

## Romans: Verse-by-Verse

---

### Romans 10:4-13

#### Study Notes

The tragedy of Israel's approach to righteousness: They truly recognized that they needed righteousness, but instead of accepting what Christ offered, they sought to establish their own.

If we ignore the path that God has established for obtaining "the righteousness of God", what other options do we have?

- **Two Paths Of Righteousness**

Verse 4: "Christ is the **end** of the law so that there may be righteousness for everyone who believes."

"End" of the Law: Greek word "telos". Two possible meanings:

**1. A Completion:** Christ has brought the Mosaic Law to its goal and its end. Matthew 5:17: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them."

**2. A Termination:** Christ is the "termination or conclusion" of the Law. Christ fulfilled and ended the era of the Jewish law. Legalistic objections:

- "Without the Old Testament Laws, Christians will fall into antinomianism".

In Romans 7 Paul told us that we have "died" to the Law and have been "released" from it. His point was that our death set us free from the Mosaic Code so we could be joined to Christ.

- “It’s Too Easy!”

Verse 4: “Christ is the end of the law so that there may be righteousness **for everyone who believes.**”

- **Two Incompatible Alternatives:**

John Stott: “In respect of salvation, Christ and the law are incompatible alternatives.”

Either, like the Jews, you pursue righteousness by keeping the Law or, like the Gentiles, you receive it by faith. You just can’t do it both ways.

- **The Ramifications Of Christ and the Mosaic Code:** vv. 5-8

Moses describes in this way the righteousness that is by the law: “The man 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 word of faith we are proclaiming:

Three Prior Contrasts:

- Faith and Works
- God’s Righteousness and Our Own Righteousness
- Christ and the Mosaic Code

Paul’s two supporting quotes: Leviticus 18:5; Deuteronomy 30:11-16

- Leviticus 18:5: “Keep my decrees and laws, for the person who obeys them will live by them. I am the LORD.”

The righteousness that would have been possible by the Law – were it not for human weakness – is based on the fulfillment of the Mosaic

Code. It is pictured not only as obedience, but as a total dedication – a way of life.

A parallel: Galatians 3:12 – “The law is not based on faith; on the contrary, it says, ‘The person who does these things will live by them.’”  
The reality: “Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a pole.”

The fact that Christ had to become a curse for us indicates that the pathway of the Mosaic Code failed. No one could keep it perfectly. See also: Romans 8:3-4

The Law could do one of two things for you: 1. Make you right with God. 2. Bring us under its curse.

- Deuteronomy 30:11-16

*For this commandment I give you today is not too difficult for you or beyond your reach. 12 It is not in heaven, that you should need to ask, ‘Who will ascend into heaven to get it for us and proclaim it, that we may obey it?’ 13 And it is not beyond the sea, that you should need to ask, ‘Who will cross the sea to get it for us and proclaim it, that we may obey it?’ 14 But the word is very near you; it is in your mouth and in your heart, so that you may obey it.*

*15 See, I have set before you today life and goodness, as well as death and disaster. 16 For I am commanding you today to love the LORD your God, to walk in His ways, and to keep His commandments, statutes, and ordinances, so that you may live and increase, and the LORD your God may bless you in the land that you are entering to possess.- Deuteronomy 30:11-16*

Moses' prediction: Israel will rebel and God will disperse them among the nations. When they have returned, they are to change their hearts and serve God again.

While Moses was telling Israel to not act as if what God wanted was a mystery, Paul uses this passage to emphasize that what was impossible under the Law is possible by faith.

The Romans version of Deuteronomy 30: “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 word of faith we are proclaiming.”

With reference to Christ, there is no need on our part to send someone to search Him out, bring Him down, bring Him up. He has already done everything necessary for our salvation

“The Word Is Near You.”

Moses: “*The word is very near you; it is in your mouth and in your heart, so that you may obey it.*” Paul: “The word is near you; it is in your mouth and in your heart,” that is, the word of faith we are proclaiming.”

Moses' word was the word of obedience to the Law. Paul's challenge is to everyone who hears the Gospel: He challenges them to make a decision. He challenges them to quit looking for another path to righteousness because Christ has clearly provided one apart from the works of the Law.

- **How can they make a decision?**

One the clearest presentations of salvation in the New Testament:

“If you confess 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 confess and are saved.”

The keywords: "Confess", "Believe", "Justified", and "Saved".

The Jews didn't like it. It put them beyond the sphere of self-righteousness. They passed it up right along, in favor of self-righteousness and self-salvation.

Legalistic Christians don't like it. They say, "That just makes salvation too easy because all people have to do is believe and make a confession of faith". It can't be that simple.

Listen, God did make it easy for us to be saved. It wasn't cheap, but God made it easy for us.

We have to have a doorway to get to God: John 10:9: "I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture."

If you are looking for a hard way to get to God, Jesus doesn't offer one. The only thing you have to do to cross the threshold from death to life: "If you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.

- **Anyone Who Trusts (Believes):** v. 11

"As the Scripture says, "Anyone who trusts in him will never be put to shame." Paul takes a verse from Isaiah 26 and applies it to New Testament salvation

The original context: "So this is what the Sovereign Lord says: "See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who relies on it will never be stricken with panic."

The "Tested Stone", the "Precious Cornerstone", the "Sure Foundation" all apply to Christ: "With your heart that you believe and are justified, and it is with your mouth that you confess and are saved."

- **The New, Universal Path:**

“For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, for, “Everyone who calls on the name of the Lord will be saved.”

- The Jews sought to attain righteousness but fell short.
- The Gentiles hadn't sought righteousness but obtained it by faith.

Christ's salvation works for both groups: “Anyone who trusts in him will never be put to shame.”

A final borrowed verse: Joel 2:32: “And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.” - Joel 2:32

An immediate and future fulfillment: In the immediate context Joel's prophecy dealt with invasion and deliverance for Israel. In the future, it deals with salvation through Israel's Messiah.

Joel's prophecy supports what Paul has just insisted: Christ's offer is available whether we are Jew or Gentile, “Anyone who trusts in him will never be put to shame.” He's a universal Savior.