

## Paul's Letter to the Romans:



THE PINNACLE OF  
CHRISTIAN THOUGHT

### Israel's Unbelief...

### Romans 10:1-13

We have been moving over the last few weeks to the end of the doctrinal portion of Paul's Epistle to the Romans and hence to the end of our present study. Still we have a few weeks left and in those few weeks we will be facing the most difficult part of the whole of the Epistle to the Romans. That is, we will be facing chapters nine through eleven.

Now when I say chapters nine through eleven constitute the most difficult part of the epistle, I mean that it is the most difficult part of the epistle theologically. It is not that the words or any more difficult than the rest of the epistle. The writing style is clear and lucid and the words employed there are perfectly understandable. What I mean, instead, is this, **"The theological concepts expressed in Romans nine through eleven and the resulting implications of those theological concepts are profound and far-reaching and sometimes even ominous."**

Still, we ought, I think, to let the text say what the text says and to believe what it says even when that is hard to do.

I remember when I was teaching Bible in a Christian school, I was talking one day about the glory of God's electing grace and I had a student come up to me

after class and say, **“Mr. Browning, the Bible doesn’t teach election or predestination and it is wrong of you to try to cram such nonsense down our throats.”**

Now you know I felt compassion for that young man and so instead of skinning him alive, I asked him to turn in his Bible to Ephesians chapter 1 and just read the text for me out loud. He was a compliant, submissive young man and did what I asked him to do. He read the first three verses of Ephesians one and when he got to verse four, he read this out loud:

**<sup>NIV</sup> Ephesians 1:4...**For he chose us in him before the creation of the world to be holy and blameless in his sight. In love <sup>5</sup> he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will-- <sup>6</sup> to the praise of his glorious grace, which he has freely given us in the One he loves.

I told him that I thought he had read just about enough and I leaned back in my chair quietly and just sat there watching him come to a realization of what he had just read and watching his face turn dark crimson. Finally, he looked up and sputtered something to this effect, **“Alright Mr. Browning, the Bible does teach predestination but I am certain it doesn’t mean what you think it means.”**

Now I knew exactly what he was feeling. I know the trauma of undergoing a complete theological paradigm shift and still I said, **“That’s all right Brent. Still you’ll have to admit it only took thirty seconds to get you to reverse your opinion. Come back tomorrow and we’ll try to reverse something else.”**

Now wasn’t that clever? It was clever and witty and...prideful, and it revealed an attitude completely contrary to the one Paul displays here in chapters nine through eleven. You see Paul’s attitude is one of humility, even broken

heartedness. He does recognize and bow before God's electing purpose and he chastens those that deny its reality or question God's fairness but he always does so with gentleness and tender affection.

That, I think, ought to be our tact as well. You see the doctrine of election is like an ice field on the side of a mountain just beneath the summit. If we go slow and watch our step, and carve out our footholds carefully it is able to provide all the footing we need to make our ascent to the top. But if we ignore the danger and just flit haphazardly across the doctrine of election, we may start sliding, sliding down to our own hurt or our own delay in sanctification or even to our own destruction. Listen to John Calvin here:

But we ought to be satisfied with the authority of Scripture, since God makes known and illustrates his favor by this instance — that he loved Abraham and his children, that is, that he was favorable to the Jews through his own goodness only, and this is what we shall hereafter see still more clearly. Let this then remain as a fixed principle — that the cause of our election is nothing else but the mere favor of God. If we seek a cause apart from God, when we enquire about our election, we shall wander in a labyrinth.<sup>1</sup>

You see Calvin's warning is this, **"When we contemplate God's electing mercy, we ought not go beyond what He has revealed."** Now I think that warning is buttressed by the very structure of chapters nine and ten and I want to take a minute or two to explain what I mean by that before we examine chapter ten in detail but let me remind you about the larger context and thought contained in Romans 9-11 even before we do that.

You see the whole of Romans 9-11 is concerned with answering the question, **"What about Israel?"** We know that by Paul's extended discussion of the Jewish people or as he calls them in that section, the Israelites. Now it may have been

that Paul was only concerned with answering the question, **“Why is it that the Israelites have not believed?”**

That may have been the question Paul was trying to answer but I suspect that the underlying question dealt more with the issue of God’s faithfulness regarding His promises. You see I think the question Paul was really answering went something like this, **“God made so many wonderful promises to the Israelites and yet they Israelites have not come to faith; does that mean that God’s promises are no longer trustworthy and does that mean that we ought to be worried about the fulfillment of His promise to save us in Christ?”**

You can see, I think, how that is really a much more important question and how it would have been especially pertinent to Gentiles coming to faith. They would have been looking at their Greek Old Testaments and reading the stories about the patriarchs and the prophets and the law. They would have been reading about David and Jonathan and Samuel and Elijah and they would have been marveling at the prophecies concerning the Messiah and the types and shadows pointing to Christ and I think they would have been wondering all the while, **“Now why is it that the Jews do not believe? And if they are not going to receive the fulfillment of God’s promises does that mean God’s promises have failed? And if His promises have failed toward them, will His promises toward us fail as well?”**

Anyway, what Paul does in chapters nine through eleven is answer that question and here’s how he does that. In chapter nine, Paul explains that God has indeed been faithful to save His elect. He adds that God has always had a remnant and has always been faithful to save that remnant and that that remnant has always been smaller than the whole of national Israel. In other words, Paul says that not

all of the physical descendants of Israel are a part of true spiritual Israel. Now I think even a cursory reading of the Old Testament bears that out and because of that I think it is possible to say that is that there has always been an Israel within Israel.

So Paul's conclusion then is something like this, **"The Israelites, the true Israelites, believed and they believed as a result of election and it has always been that way in God's plan. You see God has always had a remnant and that remnant has always believed and that remnant was never determined exclusively by birth or lineage. In fact, those that believe, even those that do not have always been determined by God's electing pleasure."**

Now, I think it is obvious that chapter nine answers the question of the problem of Israel from the perspective of God's electing purposes. Chapter ten, on the other hand, seems to answer that same question from the perspective of human responsibility and what Paul is going to say there is something like this, **"God is faithful to His promises. In fact, He held out the promise of salvation to Israel just as plain as day and the nation refused to believe, choosing rather to establish its righteous standing before God by the works of the law. The fact that Israel has not believed casts no reflection on the faithfulness of God."**

Now, you can see I think how understanding chapter ten that way might seem to conflict with the manner in which we understood chapter nine but I don't think it does at all. There is no conflict between God's sovereign electing choice and man's responsibility to believe. In fact, they complement each other perfectly. In fact, I thought this morning I might read an extended section from one of Spurgeon's sermons that discusses just that point. This is taken from Spurgeon's sermon on John 6:37. Do you remember John 6:37? It says this:

<sup>KJV</sup> **John 6:37**...All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Anyway, this is what Spurgeon says about the interaction between God's sovereign choice and man's responsibility.

These two sentences have been looked upon as representing two sides of Christian doctrine. They enable us to see it from two standpoints—the Godward and the manward. The first sentence contains what some call high doctrine. If by “**high**” they mean “**glorious towards God**,” I fully agree with them; for it is a grand, God-honoring truth, which our Lord Jesus declares in these words, — *“All that the Father giveth, me shall come to me.”* Some have styled this side of truth Calvinistic, but while it is true that Calvin taught it, so also did Augustine, and Paul, and our Lord himself. However, I have no quarrel with those who see in this sentence a statement of the great truth of predestinating grace. The second sentence sets forth blessed, encouraging, evangelical doctrine, and is in effect a promise and an invitation, — *“Him that cometh to me I will in no wise cast out.”* This is a statement without limitation of any kind: it has been thought to leave the free grace of God open to the free will of man, so that whosoever pleases may come and may be sure that he shall not be refused. We have no permission to pare down either sentence, nor is there any need to do so. The first sentence appears to me to say that God has chosen a people, and has given these people to Christ, and these people must and shall come to Christ, and so shall be saved. The second truth declares that every man who comes to Christ shall be saved, since he shall not be cast out, and that implies that he shall be received and accepted. These are two great truths; let us carry them both with us, and they will balance each other. I was once asked to reconcile these two statements, and I answered, **“No, I never reconcile friends.”** These two passages never fell out: they are perfectly agreed.<sup>2</sup>

Now, I love that and if you will keep those two ideas in mind, I think it will help you to keep up with where we are in Paul's argument. Chapter nine is a discussion of God's purpose in election. Chapter ten is an evaluation of Israel's unbelief. Next week, of course, Lord willing we will get to chapter eleven where Paul will conclude that God has not failed in His promises toward Israel and that

in the end all Israel will be saved. But we'll wait till then to discuss that. Now look in your Bibles and let's put in at Romans 10:1.

<sup>NIV</sup> **Romans 10:1**...Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved.

Now it seems obvious to me that 10:1 is a continuation of the same idea Paul started back in chapter 9:1. There he had said:

<sup>NIV</sup> **Romans 9:3**...For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race,

Here he says:

<sup>NIV</sup> **Romans 10:1**...Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved.

And he repeats the same kind of concern at the beginning of chapter 11. Paul loved the Jewish people. Now when he refers to the **"brothers"** here, he is, of course, referring to Christian believers and not Jewish unbelievers.<sup>3</sup> Paul expresses here the innermost hope of his soul and his passion is that the Jews might be saved and when he says **"saved"** this is what he means. He means that he desires that the Jews might come to accept Jesus as the Messiah, put their faith in Him and be delivered from under God's abiding wrath, Paul's desire is that Israel, all of Israel, might stand justified before God Almighty in the imputed righteousness of Christ.

Now what I think is remarkable about that is that even in the expression of his deepest desire for the Israelites there is no question about their religiosity. Paul makes that abundantly clear in verse 3.

<sup>NIV</sup> **Romans 10:2**...For I can testify about them that they are zealous for God, but their zeal is not based on knowledge.

Religious zeal, of course, was something Paul knew something about firsthand. He knew what it was to have a zeal for God and yet all his zeal was misplaced. Isn't it remarkable that prior to Paul's conversion his one great desire was to anathematize Christ and His followers? He tracked them down and hounded them from Jerusalem to Damascus to put them in chains and yet when he was converted, his desire changed to the point that he was willing was to be anathematized or cursed in their place if his unbelieving brothers could be saved.

Now, I think beyond that there is an inherent warning in this verse to never take theology lightly.

I came from a circle where theological study was viewed with suspicion; where academic excellence, hard work and diligent application of the text were viewed as worldly manifestations of pride and arrogance. I cannot tell you how many times I have heard someone say, **"Well he has plenty of head knowledge; what he needs is a huge infusion of heart knowledge."** I think what they meant by that is that the person they were criticizing lacked zeal or at least lacked their kind of zeal. I for one think that is danger in making that kind of charge. I do not believe that there is any true knowledge that does not affect the heart. I do not see any reason to think that the two things ought to be or can be separated. I love my wife and because I love her I want to know every single detail of her life and I can just imagine her face if I were to go home tomorrow night and tell her, **"Honey, you know I really don't want to hear about your day. You see I...I am filled with a genuine heart knowledge of you and that's...that's enough. I don't really need to know any of the details."**

I can just visualize her standing there with her hands on her hips steaming and saying something like this, **“Sit down mister. I have some intellectual input for you and you’re going to hear it whether you are filled with a heart knowledge for me or not.”** And you know what? She would be perfectly justified in doing that.

You see genuine heart knowledge and genuine godly zeal are always based upon genuine and accurate facts. It is always that way. Zeal based on a lie is called **“fanaticism”**. That is why I love Proverbs 19:2 where it says:

<sup>NIV</sup> **Proverbs 19:2**...It is not good to have zeal without knowledge, nor to be hasty and miss the way.

You see Paul says here is that the Jews were zealous and had indeed missed the way. They had a zeal for God, but their zeal was misplaced and it was misplaced because it was not according to knowledge. What that means is that the Jew’s zeal was based upon theological error. I think we can get some insight into Paul’s point from listening to his own personal confession before Agrippa.

<sup>NIV</sup> **Acts 26:9**...“I too was convinced that I ought to do all that was possible to oppose the name of Jesus of Nazareth. <sup>10</sup> And that is just what I did in Jerusalem. On the authority of the chief priests I put many of the saints in prison, and when they were put to death, I cast my vote against them. <sup>11</sup> Many a time I went from one synagogue to another to have them punished, and I tried to force them to blaspheme. In my obsession against them, I even went to foreign cities to persecute them.

You see Paul’s point was that he was obsessed against Christ and His followers. He was zealous but he was zealous in error. Now in verse three Paul identifies the nature of the error of the Jews.

<sup>NIV</sup> **Romans 10:3**...Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness.

Now Paul's assessment is clear enough. He is saying that the Jews not knowing, understanding or receiving the genuine righteousness that comes from God on account of Christ's atoning work and which is received through faith and not through works sought instead to establish their own righteousness by doing the works of the law. The last part of verse three really drives that home.

<sup>NIV</sup> **Romans 10:3**... they did not submit to God's righteousness.

The idea here is that the Jews did not "**bow the knee**" did not submit to the righteousness God provided in the gospel. Listen to what Charles Hodge says here.

The grand mistake of the Jews was about the method of justification. Ignorance on this point implied ignorance of the character of God, of the requirements of the law, and of themselves. It was, therefore, and is, and must ever continue to be a vital point. Those who err essentially here, err fatally; and those who are right here, cannot be wrong as to other necessary truths.<sup>4</sup>

Now I have to tell you that I do not think it is possible to emphasize Hodge's point enough. You see if you get the issue of the "**righteousness of God**" wrong, it does not mean that you have bad theology as opposed to good theology. It means rather that you are still under the abiding wrath of Almighty God. The issue of God's righteousness here is not just about being right or wrong. No, Charles Hodge is right; it is an issue of heaven or of hell and it is the very issue that was at the heart of the Reformation. Now I know that most of you know exactly what I am talking about and normally I would just push on to the next verse but I think I ought to take a minute or two and make sure that everyone

here understands the New Testament view of righteousness. You see Paul has made the point throughout Romans that...

<sup>NIV</sup> **Romans 3:20**...Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.

Now what that means is that no one will be accepted before based God upon his or her own moral effort. Do you get that? You cannot be approved before God on the basis of righteous works you are doing or think you are doing. In fact, Paul says in Galatians that anyone who does that has absolutely misunderstood the purpose of God's law. I particularly like the way the New Living Translation translates Galatians 4:21.

<sup>NLT</sup> **Galatians 4:21**...Listen to me, you who want to live under the law. Do you know what the law really says?

You see Paul's conclusion was that the law was not a means to obtain a righteousness before God but was rather a really good mirror to show us our imperfection and to drive us to Christ. That's why he asks his question the way he does, **"Hey those of you that think you are keeping the law, have you actually read the law?"** You see Paul's point is that reading the law carefully will drive a man to despair. That is why he says in Galatians that the law is like a schoolmaster, driving men to Christ and that is why he says in Romans 3:19 that the law will shut us up about our own righteousness. Listen to this.

<sup>NIV</sup> **Romans 3:19**...Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God.

Do you get that? When we read the law of God we are not supposed to walk away thinking, **"You know I think I can do that."** If we do that it is an indication

that we have completely misunderstood the law and that is Paul's point here in Romans 10. No we are supposed to walk away, with our hands over our mouths, shaking our heads and horror stricken by our own inherent sinfulness. You see the law pushes us and pushes us and pushes us to despair of our own righteousness. That is why in verse four Paul will say:

<sup>NIV</sup> **Romans 10:4**...Christ is the end of the law so that there may be righteousness for everyone who believes.

Now, there are a few people who have interpreted Romans 10:4 to mean that we no longer have an obligation to keep any of the law after we are converted but it seems to me that there are enough of the Ten Commandments repeated in the latter parts of the New Testament to pretty much do that view in. If we were no longer under obligation to keep the law, that would mean, I think, that we were no longer under obligation to keep any of the law. But most of the Ten Commandments are repeated in the epistles and I don't know any respectable Bible scholars or theologians that think that they are free to commit adultery or murder or disobey our parents. You see the law still has a purpose for us and that purpose is to drive us along in our sanctification, to show us what the character of God is like.

No, I think what Paul is referring to here is that Christ is the end of the law as a means a gaining a right standing before God. Whenever anyone believes they no longer need to obey the law to be pleasing to God. God accepts the righteousness of Christ as that person's righteousness. It is a borrowed righteousness to be sure but it is a real righteousness. Make no mistake about that. It is a real righteousness and it is the only righteousness God will accept. Now, doesn't that make more sense really? Doesn't it make more sense that Christ is the end of our

trying to obtain righteousness by the works of the law? When we see the righteous standing we have before God on the basis of Christ's righteousness shouldn't we think to ourselves, **"You know I am going to try to obey the law out of gratitude but I am not trying to get God to accept me. God has already accepted me."** Isn't that the very thing that Paul has just argued that the Jews failed to do? Listen to John Stott.

When Paul wrote that we have 'died' to the law, and been 'released' from it, so that we are no longer 'under' it, he was referring to the law as the way of getting right with God. *It's the same thing in the second part of verse 4.* The reason Christ has terminated the law is so that there may be righteousness for everyone who believes. In respect of salvation, Christ and the law are incompatible alternatives. If righteousness is by the law it is not by Christ, and if it is by Christ through faith it is not by the law. Christ and the law are both objective realities, both revelations and gifts of God. But now that Christ has accomplished our salvation by his death and resurrection, he has terminated the law in that role. 'Once we grasp the decisive nature of Christ's saving work we see the irrelevance of all legalism.'"<sup>5</sup>

Now look at verse five. Paul goes on to describe the two methods of obtaining righteousness. That is what he does in the next part. In verse five he is going to talk about the righteousness that comes through the law and in verses 6-8 he is going to talk about the righteousness that comes through faith. Now look at what he says in verse five.

<sup>NIV</sup> **Romans 10:5...**Moses describes in this way the righteousness that is by the law: **"The man who does these things will live by them."**

Now his point here is that the Jews understand Moses to be teaching that to be righteous you have to keep the law, the whole law and they really thought they could do that.

But in verse 6, Paul turns to show the other kind of righteousness.

<sup>NIV</sup> **Romans 10:6**...But the righteousness that is by faith says: "**Do not say in your heart, 'Who will ascend into heaven?'**" (that is, to bring Christ down) <sup>7</sup>"**or 'Who will descend into the deep?'**" (that is, to bring Christ up from the dead). <sup>8</sup> But what does it say? "**The word is near you; it is in your mouth and in your heart,**" that is, the word of faith we are proclaiming: <sup>9</sup> That if you confess with your mouth, "**Jesus is Lord,**" and believe in your heart that God raised him from the dead, you will be saved.

You see he is saying there is this one kind of righteousness that the Jews attest to that says you have to obey the law, you have do these works of righteousness. But there is this other kind of righteousness...and he uses this extraordinarily difficult illustration to try to explain it, which talks about ascending into heaven, and descending into hell and it makes you wonder, "**What on earth is he talking about?**"

Of course, the commentaries don't make it much easier. They are pretty much all over the place when it comes to Romans 10:6-8. It seems to me that most of the commentators understand Paul to be alluding to a popular Jewish view in the first century that taught that if the Jewish nation geared up corporately and obeyed the law, obeyed the law as a people it would usher in the time of the Messiah. If that is what they actually meant then Paul would be saying something like this, "**Do not think that you can gear up to a point of obedience in which you can bring the Messiah down. Do not think you can gear up in your obedience to a point where you can bring up a past Messiah from the grave. It's not like that at all. The word of God is right there in your mouth. Christ has already done all that. The true Messiah has come and has provided righteousness for you and my Jewish brother how to be converted, how to be**

**saved this is how, 'Confess with your mouth and believe in your heart and you will be saved.'**

Now, you what? In my study I couldn't help but be reminded of that great and wonderful scene where the prophet Elijah was in the cave when he was running from Jezebel. Do you remember that scene? There are some amazing literary parallels between the two passages. So if you don't mind I would like for you to turn there for a minute. As I read this I want you to consider whether or not Paul may have had this very passage in mind as he was writing Romans 10.

Just so I can set the scene for you, Elijah had had this tremendous battle with the prophets of Baal and had called down fire from heaven to consume their offerings and even the altar and he had led the Israelites to kill the prophets of Baal and then he had gotten a word from Jezebel, **"May the Lord do so to me and even more if you are not dead by the end of the day."** So Elijah had decided to relocate and had relocated to this particular cave. That is where we will put in, in 1 Kings 19:11.

**NIV 1 Kings 19:11...**The LORD said, **"Go out and stand on the mountain in the presence of the LORD, for the LORD is about to pass by."** Then a great and powerful wind tore the mountains apart and shattered the rocks before the LORD, but the LORD was not in the wind. After the wind there was an earthquake, but the LORD was not in the earthquake. <sup>12</sup> After the earthquake came a fire, but the LORD was not in the fire. And after the fire came a gentle whisper. <sup>13</sup> When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave. Then a voice said to him, **"What are you doing here, Elijah?"** <sup>14</sup> He replied, **"I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, broken down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too."**

You see what Elijah wanted was a practical demonstration of the power of God and what God was answering was that the power of God is the Word of God and as God's prophet that word was right in his mouth. God was saying, **"You are worried about zealotry, and power. You are worried about all those things and as my prophet I have given you the authority to speak the Word of God and that is all you need. The power you are looking for is right there in your mouth."**

Now it seems to me that that is exactly the point Paul is making in Romans 10. It seems to me he is saying, **"You think you can obey the law. You think your obedience can help you to ascend into heaven and pull the Messiah down or descend into hell and pull the Messiah up and there is no need for that because the word of salvation is right there in your mouth and here it is, 'You must confess that Jesus is Lord.'"**

Now what does that mean? Is there some magic in saying the phrase, **"Jesus is Lord?"** It is some sort of theological magical catch phrase that will guarantee salvation? No, it's not that at all. You see to a Jew to say that Jesus was Lord was to confess the Jesus was the great covenant keeping God of the Old Testament. In the Old Testament the word **"Lord"** was applied only to Yahweh. Therefore, when Paul asks his Jewish brothers to confess Jesus as Lord he is asking them to confess Jesus to be their great covenant keeping God. Paul is asking them to confess that Jesus is the God who came into the world to redeem sinners from their sin. For many Jews that would have been a complete reversal of everything they believed and for many it would have involved an admission that Jesus was the fulfillment of all of the prophecy of the Old Testament.

The in verse 10, Paul says this:

<sup>NIV</sup> **Romans 10:10...** For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. <sup>11</sup> As the Scripture says, "**Anyone who trusts in him will never be put to shame.**"

You see his point is this, **"I love the Jews and I want them to come to faith and they disobeyed the Word of God by not believing in Jesus but they can still come in. they can still be united to God as His great covenant people. All they have to do is confess with their mouth that Jesus is Lord and they too will be saved because no one that trusts in Him will ever be disappointed."**

Now let me ask you something and this seems like an obvious question to ask, **"Have you done that? Do you have a genuine belief in your heart that God raised Jesus from the dead? Do you believe that God put His stamp on Christ's atoning work by raising Him from the dead? Do you truly believe that? And are willing to confess that before men? If I were to ask you to confess that this morning, could you, would you, do confess that Jesus is Lord?"**

Because if you do you have the clear promise of Scripture here that you'll be saved, that you will never be disappointed. You know I take great comfort in that. To know objectively that God has spelled through the words of Paul what it takes for us to be made right with God.

Romans 10:10, was the second verse I ever memorized. I don't know why it wasn't the first but it wasn't. The first verse I ever memorized was Genesis 2:7, **"And God formed man out of the dust of the ground and breathed into his nostril the breath of life and man became a living soul."**

This was the second verse I ever learned and I am so grateful to God for giving me a teacher to help me learn this verse. You see Paul is saying this, **"The Jews**

**are in unbelief but they don't have to be. They have a responsibility to believe and to confess Christ as Lord."**

Then in verse twelve he adds this:

**<sup>NIV</sup> Romans 10:12...** For there is no difference between Jew and Gentile-- the same Lord is Lord of all and richly blesses all who call on him, <sup>13</sup> for, **"Everyone who calls on the name of the Lord will be saved."**

And here's his point. There is no other Redeemer, no other Savior. No amount of zealotry will ever make a person right with God. If you want to know what God requires in terms of righteousness and where to get that righteousness, this is the answer. Believe in your heart that God has accepted the atoning sacrifice of the Lord Jesus for you and as a result of that has raised Him from the dead and believe that that same Jesus is in fact Lord you will be saved.

Now brothers and sisters, does that prepare your heart for worship? Does that make you want to stand and rejoice together united as the people of God and say, **"Jesus is Lord."** Do you want to do that? Don't you just feel the welling up in your soul a desire to say that? Then let's do just that, **"Jesus is Lord."**

Let's pray.

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<sup>1</sup> John Calvin, *Commentary on Malachi*, Lecture 170.

<sup>2</sup> Charles H. Spurgeon, "High Doctrine and Broad Doctrine" from the *Metropolitan Tabernacle Pulpit Vol. 30*, sermon number 1762.

<sup>3</sup> Leon Morris, *The Epistle to the Romans* (Grand Rapids: William B. Eerdmans, 1988; reprint, 1994), 377.

<sup>4</sup> Charles Hodge, *Commentary on Romans*, 10:3.

<sup>5</sup> John Stott, *Romans: God's Good News For the World*, (Downer's Grove, Illinois: InterVarsity Press, 1994), 282.