



Lesson 9 July 31<sup>st</sup>, 2021

## Salvation for All Who Believe

Study Scripture – Romans 10:5-17

Background Scripture – Romans 10:5-17

### Key Verse:

*For “Everyone who calls on the name of the Lord will be saved.”*

**Romans 10:13**

### INTRODUCTION

Our Lesson Study is the pointed examination of what we know about the First and Second Commandment in the 10 Commandments.

These commandments spell out clearly the sovereignty of God. These commandments are commandments on which all the laws of God hang and so it is very important for us to re-examine what they mean.

We are told that we must love the Lord our God with all our heart, all our mind, **all** our soul, and in addition we are to love our neighbor as ourselves.

The Scriptures are quite clear that given the state of the world and the fact that men had forgotten what God had taught them, God had called Abraham and made him great promises to him and his descendants. The covenants that God made for the benefit of Abraham's physical descendants and for all Gentiles who would be blest through Abraham belonged to Israel. But in this amazing manifestation of the grace of God not only was salvation available to Israel, but it was also available to Gentiles who by the grace of God had been brought to faith in Jesus Christ so that through Him They would share in the covenants that belonged to Israel. Paul, when he spoke to Gentile believers, made this quite clear in Romans 11. He stated that the natural branches had been cut off of the olive tree and the Gentiles who were unnatural branches had been grafted in among them and had become partakers of the root and fatness of the olive tree, thus becoming recipients of the grace of God.

Clearly, God had selected Abraham and subsequently many of the nation to keep and secure the Commandments of God and to be the instrument to bring the truths of God to the entire world. We therefore are looking at God's choices according to His will and as well human responsibility, for because of human responsibility the nation of Israel had been responsible for not rejecting but in fact obeying God.

The great question therefore is how I, the Gentiles, as well as the Jews elected by God will be saved. As human beings we have a responsibility and a requirement therefore to respond to the sovereign grace of God as stated and explained in the gospel of Jesus Christ.

The nation of Israel had great privileges, but they neglected them. They were dedicated without any node to the cause of God, but the issue was whether or not be understood because of God substituting instead their own way and having confidence in the flesh. They had received great gift from God and even though the Moses on the prophets and taught that men would be justified by faith they had refused to submit themselves to the righteousness of God.

In the early part of his letter Paul established that all men had received the knowledge of God and all men had rejected God, choosing to worship the creature rather than the creator. All men were therefore guilty before God and subjected to His wrath. Even the Jews who had been favored to receive very particular and definite revelation (the Law) did not respond appropriately, and rather were filled with pride and conceit.

The Jews did not practice the law, nor regard it for the purpose it was intended. Many of them saw the law as a means of attaining righteousness. Paul shows that law keeping cannot save anyone. The law reveals God's righteous character and thereby expose all men as sinners under divine condemnation, and in need of salvation. Paul then shows that salvation cannot be earned, it must come apart from men, and law keeping.

God has provided salvation through Christ. Paul expands on the theme of 'salvation in Christ' in chapters 5 through 8. God had justified both Jew and Gentiles through Christ's death on the Cross and thus Jews and Gentiles are saved on the same basis.

As Paul comes to the end of Romans 8, he encourages his readers by assuring them that their lives are secure in the hands of a God who is sovereign. God causes all things to work together to accomplish His purpose for those who love Him, and for those who are called in accordance with His purpose (8:28). In eternity past, He chose (foreknew) those whom He would save. God was not willing that anyone should perish, and He provided the Holy Spirit to speak to all men so that they would respond to the call of wisdom. No man could therefore say that they could not be saved on that God did not want to save them, for to us their human responsibility to respond to the invitation of the Holy Spirit He also mapped out (predestined) His plans for our lives in Christ. In time, God calls those whom He has chosen to Himself, justifying them through the blood of Jesus.

In chapters 9 to 11 Paul will explain God's sovereign purpose for Jews and Gentiles. At the time of Paul's letter as of now, the Jews as a nation had rejected Jesus as their Messiah, at the same time Gentiles were accepting him in increasing numbers and would soon outnumber Jewish Christians. But note that not all Gentiles will respond to the call of the gospel of Jesus Christ. Some would persist in creating their own righteousness and staying in their unbelief, just as the Jews had done.



Building his argument on Old Testament texts, Paul shows how God used Israel's unbelief to achieve Gentile salvation and further how in the future this salvation will be used to bring Israel to repentance and restoration. The fate of both Jews and Gentiles is as per the plan of God, showing His mercy to all, and eliminating any reason either group might imagine for taking credit for their salvation.

One question that naturally emerges from Paul discourse in this section, is how is it that so many Israelites rejected Jesus as the Messiah, while so many Gentiles have come to faith in Him.

In today Lesson we will study part of Paul's explanation. Woven into his discourse is the topic of today's Lesson "Proclaim the Gospel". Paul will present the Gospel as the vehicle to salvation in Christ and will show faith as the means of appropriating the Gospel message. Using a series of questions related to the propagating of the Gospel and logically sequenced, Paul leaves his readers with a sharp awareness of the need to proclaim the Gospel.

### **A SHIFT IN FOCUS**

Paul's focus had shifted from an analytic and incisive examination of the role of God in Israel's election, and the accompanying great and deep doctrinal statements.

He showed the deep and strong emotional reaction of intense pain to Israel's present dangerous position.

He therefore stressed that something had gone seriously wrong in Israel.

Israel had been given the Law, but as a result, had quite strangely begun to suppose that righteousness could come from doing the things that the Law had said should be done, instead of trusting in God for salvation.

They had just ignored the teachings of the great leader Moses in what is called the Mosaic Law that only by trusting in God could there be real obedience to the Law.

Israel had ignored Samuel's famous axiom that to obey was better than sacrifice. They had also forgotten the teachings of the prophets, as taught by Isaiah in Isaiah 28: 16 that the man who trusted in God and in His provision would never be ashamed.

Paul insisted therefore that Israel, who in their own self-appointed way followed the Law to achieve the promise of righteousness, had not in fact lived up to the Law.

They had refused the message of assurance from God that all who trusted in Him would be safe. This revelation from God had become as '*a stone of stumbling*', instead of being their security blanket.



Not only was Israel responsible for their error, which would lead to death, but they had lost any genuine zeal for God as they went about establishing a righteousness of their own.

Consequently, in reaction to their position, God had reversed matters, and had turned Himself to call people to Him who did not even know Him, and who had not been seeking after Him in any way.

Our passage that we study today is filled with the great emotion that Paul had for Israel, despite their error.

The passage teaches all who lead people to Christ that the proper attitude in evangelism comes about when there is the deep sorrow and mourning for those who are in error and who are therefore lost. This is particularly important when we are inclined to witness to those in our families, or our nation.

Paul was deeply concerned about his people. He did not approach them with an air of superiority about the errors, but he had deep concern for them.

He prayed for them, asking God to save them, for he realized that only God had the power to save. They were not simply statistics to Paul but were real people whom he loved. Paul clearly saw what was good about them, as well as the mistakes that they were making.

It is important for us to note that there are grave dangers when men develop false notions of their own. That automatically leads to a total rejection of the truth of God and make it impossible for them to submit themselves to the righteousness of God.

Error though followed with great diligence and sincerity will never bring salvation. We must never therefore treat error lightly or show partiality to anyone who is in error. No matter how important, exalted, or popular a person is, we must recognize and understand that error will lead him to their destruction.

True believers therefore know that they are not playing a game but are engaged in a life and death struggle. The souls of men are most important, and we must struggle hard in our witnessing to change men from their vain infatuations with error.

It is a sad fact that many religious systems stressed self- effort in varying degrees, persuading people that they must do something to merit or earn their salvation.

People often say that there is no such thing as a free lunch, using these proverbs to distort the truth of God. We today have the great task to bring to people's attention that it is impossible to attain salvation through self- effort. We must show them that salvation is only available through faith in Jesus Christ.



As we study following Paul's exposition of his feelings for Israel let us ask ourselves the question, Is Israel on your prayer list and do you pray for Israel? Remember that the 66 books in the Bible were written largely by Jews and that the apostles were Jews. The Lord Jesus Christ himself was a Jew. So do you love him and those of his nation or do you condemn abusive names. If you're a genuine Christian, I think you should be interested in prayer for Israel.

It is not that they are well behaved on that they might not be terribly people but remember that they are as bad as Gentiles. Gentiles have not shown by their history. There are any better than Jews. So let us look at all Gentiles act toward one another. In any case no matter what they are in your opinion you should pray for them for the Scripture tells us ***Pray for the peace of Jerusalem***. And it also promises you that those that do that will prosper. So show a little gratitude for that nation and follow the instructions in Scripture about how you should treat them.

## THE TEXT

**Verses 1-4.** Paul continues from Chapter 9 on the theme of Israel's difficulties regarding salvation, and here expresses his deep, heartfelt desire for the salvation of Israel. While Israel might have failed with regard to salvation, Paul has not failed in his hopes and prayers for their salvation. He made supplication for them so that he would one day experience full satisfaction. He was in anguish of soul at the unbelief in his people, for he knew that this would lead to dreadful consequences for them.

His desiring and persistence in praying for their salvation is well founded, as God will someday bring this about.

It is our duty to earnestly desire the salvation of our own, but we would be remiss if our desires are not presented to God

Paul notes Israel zeal for God, but unfortunately this was a blind zeal that was not based on a true knowledge of God, theirs was a misinformed, ignorant zeal. (Isaiah 66:5, John 16:2) They prided themselves in their diligent observation of the letter of the law, the ceremonies, rites and feasts, while missing the spirit of the law, God's righteousness and absolutely holy character. Love of God and love of their neighbor was not the focus for them even though this was the basis of their relationship to God.

Paul had suffered many sad experiences because of the mistaken zeal of his countrymen. They constantly persecuted him, pursuing him everywhere.

We should note that being religious is not the same as being righteous. Being well-meaning often exists alongside with spiritual blindness. Zeal must be combined with and based on knowledge and commitment to the truths of God. One writer points out:” **The man who is zealous for the things of God is not necessarily acceptable to God . Zeal does not find acceptance with God. Sincerity is of no account whatsoever in salvation. But we have about people who constantly say over and over again, “it does not really matter what you believe, just as long as you believe something, and you really believe it”. Or “if we do the best that we can surely God must accept us”.**



**Well that is utterly false. Just as follows as Mr. Linsky has said, “Take poison ardently, the ardor will as little prevent the deadly effect of the poison at the lack of ardor would. It doesn't make any difference whether you take poison with a great deal of zeal or take it indolently. It will kill you, poison. The gospel of the Lord Jesus Christ is the remedy. If we take other remedies, even though we get them zealously, they will not save us. So, “I bear them record that they have a zeal for God, but not according to knowledge”.**

Israel's failure was with regards to righteousness, they were ignorant concerning God's righteousness. They did not understand or care to understand what God meant when He had the prophets speak about the justification of the guilty.

The question can then rightly be asked, how could such a situation come about? Israel had been given the Law, a revelation of God's righteousness, over their entire history, God had dealt with the nation continuously and intimately. Surely, they must have been aware of His righteousness. Moreover God's righteousness was most recently seen in the person of His son Jesus Christ.

They were infatuated and blinded by an overwhelming sense of their own righteousness achieved through law keeping (Phil. 3:1-6). They lacked a humble sense of themselves as sinners in need of justification and were thus smug in their own “righteousness”. Because of this self-righteousness they would not submit to the righteousness of God.

Isaiah chapters 1 through 6 and blamed it stated what the condition of the nation was and what would happen to them, so they were not ignorant of what God required of them.

Unbelief stemming from an ignorance of God's strict demands and a proud conceit of their own righteousness, led them to resist and reject God righteousness offered through justification in Christ. Theirs was a willful “ignorance”.

In fact, in vs. 19-21 Paul discussed the reason for the behavior of Israel. He quoted from three Old Testament texts namely Deuteronomy 32: 21, Exodus 32: 6, and Isaiah 65:1-3 to show that Israel had in fact heard God, but had defected to idolatry, deliberately provoking God.

As a result God would provoke them to jealousy with a non-people and a foolish nation. God therefore would successfully call Gentiles, and have these Gentiles reach the goal that Israel had missed.

By deliberately showing Himself to people who had no understanding, God was showing His justification to those who did not deserve it, at the same time provoking His people, thereby showing that He was still attached to them.

There is much discussion in Christian circles as to what Paul means by this verse 4. Many have interpreted this to mean the law has been discarded as an ancient relic and have no value or bearing on Christians.

Paul's pronouncements on the “Law”, in this Book is certainly at odds with this view. Christ is really the object or aim of the law. He contains within Himself all that the Law requires for justification. This word ‘end’ is so interpreted in many other passages in Paul's writings. Here is one writer's take on this verse:



According to Paul, the Law was a blessing from God—“they were entrusted with the oracles of God” (Romans 3:1-2). The Law was given by God as a revelation of His righteousness and as His standard for righteousness. By means of His Law, men are shown to be sinners (3:19-20). The Law bears witness to the righteousness of God in the person of Jesus Christ (3:21). The Law was given to define sin so that men might recognize it as such, something they would not have been able to do without the Law (7:7). According to Paul, the Law is “spiritual” (7:14); it “is holy, righteous, and good” (7:12). The Christian loves that which the Law requires and desires to do what the Law says (7:14-17). Our failure to live up to the standards of the Law demonstrates the weakness of our own flesh and the evil of sin (7:17-22). The Law’s requirements are met by those who walk in the Spirit (8:4). Those who love one another fulfill the Law (13:8-10).

The Law is hardly annulled by the coming of Christ. Our Lord Himself stated that He did not come to abolish the Law but to fulfill it (Matthew 5:17). As I understand the teaching of the New Testament, Christ is the “end of the law” in at least two ways. First, Christ is the “end” of the law in the sense that He is the fulfillment of the Law. He is the goal to which the Law pointed. His is the righteousness to which the Law bears testimony. The same righteousness which the Law defined; Jesus demonstrated. The same righteousness which the Law demanded; Jesus offers to sinful men; He produces His righteousness in those who believe in Him. He is the end result, the fulfillment of the Law’s demands for everyone who believes in Christ and who receives His righteousness. He is the One who produces righteousness in the lives of believers, in fulfillment of the Law’s requirements.

There is also a second sense in which the Lord puts an “end” to the law. Not only did the Law provide a standard and make demands, it pronounced a curse on all those who are unrighteous. The “wages of sin is death” (6:23). The death penalty pronounced on sinners by the Law is done away with in Christ for every believer. Christ died in the sinner’s place. *Christ bore the curse of the Law. All those who have believed in Him have died, in Him, to the curse of the Law. The Law no longer pronounces a curse against us. While the standard of the Law remains, the curse of the Law has been done away with once for all, in Christ, for all who believe.*

Having rejected Jesus as their Messiah the Jews failed to recognize the perfect exercise, interpretation and fulfillment of the law in Jesus.

**Verse 5.** Earlier Paul made the point that the Jews who tried to obtain righteousness had failed and Gentiles who were not even seeking after righteousness had attained it. Another point clearly established by Paul in chapter 4 is that righteousness is by faith, and he cites as an example the patriarch Abraham. In verses 5 and 6, Paul alludes to two Old Testament Text to contrast what the Jews contrived to mean righteousness achieved by works (Lev. 18:5) and righteousness by faith Deut. 30:11-14.

If one however was to look at Leviticus 18:5 in its context, the essence of the statement “*Do this and live*” is not being offered as a means of obtaining righteousness. The Law of Moses



outlines the conduct necessary for Israel to live in God's presence without offending His holy character. If they obeyed His law, He would not be offended, and they would live. If they failed to keep His law, they would die. The converse of the statement "do this and live" is 'disobey this and die!'

The institution of the Sacrificial System, Day of Atonement, and the Tabernacle all point to the inadequacy of law-keeping to deal with sin and obtain righteousness. All these components of "the Law" were of course all types of the Messiah, who would ultimately deal with the sins of the people. Paul is not citing these Texts to prove that Moses taught works righteousness, but rather that was what some Jews took it to mean.

When Paul discusses and contrasts the righteousness of God and the righteousness of the Law Moses made it clear when he described the righteousness which is of the law that the man who does the things of the Law shall live by them and so there is such a thing as legal righteousness. Paul made clear that Esau his own righteousness from the works of the law, but he distinguishes his own righteousness from the righteousness of God based on the saving work of the Lord Jesus Christ.

When a person who we know is a born sinner therefore seeks to justify himself in order to gain salvation by their own good works they are like the rich young ruler who wanted to know from Jesus what great thing he should do or accomplish so that he could inherit eternal life. But when Jesus confronted him and asked him what was written in the Law, he replied that one had to love the Lord with all your heart, soul, mind and strength and thy neighbor as himself. Jesus agreed with him that he had answered well but note that Jesus did not refer to one great thing he should do in order to live. Jesus simply told them to go on doing what he was doing.

This of course means that to get eternal life this young man had to constantly and with never ending obedience to the law maintained its position as long as he was living. From the time he was born and took his first breath he had to perfectly ***"love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all thy mind; and thy neighbor as thyself"*** up until the time he drew his last breath.

That is what one had to do if a person wanted to inherit eternal life. It should be clear that that is a very hard thing to do because we are born sinners. So as Moses advised if one could not keep the law perfectly, a hypothetical thing anyway, this penalty of death would apply and that person would be on the sanction of death for their emotions would be showing as corrupt, they would be under sin and divine judgment, for their life would show that they were in rebellion against God. The Jews should therefore have understood that Mortal man could therefore never keep the law perfectly. The only one that kept the law perfectly was the Lord Jesus Christ.

Verses 6-8. Since men are therefore under divine condemnation, they need the righteousness of faith. The apostle therefore discusses this. Paul refers to Moses' comments in the Deut. 30:11-14 passage. In this section of Deuteronomy Moses begins to speak of the Palestinian covenant which God had instituted to govern Israel's possession of the land of Palestine. God told them that if they kept His words and His covenant, they would stay in the land but if they





did not, they would be thrown out of the land and scattered to the four corners of the earth. Moses therefore in this passage dealt with Israel restoration and the pivotal event will be when God changes the heart of the people (Deut. 30:6) a theme expanded by later prophets. Jer. 24:7, 31:31-34; Ezek. 36:26.

One scholar points out that Here Moses is pointing out that the word of faith that they need is not something we have to go out seeking and to get for it is not something difficult for it is really the simple response of the heart to the word of God.

- Moses therefore urged the people to refrain from vain speculations and strivings to uncover God's intents and purposes. It was not necessary for anyone to work to receive God's message and His truth, for He had clearly revealed Himself in the law He had given them. Theirs was to receive and believe the Law He was giving as God's revealed will. Though Moses spoke of the Commandments of God and the Statutes written in the Book of the Law which they should keep, he exhorted them to hearken to the voice of the Lord their God and to turn to the Lord their God with all your heart. Notice that this is a single commandment which tells us that Moses is talking about faith in the Law of Moses. He stresses in this passage ***"But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it"***.

Paul's words in verses 6 to 8 is certainly not a direct quote of the Deuteronomy passage; only part is quoted, the subject is changed from the "commandments" to Christ, and the imagery is different. In using this passage to illustrate "faith" righteousness, just as Moses exhorted the Israelites not to strive to find God but accept and believe the Law as God's revealed will, Paul urges his readers to believe and accept the Gospel, assuring them it was right there available to them and all they needed to do, was to believe. Works was not necessary to salvation just believe the gospel.

In the context of Deut. 30 they must trust in God to change their hearts, so enabling them to keep His commandments. For Paul, one did not in any way need to earn salvation, only believe that God had sent Jesus from heaven and had raised Him from the grave.

The Christ he presents is not in some remote location but as close to the hearer as the words of the Gospel, because He is offered in the Gospel; read it daily (*in thy mouth*) and think on it daily (*in thy heart*). One scholar comments:

**"We don't have to say, or the word of faith, the righteousness of God does not say, *"Who shall descend into the deep?"*(that is, to bring up Christ again from the dead)". We do not have to descend into the depths and bring up Christ in his resurrection so that he ascends to the right hand of the Father. The work of the Son of God in coming, as the incarnate second person, dying on the cross, entering into his grave, coming forth from the grave in victorious resurrection, has already been accomplished.**

**It is not something that we do; it's something that we trust.**

**It's not something that we are responsible for ourselves.**



We simply, through the word of God, observe what has happened for sinners, and we trust our says in what God has done for us. The apostle is saying then, there is no human merit that God recognizes. There is no human supplement that we must offer to the work of God. The righteousness of God is not something that we attain to by our activities. It is something that we obtain through free grace. It's not a new start that we need to start over and try to keep the Law of God from today.

But is an absolutely new heart that comes through the work of the Holy Spirit in regeneration; who through the gospel of Christ transforms us, gives us new life so that we respond in faith and repentance and trust in the Lord Jesus Christ. That's the Old Testament expression of the righteousness of God”.

So Paul applies the message from Deut., do not strive, just trust.

While the Deut., passage referred to the Law in general, Paul’s focus is on Christ, who is the “end of the law”.

Paul thus makes it clear that the Old Testament had consistently emphasized the principle of faith. Faith makes salvation possible for all people, for it is vast in its meaning. God had always intended therefore to make salvation available to all men, Jew and Gentile. Salvation was not limited to one specific nation.

**Verse. 9-10.** Paul succinctly sums up the Gospel in these two verses: What is this word of faith?

***That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved”.***

Jesus must be confessed as Lord.

Jesus is alive, having been raised from the dead.

This then is the word concerning the righteousness of God and that is what we have to do. One must believe these statements to be saved. To ‘believe’ as used here, involves more than an intellectual assent, but there is a dimension of trust in what is believed and a compulsion to act on that which is believed.

Now these two statements would have very significant meaning to both Jesus and Gentiles. For the Jew, “Lord” of verse 9 is Yahweh, the God of the Old Testament. Thus Jesus is God, the promised Savior, and as such He is to be accorded all trust and obedience.

Gentiles on the other hand thought of Caesar as Lord, so when they accepted Christ, he was placed in the highest place of authority, thereby relegating Caesar to some inferior status. For the Gentiles obedience to God superseded obedience to Caesar. This stand for Jesus could and did have serious consequences for believers, many of whom were put to death for this very reason.

One writer has some very strong words to say about what confession of faith means. He states:



**“unfortunately due to the fact that many people do not read the Bible too carefully, we have come to think that the way to be saved is to believe in your heart, and then in the presence of a group of people make a public profession of faith by raising our hand in the meeting, coming down front, and acknowledging in front of people that we have believed in the Lord Jesus Christ. Now, there is nothing wrong in doing that, so far as the act itself is concerned, except insofar as it might give the impression that this is the way a person might be saved. This is not what Paul is talking about. He didn't know anything about a church meeting in which “Just as I Am” was sung at the end of the meeting, and people invited forward to confess publicly their faith in Christ. What he is talking about is something far more significant than that.**

**He is talking about the confession of our faith in the Lord Jesus Christ on Monday, outside of the spiritual meeting on Sunday morning (or on Saturday for that matter). He is talking about confessing faith on Tuesday, Wednesday, Thursday, Friday. He's talking about confessing it in our business world. He's talking about confessing it among our friends, whether male or female, our friends and our family. He's talking about a definite confession of the faith that has been implanted in our hearts by the Lord Jesus Christ; then, every time, when it costs us something, not in the church meeting on Sunday morning (or Sabbath morning). *“That if thou shalt confess and believe”*, these are not two unrelated matters, the confession of something that is believed, and the faith is something that is confess. One is outward and is in effect, confession. The other is inward and is the cause. Confession is then, not a testimony before a church. They become, when we have testimonies, like a friend of mine says, “They frequency become nothing more than bragamonies”. This is the confession of the life that we have in Christ after our baptism.**

Confessing Jesus as Lord put many at risk; this was a confession that could only be made by faith. When you really believe and commit your life to Jesus you are transformed in your inner being and you are given new life and so you want to please God by confessing your faith in baptism.

Your confession therefore is that Jesus is Lord which means that he has the divine nature of the son of God, that these the Yahweh of the Old Testament with the divine nature and the divine attributes. This put the early church in front of the judges, and they were persecuted, and it will put you and many Christians in different parts of the world in front of the judges and the world when you confess that Jesus is Lord.

The other plank in the Gospel message is the bodily resurrection of Jesus from the dead, as declared by Paul and the other Apostles.

For those Jews that considered Jesus a fraud, to believe God had raised Him from the dead would be to admit their error in their rejection of Him.

For Gentiles, resurrection was considered foolishness (Acts 17:32). Still the Apostles considered the resurrection fundamental to the Gospel (1 Corinth) and Jesus himself staked all His claims on His resurrection, something His opponents were aware of and try to thwart. (Matt 12:38-40; 27:62-66).



The resurrection authenticated Jesus as the Messiah, showing His death to be the acceptable offering to the Father.

Jesus' resurrection was central to the preaching of the Apostles who were witnesses to the event. Acts 2:24,32; 5:30; 13:30,33-34.

**Verse 11-13.** There are many glorious and wonderful promises made to Christians. They have a very firm hope in Jesus and the Apostle assures Christians that those who believe in Christ will not be disappointed.

Two core elements of the gospel are in view in these verses, namely belief and confession. Paul has consistently shown his gospel to be in accord with Old Testament teachings particularly in this letter and here again he cites two Old Testament passages to underscore his argument. The necessity for belief is shown by his use of Isaiah 28:16 and that of confession by Joel 2:32.

Underlying both belief and confession, the context of the Isaiah and Joel passages call on the people to believe God, that is have faith in God. The prophets did not call on Israel to work harder at law keeping but to simply believe in God and in His provision for righteousness and salvation found in the promised Messiah, precisely the same message Paul and the other Apostles taught.

Another characteristic of the gospel found in Old Testament teaching is its universality. Whether acknowledged or not God is God of the whole earth. Race is not a factor in salvation; what matters is faith, for both Jew and Gentile. As the prophet Isaiah says, "*Whosoever believes in him will not be disappointed...*" Isaiah 28:16. Likewise Joel, "*whosoever calls on the name of the Lord...*" Joel 2:32.

The key word in both quotation is "*whosoever*", meaning all men without distinction.

The Gospel is for all men, all who will believe that Jesus is God's Messiah, whom God raised from the dead. All who will confess Him as Lord and who believe He was raised from the dead shall be saved. In its most concise terms, this is the essence of the Gospel.

The apostle Peter has told us that there is no other name under heaven given among **men** whereby we must be saved, and Paula tells us that "***Other foundation can no man lay than that which is laid, which is Jesus Christ***".

Jesus himself said, "***I am the way, the truth, the life, no man cometh unto the Father but by me***".

So we proclaim that Christ is the only Savior and not just a teacher. All of the people that started religions I did that Christ is that I've. People therefore needed a living Savior. In addition all men without exception will stand before Jesus on the Day of Judgment and be judged.

We know there were some among the Jews who thought the Gospel was exclusively for Jews and Gentiles could only be acceptable to 'their God' as proselytes, Paul here dispels this error.



Whoever shall call on the name of the Lord shall be saved. That simply means all one has to say is, Lord save me, save me from my sins, my dear, my condemnation.

The person Paul is referring to is calling on Jesus because of the atoning work of the Lord Jesus Christ. Christ has made the debt for sinners and therefore sinners who have come To Him can call on God for salvation because of what Jesus has done.

**Verses 14-15.** Having outlined the Gospel and the wonderful and sure promises it enshrines in the immediately preceding verses, (*whosoever will call upon Him...*), Paul uses a series of rhetorical questions to impress upon his readers the urgent need for all to hear the Good News.

The questions do indicate necessary steps in the process of salvation. The process begins with sending, then there is the proclamation and then the hearing. The intended result would be heeding as one calls upon God for salvation.

What is clear here is that while men are responsible to respond to the gospel, it is God who initiates the process by sending people to proclaim His message.

As it stands then and now some men are calling on the true God but the vast majority are worshipping idols in one form or another, while some with a knowledge of God are in rebellion willful and otherwise. Some even worship the true God in ignorance. Paul makes the point that all have a pressing need to know God and now that his full revelation has come in His son Jesus Christ. Knowledge of God and salvation is available to all and as close to them as anywhere the Gospel is preached.

Israel failed because of unbelief though they had been elected by God. The danger we face is that there are four or five classes of ministry, and this affects the evangelization.

There are firstly, individual such as the prophets and apostles sent directly from God to talk about all the truths of God.

Then secondly, they are some sent ultimately by God, but they have been sent and commissioned for the task through men. These would include people like Timothy and Barnabas.

Then thirdly there are the professional men sent by man and not by God. They have credentials and minister in particular groups or bodies but there is probably no saving grace in their heart. They therefore will not preach the message that God has given to the men that He had sent. You find these people in every denomination.

Fourthly, there are what some called freelancers, neither sent by God or by men. One can hardly see any evidence of where they are called had come from. But there might be quite talented and smooth in what they are saying.

Then fifthly, the apostle Paul writes about false teachers in 2nd Corinthians who are deceitful workers transforming themselves into the apostles of Christ doing exactly what Satan does. So Satan has his ministers, and they preach the "righteousness which comes from Satan" because they are the servants of the wicked one.

One therefore must be very careful and was just everything by the word of God.



God has chosen human agency to spread the gospel and Paul brings into sharp focus this need for all to hear the Gospel. For people must have some knowledge of God and believe the right things about Him to appropriate the salvation offered in Christ. (Heb. 11:6).

Thus belief and confession, the absolute fundamentals of the Gospel cannot be accomplished if one is not sent to preach the Gospel. Some way or another the divine revelation must be made known before it can be received and assented to.

It is God's prerogative to send ministers by whatever means He uses to select those ministers. (Matt. 9:28).

The Gospel is the 'good news' in the ultimate sense, as it serves to make peace between man and God, reconciling man to God through Christ.

Truly those bearing these real 'glad tidings' are a wonderful sight. Those that love the message and become its beneficiaries must love the messenger. Isa.52:7.

**Verse 16-17.** Paul points out here that all have not obeyed; the vast majority of Jews and Gentiles remain in unbelief and disobedience.

This little success of God's message was foretold by the prophet Isaiah, and how appropriate that Paul uses two of the strongest Messianic texts to present his message.

Verse 17 is the concluding thought of his point began in verse 14. In summary Paul is saying the Gospel must be proclaimed for men to be held responsible for their response to it. Nothing but the truth must be preached, and that truth is form in order Scripture. God will send those who will preach, and this is precisely the case as God has sent many preachers.

It is to be noted that the message that is being preached, and the word that is used is really proclaimed, is a message in which Christ is heard. The idea is that one has to be brought to belief in Christ and respond to the great shepherd of the sheep. So the process begins with God sending His messenger and it ends with the Lord speaking and those who hear the message believing and calling on the name of the Lord.

But the nation of Israel did not hear and did not believe even though they had every opportunity to do. Therefore Isaiah and I meant it in Isaiah 53 and one of the prophets speaks of the people of the nation mourning when Messiah returns and the look on him whom they have pierced.

Remember therefore that when there is unbelief there is a loss of obedience for to believe is to obey and to obey is to believe.

This critically important verse tells us that faith comes by hearing and hearing by the word of Christ. Faith therefore is clearly related to what Scripture says. When one writer examines this verse, he comments:



**“Now some people have strange ideas about faith. Often you will hear people say, “Oh, I've been praying that God would give me faith”. Why don't you get up off your knees and read the Bible? Faith comes by hearing and hearing by the word of God.**

**If you want to know how to have faith, begin and grow, it's through Scripture. The reasons that the apostles had faith was because they had contact with Jesus Christ.**

**The only way in which you can have contact with Jesus Christ is through the Scripture.**

**Through the Scripture you may be with our Lord Jesus Christ. You may be with him when he preaches the word. You may be with him in that boat on the Sea of Galilee when the storm comes. You may be with him in the synagogue when he casts out the money changers. You may be with him as he makes his way toward Calvary. You may even be with him around the cross of Calvary, and hear him cry out, *My God, my God, why hast thou forsaken me?*” You may be with him in his resurrection. You may hear the lessons that he taught the apostles. You may really be there by the Holy Spirit. You see, faith comes through contact with Jesus Christ in the word of God. That's the only place that you can find faith, but we go looking for every other place than the place. That's because we still have the same nature. It's not because we are dumb, we are, but that's not the major reason . The major reason is we are rebellious. We don't want to; we don't like that.**

**To read the Bible in the company Of Jesus Christ, and to be in his company means often that we come under conviction, and we don't like to come under conviction. There are many things in our lives that need the light of the word of God to fall upon them. It's only through the Bible that faith comes. It doesn't come through the prayer book. It doesn't come through plaques that you put on the wall”.**

Faith then cannot be exercised apart from the hearing of the word, the Gospel, which is the basis for faith and repentance.

## **CONCLUSION**

God’s message of salvation through faith in Jesus Christ is a seamless message through the Old and New Testaments. Salvation in every age has been offered with the same terms: whosoever will has always been the cry. Everyone has always been invited to take the water of life freely.

People are saved on an equal basis strictly on account of their ‘belief’ in what God promised through His Son Jesus, regardless of race, works or any other external considerations.

Salvation both for Jews and Gentiles is according to the plan of God, and the work of salvation is strictly His province, depriving all of any reason they might imagine to boast.

Some who are zealously religious about God can still be ignorant of the Scriptures. Any religious belief that does not conform to Scripture is useless and a snare to its adherents. Mere sincerity and earnestness are not enough.

Believers are responsible to believe and focus on what God has clearly revealed and the recurring theme of the Scriptures is to believe what God has said.



It is sweet to hear the words of the Gospel. But we must consider this. How can people hear except there is someone to bring the message to them? The sad cry has always been that harvest is so plenteous, but the laborers are still so few. How long are we going to wait before we say to God “Here am I, send me”?

