**can they hear without a preacher? {15} But  
how can men preach unless they shall  
have been sent? as it is written, How  
beautiful are the feet of them who bring  
glad tidings of peace, who bring glad  
tidings of good things**!—The Apostle is  
shewing the *necessity* and *dignity* of the  
preachers of the word, which leads on to  
the *universality* of their preaching, leaving  
all who disobey it without excuse. He  
therefore cites this, as shewing that their  
instrumentality was one recognized in the  
prophetic word, where their office is described and glorified.—The applicability of  
these words to the preachers of the Gospel  
is evident from the passage in Isaiah itself,  
which is spoken indeed of the return from  
captivity, but in that return has regard to  
amore glorious one under the future Redeemer. We need not therefore say that  
the Apostle uses Seripture words merely as  
expressing his own thoughts in a well-known garb; he alleges the words as a  
prophetic description of the preachers of  
whom he is writing.

**16.**] In this  
preaching of the Gospel some have been  
found obedient, others disobedient: and  
this was before announced by Isaiah. The  
persons here meant are as yet kept indefinite,—but evidently the Apostle has  
in his mind the unbelieving Jews, about  
whom his main discourse is employed.–**Howbeit not all hearkened to** (historic:  
during the preaching) **the glad tidings**(and this too was no unlooked–for thing,  
but predetermined in the divine counsel):  
**for Isaiah saith, Lord** (the word Lord is  
not in the Hebrew), **who** [**hath**] **believed  
the hearing of us** (i.e. as in our version, *our  
report*: but it is important in this passage  
to keep the word one and the same throughout, as it is in the original; otherwise we  
lose the force of the Apostle’s argument)?

**17.**) **Faith then** (conclusion from  
ver. 16,“*who believed our report?*”) **is from  
hearing** (i.e. the *publication* of the Gospel  
produces belief in it), **and the hearing** (the  
effect of the publication of the Gospel) **is  
through** (not, ‘in obedience to,’ but ‘by  
means of,’ as its instrument and vehicle)  
**the word of Christ** (such is the reading of  
our oldest authorities. *‘God’* has probably been a rationalizing correction, to  
suit better the sense of the prophecy).

**18.**] **But** (in anticipation of an objection  
that Israel, whom he has especially in  
view, *had not sufficiently heard* the good  
tidings), **I say, Did they not hear** (the  
“*hear*” of ver. 14 is carried on through  
verses 16 and 17 to this in ver. 18)? **Nay,  
verily** (ch. ix. 20, note), **Into all the earth  
went forth their voice, and to the ends of  
the world their words**.—Psal. xix. is  
*a comparison of the sun, and glory of  
the heavens, with the word of God.* As  
far as ver. 6 the glories of nature are described: then the great subject is taken  
up, and the parallelism carried out to the  
end. So that the Apostle has not, as  
alleged in nearly all the Commentators,  
merely accommodated the text allegorically,  
but *taken it in its context*, and followed  
up the comparison of the Psalm.—As to  
the assertion of the preaching of the Gospel  
having gone out into all the world, when  
as yet a small part of it only had been  
evangelized,—we must remember that it  
is not the *extent*, so much as the *universality*