

Notes on Romans 9:30-10:21

① Tyndale = Morris

9:30-33 - Having considered the problem from the standpoint of divine election, Paul now considers it from the standpoint of human responsibility.

The Gospel came to the Jew first, but was accepted by the Gentile first. The Jews never attained their goal. The reason was simple: they were following the wrong path.

It was a hard lesson for them to learn that, in spite of all the privileges which were theirs as Israelites, the divine righteousness could be attained by them only in the same way as it was open to those complete outsiders of Gentiles who had been for ages past shut out from the knowledge of God & His ways. No wonder that the Gospel was a stumbling block to them.

But the very fact of its being a stumbling-block had been foreseen. — Isaiah's common term: a "stone" divinely laid in a time of disaster & judgment.

vs 32 - works of the Law = simply "by works."

Stone - Isa 8:13-15. Put trust in the Rock, becomes a place of refuge — but to those who do not entrust themselves to Him but put their confidence in other powers or resources, will be crushed against this Rock — to them, far from being a place of refuge, it will prove a dangerous obstacle.

vs 33 - "shall not be ashamed." — The meaning is that those who trust in God need never fear that their trust in Him will prove to be ill-founded. If

vindicates His people's faith, so that they need not feel embarrassed on His account.

10:1-13 = The Two Ways of Righteousness

Israel did not know G's way of righteousness, but endeavored to establish their own.

The two ways: the way of law & the way of faith.

→ What is wrong w/ way of law? = No one has succeeded in doing them perfectly, & therefore no one has succeeded in gaining life this way. Paul claimed to be blameless, but he knew it was blameless only in the sight of men, but not before G.

Illustration of righteousness by faith: Deut 30:11-14.

G has brought His salvation near to us, in X - we don't have to walk up heavenly steps for it - for X has come down w/ it. It is here, present & available; what we are called upon to do is to accept it by inward faith - believing in our hearts that G raised Him from the dead - & to acknowledge Him aloud as Lord.

Having faith is resurrection faith - & the confession of X is public confession: "Jesus is Lord" is the earliest, as it remains the sufficient, Xian creed.

ashamed, "never let down."

His saving mercy is levished w/out discrimination or restriction: all who call on Him will receive it.

The Gates of G's mercy stand wide open for their entrance.

vs 9 - "If on your lips is the Confession, 'Jesus is Lord.'"
cf. Phil 2:11 - same Confession is man's acknowledgment of the supreme honor to which G has exalted Him,

vs 17 - It is evident that the message was designed to produce faith.

Karl Barth

X man's own willing & running can only damn him. (9:16)

- Explanation of Gentile Conversion: It just happened. They believed in it & therefore it happened to them.

-- Israel's Lotness: That is what human running & will as such produce even under the best conditions, provided by G Himself.

Summary X They are unwilling to accept G's action on their behalf.
w/ what is faith? what kind of faith? they seek to prove & certify themselves as men who are worthy of the promise & therefore entitled to its fulfillment. The promise of G is waiting for their faith. If faith is lacking, then the Law is broken in spite of all the zeal.

X We learn in 10:9 that the important thing is that the mouth should confess what the heart believes.

10:12 - Before Him all are poor, all are dependent on his riches.

10:11, 13 = these verses consequently say that whosoever does not believe shall be put to shame, & that whoever fails to call upon the name of the Lord, is lost.

10:14-15 = Are they (Jews) really obliged to believe & to confess, are they really excusably disobedient, since all the conditions have been fulfilled? Yes!

X [O has fulfilled all conditions necessary: X's death, resurrection, propitiation, and prayer, preach]

X Personally, Paul is the affirmative answer to the question whether the Jews can believe & confess. They can do so, & therefore they ought to do so.

X [Each person in congregation is an affirmative answer to the question - "Can anyone, everyone be saved?" - young, old, rich, poor etc.]

- Refusal to obey & confess is not accidental, not inevitable. It is deliberate transgression of the Law, disobedience.

X [10:19-20 = uncomprehending people understand! Those who do not seek O find him. Their (Gentile) faith, their existence w/in the Church is evidence that they have understood. Can the Jews then still maintain they cannot understand?

10: 31 = From the beginning, & stretched forth his hand to his people, he did not become weary of turning to them, of stooping down to them, & offering himself to them. X^d has not abandoned them for what they are, because his mercy is greater than their guilt & than all human guilt.

3) Brunner

X^d's prudence is shown by things turning out so very differently from what man would have thought. - Great example is Jews & Gentiles.

The Jews, by their divine preparation, the just candidates for X's sal., have not obtained it, & the Gentiles, who knew nothing of it, have received it. X^d those who strove ~~was~~ hard went away empty & those who did not strive at all won it. (Efforts, hard work, deeds, etc. in living, it doesn't give slightest edge over libertine in getting sal.)

Why? It is the consequence of the Jews wanting to be righteous of themselves, & therefore they had turned a deaf ear to the message of the freely bestowed righteousness of X^d. It is not one's own righteousness which decides, but faith; that is, the readiness to allow oneself to be given salvation by X^d.

Paul respects the Jews' earnest striving for righteousness. But it is precisely that which becomes a snare for them. They do not want sal. as a gift; thus they do not wish to believe.

— Salvation by faith-fellowship w/ is granted, not gained

Confess

10: 4-15. Out of the heart faith rises to the lips as

confession; faith is incomplete if it does not become audible in witness (always true: true is incomplete if not vocalized, praise — confession is the light of faith = a uniform identifies man as soldier — Faith on inside, confession on outside — just as thunder always follows lightning = confession etc. light of faith it is the heat from the fire; ice-cold.

— The confession of faith before the world is in this world the end of the line — (Faith w/out confession is like a road that leads nowhere, an elevator that doesn't rise, like rain that doesn't fall) — as it also again becomes the beginning. For how does faith enter the heart?

Thru hearing. The commission which is linked to the gift does not allow the movement to come to a standstill. Where faith is, there is the mandate to confess. Faith comes from other men leads to other men. Faith comes from outside leads to inside; it springs from "verbal declaration" & leads to verbal declaration.

[a chain of events in Evangelism - "Faith cometh by hearing - 1. Faith 2. Confession 3. Hearing the Confession 4. Faith as response 5. Confession 6. etc.]

That's why Public Decision - Baptism, Church membership - ship, etc. important.]

10:16-21 - Israel can't excuse itself. There was no lack of publishing the message; there was also no deficiency of intelligibility. If the Gentiles have understood, how should not the Jews have been able even more to understand it! They did not want to understand; they were disobedient.

God truly has not failed in providing proofs of his seeking love. As a mother runs after her disobedient child to entice him home, so God has stretched out his hands towards Israel - but in vain. Why? Because Israel did not want to.

④ C. K. Barrett

9:30-33 - How did Israel come to make the astounding blunder of rejecting the messiah?

Gentiles Sal. → It was only under the preaching of the Gospel that they had discovered faith, stumbling upon it unexpectedly.

vs 32 - Israel sought the right goal by the wrong means.

10:1-13 - How did the most religious of all peoples come to reject their own messiah, for whose coming they had so long waited?

vs 2 - No nation had given itself to God of such devoted & courageous zeal as Israel.

vs 3 - Israel's ~~great~~ religious enthusiasm is misdirected -

— man can never make himself God, & can never produce a righteousness capable of satisfying God's requirements.

— The man who seeks to establish his own righteousness, however virtuous he may be, can be only a rebellious creature of God, for he is pressing himself into the Judge's throne; the man who accepts God's verdict & submits to God's righteousness thereby automatically harmonizes himself w/ the universe, since he falls into his appointed place as a dependent creature.

vs 7 - Faith, as a divine possibility, is an immediate possibility, that which man might seek in heaven & hell in vain is at his side. Faith alone is what I seek, & that he himself provides.

— The good news is that everyone who calls on name of Lord shall be saved.

vs 9 - No distinction is to be drawn between the confession & the faith; the confession is believed & the faith confessed.

Confess - declare, profess, avow, proclaim.

The form of the sentence, "if thou shalt confess... & believe... thou shalt be saved" suggests that the formula may be a baptismal confession.

— Along w/ the first article, Jesus is Lord, goes the second, I raised him from the dead.

— His ministry & death, had their effect on by the seal laid upon them when I raised him from the dead. The Xian faith, therefore, is not one cult among many; nor is X one Lord among many; he is; & the Church accordingly rests upon, the one unique act & self-revelation of I. The significance of

Jesus is that in him I began to put into effect the Age to Come. Jesus is confessed & believed as one who stands. Faith upon & outside human history; not primarily as a teacher but as the source of supernatural life.

10:12 - "Calling upon I" implies, I is the outward expression of faith.

⑤ Myoffat = C.H. Dodd

10:13 - "they would not surrender to the righteousness of I,"

10:23 - "Righteousness = status - being in the right, rather than doing right."

10:1-21 - outline = Paul proves ① That the way of faith is simple & accessible to all (5-10). ② That this way has been so proclaimed that all Jews have had a chance to learn it (11-15); ③ That many Jews have not followed it because they are disobedient & contrary (16-21).

vs 11, 13 = affirm both justification by faith & the universality of salvation.

10:13 = Such a promise would be an empty mockery unless all were given an opportunity of securing its benefits. If G gave the promise, He must have provided the necessary conditions under which men might avail themselves of it.

⑥ J. D. M. S. Beth

- Outline:
1. The faith-righteousness does not demand the impossible - 10:6-7
 2. Righteousness of G may be had by simply believing G . 10:8-13
 - ① The possibility of righteousness is so near the Jews 10:8
 - ② Believe the Word of G as you have received it. 10:9-11
 - ③ They may be saved by calling on His name 10:12
 - ④ Imputation is to whosoever will - Jew or Gentile - 10:13
 3. The Jews have had full opportunity to believe the Gospel - 10:14-21
 - ① They have heard the Gospel (14-18)
 - ② They have understood G 's pleadings (19-21)

— In 9:30-10:21, Paul discusses men's personal responsibility & guilt in being lost, & Israel's personal blame in being rejected. He attributes salvation to G but holds the lost to be guilty for their rejection.

Though Θ saves, He is not to blame for anyone being lost.

^{working just}
^{obstacle} → The Jews could see the Spirit of Θ working in Gentiles, saw their salvation, etc. They had to believe in Gentile acceptance, though they would not dare to admit it even to themselves. And what they inwardly feared to believe, they outwardly manifested in hate & complaint.

- The Jews religion had grown into a burdensome ritualism, grievous to be borne. They had not Θ the righteousness of Θ , therefore they have no righteousness at all.

The difference is not in Θ , nor in the two races of people, but in their method of obtaining righteousness. The Jews, seeking to establish their own righteousness by law, rejected the righteousness of Θ which they might have had thru faith.

- To cling to law (works) is unbelief; to turn to Θ for salvation & righteousness is faith.

→ Faith brings the gift of Θ , law (works) brings the wages of sin - death.

→ Faith accepts the righteousness of Θ , works seeks the righteousness of self.

10:1-13 = Θ they are religious but it does not produce fruit. Θ is not in their worship, Θ does not live in their lives.

vs 4-13 - How to live the law in which we have
 so far fallen short. X met the law for us,
 & the only way we can meet the law is in X.
 X is the last word in the law.

1 → Faith-righteousness doesn't demand the impossible.
 The righteousness is easy, simple, full, & final.
 This may be had so easily; salvation is potentially so
 near, in that the word has already been planted in
~~the~~ their hearts. The righteousness that years of toil
 would not obtain may be had in a moment by
 faith in the gospel as they have heard it.

2 → When a man believes of his heart, he will want
 to express his new life, (10:10) The confession does
 not save, but expresses salvation.

3 → Had ample opportunity to believe Gospel
 ① Heard it ② Understood it
 ③ I plead by Men - a True Briton - Moses
 B - Personally - vs 21 - personal pleading

① Vincent

M 30 & 31 - two different Greek words for attained. The
 meaning is essentially the same, only the
 imagery in the two words differs; the former
 being that of laying hold of a prize, & the
 latter of arriving at a goal. The latter
 is appropriate to following after, & is

carried out in stumbling (v.32).

v.32 = In their foolish course Israel thought they were advancing on a clear path, & lo! all at once there was found in this way an obstacle upon which they were broken; & this obstacle was the Very Messiah whom they had so long invoked in their prayers.

10:2 - Knowledge = Full or Correct & Utter knowledge.

10:3 = Establish = Or set up, indicating their pride in their endeavor. They would erect a righteousness of their own as a monument to their own glory & not to God's.

10:4 - Paul is discussing two materially exclusive systems, the one based on doing, the other on believing.

10:8 = High Thee = Salvation is not a distant thing to be attained only by long & laborious effort. They, on the contrary, carry it in their mouths, & it is stamped upon their hearts.

→ Paul denies that this way involves any painful search or laborious work, & has accomplished the two great things necessary for salvation. He has descended to earth & risen from dead; all that is necessary

is to accept by faith the incarnate ~~Q~~ & risen X, instead of having recourse to the long & painful way of establishing one's own righteousness by obedience to the law.

10:10 = w/ Heart: as the seat of the energy of the divine Spirit; mediating the personal life, which is conditioned by the Spirit. Believing w/ the heart is in contrast w/ oral confession, not w/ intellectual belief. Believing is a mode of thinking not of feeling. It is that particular mode of thinking that is guided to its object by the testimony of another, or by some kind of inter-mediation. It is not intuition. (I don't arrive at it by intuition, or myself - but convinced by another's witness).

Confession - Confession is just faith turned from its obverse side to its reverse. When faith comes forth from its silence to announce itself, & to proclaim the glory & the grace of X, its voice is confession. [The cry of a new born baby, evidence of life - Have to plap him to get them to do it]

10:13 = Call = Appeal

⑧ Codet

- spiritual ignorance of Jews

~~10:20~~
9:30 ff. - ^{→ Gentiles} They were like the man of whom Jesus speaks, who, crossing a field, discovers a treasure in it which he was not seeking, & without hesitating, makes sure of its possession. The verb κατεδραβεν, literally, put the hand on, suits this mode of acquisition.

31 = Jews = this people, which (alone) followed the law of righteousness, is precisely the one who have not succeeded in reaching it.

10:1 ff.

vs 2 = Not word γινωσκis = ordinary knowledge - for the Jews certainly don't lack religious knowledge. The compound term επιγινωσκis signifies discernment, that understanding which puts its finger on the true nature of the thing. They have failed to discern the true meaning & the true scope of the legal dispensation, they are ardently attached to all its particular rites, but they have not grasped their moral end.

vs 3, 4 = Not understanding that it was from their righteousness was to come, Israel was led to maintain their legal dispensation at any cost, & to mistake the limit which God had purposed to assign it.

Establish = This word means: to cause to stand erect as a ~~monument~~ monument raised, not to the glory of God, but to their own.

De Verb = not submitted ... characterizes the refusal to believe as ~~an~~ a disobedience.

10:6,7 = Salvation = a doing wrought by another, which our believing has only to lay hold of.

(Marty: you spell your religion - DO
I spell mine - DONE)

— all the doing asked of man by O (Law) is now perfectly accomplished by X —

— TO X belongs the doing; to us, the believing —

10:9,10 — These are the two conditions of salvation; for while faith suffices to take hold of the finished operation, when this faith is living, it inevitably produces profession, & from this follows incorporation into the flock already formed —

This^T reminds us that profession would be nothing w/out faith — the object of the profession is the title Lord

"Thou shalt be saved —" After that (belief & confession) all is done.