

## ROMANS 10:9-21

\*Paul had taken their Old Testament scriptures to show them that Jesus was the Christ - the coming Messiah. Paul is telling them that "This is the One" I'm preaching about - the One you have been reading about and looking for. "This Jesus is Him!"

Romans 10:9-10 - That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

1. The first thing you have to remember here in Chapter 10 is that Paul is talking about his Jewish brethren on how to obtain their salvation.  
\*The emphasis is on the righteousness by faith only in contrast to righteousness by works (Faith & Works).
2. These Jews needed to "confess with their mouth and believe in their heart" - which they still had not done yet. They needed to:
  - a. First, you must accept the truth of the Incarnation of Christ (that the Jesus of the N.T. is the same Lord Jehovah of the O.T.).
  - b. Second, you must accept the truth of His resurrection, which was one of the best proven facts in history.
3. This was the one thing the majority of the Jews refused to do - confess with their mouth and acknowledge that Jesus Christ was the forthcoming Messiah and believe in their heart He was their Redeemer.
4. Paul uses the "mouth" and "heart" metaphors to show the difference between head knowledge and heart faith, to be used as a symbolic figure of speech of one's inner being - the soul. God is more interested in the heart than by a public confession.
  - a. Paul, here in Rom. 10:9 (in the context), refers to Paul's pleas to Israel in the Acts period (Acts 7 to 28). Paul is not saying that an unsaved person, Jew or Gentile, has to do a public declaration of one's sin in order to be saved.
  - b. Paul is saying one had to believe in his heart to be saved only and not a public declaration. To demand a public confession before salvation would violate Paul's "justification by faith alone". This points to the attitude of the individual, specifically a Jew, and not to a fleshly act of using the mouth and vocal chords. The mouth is the soul of a person here in this context (Israel).
  - c. Israel could not see Christ through the eyes of faith. They did not believe Jesus Christ to be God's Son - the long promised Messiah of the Old Testament. They focused more on their own works and traditions to establish their own righteousness.
5. This is where we get confused by these verses, 9 & 10, on what our actions should be when we are saved.
  - a. Actually Romans 10:9-10 is not a reference to Gentiles or the Body of Christ Church. Why? Because it makes no reference to Christ dying for our sins. That is why we use the gospel that saves today from 1 Corinthians 15:1-4 - *Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 1Cor. 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 1Cor. 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 1Cor. 15:4 And that he was buried, and that he rose again the third day according to the scriptures:.*

- b. Some churches today use Romans 10:10 for church membership to pressure new Christians to stand before a congregation and make a public profession of faith in Jesus.
  - c. Anyone can speak words that do not have meaning behind what they say. God is more interested in one's heart than one speaking by physical lips.
6. So Paul, here in Romans 10:9-10, uses language that his fellow Jews could understand in order to bring them to faith in Christ.
- \*Paul progressively is telling the lost Jew to understand that their nation has stumbled and fallen, been set aside, and the Kingdom Program has been delayed. But, individually, they could be saved by a heart faith in the gospel of grace (DBR).
7. The application for us today is that we likewise have to have a "heart faith" in order to be saved.
- a. The verses in the first four chapters of Romans, that we went over, showed the depravity of man. But, Christ imputed His righteousness to us for our justification and that the heart faith alone in Christ's work (DBR) saves one today.
  - b. Paul, in verse 10, says we are to believe in our heart and not just have head knowledge. It is the soul that makes our final decision to trust totally in Christ's finished work at Calvary.
  - c. We then transfer the truth we heard to our heart (soul), that embraces God's truth.
- I Thessalonians 2:13 - For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.
8. Everything that was necessary to be done for our salvation has been accomplished by Jesus Christ (DBR). All we need to do is only believe - nothing by our works!
- Ephesians 2:8-9 - For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Eph. 2:9 Not of works, lest any man should boast.
1. That word "Whosoever" forms a link that anyone can be saved. Paul is using this to reveal the unsaved Jews and to quote an O.T. scripture in Isaiah.

Romans 10:11-13 - For the scripture saith, Whosoever believeth on him shall not be ashamed. Rom. 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Rom. 10:13 For whosoever shall call upon the name of the Lord shall be saved.

- Isaiah 28:16 - Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.
- 2. We see God promises today a precious cornerstone in Jerusalem and Paul is trying to illustrate that the believer (Jew or Gentile), who believes in Christ, needs to be identified with Christ in Verse 11 and not be ashamed.
  - 3. Verse 12 says that today, there is no difference between Jews and Gentiles. Israel was favored in time past, but now there has been a change.
- Acts 3:25-26 - Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Acts 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

\*God has broken down the middle wall of partition. By God interrupting Israel's program, He has now ushered in the present dispensation of grace period.

4. Paul quotes Joel 2:32 in verse 13. He is not saying that calling upon the Lord is a fulfillment of prophecy.
  - a. We have to remember that Joel is speaking to Israel about the Day of the Lord. Joel's context is that of a physical rescue in the Tribulation.
  - b. Paul is saying that those who call upon the name of the Lord shall be saved and the context is redemption to all who believe. Paul is making a practical application of Scripture as the means to deliver one from their sins.
  - c. Those who call on the Lord today in the Dispensation of Grace are offered salvation by faith in the blood and resurrection of Christ, whether Jew or Gentile!
1. The context here is Paul showing, or arguing, to prove that Israel herself (and not God) is to blame for be-

Romans 10:14-15 - How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom. 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

ing in unbelief. They knew the scriptures by the prophets and the Jewish people were responsible.

2. Paul's answer to those who claim that Israel did not hear explains (in the context) that God is not to be blamed for her present unbelief.

\*Paul's point was that one can believe only what he hears or reads, and he can hear only what has been said by causing faith.

\*\*Paul now returns to what bothers him the most and what constantly occupies his mind in the last verses of this chapter.
1. The Jew has rejected Christ as Savior and their Messiah. They had Christ in their midst, the Scriptures, and the prophets. But, what does Israel do?

Romans 10:16-18 - But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? Rom. 10:17 So then faith *cometh* by hearing, and hearing by the word of God. Rom. 10:18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

Matthew 23:34-36 - Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: Matt. 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Matt. 23:36 Verily I say unto you, All these things shall come upon this generation.

- a. Israel rejected and refused the preachers of God that He had sent to them, including Christ and the 12. Paul mourns, just like Isaiah (Esaias) did, over the unreasonable actions of his people. Paul quotes Isaiah.

Isaiah 53:1 - Who hath believed our report? and to whom is the arm of the LORD revealed?
- b. Israel had no excuse because, again, they knew the scriptures and had heard the gospel. Israel could have believed because they had the Word, but they refused.

2. Romans 10:17 - So then faith *cometh* by hearing, and hearing by the word of God.
  - a. This would be better said "by the word of Christ". It is not faith in what is heard, but faith that comes about by what is heard. "Faith" comes from its origin in the Word of God, to hear it and then believe in it!
  - b. In verse 18, it confirms that they had heard and quotes Psalm 19:4 about creation. If the whole world knew about God, you know Israel did. You have to ask, "What's the problem here?"

Romans 10:19-21 - But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. Rom. 10:19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. Rom. 10:20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. Rom. 10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

1. There is a lot of debate as to who is the "foolish nation" in verse 19. Is it the Gentile nations or the Little Flock remnant of Israel?
  - a. Many make the mistake that Paul is referring to the Gentiles who would provoke Israel to jealousy - see Romans 11:11 - *I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.*
  - b. But remember, before sending the gospel to the Gentiles, God had provoked Israel to jealousy by the Little Flock of His followers.
 

Matthew 21:43 - Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
  - c. Notice, it doesn't say nations (plural), but "a nation" (one) - the "Little Flock" which looked foolish, especially to apostate Israel.
2. This is often referred to, and interpreted as saying, that salvation is being sent to the Gentiles. But, Christ in that passage did not refer to salvation. Christ was promising the Kingdom would be taken from the un-believing rulers of Israel and given to a nation that believed - (the true believing small remnant) the Little Flock that is proven by their fruit of the Kingdom given to them.
 

Luke 12:32 - Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
3. Here in verse 19-21, Paul is not referring to the Gentiles, but to a nation considered a "foolish nation" and the "no people" are the leaders of unbelieving Israel.
4. Paul uses verses 20-21 to quote Isaiah 65:1-2 about His people (Israel) rebelling and being disobedient to the true God - Jehovah, but He had always been there for them.
 

Isaiah 65:1-2 - I am sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name. Isa. 65:2 I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

\*\*Finally God had to give the nation up and set them aside for the present time. Paul's point again is that Israel had every opportunity to repent and return to the Lord. But, God's offer came to an end when they stoned Stephen in Acts 7, rejecting the last of the Godhead - the Holy Spirit.