

“Messengers Needed”
Romans 10:14-15
(Preached at Trinity, March 21, 2010)

I'm supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord's Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

Disclaimer: These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I'll make immediate correction giving credit.

1. In Chapter 10 Paul has been setting forth the universality of the Gospel. It is a Gospel that invites all.
I pointed out earlier the terrible error of hyper-Calvinism. This is to be contrasted with Biblical Calvinism which is the Biblical doctrine of salvation.
Hyper-Calvinism has two primary and deadly errors:
 - A. First, hyper-Calvinism diminishes God's offer of salvation to all men.
Hyper-Calvinism denies that the Gospel message includes any sincere offer of Divine mercy to sinners in general.
 - B. Second, hyper-Calvinism denies faith as a duty for all men.
2. We must be clear, this is not historic Calvinism at all. And we must be clear, this is not Biblical Theology. God commands all men everywhere to repent.
 - A. Paul continually stressed His burden to bring the Gospel to all men.
Romans 1:14-16 – “I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. ¹⁵ So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. ¹⁶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”
 - B. God commands faith as a duty for all. Paul describes it as “the obedience of faith.”
 - C. It is not limited by race or nationality, nor by social or economic rank
Romans 10:12-13 – “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. For whosoever shall call upon the name of the Lord shall be saved.”
Isaiah 45:22 – “Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is none else.*”
3. While we speak harshly against the error of hyper-Calvinism for many Calvinists and Arminians as well their practice bears little difference.
 - A. The hyper-Calvinist stresses God's sovereignty over human responsibility. It diminishes the need for evangelism. According to the hyper-Calvinist there is no need to evangelize if God has determined who will be saved and who will be damned. God will save His own regardless of what we do.
 - B. How is our doctrine any different if there is no passion to reach the lost?
4. The truth is God has sovereignly ordained those who will be saved through election, but He has also ordained the means through which they will be saved.
He has ordained the Gospel of Christ as the means of salvation and He has ordained that His people carry the Gospel to the ends of the earth.

5. This is the essence of **Verses 14-15**.
Romans 10:14 – “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?”
- I. First, Paul sets forth the necessity of believing the Gospel
- A. In **Verse 14** Paul declared the precious truth that all who believe can will be saved
Romans 10:13 – “For whosoever shall call upon the name of the Lord shall be saved.”
1. But how can a person call upon Christ unless they have heard of Him
 2. If you call upon someone to save you there must be a confidence that he *can* save you. There must be some knowledge about who he is.
- B. Evangelism demands presenting the facts of the Gospel – there must be the imparting of information
1. Isaiah asked:
Isaiah 53:1 – “Who hath believed our report? and to whom is the arm of the LORD revealed?”
 2. The words must be delivered with passion and pleading but they must be delivered in truth.
 3. Salvation demands knowing the truths of the Gospel
 That God has given us the standard of His Law
 That we have not obeyed the Law which makes us guilty
 That we are justly condemned by God
 That Christ came to redeem His own
- C. Salvation demands receiving these words
1. There must be a belief in these truths. There must be an intellectual understanding – the Gospel must be heard
Romans 10:14 – “how shall they believe in him of whom they have not heard?”
 - a. On one hand physical hearing is involved; that is, bringing these words into the mind
 - b. On the other hand there must be a spiritual hearing
Matthew 11:15 – “He that hath ears to hear, let him hear.”
 3. There must be a whole hearted embracing of Christ
 - a. Salvation is not simply an intellectual pursuit
 It isn’t enough to sit under the preaching
 It isn’t enough to know theology and be a student of the Bible
 - b. To be a Christian you must call upon Christ to save you
 4. Salvation demands believing the words of the Gospel.
 Again, in order for you to call upon someone to save you there must be a confidence that he CAN save you
- II. Second, we find the need for someone to preach the Word
- A. While it is true that every believer is called to share the Gospel this is referring specifically to those called to preach
1. It is important to allow the text to guide us. This doesn’t at all exclude the duty for every Christian to spread the Gospel.
 2. The word used here is κηρύσσω - to be a herald
 Preaching is heralding, proclaiming on behalf of Christ

- 3 There is another word in the NT that is also often translated “preach” εὐαγγελίζω – this word means to “share the good news.” Every Christian is called to share the good news of Christ but not every Christian is called to be a herald.
- 4 The preacher is commissioned and sent by Jesus Christ.
Romans 10:15 And how shall they preach, except they be sent?
- a. How is he “sent?” How is he called to preach the gospel? Christ deals with his heart personally and distinctively. He becomes aware of an inner call by Christ. He comes under a heightened sense of burden for the souls of men, for God’s people and for God’s glory.
 - b. The other aspect is the local church. The church recognizes his gifts and calling and they set him apart.
 - c. He is set apart by the elders
1 Timothy 4:14 – “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.”
 - d. Far too many in our generation have set themselves up as preachers. They set themselves apart and establish their own churches. The NT knows nothing of such
 - e. Preaching in the NT was confined to the apostles, prophets, evangelists, and elders. And not all of the elders preached to the same degree. The church was told to give particular regard to those who preached.
1 Timothy 5:17 – “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.”
4. The words of the herald should be received. In fact, to reject his words is to reject Christ. It is truly as if Christ were speaking.
5. Jesus told His disciples that to reject them was to reject Him
Luke 10:16 – “He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.”
6. William Hendriksen – “Every person in the audience must be made aware of the fact that when he rejects the preacher who, as a faithful minister of the word, with insight and enthusiasm presents the glad and glorious tidings of salvation in Christ, *then he is rejecting Jesus Christ himself!*”
- B. The charge upon the preacher
1. Paul commanded Timothy:
2 Timothy 4:2 – “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”
 2. The call carries great responsibility. The preacher must make sure he has been sent. One should not pretend to be a herald for Christ unless he has been called and duly commissioned by Christ.

III. Third, the beauty of those who proclaim the Gospel

- A. We can see the picture in various ways
1. One picture is of the ancient messenger charged with bringing news of the battle
 - a. He would run great distances carrying the news
 - b. The city watched and waited for sight of the herald
 - c. When he was spotted at a distance everyone set their eyes on him hoping for good news. How beautiful was the one carrying the good news.
 2. Another picture is what we see in Isaiah 52
 - a. Judah has been in captivity under the rule of the Babylonians
Their situation seems hopeless
 - b. They are surrounded by mountains and rumor comes that deliverance is coming. One day they see a messenger coming over the top of the mountain with the news they have been waiting for.
 - c. How beautiful was the feet of such a messenger carrying this message of redemption
Isaiah 52:7 – “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!”
 3. Of course, Isaiah’s words were foreshadowing the glorious gospel of salvation in Jesus Christ. How excellent is the work of being the herald of Christ.
- B. We place great value upon beauty today
1. Billions are spent on beauty products. The truth is earthly beauty is a fleeting thing. All of the beauty of youth soon fades. Look at all of the so-called sex symbols of the past. Look at them 30 years later.
 2. Solomon called such beauty nothing but vanity
Proverbs 31:30 – “Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.”
The word here literally points to something fleeting, something quickly fading.
 3. God looks upon our true beauty. Here we find God looking upon the beauty of the feet of those who labor for the Gospel.
- C. There is nothing more important than to be a herald of God’s Word
1. Such a man should approach his office with great fear and trembling
 2. He must study diligently in order to be true to God’s Word – a faithful messenger
 3. Paul says here that there is beauty in the faithfulness of the preacher
 4. Paul told Timothy:
1 Timothy 4:6 – “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.”
- D. In this verse we also find the universal aspect bringing the Gospel message
Romans 10:15 – “How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

1. The KJV or TR uses the exact word twice.
Most translations simply translate it:
NAS – “Just as it is written, "How beautiful are the feet of those who bring glad tidings of good things!"
2. The preacher is to bring the good news of the gospel. He is God’s herald.
But in the sense of sharing this good news throughout the world every believer is trusted with the message
3. As I pointed out, the word for “preach” is κηρύσσω.
While it is the message of the herald this message is also the responsibility of every believer. There is another word in this passage - εὐαγγελίζω.
Translated, “Bring glad tidings.”
This word has sometimes been translated “gossiping the Good News.”
4. We can see it in **Acts 8**. After persecution entered Jerusalem all of the believers fled the city except the apostles. As they traveled abroad they all preached the good news of the Gospel
Acts 8:1 – “And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.”
Acts 8:4 – “Therefore they that were scattered abroad went every where preaching the word.”
5. This passage has often been used as a text charging the great missionary endeavor of the church. How shall they hear if we remain silent? How shall they hear if we don’t go?
How beautiful are those who faithfully carry the Gospel of Christ.

Conclusion:

1. We need to recognize the great gift of preaching and preachers in the church of Christ.
They have been set apart and sent as God’s heralds.
2. But each of you must recognize that the Gospel has been entrusted to you. Share it with your family, your neighbors, coworkers, with al mankind.
And what is at the very heart of the message – Jesus is Lord!