CCLEB Sermon Notes

Sunday, November 1, 2026 | Romans 10:5–21 | Pastor Duane Miller

Beautiful Feet: How Will They Hear?

Good morning, and welcome! Welcome also to everyone joining us online and on the radio.



Our Joni & Friends Team…(update).

It's an honor to worship and to study God's Word with you. We are working through a new section of Romans, chapters 9 through 11, where Paul is addressing his concern for the salvation of his fellow Jews, and these three chapters are one long essay, one long argument.

Here's a quick recap of what we learned of this so far. In Romans 9:1–29, Paul grieves for his lost fellow Jews, and he asks the tough question, Has God failed the Jews, the descendants of Abraham? Paul then defends God as faithful, sovereign, and merciful. He says, Abraham's true children are the "children of the promise," chosen by God's mercy rather than by merit or bloodline—as seen in Jacob over Esau. Mercy meaning: not getting what you deserve.

Now, since all then and now have sinned and deserve judgment, mercy is God's to give. Last week, in 9:30–10:4 in Pastor Yordany's excellent teaching, Paul explains why many Jews missed it: the Gentiles received Christ's righteousness by faith, while Israel tried to earn it through the law and stumbled over Christ, the "stumbling stone." The Jews had zeal without understanding, pursuing their own righteousness their own way, instead of accepting God's way, faith is Jesus Christ.

Today's passage is fascinating. More than half of its twenty-one verses quote or allude to the Old Testament. And Paul, inspired by the Holy Spirit, brilliantly weaves all of those together to support his argument of salvation for everyone, by faith alone. So here is our opening question: If salvation is for everyone, how are they to hear about it?



I invite you to open your bibles to Romans 10:5-15 If you need a bible raise…. .

Paul begins in v5-6b with a stark contrast between the law's way of making a person right with God and faith's way of getting right with God.

The law's way of becoming right with God requires obedience to all the law, as it says in Lev 18:5. READ. Note here it doesn't say obey some of the decrees and regulations; it simply says obey them—all of them. 1 -2 Has anyone ever done that perfectly? No* (Rom 3:23) "For everyone has sinned; we all fall short of God's glorious standard."

In v6, Paul contrasts the law's way- which no one has ever done - with "faith's way of getting right with God."

What is "faith's way of getting right with God?" There is: faith! Paul argues that this way of faith has always been the storyline of the Old Testament, even Abraham.

Here's what Paul does: Jump back in your Bible to Deut 30:11- 14. This is the passage that Paul is alluding to.

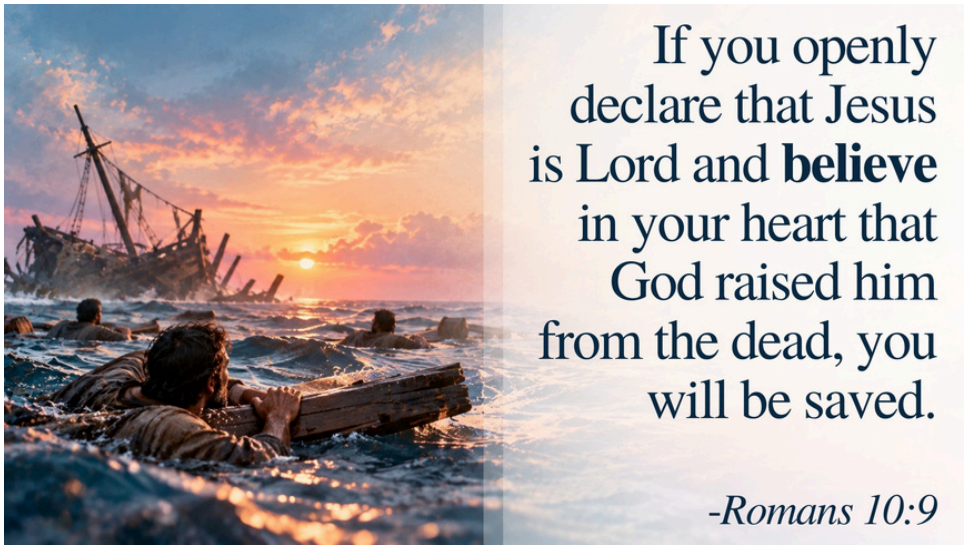
Paul says that Christ is the answer, and his use of the Deuteronomy passage in Rom 10:6-7 implies that this is about faith in Christ, not having to work to get Christ. We don't have to work to get Christ; we don't have to climb up to heaven and bring Jesus down or descend into the abyss and bring Jesus back up to us. Rather, Jesus came to us willingly, and we simply accept his sacrifice as the perfect lamb of God, who fulfills the law and gives those who believe and trust in him right standing with God. That is what Paul means by "faith's way of getting right with God" – right standing! V8a says READ. Paul's emphasis is that faith's way of getting right with God is very available to us. The answer is right in front of us—in Paul's words, "close at hand…it is on your lips and in your heart."

V8a-9 Words are important, so let's define "confess" and "believe" to understand what Paul is saying in context.

The idea of a confession is broader than just being honest about yourself. . The biblical idea of confession means: to agree with. The Greek word literally means: "to say the same thing".

If you are ever a witness under oath and the court asks whether something happened, you might respond, “Yes that’s what happened.” That is your confession. You are agreeing as a witness with what they said happened.

In the context of Romans 10:9, your confession puts you on the legal record of heaven about who Jesus is. Your confession is you agreeing with God that Jesus is God the Messiah, your Savior. He is your Lord. It is your public agreement with God—repeating what he says to be true about Jesus – it is your confession. That’s confession - now let’s define the word “believe”. “Believe” is likewise much broader. In Greek believe means to depend on something as if your life and soul depend on it – to trust it with your life.

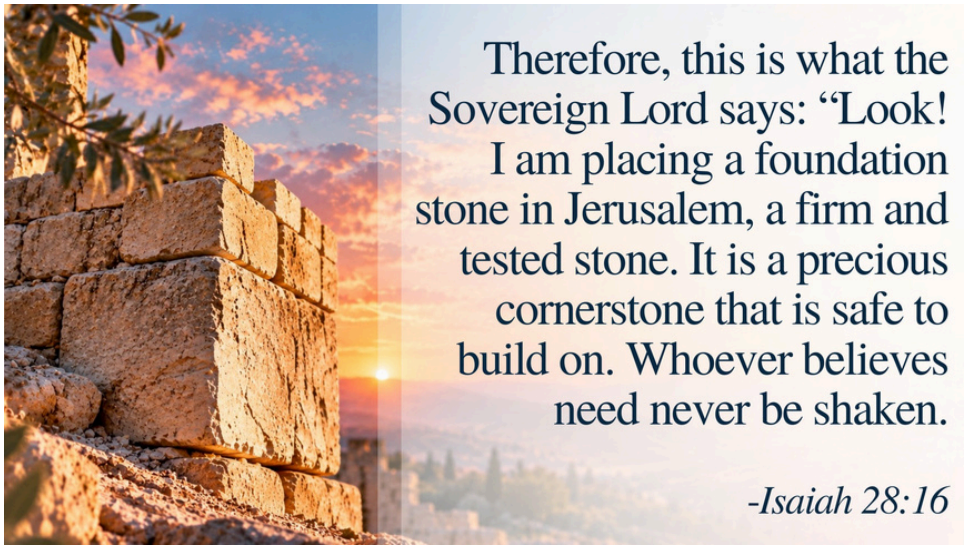


For example, in the story of Paul’s shipwreck in Acts 27, the grounded ship was being torn apart by the waves as it was hung up on the shoals. The commanding officer ordered those who could swim to jump overboard and head for land, and the rest to follow (Acts 27:43–44).

Those who could not swim had two options: drown or hold onto planks. They held onto planks because their lives depended on it. That’s a picture of what “believe” means in Romans 10:9.

“If you confess” – agree with God “that Jesus is LORD, and believe in your heart that God raised him from the dead”, if you depend on that like your life and soul depend on it, Paul says – “you will be saved”.

Paul goes on to say in verses 10–11 . Note that the NLT substitutes the word “trust” for “believe” for clarity. Now what Paul is quoting here is an architectural reference from . READ. In ancient building, the cornerstone was the first and most important stone laid in the foundation. It was a large, carefully cut stone precisely set at the corner. Every other stone was measured and aligned from it. If the cornerstone was true, the whole building stood straight and secure; if the cornerstone was off, the building failed.



Isaiah says God himself precisely lays this tested, precious cornerstone in Zion, and Paul applies it to Jesus: everyone who builds their life on him will never be put to shame or "disgraced" as the NLT puts it in Romans 10:11.

If something is so trustworthy that putting your trust in it never leads to shame, disgrace or disappointment, that's a really good test of its trustworthiness, like a cornerstone that keeps all the walls true and secure. Paul says the object of our trust that will never lead to shame or disgrace is Jesus. 1-2-3

Now in verses 12–13 , Paul brings this back to the theme of Romans: everyone is justified by faith the same way—Jews and Gentiles alike. READ.

Verse 13 is a quote from OT - Joel 2:32. So, what Paul is saying is this: if you are shipwrecked, in the water, and drowning, it doesn't matter if you are Jew or Gentile. If you call upon the name of the Lord, Paul says, you will be saved. Everyone! That's amazing! This is the answer the world needs! Amen?

So, this great salvation is available to everyone, but how will everyone become aware of it?

Imagine you're out West, running through the woods from a wildfire. You run as hard and as fast as you can, and then all of a sudden you come to the edge of a cliff at a big ravine with no safe way down. You look behind you the fire is closing in. Fire behind, cliff and certain death in front of you. The smoke is in your eyes and you can't see across the ravine. And then you hear somebody yelling, "Run! Run, to the bridge on your right!" How would you have ever known where the bridge was unless somebody told you?

V14 -15 READ. This is so simple and so beautiful. Note the words "call on, believe, heard, tells, sent". In this order, the words don't make a lot of sense to us, but if we reverse the order of the words, it tells a story. If salvation through faith in Jesus is available to everyone, then somebody needs to be sent to tell everyone so they can hear it, believe it, and call on Jesus to be saved. In late March and early April 2012 it was still really cold. And there was a lady in the community who was homeless, and she saw that we had a lot of cardboard from the pantry piled on the church back porch. To get out of the wind and cold, she built herself a shelter out of the cardboard. God bless her. She then started a fire to get warm. As you can imagine, the cardboard caught fire. It was piled against the kitchen window, so the window caught fire, then the kitchen, then the beams in the church floor.

The Lebanon Fire Department came quickly and put the fire out. We're so thankful for them. There was quite a bit of damage, READ, but not nearly as much as it could have been. The worst of the damage actually was smoke. This building, built in 1928 before days of air-conditioning, was designed for maximum airflow. Because of that design, the smoke from the fire spread throughout the building.



When the fire restoration company showed up the next day, they brought close to 40 workers, because every wall, every piece of furniture, everything in the entire building, had to be scrubbed to get the smoke residue and smell off.

I came into the smokey building that day, and I was in my office in the cold and dark the electricity was still off. I was gathering up some things, and there was a knock on my office door. And one of the managers of the restoration crew asked me if I had a key to let them into one of the rooms so they could clean it, so I went with him and I opened the door.

The Lord prompted me to share about Jesus with him. Now I had just been trained by Keith Weixler on how to use a Gospel bracelet, so I offered him one and asked if he'd like to hear the story that goes with it. I told the gospel story, and as we stood there talking, more and more workers gathered around until by the time I was done, the hallway was pretty full.



And when I finished sharing the Gospel with him, I noticed tears streaming down his face, and he said these beautiful and haunting words: “Thank you, man. No one has ever taken the time to share that with me.”



“Thank you man. No one has ever taken the time to share that with me.”

“No one has ever taken the time to share that with me”. Immediately this passage in Romans popped into my head: How can they believe in him if they’ve never heard about him? And how can they hear about him unless someone tells them?

Unless someone tells them. So let’s talk about feet. Many people get squeamish about feet—sometimes feet just gross us out. In the Bible, there are many descriptions of feet. Feet that are lame, feet that stumble, feet that rush to do evil, feet that run to sin. But here in v15b, Paul, using the words of Isaiah the prophet, tells us about “beautiful feet”. READ.

You see, when someone goes and tells another person about Jesus, and that person hears them, and then believes, and calls upon the name of Jesus, the one who told them is described as having “beautiful feet”—feet that carry the good news of Jesus to people who have never heard it.

But v16 tells us the ugly truth that often goes with beautiful feet - just because somebody with beautiful feet shared the good news doesn't mean the good news is welcome. READ.

For emphasis, Paul quotes Isaiah 53:1, from the song of the Suffering Servant. And we see from Isa 53:3 that the Servant himself—Jesus—was despised and rejected; people turned their backs on him and did not care. That's the ugly truth about beautiful feet.

So, as we see in v17, some chose to accept what they heard, and some rejected it. The choice to accept or reject follows them hearing the good news. But refusing to accept does not change the fact that faith comes from hearing. And for someone to hear the gospel whether they accept it or reject it, someone has to tell them.

That brings us back to Paul's concern for the salvation of his fellow Jews. He asks the question in verse 18a. READ. Paul's resounding answer is that the people of Israel have heard the message, the gospel. They heard it, but they chose to reject it.

Paul supports that by quoting several places in the Old Testament. V18b-21.

The main point is this: Israel heard the message and chose not to receive it. Paul quotes Psalm 19:4 to show the message has gone out to the whole earth, and he quotes Deuteronomy 32:21 and Isaiah 65:1 to show that God was found by Gentiles who weren't even looking, and Paul quotes Isaiah 65:2 to show God still holding out his hands- with his offer - to a disobedient Israel.

Now Israelites rejection plays out in real time in Paul's life. Paul was sent by God to share the gospel with those who have not heard. So, Paul is one who had beautiful feet. Where did he go? He went to Jewish synagogues in many cities in Greece and Turkey. But he became very frustrated by his fellow Jews' rejection of the gospel message. We see that in Acts 13:46 and 18:6, that Paul was so frustrated with his fellow Jews unbelief that he declares he is turning to the Gentiles! It doesn't mean Paul was "done" with the Jews for good, though. Yet both times, in the very next town Paul visits, he goes straight to the synagogue (Acts 14:1; 18:19). That's because his heart was for the lost.

Throughout Roman 9–11 we see Paul's distress for his fellow Jews, and what we will see next week in chapter 11 is that God hasn't rejected the Jews and neither has Paul.

So, let me give you some thoughts on ch 10 for your meditation and application.

Our goal for this section is to highlight the beautiful character of that God remains faithful, sovereign, and merciful. And today we saw God's huge heart—salvation is offered to everyone who calls on the name of the Lord, Jew and Gentile alike, and God sends people to deliver that message.

Which brings us back to our opening question: If salvation is for everyone, how are they to hear about it?

Jesus said, "As my Father hath sent me, even so send I you" (John 20:21). Sent to carry the good news. The Bible describes those that carry the good news to those who have never heard it as having a beautiful feet. Let me tell you about some of the beautiful feet right here in our church family.



Examples of beautiful feet in our church family

21 year old Faith VanHanxleden is one of our home grown missionaries serving in orphanages in Thailand. Jesus sent her, she said yes. She has beautiful feet. Esther Nam is one of our own missionaries, serving children in Vietnam. Jesus sent her out, she said yes, Esther has beautiful feet.

Our children's ministry team, our Women's Shelter team, UTURN team, our faithful evangelism team, Spanish ministry outreach team, and pantry team all have beautiful feet. And all of them have responded to Jesus sending them, "…so send I you".

How many people are out there like Jose from our fire restoration story who no one had ever taken the time to share the story of Jesus with? Let me finish Jose's story. The day Jose heard the gospel, he and his brother both put their faith in Jesus. They heard, they believed, they called upon the name of the Lord. Thom, Dan, and I were so excited that the next day we threw a pizza party for the whole fire restoration crew—and seventeen of them total put their faith in Jesus. They grabbed hold of Jesus the way Paul's shipwrecked passengers grabbed hold of the planks – dependent on Jesus for their lives.

But maybe you're here today and you have heard about Jesus, but you have not yet believed or called on the name of Jesus. Here's what you need to know. The only way to get right in God's sight is putting your faith and trust in Jesus and his payment for you on the cross. Jesus is God, and his death paid for your sins. When you confess your sins, agree with God they are sin, and when you trust in him to take away your sin thru Jesus' death, God applies Jesus' righteousness to you and gives you right standing with him. Right standing means you are saved from the judgement of hell.

So here's what we are going to do. I'm asking everybody here to read this verse out loud with me and if you've never believed and called upon Jesus before may this be your salvation moment. So let's read verse 9 together out loud and make it personal. "I confess with my mouth that Jesus is Lord, and I believe in my heart that God raised him from the dead. Therefore, I am saved."

Prayer and Communion

BONUS CONTENT:

A **common misunderstanding** is that the Old Testament law expected people to earn God's favor by keeping it perfectly. The law did set a perfect standard—"You must be holy because I, the Lord your God, am holy" (Lev 19:2)—but it never expected sinful people to reach it on their own. God built provision for failure into the law itself: the sacrificial system, climaxing each year on the Day of Atonement (Lev 16; 17:11).

So then, the law was designed to show people their sin (Rom 3:20) and lead them to depend on God's mercy rather than their own performance; it was "our guardian until Christ came" (Gal 3:24). Even then, the sacrifices were only a temporary covering that pointed ahead to Jesus, because "it is not possible for the blood of bulls and goats to take away sins" (Heb 10:4).

And right standing with God was always by faith. Abraham "believed the Lord, and the Lord counted him as righteous because of his faith" (Gen 15:6)—430 years before the law was given (Gal 3:17). David knew God would "not reject a broken and repentant heart" (Ps 51:16–17), and Habakkuk wrote that "the righteous will live by their faithfulness to God" (Hab 2:4).

The problem arose when many in Israel treated the law as a ladder to climb rather than a mirror that showed their need for the final sacrifice. They tried "to get right with God by keeping the law instead of by trusting in him" (Rom 9:32) and clung to "their own way of getting right with God" (Rom 10:3). So when the perfect and final sacrifice came—Jesus, who fulfilled the law they could not keep (Matt 5:17)—many in their pride rejected him.

2. **Memorize Scripture**: Think about this: more than half of these twenty-one verses quote or allude to the Old Testament, and Paul did it without a smartphone or AI. He had God's Word hidden in his heart. Let that inspire us to memorize Scripture too.

3. **Questions?** If you feel like your questions are not being answered, feel free to email sermonquestions@ccleb.com.