

The Provision of a Gospel Witness (vv. 14-15)

VERSE 14 How then will they call on Him in whom they have not believed (Πῶς οὖν

ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; [*adv. pos how? + conj. oun then + aor.mid.subj.3p. epikaleo call upon + prep eis upon + rel.pro. hos whom + neg. ouk + aor.act.ind.3s. pisteuo*]?)

How will they believe in Him whom they have not heard (Πῶς δὲ πιστεύσωσιν οὐ οὐκ

ἤκουσαν; [*adv. pos how? + conj. de and + pro.gen.m.s. hos whom + neg. ouk + aor.act.ind.3p. akouo hear*]?)

And how will they hear without a preacher (Πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος [*adv.*

pos how? + conj. de and + aor.act.subj.3p. akouo hear + prep. choris without, apart from + pres.act.part.gen.m.s. kerusso proclaim; "preacher"]?)

VERSE 15 How will they preach unless they are sent (Πῶς δὲ κηρύξωσιν ἔαν μὴ

ἀποσταλῶσιν; [*adv. pos how? + conj. de + aor.act.subj.3p. kerusso preach + part. ean + neg me "unless" + aor.pass.ind.3p. apostello send*]?)

Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING

GOOD NEWS OF GOOD THINGS (καθὼς γέγραπται, Ὡς ὡραῖοι οἱ πόδες τῶν

εὐαγγελιζομένων [τὰ] ἀγαθὰ [*conj. kathos just as + pf.pass.ind.3s. grapho write + adv. hos how*

+ *adj.nom.m.p. horaios attractive, beautiful + d.a.w/noun nom.m.p. pous foot +*

d.a.w/pres.dep.part.gen.m.p. euangelizo bring good news + d.a.w/adj.acc.nt.p. agathos good]!"

ANALYSIS: VERSES 14-15

1. The sequence of thought is that calling on His name requires some sort of a communicator.
2. A Gospel hearing must be provided for all who are positive at God-conscious.
3. Otherwise, there would be no believing or acknowledgement.
4. The first question affirms that saving faith is expressed in a confession for those who have believed.
5. Believing in Christ results in salvation.
6. No one could, or would, call upon the name of the Lord. if that person had not already believed.
7. So the first question in this series shows that saving faith precedes believing.

8. The second question asks, how can anyone believe for salvation apart from hearing specific information?
9. The 3rd question provides the answer to questions one and two.
10. Believing and calling demands a herald (communicator).
11. The Greek term translated “preacher” (pres.act.part. *kerusso*) is someone who is delegated the responsibility of a making a message of a king public information.
12. The herald is to announce only what he is told to.
13. Heralds of the Gospel and BD are the Lord’s representatives and should be treated as such (Lk. 10:16).
14. Verse 15 provides a very important factor with respect to the herald.
15. He must be commissioned by God with respect to a given locale and audience.
16. So all who would undertake to engage in a ministry of witnessing Gospel 1 and Gospel 2 must go only if delegated to do so.
17. The communicator must be totally at God’s disposal free of false motives.
18. Those who go, but are not sent, get no reward, and those who fail to maintain a pure message suffer great loss.
19. A pastor-teacher must have the gift and the appropriate training under the ‘Timothy principal’ and wait for right congregation.
20. The quote from Isa. 52:7 is a prophecy dealing with evangelization during the 2nd half of the tribulation.
21. Humanity all around the world will receive a gospel hearing by 144,000 Jewish evangelists.
22. They are mentioned in Rev. 7:1-8.
23. They will travel unimpeded through the nations in the most difficult of times.
24. God will provide supernatural protection for these evangelists as well as supernatural transport when travel from place to place is fraught with severe impediments.
25. Their enemies will not be permitted to impede their travels or their gospel witness.
26. The verse from Isaiah is: “How lovely/beautiful on the mountains (e.g. kingdoms) are the feet of him who brings good news (e.g. the Gospel). Who announces peace and brings good news of happiness, who announces salvation, and says to Zion, ‘Your God reigns.’”
27. Their feet are beautiful to God and to those who are the beneficiaries of their witness.
28. Paul applies the beautiful feet idea to all who are sent by God to evangelize positive volition.

Nevertheless Some Remain in Unbelief (vv. 16-17)

VERSE 16 However, they did not all heed [obey] the good news; for Isaiah says,

"LORD, WHO HAS BELIEVED OUR REPORT (Αλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ.

Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν [*conj. alla + neg. ou + + adj.nom.m.p.*

pas all + aor.act.ind.3p. hupakouo obey + d.a.w/noun dat.nt.s. euangelion gospel, good

news])?"

VERSE 17 So faith comes from hearing, and hearing by the word of Christ (ἄρα ἡ

πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ [*inferential part. ara so then + d.a.w/noun*

nom.f.s. pistis faith + prep ek from + noun abl.f.s. akoe hearing + conj. de and + d.a.w/noun nom.f.s. akoe hearing + noun abl.nt.s. hrema word, what is said + noun gen.m.s. Christ]).

ANALYSIS: VERSES 16-17

1. Paul continues with the main topic which is Israel's unbelief.
2. Israel's unbelief was lamented by the prophet Isaiah in this quote from Isaiah 53:1
3. This opening verse sets the tone for the prophecy of Messiah's rejection at the 1st Advent, and forward to the present day.
4. This chapter from Isaiah is especially noteworthy in its depiction of Christ's sufferings and rejection by the great majority of the Jews at the 1st Advent.
5. No amount of proof of Jesus' messianic credentials convinced the vast majority of the Jews.
6. He had all the credentials, and performed miracles for all to witness, yet they refused to believe in Him and continued to be negative under apostolic teaching.
7. In v. 17 Paul restates what is affirmed in v. 13; namely that faith (saving) requires a gospel hearing.
8. Faith on the part of one who is positive requires hearing a specific message.
9. And the hearing part must have the appropriate content.
10. The content is referred to as "the word of Christ."
11. Jesus bore witness to who and what He is (Jn. 3:34; 5:47; 6:63, 68; 12:47, 48; 17:8; Acts 5:20).

The Witness to the Jews of the Diaspora (v. 18)

VERSE 18 **But I say, surely they have never heard, have they** (ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; [*conj. alla but + pres.act.ind.1s. lego + neg me + neg. ouk + aor.act.ind.3p. akouo hear})?)*

Indeed they have (; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD [μενοῦνγε· εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν [*part. menoun indeed + prep eis into + adj.acc.f.s. pas all + d.a.w/noun acc.f.s. ge earth + aor.act.ind.3s. exerchomai go out + d.a.w/noun nom.m.s. phthognos voice + pro.gen.m.s. autos "their" + conj. kai + d.a.w/noun acc.m.p. peras end + d.a.w/noun gen.f.s. oikoumeni inhabited earth + d.a.w/noun nom.nt.p. hrema work + pro.gen.m.p. autos "their"]]."*

ANALYSIS: VERSE 18

1. In the first line of this verse Paul employs the 'straw man' principal.
2. He immediately counters the assertion "they (the Jews) have never heard."

3. He is referring to Jews wherever they reside, in the land, or scattered among the nations.
4. His question and answer approach is used to assert the Jews have most certainly received a Gospel witness.
5. He cites Psa. 19:4, and applies the silent witness of God's person via the natural creation to the universal witness of the Gospel to Jews wherever they reside.
6. The first half of Ps. 19 has to do with general or natural revelation of the Creator via the physical creation (Ps. 19:1-6).
7. The second half of this psalm has to do with special revelation via the sound of words (7-14).
8. God 24/7 to all humanity at all times maintains a silent witness to His person via the physical creation (cf. Rom. 1:20).
9. This revelation is universal throughout history leaving people without excuse.
10. The issue here is why would Paul use a verse that deals exclusively with general revelation to affirm that Israel has not been left without a gospel hearing?
11. He uses the verse to show that just as men everywhere, and at all times, have received a witness, so also, the Jews have in their history have been exposed to a Gospel witness.
12. All Jews have heard that Jesus Christ is their Messiah but most by far have rejected their Savior.
13. Jews from the Diaspora took the message about Jesus back to their homelands (Acts 2:5ff., 41).
14. The Christian witness of the Church Age has exposed worldwide Jewry to the Gospel.
15. So Paul employs the language of Ps. 19:4 to express his view that the Jews throughout time have gotten a Gospel hearing.
16. He does not quote the verse to prove the point, but only to make a comparison.
17. He employs the language of the Psalm to make the point that the Jews throughout time have heard the claims of who and what Jesus Christ is.