

Bible Study of Romans
Romans 10:8-13

Hodge concluded his thoughts on vs. 6-7 with this statement, *“According to the interpretation given above, it is assumed the design of this passage is to present the simplicity and suitableness of the Gospel method of salvation. This method requires only faith and confession, in opposition to the strict demands of the law, which it is as impossible for us to satisfy as it is to scale the heavens. By the works of the law shall no man be justified; whereas, whosoever simply calls on the name of the Lord shall be saved.”*

May God bless us with the understanding as well as the submission to His plan of salvation.

Vs. 8

1. This verse stands in contrast to the previous verse as indicated with ‘but.’ So what is the point of contrast?

2. What does this verse intent to say actually?

Haldane wrote the following conclusion on vs. 6-8, *All men, till enlightened by the Spirit of God, seek salvation by doing something of which they imagine God will approve. If it is not complete, His mercy they suppose, will still incline Him to accept of it for value; but without something of his own to present, man in his natural state never thinks of approaching God. Nothing can be more self-evidently false than that we can merit from God. Yet, notwithstanding the folly of this supposition, it is only the energy of the Holy Spirit through the truth of the Gospel that will convince the sinner of his fallacy. Even the very Gospel of God is seen through this false light; and while men exclaim ‘Grace, grace’ they continue to introduce a species of merit by putting Christ at a distance and making access to Him a matter of time and difficulty.*

We must not attempt in any way to merit Christ, or to bring anything like an equivalent in our hand. “Say not,” observes Archbishop Leighton, “unless I find some measure of sanctification, what right have I to apply Him (Christ) as my righteousness? This inverts the order, and prejudges you of both. Thou must first, without finding, yea or without seeking anything in yourself, but misery and guilt, lay hold on Him as your righteousness; or else you shall never find sanctification by any other endeavor or pursuit.”

Vs. 9

3. What is ‘to confess with thy mouth the Lord Jesus?’ How do you do this and can find examples of this in the book of Psalms?

4. Why did Paul add that this confession of the mouth needs to be accompanied by faith in the heart?

5. What is meant with ‘believe that God hath raised Him from the dead?’ Is that all we are to believe in order to be saved, that Jesus was raised from the dead?

6. What is the fruit of this confession and faith? Does that fruit depend on how strong your faith is?

Vs. 10

7. Let's try to put this concluding verse in our own words.

8. Was Paul speaking about righteous in the sense of *justification* or *sanctification* in this verse?

The Westminster Confession of Faith speaks about faith as follows, "Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works, that are the fruits of it; nor as if the grace of faith, or any act thereof, were imputed to him for his justification; but only as it is an instrument by which he receives and applies Christ's righteousness."

9. Is it possible to believe in your heart to the salvation of your soul while not making a confession with the mouth?

vs. 11

10. What two main things did Paul emphasize again with this OT quote?

11. Is there a difference between *believing in* or *believing on Him*? If so, what is the difference?

12. How would you counsel one who says, "I am not humbled enough for my sins and therefore dare not to place my trust in Christ for my salvation?" Try to include one or two Scriptures in your answer.

Haldane's instruction on this subject is enlightening, "The humbling of the heart is indeed, in the hand of the Spirit, a *means* of rendering a man *willing* to trust in the Lord Jesus, and the more of it he attains, he is the more willing. But the humbling affords him *no degree of warrant to trust* in Him nor it is requisite it should. The full warrant is given by the invitations and calls of the Gospel and it is so well warranted, that nothing in himself, can either diminish or increase his warrant. When any one, therefore, says he dare not trust in the Redeemer, because he is not sufficiently humbled, he thereby shows that he is under the prevalence both of unbelief and of a legal spirit: *Of unbelief* – for he does not believe that by the calls and commands of God he is sufficiently warranted to rely on Christ, but that something **more** is requisite to afford him a sufficient warrant; *of a legal spirit* – for he regards humiliation as that which must confer upon him a right to trust in Christ, since for lack of it in a sufficient degree, he dare not entrust his salvation to Him. But he may be assured that he cannot obtain holy consolation till he come as he is, and place direct confidence in Jesus Christ for all his salvation. And that he cannot have true evangelical humiliation till he first trust in Christ for it, and so receive it by faith out of His fullness. The more of this humiliation he attains, the more willing will he be to come as a sinner to the Savior; but he cannot attain an increase of it, before he trusts in Him for it is as a part of salvation. "

vs. 12

13. What are the similarities between Jews and Gentiles in regard to salvation?

14. In what way(s) is God rich?

15. Is 'call upon Him' prayer only?

vs. 13

16. Compare this verse with vs. 11. Is there a difference? Or is this a repeat in different wording?