

# Romans 9... 10... 11

Since salvation is a matter of belief rather than behavior, we'd better know what we are supposed to believe.

Romans 10:9 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.

“Confess” can be rendered *profess*. Paul has in mind a public profession of faith. In other words, you publicly acknowledge the truth about Jesus.

That can be tempered by circumstances, like in communist China or elsewhere you must go underground. The norm is for you to let others know you have come to an understanding of who Jesus really was and is.

Who was He? Who is He?

Confessing “with your mouth the Lord Jesus” is mentioned first to conform to the order of the quotation from Deuteronomy 30:14 in the previous verse (v8). You “confess,” meaning you agree, that Jesus is God in human flesh having come down from above as you learned in verse six.

It's not enough for someone to believe that a man, a historical figure, named Jesus once lived. It's not enough to believe He was a great teacher or philosopher. You must believe in the biblical doctrine of the incarnation.

John 1:14 says,

John 1:14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

“Flesh” doesn't just mean a human body. It means He came in the fullness of humanity. He was fully God but simultaneously fully human in a union we can never totally comprehend. Jesus was and remains the unique God-man.

One theologian (Garret) writes,

We do well to acknowledge that we cannot, even with our best theological minds, fully fathom or explicate the incarnation. Its meaning exceeds our human capacities of perception and indeed that which has been revealed through the inspired Scriptures.

A.T. Robertson on confessing Jesus as Lord (Kurios):

No Jew would do this who had not really trusted Christ, for *Kurios* in the LXX is used of God. No Gentile would do it who had not ceased worshipping the emperor as *Kurios*. The word *Kurios* was and is the touchstone of faith.

It is also essential that you “believe in your heart that God has raised Him from the dead.” This is more than just knowing that Jesus rose from the grave. You must believe that God raised Him from the dead just as He said and just as He described in the Bible, in a literal, physical body. As one author said,

The resurrection was the Father's final stamp of approval on His Son and the final feature in the provision for salvation for those who trust in Him. The resurrection divinely certifies that Jesus is the Messiah, the only Savior, the sovereign and sinless Lord, the sacrificial Lamb who paid the price for our redemption, the judge of all men, the conqueror of death, the coming King of kings.<sup>1</sup>

Believing this with the “heart” means believing with one's mental, emotional, and volitional powers.

Confessing and believing are not two separate or sequential steps to salvation. They are simultaneously true.

Romans 10:10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

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<sup>1</sup>MacArthur, *Romans 9-16*, p. 76.

This is partly a quote from Isaiah 28:16. Again I note how much Paul used the Old Testament in order to show his readers he was grounding everything in God's Word.

The Jew might have said, "With my hands I work unto righteousness and with my mouth I profess my obedience." God's eternal plan of salvation is that you simply believe and are declared righteous by God.

Paul says you confess and believe. Then he says you believe and confess. He is showing you salvation from two perspectives - from God's and from man's.

1. From man's perspective, you say that someone is saved based upon their testimony - the confession of their mouth.
2. From God's perspective, He and He alone sees that someone is saved based upon the decision of their heart.

Confession is not a condition of salvation but the inevitable outward expression of what has happened. When a person really believes something he wants to share it with others. When a person is genuinely born again it is too good to keep secret. He confesses Christ.

Let's remember our context. In Romans 9, 10, & 11 Paul is writing about God's past, present, and future plans for the nation of Israel. Paul now applies these verses to the nation of Israel. He shows the Jews that the things he has been teaching have always been God's plan of salvation. The Gospel is nothing new.

Romans 10:11 For the Scripture says, "Whoever believes on Him will not be put to shame."

Romans 10:12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

Romans 10:13 For "whoever calls on the name of the LORD shall be saved."

God's way of salvation has always been the same; it has never changed. The Old Testament, given to the Jews, proclaimed that

salvation was available to "whoever." All men everywhere for all time, Jew and Gentile, were saved the same way - by faith in Jesus Christ.

If you believe the Gospel you "will not be put to shame." Quoting from Isaiah, Paul establishes that salvation by grace through faith was nothing new. There was therefore no "shame" for a Jew to believe in Jesus.

When Paul says "there is no distinction between Jew and Greek" he means that there is no distinction between them regarding God's plan of salvation. Salvation is available to both, and is received the same way by both.

He is *not* saying that there is no such thing anymore as a nation of Israel. He is talking here about how individuals from all nations receive salvation - *not* about God's dealings with individual nations!

There is a belief, called replacement theology, that teaches that the church has replaced Israel in God's plan. Adherents of replacement theology believe the Jews are no longer God's chosen people, and God does not have specific future plans for the nation of Israel.

Replacement theology teaches that the Church is the replacement for Israel and that the many promises made to Israel in the Bible are fulfilled in the Christian Church, not in Israel. So, the prophecies in Scripture concerning the blessing and restoration of Israel to the Promised Land are "spiritualized" or "allegorized" into promises of God's blessing for the Church. Major problems exist with this view, such as the continuing existence of the Jewish people throughout the centuries and especially with the revival of the modern state of Israel.

Chapter Eleven will make it clear that the literal nation of Israel, the literal physical descendants of Abraham, are still central in God's prophetic scheme. The Israelites remain God's chosen people.

Verse thirteen quotes Joel 2:32. You cannot find a plainer reference to the universality of the Gospel than the word "whosoever." You need to know that there are those who reduce the number of people

included in the word “whoever” or “whosoever.” Because of the conclusions they arrive at in their systematic theology, not everyone can be saved. So “whoever” and “whosoever” only means ‘whoever God has already chosen to save as the elect’ and it excludes the vast majority of the human race whom God has not chosen.

It sounds terrible, and it is, but you’d be surprised how easy it is to become convinced that it is a tenable, if not a true, position. We take “whoever” and “whosoever” to mean exactly what God intended them to mean. Anyone can believe and confess.

Paul skillfully quoted from the Old Testament to show the Jew that God's message has never changed. They rejected God's message and could no longer be His messenger to the nations of this wonderful news. They have been replaced as messengers by you and me, by the church on earth.