

## ***The Church of the Servant King*** **Soteriology Series**

### **SO\_6\_Predestination & Election –** **Part 12 – Predestination, Election & Romans Chapters 9-11 – Lesson 4**

#### **Introduction**

In our previous lesson, we studied chapter 9 of Romans. In Romans 9, Paul argues that God has the sovereign prerogative to temporarily set Israel aside and delay the fulfillment of His covenants with them. As Paul quotes from Hosea, he is reminded of the sub-theme in the book that in spite of Hosea's message of impending discipline upon Israel in the 8<sup>th</sup> Century B.C. which had parallel with Paul's generation of Jews, the book of Hosea contains several references to the fact that Israel would not be destroyed forever (e.g. 1:10-11; 2:21-23; 14:1-9). This sub-theme causes Paul to reassure his readers that Israel has a future even though God has temporarily set them aside and Paul's generation of Jews will soon undergo the fifth cycle of discipline. While Hosea was not anticipating the Church, Paul quotes Hosea in Romans 9 to highlight the irony between what happened to the Jew's ancestors in the eighth century B.C. and what was happening to Israel in Paul's day.

Paul continues his argument in verses 27-29 by quoting from Isaiah. These passages in Isaiah affirm Israel's continuance and future. God was not permanently casting Israel aside. A remnant of Israel will continue to exist until God can use that remnant in establishing the Messianic kingdom (9:27). God is faithful to His promises to Israel which will one day be fulfilled in the Messianic kingdom. Paul continues this subject in chapter 11.

However, prior to continuing the subject of Israel's future in chapter 11, Paul begins an analysis of Israel's present condition in 9:30-10:21. Israel was attempting to maintain and attain good standing with God by its works of righteousness even while rejecting Jesus as the Messiah.

#### **Israel Needs the Gospel (Romans 10:1-13)**

Paul begins this chapter with an expression of his desire that Israel be "saved" or "delivered".<sup>1</sup> Their deliverance would come as a result of accepting Jesus as the Messiah and thereby avoiding the 5<sup>th</sup> Cycle of Discipline. Paul then proceeds to state the reason for Israel's dilemma – "they have a zeal for God" but their zeal is misplaced. They do not understand the unity of God's attributes, i.e. they do not understand His righteousness and they believe that they can attain a righteousness that is acceptable to Him (cf. Ge 3:7, 21; Rom 1:18 – 3:31). Paul's argument in these verses is based upon the fact that the Jews have distorted the Law into a means of salvation. However, it was originally given to the Jews as a redeemed people (Exodus 14:31) as a means of setting them apart from other nations as they adhered to its laws and ordinances.

In verses 5-13, Paul urges the Jew who is relying upon his own self-righteousness be "saved" by accepting Jesus as the Messiah promised to Israel. In these verses, Paul quotes phrases from Deuteronomy 30:12ff in order to develop his argument that the Jews had ample information at their disposal to allow them to believe.

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<sup>1</sup> Paul and other New Testament writers use the word "saved" in many different ways. The basic meaning of the Greek word *sodzo* is deliverance. *Sodzo* is used in the perfect tense in Ephesians 2:8 to refer to the believer's deliverance from the penalty of sin as a completed action. In 2 Cor. 2:15, *sodzo* is used in the present tense to refer to the believer's deliverance from the power of sin. In other passages such as 1 Peter 3:20, *sodzo* refers to a physical deliverance.

In Deuteronomy 28, the Israelites were about to enter the Land of Canaan and they were being exhorted by the Lord regarding the benefits of belief as well as the consequences of failure to adhere to the Lord's commands. (Deuteronomy 28 is a passage that is very similar to Leviticus 26 in which the 5 cycles of discipline are outlined for the Jews). In Deuteronomy 30:12-14 (quoted in part by Paul in Romans 10:5-8), Moses is reminding the Jews of the fact that they possessed the message and did not need to ask for it to be brought down from heaven or that someone go across the sea to get it. By quoting from Deuteronomy, Paul is in effect indicating that the same truth applies to his generation with the added benefit that Christ had come in the flesh.

- The Jew doesn't have a separate method of salvation.
- In Deuteronomy 30:12-14, Moses was explaining to the wayward Israelites how easy it was to believe in the Lord.
- Paul builds upon that same logic to explain how easy righteousness by faith is for the Jew.
- In verse 9, Paul uses "confess" before "believe" because "mouth" precedes "heart" in the Deuteronomy passage.
- In other words, confessing with the mouth that Jesus is Lord is mentioned first to conform to the order of the quotation from Deuteronomy.
- Paul uses verse 10 to explain verse 9, i.e. salvation (Phase 1) righteousness is attained through faith whereas Israel would attain deliverance from impending discipline by acknowledging Jesus as the Messiah verbally. In other words, righteousness comes through believing whereas with one's mouth, one confesses what has transpired internally. Paul is not making salvation contingent upon a verbal pronouncement.

Finally, Paul once again indicates that in the present dispensation of the Church (which God has sovereignly intercalated), there is no distinction between the Jew and the Gentile. (See verse 12).

### **Israel Rejects the Gospel (10:14-21)**

These verses are very interesting. The "gospel" of righteousness by faith is defended using passages from the Old Testament Hebrew Scriptures. Paul argues that the Jews had ample opportunity to believe the "gospel." In context, the "gospel" of salvation that Paul is defending is that of faith in Christ. Had the Jews been given adequate opportunity to believe in Christ? Paul argues that they did. Paul quotes from Psalm 19:4 regarding God's general revelation through His creation of the universe. This is similar to the arguments Paul makes in Romans 1. (Psalm 19 also refers to God's special revelation).

Then, beginning in verse 19, Paul anticipates the argument that perhaps the Jews heard, but didn't know that the Gentiles could also receive righteousness by faith. Paul proves his point that Israel did know by quoting from two Old Testament passages (Deut. 32:21 and Isa. 65:1). Paul then points out that God had not withheld salvation from the Jews, rather He had implored them with open arms to come to Him in faith.