

ROMANS TEN, TWELVE AND THIRTEEN

Intro: The first thing we note about these two verses is that they both begin with the word, "For."

The second thing we note is that vv. 10, 11 begin with the same word: "For."

Then, if we are observant, we see another "for" in v. 12.

So we have five for's in four verses.

Since "for" is an explanatory word when used as it is here, we can say, starting with v. 13, that

- 1) V. 13 explains the latter part of v. 12.
- 2) The latter part of v. 12 explains the first part of v. 12.
- 3) The first part of v. 12 explains v. 11.
- 4) V. 11 explains v. 10.
- 5) And, because of the relationship these verses all have to each other, **THEY ALL EXPLAIN V. 9.**

Furthermore, we note that Paul is talking about salvation. Cf. 10:1, 9, 10, 13.

Continuing to look at these verses we discover that Paul uses different words to describe what man must do if he is to be saved:

- 1) In v. 3 he speaks about submitting.
- 2) In vv. 4, 9, 10, and 11 he speaks of believing.
- 3) In two of these same verses (9, 10), he also speaks of confessing.
- 4) And, finally, in our two verses which we are considering tonight he speaks of calling upon the name of the Lord (vv. 12, 13).

BUT (AND THIS IS MOST IMPORTANT), HE REFERS TO ALL OF THESE, NOT AS THOUGH THEY WERE DIFFERENT, BUT AS THOUGH THEY WERE ONE AND THE SAME. Therefore, to submit is to believe, and to believe is to confess, and to confess is to call upon the name of the Lord. AND he would have us understand that this condition must be met before one can be saved.

Now we are ready to examine vv. 12, 13.

I. THERE IS NO DIFFERENCE AS TO THE ^{PEOPLE OF THE WORLD} ~~WAY OF SALVATION~~ (Rom. 10:12a).

Back in Rom. 3:22, 23 Paul had established the fact that there was no difference as to the need. (See Rom. 1:18-3:20.) Now he wants us to see that God does not have one way of salvation for the Jew, and another for the Greek. **THEY BOTH MUST COME TO THE LORD THE SAME WAY.**

Cf. Rom. 1:16, 17.

It is interesting to note that both of these terms, Jew and Gentile, have to do with their religions. And how different their religions were! The Jews had only ONE GOD; the Greeks had many. Their ceremonies were as different as they could be. BUT THEY DID HAVE ONE THING IN COMMON: THEY WERE RELIGIONS OF WORKS!

But Paul's word stands. God makes no exceptions. There is only one way to be saved. The Jew and the Gentile must believe.

- II. THERE IS NO DIFFERENCE AS TO THE SOURCE: "The same Lord over all," or, lit., of all. Cf. v. 12.

Paul is declaring here God's sovereignty over all men and all nations. The "Lord" he refers to is Christ. Cf. Psa. 2 where this truth is declared very clearly.

In 1 Tim. 2:5 we read, "For there is one God, and one mediator between God and men, the man, Christ Jesus."

The people who do not understand this criticize the Church for sending missionaries to other countries saying, They have their own religion; let them alone! ~~But~~
~~the Lord is the same for all men and women of every nation and~~
~~in every language and in every culture and in every generation~~
~~and the same Lord who is the Father of all men and women and~~
~~the same Lord who is the Father of all men and women and~~
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Paul had his religion, too, but he learned that it is not religion which man needs--BUT CHRIST. Cf. John 14:6.

- III. THERE IS NO DIFFERENCE AS TO THE POSSIBILITY OF SALVATION: "For the same Lord" of all "is rich unto all."

The riches of God in Christ speak of His ability to meet man's need. Cf. Eph. 2:4-7. God's riches are inexhaustible. If the whole world were to turn to Him, He could save all. Therefore, there is not the slightest possibility that any one who turns to the Lord will not be able to be saved.

This is what Isaiah said in Paul's quotation in v. 11. Cf. also the words of our Lord in John 6:37, "All that the Father giveth to me . . ."

- IV. THERE IS NO DIFFERENCE AS TO THE CONDITION: "unto all that call upon him."

You call upon the Lord when you invoke His help, when you appeal to Him to do for you what you know you cannot do for yourself.

Call it believing, or submitting, or confessing, or calling.

The meaning is the same. The Lord is the Savior. We cannot save ourselves. AND THERE ARE NO EXCEPTIONS!

One thing remains:

V. THE PROOF (Rom. 10:13).

What is Paul's proof?

--Is it his own experience? No.

--Is it what others have told him, or what the majority seems to say? No.

What is it? IT IS THE WORD OF GOD. He quotes from Joel 2:32a.

In v. 11 he had quoted from Isa. 49:23.

The Scriptures are the final court of appeal. When we have discovered what the Scriptures say, we need go no farther.

NOR SHOULD WE EVER BE ASHAMED TO TELL PEOPLE WHAT THE WORD OF GOD SAYS BECAUSE "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Concl: Before we leave these verse tonight let me point out that in Rom. 10:12, 13 we do not have the Gospel; we just have a lot of important truth about the Gospel. BUT WHAT IS THE GOSPEL? Read v. 9.

The Gospel is the good news concerning:

- 1) Who Jesus Christ is.
- 2) What He did here on earth.
- 3) And why.

Jesus Christ is the eternal Son of God, God manifest in human flesh.

He came to this earth to die for the sins of the whole world, for men of all time.

He was raised again from the dead, evidence that His work was accepted by God.

Now the Gospel is to be preached throughout the whole world in every generation, "For whosoever shall call upon the name of the Lord shall be saved."

Have you called on Him?