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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

ROMANS 9 and 10

An Address (revised) at

61, Upton Lane, Forest Gate

9th August, 1915

by

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An Address by Mr. P.W. Heward,

At 61, Upton Lane, Forest Gate

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When this subject came before me, I thought – “We are already in the epistle to the Romans”, but I realized we are not yet anywhere near the 9th chapter, and if we are to study with any large amount of prayerful caution lest we make a mistake and seeking to see something of the fullness of God’s gracious unveiling, we shall be a considerable time before we do arrive at the 9th chapter. The 8th chapter reaches a climax: “I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other **CREATURE**, shall be able to separate us from the love of God which is in Christ Jesus our Lord”. In the ninth chapter we have the beginning of a **FRESH** section. The apostle at the outset definitely emphasizes something which existed in the heart, which was veiled away so that he calls the believing readers attention to it, though none could see all that it meant. He had great sorrow in his heart for his brethren. Our English version in verses 2 and 3 suggests that Paul desired to be accursed from Christ, or that he **COULD** wish such a thing. Godly man in the present dispensation **COULD NOT**, when walking with God, allow such a wish. He might be willing to do anything short of this for the sake of poor lost sinners, but he could not wish that himself were accursed from Christ, because that would be to break the purpose of grace, and would be dishonorable to Christ. But there is no word “could” in the language the Holy Spirit employs. Literally it reads, “I have great heaviness and continual sorrow in my heart for I used to wish myself were accursed from Christ”. Then “For my brethren” goes with the words of verse 2, “I have continual sorrow in my heart for my brethren.” I used to wish I were away from Christ just as they still wish, and therefore I feel so sorry

for those who are still in their sins, where I was myself, till grace laid hold of me. Here the apostle makes clear that his deep sorrow and deep concern were intensified because he knew what he was himself by nature. Only a sense of what we are by nature, and what grace has made us, – only such a sense can be a Divinely appointed background for truly earnest prayer on behalf of sinners. If we excuse sin, if we think man is better than God says he is, our prayers will lose their power. The apostle adds that the Israelites had many advantages, verse 4, yea and in verse 5 we are told that Christ came from the family of Israel, and yet they were accursed from Christ. Was not this enough to make the apostle heart-broken or at least heart-concerned? You may be sure of this that if you speak the truth someone will always try to twist it round. If you speak of the grace and glory that God gives His people, someone will make out you are proud. If you speak of failure, someone will argue from that, “Other people fail, so it does not matter if I fail”. Everything will be twisted by the sinful flesh. So the apostle anticipated that someone would put it thus: “The word of God has fallen to the ground”. – No, he answers, not as though the word of God hath taken none effect. They are not all Israel which are of Israel. Proof? Abraham had two sons, Ishmael and Isaac. Was Ishmael in the promise? No. Isaac had two sons, Jacob and Esau. Was Esau, the elder, in the promise? No. If in the families of the patriarchs there were those who were only physically linked with them, and not associated with the promise, was it to be a cause for surprise that afterwards there was the same distinction: “Not all Israel who are of Israel”? Not all the children of Abraham according to the flesh were children of Abraham. Here is the argument. And the apostle shows this from Genesis to Malachi which he quotes in that order. The first and the last books, historically, of the earlier Scriptures. Another objection is now anticipated. What shall we say then, is there unrighteousness with God? If all are not blessed as Israelites, someone will say: “God’s promise is broken”. If you prove it is not, that God has always had a portion, and not the whole, someone will argue: “There is unrighteousness with God”. No, replies the apostle. And the way in which he proves this is very remarkable: “No, for He saith to Moses”. There are some people who will tell us that if we want to prove anything about God’s character, we must not assume the Bible. The apostle assumes the Bible. “For He saith”. He will not condescend to meet the arguer who denies Scripture. But there is another thought. “For He saith, I will have mercy and I will

have compassion". Is there unrighteousness? No, "For He saith I will have **MERCY**". No one has a right to any blessing – that is the force of the linking expression here. "FOR the Scripture saith". The questioner uses the word "unrighteousness" and the quick response is: If we had righteousness from God **AND NOTHING ELSE**, we should all be condemned. "I will have mercy, I will have compassion". If any are saved, it is mercy and compassion. We all belong to a ruined family. That is a clear argument, a definite argument. The apostle here shows a Divine perception of the real root of most opposition to truth today. "Why are men born sinners?" people will ask. No man, if he has been born from above, objects to God's electing grace, because electing grace is **ONLY** merciful, it hinders none, harms none. It can only bless. Election has never condemned a single soul. Election has never shut anyone out from God's presence. It has shut many in. It has never a word of judgment, but only a fullness of grace. Election is God's wondrous background which secures the salvation of those who would fight against salvation, were it not that God causes them to believe. The real point of opposition is: "Why are we born sinners?" The apostle is cutting down to that root. He has hinted it in the earlier words concerning Esau. We all belong to a ruined family, and have no right to anything. So then, says verse 16: "It is not of him that willeth, nor of him that runneth, but of God That showeth mercy". In other words with respect to the question of 14, the apostle says: What is it to do with righteousness? If you had righteousness, in its bare, isolated manifestation, you would all be in judgment. Your wills are wrong, you are running the wrong way. It is **GOD** That showeth **MERCY**. Now comes another statement: "For the Scripture saith unto Pharaoh". This "for" also reads on from verse 14. The "for" of 15 and 16 give the grace aspect. The "for" of 17 gives the power-of-wrath aspect: "For He saith", "For the Scripture saith". Mark the change. God Himself is viewed as the Speaker where it is mercy. "The **SCRIPTURE** saith to Pharaoh" where it is power. But does not God say it? Undoubtedly. Why the changed words? To show that God's personal interest is so real in saving a soul. Is there unrighteousness? No. Why? Verse 17: "For the Scripture saith unto Pharaoh: Even for this same cause have I raised thee up that I might show My power in thee, and that My Name might be declared throughout all the earth". Pharaoh is one of the most remarkable cases in Scripture. God here makes it evident. The truth was preached through Pharaoh's obstinacy. The wrath of man shall praise Him, and the remainder will He

restrain. For this cause I raised thee up. It is not talking of Pharaoh's birth. Pharaoh was a creature raised up to prominence that God might make known His Name throughout the whole earth. Is there unrighteousness with God? No. Pharaoh deserves punishment and the more position of power which Pharaoh has, the more persistent against God he is. God overrules it, but there is nothing unrighteous in God raising him up to the dignity of a king, that his wickedness might be a warning to others. His raising up to a dignity should have made him more solemn before God, but he only hardened his heart the more. "Therefore hath He mercy on whom He will have mercy" – that is just. "And whom He will He hardeneth" – that is second. Mercy first, hardening next, for God delighteth in mercy. "Whom He will He hardeneth". Three different words are used in Hebrew of the hardening of Pharaoh's heart, – a deeply important topic. Various aspects are brought before us: "He hardened his heart", we read. "His heart was hardened". "God hardened his heart", and so forth. The sun that melts the wax hardens the clay. God's operations of power only harden the wicked heart. But do not blame God's operations, blame the wicked heart! "He hath mercy on whom He will and whom He will He hardeneth". Plain speaking, definite speaking, showing us that God's will and God's word (verse 6) are alike unbroken. Now the infidel objects: "Why does He yet find fault?" If whom He will He hardeneth, why then is the man blamed? That is the wicked perversion of truth, most common today. Now mark this: The objection "why doth He yet find fault?" would have no meaning at all unless election were a **fact**. The way in which the apostle brings in this objection shows to what it is the man objects, and therefore emphasizes what is opposed. There are not a few people at the present time who will say: "Then if it is simply and only God's grace that we are saved, because upon whom He will He hath mercy, we cannot blame the others". Here is a most common argument today, even among those bearing the Name of the Lord Jesus Christ. What does the apostle say? "Nay, but, O man". To take this attitude is to take the position of a mere man. – "Who art thou that repliest against God?" Then the apostle, though he will not come down to argue with such wickedness, goes on to explain a little more. "Shall the thing formed say to Him that formed, 'Why hast thou made me thus?'" In verse 19, we have the question: "Who hath resisted His will, or His decree?" If God lays hold of a soul and **WILL** save that soul – that soul **SHALL** be brought to the Lord Jesus Christ. 'Well then', says the man, 'if

others are not saved, it is because they are not irresistibly drawn'. "Who hath resisted His decree?" The apostle says: "O man, who art thou that repliest against God?" Is the creature to dictate to the Creator? "Hath not the potter power over the clay of the same lump" – (all men are the same lump by nature) – "to make one vessel unto honour" – (that is first, mercy is always first) – "and another unto dishonour". "What if God willing to show wrath, and to make His power known endured with much longsuffering the vessels of wrath fitted to destruction". God endured awhile though Scripture says He was **WILLING** to show His wrath. Ah, here is the will of God with respect to the ungodly: He is willing to show His wrath; it must be manifest soon. "He is **WILLING** to make His power known", but "**HE ENDURED** the vessels of wrath fitted" – not "which He hath fitted" but "fitted" – "and that He might make known the riches of His glory on the vessels of mercy". Not simply make known His power, but the riches of His glory on the vessels of mercy which He had afore prepared, not which **WERE** prepared but **HE** prepared them. If any are saved it is the Lord's preparing. If any are not saved they are fitted to destruction. The verse does not say the Lord fitted them, a vastly different expression. The Lord can raise up as with Pharaoh to a prominence, but He is not the author of sin, man is the sinner, and so we have brought before us the sin of the sinner. What is the lump? A lump of clay, and what is clay? A figure of that which is good or bad? It speaks of fallen humanity – the wondrous fact is that the potter makes from that lump a vessel unto honour. Nothing at all remarkable about the vessel unto dishonour, that is natural, and so the apostle says in verse 24: "Even us whom He hath called" – are the vessels of glory, the vessels of mercy, "not of the Jews only, but also of the Gentiles". So here we have brought before us the wondrous grace of God to Jew and Gentile. Verse 26 emphasizes the Jew, so does verse 27. Verse 29 shows the aspect a prophet took: "Except the Lord of Sabaoth had left us a seed, we should have been as Sodom and been like unto Gomorrah". In other words, it is only grace that God has left us seed. We deserve nothing, we are the vessels of mercy. The fact that salvation is always linked with mercy in this chapter shows us that if any are punished it is absolute righteousness. Mercy is our only hope. We find in connection with Israel after the flesh, in verse 32: "They stumbled at that Stumblingstone". The stumblingstone on which one rests is very precious, but it is very terrible to stumble against it. So we have the ungodly stumbling against God's truth. They

are vessels of wrath that God endures with much longsuffering. Oh let us realize this; so far from being the cause of sin, God is longsuffering. He had longsuffering in the case of the Egyptians. He might have sent the tenth plague at the first. He had longsuffering, but men, when raised up into high position, only went on their own way still more and more and more. That is man still. So it is clear that if any are saved it is mercy, and compassion, and God's preparing to glory. God prepares with a view to glory. God calls. God says: "I will have mercy on whom I will have mercy". Not a spark of goodness in man! Nothing whereof to boast! "I will have compassion on whom **I WILL** have compassion", and the fact that we are this evening praising the Lord is simply that He manifested to us absolute grace whereby we are quickened. That is chapter 9.

Chapter 10 still continues with respect to Israel. Chapter 9 begins with sorrow for Israel, chapter 10 with prayer for Israel. Chapter 9 speaks of them being accursed from Christ, hence the sorrow. Chapter 10 speaks of the nation containing those who had a zeal for God without knowledge, hence the need for prayer. They are ignorant of God's righteousness and going about to establish their own righteousness. Chapter 9 brings before us the fact that if any are saved it is God's absolute grace. There is no unrighteousness with God as to the condemning of any, because we all deserved this. It is not fair to bring in the word "righteousness" and "unrighteousness". It is all grace if any are saved; and if we are the Lord's people it is because He has mercy on us, and has prepared us to glory. Oh what love! But how does God work? Chapter 10 answers. Chapter 9 gives us the view of the **SECRET** purposes of God. Chapter 10 shows us God's manifest manner of working. "Christ is the End of law into righteousness to everyone that hath faith". The righteousness of the law was: "The man that hath done these things shall live in it" – live in a righteousness. But no man hath done. Law, therefore can only condemn. "But the righteousness which is of faith speaketh on this wise". If any are saved it is by the word of faith, and God's work in the mouth and heart. The righteousness which is of faith speaketh and saith, "The word is nigh thee in thy mouth, and in thy heart, because if thou shalt confess with thy mouth the Lord Jesus and shalt have faith in thy heart that God raised Him from the dead, thou shalt be saved". Heart and mouth are here together, the whole man is saved. Whosoever believeth on Him from shall not be ashamed. If I am saved, **WHY** is it? God willed. But if I am saved, **HOW** is it? God graciously brought His truth before me, and I

believed. Chapter 10 shows the way God draws souls to Himself. He is sovereign, and can save without any means; He is gracious and uses means. The means of prayer, the means of preaching on the part of others, – and thus there is the assurance of salvation linked with believing in the One who is brought near to God. Whosoever shall call on the Name shall be saved. Oh perhaps it may be said: **WHOSOEVER** – I like that word “whosoever”, is it as wide as “whosoever” after Romans 9? Undoubtedly, “Whosoever shall call on the Name of the Lord shall be saved”. The thought has sometimes been brought forward: “But what if such are not God’s elect?” I venture to say with the fullest confidence that if one who was not elect called on the Name of the Lord, the Lord would honour His promise. Let me emphasize it: If one who was not elect called on the Name of the Lord, the Lord would honour His promise and save that one. That being the case, the Gospel which we preach is surely as wide as any believer could wish it to be. Now if you ask me something further, I must confess that I have never yet found the man, never heard of the man who by nature called on the Name of the Lord. If I believe that the calling on the Name of the Lord can take place apart from election, I believe there is still some goodness in man, and if there is some goodness in man, there is no Gospel of grace at all. Strike away electing grace in the hope of putting salvation in the hands of man – and you have no salvation. Either man is not fallen if he can believe without grace – in which case the Bible is a lie – or if man is fallen and there is no election, no one will believe. Oh how precious is God’s solution of our difficulty! Longsuffering is shown to the world, and if only there were repentance in the sphere of God’s government, how many mercies would be manifested as with Nineveh of old. But something more than longsuffering has reached those who were quickened from above, even a Divine birth, because a Divine inworking, in accord with the Divine election: “Chosen in Christ before the foundation of the world” [Eph.1.4]. But when we go forth to the unsaved we do not go forth to argue with those in imminent danger. We go forth to preach Christ crucified. When they believe, they see the hand that laid hold of them, but we do not preach to them the work of the Spirit in them, we preach to them the work of Christ FOR sinners. We do not preach something subjective to feelings, we preach something, yea SomeOne Objective, – Christ and His finished work. We do not preach to a man “experience” either our own experience or his experience, but we preach Christ as the One who is the Sufficient

Resting Place for any poor guilty sinner, feeling his need. Never has an anxious sinner been turned back, never has a man called upon the Name of the Lord and been refused. **WHOSOEVER** shall call on the Name of the Lord **SHALL** be saved. Here is the wonderful width of the Gospel, and the wonderful length of the Gospel – he shall be saved, both now and eternally. But then verse 14 adds: “How shall they have called upon Him into Whom they have not had faith?” Mark here the striking thought: Before there is the calling on the Name of the Lord they must believe there is the Lord upon whom to call. Will the dead sinner without faith call on the Name of the Lord? Is not the calling the breath of a new life? How are they to believe in Him of whom they have not heard? It is impossible to believe unless there is a hearing. How shall they have heard without one heralding? It is important, it is essential that there must be one heralding. I believe, beloved friends, that there is one solemn aspect of this which we often overlook. You will notice the change from the singular to the plural. In verse 15: “How shall **THEY** herald”. It does not say: How shall they believe without heralds. Thanks be unto God **HE** can herald! His Holy Spirit can be the One heralding without any human means. It is not: How shall they hear without heralds, but “without one heralding”. However, undoubtedly, the special aspect of this passage is to the individual preacher of truth. As far as he is concerned, he has responsibility as the watchmen of Ezekiel 33. If men are to call they must believe, if they are to believe they must hear. God can make them hear without me, but it is my responsibility **IF** I am a herald to make them hear. We are not responsible for men believing, but we are to cause men to hear. “Wisdom crieth without” says the book of Proverbs, at the top of noisy streets. It is our duty to make men hear. It does **NOT** say: They shall **NOT** hear without preachers. It asks the **QUESTION**: “How?” to humble God’s servants that they may see their responsibility. God is sovereign, is the message of Romans 9. God uses means, is the message of Romans 10. How shall they have heralded except they have been sent? As it is written: How beautiful are the feet of them that preach the Gospel of God. How expressive is this: “As” it hath been written. The apostle is proving the preciousness of the work of a herald, and he says: “How shall they herald unless they have been sent according as it hath been written”. I like to read it in that way first: How can we herald unless we are sent in accord with what has been written, – sent on the lines of the Truth. But we must also read on: “How shall they herald unless they have been

sent, as it is written, How beautiful the feet”. Not, how beautiful the mouth! It is easy to speak well. How beautiful the feet – the herald must live well. How beautiful the feet! – the feet shod with the alacrity of the Gospel of peace, says Ephesians 6. We must walk in the Lord’s ways if we would speak the Lord’s words. How beautiful are the feet! The word “beautiful” is the work “timely” – a word from the same root as the word for an hour. “The hour cometh and now is when the dead shall hear the voice of the Son of God, and they that hear shall live”. How fitting with that hour are the feet of those that bring the Gospel of good things! The Lord only wants faithful ones, and their lives are to be beautiful. Thus will their message be timely. “Lifting up holy hands” says the apostle, as to prayer. Running with holy feet, as to the Gospel. Of the ungodly we read: “Their feet are swift to shed blood”. Of the Lord’s people: Their feet should be swift to spread the Gospel of peace. How shall they preach except they have been sent forth? The word “sent forth” implies sent from a person, and the expression here: “As it hath been written” with the wording “How beautiful are the feet” implies again they have been sent, and have been rightly arranged. How beautiful the feet! Everything is marked out. The passage in Isaiah, of necessity, shows the heralding of a king, and that is the word here used. How shall they hear without one heralding, and how shall they have heralded except they have been sent? A man can preach without being sent. I am not now referring to Romanistic claims. Romanism will sometimes assert itself before God’s people. Its devotees will say: You have no authority to preach! The arguments are very faulty, very poor, to those who have a realization of God’s testimony in the heart and indeed they convict themselves. Because if the man who speaks to you says: “You cannot know you have come from God”, how can he know that which he professes to believe is from God? He may say he knows because it says so, but that is arguing in a circle. If **YOU** cannot know, **HE** cannot know. We rejoice that there is a Divine knowledge which he denies, a Divine inworking which he ignores. I am not referring to that lengthily at the present time. A man can preach without being sent. But he cannot **HERALD** without being sent. “How beautiful are the feet of those who preach good things”. The word “preach” is here the word “to bring the message of good things”. Now you see the force of it. How beautiful the feet of those who bring the message. A messenger must come from another. A herald must have one in whose name he comes. Beloved friends, we must be with the Lord and sent

forth from Him, ere we can herald. We must have a message ere we can be the Lord's messengers. Undoubtedly there is a general aspect that God has committed to His precious truth, but there is also the special aspect: He gave some apostles, some prophets, some evangelists, some pastors and teachers. Then there is the further thought of Hebrews 5 illustrated in this connection: The apostle says, when for the time ye ought to be teachers (you have been Christians so long and you ought to be teachers) – that principle applies here. Every believer who has beautiful feet walking in God's way should know what it is to be able to tell of Christ aright. Preaching is not only on a platform, preaching is not only in the open air, the thought in this passage is of preaching those who are to be brought to believe, and the argument is: How can they herald except they have been sent forth? How beautiful are the feet of those who bring the Gospel, which implies that if anyone is living beautifully, and with earnestness and concern running to tell others of the glorious Gospel, he is a sent one. Not all are sent to the same place, not all are sent to street corners. Undoubtedly publicity is the work of some brethren in Christ, but conversation includes sisters as well, and there is a need for a sending not only to stand up in the open air, but to please God in all. Sometimes the Lord's people feel His gracious power. The "Run, speak to this young man" of Zechariah, is illustrated in their experience. At other times they feel a drawing back. What is the remedy? I believe we should be more concerned about "beautiful feet" – and the Lord will see about a beautiful mouth. The Lord will give His message as His people are with Him, and are concerned to live for Him. The passage continues: "But none of them were subject to the Gospel – heard with subjection the Gospel". I know we can render it: "They have not all" in verse 16, but I rather incline to emphasize the other possible rendering: "None of them". "For Esaias saith, Lord, who? What then, **THE** faith is out from Him, but **THE** hearing is through a spoken word of Christ. The hour cometh, and now is, when the **DEAD** shall hear the voice of the Son of God, and they that hear shall live". A spoken word of Christ causes life. Thus we have the heralds in verse 15, but **THE** herald in verse 17, is the One who is efficacious. A spoken word of Christ and a soul saved, – we are only instruments and means. Have they not heard? Undoubtedly. Their sound went into all the earth, as nature told of God. History revealed His purposes, and the Gospel of Christ has been sounded abroad. Yet all day long have I stretched forth My hands to a disobedient and gainsaying peo-

ple. That is the testimony of the Gospel. “All day long” and no one believes! Of old He sent prophets, rising up early and sending them, – no one believed. The Lord’s hands were stretched out. I took Ephraim, He says, by the hand, they knew not (absolute ignorance). The heralds, the hands – important, necessary; in themselves never efficacious. Why? Because the man is an utterly ruined criminal. **THE HERALD** is always powerful. The hand of the Lord was with them, and a great number believed. The hands stretched out, – none come to them. The **HAND** of the Lord with them lays hold of the sinner. Chapter 10 shows we are to preach the Gospel, and to live the Gospel; but if salvation depended on our preaching, and our living, not a single soul would be saved. **GOD** is the great Saviour, He uses means but what are means with Him?

(I must leave Romans 11 for another time).

Further addresses available:

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