

Hidden Hills Sovereign Grace Baptist Church

Wednesday Sermon

Date: June 2, 2021

Text: Romans 10:14-21

Scripture Reading: Romans 10:1-21

Subject: Faith comes by hearing

In verses 1 through 13 of this 10th chapter, we considered these things:

1. That Paul's heart's desire and prayer to God for Israel was that they might be saved.
2. That Israel had a zeal for God, but were ignorant of God's righteousness – Jesus Christ.
3. That the gentiles who sought not after righteousness attained unto the righteousness of God by faith.
4. That the righteousness of the law required that every precept be done perfectly without exception. If one failed in one point, he was guilty of all.
5. That the righteousness which is of faith does not ask for Christ to come down from heaven or be raised up again from the dead, but the word is nigh us, even in our hearts, that is, the word of faith which preach.
6. That if we confess with out mouth and believe in our heart that God hath raised Jesus from the dead, we shall be saved.
7. That with the heart man believes unto righteousness and with the mouth confession is made unto salvation. Those who believe on him shall not be ashamed.
8. That no matter whether we be Jew or gentile, God is rich to all who call upon him. Whosoever shall call upon the name of the Lord shall be saved.

Now, we come to chapter 10, verses 14 through 21. Last time, we closed with verse 13. Let's read that again:

Romans 10:13 (KJV) *For whosoever shall call upon the name of the Lord shall be saved.* – Blessed truth! The apostle goes on to further qualify this statement in the succeeding verses.

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Romans 10:14 (KJV) *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*

How then shall they call on him in whom they have not believed? – Paul having written, that whoever, Jew or Gentile, believe in the Lord and call upon his name, shall be saved; and that the same Lord was rich toward all who call on him, without any difference to them. This tells us that it was therefore absolutely necessary, that the Gospel should be preached to the Gentiles, as well as to the Jews and that it was the will of God it should be. That what he and others so sent did was by a divine commission. What was that? that they were sent by the Lord to preach the Gospel to them; that hearing they might believe, and so call upon the name of the Lord, and be saved. There is a real necessity for the preaching of the gospel, since there can be no true calling upon God without faith, no faith without hearing, no hearing without preaching, and no preaching without a divine mission. Think about it! Every man calls upon the God he believes in, and him only; this has been the practice of all men, in all nations. Those who have not believed in God and Christ, do not call upon them; it is true indeed, there may be an external calling by them, where there is no saving faith, because saving faith is the gift of God. Therefore, those who voice a prayer in this way is not calling upon the Lord in truth and sincerity. Calling on the name of the Lord must be because the

person has already believed in the heart that God has raised Jesus from the dead.

And how shall they believe in him of whom they have not heard? – Great question! How shall they believe in him...? Mr. Spurgeon said this in a sermon: (I'm paraphrasing) "Some say and cry to their hearers, believe, believe! But they never say what to believe?" The gospel tells of Jesus, God's only begotten son who died to save His people from their sins." The sinner must hear this – and God must have given him ears to hear, for it is certain that all men do not have ears to hear. Before they call on the name of the Lord, they must have heard and believed.

And how shall they hear without a preacher? -- or there is no hearing without, preaching; there may be reading without it, and this ought to be where there is preaching, to see that what is preached agrees to the Scriptures; but there is no hearing the word explained without preaching; explaining the word is preaching. There is no hearing of Christ, and salvation by him, without the preaching of the Gospel; the usual and ordinary way of hearing from God, and of Christ, is by the ministry of the word: this shows not only the necessity of "preaching the word," but also points out the subject matter of it, which is Christ, and him crucified. They that preach ought to preach the person of Christ, as prophet, priest and king; the message ought to preach of His grace, his righteousness, his blood sacrifice and God's satisfaction of that sacrifice. Otherwise men may hear the preacher, and not hear Christ.

Just a few words about this statement as it has pertained to me personally. That God has chosen some to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by the gospel, to the obtaining of the glory of our Lord Jesus Christ. I have thought about this

many, many times. In lands where the gospel is not preached, we see multiplied thousands who never hear and who never come to Christ. I am resigned to this. Where God's elect are found, those whom he foreknew, it is certain that he also did predestinate them, and whom he predestinated, those same one he calls. And how did he call them to belief in Christ? By the preaching of the gospel for the Lord commanded his church to preach the gospel to every creature, saying *he that believeth and is baptized shall be saved; but he that believeth not shall be damned.*" (Mark 16:16).

Romans 10:15 (KJV) *And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*

And how shall they preach, except they be sent? – There is no proper, rightful, regular, and lawful preaching of the word without a mission (a commandment of the Lord), which is either extraordinary, or ordinary. Extraordinary mission was such as the apostles, including the Apostle Paul themselves had; who, as they were called to extraordinary service, had extraordinary qualifications, and were sent forth in an extraordinary manner, with a power of doing miracles, and immediately by Christ himself. The ordinary sending to preach in this church where men are chosen as pastors and teachers, which includes qualifications for the ministerial work. Christ sends forth these men into such service, he bestows gifts on them, fitting them for it, some more, some less, but all have some. And there is also a call unto it which scripturally is a "desire for the office of a bishop." The sending is not only internal, but is external, which is given by the churches of Christ, after due trial and examination of gifts, and a serious consideration of the matter to judge the man's qualification by the scripture. This

is what may be properly called a preacher's mission, and none but such who are in this way sent out ought to preach the Gospel, because the gospel includes all the counsel of God.

As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! – How attractive are the feet of them...! Those that come to us with glad tidings and preach the gospel of peace – peace with God and the promises of God to those who believe that gospel of peace – of the forgiveness of sins and eternal life! Indeed how beautiful are the feet of those who bear this message! ***As it is written: Isaiah 52:7 (KJV) How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!***

Romans 10:16 (KJV) *But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?*

But they have not all obeyed the gospel. – This speaks of those who hear it with the natural ears, and to whom it is preached. Though ministers may be regularly sent forth, and rightly preach the Gospel in the purity of it, yet there is no success without the power of God attending the preaching of the gospel. Ministers may preach, and men may hear as all men hear with their natural ears, and yet not obey the Gospel. How do they obey it? They believe the message of Christ crucified in their hearts and are resolved to call on the Lord, confess Jesus with their mouth, and submit to the commandment to be baptized because they have believed.

For Esaias saith, Lord, who hath believed our report? – Isaiah speaks about his countrymen, the Israelites is asking this question. Believed our report – our message which we heard and received from God which is now sent to you. The great mass of his

countrymen had rejected it. This was an example to explain the purpose of the apostle. In the time of Isaiah this fact existed; and it was not a new thing that it existed in the time of the gospel.

Romans 10:17 (KJV) *So then faith cometh by hearing, and hearing by the word of God.*

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So then faith cometh by hearing, -- That is, by preaching; for the word hearing is used in the same sense as in the 14th verse. This speaks of the preaching of the Gospel, or the preaching of the word, which is the means God makes use of, to convey faith into the hearts of his people; for preachers are ministers, or instruments, by whom others believe. When it is said that faith cometh *by hearing*, it is not meant that all who hear actually believe, for that is not true; but that faith does not exist unless there is a message, or report, to be heard or believed. It cannot come otherwise than *by* such a message; in other words, unless there is something *made known to be believed*. And this shows us at once the importance of the message, and the fact that men are converted by the instrumentality of truth, and of truth only.

And hearing by the word of God. -- these words are the conclusion, and sum of the whole; that as praying or calling on the Lord is because of faith, so faith to hearing, hearing to preaching, preaching to a mission. It was the original will of God to send forth his apostles and ministers to preach the Gospel first to the Jews, then to to the Gentiles; that those hearing might believe, and believing call upon the Lord, and so be saved by him. Those who truly hear and believe are those to whom God has given "ears to hear."

Romans 10:18 (KJV) *But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.*

But I say, Have they not heard? – This is an emphatic manner of speaking to emphasize that they had heard the gospel.

Yes verily, -- The Jews heard the Gospel in the times of Isaiah, and other prophets, though they disbelieved the report of it; they heard it from John the Baptist, and were pleased with his ministry for a while; yea, they heard Christ himself preach it, who spake as never man did, with power and authority, as the Scribes did not, and wondered at his gracious words; they heard the apostles of Christ, who for some time were limited in their ministry to them only, and after their commission was enlarged, were ordered to preach first to them; so that they could not say they had not heard it, and they were left entirely inexcusable.

their sound went into all the earth, and their words unto the ends of the world. – Undoubtedly, this speaks of the works of nature, the heavens, the firmament, the sun, moon and stars, proclaiming everywhere that God IS, his perfections, especially his wisdom, power, and goodness; so that the Gentiles were not without hearing of God, even while they were destitute of a divine revelation. It was and is a voice, or sound, is ascribed to the inanimate creatures; and which is so loud, that it reaches to the end of the earth. Paul is alluding to Psalms 19, but it means more than that.

Psalm 19:1-3 (KJV) *To the chief Musician, A Psalm of David. The heavens declare the glory of God; and the firmament sheweth his handywork. 2 Day unto day uttereth speech, and night unto night sheweth knowledge. 3 There is no speech nor language, where their voice is not heard.*

But that is not all, the gospel had already gone into all the world as these passages tell us.

Colossians 1:5-6 (KJV) *For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; **6 Which is come unto you, as it is in all the world;** and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:*

Colossians 1:23 (KJV) *If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, **which ye have heard, and which was preached to every creature which is under heaven;** whereof I Paul am made a minister;*

Romans 10:19 (KJV) ***But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.***

But I say, Did not Israel know? –they knew the will of God, and the right way of worshipping him; for they were favored with a divine revelation. To them were committed the oracles of God, and to them belonged the giving of the "Gospel", did not Israel know the Gospel? yes, they did; But this question refers to the calling of the Gentiles, and the rejection of the Jews. The sense is, did not Israel know, that the Gentiles were to be called by the grace of God, and that they themselves were to be cast off? they did know this, at least something of it, though not so clearly as it is now revealed to the holy apostles and prophets by the Spirit; but in some measure they could not but know it, since there were such strong hints of it in the writings of the Old Testament.

First Moses saith, -- That is, Moses was the first to say this by inspiration.

Deuteronomy 32:21 (KJV) *They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.*

I will provoke you to jealousy by them that are no people and by a foolish nation I will anger you. -- The Gentiles are here designed by "them that are no people": who before God, and in his sight, as all nations are, were as a drop of the bucket, as the small dust of the balance: nay, even as nothing, yea, less than nothing and vanity: likewise they were no people of any account, of any name; they were mean and contemptible, neglected and overlooked by God himself, and treated with contempt by the Jews, his professing people: and besides, they were not as yet openly and visibly the people of God; they neither called upon his name, nor were they called by his name; he had not as yet taken from among them a people for his name: these are also meant by "the foolish nation." This is an application to all the Gentiles in general, who notwithstanding their large pretensions to natural, civil, and moral wisdom, yet being without a true knowledge of God, Christ, and the Gospel, were a foolish people; and in nothing more did their folly appear, than in their idolatry and superstition. Now the Lord threatened by these gentiles to provoke the Jews to jealousy, and to anger them; and this was but just, and by way of retaliation; for since they provoked him to jealousy and anger, by worshipping strange gods, which plainly declared their lack of faith in him, affection for him, and their departure from him; it was a righteous thing in him to provoke them to jealousy of him, as if he had no affection for them, who had been so long, in some sense, an husband to them all. We all know that God is about to cast off the Jews and to anger them, by sending his Gospel among the Gentiles,

and calling them by his grace, and making them partakers of his special favors; whereby this prophecy had its full accomplishment. Though the Jews rejected and despised the Gospel themselves, yet nothing more provoked them than that it should be carried to the Gentiles. Now from these words of Moses, the Israelites must needs know, they could not but know that it was the will of God to call the Gentiles, and reject the Jews. The New Testament agrees with this entirely:

Romans 11:9-11 (KJV) *And David saith, Let their (the Jews – lk) table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: **10** Let their eyes be darkened, that they may not see, and bow down their back alway. **11** I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.*

Romans 10:20 (KJV) *But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.*

But Esaias is very bold, and saith, -- Paul here produces another testimony in proof of this, that the Israelites must needs have some knowledge of this truth, the calling of the Gentiles; since a famous prophet of theirs, Isaiah, also spake out with great freedom; he did not mince the matter, or cover it with dark sayings, but with all plainness and perspicuity, and with great courage and intrepidity declared it; though he knew he run the risk, not only of his fame and credit among the Jews, but of his life also, for so doing. This is a quote from Isaiah 61:1.

Isaiah 65:1 (KJV) *I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold*

me, behold me, unto a nation that was not called by my name.

Romans 10:21 (KJV) *But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.*

This is a quote from the next verse in Isaiah:

Isaiah 65:2 (KJV) *I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;*

The Lord's "stretching out *his* hands all the day long" to them, speaks of the ministry of the prophets one after another to them, the preaching of John the Baptist, of Christ and his apostles among them. But they were a stiff-necked and rebellious people, uncircumcised in heart and ears; would have none of his counsel, and despised his reproof; contradicted and blasphemed the word; rejected the Messiah and his Gospel; killed the Prince of life, and persecuted his apostles; so that it was just with God to write a "Lo-ammi", Hos_1:9 (these are not my people, and I will not be your God), upon them, and cast them off. The next chapter speaks of their national cutting off until the fulness of the gentiles be come in.