

Romans 10:9 Expanded

Rom 10:9 NIV (a dynamic equivalent translation)

"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."

Rom 10:9 NLT (a free translation)

" For if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved."

Rom 10:9 KJV {with Strong's #s} (a literal translation)

" That if thou shalt confess(3670) with thy mouth the Lord(2962) Jesus, and shalt believe(4100) in thine heart(2588) that God hath raised him from the dead, thou shalt be saved(4982)."

1. *confess* - Gr. homologeo - "to declare openly by way of speaking out freely, such confession being the effect of deep conviction of facts"
2. *Lord* - Gr. kurios - "he to whom a person or thing belongs, about which he has the power of deciding; master; one in total authority"
3. *believe* - Gr. pisteusees - "trust in, rely on, cling to, surrender to"
4. *heart* - Gr. kardia - "universally, denotes the seat and center of all physical and spiritual life"
5. *saved* - Gr. - soozoo - "to save, to keep safe and sound, to rescue from danger or destruction"

(from Thayer's Greek Lexicon, Electronic Database. Copyright (c) 2000 by BibleSoft)

BELIEVE

1. *pisteuo* NT:4100, "to believe," also "to be persuaded of," and hence, "to place confidence in, to trust," signifies, in this sense of the word, reliance upon, not mere credence. It is most frequent in the writings of the apostle John, especially the Gospel. He does not use the noun (see below). For the Lord's first use of the verb, see 1:50. Of the writers of the Gospels, Matthew uses the verb ten times, Mark ten, Luke nine, John ninety-nine. In Acts 5:14 the present participle of the verb is translated "believers. See COMMIT, INTRUST, TRUST. (from Vine's Expository Dictionary of Biblical Words)

LORD

kurios (koo'-ree-os); from *kuros* (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title):
KJV - God, Lord, master, Sir (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary)

Kurios - to whom a person or thing belongs, about which he has the power of deciding; master, lord

a. used universally, of the possessor and disposer of a thing, the owner Matt 20:8
b. *kurios* is a title of honor, expressive of respect and reverence, with which servants salute their master, Matt 13:27; 25:20,22; Luke 13:8; 14:22, etc.; (from Thayer's Greek Lexicon, Electronic Database)

1. *kurios* NT:2962, properly an adjective, signifying "having power" (kuros) or "authority," is used as a noun, variously translated in the NT, "'Lord,' 'master,' 'Master,' 'owner,' 'Sir,' a title of wide significance, occurring in each book of the NT save Titus and the Epistles of John. It is used (a) of an owner, as in Luke 19:33, cf. Matt 20:8; Acts 16:16; Gal 4:1; or of one who has the disposal of anything, as the Sabbath, Matt 12:8; (b) of a master, i. e., one to whom service is due on any ground, Matt 6:24; 24:50; Eph 6:5; (c) of an Emperor or King, Acts 25:26; Rev 17:14; (d) of idols, ironically, 1 Cor 8:5, cf. Isa 26:13; (e) as a title of respect addressed to a father, Matt 21:30, a husband, 1 Peter 3:6, a master, Matt 13:27; Luke 13:8, a ruler, Matt 27:63, an angel, Acts 10:4; Rev 7:14; (f) as a title of courtesy addressed to a stranger, John 12:21; 20:15; Acts 16:30; from the outset of His ministry this was a common form of address to the Lord Jesus, alike by the people, Matt 8:2; John 4:11, and by His disciples, Matt 8:25; Luke 5:8; John 6:68; (g) *kurios* is the Sept. and NT representative of Heb. Jehovah ('LORD' in Eng. versions), see Matt 4:7; James 5:11, e. g., of adon, Lord, Matt 22:44, and of Adonay, Lord, 1:22; it also occurs for Elohim, God, 1 Peter 1:25. "Thus the usage of the word in the NT follows two main lines: one-- a-- f, customary and general, the other, g, peculiar to the Jews, and drawn from the Greek translation of the OT.

"Christ Himself assumed the title, Matt 7:21,22; 9:38; 22:41-45; Mark 5:19 (cf. Ps 66:16; the parallel passage, Luke 8:39, has 'God'); Luke 19:31; John 13:13, apparently intending it in the higher senses of its current use, and at the same time suggesting its OT associations. "His purpose did not become clear to the disciples until after His

resurrection, and the revelation of His Deity consequent thereon. Thomas, when he realized the significance of the presence of a mortal wound in the body of a living man, immediately joined with it the absolute title of Deity, saying, 'My Lord and my God,' John 20:28. Thereafter, except in Acts 10:4 and Rev 7:14, there is no record that kurios was ever again used by believers in addressing any save God and the Lord Jesus; cf Acts 2:47 with 4:29,30

(from Vine's Expository Dictionary of Biblical Words)

Romans 10:9

Kurios (NT:2962) Ieesous (NT:2424) (the word in thy mouth that Jesus is Lord). The idea is the same, the confession of Jesus as Lord as in 1 Cor 12:3; Phil 2:11. No Jew would do this who had not really trusted Christ, for Kurios (NT:2962) in the Septuagint is used of God. No Gentile would do it who had not ceased worshipping the emperor as Kurios (NT:2962). The word Kurios (NT:2962) was and is the touchstone of faith. And shalt believe kai (NT:2532) pisteusees (NT:4100). Same construction. Faith precedes confession, of course.

(from Robertson's Word Pictures in the New Testament)

Romans 10:9 The Amplified Bible

"Because if you acknowledge and confess with your lips that Jesus is Lord and in your heart believe (adhere to, trust in and rely on the truth) that God raised Him from the dead, you will be saved."

***VIP** Webster defines "believe": to place credence ...apart from personal knowledge; to expect or hope. In this sense, most people believe in Christ---that He lived; that he was a perfect Man Who sincerely believed Himself to be the Son of God, and that He died on the cross to save sinners. But, this by no means is the meaning of the Greek word which twenty-two New Testament versions out of twenty-four consulted rendered "believe." They do so because there is no one English word that adequately conveys the intended meaning. Actually, the Greek word used here for believe is "pisteuo." It means "to adhere to, cleave to; to trust, to have faith in; to rely on." Consequently, the words, "Believe on the Lord Jesus Christ..." really mean *to have an absolute personal reliance upon the Lord Jesus Christ as Savior.* (The Publishers of the The Amplified Bible.)