

# SCRIPTURE LESSON TEXT

**ROM. 10:11** For the scripture saith, Whosoever believeth on him shall not be ashamed.

**12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.**

13 For whosoever shall call upon the name of the Lord shall be saved.

**14 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?**

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

**16 But they have not all obeyed**

**the gospel. For Esaias saith, Lord, who hath believed our report?**

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

**18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.**

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are no people*, and by a foolish nation I will anger you.

**20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.**

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

## NOTES

# Jesus Is Lord of All

Lesson Text: Romans 10:11-21

Related Scriptures: Galatians 3:26-29; Isaiah 52:7-10;  
I Corinthians 1:17-25; Jeremiah 17:7-14

TIME: A.D. 56

PLACE: from Corinth

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**GOLDEN TEXT**—"For whosoever shall call upon the name of the Lord shall be saved"  
(Romans 10:13).

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## *Lesson Exposition*

### **CALLING ON CHRIST— Rom. 10:11-13**

**Unashamed (Rom. 10:11).** In last week's lesson, Paul emphasized the need not only to believe in Christ but also to confess Him as Lord.

Quoting from Isaiah 28:16, Paul reminds his readers that those who trust in Christ will not be ashamed.

Since the Lord always keeps His word to His people, we can be confident that the promise of salvation is safe and secure for those who sincerely confess Christ.

**Unbiased (Rom. 10:12-13).** From the standpoint of history and heritage, Jews had an advantage over Gentiles. But from the standpoint of need, we are equal.

The "whosoever" of Romans 10:13 shows us that the invitation of Christ is open to all (Matt. 11:28-30; Rom. 11:32). The message of redemption must be proclaimed to all (Mark 16:15-16).

### **CONFIDENT COMMUNICATION— Rom. 10:14-17**

**A question of believing (Rom. 10:14).** Since only those who call on Christ can be saved, Paul logical-

ly asks, "How then shall they call on him in whom they have not believed?" Then Paul asks, "How shall they hear without a preacher?"

While it is true that the Lord reaches out to us before we reach out to Him, He often does so through a human instrument.

**A question of preaching (Rom. 10:15).** The primary means of sharing the gospel in the early days of the church was through public preaching.

Only those called to gospel ministry should attempt to be preachers. Such a call may come suddenly or gradually. Either way, a validation from the local church is necessary, and sufficient preparation is always required.

Both those at home and abroad need adequate support to carry on their work (I Cor. 9:1-14; Gal. 6:6; I Tim. 5:17-18). But more important than financial remuneration is prayer and encouragement from God's people to continue in what is often a very disheartening enterprise.

Quoting Isaiah 52:7, Paul reminds the Romans that the feet of those who proclaim the gospel are beautiful.

The message proclaimed by the

church is “the gospel of peace” (Rom. 10:15). This peace is offered to all who come to Christ by faith (5:1). Believing not only enables us to be put right with God but also allows us to be reconciled with one another.

**A question of hearing (Rom. 10:16-17).** Simply making sure people hear the gospel does not guarantee its acceptance but, if sinners are to come to faith, they have to hear the message that produces faith.

### **CURRENT CONDEMNATION— Rom. 10:18-21**

**Heard and rejected (Rom. 10:18-19).** Paul raises the question, “Have they not heard?” To a large degree, the Jewish people had heard the gospel. Answering his own question in the affirmative, Paul then quotes Psalm 19:4, which affirms that God’s creation proclaims His glory to people who view it.

Focusing then on Israel, Paul asks, “Did not Israel know?” (Rom. 10:19). He explains that they have had knowledge of God much longer than the Gentiles. Paul is laying the groundwork for what he would write next concerning the inclusion of the Gentiles into the family of God (cf. Rom. 11:11-21). Including non-Jews was a way of provoking Israel to jealousy in order to pave the way for Jewish conversion. From the standpoint of Jews, Gentiles were a “foolish nation” (10:19), because they did not know the true God. Now, however, Gentiles were coming to believe in that same God by trusting in His Son, which for the most part, Israel had rejected.

**Heard and received (Rom. 10:20-21).** Continuing with two quotations from Isaiah 65, Paul again stresses the fact that Gentiles were coming into God’s kingdom in spite of being outsiders. Speaking through the Prophet

Isaiah, God declared, “I was found of them that sought me not” (Rom. 10:20).

Concerning Israel, however, God had reached out to them many times over the centuries. In spite of that, Isaiah described them as “a disobedient and gainsaying [obstinate] people” (Rom. 10:21). This was not only true in Isaiah’s day but in Paul’s time as well.

This, however, did not mean God had cast away His people (Rom. 11:1). Paul’s fellow Jews were enemies of the gospel (vs. 28), but that would eventually change (vs. 26).

—John Alva Owston.

## **QUESTIONS**

1. As far as salvation is concerned, what is the difference between Jews and Gentiles?
2. What does “whosoever” in Romans 10:13 imply?
3. What logical progression is seen in verse 14?
4. What responsibility does the church have regarding those called to preach?
5. Why is the message of Christ called “the gospel of peace” (vs. 15)?
6. How do sinners come to have faith?
7. How does Paul answer the question, Has Israel heard the gospel?
8. Why would God want to provoke Israel to jealousy?
9. What group of people is described as “a foolish nation” (vs. 19)?
10. What does “gainsaying” mean (vs. 21)?

—John Alva Owston.

## PRACTICAL POINTS

1. The call of the gospel ignores all earthly distinctions and divisions (Rom. 10:11-12).
2. Jesus responds to anyone who calls out to Him in faith (vs. 13).
3. God chooses to use earthly means to accomplish His saving purposes (vss. 14-15).
4. Some people who hear the gospel have no heart to receive it (vss. 16-17).
5. Those who reject the gospel should be jealous for the blessings given to those who do believe it (vss. 18-19).
6. God patiently pleads with those who reject His Son to come to Him (vss. 20-21).

—Valante M. Grant.

## RESEARCH AND DISCUSSION

1. Why is it important to understand that everyone is subject to the authority of Jesus Christ?
2. Describe an experience where you called on the name of the Lord. Share and discuss how the Lord responded to your call.
3. How should we respond to people who seek to exclude someone from salvation based on some standard other than faith?
4. What can we do to encourage someone who has unsuccessfully tried to share the gospel?
5. What response did you get the last time you shared the gospel?
6. Share and discuss your own initial reaction to the gospel.

—Valante M. Grant.

## Golden Text Illuminated

**“For whosoever shall call upon the name of the Lord shall be saved” (Romans 10:13).**

The universal church is made up of many, many people, some of whom we might not have expected. It includes people of every nation and ethnicity. God the Father put Jesus in charge of everything (1 Pet. 3:22). There are no exceptions to that. When our Saviour ascended into heaven, God gave Him dominion over the entirety of creation.

In Romans 10:9-10 Paul explained that salvation is received through faith in Jesus Christ. In our golden text for this lesson, the apostle made it clear that the offer of salvation is, in fact, for everyone. The same Lord is over all, whether Jew or Gentile. He sees no distinction in regard to the offer of salvation (vs. 12). Thus, “whosoever shall call upon the name of the Lord shall be saved.” Paul was quoting from Joel 2:32 here to support the universality of the gospel offer. Anyone of any nation, race, or other worldly distinction who calls out to the Lord for salvation will indeed be saved.

This should remind us not to judge people who are different from us. They may not share the same background or speak the same language. However, none of this means that salvation does not apply to them.

We need to work to include everyone in our circle, not just those we might list as acceptable people. Jesus has no such list. For Him, everyone who loves and believes in Him is acceptable (cf. Acts 10:34-35). He does not see the differences or our sins. Jesus just sees those whom He loves.

—Jennifer Francis.