

## Romans

Whoever Will Call Will Be Saved

October 11, 2015

- I. Whoever will call on the name of the Lord will be saved
  - A. In Romans 9-11, Paul's primary purpose is to explain why he ended Romans 8, with the words: "nothing can separate us from the love of God, which is in Christ Jesus our Lord," while at the same time saying that most of the Jews are separated from God's love.
    1. Therefore, in Romans 9, Paul begins by making it clear to the religiously zealous yet unbelieving Jews that neither they, nor their theology, nor our modern day theology, can put anyone in a standing with God whereby He must justify them and give them eternal life. God, independently and sovereignly, decides who He will justify.
    2. Paul ends Romans 9 with the teaching that it is not works which save us, but faith. And then He carries this "works / faith" principle into Romans 10.
    3. In Romans 10:2-8, Paul gives three reasons why he is saying most Jews are not living by faith.
      - a. First, though the unbelieving Jews were zealously pursuing righteousness, it was not God's kind of righteousness – that is, there pursuit of righteousness was hypocritical rather than whole-hearted and whole-life.
      - b. Second, though they were looking for the Messiah, they rejected Jesus Christ as God's chosen Messiah, and as God's sacrifice for sinners, and as God's only acceptable means of justification and eternal life.
      - c. Third, they had a well defined list of reasons why their path of works was the God's approved path while the way of Jesus Christ was a hoax and therefore unworthy of their trust and allegiance.
    4. Paul concludes vs 2-8 by saying that the word of faith which he and his fellow apostles are teaching is both as accessible to learn and as possible as the law to trust in and obey.
    5. Then in Romans 10:9, Paul explains in simple terms what the word or message of faith is: "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." Paul then affirms this truth in vs 10, and that brings us to vs 11 where Paul affirms that the way of faith is open to everyone everywhere, and he does this by quoting from Isaiah 26:16.
  - B. Prayer

C. Romans 10:11-17 . . . For the Scripture says, "Whoever believes in Him will not be disappointed." [12] 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; [13] for "Whoever will call on the name of the LORD (*Gk: kurios*) 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!" [16] However, they did not all heed the good news; for Isaiah says, "LORD (*Gk: kurios*), who has believed our report?" [17] So faith comes from hearing, and hearing by the word of Christ.

## II. Whoever will call on Jesus will be saved

A. Romans 10:11-13 . . . For the Scripture says, "Whoever believes in Him will not be disappointed." [12] 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; [13] for "Whoever will call on the name of the LORD (*Gk: kurios*) will be saved."

1. The first thing I want to point to in these verses is the "Whoever believes" in vs 11, the "all who call on Him" in vs 12, and the "Whoever will call" in vs 13. I am pointing this out because these three phrases affirm that salvation is open to all, and given to anyone and everyone who believes in and calls on the Lord Jesus. Of course, this truth stands in stark contrast to the Jews belief that they alone are special to God and worthy of justification.
2. [11] For the Scripture says, "Whoever believes in Him will not be disappointed (*or put to shame*)." This is quoted from Isaiah 26:16.
  - a. Paul used this same quote in Romans 9:33, and as I said then, it comes from the Septuagint (*Greek*) translation of the OT.
  - b. Paul is using this quote to prove he is not teaching something new, but something that God spoke many years before, which is that anyone who trusts in God – and His Son Jesus Christ – need never fear that their trust will ultimately be for nothing so that they end up feeling foolish for being so gullible. Just as God was trustworthy in Isaiah's day, so Jesus is trustworthy now.
3. [12] 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;
  - a. After making it clear that faith in Jesus unequivocally brings about the promised outcome, Paul now states that God loves and

wants to redeem whoever believes, not just the Jews. And beyond this gracious work of redemption, God will also richly bless all who call on Him.

- b. Both these statements in vs 12 are important to Paul's defense of his teaching about many of the Jews being yet unjustified.
    - (1) The first part of vs 12 is important because it counters a common Jewish belief that only natural born Jews and those few Gentiles who convert to Judaism and bear the seal of circumcision, will be justified. (Note 2 Peter 3:9).
    - (2) The second part of vs 12 is also important because it counters the common Jewish belief that God only blesses the righteous, which, according to the Jews, means God only blesses them because they are the only ones with the law and the only ones keeping the law.
  - c. As you may recall, Paul countered this same misunderstanding back in Romans 2:6-11 . . . God will render to each person according to his deeds: [7] to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; [8] but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. [9] There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, [10] but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. [11] For there is no partiality with God.
    - (1) Now we might be tempted to think of the Jews as prideful or even arrogant in thinking they are the only ones with the kind of spirituality that God justifies.
    - (2) However, it is common for Protestants to think that most, if not all Catholics are unsaved and on their way to hell.
    - (3) In like manner, many Catholics think this same way about Protestants.
    - (4) It is my experience that some Protestant denominations think they are the true Christians because they teach the true truth, and so they look down on other groups.
    - (5) I am bringing this up because we should fear pride, in any form, including the pride of thinking we are the only ones God looks on with favor.
4. [13] for "Whoever will call on the name of the LORD (*Gk: kurios*) will be saved."

- a. Having stated that whoever believes in Jesus will receive the promised outcome, and having stated that God wants to redeem all who call on Jesus' name – not just the Jews – Paul now reaches again to the OT for a quote to prove that eternal salvation always has been and will always be open to Jews and Gentiles alike.
  - b. This time the quote comes from Joel 2:32, “And it will come about that whoever calls on the name of the LORD will be delivered [saved]; 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.”
  - c. Before moving on, I want to say that Paul is doing what any good teacher does, and that is to appeal to scripture (*in this case the OT because that is the only scripture they had*) to verify that he is not teaching something novel or heretical, but what God has already revealed years before in the scriptures.
- B. Romans 10:14-15a . . . 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? [15a] How will they preach unless they are sent?
1. As you can see, Paul raises four questions, and though it is not perfectly clear from the way this section is written exactly what Paul is doing, it is reasonable to assume that he is using a method of teaching that he uses 30 other times in Romans. Let me explain.
    - a. Each time Paul uses this method, he begins by stating a question that challenges what he is teaching. The question might be representative of what a new Christian might ask because he is just learning and trying to make sense of what Paul is teaching, or it might be what a skeptic might ask to either strengthen or remove his doubts about the teaching, or it might be what an unbeliever might ask in an effort to discredit the teaching.
    - b. After stating the question(s), Paul answers the question with truth from God's word (OT), or truth from the teachings of Jesus and His disciples, or with the use of logic and reason.
  2. Because these four questions are progressive and are followed by a scripture quotation that appears to counter the inference of the questions, and because all this is followed by another question and another scripture quotation, I believe these four questions are Paul's 31<sup>st</sup> use of this teaching method.

- a. And I believe his use of this method, this time, is to provide an answer to the common questions raised by new Christians and skeptics concerning his teaching that the Jews have no excuse for clinging to their path of works to gain justification when the gospel of salvation is so accessible and faith in Christ is as possible as trusting in the law.
  - b. With that in mind, let's look at these four questions. And as we do, try to follow their progression of thought.
    - (1) *How then will they call on Him [Jesus] in whom they have not believed?* In other words, who is going to call on Jesus without believing in Him?
    - (2) *How will they believe in Him whom they have not heard?* That is, if you have never heard about Jesus, how can you believe in Him? And why would you be expected to believe in Him if you have never heard about Him?
    - (3) *How will they hear without a preacher?* This infers that there is no way to hear about Jesus unless someone tells you, and there is no reason to believe the message unless you hear it from a dependable source.
    - (4) *How will they preach unless they are sent?* According to the scriptures (OT), whenever God wanted His people or some individual to know something specific and important, He spoke to them, either in person, or by an angel or prophet, or by some other humanely identifiable and understandable means such as writing on a wall (Daniel 5:5) or words coming from a donkey (Numbers 22:28-30).
  - c. Therefore, the progressive inference of these four questions is that when God wants us to know something as specific and as important being justified by faith instead of works, and trusting in Jesus for salvation instead of the law, He uses a dependable source to convey His message. However, God hasn't sent this dependable person or used some other dependable source yet.
3. In his usual manner, Paul answers these four questions by referring to scripture (OT).
- C. Romans 10:15b . . . Just as it is written, "How beautiful are the feet of those who bring good news of good things!"
- 1. This quote is taken from Isaiah 52:7, which says, "How lovely on the mountains are the feet of him who brings good news, who announces peace (*well-being*) and brings good news of happiness (*news of what*

*makes life morally right and therefore beneficial*), who announces salvation, and says to Zion, "Your God reigns!"

2. In other words, according to Isaiah, who wrote these words many years before Paul wrote Romans, God has already sent messengers to Israel, and those messengers, speaking for God, brought the good news of peace – that is, peace with God, and the good news of righteousness – the righteousness that comes by faith and brings true happiness, and the good news of salvation – that is, salvation by grace through faith – all made possible because God reigns!
  3. And so Paul responds to the idea that the Jews were never told with proof from Isaiah that they were told long ago, and they heard the message of good news. And so the problem is not that they did not hear, but they did not give proper attention to what they heard.
- D. Romans 10:16 . . . However, they did not all heed the good news; for Isaiah says, "LORD (*Gk: kurios*), who has believed our report?"
1. This quote comes from Isaiah 53:1 . . . Who has believed our message? And to whom has the arm of the LORD been revealed?
  2. Paul is using this quote is to show that the Jews in Paul's day are just like the Jews in Isaiah's day.
    - a. Though God sent His message through the prophets in Isaiah's day and the apostles in Paul's day, only some have given the message the kind of consideration necessary to respond according to the intent of the message.
    - b. The rest either paid no attention, or they rejected the message, even though it came from God. Either way, the rest did not then and do not now believe the message.
    - c. My observation is that many unbelievers are like the unbelieving Jews of Paul's day and Isaiah's day. They reject the message and the person of Jesus Christ. But they also act as if God will not hold them accountable for rejecting the message.
  3. There is something else I want to point out about Paul's choice of Isaiah 53:1. This is the first verse of a prophetic section dealing with the coming of Christ, his rejection by the Jews, His horrible death at the hands of the Jews, their wrong thinking about who sent Him, what He was here to do, and His standing with God.
  4. Now because the Jews of Paul's day rejected God's message about the coming Christ and the righteousness of God that justifies and the righteous living that we are called to live by faith, they believed they were serving God in putting Jesus to death and that they were

defending God's holy scriptures by rejecting Paul's message, and that they were ensuring their eternal salvation by clinging to the way of works over Paul's teaching of justification by faith.

### III. Conclusion

- A. However, the unbeliever's failure to heed the truth doesn't change the fact of Romans 10:17 . . . So faith comes from hearing, and hearing by the word of Christ.
  - 1. Think about this in relation to evangelism: our foe is formidable, the world's influence is powerful, sinners love their sin because sin's pleasures are appealing, because of this, sin abounds, selfishness and self-rule are seen as wise, pride is exalted as the path to mental and emotional health, unbelief is rampant, God's motives, God's ways, and God's word are discredited, God's righteousness is seen as archaic and unnecessarily restrictive, and the gospel message is either rejected or ignored.
  - 2. The fact is, not many heed the good news. Therefore, what are we to do? Two Bible based answers come to mind.
    - a. First, Paul's point in vs 17 is that regardless of how deaf or belligerent the world becomes, faith still comes from hearing, and what they need to hear is the gospel of Jesus Christ.
    - b. Second, Jesus said that we are to let our light shine before men in such a way that they may see our good works (*godly living*), and glorify our Father who is in heaven (Matthew 5:16).
- B. Therefore, our task is to be the fragrance of Christ, in word and deed, to the people around us.
  - 1. If we do this, we will be the aroma of life to those who heed the message. However, we will also be the aroma of death to those who want to continue in their sin.
  - 2. Either way, we will be conveying the gospel of Jesus Christ in words and with a life that gives credibility to the message. And this is truly matters, because faith comes from hearing and hearing by the word of Christ – to the glory of God.