

**Speak the Gospel of Jesus Christ in every way we can
– and make sure you hear it yourself while you’re
speaking it!**

The Lord of Our Prayers (10:14,15)

10:14 How then will they call on Him in Whom they have not believed? How will they believe in Him Whom they have not heard? And how will they hear without a preacher? 10:15 How will they preach unless they are sent? Just as it is written [in Isaiah 52:7], “How beautiful are the feet of those who bring good news of good things!”

Call on Him

- In the Old Testament, calling on the name of the LORD described the constant prayer of those who trusted in and believed in the God of the Bible.¹
- Last week we read Paul’s great promise (based upon an Old Testament promise): READ 10:12,13.²
- What does this mean? “Calling on the name of the Lord” isn’t a one-time reality. It means a continual reliance on the grace, help, blessing, peace, guidance,

¹ For example, see Genesis 4:26; 12:8; 13:4; 21:33; 26:25; 33:20; 1 Samuel 12:17,18; 2 Samuel 22:4,7; 1 Kings 8:43,52; 17:21; 18:24; Psalm 4:2; 13:4; 17:4; 30:18; 52:5 (this list is not exhaustive).

² When we go back to Joel 2 and see the original context of these words, it helps us understand the real-world context and benefit of trusting in and calling upon the Lord: “...it will come about that whoever calls on the name of the LORD will be delivered; for on Mount Zion and in Jerusalem there will be those who escape, as the LORD has said, even among the survivors whom the LORD calls” (Joel 2:32). The original context is invasion by foreign army and the destruction of homeland. This is serious, real-world danger. Paul expands this to eternal threat of judgment of by God, but don’t forget the original context, either. We need to be a people that call upon the Lord when the world is threatening to fall apart around us, not just trusting Him for heaven and trying to do everything here on our own.

protection, deliverance, strength, hope, comfort that comes from the Father through the intercession of the Son by the power of the Holy Spirit Who dwells in all believers. It is a life of faith and obedience, worship and mission, growth and fellowship. All of Christian experience can be found in this phrase, “calling on the name of the Lord.”

- Paul now describes to us how we come to the place of entering this saved, faith-based life of “calling on the name of the Lord.”

Romans 10 is the Visible Image of Romans 9

- In Romans 9 Paul described a God Who saves those whom He chooses to save. How does this happen in individual lives? Romans 10 now tells us how: God saves through those who are sent out to proclaim His Good News. How does “the word of faith” come to be “near you” (10:8)?
- “How then will they call on Him in Whom they have not believed?” Calling on the Lord for a saved life will not genuinely occur unless a person believes, or has faith, in the God on Whom he/she is calling. Faith is how we are saved! “...I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written [in Habakkuk 2:4b], ‘But the righteous man shall live by faith’” (1:16,17).
- “How will they believe in Him Whom they have not heard?” Read this carefully. Some translations say, “how will they believe in Him of Whom they have not heard?”³ The N.A.S.B. is more faithful to the original

³ English Standard Version, Holman Christian Standard (“...how can they believe without hearing about Him?”), King James Version, New International Version, New Living Version.

Greek in this particular case.⁴ When the Gospel is proclaimed, Paul is not saying you hear “about” Jesus, but that **you actually hear Jesus Himself speaking in the presentation of the Gospel!** You believe because it is the voice of Jesus speaking through the proclamation of His Gospel through His Spirit to your spirit.⁵

⁴ Not to belabor the point, but when I’m arguing my translation (New American Standard) is the correct one, I want to present evidence so you don’t think I’m just being preferential to my translation without reason (the first three of these are technical – the last is not):

- “In accordance with normal grammatical usage the οὗ [“whom”] must mean the speaker rather than the message...so presumably Paul still has in mind the imagery of Deut. 30:12-13 interpreted in vv. 6-7, **with Christ as the bearer of the message**” (James D.H. Dunn, *Romans*, pg. 620).
- “The use of οὗ [“whom”] indicates that in the second and third questions **the thought is of their hearing Christ speaking in the message of the preachers.** (To explain οὗ οὐκ ἤκουσαν [“whom they have not heard”] as meaning ‘about whom they have not heard’ is not really feasible; for the use of ἀκούειν [“to hear”] with the simple genitive of the person meaning ‘to hear about (someone)’ would be very unusual” (C.E.B. Cranfield, *The Epistle to the Romans*, pg. 534).
- “The Greek vb. *akouein* governs the gen. and means ‘**listen to someone,**’ not ‘hear about’” (Joseph A. Fitzmeyer, *Romans*, pg. 596).
- “A striking feature of this clause is that **Christ is represented as being heard in the gospel when proclaimed by the sent messengers. The implication is that Christ speaks in the gospel proclamation**” (John Murray, *The Epistle to the Romans*, pg. 58).

⁵ This is the power of God’s spoken and creating Word displayed on the first page of the Bible: “...*the Spirit of God was moving over the surface of the waters. Then God [the Father] said [the Son, or Word]...*” (Genesis 1:2,3). The Creation account is only rightly understood in light of the New Testament’s testimony of the Son as

- “*And how will they hear without a preacher?*” As these questions start piling up, don’t lose sight of the argument – no one will savingly believe and call upon the Lord Jesus Christ unless “*the word of faith which we are preaching*” is brought “*near to you*” through those who proclaim it. I wouldn’t limit “*preacher*” to the guy standing in the pulpit in a church building. The word means “herald” – someone who proclaims a message given him/her by someone else. You become this “*preacher*” when you share the Gospel of Jesus Christ with others.⁶
- “*How will they preach unless they are sent?*” READ Romans 1:1-7 to remind yourself of Paul’s being sent and the content of the message he preached.⁷

Walk It Back

- When we go back now through Paul’s chain of logic, we see the sequence the Lord uses to save souls through faith in Jesus Christ:
 - Heralds are sent.
 - Heralds proclaim the Good News.
 - Those to whom the heralds are sent must hear the Good News.
 - The Good News must be believed after it is heard.

Mediator of Creation (John 1:1,2,10 [Psalm 33:6]; Ephesians 3:9; Colossians 1:15-17; Hebrews 1:2,3). Creation is Christian.

⁶ These days “heralding” includes what we post digitally. What are you proclaiming to the world through your social media? Is it the Gospel of Jesus Christ? If not, why not? What is more important to you in your “heralding” to the world? Who does the world think you represent?

⁷ Note, too, Paul’s goal of bringing about “*the obedience of faith*” among the nations (1:5; 16:26). We’ll talk about an obedience-producing faith in a moment.

- Those who believe in the Good News must call on the name of the Lord for salvation.

The Good News of Isaiah 52

- "How beautiful are the feet of those who bring good news of good things!"
 - The "good news," or Gospel, is associated with "feet" because we go to proclaim it.
 - Part of the "armor of God" (Ephesians 6:10-13) by which we defeat spiritual darkness is "having shod your feet with the preparation of the gospel of peace" (6:15) and praying for the proclamation of the Gospel (6:18-20).
 - The "good news" of Isaiah 52:7 is "your God reigns," or, as Paul says it in Romans 10:9, it is confessing "Jesus as Lord." He was "was born of a descendant of David according to the flesh" (1:3), that is, the Christ, God-anointed King over the heavens and earth.

See Baptist Faith & Message (2000), Article XV, on "The Christian and the Social Order" – esp. the first 2 sentences!

Hearing and Belief (10:16-18)

Not All Believed (10:16)

10:16 *However, they did not all heed the good news; for Isaiah says [in 53:1], "Lord, who has believed our report?"*

- Remember: Romans 9-11 is concerned with the unbelief of most of the Jews. Paul now refocuses on this topic.
- The content of the Good News comes into focus a little more here, since Isaiah 53 is the song of the Servant of the LORD's taking the punishment we deserve in our place: READ Isaiah 53:4-6,11,12.
- "...they did not all heed the good news..." There is an obedience that comes out of true, saving faith; because of this the N.T. is able to speak of a salvation that comes out of faith, and promise judgment upon a false "faith" or refusal to obey: READ Acts 6:7; Romans 6:17; 2 Thessalonians 1:7,8; Hebrews 5:9.

- Again, we are not saved by obedience, but by faith – but true, saving faith that confesses "Jesus as Lord" (10:9) will gladly obey Him as Lord.

Christ Speaks Faith to the Hearing Ear (10:17)

10:17 *So faith comes from hearing, and hearing by the word of Christ.*

- This verse sums up what Paul's been describing up to this point, bringing in "faith" (10:4,6,8-11,14,16), "hearing" (10:16 in the E.S.V. is rightly translated, "who has believed what he has **heard** from us?"), "word" (10:8).

The Clear Witness (10:18)

10:18 *But I say, surely they have never heard, have they? Indeed they have [as it is written in Psalm 19:4]; "Their voice has gone out into all the earth, And their words to the ends of the world."*

- Paul is teaching here that the Gospel is intended for the entire inhabited world now, and not just Jerusalem, where it started. Since it started in Jerusalem (Luke 24:47; Acts 1:8), the Jews have heard – even though most rejected.

The Global Gospel and the Danger of Pride (10:19-21)

Instruments of Jealousy (10:19)

10:19 *But I say, surely Israel did not know, did they? First Moses says [in Deuteronomy 32:21], "I will make you jealous by that which is not a nation, By a nation without understanding will I anger you."*

- This anticipates Paul's fuller discussion of God's plan to use the Gentiles to make the Jews jealous in 11:11,14.

- Notice this was God’s plan – the use of the non-Jews – as far back as Deuteronomy. Throughout the history of His people, God was in complete control, guiding everything in His purpose and timing toward the advent of His Son Jesus Christ. He is still moving all of human history in that same direction (including your life) – to make much of His Son: God “thought of everything, provided for everything we could possibly need, letting us in on the plans He took such delight in making. He set it all out before us in Christ, a long-range plan in which everything would be brought together and summed up in Him, everything in deepest heaven, everything on planet earth” (Ephesians 1:9,10, the Message).

God the Seeker (10:20)

10:20 *And Isaiah is very bold and says [in 65:1], “I was found by those who did not seek Me, I became manifest to those who did not ask for Me.”*

- This echoes Paul’s words in 9:30,31. The Gospel, while rejected by most of the Jews, is sent out into the nations who had no interest in the one true God of the Bible. God sought them. Amazing grace!

Pride That Hardens (10:21)

10:21 *But as for Israel He says [in 65:2], “All the day long I have stretched out My hands to a disobedient and obstinate people.”*

- READ 3:2; 9:4,5. God’s gracious choosing, delivering, and speaking to His people to the Israelites throughout the Old Testament age did not move them.
 - Christ “*came to His own, and those who were His own did not receive Him*” (John 1:11).
 - Every Sabbath they read the Old Testament in the synagogue, but missed the point of it (Christ, see 2 Corinthians 3:14-16).⁸

⁸ “All Scripture is a testimony to Christ, Who is Himself the focus of divine revelation” (*Baptist Faith & Message* 2000, I). I was reading

- I think we come close to this when we make our Christianity and Scripture reading about anything but Christ – when we make it about ourselves, our lives, our country, etc. Putting anything but Christ in the absolute, unwavering center will make us miserable, and, I strongly suspect, eventually “*disobedient and obstinate.*” God forbid!
- READ Ephesians 1:3-14. All that we will every need or desire comes to us through Christ. Make sure you’re hearing the “*word of Christ*” which you are proclaiming!

We must be focused on getting the word about Christ out to the world in every possible way we can, for Christ Himself speaks through the word about Him to save souls. While we speak it to others, we are speaking it to ourselves and insuring that we will not become hardened to the Gospel – a hardening that will fool us into thinking we save ourselves by our own morality or religion. Keep the Gospel of Jesus Christ in the center!

John Calvin’s commentary on 2 Corinthians 3 this week in preparation for a small group I lead. He had some really great quotes on Christ being “the end of the Law” (Romans 10:4):

- “...the law is in itself bright, but it is only when Christ appears to us in it that we enjoy its splendor” (commenting on vs. 15).
- “...without Christ...there is no light even in the law, or in the whole word of God” (still commenting on vs. 15).
- “Now what was said of the law applies to all Scripture – that where it is not taken as referring to Christ as its one aim, it is mistakingly twisted and perverted” (commenting on vs. 16).