

Romans 9-11

- Romans 9-11 is now acknowledged as the 'heart' of Romans
- Many questions:
 - If the Jews and gentiles are both equally indicted in sin and have equal access to salvation thru Christ, and if the blessings of the OT people of God are in the possession of the gentiles, then what does one make of the OT promises made to Israel?

- Have the promises simply been transferred to the Church and is ethnic Israel left outside?
- If God's promises to Israel have not come to fruition, then how can one be sure that the great promises made to the church in Rom 8 will be fulfilled?
- How could a righteous God transfer his promises from Israel to the gentiles

Flow:

- 9:1-29 → God's saving promises to Israel
- 9:30-11:10 → Israel's rejection of God's saving righteousness
- 11:11-32 → God's righteousness in his plans for Jews and gentiles

Romans 9:1-5

- Paul is filled with grief (9:1-2)
 - *Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι*
 - Note both positive and negative manner.
 - Functions as double emphasis – cf. 2 Cor 11:31; Gal 1:20; 1 Tim 2:7
 - What is Paul affirming?
 - Why did Paul go to such great length to affirm this truth?

- Paul's distress is reflected in his willingness to be cursed for his own people (9:3)
 - Paul's request is stated in the imperfect tense (*ἠύχόμην*) – I could wish
 - Paul following after Moses (Ex 32:32-33): "But now, if you will forgive their sin--but if not, please blot me out of your book that you have written."

– In 9:3b-4: Paul names those for whom he is willing to be cut off

“ ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα

“ οἵτινες εἰσιν Ἰσραηλίται

– Cf. Rom 10:1

• The fact that Israel is cut off is surprising (9:4-5)

• Note the 3 relative pronouns:

οἵτινες εἰσιν Ἰσραηλίται,

1. ὧν ἡ υἰοθεσία

καὶ

ἡ δόξα

καὶ

αἱ διαθήκαι

καὶ

ἡ νομοθεσία

καὶ

ἡ λατρεία

καὶ

αἱ ἐπαγγελίαι,

2 ὧν οἱ πατέρες

καὶ

3 ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα,

ὁ ὧν ἐπὶ πάντων θεός

εὐλογητὸς εἰς τοὺς αἰῶνας,

ἀμήν.

• Note that eschatological salvation of Israel is listed in the following clauses:

– and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises

• 1st relative pronoun ὧν lists 6 items, and can be split into 3 couplets:

– the adoption, -- the giving of the law

(Israel redeemed as God's son in ex 4:22; Jer 31:9; Hos 11:1)

– the glory -- the worship

• (cultic term – the glory of God revealed in the tent and the temple – see Ex 29:42-43; 40:34-35; lev 9:23; Num 14:10; 16:19; 20:6; 1 Kings 8:11; 2 Chro 5:13-14; Ezek 10:4, 18-19)

– the covenants, -- and the promises

• (ref to the covenant promises of God to Israel)

- 2nd relative pronoun:
 - To them belong the patriarchs
- 3rd relative pronoun:
 - and from whom is the Christ according to the flesh, who is God over all, blessed forever, amen

Romans 9:6-13

- In 9:6 Paul explains why the promises of God has not failed.
 - not all who descended from Israel belong to Israel
 - not all ethnic Israelites belong to the true Israel, the people of God
 - God never pledged that every individual Israelite would experience eschatological salvation

- From 9:7-12 – Paul restate the thesis of 9:6
 - 9:7 begins in a negative statement
 - followed by 1st example of who is and who is not the children of God
 - 9:8 again state the thesis of 9:6
 - 9:9-12 Followed by 2nd example of who is and who is not the children of God

Rom 9:14-18

- Note the Q-A type of diatribe argument
 - what shall we say then? *Τί οὖν ἐροῦμεν;*
 - Cf. 4:5; 6:1; 7:7
 - Question: *μη̄ ἀδικία παρὰ τῷ θεῷ;*
 - The word *μη̄* expects a NO answer

- 9:15 - Quotation of Ex 33:19 verbatim
- "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."
- NA27: *ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.*
- LXX: *ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω*

- Context of Exodus 33
- How would this quotation be an answer to the possible objection that God is unrighteous?

- 9:17 – quotation of Ex 9:16:
- NA27: τι εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δυνάμιν μου καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ.
- LXX: καὶ ἔνεκεν τούτου διετηρήθης ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύ μου καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ

- Note that 3 changes were made:
 - Paul uses “for this very purpose” εἰς αὐτὸ τοῦτο as against LXX’s “and on account of this” ἔνεκεν τούτου
 - the verb “I raised up” ἐξήγειρα, as against LXX’s “you have been preserved.” διετηρήθης
 - the word power τὴν δυνάμιν as against power/strength τὴν ἰσχύ

- Why the changes?
- Why the reference to Pharaoh?

Romans 9:19-23

- Paul’s defence for God’s righteousness continues:
- Note the Q-A style
- 9:19: Question: “Why does he still find fault? For who can resist his will?”
- 9:20-23: Answer: frail human beings should not arrogantly question God’s justice

- Example: lesson from the potter
- Echoes OT texts – Isa 29:16; 45:9-11; Jer 18:1-6; Wis 15:7; Sir 33:7-13

- **Wisdom 15:7**
- A potter kneads the soft earth and laboriously molds each vessel for our service, fashioning out of the same clay both the vessels that serve clean uses and those for contrary uses, making all alike; but which shall be the use of each of them the worker in clay decides.

- **Sirach 33:7-13** 7 Why is one day more important than another, when all the daylight in the year is from the sun? 8 By the Lord's wisdom they were distinguished, and he appointed the different seasons and festivals. 9 Some days he exalted and hallowed, and some he made ordinary days. 10 All human beings come from the ground, and humankind was created out of the dust. 11 In the fullness of his knowledge the Lord distinguished them and appointed their different ways. 12 Some he blessed and exalted, and some he made holy and brought near to himself; but some he cursed and brought low, and turned them out of their place. 13 Like clay in the hand of the potter, to be molded as he pleases, so all are in the hand of their Maker, to be given whatever he decides.

Rom 9:24-29

- How would this section fits into Paul's wider argument? Is Paul taking about the calling of the Jews, or is Paul shifting to Gentiles, as 9:24 seems to indicate?
- Fitzmyer: God does not act arbitrarily: Israel's call, infidelity, and remnant as foreseen in what God announced in the OT.

- 4 OT citations
 - 1) LXX Hosea 2:25 (MT 2:23)
 - 2) LXX Hosea 2: 1 (MT 1:10)
 - 3) Isa 10:22-23; 28:22?
 - 4) Isa 1:9

- LXX Hosea 2:25 (MT 2:23)
- Romans: *ὡς καὶ ἐν τῷ Ὡσηὲ λέγει· καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην·*
- LXX: *καὶ σπερῶ αὐτὴν ἐμαντῶ ἐπὶ τῆς γῆς καὶ ἐλεήσω τὴν Οὐκ-ἠλεημένην καὶ ἐρῶ τῷ Οὐ λαῷ μου λαός μου*

- Note the changes:
- The position of the clauses
- the word *καλέσω* (I will call) replaces *ἐρῶ* (I will say)
- the second phrase

- **LXX Hosea 2: 1 (MT 1:10)**
- Verbatim
- Romans: *καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς· οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.*
- LXX: *καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς οὐ λαός μου ὑμεῖς ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος*

- **3) Isa 10:22-23; 28:22?**
- possibly conflation of Isa 28:22 and Hos 2:1 LXX.
- The point here – only a minority is saved despite the high population in Israel
- The salvation of remnant advances the theme of mercy against the backdrop of wrath
- The idea of remnant also suggests the faithfulness of God

- **4) Isa 1:9**

Rom 9:30-11:10

- Rom 9:6-29 – Paul argues God's Word does not fail
- Rom 9:30-11:10 – Paul now turns to examine from another perspective – Israel's failure to believe. Paul asks the question why so many gentiles have drawn near to God while Israel has not.

Rom 9:30-10:4

- This section begins with another question: What shall we say then?
- Paul wants to contemplate why Israel still fails to believe
 - In 9:30 – the case of the gentiles
 - 9:31-33 – the case of the Jews

- Paul says the Jews do not pursue *νόμον δικαιοσύνης* and not *δικαιοσύνην νόμου*
- What does Paul mean by law of righteousness, *νόμον δικαιοσύνης* ?
- Why did Israel not obtain it?

- 9:33 - Paul again appeals to the OT – conflation of Isa 8:14 and 28:16

Brothers, my heart's desire
and
prayer to God for them
is that they may be saved.

For I bear them witness
that they have a zeal for God,
but not according to knowledge.
For, being ignorant of the righteousness of
God, (negative)
and
seeking to establish their own, (positive)
they did not submit to God's righteousness.

For Christ is
the end of the law for righteousness
to everyone who believes

- Note the parallel:
- 9:31 – pursuing the law for righteousness
= 10:2 - zeal for god
- 9:32 – efforts to gain righteousness
= 10:3 - attempt to establish their own
righteousness
- 9:32-33 - stumbling block
= 10:3 - refusal to subject themselves to
God's righteousness

- *τέλος γὰρ νόμου Χριστός*
- The word *τέλος* - predicate nominative,
moved to the front as emphasis.
- The meaning: "end" or "goal"?

Rom 10:5-13

- The flow:
 - The one who keeps the commands of Moses will
experience eternal life
 - But we know that no one keeps the law (10:5)
 - Hence righteousness cannot be attained by the law
 - Contrast between the righteousness by faith with the
righteousness of the law is made (10:6-8)
 - Content of this faith and its availability to all (10:9-13)

- Close resemblance of Rom 1:16-17 to
Rom 10:1-6

- 10:6-7: But the righteousness based on faith says, "Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead).

- Paul's citation of Deut 30:12-13
- Begins with a phrase from Deut 8:17 or 9:4 ("Do not say in your heart..")
- Paul modifies the meaning?
 - Who will ascend into heaven? = to bring Christ down)
 - Who will descend into the abyss? = to bring Christ up from the dead

- But why does Paul refer to Deut?
- Paul creatively reinterpret scripture?

- 10:9-13:
- confess with your mouth = Jesus is lord
- believe in your heart = God raised him from the dead
 - results in being saved
- Citation of Isa 28:16 and Joel 2:32

Romans 10:14-21

- Here Paul speaks of the need to proclaim the gospel:
- But has Israel heard the message? YES
- Did Israel not understand? They have been taught – taught that even the gentiles will believe.
- BUT they remained as recalcitrant

Romans 11:1-6

- *The flow:*
 - God has not rejected his people (11:1a)
 - Paul himself is one of the remnant (11:1b)
 - Hence God has not rejected his people (11:2a)
 - Example from Elijah as remnant (11:2a-4)
 - Hence there is a remnant chosen by grace (11:5-6)

- Here, Paul continues his Q-A style:
- Λέγω οὖν, μὴ ἀπόσατο ὁ θεὸς τὸν λαὸν αὐτοῦ
- I ask, then, has God rejected his people?
- μὴ γένοιτο
- By no means!

- καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.
- For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin

- Paul clearly states that God has not rejected his people. He then gives 2 proofs why God has not rejected his people:
 - Paul himself
 - Elijah

- After setting himself as an example, Paul returns to the theme of God not forsaking his people. . . “God has not rejected his people whom he foreknew.”
- οὐκ ἀπόσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν πρόέγνω.

- Reference to Ps 94:14 (LXX 93;14) and 1 Sam 12:22
- LXX Ps 94:14:
 - “ ὅτι οὐκ ἀπόσεται κύριος τὸν λαὸν αὐτοῦ καὶ τὴν κληρονομίαν αὐτοῦ οὐκ ἐγκαταλείψει
- LXX 1 Samuel 12:22
 - “ ὅτι οὐκ ἀπόσεται κύριος τὸν λαὸν αὐτοῦ διὰ τὸ ὄνομα αὐτοῦ τὸ μέγα ὅτι ἐπιεικέως κύριος προσελάβετο ὑμᾶς αὐτῷ εἰς λαόν

- 2 changes are made in Ps LXX:
 - 1) Lord κύριος is changed to God ὁ θεός
 - 2) The future, God will not abandon (ἀπόσεται) is changed to aorist (ἀπόσατο)
 - The change in tense signifies God’s refusal to abandon his people.

- Note also the context of Ps 94 and 1 Sam 12

- Paul continues his argument by appealing to the example of Elijah.
 - This further supports the idea that God has not rejected his people.
- Paul begins by using the phrase: do you not know... ἢ οὐκ οἶδατε
 - Cf. Rom 6:16; 1 Cor 5:6; 6:2, 3, 9, 19
 - unique Pauline usage

- 1 Kings 19:10, 14 are cited here:
 - "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life."
 - "I have kept for myself seven thousand men who have not bowed the knee to Baal."

Elijah	Paul
Israel has rejected God – turn to Baal	Israel has rejected Jesus – relying on Law
Elijah's response in despair	Paul's response in despair
God has not abandoned his people	God has not abandoned his people
Remnant	Remnant

Rom 11:7-10

- Again Paul appeals to the scripture:
- 11:8 → seems to be a mixed citation from LXX Deut 29:3 (MT Deut 29:4) and Isa 29:10 (Paul adds the phrase: πνεῦμα κατανύξεως taken from Isa 29:10)
- 11: 9-10, Paul cites from Ps 69:22-23 (LXX 68:23-24)

Rom 11:11-32

- **God's Righteousness in His Plan for Jews and Gentiles**
- Focuses on Israel's unbelief and how Israel's unbelief is related to the gathering of the gentiles.
- 2 points run thru this passage:
 - the current situation of disbelief and gentile acceptance of the gospel is part of God's mysterious plan of blessing the gentiles by means of ethnic Israel
 - the current disbelief of ethnic Israel is not permanent

Rom 11:11-16

- Q-A continues:
- So I ask, did they stumble in order that they might fall? By no means!
- *Λέγω οὐν, μὴ ἔπαισαν ἵνα πέσωσιν; μὴ γένοιτο*

- 11:11 Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous
- 11:15: Note the similarity of language with 5:10

5:10	11:15
death of the son ↓	rejection of Israel ↓
reconciliation (God, by the Spirit) ↓	reconciliation of the world acceptance of Israel ↓
resurrection life of the Son ↓	life from dead ↓
salvation	= Israel's salvation (11:14)

- Hence, Paul's hope for Israel is cast in the same fashion as the Christ event,
- Wright:
 - “the explanation sends us back to chap. 5. Israel truly is the Messiah's people according to the flesh; it was the Messiah's death, his 'casting away' that achieved 'reconciliation' for the world, and it is his risen life that now provides salvation... Now, in parallel fashion, the casting away of the Messiah's fleshly kinsfolk has accomplished reconciliation for the world, and their acceptance will mean 'life from the dead'”

Rom 11:17-25

- Here, the focus is on the warning against gentile boasting
 - 11:17-18 → gentile believers should not boast.
 - 11:19-21 → warning to gentiles
 - 11:20 → plea to the gentiles to consider the kindness of God.
 - 11:21 → warning to the gentiles again
 - 11:22 → plea to consider God's kindness
 - 11:23-24 → hope for Israel to be grafted back

- Purpose of this passage – warn the gentiles of pride and boasting:
- 11:18 → Do not boast: *μὴ κατακαυχῶ*
- 11:20 → do not think haughty thoughts/do not become proud *μὴ ὑψηλὰ φρόνει*

- 3 reasons why gentile should not be proud:
 - 1) 11:18 – they do not support the root
 - 2) 11:20-22 – they become people of god because of the unbelief of the gentiles
 - 3) 11;21-22 – they should be fearful too – if they follow the Jews, they will be cut off too!

Rom 11:25-27

- 11:25-27 → the promise of Israel's salvation
- The importance of this section is clearly reflected with the way Paul begins the sentence:
 - *Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί,*
 - I do not want you to be ignorant, brothers.
 - Cf. Rom 1:13; 1 Cor 10:1; 12:1; 2 Cor 1:8; 1 Thess 4:13

- What does Paul want to say?
- This mystery: τὸ μυστήριον τοῦτο
- What is the mystery?
- The content of the mystery in Romans:
 1. there is a hardening of Israel for a limited time
 2. salvation of the gentiles will precede the salvation of Israel
 3. all Israel will be saved

- What about “all Israel”? πᾶς Ἰσραὴλ
- What about the timing?

- 2 OT quotations:
 - Isa 59:20
 - Context
 - Flow of argument in Isa 59-60
 - Note how Paul uses Isa 59-60 in his argument in Rom 11
 - Isa 27:9
 - Context

- Rom 11:28-32

Past	Agency	Now
As with gentiles who disobeyed	but by means of Israel's disobedience	have received mercy
so also with Israel who disobeyed	but now that gentiles have received mercy	they also, will receive mercy

Concluding doxology: 11:33-36

- Note the structure:
 - 2 exclamations
 - 3 questions
 - 3 prepositional phrases highlighting God's greatness
 - 1 exclamation

- 2 exclamations:
 - Oh, the depth of the riches and wisdom and knowledge of God!
 - How unsearchable are his judgments and how inscrutable his ways!

- 3 questions:
 - "For who has known the mind of the Lord,
– or who has been his counselor?"
 - "Or who has given a gift to him that he might be repaid?"

- 3 prep phrases
 - For
 - from him
 - and
 - through him
 - and
 - to him
 - are all things.

- Exclamation
 - To him be glory forever. Amen