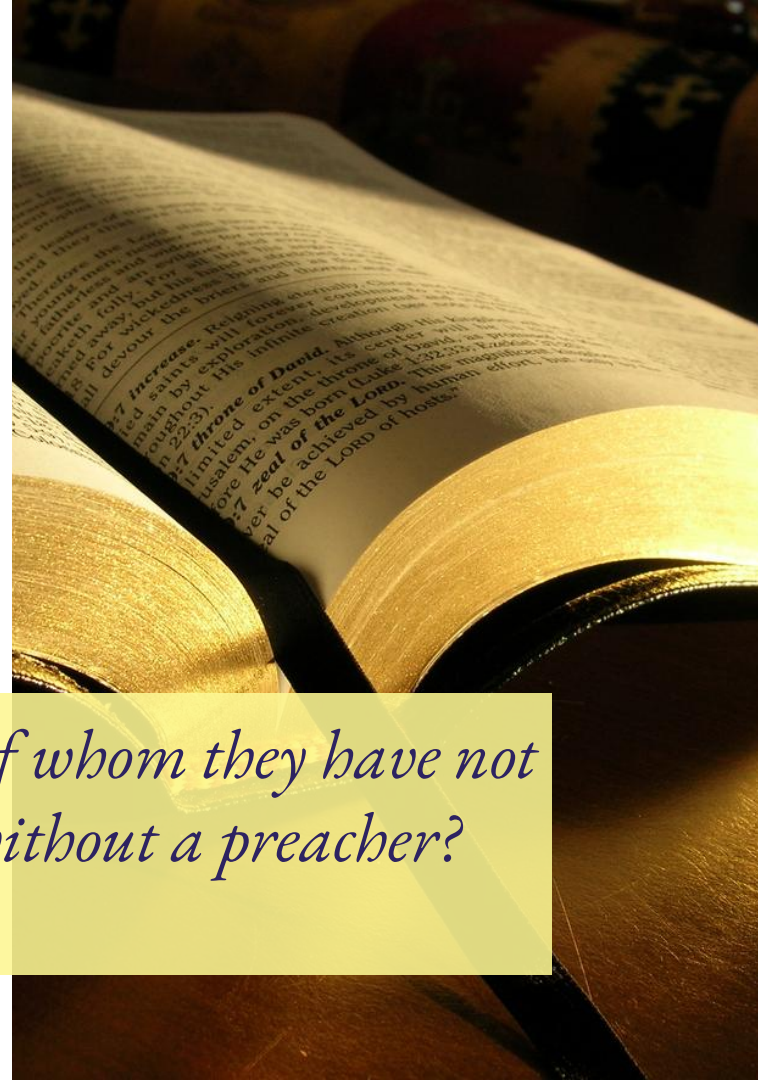


Thus, Romans 10 stands as a solemn lament, a clarion call to faith, and a testament to the unwavering purposes of God. The message of sovereign mercy, threaded through Paul's lament and burden for Israel and the world, will hit its crescendo in chapter 11.

We are reminded in chapter 10 that the Church today must have a burden for the lost and heed its call to preach the gospel:

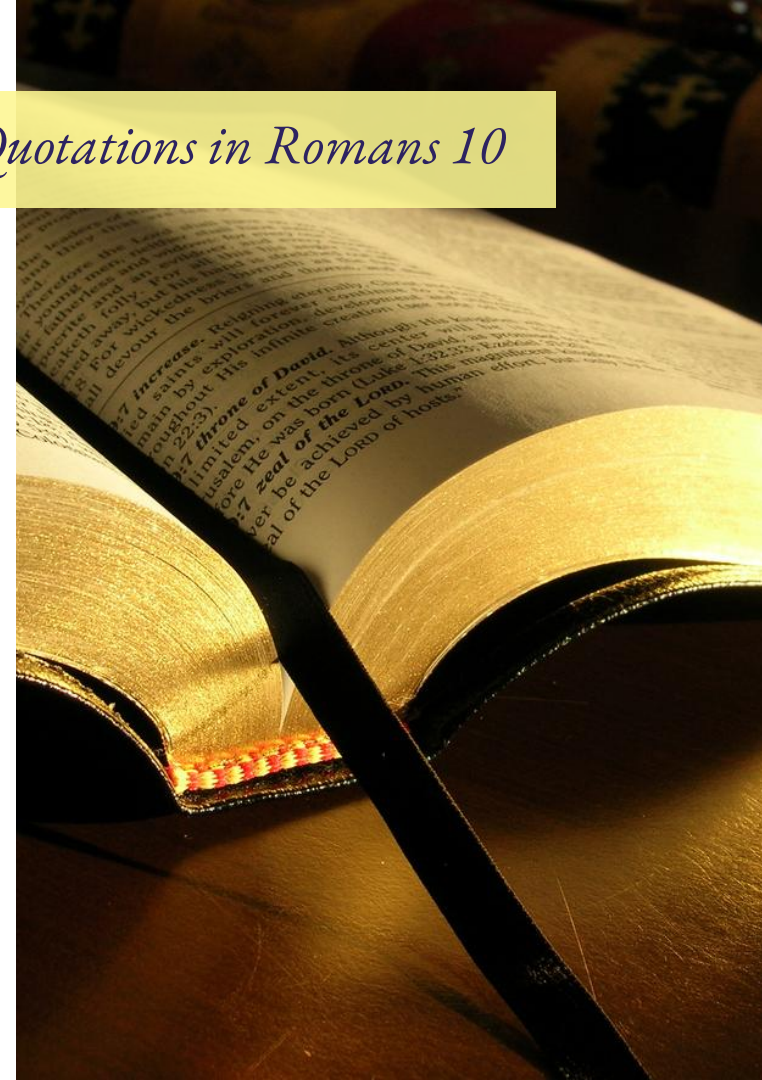
*And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?*

*Romans 10:15*



## *Why Are There So Many Old Testament Quotations in Romans 10*

Romans 10 is rich with Old Testament references, woven seamlessly into Paul's argument to demonstrate the unity of God's redemptive plan across the covenants. Paul is writing, in part, to a Jewish audience - those steeped in the Law, the Prophets, and the Psalms. By quoting from Deuteronomy, Isaiah, Joel, and the Psalms, Paul is not merely being rhetorical; he is anchoring the gospel in the very Scriptures the Jewish people held dear. This is not a departure from the Old Testament, but its culmination.

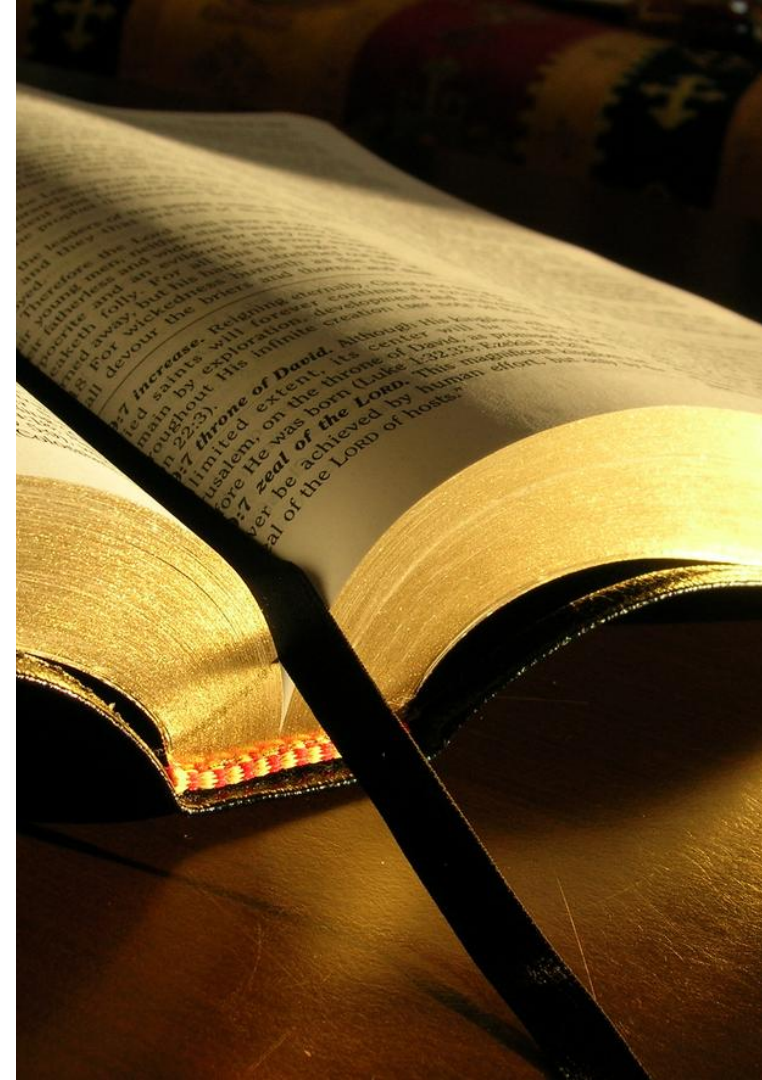






Paul's extensive use of the Old Testament reveals the continuity between the Law and the Gospel. The righteousness that is by faith (Romans 10:6, citing Deut. 30:11–14 where Moses assures the people that God's commandment is not distant or hidden, but *very near*, accessible in heart and mouth) is now fulfilled in Christ.

The call to *believe in your heart and confess with your mouth* (Rom. 10:9–10) reflects the inward and outward nature of faith. Isaiah 28:16 (quoted in Rom. 10:11 - those who believe will not be put to shame) and Joel 2:32 (Rom. 10:13 - everyone who calls on the Lord will be saved) affirm that salvation was always by faith, not works.







Psalm 19:4 (Rom. 10:18 - *their voice has gone out to all the earth*) speaks of the universal proclamation of God's message. Isaiah 65:1–2 (Rom. 10:20–21 - *I was found by those who did not seek me; all day long I stretched out my hands*) anticipates Gentile inclusion and Jewish resistance.

Paul wants his readers to see that the gospel is not a break with God's covenantal promises, but their fulfilment. Christ is the telos - the end - the goal of the Law (Romans 10:4), and in Him, all the diverse threads of the Old Testament find their coherence, culmination, and consummation.

The Messiah promised to the fathers is the Christ proclaimed to all nations. Paul's use of the Old Testament is not just theological or a teaching style. It is practical, grounding the believer's faith in the continuity and reliability of God's Word. It is also doxological, unveiling the splendour of God's redemptive purpose as it reaches its manifestation in Christ.

