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**Series: Romans: The Just Shall Live by Faith**  
**Message: Jesus Is Lord**

**Transcribed Message**  
**February 13, 2022**  
**Romans 10:9-13**

If you were here two weeks ago, I began by saying there's a couple of people at your front door. They've knocked on your door. As you look out your window, you're pretty sure you know who they are, perhaps one of a couple of different groups that regularly go through neighborhoods and knock on doors. They have come to talk to you about spiritual things. They have come to talk to you about their understanding of how it is that you get to heaven. I don't know about you but I've always thought that if someone comes to my door and rings the doorbell and they want to talk about spiritual things, then that's a wonderful opportunity to do that. They've come to my door. What an opportunity. Being the kind and gracious person that you are, you say to them you are happy to listen to what they have to say, but then you want the opportunity to share what you want to say to them. They agree to that, and now it's your turn. Now the question comes to you: how do you want to share with them your understanding of how it is that you get to heaven? You want to share with them a simple and straightforward answer to a simple and straightforward question. What is it that I need to do to gain eternal life?

The apostle Paul, as he does every week, has a word for us. In this 10<sup>th</sup> chapter of Romans, Paul will give us that answer. I want to suggest to you that in answer to that question – how is it that I gain eternal life and how is it that I know that I will go to heaven – there are a lot of answers that people give. Here are some that I just pulled out of different resources: 1) You need to give your heart to Christ; 2) You need to repent and put your faith in Jesus; 3) You need to confess your sins and ask the Lord to forgive you; 4) You need to come to Christ, confess Him as Lord and promised to obey Him from now on; 5) You need to ask Jesus into your heart; 6) You need to believe that Christ died for your sins and trust Him alone as your Savior. I could've listed another 10 very easily with regard to answers that are often given. From my perspective, and this is

just my perspective, number six is the one that closest represents what I believe the Bible teaches about the answer to this question. I want to show you from Romans 10 that I think Paul would give that same answer. As he does that in verses 9 through 13, he says there is nothing more important than getting the gospel right. It's literally a matter of life and death.

Very quick review to set the stage again. We have been looking at this 9<sup>th</sup> and 10<sup>th</sup> and 11<sup>th</sup> chapter yet to come, and in this section, Paul is dealing with this matter of Israel's unbelief. That has occupied all of these three chapters. The message in this 10<sup>th</sup> chapter is basically don't blame God for Israel's unbelief. You might very well have come to that conclusion at the end of chapter 9 when we looked at God's electing purposes. Paul gives us, we said, the other side that is yet to come in this 10<sup>th</sup> chapter. This 10<sup>th</sup> chapter does just that. Paul points out the fact that everyone is responsible before God for their own individual choices.

The second thing that Paul does is he puts forward the matter of how it is that we gain this righteousness that we need. How do we gain this righteous standing before a righteous and holy God? That is why this 10<sup>th</sup> chapter, when we began that little intro, we said chapter 10 is really going to focus on evangelism. That's what's happening in these verses. In verses 1 through 4, I would suggest to you that we basically have man's method of salvation. Man's method of salvation in a word is religion. It is religion. It's works. It's human effort. It's the folks that are standing at your front porch telling you what you need to do in order to gain this righteous standing before God. Paul would say of them they have a zeal but it is without knowledge. Then in verses 5 through 13, we see God's method. God's method centers around words like faith and believe. God's method, we looked at in verses 5 through 8 last week, told us that the gospel is near. It's available. It's right there for us. God has made His Word and His truth and His gospel available. Then this morning in verses 9 through 13, looking at the condition for salvation. How is this then to be received? The question, I think, is very simple, very straightforward. It's one that we find right in Scripture itself. What must I do to be saved?

Now, before we jump into these verses, I want to just give some introductory observations about verses 9 through 13. Here are some introductory thoughts here about this set of verses and their importance. The first thing that I would point out is that

this passage has often been at the forefront of the lordship/salvation debate. You might say: I don't even know what the lordship/salvation debate is. That's perfectly okay. There's been a debate that has gone on for many years within the Christian community with regard to this matter of salvation and how it is that one is saved. What is the best answer to the question – what must I do to gain eternal life? The lordship/salvation debate often centers around this sentence, this description: If Jesus isn't Lord of all, then He's not Lord at all. If Jesus isn't Lord of all, then He's not Lord at all. When you think about that sentence, that sentence stated that way has some pretty significant implications. There is a lot of things about that sentence that we want to know.

The most important one – is this in fact reflective of what the Bible teaches about this matter? Is that statement what the Bible teaches? It's good, I think, for us to have this discussion. I think it's good for us to step into this, because at the center and the focus of all of this is the gospel. There is nothing more important than the gospel. As we talk about these issues and as we hear one side giving their ideas and another side getting the other ideas, as long as we're respectful of each other, as long as we're honoring each other in that discussion, I think it's good. I think it's good for us to have discussions about the meaning and the definition of the gospel. After all, Paul said in Romans 1 for I'm not ashamed of the gospel because it and it alone is the power of God unto salvation to everyone who believes. This is the backdrop in some respects, especially in verses 9 and 10.

The second thing I would point out is these verses form a single unit of thought. They form a single unit of thought. Each verse explains the one before it. Look at verses 10 through 14. As you look at verses 10 through 14, every one of them begins with the word "for". Every verse is explaining the verse before it. There is a real sense in which these verses are tied together. Paul's argument in these verses is a unit of thought. Even verse 9, which begins with the word "because". There's a connection there. The context of what we're looking at is so very important.

Then lastly, the rule of interpretation. One of the rules of interpretation as you're studying your Bible, one of the important rules of interpretation is always use a clear passage to interpret one that's not clear. As you study your Bible, always interpret a not-so-clear passage with one that is very clear. If you were to say to me, give me the top

five verses that you think make the gospel as clear and simple as plain as you can. That's a hard assignment, frankly, because there's a lot of them. This is not an inspired list. This is not an inerrant list. This is just a list of verses that when I ask myself that question, these were the verses that I thought of. I thought of these verses. John 3:16. We just saw that video presentation that drove that point home. I would think that you could go to the whole Gospel of John. You could just list the gospel of John. John 6:47. Truly, truly, I say to you, whoever believes has eternal life. That is as simple and straightforward as you can get. Jesus says truly, truly, I say to you, whoever believes has eternal life. You could go to Acts 16:31 where the question is literally asked in that interchange between the Philippian jailer and Paul. He says to Paul: what do I need to do to be saved? Paul says believe on the Lord Jesus Christ and you'll be saved. And of course, we can go to the book of Romans and go to the 3<sup>rd</sup> chapter verse 24, or chapter 5 verse 1. We could go to Ephesians chapter 2:8,9 "for by grace you are saved through faith and that not of yourselves..." If we want to go to the Old Testament and at least give one verse, we can go to Genesis 15:6. Abraham believed God and it was counted to him for righteousness.

As you look at that verse list, one of the things that should stand out to you is I didn't include Romans 10:9,10. I assure you many people when asked what is the simplest straightforward presentation of the gospel in the New Testament, many people frankly answer with Romans 10:9,10. We'll see what that looks like in just a moment. but as you look at these verses, one of the reasons why I don't include Romans 10 especially 9 and 10 is if you go to any good set of commentaries, let's say you take five good commentaries of Romans off of your shelf. You're going to find that within those commentaries, these scholars of Scripture are going to tell you that there are four or five different ways that these verses are often understood. In my mind, when I look at that principle of interpreting a clear passage and using that to help you with an unclear passage, why do I want to go to Romans 10:9,10 when every good commentary I pull off the shelf says there are several different views. When I go to John 3:16, there's only one understanding of that. See what I'm saying? There is within this set of verses wonderful truth, and we're going to step into that. But I don't look at this particular passage as a go-to passage.

None of the other verses that you looked at on that list call on us to confess in order to gain eternal life. There's something significant about that. In the gospel of John, there are 98 verses that talk about believing to receive eternal life. Not once does John say in the gospel of John that you need to confess something to gain eternal life. We should pay attention to that. John tells us that the end of his gospel that he's written this gospel so that people will understand and know how to have eternal life.

Let's look at these verses then in Romans chapter 10. Let's take a closer look at verses 9 through 13 and since time does not allow me to give you all of the views, do you know what I'm going to have to do? Yes, I have to give you the right one. I'm going to give you the right one this morning. You can look up those other ones on your own, but I'll give you the one that I think best understands these. I fully acknowledge every view, which ever one you pick, has some challenges. We're saying that on the front end. I want to put before you four different words to help us walk through this set of verses.

We're going to go back and begin with verse 8 even though we looked at that last week. The word that I put before you there is the word "possession". Look at the 8<sup>th</sup> verse of Romans 10: "But what does it say? 'The word is near you, in your mouth and in your heart' (that is, the word of faith that we proclaim)." We looked at this verse last week and it includes these words that are going to appear again in our text this morning. Words like: word, gospel, mouth, heart. Mouth and heart are clearly a figure of speech that are indicating that there's this idea of possession. We have it. They're in our mouth. The word is near. The gospel is near. It's available. It's in our mouth and in our heart. We talked about that for many centuries the word of God was not something that everybody had a copy of. They were passing it along verbally to each other. It was very meaningful for centuries for them to hear. The word is in your mouth.

And it's in your heart. It reminds me of Jeremiah 15:16. "Thy words were found and I did eat them. They were to me the joy and rejoicing of my heart for I am called by Your name, O Lord God of hosts." Jeremiah says I found Your word and it's in my mouth. It's right on the tip of my tongue. I'm ready to share it. I'm ready to speak it. I'm ready to say it. I possess it. It's in my heart. I love it. I embrace it. I've welcomed it. I

think that's a very similar thing that we have here. God's word is something that we have. This gospel is something that we have.

Let's step then into verse 9 and look at the verses this morning that tie all of this together. In verse 9, our word is "requirement". The word is requirement. "Because", Paul says, "if you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved." Before we jump into the outline and before we get to the first point, I didn't leave you any space to make any notes, but I again just want to step in and say some introductory things about these verses. In my mind, when I read verse 9 – because if you confess with your mouth that Jesus is Lord and believe in your heart that God has raised Him from the dead, you will be saved – Paul is not in that verse giving Biblical support for what we have come to understand as a modern-day altar call. When I get into discussions with people as I do periodically why we don't do an altar call at covenant, as we graciously share this discussion I always want to say to them will where do you see that in the Bible. They will almost always say Romans 10:9. I read that verse and frankly, I just think it's a little bit hard to think that when Paul wrote Romans 10:9 in the 1<sup>st</sup> century that 18 centuries later in 19<sup>th</sup> century America, an evangelist came up with the idea of having people walk an aisle in order to receive the gospel was in Paul's mind and heart in the 1<sup>st</sup> century. That is just a bridge too far for me to get across. That's not what's in Paul's mind at this point. he does not have that in mind because it was unheard of. It was unknown until the 19<sup>th</sup> century. It just simply was not practiced in church history. The altar call, for whatever value and benefit, and I don't want to depreciate it. I'm just saying it is not something that the church historically did for centuries. It is a very recent development. Paul, I don't think in verse 9, is saying here is your support for an altar call.

The second thing I would point out is I don't think Paul is putting forward a two-step process in order to be saved. I don't think we read verse 9 and say okay, there's two things I have to do. I have to confess and I have to believe. We're going to step into why I don't think that's the case, but again the idea of confession is I have to make a public declaration. I have to make a public statement. To believe is something I do in my heart. So many people as they're explaining the gospel say you need to do two things. You need to do something publicly, externally, a declaration. And you need to do

something internally. You need to do something on the inside, in your heart. One is in your mouth and one is in your heart. I don't think that Paul is saying this is a two-step process in order to be saved. If it's a two-step process, my friends, how is it that John writes an entire gospel, tells us 98 times to believe, and never tells us to do the other? A clear passage helps us understand one that might not be as clear.

Then the last thing I would say before we jump in further is the order is interesting. The order is interesting. He says confess and believe. Confess and believe. Why does he say confess first and believe second? We would expect him I think, and he will, but we would expect him to say believe and then confess. I think the answer is really very simple. Remember, he's just been quoting from Deuteronomy 30. He's just been pulling out of Deuteronomy what Moses had said. You remember back in Deuteronomy chapter 30 and verse 14, this is what Moses said: "But the word is very near you. It is in your mouth and in your heart so that you can do it." Moses, whom Paul draws on out of the Old Testament to quote here in Romans, spoke first of all of confessing with the mouth. He didn't say confess, but he talked about the mouth and the heart. When Paul moves from that Old Testament quote to step into his argument here in verse 9, it's a very natural flow from what Moses had said himself. They are in my mind and my understanding synonyms. To confess and to believe is to say the same thing. They're synonymous. They're not two step. Don't do this one and then do this one. They are in fact, as I hope we'll see, one and the same. they're to be taken together.

What is it that we are called upon to confess and to believe? The very first thing that he says is we need to confess first of all and believe that Jesus is Lord. If you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will in fact be saved. One of the first big words that we need to understand in this passage is this word "Lord". What does Paul have in mind when he says we need to confess that Jesus is Lord? Again, being a good student of the New Testament, you know that the word "Lord", depending on the context, has different meanings. You can count about five different ways the word "Lord" is used in the New Testament. In John 4, when Jesus encounters the woman at the well, she calls him Lord. Actually, in our translations they understand what she's doing. She's being polite.

This is the proper way that a woman would address a man who was a stranger. She calls him sir. In that context, the word *kurios* simply means sir. It is a word of respect, of politeness. when the centurion called Jesus Lord, it's not just that he's being polite. In that context I think he is referring to Jesus as a teacher, a rabbi, a man of God. He calls Him *kurios*. Then you get to the reference where Jesus calls Himself the Lord of the Sabbath. I'm sovereign over the Sabbath. I'm Lord over the Sabbath. When the disciples called Jesus Lord, what did they mean? It means He's Lord. He's master. They're depending on Him for everything. Then we have Thomas. When Thomas after the resurrection sees the side and the hands of Jesus, what does he say? My Lord and my God. What is that? Thomas is acknowledging the deity of Christ, that He is God. You have all of these different uses of this word *kurios* that are in the New Testament. The context has to help you understand what that is.

Listen. When the Hebrew Old Testament Scriptures were translated into the Greek because the Jewish people had by and large because of dispersions and whatnot lost their ability and capacity to read the Old Testament Hebrew Scriptures, so they were translated into the vernacular in the language of their day which was Greek. That was called the Septuagint. The Septuagint is a translation of the Hebrew Old Testament in the Greek. When those Jewish scribes and scholars translated the word "Lord" from the Old Testament into the Greek, they used the word *kurios*. Over 6000 times in the Old Testament you see the word "Lord". It's the word that in our translation is capitalized all the way through. LORD. When you see that in your Old Testament, that's the word Jehovah. When they took those Old Testament Scriptures and brought them into the Greek text, they chose this word *kurios* for the word Jehovah.

One of the clearest demonstrations of this is in Acts chapter 2. Remember, as Peter preaches on the day of Pentecost: "Let all the house of Israel therefore know for certain that God has made Him both Lord and Christ, this Jesus whom you crucified." God has made Him Lord and Christ. He is declared to be the Son of God. To be saved Paul says in Romans 10:9 is to confess. *Homologeō*, To say the same thing. To confess that Jesus is God, that Jesus is Jehovah. Now, how ironic that someone is at your door and they are part of a movement called the Jehovah Witnesses and they don't believe that Jesus is Jehovah. They don't believe that Jesus is God. they believe that Jesus is



god (with a small g). he is a god. They don't believe in the deity of the Lord Jesus Christ. Therefore, they have zeal, but they don't have knowledge. So that's the first thing. To confess first of all that Jesus is God, that He is the Son of God, that He is God in the flesh, incarnate.

The second thing that Paul calls on us to confess is that Jesus is alive. "Because if you confess with your mouth that Jesus is Lord and believe in your heart that God has raised Him from the dead you will be saved." So we confess Jesus is Lord, that He is God. We believe in our heart. We confess in that sense that He is alive. The fact that He is alive is because of course He is God. He is Savior. That is made clear through the resurrection. The work on the cross was redemptive. The resurrection is not redemptive. The resurrection is validation. The resurrection validates that what Jesus did on the cross was enough. That's exactly what Paul says. It's God's amen to Jesus's work on the cross. When the Father raised Him from the dead, He was validating, Paul says in Romans 1:4 and in Romans 4:25, that Jesus is God, that His work was sufficient and enough. That is what Paul tells us. We confess with our mouth and we believe in our heart.

Look at the result. Verse 10. "For with the heart one believes and is justified, and with the mouth one confesses and is saved." We start off the verse with the word "for". We began with an explanation. I think the first thing we need to say is again these are not two conditions for salvation. It is not step one (verse 9), confess. Step two, believe. Or for that matter, it's not step one (verse 10), believe and step two, confess. Verse 10 simply gives us of what we think of as the logical order. We believe in whom? In order to be justified, we believe in whom? We believe in the Lord Jesus Christ, that He is in fact the Son of God. When the Philippian jailer asked Paul, what do I need to do to be saved? All Paul said was believe on the Lord Jesus Christ and you will be saved. Believe and you are justified. Confess, Paul says. Verse 10. Confess. To whom? You confess, he says, and you are saved. Who are you confessing something to? I believe again you are confessing not to man. You are making a confession before God. You're confessing to God that Jesus is who He said He is and the Father affirmed that through the resurrection. Paul is not saying you can't be saved unless you make Jesus Lord of your life by personal commitment. That's important. That's very important. But that

doesn't come until the 12<sup>th</sup> chapter when he's going to say "I beseech you therefore brethren, by the mercies of God, that you present your bodies as a living sacrifice." Then he is going to step into the daily matter of sanctification. Then he's going to step into what this looks like in my day-to-day life. Then it is all about the Lordship of Christ over every area of my life. But that's sanctification. This is justification. This is a declaration, a confession of belief that Jesus is who He said He was, that He is Lord, that He is Christ, that He is the Messiah, that He is God. That is the cornerstone of our Christian faith. That confession to others that comes is at baptism. That is the declaration that you're making when you step out and say I'm a follower of Christ. But that's post belief. We have come to faith in Christ. We've put our trust in Christ. I want people to know that so I make that public declaration. But that is not impactful with regard to my being justified or my gaining eternal life.

Now the other thing that you notice in verse 10. It's the same outcome from both of these actions. The same outcome from both actions. There's a parallelism here. There's mouth and there's heart. There's believe and be justified. There's confess and be saved. Verse 13 he says all you need to do is call on the name of the Lord to be saved. He doesn't repeat this matter of confession. Salvation in this set of verses comes to those who believe and put their faith in Christ. Listen to this. In Romans 9:30, Paul talks about faith and believing. In verse 32 and verse 33. In chapter 10 verse 4, and chapter 10 verse 6, verse 8, verse 9, verse 10, verse 14, verse 16, verse 17. Every one of those says simply believe. Every one of those says simply have faith. If confession was essential in that it is another step or another requirement, surely in this set of key verses Paul would've repeated that over and over and over. He doesn't. he simply calls on us to believe.

Then in verses 11 to 13, we have this wonderful word of assurance. This wonderful word of assurance in 11,12 and 13. Honestly, each one of these verses you can do a whole message on each one of these verses. Each of these verses is packed with truth. Look at verse 11. He says first of all there's no shame. There's no shame. "For the Scripture says everyone who believes in Him will not be put to shame." Notice again he doesn't say everyone who believes and confesses will not be put to shame. That is an important thing to note. Paul is underscoring again that all you have to do is

to believe. What is this idea of shame? I think probably he's looking way into the future at the potential standing before a righteous and holy God, and realizing that you're standing there in your own righteousness and not in the righteousness of Christ. That would be nothing less than shame that would overwhelm you when you realize how deficient you are in your standing before God.

What do we often link with shame? Sin. In Genesis 2, we finish the chapter and the man and the wife are both naked and they're not ashamed. You get into chapter 3 and they've sinned. The first thing they do is run and hide and cover themselves. Why? Because there is a sense of shame with sin. He's saying for us there is no shame. All of that has been taken care of. It's very similar to what we read in Hebrews 12. "Looking unto Jesus, the author and finisher of our faith for the joy set before Him, endured the cross, despising the shame." In other words, He took it all on himself for us. He despised the shame so that we wouldn't have to face that ourselves. It's an amazing verse. There is no disappointment. When you're clothed in the righteousness of Christ, there's no shame. There's no embarrassment, no fear.

There's no distinction in verse 12. "For there is no distinction between Jew and Greek, for the same Lord is Lord of all, bestowing His riches on all who call on Him." How do we start off this verse? We start off this verse the same way we start off the other ones. With the word "for". We have another explanation. Grace is available to everyone. It's available to the religious Jew who is self-sufficient until the gospel is understood and believed. It is also without distinction for the Gentile, the pagan who has no thought of God, who's not thinking about any of those things. Yet we have the same said of both of them. Jesus has broken down this middle wall of partition. He has cleared the way for us to function and operate as the children of God without distinction. How sad is it today that the things that are dividing us all through our culture are the very things that Jesus has said that He has come to clear away. That is where we should be living every day. Looking at each other as people created in the image and likeness of God, irrespective of where we have come from, where we are going, what we look like, and all of the rest. Jesus has made it clear that there is no distinction.

Then just look at what he talks about in terms of that matter of bestowing His riches on all who call on Him. To call on Him is to believe. The riches that He bestows.

I'm just going to take a second to run over to Ephesians because it's worth it. This matter of riches and the divine riches. Think of what Paul says in Ephesians 1 and verse 7: "In Him we have redemption through His blood and the forgiveness of our trespasses according to the riches of His grace." Chapter 2 and verse 7 he says: "So that in the coming ages He might show the immeasurable riches of His grace in kindness..." Paul says they're immeasurable. I can't even begin to fathom the riches that we are going to receive. Chapter 3 and verse 8: "To me, though I am the very least of the saints, this grace that was given to preach to the Gentiles, the unsearchable riches of Christ." There it's unsearchable. All the way through Ephesians Paul is continually reminding us that with this gospel there come the riches of God's grace in our life.

Then lastly, there is no restriction. There's no restriction. "For everyone who calls on the name of the Lord will be saved." How do we start the verse? With the word "for". It is again an explanation. He just keeps going one after the other. For everyone. This is just the other side of chapter 9. Chapter 9 we struggled. We were working through those hard verses that were pointing out the sovereign elective purposes of God. Paul said hang on, because when you get to chapter 10, you're going to see the other part of this mystery. The other part of this mystery is for everyone who calls on the name of the Lord will be saved, will be rescued, will be delivered.

Just take note that three times in these verses Paul talks about the fact that we're saved. We're saved. Three times he talks about being saved. I'm not sure how comfortable we are in this day in which we live in talking about being saved. It's a word that maybe we're not as comfortable as we should be. It's a strong Biblical New Testament word that we should be very comfortable with. We're saved. We're rescued. We're delivered.

There's a funny story that Ray Stedman talks about. He was sitting in a theater on one occasion and a guy came and asked if the seat next to him was saved. Ray said, well, the seat isn't, but I am. The guy went to the other side of the auditorium and sat in the seat that was not saved and wasn't evidently by someone who was either. But Paul doesn't mind. Paul is not afraid. Paul uses that word. We've been saved. We have been rescued from the wrath of God and from sin. That's a wonderful thing to be

rescued from. There's nothing more important than getting the gospel right. It is literally a matter of life and death.

What do we take away? We need to keep the gospel clear, my friends. The direction of the gospel is always God-centric. It's always God toward us. It's always Jesus towards us. It's not us towards God. It is not us towards Jesus. We're not bringing anything. We don't have anything to offer. It's not by works of righteousness which we have done, but according to His mercy that He has saved us. It is always God in Jesus, offering us everything that we need.

This morning I hope and pray that you know with absolute certainty that if you were to die this morning that you would go to heaven, that you would stand before God without fear and without shame because you are clothed in the righteousness of His Son Jesus. Why? Because you have believed that He is Lord, that He is God, and that what He did on the cross was in payment for our sins – mine and yours. When He was raised again, it was the Father saying Son, what You said about it is finished is absolutely true. It's all that needs to be done. All that you and I have to do is to believe that.

Let's pray. Father, give us that understanding of Your gospel. Father, those of us who know it and have embraced it and believe it, that we might better share it, more boldly proclaim it. If there is anyone listening this morning who has not yet put their faith and trust in Jesus alone as their Lord and their Savior, I pray that Your Holy Spirit would open their eyes and give them understanding to believe and receive eternal life. We pray in Jesus's name, amen.