



**The Oaks
Baptist Church**
Grand Prairie, Texas

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Displaying the Righteousness of God A Study in Romans

Date	Lesson	Text
07/06	Introduction	
07/13	All Have Sinned	1:16-20; 3:9-20
07/20	God's Judgment	2:1-16
07/27	God's Promises	4:2-25
08/03	Justified By Faith Pt 1	5:1-21
08/10	Justified By Faith Pt 2	5:1-21
08/17	Victory in Christ	6:1-14
08/24	Life in the Spirit	8:1-16
08/31	Salvation in Christ	10:5-17
09/07	Marks of a Christian	12:1-21
09/14	Responsible Citizens	13:1-14
09/21	Do Not Judge	14:1-15:6
09/28	Review & Summary	

Food for Thought

What is Unity?

Hearts beating together in **UNISON** and minds set on one **PURPOSE**.

Then make my joy complete by being like-minded, having the same love, being one in spirit and purpose.

Philippians 2:2

(shared by a Class Member)

SALVATION IN CHRIST

ROM 10:5-17

In last week's study from Romans 8, we considered the ongoing battle that Christians face between the flesh and the Holy Spirit, who enables us to overcome the flesh. Paul reminded us that the law plays a prominent part in our sin problem, in that the law points out our sins and makes them abundantly clear. The law, however, offers no solution to the guilt it creates. That solution is found only in Christ. In the rest of chapter 8 (not covered last week), Paul continues to focus on the blessings provided through our relationship with Christ. He especially highlights the **assurance of final victory over the fallen sinful world**, proclaiming that we are "more than conquerors through him who loved us" (Romans 8:37). In chapter 9 Paul introduces a new theme in his letter, the place of the Jews in God's redemptive plan. His discussion springs from his personal passion for his people (he calls the Jews his "brothers" and "those of [his] own race" in verse 3) and his desire that they know the Christ who has done so much for him (Romans 9:1-5). That concern continues in chapter 10, which begins with Paul writing, "Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved" (v. 1). The apostle describes them as zealous, yet lacking knowledge. Their desire to follow the law of Moses and thus pursue righteousness that is "their own" (v. 3) is ill-founded, now that "Christ is the end of the law so that there may be righteousness for everyone who believes" (v. 4). Paul proceeds to contrast the righteousness based on keeping the law with the righteousness available through faith. He shows that the way of faith in Christ is the way by which both Jew and Gentile must come to God. He also challenges Christians to accept the responsibility for making that message known so that others may call on the name of the Lord and be saved. **Concerning the matter of eternal salvation, we know that there are not two ways to obtain it, but only one.** Jesus said, "I am the way, and the truth, and the life; no one comes to the Father, but through me" (John 14:6). But in the mind of the Jews there were two ways, each in competition with the other—the way of works (law keeping) and the way of faith (Paul's gospel). These two 'ways' are contrasted in verses 5-13. The way of works is considered first in verse 5. Although Paul's use of the Old Testament passages in these verses is difficult to explain, his point is clear. The way of works maintains that life is obtained through the obedience of the Law. "How do I get to heaven?" we ask the devout (and unbelieving) Jew. "Keep the Law," he replies. But the way of faith has a far different answer (Romans 10:6-8). **The way of works wrongly supposes that man must initiate salvation by prompting God to act in his behalf.** This is the basis for virtually all pagan religion. Often the gods are passive and must be persuaded to act. We think of the contest between Elijah and the 400 prophets of Baal on Mt. Carmel. These prophets cut themselves to get the attention of their gods. But the gospel of Jesus Christ is not so. **We need do nothing at all to prompt God to save us, for it is God Who has initiated and accomplished our salvation. All we must do is to receive what God has offered in the gospel.**

Paul's reference to bringing Christ down from heaven is not without very pointed application for these Jews who trusted in a Law keeping righteousness, believed that if the nation Israel could keep the whole Law for one day, Messiah would come. They really believed it was their obedience to the Law which would prompt Messiah to come to their aid. Our salvation is not remote and removed and in need of our striving and effort. Rather it is before our very eyes. It is the salvation available in the message of the gospel and achieved on the cross of Calvary. It is, in the words of Moses, in our mouths and in our heart. **If the true gospel is the message of salvation by faith in the work of Christ in the sinner's stead and without Law keeping, then salvation is available to Jews and Gentiles alike.** Gentiles do not need to enter heaven's glory through the gate of Judaism. Instead, it is the Jews who must give up their 'gate' of works and enter through the 'wicket gate' of faith, to use the terminology of John Bunyan's Pilgrim's Progress. The offer of the gospel is a universal one, proclaiming salvation to all who will believe, by faith, in Christ's death, burial and resurrection for the sinner (Romans 10:11, 12). Although Paul has said that only those will be saved whom God has chosen in election (Romans 9:15, 18, 21-23), nevertheless, the offer of the gospel is a universal one: "For whoever will call upon the name of the Lord will be saved" (Romans 10:13, Joel 2:32). This quotation from Joel is even more emphatic in the original text, for it should read, "For all whosoever will call upon the name of the Lord will be saved." *(adapted from the Bible Expositor and "Reasoning through Romans" by Robert L. Deffenbaugh)*

NOTES AND CROSS-REFERENCES

SALVATION DEMANDS (ROM 10:5-11)

Legal salvation demands the impossible (vs 5)

- Demands the impossible because just stumbling on one point of the law makes one guilty of it all (James 2:10)
- Demands the impossible because no one can be righteous on their own (Matt 5:19-20)
- Demands the impossible because no can be justified by keeping the law (Gal 3:10-12)
- Demands the impossible because living by the law means being judged by the law (Rom 2:12-13)
- Demands the impossible because there is no one who does good (Rom 3:10-12)
- Demands the impossible because all have sinned (Rom 3:23)
- Demands the impossible because it is impossible for a man to enter the kingdom of God on his own merits (Mark 10:23-27)

Gospel salvation demands the possible (vs 8-11)

- Salvation is possible because what is impossible with men is possible with God (Luke 18:27)
- Salvation is possible because nothing is impossible for God (Luke 1:37)
- Salvation is possible because taking on Jesus' yoke is easy (Matt 11:28-30)
- Salvation is possible through belief
 - Those who believe in Jesus are not condemned (John 3:18)
 - Those who believe in Jesus are born of God (1 John 5:1-5)
 - Those who believe in Jesus are chosen by God (2 Thess 2:13)
 - Those who believe in Jesus are blessed (John 20:26-29)
- Salvation is possible through confession
 - Confession of Jesus as Lord is only possible through the Holy Spirit (1 Cor 12:3)
 - Confession of Jesus can only be revealed from God (Matt 16:16-17)
 - Confession should result in service and obedience to God (2 Cor 9:13)
 - Confession is the sign of being faithful (1 Tim 6:12)

SALVATION INTENTIONS (ROM 10:12-17)

It is intended for all (vs 12-13)

- Salvation is intended for all because God wants everyone to come to repentance (2 Peter 3:9)
- Salvation is intended for all because God wants all men to be saved (1 Tim 2:1-4)
- Salvation is intended for all because Jesus came to save the lost (Luke 19:10)
- Salvation is intended for all because Jesus was sacrificed to justify all men (Rom 5:18)
- Salvation is intended for all because God's grace brings salvation before all men (Titus 2:11)

It is intended to be believed (vs 14)

- Intended to be believed because anyone who comes to God must believe that He exists (Heb 11:6)
- Intended to be believed because those who believe will be saved (Mark 16:16)
- Intended to be believed because God's word was written so men would believe in Jesus (John 20:31)
- Intended to be believed so that the Holy Spirit would mark and seal the believer (Eph 1:13)

It is intended to be preached (vs 14-15)

- Intended to be preached because Jesus seeks workers to harvest the lost (Matt 9:36-38)
- Intended to be preached because God has committed men to be ambassadors of reconciliation (2 Cor 5:18-20)
- Intended to be preached so that everyone would understand God's grace and redemptive purposes (Eph 3:8-11)
- Intended to be preached because the Church was formed to share the Word (Eph 4:11-13)
- Intended to be preached because many seek the understanding of God's grace (1 Peter 1:10-12)

It is intended to be obeyed (vs 16)

- To be obeyed through love (John 14:15)
- To be obeyed because it is our obligation (Rom 8:12-14)
- To be obeyed because God would rather have obedience than sacrifices (1 Sam 15:22)
- To be obeyed regardless of circumstances and outcomes (Dan 3:16-18)
- To be obeyed as well as heard (James 1:22)
- To be obeyed versus hypocrisy (Luke 6:46)

It is intended to be heard (vs 17)

- Intended to be heard because it is the actual Word of God (1 Thess 2:13)
- Intended to be heard, retained and be fruitful (Luke 8:11-15)
- Intended to be heard because it is a blessing (Luke 11:28)
- Intended to be heard so that the heart will not be hardened (Heb 3:7-8)
- Intended to be heard because God wants us to truly hear and understand (Matt 13:9)