

Beautiful Feet

In our last Sunday evening Bible class we came to the passage in Romans 10 that spoke of the “beautiful feet” of those who preached (*v. 15*) and I would like to deal with that passage since I haven’t personally seen the feet of many preachers to be able to confirm that, even **if** it applied to today, and whether literally or figuratively. So that said, I want to begin in verse 13.

Rom 10:13 For "everyone who calls on (*Gk.1941- to entitle; invoke:- appeal*) the name of the Lord will be saved."

Usually when we place phone calls or call a child who is another room, don’t we expect an answer? Therefore, the “calling” here has to do with an appeal, but for what? In this case the “calling” is an act of obedience through baptism and since baptism washes away our sins, the response we receive is a “good conscience toward God, by the resurrection of Jesus Christ”. In other words, if Jesus never came to save us through His Passion and resurrection as the atoning Victim our calling would be unprofitable to our eternal destiny.

Act 2:21 And it shall come to pass, *that* whosoever shall **call on** (*Gk.1941*) the name of the Lord shall be saved. (*Emp. added*)

1Pe 3:21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the **answer** of a good conscience toward God,) by the resurrection of Jesus Christ: (*Emp. added*)

This is not a prayer asking Jesus into our hearts as though that alone will save us. Such false doctrine is spread by “the ignorant and unstable [who] twist [the word of God] to their own destruction, as they do the other Scriptures” (*2 Pet 3:16*). That same deceitful doctrine can be found in the back of “Gideon Bibles” that are placed in doctors’ offices, hotel rooms and other places where the Gideons International folks have influence in placing them there. They promote a “different gospel—not that there is another one” (*Gal 1:6-7*). And although most of that group are sincere, they are all sincerely wrong. That said, this passage (*v. 13*) is one also quoted by Peter on the day the church was established during the Feast of Pentecost.

Joe 2:30 "And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. 31 The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes.

According to McGarvey, when speaking of the “day of the Lord”, “this phrase is used invariably to designate a day of disaster” and “the precise nature of which is to be determined in each case by the context”. This particular “great and awesome day of the Lord”, as prophesied by Joel, came in 70 AD when the city of Jerusalem was finally besieged by the Roman army. The “blood and fire and columns of smoke” were indicative of the “great tribulation, such as [had] not been from the beginning of the world until [then] (*during the first century*), no, and never [would] be” (*as stated by our Lord in Mat 24:21*). The “sun” being “turned to darkness, and the moon to blood” was a prophesy of the fall of the Jewish system , whether spiritual (*moon indicating the last high priest, Ananias Jr.*) or secular (*sun indicating the last king, Agrippa*), this according to John Gill.

Joe 2:32 And it shall come to pass that everyone who **calls on** the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those **whom the LORD calls**. (*Emp. added*)

There are two callings in this verse; those who call **on** the “name” (*Heb.8034- authority*) of the Lord, and those “**whom** the Lord calls”. They are essentially referencing the same person since those calling on the Lord are the ones who have been distinguished from others as His obedient children

whom He called. *(As a side note, all mentally sound and mature people have been given the opportunity to search out and heed the call of the Gospel "But to all who **did** [and do] receive Him, who believed in His Name [authority], He gave [gives] the right to become children of God."* Jn 1:12) *(Emp. added)* In this passage the context is concerning Jewish Christians who, being "among the survivors", saw Jesus' prophesy of Mat 24 coming into fruition and escaped to a place in Palestine called Pella. Not that a sinner cannot pray to God either in deep despair over his sinful condition, or as a potential convert, as was the case with Cornelius in Acts 10. This "calling" is a request for aid as a child petitions his father. The prayer of a sinner is as that of a child petitioning someone **else's** father. It gets through depending on the heart of the one making the petition. That father might hear such a call, but without that personal relationship, or a humble heart, it won't be answered. Thus verse 14.

Rom 10:14 How then will they call on Him in Whom they have not believed? And how are they to believe in Him of Whom they have never heard? And how are they to hear without someone preaching (*Gk.2784- to herald [as a public crier], especially divine truth [the gospel]: preach [-er], proclaim, publish*)?

As in the same scenario, how can one child petition another's father if he never knew of him? They need to be introduced by the father's child. In reality, a lost soul needs to be introduced to the Father by the Father's child, i.e., a faithful Christian.

Rom 10:15 And how are they to preach unless they are sent?...

Thayer notes a difference between verses 14 and 15 in that those "preaching" (*v. 14*) are "of the persons **to** whom the proclamation is made". Those sent (*v. 15*) "specifically used of the public proclamation of the Gospel and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers". Therefore "those sent" (*v. 15*) have to do with those mentioned specifically here who were given their charges either directly from Heaven or through the "laying on of the apostles hands" (*Act 8:18*), thus showing the obligation of those **receiving** to "go therefore and make disciples of all nations" (*Mat 28:19*).

"Sending is the last step as we reason backward, but the first as we look forward toward salvation; for, as Gifford observes, "Paul argues back from effect to cause," so that, turning his series around, it will read, Sending, preaching, hearing, believing, turning to or calling upon God, salvation."

McGarvey

So, as has been explained, those who were sent personally by the Divine will were the ones with the "beautiful feet" as per the latter part of verse 15...

Rom 10:15 ... "How beautiful are the feet of those who preach the good news!"

...which Paul quoted from Isaiah 52...

Isa 52:7 How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, "Your God reigns."

...and which he affirmed, as himself being an apostle (*Gk.652- commissioner of Christ*)...

1Co 3:10 According to the grace of God given to [Paul], like a skilled master builder **[he] laid a foundation, and someone else is building upon it.** Let each one take care how he builds upon it. *(Emp. added)*

We who have received the message of the Gospel are the ones building upon it, who now have the obligation, yea have been commanded via the Great Commission to “go” (*Mat 28:19/Mk 16:15*), and share it with those who have yet to receive it.

1. How can a person marry Someone they have not entrusted their well-being to?
2. How can a person entrust their wellbeing to Someone they’ve never heard of?
3. How can a person hear of Someone unless they are told they exist by that Person's representative?

Therefore we need to ask ourselves “How many people have I shared the Gospel of Christ’s death, burial and resurrection with this week, last week or even since I became a Christian?” And “How many people have I introduced to my Father in Heaven through the good news of His Son?” It matters not how many people we’ve converted as it does how many we’ve shared Christ’s message with, thus planting a seed. Jesus Himself didn’t convince every person He attempted to convert.

1Co 3:7 So neither he who plants nor he who waters is anything, but only God Who gives the growth.
 8 He who plants and he who waters are one, and each will receive his wages according to his labor. 9 For we are God's fellow workers. You are God's field, God's building.

So, that said, let’s look at each step to see where we might fit in. “Sending” has to do, once again, with those who were called by a Personal Divine calling, such as was mentioned earlier, John the Baptist, Jesus, the apostles, and teachers that had the hands of the apostles laid on them.

Preaching

At this point we are dealing with the word for preaching at the end of verse 14. We’ve established that the preacher who was sent (*v. 15*) referred to those at the beginning of the Gospel age ordained by Divine calling. Today, Christ calls us “through [the apostle’s] Gospel, so that [we] may obtain the glory of our Lord Jesus Christ” (*2 Thes 2:14*). Once we’ve answered that calling through the inspired written word, it becomes our responsibility to share it through proclamation, whether in personal home based Bible studies, chance encounters, on the public square or from the pulpit, or through our moral support, which we’ll deal with shortly, of those who are more comfortable with public speaking and/or have the gift of gab. Whatever our abilities are, and we all have at least one (*Mat 25:15*), we are at risk of eternal loss if we don’t employ them toward the spreading of the Gospel and the building up of the church so that she is able “to give instruction in sound doctrine and also to rebuke those who contradict it” (*Titus 1:9*).

Eph 4:11 And He gave (*Gk.1325- Thayer: “...for whose benefit someone invested with said dignity or office is given, that is, bestowed”*) [some] (“some” as per the KJV and Berry’s Interlinear) apostles (*Gk.652- ambassador*), [some] prophets (*Gk.3588- foreteller*), [some] evangelists (*Gk.2099- preacher of the Gospel*), [some] shepherds and teachers, 12 to (*shows purpose*) equip the saints for the work of ministry, for building up the body of Christ, 13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, 14 so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

In the context these are not miraculous gifts since the phrase “until we all attain” refers to the church throughout the ages and not just to the primitive body during the first century. They are positions that are available within the church today. To be an apostle doesn’t necessarily mean to be one of Christ’s as were the ones He sent out. Apostle comes from the Greek word “apostolos” (*652*) which literally means “he that is sent”. Jesus is “**the** Apostle” according to Heb 3:1 because He was sent by the Father. Barnabas was called an apostle (*Act 14:14*) when traveling with Paul who received his apostleship directly from Christ (*Gal 1:1*). Barnabas received his apostleship from the church at

Antioch (*Act 13:2*) who were responsible for his being sent with Paul on his first missionary trip to establish churches throughout Asia. Others, such as Andronicus (*Rom 16:7*), Titus (*2 Cor 8:23*), James, the brother of Jesus (*Gal 1:19*), Epaphroditus (*Phil 2:25*) and Silvanus (*1 Thes 1:1; 2:6*) were called apostles but were not of “**the**” apostles who were called by Christ. Anytime “the” is used in with “apostles” in scripture it is done so to designate those personally sent by Christ. So we can see there were more apostles than just those who were of Christ. As Doug Hamilton notes in his book “Spiritual Giftedness”, an apostle today is anyone who has the “passion of missions” (*pg. 60*) since a missionary today is one who defines what the gloss “he that is sent” really means. Prophets, in the context, refer to those who warn, via Biblical authority, of the coming day of judgment that will take place when “the trumpet will sound, and the dead will be raised imperishable, and we shall be changed” (*1 Cor 15:52*). Evangelists refers to preachers of the Gospel, shepherds refer to elders and teachers are those who instruct, in this case, when it comes to “rightly handling the word of truth” (*2 Tim 2:15*). But any faithful Christian is to be able to tell others of the steps they took in being saved. Thus speaking so that others will hear.

Hearing

Once the Gospel is sounded in the ear of the prospective convert, it is up to him (*or her*) to take it to the next step in believing what they’ve heard (*i.e., what they’ve come to understand*). Obviously, the one who brought the good news to their hearing has only to remember how **they** became a Christian through the elemental instructions which they were taught. Thus we are all under the obligation of helping others learn the basics of redemption through what we **already** know.

Believing

If a person’s heart is humble to the point of accepting as true what the word of God teaches, their heart will lead them to believe it and will take them to the next step “knowing that God’s kindness is meant to lead [them] to repentance” (*Rom 2:4*). The Bible truly is the book of love. Love is its theme as it pertains to the love of God in giving “His only Son” (*Jn 3:16*). Once having understood to the point of entrusting one’s soul’s salvation to Christ, the next step toward being saved is in...

Calling Upon God

Act 10:1 At Caesarea there was a man named Cornelius, a centurion of what was known as the Italian Cohort, 2 a devout man who feared God with all his household, gave alms generously to the people, and prayed continually to God. 3 About the ninth hour of the day (*3 PM*) he saw clearly in a vision an angel of God come in and say to him, "Cornelius." 4 And he stared at him in terror and said, "What is it, Lord?" And he said to him, "Your prayers and your alms have ascended as a memorial before God."

“He was doing the best he knew how; and, if we may infer what he prayed for, from what he obtained in answer to his prayers, he was praying for additional knowledge, and perhaps for an interest in the salvation offered through Christ. Such a prayer, offered by such a man, is always acceptable to God.”
McGarvey

After Peter had the vision of the great sheet with its various unclean animals and was told there were messengers from Cornelius who sought him out, he returned with them to Caesarea the next day and related the Gospel message to Cornelius and those who were gathered with him. But there is a passage in Jn 9 that states...

Joh 9:31 We know that God does not listen to sinners, but if anyone is a worshiper of God and does His will, God listens to him.

Cornelius would have been considered a sinner by these Pharisees since he was a Gentile and not of the household of physical Israel, even though he was a worshipper of their same God. And he was doing more for the poor Jews than they were. So how do we resolve these passages knowing the Bible does not contradict itself? In the O.T. there are some such passages that state how God would not hear the Israelites when they petitioned Him after He had afflicted them because of their hardened hearts. Weren't they His chosen ones? One particular passage answers the question why He would not hear them.

Mic 3:1 And I said: Hear, you heads of Jacob and rulers of the house of Israel! Is it not for you to know justice?-- 2 you who hate the good and love the evil, who tear the skin from off My people and their flesh from off their bones, 3 who eat the flesh of My people, and flay their skin from off them, and break their bones in pieces and chop them up like meat in a pot, like flesh in a cauldron.4 Then they will cry to the LORD, but He will not answer them; He will hide His face from them at that time, because they have made their deeds evil.

So to answer whether the Pharisees were correct or not concerning their statement, they could have been but were not. God hears the heart and sees our fruits and not just the wording of our prayers "for the tree is known by its fruit" (*Mat 12:33*)! The Pharisees would have been correct if this healed paralytic (*Mk 2:1-12*) would have been a known offender whose heart wasn't right with God but such was not the case. If anyone was a sinner whom God would not hear in this instance it would have been **them** for not believing that Jesus was the Christ from the miracle performed that they tried to deny. They were the ones who spoke "against the Holy Spirit" who "[would] not be forgiven, either in this age or in the age to come" (*Mat 12:32*). They were the ones who were obviously not of those who were called of God. They were not among the saved.

Salvation

Rom 10:13 For "everyone who calls on the name of the Lord will be saved."

*"There are many (*denominational) Churches at present day, professing to derive their creeds from the Bible, whose clergy dare not follow this example, upon pain of excommunications. Engaged in a public debate, a few years since, with a Doctor of Divinity of a numerous and powerful party, I (*McGarvey) determined to apply to him a test which had been employed before by some of my brethren, and charged that he dare not, as he valued his ministerial position, and even his membership in the Church, give to mourners seeking salvation the answers given by inspired men, in the very words, which they employed. He interrupted me, by asking if I intended to insinuate that he would not preach what he believed to be the truth. I replied, that I had no disposition to question his honesty, but that I was stating a startling fact, which ought to be made to ring in the ears of the people. I then told the audience I would put my statement to a test at once, and turning to the Doctor, I said: "Sir, if you had a number of mourners before you, as Peter had on Pentecost, pierced to the heart with a sense of guilt, and exclaiming, What shall we do? would you dare to say to them, 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit?' Or, if you were called into a private house, like Ananias, to see [*a] man fasting and weeping and praying, would you dare to say to him, 'Why do you tarry? Arise, and be baptized, and wash away your sins, calling on the name of the Lord?' I pause for a reply." I stood waiting, and the immense audience held their breath, until the silence became painful; but the Doctor hung his head and answered not one word."*

McGarvey (*added- CY)

Such is the case with the Gideons, as spoken of earlier, and all denominations because they teach such, and pick and choose what other passages they want to believe. They pass over those critical verses that cry out from the pages of Scripture for all to hear and obey. Sadly, those who teach other than what the Gospel proclaims will realize their error, most once it's too late. And many will speak

of their credentials from prestigious schools and the numerous letters they proudly display after their names as their right of authority to promote what they've been taught. Why is it that so many spend so much on an education that omits the very basics as though those basics are either not important or are too hard to understand? As Paul wrote to the Corinthian church...

2Co 11:3 ... I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a **sincere** and **pure** devotion to Christ. (or as the KJV- "*simplicity [Gk.672-sincerity 'without dissimulation or self-seeking'] that is in Christ*") 4 For if someone comes and proclaims another Jesus than the One we proclaimed, or if you receive a different spirit from the One you received, or if you accept a different Gospel from the one you accepted, you put up with it readily enough.

We risk our very salvation when we do not stay the course of the written word and "depart from the faith by devoting [ourselves] to deceitful spirits and teachings of demons, through the insincerity of liars whose consciences are seared" (1 Tim 4:1). There are those, even within the church, who actually believe and teach others such man-made ideas as eating in the church building being sinful (*some teaching that even having a church building as being a sin*), women having to wear head coverings, the Lord's communion not being shared Sunday evenings with brethren who didn't have the same opportunity of those Sunday mornings, and that the whole congregation would risk its eternity in Hell, and the list goes on. Those teaching such have succumbed to the very thing that caused Satan to fall, **their pride!** They have "become puffed up with conceit and fall into the condemnation of the devil" (1 Tim 3:6). But if we follow "the tradition that [we have] received from [the apostles]" (2 Thes 3:6) which is in their inspired writings, and "do [our] best to present [ourselves] to God as [those] approved, [workers] who [have] no need to be ashamed, rightly handling the word of truth" (2 Tim 2:15), we can then claim to be the "(Gk.1577) *ecclesia*" or "called out of God" as His faithful children.

Rom 10:16 But they have not all obeyed the Gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" 17 So faith comes from hearing, and hearing through the word of Christ. 18 But I ask, have they not heard? Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world."

Therefore there is no excuse for "those who do not know God and...those who do not obey the Gospel of our Lord Jesus" (2 Thes 1:8).

Moral Support

Finally, we need to look at how we give moral support to those who are on the front lines in the war against sin. And it truly is a war. And even though we've already received the victory, there are many skirmishes yet to be won since our "adversary the devil prowls around like a roaring lion, seeking someone to devour" (1 Pet 5:8). One of the ways of winning those skirmishes is to be in the presence of brethren as often as we can. And a passage that has so often been employed when it comes to being in the assembly of the saints, is also the passage that hasn't received its due, Hebrews 10:24.

Heb 10:24 And let us consider how to stir up one another to love and good works, 25 not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more **as you see the Day** drawing near.

Didn't Jesus speak about "Heaven and earth" passing away and that "**that day** and hour no one knows" (Mat 24:35-36)? That passage speaks of the end of time and the judgment that has yet to come. In context, the letter to the Hebrews was written to the Jewish Christians living in Jerusalem before the Romans destroyed that hub of the Mosaic religion. They understood what "as you see the Day drawing near" meant. Jesus gave them the signs of the end of the Mosaic age in Mat 24 so only

those who were faithful to His word were the ones to escape the encroaching Roman army. Further evidence of this is in Heb 1:1 where the writer addressed his Jewish audience stating how “God spoke to **our fathers** by the prophets”. And in verse 2 “but in these last days has spoken to us by His Son”. “These last days” is speaking of the last dispensation to exist which we are now under (*the Christian dispensation or age*) and before the end of all things physical that have yet to be destroyed (*2 Pet 3:12*). As Paul wrote to the Ephesians how Jesus is...

Eph 1:21 far above all rule and authority and power and dominion, and above every name that is named, not only in this age (*physical*) but also in the one to come.

The law ended at His cross (*Col 2:14*) even though it was still in practice by those who didn't accept Jesus as their prophesied Messiah. They failed to understand the true meaning of the prophet who spoke of the coming kingdom, the church.

Isa 2:2 It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and **all** the nations shall flow to it, 3 and many peoples shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that He may teach us His ways and that we may walk in His paths." For out of Zion shall go the law, and the word of the LORD from Jerusalem. (*Emp. added*)

Jesus told His disciples “not to depart from Jerusalem” and how they would “receive power when the Holy Spirit [came] upon [them]” and that they would “be [His] witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (*Act 1:4, 8*). The “word of the Lord” truly did begin to be preached starting from Jerusalem by those with the “beautiful feet” as read in Rom 10:15. Have you heard that word? It has been preserved down through the ages since it was first written and has been the number one best seller so often it isn't even listed in the New York Times top ten best sellers . Which shows how available it is because God made it so.

#1.Have you heard?

Eph 1:13 In Him you also, when you heard the word of truth, the gospel of your salvation,

#2.Do you believe?

and believed in Him, were sealed with the promised Holy Spirit,

#3.Have you repented?

Luk 15:7 Just so, I tell you, there will be more joy in Heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

#4.Have you confessed Jesus as the Christ?

Mat 10:32 So everyone who acknowledges Me before men, I also will acknowledge before My Father who is in Heaven,

#5.Have your sins been washed away?

Mar 16:16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

#6.If you've done all these things, have you remained faithful?

Joh 15:10 If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

#7. Are you growing?

2Pe 3:18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and to the day of eternity. Amen.

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