



“Open Church – Open Bible”

Min. Marossa Davis



Sunday Church School

MAY 16, 2021

“ Saved by Faith ”
Romans 10: 1-10

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Romans 10: 1-10

- v. 1 **“Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.**
- v. 2 For I bear them record that they have a zeal of God, but not according to knowledge.
- v. 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.**
- v. 4 For Christ is the end of the law for righteousness to every one that believeth.
- v. 5 **For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.**

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Romans 10: 1-10

- v. 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:)**
- v. 7 Or, who shall descend into the deep? (that is, to bring up Christ again from the dead.)
- v. 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;**
- v. 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.
- v. 10 **For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”**

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TODAY’S AIM

FACTS: to study the biblical teaching of salvation by faith.

PRINCIPLE: to understand that we are saved by faith and not by any human effort.

APPLICATION: to share with others the good news of salvation by faith in Jesus Christ.

LESSON OUTLINE

- I. PRAYING FOR THE LOST Romans 10: 1-2
- II. PURSUING RIGHTEOUSNESS. Romans 10: 3-8
- III. PROFESSING FAITH IN CHRIST Romans 10: 9-10

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I. PRAYING FOR THE LOST ROMANS 10: 1-2

Romans chapters 9-11 focuses on both the present status and the future hope of Israel . Paul notes their special privileges (9:4-5), God’s sovereign choice of them as a nation, and their ultimate destiny (v.25).

More than anything else, Paul longed for and prayed to God that Israel might be saved. While it is true that Israel was chosen by God for a special role in His plan, each Jewish person also needed faith to be saved. For the most part, they had rejected their own Messiah and needed to repent and believe (Acts 2:36-39; 3:12-19). While significant, their heritage was no guarantee of their salvation.

Since each individual must exercise personal faith in Christ, how can praying for the unsaved help? First, prayer may soften the hearts of the unsaved and open them to the work of God’s Spirit (Acts 16:14). Second,

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Romans 10: 1-10

prayer may bring about circumstances that causes a person to see his lost condition (vs. 23-24). Third, prayer will empower believers to speak God’s Word with boldness (4:31), thus enabling a clear and powerful witness to be presented to the lost.

Paul, of course , realized that prayer was not the only tool to reach lost Israel. Upon entering a city, the very first place he went was the Jewish synagogue, where he preached the gospel (Acts 13:14; 17:2; 18:4). If his fellow Jews rejected the message, he then concentrated on reaching Gentiles. Either way, Paul tried to reach **all people** so that he “ might by all means save some” (I Cor. 9:22). He nevertheless had great concern for his own people realizing that at one point, he too had **misdirected zeal**. Paul understood well what it meant to have a zeal of God but not according to knowledge as that described

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his own attitude before he met the Risen Christ. Now his heart’s desire is that **Christ might be magnified** in all his life and work. (F.F. Bruce. Tyndale’s New Testament Commentary on Romans. pg. 200).

As a nation, Israel not only knew about the one true God, but they were also very **zealous** for Him. When Paul was reviewing his Jewish pedigree (Phil 3:6), he identified his zeal in persecuting Christians as a source of pride prior to his call by Christ on the Damascus road.

Depending on its motives, zeal can be either good or bad. As was true for most Jews, their zeal was not according to knowledge (v.2). They had rejected their own Savior because they preferred to maintain their man made traditions such as those promoted by the Pharisees. As Paul himself testified, the Pharisees were the strictest sect of the Jewish religion (Acts 26:5), but they were also among the most zealous opponents of Christ (Mark 3:6; John 5:18).

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Just because people are sincere and zealous does not mean that they are right. Before his conversion, Paul was sincere and zealous but his actions were clearly wrong; neither his sincerity nor his zeal made his actions right. While having knowledge without faith is insufficient, having **correct knowledge** is vitally important. As God said to ancient Israel, “My people perish for a lack of knowledge: because thou hast rejected knowledge, I will also reject thee” (Hosea 4:6).

II. PURSUING RIGHTEOUSNESS ROMANS 10: 3-8

Righteousness is often used by Paul to mean a right relationship with God. Since most of Israel had rejected Jesus as their Messiah, they had not submitted themselves to **God’s way** of righteousness through Jesus Christ. Instead, they had established their own means of attaining righteousness,

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which was wholly inadequate. In Scripture, righteousness is not something **we achieve** but something **we receive** through faith in Christ alone.

Under the Mosaic law, such things as Sabbath keeping, offering sacrifices, and various rituals intended in part to point toward the need for a Messiah- Savior. These were divine commands to be obeyed. The problem is that no one can obey them perfectly ; therefore, no one can be saved by keeping the law. Ultimately, the law points to the One who was the perfect Sacrifice for sin, the Lord Jesus Christ (Gal. 3:24; Col. 2: 16-17; Heb. 10-1-4).

Christ is the end of the law (v. 4), meaning He is the fulfillment of the law (Matt. 5:17). The Law and the Prophets all point forward to Christ (Luke 24:27, 44; John 1:45). For a Jew to reject Jesus and attempt to keep the law

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is to miss the very reason the law was given in the first place! If a person really could obey God’s law, he could claim righteousness based on that achievement. Only the Son of God could make such a claim, however, which allowed Him to be a perfect sacrifice for sin (II C or. 5:21).

In contrast to righteousness based on the **law** is the righteousness based on **faith**. This righteousness takes a completely different approach. Righteousness based on the law emphasized doing works on one’s own, whereas righteousness by faith stresses trusting in Another for righteousness.

“ **God’s way of salvation [is] not difficult** and complicated. We do not have to go to heaven to find Christ, or into the world of the dead. **He is near to us.** in other words, the Gospel of Christ- the Word of faith- is available and accessible. The sinner need not perform difficult works in order to be saved.

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All he has to do is trust Christ.” (Wiersbe, The Bible Exposition Commentary, Victor).

The quotation Paul uses in verses 6-8 comes from Deuteronomy 30: 11-14. Deuteronomy means second law and Moses repeated it to the children of Israel of the previous generation. This generation’s parents had died in the desert as punishment for their lack of faith (Num. 32:13). After Moses listed the blessings of obedience (Deuteronomy. 28: 1-14) and the curses on disobedience (v. 15-68), the people were exhorted to keep God’s covenant (chap. 29). While the people might have concluded that obedience was hidden from them, it was not. They would not have to go to heaven to bring it down (v. 12), nor was it necessary for them to travel “ beyond the sea” v. 13) to learn God’s will. Rather it was “ very nigh unto thee, in thy mouth and in thy heart, that they mayest do it” (v. 14).

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Interpreting the above in the light of the Gospel, Paul declares that it was not necessary for a person to have Christ come down from heaven or to bring Him up from the dead in order for them to know Him as Lord, especially since **Jesus had already risen**. This Paul says is the **Word of faith**, which we preach (Rom. 10: 8) and is sufficient to bring the message of redemption to a lost world. “ The **word of faith** which Paul preached was the historical event of the **death and resurrection of Christ**” (Allen, Ed., Broadman Bible Commentary, Broadman).

III. PROFESSING FAITH IN CHRIST ROMANS 10: 9-10

To confess Christ with the mouth might be called the **Good Confession**. Paul reminded Timothy that he had “professed a good profession (or confession) before many witnesses”(I Tim. 5:12). Before Pilate, Jesus made the “good confession” by affirming His identity (v. 13).

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Unlike other confessions that might admit wrongdoing or even criminal behavior, **confessing Christ is wholly positive**, for in this way we publicly **profess our faith** in the risen Son of God. Confessing Christ as Lord and Savior does not have the same connotation as confessing our sins because one is a **confession of hope** while the other is a **confession of conviction** (cf. Matt 6:6: I John 1:9). **Repentance** though not mentioned here is vital as Paul reminded the Ephesian elders that his preaching included “ repentance towards God, and faith towards our Lord Jesus Christ ” (Acts 20:21) indeed , all those who come to Christ **must repent and believe the Gospel** (Mark 1: 15; Acts 2: 38 These verses in Romans also remind us of the **great confession** Peter made when he declared of Jesus “ Thou art the Christ, the Son of the living God” (Matt. 16: 16). This truth is, in fact, the “rock” (v. 18) upon which Christ would build his Church.

When the Euthopian eunuch asked “ What doth hinder me to be

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baptized?” (Acts 8:36). Philip told him that if he **believed** with all heart, he was a fit candidate for this ordinance. Consequently, the eunuch declared, “ I believe that Jesus Christ is the Son of God” (v. 37) Upon his **profession of faith**, the new convert was immediately baptized and “went on his way rejoicing” (v. 39)

Not only must we believe in our hearts that Christ died for our sins and arose the third day, we must be willing to acknowledge this openly. That such a confession is vitally important is seen from the words of Christ to His disciples: “ Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven” (Matt. 10: 32-33).

It should be noted that simply stating that we believe in Jesus is insufficient unless we truly trust Him as Lord and Savior. Note also that the belief in the bodily resurrection of Christ is not optional; it is essential, as it is the cornerstone of the Christian faith (cf. I Cor. 15: 12-57).

The heart represents the inner person where faith exists (v. 10). The

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mouth must express what is in the heart. Such faith leads to “righteousness”, a right relationship with God. Confessing Christ leads to salvation. The Hebrew parallelism makes confession and belief, as well as righteousness and salvation, two sides of the same coin” (Allen).

It is possible to believe much about Jesus and still remain unsaved, since we must be willing to actually **commit ourselves to Christ** and to depend on Him alone for justification. Even during Christ’s earthly ministry, some were unwilling to fully committed to Him. John 12:42-43 says, “ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be putting out of the synagogue: for they loved the praise of men more than the praise of God.”

After confessing Christ, we must progress in holiness, or else we will remain immature, “ babes in Christ” (I Cor. 3:1). Grace is free but it is not cheap. Martyred German Pastor Dietrich Bonhoeffer wrote, “ **Cheap grace** is the preaching of forgiveness without requiring repentance, baptism without Church

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discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ” (The Cost of Discipleship, Mac Millian). Such grace is really no grace at all.

In conclusion, Paul declares that our salvation is not achieved by works; rather God declares us righteous through our faith in Christ. He further explained that God is closer than we ever could imagine. Salvation is as simple and as profound as trusting in Jesus Christ as Lord and Savior.

When we confess Jesus as Lord, we acknowledge His authority over all. Not only is He Lord over believers, but He has dominion over all nations and kingdoms. Eventually, every knee will bow and everyone confess Jesus as Lord (cfPhil 2: 9-11). Believers are simply those who choose to accept the lordship of Christ.

Confessing Christians must believe in the atoning death and bodily

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resurrection of Jesus Christ. Without the death and resurrection of Jesus, salvation is impossible (cf. 1 Cor. 15). If Jesus did not die, then no sacrifice was made for our sins. If Jesus was not raised, then His sacrifice for our sins was not accepted by the Father.

Our Golden Text this week is verse 9. “ If thou shalt confess with thy mouth the Lord Jesus and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. Many of us today might say that we don’t need this reminder, but is that really true. Do our lives reflect this truth or do they reflect something else. What is our motivation for doing the things we do? Why do we say our prayers, perform service, why do we put offerings into the collection baskets? Are we truly doing these things out of a sense of worship. These practices are commendable and they further God’s work here on earth. However, what

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what is going through our hearts when we practice these things? Are we doing them in a true sense of worship or are we thinking they will somehow raise our status before God? Some see good works as perhaps a way to “**buy**” one’s way into heaven. The idea is if you perform a certain number of works and live a good life you will be ok.

The truth is exactly the opposite. Before God, our works are painfully inadequate (Isa. 64:6). No matter what we do, we could never measure up to the standard set by God. **The only way to be saved is through faith.** We must believe and trust in Jesus for our salvation. Let us be careful that we do not subtly promote the works- salvation thinking of the world by our actions or our attitudes.

Because of Jesus, there is no need to appease God through sacrifices or good deeds. We who trust in Jesus do not need to try to buy

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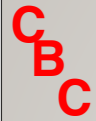
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our way into God’s favor. We are already in right standing with Him because of our faith in His Son, the Lord Jesus Christ (Rom. 3:28).

What a great comfort it is to know that God through Jesus Christ did it all. We must simply receive the gift of salvation by faith. To seek righteousness by our own works leaves us unsure, worrying, and constantly working for something that is impossible. When we believe in Christ and confess the truth about Him, we can **rest** in assurance of our salvation. God does not promise that living separate from this world’s norms will be easy. The Bible gives us many examples of believers enduring ridicule or feeling different because of faith.

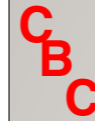
Everyone needs Jesus. He said, I am the way, the truth and the life: no man cometh to the Father, but by me” (John 14:6). **God expects each of us** to have a part in bringing people to a saving faith in Jesus.



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Practical Points

1. We should desire salvation for those we love (Rom. 10: 1-2).
2. Salvation requires specific doctrinal knowledge of God the Father and Jesus Christ (vs.3-5).
3. Salvation is readily accessible for those who seek the Lord (vs. 6-8).
4. True believers will freely confess Jesus Christ as their Lord and Savior (vs. 9).
5. True faith in Christ is faith in His resurrection.
6. True faith connects what our hearts know and believe with what our mouths confess (v. 10).



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For Further Discussion

1. What are we doing when we ‘**confess**’ Christ?
2. Can a person believe in Christ and still be unwilling to confess Him? Explain.
3. Since so many people remain unsaved, what does this tell us about the role the Holy Spirit plays in salvation? Discuss.
4. What would you say if you were asked to explain to someone how to be saved? Discuss.
5. Think about the day that you were saved. How does your experience compare with Paul’s description of salvation (vs. 9-10)?

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