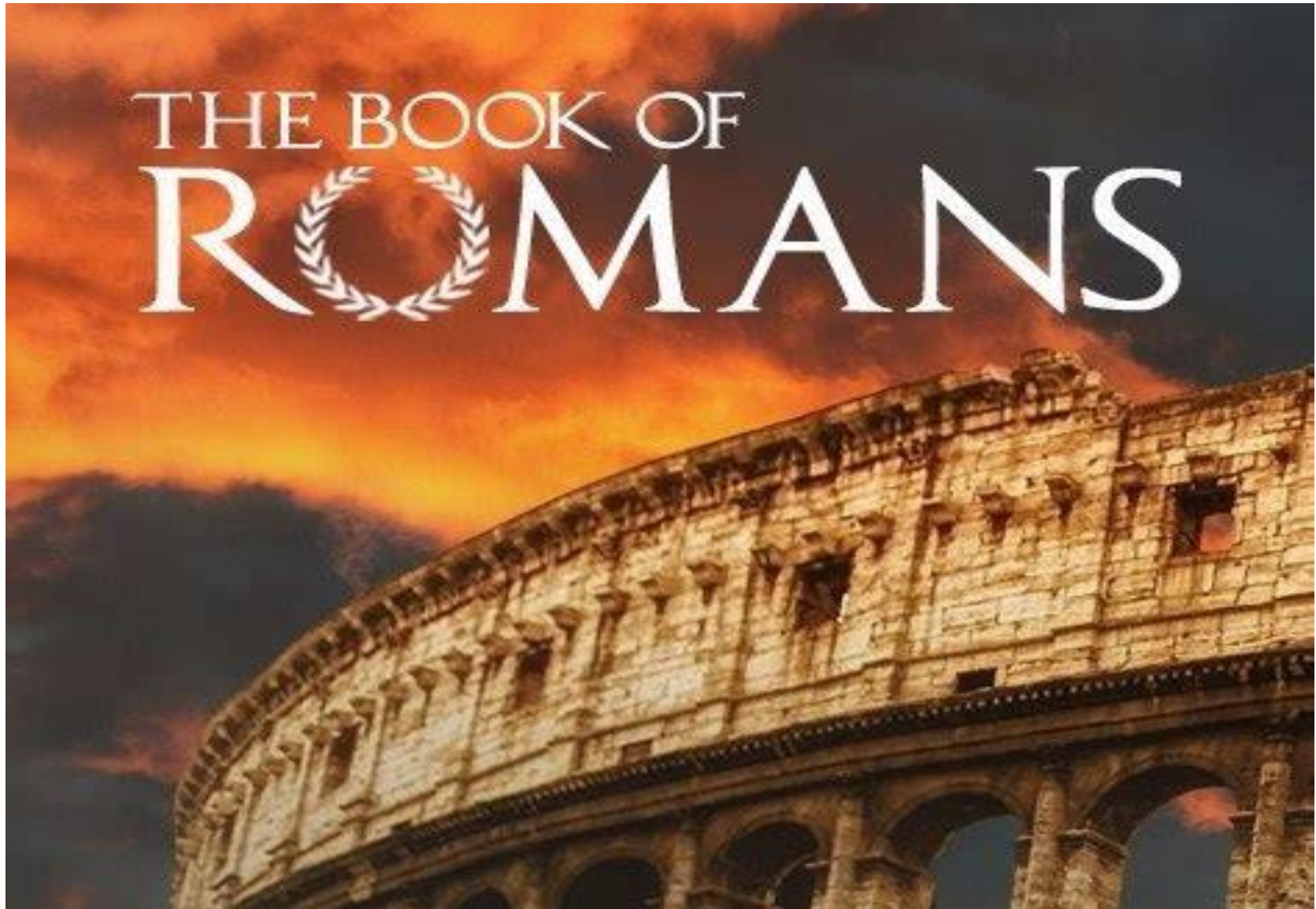


Rom 10:16-17 So Then, Faith Comes out of a Message Heard





Romans 10:6-17 High Level Summary*

v:6-17 God's way for man to be accepted by Him

v:6-8 God's way is available – it's near you

v:9-17 Under what condition can I be made acceptable to God

v:14-15 Details of hearing, believing, calling, preaching and being sent

v: 16-17 Two ideas: but not all obeyed the Good News and once you have heard the Gospel, faith is possible

* adapted from McCalley

Last Week's Verses



¹³ for “WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.”

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**?

¹⁵ 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!"

¹³ 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 someone [the Lord].

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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

Vine



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

they – the whoever of verse 13

may they call on [one] - *epikaleō* - the idea is to call in dependence upon
in whom they did not believe

- 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^b 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

may they believe [Him] - *pisteuō* - to believe, to be persuaded of, to trust

- 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”

summary from verses 13 to 14b

- calling on the name of the Lord means that you believed and then called*
- Paul’s reasoning: 1st - you hear about His name, 2nd - then you believe on His name, 3rd - then you will call on His name*

* Merryman

14c and how will they hear without a preacher?



#3 - and how may they hear without one preaching

Interlinear

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

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

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

- 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

Sending

Preaching

Hearing

Believing

Calling

^{15b} 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

Today's Verses



¹⁶ However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR **REPORT**?"

¹⁷ So [the] faith *comes from* **hearing**, and [the] **hearing** *by* the word of Christ.

¹⁶ However, they did not all heed the good news; for
Isaiah says, "LORD, WHO HAS BELIEVED OUR
REPORT?"



but not all obeyed the good news

Interlinear

but - *alla* – strong contrast

not all – lit: not everyone

obeyed – *hypakouo* – compound word “to listen under”
or “to hear under” – [verb]

- aorist tense – no event occurred and it's factual
- *hypakouo* - to listen with the idea of submitting Merryman
- so it's not just listening [*akouo*] but listening under
[*hypakouo*]
- they [**not all**] did not listen under **the good news**
- the word here is *euangelion* – the Gospel

¹⁶ However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?"



parallel verse:

2 Thess 1:8 dealing out retribution to those who do not know God and to those who do not obey the Gospel of our Lord Jesus.

observations:

- speaking about unbelievers
- those who do not know God
- those who do not obey the Gospel
- to obey the Gospel is to believe the Gospel*
- The Holy Spirit prepares every unbeliever - He gives them the capacity to obey or disobey the Gospel*

*Merryman

¹⁶ However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?"



This is a quote from Isaiah:

Isa 53:1 Who has believed our message? And to whom has the arm of the LORD been revealed?

Lord – “Lord” is used in the quotation in John 12:38

who – pronoun is singular - Israel and unbelieving mankind

has believed - *pisteuō* - to believe, to be persuaded of
and hence, to place confidence in, to trust

- since this is aorist it is speaking of an event
- but in context it is speaking about those who did not believe by this dramatic statement

¹⁶ However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?"



also Christ's message
in John 12:37-38

[who has believed] **our report**

our – original Isaiah message, but now Paul's message

report - *akoē* - hearing, also denotes the thing heard,

message heard [noun] Vine/Merryman

lit: **who has believed our message heard**

- Paul's point: Even though all the requirements of verses 14-15 [sending, preaching, hearing, believing, calling] were met, not all believed the Gospel message heard.

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- next *akoe* [**message heard**] will be used two times in verse 17

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

then [the] faith *comes* from hearing

Interlinear



then - *ára* - means therefore, now, consequently

- marking a transition to what follows from the words preceding – it's a connective Zodhiates/Merryman
- the flow from 16b to 17a is:
- who has believed our message heard [*akoe*]*
- then [the] faith *comes* from a message heard [*akoe*]*
* Merryman

from – *ek* – out of as a source

so then, faith is out of the source of that which is heard

Wuest

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



more on the **message heard**:

- so faith is based on the “content of the message” not just hearing it
McCalley
- **the faith** means saving faith*
- the kind of faith that places you into Christ*
- faith must have an object – the person and work of Christ*
- faith is out from [ek] hearing*
- once you have heard the Gospel, faith is possible*

* edited Merryman

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



[the] hearing through *the* word of Christ

Interlinear

- Paul now defines what hearing [**the message heard**] is*
- **through** is *dia* – the instrumentality of or agency of*
- **word** - *rhema* – that which is spoken
- the "**word**" which preaches Christ Vine
- That which is spoken [*rhema*] finds its object in Christ*
- The hearing through *the* word toward Christ
- The **message heard** that brings salvation concerns itself with Christ*
- This **message heard** is responded to by faith*

* Merryman

Final Thoughts*



- New Testament evangelism is very personalized [it's spoken by a person].
- The teller speaks words about Jesus Christ and that is how a person hears the Gospel.
- What faith really is, in biblical language, is receiving the testimony of God.
- It is the inward conviction that what God says to us in the Gospel is true.
- That - and that alone – is saving faith.

* Merryman/Hodges