

## The Necessity of the Preached Gospel of Christ Romans 10:11-17

Romans 10:11–17 (NKJV)

<sup>11</sup> For the Scripture says, “*Whoever believes on Him will not be put to shame.*” <sup>12</sup> For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. <sup>13</sup> For “*whoever calls on the name of the Lord shall be saved.*”

<sup>14</sup> How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? <sup>15</sup> And how shall they preach unless they are sent? As it is written:

*“How beautiful are the feet of those who preach  
the gospel of peace,  
Who bring glad tidings of good things!”*

<sup>16</sup> But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed our report?”  
<sup>17</sup> So then faith *comes* by hearing, and hearing by the word of God.

## **Introduction:**

One of Charles Haddon Spurgeon's first battles (in his ministry; mine) was with hyper Calvinism. The popular biographies, such as those of Fullerton and Drummond, do not touch on this, judging it to be 'some difference in finer theological points'. In the autobiography Spurgeon considered it important. This attack began in January 1855 when the twenty-year-old Spurgeon had been a preacher for nine months at the New Park Street congregation, one of 1,400 Particular Baptist churches in England.

<https://www.evangelical-times.org/spurgeons-battle-with-hyper-calvinism/>

Spurgeon was a Calvinist, there is no debating that, but he also was soul winner. He had a passion for the souls of men, that they might be saved. But in his understanding, nothing was so deadly to the zeal for lost souls than Hyper Calvinism.

A simple definition is this: hyper-Calvinism is the belief that God saves the elect through His sovereign will with little or no use of the methods of bringing about salvation (such as evangelism, preaching, and prayer for the lost). To an unbiblical fault, the hyper-Calvinist over-

emphasizes God's sovereignty and under-emphasizes man's responsibility in the work of salvation.

Hyper-Calvinism takes a biblical doctrine, God's sovereignty, and pushes it to an unbiblical extreme. In doing so, the hyper-Calvinist downplays the love of God and the necessity of evangelism.

<https://www.gotquestions.org/hyper-calvinism.html>

In *Spurgeon v. Hyper-Calvinism*, Iain Murray draws four lessons from that conflict:

1. "Genuine evangelical Christianity is never of an exclusive spirit. Any view of the truth which undermines catholicity has gone astray from Scripture." Spurgeon disagreed with hyper-Calvinists who "made faith in election a part of saving faith and thus either denied the Christianity of all professed Christians who did not so believe or at least treated such profession with much suspicion."

2. Spurgeon "wanted to see both divine sovereignty and human responsibility upheld, but when it came to gospel preaching he believed that there needed to

be a greater concentration upon responsibility. The tendency of Hyper-Calvinism was to make sinners want to understand theology before they could believe in Christ.”

3. “This controversy directs us to our need for profound humility before God. It reminds us forcefully of questions about which we can only say, ‘Behold, God is great, and we know him not’ (Job 36:26).” “It is to be feared that sharp contentions between Christians on these issues have too often arisen from a wrong confidence in our powers of reasoning and our assumed ability to draw logical inferences.” Spurgeon saw “how a system which sought to attribute all to the grace of God had itself too much confidence in the powers of reason.”

4. “The final conclusion has to be that when Calvinism ceases to be evangelistic, when it becomes more concerned with theory than with the salvation of men and women, *when acceptance of doctrines seems to become more important than acceptance of Christ*, then it is a system going to seed and it will invariably lose its attractive power.”<sup>Iain</sup>

H. Murray, *Spurgeon v. Hyper-Calvinism* (Edinburgh, 1995), pages 110-122. Italics added.

There is always the potential of false teaching to arise whenever the truth appears

“...as Iain Murray pointed out, whenever Calvinism is revived, hyper-Calvinism appears.”

<https://www.evangelical-times.org/spurgeons-battle-with-hyper-calvinism/>

However, on the other side of the theological camp of Calvinism, is the very popular and predominate belief of Arminianism that is in error because of its over emphasis of the ability of the sinner to the exclusion of the Sovereignty of God. A most repeated phrase among those who hold the position is “free will”. This emphasis says that God will never make me do something against my will, or that there can never be a true love for God if God makes you come to him. The emphasis lays heavily on the freedom of men to choose or reject Christ.

One of the fruits that this has produced is an over emphasis on the means or methods of evangelism. Particularly, pragmatism and in this context, what I am referring to is willingness to do what ever gets perceived results. It has really shown its ugly head in the last 2 decades with the methodology of Bill Hybels and Rick Warren, that believed we should interview the lost community and ask what they would like in a church and then

accommodate that desire by transforming the worship service from a place where saints gather to worship and be taught the Word of God to a place for the entertainment of sinners in hopes of a response to the gospel. As a result of this emphasis there has been a sugar coating of the gospel and a downplaying of the commands to repent and turn from sin. There is more of an emphasis of self-fulfillment than self denial

Hyper-calvinism can lead to a dead, cold, orthodoxy that is void of love for the souls of men, and Arminianism can lead to an overemphasis of means and methods at the expense of the offense of the Cross and a clear, confrontative compassionate gospel for lost souls.

MacArthur, J. F.,

“Only lopsided and unbiblical theologies put everything on God’s side or everything on man’s side”

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 84). Moody Press.

The passage we have this evening to consider is a great reminder of the proper emphasis the Word of God places on the need of evangelism. It should be clear now from our study in Romans, especially

Romans 8 and 9 that Paul was one who believed in the Sovereignty of God in Salvation. Divine Election, Sovereign Election and Predestination is a topic that he brings up in most of his letters.

He knew that if anyone would be saved, the reason was the Sovereign elective purposes of God. But he also taught that if you were not saved, it was your responsibility for rejections and unbelief.

And Paul taught as we shall see the necessity of preaching the gospel so sinners can be saved and even, that they they can't be saved without it.

The context of this teaching is Israel's rejection of their messiah and the gospel.

Having given us the absolute assurance of the security of the believer in the plan of God in Romans 8 and that nothing can separate us from God and the predestined plan of God, Paul anticipates the obvious problem, the elephant in the room,... What about Israel? They were the chosen nation, the people of God through whom all the nations of the earth would be blessed.

They were as Paul says,

## Romans 9:4–5 (NKJV)

<sup>4</sup> who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service *of God*, and the promises; <sup>5</sup> of whom *are* the fathers and from whom, according to the flesh, Christ *came*, who is over all, *the* eternally blessed God. Amen.

Yet most of them rejected the gospel and did not believe and are condemned. What security is there in that? If Israel, the chosen people of God, can reject and fall away, what security do we have.

This is why Romans 9-11 exist.

Paul is answering the question regarding the mystery of Israel's rejection and unbelief.

His conclusion is that this has been the plan all along. This has been the plan to get salvation to the Gentiles.

## Romans 11:11 (NKJV)

<sup>11</sup> I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation *has come* to the Gentiles.



So, in chapter 9 he explains that, not all physical Israel is true spiritual Israel, and that those that make of True Israel are the elect.

It was not Ishmael but Isaac

It was not Esau but it was Jacob.

This is all determined by God's sovereign election.

**Romans 9:11** (NKJV)

<sup>11</sup> (for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),

**Romans 9:15–16** (NKJV)

<sup>15</sup> For He says to Moses, "*I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.*"

<sup>16</sup> So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy.

He then hints at the amazing plan God has to reach the Gentiles

**Romans 9:22–26** (NKJV)

<sup>22</sup> What if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for

destruction, <sup>23</sup> and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, <sup>24</sup> *even us whom He called, not of the Jews only, but also of the Gentiles?*

<sup>25</sup> As He says also in Hosea:

*“I will call them My people, who were not My people,*

*And her beloved, who was not beloved.”*

<sup>26</sup> *“And it shall come to pass in the place where it was said to them,*

*‘You are not My people,’*

*There they shall be called sons of the living God.”*

Then he turns his attention to the personal responsibility of Israel's rejection of the the Gospel.

### Romans 9:30–33 (NKJV)

<sup>30</sup> What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; <sup>31</sup> but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. <sup>32</sup> Why?

Because *they did not seek it by faith, but as it were,*

by the works of the law. For they stumbled at that stumbling stone. <sup>33</sup> As it is written:

*“Behold, I lay in Zion a stumbling stone and rock of offense,  
And whoever believes on Him will not be put to shame.”*

Why did they stumble?

### **Israel was Ignorant of God of Salvation**

[Romans 10:2–3](#) (NKJV)

<sup>2</sup> For I bear them witness that they have a zeal for God, but not according to knowledge. <sup>3</sup> For they being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

### **Israel was Ignorant of the Christ of Salvation**

[Romans 10:4](#) (NKJV)

<sup>4</sup> For Christ *is* the end of the law for righteousness to everyone who believes.

## **Israel was Ignorant of Faith for Salvation**

### **Romans 10:9–10 (NKJV)**

<sup>9</sup> that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. <sup>10</sup> For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

### **Romans 9:31–32 (NKJV)**

<sup>31</sup> but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. <sup>32</sup> Why? Because *they did not seek it* by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone.

## **Israel was Ignorant of the Extent of Salvation**

### **Romans 10:11–13 (NKJV)**

<sup>11</sup> For the Scripture says, “*Whoever believes on Him will not be put to shame.*” <sup>12</sup> For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. <sup>13</sup> For

“*whoever calls* on the name of the Lord shall be saved.”

This was a huge problem for the Jews. The salvation and the covenants could be inclusive of the pagan Gentiles was repulsive, to say the least to the average Jew.

Since no one is saved apart from calling on the Lord and believing the Gospel. Paul now shows the necessity of the God ordains means of both Jews and Gentiles being saved.

This is so critical. This passage helps us guard against the error of Hyper-Calvinism by teaching us the necessity of evangelism and it guards us against the error of pragmatism so that we always keep the message of the Gospel and the offense of the Cross Biblical and not watered down.

What some do not understand is, that although it is clear that God chooses who he will save and has already determined the number and that all who are elect in the past will be saved in the future and glorified, yet He as also, just as much, determined how they are saved in time. He determines the end and also determines the means to get there. It is like

a planned trip. You have your destination determined but you don't just show up. You also plan the means of getting there. The car you drive, the gas it takes, the food along the way. The route and roads you pick...All this is just as important and a necessity as the predetermined destination.

Paul taught this in

### 2 Timothy 2:9–10 (NKJV)

<sup>9</sup> for which I suffer trouble as an evildoer, *even* to the point of chains; but the word of God is not chained.

<sup>10</sup> Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

### 1 Corinthians 9:19–23 (NKJV)

<sup>19</sup> For though I am free from all *men*, I have made myself a servant to all, that I might win the more;

<sup>20</sup> and to the Jews I became as a Jew, that I might win Jews; to those *who are* under the law, as under the law, that I might win those *who are* under the law; <sup>21</sup> to those *who are* without law, as without law (not being without law toward God, but under law toward Christ), that I might win those *who are* without law; <sup>22</sup> to the weak I became as weak, that I

might win the weak. I have become all things to all *men*, that I might by all means save some. <sup>23</sup> Now this I do for the gospel's sake, that I may be partaker of it with *you*.

Acts 9:15 (NKJV)

<sup>15</sup> But the Lord said to him, “Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel.

Romans 15:17–18 (NKJV)

<sup>17</sup> Therefore I have reason to glory in Christ Jesus in the things *which pertain* to God. <sup>18</sup> For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient—

Galatians 2:8 (NKJV)

<sup>8</sup> (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),

This necessity of means is what is communicated here in Romans 10

## The Requirement of our Mission The Responsibility to the Message

### I. The Requirement of our Mission

<sup>13</sup> For “*whoever calls* on the name of the Lord shall be saved.

<sup>14</sup> How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? <sup>15</sup> And how shall they preach unless they are sent?

This is very simple and very obvious yet very profound and gives tremendous weight to our ministry and mission. We are the means that God has chosen to bring the Gospel to sinners that they might believe and be saved.

The intent of the the text is sobering. It teaches that if we don't go and if we don't preach, they can't be saved.

The ability to call on the Lord is the Goal.

**Remember that,**



In the Old Testament, the phrase **call upon the name of the Lord** was especially associated with right worship of the true God.

It carried the connotations of worship, adoration, and praise and extolled God's majesty, power, and holiness.

**ἐπικαλέω** ① to call upon deity for any purpose ('invoke' Hdt. 2, 39; 3, 8) *to call upon, call out* 1 Cl 39:7 (Job 5:1). In the mid. *to call on, invoke for*

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). In [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 373). University of Chicago Press.

**ἐπικαλέω** *epikaléō*; contracted *epikalṓ*; fut. *epikalésō*, from *epí* (1909), upon, and *kaléō* (2564), to call, to surname. To call upon.

**(I)** To call upon for aid. In the NT, only in the mid., to call upon for aid in one's own behalf, to invoke, trans.

**(A)** Particularly of invocation addressed to Christ for aid (Acts 7:59; see Sept.: 1 Sam. 12:17, 18; 2 Sam. 22:7). Generally, to invoke, pray to, worship, spoken of God (Rom. 10:12, 14; 2 Tim. 2:22)

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

The goal is to enable sinners to become true worshippers of God.

But they cannot call on the LORD if they do not believe. They cannot believe unless they hear, They cannot hear unless it is preached, They cannot preach to be heard unless they are sent.

All the verbs are Aorist, referring to a point in time of calling, believing, hearing, sending.

But there word for preach at the end of verse 14 “And how shall they hear without a preacher?” is not Aorist. It is a Present Participle. better understood as preaching, continually

**2784. κηρύσσω *kērússō***; fut. *kērúxō*. To preach, to herald, proclaim.

**(I)** Generally, to proclaim, announce publicly (Matt. 10:27; Luke 12:3; Acts 10:42; Rev. 5:2; Sept.: Ex. 32:5; Esth. 6:9, 11; Joel 2:1). In the sense of to publish abroad, announce publicly (Mark 1:45; 5:20; 7:36; Luke 8:39).

**(II)** Especially to preach, publish, or announce religious truth, the gospel with its attendant privileges and obligations, the gospel dispensation.

Nobody believes without someone preaching the gospel to them,

[Luke 24:46–47 \(NKJV\)](#)

<sup>46</sup> Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, <sup>47</sup> and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.

[Acts 26:15–18 \(NKJV\)](#)

<sup>15</sup> So I said, ‘Who are You, Lord?’ And He said, ‘I am Jesus, whom you are persecuting. <sup>16</sup> But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. <sup>17</sup> I will deliver you from the *Jewish* people, as well as *from* the Gentiles, to whom I now send you, <sup>18</sup> to open their eyes, *in order* to turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.’

[2 Timothy 4:17 \(NKJV\)](#)

<sup>17</sup> .... the Lord stood with me and strengthened me, so that the message might be preached fully through me, and *that* all the Gentiles might hear. ...

## Romans 10:15

<sup>15</sup> And how shall they preach unless they are sent?  
As it is written:

*“How beautiful are the feet of those who preach  
the gospel of peace,  
Who bring glad tidings of good things!”*

That verse from Isaiah was written in celebration of Israel’s deliverance from years of captivity and bondage, first (*in Egypt; mine*), Assyria and then in Babylon. But for Paul’s purpose, an even greater fitness of that verse is seen in Isaiah’s subsequent declaration of a future day when “The Lord has bared His holy arm in the sight of all the nations, that *all the ends of the earth may see the salvation of our God*” (Isa. 52:10, emphasis added).

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, pp. 83–84). Moody Press.

*Isaiah 52:7–10 (NKJV)*

<sup>7</sup> How beautiful upon the mountains  
Are the feet of him who brings good news,  
Who proclaims peace,  
Who brings glad tidings of good *things*,  
Who proclaims salvation,

Who says to Zion,  
 “Your God reigns!”

- 8 Your watchmen shall lift up *their* voices,  
 With their voices they shall sing together;  
 For they shall see eye to eye  
 When the Lord brings back Zion.
- 9 Break forth into joy, sing together,  
 You waste places of Jerusalem!  
 For the Lord has comforted His people,  
 He has redeemed Jerusalem.
- 10 The Lord has made bare His holy arm  
 In the eyes of all the nations;  
 And all the ends of the earth shall see  
 The salvation of our God.

We must never minimize the missionary outreach of the church. While this passage relates primarily to Israel, it applies to all lost souls around the world

Wiersbe, W. W. (1996). [The Bible exposition commentary](#) (Vol. 1, p. 548). Victor Books.

**The Requirement of our Mission**  
**The Rightness of our Method**

**We turn now from the Requirement of our Mission to**

**The Responsibility to the Message**

We will skip v. 16 for now, since it better ties in with the rest of chapter 10.

**17** So then faith *comes* by hearing, and hearing by the word of God.

ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ **διὰ** ῥήματος Χριστοῦ.

(lit., “is out from hearing”; cf. v. 14) **and the message is heard through the word of Christ** (lit., “and the hearing is through the saying [*rhēματος*; cf. v. 17] concerning Christ”). The Greek word *akoē* (“hearing”) can mean the thing heard (the message; v. 16) or the act or sense of hearing (v. 17).

Witmer, J. A. (1985). [Romans](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 481). Victor Books.

**tn** The Greek term here is ῥῆμα (*rhēma*), which often (but not exclusively) focuses on the spoken word.

Biblical Studies Press. (2005). [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#). Biblical Studies Press.

**tc** Most mss (1<sup>λ</sup> A D<sup>1</sup> Ψ 33 1881 ̄̄ sy) have θεοῦ (*theou*) here rather than Χριστοῦ (*Christou*; found in ̄̄<sup>46vid</sup> λ\* B C D\* 6 81 629 1506 1739 *pc* lat co).

External evidence strongly favors the reading “Christ”

here. Internal evidence is also on its side, for the expression ῥῆμα Χριστοῦ (*rhēma Christou*) occurs nowhere else in the NT; thus scribes would be prone to change it to a known expression.

**tn** The genitive could be understood as either subjective (“Christ does the speaking”) or objective (“Christ is spoken about”), but the latter is more likely here.

Biblical Studies Press. (2005). [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#). Biblical Studies Press.

## Luke 16:27–31 (NKJV)

<sup>27</sup> “Then he said, ‘I beg you therefore, father, that you would send him to my father’s house, <sup>28</sup> for I have five brothers, that he may testify to them, lest they also come to this place of torment.’ <sup>29</sup> Abraham said to him, ‘They have Moses and the prophets; let them hear them.’ <sup>30</sup> And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’ <sup>31</sup> But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’ ”

Salvation does not come by intuition, mystical experience, meditation, speculation, philosophizing, or consensus but by **hearing** and having **faith in the word of Christ**. To proclaim the saving **word of Christ** is therefore the central and essential purpose of evangelism ....

The purpose of evangelism is not to use human persuasion and clever devices to manipulate confessions of faith in Christ but to faithfully proclaim the gospel of Christ, through which the Holy Spirit will bring conviction and salvation to those who hear and accept **the word of Christ**. It is tragic that many appeals to salvation are a call for trust in someone and something they know nothing about. Positive responses to such empty appeals amount to nothing more than faith in faith—a blind, unrepentant, unsubmitive trust in a contentless message that results in a false sense of spiritual security. Such false evangelism cruelly leads the unsaved to believe they are saved, and leaves them still in their sin, without a Savior and without salvation.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, pp. 86–87). Moody Press.



