

Romans 10:12-21

10:12

“Everyone” means both Jews and Gentiles come to God the same way.

Beginning in Romans 3:23 it has been made clear that both Gentiles and Jews are under sin and judgment. Now, their way of salvation is equally the same.

Jesus is “Lord of all” would indicate Jesus is not merely the Jewish God, but the Creator who has revealed himself to both Jews and Gentiles.

God’s way of salvation is through his Son and those who call on the Lord Jesus will be saved and showered with rich blessings.

“Richly Blesses” is

“Call upon”

- in secular Greek is used by someone asking for assistance (most often the gods) for assistance and intervention in their lives.
- The phrase “calling on the Lord” is common in the LXX (Septuagint)
- The early church used “call upon the Lord to refer to calling on God and calling on Jesus

10:13

Joel 2:32 is used by Paul to close his point, “Everyone who calls on the name of the Lord will be saved.”

This OT verse supports Paul’s focus of:

- “everyone” – available to all
- “salvation” – deliverance from God’s eschatological and eternal judgment
- “calls” – man’s act of faith based in his knowing, understanding, accepting and trusting the Truth.

10:14-15

“Therefore” begins a new thought built upon the previously established concept.

Paul builds a chain of steps that must be followed by using four rhetorical questions which each begin with “how” and repeating the verb used at the end of one question at the beginning of the next.

The ability of an individual to “call upon the Lord” is only possible if a few basic conditions are met:

1. The Truth must be revealed...or, the message must be sent to a messenger (a man or creation)
2. The Truth must be proclaimed...or, the Word of Faith must be preached
3. The Truth must be heard...or, the Word of Faith must be understood

4. The must of Truth must be accepted...or, the Word of Faith must be believed, the Lord must be trusted....or, the individual must have faith in God which can be demonstrated by them calling upon his name.

Isaiah 52:7 does two things to support Paul's logic:

1. Scriptural support for people proclaiming the message of Truth
2. God must have sent people to proclaim the message of Truth

Isaiah use of this verse was in a prophetic voice, not as a doctrinal statement.

So, Paul sees Isaiah's prophecy being fulfilled with Paul's (and, other apostles) message.

The English translation "beautiful" is from the Greek word *horaioi* which could also be translated as "timely". This would confirm the eschatological sense of Isaiah's words.

Paul is talking about people in general, or referring to everyone.

But, Paul is targeting his message to the Israelites as can be seen in verse 10:16. The Jews have no excuse.

10:16

The problem in the chain of salvation presented by Paul is people not believing.

Isaiah says the same thing, "Who has believed our message?"

In Isaiah's day:

1. The Lord had sent Isaiah (see Isaiah 6)
2. Isaiah had proclaimed the message
3. The message had been heard by Israel (indicated by their individual response: some believed, some rejected)

"not all" is *litotes* and can be translated "only a few"

"Disobedience" is the same as unbelief in the message or rejection of Truth (See Romans 1:5)

Israel's disobedience and unbelief are two sides of the same coin, just as are obedience and faith two sides of the same coin.

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10:20

10:21