

SAVED

Salvation has always been granted through faith.

ROMANS 10:5-15

MEMORY VERSE: ROMANS 10:9

- **READ** Romans 9:1–10:21, First Thoughts (p. 92), and Understand the Context (pp. 92–93). As you read Romans 10:5-15, note Paul’s use of Old Testament Scripture to present God’s message of salvation.
- **STUDY** Romans 10:5-15, using Explore the Text (pp. 93–97). Throughout the text for this session, Paul quoted the Old Testament. Study each in their original context. Use *Explore the Bible Adult Commentary* found in print or digital format at LifeWay.com to aid your understanding of the passage.
- **PLAN** the group time using ideas under Lead Group Bible Study (pp. 98–99) and More Ideas (p. 100). Plan to use the Suggested Music Idea (p. 100). Consult *QuickSource* for additional questions you can use in leading the discussion and an Object Lesson idea for the study.
- **GAIN** insights from the weekly podcast on Ministry Grid (MinistryGrid.com/ExploretheBible) or on iTunes.
- **GATHER** the following items: Personal Study Guides; and A prepared poster. (See p. 98 for instructions.) Prepare to display: **PACK ITEM 2** (*Outline of Romans*); **PACK ITEM 3** (*Poster: The Romans Road*); **PACK ITEM 5** (*Poster: Key Words in Romans*); and **PACK ITEM 6** (*Key Verse: Romans 10:9*). Make copies of: **PACK ITEM 10** (*Handout: Doctrinal Emphases in Paul’s Letters*); **PACK ITEM 11** (*Handout: The Romans Road*); and **PACK ITEM 13** (*Handout: Key Words in Romans*).



KEY DOCTRINE

Salvation

There is no salvation apart from personal faith in Jesus Christ as Lord (John 14:6).

FIRST THOUGHTS

People try all kinds of things to be right with God. In some cultures, sacrifices are offered to appease the gods. People bathe in sacred rivers and meditate on sacred mountains. Others bow down before statues and burn incense. Paul answered this age-old question. Salvation is available only to those who call upon Jesus. Our salvation is rooted in the incarnation and resurrection of Jesus and available only through His completed work on the cross.

(In PSG, p. 77) **What are some ways people try to gain God's favor? Why do people try to gain His favor?**

BIBLE SKILL

Use a Bible dictionary to help understand a Bible passage.

Look up "confession of faith" in a Bible dictionary. Review some of the passages identified in the article. Note how a confession of faith is portrayed in the Old and New Testaments. What insights did you gain from the comparison? Which passage identified in the article gives you the greatest insight into Paul's use of "confess" in Romans 10? Explain.

UNDERSTAND THE CONTEXT

ROMANS 9:1–10:21

Paul ended chapter 8 with a magnificent climax to his discussion of the believer's status in Christ. Those who have been freely justified by faith in Jesus stand in a special relationship with God. Because God is for us, no one can stand against us (Rom 8:31). Paul asked and answered the question as to who could possibly separate the believer from God's love (8:35); no one can (8:39). At this point Paul might have been expected to move into the application of his theology, something he did later in chapter 12. However, Paul had earlier made the point that Jews who rejected the gospel would not find the righteousness that comes through faith. One who was circumcised inwardly, whose heart was circumcised, was a true Jew (2:28-29). Paul then raised the question of the Jews' advantage (3:1). That question is the focus of chapters 9–11: How did the Jews' rejection of the gospel affect God's promises to the nation of Israel?

Some Bible teachers have argued that chapters 9–11 were added by Paul as an afterthought, serving as a digression before he returned again to his main point in chapter 12. However, for Paul, the gospel and the Old Testament were intricately linked. About one-third of the content of chapters 9–11 comes from Old Testament quotations. Israel's role as God's chosen people was rooted in the Old Testament: "The LORD your God has chosen you to be his own possession out of all the peoples on the face of the earth" (Deut. 7:6). In these chapters, Paul reconciled the role of Israel as a chosen people, who, for the most part, rejected the gospel preached by Paul and the status of Gentile believers who came to God through faith in Jesus' completed work on the cross.

This week's session focuses on the first two chapters of this section. Paul began this section with a heartfelt expression of his desire that his people

be saved, listing the benefits that God had given the Jews (Rom. 9:1-5). Paul pointed out that Israel's situation was not the result of a failure of God's word (9:6). God had chosen one of Abraham's sons (Isaac) over the other and had chosen Jacob over Esau. God chose in His sovereignty, and His choices were just (9:14). As creatures we must accept the fact that we don't always understand God's plans and purpose (9:20-21). Paul ended this chapter with quotations from Hosea and Isaiah, emphasizing God's establishing His people and preserving a remnant (9:25-29).

After examining God's sovereignty in the situation, Paul looked at Israel's culpability in their failure. Israel's problem was that they did not pursue righteousness by faith but by works (9:32). Paul once again expressed his strong desire that his people be saved (10:1). Not recognizing that "Christ is the end of the law for righteousness to everyone who believes" (10:4), they did not submit to God's righteousness (10:3). Based on the completed work of Christ on the cross, one must confess and believe in order to be saved. Paul emphasized that the gospel is for all people and the need for messengers to proclaim the good news. Paul closed out chapter 10 with the acknowledgment that Israel, as a whole, had not been obedient to the gospel. As God said, "All day long I have held out my hands to a disobedient and defiant people" (10:21).

EXPLORE THE TEXT

CONFESS AND BELIEVE (ROM. 10:5-10)

VERSE 5

Paul explained why Jesus was "the end of the law for righteousness to everyone who believes" (Rom. 10:4). He had just contrasted the righteousness of God with their own righteousness (10:3). In this section he continued that contrast, referring to **the righteousness that is from the law** and "the righteousness that comes from faith" (10:6).

Paul quoted from Leviticus 18:5 to make his point. In its original context, this verse was part of God's warning to the people of Israel not to imitate the behavior of either the Egyptians, whom they had left, or the Canaanites, to whose land they were going. The following verses in Leviticus 18 provide a list of behaviors that the Israelites were to avoid. To achieve the blessing of living in the land to which God was leading them, they must be obedient to God's commands. God was driving the Canaanites from the land because of their despicable behavior; Israelites who imitated that behavior would be cut off from His people (18:24-30).

God's blessings were contingent on Israel's obedience, a point frequently made elsewhere in the Old Testament (Deut. 5:32-6:3). However, Israel rebelled and did not keep the Lord's commands (Ezek. 20:10-13).

BIBLICAL ILLUSTRATOR

For additional context, read "Priority of Preaching" in the Spring 2020 issue of *Biblical Illustrator*. Available at LifeWay.com/BiblicalIllustrator.

VERSE 5

⁵ since Moses writes about the righteousness that is from the law: The one who does these things will live by them.

VERSES 6-7

⁶ But the righteousness that comes from faith speaks like this: Do not say in your heart, “Who will go up to heaven?” that is, to bring Christ down ⁷ or, “Who will go down into the abyss?” that is, to bring Christ up from the dead.

VERSES 6-7

In each of these verses, Paul quoted from the Old Testament and then used a phrase introduced by *that is* to explain and apply each quotation. In the first quotation Paul combined two passages from Deuteronomy. The phrase **do not say in your heart** is a quotation from Deuteronomy 9:4. God warned the Israelites that when He delivered them safely into the land of Canaan, they were not to claim that He did this because of their own righteousness. Israel had done nothing to deserve God’s gracious choice. This context fits well with Paul’s warning against a righteousness based on our own effort.

The rest of Paul’s quotation was taken from Deuteronomy 30:11-14. In this section of Deuteronomy, Moses had warned Israel that God’s blessings came through obedience, and disobedience brought cursing. Moses warned the people they would disobey and be punished, but God would bring them back from the lands to which He had driven them (30:1-3). When Israel returned, God would circumcise their hearts, and they would obey Him with all of their hearts (30:6). The section quoted here (**Who will go up to heaven?**) was used by Moses to impress on Israel their ready access to the command of God. Israel did not need someone to go up to heaven to bring God’s command back down. In the same way, Paul reminded his readers that Christ had already come down from heaven, and believers had access to Him through faith.

Paul next asked, **Who will go down into the abyss?** The text in Deuteronomy 30:13 reads, “Who will cross the sea?” *Abyss* can refer to the deep parts of the sea. Paul may have changed the horizontal direction found in Deuteronomy to a vertical direction that fit the point he was making. His point was that Jesus had already been raised from the dead, so no one was needed to bring Him back from the dead. These two quotations emphasize the completed work of Christ in the incarnation and resurrection. No further deed was necessary.

VERSES 8-9

⁸ On the contrary, what does it say? The message is near you, in your mouth and in your heart. This is the message of faith that we proclaim:
⁹ 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.

VERSES 8-9

On the contrary, what does it say? After explaining what the righteousness based on faith did not say, Paul turned to what it did say. Just as Moses had reminded Israel that God’s commands were not a hidden, inaccessible secret, Paul made the same point about the righteousness based on faith: **The message is near you, in your mouth and in your heart.** God’s **message of faith** has been brought near in Christ. Paul made a similar point when he wrote to the Ephesians: “But now in Christ Jesus, you who were far away have been brought near by the blood of Christ” (Eph. 2:13). All that remains is a response of faith to the message of faith.

Paul further explained the message of faith he had been proclaiming by using two elements from Deuteronomy 30:14 (mouth and heart). Confessing with the mouth and believing in the heart are not two separate steps in the process of salvation but rather two aspects of a single confession of faith. Paul’s order in this verse reflects the order in Deuteronomy 30:14, but he reversed the order in verse 10, probably indicating that the order was not significant.

The Greek word translated *confess* means to agree that something is true. The believer publicly agrees with other believers that **“Jesus is Lord.”** The declaration *Jesus is Lord* is one of the oldest confessions of faith in the

early church. The Greek word translated *Lord* was frequently used in the Greek Old Testament for the personal name of God (*Yahweh*). This outward confession was rooted in the personal belief that Jesus was no longer dead: **believe in your heart that God raised him from the dead**. The resurrection of Jesus is foundational for the Christian faith. Paul wrote to the believers in Corinth, “And if Christ has not been raised, then our proclamation is in vain, and so is your faith” (1 Cor. 15:14). This belief is not just intellectual assent but an abiding faith commitment that affects our whole being.

When writing to the Philippians, Paul tied Jesus’ incarnation (“he emptied himself by assuming the form of a servant,” Phil. 2:7) and God’s exaltation of Him (2:9) with the universal recognition of Jesus as Lord: “and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father” (2:11). Paul’s point in Philippians was that a time will come when it will no longer be possible to deny Jesus’ lordship. For many that recognition will come too late. Here in Romans Paul urged unbelievers to confess and believe while salvation was still possible.

VERSE 10

Paul provided the reason for confessing and believing. The order of the two phrases (**one believes with the heart** and **one confesses with the mouth**) is reversed from the previous verse, probably indicating that Paul saw no special significance in the order. In the previous verse, Paul taught that the one who confessed and believed would be saved. Here Paul expanded that idea, stating that belief resulted in **righteousness** and confession resulted in **salvation**. While it is possible to make a distinction between righteousness and salvation, that does not appear to have been Paul’s point here. Just as confessing and believing are two aspects of a single act of faith, so also righteousness and salvation are two ways of describing the new relationship with God that a believer enters through faith in the risen Lord.

(In PSG, p. 79) **How might the idea of gaining righteousness from the law be expressed today? What is the appeal of earning salvation when we can have it for free?**

WHOEVER (ROM. 10:11-13)

VERSES 11-12

Paul again turned to Scripture to validate his connection between faith and salvation. Earlier he had turned to Isaiah 8:14 and 28:16 to explain why Israel had faltered in their pursuit of righteousness. They sought righteousness by works rather than by faith, and they stumbled over the rock who was Christ (Rom. 9:31-33). Here Paul turned to the last phrase in Isaiah 28:16 to emphasize the believer’s security in Christ. The Greek word translated **put to shame** was used in Romans 5:5 to describe that

VERSE 10

¹⁰ One believes with the heart, resulting in righteousness, and one confesses with the mouth, resulting in salvation.

VERSES 11-12

¹¹ For the Scripture says, Everyone who believes on him will not be put to shame, ¹² since there is no distinction between Jew and Greek, because the same Lord of all richly blesses all who call on him.

“this hope will not disappoint.” No one who puts his faith in Christ will ever have reason to be disappointed in Him.

No one who puts his faith in Christ will ever have reason to be disappointed in Him.

Paul once again returned to the relationship between Jews and Gentiles: **there is no distinction between Jew and Greek.** Paul had used this phrase earlier in his letter to demonstrate that both Jews and Greeks had sinned and both were justified freely through faith (3:22-24). Here Paul made the point that both Jews and Greeks have the same Lord over them, and that the Lord **richly blesses all who call on him.** Not only will everyone who believes on Jesus not be ashamed, but those who believe can call upon a gracious Lord who will bless them richly. In writing to the Ephesians, Paul tied the riches of God’s blessing to our forgiveness of sin: “In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he richly poured out on us with all wisdom and understanding” (Eph. 1:7-8). These blessings are available to all who call on Jesus.

VERSE 13

¹³ For everyone who calls on the name of the Lord will be saved.

VERSE 13

Paul once more turned to the Old Testament with a quotation that emphasized the universal availability of salvation: **everyone who calls on the name of the Lord will be saved.** (See Joel 2:32.) In its original context this quotation comes at the end of a description of God’s pouring out His Spirit on the Day of the Lord (2:28-31), a passage quoted by Peter on the day of Pentecost to explain the coming of the Holy Spirit (Acts 2:17-21). In Joel 2:32, *the name of the Lord* was an obvious reference to God the Father. However, Paul applied the verse to Jesus. One of the ways Bible writers demonstrated the deity of Jesus was by applying names originally meant for God to Jesus as well. Paul used the same idea of calling on *the name* in his hymn in Philippians 2:9-11, where the name above every name is the name of Jesus.

Paul emphasized that the gospel is for all people. Everyone, regardless of ethnicity or socioeconomic background, has equal access to the gospel. In what ways does your church reflect this diversity of background? What are you doing to make it possible for everyone to respond in faith to the gospel message?

TELL ALL (ROM. 10:14-15)

VERSES 14-15

If everyone who calls upon the name of the Lord will be saved, then it is necessary for everyone to have access to the gospel. In this section Paul used four rhetorical questions, each beginning with the word *how*. Each question builds off of the previous question by repeating the verb from the preceding question (call on ... believe/believe ... hear/hear ... preach/preach ... sent). The series of questions begins with the goal of calling on the Lord and works backward to sending. Paul then closed the section with another quotation from the Old Testament.

The first question takes up the theme of calling on the Lord that was developed in the previous verses. A person must believe in the Lord before that person can call on Him. But belief is possible only if that person has heard about the One in whom he must believe. Hearing requires a herald who will share the message with which he has been entrusted.

The final question points out the necessity of sending heralds to those who have not heard. Paul had received his own commission from the Lord, and he and Barnabas had been sent out by the church in Antioch. In the opening of Romans, Paul described his commission in this way: he had received “grace and apostleship to bring about the obedience of faith for the sake of his name among all the Gentiles” (Rom. 1:5).

Those who proclaim the good news of the gospel have a timely message.

In its original context, the quotation from Isaiah 52:7 was part of the prophecy that referred to heralds who brought the good news of Israel’s deliverance from Babylonian captivity. However, in later Judaism the passage was applied to the coming of the Messiah. The Greek word that is translated *beautiful* can also mean “timely.” Those who proclaim the good news of the gospel have a timely message. The point of this Old Testament quotation was to provide scriptural confirmation for the necessity of preaching. The church has a responsibility not only to proclaim the gospel wherever we are but also to commission those who can go out to the ends of the earth to preach to those who have never heard. Just as Paul received financial assistance from established churches (one thinks immediately of the church in Philippi), churches today have an obligation to provide support, both financial and emotional, in fulfilling this great commission.

What can your church do to send proclaimers to those who have not heard?

VERSES 14-15

¹⁴ How, then, can they call on him they have not believed in? And how can they believe without hearing about him? And how can they hear without a preacher? 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.

LEAD GROUP BIBLE STUDY

FOCUS ATTENTION (FIRST THOUGHTS)

INTRODUCE: As the group arrives, create three teams. (A person can be a team.) Assign each team one of the following: *family*, *friends*, and *coworkers*. Instruct each team to answer this question based on their assigned word: *What are some practical ways to gain favor with your _____?* Allow time for teams to generate several ideas, and then call for each team to report their thoughts. After all have reported, ask: *What are some ways people try to gain God's favor? Why do people try to gain His favor?* (PSG, p. 77)

TRANSITION: Point out the context of today's passage using **Pack Item 2** (*Outline of Romans*) and **Pack Item 10** (*Handout: Doctrinal Emphases in Paul's Letters*). Then explain: *In the section of Romans for this session, Paul explained what brings favor to God. God desires a right relationship with all humanity. God offers salvation as a means of reconciliation, and salvation is and has always been available to all people through faith in Jesus.*

EXPLORE THE TEXT

INTRODUCE: *Romans* consists of two distinct sections: chapters 1–8 build a theological framework for salvation; chapters 12–16 address practical challenges of Christian living. In between these two sections, Paul included an extended sidebar (an excursus). Chapters 9–11 focus on the role of the Jews under the new covenant based on faith. While the old covenant was based on a sacrificial system, Jesus' death had ushered in a new era. Paul believed the original chosen people continued to have a role in God's kingdom if they believed in Christ.

CONTRAST: Paul stated in *Romans* 10:4 that "Christ is the end of the law for righteousness to everyone who believes." In verse 5, Paul contrasted the law and faith using the words of Moses.

EXPLAIN: Instruct a volunteer to read *Leviticus* 18:5, and call for the group to identify how individuals could earn righteousness from the law. Then say: *Paul then contrasted that idea in verses 6-7 using Moses' words related to the law and applying them to the work of Christ.* Invite a volunteer to read *Deuteronomy* 30:12-14.

READ: Building upon this foundation, **read *Romans* 10:5-10**, and ask the group to identify the action verbs. Ask: *How do these action verbs help you understand what is required for salvation?* (PSG, p. 78)

DEFINE: In verse 8, Paul linked Moses' Old Testament message to the message of faith (the gospel) he has been proclaiming. Call attention to **Pack Item 5** (*Poster: Key Words in Romans*) and **Pack Item 13** (*Handout: Key Words in Romans*). Identify the word *gospel* and read its definition.

ILLUSTRATE: Display the poster in the image of a coin representing the gospel. Call attention to the two sides of the coin: one side shows a person's mouth and the words *Confess* and *Salvation*; the other side shows a heart and the words *Believe* and *Righteousness*. Ask: *Based on verses 9-10, why is this a good representation of the gospel? How would you describe the relationship between confess and believe? Why are both necessary?*

DEFINE: In verse 10, Paul said a person gains salvation through believing and confessing. Identify the word *salvation* on **Pack Item 5** (Poster: *Key Words in Romans*). Ask from the PSG (p. 79): *What is the appeal of earning salvation when we can have it for free?*

HIGHLIGHT: Call attention to **Pack Item 3** (Poster: *The Romans Road*) and distribute **Pack Item 11** (Handout: *The Romans Road*). Romans 10:9-10 (along with verse 13) includes the fourth milestone along the road answering the question, *How do we receive salvation?* Call attention to **Pack Item 6** (Key Verse: *Romans 10:9*) and remind the group that Romans 10:9 is the memory verse for this session. Invite a volunteer to read aloud verses 9-10 and 13.

TRANSITION: Paul shifted to identifying who can receive salvation.

READ: Before a volunteer reads aloud Romans 10:11-13, explain that Paul based his message on the words of the prophets Isaiah (Isa. 28:16) and Joel (Joel 2:32) to say that everyone, Jew and Greek, who calls on the name of Jesus will receive salvation.

DISCUSS: *What makes salvation through faith in Jesus being offered to all so wonderful and so difficult at the same time?* (PSG, p. 83)

READ: Read Romans 10:14-15, and invite the group to note the progression in Paul's questions.

STUDY: Use the information under Verse 14 on pages 83–84 in the PSG to explain Paul's use of rhetorical questions.

HIGHLIGHT: Emphasize the statement on page 84 of the PSG: *Gospel witnesses are sent into the world. They don't wait for people to come find them in sanctuaries on Sunday.*

DISCUSS: *What makes the feet of a person who shares the gospel beautiful?* (PSG, p. 84) *How has your perspective on sharing the gospel changed as a result of today's conversation?*

SUMMARIZE AND CHALLENGE (IN MY CONTEXT)

REVIEW: Call for a volunteer to read aloud the Summary Statements under In My Context (PSG, p. 85). Invite the group to contemplate living out these statements as believers. Ask: *Which of these challenges you the most today? Explain.*

CHALLENGE: Answer the third set of questions under In My Context (PSG, p. 85): *Believers can support missions through praying, giving, and going. How can you participate more actively in each of those areas? What obstacles do you need to overcome?*

PRAY: Invite the group to read together the Key Doctrine (Salvation) for this session (PSG, p. 83). Encourage volunteers to vocally offer a brief prayer of commitment to live daily lives that reflect the gift of salvation.



PRACTICE

- Email the group, encouraging anyone with doubts or questions about their faith to talk with you or another church leader.
- Prayerfully consider those you know who need to hear the gospel and make plans to share with them this week.

MORE IDEAS

FOCUS ATTENTION (FIRST THOUGHTS)

As an option for Focus Attention, guide the group to identify the different ways cultures have attempted to find favor with their belief in a higher being. Use the introduction in the Personal Study Guide on page 77 to fuel the discussion.

EXPLORE THE TEXT

- To supplement Romans 10:5, ask: *How might the idea of gaining righteousness from the law be expressed today?* (PSG, p. 79)
- In addition to Explore the Text: Transition, invite the group to define *everyone*. Encourage the group to use the word in a sentence as one way to define it. Also invite them to share other words that might be used synonymously for *everyone*.
- In verse 15, Paul used the words of Isaiah (read Isa. 52:7) to express God's favor with those who share the gospel with others. Direct a volunteer to read Matthew 28:18-20, and instruct the group to compare Paul's message in Romans with Jesus' command to reach the world.

SUMMARIZE AND CHALLENGE (IN MY CONTEXT)

Close the session by using the second set of questions under In My Context, invite the group to identify who the "Gentiles" are in our culture (PSG, p. 85): *Who are the "Gentiles" in our culture these days—not just ethnically, but maybe socially or economically? How can you and your Bible study members intentionally reach out to those groups this week?*

SUGGESTED MUSIC IDEA

The famed blind hymnist Fanny J. Crosby spent her later years living in a small apartment and ministering nearby in the Bowery in New York City, where every kind of vice flourished. A hymn she wrote earlier in life became her testimony as she went each day to "Rescue the Perishing." Conclude the session by reading the lyrics.