

Romans 10:1-11

- I. faith: Belief, trust, confidence, reliance (in the ability, goodness, etc., of a person; in the efficacy or worth of a thing; or in the truth of a statement or doctrine).
- II. Paul here sets in contrast various things:
- A. Zeal v. knowledge.
 - B. Knowledge v. ignorance.
 - C. God's righteousness v. the sinner establishing his own righteousness.
 - D. Trust in God v. trust in one's own doing.
 - E. The righteousness which is of faith v. the righteousness which is of the law.
 - F. "Do and live" v. "live and do."
- III. Concerning righteousness and faith:
- A. Jesus Christ did not *produce* righteousness for Himself. He IS righteous. **1JO 2:1.**
 - B. There is a *righteousness of faith* that speaks of a righteousness *produced for sinners* by the personal faith of Jesus Christ Who did everything by faith. **JOH 8:29 c/w HEB 11:6; 2:13.**
 - 1. The greatest exercise of His faith was when He was at His weakest, trusting in the promise of the Father that His shame, sufferings, being forsaken of God, and His entombment were temporary. **ACT 2:25-28; HEB 12:2.**
 - a. He could thus trust the Father with His spirit at death. **LUK 23:46.**
 - b. commend: To give in trust or charge, deliver to one's care or keeping; to commit, entrust.
 - 2. This righteousness is by the obedience of one, Christ, Who bare sinners' iniquities. **ISA 53:11; ROM 5:18-19.**
 - 3. Sinners' obedience plays no role in producing this righteousness or it would not be by the obedience of one.
 - 4. Sinners are thus made righteous by Him and in Him. **2CO 5:21.**
 - C. There is a *righteousness of faith* in which the sinner's faith is *counted for righteousness*. **ROM 4:1-5.**
 - 1. The sinner's faith is a counter, token, proof of righteousness. It is a coupon from God that represents a legitimate claim on righteousness but it does not produce or procure his righteousness, per the above.
 - a. A token/coupon cannot itself be the thing it represents.
 - b. The token/coupon therefore is only an evidence (albeit an important one) of an unseen reality. c/w **HEB 11:1.**
 - c. A good, responsible authority would keep a careful list of those to whom the token/coupon had been sent in order to secure them in case of frailties. **PHIL 4:3; REV 13:8.**
 - 2. This faith trusts God to do what He has promised, period. **ROM 4:18-22.**
 - 3. This *righteousness of faith* was the basis for God's promise to Abraham that he should be the heir of the world. **ROM 4:13.**
 - 4. Those who like Abraham trust God's promise to do for them the impossible may be assured that their faith is likewise imputed/counted/reckoned for righteousness. The righteousness of God by the faith of Jesus Christ is upon them. **ROM 4:23-25; 3:19-23.**
 - 5. The sinner's faith in God's promise therefore is the *mark of the Best* which secures hope as opposed to the *mark of the beast* which merely secures commerce. **REV 13:16-17.**

- a. The *mark of the beast* is an outward mark.
- b. The *mark of the Best* is an inward mark, invisible until activated by light. **ROM 10:8; 2TI 1:9-10 c/w 2CO 3:3.**
- c. The *mark of the Best* constrains one to reject the worship of image of the beast because he knows that the only image worthy of worship is Christ. **REV 13:15 c/w COL 1:12-15.**
- d. NOTE: the best prophylactic against the mark of the beast is genuine faith which places *no confidence in the flesh* (**PHIL 3:3**) but only in God. Anything less sets one up for the wrong mark.

IV. Consider the futility of *righteousness which is of the law*. **v. 5.**

- A. The law's message in this was "do and live." Life and righteousness were conditioned upon doing the things commanded by the law.
- B. The righteousness which is of the law was:
 - 1. weak through the flesh. **ROM 8:3-4.**
 - 2. impossible because of its demand for perfection. **DEU 6:25; GAL 3:10.**
 - 3. at best filthy rags (**ISA 64:6**). One could be *blameless* (free of judicial censure) but his nature still bearing the image of fallen man. **PHIL 3:6; ROM 3:23.**
- C. If one's righteousness could come by the law, then Christ's work was futile. **GAL 2:21.**
 - 1. The doctrine of acquiring life and righteousness by one's doing is obviously contrary to the gospel of Christ and assumes His work was merely an alternative plan.
 - 2. But no man comes to God but through Him. **JOH 14:6.**
- D. NOTE: The gospel declares that righteousness by "do and live" is futile. "Do and live" righteousness declares that Christ is futile.
 - 1. One should be careful as to which message he is building his hopes on: "do and live" or "done and live."
 - 2. Mingling the two messages to make a formula for righteousness is vain since the end result is still "do and live" (the sinner acquires righteousness by his own doing). Grace and works are incompatible. **ROM 11:6; MAT 9:16-17.**