

Hopewell ARP Midweek Sermon
Wednesday, January 17, 2024

Romans 10:18–21

¹⁸ But I say, have they not heard? Yes indeed:

*“Their sound has gone out to all the earth,
And their words to the ends of the world.”*

¹⁹ But I say, did Israel not know? First Moses says:

*“I will provoke you to jealousy by those who are not a nation,
I will move you to anger by a foolish nation.”*

²⁰ But Isaiah is very bold and says:

*“I was found by those who did not seek Me;
I was made manifest to those who did not ask for Me.”*

²¹ But to Israel he says:

*“All day long I have stretched out My hands
To a disobedient and contrary people.”*

All Hear (but only the elect know) the Lord

Main idea: everyone has heard the Lord through general revelation, and many hear the Lord repeatedly through special revelation, but the Lord is actually known only by those whose contrariness the Lord has decided to take away.

Introduction: do you know Him? Does He know you? (cf. Mt 7:23)

1. **All Have Heard** (general revelation), v18
 1. Psalm 19:1–4. Heavens and time as preachers.
 2. Multilingual (Ps 19:3)
 3. As clear as words (v18, cf. 1:19–20; Ps 19:4)
2. **Only the Elect Know** (special/saving grace), v19–20
 1. Two responses to special revelation, v19 (cf. Deut 32:21)
 1. God had taught them in nature, and then also by His Word, and even by His purpose for overcoming their resistance by provoking to jealousy.
 2. But many reject even this and are provoked, instead, to anger—as a consequence of God’s righteous wrath (cf. context in Deut 32)
 2. The power of special revelation and special grace, v20 (cf. Isa 65:1)
 1. What’s stronger than repeated exposure to the gospel? Singular experience to effectual calling.

2. v20 is true not just for elect Gentiles, *but also elect Israelites*, for neither did they seek or ask. Everyone who has come to know the Lord has done so not by their eagerness or their effort but by His effectual calling.
3. **Urgency of Having Heard the Gospel** (special revelation), v21 (cf. Isa 65:2)
 1. Privilege of hearing the gospel: the Lord stretching out His hands
 2. Peril of hearing the gospel apart from grace: a disobedient and contrary people (cf. 1:5, 16:26; 2Th 1:8).

Conclusion: come to Christ! He welcomes you! Find Him, and know Him. You hear His Word. His grace will give you even to overcome your resistance. Come, and know the Lord!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Romans 10 verse 18 through 21. These are God's words. But I say have they not heard? Yes, indeed, their sound has gone out to all the Earth. And their words to the ends of the world. But I say did Israel, not know. First Moses says, I will provoke you to jealousy.

By those who are not a nation, I will move you to anger. By a foolish Nation. But Isaiah is very bold and says, I was found by those who did not seek me. I was made manifest to those who did not ask for me. He says. Sorry, but to Israel, he says All day long.

I have stretched out my hands. To a disobedient. And contrary people. Human the sins. This reading of God's inspired and iner and worked.

In God's Providence to us as we're coming into a passage in which We hear, first of all, that everyone has hurt.

Verse 18. Have they not heard? Uh, here speaking not ever, not only of Israel, but indeed of everyone. Uh, he says that they have heard quoting from Psalm 19.

What we call the doctrine of General Revelation. Then from verse 18, he goes into. Verses 19 to 20. If they've heard.

And, Then how is? That some have not known. Uh, the Lord. If they've heard the Lord, why don't they know the Lord? And then, in verse 21, The urgency of hearing, not only by way of General Revelation. But of hearing the gospel. Well, in God's Providence. Was doing some maintenance on the stream today, and Rather than just stand up here and say gibberish.

I decided to open up to Westminster Confession 21 1. Has been on my mind. Wrote on the regulative principle this week. But, I had forgotten even in. Uh, writing. On and earlier in the week, what a good description. Of what God displays about himself in general Revelation, we have at the beginning of the chapter of the confession on religious worship and the Sabbath day.

The light of Nature. Showeth that there is a God, who hath. Lordship and sovereignty over all. Is good. And doth good unto all. And is therefore to be feared. Loved Praised. Called upon. Trusted in. And served. With all the heart and with all the soul, And with all the might, That God has displayed even by the light of nature.

Enough about the goodness. Of his nature and the goodness of his creation and Providence toward us. And to all the creatures that we have more than enough. In the light of Nature. To cause us to respond loving him, calling upon him, trusting in him. So we come to this passage this evening.

And, When he asks, the rhetorical question the beginning of Verse 18, but I say Have they not heard? Since. Faith comes by hearing the Lord Jesus. And we made that distinction that necessary distinction last week in verses 13 through 17. The hearing of the ear and And then hearing the Lord Jesus address our hearts with that, which our ears hear the the difference between those two things.

He then asks again, have they not heard? And in particular have those who are not calling upon the name of the Lord, because they have not believed. Into him. Have they not heard? And the answer is actually, yes. They have heard. And then he says, but I say did Israel not know.

Israel, of course, having heard more than just Uh, the preaching as it were of the heavens and the firmament And the creation. Uh, but how did they not know the

Lord and we'll see when we come to verse 19, that there are those whom he makes to know? Whom he foreign you.

And whom he not only foreign you and makes to know him, but whom he will acknowledge. Whom he will. Declare that he knows them. In the last day, there are there are those but there are also those who by the very same. Uh, the very same preaching whether in the General Revelation in the creation or in special Revelation in Prophecy and specifically, scripture by the very same preaching, they are provoked not to jealousy.

In which they come to the Lord and trust in him but to anger. In which they reject him, all the more. So we'll see in the first place, all have heard. In the second place, only the elect know and then in the third place, Um, in this beautiful. Description in verse 21, horrible.

If we focus on Israel's response, but beautiful, If we read and hear what it says here about the Lord himself, The urgency. Of hearing the gospel preached. The urgency of hearing the gospel preached. And so as we consider these three things this evening, We introduced by. Uh, noticing that the most important question for each of us.

Is do we? The Lord. Not just do we know about him. Or do we know the words that he has given us? And by which he has addressed us in the Bible? But do we know him himself? And more importantly, since this knowledge is relational and it is two ways.

Does he? Does he know us? That's the bigger question. We often speak in terms of knowing the Lord and there's nothing wrong with that. But soon, in Matthew 7 we're going to come to those who say Lord Lord and who think they know the Lord but are not being acknowledged in the last day.

And he's saying depart from me. And he doesn't say depart from me, you never knew me. Matthew 7 23. He says, depart from me I never. Knew. And so, this knowing the Lord into which he brings Not just the preacher addressing our ear, but the Lord Jesus addressing our heart with his words that he has given.

In scripture. Of for the preacher to address our ears. With. This knowing him comes as a result of, as we heard in chapter 8 and verse 29 as a result of being foreknown by him, Those whom he foreign you, he predestined Those whom he

predestined, he also called Which is to say not just that he made them to hear preaching.

But like we heard last week that's talking about the effectual call. That time at which he first addressed your heart by his words and his Spirit by whom he had given the word in the first place to accompany the words to give life to your heart and light to your mind that you would have a proper view, both of yourself.

But especially of Christ. And not only out of a true sorrow for your sin, but an apprehension of God's. Mercy in him, is he has given you that that life, and that light to know that Jesus is a savior of Sinners. That faith and the repentance, which always accompanies it.

He gave you in your effectual calling And if you don't know him, If to go back over last week's portion, You are not calling upon him. As the habit of your mind, the habit of your heart, your way of life is not a calling upon him because you haven't believed into him.

You haven't heard him and believed into him and therefore, you're not calling upon him. Then you may yet do so. You may yet to do so. For he gives. To know him. Uh, by his word and by his Accompanying his word. And so this is the great question for you.

Do you know the Lord? And importantly together with that. Does he know you? Well, if you don't know the Lord, If we don't know the Lord, we have no excuse. You have no excuse. He asked the question Verse 18 but I say have they not heard? Then he says yes indeed.

And now he quotes from Psalm 19 their sound Has gone out to all the Earth. And their words to the ends of the world. Now, it's helpful for us to Go back to the original context, because When it says their sound, It's not immediately apparent from Romans who the they are.

About whose sound he is speaking. And so Psalm 19 the heavens declare the glory of God. And the firmament shows his handiwork. Day and today utters speech. And night unto night reveals knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the Earth.

And their words. To the end of the world. And so I ask you, have you ever heard the sky?

Have you ever heard the daytime not Birds telling you that it's daytime? But daytime itself and night time, as marked by the sun. Have you ever heard the moon? They are silent. They're not compressing. Air there. In fact there is no air by the Sun or by the moon for them to compress into your eardrums.

But they are testifying aren't they? To their creator. In fact, he's good to us all day long by means of the sun, and then he's good to us all night long by the means of the Moon, and by means of the Stars. Isn't this part of what he teaches you in James, chapter 1, When he reminds you that he is the father of lights, plural, not just light in general, but the particular lights by, which he has governed the day and governed the night, and his goodness flows from one into the other.

He neither Slumbers nor sleeps The sun does not strike you by day, nor does the moon harm you by night Psalm 121. And so he displays his goodness in such a way. That creation itself. Preaches to us, not just the existence of God. But the goodness of God, That the God who has made these things that seem so great to us.

But he is infinitely. More powerful has done. So in kindness and goodness to all of his creatures. Yes, to the animals to those little birds who do announce to you, that the daytime is coming and so you can almost can't you hear the morning by the way, the The birds start to tweet and the world is all on Twitter.

There's used to be words that declared to us the goodness of God. He declares his goodness, not just to birds, and even to flowers of the field, but especially to you his children whom God has given you to know. Yourselves as beloved in Christ adopted in Christ and him as your heavenly father So all have heard all have heard God, describes the creation, not only as speaking as clearly as words in the portion.

That is quoted here in verse 4 of Psalm, 19. But if you remember what we just read in verse 3, there is no speech or language. In which they are not hurt. Uh, the sun and the moon, and the night, and the day. They have done even better than Wycliffe Bible translators and we pray, of course, for the work of translating, the word of God, and the Gospel of Jesus Christ, and to all the languages, Um,

that the scriptures may be available to all to be read and heard in their common tongue.

But God has already spoken in every language. Um, the the general Revelation, this is why we call it General Revelation, Every specific people. Have heard it. And so this General this Revelation is generalized. It's panelingual. And so, all have heard and all have very specifically heard the It is the Lord Jesus the word through whom God created all things.

He emphasizes this several times especially in John chapter 1 and Colossians chapter 1 and Hebrews chapter 1. All have heard. The Lord Jesus himself announcing the goodness to God. Well, if all have heard As Verse 18 says, how is it that not all know the Lord Jesus? And specifically, how is it that Israel?

Did not know the Lord Jesus. And so he asks that question verse 19. But I say did Israel not know. First Moses says, I will provoke you to jealousy. By those who are not a nation, I will move you to anger. By a foolish Nation. Now, this comes in Deuteronomy 32, in which the Lord is plainly telling the nation of Israel that they are going to be unbelieving and rebellious and hard-hearted That they are going to provoke God to jealousy and to anger.

To a jealousy. That is a jealousy for his name and jealousy that with respect to the elect. Uh, will be something by which he sets in motion, the Redemption, not only of the Nations, but even of those elect Israelites, as this passage sheds light on that one. But you have then these two different responses So, not only Is General, Revelation announced to all And it's not enough by itself to save the Lord does not use it to say, faith comes by hearing and hearing the word of the Lord Jesus spoken by those beautiful footed preachers.

Uh, whom he sends So all have heard but the hearing does not save them. Well, what about Israel? Israel has received the words of God, by the prophets of God, they have beautiful footed preachers and they have had many of them. Does Israel not know? And the answer is.

There are those in Israel who are not provoked. To the knowledge of God. They're not provoked to saving faith. Their hearts are not made alive. By the word. And there are those who are, and Especially there are those who are by God's saving even from among the Gentiles. In fact, the Apostle, as we get into chapter 11, is going to talk about how he magnifies his ministry.

Hoping that as Gentiles are saved, Greek. Culture. Uh, Sinners are saved by faith in Jesus Christ. God will use that to provoke to jealousy and save elect Jews. But there are these two responses then even to God's special Revelation. To the words of God about himself and about Jesus Christ that have been given by prophecy that have been given now especially by scripture.

And the former times the Lord spoke to the fathers at many times and in many ways. But in these last days, He has spoken to us by his son. And yet, there are many people who read the Bible. And do not come to Faith in Jesus Christ. There are many people even who sit under gospel preaching.

Sit under the the proclamation of God who became man, father Son and Holy. And the sun becomes man. And is sent into the World by the And sustained by the spirit even in his humanity and obeys in our place. And having obeyed perfectly. Yet suffers in the place of Sinners, the wrath of God upon the cross.

So that we see the love of God in Christ dying. Not for the righteous, but for Sinners, as we've heard Uh, even in this letter to the Romans, And there are those who sit under the preaching of all of this. Week after week month after month, year after year, And they never come to.

Because there are those two responses one. There are those who are provoked to jealousy, God. Uh, God does make them to Love him and respond. To him. And in particular Israel here. Is reminded that. God didn't only tell them that he was redeeming them. He even gave them his plan for the history of redemption.

That God would save Gentiles. And that when he saved Gentiles, there would be Israelites who are provoked to jealousy and other ones who are provoked to anger. What a dreadful response then, by those who are provoked to anger, First God, announced to them his love and the creation. And they suppress the truth in unrighteousness and didn't glorify him or give him.

Thanks. And then God redeemed them out of Egypt and presented himself to them. As a Redeemer, a savior more than just from the Egyptians, but as one, who is saving those who did not know him in bringing them into the knowledge of himself. That he would be their God and they would be his people.

That he would atone for them and bring them near. By the substitute that he would make them holy as he himself is, Holy Not only did they reject the creation

but they also reject rejected, the word of God and then he told them that Although they were rejecting the word of God.

He would save the Gentile Nations or from among the Gentile Nations and he would provoke them to jealousy and and cause them to see those who were not God's people at all for those centuries. Under Moses and they would be coming and knowing the Living God and trusting in him and belonging to him.

And having his name put upon them in baptism and believing in Jesus Christ. And by the grace of Christ, not only being forgiven for all their sins and cleansed from their From their guilt, but they would also begin obeying all that Jesus commanded. And Jesus would be with them.

As and this would go out to, to all the Earth. And that, which We have described in more detail just now, here's what he said he would do in Genesis in Deuteronomy, 32 and verse 21 which is quoted here in verse 19. And yet many Israelites who had already rejected.

The goodness of God and the creation and the good God, who created it, and they had already rejected, the good God. Who had redeemed them as a nation and as a church? And offered himself to them in his word. And they had rejected that even after He did. Well, he had prophesied and promised that he would do.

In Deuteronomy 32 and verse 21, they were still. Rejecting him. They were provoked instead to anger. They were angry that the worship of Moses was being set. Aside. They were angry that Jesus Christ was Was believed in as Temple, and Priest and sacrifice. They were angry that Gentiles were claiming to know.

The Living God, and indeed had come into the knowledge of the Living God and rather than being provoked to jealousy. And finding in Christ. What Aaron could never do and Tabernacle and Temple could never do. And Orcs and goat. Bowl and goat and RAM, and lamb could never do rather than finding God himself.

And the Lord Jesus Christ. They were not provoked to jealousy in which they found him. But to anger in which they Rejected him. And yet. Verse 20 is true not only for Gentiles, although I think we naturally read it that way in light of verse 19. Verse 19 of Israel, Moses says, and so forth.

But notice, he doesn't mention the Nations here. In verse 20, Isaiah is very bold and says, and here he quotes from the beginning of Isaiah 65. I was found by

those who did not seek me. I was made manifest to those who did not ask for me. Now in the original context really, as well as this one.

Aren't Israel. Generally speaking. Those who did not seek Him. And those who did not ask for him. Yes, this is very true of Gentiles who are being brought to Faith by the preaching of the Gospel here in Romans 10 verse 20. But isn't it? True of everyone who has ever grown up in church and not come to know God, in Jesus Christ.

Did not hear Jesus address their hearts and the preaching did not believe into Jesus, so that their identity was bound up with him. And their lives did not become a calling upon his name who had given himself to them and given himself for them and made them right with God in himself.

So that their whole life is a calling upon him and a walking with him. You see it's not just Israelites. Who have heard both General Revelation and special Revelation and still failed to seek him and failed to ask for him and have not had this life of knowing him and belonging to him and walking with him and calling upon his name.

Many who call themselves Christian. Do not know him this way. Do not walk with him this way. Do not be one of those. Dear congregation. Who have both General Revelation? And special Revelation. And yet do not ask for him and do not seek him. Indeed. Read verse 20 again.

Isaiah is very bold and says, I was found. By those who did not seek me. I was made manifest too. I revealed myself to Those who did not ask for me. You see God Saves? Those who have been rejecting his General Revelation. And even those who have been rejecting his special Revelation, His electing love and his saving power.

Are not too weak for those who have resisted him. For years, maybe decades. In the No, he saves from among the Nations. Those who had only ever had General Revelation, And we know that the batting average or the Salvation average, Those who have only General, Revelation is zero. And yet to the Nations, he sent the gospel and hear these Jewish men came preaching, Jewish Hebrew scriptures in these very sophisticated Greek culture, Jew, despising places, And God the Creator.

Who had come as a Jew and had given the scriptures to this seemingly backwards. People was saving all sorts of Gentiles. Through the gospel and the Messiah who had come In this way and praise God. He he saves that way. People who had nothing to do with the church at all, had nothing to do with Christianity at all.

In fact, many people that you will meet who did not grow up into the in the church and the Lord saves them later in life. They'll tell you, they thought Christians were the weirdest, most backward sometimes even most offensive people And then God came by his word. And his Spirit attending, the word made them to hear Jesus, and they heard Jesus, and believed into him and they called upon him into whom they had believed But he also does doesn't he?

Bring to Salvation in a mighty way. Those who had grown up. Under the preaching of the Gospel. And never came. Or had not yet come to the knowledge, the saving knowledge. Of the Lord Jesus Christ. But God, who had foreknown them. Determined that at one point he would bring them to Faith by that effectual calling And so, if you find that, The knowledge of God in Jesus Christ, the knowledge of the Lord, as your savior The one in whom all of your identity is the one with whom all of your life, is a walking with him.

If you find that, that is still foreign to you. Then there is hope for you in the gospel and the Lord calls you by his word even now to believe into him. To believe in the Lord Jesus Christ. And to be saved. You see, every time you hear the gospel, there is this wonderful moment of urgency.

Even if you have never believed, even if you have believed since before, you can remember, Do you see then? Finally, in verse 21, the picture of the Lord that he presents to himself. And this is just the next verse In Isaiah 65. But to Israel, he says All day long.

I have stretched out my hands. To a disobedient and contrary people. Now, he identifies. Isaiah 65 verse 2, particularly with Israel. And he does. So because it is to Israel to whom he had given the fathers and the worship and the witnessing of God's glory, and the Oracles of God, and the Messiah who was going to descend from them, according to the Flesh.

And by the time, this is written in Romans 10. Of course, had come from Israel according to the flesh. And all of these things, the special revelation of God and

especially the preaching of the Gospel of Jesus Christ in his word, God describes. As a stretching out his hands all day long.

Do you not see that every time that you hear the gospel preached that you hear the scriptures, preached? The Living God, who made the worlds? Comes to you in his word. And he stretches his arms out to you. And he welcomes you to himself in Jesus Christ. And never, once does he do so disingenuously?

What he describes here is in Israel, the all day long. Reminds us that they have not immediately responded and even if you have not immediately responded, Your creator whenever you hear his word preached, his gospel preached extends, his hands to you, still and welcomes you to come and believe in Jesus Christ, and have Jesus, as your righteousness, and all of his obedience counted as your obedience and his sacrifice counted against your sin against your guilt.

He does this for you. Of course, not just the ones. But how often we like sheep? Go astray. And we wonder we love to sing. Don't we the closing verses of Psalm 119w And we sing of his word retrieving us over and over again. The Lord comes to you tonight.

Perhaps you have been believer for a long time. Perhaps you do know him and have known him but your life has not been a calling upon him the way that you wish that it would have the way that you know that it ought to have been and your life has not been a walking with him the way that it ought to have been and still he comes and extends his hands to you.

Believe upon him return to him because there is this great privilege of hearing the gospel as the Lord stretching his hands to us. But there's also this great Peril isn't there. If we disobey one more time, If for yet another sermon that falls on deaf ears. If after yet another sermon.

Uh you do not by his Spirit, bringing it home to you and you responding to him. Now if you do not come to have your your identity as belonging to him and you're living as a walking with him and the cries of your heart all day long going up to him.

Is that not what this verse describes as disobedient and contrary. You see, there is great Peril. Come to Christ. He welcomes you. Find him even if you had never sought him because verse 20 says, he is found by those who had not sought him. Find him and know him.

He is made manifest. He's revealed presented to be known by those who had not asked for him. Come to him and you will find that his grace even gives to you to overcome that Disobedience to overcome that contrariness. Come to him. And know the Lord. And know that the reason that you did, Was because he knew you first.

He for new, you And it was, he who called your heart. Amen.