

Copyright © Two Journeys Ministry

Andrew M. Davis

Class Notes

www.twojourneys.org

Please use in accordance with the copyright policy found at twojourneys.org

The Simplicity of Salvation by Faith in Christ

Romans 10:1-15

I. Paul's Summation: A Stone Laid in Zion... Faith or Stumbling

Romans 9:30-33 What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; ³¹ but Israel, who pursued a law of righteousness, has not attained it. ³² Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the "stumbling stone." ³³ As it is written: "See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame."

II. Paul's Earnest Prayer for the Jews

Romans 10:1-4 Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved. ² For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. ³ Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness. ⁴ Christ is the end of the law so that there may be righteousness for everyone who believes.

Q: What does Paul's desire and prayer for unbelieving Israel teach you?

Q: How do you harmonize his clear teaching on God's sovereignty in election and salvation with this prayer?

Q: What does Paul say about their zeal for God? Is that a good thing or a bad thing?

Q: What is the problem of zeal without knowledge? What are others examples in today's world of people with religious zeal without knowledge?

Q: What didn't they "know"? What was lacking?

Q: Why did they seek to establish their own righteousness? How did they try to do that? What is at the root of such an effort? Why is it completely unacceptable to God?

Piper: Here we have a Judaism that says, "We are born of Israelites. We do some law-keeping, better than the Gentiles, for sure. And what we don't succeed at there, we add some sacrifice, some forgiveness." And that mixture is then offered to God. "I got a little bit of merit and a good dose of grace and now we're in." PAUL UTTERLY REJECTS THAT!

Christianity says zero contribution to your justification. You bring zero works to your justification, and Christ brings total perfection to your justification, and that's why it corresponds to election. Election is totally without any condition. And so, he's developing a way of justification that parallels election. Election is unconditional, and justification, in its grounding and provision, is unconditional.

Q: How is Christ's parable of the "Pharisee and the Tax Collector" a good display of what this passage both rejects and accepts? How does the Pharisee seek to establish his own righteousness?

Q: What does Paul mean, "They did not submit to God's righteousness"?

Q: What does "Christ is the end of the law" mean in verse 4? Note: "end" can mean "purpose" or "perfection" or "termination". How is Christ the purpose of the Law? How is Christ the perfection of the Law? How is Christ the termination of the Law?

III. Righteousness by Law vs. Righteousness by Faith

Romans 10:5-13 Moses describes in this way the righteousness that is by the law: "The man who does these things will live by them." ⁶ But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) ⁷ "or 'Who will descend into the deep?'" (that is, to bring Christ up from the dead). ⁸ But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the word of faith we are proclaiming: ⁹ That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. ¹¹ As the Scripture says, "Anyone who trusts in him will never be put to shame." ¹² For there is no difference between Jew and Gentile-- the same Lord is Lord of all and richly blesses all who call on him, ¹³ for, "Everyone who calls on the name of the Lord will be saved."

Q: How does Paul say Moses describes the righteousness by law? What does Paul mean “will live by them”?

Q: How does that compare with the vital opening statement in this Book of Romans?

Romans 1:17 For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith."

Q: Why is the “righteousness by the law” not possible to save anyone? How does it compare with this statement:

Romans 3:20 For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

Q: How does Paul then describe the righteousness that is by faith? How do his statements connect with this passage in the Law?

Deuteronomy 30:11-14 Now what I am commanding you today is not too difficult for you or beyond your reach. ¹² It is not up in heaven, so that you have to ask, "Who will ascend into heaven to get it and proclaim it to us so we may obey it?" ¹³ Nor is it beyond the sea, so that you have to ask, "Who will cross the sea to get it and proclaim it to us so we may obey it?" ¹⁴ No, the word is very near you; it is in your mouth and in your heart so you may obey it.

Q: How does Paul marry the statement in Deuteronomy with the works of Christ to save us? How does it present Christ as “the end of the law so that there might be righteousness for everyone who believes”?

Q: Why is it vital to understand that the word of faith (the gospel of Christ) is near us... right there... in our mouths and in our hearts?

Q: What does verse 9 teach us about salvation? Paul seems to be saying, “It is not hard to be saved... all you have to do is _____”. Is it hard to be saved or not?

Martin Luther’s “Heidelberg Disputation”:

18. It is certain that man must utterly despair of his own ability before he is prepared to receive the grace of Christ.

25. He is not righteous who does much, but he who, without work, believes much in Christ.”

26. The law says, ‘do this,’ and it is never done. Grace says, ‘believe in this,’ and everything is already done.”.

Q: How does Paul link belief and confession in verses 9 and 10? Why does he say "It is with your heart that you believe... it is with your mouth that you confess?"

Q: How does Paul go back to the earlier statement about the rock God lays in Zion (Romans 9:33). What is the link here?

Q: Why bring up the Jew/Gentile issue at this point? [That everyone gets saved the same way]

Q: What does it mean to "call upon the name of the Lord"?

IV. Missions Are Essential to God's Plan for Salvation

Romans 10:14-15 How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? ¹⁵ And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

Q: Paul uses rhetorical questions here... They all imply a negative answer, like "It is impossible for X to happen, isn't it?" Or "No one can X, can they?" How should these questions be rephrased in that pattern?

Restated by assertions:

- 1) Before anyone can call on Jesus, they have to first believe in him.
- 2) Before anyone can believe in Jesus, they have to first hear of him.
- 3) Before anyone can hear of Jesus, someone has to preach to them.
- 4) Before anyone can preach Jesus to people, the preachers have to be sent.

Q: How do Romans 10:1, and Romans 10:14-15 give clarity to all Christians concerning our role in the salvation of other people?

Romans 10:1 Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved.

Q: How does this argue that, while it is our responsibility to understand God's sovereignty in salvation, election and reprobation are not our responsibility?

Q: Yet, how would knowing that there ARE unconverted elect help us in our prayers and missions?

2 Timothy 2:10 Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory.

Q: How do these verses fit into Paul's addressing of "the Jewish problem" ... why do the overwhelming majority of Jewish people reject the gospel?