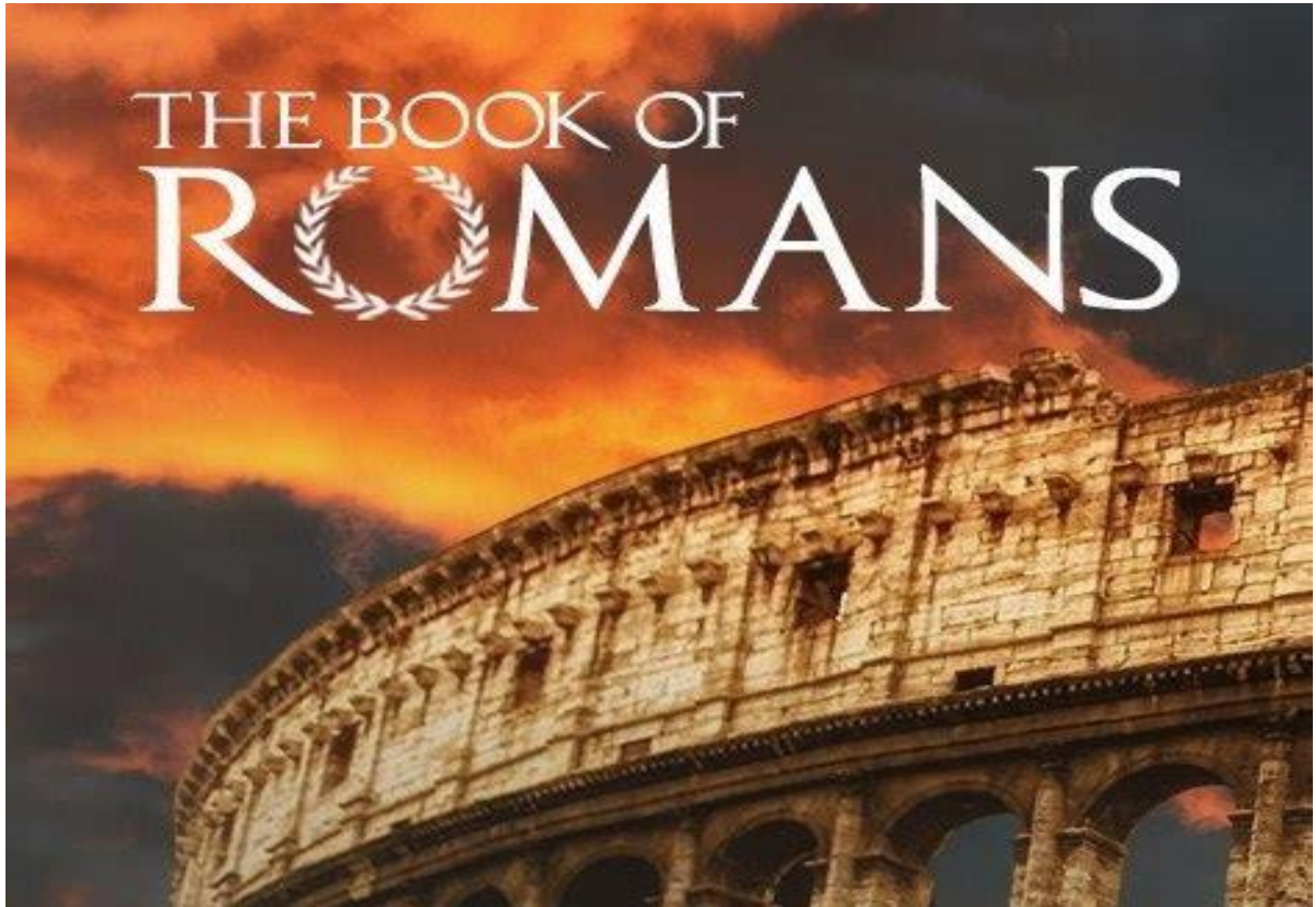


Rom 10:11-13 Whoever Will Call on the Name of the Lord Will Be Saved





Romans 10:1-13 High Level Summary*

- v:1-5 Man's way of seeking acceptance by God
- Man was seeking to establish his own righteousness – not knowing about God's
- v:6-13 God's way for man to be accepted by Him
- v:6-8 God's way is available – it's near you
- v:9-13 Under what condition can I be made acceptable to God

* adapted from McCalley

Deut 30:11 "For this commandment which I command you today is not too difficult for you, nor is it out of reach.

¹² "It is not in heaven, that you should say, 'Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?'

¹³ "Nor is it beyond the sea, that you should say, 'Who will cross the sea for us to get it for us and make us hear it, that we may observe it?'

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



- The word of God was learned orally in the Old Testament
- When something was learned the idea was that you have it in your mouth*
- When you learned it you would say you have it in my mouth*
- If it's in your mouth it's also in your heart or if it's in your heart it is also in your mouth.*
- See Jer 15:16, Eze 2:8, Ex 13:9

*McCalley

Last Week's Verses



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,

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.

It = the righteousness based on faith

Rom 10:8 - Availability



But what is
the righteousness
by faith saying?

It's not saying we must
go up to heaven :v6

It's not saying we must
descend into the deep :v7

the Word
[spoken] is
near you

in your
mouth*
[it's available]

in your
heart*
[it's available]

the word of faith
[the Gospel]
which we are preaching

* mouth and heart are figures
of possession of truth McCalley

Next: verses 9 to 13 will now
elaborate on two key words!

Rom 10:9 - Requirement

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

- **if** – maybe you will or maybe you will not!
- who do we confess to?
- confess is to God
- confession is recognizing who Jesus Christ is
- now it appears Paul wants us to do two things
- but, confess and believe are just two aspects of our faith in Christ's person and work
- believing and confessing both result in being saved - McCalley
- What does it mean to be saved?
- Saved from the penalty, power and presence of sin



Rom 10:10 – Results/Summary

for with
the heart
a person
believes

leading
to

righteousness

and with the
mouth he
confesses

leading
to

salvation

Rom 3:22a even
the righteousness
of God through
faith in Jesus
Christ for all those
who believe



Rom 1:16 For I am not
ashamed of the gospel,
for it is the power of
God for **salvation** to
everyone who believes

- believing and confessing are similar ideas
- you are to believe in what God has said
- you are to confess to God about who He is
- When you put your faith in the gospel you are saved and receive the gift of righteousness.

Today's Verses



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."

- Paul now replaces confess with call on
 - you call on the name of the Lord
 - you confess Jesus as Lord
- v:11 assurance using the word believing
- v:12-13 assurance using the word call on

¹¹ For the Scripture says, “WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”



For the Scripture says:

- Paul has quoted these same words in Rom 9:33 and this is a quote from the following:
- Isa 28:16b "Behold, I am laying in Zion a stone, a tested stone, a costly cornerstone *for* the foundation, firmly placed. **He who believes *in it*** [costly cornerstone] **will not be disturbed.**
- It's the negative of **disappointed** [*kataischúnō*]: not to shame, dishonor or disgrace.
- The idea of being ashamed of the Lord Jesus is not in the apostle's mind. Wuest
- In the future you will never be put down or turned away by God. Merryman

The results of “believes in Him”



John 3:16 For God so loved the world, that He gave His only begotten Son, that whoever **believes in Him** shall not perish, but have eternal life.

John 3:18a He who **believes in Him** is not judged; he who **does not believe** has been judged already, because he has not believed in the name of the only begotten Son of God.

John 6:40 For this is the will of My Father, that everyone who beholds the Son and **believes in Him** will have eternal life, and I Myself will raise him up on the last day.

Acts 10:43 Of Him all the prophets bear witness that through His name everyone who **believes in Him** receives forgiveness of sins.

Romans 4:5 But to the one who does not work, but **believes in Him** who justifies the ungodly, his faith is credited as righteousness.

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;



for – *gar* – indeed – gives more assurance about salvation

[there] **is** -*eimi* - the state in which something continuously exists

- present tense continuous action – God is source of the action

no distinction – *diastole* – a difference or divide
between Jew and Greek

- Rom 3:29 Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also.
- Gal 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.


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;



for the same Lord is over all

Wuest

- by saying “**same Lord**” Paul is identifying the Lord Jesus of verse 9 as the true Lord Merryman
- Acts 2:36 Therefore let all the house of Israel know for certain that **God has made Him both Lord and Christ**—this Jesus whom you crucified.
- **over all** - *pas* - all, none excluded
- Acts 10:36 The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all).
- Matt 28:18 And Jesus came up and spoke to them, saying, "**All authority has been given to Me in heaven and on earth.**"

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; 

[the Lord] *is being rich to all the ones calling on Him* Interlinear

being rich – *plouteō* – the idea is to be continually rich

- This is an attribute of the Lord Jesus Christ
- Rom 2:4 Or do you think lightly of *the riches of His kindness and tolerance and patience*, not knowing that the kindness of God leads you to repentance?
- Eph 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to *the riches of His grace*.
- Next, we are told the focus of His riches:

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;



to all the ones calling on Him

Interlinear

all – *pas* – every one, none excluded

calling on - *epikaleō* - to call upon by way of adoration,
making use of the Name of the Lord

Vine

- The idea is to call in dependence upon Merryman

Him – the Lord Jesus Christ

- verse 14 will give us the relationship between calling on Him and believing in Him

13 for "Whoever will call on the name of the Lord will be saved."



- a quote from: Joel 2:32a And it will come about that whoever **calls on** the name of the LORD will be delivered.
- Joel 22:32b For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls.
- This verse from context is speaking of the day of Lord.
- Paul takes this verse and applies it "to our day." Merryman

3:23 for all have sinned
and fall short of
the glory of God

10:13 For everyone whoever
calls on the Lord's name
will be saved Interlinear

¹³ for "Whoever will call on the name of the Lord will be saved."



call on - *epikaleō* - to call upon, invoke; in the Middle Voice, to call upon for oneself or on one's behalf

Vine

the name of the Lord – is summing up everything that He [Christ] is and is known by

Merryman

will be saved – *sōzō* - of the spiritual and eternal salvation granted by God

Vine

- The caller in this sense is not asking to be saved. He is in effect saying “Lord, I am depending upon you for my salvation.”

Merryman

13 for "Whoever will call on the name of the Lord will be saved."



- the same result as in verse 9 [you will be saved] but using the idea of **call on** the Lord vs **confessing** the Lord Jesus
- Eph 2:8 For by grace you have been saved **through faith**; and that not of yourselves, *it is* the gift of God.
 - So **faith** is described in verses 9 to 13 as:
 - confessing with your mouth
 - believing in your heart
 - with the heart a person believes
 - with the mouth he confesses
 - believing in and calling on
- The object of all these statements is faith in the Lord Jesus Christ.

Final Thoughts



- Public confession of your faith is not required for salvation.
- In this passage confession is spontaneous; it comes out of the mind [heart].*
- You cannot structure confession.*
- Faith makes itself known by oral confession.*
- About 115 passages condition salvation on believing alone and about 35 simply on faith. Chafer
- Acts 16:31 They said, “Believe in the Lord Jesus, and you will be saved, you and your household.”

* Merryman