

Romans Session 154

The Parameters Of Salvation 2

Romans 10:11-18 (NASB)

¹¹ *For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."*

¹² *For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him;*

¹³ *for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."*

¹⁴ *How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?*

¹⁵ *How will they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!"*

¹⁶ *However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?"*

¹⁷ *So faith comes from hearing, and hearing by the word of Christ.*

¹⁸ *But I say, surely they have never heard, have they? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD."*

Again, we are reminded that Paul is speaking of the parameters of salvations, the all inclusive, Come unto Me, call from God. It is for all peoples of the world, Jew first and then Gentile. This was Paul's message and it was rejected outright by many Jews of his day.

They could not fathom a world where Gentiles were saved by God and would become equal heirs of the kingdom of God with them the chosen ones.

Paul said,

Ephesians 3:1 (NASB)

¹ *For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles—*

The great mystery of Christ, which Jews so intensely hated, is that Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel

Ephesians 3:4-6 (NASB)

⁴ *By referring to this, when you read you can understand my insight into the mystery of Christ,*

⁵ *which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit;*

⁶ *to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,*

The same Lord who called out Abraham and his descendants to be His chosen people, is **Lord of All** who believe in Him.

But because most Jews were looking for a national deliverer rather than a universal Savior the gospel of Jesus Christ, which He extends to **all who call upon Him**, was unacceptable.

Not only is Christ the Savior and **Lord of all** who believe but He is also **abounding in riches for all who call upon Him**. Gentile believers have God's equal blessing as well as His equal salvation, and just as God sovereignly calls all believers to Himself, all must **call upon Him** in faith.

To further emphasize the universal outreach of the salvations message, Paul quotes another prophet, Joel, who centuries earlier had declared to Israel the extent of saving grace when he said that;

Joel 2:32a (NASB)

³² *"And it will come about that whoever calls on the name of the LORD Will be delivered;*

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

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

Emphasizing the negative side of that phrase, the imprecatory psalmist cried to God;

Psalm 79:5-6 (NASB)

⁵ *How long, O LORD? Will You be angry forever? Will Your jealousy burn like fire?*

⁶ *Pour out Your wrath upon the nations which do not know You, And upon the kingdoms which do not call upon Your name.*

Again, the Palmist exulted:

Psalm 105:1 (NASB)

¹ *Oh give thanks to the LORD, call upon His name; Make known His deeds among the peoples.*

And still another time:

Psalm 116:4-5 (NASB)

⁴ *Then I called upon the name of the LORD: "O LORD, I beseech You, save my life!"*

⁵ *Gracious is the LORD, and righteous; Yes, our God is compassionate.*

Now, in the four references just cited from Joel, and the Psalmist, the word *Lord* represents God's covenant name. Yahweh, or Jehovah which is rendered in many translations in large and small capital letters.

Therefore, to **call upon the name of the Lord** was not a desperate cry to just any deity, whoever, whatever, and wherever he or she might be, but a cry to the one true God, the Creator Lord of all men and all things.

As Paul has stated, it is by the confession of Jesus as Lord and belief in one's heart that God raised Him from the dead than any person shall be saved. (*Rom 10:9*)

He is the one true **Lord** on whom faithful Jews had always called in penitence, adoration, and worship.

To **call upon the name** of Jesus as Lord is to recognize and submit to His deity, His authority, His sovereignty, His power, His majesty, His Word, and His grace. Everyone, Jew or Gentile, who does so **will be saved**.

Forms of the Hebrew word *yasha*, most commonly translated save, is found some 160 times in the Old Testament, and forms of the corresponding Greek term *sozo* (**saved**) are found well over a hundred times in the new Testament. And Paul used these terms forty-five times himself.

To further explain the universal extent, or parameters, of God's saving Grace, the apostle asks rhetorically,

¹⁴ *How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?*

¹⁵ *How will they preach unless they are sent?*

With simple, progressive logic Paul establishes that only those who **call upon the name of the Lord** can be saved, only those who **believed** in Him can call upon Him, only those who have **heard** of Him can **believe in Him**, only those who have a **preacher** can rightly **hear** of Him, and finally, no preacher can **preach** the true gospel who has not been sent by God.

Viewing this from another direction, Paul is saying that if God did not send preachers no one could hear, of no one could hear no one could believe, if no one could believe no one could call on the Lord, and of no one could call on Him no one could be saved.

The capstone of Paul's argument in this passage is that a clear message which gives understanding of the truth must precede saving faith.

He reminds his Jewish readers that God called Abraham and His descendants in order that;

Genesis 12:3c (NASB)

³ And in you all the families of the earth will be blessed."

And that He called Abraham and his descendants (Israel) to be His witnesses before the whole earth as;

Exodus 19:5-6a (NASB)

⁵ 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine;

⁶ and you shall be to Me a kingdom of priests and a holy nation.'

Just as He did in the Old Testament, God still sends His preachers to witness to the farthest corners of the earth.

Paul again gathers Old Testament support, Paul quotes from Isaiah,

Isaiah 52:7 (NASB)

⁷ How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, And says to Zion, "Your God reigns!"

It is not the physical **feet** of God's preachers that are **beautiful**, but the wondrous **glad tidings of good things** that those feet carry to the ends of the earth.

That verse from Isaiah was written in celebration of Israel's deliverance from years of captivity and bondage, first in 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;

Isaiah 52:10 (NASB)

¹⁰ 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.

In that day, we learn from John,

Revelation 5:8-9 (NASB)

⁸ When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints.

⁹ And they *sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation.

Changing now from a note of great rejoicing to one of great sorrow, Paul reminds his Jewish readers that **they did not all heed the glad tidings; for Isaiah says,**

Isaiah 53:1 (NASB)

¹ Who has believed our message? And to whom has the arm of the LORD been revealed?

The word heed *humakouo*, which has the basic meaning of listening attentively and the derived meaning of submission or obedience.

Tragically, the offer of salvation that is proclaimed to all men is not heeded by all men.

As do many other passages of Scripture, this verse makes clear that, even in His omnipotent sovereignty, God chooses not to exercise absolute control over human affairs.

Contrary to the idea of a divine determinism, such as that of ultra-Calvinism, God's **glad tidings** must be received in faith by those who hear it.

Only lopsided and unbiblical theologies put everything on God's side or everything on man's side.

In order to produce salvation, God's unmerited grace demands man's positive response.

Inherent in God's eternal plan of salvation is man's obedient faith.

In perhaps the most concise and beautiful statement of the gospel, Jesus said,

John 3:16 (NASB)

¹⁶ "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

Luke reports that in the very early church,

Acts 6:7 (NASB)

⁷ The word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith.

The phrase here of becoming obedient to the faith is a synonym for becoming saved.

Near his opening of the letter to the Romans Church Paul declared;

Romans 1:4-6 (NASB)

⁴ who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

⁵ through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake,

⁶ among whom you also are the called of Jesus Christ

Here again we see both sides of salvation.

Those who are obedient to the faith are believers who have been called of Jesus Christ.

Later in the letter, Paul declares the corollary truth:

Romans 2:8 (NASB)

⁸ but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

And later still;

Romans 6:16-17 (NASB)

¹⁶ Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

¹⁷ But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,

Paul assured the Church at Thessalonica that;

2 Thessalonians 1:7b-8 (NASB)

⁷ the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire,

⁸ dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.

Similarly, the writer of Hebrews speaks of Christ as having become;

Hebrews 5:9b (NASB)

⁹ He became to all those who obey Him the source of eternal salvation,

So, Scripture makes clear that saving faith is marked by submissive obedience to God's righteous truth, and that unbelief is marked by disobedience to that truth;

2 Thessalonians 2:10-12 (NASB)

¹⁰ and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.

¹¹ For this reason God will send upon them a deluding influence so that they will believe what is false,

¹² in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

John declares that;

1 John 1:6-7 (NASB)

⁶ If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;

⁷ but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

He further states that true salvation does not bring sinless perfection in this life.

1 John 1:8-10 (NASB)

⁸ If we say that we have no sin, we are deceiving ourselves and the truth is not in us.

⁹ If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

¹⁰ If we say that we have not sinned, we make Him a liar and His word is not in us.

When genuine believers fall into sin, they go to the Lord to seek and receive the forgiveness He continually offers to those who are His.

To be saved is to submit oneself to the lordship of Jesus Christ.

Jesus will not and cannot be Savior of those who will not receive Him as Lord.

We'll talk more in a couple of weeks.