

Romans 10:9–13

<sup>9</sup> that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

<sup>10</sup> For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

<sup>11</sup> For the Scripture says, “Whoever believes on Him will not be put to shame.”

<sup>12</sup> For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

<sup>13</sup> For “whoever calls on the name of the LORD shall be saved.”

## ***The Word of Faith*** **Romans 10:9-13**

INTRO:

We listened in **Romans 10:5-8**, as the Apostle Paul once again highlighted the difference between the righteousness which is by the law and the righteousness which is by faith. To do this, Paul gave a voice to both the righteousness from the Law and the righteousness by faith. He noted that the righteousness which is by the Law teaches ***“do this and you shall live.”*** The problem is that no one can do it because they start out with three strikes against them. Paul then allowed the righteousness through faith speak. God is not hiding His truth. God does not require us to do the Law. We need to just believe. ***“The word is near you, in your mouth and in your heart’ that is, the word of faith that we preach”*** (v.8) What exactly is this ***“word of faith?”*** Paul told us in the next verses in **Romans 10**. First, Paul told us about the content of saving faith, and then he described the character of saving faith.

***I. THE CONTENT OF SAVING FAITH (v. 9-10)***

***II. THE NATURE OF SAVING FAITH (v. 11-13)***

***I. THE CONTENT OF SAVING FAITH (v. 9-10)***

A. In effect righteousness which comes through faith says: ***“Believe this and live.”***

What must we believe if we are to live? **Verses 9 and 10** tell us.

***“That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.”***

The first element of our faith is what we confess with our mouths about the Lord Jesus.

1. Some make a great deal out of the confession aspect of this verse. They believe there are two steps in **verse 9**. Because of this and because of a desire to make conversion visible, they assert this confession needs to be 'a public profession of faith.' if salvation is to happen.

2. This thinking has three problems. First, if conversion requires a public act, we just undid all of Paul's logic here! Second, this confession is the mouth speaking out of the abundance of the heart:

**Matthew 12:34** *"For out of the abundance of the heart the mouth speaks"*

This is a confession not unlike the one Paul referred to in **1 Corinthians 12:3**. *"Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit."*

Finally, there is a parallel here between *"The word is near you, in your mouth and in your heart."* Paul described what must be in our mouths and in our hearts.

B. We begin then with what we must believe and thus confess about our Lord Jesus Christ. I remember having a rather heated discussion in the dining hall at Moody Bible Institute over the question of what a person must believe to be saved. One of my fellow students asserted a person did not have to believe in the deity of Jesus Christ to be saved. Paul clearly disagrees here in this verse. Paul said it concisely. We *"must confess with our mouths the Lord Jesus."* What does it mean?

1. The phrase *"the Lord Jesus"* includes all that Jesus is. The word translated Lord is, *"kurios,"* which is used in the LXX to translate the word Yahweh or God's covenant name. Therefore, in one sense, to confess Jesus is Lord is to acknowledge and believe Jesus is the incarnation of the Old Testament Yahweh.

2. John wrote in **John 12:41** when John refers to Isaiah's experience in seeing Yahweh in the Temple in **Isaiah 6**.

*"These things Isaiah said when he saw [Christ's] glory and spoke of Him."*

3. We must understand and believe Jesus is God incarnate. We also know this from **John 8:24**. Jesus said to the Jews, who did not believe in Him.

*"Therefore I said to you that you will die in your sins; for if you do not believe that I am [He], you will die in your sins."*

It was precisely because they did not believe He was the I AM that they would die in their sins!

4. Implied in all of this is also why He became flesh and dwelt among us. He came to die upon a cross for our sins. Remember the summary of the Gospel in **1 Corinthians 15:3-4**?

***“For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.”***

Jesus did not just come to live among us. He came for the express purpose of dying for our sins so that we might have forgiveness and so that we might be able to be saved.

C. Second, we must ***“believe in our hearts that God has raised Him from the dead.”*** This is the resurrection. We do not have a Gospel without a resurrection. The Gospel requires we have it in our heart. The heart is the real you and me. What we believe in the heart changes us. If we have not put our faith upon Jesus and receive Him we will not have eternal life.

D. Having stated what our confession must contain, in **verse 10** he tells us the source of this confession.

***“For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.”***

Because we believe with our hearts, God will save us. Confession then is the means by which the faith of the heart is made known! It is by what comes out of the mouth that we know what has happened in the heart!

## ***II. THE NATURE OF SAVING FAITH (v. 11-13)***

A. ***“For the Scripture says, “Whoever believes on Him will not be put to shame.”(Romans 10:11)*** The First thing Paul wrote about this faith and righteousness is that it is sure. We will not arrive at the end of our lives and find that God has failed us and Jesus did not save us.

B. Second, this word of faith is not for Jews only.

**Romans 10:12-13** ***“For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For ‘whoever calls on the name of the LORD shall be saved.’”***

This is an early Christian proclamation that Jesus is ***“Lord of all.”*** Soon, in the Roman persecution countless Christians would be beheaded or were fed to the lions in the coliseum because they would not say, ***“Kaiser Kurios”*** Caesar is Lord. They would not say these words because the phrase ascribed deity to Caesar. So, they said instead, ***“Jesus is Lord.”*** If the Lord Jesus is Lord over all and blesses with salvation all who call upon Him, how cannot salvation include the Gentiles too?

C. **Verse 13** is the summary statement and adds the Prophet Joel as a witness to the universal nature of the Gospel. Paul quoted **Joel 2:32** again from the LXX.

***“For ‘whoever calls on the name of the Lord shall be saved.’”***

Here is the emphasis again. Who can be saved? Anyone who will call upon the name of the Lord will be saved. In Joel the reference is to Yahweh, but Paul applied it to the Lord Jesus Christ.

***What does this teach us?***

First, it teaches us the required content of our faith. It is not that we believe in God. But that we believe Jesus is God, incarnate in human flesh, Who died for our sins, was buried and rose from the dead on the third day.

It also emphasizes the importance of believing with our hearts. This is more than simple mental assent.

Finally, it shows us that this Gospel is for Jews and Gentiles alike. Let us take this Gospel to the people God puts in our lives.

**Hymn# 203 *And Can It Be?***