

## ROMANS 10:14-21 THE UNIVERSAL OUTREACH OF THE GRACE/FAITH SYSTEM OF SALVATION/RIGHTEOUSNESS

Review: In 10:1-13 Paul tells us how God's righteousness/salvation is received:

10:1-5 It is not received by a law-works-merit system.

10:6-13 It is received by a grace-faith system that has Christ's death and resurrection as its basis and object.

This grace-faith system of salvation is and always has been for Jew and Gentile alike, though in the Old Testament, Israel was the medium of its communication. The point that Paul makes here is that its appeal is universal as he clearly states in 10:12 and 13:

10:12 "for there is no difference between Jew and Greek. . ."

10:13 "for \_\_\_\_\_ shall call upon the name of the Lord shall be saved"  
(a quote of Joel 2:32 from the LXX).

NOTE: The Prophet Joel foretold that salvation is granted to "WHOSOEVER," regardless of his/her nationality. The details are important:

**v. 13** "**shall call upon**" = επικαλεω/ epikaleo, "to call in dependence upon": THE CALLER IN THIS SENSE IS NOT ASKING TO BE SAVED. HE IS IN EFFECT SAYING, "LORD, I AM DEPENDING UPON YOU FOR MY SALVATION." Salvation comes by believing, not calling, as v. 14 clearly teaches.

"**the name of the Lord**" – his dependent calling rests upon the NAME of the Lord, which in context is Jesus Christ (v. 9).

POINT IN CONTEXT: Many Old Testament Jews wrongly came to the conclusion that God's salvation/righteousness was uniquely theirs because of their birthright and their Mosaic Law. Paul says, "No, salvation is not based upon nationality: It is for anyone who depends upon Christ's name and its significance."

POINT BY APPLICATION: 10:13 is \_\_\_\_\_ IN ITS APPEALS AS IS THE \_\_\_\_\_: This is DEVASTATING to the doctrines of limited atonement and unconditional election as taught by many reformed theologians.

### 10:14-17 Practical Questions Regarding the Details of Salvation/Righteousness

Paul now turns from the "whosoever" aspect of salvation to the practical means of its production. He asks 4 rhetorical questions in v. 14 and 15 to strengthen his argument relative to the universal appeal of the gospel.

10:14-17 Four Rhetorical Questions Stated as Facts  
or Logically Connected Thoughts

- v. 14a** 1. "How therefore shall they (the "whosoever" of v. 13) call upon HIM in whom they have not believed?"  
**Logic:** \_\_\_\_\_ must \_\_\_\_\_ calling upon the Lord.
- v. 14b** 2. "How shall they believe in HIM of whom they have not heard?"  
**Logic:** Belief must be preceded by a clear message about \_\_\_\_\_! I.E., THE GOSPEL!
- v. 14c** 3. "How shall they hear without a preacher (lit., "a proclaimer")?"  
**Logic:** Hearing (that precedes believing) cannot occur without one who accurately proclaims.

(OVER)

v. 15a 4. "How shall they preach, except they be sent?"  
**Logic:** Accurate proclamation cannot occur except one be sent (by God).

v. 16 "To \_\_\_\_\_ the gospel" is "to \_\_\_\_\_ the gospel." See also:  
II Thess. 1:8; I Pet. 4:17.

**Paul's Point:** Even though all the requirements of vs. 14 and 15 were met, not all believed the gospel report\* as Isaiah stated (Isa. 53:1).

\*report = the ακοη/akoe; i.e., "the message heard"

v. 17 **Paul's Conclusion:** (note the connective "then")  
lit., "so then the faith (comes) by a message heard (ακοη). . ."

"and the message heard (ακοη) through the word (spoken) of Christ" ("of God," KJV: the textual evidence favors "of Christ").

**The Idea:** The message that brings salvation concerns itself with Christ, His person (deity) and His accomplishments (salvation) via His death/resurrection. This message is responded to by \_\_\_\_\_.

Four basic questions answered in "the message" that stimulates saving faith:

1. \_\_\_\_\_?
2. \_\_\_\_\_?
3. \_\_\_\_\_ - \_\_\_\_\_?
4. \_\_\_\_\_?

WHAT IS EXPECTED OF MAN? \_\_\_\_\_ ALONE IN THE ACCURATE MESSAGE ALONE.

### 10:18-21 Issues from These Four Questions

v. 18-19 Two questions make Israel's UNBELIEF inexcusable.

v. 18 **Question #1:** Have they (both Jew and Gentiles) not heard?

**Answer:** \_\_\_\_\_! (Compare Col. 1:6, 23 for the geographical extent of the gospel in Paul's day.)

v. 19c **Question #2:** Did not Israel know (ginosko)?

– Know what? **Best Answer in Context:** That God would save Gentiles through the faith-hearing way (not by a law-works-way).

– Answer: \_\_\_\_\_! Proof: vs. 20 and 21.

v. 19b, 20 Why Israel knew about Gentile salvation: BECAUSE OF THEIR OWN \_\_\_\_\_!

v. 19b Paul quotes Deut. 32:21: written ca. 1400 BC.

v. 20 Paul quotes Isa. 10:20: written ca. 700 BC.

**Point:** The widespread salvation of the Gentiles in Paul's day should have been a wake-up call to Israel. (This becomes a theme of Chapter 11.)

v. 21 Pictures a loving God extending Himself to Israel only to experience their \_\_\_\_\_ instead of their \_\_\_\_\_.

**Result:** Rejection by Israel of the grace-faith of salvation meant rejection of Israel by God.

THIS LEADS TO THE QUESTION PAUL RAISES IN 11:1: "Has God permanently cast away His people?"

Answer: Next Sunday, Chapter 11