

1/25/87

THE BOOK OF ROMANS  
"Universal Salvation"  
Romans 10:11-15

INTRODUCTION

1. Paul has a deep personal longing to see Israel, as a nation, saved (9:1; 10:1; 11:1).
2. The Apostle sees Israel involved in a works system, albeit very zealous for God (vv. 2, 3). They have not put themselves in order under God's righteousness, received through faith (vv. 3b, 4).
3. God's righteousness is available to Israel in the person of Christ just as God's law was available to the nation after Moses died (vv. 5-8). All the nation needed to do was believe it (v. 8).
4. Belief in the heart brings righteousness i.e. a divine declaration (legally) of right standing before God. Confession by the mouth lets it be known that salvation is possessed (vv. 9, 10).
5. Now what? Paul has shown that God's righteousness is "out of faith." Now he pursues it's universality. Look at the truth recorded:-

1. UNIVERSALITY OF GOSPEL--DECLARED vv. 11-13

a. By Quotation vv. 11, 13

1) From Isaiah v. 11. The text here is Isaiah 28:16 (cf. 9:33). The "he" of the O.T. text is changed by the Spirit to "whosoever." Moreover, the quote is introduced to confirm all that has preceded in the context. Faith is the issue for salvation and those who exercise it will not be ashamed i.e. make haste to some other refuge for salvation or be put to shame by trusting (believing) on Christ. Amen!

2) From Joel v. 13. This quote is from Joel 2:32. While the Isaiah quote substantiates "believing," this one upholds the "universality" aspect of the Gospel. Not only "whosoever," but "everyone whosoever." In the O.T. context, the verse has reference to safety in the times of the Messiah's return for Israel. Hence, it is applied to Christ for all in this present age of grace.

b. By Promise v. 12

The previous verse shows what God promises to do; this one shows what God is, hence a double assurance of salvation. Note the components of this verse:

1) No difference Jew and Greek (Gentile) are on the same level. Both are sinners (3:22, 23) and both may be recipients of the Lord's riches (here).

2) Same Lord The oneness of the Lord (probably a reference to Jesus Christ) is a proof that there are no distinctions.

3) Same Riches The Lord shows Himself in giving the wealth of His grace. The present tense verbs shows He is "continually wealthy" to those who are "continually invoking" His aid.

2, UNIVERSALITY OF THE GOSPEL--PROVED vv. 14, 15

God's plan is a universal preaching of the Gospel in order to fulfill the O.T. prophetic word. How are "all" to call on Him, the Lord, in Whom they had not believed? The Apostle works backward by stages to show the plan. Here it is;

a. Men are to be "sent" v. 15a

The verb is the same as the root for "apostle." He is one sent "away from" (Acts 13:1-4).

b. Sent men "preach" v. 15 b

The quote is from (Isaiah 52:7 (cf. Nahum 1:5)). In context the quote refers to a return from exile (plus Messianic), but here the reference is to proclaimers of the Gospel (N.T. sort).

c. Preachers have "hearers" v. 14c

Apart from a herald, no one can hear. The system must hang together (Acts 8:26-40).

d. Hearers are able to "believe" v. 14b

This is the goal--to get believers among all peoples.

e. Believers are to "call" v. 14a

The negative is used in the text. Non-believers just do not call on the Lord. Belief is therefore introductory to one's calling on the Lord.

#### CONCLUSION

The nature of the Gospel is that it must be preached to all without distinction. Only the general spread of the Gospel can make a general call on the Lord possible. Oh Christian, haste thy mission high fulfill! Amen.