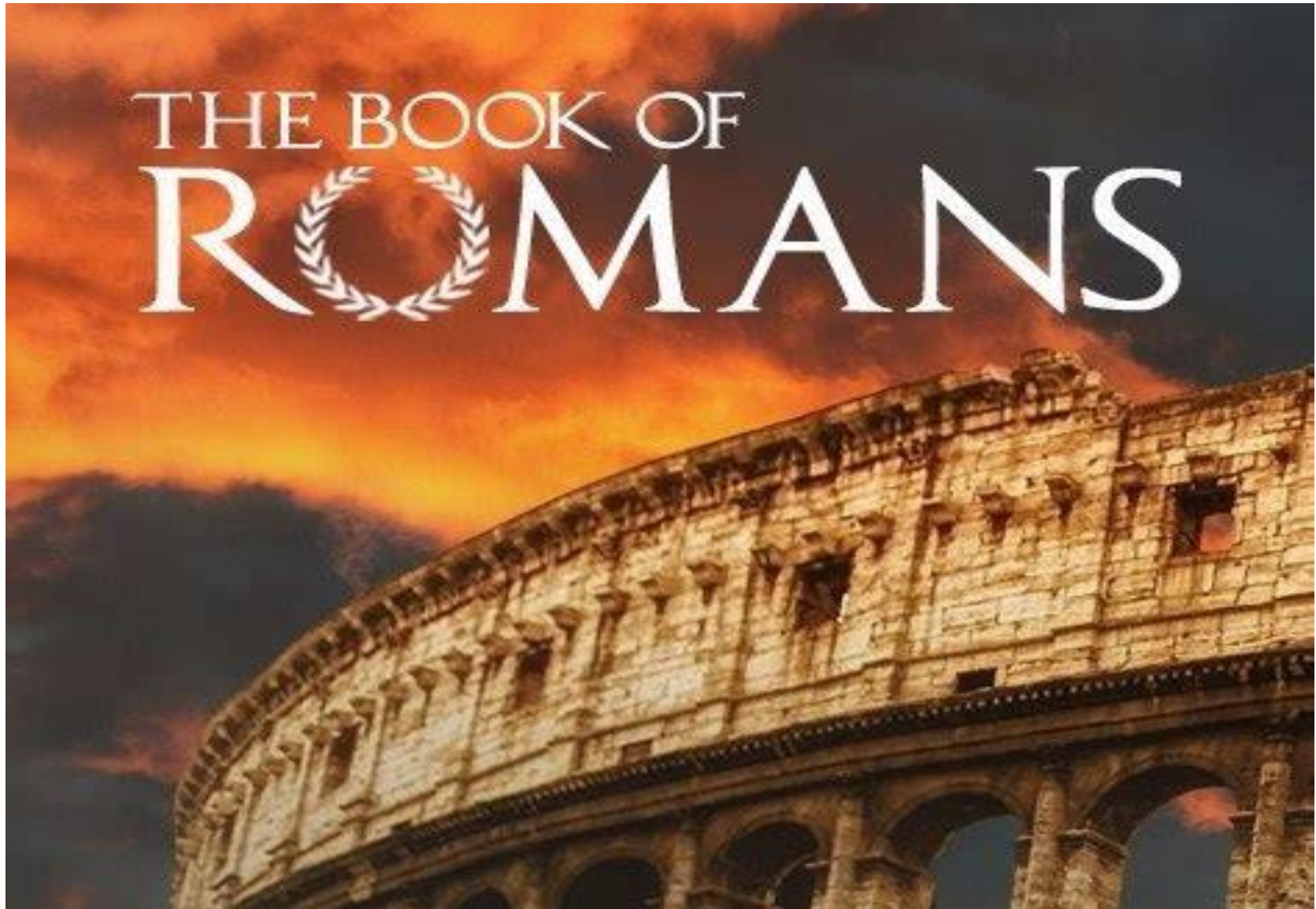


# Rom 10:14-15 Those Who Bring Good News of Good Things





## Romans 10:1-15 High Level Summary\*

- v:1-5 Man's way of seeking acceptance by God
- Man was seeking to establish his own righteousness – not knowing about God's
- v:6-13 God's way for man to be accepted by Him
- v:6-8 God's way is available – it's near you
- v:9-13 Under what condition can I be made acceptable to God
- v:14-15 Details of hearing, believing, calling, preaching and being sent

\* adapted from McCalley

# Verses From Past Weeks



<sup>8</sup> 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 are preaching,

<sup>9</sup> that if you **confess** with your mouth Jesus *as Lord*, and **believe** in your heart that God raised Him from the dead, you will be saved;

<sup>10</sup> for with the heart a person **believes**, resulting in righteousness, and with the mouth he **confesses**, resulting in salvation.

**It** = the righteousness based on faith

# Parallel Aspects About Salvation\*

from vs 8 –10



1 <sup>st</sup>	2 <sup>nd</sup>	Results
the Word in your mouth	the Word in your heart	God's Word is available
confess with your mouth	believe in your heart	you will be saved
with the mouth he confesses	with the heart a person believes	righteousness and salvation

\* McCalley

# Last Week's Verses



<sup>11</sup> For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

<sup>12</sup> For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call on Him;

<sup>13</sup> for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."

<sup>11</sup> For the Scripture says, “WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”



For the Scripture says:

- Paul has quoted these same words in Rom 9:33 which are taken from Isa 28:16.
- The negative of **disappointed** [*kataischúnō*] is used in this verse is: not to shame, dishonor or disgrace.
- In the future you will never be put down or turned away by God.

Merryman

**whoever** – *pas* – every one, none excluded

- *pas* will be used in the following verses to tell us that salvation is available to every one

**believing in Him** - many verses use this phrase

- John 6:40a For this is the will of My Father, that everyone who beholds the Son and **believes in Him** will have eternal life.

<sup>12</sup> For there is no distinction between Jew and Greek;  
for the same Lord is Lord of all, abounding in riches  
for all who call on Him;



no distinction – *diastole* – a difference or divide  
between Jew and Greek

- Gal 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

for the same Lord is over all

Wuest

- Acts 2:36 Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.
- over all - *pas* - all, none excluded – 2<sup>nd</sup> of three times
- Acts 10:36 The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all).



<sup>12</sup> For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call on Him;



[the Lord] *is being rich to all the ones calling on Him* Interlinear

*being rich* – *plouteō* – the idea is to be continually rich

*all* – *pas* – every one, none excluded – 3<sup>rd</sup> of three times

*calling on* - *epikaleō* - to call upon by way of adoration,  
making use of the Name of the Lord

- present tense [continuous action], middle voice

*Him* – so it is a person, not a thing or an it

- So the recipients of riches of God's grace are the ones calling out to a person – the Lord Jesus Christ.
- Acts 22:16 Now why do you delay? Get up and be baptized, and wash away your sins, *calling on His name*.



13 for "Whoever will call on the name of the Lord will be saved."



- a quote from: Joel 2:32a And it will come about that whoever **calls on** the name of the LORD will be delivered.
- Joel 22:32b 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.
- This verse from context is speaking of the day of Lord.
- Paul takes this verse and applies it "to our day." Merryman

3:23 for all have sinned  
and fall short of  
the glory of God

10:13 For everyone whoever  
calls on the Lord's name  
will be saved      Interlinear

<sup>13</sup> for "Whoever will call on the name of the Lord will be saved."



**call on** - *epikaleō* - to call upon by way of adoration,  
the idea is to call in dependence upon

Vine

- aorist – this is an event in a person's life
- middle voice, to call upon for oneself or on one's behalf
- subjunctive you may **call on** or may not **call on**
- The idea is calling needfully or dependently upon some one [the Lord].

Merryman

**the name of the Lord** – is summing up everything that He  
[Christ] is and is known by

Merryman

**will be saved** – *sōzō* - of the spiritual and eternal  
salvation granted immediately by God to  
those who believe on the Lord Jesus Christ

# Today's Verses



<sup>14</sup> 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?

<sup>15</sup> How will they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!"

## Introduction to verses 14 and 15\*



- These verses contain 4 rhetorical questions
- Paul turns from “whosoever” aspect of salvation to the production [details] of salvation
- Paul has made a dramatic statement in verse 13
- So now, what are the details of this [salvation] operation?
- These questions will strengthen Paul’s argument for the gospel being universal [to Jew and Gentile]

\* Merryman

14a How then will they call on Him in whom they have not believed?



#1 - How then may they call on [one] in whom they did not believe

edited Interlinear

How then - How is it possible then!

Wuest

they – the whoever of verse 13

may they call on [one] - *epikaleō* - to call upon by way of adoration, the idea is to call in dependence upon

- aorist - an event in a person's life
- subjunctive – maybe you will call on or maybe you will not call on
- middle voice – for your own benefit

14a How then will they call on Him in whom they have not believed?



in whom they did not believe

- “in whom” is a person – the Lord Jesus Christ
- so it is a fact [indicative] **they did not believe**

summary points:

- believing precedes calling on the Lord\*
- calling on the name of the Lord indicates you have believed on the Lord\*
- so the assumed answer is “**they cannot call on Him**”

\* Merryman

14<sup>b</sup> how will they believe in Him whom they have not heard?



#2 - how may they believe [Him] of whom they did not hear

edited Interlinear

how - how is it possible then!

Wuest

may they believe [Him] - *pisteuō* - to believe, to be persuaded of and hence to place confidence in, to trust

- The **may** tells us that this is a subjunctive – maybe you will and maybe you will not

summary points:

- believing is a potential [possible] response of hearing\*
- if you have not heard the facts you cannot believe them\*
- so the assumed answer is “**they cannot believe in Him**”

\* Merryman



14<sup>b</sup> how will they believe in Him whom they have not heard?



#2 - how may they believe [Him] of whom they did not hear

edited Interlinear

Key points on verses 13 to 14:

- Calling on the name of the Lord means that you believed and then called\*
- Paul's reasoning: you hear about His name, then you believe on His name, then you will call on His name\*  
\* Merryman
- Next, Paul will say this is why you need someone to be a speaker, communicator or teller of good news

14c and how will they hear without a preacher?



#3 - and how may they hear without one preaching Interlinear

and how - and how is it possible!

Wuest

may they hear - *akouō* - to hear, to learn by hearing, be informed, know

- The **may** tells us that this is a subjunctive – maybe you will and maybe you will not – hear

one preaching – *kēryssō* - to be a herald, to proclaim

- so hearing requires a teller, a speaker, a communicator\*
- to announce as a herald\*
- a public proclamation\*
- so the assumed answer is “**they cannot hear without one preaching [proclaiming]**”

\* Merryman

15a How will they preach unless they are sent?



#4 How may they preach if they are not sent edited Interlinear

How - how is it possible!

Wuest

may they preach – *kēryssō* - to be a herald, to proclaim

- The **may** tells us that this is a subjunctive – maybe you will and maybe you will not – preach
- God the Holy Spirit is active in sending good news tellers\*
- Accurate proclamation cannot occur except one be sent by God\*
- So the assumed answer is “**they will not preach if they are not sent**”

\* Merryman

<sup>15b</sup> Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!"



The last part of the verse is from Isaiah:

Isa 52:7 How lovely on the mountains are the feet of him who brings good news, who announces peace and brings good news of happiness, who announces salvation, *and* says to Zion, "Your God reigns!"

How beautiful are the feet of those [lit: the ones]

- The word "beautiful" is from *hōra*, the time of *full bloom* or *development* (*i.e. blooming maturity and vigor*)\*
- Fitting here to the swift, vigorous feet. **Feet**, emphasizing the rapid approach of the messenger.\*

\* Wuest

15b Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!"



[the ones] who bring good news of good things

bring good news – lit: proclaiming good news

- The word is *euangelizō* which is almost always used of "the good news" concerning the Son of God as proclaimed in the Gospel.
- Gal1:8 But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!
- of good things - agathos - describes that which, being "good" in its character and is beneficial in its effect

Vine

Vine

# Final Thoughts



It is as if Paul were expanding the *pas* (whoever) of verse 13 [Whoever will call on the name of the Lord will be saved]

and justifying that universal preaching of the gospel which was itself a stumbling-block to the Jews.

*Every one* who invokes the name of the Lord shall be saved, and therefore the conditions of such invocation must be put within the reach of *everyone*.

Denny via Wuest