

FAITH COMETH BY HEARING

ROMANS 10:12-17 • TV-448A

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Romans 10:12-17

“For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. 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? 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! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God.”

If you'd like to follow as I bring my message today in the Bible turn with me to **Romans Chapter 10**. I'm going to be speaking from **Romans 10:12-17**.

And the subject, my subject today is: **“FAITH COMETH BY HEARING.”**

Now, one of the great preachers of the past, John Flavel said he could sum up his message, the Gospel he preached, in this way; he said they're five things of which I'm absolutely sure, they're five things of which I'm absolutely sure:

First of all: All spiritual blessings which the living God has purposed and provided for the sons of men are in Jesus Christ our Lord. Every blessing, every spiritual blessing that God has purposed and provided for sinners is in Christ.

That's what Paul said in **Ephesians 1**, *God has blessed us with all spiritual blessings in the heavenlies in Christ.* That's where the blessings are. He wrote again in **1 Corinthians 1**; *"Of God are you in Christ who of God is made unto us wisdom, righteousness, sanctification, and redemption."*

It's all in Him. Mr. Flavel said and this is the first point, all blessings and mercies which God has for sinners are in Jesus Christ, nothing outside of Christ; it's all in Him.

Secondly: These spiritual blessings are ours by a union with Christ.

In other words, *"The Father loveth the Son and hath given all things to Him."* Christ is the Vine; we're the branches. And the branches draw all their nourishment and life and strength from the vine. Without the vine we're nothing. Cut the branch off from the vine, the branch is dead. The life is in the vine.

He is the head; we're the body. He is the heir; we're joint heirs with Him. You see; *"It's Christ in you that's the hope of glory. For in Him dwelleth all the fullness of the Godhead bodily and you are complete in Him."*

So all spiritual blessings, everything God has for a sinner, is in Jesus Christ. And it becomes ours; it becomes ours by a union with Him. "He's the heir; we're joint-heirs. He's the true Vine; we're the branches.

Thirdly: Mr. Flavel continued; he said, "This union with Jesus Christ is ours by faith." *"He that believeth on the Son hath life. He that believeth not the Son shall not see life."*

Paul said to the Philippian jailer, *"Believe on the Lord Jesus Christ and thou shalt be saved."* Our Lord said to the Centurion, *"All things are possible to them that believe. Without faith it's impossible to please God."*

"He that cometh to God, (he that cometh to Christ) must believe." He must believe that God is and that God is the rewarder of them that diligently seek Him. *"Without faith it is impossible to please God."*

So this union; all the blessings that God has for a sinner, all spiritual blessings, are in Christ. And they're mine by a union with Christ. And that union with Christ is perfected and accomplished by faith.

I must receive Him, *"To as many have received Him, to them gave He, the power (the privilege, the right), to become the sons of God, to as many as believed on His name."*

Fourthly: This saving faith which unites us to Christ, in whom are hid all the treasures of God, this saving faith which unites us to Christ, comes by hearing the word of God.

FAITH COMETH BY HEARING

ROMANS 10:12-17 • HENRY T. MAHAN

“Faith comes by hearing and hearing by the Word of truth.” Paul wrote in **Ephesians**: *“In whom you believed after you heard the Word of truth, the Gospel of your salvation.”* And in **1 Corinthians 1** Paul wrote: *“It pleased God by the foolishness of preaching to save them that believed.”*

So, this union with Christ is perfected and accomplished by faith. But faith comes only by hearing and that’s what we’re going to talk about in a few moments.

This is equally important; are you with me? Mr. Flavel preached many years ago, God used mightily in England, 200 years ago, wrote many outstanding books.

He said; “I could sum up my message, my Gospel, with these five things; “All spiritual blessings are in Christ” That’s where they are. And those blessings become ours by a union with Christ; it’s in Him. And that union with Christ is accomplished, perfected by faith. We must receive Him. We must believe Him. We must trust Him. We must come to Christ: “Come to me and I’ll give you life. Come to me and I’ll give you rest.”

And that coming to Christ, that faith, is accomplished by hearing the Word of God. *“Faith comes by hearing the Word of God, (the preaching of the Gospel).”* But all the preaching in the world and all the reading and all the witnessing and all the efforts to know the living God are to no avail unless God makes it effectual.

Fifthly: Unless almighty God by the Holy Spirit, the power of the Holy Spirit, the revelation of the Holy Spirit, the regeneration of the Holy Spirit, except God by the Holy Spirit make the Word effectual.

Now I preach, but in order for you to be profited, I must preach in the strength and wisdom and power of the Holy Ghost. You sit out there and listen and you hear this Word and you’ve heard, some of you have heard it many times, but that hearing has got to be anointed by the Spirit of God.

You see, Christ said this; when they murmured against Him; they said; “Well, this is the carpenter, this is Mary’s son. We know His mother and His sisters and brothers. How does this man know these things? How does He say He came from heaven?”

And our Lord looked at them and said this: *“No man can come to me except my Father which sent me draw him. And they shall all be taught of God. He that hath heard and learned of the Father cometh unto me.”*

And that’s what I’m saying; the preacher and the hearer are shut up to the mercy of God for salvation is of the Lord. God’s got to make it effectual.

So, as I preach to you from this text; look now at my text, **Romans 10:12-17**. Let’s remember these five things that all spiritual blessings are in Christ. They’re ours by a union with Christ,

and that union is by faith. And that faith comes by listening and hearing what I'm preaching and what the Word of God says.

But we're shut up; I am, you are. We're shut up to the power of the Spirit of God to make it effectual. He's got to reveal the truth to our hearts. Now look at **Romans 10:12** and let's ask the spirit of God to take the message today and make it effectual to your heart and to mine.

Romans 10:12 begins this way, it says; *"There is no difference, between the Jew and the Greek."* Now we labor to make a difference. We try to make a difference between people. But the Scripture says here, there's no difference between you, me, the listeners out there, and people.

We try to make a difference based on nationality, but actually, the Scripture says, *"God has made all nations of one blood."* I know people are different nationalities, different colors, different traditions and customs and backgrounds.

But actually, every one of us can trace our beginning back to Adam. That's where we came from. We're all of one blood. That's what the Scripture says, there is no difference as far as nationalities are concerned."

And then we try to make a difference based on morality. Some folks seem to think they're better than other people, you know, they're more pious than other people. They're holier than other people.

I remember a newspaper article that was in our paper not too many months ago. Remember when the famous baseball player Pete Rose was before the Judge and the Judge sentenced him to five, six, or seven months, in some kind of half-way house or something like that?

Well, it so happened that he was going to send him to Ashland, Kentucky. And they interviewed one of the guards out at the Ashland prison, the Institution there. I don't think they called it prison but the Institution.

They interviewed one of the guards and they said to the guard, "Are you going to ask Mr. Rose for his autograph?" And the guard indignantly looked at the interviewer and he said, "Why no, no; he's not one of us anymore, he's one of them."

Now, we try to make a difference based on morality. But let me tell you something friend, *"There is no difference,"* nationality, morality and in education.

I know a lot of people are lifted up with pride over their education, over their degrees, "I went to College, you didn't." Somebody else went further in College, got a Masters, or a PHD, and doctors and lawyers, and professional men. They try to kind of look down on us country hicks, you know.

FAITH COMETH BY HEARING

ROMANS 10:12-17 • HENRY T. MAHAN

And they feel a little superior and maybe think we're inferior. But let me tell you something now; will you listen to me? *"There is no difference. All have sinned and come short of the glory of God."*

And then we try to make a difference based on riches. Some people have more than others, live in a finer home, drive a finer car. *"What do you have you didn't receive? If you received it, why do you boast (brag) as if you didn't receive it?"*

Some people make a difference because of strength or beauty or something of that nature. It's all pride. That's all in the world it is, pride. And do you know what pride is? It's one worm bragging on another worm. And that's all we are, wiggling maggots.

That's what the Scripture says, *"Worms in the sight of God. There is no difference."* Did you hear that? Now that's a start.

And as I said a while ago, everything God has is in Christ and we're in Christ by faith. It's ours by a union with Christ. We're in Christ by faith and *"Faith comes (by what), hearing?"*

And the Holy Ghost has got to make this effectual. And everybody to whom the Holy Spirit doesn't make it effectual is going to be mad at me right now. But now, if the Holy Spirit is taking this message and applying it to your heart, you're not mad.

You say, "He's right, he's right." And it's not I'm right but the Word of God's right. I'm not trying to be consistent with myself. Somebody said one time; "The man that tries to be consistent with himself will find himself in the end consistent with a fool."

Well, I'm just trying to be consistent with the Word of God. *"There is no difference,"* whoever you are, wherever you are, whatever you are, whatever you know. In the sight of God there is no difference between the Jew and the Greek, between the male and the female, between the rich and the poor, the more moral, or less moral, the superior or the inferior; *"There is no difference."*

Now watch the next line; *"For the same Lord over all, (over all in power, might, and sovereignty, over all, He made all for His own purposes) is rich unto all that call upon Him."* Now that's good news.

You see, there's no difference in two main areas. There's no difference in us and there's no difference in the mercy of God. There's no mercy in us. We're all sinners. You're a sinner and I'm a sinner.

I remember preaching several years ago when I made this statement, "You're a sinner and I'm a sinner." And a man listening to me got angry and turned the television off. He said, "I'm not a sinner."

FAITH COMETH BY HEARING

ROMANS 10:12-17 • HENRY T. MAHAN

And he went over and sat down in the chair in the living room. And in a few minutes he got up and turned me back on and he said, “Maybe I am a sinner.” Maybe you are. *“There is no difference. All have sinned.”*

But here’s the other area in which there’s no difference. There’s no difference, thank God there is no difference in the mercy of God. *“For the same Lord over all is rich unto all that call upon him.”* He is rich in mercy to all who would admit their sins and call on Him for redemption in Christ.

He’s able to save an old religious, Pharisee or a Mary Magdalena. He’s able to save a Saul of Tarsus or a harlot. He’s able to save a drunk or a drug addict. He’s able to save all who call upon Him.

Do you see what I am saying? *“There is no difference.”* Do you hear that? *“There is no difference”* in you, or in anyone else. We’re all sinners, *“We have all come short of the glory of God.”* All have sinned. *“All we like sheep have gone astray. We’ve turned everyone to his own way. If any man say he hath no sin, he’s a liar and the truth is not in him.”*

If any man or woman says they do not sin they make God a liar because He says that, *“We all do fade as the leaf, and even our righteousnesses are filthy rags.”* But He is able, He is able. *“He is rich in mercy to all that call upon Him.”*

The hymn writer put it this way:

**“Come ye sinners, poor and needy
Weak and wounded, sick and sore
Jesus’ ready; stands to save you
Full of pity, love and power.**

**Come ye weary, heavy laden
Bruised and mangled by the fall
If you wait till you’re better
You’ll never come at all.**

**Let not conscience make you linger
Nor a fitness fondly dream
All the fitness He requires
Is to feel your need of Him.”**

There is no difference. All have sinned. But thank God there is no difference, *“The same Lord over all is rich unto all that will call upon Him, call upon Him.”*

Now, **verse 13**; listen to this, *“For whosoever.”* Now that’s a wide word isn’t it, *“whosoever,”* Jew or Gentile, male or female, old or young, rich or poor, boy or girl; that’s me, that’s you,

FAITH COMETH BY HEARING

ROMANS 10:12-17 • HENRY T. MAHAN

“*whosoever.*” Can you believe and can you see your need of mercy? Can you call on Christ, “*Whosoever shall call?*”

I’m glad God didn’t put a nationality there or a name there or some special group there; He just says, “*Whosoever.*”

Now look at this word; here’s an easy word, “*Whosoever shall call.*” There’s nothing here and nothing said of working, laboring, nothing said here of payment. Somebody told me just a short time ago about someone who was very, very, sick, about to die and they said, “Well I’m prayed up and I’m payed up.”

Nothing is said here about praying up or paying up. It says, “*Whosoever shall call.*” Just call, anybody can call. You can call without even uttering a word. Hannah prayed to God without saying a word. You can call.

Isaiah declared, “*Look unto me and be saved, I am God and there is none else.*” Just look, just look to God our Saviour. And the New Testament is full of examples who felt their need and felt their inability and felt their unworthiness and yet they turned to Christ Jesus and they called.

Blind Bartimaeus, “*Jesus, thou son of David; have mercy on me.*” And the Lord did. The Publican in the temple, “*Lord; be merciful to me the sinner.*” And the Lord did. The thief on the cross turned and said, “Lord Jesus. You’re not going to stay dead. You’re coming into a Kingdom; remember me when you come into your Kingdom.” And the Lord did.

How about you? There’s no difference. The same Lord over all is rich unto all that will call on Him. “*For whosoever, whosoever;*” that’s a wide word and reaches down to Pikeville and up to Parkersburg and over yonder to Morehead and out yonder to Beckley and Rainelle doesn’t it? Whosoever shall call, shall what, join the church, no, be baptized, no, walk an aisle, no, call; watch it now, here’s an important word, “*Whosoever shall call on the name of the Lord shall be saved.*”

Now what’s in a name, “*The name of the Lord?*” Well, a person’s name identifies him. You’ll notice while I’m preaching every once in a while they’ll put a little caption down underneath the picture; have you seen it, Henry Mahan?

Well, when you see that name down on the bottom of that screen, Henry Mahan, well you know who that is. This is my 807th telecast, we have done over 800. Some of you have heard a lot of them. And so I mention it’s Henry Mahan and you know who that is. My name identifies me, you see.

When you use the name you know who’s spoken of, of whom we speak. Well the name of the Lord; “*Whosoever shall call on the name of the Lord*” identifies who He is. You see; “*There is none other name under heaven given whereby we must be saved.*”

FAITH COMETH BY HEARING

ROMANS 10:12-17 • HENRY T. MAHAN

This name identifies who He is, the name of the Lord. He's the Lord, the sovereign Lord. *"Unto us a child is born, unto us a Son is given. The government shall be on His shoulders and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace."*

That's His name. That's who He is, the sovereign Lord. He said, *"I am."* Moses said, *"Whom shall I say has sent me?"* He said, *"You tell them I AM that I AM."* The Lord Jesus said, *"If you don't believe that I AM you'll die in your sins."*

He's a sovereign Lord. He's Jesus, Son of man and the God-man. *"Call His name Jesus He shall save His people from their sins."*

Unto Mary shall be born the Son of God. *"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."*

And He's the Christ. You see, the name tells me who He is; the Lord Jesus Christ, Lord, sovereign, King of kings and Lord of lords, Jesus, Son of man, Son of God, Christ; prophet, priest, and King. And every Old Testament type, pattern, prophecy, promise, picture, fulfilled in Him.

Moses wrote about Him. Abraham saw His day and rejoiced. And the Scripture said, *"When Isaiah saw His glory He spake of Him."* That's who I'm talking about.

"There's no difference, there's no difference." Well I'm a Catholic; well, *"There's no difference."* Well, I'm a Jew. Well, I'm a Protestant, well I'm a Baptist, and well I'm something else. We're nothing; that's what we are. In the sight of God, *"There is no difference. All have sinned."*

There's none worthy, all are unworthy. No merit. Almighty God shows mercy to whom He will. He's rich in mercy to all who will call on Him. *"There's no difference."* Nobody merits it or earns it. *"For whosoever shall call on the name of the Lord; (now here's a sure word), shall be saved."*

Oh I tell you, I love the "shall's" and the "will's" of God's Word, don't you? *"All that my Father giveth me shall come to me and him that cometh to me I will not cast out. Other sheep I have which are not of this fold; them also I must bring. And they shall hear my voice and they shall be one fold, shall be saved."*

"Come unto me all ye that labor and are heavy laden and I will give you rest. My sheep hear my voice and they follow me and I give them eternal life and they shall never perish. Believe on the Lord Jesus Christ and thou shall be saved."

Isn't that wonderful? His honor is engaged to keep the weakest of His sheep, *"Whosoever shall call on the name which is above every name, the name of the Lord Jesus Christ, shall be saved."*

FAITH COMETH BY HEARING

ROMANS 10:12-17 • HENRY T. MAHAN

Now, look at **verse 14**. Now here's what I was talking about a while ago. Here's the great importance of preaching, and there's so little real preaching today. There's a lot of singing and a lot of entertainment and a lot of healing and a lot of whoop-di-doo going on but not much preaching.

And here's the importance of preaching and hearing and believing. Now watch this next verse, **verse 14**: "*But how shall they call on Him in whom they have not believed?*" A man can't trust an unrevealed Christ. A man cannot call upon one who he does not know.

So I ask, Who is He? I tried to tell you, the sovereign Lord, the Son of God, and Son of man. What did He do? He wrought out a perfect righteousness and died on a cross as our substitute. Why did He do that, in order that God may be just and justifier. Where is He now, "*At the right hand of God?*"

And Paul said, "*I know whom I have believed. And I'm persuaded that He is able to keep that which I've committed to Him against that day.*" So how are they going to call on Him in whom they've not believed?

Now watch the next question; and how are they going to believe on Him and trust Him and look to Him and call on Him and rest in Him if they've never heard of Him, if they've never heard of Him, "*In whom you trusted after you heard the Word of truth, the Gospel of your salvation.*"

"Well I just love that good singing." Well let me tell you something, I like good singing too but it takes the preached Word to save a sinner. We've got to hear the Word, who God is, and what we are, and who Christ is, and what He did and why He did it. You see, "*How shall they believe on Him of whom they've not heard?*"

And listen, the next question; "*And how are they going to hear without a preacher?*" Now the Lord God has always had His true preachers. Paul said; "*We preach Christ and Him crucified.*" He said, "*I'm determined to know nothing among you save Jesus Christ and Him crucified.*"

"*Necessity is laid upon me. I must preach the Gospel. Woe is unto me if I don't preach the Gospel.*" Oh, for more Gospel preachers, men who will stand and preach, preach, preach Christ. "*How are they going to hear without a preacher?*"

"*And then how are they going to preach except they be sent?*" God sent Peter to Cornelius. He sent Paul to Lydia. He sent Phillip to the Eunuch. And He sent me to you with this good news, these glad tidings of Jesus Christ.

Oh, somebody came to John the Baptist and said, "Who are you?" He said, "That doesn't matter. I'm just a voice." A voice is not important. What the voice says is important. The messenger is not important; it's the message that's important, the one about whom we preach; "*How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things.*"

FAITH COMETH BY HEARING

ROMANS 10:12-17 • HENRY T. MAHAN

And what a blessing is ours here on this program here in this day to hear the good news of Jesus Christ our Lord. Can you hear? *“Whosoever shall call on the name of the Lord; (there’s salvation in that name) shall be saved.”*

“But how are they going to call on Him in whom they’ve not believed, and how are they going to believe in Him of whom they’ve not heard? And how are they going to hear without a preacher? And how are we going to preach except the Spirit of God sends us?”

Now here’s a sad note, **verse 16**; *“But they have not all obeyed the Gospel.”* All men will not hear. All men will not believe but some will.

So then; **verse 17**; *“Faith comes by hearing and hearing by the Word of God.”* May God give you faith to believe!