

Romans 10:10-21

“Glad Tidings Of Good Things”

We want to pick back up this morning on the principle that we'd just begun to broach as our time came to an end last week regarding the childlike simplicity by which God has extended to mankind the opportunity to be made right in His sight. and We rejoice in the news that there's no extreme prerequisite required, not some way out there obligation to fulfill. God has brought it right close; salvation is incredibly near to you, even in your mouth and in your heart.

Which is to say that God doesn't expect some sort of extreme behavior *from* you before He'll look with favor *upon* you, be it to the one extreme of some high and lofty super spiritual venture whereby you might ascend to an acceptable level. Or to the other extreme of ascetic condescension of your own person so that God might see that you realize the wickedness of your flesh and you're seeking to deny it and bring it into subjection accordingly. Paying your own penance if you will, what is asceticism? Webster's says that it's, "practicing strict self-denial as a measure of personal and especially spiritual discipline." and So you see these guys crawling on their knees for incredible distances, or flailing themselves with whips, living in intentional extreme poverty, it's the total opposite of the health and wealth false doctrine on the other side. They're seeking to somehow punish their flesh, "deny" their flesh in hopes that God will look upon them in such a way as to say, "They see the sinfulness of their flesh, they're denying the pleasures of the flesh, therefore they're truly spiritual, holy, righteous in My sight." But either position that one may take in their aim to please God is legalism; it's seeking to establish righteousness before God on the principle of law.

We spoke last week about the "Gold star chart in Heaven." But the fact is that it doesn't exist, it's not about what we do, or *don't* do, it's about work of Jesus Christ on the cross that He's done on our behalf and simply believing it, and receiving the righteousness of Christ that's imputed to us, accredited to us by faith. But when people are ignorant as to the reality of God's righteousness, they feel a certain liberty to try and present God with their own, and in so doing one rebels *against* and refuses to submit *to* the righteousness of God found in Christ. Legalism, law requires extremes, some nearly (if not absolutely) impossible way out there on the distant horizon obligation to fulfill.

Faith brings salvation right near to you, so near to you in fact that you might say (metaphorically speaking) that it's lying dormant with in you, only waiting to be activated and substantiated by you, how? Believing and receiving, it's just that simple, and when you believe *in* Christ, when you open your heart *to* Christ God accredits to you the righteousness *of* Christ. Salvation isn't way out there in a distant galaxy on a planet far, far away. No, it's incredibly near to you, even on the tip of your own tongue, in the deep recess of your own heart, remember Vs 9?

Vs9-10

Now we want to spend a couple of minutes developing this here so that we don't receive the wrong impression think that if the words, "Jesus is Lord" doesn't come literally out of our mouths that we can't be saved. But nevertheless we see these 2 elements spoken of here with regards to salvation: #1 A confession with your mouth that Jesus is Lord, (we read "the Lord Jesus" but the essence of what's being communicated is a confession of Jesus as Lord). and #2 A believing in your heart that God raised Him from the dead. The subsequent result being what? You will be (not might be, or hopefully perchance could be) you will be no doubt about it, saved. and Though Paul doesn't specifically mention the work of the cross here, we realize it's taken into account with regard to believing in Christ's resurrection from the dead.

But what does it mean to, "confess?" Most the time we think of confession as coming clean with some wrong thing we've done, or perhaps making a certain statement, and of course the idea of confessing something can certainly include those things. But literally what the word means is, "To say the same thing as another," or to break it down even farther you're agreeing with someone about a certain subject or a particular point of view.

So to *confess* Jesus as Lord is to be in agreement with everything God the Father said of Him and every claim He made of Himself. For instance at Jesus' baptism the Father spoke from Heaven, "*This is My beloved Son, in whom I am well pleased.*" Matt 3:17 So you come in agreement with the Father concerning the fact that Jesus in His Son, the Son of God, you *confess* that. Jesus said, "*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.*" John 3:16 I agree that salvation comes through faith in Christ, He said, "*As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.*" John 10:15 I agree that Jesus laid down His life for you and for me, on our behalf taking upon Himself the penalty due me. He said, "*I am the way, the truth, and the life. No one comes to the Father except through Me.*" John 14:6 I agree that Jesus is the access into the Father's presence *exclusively*. and On and on we could go, to confess Christ is to agree with every detail of everything that the Word of God says about Him, that He was perfect, He claimed total equality with out exception to the Father, complete in deity, I agree that Jesus being fully man, was/is also fully God. You see I *confess*, I *agree* with all these things.

That's to the positive side, there's a negative, not only do I need to agree with everything that God says of Christ, or He says of Himself, I also need to agree with God concerning everything He says about *me*. That I'm a sinner, that I fall short of His glory, that I can in no way, shape or form do anything that will somehow gain my acceptance in His sight. So in coming to Christ I'm confessing those things as well, agree with God about who I'm *not* and who Christ *is*. and You can do that with out ever audibly uttering a word. "Well, he speaks here of using your mouth, what's that mean?" We'll get to that in a second.

But the 2nd thing we note is the need to believe in your heart that God raised Christ from the dead. and In so doing we realize that the resurrection was God's receipt (if you will) showing that the price needed to pay for the sin of the world was paid in full. But I want you to notice that we believe *not from the head*, but from *the heart*. God is not after our intellectual consent, a lot of people believe in their head that Jesus was the Son of God, that He died on the cross and on the 3rd day rose again, but they don't believe in their heart, and God is after your heart. Because that's where the true you lies, your mind is fickle, changes all the time, but when something, or someone grabs hold of your heart you're not likely to be persuaded very easily. Oh sure God wants your mind, but He places priority on your heart. "*You shall love the LORD your God with all your heart, with all your soul, and with all your strength.*" Deut 6:5 You see if He has your heart, He has you, but until He has your heart, He doesn't have you at all, not really. But I wanted you to distinguish the difference between intellectual consent, and believing from the heart. You can consent in your head, but you truly *believe* in your heart.

So what is this business then about what my mouth says? Put simply, all Paul is saying here is that when one truly believes in their heart (in the person and work of J.C) that that will bear witness by what comes out of their mouths. You might say their walk, and their talk, will line up. Righteousness/salvation is conceived in the heart, it's confirmed by the mouth. Remember Jesus said, "*For out of the abundance of the heart the mouth speaks,*" Matt 12:34 Out of the *overflow* of the heart, the mouth speaks, later on He said it this way, "*...those things which proceed out of the mouth come from the heart,*" Matt 15:18 That's why He said that by our words we'll be justified or by our words we'll be condemned.

Because our words reveal our heart, sort of a tough pill to swallow isn't it? Some of the wicked, cruel, condescending and insulting things that have proceeded forth from our mouths, that's the condition of our heart. James said, "*Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so. Does a spring send forth fresh water and bitter from the same opening? Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh.*" James 3:10-12 He spoke of how the same tongue that blesses and sings praises to God is so often used to curse and speak ill of man who was made in the *similitude* or likeness of God. God help us.

So though there's no legalistic trip here saying, "Well I didn't hear it come out of your mouth so I'm not going to save you," as if salvation is somehow conditional upon us. We understand that if God truly has our heart, it's inevitably going to evidence itself and overflow from us through our mouth, our conversations, the things we do and say. and We also need to understand whom Paul is speaking to here, these are 1st century believers, persecution was on the rise.

When we read here of the need to confess with the mouth Jesus *as Lord*, the word used for Lord here is the word, "Kurios," now that's significant because it's a word that implies

deity. and At this time the Emperor was demanding to be worshipped as god, you would have to bow and confess Caesar is Lord. Paul is saying here that Caesar isn't Lord, Jesus is Lord and any true believer will say the same. But to say that could very well cost you your life, so this isn't simply super spiritual rhetoric that Paul is implying.

Wuest's word studies in the Greek New Testament said this, "The name "Lord" is *kurios* (ΚΥΡΙΟΣ) which in the Greek version of the Old Testament is used for the august name "Jehovah," and by its use, implies deity. Thus, to confess Jesus as Lord includes a heart belief in His deity, incarnation, vicarious atonement and bodily resurrection. Robertson says, "No Jew would do this who had not really trusted Christ, for *Kurios* (ΚΥΡΙΟΣ) in the LXX is used of God. No Gentile would do it who had not ceased worshipping the emperor as *Kurios* (ΚΥΡΙΟΣ). The word *Kurios* (ΚΥΡΙΟΣ) was and is the touchstone of faith." So Paul is saying here that the evidence of what's taken place in your heart when you believe upon Christ will reveal itself in the exalting of Jesus as God from the mouth, your mouth will overflow from your heart.

To bring this all back around the whole point in these Vs in being where they are is to state the fact that it's not a huge, difficult and insurmountable task that's required for salvation, its simple faith in the atoning death and resurrection of Jesus Christ Confessing/agreeing with the fact that *He* is Lord.

Vs11-13

Again a couple things here, remember the overall context here in that righteousness comes through faith, not by law and that its not in anyway inconsistent with the character or promises of God that salvation would be available to *all* who would call *upon*, or cry out *to* the Lord, not just Israel. and Paul quotes a couple scriptures here, one out of Isaiah, the other out of Joel to remind his readers that, "By faith righteousness" and an open invitation to salvation has always been the heart, the will, and the way of God.

In Vs 11 he quotes Isaiah in saying, "Whoever believes on Him will not be put to shame" or, "Won't be disappointed," which is a reference to salvation. God's not going to let you down when you place your faith in Him, He's able to save to the uttermost all those who come *to* and believe *in* Him. But we see in that Vs the consistency in God's character regarding faith when he speaks of the fact that not being put to shame is tantamount to *believing on Him*. He didn't say, "By keeping the law, you will not be put to shame." No, salvation comes to you by faith in Christ, not in keeping the law. The 2nd thing I want you to see is that it doesn't say, "As Israel believes on Him," It says, "*Whoever*," the offer of salvation has always been available to *whosoever will*.

As a matter of fact if you remember right the whole point in God calling Israel out unto Himself was so that they would be a kingdom of priests and a holy nation sharing the love and grace of God with the hurt and dying world around them. They were to be a the light to the

world sharing with them, showing them the principles and precepts of the 1 true living God, leading them to faith in Him. God had never insinuated a closed door policy between Him and Israel and everyone else was to be the embers of hell, God's not willing that *any* should perish, but that all should come to repentance.

Now in Ch 3 Paul proved that God is no respecter of persons with regard to *condemnation*, remember, "There is *none* righteous, no, not *one*." That, "all have sinned and fall short of the glory of God." Jew or Gentile doesn't matter, here in Vs 12 of Ch 10 Paul is proving that God is no respecter of persons with regard to *salvation*, there's no distinction between Jew or Greek, for the same Lord over all is *rich to all* who call upon Him." Then he underscores it again with a quote from Joel, "Whoever calls on the name of the Lord, shall be saved." It has nothing to do with the law, or being a Jew, it has to do with being a sinner, who recognizes your need for a Savior and confessing that Jesus Christ is just that. The perfect sacrifice for my sin, and He alone can save me from the penalty of my sin and grant me access into the presence of the Father. When I agree with that and believe in Him for that from my heart, when I call upon Him, cry out *to* Him, I'll be saved, period. He'll save me, doesn't matter who I am, where I've been, or what I've done, God will forgive my sin and make of me a new creation in Christ if I'll simply believe Him for it, and invite Him to do it.

Vs14-15

In short, Paul here states that there are 2 things necessary (generally speaking) in order for one to believe *in* the Lord, and in turn cry out *to* the Lord. #1 Is the message, the gospel of peace, glad tidings of good things, peace with God through our Lord Jesus Christ How that, "... it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross." Col 1:19-20 People need the message, it's paramount. But #2 on the list of essentials is the *messenger*, what good is a message with out a messenger to bring it?

You might underline the last question there in Vs 14, "How shall they hear with out a preacher?" Now God could've chosen to get the message out in any # of ways that didn't include man at all. He obviously could've employed angels to herald the gospel, He could speak straight from Heaven Himself declaring the good news. He could've ordained that with every rain along with water from the clouds fell biodegradable leaflets explaining the reconciling work of the cross of Jesus Christ on behalf of sinful man. The options with God are limitless, be He's chosen in His own sovereignty to deliver the message of the gospel *to* man by the means *of* man. and I don't want you to be confused here, this word "preacher" doesn't simply imply professional clergy. We're simply speaking here of public proclamation, it might be to your neighbor across the fence, your work associate over break, a classmate at school, or whatever.

The bottom line is that if you're a believer, you hold with in yourself the good news of everlasting life in the person of Jesus Christ and you can proclaim that in any environment in which God opens the door.

We might also want to point out that since there's a 2 fold need (message, messenger) there's also a 2-fold need on behalf of the recipient to be open to both. What do you mean? Let me illustrate, a guy comes to your door with a telegram that should you open it you'd find you'd inherited 10 million dollars. He comes to the door, hands you the telegram, you invite him in have coffee and enjoy pleasant conversation, when he leaves you tear the telegram to shreds refusing to open it or look *into* it.

Foolish move wouldn't you say? That message does you no good if you're not open to *it*, no matter how kind or cordial you may be to the messenger. On the other hand if he comes to the door but there's something about him, or maybe you just don't like him so you refuse to open the door as long as he's there, well you'll never receive the message because you wouldn't open up to the messenger.

You've got to be open to both, when you come into a place like this, if you're to receive all that God would have you to, you can't say. "Well, I'm open to the bible, but he's an idiot, I'm not going to be open to him at all." If you keep that door closed, I can't get the message to you, on the other hand if you came today and you're being respectful for sure to me, but you really aren't open to the message, it'll carry the same net effect. You've got to be willing to receive both, the message, and the messenger.

The preaching of the gospel is pivotal in the salvation of man, Vs 15 Paul quotes again from Isaiah (read). and Again that can be you just as easy as it can be me or anyone else, we're to be prepared, at any time and in any place to share the good news of peace with God through Jesus Christ In Eph Paul pointed out that that's one of the pieces we're to be equipped with as we put on the full armor of God. As he went down the list, helmet of salvation, breast plate of righteousness, belt of truth, he spoke of the shield of faith, the sword of the Spirit which is the Word of God, as for the feet? "...and having shod your feet with the preparation of the gospel of peace;" Eph 6:15 In Christ you have the privilege to be the bearer, the bringer of glad tidings of good things. "The price has been paid, you don't have to work *for* it, strive to *obtain* it, you can have peace with God through our Lord Jesus Christ"

Vs16-17

Now this isn't to say that faith can't come from *reading* the word of God, but in Paul's day it was primarily *heard* as it was proclaimed in the synagogue or from house to house or whatever. But what we want to see here is that God's Word is the seed bed from which faith springs, and don't forget that an open and soft heart is essential in the bringing of that faith to fruition.

Remember the parable of the soils, where the sower went out to sow and he began to spread the seed, some of it was snatched up by the birds of the air, some fell on stony ground, some among thorns, and others into good, tilled up soil, took root and brought forth fruit. Jesus said that's like the heart of man, sometimes Satan just comes along and snatches the Word

that's been sown like seed right out of it, other times the Word lands on the stony ground of man's heart, can't burrow down and take root.

Other times it does ok for a while, but then the cares of this world, the desire for riches and other things enter in and choke the word out like thorns and weeds, render the word ineffective in their lives through their choice to pursue the things of this world. But with others yet God's Word goes out, finds open hearts, soft soil, burrows deeply, makes an eternal impact in their lives and brings forth fruit to the glory of God, some 30, some 60, others 100 fold. I wanna be a 100 folder, don't you? Then we've got to be open, soft, receptive to the Word of God, not from here (my head), but from here (my heart).

Faith comes through the means of being open to, taking in and receiving, and receiving *from*, or by the means *of* the Word of God, contextually the Word of God concerning Christ, or the gospel message. Again Wuest translates this Vs, "*So then, faith is out of the source of that which is heard, and that which is heard (the message) is through the agency of the Word concerning Christ.*" Now you're not always going to know if you're dealing with a hard heart, a heart embedded with the thorns of this world, or soft tilled up soil ready for the full intake of the Word of God, so what's your objective? Share God's Word, scatter the seed, God will take care of the results. One thing you can count on is His Word accomplishing the purpose for which He sends it, we're not to worry about that, we're to concern ourselves with simply getting it out, share the gospel.

Vs18-19

By the way that's us, (Gentiles) we're the foolish nation that God is seeking to use to provoke the Jews to jealousy by. Keeps us in our proper place doesn't it, the bible says we're not to be wise in our own eyes, or think of ourselves more highly than we ought. We're nothing more than sinners whom God has shown mercy *to* and poured out His grace *upon*.

Vs20-21

Wow, what grace, what mercy extended to mankind by the Lord, manifesting Himself to you and me, a people who didn't seek Him, being found by those who didn't ask for Him. Yet consistently, persistently reaching out in mercy, stretching out His hands in grace to Israel, who've nationally disobeyed, and rejected Jesus Christ In both cases God is mercifully making Himself available.

Of course we can't help but think of the cross when we read of the stretching out of His hands, not only for Israel, but for you, and for me. May we not be a disobedient, and contrary people, but rather may we fall in line, in agreement *with* the Lord, being obedient *to* the Lord.

Prayer Points: Father we thank You for Your patience with us, God we want to be obedient *to* You, in agreement *with* You regarding every detail of Your Word, and Your will for our lives. Lord give us boldness to share the glad tidings of the good things You've done for us on the cross, that whoever calls upon you, cries out to you will be saved. and Father that which You've conceived in our hearts, may it be confirmed in the way we lead our lives day in and day out, that we would have clean hands, and pure hearts, and that would be evident according to the lives we lead, that You might be glorified.

If you've never given your heart to Christ, I want to encourage to make the decision today, I pray that the Word concerning Christ, the laying down of His life upon the cross, His resurrection from the dead for you and for me has found itself on good soil today, that it might spring up into everlasting life in Your heart and in your life. If you believe it, and you're ready to receive it, than call upon the name of the Lord, and the guarantee of salvation will be yours.