"NO REASON TO REJECT"

(Unbelief is Inexcusable)

Romans 10:1-13

3-8-2025 - HRM

INTRODUCTION: (v. 1)

***There is no reason to reject God's salvation!**

I. ***There is no reason to be***
IGNORANT of God's salvation (v. 2-8)
(The Why of Salvation - God is Righteous)

A. *Beware of:*
Zeal Without Knowledge (v. 2)

B. *Beware of:*
Man-Made Righteousness (v. 3-5)

C. *Beware of:*
Missing the Simplicity of the Gospel (v. 6-8)

II. ***There is no reason to be***
INSINCERE about God's salvation (v. 9-10)
(The How of Salvation - "Believe in heart . . . confess with mouth")

III. ***There is no reason to not be***
INCLUDED in God's salvation (v. 11-13)
(The Who of Salvation - "Whosoever . . . all")

Three excuses will be unacceptable at the Judgment:

1) "I didn't know" (v. 2-8)
2) "It was too hard" (v. 9-10)
3) "It wasn't for me" (v. 11-13)

"NO REASON TO REJECT"

(Unbelief is Inexcusable)
Romans 10:1-13
3-8-2025 - HRM

INTRODUCTION: (v. 1)

***There is no reason to reject God's salvation!**

I. ***There is no reason to be***
_____ of God's salvation (v. 2-8)
(The Why of Salvation - God is Righteous)

A. *Beware of:*
_____ (v. 2)

B. *Beware of:*
_____ (v. 3-5)

C. *Beware of:*
Missing the _____ (v. 6-8)

II. ***There is no reason to be***
_____ about God's salvation (v. 9-10)
(The How of Salvation - "Believe in heart . . . confess with mouth")

III. ***There is no reason to not be***
_____ in God's salvation (v. 11-13)
(The Who of Salvation - "Whosoever . . . all")

Three excuses will be unacceptable at the Judgment:
1) "I didn't know" (v. 2-8)
2) "It was too hard" (v. 9-10)
3) "It wasn't for me" (v. 11-13)

"NO REASON TO REJECT"

(Unbelief is Inexcusable)

Romans 10:1-13

6-7-2020

INTRODUCTION: (v. 1)

Though Romans 9 speaks of God's sovereignty in salvation, Romans 10 speaks of man's responsibility to be saved.

Though only a "remnant" of Jews are saved, they like all men are without excuse for rejecting God's salvation.

V. 1

In the previous context, Paul declared that only a "remnant" of Jews would be saved (9:27); and described God's rejection of national Israel because of her seeking righteousness by works (9:30-32) while stumbling over Christ (v. 33).

In response to such statements, someone might accuse Paul of being anti-semitic, of being unloving toward his own people, of not caring about Israel.

It is to such a thought that Paul speaks in 10:1.

1) Paul <u>desired</u> for his people to be saved -

"My heart's <u>desire</u>" - lit. "the good pleasure of my heart" or "the wish of my heart."

If one were to ask Paul, "What is the desire of your heart?" he would say, "That my people come to Christ." (cp. Paul's burden revealed in Rom. 9:1-5).

2) Paul <u>prayed</u> for his people to be saved.

A true spiritual desire will always be joined together with prayer. A person's desire is measured by the frequency and fervency of their prayers.

***There is no reason to reject God's salvation!**

I. There is no reason to be <u>IGNORANT</u> of God's salvation (v. 2-8)

(The <u>Why</u> of Salvation - God is Righteous)

A. Beware of:
Zeal Without Knowledge (v. 2)

"I bear them record" = I testify (stand witness) on their behalf. If someone were to ask Paul to give his vote concerning the Jew's zeal for God, he would have to vote "yes, they definitely have a zeal for God." [NOTE: "zeal of God" = objective genitive - "zeal for God."]

The Jews in Paul's day had incredible zeal for God. They were known as "the God-intoxicated people." Their entire lives were centered around their religion (Kreloff, Israel My Glory, Dec. 88, p. 20).

The Jews' zeal for God (Mt. 23):

--zeal for converts (Mt. 23:15)
(EX: Paul's misguided zeal before conversion)

--zeal for details of the Law (Mt. 23:23)
(meticulousness)

--zeal for external spotlessness (Mt. 23:25-28)
(EX: Hasidic Jews)

For one to be zealous for God does not necessarily mean that he truly knows God or is right with God.

"Not according to knowledge" - (epiginoskow) direct knowledge, accurate knowledge.

"Zeal...but not according to knowledge" - ILLUS: "City-dwellers who bought a bird dog" (Green, #1508).

ILLUS: One can have great zeal to perform surgery, but if he does not have the proper diagnosis and the proper cure, I would not want him to work on my body!

Having the facts is essential to all technical procedures in life (EX: computer repair, auto repair).

If having accurate knowledge is important to temporal and physical matters, how much more essential is it to have the facts in relation to eternal and spiritual matters.

No doubt some of the last words uttered by those who will be condemned at Judgment Day (Mt. 7:21-23) will be: "But Lord, I thought. . . I thought"

Multitudes in world religions and cults today have zeal, but don't have knowledge. They seek to win converts, but are "not playing with a full deck."

B. Beware of:
Man-Made Righteousness (v. 3-5)

V. 3

Two things keep people from submitting themselves to God's righteousness:

1) Man's ignorance of God's perfect standard of righteousness

Men view God as having standards which fall far below that which he actually has.

God's righteousness demands:

a) a perfect substitutionary sacrifice (II Cor. 5:21 - "the righteousness of God in Him")

b) the shedding of blood
. . . Not man's works

NOTE: Ignorance is a willful ignorance.

2) Man's substitution for God's perfect standard of righteousness.

Ignorance of the truth leads of necessity to the need for people to find a substitute for it.

The question is often asked: "Why so many different religions in the world?"

Answer: There are so many different attempts by man to substitute their own ideas for God's righteousness.

"Their own" - emphatic in Greek.

"Going about to establish" = to make something stand. "It means to cause to stand erect as a monument raised, not to the glory of God, but to their own" (Godet, cited by Reinecker, p. 370).

ILLUS: The foolishness of owning a General Motors repair manual and insisting on repairing it "my way."

V. 4

"Christ is the end of the Law" = the goal or completion of the Law.

Christ fully satisfied the just demands of God's Law. He can therefore give His righteousness to all who believe.

Christ spells the end of all of man's vain efforts to save himself, by himself.

V. 5

The emphasis is on the word "doeth" (aorist participle).

The man who has (past tense) fully practiced the righteousness requirements of God's Law will live by them.

God's promise was: If you obey ALL, you will (in the future) live by the Law.

The problem is: No one has ever kept all of the Mosaic Law (Rom. 3:23); as a matter of fact, no one has kept any of it, in its truest sense (Mt. 5:27-32) - for to break one is to break all (Jms. 2:10).

The Law said, "Do and live." No one did; therefore, no one lived. Their graves are lasting reminders.

C. Beware of:
Missing the Simplicity of the Gospel (v. 6-8)

V. 6

"Just as the apostle quoted Moses to prove the impossibility of salvation by works (v. 5), he again quoted him to prove the possibility of salvation by faith (v. 6-8)" (Kreloff, p. 21).

V. 6-7

Paul is using Deuteronomy 30:11-14 to support his point. **READ Dt. 29:29, 30:11-14.

"Say not in thine heart" - this is the place where skepticism and doubt reside (it is also the place where true belief resides - v. 9).

Unbelief always demands evidence (Lk. 16:30).

There is no need for Christ to come down from Heaven (the Lord has already come - v. 9).

Every Jew (event he Samaritans) knew that when the Messiah would come, He would tell them all things regarding salvation (Jn. 4:25-26).

There is no need for someone to visibly see and audibly hear the resurrected Christ (the Messiah has been resurrected - v. 9).

The point is this: No one needs to bring the Messiah back to tell us that salvation is not by the Law but by grace through faith. He has already come and told us that. We must respond to what he has already said! We have no excuse! The message of salvation is not an enigma.

"The knowledge of God's will is accessible to you. You are not required to do the impossible, such as ascend into Heaven or go beyond the sea. God's will is not unreachable. You do not have to go searching for something you cannot possibly attain!" (Kreloff, p. 22).

V. 8

Many have come in close contact with the truth, yet have not believed it. ("Nigh thee" = near you. Those most to be pitied are those who had Bibles on their mantles or their bookshelves, yet never diligently searched them to find the way to salvation).

Particularly to the Jew, God's truth has been more at hand, more available, close to one's grasp than we realize (cp. v. 18).

Many have uttered the truth and even knew it, yet have not believed it ("in thy mouth, and in thy heart").

"Mouth...heart" - note the connection with mouth and heart in v. 9 & 10.

II. There is no reason to be
<u>INSINCERE</u> about God's salvation (v. 9-10)
(The <u>How</u> of Salvation - "Believe in heart . . . confess with mouth")

V. 9

"Confess" - "As a judicial term, the word indicates the binding and public declaration which settles a relationship with legal force" (Kasmann, TDNT, cited by Reinecker, p. 371).

"Confess" - to say the same word. Confession is simply saying the same thing with your lips that you believe in your heart.

"confess" -

Mt. 10:32 - "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

Lk. 12:8 - "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."

"...the Lord Jesus" = Jesus is Lord.

Calling Jesus "Lord" implies two things:

1) He is divine (he is God - Yahweh)
(cp. "Lord" v. 13 is Yahweh in Joel 2:32)

2) He is Master (He rules in my life)

If Jesus is not God nor Ruler of your life, you have "another Jesus."

For belief to be genuine, it must come from the heart (the center of man's will) (cp. Acts 8:37 - "If thou believest with all thine heart...").

The mouth without the heart is insincerity (hypocrisy).

The heart without the mouth is no conviction (cowardice).

~Confess. . . believe" - both aorist tense, pointing to a specific point and time conversion.

"Thou shalt be saved" - passive: God saves us, we don't save ourselves.

ILLUS: Col. Sanders found the Secret (Tan #859).

V. 10

NOTE: In the Greek, the act of "believe and confessing" are in the passive voice, indicating that they are a work of God, who causes one to believe and confess.

"Confession unto salvation" - is a confession to God that Christ is your Lord and resurrected Savior.

Question: Which comes first - heart belief or mouth confession? Heart belief. But mouth confession will always follow.

The only reason why Paul mentions confession before faith (in v. 9) is because that is the order Moses gave in Deut. 30).

The mouth is an expression of the heart. The mouth and heart work in harmony (Kreloff, p. 22).

"For out of the abundance of the heart the mouth speaketh" (Mt. 12:34).

"Unto righteousness . . . unto salvation" - unto = "eis" - with a view to.

Just as belief guarantees our righteousness, confession guarantees our salvation.

III. There is no reason to not be INCLUDED in God's salvation (v. 11-13)

(The Who of Salvation - "Whosoever . . . all")

V. 11

The emphasis in verses 11-13 is on the all-inclusive, universal impartial nature of God's offer of salvation.

NOTE: "whosoever (v. 11). . . no difference. . . all. . . all (v. 12) . . . whosoever (v. 13). . ."

God's imputed "righteousness" and imparted "salvation" (v. 10) are guaranteed to all who believe (v. 11).

"Believeth on Him" - Belief is a dependence upon, or reliance on someone; not a mere awareness of Someone.

"Shall not be ashamed" - passive = "shall not be put to shame. God will not let down one single person who believes on Christ.

"No difference" = no distinction; God is not partial.

Proofs:
1) He is Lord over all
2) He is rich to all who call.

V. 12

"Rich unto all" - SEE Psalm 145:13-21 (NOTE: the many references to "all").

God, being rich (wealthy), has enough salvation to go around. His priceless salvation will go to all who call upon Him for it.

The quoted reference specifically promises salvation to those who call upon the Lord in the Day of the Lord (Joel 2:32; Acts 2:21). Paul's usage of it shows it has a wider, universal application.

V. 13

If God's atonement was limited, He could not legitimately offer salvation to all (cp. -

I Jn. 2:2 - "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

I Tim. 2:4, 6 - "Who will have all men to be saved, and to come unto the knowledge of the truth. . . Who gave himself a ransom for all to be testified in due time."

Rev. 22:17 - "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Salvation is an open invitation!

CONCLUSION: Three excuses will be unacceptable at the Judgment:

1) "I didn't know" (v. 2-8)
2) "It was too hard" (v. 9-10)
3) "It wasn't for me" (v. 11-13)