

## Romans Session 153

### The Parameters Of Salvation 1

**Romans 10:11-18 (NASB)**

<sup>11</sup> *For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."*

<sup>12</sup> *For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him;*

<sup>13</sup> *for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."*

<sup>14</sup> *How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?*

<sup>15</sup> *How will they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!"*

<sup>16</sup> *However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?"*

<sup>17</sup> *So faith comes from hearing, and hearing by the word of Christ.*

<sup>18</sup> *But I say, surely they have never heard, have they? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD."*

Paul goes on now to explain the parameters of Salvation, the extent, of salvation.

Because most Jews strongly rejected the idea that God's grace extended to gentiles, they were willingly ignorant of the full measure and extent of His provision for redemption.

Because they were God's specially chosen people, they believed they were also His only saved people.

They knew, of course, that Ruth, a Moabite, was the great grandmother of David and therefore in the line of the Messiah. But they insisted that such Gentiles who converted to Judaism and were blessed by God were exceptions that proved the rule.

Consequently, just as they had rejected Jesus and His teaching they also vehemently rejected the teaching of Paul, a former zealous Pharisee and persecutor of the church, who now not only claimed that Jesus was the Messiah, the Christ, but that Christ had appointed him to be a chosen instrument to bear His name before the Gentiles

**Acts 9:10-15 (NASB)**

<sup>10</sup> *Now there was a disciple at Damascus named Ananias; and the Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord."*

<sup>11</sup> *And the Lord said to him, "Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying,*

<sup>12</sup> *and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight."*

<sup>13</sup> *But Ananias answered, "Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem;*

<sup>14</sup> *and here he has authority from the chief priests to bind all who call on Your name."*

<sup>15</sup> *But the Lord said to him, "Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel;*

And Paul said to the Galatians;

**Galatians 1:15-16 (NASB)**

<sup>15</sup> *But when God, who had set me apart even from my mother's womb and called me through His grace, was pleased*

<sup>16</sup> *to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood,*

Paul declares that God's extending His salvations to all Gentiles was nothing new.

That gracious offer did not begin with the all-in-inclusive gospel of Jesus Christ, which Christians, most of whom were Jews, were then proclaiming to everyone who would hear.

To the contrary, as Paul already cited;

**Romans 9:33 (NASB)**

<sup>33</sup> *just as it is written, "BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED."*

Paul was citing Isaiah;

**Isaiah 28:16 (NASB)**

<sup>16</sup> *Therefore thus says the Lord GOD, "Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed."*

God had always been calling to Gentiles (**whoever**). in fact, Israel was to have been His witness nation,

**Exodus 19:5-6 (NASB)**

<sup>5</sup> *'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine;*

<sup>6</sup> *and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel."*

They were to preach salvation in the true God to the rest of the world.

The Old Testament Scripture, as;

**Romans 3:21-22 (NASB)**

<sup>21</sup> *But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,*

<sup>22</sup> *even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;*

In other words, salvation through faith in Him for anyone (**whoever believes**) has always been God's plan.

Paul declared earlier;

**Romans 1:16 (NASB)**

<sup>16</sup> *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*

Paul assured the believers at Corinth, many of whom were Gentiles,

**2 Corinthians 5:17 (NASB)**

<sup>17</sup> *Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.*

From eternity past, God's Word invariably has accomplished His divine goal, which has always included His loving and gracious desire that no human being would perish but that He is;

*2 Peter 3:9c (NASB)*

*<sup>9</sup> not wishing for any to perish but for all to come to repentance*

Now this wonderful truth is a balance to the great emphasis Paul has been placing on God's sovereignty;

*Romans 9:6-26 (NASB)*

*<sup>6</sup> But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;*

*<sup>7</sup> nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."*

*<sup>8</sup> That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.*

*<sup>9</sup> For this is the word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON."*

*<sup>10</sup> And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac;*

*<sup>11</sup> for though the twins were not yet born and had not done anything good or bad, so that God's purpose according to His choice would stand, not because of works but because of Him who calls,*

*<sup>12</sup> it was said to her, "THE OLDER WILL SERVE THE YOUNGER."*

*<sup>13</sup> Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."*

*<sup>14</sup> What shall we say then? There is no injustice with God, is there? May it never be!*

*<sup>15</sup> For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION."*

*<sup>16</sup> So then it does not depend on the man who wills or the man who runs, but on God who has mercy.*

*<sup>17</sup> For the Scripture says to Pharaoh, "FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH."*

*<sup>18</sup> So then He has mercy on whom He desires, and He hardens whom He desires.*

*<sup>19</sup> You will say to me then, "Why does He still find fault? For who resists His will?"*

*<sup>20</sup> On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?*

*<sup>21</sup> Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?*

*<sup>22</sup> What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?*

*<sup>23</sup> And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,*

*<sup>24</sup> even us, whom He also called, not from among Jews only, but also from among Gentiles.*

*<sup>25</sup> As He says also in Hosea, "I WILL CALL THOSE WHO WERE NOT MY PEOPLE, 'MY PEOPLE,' AND HER WHO WAS NOT BELOVED, 'BELOVED.'"*

*<sup>26</sup> "AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,' THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD."*

Although the two truths seem mutually exclusive to our finite minds, God's sovereign choice for every person who is saved is, in His infinite mind, perfectly consistent with His promise that **whoever believes in Him will not be disappointed.**

Both the Old and the New Testaments make clear that salvation is granted only to those who trust in God and that He offers His gracious redemption to all mankind, Jew and Gentile.

No one who **believes in Him will ever be disappointed** by the salvation that He so graciously and universally offers.

The barrier to salvation, therefore, is not racial or cultural but personal rejection of the God who offers it. People perish because they refuse to receive the love of the truth so as to be saved.

When the Anti-Christ comes, he will deceive and with his lies draw many after him. But those who follow will be those who refuse the truth

**2 Thessalonians 2:10 (NASB)**

**<sup>10</sup> and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.**

And yet as we have seen it was that very universal aspect of the gospel that many Jews resented.

The classic biblical example of Jewish religious and racial pride and reluctance to reach Gentiles is found in the prophet Jonah when he responded to the Lord's call to preach to Nineveh.

Jonah lived in Israel during the reign of Jeroboam the second, who ruled from 793-753bc.

It was a prosperous time for the nation, which had expanded its boundaries northeastward to include Damascus.

The Assyrians periodically made raids into Israel, Jews developed a special hatred for Nineveh, the capital of Assyria.

That immense city of perhaps 600,000 inhabitants is said to have take three days to traverse on foot.

Ninevites, like all other Assyrians, were noted for their immorality and idolatry, and Assyrian soldiers were infamous for their merciless brutality.

Nahum spoke of Nineveh as the bloody city completely full of lies and pillage: her prey never departs;

**Nahum 3:1 (NASB)**

**<sup>1</sup> Woe to the bloody city, completely full of lies and pillage; Her prey never departs.**

Therefore, when the Lord called Jonah to preach to that wicked Gentile city, the prophet immediately took ship to travel in the opposite direction.

Because of the hatred of Assyrians that he shared with his fellow Israelites, Jonah's concern was not that his preaching might fail but that it would surely succeed.

It was not surprising therefore, that the remarkable repentance of the Ninevites, from the king to the lowest servant really displeased Jonah.

So, he became angry;

**Jonah 4:1-2 (NASB)**

**<sup>1</sup> But it greatly displeased Jonah and he became angry.**

**<sup>2</sup> He prayed to the LORD and said, "Please LORD, was not this what I said while I was still in my own country? Therefore in order to forestall this I fled to Tarshish, for I knew that You are a gracious and compassionate God, slow to anger and abundant in lovingkindness, and one who relents concerning calamity."**

So, we see at the very time he was forced to testify to God's grace and compassion, he disdainfully refused to emulate those virtues himself.

God's miraculous work in the hearts of the Ninevites was an object lesson to Israel in several ways.

First, it demonstrated that great power for salvation was in God and His proclaimed Word, not in the prophet who proclaimed that word.

Second, it doubtless was also intended to shame Jonah and all other self-righteous, hard-hearted Israelites.

One extremely reluctant prophet went one time to preach one message and God caused the entire city to repent!

By tragic contrast, despite all the blessings in being God's called people, with whom He made a covenant and to whom He gave His law, and sent His prophets, Israel repeatedly turned away from Him into idolatry and every other form of ungodliness.

Yet Nineveh, which was thoroughly pagan and had no such advantages, on one day, believed in God and they called a fast and put on sackcloth from the greatest to the least of them. (Jonah 3:5)

Some eight centuries later, Jew still held unabated disdain for Gentiles.

When returning from another country, Jew would shake the dust from their robes and feet, lest they carry any defiled earth into their land.

They would not enter a Gentile house, eat or drink from a Gentile vessel, or so much as touch a Gentile hand. And every morning many Jewish men would pray, "I thank God that I am not a woman, a slave, or a Gentile"

Jews were reluctant to have any dealings with Gentiles, and were especially loath to share the redemptive truth of their God, lest, as Jonah feared, their gracious and compassionate God slow to anger and abundant in lovingkindness would cause even pagans to repent and be saved.

Paul knew that it was the Lord's plan for the gospel to be preached first;

*Acts 1:8b (NASB)*

*<sup>8</sup> in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."*

Paul had already testified in the beginning of this book, that;

*Romans 1:16 (NASB)*

*<sup>16</sup> For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*

Nothing could have been more devastating to Jews than to be reminded that God makes **no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him.**

**Those whose greatest pride was in the belief that they were far superior to all other people could not tolerate that humbling truth.**

Proclaiming the same message to the Galatian church, Paul wrote;

*Galatians 3:28-29 (NASB)*

*<sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.*

*<sup>29</sup> And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.*

And to the Ephesians;

***Ephesians 2:11-13 (NASB)***

***<sup>11</sup> Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands—***

***<sup>12</sup> remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.***

***<sup>13</sup> But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.***

We'll talk more of this later.