



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

The Gospel Extended Beyond Israel

Central Truth: All who respond to the gospel will be saved.

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Topic: Gospel; Salvation.

Who then can be saved?

Each one who responds to the gospel message with repentance from sin and personal faith in Jesus Christ will be saved. That is the good news around which the entire New Testament is united.

We speak of the Jews as God's special people. But the Bible teaches that anyone who trusts Jesus is special to God, whether he is Jew or Gentile. The gospel began in Israel, but God never intended for it to stop there. *“All families of the earth”* are to be blessed through His revelation through the descendants of Abraham (Genesis 12:1-3). That includes you, whoever you may be; so believe and rejoice!

Romans 10 is an inspiringly beautiful passage of Scripture. Set between chapters 9 and 11, it is part of Paul's discussion of the sovereignty of God. It underscores the truth that God's promises concerning salvation are true and unbroken. The reason national Israel had not entered into the good of those promises was that she did not believe. From that Paul informs us that we Gentiles can be saved just as the Jews could be saved, through believing God like Abraham did (Genesis 15:6).

Behold the gospel as it is presented in Romans 10.

I. THE GOSPEL IS THE ANSWER TO A VITAL NEED (Romans 10:1-4)

A. The gospel reveals the way to be saved. Paul's prayer indicates that

Israel, though a privileged nation, was not saved (Romans 10:1). Why? Because the majority did not believe that Jesus was God's long-promised Messiah. Remember that the gospel *"is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek"* (Romans 1:16). The Jews held strongly to their traditional rituals and rules of religion. They did not believe that Jesus was God's Messiah; so, they were not saved.

"Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ" (I Peter 1:18, 19).

Jesus is the only way to salvation (John 14:6). There is no other name by which one can possibly be saved (Acts 4:12). Religious privilege does not take the place of repentance and faith.

B. The gospel is the way to know God. The zeal for God which national Israel expressed was commendable, indeed. But it was zeal without spiritual insight, so it profited little.

How can a person know God? Let him come to the one of whom it is written, *"we beheld his glory, the glory as of the only begotten of the Father"* (John 1:14). *"The only begotten Son, which is in the bosom of the Father, he hath declared him"* (John 1:18). Let the lost person follow Him. To reject Jesus is to reject God. There is no hope for the person who turns from the Christian gospel.

C. The gospel is the way to be righteous. One can try diligently to establish himself in righteousness; but unless he receives the imputed righteousness of God, he remains without hope (Romans 10:4, 5). The Bible teaches two great truths regarding this subject.

(1) Beware of self-righteousness. It is possible to be pure in one's own eyes, yet be unclean before God (Proverbs 30:12). It is not enough to compare oneself with others and think that is sufficient. Those who are *"measuring themselves by themselves, and comparing themselves among themselves"* (which is what all self-righteousness does) are unwise (II Corinthians 10:12).

(2) Receive God's imputed righteousness. One who is in Christ no longer depends on his own righteousness, but he receives the righteousness of God (Philippians 3:9). He is *"made the righteousness of God in him"* (II Corinthians 5:21). The gospel teaches that God's righteousness is received when one repents of sin and trusts Jesus.

D. The gospel is the way of faith. *"Christ is the end of the law for righteousness to everyone that believeth"* (Romans 10:4). That is why Christians are called *"believers."* *"We . . . receive the promise of the Spirit"*

through faith” (Galatians 3:14).

II. THE GOSPEL HAS BEEN MADE KNOWN TO MANKIND

Romans 10:5-11 shows the widespread witness of the gospel of salvation by faith. It quotes Moses' writing in Deuteronomy 30 and Leviticus 18, plus the writings in Isaiah 28:16 and Joel 2:32, to show how God had sent that word abroad.

A. The gospel is known by the personal ministry of Jesus Christ. It is not necessary for people to wonder who could go into heaven to bring Christ down or into the grave to bring Christ forth (Romans 10:5-7). Such questions are unnecessary because Christ is not up in heaven or down in the grave. The good news of Jesus is personally present now. He came to reveal the Father (John 1:14, 18), and those who see Him see the Father (John 10:30; 14:9). The good news of God's grace toward guilty sinners was put in human flesh in the person of Jesus. We speak not of the gospel, but of the gospel of Jesus Christ. He is to the gospel what heat and light are to fire. Without Him there would be no gospel.

B. The gospel is known by the personal witness of believers. It is *“the word of faith, which we preach”* (Romans 10:8).

Our witness is a personal testimony: *“we preach”* (Romans 10:8). *“He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and dead”* (Acts 10:42).

Our witness is a clear testimony: *“Confess with thy mouth . . . believe in thine heart”* (Romans 10:9). We speak of Jesus so that the believers' faith may rest in Him, not in us.

Our witness is a saving testimony: *“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved”* (Romans 10:9). What a great promise! Be one of the company of the unashamed in giving your witness to Jesus. The message of salvation has come to you. It did not come to you to end with you. You have received it so that you might pass it on. Be involved in witnessing where you are and in giving with prayer to the outreach of the gospel to all the world. Are you a little embarrassed? The Bible says, *“Whosoever believeth on him shall not be ashamed”* (Romans 10:11).

III. THE GOSPEL IS APPLICABLE TO ALL

A. There is no distinction of race. *“There is no difference between the*

Jew and the Greek: for the same Lord over all is rich unto all that call upon him” (Romans 10:12). Thank God that He did not limit and restrict the gospel. Why would He choose blond-haired people and reject the dark-haired? Why would He accept people with brown eyes but reject those with blue eyes? Just as reasonably would He receive a person by the complexion of his skin, the nation of his citizenship, the level of his culture, or the size of his bank account. *“Of a truth I perceive that God is no respecter of persons”* (Acts 10:34). Praise God that He makes no distinctions of race.

B. There is no distinction of method. *“Whosoever shall call upon the name of the Lord shall be saved”* (Romans 10:13). Note that word *“whosoever.”* It means “everyone, anyone, each one.” Write your name in the place of *“whosoever.”* Write the name of your lost relative or friend in that place. The statement will continue to be true.

What method is required? *“Call upon the name of the Lord.”* To call on His name means to pray to Him in faith. Anyone who prays in faith to God will be saved. That is God's word on it!

The need is the same the world over: we need forgiveness of our sins. The remedy is the same the world over: we need a Savior from our sins. The method is the same the world over: God saves those who turn from their sins and trust Him. Try Him! The promise is to you personally.

IV. THE GOSPEL IS TO BE DECLARED TO ALL (Romans 10:13-21)

Here is the principle: *“Faith cometh by hearing, and hearing by the word of God”* (Romans 10: 17). Faith comes by hearing the Word of God. That is why it is so imperative that we do mission work at home and abroad. People can believe only what they know, and they can know only by a witness.

A. Preaching the gospel is the plan of God. Romans 10:14, 15 asks a series of questions which demands clear-cut answers. The questions take the witness and work of the gospel backward from its actual occurrence. Having referred to the fact that those who call on the name of the Lord shall be saved, Paul goes from calling to believing, to hearing, to a witness, and to a church sending the witness. We set apart a man whom God has called and send him to witness that those who hear may believe and call on the name of the Lord to be saved.

The gospel of Jesus Christ is an everlasting gospel (Revelation 14:6). It will not change because the needs of poor fallen sinners do not change. He has commanded us to go into all the world (Matthew 28:18-20) and preach the gospel to every person (Mark 16:15). That is His plan.

B. Preaching the gospel demonstrates the power of the Word. The truth of the Bible has the power to arouse faith (Romans 10:16, 17). His Word is like a fire which melts and a hammer which breaks (Jeremiah 23:29). It has the power to effect that which is spoken (Ezekiel 37:7). It is not a dead message but a living and effective power (Hebrews 4:12). Speak the Word of God without hesitation or fear. It will accomplish the purpose for which God sends it forth (Isaiah 55:10, 11).

C. Preaching the gospel warns of the danger in delay. God rejected Israel because He stretched out His hands to her and she continued to be unyielding and obstinate. Be warned, *“He, that being often reprov’d hardeneth his neck, shall suddenly be destroyed, and that without remedy”* (Proverbs 29:1). That is the danger in delay. *“Exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin”* (Hebrews 3:13).

The appeal of the gospel is always for a present response. It never calls for one to repent tomorrow or to believe some day. It says, *“Now is the accepted time; behold, now is the day of salvation”* (II Corinthians 6:2). *“Again, he limiteth a certain day, saying in David, . . . To day if ye will hear his voice, harden not your hearts”* (Hebrews 4:7).

If you are a believer, witness today. If you have not yet trusted Jesus, trust Him today. That is the urgency of the gospel ministry.

God did not forsake the Gentiles while He ministered particularly to Israel. God will not forsake Israel while He ministers particularly to Gentiles. He *“will have all men to be saved, and to come unto the knowledge of the truth”* (I Timothy 2:4). You will never share the gospel with the wrong person, for *“whosoever will”* may come (Revelation 22:17).

Questions

1. How does Romans 10 show that the gospel extended beyond Israel?
2. What vital need does the gospel meet for Jew and Gentile?
3. How do you distinguish between self-righteousness and imputed righteousness?
4. Why does God demand faith of those who would be saved?
5. How did Jesus make known the gospel?
6. How do witnesses make known the gospel?
7. Why does God make no distinctions in offering the gospel?
8. Why should we be involved in preaching the gospel?
9. How is the power of God manifest through the gospel?
10. What is the Christian gospel?