

GOD'S WORD IS LIFE

The Book of Romans: Session 9 Study Outline for Romans 10

Introduction: Christ Abolishes All Righteousness through Law

In Romans 10, Paul drives home a point that hits at the very heart of human striving: you cannot be righteous before God by your own works. Here, the question of righteousness is split wide open—Paul declares that all our attempts at righteousness through the law, through effort, through willpower, are crushed under the weight of Christ's death and resurrection. This is not a "how-to" for moral improvement. Romans 10 is Paul announcing that Christ is the end of the law—He is the only righteousness we have.

Purpose:

Paul dismantles the entire project of self-righteousness, showing that faith alone in Christ is what saves. The righteousness of faith is not a matter of "doing," but of hearing. Faith is a divine gift that comes through the proclaimed Word, and that Word of promise alone makes you righteous before God. Paul is not interested in gradual improvement; he's preaching an abrupt and final break with the law.

Themes:

- Christ as the end of the law
- Faith, not works, as righteousness
- The necessity of hearing the Word
- The universal scope of salvation
- Proclamation of Christ as the means of salvation

Objective:

To grasp Paul's radical message that faith is not a work of the human heart or mind but an act of God, given through the Word. Christ's death means the death of the law's reign over us, and His resurrection is the birth of faith. Everything in Romans 10 is about God's action through Christ, who takes away all our self-made righteousness and leaves us clinging to the Word alone.

I. The Death of the Law (Romans 10:1-4)

Paul begins by lamenting that Israel, despite their zeal for God, is still trapped in the pursuit of righteousness through the law. They are blinded by the very thing they think gives them life—the law.

- **Verse 1:** Paul's desire is that Israel might be saved, but not through their own works. He knows they are chasing a mirage of righteousness through the law.
 - **Verses 2-3:** Israel has zeal, but it's misdirected. Their ignorance of God's righteousness through Christ has led them to establish their own. They refuse to submit to the righteousness that comes from God.
 - **Verse 4:** Paul drops the hammer: Christ is the *end* of the law for righteousness. No more conditions. No more striving. In Christ, the law has come to its full stop.
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II. Faith Does What the Law Cannot (Romans 10:5-10)

Paul sets up a contrast between righteousness based on law and righteousness based on faith. The law demands obedience to impossible tasks, but faith is a gift that comes through hearing.

- **Verse 5:** Moses speaks of the righteousness of the law, which requires action: “The man who does these things shall live by them.” But we know this path leads only to death, because no one can fulfill the law.
 - **Verses 6-8:** Righteousness based on faith doesn't demand spiritual heroics like ascending to heaven or descending into the abyss. Faith doesn't “do” anything. It receives Christ, who has already come down and been raised from the dead.
 - **Verses 9-10:** Salvation comes not from doing but from confessing and believing. To confess “Jesus is Lord” is not an act of human will—it's the work of the Holy Spirit in the believer. Faith happens in the hearing of the Word, not in the works of the flesh.
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III. The Universality of Christ's Righteousness (Romans 10:11-13)

Paul insists that salvation is not confined to any particular group—it is proclaimed to all. The distinction between Jew and Gentile is obliterated because everyone receives righteousness in the same way: through faith in Christ.

- **Verse 11:** Quoting Isaiah, Paul reminds us that “everyone who believes in Him *will* not be put to shame.” “*Will*” is understood as a rock-solid promise.

- **Verses 12-13:** There's no distinction in the law between Jew and Greek. Christ is the same Lord for all, and everyone who calls on His name *will* be saved. This is the universality of Christ's righteousness—He gives His gift of faith freely, without distinction.
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IV. Proclamation and Hearing: The Word Creates Faith (Romans 10:14-17)

Here, Paul gets to the heart of the matter: faith comes by hearing, not by works. The law can never create faith; only the Word of promise can do that. And this Word must be proclaimed.

- **Verse 14:** How can people call on Christ if they haven't believed? And how can they believe if they haven't heard? Faith needs a preacher because it is the hearing of Christ's Word that makes faith.
 - **Verse 15:** Paul celebrates the preachers of the gospel: "How beautiful are the feet of those who bring good news!" The preacher isn't delivering a message of human effort but is announcing the end of the law and the beginning of faith.
 - **Verses 16-17:** Not all have obeyed the gospel, but the crucial point is that faith comes through hearing, and hearing through the Word of Christ's promise.
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V. Israel's Rejection and God's Mission to the Gentiles (Romans 10:18-21)

Paul closes by addressing Israel's rejection of the gospel and how this has opened the door for the Gentiles to receive the promise of salvation. Israel's rejection is tragic, but that rejection doesn't sabotage God's plan.

- **Verse 18:** The message has gone out to the whole earth, but not all have believed. Paul laments Israel's refusal to hear.
- **Verses 19-20:** God has turned to the Gentiles, provoking Israel to jealousy. Isaiah speaks of those who didn't seek God, but have found Him anyway—this is the miracle of faith. It comes to those who least expect it and who don't want it.
- **Verse 21:** Paul ends with: "All day long I have held out my hands to a disobedient and contrary people." Israel's rejection of the gospel is real, but so is God's ongoing initiative of grace.