

Confess with Your Mouth and Believe in Your Heart Romans 10:5-13

June 9, 2021

Review and Context

Theme of Romans: The gospel of God (1:16-17)

Chs 9-11 The gospel and Israel

- In 9:1-5, the apostle in a very personal way introduced the problem (from the human standpoint) of Israel's unbelief (rejection of the Messiah)
- *Thesis:* 9:6a "But it is not as though the word of God has failed."
 - The OT's numerous promises to the nation of Israel, of spiritual salvation through the Messiah
 - Examples include Deut 30:6; Eze 36:24-28; Jer 31:31-36; Zech 12:10-13:1
- The apostle proves that the word of God has not failed, using five arguments.
 - The first argument centers on God's sovereign election of some individuals and not others (9:6b-29)
 - The second argument centers on Israel's reliance on works rather than faith (9:30-10:21).
 - Israel is responsible for their failure to believe in Christ

Question: How many times is the OT quoted in 10:5-13? Why does Paul quote the OT so much here?

The previous paragraph (9:30-10:4) spoke of how Israel failed to obtain a right standing with God, because they did not pursue it by faith, but as if it were based on works of the law. In contrast, Gentiles have received a right standing with God by faith.

Now Paul shows that Israel should have known better. Paul does this by grounding the doctrine of justification by faith in the Old Testament Scriptures. As he does so, he contrasts the righteousness based on the law with the righteousness based on faith.

The righteousness based on the law (5)

Refers to **Lev. 18:5** "You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD."

To be justified by the law, one would have to **do** all the commandments.

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Unless otherwise indicated, all Scripture quotations are from The Holy Bible, English Standard Version (ESV).*

Instead, we are exposed by the law as sinners (3:19-20) who can never attain the righteousness based on the law.

The righteousness based on faith (6-13)

6 "... 'Do not say in your heart...'"

- The wording comes from **Deut. 9:4** "**Do not say in your heart**, after the LORD your God has thrust them out before you, 'It is because of my righteousness that the LORD has brought me in to possess this land,'..."

6 "...Do not say in your heart, 'Who will ascend into heaven?'"...

- **Deut. 30:11–12** "For this commandment that I command you today is not too hard for you, neither is it far off. It is not in heaven, that you should say, '**Who will ascend to heaven** for us and bring it to us, that we may hear it and do it?'"

6 "... (that is, to bring Christ down)"

- Do not think that Christ needs to now be brought down from heaven (as in the incarnation)

The righteousness based on faith does not set some impossible task before us that requires us to be supermen.

verse 7

1. Similar to Deuteronomy 30:13
2. Here, "the abyss" means the abode of the dead
3. Men cannot do this. In fact, Christ has been raised.

8 "But what does it say? 'The word is near you, in your mouth and in your heart'"

- **Deut. 30:14** "But the word is very near you. It is in your mouth and in your heart, so that you can do it."

8 "... (that is, the word of faith that we proclaim);"

1. Paul is applying Moses' words to "the word of faith," the gospel message that calls for faith
2. The gospel of the righteousness of God, like the law of Moses, is near. Israel has no excuse for not believing the gospel
 - Christ came down to earth, publicly revealed Himself and the gospel, and was raised by the Father as the supreme validation of His identity and finished work. Now His disciples are taking the gospel to all people.
 - The gospel is clear and understandable

Paul is using language and concepts from Deuteronomy to contrast the righteousness based on the law, with the righteousness based on faith. One is based on **doing the commandments**, and the other on **the word being in your mouth and in your heart**.

verse 9

Question: After Paul taught earlier on justification by faith, does it surprise you in 10:9-10 that he speaks of confessing with one's mouth together with believing with one's heart? Why or why not?

Confessing and believing are outward and inward aspects of the same thing.

9 "...confess with your mouth that Jesus is Lord..."

1. Part of the gospel message
 - **Acts 2:36** "Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."
 - **2 Cor. 4:5** "For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake."
2. Not mere intellectual assent to the truth
 - **James 2:19** "You believe that God is one; you do well. Even the demons believe—and shudder!"
3. Speaks of "the deep, personal, abiding conviction that, without any reservation or qualification, will confess...that Jesus is the believer's *own* sovereign, ruling Lord, in whom alone he trusts for salvation and to whom he submits."¹

9 "...and believe in your heart that God raised him from the dead..."

1. The supreme validation of Christ and His finished work
2. **Rom. 1:4** and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord,

verse 10

God has revealed the message about Christ and what God has done through Christ to accomplish salvation. God's gift of righteousness is to be received by believing the gospel message.

verse 11

Quotes from Isaiah 28:16, as in 9:32-33

Faith in Christ is the way of salvation

verse 12

No distinction between Jew and Gentile in the way of salvation.

¹ John MacArthur, *Romans 9-16*, 73.

The Lord Jesus not only demands allegiance from all. He also graciously showers His spiritual riches on all who call on him, whether Jew or Gentile.

verse 13

Quotes Joel 2:32

Shows the apostle's understanding that Jesus is God.

Calling on the name of the Lord is spoken of with the same meaning in **Psalm 116:4 (context is 1-7)**

- Reminds us of **Luke 18:13** "But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!'"

The OT was clear that Jews and Gentiles alike were to be saved through faith. Both were to obtain a righteous standing by faith.

Conclusion

This passage gives a multi-dimensional explanation of saving faith

- **9** "confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead"
- **11** "believes in him [Christ]"
- **13** "calls on the name of the Lord"

If we fail to receive the gift of a right standing with God, we are without excuse!

Application

1. If you are not saved, believe now in Jesus Christ as your Lord and Savior, and then profess to others your faith in Christ
2. In evangelism, call unbelievers to biblical faith