***Evangelizing the Lost
RO135-01***

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Today, we begin a new section in Romans 10:14-17, and our subject is "The Heralds of Christ."

**Salvation by Grace through Faith in Jesus Christ**

All human beings, whether Jews or gentiles, get into heaven the same way. That has been made very clear to us in this portion of Scripture that we have been studying. Eternal life in heaven is the product of believing the gospel of salvation by grace, through faith in Jesus Christ. None of the humanly devised religious systems of salvation by morality and good works is acceptable with God. Therefore, without the information of the gospel, a person is doomed to hell for all eternity. You do have to have the information of the gospel, which is the only reliable information on how to get to heaven.

**The Jews**

Those who have received the information of the gospel of grace, but who have rejected it, doom themselves to the sufferings of the lake of fire forever. In Romans 9 and 10 that we have been studying, the apostle Paul has recognized that that's exactly what the Jewish people have done, and he is grieved over that disaster that they have brought upon themselves by rejecting the gospel of grace which they have heard.

**Every Believer has the Job of Evangelism**

So, the most important person that any of us will ever have met in our lives is the one who explains the gospel to us, because that is what is the most important piece of information every human being needs. Now the job of evangelism has been committed by God to every believer today. A couple of passages of Scripture, I think, make that very clear.

**The Great Commission**

For example, Matthew 28:19-20 say: "Go you therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even until the end of the age."

Then, in Acts 1:8, the Lord Jesus Christ reinforced that Great Commission statement. At the moment that He was about to return to heaven, He said, "But you shall receive power after the Holy Spirit has come upon you, and you shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

So, it is very clear that, from the early leadership of the New Testament church on down to this congregation today, there is upon us the responsibility of telling people how to go to heaven. We have the information and we know how to do it. And it is important, if you are going to have a gospel that is open to everyone, that you have to have many witnesses to get that information to everyone. The job of evangelism, then, has been committed to every believer.

**Satan**

However, Satan seeks to make the ministry of evangelism ineffective. He does this by confusing the message of the gospel. That is one very prominent way that evangelism is neutralized. People get the wrong information about how to be saved. Satan confuses what the lost sinner must do to be saved. A great deal of human effort and human works are interjected as the basis of salvation, and that neutralizes the all-grace approach to God. Then Satan inhibits the witnesses of God through fear; through uncertainty; through embarrassment; and, mostly, through downright indifference.

**What is Evangelism?**

So, we raise the question of: what is evangelism? Evangelism: there is the word. The first part, "evangel" comes from a Greek word. The Greek word is "euaggelion." This is two words put together. The first word here "eu" means "good." The second word comes from the word "aggelos." And that means "messenger" or "message." So, what we have here, with these two words "evangel," means "good message" or "good news." Now, of course, this may be used to refer to anything which is good news. And that's how it was used in the Greek world.

**Gospel**

The English word "gospel" is the equivalent of the Greek word "evangel." And "gospel," therefore, also means "good news."

Now, in the New Testament, the "evangel" is a very specific, limited area of truth. It is the good news about salvation through Jesus Christ without human effort. The gospel good news is specifically laid out for us, for example, in 1 Corinthians 15:1-5: "Moreover, brethren, I declare unto you the gospel, which I preached unto you, which also you have received, that in which you stand; by which also you are saved if you keep in memory what I preached unto you, unless you have believed in vain. For I delivered unto you, first of all, that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures; and, that he was seen of Cephas, and then of the 12."

**Justification**

In those verses, we see that the gospel consists of two basic things. One: Christ died for our sins. Two: He arose from the dead. That is the good news. Dying for our sins has paid the price of death for us. Being raised from the dead indicates that God the Father has accepted that payment so that it is possible for a sinful human being to be justified in the sight of God. To be justified means you have absolute righteousness. To have absolute righteousness means that you are as good as Jesus Christ in the sight of God.

**Evangelize**

From evangelism, we have another word: "evangelize." This comes from the Greek word "euaggelizo." "Euaggelizo" means "to announce good news." The good news may be on any subject, not just the gospel. Here again was a common word in the New Testament Greek language. For example, in 1 Thessalonians 3:6, we have this word used: "But now when Timothy came from you onto us, and brought us good tidings (there it is – good news) of your faith and love," and so on. So, here it was not good tidings about the gospel. It was good news about how the Christians were behaving in Thessalonica.

**Preach the Gospel**

In the New Testament, this word "euaggelizo" is usually translated as "preach the gospel," referring specifically to the gospel of Jesus Christ. You can see that in 1 Corinthians 1:17, where it is translated as "to preach the gospel." And in 1 Corinthians 9:16, again it is translated as "preach the gospel." Therefore, a person is evangelizing someone when he tells him the gospel of Jesus Christ. The ministry of evangelism refers to presenting the gospel, and telling the lost sinner to believe that gospel for his salvation. It proclaims the facts of the gospel. Then it invites the person to believe it.

In Acts 14:15, we have this illustrated. This is Paul on his missionary journey saying, "Sirs, why do you do these things? We also are men of like passions with you, and preach unto you that you should turn from these vanities unto the living God who made heaven and earth, and the sea, and all things that are in them." Here, the work of evangelism includes inviting people to turn to God. And that's what we do when we evangelize. We're talking to a lost person, and we're inviting that person to turn to God, just as Paul did in his missionary travels.

Another analogy of evangelizing is in Matthew 4:19, where it is compared to the practice of fishing. We read, "And He said unto them, 'Follow Me, and I will make you fishers of men.'" And the idea here is that fishers of men are seeking to catch converts.

**Evangelism**

So, we define evangelism as communicating the gospel of Jesus Christ and inviting to hear – to believe or trust in Christ as Savior. People must be told the gospel, and then they must be told what to do with it. A lost person has been evangelized when he has been told the gospel, and he has been invited to believe it. Even if he rejects that gospel, he has been evangelized. "Evangelize" means that he has received the information.

**What Evangelism is Not**

Evangelism, then, is very specifically not some things. It is not telling about your conversion to Christianity. That is not evangelism. Somebody who's come out of a very wicked sinful life, or somebody who's had a very dramatic conversion, loves to stand up and use that as his testimony in order to lead people to Christ. But that won't do it. Evangelism is not telling about your church: what a wonderful program it has; and, what nice people it has. Evangelism is not telling about what you believe – your creed. And evangelism is not getting a person to make a public move, such as walking an aisle, or signing a card of faith. All of those are distractions.

Now with that background, we now come to Romans 10:14. Romans 10:14-15 are analyzing the process by which one can fulfill the principle enunciated in verse 13 about calling upon the name of Jesus Christ to be saved. Paul, in this chapter, has been pointing out that the Jews have not called upon the name of Jesus Christ to be saved. And one might wonder: were they able to do that? Is there something about the situation that they couldn't call on Him? God expects every human being to consider turning to Jesus Christ, and calling upon Him for salvation. The question would be raised: can every human being do that?

**Rhetorical Questions**

So, what Paul does, in verse 14-15, is make it clear that: yes, every human being can, from the point of God-consciousness onward, make a decision concerning Christ, because God has made a provision there. So verse 14 begins with the word "how." We're going to have this word several times. It's the Greek word "pos." It's an interrogative particle. And what this word does is introduce a chain of rhetorical questions. Rhetorical questions are questions that a speaker throws out, but he does not expect you to answer. It is a question that he proposes of something that is so evident that it is clear to everybody that what he is saying is true. He puts it in the form of a question. He does not propose to answer it. He does not expect you to answer it. That is a rhetorical question.

What Paul is going to do is string together several rhetorical questions to answer the issue about whether it is possible for a human being to call upon Jesus Christ and be saved. Paul, in this way, actually, forcibly makes a statement of what is self-evident.

"How then?" The word "then" is this conjunction "oun," and this word indicates that an inference is now going to be drawn on the basis of what the apostle has said in verses 12-13: "How then shall they call?" That's the question. The word is "epikaleo." "Epikaleo" means "to appeal to someone for something:" “On Him" refers to Jesus Christ: "How then shall they call on Jesus Christ?" "Calling on Jesus Christ" means abandoning all other objects of trust for salvation. At some point in time, how is a person going to call? This is middle voice that indicates that if you do it, it will be for your personal benefit. But it is that subjunctive mood in the Greek, which means that it's a potential. A lot of people won't do this, but it is a possibility.

**Cause and Effect**

Paul explains the process for calling on Jesus Christ for salvation by actually forming a chain of rhetorical questions that goes backwards. It goes from effect (calling on Jesus Christ for salvation) to the cause. Usually we list things and say, "Here's the cause," and then we link it down to the effect that it will have. Well, the apostle Paul goes the other way. He begins down here with the effect, and then he works his way back up here to the cause, and he goes through a series of questions by which he links us back to the cause, by which it is demonstrated that, yes, it is possible for people to call on Jesus Christ for salvation.

So: "How then shall they call on Him in Whom they have not believed?" The "in Whom" who refers to Jesus Christ. The "not" is the strong negative "ou." And the word "believe" is our standard "pisteuo." The word "pisteuo" means "to trust." Here it refers to trusting in Jesus Christ for salvation. It is at some point when the Holy Spirit brings conviction. And in response to that conviction, the person exercises faith in Jesus Christ. It is active. The person has to do his own believing. Here we have a statement of fact.

Now no one calls upon another person for help if he does not believe that that person can help him in the way he needs to be helped. You do not try to borrow money from someone who is as poor and broke as yourself. You find someone who *has* surplus money, and that is the person you believe can help you. So, that is the person you go to.

So, the point here is: why would anybody take Jesus Christ seriously concerning getting into heaven? Well, obviously, vast numbers of human beings do not take Him seriously. The Jews don't take Him seriously. The Muslims don't take Him seriously. The Hindus don't take Him seriously. None of the religions of the world take Jesus Christ seriously as, not only *a* means, but *the only* means into heaven.

So, the question is: how will anybody take Him seriously, and be willing to call upon Him? One must believe that Jesus Christ can save a person before he is willing to call upon Him. So, here's the first rhetorical question. We'll keep going back and forth here.

**How can Anyone Call upon Jesus Christ if they don't Believe in Him?**

The first question that Paul, in effect, is saying is: how can one call Jesus Christ for salvation if he does not believe in His capacity to save? Now he gives no answer to that. It is simply that it is self-evident that if you do not believe that He can save you, you're not going to call upon Him.

**How are they Going to Believe if in Him Whom they have not Heard?**

Then he introduces the second question: and how shall they believe? And again, he uses that word "pos," which is a signal that here's another interrogative particle. Here's another rhetorical question. How are they going to believe? Here, again, is a potential act: maybe they will; and, maybe they won't: "How are they going to believe if they have not?" And this time the word is: "heard" ("akouo"). The word "akouo" means "to get information about Jesus Christ" and His provision for salvation of the lost.

This means that, at some point, you hear the gospel. You hear it yourself, personally, as the lost person. This refers to hearing the gospel from Jesus Christ, because this translation "of Whom" is not a correct translation. Interestingly enough, what this message says is: "How shall they believe in Him Whom they have not heard?" Now that's an interesting way of saying it. How are they going to be able to believe a person that they have never heard from?

So, today we have to hear the words of Jesus Christ. How do you do that? Well, you hear a person's words when He Himself speaks. The Lord Jesus did this on earth, and it was recorded in the Bible. Or you hear a person that he sends as his representative: a herald, as the apostles were heralds. That information is recorded in the Bible so that it is preserved. So, you hear a person either directly; or, you hear him indirectly through the message that He has given His messengers.

**The Bible**

Today we hear Jesus Christ through the Bible. That's the significance of this statement: "And how shall they believe in Him Whom they have not heard? So, suddenly, again, we have emphasized that the Bible is an enormously important book. Without it, you cannot hear from Jesus Christ. To dismiss the Bible is to dismiss any communication with God. Hearing a messenger from Jesus Christ is the same as listening to the God-Man Himself. Luke 10:16 indicates that, where Jesus said, "He that hears you hears Me. And he that despises you despises Me. And he that despises Me despises Him that sent me."

So, today, we Christians, who act as the messengers of Christ, and who proclaim the gospel – we are causing lost sinners to hear Jesus Christ concerning eternal life.

So, the second rhetorical question is: how can one have faith in Jesus Christ unless he knows what to believe about Him?

**A Preacher**

So, that leads to another question that Paul proposes. At the end of verse 14: "And how shall they hear?" Again, he uses that interrogative particle "pos," showing another rhetorical question coming up: "How are they going to hear, at some point in time, the gospel; potentially listening to it, without," meaning the absence of something – separated entirely from it, "a preacher." And the word for "preacher" is actually a verb. It's not a noun. It's the Greek word "kerusso." "Kerusso" means "to proclaim." It means "to herald." And actually the translation is: "one heralding:" "How will they hear without someone who is heralding?" That is someone who is constantly proclaiming the message. One cannot call on Jesus Christ for salvation apart from knowing the gospel from some messenger who is sent by God to proclaim it.

So, if God does not want to see anyone perish in hell, which is what He tells us, it follows that He must get the gospel message to the lost through these qualified heralds – these qualified communicators. And He has to have lots of them to do the job. The one means for securing absolute righteousness is the gospel message, which we have in the Bible.

So, God links the unsaved person to His Word in Scripture through the heralds that He sends out. And again, we come back down to the local church, and the congregation, and the individual believer. It is a very great satanic delusion that has been imposed upon local churches that the way people get saved is by coming to church, and listening to some preacher evangelize them – some preacher give the gospel. That is *not* the New Testament order. The New Testament says for us to connect unsaved people with God's Word, the Bible, takes a herald. And if everybody's going to have a chance, then it's going to take all of us as Christians doing that job as His heralds.

**A Herald is Needed**

Without an informed messenger from God to proclaim the gospel of Jesus Christ, nobody would know that gospel. It is absolutely beyond human reason. Nobody can think his way through to the gospel. Nobody can look out at nature, and come up with how to go to heaven. Nobody can sit and wait for some inspiration to strike him, and find that God tells him how to go to heaven. The only way a person knows that is because someone acts as an informant. Either you walk up, and you point to a verse of Scripture; or, you write a book, and someone gets that book and reads it. Someone has to tell you how to go to heaven. Otherwise you will not get there.

**The Human Mind does not Come up with the Gospel**

So, this is a very critical link in this chain of rhetorical questions. How can anybody possibly get this information without a communicator? 1 Corinthians 2:9 says, "But as it is written, eye has not seen; nor ear heard; neither have entered into the heart of man (into the mentality of man), the things which God had prepared for them that love Him." The human mind does not come up with the gospel, let alone with all the marvelous things that follow after you're saved. So, the gospel information has to come from this inerrant Bible to have any divine authority.

**How can one Know what to Believe unless some Herald Proclaims it?**

So, the third rhetorical question is: how can one know what to believe about Jesus Christ unless some herald proclaims it? And of course, here again, he doesn't expect an answer. The question is self-evident – that you can't know it.

So, notice what he's been building up, and remember going from effect going back to the cause. First of all, he says, "How can one call on Jesus Christ for salvation if he does not believe in His capacity to save?" Secondly: "How can one have faith in Jesus Christ, and His capacity to save, unless he knows what to believe about Him?" The third question: "How can one know what to believe about Jesus Christ unless somebody tells him that information (unless a herald proclaims it)?

**How can they Proclaim unless they be Sent?**

So, he comes to the next question. Verse 15 says again: "And how?" And again we have that introductory word identifying another question: "pos:" "And how shall they preach (how can they proclaim – give that information) unless they be sent?" This "unless" is the Greek word "eon," which is the word "if" in English, indicating a third-class condition. So, here we have told us that a person may be sent; or, he may not be sent. The word "eon" is joined to the Greek negative "me," so that it literally says, "If not," and that's translated as "unless," or "accept." In various ways, at various times, God sends you with the message. There are some times when it is not suitable for you to be speaking to a person about the gospel. There are other problems that need to be dealt with.

**God is Going to Send**

However, here, the point is that: "At certain times, God is going to send." The word "send" is "apostello." This means "to be commissioned." At some point in time, God commissions someone to give you the information. It's active voice. You personally are the communicator. And here again, it is subjunctive, because it's a rhetorical question that tells us that here is something potential to be done.

So, the herald of Christ must be personally qualified to give God's message of salvation in order for him to be chosen to speak for Jesus Christ. This "if" tells us that some of you are never going to be sent. There are many Christians who are so fouled up on what the gospel is that they're not going to be sent to be communicating what is false. It is a herald who knows the gospel. That is the one that God is going to send.

Of course, God does not send unbelievers with the gospel. They bring a false gospel. And God does not send Christians who do not understand the grace basis of salvation, because they bring a works basis of salvation. Those are self-appointed heralds.

So, if you are sent as a herald from God, then you've been certified. You've been confirmed as a Christian who knows how to tell people to go to heaven. You now, in short, what we have learned as the bad news / good news approach to presenting the gospel. Rejection of the gospel message, then, from someone who has been sent from God, is a serious problem. That is because if a person really is sent to you, and he is giving you the information, and that lost person rejects it, that person is rejecting the work and the message of God Himself, and he dooms himself to the lake of fire.

**Gentiles**

The biblical message of salvation applies to both Jews and gentiles. And for that reason, the heralds are sent to Jews and gentiles alike. Everybody is included. Now the Jews didn't like that. The Jews rejected the heralds that were sent to them with the gospel. So, they ended up remaining in their lost condition. But the Jews also resented the idea that gentiles could go to heaven. It made them downright mad. Gentiles, in their eyes, were nothing but dogs. Dogs in the ancient world were not cute little things you pet. They were viewed as vile, scavenger creatures. So, it was an insult to be called the dogs. And the Jews always referred to gentiles as dogs. And for these dogs to be coming into heaven was unthinkable to them. And yet, it is clear from the Scriptures that we gentiles have been brought into the picture: actually, as far back as Abraham's day. Abraham was told that all the nations of the earth would be blessed through him relative to salvation.

However, in the case of the apostle Paul, it was very clear that he was sent to the very people that the Jews were holding in contempt – the gentiles were storming into heaven, while the Jews were being pushed aside. In Acts 9:15, Paul says, "But the Lord said unto him (to Ananias, who was afraid to make contact with the now blinded Paul), 'Go your way, for he is a chosen vessel unto Me to bear My Name before the gentiles.'" So, the apostle Paul was specifically chosen by God to take the gospel to the gentiles.

**Paul**

Yes, gentile do go to heaven. Ephesians 3:6-8: "That the gentile's should be fellow heirs of the same body, and partakers of his promise in Christ by the gospel, of which I was made a minister according to the gift of the grace of God, given unto me by the effectual working of His power; unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles, the unsearchable riches of Christ."

**Peter**

Also, Peter was sent to the house of Cornelius. Here again, gentiles are brought into the family of God. Acts 10:43-45: "To Him, give all the prophets witness, that through His Name, whosoever believes in Him shall receive remission of sins. While Peter yet spoke these words, the Holy Spirit fell on all them who heard the Word, and they, of the circumcision who believed, were astonished, as many as came with Peter, because on the gentiles also was poured out the gift of the Holy Spirit."

So, Paul says, "I've been called to tell gentiles how to go to heaven. So, something very dramatic has happened. The Jews didn't like it. Everybody can go to heaven, and the rejection of the Jews from eternal life in heaven was their own fault, because they rejected the gospel of Jesus Christ from the heralds that God sent them.

So, here's the fourth rhetorical question: "How can one come to proclaim the gospel unless he is sent by God?" There are a lot of false prophets out there. The true ones are sent by God. Their message is important.

Then Paul says, "These heralds are the beautiful people of the human race." Some of you thought that this was something that came out of the youth culture of a decade ago. But the idea of beautiful people was invented here by the apostle Paul, because, in verse 15, he quotes an Old Testament passage. He says, "As it is written," meaning, as it is written in the Old Testament Scripture – as it has been recorded there. And he refers specifically to Isaiah 52:7 which says, "How beautiful upon the mountains are the feet of him that brings good tidings; that publishes peace; that brings good tidings of good; that publishes salvation; and, that says unto Zion: 'Your God reigns."

**How Beautiful!**

He says, "How beautiful!" The word "how" here is an exclamation, like we would say, "Oh, my:" "How beautiful!" The word "beautiful" is an instructive word. The word "beautiful" looks like this in the Greek bible: "horaios." This means "timely, seasonable blooming." It is associated with youth and new life bursting forth. And that conveys to the Greek mind something that is beautiful.

**The Feet**

Specifically, what is beautiful here, he says, "Are the feet" (the "pous"). This refers to the physical organ for locomotion. The feet here are connoting someone coming to bring something of great value: "Oh, how beautiful are the feet of them?" And in your King James translation, the words "preach the gospel of peace" are not in the Greek text. It says, "How beautiful are the feet of them that "euaggelizo" – what we learned at the start today. This is the word for "preaching the gospel." This word means "a herald who is proclaiming good news." Or we would say, "The feet of them who are 'gospeling.'"

"The feet of them who are, at some point in time, for our personal benefit, bringing us good tidings." Then it says, "Of good things:" the word "agathos," referring to all the good things that are associated with being saved. This comes from Isaiah 52:7. And the context of Isaiah 52:7 expands the significance of what Paul is referring to when he uses this expression about: "How beautiful are the people who bring the message."

In Isaiah 52, this context is dealing with the fact that the Jews have been in Babylonian captivity for 70 years. Now God sends the prophet to them and says, "Good news, folks. The captivity is going to be terminated. You're going to be returned to freedom." And the people who hear that look upon the heralds as beautiful people: "How beautiful are the feet." Now these heralds have come over mountain and hill and dale, and probably when they arrived there, their feet were dirty, and they were grimy. But the message that they brought was so refreshing, and it was so significant, that they were beautiful people, even though when you looked at them, they weren't very good looking at the moment. Their message is what made them beautiful.

The message that these people received was the message of freedom. These people who were in suffering welcomed this message with rejoicing. National captivity had been imposed upon the Jews for disobedience of the Word of God. And now these heralds come along with their dirty feet, with their grimy person, after all their travels, and they bring glad tidings of the good things of freedom.

Notice Isaiah 52:4-6, that come before the verse 7 that Paul is quoting: "For thus says the Lord God: 'My people went down at first into Egypt (their first slavery), to sojourn there, and then the Assyrians oppressed them without cause." Ten of the tribes have been taken off to Assyrian captivity: "’And now, therefore, what have I here?' says the Lord. 'That My people are taken away for nothing? They that rule over them make them to wail,' says the Lord. 'And My Name continually every day is blasphemed. Therefore, my people shall know My Name. Therefore, they shall know in that day that I am He who does speak. Behold it is I.'" That comes before verse 7. He's reviewing the captivity and the sufferings. He says, "I, your God, am coming into the picture."

Then verse 7 says, "How beautiful upon the mountains are the feet of him that brings good tidings; that publishes peace; that brings good tidings of good; that publishes salvation; that says unto Zion, 'Your God reigns.'" Then notice the happy result in verses 8-10, on the other side of verse 7: "The watchman shall lift up the voice. With a voice together shall they sing. For they shall see eye-to-eye when the Lord shall bring again Zion." They're now going to agree with God's Word: "Break forth into joy. Sing together, you waste places of Jerusalem. For the Lord has comforted His people, and has redeemed Jerusalem. The Lord has made bear His holy arm in the eyes of all the nations. And all of the ends of the earth shall see the salvation of our God."

The apostle Paul is using these verses to say, "This is just like what God is doing today." And, specifically, he means for the Jewish people: "God is bringing you good news, and you should have welcomed this as the messengers from God Himself."

Now we New Testament heralds also have feet that are sent by God. They are set in motion by the Great Commission that we have read. We had this expanded specifically, of what we are called to do, in 2 Corinthians 5:20-21 as the ambassadors of God: "Now then we are ambassadors for Christ as though God did beseech you by us. We beg you in Christ's stead, be reconciled to God;" that is, adjust yourself to God. God wants you to be absolutely righteous as He is. Now reconciled yourself to His standard. And here's how you do it.

For He has made Him (Jesus Christ), who knew no sin to be sin for us, that we might be made the righteousness of God in Him;" that we can adjust to God's standard of righteousness through having that imputed to our credit.

So, God's Herald indeed may be grimy from his travel to bring the message, but the listener's at his feet find them a source of great beauty. The joy of the message is that God is in charge of our secure salvation in Christ, and no earthly or satanic power can undo His work. And that's what the apostle is trying to convey. God is in charge. He has prepared this salvation, and He has given us all that is necessary to make it possible for you to call upon the name of the Lord.

**Calling on the Lord Jesus Christ for Salvation**

So, here's the divine process for calling on the Lord Jesus Christ for salvation. It goes in this order. Now we're going from cause to effect. We're reversing the way that Paul approached it.

1. **God Sends a Messenger**

First, God sends a messenger to the lost to explain how to be saved. The first thing God does is send a qualified messenger who's going to give you the straight scoop concerning how to go to heaven. He sends that to the lost person.

1. **The Herald Proclaims the Gospel**

Secondly, now the herald that is sent proclaims the gospel of Jesus Christ to the lost person. He tells of his condition. He tells him what God has done. He tells him this is a grace offer.

1. **The Lost Person has the Information**

Then, in the third place, the lost person now has the information about the saving work of Jesus Christ.

1. **The Lost Person can Believe**

Then, in the fourth place, the lost person now is able to believe in the capacity of Jesus Christ to save him. He has the information to realize: "Yes, what this God-man did can take me into heaven."

1. **The Lost Call upon Jesus Christ to save them by Believing**

Then the effect is reached. The lost call upon Jesus Christ to save them by believing in His deity, and trusting His sacrifice for sin.

Without this kind of divine provision for getting this information, there is no hope.

Here is another way to summarize it: There is no calling without faith. There is no faith without hearing. There is no hearing without heralding. There is no heralding without sending. So, God begins down here, and He provides these right up the ladder. And the result is that a person can really call upon Jesus Christ for salvation.

All of this, at least, is very sobering to us, that if God's salvation is free, and it is; if it is for Jew and gentile alike, and it is; and, if it is the only way into heaven, and it is, then everybody has to have this information of the gospel of grace. And the only way for everybody to get that information is for every Christian to be out there prepared to do the work of a herald – to be a herald of Christ, communicating this word, and to be prepared to communicate it accurately, and to be prepared to communicate it in truth, and not to neutralize it by interjecting some human work (some action on the part of the person) or in some way to give the person a tainted gospel that the Spirit of God will not use. You can count on the fact that God the Holy Spirit will not use any contamination of His Word for a person to be saved.

So, as you look at this, it puts in perspective the sobering truth that the Bible tells us: that narrow is the gate; constricted is the way into life eternal; and, few there be that find it. Only a few find it, not because God hasn't done His job of giving them the means (the process) by which they get the information. The process is there. And that process begins by the very creation around us. That is the first step. When you look out there, you see that creation. And you look upon yourself, and you see how distinctively different you are from animals, and that there is something so superior about you that you must realize that there has to be Somebody that has my characteristics in an infinite degree, Who is capable of doing all this that I see around me. He is out there.

Now you may shrug your shoulders and say, "I don't care about Him," or you may say, "I would like to know Him." That is positive response to God consciousness. And, indeed, it is the sovereignty of God that causes a person to go positive. And it is that person, then, that receives the voice of the herald so that he understands how to call upon Jesus Christ. To call upon him through believing in Him as Savior is the only thing that will work.

So, keep your eyes and ears open for the opportunity to communicate that word, and to communicate it in the bad news / good news technique so that it's clear; it's simple; and, it's understandable. And remember that every day of our lives we are the heralds who have to make the difference. And we will make the difference. Only a few are going to get into heaven. But it is not (and let it not be) because we, a mass of Christians, have not done our job of communicating the information.

Dr. John E. Danish, 1988

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