



Romans 10:6-13 is a single unit. Example: measure your arm

- Availability of righteousness**⁶ *But the righteousness based on faith speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down),
⁷ or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)."*
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 are preaching,*
 - Requirements**⁹ *that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved.*
 - Results**¹⁰ *for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.*
 - Assurance**¹¹ *For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."*
- ¹² *For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.*
- ¹³ *for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."* CMC

We know that a Jew needed God's righteousness, but they were pursuing it in the wrong way by zealous works.

Romans 10:3 (NASB)

*³ For not knowing about God's righteousness and seeking to establish their own, **they did not subject themselves to the righteousness of God.***

Romans 10:4 (NASB)

*⁴ For Christ is the **end** of the law for righteousness to everyone who believes.*

Same way for Us as for Jews, We must trust in Jesus Christ and His work for righteousness.

Righteousness

The Greek word for *righteousness* is *dikaiosunen*. It becomes an absolute term when applied to God.

General aspects of God's righteousness are noted:

A. **God's.** With respect to character, God is transparently holy and righteous in all His acts.

a) When combined with love, His righteousness results in grace.

b) God's righteousness is ever absolute and perfect to infinity:
"In him is no darkness at all."

c) God's righteousness is seen in two ways:

i. He is a righteous Person (James 1:17; 1 John 1:5) and

ii. He is righteous in all His ways (Rom. 3:25-26).

Then Romans 10:5 is quoted from-

Leviticus 18:5 (NASB) ⁵ 'So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD.
which is a general recognized principle of the law.

What are the requirements of works righteousness?

- ❑ A continual doing, a continual performance of the law's demands. If one does not perform, one should not be able to obtain the necessary righteousness to live eternally. Can't make one mistake.
- ❑ As simple as it can be said, the righteousness which comes from law-keeping is unforgiving and has stringent requirements- you must do all of it-no exceptions!
- ❑ Designed to bring about self-despair.
- ❑ Once broken the law asks for immediate condemnation, not a future opportunity to make it right.

Exhortation of availability in verses:6 - 7

⁶ ***"DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?'*** (that is, to bring Christ down) ⁷ or ***'WHO WILL DESCEND INTO THE ABYSS?'*** (that is, to bring Christ up from the dead)."

The Lord Jesus has become our righteousness

Romans 5:20-21 (NASB)

²⁰ *The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,*

²¹ *so that, as sin reigned in death, even so grace would reign **through righteousness** to eternal life through Jesus Christ our Lord.*

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 are preaching,



Romans 10:8 is being compared to



Deuteronomy 30:14 (NASB) ¹⁴“But the **WORD (of law) is very near you, in your mouth and in your heart, that you may observe it.”**

- ❖ The “**word**” in Deut. 30:14 refers to law and the fact that the law was “**In your mouth and in your heart.**”
- ❖ The phrase simply reflects that the Israelite knew and understood the law. They had studied it and could recite it verbally.
- ❖ Israelites had access to it and knew it.

- ❖ Christ is the end to the law for righteousness because He paid the cost of sin.
- ❖ He brought **God's righteousness** near for all by His finished work, then the only thing left is **to believe**,
- ❖ NOT keep to the law or do good works.

I am aware every day that I don't deserve any of this.

But, for anyone to attain righteousness of the law, they needed to take what they knew and actually perform it.

Sets up Vv. 9-10

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 are preaching,*

Word- “Rhema” here to indicate a spoken word and in this case specifically he is referring to the message of the gospel Paul was presently preaching.

-This is WHY Paul retains the wording of Deut. 30:14 with “heart and mouth” in the verses following (9-10).

What we will see today is that these verses are not a formula for evangelism but an emphasis on the nearness and availability of faith –righteousness.

Rm 10:8 introduces 2 key words **HEART** and **MOUTH**

1. Vv. 9-13 is an elaboration of these 2 words.
2. Emphasis Vv. 8 is on **where** his message is lodged.
Where did a message in the OT go? It's lodged in all of our minds and heart.

a) The word of God was proclaimed by word of mouth.

b) The message came out from his mind. When learned it was in your mouth.

3. Mouth and heart are figures expressing possession

1. Jeremiah 15:16 (NASB)

2. Ezekiel 2:8-10 (NASB)

Figures of possession

Faith-righteousness is similar yet much different than law-righteousness though and this is what Paul is contrasting here.

What was similar?

Faith-righteousness is **SIMILAR** in that **it is close by and easily known and easily understood.**

The One Messiah the Jews had been looking for had come and if they put their faith in Him they would attain God's righteousness.

It is **Different** because with **law-righteousness much is left to do**, whereas **with faith-righteousness all has been done by Jesus Christ.**

*⁹ that **if** you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;*

What requirements does God mean for salvation?

- To the Jew - into the kingdom was salvation
- To us Christians - into Christ – in heaven
- Jew needed individual righteousness, i.e. God's Righteousness to be saved. - John3
- ❖ Vv. 9 **If**- 3rd class- requirement. Maybe you will, maybe you will not.
- ❖ Both requirements takes us to the same place.

Do you have to do both? Could we do either to be saved?

⁹ that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; ¹⁰ for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

In verses 9-10 is Paul talking about 2 different things?

If he is, then, we have 2 things we have to do to be saved.

This is said after we are told there is nothing left to do. John 3

Why this order? He is maintaining the order of Deut 30:14

“But the WORD (of law) is very near you, in your mouth and in your heart, that you may observe it.

Common ground on confess and believe.

- Every belief has an **in Whom** they believe.
 - Every confession has a **to whom**.
-
- In 1 John 1:9 **who are we confessing to?** GOD.
 - If we confess with your mouth, who are we confessing to?
God because only God can save, not a man.
 - With our mouth, who are we confessing to.

¹⁰ for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

What do we think of when we hear the word Confess?

We think the word sin.

Sin is not present here.

Confess means to say the same thing **homologeō**

homou - together with the same, and

logo-meaning to agree with, say the same thing about sin
in 1 John 1:9

Here it is not a confession for sin or a feeling sorry for sin as a pre-requisite for salvation.

*⁹ that if you confess with your mouth **Jesus as Lord**, and believe in your heart that God **raised Him from the dead**, you will be saved;*

2 key elements in Vv.9

1. Confession that Jesus as Lord

2. Confession that God raised Him from the dead

The biggest obstacles for the Jews to believe was that Jesus was God. They had prayed that God would send them the Messiah. The nation was continually looking for Him.

Can we add public confession to be saved?

Public confession is not required for salvation.

See Jn 19:38- Jn 12:42

*¹⁰ for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, **resulting** in salvation.*

Results Vv. 10

Will each question by itself be enough for salvation?

- Either one that you do comes out of the same place.
- They are synonyms. See Vv. 8 heart and mouth are the same place, there in you.

The word **resulting** leading to salvation and righteousness.

Israel could **not fulfil** the law; **the word of their God**, Paul told them, that faith-righteousness could **be in their heart and in their mouth instead of law.**

One must believe before they will confess Jesus is Lord, and

One must confess Jesus is Lord before they (the JEW) will call on His Name for deliverance into the promised Kingdom.

For Christianity, as we have said, “begins with the resurrection.”

No matter how thoroughly persuaded a Jew might be that Jesus fulfilled the prophecies in His birth, life, ministry, and death;

there remained this stupendous task of faith, to believe in the heart that God had raised Him from the power and domain of death, of that which was the wages of sin,—the “King of Terrors” (Job 18:14) of the whole world!

¹³ **for** "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."

¹² **For** there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.

¹¹ **For** the scripture says, "whoever believes in him will not be disappointed."

¹⁰ **for** with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

⁹ **that** if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved.

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 are preaching,

⁷ **or** '**WHO WILL DESCEND INTO THE ABYSS?**' (that is, to bring Christ up from the dead)."

⁶ **But the righteousness based on faith** speaks as follows: "**DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?'** (that is, to bring Christ down).

