- Week 15 -

Read 10:12-13

To review: Paul makes a distinction between Israel and true righteousness. Israel is anyone hoping to establish their own righteousness, so although he uses the Jews as an example, the principle applies to anyone.

Paul quotes Joel 2:32, a prophecy about the end times. Peter quoted this verse in his first great sermon in Acts 2:21.

Read 10:14-21

After citing Joel, Paul begins a series of questioning – a type of interpretation that is very Greek in its style. It is a Socratic dialogue (named for the philosopher Socrates), which was very popular in the Greco-Roman world, but frowned upon in the Jewish system of the day.

- *Saved* when you call.
- *Call* if you believe.
- *Believe* only if you have heard.
- *Hear*, only if someone proclaims.
- *They proclaim* only if they are sent.

He then quotes Isaiah 52:7, 53:1 as justification for this kind of proclamation. But then, Paul switches focus.

- He quotes Psalm 19:4, reinforcing a point from chapter 1. Can you identify it?
- He quotes Deuteronomy 32:21 and Isaiah 65:1-2 to contrast the believing nations (Gentiles) with unbelieving Israel.

If Israel *heard* the gospel, then it was *proclaimed* to them. If Israel rejected the gospel, it is because they refuse to *believe.* The same is true of the Gentiles as well.

Jews and Gentiles therefore are *saved in the same fashion*, and the Jews do not have an advantage except that they had the Scriptures first.

Is there a significance to Paul using a Greek method of thinking here rather than a Jewish one?

Read 11:1-6

Paul makes it clear that God has *not* rejected Israel. How can he conclude that after his argument above?

What is the significance of the "remnant" in verse 5? How are they going to be saved?