

August 1, 2021

“Salvation Available For All”  
Lesson 4 of Unit

Romans 10:5-17

### **Intro**

In Chapter 9 of Romans, Paul begins developing the idea of where Jews fit into God’s plan of salvation. He identifies himself as a Jew in 9:3, showing his connection to them. He begins Chapter 10 saying, “Brethren, my heart’s desire and prayer to God for them (Israel) is that they may be saved.” He describes their zeal in following the Law of Moses, but says they do this “not according to knowledge.” This leads into today’s lesson, where Paul writes and teaches about righteousness based on keeping the law versus righteousness through faith.

### **Read Romans 10:5-17**

1. vs. 5: Paul begins by talking about keeping the Mosaic law

There are only two ways to become righteous:

- a) Keep the law *perfectly*
- b) Receive grace through faith

The law defines and explains what sin and righteousness are

The quote Paul uses says that if a person obeys they law, they will live

However, Paul already noted in chapter 3 that no one keeps the law perfectly (3:23)

Therefore, no one can use the first way to become righteous

2. vs. 6-7: Paul shows what faith righteousness is by showing the weakness of law righteousness

Faith righteousness knows that a person isn’t good enough by works to be righteous

Thinking that you could is like “ascending into heaven”

In other words, you’ve earned the right to go there

By thinking that way, a person is essentially lowering Christ’s glory and position

The same idea is present in a person “descending...to bring Christ up from the dead”

It is both arrogance and wrong thinking for someone to think they could do either

3. vs. 8: Paul connects vs. 8 to what he has said in vs. 6-7

The word is *near* you, not in heaven or in the deep places

The verse that Paul quotes is Deut. 30:14

This is Moses speaking God’s words to them

This word is “in your mouth and in your heart”

This suggests the future indwelling of the Holy Spirit

4. vs. 9: Paul here connects two truths about faith

There must be an internal choice/decision to accept the truth of Jesus’ resurrection

“believe in your heart that God raised Him from the dead”

There should be an external expression of that decision of faith

“If you declare with your mouth “Jesus is Lord”

Neither earns a person’s righteousness, but expressions of faith in God’s righteousness

5. vs. 10: Verse 10 amplifies what Paul began in verse 9

A heart of faith is needed to have a life-changing experience with God

Anyone can say “Jesus is Lord”

Only a faithful heart means it; God sees the heart (I Sam. 16:7)

Believing that Jesus was raised from the dead requires faith

There are many today that don’t believe it happened

There were many then who didn’t believe it happened, including His disciples!

Jesus said, “Blessed are those who have not seen and have believed.” (John 20:29)

This verse says nothing about baptism, which Paul obviously considers crucial to salvation (Rom. 6:3-4)

Vs.9-10 are the counter-argument to being righteous by works rather than faith (vs.6-7)

6. vs. 11: This verse is quoting Isaiah 28:16

The context of the OT verse is a prophecy of the coming Messiah

In the NKJV, He is referred to as “a precious cornerstone, a sure foundation”

Paul is saying that whoever believes this to be true of Jesus will be sure of their choice

The last part of Is. 28:16 is translated differently than how Paul does it here

Paul says, “Will not be ashamed”

NKJV says “will not act hastily

NIV says “will never be stricken with panic”

Our book says that Paul is quoting from the Greek version of the OT, the Septuagint

The word in question in the Septuagint uses a verb that means “ashamed”

This makes Paul’s statement accurate and fitting

Paul also is very connected to the word “ashamed”

19 of the 35 NT uses of the word come in his letters

7. vs. 12: Paul establishes again the requirements for salvation

“all who call on Him”

Jews may have felt special since they were the Chosen People for the line of the Christ

They had a covenant relationship with God from Moses’ day onward

Paul says, “There is no difference between Jew and Gentile”

He’s talking about differences in how salvation is gained

“God richly blesses all who call on Him”—anyone who does this is accepted

8. vs. 13: In this verse, Paul quotes Joel 2:32

This reinforces what he has said in vs. 11-12—everyone who calls on God is saved

Calling on the name of the Lord also includes active prayer and worship

Being saved is another way to say all the things Paul has been talking about

Being declared righteous, being justified, being forgiven

All these phrases refer to the same state of grace / reconciliation with God

Paul constantly makes the case that *all* must come to God through Christ

All Jews who have the covenant background

All Gentiles, who have no prior connection to the God of Heaven

9. vs. 14: Paul develops the importance of preaching in the salvation experience  
--Can't believe in the saving work of Jesus if they haven't heard of it or Him  
Preaching is God's primary way of delivering this message  
Obviously, individuals can tell others about the good news of Jesus  
Paul is referring to those who preach and teach as their primary calling

10. vs. 15: The quote here is from Isaiah 52:7, almost word for word.  
The first half of the verse talks about those who are sent to preach  
Obvious connection here to missionaries, wherever they go  
Following the Lord's call on one's life also fits the idea of being sent  
The second half connects "beautiful feet" to "good news"  
In Isaiah's time this was a herald running to the city walls to announce a victory  
The herald's feet would have been dirty and dusty  
Hardly fitting with what we might consider beautiful  
The herald's message was beautiful, though, making his feet (effort) beautiful  
  
Whether it's a missionary or typical lay person, the connection is the same for us  
The message we bring about Christ makes our effort beautiful  
In God's eyes, in the eyes of those who receive it

11. vs. 16: The quote here comes directly from Isaiah 53:1  
The reality is that not everyone will be believed who "preaches" the gospel of Jesus  
True in Isaiah's day, in Paul's day, and in our day as well  
Believing the message must be understood correctly  
It's not just referring to intellectual understanding of what's being said  
It involves accepting it to the point of taking actions to live it out

12. vs. 17: Paul's conclusion  
Faith can only come by hearing the message preached  
The message preached must be heard through Christ's words (the gospel)  
Some will hear it and obey, changing their actions to conform to Christ  
Some will hear it and ignore it, seeing nothing of value in it  
This is the church's primary mission: support preachers of the gospel, home and away

Application: Not all people in a church congregation are preachers. Only a relatively small number teach and speak formally. Yet all who call themselves Christians are representatives of Christ. I Peter 3:15 reminds us all to "be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear." Remember the old saying: "Preach the gospel at all times. When necessary, use words."

Prayer: Father God, help us to preach the gospel by our daily actions, and our words when necessary. Help us to do this knowing that not all will receive it, but that we are always planting or watering seeds. In Jesus' name, Amen.