

The Book of Romans
10:14-21
3/27/2019 Wednesday PM

Introduction

- We ended last week with Paul having taught his Roman audience how to be saved. He said in **Romans 10:9-13**, “⁹That if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. ¹⁰For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. ¹¹As the Scripture says, “Anyone who trusts in him will never be put to shame.” ¹²For there is no difference between Jew and Gentile--the same Lord is Lord of all and richly blesses all who call on him, ¹³for, “Everyone who calls on the name of the Lord will be saved.”
- Paul now begins to address in **vv.14-21** what he has just taught in these proceeding verses.

Romans 10:14-21

¹⁴How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? ¹⁵And how can they preach unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”¹⁶But not all the Israelites accepted the good news. For Isaiah says, “Lord, who has believed our message?” ¹⁷Consequently, faith comes from hearing the message, and the message is heard through the word of Christ. ¹⁸But I ask: Did they not hear? Of course they did: “Their voice has gone out into all the earth, their words to the ends of the world.” ¹⁹Again I ask: Did Israel not understand? First, Moses says, “I will make you envious by those who are not a nation; I will make you angry by a nation that has no understanding.” ²⁰And Isaiah boldly says, “I was found by those who did not seek me; I revealed myself to those who did not ask for me.” ²¹But concerning Israel he says, “All day long I have held out my hands to a disobedient and obstinate people.”

- **Vv.14-15** – Paul works back from this “calling” spoken of in **v.13** as he quotes **Joel 2:32** to the steps that come before it: belief, preaching of the gospel, being sent to preach the gospel.
- In these verses Paul uses four rhetorical questions to outline the sequence of events that occur if a person is to be saved. These steps are (in reverse order):
 - The sending of preachers
 - Preaching
 - Hearing the message about Christ
 - Believe in Christ
 - Calling on the name of the Lord.
- The point Paul is making in these verses is that in order for someone to “call on the name of the Lord” they will need to have the information of the Gospel presented to them.
- From there they can make the decision to believe or not to believe.
- It is very interesting that Paul makes these points, because it seems to greatly undermine the Calvinist’s position of Unconditional Election (**see your other handout**).
- Paul quotes from **Isaiah 52:7**, ““How beautiful are the feet of those who bring good news!”
- In the immediate context of this verses, the good news was that Judah’s exile in Babylon was about to end and that they would return to their own land.
- Paul understood greatly the importance of messengers taking the “good news” to the world, he in fact, was one of the world’s greatest messengers that evangelized his known world at the time.
- **V.16** – Paul goes on to say that “But not all the Israelites accepted the good news.”
- The Greek word here for “accepted” is *hypakouō* which means - “to listen, attend” (as in **Act 12:13**), and so, “to submit, to obey,” is used of “obedience.” The point is that they did not “heed” the message.
- **V.17** – Paul has submitted that Israel has had messengers “bring the good news” yet they have not “accepted” it.
- He submits that “faith comes from hearing the message, and the message is heard through the word of Christ.”
- **V.18** – Now that he has reiterated that “faith comes from hearing,” he asks, “Did they not hear?”
- He quotes **Psalms 19:4** here to prove that “Of course they did” hear.

- **Vv.19-20** – Paul now asks another question, “Did Israel not understand?”
- To respond to that question Paul quotes two verses, **Deuteronomy 32:21** and **Isaiah 65:1**.
 - “First, Moses says, "I will make you envious by those who are not a nation; I will make you angry by a nation that has no understanding."
 - This goes back to what Paul says in **9:26**, “not my people.”
 - Moses predicted in this verse in Deuteronomy that God would use the Gentile nations to make Israel “envious.”
 - The fact that the gospel message (the good new), would have been offered to the entire world, “¹³for, "Everyone who calls on the name of the Lord will be saved” is something that the Jews should have always known and understood according to their own Scriptures.
 - “And Isaiah boldly says, "I was found by those who did not seek me; I revealed myself to those who did not ask for me.””
 - Here again Paul is using OT Scripture to show the Jews that it was always to be that Gentiles would be included in the “children of the promise.”
 - The Gentiles found God, even though they “did not ask” for him.
- Paul’s argument in these verses again makes it clear that the good news has always been intended to be offered to the “entire world,” not just to some.
- **V.21** – He ends with a quote from **Isaiah 65:2** in **v.21**, “²¹But concerning Israel he says, "All day long I have held out my hands to a disobedient and obstinate people.”
- In this verse Paul lays out two points:
 1. God continues to extend his grace to Israel. (“All day long I have held out my hands.”)
 2. Israel continues to rebel. (They are a “disobedient and obstinate people.”)
- We must understand that Paul is using these arguments to address issues specific to the Jewish people.
- However, the principles that we can glean from them for the whole of the world are immensely important.
- **In order to subscribe to the Calvinist viewpoint, one would have to maintain that God “chose” the Jews to be his people while at the same time “electing” that most of them would go to hell except for a remnant.**
- As we enter next week into chapter 11, I am not certain that one would get the impression that God’s express perfect will was that only a remnant would be saved.
- It seems that God in his sovereignty, allowed for the Jews (and the rest of us), to reject his good news and to then suffer the consequences of our choices.
- In allowing for that expression of free will, Paul in chapter 11 will lay out how God will not allow all of the Jews to reject him.
- He will ensure, in his sovereignty that a remnant will return to him.
- The Calvinist approach sees God as battling only with himself.
- It is true that God is directly everything that happens in the sense that he is in ultimate control.
- However, he allows things to happen that he does not directly choose all the time. (ex. Garden of Eden, the Fall)
- If God choses everything, then we are not liable.
- If he allows us room to choose, even if he dictates what the options are, the onus is still **on us**.

Next Week’s Study

Romans 11:1-10