

ROMANS

10:11-15

RIGHTEOUSNESS

REAFFIRMED



Part 2b:

The
Essential
Content of
the Word of
the Faith -
for All!

ROMANS

10:11-15



Introduction

As we have studied and as St. Paul has taught, the reality of salvation is for *you* (cf. v.9)! However, Paul will now affirm that God intends to be for *all* (v.11). As we proceed into this new section, Paul begins in v.11 to speak not in terms of “one who believes,” but of “*everyone* who believes!” This same clause also appeared in 1:16 and 10:4. It encompasses the Good News of which St. Paul is not ashamed; since it is the Word of the Living Lord Jesus Christ!

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10:11-13



*The Word
of the
Faith...For
All!*

¹¹*For* the Scripture says, “*Everyone* believing on Him will not be put to shame.” ¹²*For* there is no difference between Jew and Gentile; *for* the same Lord of all is rich toward all those calling Him; ¹³*for*, “Whoever shall call upon [the] name of the Lord will be saved.”

Paul begins this section with a similar sequence that he’s used before; via the use of a series of “*for*” statements. Then he continues his use of the OT by retrieving Is. 28:16 from 9:33 (though he adds a “*for*” statement prior) (v.11). There is a word inserted...“*[E]veryone*” that isn’t used in Is. 28:16 or 9:33.

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10:11-13



*The Word
of the
Faith...For
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¹¹For the Scripture says, “**Everyone** believing on Him will not be put to shame.” ¹²For there is no difference between Jew and Gentile; for the same Lord of **all** is rich toward **all** those calling Him; ¹³for, “**Whoever** shall call upon [the] name of the Lord will be saved.”

While Paul’s insertion of “**everyone**” does not contradict or fundamentally change the Isaiah passage, the “**everyone**” underscores Paul’s emphasis. The adjective (πάς) was used in 10:4 in relation to believing (“**everyone** who believes”) and then it recurs twice in 10:12 (“all”) and again in v.13 (“Whoever”). Therefore, Paul’s primary point in vv.11-13 is to widen the scope of the reality of salvation...it is for “**everyone!**”

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10:11



*The Word
of the
Faith...For
All!*

¹¹For the Scripture says, “*Everyone believing on Him will not be put to shame.*”

Paul also takes the congregations in Rome (and us) back to 1:16 by the use of “*everyone*” and “*...will not be put to shame.*” This is the reading of 1:16 – “For *I am not ashamed* of the gospel, for it is [the] power of God, unto salvation for *everyone* believing – both to the Jew first and to [the] Greek.” In the Greek, the link is even more clear since the verbal root words (παντι–everyone) and (αισχύνομαι–shame or disgrace) are used.

ROMANS

10:12a



*No
Difference
and No
Partiality*

^{12a}For there is no difference between Jew and Gentile...

Here Paul's purpose is to show that there is no difference between and what stands true for all people, individually and universally, which is salvation. Paul has already turned the Jewish prerogative on its head (9:30-10:5); yet, through faith, Gentiles attain by "***not pursuing***" righteousness, which Israel sought so earnestly by works (9:30-32). Have you noticed that there is no why given? The reason: God makes no distinction among peoples since it doesn't reside in humanity; rather, it is rooted firmly in an essential attribute of God (cf. 2:11; Acts 10:36).

ROMANS

10:12b



*The Same
Lord Jesus is
Rich to All
Who Call on
Him*

^{12b}for **the same Lord** of all is **rich** toward all those calling Him...;

This half verse takes us back to 10:9 – “[*the*] Lord [*is*] Jesus.” Paul uses a Greek personal pronoun for effect – “*the same Lord*”; it’s Paul emphatically saying that he is only speaking about Jesus! What is so stunning about this verse is that Jesus is “*...rich toward all those calling Him.*” “**Rich**”, in context, has nothing to do with wealth, finances, or the acquisition of money. Rather, Paul’s usage throughout Romans involves the gifts from God in Christ Jesus that include: **grace**, **forgiveness of sins**, **glory**, inheritance, kindness, **supplying all that you need in this body and life, and assurance!**

ROMANS

10:12b



*The Same
Lord Jesus is
Rich to All
Who Call on
Him*

^{12b}for **the same Lord** of all is **rich** toward all those **calling Him...**;

More specifically, “**rich**” conveys how the Lord Jesus responds “**toward all those calling Him.**” What would that be?

Righteousness and salvation through the innumerable blessings that accompany these foundational gifts!

Lastly, the verb that Paul uses for “**calling**” is the technical term for: “*to invoke in prayer*” or “*appeal to.*” This verb is also linked to the understanding of confession! The fact that Paul can talk of prayer/confession to the exalted Lord Jesus without fear, in light of the First and Second Commandments, is the great reverence of which Paul attached to the title “*Lord*” as applied to Jesus.

ROMANS

10:13



*Jesus, the
Lord
(Yahweh) of
All (v.13 &
Joel 2:32)*

¹³for, *“Whoever shall call upon [the] name of the Lord will be saved.”*

St. Paul validates his use of *“everyone”* by citing another OT prophet, Joel! Aside from the introductory use of *“for,”* Paul cites the clause from Joel exactly as written from the Septuagint: *“And it shall come to pass that whoever shall call on the name of YHWH will be saved”* (Joel 2:32). This passage and the section that it’s taken from may sound familiar to you, since it is the section [Joel 2:28-32] that St. Peter uses at Pentecost (Acts 2:16-21).

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10:13



*Jesus, the
Lord
(Yahweh) of
All (v.13 &
Joel 2:32)*

¹³for, “Whoever shall call upon [the] name of the Lord will be saved.”

Why was Pentecost and St. Peter’s great sermon so important?

It was this event that Peter used to effectively counter the notion that salvation was based or dependent upon our (man’s) action in calling out to God. Instead, Peter concludes his call to repent and be baptized in the name of Jesus Christ by making clear who does the initial and decisive calling (cf. Acts 2:39)! St. Paul makes the very same point about **Divine-salvific** action!

ROMANS

10:14-15



*How the
Word of the
Faith Comes
Near: The
Process of
Proclamation*

¹⁴How, then, shall they call on [Him] whom they have not believed? How shall they now believe on [Him] of whom they have not heard? How shall they hear now apart from preaching? ¹⁵How shall they preach now if they are not sent? Just as it has been written: “How beautiful the feet of those proclaiming peace, of those proclaiming good news of good things!”

The section “*the righteousness from faith,*” which began in 10:6, concludes, as Paul describes how God **calls** people to Himself by bringing the Good News to them. Paul does this by the use of four parallel questions and Paul uses these questions in reverse sequential order. He also switches voice by the use of the Gr. third person plural verbs. His use of these verbs is in keeping with his current theme that the Good News of salvation is for all or *everyone!*

ROMANS

10:14-15



**How the
Word of the
Faith Comes
Near: The
Process of
Proclamation**

14How, then, shall they call on [Him] whom they not believed? How now shall they believe on [Him] now of whom they have not heard? How shall they hear now apart from preaching? 15How shall they preach now if they are not sent? Just as it has been written: “How beautiful the feet of those proclaiming peace, of those proclaiming good news of good things!”

Additionally, Paul begins to avert human activity and emphasize the Divine initiatives by explaining how “*the same Lord*” of v.12, reaches out to all people through “*the word of the faith,*” which draws near to them (v.8). By now, you certainly understand that humanity would never come to and certainly would resist the saving message of righteousness in Jesus, alone! Instead, through the Father’s sending, the Good News come from outside of us (*extra nos*), so that you might believe and then call upon the name of the Lord!

ROMANS

10:14



*The Passive
Hearing of
Faith*

¹⁴How, then, shall **they** call on [Him] whom they not believed? How now shall **they** believe on [Him] now of whom **they** have not heard? How shall **they** hear now apart from preaching?

Paul uses a reverse sequential order for clarification: first, **they** (all people) (the Greek verb is a third person plural, as highlighted throughout) **call on [Him] in whom they [do] not believe.**

And those who do believe [Him] come to faith only because they have heard.

Only what is *heard and believed* may be confessed unto salvation.

ROMANS

10:14



*The Passive
Hearing of
Faith*

*¹⁴How, then, shall they call on [Him] whom they not believed? How now shall they believe on [Him] now of whom they have not **heard**? How shall they **hear** now apart from preaching?*

This may astound you, but St. Paul only uses the verb “**to hear**” only five times in Romans! Whereas, it is used 425 times in the rest of the NT. He uses this verb twice in this verse and once in 10:18; the other two are in 11:8 and 15:21. Why is this? Paul wants to ensure that his readers and hearers are **hearing** passively! This is the passive nature of faith/believing!

For St. Paul, the opposite of faith is works which are “*works of the Law*” that cannot save. This is the human “doing” toward God in the arena of righteousness ...which is impossible!

ROMANS

10:14



*The Passive
Hearing of
Faith*

¹⁴How, then, shall they **call on [Him]** whom they not believed? How now shall they **believe on [Him]** now of whom they have not heard? How shall they **hear** now apart from preaching?

Thus, Paul's use of the passive reception of faith comes by means of "**doing**" nothing; rather, you are **given**, in the sense of passively **receiving** the gift of salvation. The giving (doing) is all **from** God to you! Did you notice the sequence is reversed? *Call on Him...believe on Him...hear...from preaching.* This was briefly discussed in the introduction to this section and in regard to hearing the Word, believing the Word, and calling upon the Lord in confession. Paul uses this reverse sequencing in order to gain your attention so that you will ponder how God's Word comes to you...it's a teaching device!

ROMANS

10:15



*God Sent
Proclaimers*
(v. 15 and Is.
52:7)

¹⁵How shall they preach now if they are not sent? Just as it has been written: “How beautiful the feet of those proclaiming peace, of those proclaiming good news of good things!”

As you have been hearing...the passive nature of hearing depends upon a prior action which produces “sound waves!” What Paul has been describing is that “*the Word of the faith*” cannot be heard “*apart from preaching.*” This preaching is not directly done by God; neither does it come from within you. Instead, it comes to you! It comes by those whom God has sent to you!

ROMANS

10:15



*God Sent
Proclaimers*
(v. 15 and Is.
52:7)

¹⁵How shall they preach now if they are not sent? Just as it has been written: “How beautiful the feet of those proclaiming peace, of those proclaiming good news of good things!”

The essential component resides in the message of Christ Jesus being proclaimed, not in the qualities, motivations, or personalities of the proclaimers sent. Yet, so that you can hear, believe, and confess; the Lord uses flesh and blood proclaimers and sends them to faithfully proclaim His Holy Gospel. In this sending, there is also a sequence.

ROMANS

10:15



*God Sent
Proclaimers*
(v. 15 and Is.
52:7)

¹⁵*How shall they preach now if **they are not sent**? Just as it has been written: “How beautiful the feet of those proclaiming peace, of those proclaiming good news of good things!”*

First, Jesus was sent by the Father, and as He was sent, so He sends those through whom He speaks! Paul, again, uses a Divine passive “**they are...sent**” by God which may remind you of this verbs cognate noun: (cf. Rom 1:1)!

Secondly, as Jesus authoritatively called and sent the apostles, He also sent the seventy-two (Lk 10:1); the co-workers of the apostles (Acts 19:22); and even the sending of Ananias (Acts 9:17). The sending continues as He sends pastors, missionaries, teachers, singers, radio and television broadcasters, family members, and...you...to herald His Word into the ears of others.

ROMANS

10:15



*God Sent
Proclaimers
(v. 15 and Is.
52:7)*

*¹⁵How shall they preach now if they are not sent? Just as it has been written: “How beautiful the feet of those **proclaiming** peace, of those **proclaiming good news** of good things!”*

The Divinely mandated process isn't new or restricted to the NT. Notice how Paul continues with: *“Just as it has been written...”* which is a paraphrased quote from Isaiah 52:7. Paul paraphrases in order to bring out two critical verbs: *“**proclaiming**”* and *“**proclaiming good news**”*! The focus of these two verbs emphasizes God's action, His initiative, and His purpose in sending the Good News to be proclaimed, heard, believed, and confessed.

ROMANS

10:11-15



In

Summary

While God uses flesh and blood proclaimers, Paul does not place an emphasis upon the human beings that God sends to proclaim the Good News. Instead, the all-encompassing character of Paul's argument assures you that whenever the actions of these verbs are done in vv.14-15, the action is being done by the Lord, since He is the One who bestows the riches of His righteousness and salvation on all who call on Him. Thus, the Gospel is entirely God's reaching out to all people, to you, through the Word about Jesus, whom He raised from the dead.

This is the righteousness from faith!



Israel
Responds...

Romans

Chapter 10:16-21

Next Week!

*...And God's
Reaction
Introduced!*



**Any
Questions?**