

Romans

Romans Chapter Ten

Romans 10:1-4

March 27, 2011

This is lesson number 83 in our exposition of the Book of Romans.

The Theme of the Letter

“For I am not ashamed of **the gospel of Christ**, for it is the **power** of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the **righteousness of God** is **revealed** from faith to faith; as it is written, ‘The just shall live by faith.’ ” Romans 1:16-17

Title: Christ is the End of the Law

Over the past 19 months we have had 82 lessons from the Book of Romans. That may sound like a lot of lessons from a single book of the Bible but we are barely into the depth of this greatest of all epistles.

One of my favorite preachers, Dr. Martyn Lloyd-Jones, preached 13 years from Romans and only got through chapter 14 before his health failed.

We come to the 10th Chapter of Romans and I remind you that we are following Paul’s argument for understanding a much-disputed verse, viz.,

Romans 11:26 “**And so all Israel will be saved.**”

The dispute among Bible scholars is over the meaning of ‘**all Israel.**’

Concerning the Jews, does God intend to save a generation of Jews **because** they are Jews? Does the covenant God made with Abraham lack fulfillment? Is Christ and the church universal its final fulfillment?

The interpretation, that God intends to save all the Jews of some yet future generation, is the focus of the very popular interpretation of Romans 11:26 as expressed in the “Left Behind” series of novels.

Dispensational eschatology teaches that God has a separate plan for the Jews than He does for the church. Dispensational eschatology teaches that the Jews and the church are two separate entities and they never come together.

So, does ‘all Israel’ mean Jews only?

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In other words, **because** God blessed the Jews in giving them the very word of God in the Scriptures, the law, the dietary regulations, the covenants, and circumcision in the flesh: all of these things that set the Jews apart from the other nations and identified them as Jews - will God save them **because** they are Jews?

That is the prevailing view among most Baptists in our day.

Or, does ‘all Israel’ in Romans 11:26 mean the “Israel of God” as Paul identifies the church in Galatians 6:16? The church in this context is not a local body of those who profess faith in Jesus Christ.

Vineland Park is one local body of believers and is a local visible church.

But in the visible church the wheat and the tares grow together. Joining a local church does not mean a person is really saved. On their best Sunday most Baptist churches don’t know where over half of their members are. They are certainly not interested in meeting with the church.

The true church is the invisible church and is defined as all true believers of all time and of every generation, race, and nation.

The church is the “Israel of God” and is made up of Gentiles **and** Jews.

Galatians 6:14-16

14 But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. 15 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. 16 And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.

Brother Walter is concluding his exposition of Philippians today. Last Sunday Walter asked us to read Philippians in one reading. Well that takes about 15 minutes if you are undistracted. So on Monday as part of my devotional reading I read Philippians in the ESV.

What caught my attention, is how many times the apostle Paul attacks his kinsmen according to the flesh because they trusted in their “Jewishness.” Read Romans, Philippians, Colossians, et al with this point in mind. God does not justify anyone because of their birth certificate!

Phil 3:1-11

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Finally, my brethren, rejoice in the Lord. For me to write the same things to you *is* not tedious, but for you *it is* safe.

² Beware of dogs, beware of evil workers, beware of the mutilation! ³ For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, ⁴ though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: ⁵ circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; ⁶ concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.

⁷ But what things were gain to me, these I have counted loss for Christ. ⁸ Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ ⁹ and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith; ¹⁰ that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, ¹¹ if, by any means, I may attain to the resurrection from the dead.

In order to make the case for the **interpretation**, that ‘**all Israel**’ is the true church, and is the “Israel of God,” which is made up of all of the elect of God; Gentiles **and** Jews from all generations, we need to keep in mind what we should have seen in Romans Chapters One through Eight.

Salvation, and by that we mean the effectual call, regeneration, and justification of the ungodly by the sovereign God. We can’t rehearse all those lessons now but we ought to know that God saves **individuals**.

God saves **individuals** because He chose to save a people in Christ before the foundation of the world. That is God’s **free and sovereign choice**.

Now to narrow our focus on Chapter 10, remember that we stressed the need for you to take **chapters 9, 10, and 11 as a unit**. A person will not likely correctly interpret Romans 11:26 if they bring their prejudices to that verse and simply ignore the context of chapters 9, 10, and 11.

There is so much beauty in the wisdom of God and how He tells us in His Word that He alone is responsible for the salvation of anyone at all while at the same time keeping before us that man is responsible for his sin and guilt.

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Chapter 9 teaches us the absolute **sovereignty of God** in election unto {justification}.

Chapter 10 brings us back to **justification by faith** [Romans 4 &5].

Chapter 9 takes us back before creation and tells us that God made a sovereign choice of **individuals**.

Chapter 10 reveals to us how God arranges in His providence for His chosen individuals to hear the Gospel, to believe it, and to call on the name of the Lord and be saved.

Remember that in the beginning of each Chapter: 9, 10, and 11, that Paul identifies himself with the Jews. Paul was a Pharisee and he hated Christians until God called him as a man born out of due time.

1 Cor 15:1-11

Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, ² by which also you are saved, if you hold fast that word which I preached to you – unless you believed in vain.

³ For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that He rose again the third day according to the Scriptures, ⁵ and that He was seen by Cephas, then by the twelve. ⁶ After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. ⁷ After that He was seen by James, then by all the apostles. ⁸ Then last of all He was seen by me also, as by one born out of due time.

⁹ For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God *which* was with me. ¹¹ Therefore, whether *it* was I or they, so we preach and so you believed.

Paul's design is to first identify himself with the Jews. I know your mind, he says, and then he makes his argument for the Gospel and then backs up what he states by using the OT Scriptures.

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Paul began this great letter to the Christians in Rome by stating:

Romans 1:1-5

Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God 2 which He promised before through His prophets in the Holy Scriptures, 3 concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, 4 and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

“... in the holy Scriptures, concerning His Son Jesus Christ our Lord,”

The Gospel is taken from the OT Scriptures and if a preacher can't preach the Gospel from the OT he simply does not know the Gospel.

The Gospel is not a NT innovation. The NT Gospel is not God's "Plan B."

The same Gospel that Abraham believed by faith alone is the same faith that saves anyone who is saved.

Galatians 3:5-9

5 Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith? --6 just as Abraham "believed God, and it was accounted to him for righteousness." 7 Therefore know that only those who are of faith are sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed." 9 So then those who are of faith are blessed with believing Abraham.

One God – One Gospel – Gentiles and Jews – the Israel of God.

Before we can correctly understand Chapter 10 we need to remember what Paul wrote in Chapter 9. Chapter 10 taken out of context with Chapter 9 will lead to a false idea of evangelism and will actually deny the sovereignty of God in salvation.

In Chapter 9:1-24 we see that God is sovereign in His choice of whom He will save. The key to Chapter 9 is verses 6-9.

Romans 9:6-9

But it is not that the word of God has taken no effect.

For they are not all Israel who are of Israel,

7 nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." 8 That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.

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Paul then proves this statement **For they are not all Israel who are of Israel**, from the OT record of God's sovereign choice of Isaac over Ishmael and Jacob over Esau. These are not nations; they are "whoever's".

Only individuals are "whoever's"!

Then Paul proves God's sovereign choice by how God revealed His goodness to Moses as recorded in the OT.

Romans 9:14-17

What shall we say then? Is there unrighteousness with God? Certainly not! 15 For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." 16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

When a person understands that **no one deserves** to be saved because

"the wages of sin is death, but the gift of God is eternal life"

only then **can** they understand that grace is grace.

God is merciful and it is sovereign mercy!

Then a wonderful thing is seen in 9:25-33 where Paul shows from the OT Scriptures that **Gentiles** were always included in God's eternal choice.

Not only that; but only a **remnant** of the Jews will be saved!

The truth that God has always included the Gentiles and that not all Jews would be saved surprised Peter and James and Paul, and yes, it surprised Isaiah when he cries out, **"The remnant will be saved"**!

Salvation is about Jesus Christ and faith.

Justification by Faith is not a contradiction of God's sovereignty, justification by faith compliments God's sovereignty.

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In chapter 8:28 ff and especially in Chapter 9 the doctrine of election is clearly taught. **Many people recoil in horror over election.**

What most people react to in a negative way is a **false caricature** of election that is not the doctrine of election at all. Not too long ago I heard a man say that those of us who preach election teach that God sends babies to hell. I don't preach that and I don't know any true grace preacher who does.

A fatal error of the Hardshell's is that, in their perversion of God's election, they teach that the elect will be saved whether or not they come to faith in Christ. That is a lie straight out of hell and the devil uses that lie to keep people in darkness.

Election is ridiculed and despised by proud men and women because it gives God all the glory when any one is saved.

Man is **not in control** of his being saved.

16 So then it is not of him who wills, nor of him who runs,
but of God who shows mercy.

Election is **unto salvation** and election is not salvation.

Justification waits on faith! [E. W. Johnson]

The children of God are chosen in Christ before the foundation of the world and in time they are called and justified and regenerated by the Holy Spirit.

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Charles Spurgeon relates an occasion when a woman questioned him about the doctrine of election and said that she just could not believe it.

Mr. Spurgeon asked the woman, “Are you saved?”

“Yes,” she answered, “I believe I am saved.”

“Well,” asked Spurgeon, “Did you save yourself or did God save you?”

“No, of course I did not save myself, God saved me.”

“Well then,” said Mr. Spurgeon,

“Did God save you by accident or on purpose?”

“He must have saved me on purpose,” she said.

“That, my dear lady, is the **doctrine of election.**”

9:11(for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),

Now in chapter 10, after making the case for the absolute sovereignty of God Paul shows how God in His providence saves the “whoever’s” that He has chosen before the foundation of the world.

There is the sovereignty of God in Chapter 9 and the responsibility of man in Chapter 10. These two truths are in no way a contradiction; they go together.

Find Romans 10:1-13 and please follow me in your Bible as I read it.

We will only attempt to deal with verses 1-4 today but we need to read the entire section vs. 1-13.

Romans 10:1-13

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge.3 For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. 4 For Christ is the end of the law for righteousness to everyone who believes.

That is today’s text. But in order to have the context we will read 5-13:

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5 For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." 6 But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down from above) 7 or, "'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). 8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): 9 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. 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. 11 For the Scripture says, "Whoever believes on Him will not be put to shame."

12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. 13 For "whoever calls on the name of the LORD shall be saved."

In my introductory lesson to Chapters 9, 10, and 11 it was said that if a person camps out in Chapter 9 he might have a warped view of the sovereignty of God and the doctrine of election. God is sovereign and He is merciful. Election is unto salvation and is not salvation itself. The elect of God will come to saving faith in Jesus Christ.

John 6:36-38

36 But I said to you that you have seen Me and yet do not believe. 37 All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

Read 6:44-45 {44 = Romans 9 and 45 = Romans 10}.

John 6:43-46

⁴³ Jesus therefore answered and said to them, "Do not murmur among yourselves.

⁴⁴ No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. Cf. Romans 9

⁴⁵ It is written in the prophets, '*And they shall all be taught by God.*' Therefore everyone who has heard and learned from the Father comes to Me. Cf. Romans 10

Now let's discuss Romans 10:1-4

In Chapter 10, verse 1, Paul prays for his Jewish brothers.

Brethren, my heart's desire and prayer to God for Israel is that they may be saved.

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Remember that one of the difficulties in Romans is determining to whom Paul refers when he says, “Israel.”

In 9:6 there are clearly two “Israel’s.”

For they are not all Israel who are of Israel.

Here in 10:1 it is Israel according to the flesh.

It is not always so clear and that’s what all the debate over 11:26 is about.

Paul is not schizophrenic. He preaches the sovereignty of God in election because he knows that God will get the Gospel to those whom He has chosen. The elect will be saved but only through personal belief in and commitment to the Gospel of God in Christ Jesus!

If you do not agree that you are justly condemned by God’s holy law, if you do not trust the atonement for sin in the blood of Jesus Christ as your only reason to be saved, you don’t need to get excited and enthused or agitated over the doctrine of election.

Paul teaches the absolute sovereignty of God and **prays for the lost.**

Personal application: If we don’t have a **concern for the souls of the lost** we don’t know the first thing about the Gospel.

Further, if our concept of the sovereignty of God **keeps us from prayer** we are at best confused and in the worst case we are still dead in trespasses and sins. If God ordains everything that will come to pass why pray?

God ordains the salvation of sinners and God **ordains the means** by which sinners hear the Gospel. So pray for lost souls and trust God to have mercy.

Richard Baxter, a great Puritan preacher, said that the sharing the Gospel was just one beggar telling another beggar where to find bread.

Another question should be asked at verse 1.

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If in Romans 11:26 Paul means that all Jews will be saved, is he just being the hypocrite in 10:1 by praying for something he already knows will happen?

Of course Paul is not a hypocrite. God never intended to save all the Jews or all Gentiles. God saves whoever He wills to save.

The elect Gentiles and the remnant of the Jews are “all Israel.”

So Paul and every other believer in Jesus Christ can accept the sovereignty of God and pray for the lost.

Verse 2:

For I bear them witness that they have a zeal for God,
but not according to knowledge.

Zeal for God without knowledge is ignorance.

Knowledge: In First John the English word “know” is translated from two Greek words. One of the words means an intuitive knowledge. The other word means full knowledge.

That is what we have in this word: full knowledge.

Many people have a zeal for God but are ignorant of God and how He saves sinners. We know how zealous the cults are.

Why are those who are ignorant of God usually the most zealous?

If you are a young man raised in a Mormon household you will spend two years riding a bicycle and knocking on doors being zealous for a false god.

If you are a Jehovah’s Witness you will spend many of your Fridays and Saturdays walking the neighborhoods spreading the lie that Jesus is not God in the flesh.

If you are an Islamic radical you might be sitting here with a bomb strapped to your body about to send yourself to hell in the name of a false concept of God you call Allah.

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All these cults deny that Jesus of Nazareth is God in the flesh.

But it is not only the cults who are zealous without knowledge.

It is my firm conviction that a lot of what passes for Christian evangelism today is zeal without knowledge. The appeal is made to man as though the sinner is in control of whether or not he will be saved. God is presented as being dependent on man to allow God to save him.

All those people who have been “saved” by thinking that they were in control of their being saved: where are they on Sunday morning?

Paul was once zealous without knowledge.

Paul confesses how he zealously persecuted the church and killed Christians before the Lord saved him. Paul was ignorant of the truth before the Lord saved him.

Acts 26:9-11

9 "Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth.10 This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them.11 And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities.

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Paul instructs young Timothy:

1 Timothy 1:12-14

And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, 13 although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief.

Anyone who does not know God or rather whom does God not know is simply lost.

John 14:6

6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

Matthew 7:21-23

"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!"

Does Jesus know you in a saving relationship?

Paul did not lose his zeal for God or his concern for lost souls when he came into the full knowledge of God in Christ.

Verse 3: What is it they are ignorant about?

The righteousness of God!

3 For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

The righteousness of God!

The Theme of the Letter: Romans 1:16-17

“For I am not ashamed of **the gospel of Christ**, for it is the **power** of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the **righteousness of God** is **revealed** from faith to faith; as it is written, ‘The just shall live by faith.’ ” Romans 1:16-17

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Back in 1997 Brother Drew Garner preached in this church and asked the question, “What is the theme of the Book of Romans?”

When I am in an audience and a question is asked I wait until others have time to answer. On this occasion no one answered and after a while I raised my hand and said, “The theme of the Book of Romans is the righteousness of God in Jesus Christ.”

Brother Garner said, “We have a theologian here.”

That was quite a compliment coming from a seminary professor and a faithful minister of the Gospel. Here is my point in telling this story. I make no boast in my knowledge but I am a biblical theologian. I have no degrees from any Bible college or seminary but I have stored up over 42 years of Bible study.

The Lord has taught me how to search the Scriptures for the things concerning Christ.

So do not limit this ignorance of the righteousness of God and this spiritual blindness to the Jews ‘way back then’.

We have the same error in our day.

Men will trust in their ‘deeds of the law’ and reject Christ only.

My favorite 20th Century preacher is Martyn Lloyd-Jones.

My second favorite preacher is Charles Alexander, who said, “A lie will go around the world twice before the truth can get its trousers on.”

In the Garden of Eden Adam and Eve tried to cover their shame with fig-leaf aprons but God shed blood to symbolize how to cover their sin.

The struggle has always been between grace and works; truth and ignorance.

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“The way of Cain,” as Jude calls it, was when Cain brought the product of his farming, the works of his hands, as an offering and in doing so Cain rejected substitution as symbolized in a blood sacrifice that Abel offered to God.

Ignorance versus truth: the deeds of the law versus grace.

Anything that man considers as being necessary as a reason that God will save him except faith alone is ignorant of the righteousness of God.

The problem with many today is that they have taken things that necessarily accompany salvation and teach that these things are the cause or the reason that God saves someone.

E.g., if you look to your ‘decision’ or church membership or your baptism as the cause of being saved you are ignorant of the righteousness of God and you insult the grace of God and you are following the ‘way of Cain.’

That is the issue for each of us. The vain attempt to be justified by something we can control. If we can control it, in effect we rob God of the glory for being saved by believing in the righteousness of God in Christ Jesus and instead say it was something that we did that caused God to react to us.

Verse 4:

4 For Christ is the end of the law for righteousness to everyone who believes.

telos (tel'-os); (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination [literally, figuratively or indefinitely], result [immediate, ultimate or prophetic).

The OT is about grace.

 Noah found grace.

 Abram was called out of idolatry by grace.

 David writes psalms about grace.

Jesus Christ is the aim and end of the law.

The OT is about grace.

All the sacrifices of the OT economy pointed to the Lamb of God.

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Hebrews 10:1-4

For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. 2 For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. 3 But in those sacrifices there is a reminder of sins every year. 4 For it is not possible that the blood of bulls and goats could take away sins.

Christ did not abrogate or abolish the law: “Do we then make void the law through faith? Certainly not! On the contrary we establish the law.” {3:31}

The purpose of the law was never to save anyone. The law can only convict a person of sin and guilt and by grace lead them to Christ as the end of the law. Christ did come and satisfied the demands of God’s holy law and Jesus is the righteousness of God.

Colossians 2:13-17

13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, 14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. 15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it. 16 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, 17 which are a shadow of things to come, but the substance is of Christ.

Philippians 3:8-9

8 Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ 9 and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;

Jesus Christ is the aim and end of the law.

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There really is no good place to break this exposition and I don't have enough time to continue through verse 13. What I will do is read the rest of this section with only a few comments now but will take up from verse 5 in the next lesson {D.V.}

6 But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down from above) 7 or, "'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). 8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): 9 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. 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. 11 For the Scripture says, "Whoever believes on Him will not be put to shame." 12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. 13 For "whoever calls on the name of the LORD shall be saved."

* * * *

Has God opened your heart to receive the Gospel?

Repent and believe the Gospel.

Can you call on the name of the Lord with full knowledge of the righteousness of God? If you are able then you must call on the name of the Lord and be saved!