

RIGHTLY DIVIDING[©]

Title: Hear the Word of God

SCRIPTURE: ROMANS 10:17

“So then faith cometh by hearing, and hearing by the word of God.”

CONTEXT:

The Epistle to the Romans is a letter of instruction exercising the main truths of the Gospel that Paul felt were needed. The needs of the Gentile were similar whether they were in Rome or Colossi, which explains the universal message in the writing.

Paul’s thought is developed logically, but does not include all of his doctrinal truth. He had prayed for the church at Rome unceasingly (1:9-10) and longed to have fellowship with them to impart some spiritual gifts so the believer maybe established (1:11). Paul wanted them to pray for him because of the dangers that threatened (15:30-32) and his need to join them seeking to be refreshed.

Paul is comforted by the mutual faith between he and the churches at Rome. He is ready to visit Rome and preach the Gospel. He points out that man is not righteous and then answers the question: How does a man become righteous? Paul reinforces this discourse by discussing how man should live who has become righteous in God. Paul later surveys the plan of God for Jews and Gentiles, he gives specific exhortation to the church concerning outlook, attitude, and actions, and in conclusion Paul shows his deep interest in the Roman believer.

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ROMANS HISTORICAL FACTS

Date and Place of Writing: Romans is assigned to the period of Paul’s third missionary journey. Since the Apostle spent three months in Greece (Acts 20:3) and he recommends that Phoebe (Cenchrea Deaconess) deliver the letter to Rome, it is likely that the letter was written from Corinth. It could be likely that another Grecian city (Philippi) was the place. Dates for the epistle have ranged from A.D. 53 to A.D. 58. The years A.D. 55 and A.D. 56 seem to be the most likely dates (ref. KJV 1053). It is believed that the Apostle Paul died in Rome A.D. 62-64 (ref. Britannica)

INTRODUCTION:

Roman 10 must be paired with Hebrews 11. Hebrews 11 is the definition of faith and has been made available in a two sermon series [Hebrews 11:1 and 11:6]. Pastors must examine the nature of Romans 10:17 in correlation with Hebrews 11:1 and 11:6.

Romans 10 begins with Paul's desire for Israel, his constant prayer, and an examination of Israel's zeal for God. However, Israel has a complete ignorance to the righteousness of God. How is it that Israel can have a zeal for God, but yet be ignorant to His righteousness? Paul is concerned that Israel is promoting their own righteousness and ignoring the righteousness of God (10:2-3). He explains that Christ is the end of the law to everyone that believeth (10:4). Therefore, it is important for Israel to be saved because it removes the pressures of the law that could not be fulfilled.

Paul moves Israel from searching for the righteousness in unforeseen things and places them with the word of faith that is preached of Paul and other pastors (10:6-8). Paul gives Israel a profound revelation concerning their heart and the confessions of their mouth – Romans 10:9 “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” – which is the formula for salvation that Paul desires for Israel. He wants a wise confession and a change of heart unto righteousness.

Romans 10:13-17 is a message regarding the importance of witnessing. Paul states that salvation is for the Jews and the Greek (10:12). He explains that whoever calls upon the name of the Lord shall be saved and how this process takes place through receiving the Gospel message from preachers that preach the gospel (10:13-15). Paul gives a moment to exhortation of the pastoral gift by recitation of Isaiah 52:7 – “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!”

Paul suggests that not all have obeyed the Gospel and he recites Isaiah 53:1 – “Who has believed our report? And to whom is the arm of the Lord revealed?” Paul identifies their lack of understanding for receiving the Gospel message. They lack understanding for Christ's righteousness to replace the law, walking in obedience regarding that message, and that the preacher is responsible for its delivery.

MESSAGE:

Paul begins this discourse by suggesting that there is disobedience concerning the gospel. He makes it clear that this disobedience has been long standing and quotes Isaiah 53:1. Paul has addressed how the Jews and Greeks will hear the Gospel message, but now he explores what it takes to believe the Gospel message so that confession is made unto salvation.

“So then faith cometh by hearing, and hearing by the word of God.”

Paul suggests that faith is the only way Jews and Gentiles can accept the gospel message. In accepting the gospel message, individual are privy to the righteousness of God. Therefore, the righteousness of God, which is revealed in the gospel and is received by faith, is apart from the law. Romans 1:17 and 3:21-22 helps the Jews and Gentiles understand the righteousness of God is by faith and has no need of the law. Romans 1:17 reads “For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.” and Romans 3:21-22 reads, “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.” From these verses of scripture, we can understand the importance of faith in order to receive

MESSAGE CONTINUED...

God's righteousness (i.e. people being accepted and entering right standing with God because of Jesus Christ).

In order to obtain faith, the individual must first hear. According to the Greek, *hear* [*akoē*] means the receiving of a message. *Akoē* is something more than the mere sense of hearing; it is a mode of expression conveying emphasis. In this case, the emphasis would be placed on the message of Jesus Christ (i.e. the gospel message of faith in Jesus Christ that is linked to the righteousness of God). *Akoē* is also used of inner spiritual hearing that goes with receiving faith from God; spiritual hearing to discern the voice of God.

“So then faith cometh by hearing means literally faith comes - arrives by discerning the voice of God. Apostle Paul is suggesting that the Jews and Gentiles will gain their faith (in Jesus Christ) when their spiritual ears are open to hearing and discerning the voice of God. At this point, it is important to revisit the definition of faith because faith will not arrive unless you are able to discern the voice of God.

In the Greek, *faith* [*pistis*] means belief, trust, confidence, fidelity, and faithfulness – properly the persuasion that is come to trust and be persuaded. Faith (belief, confidence, trust and persuasion for Jesus Christ) – comes from hearing (our ability to discern the voice of God). Therefore, believers are given a trust and confidence in Jesus Christ because we have embraced the voice of God concerning His Son. Hearing (i.e. discerning the voice of God) is the mode of expression conveying emphasis on Jesus Christ.

“So then faith cometh by hearing, and hearing by the word of God.”

It is equally important to understand how the hearing comes. If we are to discern the voice of God, we must understand how to do so. *Hear* [*akoē*] means the receiving of a message, the

word preached, fame, a rumor, and report. This second hearing in the text is translated report, which would refer us back to Romans 10:16.

Romans 10:16 speaks a saying chreia from Isaiah 53:1 – “Who has believed our report? And to whom is the arm of the Lord revealed?” – when Paul recites Isaiah saying “But they have not all obeyed the gospel. For Isaiah saith, Lord, who hath believed our report?” Therefore, we gather that it is important to Paul that the people believe the report.

Report [*akoē*] in the Greek means the sense of hearing and is a combination of verb and noun used in a phrase which has been termed Hebraic because it expresses an Old Testament phraseology (e.g. “by hearing ye shall hear”). In Matthew 13:14 Jesus quotes Isaiah saying, “And in them is fulfilled the prophecy of Isaiah which saith by hearing ye shall hear and shall not understand; and seeing ye shall see, and shall not perceive.” In an attempt to understand Jesus and Paul’s words to the Jews, we refer to Old Testament scripture.

Jesus and Paul both put the people in remembrance of Old Testament in order to persuade Jews of the importance of history. Both knew that the Jews respond very well to history and how God worked with them in past days. Therefore, *hearing* [*akoē*] becomes the *report* and rumors from their history of how they discerned the voice of God. In past days, it was literally the word of God (i.e. the commandments of God that was spoken directly to Moses) that they received. The Jews would hear the word of God from God himself through Moses.

The Jews and Gentiles should also be familiar with the story of Jesus baptism where God spoke out of heaven confirming that Christ is

MESSAGE CONTINUED...

His son and God's Spirit descending upon Jesus. Matthew 3:17 reads, "And lo a voice from heaven saying, this is my beloved Son in whom I am well please." In Romans 10:17 Paul is suggesting that the Jews and Gentiles should have heard this report and therefore should have faith in Christ because of the famed baptism by which God himself spoke out of heaven. Therefore, Jews and Gentiles should have faith in Christ by believing the rumors, report and testimony of others. The rumors, report, and testimony of others is their social and historical code for their belief system.

In Romans 10:17, Paul is suggesting that the Jews and Gentile use the same social and historic principle to hear (i.e. discern the voice of God) – if you can not hear God for yourself like in the days of Moses, then allow yourself to hear the voice of God through others. Let others bring you the rumors and fame of what Christ has done for them. Let others bring you the report of what Christ has done in order to receive and accept faith in Him. The faith comes from hearing – discerning the voice of God – and hearing comes from having the past experience of hearing the very words of God.

MESSAGE NOTES:

1. Faith is the only option for belief in Jesus Christ.
2. Faith is the only way to please God and enter into right standing with Him.
3. Faith requires hearing – discerning the voice of God.
4. Faith requires that you become familiar with what Christ has done in the past.
5. Faith requires that you become familiar with what God has done in the past.
6. Hearing is important to knowing the very words of God.

PERSONAL MESSAGE NOTES:

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MESSAGE ILLUSTRATIONS:

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CONCLUDING THOUGHTS...

Roman 10:17 is Paul's way of expressing his desire for the church at Rome to join him in having faith in Jesus Christ. Paul understands that this invitation is only allowed because of the mercy of God to remain compassionate toward the believer. Paul understands God's desire for the believer to be in right standing with Him through faith. Paul makes it evident how believers are to embrace faith in Christ – through hearing the report, fame, and rumors of Christ.

God has given the church an opportunity to be reconciled to him by faith in Jesus Christ. The church has to be of service to each other and to the non-believer by spreading the gospel of Jesus Christ. The church could certainly reach the world by telling the non-believer what Christ has done for you. The rumors and reports are important to the faith experience. If the Lord has done anything for you, please do not be ashamed and spread the gospel.



*Sermons for Pastors and Leaders
of the Christian faith!*

The scripture and above reference has been taken from the King James Version of the Holy Bible, Matthew Henry's Commentary, Vine's Complete Expository Dictionary of Old and New Testament Words and other sources. The opinions of this sermon are from Dr. Evette Hyder-Davis and should be researched further by the recipient. Rightly Dividing sermon series is a copyright of Dr. Evette Hyder-Davis with permission for use but not distribution. For more sermons, please visit <https://www.evette.co/services.html>.

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