

Verse 1 *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved*

We are seeing in this first verse, the deep emotion of this great Apostle. By the time of this writing, he had travelled much and preached long, and in many difficult circumstances. Some of the people of his nation questioned his care for them because he was preaching something foreign to them. Worse yet, he had much empathy for the Gentile world. So he was expressing the deep emotions of his heart to them. Also he had even wished that he himself were accursed from Christ for his brethren. He not only expressed this deep desire to his people, but also in a deep prayer to God that Israel might be saved.

Verse 2 *For I bear them record that they have a zeal of God, but not according to knowledge.*

Paul wanted them to know that he was speaking to them, having been one of them. He spoke of their zeal for God, as one who was more zealous than any of them. He had learned that there was not an agreement with God's will. He had just taught them that there was wrath waiting for those who rejected truth.

Romans 9:22 *What if God, willing to shew His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction:*

Verse 3 *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

"They being ignorant:" This means they did not perceive, did not know or understand or did not comprehend.

2 Corinthians 3:14 *But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.*

The only way this blindness could be cured is they must turn to God. The Jew was convinced that righteousness could be obtained by their efforts to keep the ceremonial Law. The Jewish nation was very judicious in their efforts at law keeping. This is nothing better than seeing after their own righteousness. In so doing, they were unwilling to submit themselves to the righteousness of God. This attitude of the Jew, far from being a good thing, was only pride, self sufficiency and blindness on their part. As we said before, their only cure was to turn to God in humility and repentance. The church today has need of this same repentant attitude. This unwillingness to submit to God's will for our lives is the cause of much trouble and heartache, both to the Jew and to the church.

Verse 4 *For Christ is the end of the law for righteousness to every one that believeth.*

Simply put, righteousness can be obtained in no other way than through faith in Christ. Our entry into this righteousness is by faith not by works. The word "end" means that which completes a thing or renders it perfect. Therefore, faith in Christ brings this complete righteousness to our account.

Colossians 2:10 *And you are complete in Him which is the head of all principality and power.*

It must be understood that when it is states that Christ is the end of the law for righteousness, it does not mean that Christ's life satisfied the requirements of the law for righteousness; only His work on the cross could do that.

Verse 5 *For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them*

Moses' description of the righteousness of the law was that a man must do those things in order to have life. Life here was talking about happiness only if there was perfect obedience. The principle on which happiness was enjoyed was by perfect obedience.

Galatians 2:16 *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*

Verse 6 *But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)*

In this verse, righteousness of the Law is compared with the righteousness which is by faith. The first is received by doing; the second is received by believing. The Jews were remembering that Moses went up into the Mount in order to bring the Law down from heaven to give to them.

Verse 7 *Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)*

Also, Paul is teaching that it was not necessary to bring Christ up from the grave. It is here the difference in Law keeping and Grace was through faith, not sight or feeling.

Deuteronomy 30:12-14 *It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.*

Verse 8 *But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;*

It was a common practice of the priest and leaders to travel to lands that claimed special wisdom. Paul wanted them to understand that they did not have to travel far and wide to find God's will for their lives; the word was near, even in their mouth and heart. It was called the word of faith that Paul was preaching.

Verse 9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

The difficulty for the Jew was in the fact that they could become righteous simply by faith without all the works they were accustomed to doing. The Jew thought that the only way to bring God near to them was by the offerings and sacrifices that Moses taught them. But Paul was teaching them that the word was near them, even in their hearts. Therefore if they were to believe in their hearts and confess with their mouths, they would be saved.

Verse 10 *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation*

For the Jew, to think that the only thing needed to become righteous was to believe in their hearts and confess with their mouths to salvation was beyond their understanding. To confess with our mouths is saying we are in agreement with what God holds to be true. This public confession is a valuable confirmation of what has taken place in our hearts. This confession tells the public that we believe in the resurrection from the dead. Therefore when a man confesses these truths, he is actually saying I believe

all the truths of the Christian way of life. For the Jew, to say these things meant that he believed with the heart the truths of the Gospel. He often paid a very huge price for taking this stand.

Verse 11 *For the scripture saith, Whosoever believeth on him shall not be ashamed*

That is why Paul could say of them, "whosoever believes on Him shall not be ashamed." Today it seems we can profess to be saved with little change in our lives. For this to be so shows there is something very wrong with our profession or with our obedience to the concept of our faith. The Christian profession is that there is a change. Old things have passed away, behold all things have become new." Make no mistake: This Christian way changes everything.

Verse 12 *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*

For the Apostle to say, as in verse 11 that we shall not be ashamed means that there is no difference between the Jew or the Greek. All have the same Lord, and He is rich unto all that call upon Him. There may be difference in cultures, but not in their manner of justification. Because all have sinned and all are in a fallen condition, all must be justified by believing in his heart that God has raised Jesus from the dead.

1 Timothy 2:4-6 *Who will have all men to be saved, and to come unto the knowledge of the truth.*

5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6

Who gave himself a ransom for all, to be testified in due time

Verse 13 *For whosoever shall call upon the name of the Lord shall be saved.*

The Jew should have understood this great truth.

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.

Peter picks this up in his sermon on the day of Pentecost.

Acts 2:21 *And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*

Notice: Those who call on the name of the Lord. Peter made this name very clear in his sermon.

Acts 22:16 *And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*

Verse 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?*

The affirmation of the Apostle was that in order to be saved there needed to be faith in Christ. This was needed for everyone, without which, men would perish. The question was, how could they call on whom they have not believed and how shall they believe on whom they have not heard. Thus the need of the preacher.

Isaiah 52:7 *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith*

unto Zion, Thy God reigneth!

Verse 15 *And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*

For there to be a sending :

Acts 13:2 *As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.*

The Law of Moses was not good tidings. Therefore many rejected the gospel. However, Paul continued to preach because only through preaching could men cease being the enemy of God and obtain forgiveness from God. In a short time, it began to be known that these preachers brought tidings of joy and peace. Soon this is what made the gospel different from the Law. Interest grew quickly because hungry men were being filled with joy and peace.

Verse 16 *But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?* As the gospel continued to go out to the world, the preachers realized that not all obeyed the gospel

Isaiah 53:1 *Who hath believed our report? and to whom is the arm of the LORD revealed?*

However, it was this preaching along with the coming of John the Baptist that made the way for Jesus to come on the scene. Even in Isaiah's time, many did not believe his report or preaching. But notice his prophecy of Jesus was immediately given. God is never at a loss nor should we be. Faithful preachers are men of God and they give us glad tidings.

Verse 17 *So then faith cometh by hearing, and hearing by the word of God*

Some have obeyed and some have not. This is a human thing. Even in Isaiah's time, this was so. Also, the scripture says that the goodness of God leads men to repentance. Also it says blessed are they which do hunger and thirst after righteousness. They shall be filled. We must understand something here! God will render to every man according to his deeds.

Romans 2:6 *Who will render to every man according to his deeds:*

This shows man's responsibility. Man wants to blame his condition on something other than himself.

Verse 18 *But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.*

There are some that do not obey the gospel, both for salvation and for sanctification under the hearing in the church. Therefore, when men do not respond to the gospel, it is no one's fault but their own. Our verse 18 shows Paul's answer to these, "yes verily their sound went into all the earth." This is from the Old Testament and the New Testament:

Psalms 19:4 *Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,*

All of this Psalm 19 is a commentary on our subject.

Also look at :

Romans 2:2 *But we are sure that the judgment of God is according to truth against them which commit such things.*

Verse 19 *But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.*

This verse continues the truth that Israel heard but closed their ears. God spent hundreds of years coaching Israel. He turned to the Gentiles to make them jealous. But one of these days, they will see Him whom they pierced and will receive Him. Until then there will be friction and striving between Israel and the Gentiles.

Verse 20 *But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.*

This verse shows that there has been a turning or a setting aside of God's people, though it is temporary.

Romans 11:15 *For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?*

Verse 21 *But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.*

Proverbs 1:24 *Because I have called, and ye refused; I have stretched out my hand, and no man regarded;*

In fact, the rest of this Proverb gives the plan of action on God's part for the nation Israel. The next chapter takes up the song, showing that God is going to restore Israel.

Romans 11:12 *Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?*