

**Prayer:**

**Slide # 1**  
**Romans**

**Theme:** The Righteousness of God – The Gospel of God

**Outline:**

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39  
God’s holiness – man’s sinfulness – 1:18-3:20  
Justification by grace through faith – 3:21-5:21  
Sanctification of the believer – 6:1-8:39
- **Dispensational: 9:1-11:36** (The place of Israel and the church)
- **Practical:** 12:1-15:33 (Duties and privileges of the believer)
- **Epilogue:** 16:1-27

After explaining at length in Romans 1-8 that none are righteous in and of themselves and that God has now provided a way to be right with Him through Christ on the basis of faith alone, Paul then in Romans 9-11 shows where Israel went wrong.

In Romans 10:1-4 Paul explains that Israel had a zeal for God that is was not according to knowledge in that they did not understand that Christ is the end of the law for righteousness to everyone who believes. The only way to be right with God is through faith in Christ. The Jews did not get this – except for a small remnant.

Paul then contrasts “**the righteousness which is of the law**” with “**the righteousness of faith**” as seen in Romans 10:5-6. Today in our study we see Paul expanding his explanation of “**the righteousness of faith**” which in truth is the only way to be right with God.

As we saw last time Moses wrote about the righteousness of the law as seen in Lev. 18:5 showing that in order to be righteous according to the standard of the law one must live according to the law perfectly (Rom. 10:5). Paul has already shown conclusively early in the letter that no one can do this and that in fact “**by the law is the knowledge of sin**” (Rom. 3:20). Far from being the basis for righteousness, the Mosaic Law shows that we are all sinners.

There has to be another way, and thank God there is as seen in righteousness which is acquired on the basis of faith. This is what Paul now addresses at length starting in Romans 10:6.

**Romans 10:6–13 (NKJV)**

**6 But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’ ” (that is, to bring Christ down from above)**

**But** is a contrast word. In contrast to righteousness according to the law is how the righteousness of faith speaks. It has a whole different message.

Paul here in Romans 10:6-8 gives a free running quote of Deut. 30:11-14 and makes application of the spirit of it to the gospel message that must be believed. In Deut. 30 Moses was actually speaking of the law and how the people were clearly told that they were to love the LORD with all their heart and soul (Deut. 30:6). The message was clear and it was a heart issue.

But Paul now makes application of this text to the gospel.

The way of faith does not require us to do some impossible feat such as going up to heaven in an attempt to bring the delivering Christ down to earth. Faith is not about DOING the impossible in providing the Christ. God has already done this in sending His Son to earth in the incarnation.

Paul’s point is that while the law was all about DOING – faith looks to what God has already DONE! God in the incarnation has already sent the Christ. He is the Lord of glory sent by God from heaven. God has done it – we just need to believe it (cf. 1 Cor. 2:8).

**7 or, “ ‘Who will descend into the abyss?’ ” (that is, to bring Christ up from the dead).**

Faith does not say who will go into heaven and bring Christ down, nor does it say who will descend into the abyss and bring Christ back from the dead. No! Faith recognizes that God has already done this in the incarnation and in the resurrection of the Lord Jesus Christ.

These are the TWO great truths that Jews stumble over. They could not accept the incarnation and they reject the truth of the resurrection. But FAITH accepts them both as true.

**8 But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith which we preach):**

But what does the righteousness of faith say? It says that the word is near you – that is the message of the gospel. It is not far off or inaccessible. It is not impossible to attain. Rather it is near and within reach.

It is as close as your mouth and your heart. In Deut. 30:14 Moses was talking about the law that God had made very clear to the Jews. They knew about it – they talked about it. What was needed was for them to respond to it from the heart (cf. Deut. 30:6). Paul now applies this principle to the issue of faith in Christ.

The message has been clear. They had discussed it – it was in their mouth. Their hearts have mused over these things. They did not need to go anywhere or do anything other than respond in faith. Paul says this is “***the word of faith which we preach***”.

The message was already very familiar and close to them which calls for the response of faith. This is all that God requires. Paul and his team preached the gospel and all that was required was the response of faith! People would hear it, they would talk about it, and they would consider these things in their hearts, but they needed to appropriate the Word by FAITH. This is the KEY point!

Note the condition is only that of faith! No pilgrimage, no altar call, no ritual is required– ONLY FAITH! This is the word (the message) of faith as preached by Paul! Note the message is singularly “the word of faith”. It’s all about the message preached which is must be received by FAITH!

Note that in quoting Deut. 30:14 here in Rom. 10:8 Paul stopped abruptly after saying, “***in your mouth in and your heart***”.

**Slide # 2**

**Deuteronomy 30:14 (NKJV)**

**14 But the word is very near you, in your mouth and in your heart, that you may do it.**

Moses was recounting the law which was near to them which they were to then respond by DOING. But in contrast, Paul does not present anything to do physically, but rather, he presents “***the word of faith***,” which only needs to be believed! He preaches not the law but the word of FAITH!

The emphasis in Deuteronomy is on the HEART (Deut. 30:6). That is the real core issue. Paul applies this core issue to the gospel message as he now goes on to explain.

**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.**

The word “confess” is a compound Greek word.

### **Slide # 3**

Confess = *homolegeo*

**Homo = the same**

**Legeo = to say**

**“To say the same thing”.**

Thus, to CONFESS Christ is to say the same thing about Christ as the Father says about Jesus; it is to say the same thing about Christ as Jesus claimed for Himself; it is to say the same thing about Jesus as the entirety of Scripture says about Him. In confessing Christ what we now say about Jesus aligns with God’s truth about Him. We agree with God concerning His Son and we express this. This is a Biblical confession of faith.

The emphasis here is on a verbal confession with the mouth. And the confession very literally in the Greek is “Lord Jesus” or “*Jesus is Lord*”. This is the great truth our heart must align with which the mouth then confesses.

If there ever was a Lordship emphasis this is it! Lord means MASTER and Jesus means SAVIOR! In saving faith we confess Jesus as Lord and Savior! If you are not willing to confess Him as Lord don’t say He is your Savior. Lord and Savior go together. That is what the text plainly emphasizes and clearly says.

### **Slide # 4**

Contrary to much teaching today, Scripture never separates Christ’s lordship from His saviorhood. Lord is from *kurios*, which signifies sovereign power and authority. In the book of Acts, Jesus is twice referred to as Savior but ninety-two times as Lord. In the entire New Testament, He is referred to some ten times as Savior and some seven hundred times as Lord. When the two are mentioned together, *Lord* always precedes *Savior*. – **John MacArthur**

The word Lord (Greek kurios) was used in various ways. It could be a polite address in the sense of “sir”. It was commonly used to reference the various false gods in the Roman empire. It was also used in the Greek translation of the OT (the Septuagint) over 6,000 times, to translate YHWH which was considered the most sacred name for God. It also came to be used of Caesar who considered himself to be a god and demanded to be recognized as such.

**In the Roman world** in which Paul lived and wrote, every Roman citizen once a year was required to appear before a Roman official and bring an incense offering of worship before Caesar, and in presenting it, they would be required to say, “**Caesar is Lord**”. This verbally communicated their supreme allegiance to Caesar above all.

But Christians now had a superior allegiance above Caesar and that was to Jesus. Christians would no longer say, “**Caesar is Lord**” but only “**Jesus is Lord!**” This got them into all kinds of trouble with Rome as it came off like they were no longer faithful servants of the empire.

For true Christians the LORDSHIP of Christ meant that Jesus was their supreme MASTER above all others. He ALONE is Lord! Allegiance to Him is supreme. This is the stuff of a true saving faith!

“No Jew would do this [that is say “Jesus is Lord”] 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.” – **A.T. Robertson**

### **Slide # 5**

#### ***Kurios = Lord***

How used....

- 1) Polite Address (Sir)
- 2) Roman gods
- 3) Caesar
- 4) Of YHWH in the Septuagint
- 5) Of Jesus (Master – Sovereign Authority)

- When used in reference to the risen Lord it always carries with it the connotation of deity – that He is God.

The earliest confession of faith in Christianity was “**Jesus is Lord!**” This summarized the faith for true followers of Jesus. We see this, for example, in 1 Cor. 12:3, where Paul says, “No **one can say that Jesus is Lord except by the Holy Spirit**”. So consistent was this that Paul in 1 Cor. 1:2 says...

### **Slide # 6**

#### **1 Corinthians 1:2 (NKJV)**

**2** To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be **saints, with all who in every place call on the name of Jesus Christ our Lord**, both theirs and ours:

This emphasis of confessing Jesus as Lord is very similar to the Jews confession of faith called the Shema as found in Deut. 6:4 which says, “**The LORD our God, the LORD is one!**”

The name Jesus was given to Him at the time of His birth and is therefore called His human name. However, this name has a compound meaning of God and Savior.

### **Slide # 7**

#### **Matthew 1:21 (NKJV)**

**21** And she will bring forth a Son, and you shall call His name **JESUS**, for **He will save His people from their sins.**”

The name “**Jesus**” in the NT corresponds to the Hebrew name “**Joshua**” in the OT (cf. Acts 7:45; Heb. 4:8). It essentially means “Savior” and yet more literally it means “**God-Savior**”. This is Who Jesus is. He is God-Savior!

### **Slide # 8**

Heb. (Yehoshua/Joshua)

Gk. (Iesous)

Eng. (Jesus)

### **Slide # 9**

“Yehoshua” is a compound name consisting of two words.

“**Yeho**” is a prefix form of God’s Name **YHWH**.

“**Shua**” means to deliver, rescue, or **save**.

**Jesus** literally means “**YHWH saves**” or “**YHWH is salvation**”.

Jesus is YHWH God Who saves. The name Jesus, therefore, literally means GOD-SAVIOR! This is His NAME. This is WHO He is. Jesus is Savior and God all wrapped up in ONE person!

### **Slide # 10**

**Lord** = Sovereign God Master

**Jesus** = God-Savior

This is what it means to believe on Jesus as Lord and Savior. We believe in Him as our God-Master Who is our Savior.

But it is not enough to merely confess Jesus as Lord.

### **Slide # 11**

**Matthew 7:21 (NKJV)**

**21** **“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.**

There is such a thing as lip service that is not real in the heart! Note the Romans 10:9 text goes on to say, **“and believe in your heart”**. A true confession emanates forth from the HEART. If it is not a true heart confession it is bogus! Merely verbally professing Christ as Lord without a real heart belief counts for nothing (Titus 1:16).

A true saving faith recognizes Jesus as Lord and Savior from the HEART!

Some see in this the confession that was made at baptism, but this is going beyond what Paul says. We need not doubt that such a confession was made at baptism, but it cannot have been confined to it and there is nothing here to indicate a baptismal context.

**– Leon Morris**

Paul says, **“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.”**

This heart belief in Christ’s resurrection parallels the confession of Jesus as Lord, with both emphasizing Christ for Who He is as Lord and Savior! The resurrection proved two things. 1) It declared Jesus to be the Son of God as so stated by Paul in Romans 1:4; and 2) and showed that God accepted Christ’s payment for sin as seen in Romans 4:25.

Thus, the resurrection of Christ at once proves both His LORDSHIP and His SAVIORHOOD. And this is what true believers believe! They believe in Christ from the heart as Savior and Lord. As our Savior, He died on the cross for all our sins – as risen Lord over all, He arose from the dead.

Confession of Jesus as Lord presupposes belief in His incarnation, death, and resurrection. Clearly, to have a resurrection, one must first have a death!

The resurrection verified all the claims of Christ - especially His claim to be LORD-GOD (cf. Jn. 2:19-22; Mt. 12:38-41). The climax of the book of John (the gospel of belief) presents the issue of belief in relation to the resurrection. So called “**Doubting Thomas**” said he would not believe in the resurrected Lord unless he personally saw Him for himself.

Well, a few days later Jesus in His resurrection body appeared to Thomas, and upon seeing Jesus, Thomas said to Him, “**My Lord and my God!**” And then Jesus said to him, “Thomas, because you have seen Me, you have believed.” (Jn. 20:28-29). This is what it means to truly believe in the resurrected Jesus – we believe in Him as “**My Lord and my God**” which is to say my personal GOD-MASTER.

Thus, believing that God raised Jesus from the dead means to believe in Jesus for Who He is as the risen LORD with all authority – even over the grave itself. Note it carefully – confessing Jesus as Lord and Savior parallels from the heart believing that God raised Him from the dead. This is what constitutes a true saving faith.

Paul has clearly emphasized faith in relation to the work of Christ, as noted in Romans 3b–5. But here in Romans 10, the emphasis is on His person as Lord – the God Who saves! In my view, this emphasis on LORDSHIP is one of the great missing elements in modern-day evangelicalism. We have lost sight of Who Jesus is as Lord in relation to the gospel.

Sometimes when I talk to people about their need for salvation, it becomes evident that they don't have a clue about who Jesus is. To press such people to make a decision to trust in Christ would be premature, in that they wouldn't know who they were trusting in. So I encourage such people to read the Gospel of John and ask God to show them who Jesus is and why He came. Otherwise, they would be believing in a Jesus of their own imagination. – **Steven Cole**

This happens far too often! Here is an example of a tract that totally leaves out the person of Christ in its attempt to share the gospel.



**Slide # 12**

1. All have sinned
2. The penalty for sin is death and hell
3. Jesus died to pay our sin debt
4. Jesus wants you to be saved

Do you see what is missing here? There is nothing about WHO Jesus is! There is no **“believe on the Lord Jesus Christ”** (Acts 16:31). There is no confessing Jesus as Lord”.

In contrast Paul said in 2 Cor. 4:5 we preach **“Christ Jesus the Lord”** and again in Col. 2:6 you **“As you have therefore received Christ Jesus the Lord, so walk in Him”**. When Jesus was born the birth announcement was there is born **“a Savior, who is Christ the Lord”** (Lk. 2:11). This is WHO He is and He must be believed on for WHO He is!

To preach a “Lordless gospel” is at best to preach an incomplete gospel. And a half-truth becomes an untruth if it is preached as the full truth.

When Peter in Acts 2 first announced the gospel to the Jews he said, **“God has made this Jesus whom you crucified, both Lord and Christ”** (Acts 2:36). In Acts 10 when he introduced the gospel to the Gentiles he did so by announcing that Jesus Christ **“He is Lord of all”** (Acts 10:36). Peter consistently emphasized the LORDSHIP of Christ in his gospel as did Paul.

So often the PERSON of Christ (Who He is as Lord) is the missing element in modern day evangelism which has resulted in a great harvest of tares who have a false assurance and have never known true conversion.

When a person truly receives Jesus they receive Him for all that He is as Lord and Savior. We come on His terms – and His terms is WHO He is.

Salvation makes it personal! He is my Lord and Savior! We must believe on Christ for WHO He is. That is why John emphasizes believing in His name – His NAME is Who He is (Jn. 1:12; 20:31).

Note it must be a HEART reality! So important is this that Paul states it twice – once in verse 9 and again in verse 10. It is with the HEART we must believe on Jesus as Lord and Savior! It is not merely an intellectual accent, but a sincere HEART commitment in which allegiance to Jesus above all is affirmed (cf. Acts 2:36; 1 Cor. 8:6; 12:3; Phil. 2:13).

Now indeed, we work out our salvation with fear and trembling (Phil. 2:12) and we stumble along the way (Ja. 3:2), and we are not always consistent with what we now believe, but in our hearts we now know and affirm the truth the truth of Who Jesus is as personal Lord and Savior! True faith confesses Jesus as Lord and believes in the truth of it from the heart!

So this question of WHO is Jesus to you becomes the whole great issue in life!

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

Note the word “**For**” which begins verse 10. This indicates that Paul is giving further explanation as to what he has just said.

Note that at this point he reverses the order of confession and believing. In verse 9 he had confess first, and then believe, following the order of the quote from Deut. 30:14 as seen in verse 8. However, his further explanation in verse 10 gives the proper chronological order in that believing comes first and then confession.

It is with the heart one believes unto righteousness. We have talked much about “justification” earlier in the book which means “to be declared righteous”. We saw this repeatedly in Romans 3-5.

### **Slide # 13**

#### **Romans 5:1 (NKJV)**

**1** Therefore, having been **justified by faith**, we have peace with God through our Lord Jesus Christ,

Here in Romans 10:10 Paul says with heart one believes unto righteousness. It is a heart issue. The heart is the core of one’s being that relates to the will where commitments are made. The instant we believe from our heart we are declared righteous. From that moment on we are right with God. Our position with God is then settled forever.

But Paul closely links believing unto righteousness with confession of the mouth unto salvation. The cardinal issue throughout here is BELIEF. This is the driving issue throughout this whole context. From Romans 9:30 and on through chapter 10 the word faith or believe is found 13 times (Rom. 9:30, 32, 33; 10:4, 6, 8, 9, 10, 11, 14, 16, 17).

There are not two requirements for salvation – namely believing and confessing. Throughout Romans the emphasis has constantly been on justification by faith alone as seen in the great example of Abraham in Romans 4. But confession is so closely linked to believing that the expected result of belief is that of confession. An outward confession of Christ is the inevitable fruit of a genuine saving faith.

The tongue is inherently linked to the mouth.

### **Slide # 14**

**Matthew 12:34 (NKJV)**

**34** .... For out of the abundance of the heart the mouth speaks.

On a gun there is a trigger and then there is the mouth of the gun out of which comes the bullet. The heart is the trigger which when tripped by faith immediately causes the “bullet of truth” to come out of the mouth.

Invariably the mouth tells on the heart. That is what we have here in Romans 10:9-10.

### **Slide # 15**

**Matthew 10:32–33 (NKJV)**

**32** “Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven.

**33** But whoever denies Me before men, him I will also deny before My Father who is in heaven.

Faith is the root, confession is the inevitable fruit! If there is true faith then confession will naturally follow.

### **Slide # 16**

Confession is not a condition of salvation but the inevitable outward expression of what has happened: “If on Jesus Christ you trust, speak for Christ you surely must.” – **William MacDonald**

Believing and confession are like lightning and thunder – where you find the one the other will surely follow. They are two different things but inherently related. They are so closely related that it is a given that confession will follow believing as an evidence of salvation.

### **Slide # 17**

**2 Corinthians 4:13 (NKJV)**

**13** And since we have the same spirit of faith, according to what is written, “I believed and therefore I spoke,” we also believe and therefore speak,

Again, we are not saved by confessing but if we are saved we will confess. It literally is the first-fruits of true salvation. Believing is inward and confessing is outward. This is basically the same emphasis that James makes in James 2 where he emphasizes that a truly living faith works.

As the Reformers were known to say, “***We are saved by faith alone but the faith that saves does not remain alone.***” It does not remain alone – it confesses Christ as Lord and Savior. The first evidence of saving faith is a willingness to confess. The rule is: If faith is real in the heart it will be expressed through the mouth.

### **Slide # 18**

#### **1 John 4:15 (NKJV)**

**15** Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

This is why I like to ask people after I have share the gospel with them: “***Now Who is Jesus to you?***” Or, “***When it comes to Jesus what say you?***” I want to hear it from their own lips WHO Jesus is to them. I want to hear a confession from them that they are believing in Jesus as their personal Lord and Savior. If I don’t hear it from their own mouth, I want to be very cautious not to given them a false assurance.

Of course, God alone knows the heart, and people can make a bogus profession. As we have noted it must be real from the heart. However, if they are genuine the expectation is that they will openly confess Christ as Lord and Savior with hearty conviction!

Salvation comes through believing on Christ as Lord and Savior from the heart and this involves agreeing with God in verbal acknowledgment of gospel truth – first before God but then before others also.

In the early centuries of the Church when God’s people were undergoing great persecution those who would not deny Christ even in the face of great persecution were known as “CONFESSORS”.

During the time of Nazi Germany the true Church that would not compromise with Hitler was known as “***the confessing Church***”. True believers are known by their confession. It is the fruit of a true saving faith.

### **Slide # 19**

#### **1 John 2:23 (NKJV)**

**23** Whoever denies the Son does not have the Father either; **he who acknowledges the Son has the Father also.**

**11 For the Scripture says, “Whoever believes on Him will not be put to shame.”**

Here we have another “For” which gives further explanation to what Paul has just said in verse 10. It further drives home the point the CORE issue Paul is emphasizing is that of BELIEF. Here in this summary statement he makes the issue solely that of BELIEVING!

To emphasize his KEY point in summary form Paul here again quotes from Isaiah 28:16. He quoted from this same text in Roman 9:33. Clearly Isaiah 28 is a Messianic text.

The promise is to “***whoever believes on Him***” referring to the Lord Jesus as the context clearly shows.

The shame here refers to the humiliation those who are found to be without Christ will experience in the final judgment when they are sent to hell. They will experience horrified shame that is beyond what we can comprehend.

In Isaiah 2 in the Day of the Lord Judgment we find the “lofty looks of man shall be humbled” and that the “haughtiness of men shall be bowed down” (Isa. 2:11). It says concerning the proud and lofty “shall be brought low” (Isa. 2:12). Again, “The loftiness of man shall be bowed down” (Isa. 2:17) And then the chapter ends with...

### **Slide # 20**

#### **Isaiah 2:22 (NKJV)**

**22** Sever yourselves from such a man, Whose breath is in his nostrils; For of what account is he?

In the end those in rebellion will experience eternal shame and humiliation!

But whoever believes on the Lord Jesus will not be put to shame! They will know full acceptance before God. And this is true for all who put their faith in Jesus as Lord and Savior!

### **Slide # 21**

- v. 6 – the righteousness of **faith**
- v. 8 – the word of **faith**
- v. 9 – **believe** in your heart
- v. 10 – **believes** unto righteousness
- v. 11 – Whoever **believes**

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

This is now the 5<sup>th</sup> time in the letter that Paul emphasizes there is no difference between Jew and Gentile (cf. Rom. 1:16; 2:9, 10; 3:9; 10:12).

In Romans 3:22-23 Paul emphasized there is no difference in that all have sinned. Now Paul emphasizes that there is no difference in how we are saved.

The same LORD is over all and He is rich to all who call upon Him – whether they be Jew or Gentile. All are saved on the same basis – by faith alone.

Note the direct parallel between “whoever believes” in verse 11 with “all who call upon Him” in verse 12.

### **Slide # 22**

- v. 11 Whoever **believes** on Him
- v. 12 to all who **call** upon Him.

Those who believe are those who call on the Lord Who is over all.

### **Side # 23**

- v. 10 Belief expressed in confession
- v. 12 Belief expressed in calling on the Lord

Calling on the Lord and confessing the Lord are very closely related. Where calling takes place confession will follow. In fact, calling itself is essentially confession. So again, we note the intimate tie between believing, calling, and confession. True belief in the heart triggers both calling and confession.

Just as all who are sinners are under condemnation of sin, so likewise all who call on the Lord are richly blessed in salvation.

My friend George Zeller has written a paper titled, “215 Things That Are True of Me Now That I am Saved”. As believers we are richly blessed beyond measure. In Romans 8:17 we find the believer is an heir of God and joint heir with Christ. Then in verse 32 Paul says that in Christ we are freely given all things. In Eph. 1:3 we see we have been blessed “with every spiritual blessing”. In Rev. 21:7 we are told that those who overcome “shall inherit all things”. Indeed, the Lord over all is “rich to all who call upon Him.”

The Law was given to the Jews; however now on the basis of FAITH salvation is accessible to all. Jews are not saved one way and Gentiles another. No, both are saved on exactly the same basis – namely, by FAITH ALONE!

Jesus is said to be Lord in verse 9 and the thought carries through to calling on the Lord in verses 12 and 13. Jesus is sovereign Lord over all. No one makes Jesus Lord – He is LORD! It’s a matter of by faith accepting Him for Who He is. It’s a matter of in faith calling on Him for Who He is.

And when anyone calls on Him, the Lord is rich (abundant, generous) beyond measure to all who call upon Him. Note the triple emphasis on the universal availability of salvation as seen in verses 11, 12, and 13.

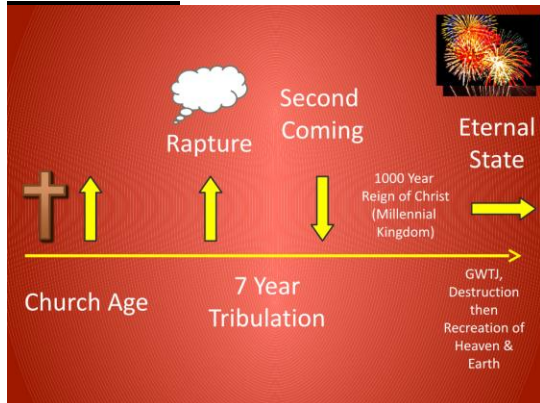
### **Slide # 24**

- v. 11 – **Whoever** believes...
- v. 12 – to **all** who call upon Him.
- v. 13 – **whoever** calls on the name of the Lord....

### 13 For “whoever calls on the name of the LORD shall be saved.”

Verse 13 provides a succinct summary giving the crux of the whole matter. It is a quote from Joel 2:32 which is a Day of the Lord context. The Day of the Lord is the time of judgment that will immediately follow the Church Age.

#### **Slide # 25**



#### **Slide # 26**

##### **Joel 2:32 (NKJV)**

**32** And it shall come to pass That whoever calls on the name of the LORD Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls.

What is interesting about this is that it shows that how a person is saved is the same in all dispensations – namely by faith calling on the name of the Lord. Peter quoted from this text in Acts 2:21 on the day of Pentecost at the beginning of the church age; Paul quotes from it here in Romans 10:13 to make his summary point regarding the word of faith.

In the day of the LORD the great issue will be the LORDSHIP of God and whether people will bow in faith before Him or whether they will worship antichrist. The issue will be one of LORDSHIP – as it is the Day of the Lord.

However, that is the same issue today as Paul clearly brings out by applying Joel 2:32 to where we are today. The issue is one of LORDSHIP – will we believe on the Lord Jesus Christ or not? That is always the issue!

In the OT to call on the name of the Lord was the language of worship (cf. Gen. 4:26; 12:8; 1 Kgs. 18:24; Ps. 79:6; Isa. 6:47).



It was to recognize the LORD for Who He and respond in believing worship (cf. Acts 9:14, 21; 22:16; 1 Cor. 1:2; 2 Tim. 2:22).

To call on Him, is more precisely, to call on the name of the Lord, that is, to appeal to Him to save us in accordance with Who He is and what He does. – **John Stott**

The word LORD as quoted here from Joel 2:32 is applied to Jesus. It is the word “YHWH” the most sacred name for God in the OT Scriptures. Once again we see the emphasis on the deity of Christ – that He is eternal God Almighty Who must be believed on for Who He is.

To call on the name of the Lord is to call on His person. It is to recognize His sovereign authority as LORD!

And note the inferred reason the person is calling is for salvation. They are calling on Him for salvation recognizing that Jesus is the God-Savior Who can save. This is the essence of a saving faith.

In John 4 Jesus was interacting with a Samaritan woman who had a sordid past. She wanted to talk “religion” while Jesus made the issue Himself and the gift of everlasting life.

### **Slide # 27**

#### **John 4:10 (NKJV)**

**10** Jesus answered and said to her, “If you knew **the gift of God**, and **who it is** who says to you, ‘Give Me a drink,’ **you would have asked** Him, and **He would have given you** living water.”

This is what it means to call on the name of the Lord to be saved. We in faith ask Jesus to save us! We call on Him for salvation. It is the cry of faith! And when we do so we are saved!

Jesus went on to say to this woman...

### **Slide 28**

#### **John 4:23 (NKJV)**

**23** But the hour is coming, and now is, when the **true worshipers** will **worship** the Father in spirit and truth; for the Father is **seeking such to worship Him.**

To call on the Lord in faith is really an act of worship. In doing so one enters into the realm of being a true worshiper. The first act of worship one ever does is to call on the name of the Lord in faith. Saving faith is thus an act of worship!

Note again the combination of “believes” in verse 11 with calling on the Lord in verses 12 and 13. True belief evokes a response of calling on the Lord for salvation. Anyone who genuinely does this is saved.

God does all the saving – but you must do the calling! Whoever calls will be saved – but you must call!

Paul had been stressing God’s electing sovereignty in chapter 9; here he again stresses human responsibility. Both are true.

– **Henry M. Morris**

At this moment either you are *saved* or you are *lost*. There is no in between category. If you are saved, it means that if you died today, you would spend eternity with Jesus in heaven. If you are lost and died today, you would spend eternity in the torment of hell. Those are the only options. As I’ve said many times, *saved* is a radical word. If life seems to be going okay, then you don’t sense that you need to be saved. If you think that you’re a basically good person and that your goodness will get you into heaven when you die, then you won’t feel a need to be saved. If you think that Jesus came to give us a few tips on how to have a happy life, then you don’t realize your true condition before God. You need to be saved because you’re perishing!

– **Steven Cole**

Imagine a cruise ship sailing smoothly through the Sea, and suddenly, you burst into the dining room and yell, “Get into the lifeboats **now**,” the passengers would think that you were crazy. They don’t need to be saved, they think they are just fine! Your interruption is only interpreted as being rude! But now imagine a few minutes later that the ship hits a huge rock and suddenly begins listing badly and takes on water. Just that sudden everyone’s attention is focused on being saved from a watery grave.

The truth is, the boat of your life is going to hit the rock called “death,” and you need to be ready for that inevitable moment. Life may be going smoothly at the moment, but if you’re not right before God, you need to be saved. You need to believe in your heart on the Lord Jesus Christ and call on Him to save you! This is the word of faith which we preach!

Years ago I had an elderly neighbor. He was having phone problems and came over and asked me to help him. In our conversation I shared with him the gospel and told him the most important call is calling on the name of the Lord to be saved. He did not act too interested. After that when I would see him I would ask him, "***Have you made that call yet?***"

Let me ask you: ***Have you made that call?***

**Romans 10:13 (NKJV)**

**13** For "whoever calls on the name of the LORD shall be saved."