

Romans 10:9–13

Sovereign, Genuine, Complete, Impartial Salvation

Monday, January 1, 2024 • Read Romans 10:9–13

Questions from the Scripture text: With what do you confess (v9)? What should you confess? "In what" do you believe? What should you believe? What will happen if you confess this and believe this? With what does one believe (v10)? Unto what? With what is confession made? Unto what? What had already taught this (v11)? What cannot happen to the hope of one who hopes in God? For whom is this guaranteed hope sure (v12)? What do they have the same one of? And what is He like to them, when they do what? Upon what do they call (v13)? What will happen to them?

What are some consequences of God's sovereignty in salvation? Romans 10:9–13 prepares us for the sermon in the midweek prayer meeting. In these five verses of Holy Scripture, the Holy Spirit teaches us that **God's sovereign salvation will always include what is needed, will always be completed, and is for every type of needy sinner.**

God's sovereign salvation. v9 must not be read as saying that we are counted worthy of salvation either by believing or by confessing. We must remember that the apostle was concluding his exposition from Deu 30:12–14, in which it was the Lord Himself Who brought the Word near and put it in their mouths, and it was the Lord Himself Who brought the Word near and put it in their hearts.

God's sovereign salvation always includes what is needed. v10 makes clear that while these things come there by grace, there is actual believing and actual confessing that is required. A real work of the Lord will produce real responses. We are not called upon to produce the virtue or ability from which our responses come, but we are most certainly called upon to believe. And we are most certainly called upon to confess. The Spirit commands us to engage with the heart and with the mouth.

"With the heart one believes unto righteousness." Setting the heart upon the resurrected Christ unites us to Him. He is our righteousness in our justification—our right standing before God. And in our sanctification, righteousness of character and conduct also come from Him upon Whom we rest. God doesn't give anyone either justification or sanctification apart from effectually making them to engage their hearts truly.

Believing is done with the heart and in the heart, at the control center of the man. It involves the intellect, the affections, and the will. The Scripture associates belief here with the resurrection. We must be careful not to make too sharp a distinction (as if we are not to confess the resurrection or not to believe the incarnation and the deity of Christ). Surely, we are both to believe and to confess each truth. But it is our union with a resurrected Christ, Who has atoned for us in His death, and Whose resurrected life is all of our virtue and ability, that we must be intellectually convinced of, and affectionately moved by, and volitionally compelled by.

"With the mouth confession is made unto salvation." In the sentimentalized days in which we live, there is the illusion of much heart-engagement (but n.b. Ja 1:22, 26). But there is hardly even the appearance of confessing the Lord Jesus. We are to engage with our mouths where the Lord has placed us. The church that received this were expected by the empire to confess that Caesar is lord, but they refused.

For us, confessing the Lord Jesus must take place in our home, in our ordinary conversations and in family worship. In the congregation, in public worship (that highest form of fellowship that we have), as well as lesser forms of fellowship like socialization. Even in the community, where our confession must not be of whatever the rival lords of our society are, but rather one God who is Lord overall—and that this God and Lord is Jesus Christ Himself. No one should be more careful about how he uses his mouth than a Christian is, his mouth was not only created for the praise of God, but has been redeemed for the confession of Christ. If we do not believe in the resurrected Christ, and confess His divinity and incarnation, then we are not saved. In His sovereign, saving work, the Lord always gives these. Our believing is into righteousness, and our confessing unto salvation.

God's sovereign salvation will always be completed. Hoping in Him for salvation will never fail; "Whoever believes in Him will not be put to shame" (v11). If by His own sovereign grace, we are believing in Him and confessing Him, we shall surely be saved. The future tense here may sound strange to Christians who are accustomed to refer back to their effectual calling, or their coming to faith, as "getting saved."

But while the Bible sometimes uses "salvation" to refer to what Christ did on the cross, and sometimes to what He did by His Spirit in bringing us to Himself, "salvation" in Scripture most often means the full complex of all that goes into saving us, with an emphasis upon the last day and the completion of our salvation. So 13:11 will say "for now our salvation is nearer than when we first believed."

The main point, here, is not merely that it will happen. The point is that it will happen because it depends upon Him. He Who started it will not fail to complete it. In v11, the apostle is quoting Isa 28:16, which itself refers back to Isa 8:13–14. The point in both places (indeed, for the entire first half of Isaiah) is that only YHWH can be a real hope of salvation—and that this hope in Him is absolutely sure. And just as Christ was "the end of the law for righteousness" (cf. v4), so now we see here that Christ is "the end of the prophets for salvation." That is to say that He is God Whom we confess, and upon Whom we believe. We have come into final and full clarity of confessing YHWH, when we confess Jesus Christ as YHWH. We have come into final and full clarity of hoping in God alone for salvation, when we hope in the resurrected Jesus Christ alone for salvation.

God's sovereign salvation is for every type of needy sinner. v12–13 emphasizes something that is repeated many times in both halves of the book of Isaiah, namely that the "whoever believes" from v11 applies not just among the Jews but to all the nations (represented here, importantly, under the word "Greek" to refer to non-Jewish nations).

Here, it is the source of the quote in v13 that especially emphasizes the timing at which the literal outpouring of this would be fulfilled. For, the prophet is quoting from the end of Joel 2 about the pouring out of the Spirit upon all flesh and the Spirit's life-giving work in which He brings men to call upon the name of the Lord.

By the time Romans is written, of course, believers have learned that the great day of which Joel spoke has occurred at Pentecost. So, applying v13 to the preceding section, the apostle teaches us that Pentecost was a bringing in of the nations into believing and confessing YHWH alone as God and Savior—particularly in identifying YHWH with Jesus. In Jesus, the riches of God's mercy are abundant for a multitude from all the nations (v12, cf. 9:23).

Dear reader, confess with your mouth that Jesus is YHWH in the flesh, the only Lord, the one true and living God. And, believe with your heart that God has raised Him from the dead. And, then, be absolutely sure that He Who gave this to be in your heart and in your mouth is rich to save you—to complete your salvation—no matter what your nationality or former culture!

How do your own intellect, affections, and will relate to the glorified God-Man Who sits, even now, upon the throne of glory? How are you confessing the Lordship and incarnation of Christ in family worship and public worship? How are you doing so in your home life, church life, and community life? What difference does it make to you that the faith in your heart and the confession in your mouth have come from the Lord Himself? Of what further saving work does this make you confident?

Sample prayer: Lord, we thank You that You have brought Your Word near—in our hearts and in our mouths. Grant that we would believe with our whole heart, and that we would be consistent in our confession. Truly, You Who began the good work will be faithful to complete it. Make the confident hope of our hearts to match the certainty that belongs to Your Word and Your character, we ask in Jesus's Name, AMEN!

Suggested songs: ARP32AB "What Blessedness" or TPH517 "I Know Whom I Have Believed"

(The following is a machine-generated transcription. **PLEASE BE AWARE** of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Romans 10 verses 9 through 13. These are god's words. 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. For, with the heart, one believes and to righteousness. And with the mouth confession is made unto salvation. The scripture says, Whoever believes on him. Will not be put to shame. For there is no distinction between Jew and greek. For the same lord, overall is rich to all.

Who call upon him. Whoever calls. On the name of the lord will be saved. Amen, this since this reading of god's. Inspired. And And earn twerked. Well, verse 9 says, if

you confess with your mouth, And believe in your heart. But, Uh, it's not saying that the believing or the confessing or somehow Earning or counted worthy of salvation.

We must remember where the believing and the confessing came from. And in last week's portion. You remember, the apostle was Showing from Deuteronomy 30. That that salvation is not something that happens by or that is obtained by our efforts. But that god is the one who doesn't put a tie on the mountain or it doesn't put it far away on the sea, but god brings it near god puts it in our mouth.

God puts it in our hearts. And so that helps us. To understand. That this believing and this confessing is not somehow. If you do this, you will earn this. But if god has brought this word into your mouth to confess, if god has brought this word in to your heart to believe, Then he who while we were still sinners christ died for us.

How much more having been reconciled in his son? Shall we be saved from his wrath? You remember that all the way back. From chapter 5. And so god, who has brought his word near now. Another thing that he did. Before we where united to christ and justified and made right with god, right before god.

If god, who brought his word near and put his word in our heart and put his word in our mouth, Then surely he will finish. The whole. The whole work of salvation. And so, we are sure that god is the one who doesn't, and yet, This does not mean that we are inactive.

The virtue, the goodness and the power. The ability do not come from us. They come from god. But we do genuinely. Use our mouths and use our hearts. So, verse 10, In the context and under the umbrella, of god, bringing his salvation near affirms to us assures us. That we must.

Confess with our mouth and believe with our heart. He actually goes in the opposite direction now. Heart first met a second. For with the heart, one believes under righteousness. And with the mouth confession is made. On to salvation. So, the lord Uh, does not tell us. To figure out or wait for if we can detect.

That he is. Helping us, he is doing this rather we know from his word. That he himself has the power and gives it to us as we do it and that his word Has the power to produce faith, which is what he's going to come to. In the next.

Section when he says, faith comes by hearing. Uh, but here. Uh, he He tells us just that we must believe with the heart and we must confess with the mouth. Now we probably live in an age in which we hear this idea of believing with the heart a lot.

Sincerity authenticity. Uh, whatever. And when they say believing with the heart, they mean, really, really feel that you are believing Uh, when you believe And so, Uh, we may slip into the idea that Every time that we Feel it a little bit more that somehow. Um, that is more effective.

Uh, but here, believing with the heart means believing with the control center. Of your being. The heart. As the location of. Thinking feeling and choosing the intellect, the affections And the will. And so we are to be Uh, convinced of the truth. And we are to be Moved in ourselves by the truth.

And we ourselves are to be. Compelled. By the truth. And so we believe in our heart. That god has raised jesus from the dead. Now, we shouldn't make too much of the fact that Believing in the heart. Is here associated with the resurrection. And the second half of verse 9 and confessing with the mouth is associated with the incarnation.

And with the deity of our lord, jesus confess. With our mouth, the lord jesus, you should make too much of it, but He does associate one with the other. And so, The reality by which we need to be gripped in our hearts. Not now Only. Having. Believed in jesus, and having that faith, accounted, as righteousness would jesus himself as our righteousness.

So that Uh, with him as our righteousness, his righteousness is counted as ours. But here, this is talking about believing unto salvation. Uh, the completion of that work. Now, the salvation of someone who has been brought to faith is sure. That's sure from the moment. That he has saved.

There is now no condemnation for the one who has faith in christ jesus and there can be no separation for that person from god's law love which is in christ jesus. But here especially he is talking about that salvation that is nearer than when we first believed. Uh, to quote, just a few chapters from now.

In chapter 13, the completion of that. Of that work that he determined to do. When those whom he forn you, he predestined to be conformed, to the image of his son. Which we are not yet conformed to His image. Although praise God, it is A work in progress. But as he does that work in us, we also walk by faith.

We walk as those who are Convinced in our intellect in our thoughts. That we are united with a man. A man who is the second person of the godhead who became a man and lived and died and rose again from the dead and sits on the throne of glory.

And he is bound to us and we are bound to him and it all makes sense. That is truth, that is reality. And not only is it truth. It is moving truth. He has brought us to love him because he first loved us. And being united to him. Means that we cannot be separated from god's loving us.

Which the end of Romans 8. Um declares which of course is what moves our hearts to love him. We love him. When we're called according to his purpose, he doesn't just give Uh, light to our minds, he gives life. Uh, to our hearts. And so we believe in our hearts that god has raised him from the dead is with our heart that we believe intellect, affection and will And so, we are compelled in our life.

By the present reality of a resurrected jesus. Whom we are serving, who is who is interceding for us now and returning for us at the right time and the due time we belong to him, You know, belong to this world. We serve him in this world. This world is under his His authority is under his dominion.

We serve him here. Um, but this is not the world that we were saved to inherit. We're going to inherit and you heavens and a new earth in which righteousness dwells. And we are sons and daughters. Of righteousness. Now, And so, we must believe with the heart, the christian life, Has lived with these convictions of heart.

With respect to our intellect, with our respect to our affections, with respect to our will But not only with the heart, do we believe, but with the mouth, We confess. Unto salvation. Now, this is Uh this is perhaps not so emphasized these days in the churches. That. We are not only.

To believe. But we are to confess. We are to speak our mouths. Are made for the praise of god and for the edification of others and he has given us The families. In which we live. And with him we have, first of all, the great fellowship of worship, which we are enjoying now, right?

Sofia. The great fellowship of worship or worshipping together now? And, Then at other times, the lesser fellowships of working together and the lowest fellowship of socializing together. But he has given us this fellowship in which we edify one another by his word. By confessing that jesus christ is the lord.

And, Confessing that. That he is, our lord. He is jesus. The lord who saves And similarly, not just in the family. But also in, Uh, the congregation And the greatest fellowship we have as a congregation in the public worship. Even all the way down to socialization. What some people call fellowship exclusively?

But even in the community where we don't have, A fellowship with them, we confess. We confess the lord jesus now. Um, there were times at which Everyone in Rome. Had to say, kaisarius Between Caesar is lord. And most of them had no problem with that. They might even believe in other gods or whatever but They were.

Content. Uh, to throw the Caesar in with them all for the pinch of incense, they seezer is lord, that's fine. But we confess one, lord yahweh. Who is jesus god, the father son. And holy spirit has displayed himself. Declared himself made himself known in the sun particularly especially by his incarnation when he came to say.

And so we confess one god. And one lord. The lord jesus christ. And so we have all people are Careful of how we use. The title lord, the word god. We've careful how we use the name jesus and the title christ. And not just careful in the use of those particular words.

But we are intentional about our speech. That we would always speak in such a way. That an analysis of our words would show. That we believe in one god, the lord who made heaven and earth. And that we believe that he is jesus. And that jesus, is he. And, Yes, we do because we don't belong to the Roman empire.

Or the empire of this world. That kingdom of this world, which we will rejoice. And that last day from the book of revelation where We declare the kingdom of this world has been the become the kingdom of our lord and christ. We belong to his kingdom. We belong to him.

And so we are to believe with the heart. We are to confess with the mouth. And this. Conviction. On the one hand towards god and conversation on the other hand, both in the worship of god. Uh, which has a horizontal Um, Component, especially when we sing Uh, but also outside the worship of god.

This conviction and conversation are essential parts. Of the christian life. Because the god who saves? He saves. Through these things. And no one can think he is saved. If he doesn't believe with his heart, The. Divinity of the lord jesus. And his incarnation. If he doesn't confess. Sorry if he doesn't confess with his mouth.

The divinity of the lord jesus and his incarnation, if he doesn't believe in his heart. And that god has raised him from the dead. But everyone in whom. The lord has genuinely done that work. Everyone. Of those will be saved. Now, versus 11. Through 13, quote from two places in the old testament.

To show that this has always been true in the first place. Of salvation by the lord even before. Uh, we knew the god man, even before we Even before the incarnation was widely understood. Uh, verse 11 quotes from isaiah 28, which is already been quoted from here in which god and his providence has recently brought us through.

And then our study of isaiah And verse 13 quotes from the end of Joel chapter 2. Which not too long ago. We had preaching through the book of joel. And even also, Um, not that long ago within the last couple of years, we had preaching of acts two, In which the end of joel was fulfilled.

And so, in verse 11, He reminds us in Isaiah 28, which you remember as he talks about himself being the cornerstone? That is laid in Zion. And there are many, who are going to stumble. Over and be offended. But whoever believes in him who have arrests upon the cornerstone instead of stumbling over the cornerstone will not be put to shame and he is Referring to himself, yahweh and Isaiah 28 is referring to himself.

He's picking up language by which he had referred to himself back in chapter 8 when he had corrected ahas by Uh, by the prophet isaiah And a has. Was hoping in himself and hoping in the alliance that he was making with tigris's, believer of Assyria to protect himself, against the alliance, to the north and afram and syria.

And and guard your way by his prophet had offered himself to be as his defense and told him to ask for a sign. It has pretended to be really spirituals and i had no way, i wouldn't ask for a sign. But you remember then in chapter 8 of isaiah The lord had.

Um, after he had Um, Rebuked ahas. He turns to his prophet Isaiah himself. And tells Isaiah not to follow in the mindset. Of a house. And of course, all who, who had receive the same word with isaiah not to follow, in that mindset, not to trust. Um in what a has was doing or tickless believer or anything other than the lord himself.

And so, this certainty. That God himself was the only one in whom we should trust and that he saves us from start to finish. There's no lord but yahweh And he will save us from start to finish. That was something that is not new. When the lord jesus comes.

We just know with more fullness and more clarity. Who God is and how he does this. But that was, that was always true. Verse 11. For the scripture, says, whoever believes on him. Will not be put to shame. And so, the lord brings his word near. And the heart and in the mouth as he says, in, Deuteronomy, 30 and everyone to whom he gives that faith will.

Most certainly receive the fullness of his salvation. I was at 28 but it's not just for the jews. Although Deuteronomy 30 was a covenant document with israel under Moses. And the prophecy of isaiah. Came to Especially judea. But, As we saw several times in the opening sections of isaiah, To which we had been referring, and we will see again several times in the closing sections of Isaiah, The salvation that was offered for the jews.

Would also come to the nations who are gathered in grafted in. To the shoot that came from the stump of Jesse. Who are brought to be subjects of the promised king and deliver. Who somehow is both? Uh, son. Of david and yet, yahweh himself. And of course, jesus is the ultimate answer to how that is true.

And in order to Make that point that isaiah makes, which of course is already behind verse 11. He adds in verse 13, the quote from joel chapter 2, Joel chapter 2 at the end of the chapter talking about the great day of the lord's salvation. Uh, where he says he would pour out his spirit on.

All flesh. And whoever called the name of yahweh should be saved. Showing that. Uh, not only was this salvation, always entirely by god's work always entirely by faith. But it was always expected to come to the nations. Especially in a great day. And by the time, Uh, paul is writing this to the church in Rome.

Of course they know they've heard of That wonderful sermon. That was preached on the day of pentecost. In which the spirit by peter. Identified that as the day that he was being poured out on all flesh and now this as the season, In which god would save in the same way he always has.

Not now just primarily from among the jews. But from among all of the nations, he would do this. And now he has waited to do this. Until he has revealed himself in his son, the lord jesus and that is the Um, the explanation. In verse 12. For tying the quote from isaiah, 28, in verse 11.

To the quote from joel chapter 2 in verse 13. For there is no distinction between Jew and greek. For the same lord overall. Lord, over the jews. Lord over the greeks. One your way. We confess with our mouth, the lord. Would confess with our mouth. That jesus is the lord, the lord jesus.

The same lord overall is rich. To all who call upon him. He shows the riches of his glory. She is a language back from Chapter 9 verse 23. That he's picking up here. Endured patiently. Vessels of wrath prepared for destruction. He still is enduring patiently vessels of wrath prepared for destruction.

Because he loves to show the riches of the glory of his mercy in jesus christ. And those To whom. Into whom. He is placing his word into their hearts his word into their mouths. The conviction. In their hearts, that jesus has raised from the dead. That they by faith are joined.

To a resurrected savior. Who is returning again? And, Who confess with their mouths. That this resurrected savior is The one true God, who became a man? The god, man. To save us. Even the lord jesus christ. And so, I hope that you live in that. Conviction, not just that you understand these things and can repeat then But that you're convinced in your mind.

Brought himself became a man, and He lived and died and rose again and he sits on the throne of heaven and if you believe in him, you're joined to him. That he did it out of love for you and to produce love for himself in you. And to compel you to live a life.

That belongs. To a king and a kingdom. Um, A kingdom in particular that well, is yet to come and fullness So, believe with your heart and confess with your mouth, Use your mouth to someone who belongs. To the one true god, who became a man for us? The lord.

Jesus. Amen, let's pray.

Our father in heaven. We pray that your spirit would help us that he would apply this portion of your word to us. That we might be more and more able to perceive that you are indeed. Doing this work in us. By your son who sits in the throne of glory.

Now, And his resurrected humanity as the god, man. And we pray lord that as you do. So. Your spirit would also. Come near, put this portion of your word in our hearts. In our mouths. That we might be sure that you will complete our salvation. You will sanctify us fully.

You'll gather us. To christ. Perfect holiness. You'll raise our bodies. Gloriously from the dead. We pray that you would make us shore of all of our salvation. And thereby, bring us at last and to Are everlasting blessedness in you. In him. By the work of your spirit. We ask in jesus name Amen.