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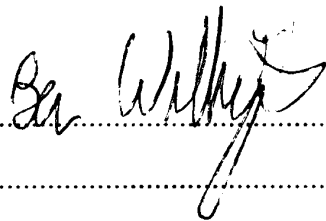
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AN EVALUATION OF ROMANS 11:25-26 AS THE RESULT
OF IMPROMPTU PRAYER IN ROMANS 9-11

by

Dennis A. Hitchcock

Approved: 

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Thesis

submitted in partial fulfillment
of the requirements for the degree of
Master of Arts in Biblical Studies
Asbury Theological Seminary

December 1995

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1. The Problem and Its Setting

Introduction to the Problem

The Epistle to the Romans has consistently been regarded by scholars and theologians as paramount among the Pauline writings. It has served as a touchstone for such major theological formulations as Luther's emphasis on justification by faith, Calvin's emphasis on predestination, and dispensationalism's view of the future salvation of ethnic Israel. Contemporary biblical scholarship has been giving it attention which Karl Donfried called "staggering," pointing out that "the number of commentaries and monographs which have been published *since 1970* [his emphasis] is overwhelming."¹ James Dunn, in writing his commentary in early 1988 noted, "such is the flood of publications now on Romans itself that it has been almost impossible to keep up with everything which has been written."² In preparing this research, this writer has compiled a bibliographic database containing over 500 books and 300 articles, all relating in some manner to Romans 9-11. One could fairly agree with Dunn that it is "almost impossible to keep up" with it all and add at the same time that it is in fact humanly impossible to *read* it all.

Romans 9-11 has been a source of bewilderment for many in the Church throughout its history. Apart from issues pertaining to justification and election, it has not been earnestly dealt with by major church writers until the rise of dispensationalism in the nineteenth century. There is something more than a little intimidating about it, and this seems to relate to its lack of affinity with the rest of the New Testament: Nowhere else in the New Testament is the issue of Israel's salvation specifically addressed.³

¹ Karl Paul Donfried, The Romans Debate, rev. ed., (Peabody, Mass.: Hendrickson, 1971), xli.

² James D. G. Dunn, Romans 9-16, eds. David A. Hubbard, Glenn W. Barker, et. al. World Biblical Commentary, vol. 38b (Waco: Word Books, 1989), xviii.

³ There are passages such as 1 Thessalonians 2:14-16 which seem to suggest that Israel's salvation is a hopeless proposition. These tend to have the effect of discouraging further consideration of the matter.

This writer's interest in the passage reflects a marked change in how he has interacted with the text. In the beginning that reaction was one of apathy; that is, he would skim over it as quickly as he could because he could not see why the passage was there nor what it could have to do with him personally. He was confused as to why Paul would make a statement like "all Israel will be saved (v. 11:26)." Was not this the same as saying "the whole church will be saved?" Is not the church by definition already saved? Is the statement not therefore redundant? Nevertheless there it was in the text. So it must mean something else, but what?

Even while carrying this first question unresolved in his mind, this writer was later startled by a second observation: The tone of Paul's writing at the beginning of chapter 9 was profoundly emotional, perhaps more than in any other place in his writings. The evidence for this was his extreme statement in v. 9:3: "For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, . . ." This would surely seem to be hyperbole, not a sentiment any Christian would likely express. But then he noticed Paul had preceded this remark with a triple disclaimer to the effect that he would most definitely not be stating any kind of falsehood.

Thus in an effort to find the relationship between vv. 9:1 and 11:26 and the meaning of the latter, this writer began to investigate the contributions of scholarship to this problem. In those he found a vast diversity of opinion, ranging from quite fervent turn-of-the-century dispensationalist arguments for a dramatic rescue and redemption of the world's Jews when Christ returns to an end-of-the-century seminary professor's remark that Paul apparently wrote for three chapters and then just threw up his hands and praised God for the things that can't be known. Some are convinced that Paul's thinking was muddled in these chapters, that he either did not know what he was talking about, was highly confused, or contradicted himself altogether.

Among all the wide variety of conclusions in the writings, none have been part of an investigation of the possibility that the three chapters are an outworking of a very dramatic prayer which begins in genuine anguish according to the following circumstances: Paul has joyously resolved the problem of human sinfulness as he moves from Romans 7

to 8 and has extolled the blessedness and security of the believer in Romans 8:35-39. Just at that precise point it abruptly dawns on him that his kin “according to the flesh” have been left shut out of these great benefits. He therefore proceeds to write in earnest about this deep concern and three chapters later finds a resolution which causes him to break forth in spontaneous and ecstatic praise. Here is one possible unifying framework for the epistle which has not been thoroughly explored.

This research will examine through exegesis how the evidence in the text might support or discount such a unity. It will also consider the concerns of other writers to the extent that they relate to this problem.

Statement of the Problem

The purpose of the thesis is to develop an interpretation of Romans 11:26 (“all Israel will be saved”) in the light of its context in Romans 9-11 with a view toward evaluating Romans 9-11 as a unified, impromptu, spontaneous prayer.

Sub-problems:

1. exegesis of the passage, Romans 11:25-26
2. evaluation of hypothesis
 - a. in the light of the history of interpretation
 - b. in the light of current scholarship
 - c. in the light of the above exegesis
3. conclusions

Theoretical Framework

Presuppositions

This research will be done on the basis of a “hermeneutic of consent;” i.e., in general Scripture will be accepted as being what it claims to be. The writer is in full agreement with the five summary statements of the “Chicago Statement on Biblical Inerrancy”⁴ that God has inspired Scripture in order to reveal Himself, that it is of infallible divine authority, that it is authenticated by the inward witness of the Holy Spirit who illumines it to the mind, that it is without error, and that its truth is not relative. Accordingly there will be no investigation into such matters as whether Paul actually wrote the book of Romans or whether chapters 9-11 or 16 were inserted by some supposed redactor, though such things may be mentioned in passing for the benefit of whatever reader who may wish to investigate them. An over-riding presupposition will be that Paul and his text are stating what they intend to be considered truth and are not attempting to deceive or bewitch the reader by some supposed deception. This does not disallow that he may have had occasion to seek clarification from God even as he wrote.

Key Terms

Since the following terms are considered critical to the meaning of Romans 9-11, they will be examined during the exegetical process: Israel, glory, promise, Jews, Gentiles, remnant, saved, faith, heart, hardening, stumble, mystery, covenant, deliverer, Zion, un-godliness, people of God, and Jacob.

⁴ Committee from the International Council on Biblical Inerrancy, "The Chicago Statement on Biblical Inerrancy," Journal of the Evangelical Theological Society 21, no. 4 (Dec. 1978): 289-290.

Methodology

Following the introduction of the problem and the review of related literature in which the history of interpretation of the passage will be surveyed, an interpretation will be undertaken using a combination of English Bible and Greek exegetical procedures with a stress on meanings of key words and phrases and the larger context of the passage (Romans 9-11) as well as the book of Romans as a whole and the theological context of the Bible. Since that passage is not bound up with the specific circumstances of the ἐκκλησία at Rome, little consideration will be given to historical-critical matters. No emphasis will be placed on higher text critical methods, except in the area which is especially relevant to this investigation, namely Paul's own exegetical method of reflecting on what Richard B. Hays has called "intertextual echoes" of Scripture, under which would be subsumed Paul's use of analogy, typology and his other ways of using the Old Testament in the New Testament.⁵

Historical events concerning Israel of the Old Testament and inter-testament eras and Jewish persecution extending into the twentieth century will enter the discussion as they prove relevant, but no effort will be made to document them when the knowledge of them is reasonably commonplace. In this vein works will be cited more with a view toward pointing to resources.

The state of current debates will be reviewed on an issue-by-issue basis in order to compare them with the points derived from exegesis as well as to give information about where various writers' areas of concentration and emphases lie and where their works have been published. Finally, a summarizing synthesis of the material will be presented to point out what has been confirmed and what has failed resolution with a view toward clarifying need for further study.

⁵ Richard B. Hays, Echoes of Scripture in the Letters of Paul (New Haven: Yale University Press, 1989).

Justification

Either Romans 1-11 flows in a way that has theological significance, or else chapters 9-11 disrupt an otherwise brilliantly Spirit-inspired exposition of the glory of Christ's redemptive work set forth in Romans 1-8. If chapters 9-11 are indeed a prayer of the Spirit working through Paul, and if that prayer is answered in the course of the writing of those chapters, then a profound insight is available to the Church for understanding how God involves Himself through His own people in expressing the depths of His own heart and the veracity of His intentions to effect His covenant promises. Inherent within that possibility is evidence that Scripture was revealed in a very living sense, that is, even *as* it was being written down. In any event, Paul's exegetical process will be brought under scrutiny such that a clearer understanding should emerge of the current state of the Church's interaction with both the problems and the edification packed into these chapters.

2. The Review of the Related Literature

J. Christiaan Beker has noted a remarkable paradox which is partly the reason for intensified scholarly interest in Romans 9-11 in the past 150 years:

In a time when, generally speaking, pluralism and tolerance dictate our way of life, it is very difficult for us to imagine why the contingent circumstances of a long-past rivalry between two siblings of the same parent could have produced such an age-long history of conflict, hatred, and persecution.⁶

He was referring, of course, to the violence over the course of twenty centuries inflicted by “Christians” on Jews in the diaspora who were said to be “Christ-killers” or “Christ-rejecters.” The Church’s participation in this conflict is well documented in historical literature. The Church’s sensitivity to its moral implications is a relatively recent development.

Historical Overview

During the Church’s infancy, Justin Martyr ransacked the Old Testament for predictions that the Jews would be rejected and the Gentiles called in their place.⁷ If the Gnostics were like a buzzing lawn mower intruding from without on a chamber music concert, Marcion of Pontus was more like a cymbal accidentally dropped right on stage. He was adamant in applying a radical anti-Jewish hermeneutic to his treatment of the Old Testament, rejecting it along with parts of what came to be the New Testament canon that presented Judaism in continuity with the new Christian faith. His work brought two

⁶ J. Christiaan Beker, “Romans 9-11 in the Context of the Early Church,” The Princeton Seminary Bulletin, supplementary issue no. 1 (1990): 40.

⁷ J. N. D. Kelly, “The Bible and the Latin Fathers,” ed. D. E. Nineham, The Church’s Use of the Bible: Past and Present (London, SPCK, 1963), 46. The proof texts Justin used to argue the Christians were the true “Israel” and the Jews had been rejected include Isaiah 54:1 (First Apology, 53); Micah 4:1ff. (Dialogue with Trypho, 109); Zechariah 2:10-13 and 3:1-2 (Dialogue, 115-116); Malachi 1:10-12 (Dialogue, 117, 28, 41); Isaiah 61:12; 65:1; Gen 26:4; 28:14; 49:10 (Dialogue 119ff. and Isaiah 42:1-4 (Dialogue 123). (Source: James L. Kugel and Rowan A. Greer, Early Biblical Interpretation, ed. Wayne A. Meeks, Library of Early Christianity Series, no. 22, Philadelphia: Westminster, 1986, p. 207.)

significant effects: It gave needed impetus to the church's determination of which writings should be considered canonical.⁸ And it served to stimulate debate over the role and place of the Jews in God's plan of salvation.

Marcion's exegesis, if it can be called that, was literal unlike the Gnostics who were at home using allegorical methods.⁹ While there were efforts to refute his anti-Jewish hermeneutic such as the apologetics of Irenaeus,¹⁰ these succeeded in eliminating only the extremism. Thus the writings eventually placed in the canon of the New Testament affirmed that the one creator God of the Old Testament was the God and Father of Jesus Christ.¹¹ But from Origen and the school of Alexandria in the late second century A.D., which was so steeped in allegorical method, through Augustine in the fourth, Luther, Calvin¹² and other reformers in the fourteenth, the Church assumed the Jews to have been supplanted by itself as the rightful heir of most Old Testament promises of God to Israel. In recent times this view has come to be known as "covenant theology," standing opposed to the late nineteenth and twentieth century movement known as dispensationalism, which stresses maintaining the distinction between Israel and the Church throughout Scripture.¹³

⁸ Earle E. Cairns, Christianity through the Centuries: A History of the Christian Church, rev. ed. (Grand Rapids: Zondervan, 1981), 100.

⁹ Robert M. Grant and David Tracy, A Short History of the Interpretation of the Bible, 2nd ed. (Philadelphia: Fortress, 1984), 42-43. Grant noted about gnostic attitudes toward the Jews: "Redemption for the Gnostics represents an overcoming of the created order and, consequently, of Israel, the Hebrew Scriptures, and the creator God" (pp. 122-23).

¹⁰ Irenaeus managed "to circumvent the Marcionite tendency of the early anti-Jewish Christian polemic by treating the history of Israel as part of the total story of humanity's growth toward perfection," viewing it as part of "God's providential dispensations which drive toward the economy establishing Christ's headship." (James L. Kugel and Rowan A. Greer, Early Biblical Interpretation, p. 174).

¹¹ James L. Kugel and Rowan A. Greer, Early Biblical Interpretation, 123.

¹² Mary Potter Engel, "Calvin and the Jews: A Textual Puzzle," The Princeton Seminary Bulletin Sup. 1 (1990): 106-123.

¹³ Michael G. Vanlaningham, "Romans 11:25-27 and the Future of Israel in Paul's Thought," The Master's Seminary Journal 3 (1992): 141. The use of this terminology is tempting because of the convenience it affords. However, as with all "ism" labels, they can unfairly inhibit understanding as their recognition tends to provoke snap judgments about what those writings or persons or groups so labeled must therefore--because of the label--think. In addition, the precise meaning of the label varies according to who is responding to it. Thus all sorts of misunderstandings are possible.

Eusebius of Caesarea, a disciple of Origen, is a typical exponent of this “covenant theology” in the early period.

In Ecclesiastical History he takes a triumphalist point of view about the progress of the church. Despite the devil’s attempts to rape the virgin church through persecution and heresy, the church triumphs over its foes. That triumph is made evident by God’s punishment of the Jews for their rejection of Christ and by the spreading of the gospel among the Gentiles.¹⁴

Marcion, of course, is not the sole cause of the clean split between Judaism and Christianity which was firmly in place by the time of Augustine (late fourth century). This had already begun in the first century as the apostle Paul noted implicitly at the beginning of Romans 9 that the Jews as a group had stopped responding to the preaching of the gospel in any significant numbers. Soon afterwards Jerusalem was destroyed by Roman armies in A.D. 70, and the center of Jewish religious life moved from feasts and sacrifices in the Jerusalem temple to Torah in the synagogues. Then rabbinic Judaism centering on the school of Rabbi Johanan ben Zakkai at Jabneh added an “anathema of the heretics” to the Jewish prayer known as the Eighteen Benedictions in order to exclude Christians from the synagogues.¹⁵

Meanwhile Christianity was firming up crucial issues of doctrine. The greatest of these, the Arian controversy of the fourth century, resulted in a credal and official definition of Christ as “God.” This was a chief offense for solidly monotheistic Jews. In addition Christians were eschewing all ceremonial observance of the Torah, such as circumcision and food laws. Finally Christian persecution of Jews became sanctioned and increased when the Emperor Theodosius I made it the official state religion c. 380.¹⁶

¹⁴ James L. Kugel and Rowan A. Greer, Early Biblical Interpretation, 118.

¹⁵ Kugel and Greer, 120-21. Robert Wilken found a paucity of Jewish historical sources after the first century which he believed to be caused by a distorted “majority history” view held by Western pro-Christian writers. See his monograph, John Chrysostom and the Jews: Rhetoric and Reality in the Late 4th Century, ed. Peter Brown, The Transformation of the Classical Heritage Series (Berkeley: University of California Press, 1983), pp. 44-48.

¹⁶ Earle E. Cairns, Christianity through the Centuries, 125.

Augustine of Hippo left two works relating to Romans, both unfinished pieces of anti-Manichaean exegesis. His Propositions from the Epistle to the Romans is in the format of a commentary on selected verses. The attention he gives to Romans 9-11 is in very general salvific terms with virtually little mention of the Jews. He ignores the verses between 11:11 and 12:20, commenting on the former that the Gentiles need to take heed against falling into the same pride as the Jews which induced their “fall.”¹⁷

Augustine’s second work is his Unfinished Commentary on the Epistle to the Romans. Here he begins a discussion of “whether the Jews knew that the Lord worked through the Holy Spirit when they blasphemed, saying he cast out devils in the name of the prince of devils . . . [if] they did not know he was the Lord and the Son of God because of that blindness which had ‘come upon part of Israel until the full number of the Gentiles comes in.’” He then says parenthetically, “We will speak further on this issue in due time, with the Lord’s help and permission.”¹⁸ Evidently that permission was not granted in his lifetime.

Peter Gorday has done a dissertation study on the exegesis of Romans 9-11 by Origen, John Chrysostom, and Augustine, using a number of smaller sources for each.¹⁹ With respect to the relations between the Christian Church and Judaism, he found Origen realized “Judaism is both a pre-Christian tradition as represented in Law, circumcision and Scripture, and a continuing presence as the covenant people in history.”²⁰ His other two subjects were a sharp contrast to this picture:

Chrysostom and Augustine, however, have an unequivocally hostile position with regard to contemporary Judaism, while they continue the patristic tradition of reinterpreting pre-Christian Judaism in terms that assign the positive significance of Judaism to a remote past. The result for the

¹⁷ Saint Augustine, Bishop of Hippo, Augustine on Romans, trans. Paula Fredriksen Landes, eds. Robert L. Wilken and William R. Schoedel, Society of Biblical Literature Texts and Translations 23, Early Christian Literature Series 6 (Chico, Calif.: Scholars Press, 1982), 41.

¹⁸ Augustine on Romans, 83.

¹⁹ Peter Gorday, Principles of Patristic Exegesis: Romans 9-11 in Origen, John Chrysostom and Augustine, Studies in the Bible and Early Christianity, vol. 4 (New York: Edwin Mellen Press, 1983).

²⁰ *Ibid.*, 234.

exposition of Romans is . . . to ignore the specific content of chapters 9-11 (chapter 11 finally becoming all but trivial, except for the programmatic 11:28-32 and doxological 11:33-36), since Paul's monolithic assault on Jewish legalism will not allow any qualified recognition of the validity of Judaism as such.²¹

Origin and Chrysostom, then, though their interpretations of Romans 9-11 differ from each other, are both found to be somewhat opposite to their modern reputations at least so far as their views on the relationship between the Church and Judaism are concerned. But it is the similar positions of Augustine and Chrysostom of a disdain for Judaism because of rejection of the gospel that became accepted.

From then on the visible Church's attitude remained essentially unchanged until the eighteenth century enlightenment. Thus John Colet would set down in writing his lectures on Romans delivered at Oxford c. 1497 showing an understanding of chapter 11, which, despite his eventual reputation as a literalist, is not far from Augustine's:

. . . in the bestowal of His grace, as is most fitting, He works in the way that pleases him best; that He engrafts whom He will as branches on the tree of faith . . . and whom He will, He breaks off; in fine, that he chooses out of the whole world and multitude of men, whom, and when, and how He will; and that He will accomplish all that he has fore-known and pre-destinated touching the salvation of men and the number of the faithful, in the way that shall seem best to him, and at the time that shall be most fitting.²²

And thus some twenty-one years later, Martin Luther found the purpose of Romans 9-11 to be "to incite the people [meaning, the Jews] to repentance. To understand the Apostle rightly, we must bear in mind that his statement extends to the whole lump of the Jewish people. . . ." Writing on v. 11:25, Luther states:

²¹ Ibid., 234-235.

²² John Colet, *An Exposition of St. Paul's Epistle to the Romans*, trans. J. H. Lupton (London: Bell and Daldy, 1873), 56. Colet concludes the first part of his exposition with a refreshingly sincere example of Christian humility: ". . . I pray them [his readers] to take in good part whatever they may read in them, and ascribe to God alone whatever they shall find well said. But if there be aught to offend those that are of better judgment, I will not object to its being disproved, refuted and thrown upon my hands again. For I acknowledge my own weakness; . . ." (p. 57)

From this passage it is generally concluded that the Jews at the end of the world will be converted to faith. However, it is true that this passage is so obscure that hardly anyone will be persuaded with absolute clarity, unless he follows the verdict of the Fathers who interpret the apostle in this sense. The meaning, then, is: The Jews who are now fallen, will be converted and saved, after the heathen according to the fullness of the elect are come in. They will not remain outside forever, but in their own time they will be converted.²³

Similarly around the mid seventeenth century, Hugo Grotius saw “all Israel” in v. 11:26 as the same as he saw “the Israel of God” in Galatians 6:16, namely those who received Jesus as the Christ.²⁴ At the beginning of the eighteenth century, Richard Simon, whom Baird called the “founder of modern biblical criticism,” came against rigid literalism by arguing that God did not actually “hate” Esau in Romans 9:13, but only loved him “less” and that the all of “all Israel” in v. 11:26 meant not “every single individual” but rather “a great number.”²⁵

But even after the anti-Jewish attitude waned among exegetes, it had become so ingrained in the thinking of western society that it persisted as a major underlying factor in the hostile treatment of Jews right up through the time of Adolf Hitler and beyond.²⁶

²³ Martin Luther, Commentary on Romans, trans. J. Theodore Mueller (Grand Rapids: Zondervan Publishing House, 1954), 161-62. Because Luther’s commentary was written two years before he posted his famous “ninety-five theses” in 1515, on p. 162 Mueller attempted to clarify the subsequent change in Luther’s understanding: “Later he definitely accepted the opinion of Origen, Theophylact, Jerome, and others, who identified ‘all Israel’ with the number of the elect, to which corresponds the expression ‘the fullness of the Gentiles.’”

²⁴ William Baird, History of New Testament Research, Volume One: From Deism to Tübingen (Minneapolis: Fortress, 1992), 11.

²⁵ Baird, 17, 24.

²⁶ For evidence of this from a modern Jewish perspective, see Hertz Fishman, American Protestantism and a Jewish State (Detroit: Wayne State University Press, 1973). For a current discussion of the problem from the viewpoint of a Methodist American pastor, see Sidney G. Hall III, Christian Anti-Semitism and Paul’s Theology (Minneapolis: Fortress, 1993).

Recent Interpreters

By the latter half of the nineteenth century, commentator H. A. W. Meyer began resisting the long standing interpretation of “all Israel” as “spiritual Israel” or even as election out of ethnic Israel, arguing instead that the the term meant all of Israel which is left unconverted; i.e., “the rest” of ethnic Israel.²⁷

John Nelson Darby, Cyrus I. Scofield, Dwight L. Moody, Charles Ryrie, and other dispensationalists²⁸ followed suit on Meyer and with their own writings and teachings inspired several passionate treatises in late nineteenth and early twentieth centuries arguing that the Jewish people of their time were the “Israel” of Romans 11:26.²⁹ But it was Karl Barth who in the 1930’s became the first major theologian to deal seriously with the problem.³⁰ “So influential was *Der Romerbrief* that many scholars date the end of nineteenth- and beginning of twentieth-century theology with its publication in 1919.”³¹ This work shook up the foundations of German liberalism.. Thus the beginning of the contemporary debate on Romans can be said to have begun with Barth.

Barth’s *Der Romerbrief* stands among many excellent commentaries on Romans published in this century. Previous to it, commentaries were written by such major figures as Augustine, Luther, Melancthon, Calvin, Ironside, Hodges, and G. Campbell Morgan. The one by Sanday and Headlam was considered the “state of the art” through the first

²⁷ William Baird, *History of New Testament Research*, 370.

²⁸ Larry V. Crutchfield, *The Origins of Dispensationalism: The Darby Factor* (New York: University Press of America, 1992). For recent and fuller overview of dispensationalism in America by a non-Christian, Jewish-Israelite, see Yaakov Ariel, *On Behalf of Israel: American Fundamentalist Attitudes Toward Jews, Judaism, and Zionism, 1865-1945*, Chicago Studies in the History of American Religion (Brooklyn, NY: Carlson, 1991). For a similar study from the Christian perspective, see Craig A. Blaising and Darrell L. Bock, *Progressive Dispensationalism* (Wheaton, Ill., Bridge Point, 1993). The roots of dispensationalism extend back into the Reformation, though Irenaeus wrote of “economies” as the “dispensations of God” being proclaimed through the prophets (*Against Heresies*, 1.10.1).

²⁹ For a typical example, see Samuel Henry Kellogg, *The Jews; or, Prediction and Fulfillment: An Argument for the Times* (New York: A. D. F. Randolph & Co., c. 1912).

³⁰ Karl Barth, *The Epistle to the Romans*, trans. Edwyn C. Hoskyns (London: Oxford University Press, 1933).

³¹ Stanley J. Grenz and Roger E. Olson, *20th Century Theology: God and the World in a Transitional Age* (Downers Grove, Ill.: InterVarsity Press, 1992), 67.

half of this century. Others of significance written in the twentieth century include those by Nygren, Barrett, Godet, Brunner, Barnhouse, Dodd, Black, Bruce, Achtemeier, Morris, and Dunn.³² Beyond Barth's, the commentaries which can be said to have acquired the greatest scholarly acclaim are the ones authored by Ernst Käsemann and C. E. B. Cranfield.

In the early 1960's Käsemann engaged in debate with Rudolf Bultmann on the meaning of the righteousness of God for Paul.³³ Käsemann reacted "to Bultmann's highly individualized understanding of justification in which, among other faults, chapters 9-11 of Romans are relegated to the realm of dispensable mythology."³⁴ Käsemann's ensuing commentary on Romans accordingly placed emphasis on eschatology. It has in turn become a touchstone in a later debate over Krister Stendahl's controversial view expressed in the late 1960's, purporting that Israel does not need the doctrine of justification by faith, which thus becomes something required only of the Gentiles.³⁵ According to Dan Johnson, "K. Stendahl states that Israel's final redemption will be an act of God which circumvents Jesus Christ."³⁶ This view has since come to be referred to by the German name, *sonderweg* ("a separate way").³⁷ Its publication has generated a considerable round of discussion and has helped crystallize the key issues in Romans 9-11.

³² See Select Bibliography: Commentaries.

³³ Richard Batey, "So All Israel Will Be Saved," *Interpretation* 20, no. 2 (1966): 218, n. 6. The author notes on p. 225 that Bultmann "in his treatment of Paul's theology does not mention this passage [Romans 11:25-32]." See next footnote.

³⁴ Peter Gorday, *Principles of Patristic Exegesis*, 7.

³⁵ Krister Stendahl, "Paul and the Introspective Conscience of the West" in *Perspectives on Paul*, (Philadelphia: Fortress Press, 1971), 60-78.

³⁶ Dan G. Johnson, "The Structure and Meaning of Romans 11," *Catholic Biblical Quarterly* 46 (1984): 101.

³⁷ The term is defined by Reidar Hvalvik in his article, "A '*Sonderweg*' for Israel: A Critical Examination of a Current Interpretation of Romans 11.25-27," *Journal for the Study of the New Testament* 38 (1990): 88.

Any current study of Romans should be viewed against the background of what James Dunn in 1983 saw as a “new perspective on Paul.”³⁸ This shift in emphasis was sparked by E. P. Sander’s monograph, “Paul and Palestinian Judaism,” a decade earlier.³⁹ It involved abandoning previous conceptions of Paul’s enemies as “legalist” Jews trying to be saved through human works and substituting instead a Judaism which saw itself saved through election as a covenant people, a Judaism in which works of obedience were seen as necessary to maintain status within that corporate group. (Dunn’s own recent commentary on Romans reflects this new viewpoint.⁴⁰) As with any new theory which excites scholars, there is a tendency to force all subsequent exegesis to conform to it rather than simply be influenced by its precepts.⁴¹

Meanwhile, Stendahl’s earlier contention that Israel will be saved in a manner differing from the Gentiles’ salvation by the faith of Jesus Christ has led his supporters to develop a two-covenant theory: According to this, one set of Old Testament promises are for Israel, while God’s mystery of salvation through the faith of Christ is a promise reserved for the Church comprised almost entirely of Gentiles. Yet it is not always clear when two-covenant theories are induced by the Stendahl debate or are drawn out as logical conclusions of dispensationalism. In any event, such two-covenant theories have drawn fire from N. T. Wright, who, in criticizing this dichotomy, concludes that Romans 9-11 can be successfully interpreted as a purely Christological fulfillment of Old Testament promises, leaving no place for modern Jewry other than to be so mixed with the rest of the world that it loses whatever theological distinction it might have had altogether.⁴²

³⁸ James D. G. Dunn, “The New Perspective on Paul,” Bulletin of the John Rylands University Library of Manchester, 65 (1983): 95-122.

³⁹ E. P. Sanders, Paul and Palestinian Judaism: A Comparison of Patterns of Religion, (Philadelphia: Fortress, 1977).

⁴⁰ James D. G. Dunn, Romans 9-16, eds. David A. Hubbard, et. al., World Biblical Commentary, vol. 38b (Waco: Word Books, 1989).

⁴¹ D. A. Carson, Douglas J. Moo, and Leon Morris, An Introduction to the New Testament (Grand Rapids: Zondervan, 1992), 253.

⁴² N. T. Wright, The Climax of the Covenant: Christ and the Law in Pauline Theology (Minneapolis: Fortress Press, 1992), especially chapter 13, pp. 231-257.

Issues

1. Paul's deep anguish expressed at the beginning of Romans 9. Otfried Hofius stressed a reason for this beyond the more obvious feelings of kinship and sympathy: The Scriptures claim the gospel was to go "first to the Jews;" how then can they be in the process of being rejected?⁴³ As indicated in the introduction, this research will examine the significance of the contrast with this anguish of Paul at the beginning of Romans 9 with the joyous doxology which concludes Romans 11. (See p. 80 for the discussion of Paul's anguish in this research.)

2. The identity of the "remnant" and "the rest." For Hofius "there is thus within the people of Israel, the Israel which is the community of salvation . . . the 'remnant,' the community of the 'elect of God.'"⁴⁴ But Paul elaborates also on the fate of "the rest." (See p. 83 for the discussion of this research of the term remnant.)

3. What is the "mystery" of Romans 11:25? For Hofius Paul's dramatic conclusion that the hardening of Israel was part of God's overarching plan of human redemption and those who are hardened will be saved is the great "mystery" of Romans 9-11.⁴⁵ It was arrived at through the consideration of the OT Scripture he quotes in the three chapters.⁴⁶ Beker thought that if the "mystery" was fresh revelation, it had great bearing on the issue of coherence of previous argument. Since it points to an eschatological event, the salvation of Israel cannot be the result of Christian missions.⁴⁷ Michael Vanlaningham noted the complexity of the question of "mystery": "Complicating the understanding of 'mystery' in v. [11:]25 is the use of the word [τό μυστήριον] in the NT to refer to spiritual

⁴³ Otfried Hofius, "'All Israel Will be Saved': Divine Salvation and Israel's Deliverance in Romans 9-11," The Princeton Seminary Bulletin Sup. 1 (1990): 27-31.

⁴⁴ Ibid., 31-33

⁴⁵ Ibid., 33.

⁴⁶ Ibid., 37-39.

⁴⁷ Beker, 47. Ben Witherington also noted the importance of understanding Romans 9-11 as eschatological revelation. See his monographs Paul's Narrative Thought World, Louisville, Kentucky: Westminster/John Knox, 1994, pp. 57-72 and Jesus, Paul and the End of the World, Downers Grove, Ill.: InterVarsity, 1992, pp. 99-143.

truths revealed in the OT, but revealed in the OT with varying degrees of obscurity.”⁴⁸ (See the discussion of this research beginning on p. 88.)

4. The Meaning of “all Israel” in Romans 11:26. This is the major exegetical issue of this research. Beker thought Paul defines “Israel” in contradictory ways: “the children of the flesh” and “the children of the promise” and “the remnant” and “seed.”⁴⁹ Robert Saucy brought out the implications of failing to properly distinguish between “Israel” and “the Church.”⁵⁰ Bruce Longenecker noted the complexity of this issue: “Paul wants to insist that there is a *sociological discontinuity* [his emphasis] between the traditional Judaism of his day and the community of faith while still maintaining the *historical continuity* of the two. In practice, the Christian community is something new, while in theory it is simply a new stage in the development of something old. . . .”⁵¹ Finally, Richard Batey decided no one can understand what it means.⁵² (See p. 92 for the discussion of “all Israel” in this research.)

5. Will Israel’s salvation be effected through any means other than faith in Christ? This is where the previously mentioned concept of *sonderweg* comes into play. Alan Segal stressed that Paul only states the fact of Israel’s eventual salvation, yet said nothing whatever about the means. “Without explicit revelatory knowledge, Paul saw that it was pride to suggest how God intended to fulfill the promises to Israel.”⁵³ F. Mussner also made this point, specifying “Israel will be saved by Christ through a ‘special path’

⁴⁸ Michael G. Vanlaningham, “Romans 11:25-27 and the Future of Israel in Paul’s Thought,” 144. This is one of the few authors who also discussed “the hardening,” of Israel at length.

⁴⁹ Beker, 46.

⁵⁰ Robert Saucy, “Israel and the Church: A Case for Discontinuity,” in Continuity and Discontinuity: Perspectives on the Relationship Between the Old and New Testaments (Westchester, Ill.: Crossway, 1988), 259-259. This book is a valuable resource for study of the meaning of “Israel” in both the Old and New Testaments.

⁵¹ Longenecker, Bruce W., “Different Answers to Different Issues: Israel, the Gentiles and Salvation History in Romans 9-11,” Journal for the Study of the New Testament 36 (1989): 112.

⁵² Richard Batey, “So All Israel Will Be Saved: an Interpretation of Romans 11:25-32,” Interpretation 20:2 (1966): 218-228.

⁵³ Alan F. Segal, “Paul’s Experience and Romans 9-11,” Princeton Seminary Bulletin Sup. 1 (1990): 67.

(*'Sonderweg Israels zum Heil'*).⁵⁴ Bruce Longenecker countered the weaknesses of this view.⁵⁵ On the issue of whether there will be a different means, the controversy caused by Krister Stendahl has already been noted. His major supporters in this have been Lloyd Gaston and John Gager. N. T. Wright has been cited as one of his greater critics, though these also include Käsemann and E. P. Sanders.⁵⁶

6. Will Israel's end-time salvation be the result of proclamation of the gospel by the Gentile church? Hofius denied the possibility, pointing to vv. 26b and 27 which allude to the parousia.⁵⁷ According to Beker, "It is only when one fragments the flow of the argument and posits a radical new beginning with the revelation of the mystery in 11:25-36 . . . that the special election and destiny of Israel as an entity separate from the church can be asserted."⁵⁸ Alan Segal noted that "it is the emerging failure of the Christian message to the Jewish and Jewish-Christian community that informs Paul's discussion of the purpose of Israel."⁵⁹

7. What weight does Romans 9-11 carry in the epistle and in the corpus? The following authors considered it an "afterthought" with no critical weight: Sanday and A. C. Headlam, R. Bultmann, F. W. Beare, C. H. Dodd, and R. Scroggs. Theirs is the traditional view up to about mid-century. According to Beker, "Romans 11:32 is the climax and crown of Paul's argument . . . and confirms the thesis of the theme of Romans 1:16, 17, where both the equality of Jew and Gentile and the priority of Israel are declared to be manifestations of the righteousness of God."⁶⁰ This view is becoming more and more prevalent.

⁵⁴ F. Mussner, *Tractate on the Jews*, trans. L. Swidler, (Philadelphia, 1984), 29, quoted in Bruce W. Longenecker, "Different Answers to Different Issues: Israel, the Gentiles and Salvation History in Romans 9-11," 115, n. 8.

⁵⁵ Bruce W. Longenecker, "Different Answers to Different Issues," 99f.

⁵⁶ E. P. Sanders, "Paul's Attitude Toward the Jewish People."

⁵⁷ Hofius, 36.

⁵⁸ Beker, 48.

⁵⁹ Alan, F. Segal, "Paul's Experience and Romans 9-11," 56.

⁶⁰ Beker, 44.

8. Is Paul's argument in Romans 9-11 coherent or rambling, contradictory and inconclusive? Beker said, ". . . Romans 9-11 is simply inconsistent in its argumentation. It is the only place in the Pauline letters where Paul is engaged in an ongoing experiment of thought" ⁶¹ Jennifer Glancy claims Paul's logic failed him. ⁶² If the argument is not coherent and has significant contradictions, can this then be explained by Paul's having received a sudden or unexpected revelation?

Summary

In the preceding overview of interpretive writings on Romans 9-11, a very significant pattern has emerged. The issues involved in understanding this passage have been brought into sharper focus as the Church acquires its moorings on the broader question of how it is to relate to world Jewry. Accordingly, this research will undertake an exegesis and analysis giving special attention to issues raised by N. T. Wright in his book, The Climax of the Covenant, issues such as what Paul means by "salvation," whether a two-covenant view denies Christology and related matters. The analysis will relate the significance of whatever conclusions are drawn to the overriding concern of the meaning of "all Israel" in Romans 11:26, which will be ascertained through exegesis. Then finally but peripherally, this research will examine its conclusions in the light of Jewish world history since the first century A.D. in order to bring into focus where the need for further study lies.

⁶¹ Beker, 45.

⁶² Jennifer Glancy, "Israel vs. Israel in Romans 11:25-32," Union Seminary Quarterly Review 45 (1991): 191-203.

3. The Exegesis of Romans 11:25-26

Historical Context

The flurry of recent scholarly activity mentioned at the beginning of this research has fairly well firmed up many issues relating to the historical background of Romans. Pauline authorship is not disputed; the epistle's claim to authenticity is at least as great as any other.⁶³ It most likely originated from Corinth, while Paul was awaiting spring to travel to Jerusalem.⁶⁴ A consensus of scholars date it around the mid 50's A.D.⁶⁵

Internal evidence indicates that Paul's amanuensis in this case was Tertius (16:22),⁶⁶ that it was addressed to "all who are beloved of God in Rome, called as saints" (1:1, 7), that Paul had been wanting to visit them for some time but had been hindered (1:13, 15:21f.), having had a desire to be mutually encouraged by them (1:12), to impart to them some spiritual gift (1:11), to preach the gospel among them (1:15; 15:20), having completed such work in the regions of the eastern Mediterranean (15:19), and finally to seek their prayers in overcoming one last obstacle to going to Rome, namely the delivery of the collection to Jerusalem (15:25-31).

The cultural milieu is a predominantly gentile church (1:5,6, 1:13f.; 11:13, 28-31; 6:17)⁶⁷ in the central heart and capitol of the Roman Empire. In focusing on the plight of

⁶³ George Arthur Buttrick, et. al., eds., The Interpreter's Dictionary of the Bible, vol. 4, 112. See also Carson, et al., An Introduction to the New Testament, 241.

⁶⁴ Ralph P. Martin, New Testament Foundations: A Guide for Christian Students, 190.

⁶⁵ Among authors of introductions, Wikenhauser, Guthrie, Dodd, and Martin favor A.D. 58, while Kümmel prefers 55 or 56 and Carson et al. place it at 57. Guthrie noted that "Any date for this epistle between 57 and 59 would fall within the quinquennium of Nero when law and order were established throughout the provinces, and this would agree with Paul's exhortations to the readers to respect the 'authorities' (see Romans 13:1)." (Donald Guthrie, New Testament Introduction, 408).

⁶⁶ Even if Tertius was rhetorically trained, it is unreasonable to assume he composed the argumentation of the epistle. This will be demonstrated to flow through the text as a unity, encompassing also chapters 9-11, in which Paul is too emotionally caught up not to be making the argument himself, albeit through dictation. See also E. R. Richards, The Role of the Secretary in the Letters of Paul.

⁶⁷ Consensus *contra* Bauer, T. Zahn and the Tübingen school; see Fred Wikenhauser, New Testament Introduction (Dublin: Herder and Herder, 1958), 403ff.; Martin, New Testament Foundations, vol. 2, 189. The "weak" of chapter 14 were probably a Jewish minority.

the Jews, Romans 9-11 presents a remarkable paradox, for by the mid 50's A.D., the Jewish portion of the population had become a very small minority. Although the Roman church probably began as mostly Jewish (1:16b), the expulsion of the Jews under the emperor Claudius⁶⁸ markedly reduced their number. According to Kümmel, where Jewish opponents seem to be mentioned, they were not intended to be the readers.⁶⁹ It is more reasonable to see them as the Jews either in or traveling out of Palestine in frank opposition to his mission, in which case Paul's remarks may have been intended for their ears indirectly. Evidence within the epistle, while inconclusive, seems to favor a mostly Christian gentile audience. This is in keeping with Paul's perception of his own mission being directed to the Gentiles (note especially chapters 1-3, 11 and 15) at this point in his life.

Van Buren noted that failure to take Paul's Jewish background into account has led pre-modern scholars and theologians to focus the entire argument of Romans on the issue of sin and justification by faith, as if the wonder were that God had accepted sinners. "The wonder was that God had accepted ungodly Gentiles."⁷⁰ This in fact was the wonder which so wrenched Paul's Jewish Pharisaic contemporaries that they hated and persecuted him. E. P. Sanders rejected Stendahl's thesis but praised him for wanting to take the emphasis in Romans off justification by faith, where it has traditionally been put since Luther.⁷¹

Internal evidence also shows that Paul was thinking ahead to a mission to Spain (15:24,28). Thus one purpose of the letter was to gain support from the Roman Christians for that project as well as the collection he was planning to take to the church in

⁶⁸ George Arthur Buttrick, et. al., eds., The Interpreter's Dictionary of the Bible, vol. 1, 640. For a brief but helpful discussion of this event and mention of the primary sources documenting it, see Ben Witherington, Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians (Grand Rapids: William B. Eerdmans Publishing Company, 1995), p. 26, note 74. For a more extended discussion, see Jerome Murphy-O'Connor, St. Paul's Corinth: Texts and Archaeology (Collegeville, Minn.: The Liturgical Press, 1983), 138-148.

⁶⁹ Werner Georg Kümmel, Introduction to the New Testament (Nashville: Abingdon, 1973), 310.

⁷⁰ Paul M. Van Buren, "The Church and Israel: Romans 9-11," 15.

⁷¹ E. P. Sanders, "Paul's Attitude Toward the Jewish People," 175-187.

Jerusalem.⁷² But beyond these two practical matters, Paul's reason for writing the epistle has been widely debated,⁷³ for they alone do not justify such a long, weighty, "scholastic" letter.

Luke Johnson has further refined the ostensible purpose by noting that Paul could not assert the same authoritative role in dealing with the Roman church as he did with the Corinthian, since he had neither founded it nor visited it:

[Paul] was known to this church only by name, his understanding of the gospel and of his mission was not known. Before he could ask a new community to support his mission financially, he had to let it know what it would be backing. Romans is therefore Paul's letter of recommendation for Paul. It is true he had rejected such letters from local churches (2 Corinthians 3:2), but that was when he had founded such communities. . . . For Paul to recommend his ministry is to recommend the gospel in which he "boasts" (1:16).⁷⁴

W. D. Davies gave underlying factors involved in the occasion of the epistle: ". . . it was the necessity to sum up for the Roman church his understanding of the Gospel as he faced the opposition of Jewish Christians in Jerusalem, the failure of the mission to the Jewish people, and the encroachment of the Parousia."⁷⁵ Thus the Epistle to the Romans was generally intended as an introduction of Paul to the church at Rome through establishing his credentials as an apostle to the Gentiles and associating him with the other disciples

⁷² For the theory that Paul's travel plans to Spain and a collection there complimenting the Jerusalem collection constituted "the fullness of the Gentiles" in Romans 11:25b and the "offering of the Gentiles" in 15:16, see Roger D. Aus, "Paul's Travel Plans To Spain And The 'Full Number Of The Gentiles,'" *Novum Testamentum* 21 (1979): 232-262.

⁷³ See Donfried, ed., *The Romans Debate*. This anthology presented the major points of debate on the purpose of Romans when it first appeared in 1977 and has been updated in a revised version of 1991, thereby illustrating the progress of the debate. In the introduction, Donfried noted, "There also appears to be a developing agreement that it is unwise to speak of a single purpose in Paul's writing to Rome (p. lxx)." (See also Carson, et al., *An Introduction to the New Testament*, 249-52.) The only clear references to particular community concerns are in Romans 14.

⁷⁴ Luke T. Johnson, *The Writings of the New Testament: An Interpretation* (Philadelphia: Fortress, 1986), 315-16. See "Appendix I" for the role Romans 16 and especially Phoebe play in this introduction process.

⁷⁵ W. D. Davies, "Paul and the People of Israel," *New Testament Studies* 24 (1977): 13.

whose greetings are conveyed in chapter 16⁷⁶ and who were obviously already known to the community.

In light of the epistle's importance in the canon and its tendency to stimulate theologians to regard it as a masterly treatise, compendium, or exposition of the essence of the Christian faith, it has indeed had the effect of serving as a very powerful credential for Paul's authority and ministry. Aside from that, however, its relationship to the immediate situation and concerns of the Roman church is minuscule, or, at best, vague. Particularly in the division, chapters 9-11, local historical and social background information is virtually irrelevant.⁷⁷ This is also the case with such information concerning the larger Mediterranean region throughout the first century A.D., with this single exception: the Jews were not receiving the gospel in that time and place in anything approaching the numbers that the Gentiles were accepting it. Nevertheless this one exception alone was sufficient for the deepest anguish recorded in the Pauline epistles and nearly a fourth of the entire book of Romans.

Since the ethical implications of Paul's argument in 9-11 (namely, 11:18-22) are universal, they were certainly applicable to the Roman church, all the more so in Paul's mind because he was so tuned in to arrogance among factions of believers.⁷⁸ Claudius' expulsion of the Jews mentioned above probably accounts for some of the anti-Jewish arrogance which Paul condemns in Romans 11:11-30.⁷⁹ Here Paul's exhortations for his readers are not doctrinal corrections but *ad hoc* conclusions flowing consequentially from his argument.

⁷⁶ See "Appendix I."

⁷⁷ There is a place for utilizing Jewish and Greco-Roman parallel writings from the period to shed light on the nature, cause and extent of the Jewish bulk rejection of the gospel. This is not done in this research because the fact of the rejection is assumed.

⁷⁸ Cf. I Corinthians.

⁷⁹ See Carson, et al., An Introduction to the New Testament, 243-45.

The Pericope and Its Context

With reference to “Appendix A - Structure of Romans” and “Appendix B - An Outline of Romans,” the following observations can be made of the exegetical unit (Romans 11:25-26) and its context:

In keeping with the typical Pauline pattern, Romans as a whole falls into two broad divisions: (1) chapters 1-11 are Paul’s exposition of the revelation of the righteousness of God (1:17), generally agreed to be the broad theme of the epistle; (2) chapters 12-16 set forth what ought to be the human response of those who benefit from this work of God.

Within the first broad division, there are three major sections which might be labeled respectively:

1. the grave plight of all humanity (chapters 1-5)
2. the hope of new life in and through Christ (chapters 6-8)
3. and the faithfulness of God to his covenant promises and people (chapters 9-11)

These divisions are somewhat simplistic for there is some degree of overlap in each case.

At a level just below these three sections, there are several major discourses concerning:

1. the role of the law (2:11-3:20)
2. Abraham as the model for justification by faith (chapter 4)
3. Adam and Christ as corporate leaders in sin and redemption respectively (5:12-6:16)⁸⁰
4. the function of the law in the process of conversion (chapter 7)
5. life in the Spirit (chapter 8)
6. the question of the Jews and God’s faithfulness to His covenant promises (chapters 9-11)
7. social interaction of believers (12:1-15:14)
8. Paul’s personal notes (15:15-16:25)

⁸⁰ Ben Witherington III, Paul’s Narrative Thought World: The Tapestry of Tragedy and Triumph (Louisville, Ky.: Westminster/John Knox Press, 1994), 24.

On a topical level it is possible to find several sub-themes branching off “the revelation of the righteousness of God.” Since any one of these tends to occur at varying places throughout the epistle instead of being blocked together as in the instances above, they are not particularly useful for defining exegetical units.

Virtually all interpreters have consistently viewed Romans 9-11 as a unit. But whereas until after the middle of this century, it was considered parenthetical and subordinate to the main argument of the letter, a significant shift has recently begun to be acknowledged toward a view of these three chapters as instrumental, pivotal, or even as the driving force and climax of the whole epistle.

N. T. Wright stated succinctly the point of Romans 9-11: “The main subject-matter of Romans 9-11, then, is the covenant faithfulness of God, seen in its outworking in the history of the people of God.”⁸¹ As valid as this is, it fails to account for Paul’s heart-felt motivation in writing the three chapters, namely the question of whether his kin “according to the flesh” would be saved (9:1-3 taken together with 10:1).⁸² Hans K. LaRondelle thought the purpose is “to remind the church of the original purpose of Israel’s election: to be a blessing to all the Gentiles of the world by sharing with them the saving light of Israel’s God and Messiah (Isaiah 42:1-10; 49:6).”⁸³ Luke Johnson gave the purpose more descriptively and comprehensively: “What is the meaning of ‘God’s people’? Has God been faithful to his word? Is Israel as a people rejected, and if so, can God be trusted?”⁸⁴

The unit is so defined because of the abrupt change of mood and subject matter at the beginnings of chapter 9 and 12. The mood changes from a form of jubilant praise

⁸¹ Wright, The Climax of the Covenant, 235.

⁸² Thomas R. Schreiner pointed this out, saying, “the specific context of Romans 9 confirms that salvation is in Paul’s mind since his concern in 9:1-5 is that Israel is not saved.” (“Does Romans 9 Teach Individual Election unto Salvation? Some Exegetical and Theological Reflections,” Journal of the Evangelical Theological Society, 36, Mar. 1993, p. 28).

⁸³ Hans K. LaRondelle, The Israel of God in Prophecy: Principles of Prophetic Interpretation, Andrews University Monographs, Studies in Religion, vol. 13 (Berrien Springs, Mich.: Andrews University Press, 1983), 125.

⁸⁴ Luke Johnson, 330. (Perhaps the non-abstract nature of these questions which Johnson noted has contributed to the tendency of theologians who regard Romans as a compendium on justification, faith and righteousness to consider chapters 9-11 subordinate and/or parenthetical.)

building up the climax of the epistle through chapter 8 to one of anguished, even desperate concern about why Paul's kin "according to the flesh" (9:3) aren't falling into place in the salvation plan he has been so enthusiastically setting forth up to that point. There is thus a change in the argumentation from exposition in chapter 8 to interrogation in chapters 9-11.

Further sub-division of this 9-11 unit⁸⁵ reveals the pericope, 11:11-32, the smallest division containing a unified thought, serving as the immediate context for Romans 11:25-26. "Appendix F - Paragraphing of Romans 11:11-36" shows the paragraph breaks of NA²⁶ (Nestle-Aland, *Novum Testamentum Graece*, 26th edition, 1979), UBS³ (United Bible Society, *The Greek New Testament*, 3rd edition, 1975) and most of the late nineteenth-century and twentieth-century English translations. The table shows only one significant break in paragraphing within the pericope at the beginning of 11:25. (Only the Kenneth Wuest expanded translation failed to observe this break.). Despite the emphasis on the break, the material of 11:25-32 must be kept with 11:11-24 because the earlier part introduces the metaphor of the olive tree concerning which the latter part makes the application. The two verses (11:25-26) subject to exegesis here thus occur at the beginning of the second half of this "olive metaphor" pericope.

Exegetical Problems Uncovered through Initial Survey

Some of the interpretive issues concerning Romans 11:25-26 will be introduced later. At this point it is appropriate to list those that have come to light as a result of initially reading the unit (Romans 9-11), preparing a preliminary translation of the

⁸⁵ Scott Hafemann listed appropriate criteria for breaking down the division: "The first two major breaks are thus signaled by the use of the same question 'What therefore shall we say?' in 9:14 and 9:30, in distinction to the various other types of questions used by Paul to move the argument along within these sections . . . Similarly, the second two sections of Paul's argument are marked off in 11:1 and 11:11 by a rhetorical question introduced with the same phrase, 'I say, therefore . . . ' in contrast to the rhetorical question in 11:7 and possibly 11:24. Moreover, three of the four of these major thesis-like questions are denied with the characteristic phrase *me genoito*, (9:14; 11:1; 11:11) while none of the interior questions are negated." ("The Salvation of Israel in Romans 11:25-32: A Response to Krister Stendahl," *Ex Audit* 4 (1988): p. 45).

pericope, comparing the various English translations of the two verses (see “Appendix G”), and diagramming their grammar and syntax (see “Appendix D” and “Appendix E”) and the structure of the book of Romans as a whole (see “Appendix A”).

1. In 9:17 the term purpose and the phrase “that My name might be proclaimed throughout the whole earth” are set in a context suggesting that human will is irrelevant. What is their significance? How do they relate to 9:24?
2. The first occurrence in the unit of remnant (9:27) is in close proximity to the first occurrence of Gentiles (9:30). Is this significant?
3. The context appears to interpret 10:4 to mean “Christ is the end of the use of the law for righteousness.” Is law used here as an instrument or means for acquiring righteousness or maintaining it?
4. What is the significance of Paul’s using the term heart five times in the short space of ten verses (10:1-10)? How does it relate to faith, which he uses five times in the space of twenty-one verses (9:30-10:17)?
5. What is the difference between the terms stumble and fall in 11:1?
6. Does the term holy in 11:16 mean saved, sanctified, or merely set aside or marked? What bearing does this have on the identity of the first piece, the lump, and the root and branches in the metaphors?
7. In 11:25c what does the prepositional phrase “in part” (ἀπό μέρος) modify? Does it modify hardness, in which case it functions adjectivally? Or does it modify the verb has happened, in which case it functions adverbially? If it modifies hardness, is the hardness partial in a quantitative or in a temporal sense?
8. In 11:25d does the “fullness of Gentiles” mean all Gentiles will come in or all who will or are elected to come in will come in?
9. What is the meaning of all, Israel, and saved in 11:26a? Is this verse being introduced by an adverb of manner (e.g., thus) or of temporality (e.g., then)?
10. In 11:26c what is Zion, and who is the deliverer?

11. What is the meaning and significance of the terms Jacob in 11:26d and covenant in 11:27a? What is the relationship between them? How will the ungodliness be removed?
12. Does 11:33 serve the function of canceling any revelation developed, received or expressed by Paul previously in the unit? If his conclusions are not canceled, have they been revealed or merely reasoned out according to human wisdom/logic? How do they relate to Paul's theology in the rest of the Epistle to the Romans and in the New Testament generally?

Textual Variants

In the two verses, Romans 11:25-26, there are no exegetically significant textual variants. The prepositional phrase in 11:25b, [παρ'] ἐαυτοῖς (literally, “so that you may not be wise *in the presence* of yourselves”) is present in the following witnesses:⁸⁶ ⑆, C, D, ℞, and b. It is the variant printed in the body of NA²⁶. In its place A and B and the Syriac minuscule 640 substitute ἐν (literally, “so that you may not be wise *in* yourselves”). The following witnesses omit the preposition altogether: ℘⁴⁶, G, Ψ, 6, 1506, 1739 and a few early Latin documents. The difference in meaning is probably subtle and uncertain. Bruce Metzger does not include it in his translators' aid, A Textual Commentary on the Greek New Testament.⁸⁷

Within the pericope (11:11-32), the only significant variant is in 11:31, where $\nu\upsilon\nu$ (“in order that because of the mercy shown to you they also may *now* be shown mercy”) is omitted in some manuscripts. Metzger recommends including it provisionally (i.e., within brackets), noting the import it has for interpreting the passage:

Once again external evidence and internal considerations are rather evenly balanced. A preponderance of early and diverse witnesses favors the

⁸⁶ Alexandrian uncials: ⑆ (Sinaiticus), A, B, C, ℞ (Majority text), Ψ; Alexandrian Papyrus: ℘⁴⁶; Western uncials: D, G, early Latin: b; Syriac minuscule: 640:, 6, 1506, 1739. See Kurt Aland, et al., Novum Testamentum Graece, 26th edition, (Stuttgart: Deutsche Biblegesellschaft, 1979), 39-66.

⁸⁷ Bruce M. Metzger, A Textual Commentary on the Greek New Testament, (New York: United Bible Societies, 1971), 526-27.

shorter reading. On the other hand, the difficulty in meaning that the second occurrence of $\nu\hat{\upsilon}\nu$ seems to introduce may have prompted either its deletion or its replacement by the superficially more appropriate $\ddot{\upsilon}\sigma\tau\epsilon\rho\upsilon\nu$. In view of such conflicting considerations it seemed best to retain $\nu\hat{\upsilon}\nu$ in the text but to enclose it within square brackets.⁸⁸

The difference in meaning caused by including or not including this adverb bears heavily on the question of *when* “all Israel will be saved.”

In the broader unit (Romans 9-11) in 10:1 copyists substituted some form of Ἰσραήλ (Israel) for its equivalent pronoun, apparently in a later attempt to clarify the meaning.

Formal Character of the Epistle

Generalizations cannot be easily applied to the Epistle to the Romans. Attempts to do so tend to result in over-emphasizing one aspect to the exclusion of others which are at least equally important. A paradigm example of this has been Krister Stendahl’s undermining of the generalization begun by Luther five centuries earlier and held sacred by theologians ever since to the effect that the grand theme of Romans is justification by faith and therefore, the epistle reaches its climax in chapter 8, with chapters 9-11 serving as a parenthesis to give the reader a chance to “recoup his bearings” before turning soberly to the parenthesis of chapter 12.⁸⁹ Stendahl seems to have thrown this heavy pendulum into reverse by saying,

To me the climax of Romans is actually chapters 9-11, . . . To the central revelation of these chapters is then appended, so to say, a preface--Romans 1-8, in which Paul argues that since justification is by faith it is equally possible for both Jews and Gentiles to come to Christ. In that preface he does not deal with the question of how man is to be saved--be it by works or law or by something else.⁹⁰

⁸⁸ Metzger, A Textual Commentary on the Greek New Testament, 527.

⁸⁹ Krister Stendahl, Paul among Jews and Gentiles: And Other Essays (Philadelphia: Fortress, 1976).

⁹⁰ Stendahl, 4, 28-30. His last sentence here ignores the focus in Romans 3 and 4 on justification by faith as in the example of Abraham.

Even though Stendahl has erred here with respect to the *manner* of salvation by over-extending the implications of the centrality of chapters 9-11 and by arguing from silence therein,⁹¹ his leading of biblical scholarship toward an understanding of 9-11 as pivotal and climatic has been something of a revolution. In the broader picture, the important and humbling lesson from this is that the scope and depth of the revelation in Romans is above and beyond the theological perspective of any single individual, even a Luther or a Stendahl--or a Paul of Tarsus. This is powerful testimony to the inspiration and authority of Romans as Scripture.

Therefore it should come as no surprise that the division 9-11 does not fit the character of what comes both before and after. All that can be stated with certainty is that it is part of the main body of the letter rather than the more formal parts (greeting, benediction, etc.). While the divisions 1-8 and 12-16 are clearly addressed to the church at Rome and may have the Jerusalem council targeted as well, the only senses in which 9-11 can be said to be aimed directly at anyone other than God and Paul himself are the merely formal one of addressing "brothers" in 10:1 and 11:25 and the *ad hoc* warning in 11:18-22. That this is an impromptu admonition is evident from the fact that Paul normally waits until he has concluded his expositions of what God had done for humans in Christ before he makes a clean division break and begins stipulating what the resulting response of those who believe should be.⁹² The hypothesis of this research is that *God* is both the addressee and *co*-respondent of Paul's concerns in the division 9-11. This will be discussed in the conclusion.

The form of rhetoric Paul uses in his argumentation in chapter 1-8 is primarily deliberative: he is attempting to persuade his hearers of the reasonableness of his exhortations, seeking as a by-product to establish his authority and a certain measure of respect

⁹¹ For an excellent refutation, see Reidar Hvalvik, "A 'Sonderweg' for Israel": A Critical Examination of the Current Interpretation of Romans 11:25-27," 87-108, revised as "A 'Separate Way' for Israel? A Critical Examination of a Current Interpretation of Romans 11:25-27," *Mishkah* 16 No. 1 (1992): 12-29.

⁹² See, for example, the differences between Ephesians 1-3 and 4-6; Romans itself follows this pattern more formally with the division coming at the beginning of chapter 12.

as groundwork for his anticipated visit to Rome. A concise description of the rhetorical flow of chapters 1-8 has been given by Luke Johnson:

The pattern of argumentation also provides the key to reading Romans. Paul states his thesis in 1:16-17 and follows immediately with its antithesis in 1:18-3:20. He then restates the thesis in 3:21-31 and demonstrates it by example in 4:1-25, before completing his exposition in 5:1-21. Objections to the thesis are raised as early as 3:1-8 but are not picked up and answered systematically until 6:1-11:3.⁹³

In this division the argument seems thought-out, carefully structured, logical, building to a climax of praise, thanksgiving and rejoicing in chapter 8. Many have pointed out how naturally chapter 12 could follow right on the heels of chapter 8 with no ensuing sense of incompleteness due to the absence of chapters 9-11. This is one of the main reasons it has seemed parenthetical through the centuries.

But when Paul is finished with chapter 8 and begins 9, both the mood and form of argumentation change abruptly. He now has an unexpected problem. There is the sudden outburst of a question begging for an answer *for the very reason of the conclusions Paul had arrived at in chapter 8*: Why are his kin “according to the flesh,” the Jews, left out of the picture in surprisingly disproportionately large numbers at the time of his writing?

In the process of seeking an answer to this, he enters into what in strictly formal terms is a process of exegesis on certain (Old Testament) scriptures. Scholars have had to grope for explanations that satisfactorily account for Paul’s reasoning here. Some see it as inconsistency and contradiction. Some observe Paul himself apparently “groped” for a few pages and then simply gave up trying.

Those who view Paul’s methodology as “the free interpretation of a text outside its original context,” will naturally want to term this exegesis “midrashic.”⁹⁴ However R. B. Hays has pointed some troubling problems with claims made on this form:

⁹³ Luke T. Johnson, *The Writings of the New Testament*, 318.

⁹⁴ See, for example, the thorough examination of this contention as it applies to a limited subsection, see William Richard Stegner, “Romans 9.6-29--A Midrash,” *Journal for the Study of the New Testament* 22 (1984); also George S. Worgul, “Romans 9-11 and Ecclesiology,” *Biblical Theology Bulletin* 7 (Jul. 1977): 99.

Often the formal parallels between Paul's interpretations and the structural patterns of rabbinic midrash are to be found only at high levels of generalityThe more specific one tries to become in tracing formal patterns, the less satisfactory the parallelisms appear to be. . . . One frequently finds Christian commentators explaining away their embarrassment over some piece of fanciful Pauline exegesis by noting solemnly that this is midrash, as though the wholesome Hebrew label could render Paul's arbitrariness kosher. . . ."⁹⁵

Hays comes at least as close as anyone to accurately portraying Paul's method:

"The message that Paul finds in the Old Testament is the gospel of Jesus Christ proleptically figured, a gospel proclaiming the inclusion of the Gentiles among the people of God; his exegesis of Scripture hammers relentlessly on this theme, a theme hardly central in rabbinic hermeneutics."⁹⁶ Thus the careless labeling of New Testament material as "midrash" can be seen to be destructive.

The form of argument then becomes interrogation, the frequent interjection of rhetorical questions, drawing the hearer into agreement in a step-by-step manner. It is framed by the inclusio of 9:1-3 and 11:25-26. Some label this style of rhetoric *diatribe*.⁹⁷ The term by itself can be misleading because of its modern denotation as "a discourse or dispute; specifically, one of bitter, malicious criticism and abuse."⁹⁸ Luke Johnson in turn gives the *scholastic* definition as he lists the use of diatribe throughout Romans:

A vivid, dialogical form of discourse, the diatribe uses many separate stylistic devices that are detectable in Romans: apostrophe (2:1, 3, 17); rhetorical questions (2:2-4, 21-23; 7:1; 8:31-35; 9:19-21, 30; 10:14-15; 11:34-35); questions answered by abrupt answers like "By no means" (3:2-9); 6:1-2, 15; 7:7, 13; 11:1, 11); hyperbole (8:37-39; 9:3); vice lists (1:29-31); exemplars from the past 4:1-25); citation of written texts as authorities (9:1-11:36). . . . The concentration of these elements outside Romans is

⁹⁵ Hays, *Echoes of Scripture*, 12-13.

⁹⁶ *Ibid.*, 13.

⁹⁷ Cf. George Worgul, *op. cit.*, 99. Worgul here uses the term to mean "a literary genre of rhetorical questions with accompanying answers."

⁹⁸ *Webster's New Universal Unabridged Dictionary*, 2nd ed. (New York: Simon and Schuster, 1983), 505.

strongest in the Discourses of Epictetus, but the elements are found in other philosophers and rhetoricians as well.⁹⁹

S. K. Stowers has written a full dissertation on the use of diatribe in Romans.¹⁰⁰ As a literary form he stressed the importance of the writer's addressing a fictitious or imaginary interlocutor. Thus he finds Romans 9:19-21 and 11:17-24 to be the two sections in Romans 9-11 in which Paul engages in diatribe. Stowers found the former to serve a two-fold purpose: (1) to serve as "a form of censure for the addressees of the letter who might react to the problems Paul is rehearsing with impious attitudes," as the interlocutor does in 9:19, and (2) to both "anticipate possible questions to the line of argument [and] provide a transition to a new section where Paul introduces the idea of the remnant (9:21-28)."¹⁰¹ Four characteristics indicate this passage is a form of diatribe:¹⁰²

1. A sudden turning to address the interlocutor.
2. The use of ὁ ἄνθρωπος to address the interlocutor.
3. The address comes as a response to an objection.
4. The use of indicting rhetorical questions.

Aspects of the argument in chapters 9-11 which are less formal but perhaps more significant in terms of applications and the hypothesis (moving to a solution through *impromptu* prayer) will be dealt with later.

⁹⁹ Luke T. Johnson, The Writings of the New Testament, 317-18. Because of the element of the miraculous in Scripture, it is virtually impossible to prove any portion of it is hyperbole.

¹⁰⁰ Stanley Kent Stowers, The Diatribe and Paul's Letter to the Romans (Chico: Scholars, 1985).

¹⁰¹ *Ibid.*, 114.

¹⁰² *Ibid.*, 99.

Literary Context

As the diagrams of the structure of Romans (“Appendix A”) illustrate, the most important division in the entire epistle occurs at the end of chapter 11. Paul’s rhetoric up to that point is characterized by an exposition of what he terms the revelation of the “righteousness of God” (1:17; 3:21,22). He defines what this is in 10:4: it is Christ, the τέλος of the law (i.e., the end of the law for righteousness)¹⁰³ and all that implies. The centrality of this concept as the major theme is affirmed by most scholars.¹⁰⁴ It is a very important thread in unifying the division 9-11 with the rest of the epistle and preventing it from being subordinated as a parenthesis or an interpolation based on its lack of unifying characteristics.

After chapter 11 comes the parenthesis, the exhortations based on what the Christian response should be to the preceding exposition. And then the letter closes somewhat disjointedly.¹⁰⁵

Within these two major “supra-divisions,” then, the main divisions of the argument and their rhetorical structures¹⁰⁶ fall out as follows:

1. Narratio [1:18-3:20]. All humanity stands indicted in an impartial manner as the wrath of God is revealed through the creation and through the law. This is preparation and introduction to the main argument.

2. Propositio [3:21-31]. The righteousness of God and justification, its appropriation by humanity, having been witnessed by the law and the prophets, is revealed to

¹⁰³ Hays, Echoes of Scripture, 75-76.

¹⁰⁴ Including N. T. Wright (The Climax of the Covenant, p. 100), Erich Dinkler (“The Historical and the Eschatological Israel in Romans Chapters 9-11: A Contribution to the Problem of Predestination and Individual Responsibility,” Journal of Religion 36, 1956: pp. 113-114), Ernst Käsemann (Romans, 4th ed., Grand Rapids: William B. Eerdmans Publishing Company, 1980, pp. 21-32); but *contra* E. P. Sanders and K. Stendahl (see E. P. Sanders, “Paul’s Attitude Toward the Jewish People,” p. 179).

¹⁰⁵ See “Appendix F” for a discussion of the problems with chapter 16.

¹⁰⁶ The rhetorical categories are taken from Ben Witherington, Conflict and Community in Corinth, 44.

come only through Jesus Christ and a concomitant law of faith--in, through, and of¹⁰⁷ Him. This is a summarization of the main argument.

3. *Probatio/refutatio* [4:1-7:25]. Abraham and Christ are distinguished as the prototype leaders of the new humanity. Then the actual process of spiritual gestation leading to new life is set forth in a corporate metaphor using the first person to maintain consistency, but describing what occurs when all those “in Adam”¹⁰⁸ are transformed into having their being as new creations “in Christ.” This is a mixture of deliberative and forensic types of rhetoric using interrogation both to set forth supporting views and answer opposing views.

4. *Peroratio* [8:1-39]. New life in Christ both recapitulates the argument thus far and musters a sweeping crescendo of exclamation of the benefits *and* cost of the privilege of being in Christ and drawing on the power of the Holy Spirit who is freely given to those who have been born from above. From all appearances at this point, the argument is in the process of being wrapped up through a combination of substantiation and particularization of benefits. Indeed this sweeping crescendo was well on its way toward serving as the climax of the entire epistle until an exception to the great principle enunciated in 8:35 wrenches Paul “back down to earth” to deal with the problem of the omission of his own people from what otherwise would have been seen as the dawning of God’s ultimate glorious utopia. The approaching climax becomes a potential cruciality instead, certainly a discordant and alarming tension, which, if not soon resolved, threatens to collapse the supporting structures of the whole argument thus far.

Before tracing the argument of chapters 9-11 in some detail, there remains to be noted the parenetic material beginning at 12:1 and running through 15:7. The link and pointer to the previous division as the appropriate basis of the ethical exhortations is the connecting particle, οὖν (therefore). The rhetoric is hortatory. In essence it urges pre-

¹⁰⁷ I.e., in the genitival sense of “possession” to distinguish faith that comes from and is bestowed as a gift of the godhead from mere human faith, which is a work. This is too frequently not distinguished by English Bible translators.

¹⁰⁸ Witherington, Paul’s Narrative Thought World, 21-28.

senting one's body as a "living sacrifice" as a form of service which is only reasonable to expect in the light of God's salvific activity now already showing the marvelous results delineated in chapters 5 and 8, but promising even greater blessings in the near future in both chapters 8 and 11. More specifics are then given about what is involved in presenting this sacrifice, the exercise of which will lead to love of neighbor, a goal which accomplishes "the fulfillment of the law." (See Romans 13:8-10.)

The relation of this remarkable statement to v. 10:4 ("Christ is the end/goal of the law for righteousness to everyone who believes") may seem mystical but strongly suggests that apart from Christ love of neighbor is not possible.¹⁰⁹ In any event, major themes of the epistle are beautifully brought together here: Christ, law, righteousness, and faith. Love is stressed further on in chapter 14, especially in v. 15. Verses 15:3 and 4 take this thread and use it to tie the parenthesis back to history.¹¹⁰ There are striking parallels between blocks of text in these last three chapters and parts of I Corinthians.¹¹¹ This is to be expected if Paul wrote the epistle to the Romans while in Corinth with its attendant problems heavily on his mind. Finally, doubtless because of the theological implications of chapters 1-9, Paul seems unable to write very long without breaking into praise. To be sure, there are short praise/thanks-giving statements throughout the letter (1:8; 5:1,2,11; 7:25; 8:31-39). But more extended doxology occurs at 11:33-36, 15:5-13, extending through 21, and 16:25-27. In addition there are benedictions at 15:33 and 16:20. The one at 16:24 which has so stirred up form and source critics was most likely interjected by Tertius as part of his own personal greeting, which begins at v. 22.¹¹²

The argument of the unit Romans 9-11 proceeds as follows:

¹⁰⁹ Some support for this may be derived from the fact that throughout the first eleven chapters of Romans, love is mentioned only in connection with deity: e.g., the love of God or Christ or the love of believers for God. Not until v. 12 is love mentioned as an activity among humans.

¹¹⁰ Luke T. Johnson, *The Writings of the New Testament*, 317.

¹¹¹ Most notably (1) grace gifts to the body of Christ in Romans 12: 4-8 and I Corinthians 12:27-31, (2) interacting with the weak in faith and eating in Romans 14 and I Corinthians 8-10.

¹¹² See "Appendix I" for a discussion of chapter 16.

A. 9:1-5.

Paul has just finished stating triumphantly at the end of chapter 8 the climax of his long discourse in the first eight chapters: “. . . I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (8:38-39). He is still addressing Roman, mainly gentile Christians. But his jubilant mood is shattered by the realization that his “kin,” “according to the flesh,” the Jews, are for the most part not a part of this picture. He states in 9:3, “I could wish that I myself were accursed, [separated] from Christ for the sake of my brethren, my kinsmen according to the flesh.” He is using the voluntative imperfect tense,¹¹³ indicating that this is what he would be willing to do if it were possible and would accomplish his prayer, but it is in fact not possible. Therefore he uses it as a rhetorical device to underscore both his point and his strong feeling.¹¹⁴

This significance of this prayer will be discussed on p. 80. Markus Barth has noted these two instances are not the only times Paul’s personal feelings well up in the division. He pointed them out in 11:1-3, 13-14, and 33-36 as well, saying, “nearly all of these personal statements express a hope or have the form of a prayer.”¹¹⁵ In fact Barth’s insight also brought out the fact that “there is a liturgical order in the sequence of all these pro-

¹¹³ James A. Brooks and Carlton L. Winbery, *Syntax of New Testament Greek* (Lanham, Md.: University Press of America, 1979), 94. The authors note that this is variously called the “desiderative imperfect” or the “potential imperfect” or combined as “tendential imperfect.” They describe it as functioning to express “a present desire, wish, or disposition. The imperfect rather than the present is used when there is a need to express the desire as politely and inoffensively as possible or when there is a certain amount of hesitation due to the fact that the desire is impractical or impossible.” So also C. F. D. Moule, *An Idiom Book of the New Testament*, 2nd ed. (Cambridge: Cambridge University Press, 1960), 9; he suggested the tense is used to soften the “shock effect.” Dunn noted that the syntax is still being debated (p. 532).

¹¹⁴ It is also possible that Paul means he could wish that he were “accursed by Christ.” (Cf. I Corinthians 12:3.)

¹¹⁵ Markus Barth, *The People of God*, eds. Bruce D. Chilton et. al., *Journal for the Study of the New Testament, Supplement Series 5* (Sheffield: JSOT Press, 1983), 30.

nouncements: they begin with lamentation, proceed to thanksgiving . . . and conclude with adoration.”¹¹⁶ Thus they correspond to the pattern of many of the Psalms.

As if familial love were insufficient to account for these feelings, to further strengthen his point, in 9:4 he lists eight objective reasons that the Israelites logically should not have been left out: their adoption,¹¹⁷ their glory, the covenants, the law, the temple service, the promises, the fathers, and above all the lineage of “Christ according to the flesh.” The last of these prompts a “mini-doxology,” which may be the one instance in which Paul directly calls Christ God.¹¹⁸ There would be little point in mentioning these if Markus Barth’s assessment were not valid: “These declarations are not restricted to events of the past. God’s word, once spoken, does not crumble under the impact of time, or of rebellion”¹¹⁹ Barth also saw no reason to bring this matter to the attention of a largely Gentile-Christian audience unless it was to demonstrate that they cannot count on the security of their position among the saved unless God will ultimately bring similar promises to pass which He has already made to Israel. Romans 9:1-5 serves the dual function of introducing the problem and establishing a mood of urgency so that no hearer doubts that Paul is crying out for an answer.

¹¹⁶ Markus Barth, *The People of God*, 31.

¹¹⁷ Bruce W. Longenecker in “Different Answers to Different Issues: Israel, the Gentiles and Salvation History in Romans 9-11,” pointed out the seemingly inconsistent use of this term: “it is interesting to examine what Paul says about adoption. On one hand, he states that believers are presently awaiting their full adoption as sons (8:23). On the other hand, he says that adoption as sons belongs to Israel (9.4). Perhaps the relationship between these two statements is explicitly explained later in 15.27 where Paul speaks of the Gentiles as *sharing in the spiritual blessings of the Jews*. (pp. 105-106, his emphasis).

¹¹⁸ See Metzger, *A Textual Commentary on the Greek New Testament*, 520-23.

¹¹⁹ Markus Barth, 30.

B. 9:6-29.

Paul next begins a kind of exegesis (to run through v. 29) which can legitimately be described as midrashic,¹²⁰ although Hay's warned that this label should not "bring the interpretive process to a halt," as if it by itself explained everything.¹²¹ Paul believes God's character and the veracity of His word are constant such that despite outward appearances, the revealed Old Testament message could not fundamentally conflict with the gospel message he had been preaching.¹²² Therefore he instinctively looks deeper into the text. Verses 9:6-29 have a definite chiasmic structure, indicating Paul began composing this unit in a careful, deliberate manner.¹²³ In the process he employs Old Testament (LXX) texts in his search for an answer to the plight of the Jews.

One function of v. 9:6 (" . . . they are not all Israel who are *descended* from Israel") is to show that there is no such thing as trans-corporate salvation whereby the whole group is saved. Instead, salvation in the eternal sense has always been granted on an individual basis. Nevertheless, Paul is also here trying to demonstrate Israel's corporate relationship to God through the evidences of his calling. As MacArthur remarked,

The Old Testament does not refer to God as the Father of individual Jews--in the way the New Testament does of God as Father of individual Christians--but as the Father of Israel. It was for that reason, among others, that the Jewish leaders were so incensed when Jesus referred to God in a personal relationship as His Father.¹²⁴

¹²⁰ Luke Johnson contended Paul is giving the "messianic community its first 'history of salvation' in a sustained midrash on some thirty texts from Torah." (The Writings of the New Testament, 330). William Richard Stegner ("Romans 9.6-29--A Midrash," 37-52) saw in Paul's use of midrash an indication that the passage must have been directed to "internal problems facing the church" in Rome. E. Earl Ellis agreed that chapter 9 is basically Jewish exegesis, but thought Romans 9:13-23 and 9:29-33 were a type of rabbinic discourse he called "*yelammendenu*-type discourse" (Prophecy and Hermeneutic in Early Christianity, Grand Rapids: William B. Eerdmans Publishing Company, 1978, pp. 218-20).

¹²¹ Hays, 14.

¹²² *Ibid.*

¹²³ Dunn, 537. See also Scott Hafemann, "The Salvation of Israel in Romans 11:25-32: A Response to Krister Stendahl," p. 47; he saw the chiasm beginning at 9:24.

¹²⁴ John F. MacArthur Jr., Romans 9-16, The MacArthur New Testament Commentary, (Chicago: Moody, 1994), 13.

As a sub-argument in the midst of this unit, in vv. 9:14-18 Paul engages in a causation, indicated by the use of $\tau\acute{\iota}\ \sigma\acute{\upsilon}\nu$ (once) and $\acute{\alpha}\rho\alpha\ \sigma\acute{\upsilon}\nu$ (twice) to show the implications of God's purpose being manifest through His own sovereign choices.

Those “outward appearances” of scriptural conflict (i.e., the interlocutor of the diatribe--see p. 32) are trying to claim (1) that the word of God has failed (9:6a) since the Jews had been promised salvation and seem to be locked out, (2) that there is “injustice with God”¹²⁵ (9:14), and (3) that God has no right to “find fault” with his creatures if he alone chooses on whom He will have mercy and whom he will harden (9:18-19). Paul counters these claims by citing specific examples from the Old Testament.

First, to demonstrate that the word of God has not failed, he asserts the principle stated in v. 11 that God's purpose must stand according to His free choice (or election), not according to anything humanity does. Purpose is a key word here, reflecting back to 8:28 (“those who are called according to His purpose”) and forward to 9:17 (“for this very purpose I raised you [Pharaoh] up”).¹²⁶ Then to back up this principle, he cites the stories of the births of Isaac/Ishmael and Jacob/Esau, noting first that Isaac came through the promise of God, implying Ishmael was a “work” of humanity, namely, an impatient Abraham,¹²⁷ and second that God chose Jacob over Esau before either had been born and could accomplish any work, “good or bad.”¹²⁸ Their struggling against each other both before and after their births had no effect on God's dealing with them. At least, that is

¹²⁵ MacArthur gave his own counter to this charge: “. . . every human being since the Fall has deserved nothing but God's just condemnation to an eternity in hell. If God were to exercise only His justice, no person would ever be saved. It is therefore hardly unjust if, according to His sovereign grace, He chooses to elect some sinners for salvation” (Romans 9-16, p. 37). So also Witherington, Paul's Narrative Thought World, p. 61.

¹²⁶ The allusion is to Exodus 9:16 (LXX). Dan G. Johnson saw even the hardening of Pharaoh as being part of God's “universal redemptive purpose” (“The Structure and Meaning of Romans 11,” p. 97).

¹²⁷ Ben Witherington observed that in going back to Abraham at the start of his argument, Paul is demonstrating that at any given point in history, there is never more than one “people of God.” See his monograph, Jesus, Paul and the End of the World, p. 120. See also William Barclay, The Letter to the Romans, 2nd ed. (Edinburgh: Saint Andrew Press, 1957), 126.

¹²⁸ This raises the question of whether Esau's selling out of his birthright in Genesis 25:29-34 was a giving up of his inheritance in terms of salvation or some other call of God.

how the Genesis narrative runs (Genesis 25:21-28). But Paul is alluding to Malachi (1:2, 3), who, since his viewpoint looks back over the entire Old Testament history of Israel, most recently including the exile and return of a remnant, used the names of Jacob and Esau as standard-bearers for their respective corporate groups of descendants.¹²⁹

Second, to forestall the charge of injustice with God, Paul points to Exodus 33:19, where God says in response to Moses' request to be shown God's glory, ". . . I Myself will make all My goodness pass before you, and will proclaim the name of the Lord before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion." The important thought is not what God does nor even how, but why. He does not act capriciously. God's purpose once again is what really matters. And just what is the purpose? His statement to Moses, "[I] will proclaim the name of the Lord before you," is particularized by the portion quoted by Paul in Romans 9:15, and that together with the allusion to Pharaoh in 9:17 leaves no doubt that the purpose is to demonstrate God's power in him [whomever him may be at any given point] *so that His [God's] name may be proclaimed throughout the whole earth*. Paul knows it is all too easy to overlook or lose track of the reason that God's actions with humans frequently seem strange, "unsearchable" and "unfathomable:" He knows God desires that all people come, as Job finally did, to know His true character and to love Him for *who* He is instead of merely because of *what* He has done.¹³⁰ What He does gains meaning because of the essence of Who it is that does it.¹³¹

Third, to forestall the charge of pointless or arbitrary fault-finding on the part of God, Paul argues that a manufacturer should have the free right to do what he chooses with the thing manufactured (9:19-29). His use of the metaphor of the potter and the clay in this regard alludes to Jeremiah 18:3-6:

¹²⁹ David E. Holwerda, *Jesus and Israel: One Covenant or Two?* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 155.

¹³⁰ The most important "what He has done" is the deed which most clearly shows *who* He is, namely allowing Himself to be sacrificed on the cross to redeem fallen humanity. Cf. I John 4:16: "God is love . . ."

¹³¹ N.B. Job 42:1-6, especially v.2: ". . . no purpose of Thine can be thwarted."

Then I went down to the potter's house, and there he was, making something on the wheel. But the vessel that he was making of clay was spoiled¹³² in the hand of the potter; so he remade it into another vessel, as it pleased the potter to make. Then the word of the Lord came to me saying, "Can I not, O house of Israel, deal with you as this potter *does*?" declares the Lord. "Behold, like the clay in the potter's hand, so are you in My hand, O house of Israel."

Hays rightly interpreted this as intending more than to "silence impertinent questions" or prove God's right to do whatever He wants. The metaphor "also resonates deeply with Paul's wider argument about God's dealings with Israel. The parable suggests that the potter's power is not destructive but creative: the vessel may fall, but the potter reshapes it."¹³³ Hays further noted throughout his comments on this passage--and this is really the thesis of his book--that each time Paul makes note of the Old Testament scripture, he expects his hearers to bring to mind through their long familiarity with it a whole range of attendant images traditionally associated with each passage.

The [Jeremiah] parable, spoken in prophetic judgment upon Israel, is simultaneously a summons to repentance and a reassurance of the benevolent sovereignty of God, persistently enacted in his love for his people Israel even in and through the pronouncement of judgment. Thus, the allusion to Jeremiah 18 in Romans 9:20-21, like other allusions and echoes earlier in the text, anticipates the resolution of Paul's argument in Romans 11. The reader who recognizes the allusion will not slip into the error of reading Romans 9:14-29 as an excursus on the doctrine of the predestination of individuals to salvation or damnation, because the prophetic subtexts keep the concern with which the chapter began--the fate of Israel--sharply in focus."¹³⁴

In vv. 9:21-23 Paul shifts the imagery from the potter and the clay to vessels of wrath and mercy and then, having already identified Pharaoh as a vessel to be hardened for

¹³² Hays noted that the word here translated spoiled in the LXX is the Greek term used for to fall in Romans 11:11 and 22 (p. 65.).

¹³³ Hays, 65-66.

¹³⁴ Hays, 65-66. Thomas R. Schreiner also argued that salvation of groups and not of individuals is addressed in 9:6-21 ("Does Romans 9 Teach Individual Election unto Salvation? Some Exegetical and Theological Reflections," p. 31). So did Ben Witherington on the basis of Jeremiah 18 (Paul's Narrative Thought World, p. 58) and Luke Johnson (The Writings of the New Testament, 330).

the sake of God's power and name, he now shows the vessels of mercy to be both himself and his (largely gentile) hearers and labels them all together the *called*, both Jews and Gentiles, who were called and "prepared beforehand" for God's purpose of making known "the riches of His glory" (9:24). "With the word called, he picks up the motif of vocation sounded in the Genesis quotation with which the unit began (Romans 9:7), and this motif becomes the hook on which the quotations from Hosea are hung"¹³⁵ And with the Hosea quotations, he shows that the Old Testament prophets were saying ahead of time that a people other than Israel will be called by God "My people" and "sons of the living God" (9:26).

Paul audaciously recasts Hosea 2:23, turning it from a promise in its original context to redeem unfaithful Gomer/Israel to a promise to include the Gentiles in the people of God. At first glance this may appear as if the latter are replacing the former. But on one side of the quotation, the Jews are said to be among the "called" together with the Gentiles (9:24). And on the other side (9:27), the Isaiah quotation (Isaiah 10:22; Romans 9:27) shows a large number of Israel will be excluded from the "remnant" which will be saved.¹³⁶ (See p. 82 for a discussion of who constitutes the "remnant.") Although it may be a small number, a "remnant" is nevertheless *some*. In noting this, Hays commented on the ingenious turns the argument has taken thus far:

On the one hand, the Gentiles are historically the ones who have no claim on being called God's people, in direct contrast to the Jews (cf. Romans 9:1-5); thus, in the first instance, Paul is reading the prophecy as a promise of gentile inclusion among God's people However, the whole argument of Romans 9-11 presupposes that, *para doxan*, the Jews have in fact stumbled or been broken off so that it is now they who are 'not my people,' despite their birthright. In the scandalous inversions implied by the analogies of Romans 9, it is the Jewish people who stand in the role of Ishmael, the role of Esau, and even the role of Pharaoh. It is they who have experienced hardening and rejection, so that their contemporary

¹³⁵ Hays, 66. Schreiner said "'calling' in Paul . . . is most often associated with a call to salvation. And Romans 9:24-26 in the near context clearly refers to the call of both Jews and Gentiles to salvation." (p. 29).

¹³⁶ William Barclay noted: "So then, Paul's first point is that at no time were the whole people the chosen people." (The Letter to the Romans, p. 126).

situation is exactly analogous to the situation of the unfaithful Israel addressed by Hosea. But if that is so, then may they not also be included in the number of the nonpeople whom God calls and loves? This is exactly the conclusion toward which Paul works in chapter 11 . . . ¹³⁷

Though the metaphors of 11:11-24 are not yet employed in the text, nonetheless it is clear at the end of chapter 9 that branches other than the natural ones will be grafted in. And is there indication yet of natural branches being broken off? Indeed there is in the very next verse: “And Isaiah cries out concerning Israel, “Though the number of the sons of Israel be as the sand of the sea, it is the remnant that will be saved . . . ” (9:27).¹³⁸ This “sand of the sea” metaphor links the Hosea and Isaiah LXX texts above to each other and back to the promise God made to Abraham.¹³⁹

Paul closes the study by including another Isaiah quotation (Isaiah 1:9, LXX) to emphasize that God’s purpose in all this stems from sheer mercy: “Except the Lord of Sabaoth had left to us a posterity [σπέρμα], we would have become as Sodom, and would have resembled Gomorrah” (Romans 9:29). “Only the presence of the seed distinguishes Israel from the archetypal targets of God’s wrath.”¹⁴⁰ But it must be stressed that this distinction is for purposes of *receiving* salvation, for Paul had already claimed many advantages for the Jews in Romans 3:1, 2 and 9:4.

By now some clue can be found about how Paul uses the term, Israel. Erich Dinkler noted two such uses:

It seems as if the problem and principle of election were entirely confined to 9:6-29. The essential tension in the use of the concept ‘Israel’ becomes obvious at this point. Paul handles and turns the concept ‘Israel’ according to the goal of his argument. He uses it historically-empirically and yet, on

¹³⁷ Hays, 67.

¹³⁸ Jesus may be making this same statement in Matthew 7:14: “For the gate is small, and the way is narrow that leads to life, and few are those who find it.”

¹³⁹ James W. Aageson, “Scripture and Structure in the Development of the Argument in Romans 9-11,” Catholic Biblical Quarterly 48 (1986): 273.

¹⁴⁰ Hays, 68.

the other hand, as an eschatological metaphor. . . . Through the entire chapter 10 runs the idea of the historical Israel.”¹⁴¹

Even so, Paul still has his own words reverberating in his mind: “not all descended from Israel are Israel” (9:6). Thus he is playing with the term in the minds of his hearers. At least from 9:6 on, Paul’s own understanding of Israel is a theological one.¹⁴²

C. 9:30-10:21.

Paul now takes a break from defending God’s word and character and turns to examining how Israel might have gone wrong, a process that will run through the end of chapter 10.¹⁴³ Despite the length of this unit, its functional character is “parenthetical,” as Hays has observed.¹⁴⁴ The structure of the argument is substantiation, as is evidenced by the numerous occurrences of the coordinating conjunction γὰρ (nine times in chapter 10 alone), translatable as “therefore.”¹⁴⁵ To show what is lacking in Israel’s pursuit of “a law of righteousness” (9:31), Paul now re-introduces into the discussion the “ticket” to becoming spiritual descendants of Abraham, namely “faith,” a term not used once since the beginning of chapter 5.¹⁴⁶ (There he continues a discussion begun at 3:21 on justification by faith, using Abraham as the model.)

¹⁴¹ Erich Dinkler, “The Historical and the Eschatological Israel in Romans Chapters 9-11: A Contribution to the Problem of Pre-Destination and Individual Responsibility,” 114. His hypothesis is that, since the Church is “eschatological Israel,” it is “historical Israel” which will be saved at the parousia to complete the make-up of “all Israel” of Romans 11:26.

¹⁴² Elizabeth Johnson, The Function of Apocalyptic and Wisdom Traditions in Romans 9-11 (Atlanta: Scholars Press, 1989), 141.

¹⁴³ The only apparent reason for a chapter break after 9:33 is the interjection of the prayer, “Brethren, my heart’s desire and my prayer to God for them is for [their] salvation.” The topic, though, is pursuit of righteousness through faith, and that begins at 9:30 as Dunn (p. 592), Hays (p. 64) and others have observed. Scott Hafemann gave another reason: “The first two major breaks [in the division 9-11] are . . . signaled by the use of the same question ‘What therefore shall we say?’ in 9:14 and 9:30” (“The Salvation of Israel in Romans 11:25-32: A Response to Krister Stendahl,” p. 45).

¹⁴⁴ Hays, 74-75.

¹⁴⁵ Substantiation also predominates chapters 2, 7, 8 and 9:1-13. (See “Appendix A.”)

¹⁴⁶ Dunn, 591-92.

The explanation for Israel's plight which so caused Paul anguish at the beginning of chapter 9 has been missing ever since. Its absence in the light of the potter/clay metaphor would have tended to lead the hearers into assuming God was to blame as the cause of Israel's situation since there was silence concerning Israel's role. Now the explanation is finally given: it would seem that Israel did make a choice concerning not the *fact* of pursuing righteousness, but the *manner* of pursuing it by works. This is connected to "stumbling" over the "rock of offense," an Old Testament metaphor for Christ (9:33, quoting Isaiah 28:16, LXX). Paul quotes the same Isaiah passage again in Romans 10:11, but there the form is different.

The question then arises, as with a person literally stumbling over a stone, could the stumbling have been foreseen in such a way as to prevent it? Or is stumbling caused by the absence of the facility normally used to avoid it? And if that is true, who is responsible? Paul does not deal with this openly until he discusses hardening in chapter 11. However, one can glean from the compassion expressed by the brief prayer which begins chapter 10 that Paul feels no fault-finding against Israel; otherwise one would expect him to intimate that they had received the punishment their choices and actions deserved. (That he was capable of doing this is evidenced by Romans 1:27 and I Thessalonians 2:14-16.¹⁴⁷)

The prayer of 10:1 is very important because (1) it shows that the anguish Paul expressed at the beginning of chapter 9 remains unmitigated, and related to this, (2) it shows that the remnant which was promised salvation through the Isaiah quotation in 9:27 is not enough to satisfy Paul's deep longing.¹⁴⁸

Next the argument sets forth possible reasons to account for Israel's "stumbling." As if to answer a question provoked by this second prayer (e.g., "What have they done to

¹⁴⁷ The latter was most likely directed against groups like the scribes and the Pharisees which Jesus condemned in Matthew 23.

¹⁴⁸ Dunn, 594. Cf. Wright, The Climax of the Covenant, 250.

deserve to be saved?¹⁴⁹), Paul acknowledges their “zeal for God” (10:2), hinting that this is at least partly motivating his prayer. But zeal alone is insufficient for salvation if it is not “according to knowledge.”¹⁵⁰ This strongly implies that the “stumbling” mentioned above happened in ignorance, in which case, they, like Paul himself before his conversion, would be appropriate candidates for God’s mercy.¹⁵¹ Paul would have well understood this from his own personal life experience, for in I Timothy 1:13 he writes: “. . . even though I was formerly a blasphemer and a persecutor and a violent aggressor. And yet I was shown mercy, because I acted ignorantly in unbelief;”

And of what were they ignorant? Verse 9:3 states they did not know about *God’s* righteousness, were seeking to establish their own, and therefore did not submit to the “righteousness of God.” Righteousness (δικαιοσύνη) is a term of paramount importance throughout Romans; as has been noted, it is the major theme of the epistle. Consequently ascertaining what Paul means throughout Romans as well as at any given occurrence is vital, for he uses the term in more than one way.

A number of points clarifying the meaning of righteousness and the righteousness of God can be deduced from its thirty occurrences throughout Romans:

1. The righteousness of God is revealed in the gospel (Romans 1:19).
2. It is demonstrated by our unrighteousness (3:5).
3. It is “witnessed by the Law and the Prophets.” (3:21)

¹⁴⁹ Paul’s answer to such a question would of course be, “No one has ever done anything to merit being saved.”

¹⁵⁰ Dunn pointed out that a notorious group known for its “zeal,” the Zealots, would have been familiar to Paul’s audience (p. 595). Terence L. Donaldson, “Riches for the Gentiles (Romans 11:12): Israel’s Rejection and Paul’s Gentile Mission,” Journal of Biblical Literature 112 (Spr. 1993).

¹⁵¹ Luke Johnson did not view Israel so innocently: “In the present choice between God’s unexpected call through Jesus and the precedents of Torah, they choose Torah. It is a safe and sure norm for righteousness. Their zeal for God has not slackened, but it is blind (10:2). They have tragically made their understanding of God’s consistency the measure of their own consistency. By so doing, they have refused God the freedom to speak in new ways (10:3-4): . . . ,” (The Writings of the New Testament, 331, 333). Obviously there is a lesson for the contemporary church here. But ironically, one of the more common criticisms leveled by those who deny the authority and inspiration of Scripture against those who affirm it is this same charge of “straight-jacketing God.” Cf. Psalm 138:2.

4. It comes through faith in/of Jesus Christ (3:22), whom God “displayed publicly as a propitiation” to demonstrate it so “that He might be just and the justifier of the one who has faith in Jesus.” (3:25, 26)
5. Abraham’s faith was reckoned as *righteousness* (4:3, 9) as the premier example of one who believed rather than worked (4:5).
6. Such *righteousness* is a blessing predicted by David (4:6).
7. Abraham’s circumcision was a seal or sign of his *righteousness* (4:11), rather than the basis of it.
8. The promise of inheritance of the world by Abraham and his descendants was to come through the *righteousness* of faith, not the Law (4:13).
9. *Righteousness* is a gift to be used for reigning in eternal life (5:17).
10. Grace reigns through *righteousness* (5:21).
11. One’s “members” can be “instruments of *righteousness*” presented to God (6:13).
12. Obedience results in *righteousness* to which one should become a slave, the result of which is sanctification (6:16,18,19).
13. Slaves of sin are free of *righteousness* (6:20).
14. *Righteousness* causes the spirit to be alive (8:10).
15. *Righteousness* by faith can be received without being pursued by humans (9:30).
16. But when pursued as a law of *righteousness* by Israel, it was not attained (9:31).
17. Israel was ignorant of God’s *righteousness* (10:3).
18. Christ is the end of the law for *righteousness* for all who believe (10:4).
19. *Righteousness* based on the law requires living by that *righteousness* (10:5).
20. *Righteousness* based on faith is not sought through human effort (10:6).
21. Believing with the heart results in *righteousness* (10:10).
22. The kingdom of God is *righteousness* and the fruit of the Spirit, not fleshly activity (14:17).

As can be seen from the above list, Paul's uses of righteousness fall into two groups: the righteousness of God and the righteousness of humans. In the remainder of chapter 10, Paul contrasts these two groups,¹⁵² showing that the former is tied to faith and the latter centers around the Mosaic law and works. The watershed, on either side of which these groups fall, is Christ at verse 10:4. In his commentary James Dunn superbly clarifies the issues and meaning surrounding this "crucial" verse which has had such importance in the history of interpreting Paul's theology:¹⁵³

The word "end" [τέλος] . . . is probably intended in the primary sense of "termination, cessation." What has been brought to an end by Christ's coming and work is that stage of God's saving purpose which focused principally on Israel, is the resulting ground of Israel's presumption that God's choice of Israel has Israel as such exclusively in view, is the consequently plausible assumption that God gave the law to Israel as a means for Israel to confirm a special place within God's favor.¹⁵⁴

Dunn went on to note that τέλος *may* also mean goal or fulfillment, as it does with respect to Galatians 3:24, for example, but this "reads a good deal more into Paul's argument at v. 4 than the reader has thus far been given to expect."¹⁵⁵ But Hays pointed out the importance of the γάρ (for) as a logical connective in that it causes 10:4 to explain the

¹⁵² Hays stressed that "'the righteousness from the Law' (10:5)" should not be set in antithesis to "'the righteousness from faith' (10:6)" since Paul is using these terms synonymously (p. 76). Paul is not contrasting these terms against each other; rather, he is contrasting "the righteousness from faith" as received from one such as Abraham with Israel's use of "the righteousness from the Law."

¹⁵³ Dunn, 589-91 and 596-98. He emphasized that Christ is an end to the law as a *means* of attaining or perpetuating righteousness, not an end to the law itself. Hays (pp. 74-75) noted that Romans 3:21 shows the law to be an ongoing witness to the righteousness of God and therefore cannot have been ended.

¹⁵⁴ Dunn, 597.

¹⁵⁵ *Ibid.* Dunn went to pains to isolate Paul's meaning here from other statements he made intimating that Christ is the goal of the law. Jesus, of course, stated in Matthew 5:17 that He did in fact come to "fulfill" the law. Nevertheless, once He fully accomplishes that at the end of the age, He will have in fact *ended* it.

previous sentence thus: “the real aim of the Law, the righteousness of God, is Jesus Christ (his emphasis).”¹⁵⁶

In Romans 10 there is also a concentration of two other terms which Paul finds important for showing the contrast between the righteousnesses of God and of humans. Faith (πίστις) occurs three times (eight times, if verbal relatives are included), and heart (καρδία) occurs five times. In addition, Paul links the two together very clearly in vv. 9 and 10 (“and believe in your heart;” “with the heart man believes”). Faith is further said to come from hearing the message of Christ preached by someone sent to do so. When all this is put together, it becomes evident that faith is a gift from God; it cannot be “worked up” by humans. And even though it comes from hearing the message through human agents, their possession and understanding of it would not be possible unless God had given it to them as revelation from outside the created order in the first place, nor would they likely have had much desire to propagate it through what Paul calls the “foolishness” of preaching (I Corinthians 1:21). As faith is a gift from God,¹⁵⁷ to be exercised in the employ of humans, so too is the righteousness of God¹⁵⁸ a gift intended not just to establish right relationship to God, but also to be employed by humans in right conduct stemming from thankfulness for the bestowing of such gracious gifts. It is this that Israel did not understand when Paul points out in Romans 10:2 that the Jews have a “zeal for God, but not in accordance with knowledge.”¹⁵⁹

¹⁵⁶ Hays, 75-76. Ben Witherington, in defining in what sense Christ is the “end of the law,” also suggested that He ends the use of the law as “a means of separation [of Jews] from Gentiles,” in addition to the use of it as a “means of right-standing with God” (*Jesus, Paul and the End of the World*, p. 127).

¹⁵⁷ English Bible translators have given far too little attention to rendering appropriate distinctions between “faith in Christ” (faith possessed or exercised by humans, e.g., Romans 12:3, Galatians 3:26) and the genitival “faith of Christ” (faith belonging to or originating in Christ, e.g., Galatians 3:22, 23, II Peter 1:1). Only the King James Version distinguishes between the two, though not consistently. Generalizations here are risky. It is difficult to know in all cases whether “faith of Christ” should be rendered “Christ’s faith” or “the faithfulness of Christ.” The decision should be made in the context of and as part of the exegesis of each particular passage.

¹⁵⁸ Verse 9:30 shows “the righteousness of faith” to be identical to “the righteousness of God.” Käsemann suggests this phrase refers to “the divine saving activity of God.” See his extended investigation throughout his *Commentary on Romans*.

¹⁵⁹ So Hays, 76.

Paul's scriptural quotations from the Old Testament in Romans 10 have concerned, even "embarrassed," Christian commentators. As Hays put it, "in an apparently capricious act of interpretation . . . Paul seizes Moses' admonition to Israel, warning them to obey the Law without rationalization or excuse (Deuteronomy 30:11-14), and turns it into an utterance of The Righteousness from Faith, a character who contravenes the manifest sense of Moses' words by transmuted them into a cryptic prophecy of the Christian gospel as preached by Paul."¹⁶⁰ He went on to stress that if Paul's interpretation of Deuteronomy is to somehow support or describe how Israel failed to understand the righteousness of God, "it is necessary to set the quotation in context with some care."¹⁶¹ In the light of this admonition, the context of Deuteronomy 30 will be examined briefly:

In order that the second generation of the children of Israel delivered from bondage in Egypt do not lose hope, the great promise of full redemption stated in 30:1-10 is given to the same people who in the previous two chapters were prophesied to fail and suffer severe (though not necessarily eternal) consequences. But it is important to note that this redemption comes as the Lord gathers the people from nations (plural) from the farthest parts under heaven and not merely from the (singular) "another" land as in Deuteronomy 29:28. The singular land is prophetic of the captivity in Babylon; nations has to do with a more wide-spread dispersion at some time after that.

The tremendous promise of vv. 6 and 8 that God will provide a mechanism whereby humans can finally fulfill the demands of the law, in its summary command to love ($\acute{\alpha}\gamma\acute{\alpha}\pi\eta$), has come to fruition for the church through the new birth¹⁶² as the Holy Spirit

¹⁶⁰ Hays, 74. A thorough examination of Paul's use of Old Testament scripture can found in Christopher D. Stanley, Paul and the Language of Scripture: Citation Technique in the Pauline Epistles and Contemporary Literature, ed. G. N. Stanton, Society for New Testament Studies Monograph Series 74, (Cambridge: Cambridge University Press, 1992). He too noted (p. 264), "Paul takes no pains to conceal from his audience the fact that he has incorporated interpretive elements into the wording of his quotations. . . . Evidently Paul felt confident that his hearers would be unperturbed by such 'interpretive renderings' of the authoritative biblical text. Had such a practice been unique to Paul, or even to the early Christian community, one would expect to see more circumspection in the use of the technique."

¹⁶¹ Hays, 75.

¹⁶² See John 3: 1-8; Ephesians 2:8-10; II Corinthians 5:17; Galatians 2:20.

dwells within the believers individually forming the body of Christ corporately. However, its fulfillment for the Israel as a whole is yet future.¹⁶³

Deuteronomy 30: 11-14 in the LXX is, of course, the passage quoted by Paul in Romans 10:5-13 as he reminds Israel of the nearness and simplicity of God's love and at the same time reaffirms that belief must occur not merely in the head as "intellectual ascent" but in the heart so that it brings confession and action (Romans 10:9). Moses had already asserted in Deuteronomy 29:4 that such heart-based belief is a gift from God and not a work of humans. At the same time he had also already told Israel, "to this day the Lord has not given you a heart to know, nor eyes to see, nor ears to hear." This statement is very important for understanding Paul's use of Deuteronomy 30 in Romans 10 as will be seen through examination of Paul's use of it in Romans 11:8.

By vv. 19 and 20 the proverbial "line" has been "drawn." When the Lord says through Moses, "choose life," He is really saying "join in confirming this covenant with Me."

Hays attempted with some success to clarify the difficult passage in Romans 10:5-13 by giving his own interpretive translation which demands being quoted to be of use:

Brothers, the desire of my heart and my prayer to God for the sake of the Jewish people is that they may be saved. For I bear them witness that they have zeal for God, though it is ill-informed. For, because they are ignorant of the righteousness of God and because they seek to establish their own righteousness, they do not submit to the righteousness of God. What is it that they do not know about the righteousness of God? Just this: that Christ is the *τέλος* of the Torah, for righteousness to everyone who believes. How can I say that Christ is the *τέλος* of the Torah? Let me prove it by citing two passages from Torah. Moses writes concerning the righteousness that is from the Torah, that 'The person who does these things will live by them' [Leviticus 18:5]. What things does he mean? In another place, as Moses writes, this righteousness from faith [equivalent to righteousness from Torah equivalent to righteousness of God] speaks like this: . . . "The word is near you, in your mouth and in your heart' [Deuteronomy 30:14]. What 'word' does Moses mean? He is referring to the word of faith, which we also now preach, because if you confess with

¹⁶³ See Ezekiel 35-37, especially 36:23-31 and the discussion on Romans 11:25-26 later in this research.

your mouth that Jesus is Lord and believe *in your heart* that God raised him from the dead, you will be saved, i.e., you will find life, just as Moses promised in Leviticus 18:5, because you will be obeying the true message of the Law.¹⁶⁴

One of the chief difficulties with this passage lies in the fact that, unlike Paul's use of Habakkuk 2:4 ("The righteous shall live by faith.") in Romans 1:17, the Deuteronomy 30 passage quoted makes no mention of either faith or righteousness. Hays felt Paul got the reading he wanted by "tinkering with the text in order to create an impressionistic textual triple-exposure."¹⁶⁵ Christopher Stanley put such techniques in perspective:

Neither the close and repeated links between the revised wording of a citation and its later context nor the sophisticated literary artistry seen in certain 'combined citations' can be explained by a theory of arbitrary lapses in memory. On the other hand, it would be equally inappropriate to think of the New Testament authors as consciously manipulating the wording of the biblical text to create artificial prooftexts to support their own tendentious arguments. The bulk of the adaptations. . . have little effect on the meaning of the original text, and those that do can normally be explained as the result of a sincere attempt to understand the meaning of a particular passage within the context of the author's own culture and/or community.¹⁶⁶

The next passage Paul cites (Deuteronomy 30:12-14 in Romans 10:6-7) is, as Hays said, "daring and perhaps deliberately provocative."¹⁶⁷ Its function, however need not be

¹⁶⁴ Hays, 76-77. (Emphases and bracketed references are his.)

¹⁶⁵ Hays, 78. He explained in detail in pp. 78-79: "First, he opens the quotation with a phrase extracted from Deuteronomy 8:17, 9:4: 'Do not say in your heart.' This simple formulation replaces Deuteronomy 30:11, which emphasizes a point uncongenial to Paul, the fact that Moses is speaking about the accessibility of the commandments of the Law: 'This commandment which I am commanding you today is not grievous, nor is it far from you. It is not in heaven.' . . . This textual substitution does not, however, merely serve the negative purpose of deleting material uncongenial to Paul's case; it also at the same time introduces echoes that ring in harmony with the positive position that he is developing. Both Deuteronomy 8:17 and 9:4, recalling God's gracious deliverance of them from Egypt and his provision for them in the wilderness, admonish Israel against complacency after they enter the land. The former text reads (in the LXX), 'Do not say in your heart, "My strength and the might of my hand have accomplished for me this great mighty deed." You shall remember the Lord your God, for he gives you the strength to do a mighty deed, even in order that he might establish his covenant, which the Lord swore with your fathers, as today' (Deut. 8:17-18). Paul tacitly omits these words and replaces them with the briefer formula from earlier in the text of Deuteronomy."

¹⁶⁶ Stanley, Paul and the Language of Scripture, 359.

¹⁶⁷ Hays, 79.

so complex and mystical as it would be if it were strictly, as Hays suggested, a *peshet*.¹⁶⁸ The contrast Paul is attempting is between the righteousness of God from faith on the one hand and Israel's misuse of the righteousness of the law as a means of maintaining what they viewed as their special call, their right standing with God through their own efforts (works). Paul portrays the Herculean effort required to find and push the "right button" in the law if one chooses to go that route. He uses irony in the extreme by giving as examples of such imaginary "buttons" the very things which have *already* been accomplished through Christ. Hays put it best:

The absurdity of the undertaking is stressed: Christ has already come down from heaven, already been raised up from the dead. God has already done the work in Christ's incarnation and resurrection and needs no help from well-intentioned spiritual questers. The futility of the undertaking mirrors the futility of Israel's seeking to establish their own righteousness and not submitting to God's.¹⁶⁹

The futility is especially keen by virtue of the fact that Paul says (in 10:8), "But what does it (i.e., 'the righteousness of faith,' a personification) say? 'The word is near you, in your mouth and in your heart'--that is, the word of faith which we are preaching,

¹⁶⁸ Hays, 79. He defines *peshet* as a running commentary similar to those found at Qumran which treat the biblical text as "a cryptically encoded allegory of the community's own history, apocalyptically interpreted." He makes a convincing case for this application by noting on pp. 81-82 the phrase by phrase equivalency of the Deuteronomy quote and the Christian confession at conversion:

(Rom. 10:8a, quoting Deut. 30:14)	(Rom. 10:8b-9:)
But what does it say?	That is
The word is near you,	the word of faith which we preach.
in your mouth	Because if you confess with your mouth that Jesus is Lord, and if you believe
and in your heart	in your heart that God raised him from the dead, you will be saved.

¹⁶⁹ Hays, 79-80. For a forceful argument that Paul's reading employs ideas relating to "Sophia," the personification of Wisdom in Jewish literature, see M. Jack. Suggs, "The Word Is Near You': Romans 10:6-10 Within the Purpose of the Letter" in Christian History and Interpretation: Studies Presented to John Knox, W. R. Farmer et al. eds. (Cambridge: Cambridge University Press, 1967), 289-312. Hays discusses this on pp. 80-81.

...” Word here is $\rho\acute{\eta}\mu\alpha$, the “living word” of God. The Christian kerygma was anticipated in the law all along. “What Paul has in fact done is, simply, to read the text of Deuteronomy 30 as a metaphor for Christian proclamation. . . . It was so close to them that they had no need to go looking for it; yet they were unable to hear it.”¹⁷⁰ This is another way of restating Deuteronomy 29:4.

Robert M. Grant made the striking comment that Paul is having to “explain . . . away” the statements in Deuteronomy 30:11 and 14 that indicate the commandment is not too difficult to do. He said Paul accomplishes this by substituting “the righteousness of faith of the new covenant” for the “legal righteousness of the old covenant,” and by glossing “each phrase to make it conform with his own thought.” Paul’s motive according to Grant is that “Paul believes that unless the Old Testament writer had Christ in mind, his expressions would be meaningless. For it is Christ who came down from heaven, who rose from the dead, who brought the gift of salvation.”¹⁷¹

Hays is not contradicting Romans 10:18, in which Paul writes: “But I say, surely they have never heard, have they? Indeed they have; . . .” There are two distinct kinds of hearing under consideration in chapters 10 and 11: (1) the actual physical hearing with the ears of any word that has been spoken forth (e.g., 10:18,19 and Deuteronomy 30:12,13; 31:11, LXX), and (2) an inner comprehension which involves not just mental understanding, but a “seed” germinating deep down in the human heart in such a manner as to produce willing obedience (e.g., 11:8 and Deuteronomy 30:10; 31:12).¹⁷² In fact this is precisely what faith amounts to; indeed Hebrews 3:18-19 clearly equates obedience with faith: “And to whom did He swear that they should not enter His rest, but to those who were disobedient? And so we see that they were not able to enter because of unbelief.”¹⁷³ Significantly, Romans 10:16 makes the same equation.

¹⁷⁰ Hays, 82-83.

¹⁷¹ Robert M. Grant, A Short History of the Interpretation of the Bible, 25-26.

¹⁷² The best example, of course, would be Jesus’ expression, “he who has ears, let him hear,” in Matthew 13:9; the parable of the sower and the seed in that chapter is the prime teaching on this concept.

¹⁷³ It should be noted that the historical narrative context of Hebrews 3, I Corinthians 10:1-6 and Deuteronomy 30:10-13 are similar, namely the rebellion of the children of Israel under Moses’ leadership.

Exactly what they were unable to hear in this second sense is delineated throughout the New Testament. What it claims about the law are things many twentieth-century “Christians” as well as first-century Jews show very little evidence of having heard:

1. The *law* is not made for the righteous, but for the lawless and insubordinate, for the ungodly (I Timothy 1:9). But had not Torah been assumed to be the sole, prized possession of Israel? Here Paul says it is for the unrighteous. If so, it has a purpose, and according to I Timothy 1:8, it is good.
2. The *law* is a ministry of death and condemnation (II Corinthians 3:7; Romans 7:13; Galatians 2:19). Cf. Romans 10:5.
3. The *law* brings about wrath (Romans 4:15). But had not the rabbi’s taught that blessed is he who keeps Torah?
4. Passions of sin are aroused by the *law* (Romans 7:5). But was not the law presumed to keep sinners in line?
5. Righteousness does not come through the *law* (Galatians 2:16,21; 3:11). But had not Israel ever since Moses sought to maintain their supposed “righteousness” by keeping Torah?
6. The *law* is not of faith (Galatians 3:12). But has not Israel’s “faith” ever since Moses been derived from Torah?
7. The *law* is a curse (Galatians 3:13).
8. Whoever keeps most of the *law*, yet fails on even one point of it is guilty of breaking all of it (James 2:10; Romans 2:25).
9. Those who attempt to be justified by the *law* have fallen from God’s grace (Galatians 5:4).
10. Those who are led by the Holy Spirit are not under the *law*, a fact which is not a license to sin (Galatians 5:18 together with Romans 6:1,2).
11. The *law* makes nothing perfect (Hebrews 7:19).
12. The *law* is a shadow of things to come (through Christ), and not the very image of the things (Hebrews 10:1).

13. Love (ἀγάπη) is the fulfillment of the *law* (Romans 13:8; Galatians 5:14).

14. Jesus said in Matthew 5:18 that not the smallest letter nor the smallest stroke of a letter will pass from the *law* until all is fulfilled.

Dunn pointed out that in appropriating Deuteronomy 30:14 (“But the word is very near you, in your mouth and in your heart, that you may observe *to do* it”), Paul omits the last phrase about *doing* it. He also noted that Paul substitutes “the commandment as being neither too far away nor too hard” with going to great pains to acquire Christ, and “the commandment when it speaks of ‘the word’” with the gospel.¹⁷⁴

Commentators are split on the question of whether Paul’s quotations from Leviticus 18 and Deuteronomy 30 go hand-in-hand or are antithetical.¹⁷⁵ Dunn tried to show that both are “intended to encourage the *keeping* of the law: the point of Deuteronomy 30 is to emphasize that the commandment of God is not too hard; God does not require of his people something unattainable; they know what he wants, and they can do it if they have the mind to do so.”¹⁷⁶ This can only be true if Christ and the gospel are seen to be the enabling key. If they are not, Dunn’s statement contradicts points 2, 5, 6¹⁷⁷, 7, and especially 13 concerning the new covenant interpretation of the law as noted above. If Christ and the gospel are *not* seen to be the enabling key, then “the commandment of God” is too demanding of merely human strength for any people to do even if “they have a mind to do so.” Since (ἀγάπη) love is the fulfillment of the law (no. 13 above)--and surely by that Paul means God’s love moving and acting through humans--then the law apart from Christ cannot be kept or done by humans, because apart from Christ they do not have access beyond the veil to the throne of Grace (Hebrews 4:16 and Ephesians 3:12).

¹⁷⁴ Dunn, 613.

¹⁷⁵ Note, for example, Hays, p. 76: “The quotation from Lev. 18:5 appears because of its promise of life for those who heed the Law, a promise fully consonant with the message of Deuteronomy 30 (see especially Deuteronomy 30:15). The efforts of some commentators to drive a wedge between these two texts as though they represented radically different conceptions of righteousness have wrought disastrous consequences for Christian theology.”

¹⁷⁶ Dunn, 613.

¹⁷⁷ The law would have to be said to be “from human faithfulness.”

Dunn, however, is correct to note:

The point is that for Paul the commandment of the law is not nullified or controverted by the word of faith; on the contrary the commandment is fulfilled in the word of faith (cf. 3:31), the word of faith we might say *is* the law of righteousness properly understood (:31-32). What Paul is objecting to throughout this letter is *not* the law or the commandment as such, but the law and the commandment *understood in terms of works* (9:32), in terms of national righteousness (10:3). To put the same point another way, Deuteronomy 30 can be taken as referring to *both* epochs of God's saving purpose,¹⁷⁸ to the epoch of Israel before Christ and the epoch of all the nations brought in by Christ. . . . The contrast between Leviticus 18 and Deuteronomy 30 therefore is . . . that the Leviticus passage emphasizes the *discontinuity* between the epochs, whereas the Deuteronomy passage can bring out the *continuity* between the epochs, the continuity precisely between the law and the obedience of faith.¹⁷⁹ In this sense too it can be seen that 'the word of God' has not failed (9:6).¹⁸⁰ [Emphases are the author's.]

All this serves to emphasize the sense in which "the word is near" (Romans 10:8).

Concerning the relationship between the Leviticus and Deuteronomy passages, Luke Johnson was overly dramatic, though again wonderfully descriptive, in stating, "In a stunning midrashic move, Paul now collapses the historical distance between the time of Torah and the present completely. He reads Torah totally as a messianic text."¹⁸¹

Next Paul spins out the implications of this statement of "the righteousness from faith" in 10:8¹⁸² that "the word is near . . . that is, the word of faith which we are

¹⁷⁸ This is a key hermeneutical principle for understanding the New Testament writers' use of Old Testament Scripture.

¹⁷⁹ Not just the Deuteronomy passage in question here, but the entire book of Deuteronomy does this. This may be one reason Jesus preferred to quote from it more than the four other books of the Pentateuch.

¹⁸⁰ Dunn, 613.

¹⁸¹ Luke T. Johnson, *The Writings of the New Testament*, 331-32. (He is overly dramatic in making the flow of Paul's argument sound like a spectator sporting event or prestigious chess game.)

¹⁸² Hays noted that Paul makes certain emendations to set the stage for this great utterance by "the righteousness from faith:" "Paul centers his reading of Deuteronomy 30:12-14 on the theme of the nearness of the word, rather than on the imperative to do the commandments. He omits from his quotation not only the introductory sentence (Deuteronomy 30:11) but also the last clause of Deuteronomy 30:14: 'so that you can do it.' With these strategic excisions, his reading of the text drives toward a climax in Romans 10:8." (p. 81.)

preaching The general message is “if you confess with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you shall be saved.” This message is then particularized through chained logic in 10:9-10: (1) one believes with the heart—(2) such believing (faith) results in righteousness (the righteousness of God from faith)—(3) confession (of what is believed) is made with the mouth (publicly)—(4) such confession results in salvation as it causes the believer to call upon the name of the Lord, for “whoever calls upon the name of the Lord will be saved,” as was promised through the prophet Joel (Joel 2:32), speaking in the context of events surrounding “the day of the Lord.” In the process of particularizing, Paul has brought together the three important concepts he used in the argument of chapter 10: faith, heart, and the righteousness of God, placing each in its proper place in the scheme of the conversion experience.

As if to reinforce the sequence, Paul next retraces it in 10:14-15, apparently partly to intensify the importance of his ministry as an apostle (“sent one”): (1) How can they “call upon Him in whom they have not believed?”—(2) “How shall they believe in Him whom they have not heard?”—(3) “And how shall they hear without a preacher?”—(4) “And how shall they preach unless they are sent?” All of these questions are left dangling in suspense for the moment. This serves to set up the final phase of the interrogation, dealing with the questions of whether Israel (1) believed, (2) heard, or (3) had had the message preached to them. These are answered in 10:18-21.

But first Paul interjects by way of summation a quotation from Isaiah 52:7, firmly tying the kerygma to the *name* of the Lord which was to be called upon for salvation (above) and which is promised to the Lord’s people in the immediately preceding verse (52:6) of the Isaiah passage, which is itself set in the context of the future redemption of Jerusalem as part of the salvation which will be seen by “all the ends of the earth” (52:10) and followed immediately by the prophecies of the sin-bearing and suffering servant

(Isaiah 53), which in turn leads directly to the new covenant with Israel in Isaiah 54.¹⁸³ And as if to point the hearer through those next Isaiah chapters, Paul immediately alludes to Isaiah 53:1¹⁸⁴ in Romans 10:16: “Lord, who has believed our report?” This begins the retracing noted above.

Luke Johnson observed that “Paul has pondered his ministry in the light of a careful reading of Isaiah 49-60.”¹⁸⁵ The quantity of Isaiah-Romans associations he found and the Isaiah sequence falls out as follows:

Isa. 49:18-Rom. 14:11	Isa. 50:8-Rom. 8:33	Isa. 51:1-Rom. 9:31
Isa. 51:5-Rom. 1:17; 3:21	Isa. 51:7-Rom. 2:15	Isa. 51:8-Rom. 1:17
Isa. 52:5-Rom. 2:24	Isa. 52:7-Rom. 10:15	Isa. 52:15-Rom. 15:21
Isa. 53:1-Rom. 10:16	Isa. 53:5-Rom. 4:25	Isa. 53:11-Rom. 5:19
Isa. 53:12-Rom. 4:24	Isa. 54:16-Rom. 9:22	Isa. 59:7-Rom. 3:15-17
Isa. 59:20-Rom. 11:26		

The message went forth, but “they did not all heed the glad tidings” (Romans 10:16). This could just as well have been stated “they did not all *believe* the good news,” since faith is synonymous with obedience, or, more true to the Greek, “they did not all listen (harken, take heed) to what was heard.” It may seem strange that Paul thinks “faith” [*therefore*] comes by hearing Christ’s message; however, only *some* of those who heard did not respond/believe/obey. The ones who did so validate this principle of 10:17.

¹⁸³ This is another chain of logic Paul may or may not have had in his own thinking. As all these intertextual connections come to light, it becomes more and more unlikely that any single individual, even one so bright and well educated as Paul, could have had the mental capacity to keep it all in mind or even think it up in the first place. By his own admission in I Corinthians 13:12, Paul could “know only in part.” The implications of this surely glorifies God for there is likely no other possible source.

¹⁸⁴ Since it serves such a purpose, Dunn is incorrect to call it a “sudden interjection” (p. 629).

¹⁸⁵ Luke T. Johnson, *The Writings of the New Testament*, 332. The ensuing table is based on his listing of the Isaiah-Romans associations. It should be read across from left to right.

Paul now poses in 10:18 a rhetorical question as a logical inference from the previous two verses: “But I say, surely they [i.e., the some who did not believe] have never heard, have they?” *But* “Indeed they have; ‘Their voice has gone out into all the earth, And their words to the ends of the world.’”

As Dinkler noted, a tension running throughout Scripture is present here: the sovereignty of God (through calling and electing) versus the freedom of humans (through disobedience, in this case).¹⁸⁶ Paul is about to move back toward God’s sovereignty in the chapter 11. But first he must show that Israel has some role to play by its own choice. In fact, this is the primary function of chapter 10. If Paul failed to present this, his hearers could lodge a complaint of injustice against God. In other¹⁸⁷ words, Paul knew what he had said in 9:20 (“Who are you, O man, who answers back to God?”) had been sufficient to make a theological point, yet was not very persuasive with sinful people.

Next, in 10:19 Paul presents a second rhetorical question as a hypothetical excuse for Israel’s lack of response: “surely Israel did not know, did they?” Maybe they had heard yet did not *understand* what they had heard. But then in 10:19b-21 comes the evidence from Old Testament Scripture strongly intimating Israel’s culpability: Even if they did not understand, that has no real bearing because God will make them angry and jealous by another “nation without understanding,” suggesting that understanding is not necessarily indispensable for belief/obedience. In Romans 10:20-21 Paul proceeds to use Isaiah 65:1 and 2 (LXX) in order to tie this other group who stumbled into God’s kingdom directly with the response of Israel whom God actively reached out to and courted: “And Isaiah is very bold and says, ‘I was found by those who sought Me not, I became manifest to those who did not ask for Me.’ But as for Israel He says, ‘All the day long I have stretched out My hands to a disobedient and obstinate people.’” So finally Paul has

¹⁸⁶ Erich Dinkler, “The Historical and the Eschatological Israel in Romans Chapters 9-11: A Contribution to the Problem of Pre-Destination and Individual Responsibility,” 117.

¹⁸⁷ Luke Johnson calls chapter 10 “the critical part of Paul’s argument [because he] must account for the contemporary rejection of the Jews and the call of the Gentiles. (The Writings of the New Testament, 331).

brought his hearers to be able to say, “Well, if that is true, then they deserved the judgment against them.” He would let it go at that, but he does not actually share that view, and this will now be brought out in chapter 11.

D. 11:1-10

Having established in chapter 10 (v. 18) that Israel had “heard” the message, yet had not believed it, Paul states the question he has provoked in the minds of his hearers: “I say then, God has not rejected His people, has He?” His immediate answer is μή γένοιτο, an extreme negation (i.e., “NO!”) for which no satisfactory English equivalent exists, except perhaps in slang. Paul then attempts to substantiate the negation by stating, “for I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.” It reads as if Paul’s personal life experience were sufficient to prove that God had not cast off His people. Many commentators have accepted it to mean just that. But Dunn remarked on the oddness of this: “The answer at first seems rather ludicrous, . . . as though Paul was setting himself up as a representative of his whole people, . . . The effect of such posturing in studied disregard for all the other Jewish Christians, not an insignificant number, would be to trivialize the assertion.”¹⁸⁸ Paul may have meant that since he identified himself as one of the covenant people of God, the question dare not even be asked.¹⁸⁹ If this is so, then μή γένοιτο here would best be translated, “Unheard of! Impossible!” Even more likely is Holwerda’s assessment: “Paul himself is the hopeful sign that God has not rejected his disobedient people because Paul also was in an active state of disobedience when God’s grace was given to him.”¹⁹⁰ Indeed he thought of himself as “chief” among sinners (see I Timothy and Galatians 1:13).

The question is given a direct, bold answer in 11:2: “God has not rejected His people whom He foreknew.” This is so forthrightly stated that any interpretation of Romans 9-11 claiming God permanently turned His back on the Jews corporately for

¹⁸⁸ Dunn, 644.

¹⁸⁹ Cf. Hays, 69.

¹⁹⁰ Holwerda, Jesus and Israel, 164.

crucifying Christ or rejecting the gospel and consigned them to judgment which forever denies their salvation collapses at this very point. Paul is in the process of demonstrating the limits of Israel's apparent rejection, qualifying it quantitatively and possibly temporally.

Hays picked up what is by no means obvious in English translations of this verse: it is a quotation of Psalm 94:14 (93:14 LXX), in which context the people are the righteous under persecution by the wicked.¹⁹¹ Exactly which people are not rejected is also qualified by "His" (i.e., "God's"), and lest that be understood to mean "all people which are His creation," the additional qualifying relative clause is added to specify that the very ones God did not reject are a people He knew about ahead of time. In what sense did He know about them? Doubtless in all senses, or God would not be omniscient. But here as Dunn keenly observed,

God knew the character of his people before he chose them as his people, and that means he foreknew their frequent unfaithfulness to God, including now their large-scale rejection of the gospel. . . . Paul's confidence is twofold: that Israel is not acting in any way unforeseen by God; and that consequently God remains faithful to Israel notwithstanding Israel's failure. . . .¹⁹²

Paul had already said as much in Romans 3:3-4: ". . . if some did not believe, their unbelief will not nullify the faithfulness of God, will it?--μὴ γένοιτο!"

To substantiate this claim through scripture quotation, Paul uses the story about Elijah the prophet running for his life from Jezebel after having just called down fire from heaven to judge the false gods of Baal in I Kings 19. The part Paul highlights is, appropriately enough, the part where Elijah is complaining to God at Mt. Horeb that persecution--by Israel no less!--had been so bad that all godly people had either been put to death or had apostatized, leaving Elijah as the only one left, yet with a supposed contract out on his life too (I Kings 19:13-18). And the Lord in turn assures him, "Yet I will leave 7,000 in Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him." Dunn noted that since Paul changed the phrase "yet I will leave . . ." to "I have

¹⁹¹ Hays, *Echoes of Scripture*, 69.

¹⁹² Dunn, 645

kept for myself . . .,” he is trying to emphasize “divine initiative.”¹⁹³ Both Dunn and Hays pointed out that in calling attention to the Elijah story, Paul’s hearers would immediately associate other similar passages which reassured Israel that fears of rejection would not be realized in the face of God’s long-term promises.

One such passage is I Samuel 12:20-23, in which Samuel reassures a repentant Israel:¹⁹⁴

And Samuel said to the people, “Do not fear. You have committed all this evil, yet do not turn aside from following the Lord, but serve the Lord with all your heart. ‘And you must not turn aside, *for then you would go after futile things which can not profit or deliver, because they are futile. For the Lord will not abandon His people on account of His great name, because the Lord has been pleased to make you a people for Himself. Moreover, as for me, far be it from me that I should sin against the Lord by ceasing to pray for you; but I will instruct you in the good and right way.*”¹⁹⁵

It is possible that Paul’s prayer in 10:1 was prompted by his recollection of Samuel’s doing the same.

Another likely association would be Psalm 94:14-15, which reads in the LXX:¹⁹⁶

For the Lord will not cast off his people
[οὐκ ἀπόσεται κύριος τὸν λαὸν αὐτοῦ],
And he will not leave [ἐγκατέλειπει] his heritage,
Until righteousness [δικαιοσύνη] returns for judgment.

¹⁹³ Ibid.

¹⁹⁴ Hays comments on this passage on p. 69: “. . . Paul has changed *κρυπτος* to *θεος*, to make it clear that he is speaking of Yahweh, the God of Israel, not of Kyrios Christos, and he has shifted Samuel’s future tense verb into the aorist (‘has not cast off,’ rather than ‘will not cast off’), to make it clear that he is speaking of an accomplished not-abandonment rather than an anticipated one.” See also Dunn, p. 645.

¹⁹⁵ My emphases.

¹⁹⁶ Hays again sheds valuable light (pp. 69-70, his emphases): “The verb *ἐγκατέλειπω*, appearing in the line immediately following the psalm line that Paul echoes in Romans 11:2, is the same verb that occurs in Isaiah 1:9, quoted in Romans 9:29, and it is etymologically connected with the verb *ἐγκατέλειπω* and the noun *λείμμα*, used in Romans 11:4-5 to describe the remnant left by God’s elective grace. The interplay of these words can be approximated in English only through recourse to a metaphor from the book trade: ‘God will not *remainder* his heritage. . . . He has caused seven thousand to *remain* who have not bowed the knee to Baal. . . . So too at the present time there is a *remnant*.’”

All this is preparation for Paul's thematic statement in Romans 11:5: "In the same way then, there has also come to be at the present time a remnant according to *God's* gracious choice."¹⁹⁷

This thematic or summary statement of 11:5 is indeed Paul's drawing together of the important parts of his argument thus far.¹⁹⁸ Several concepts prominent early in the epistle are re-introduced for the first time in the division of chapters 9-11. These include grace, of works, being hardened, unbelief, ungodliness.¹⁹⁹ Dunn noted Paul also links for the first time election and grace in v. 5. He seemed to want to minimize the difference between grace and mercy, describing grace as a quality Paul and other Jewish Christians became very conscious of at their conversion.²⁰⁰ This may be true of its use as a verb. However, as a noun, the difference is clear from its usage in the New Testament. When someone obtains mercy from God, there is almost always a substantiating clause or phrase giving a reason or cause, usually something the recipient has already done or a condition in which the recipient is already found. This is not the same as "unmerited favor" (grace), which demands no preconditions.

Romans 11:6 states that if God chose the remnant by "grace," which is the assertion of 11:5, then no "works" (presumably, human) enter into this picture. By "works," Paul has in mind the Jewish misunderstanding of election in terms of "national customs and ritual acts which defined [to them] their identity as God's holy people, both ethnically and religiously"²⁰¹ This statement also re-introduces an earlier part of Paul's argument, especially Romans 3:27-28: "Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. For we maintain that a man is justified by faith apart from works of the Law." This is significant because God is glorified in inverse proportion to the reduction of human pride and boasting.

¹⁹⁷ For a discussion of who constitutes the "remnant," see p. 82.

¹⁹⁸ Dunn, 647.

¹⁹⁹ Dunn noted only grace and of works, p. 647.

²⁰⁰ Dunn, 646-647.

²⁰¹ *Ibid.*

Paul implies a connection between v. 11:7 and the preceding statement that works nullify grace. He notes that what Israel's work involved was a "seeking," i.e., seeking justification apart from faith. Paul knew from his own personal experience that all manner of works, however in line with the letter of the law they may be, are insufficient to achieve justification. So Israel failed to obtain what it sought. And lest God's plan of salvation be effective for only a few individuals (as in the Old Testament), He exercises His prerogative to have mercy on whomever He chooses, a prerogative Paul had already established in 9:15-18. In short, He chooses to include the Gentiles in the people of God by offering them the very salvation Israel believed it was promised and should acquire in advance of the rest of the world. And so that the world could notice His control of salvation history, He placed a cap on the degree of Jewish participation in His plan by allowing a remnant to be saved and "hardening" the rest.

The substantive hardening (in Greek, a verbal noun, πώρωσις) is nearly always used in Scripture in direct association with heart as its object. In fact, the association is so uniform that when hardening is used alone, it is usually safe to supply heart as if understood. The meaning of the one word should be taken together with the meaning of the other when they are used together.

The Greek word translated "heart" is καρδία. Bauer noting that it is rarely used by secular writers of the New Testament period, says it is used basically as the "seat of physical, spiritual and mental life," more specifically "as the center and source of the whole inner life, with its thinking, feeling and volition."²⁰² Kittel shows the term used only twice in the New Testament for the physical organ.²⁰³ New Testament meaning otherwise will have to be drawn from actual use in it.

LXX uses καρδία as the equivalent of the Hebrew word לֵב ("heart," "understanding," or "mind"). In the Old Testament the word is very common but is used in several significant statements which correlate with similar New Testament statements. These

²⁰² BAGD, 403.

²⁰³ TDNT, 415-16.

are listed in canonical order for both testaments in “Appendix C,” in which the word heart has been emphasized. All of them may be considered to be subsumed theologically under the wrenching revelation God spoke through the prophet Jeremiah in Jeremiah 17:9, 10 concerning this very important seat of human emotions and governor of human actions:

The heart is more deceitful than all else and is desperately sick; who can understand it? I, the Lord, search the heart, I test the mind, even to give to each man according to his ways, according to the results of his deeds.

When this statement is born in mind, much of both the Old and New Testament usage of the concept become comprehensible as in the examples given in “Appendix C.”

Since *πῶρος* is used only three times in the New Testament, Bauer gives little information on it other than to say that it is used in “our literature” only figuratively to mean, “dullness,” “insensibility,” or “obstinacy.”²⁰⁴ Vine says it “denotes a hardening, a covering with a *πῶρος*, a kind of stone, indicating a process . . . and is used metaphorically of dulled spiritual perception”²⁰⁵ The three New Testament uses occur as follows: In Mark 3:5 Jesus is said to be grieved by the *hardness of heart* of those in the synagogue where he restored a man’s withered hand. In Ephesian 4:18 Paul reminds the Gentiles of their former lifestyles, saying that then they lived “in the futility of their mind, being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the *hardness of their heart*;”²⁰⁶ And finally the word is used in Romans 11:25c, which use will be examined later.

Hardness of heart is the obverse of a condition of tenderness or pliability of the human heart toward the things of God, particularly as concerns willingness to obey and ability to believe. From the examples in “Appendix C,” it is evident that God has the greater *ultimate* control over both the hardness and pliability. Yet there is a period of time in which people have the freedom to influence the direction in which the condition of their

²⁰⁴ BAGD, 732.

²⁰⁵ W. E. Vine, The Expanded Vine’s Expository Dictionary of New Testament Words (Minneapolis: Bethany House, 1984), 525.

²⁰⁶ My emphases.

hearts move, either toward hardening or sensitizing, after which God will confirm the person's choice. This may or may not occur at the judgment.

Such a case study can be examined in Exodus 7-10, in which Pharaoh's heart underwent a process of hardening, the agent of which is sometimes said to be God and sometimes Pharaoh himself.

Thus in Exodus 7:1-5, the Lord proposes to cause this to happen to Pharaoh:

*Then the Lord said to Moses, "See, I make you as God to Pharaoh, . . . You shall speak all that I command you, and your brother Aaron shall speak to Pharaoh that he let the sons of Israel go out of his land. But I will **harden Pharaoh's heart** that I may multiply My signs and My wonders in the land of Egypt. When Pharaoh will not listen to you, then I will lay My hand on Egypt, and bring out My hosts, My people the sons of Israel, from the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch out My hand on Egypt and bring out the sons of Israel from their midst."*

Then vv. 13 and 14 state that after the first plague of water turning into blood, "Yet Pharaoh's heart was hardened, and he did not listen to them, as the Lord had said." But in the very next chapter (at 8:15), after the second plague of frogs and Moses' intercession to stop it, the agency changes: "But when Pharaoh saw that there was relief, *he* hardened his heart and did not listen to them, as the Lord had said." Similarly after the third plague of lice, v. 8:19 reads, "Then the magicians said to Pharaoh, 'This is the finger of God.' But Pharaoh's heart was hardened, and he did not listen to them, as the Lord had said." After the fifth plague of pestilence on the livestock, the agency is ambiguous: ". . . But the heart of Pharaoh was hardened, and he did not let the people go" (Exodus 9:7). After the six plague of boils, ". . . the Lord [definitely] hardened Pharaoh's heart, . . ."

After the seventh plague of hail and fire, the one Paul alludes to in Romans 9:17 (Exodus 9:16), Pharaoh actually tried to repent (in 9:27): "Then Pharaoh sent for Moses and Aaron, and said to them, 'I have sinned this time; the Lord is the righteous one, and I and my people are the wicked ones.' But Moses replied, 'But as for you and your servants, I know that you do not yet fear the Lord God' (Exodus 9:30). Thus there could be no doubt that God was sovereignly in control of Pharaoh, using him as a "vessel of wrath" as Paul termed it in Romans 9:22.

But from this examination it can also be seen that Pharaoh had a part to play as well. Indeed, this is pointed up in the summary of the first seven plagues presented in Exodus 9:34-10:1:

But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned again and hardened his heart, he and his servants. And Pharaoh's heart was hardened, and he did not let the sons of Israel go, just as the Lord had spoken through Moses. Then the Lord said to Moses, "Go to Pharaoh, for I have hardened his heart and the heart of his servants, that I may perform these signs of Mine among them,"²⁰⁷

This key passage spells out the process of hardening of the heart of Pharaoh just prior to the exodus. Pharaoh witnesses the goodness of God in holding off judgment due to Moses' continued intercession. Even though the goodness of God normally is to lead to repentance (Romans 2:4), sin progressively causes the sinner to harden his or her heart. It is usually an insidious process, like a slow-growing cancer. And once this happens God may confirm the hardening by placing the person in such spiritual darkness that obedience and faith and hearing with understanding become impossible. And as if to confirm this "law of hardening" in the case of Pharaoh, the process is repeated twice more with the ninth plague of darkness (Exodus 10:21-29) and the last and worst plague involving the death of the firstborn of Egypt (Exodus 11). Once the darkness and death came, Pharaoh has no more role to play in the hardening of his heart, for the text reads only that "the Lord hardened Pharaoh's heart" (10:20, 27 and 11:10) from then on.

There are other examples of hardening of hearts in Scripture similar to the case of Pharaoh, including that of Cain (Genesis 4:12), Saul, the first king of Israel, Nebuchadnezzar (Daniel 4), Judas (John 13:2, in which "the devil" is the agent as with Ananias and Sapphira in Acts 5), and those in Revelation 9:20-21 and 16:9-11 who did not repent but blasphemed God in spite of the terrible judgments being poured out on the earth. Significantly for the passage under exegesis, Paul describes this process without mentioning particular names in Romans 1:18-32, which, because of the significant repetitions relating to hardening of heart (here emphasized), needs to be quoted in full:

²⁰⁷ My emphases.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them. For they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error. And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful; and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

The common thread tying together the Pharaoh narrative in Exodus, the allusion to it in Romans 9:17-24, and this extended, somber, yet disquieting prologue quoted above is the complex and frightening process called hardening (of heart). Paul has gone to considerable length in Romans to lay the groundwork for understanding the hardening he reintroduces explicitly in Romans 11:6.

And having brought the matter up with the bold statement, “the rest [those left out of the ‘remnant’] were hardened,” he offers his usual Old Testament prooftexts, here Deuteronomy 29:4 and Isaiah 29:10 in Romans 11:8, and Psalm 69:22, 23 (LXX) in Romans 11:9 and 10. Theses serve two functions: (1) to show that this process was part of God’s plan at least as far back as the Exodus, and (2) to further describe, particularize, or generally give a feel as to what is involved. By themselves, they tend to picture God as cruel and vengeful:

Deuteronomy 29:4 – *“Yet to this day the Lord has not given you a heart to know, nor eyes to see, nor ears to hear.”*

Isaiah 29:10 – *For the Lord has made you to drink a spirit of deep sleep, He shall close their eyes, and the eyes of the prophets and of their rulers who see secret things. (LXX)²⁰⁸*

Psalm 69:22-23 – *May their table before them become a snare; And when they are in peace, may it become a trap. May their eyes grow dim so that they cannot see, And make their loins shake continually.*

To review the argumentation of Romans 9-11 thus far, by using an analogy of the potter having the right to do as he pleased with the lumps of clay, to make one a vessel of glory and another quite literally the run of the mill, Paul has stressed the sovereignty of God in Romans 9. Concerning Israel, he poses a number of questions, but the answers are drawn out as the development of the argument in order to introduce still other questions. So Israel seems shut out of God’s promised salvation. Has the word of God failed therefore? No, because God is free to choose whom He wishes to have mercy on or to harden, especially if such choices are means to the end of glorifying Himself.

So the Gentiles acquired what they weren’t seeking, while Israel surely seems to have lost even the chance to get what they *were* seeking. Whose fault is their loss? They are to blame because they disobeyed. Does that mean they did not hear the word of Christ which leads to faith? No, they heard it preached by Moses and the prophets, but they did not listen-believe-obey, all part of the same process. Was this true of all of them? And does that mean God has rejected Israel for eternity? No, for He set aside a small number from both Israel and the Gentiles for glory called the remnant, but the remainder of the Jews were said to be hardened. Since this appears to be a case of the divine passive, who is really responsible?

Now having examined the process of hardening and the meaning of the term in both the Old and New Testament contexts, an answer can tentatively be given: It is God who hardens human hearts, but only after the individual has progressively shown willful rebellion in the face of being offered and usually receiving the blessings and goodness of

²⁰⁸ Lancelot C. I. Brenton, ed., The Septuagint with Apocrypha: Greek and English (Peabody, Mass.: Hendrickson, 1985), 862.

God. Normally these induce repentance and thankfulness leading into worship, justification and salvation. But there are cases when God endures “vessels of wrath” prepared “beforehand” with the express purpose of making known “the riches of His glory” on their counterparts, the “vessels of mercy” with the end result that His (God’s) “name might be proclaimed throughout the whole earth.”²⁰⁹

There is a reciprocal relationship between such vessels prepared for glory and those given common use--the remnant on the one hand and all the rest on the other. Dunn commented on this:

Paul insisted that the corollary of election of one [group] was hardening of another because it helped explain Israel’s present obtuseness in the face of the gospel. Now that election is to be seen as election of the remnant, the corollary this time applies to the rest of Israel apart from the remnant. The misunderstanding and unbelief of most of Paul’s fellow Jews is no accident; it is *God’s* doing; it is the obverse of his extending his electing grace to gentile as well as Jew, just as rejection of Esau and hardening of Pharaoh was the obverse of his election of Israel.²¹⁰

So God is the cause of Israel’s unbelief? This would have serious implications for crucial questions concerning the part of Israel which was hardened: (1) Have they been judged? (2) If so, in what sense have they been judged? (3) Are they being reserved for judgment? (4) Does the hardening deny their salvation? (5) If so, does it do it permanently? (6) For what purpose did God choose them in the first place if it was not to be saved? (7) How does that purpose reflect on God’s character? In order to investigate these questions, it will be helpful to leave off concentrating on Romans 9-11 and briefly review Israel’s place in the context of the whole of salvation history as it is presented throughout the Bible. Specifically, it will be helpful to ask the question, “Were the children of Israel saved in the eternal sense when they were delivered from bondage in Egypt?” Or, if not, in what sense were they saved? Understanding the nature of their salvation then and at other junctures in their history should go far toward illuminating the

²⁰⁹ Quotations are from Romans 9:14-24.

²¹⁰ Dunn, 648.

nature of the salvation Paul is so concerned with in considering them in Romans 9-11, especially in the difficult statement in 11:26, “all Israel shall be saved.” This should also help clarify what Paul means by the terms stumble and fall in the next part of his Romans 11 argument.

E. 11:11-32

From v. 11:11 up to the spontaneous doxology of 11:33-36, tracing Paul’s argument becomes noticeably more problematic. Terrence Donaldson has given an excellent summation of the difficulties involved:

But from 11:11 the argument proceeds on the assumption that only if Paul can establish the eventual salvation of ‘all Israel’--a category quite distinct from the present remnant--will he be able to affirm that ‘God has not rejected his people’ (cf. 11:1). In the process, he executes bewildering shifts not only in his definition of ‘Israel’ but also in the theological value of the remnant . . . and of the rest; . . . in the nature of election; . . . and in the status of the Gentiles. . . . And as the argument of chapter 11 unfolds, it makes several other dazzling leaps--including that of the argument of vv. 11-12 and 15. In its formal structure the argument in these verses corresponds to a *qal wahomer* argument, arguing from the lesser to the greater. But in substance the argument moves instead from a negative cause (‘defeat’) to its positive (‘full inclusion’), which one would expect to lead more naturally to a similar inversion of the resultant effects.²¹¹

Hays was more succinct and rather entertaining: “. . . if in Romans 9 and 10 Paul deconstructs Scripture’s witness to Israel’s favored status, Romans 11 dialectically deconstructs the deconstructive reading, subverting any Gentile Christian pretension to a position of hermeneutical privilege.”²¹²

Within this section Stowers identified the second of two clusters of diatribe at vv. 11:17-24. (The first was in Romans 9:19-21; see p. 32.) This has also been variously termed the metaphor, parable, analogy, or analogy of the olive tree. Stowers labeled it a “metaphor” expanded into an “allegory,” in which “Paul personifies the metaphorical ‘wild

²¹¹ Terrence L. Donaldson, “‘Riches for the Gentiles’ (Romans 11:12): Israel’s Rejection and Paul’s Gentile Mission,” 89.

²¹² Hays, 67.

olive shoot' and addresses it as an imaginary interlocutor."²¹³ Here the four operating characteristics of diatribe include:²¹⁴

1. An imaginary "person" is addressed with $\sigma\upsilon$.
2. The use of personification in a dialogical way.
3. An interlocutor who responds to the address with an objection.
4. The use of admonishing imperatives directed toward the interlocutor.

In this dialogue Paul has explicitly singled out the Gentile Christians as the addressees (11:13: "But I am speaking to you who are Gentiles. . ."). Whereas in Romans 2:17, Paul admonished the Jews not to boast because of their covenant privileges, now he is doing the same with Gentile Christians who might be tempted toward pride because they had seemingly become heirs of the kingdom in place of the Jews. Here Stowers said "the main purpose of the analogy is not to advance the argument." The main emphasis is instead hortatory. "The characterization is a model to be avoided for the Gentile audience and a censure of those who already take this attitude."²¹⁵

Consequentially, then, the presence of diatribe in this section is one reason for the confusion about the flow of the argument. Nevertheless some light has been shed by Scott Hafemann, who, in responding to Stendahl's theories, made an excellent case for a significant change in temporal orientation in the argument falling at the beginning of chapter 11.²¹⁶ Thus the preceding material deals largely with Israel according to the flesh, whereas from v. 11:11 on, Paul is looking to the future state of Israel and developing themes and their significance which he had only initially stated but left dangling in chapters 9 and 10. Hafemann saw vv. 11:1-10 as the bridge between these perspectives and noted the rhetorical clues:

Finally, such a switch in perspective in Rom 11:1-32 is also corroborated structurally by the change in the rhetorical style of question with which

²¹³ Stanley Kent Stowers, *The Diatribe and Paul's Letter to the Romans*, 99.

²¹⁴ *Ibid.* 99-100.

²¹⁵ *Ibid.*, 115.

²¹⁶ Scott Hafemann, "The Salvation of Israel in Romans 11:25-32: A Response to Krister Stendahl," *passim*, but especially pp. 49-51.

Paul introduces the last two sections of his argument. The sections dealing with the present salvation of true spiritual Israel were both introduced with the first person *plural* ‘What therefore shall we say?’ (9:14, 30), whereas the last two sections dealing with the future salvation of ethnic Israel are introduced with the first person *singular* ‘I say therefore. . . .’ (11:1, 11). Thus, both in terms of content and structure, there is good reason to take 11:1-5, as the introduction to the question of the future salvation of ethnic Israel. Hence, it is the role of the remnant as a sign of the faithfulness of God to his ethnic people in 11:1-5 that bridges the gap between the integrity of God’s word of judgment to the majority of ethnic Israel in the present (9:6b-13) and its integrity in the future (11:11-32) when the content of these words is distinct.²¹⁷

This assessment fits well with that of James Dunn who saw the section very dependent on virtually all the preceding material in Romans: “With a fine sense of dramatic climax Paul at last unveils his answer to the problem which has lain unresolved since it first became obvious in 1:18-3:20. Paul calls it ‘this mystery,’ a description which would almost certainly give many of those who first listened to his letter a sense of privileged belonging and thrill of anticipation.”²¹⁸

David Holwerda gave one reason Paul choose to use the olive tree as a figure for both summarizing his argument and unfolding the crux of his revelation: “The olive tree exists only because God chose to plant Israel in the midst of the nations.”²¹⁹ Ben Witherington pointed out another significant reason: “. . . Paul chose this metaphor rather than the more popular vine metaphor . . . because of the broken condition of Israel , with some being part of the ‘olive tree’ and some at least temporarily being broken off from it.”²²⁰ In addition, it is used as a symbol of Israel in Psalm 52:8 and Hosea 14:6.

How does the metaphor of the olive tree otherwise advance the argument? It contrasts ancient Israel; i.e., those about whose salvation Paul is anxious, with his Gentile-Christian audience. It shows the continuity between these two groups and at the same

²¹⁷ Scott Hafemann, “The Salvation of Israel in Romans 11:25-32,” 50.

²¹⁸ Dunn, *Romans 9-16*, 690.

²¹⁹ Holwerda, *Jesus and Israel*, 167.

²²⁰ Witherington, *Jesus, Paul and the End of the World*, 119.

time emphasizes the dependence of the Gentiles on those who came before. It points toward the hope for Israel which is about to be more fully expressed in vv. 11:25 and 26. And it serves to warn the Gentiles about the danger of arrogantly assuming they are more privileged than Israel. The metaphor is especially remarkable for accomplishing all that in just seven verses.

For this reason investigations of just how accurately Paul portrays what science has centuries later learned about olive trees and what that might indicate about the state of botany in the first century would seem not especially relevant. A. G. Baxter and J. A. Ziesler have investigated the writings of one Columella who wrote at length about grafting in De re rustica 5.11.1-15 and De arboribus 26-27. They conclude,

He certainly thinks he knows what he is talking about, and it is interesting that in 5.9.16, almost in passing, he says that well-established trees that are failing to produce proper crops can be rejuvenated and made more productive if they are ingrafted with shoots from the wild olive. The ἀγριέλαιος would be the wild olive proper, of the same species as the cultivated olive, despite its difference in appearance. It is a bush rather than a tree, with small oval leaves and small hard fruit which yield very little oil. Nonetheless, although it does not appear to be the same species it is the same species. What Paul describes is therefore a perfectly possible process that would be undertaken to rejuvenate a tree.²²¹

In the metaphor the root is the source of life. The tree is not sustained by the branches for they are expendable. Baxter and Ziesler emphasize the point of the process described “is *not* to rejuvenate the tree.”²²² The nature of the process is “against nature,” meaning it is miraculous and supernatural. Though the root had been healthy all along, the ingrafting of wild olive branches among the natural ones does in fact enhance the tree, making it unique among all other olive trees. This enhancement is accomplished by the act of ingrafting, not by anything the shoots themselves do.

²²¹ A. G. Baxter and J. A. Ziesler, “Paul and Arboriculture: Romans 11.17-24,” Journal for the Study of the New Testament 24 (1985): 25-32. This article is also something of a critique of an earlier one on the subject: W. M. Ramsay, “The Olive Tree and the Wild Olive,” Expositor, 6th Series, 11 (1905), pp. 16-34, 152-160.

²²² A. G. Baxter and J. A. Ziesler, *op. cit.*, 27.

So Baxter and Ziesler conclude,

It seems to us that the main point of the figure of the olive tree and its grafting in Romans 11 is precisely what it is sometimes alleged not to be, namely the rejuvenation of the tree. This is why the process would be undertaken at all. It would enable the ingrafted branches to become fruitful, but the rejuvenation of the whole tree would be the primary aim. If as we suggest, it is likely that Paul knew this, then the figure is used primarily to stress God's intention to save Israel (v. 26).²²³

In light of this, it would seem best to interpret the "root" in the metaphor as Abraham, bearing the promise of God for both Israel and the nations. The "sap" corresponds more closely to the "living water" Jesus spoke of in John's gospel (John 4:10, 11 and 7:38), which is itself a figure associated in Revelation 22 with the "tree of life." Certainly Christ is ultimately the source of the life of the tree.

After he concludes the metaphor, Paul uses it as a stepping stone to the full revelation of the "mystery" which will resolve so much of the seeming contradictions of all that has been written in these three chapters up to this point. The discussion of this mystery and the interpretation of the passage will be presented in chapter 4 (see p. 88).

F. 11:33-36

This section is the doxology, which is the result of Paul's argument, not part of it. Its significance will be examined in chapter 5.

²²³ A. G. Baxter and J. A. Ziesler, "Paul and Arboriculture: Romans 11.17-24," 29.

Resultant Translation of the Pericope

Romans 11:11. In the light of this, then, I would pose the question, have they fallen beyond hope of recovery? Absolutely not! Instead, through their transgression, salvation has come to the Gentiles to make the Israelites jealous. (12) But if their unbelief is riches for the world, and if their default is riches for the Gentiles, image what the inclusion of their full number will mean!

(13) But to you Gentiles I say, as an apostle to the Gentiles I glorify my ministry, (14) if somehow I might make my own people jealous and thereby save some of them. (15) For if their being set aside means the whole world reconciled to God, what will their reception be if not life out from among the dead. (16) And if the first piece is consecrated, so also is the whole batch consecrated along with it. If the root is holy, so are the branches.

(17) But if some of the branches were broken off, and you Gentiles, being a shoot from a wild olive tree, were grafted in their place and have thus become a fellow-partakers of the root and the rich sap of the olive tree, (18) do not look down upon the branches. But if you do show such arrogance, bear in mind that you do not support the root, but the root supports you. (19) So you say, "Branches have been broken off so that I might be grafted in." (20) Maybe so, but it was for lack of faith that they were broken off; and you are standing by faith. Do not be high-minded, but rather fear. (21) For if God did not spare the natural branches, neither will he be compelled to keep you. (22) Mark well, then, the kindness and severity of God: severity toward those who have fallen; but kindness for you--if you continue in His kindness; otherwise you too will be cut off. (23) And if they do not continue in unbelief,

they will be grafted in, for God is able to graft them in again. (24) For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature in to a cultivated olive tree, how much more will these who are the natural branches be grafted back into their own tree.

(25) I do not want you to fail to know about this mystery, brothers and sisters, lest you think too highly of yourselves; that is, that hard-heartedness has come upon a part of Israel until the full number of the Gentiles have come in. (26) And in this manner, all Israel will be saved, just as it is written, "There will come out of Zion the Deliverer; He will remove godlessness from Jacob. (27) And this is My covenant with them when I shall be taking away their sins." (28) Concerning the gospel, they are indeed enemies for your sake, but concerning God's elective purpose, they are beloved for the sake of the fathers; (29) for God does not withdraw or cancel His gifts or His calling. (30) For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, (31) so these also now have been disobedient, in order that because of the mercy shown to you, they also may be shown mercy. (32) For God has bound all over to disobedience so that He might show mercy to all.

(33) Oh, the depth of the riches of both the wisdom and knowledge of God! How unsearchable are His judgments and His ways! (34) For who has known the mind of the Lord, or who become His counselor? (35) Or who has first given anything to Him that he might be paid back again? (36) For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

4. Evaluation of Interpretations by Issue

A. The Significance of Paul's Anguish (Romans 9:1-5)

Paul shows considerable anguish, distress, and heartache over the plight of his kin “according to the flesh,” his contemporary Jews. Not only is this surely the sharpest side-by-side contrast of moods in his writings, but it is also the most extreme expression of his own personal feelings. As James Dunn put it, “the depth of feeling expressed here would be almost melodramatic were it not for the strength of the oath introducing it.”²²⁴ And indeed, as if his words themselves were so inadequate for conveying those feelings that his hearers might charge him with affectation, he swears he is stating the truth in a three-part solemn oath,²²⁵ invoking both the second and third persons of the trinity (9:1). Paul was truly vehement in expressing both the depth of his feelings about the Jews and the fact that the feelings were genuine. Strangely, he does not state directly why he feels as he does,²²⁶ but the context both before and after indicates the reason. Hays called this a form of prayer and took note of the strange uniqueness of Paul's outcry:

The prayer sounds peculiar or even heretical by subsequent Christian standards, but it embodies Paul's fundamental conviction that the people of God do and should manifest in their own lives a conformity to the sacrificial example of Jesus Christ, a pattern which is rooted in the story of Abraham and Isaac [i.e., the sacrificing of Isaac in Genesis 22] and--paradoxically--reenacted in Paul's own time by the ‘breaking off’ of Israel.²²⁷

Paul surely also would have needed to reconcile on both a logical and emotional level the plight of Israel with statements he had made heretofore in the epistle. Luke Johnson noted what the most pressing of these were:

²²⁴ Dunn, *Romans 9-16*, 531. Dunn and others who stress Paul's Jewishness as the reason for his strong feelings have tended to overlook God's love working in Paul as the primary cause.

²²⁵ Cf. Galatians 1:20 in which Paul similarly underscores his honesty in stating he did not speak with any of the apostles until three years after his conversion.

²²⁶ Paul M. van Buren, “The Church and Israel: Romans 9-11,” 4. Actually in 9:4 Paul enumerates reasons, not that God is obligated to save the Jews, but that their not being saved feels to him at a visceral level so unjust, tragic, and distressing.

²²⁷ Hays, *Echoes of Scripture*, 61-62. Luke Johnson noted as well that Paul seems to be “taking on the role of Moses for the people . . . (Exodus 32:32).” (*The Writings of the New Testament*, p. 330)

Paul has asserted that God works for the good of those who love him (8:28) and also that his call to humans has been effective: 'Those whom he called he justified, and those he justified he also glorified' (8:30). But when those assertions are taken together with the principle that God has made no distinction between Jew and gentile (2:9; 3:22, 20), Paul is forced to defend the working out of God's will in history.²²⁸

Or as David Holwerda succinctly put it, "Without a satisfactory answer to the unbelief of Jewish Israel, the certainty expressed in Romans 8 stands in jeopardy. Consequently, Paul necessarily raises the question of the status and destiny of Jewish Israel in the light of its prior election. The validity of his gospel depends on the answer."²²⁹

E. P. Sanders wondered why Paul had not affected the Jews in significant numbers: "Either he tried to win Jews and utterly failed, or he did not direct his attention to Jews at all. The latter seems the more likely."²³⁰ If Paul never preached to Jews, his anguish over their rejection of the gospel in Romans 9 rings hollow. John MacArthur considered a frequently overlooked viewpoint: "An unbelieving Jew who took seriously Paul's words in chapters 1-8 would likely feel that the gospel rendered him an utter outcast, written off by God."²³¹ Since there is such widespread agreement that Paul in Romans 9-11 is addressing primarily Gentile-Christians and for reasons relating to Paul's personal character, it is very unlikely that he was affecting emotion in order to forestall such a reaction on the part of the Jews.

The significance of Paul's emotion in this passage is often missed by scholars and commentators.²³² Paul simply could not have these feelings nor have them stand in such high contrast to the joyous, spontaneous, heart-felt praise of the doxology in 11:33-36 if he believed (1) the church was replacing Old Testament Israel and inheriting all the promises God addressed to her *and* (2) this fact was cause for praising God. The very contrast

²²⁸ Luke T. Johnson, *The Writings of the New Testament*, 330.

²²⁹ David E. Holwerda, *Jesus and Israel: One Covenant or Two?*, 153.

²³⁰ E. P. Sanders, "Paul's Attitude Toward the Jewish People," 178. This article refutes salvation apart from faith in Christ.

²³¹ John F. MacArthur Jr., *Romans 9-16*, 7.

²³² Most notably these tend to be those who align themselves with amillennial theology (e.g., V. Bartling, N. T. Wright, and Hans K. LaRondelle).

of Paul's emotion is the strong evidence that Paul understood significantly more about the problem by the end of chapter 11 than he did at the two prayers which begin chapters 9 and 10 respectively; i.e., he found some cause for hope and rejoicing which was absent at the time of those two prayers. In light of his reception by Jews generally at the time he was writing, his emotion is also strong evidence of God's own love for "the lost sheep of Israel." It is virtually the same emotion Jesus expressed in Matthew 23:37-39:

"O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. Behold, your house is being left to you desolate! For I say to you, from now on you shall not see Me until you say, 'Blessed is He who comes in the name of the Lord!'"

B. The Identity of the "Remnant" (Romans 9:27; 11:5)

There are only two actual uses of the term remnant in the entire New Testament, the one in 9:27 (τοῦ ὑπόλειμμα) and one in 11:5 (λεῖμμα). The term seems to have differing special significance for various writers. Wright was sure it comprises those ethnic Jews who receive Christ having been "provoked" to faith through jealousy of gentile believers throughout the present church age.²³³ LaRondelle noted that "the link which establishes the basic unity and continuity between the Old and the New Testaments and their covenants is their common remnant concept."²³⁴ For Charles Home it was "ample proof that God's true people have not been, are not now, nor will be cast off."²³⁵ Hafemann brought up the question of when this "remnant" Paul has in mind was in view, during Paul's lifetime or sometime off in the future. Granted, it came into being in Paul's generation, but he argued that this is where "Paul has switched his focus from the present to the future salvation of Israel . . . Rather than judgment on all the rest, the significance of the small, persecuted remnant is that their experience is a symbol of hope for the future of the

²³³ Wright, *The Climax of the Covenant*, 250. Also, John S. Feinberg, "Systems of Discontinuity," in *Continuity and Discontinuity: Perspectives on the Relationship Between the Old and New Testaments* (Westchester, Ill.: Crossway, 1988): 80.

²³⁴ LaRondelle, *The Israel of God in Prophecy*, 210.

²³⁵ Charles M. Home, "The Meaning of the Phrase 'And Thus All Israel Will Be Saved' (Romans 11:26)," *Journal of the Evangelical Theological Society* 21:4 (Dec. 1978): 330.

people.”²³⁶ Otfried Hofius noted “the promise of ‘blessing’ made to Abraham does not speak merely of a ‘remnant, but much more comprehensively, of the σπέρμα Ἀβραάμ.”²³⁷ Ultimately the relationship of the remnant to “all Israel” in 11:26 will have to be considered.

Whether the term remnant is used to describe a the remains of an ancient geological mountain range which is in the process of being obliterated or a part of the people of God as they are built up into a unique corporate entity, the characteristic held in common is always the passing through a period of time while a major portion of the original is gradually removed, either physically or through clarification of definition. Thus in the case of Israel, a remnant appears in Scripture only after a number of generations had come and gone and shown themselves either faithful or unfaithful to God’s call.

Dan Johnson distinguished between this explicit appearance of the remnant and an implicit one in earlier Old Testament narratives that typologically portray judgment and hope together. For example, he noted how this is true in the case of God’s preservation through judgment of Noah and his family in Genesis 7²³⁸ He could also have included the deliverance of Lot and his family from the judgment rained on Sodom and Gomorrah and the protection of Rahab from the destruction of Jericho. Johnson’s article made an insightful connection of this with the contrast between Paul’s use of “remnant” in Romans 9:11 and 11:5:

The context in chapter 9 makes it clear that Paul is using the remnant motif to proclaim a word of judgment, an indictment against his fellow Jews. But likewise the context in chap. 11, particularly the Elijah reference and the connection with v. 16, indicates that Paul is using the remnant now to express his firm belief that all Israel will one day be saved. The remnant, like the ark, guards ‘the hope of future life.’ To the question, ‘Has God

²³⁶ Scott Hafemann, “The Salvation of Israel in Romans 11:25-32,” 49.

²³⁷ Otfried Hofius, “‘All Israel Will be Saved’: Divine Salvation and Israel’s Deliverance in Romans 9-11,” 27-31.

²³⁸ In this typological sense it is correct to say there always had been a righteousness remnant. Cf. Ben Witherington, *Jesus, Paul and the End of the World*, p. 467.

rejected his people?’ (11:1), Paul responds, ‘No,’ and the remnant is a sure sign that he has not rejected them.²³⁹

But the requirement of passing through time in order to qualify for “remnant” status makes the term inappropriate for a newly-born apostolic church, that is, *if* the church is considered to have discontinuity with Israel of the Old Testament. If on the other hand, the church is seen as growing out of Israel, then the imagery becomes valid.²⁴⁰ Paul’s metaphor of the olive tree (vv. 11:16-24) assumes both the Jews as the natural branches and the Gentiles as the ingrafted branches are growing out of a “root” that has been in existence for a considerable period of time. That root had been producing “branches” ever since Abraham, though it isn’t until the time of Elijah (I Kings 19:18) that they are described in terms of a “remnant.” There they are not actually so termed, but by allusion Paul applies the term to this group of “seven thousand” in Romans 11:5.

While Paul does not speak directly of a remnant at the start of Romans 9-11, it is surely significant that as early as vv. 9:6 and 7 the terms Israel and descendants each have more than one meaning. Paul sees this as a source of confusion and so goes right to work clarifying his own usage of them. There are descendants “according to the flesh” (blood descendants), and there are descendants according to God’s promise. Luke Johnson believed these two groups are none other than “the ‘people of God’ and historical Judaism. . . . Israel as a religious reality was both larger and smaller than the nation. It was a remnant defined by faith (9:25-29).”²⁴¹ As Dunn put it: “The ground of filial relationship to God is not simply filial relationship to Abraham.”²⁴²

²³⁹ Dan G. Johnson, “The Structure and Meaning of Romans 11,” 94. Hays saw both uses as expressions of hope (Echoes of Scripture, p. 68). But Johnson’s contrast here fits better with Scott Hafemann’s insight about the switch in temporal orientation of the argument (see page 73). It also fits with a point made earlier in this research about the prayer in v. 10:1: The prayer is very important partly because it shows that the remnant which was promised salvation through the Isaiah quotation in 9:27 is not enough to satisfy Paul’s deep longing.

²⁴⁰ If the church does indeed share significant continuity with Israel, it then becomes inaccurate to describe Pentecost in nativity terms, such as the “birthday” of the church. Hans K. LaRondelle, in noting the church did not spring forth out of nothing said, “The Church has access to God through no other covenant than the new covenant promised to Israel’s faithful remnant (Romans 9:24-29)” (The Israel of God in Prophecy, p. 126).

²⁴¹ Luke Johnson, 331

²⁴² Dunn, Romans 9-16, 548.

For Israel historically, the major “remnant” experience had been the return from the Babylonian exile. Isaiah at about that time was the first to actually use such a term in Scripture. Paul cites this (Isaiah 10:22, 23, LXX) as his first use of the term in Romans: “And Isaiah cries out concerning Israel, ‘Though the number of the sons of Israel be as the sand of the sea, it is the *remnant* that will be saved;’ . . .”

These two Greek terms rendered “remnant” in English translations are both *hapex lagamena*, being used only in the New Testament in these two chapters. In v. 9:26 the Greek word is ὑπόλειμμα,²⁴³ meaning normally “that which is left behind or forsaken,” and is even occasionally applied to corpses.²⁴⁴ In v. 11:5 it is the same word, but without the ὑπο- prefix, which apparently is an emphasizing of the “downing” of the quantity of persons, i.e., the reduction of Israel to a tiny fraction of the number “as the sand of the sea” in 9:27b.

It would seem exegetically important to keep this contrast between the small number Isaiah says in Paul’s citation “will be saved” and the larger ethnic Israel as a whole in mind. Paul has already established in v. 9:27 that, whoever else may be involved in the “remnant,” it definitely includes those who will be saved; therefore it includes the elect. Or, as many commentators have noted, it guarantees God will fulfill his Old Testament promises.²⁴⁵ Thus it is proper to use the two terms *elect* and *remnant* together. Nevertheless, as was noted concerning the unpredictability of the argument in chapter 11:11ff. (see p. 73), Paul is about to alter this conception. “Having virtually committed himself to the proposition that only a remnant of Israel will be retained [in v. 9:27], the standard apocalyptic notion, he then surprisingly asserts the rabbinic notion that all Israel will be saved (11:26).”²⁴⁶ This comes about because Paul has shifted the temporal orientation of

²⁴³ So MS κ, A, B. Some manuscripts (mainly *Textus Recepticus*) show instead καταλειμμα.

²⁴⁴ TDNTS, 523. Hays claimed “the interplay of these words can be approximated in English only through recourse to a metaphor from the book trade” [i.e., *remaindering*]. See *Echoes in Scripture*, pp. 69-70.

²⁴⁵ See Micah 7:18-20.

²⁴⁶ Alan F. Segal, “Paul’s Experience and Romans 9-11,” 66.

his argument at the beginning of chapter 11. (See p. 73f. and Scott Hafemann's article on this.²⁴⁷)

So while the emphasis in vv. 9:27-29 is on the depletion of the people of God down (hence the Greek prepositional prefixes) to a bare minimal "remnant," by v. 11:5ff., the depleting process has bottomed out and with the new addition of the Gentiles, has been replaced by a growth. Thus Paul is careful to distinguish the former remnant from the new one both linguistically and by the use of the clause in 11:5, "there has also come to be at the present time a remnant according to [God's] gracious choice." Then in v. 11:7 he further contrasts them by noting that what "Israel is seeking for, it has not obtained, but those who were chosen obtained it, and the rest were hardened"

The obvious question is who were the ones chosen? According to the historical account in Acts, the gospel was presented according to Jesus' own instructions²⁴⁸ to the Jews first, then the Samaritans, and finally the rest of the known world. Its initial reception was primarily by Jews. But later, presumably because of the work of the Jewish Pharisaic establishment and Paul's enemies, Jewish openness to the gospel virtually evaporated. At about this time Paul's mission became directed mostly toward the Gentiles. The "chosen," then, would include all who had come to receive the gospel, mostly Jews in the beginning of the mission and mostly Gentiles by the time of the writing of Romans. Therefore the "Israel" Paul mentions in v. 11:7 above, since it is contrasted with the "chosen," would be the same group described by the term "the rest" in that verse, namely ethnic Jews who had not received the gospel. A remnant by definition would have to be a smaller portion of a larger entity.²⁴⁹ Here "the rest" is that entity.

In sum, Hafemann is surely correct in seeing the idea of a remnant as the unifying bridge between Paul's discussion of the problem of the apparent rejection of Israel on the one hand and the future hope that God's promises to Israel will not fail after all on the other. There is a remnant in Paul's lifetime consisting more and more of the Gentiles who

²⁴⁷ Scott Hafemann, "The Salvation of Israel in Romans 11:25-32: A Response to Krister Stendahl," *passim*.

²⁴⁸ See Luke 24:47.

²⁴⁹ Thomas R. Schreiner, "Does Romans 9 Teach Individual Election unto Salvation? Some Exegetical and Theological Reflections," 40.

were being added to the church. In that sense it is a new thing. But since that same remnant began with Jews seeking God according to his Old Testament promises, it is also an outgrowth of the people of God of the Old Testament.²⁵⁰

So Witherington can state, “Jesus did not set out to set apart a righteous remnant but to reform the whole of Israel in view of God’s present eschatological action in their midst. Finally, Jesus also envisioned a role for the Twelve, ‘judging’ the twelve tribes of Israel when the Dominion was fully realized on earth at the eschaton.”²⁵¹ Or elsewhere, “The point then is not that there are some Jews who never were outside God’s elect people, but that God has by his free grace raised up (cf. 11:6) a new righteous remnant from out of the midst of largely apostate Israel.”²⁵²

And so F. F. Bruce can write: “In Old Testament prophecy the remnant of the old Israel was at the same time the nucleus of the new Israel. So it is here: the existence of the believing remnant is the earnest of the final salvation of ‘all Israel’.”²⁵³ And Scott Hafemann can confirm him: “In fact, one day God will save such a great number of ethnic Jews that the hope of the remnant will be fulfilled. This is the implicit point of the *a fortiori* argument of 11:24 . . .”²⁵⁴

And finally so Barrett can sum it all up with the words, “ . . . first the remnant of Israel, then Gentiles, finally Israel as a whole.”²⁵⁵ The thrust of the argument has truly been flung one hundred-eighty degrees around from the painful process of judgment which prunes and scours to the gratifying hope of a reconstituted people of God which meshes

²⁵⁰ Ben F. Meyer saw the promise of restoration to both Jews and Gentiles in Micah 7: “As in biblical tradition, the remnant theme included the motif of the restored people. . . .The saved remnant would be made up of forgiven sinners (Micah 7:18-19), whose restoration accorded with God’s promise to the patriarchs (Micah 7:20). The survivors would ‘increase and multiply’ (Jeremiah 23:3).” (“Election-Historical Thinking in Romans 9-11, and Ourselves,” *Ex Auditu*, 4, 1988, p. 4).

²⁵¹ Ben Witherington, *Jesus, Paul and the End of the World*, 131.

²⁵² Witherington, *Paul’s Narrative Thought World*, 68.

²⁵³ F. F. Bruce, *The Letter of Paul to the Romans: An Introduction and Commentary*, 2nd ed. (Grand Rapids: William B. Eerdmans Publishing Company, 1985), 208.

²⁵⁴ Scott Hafemann, “The Salvation of Israel in Romans 11:25-32: A Response to Krister Sten-dahl,” 52.

²⁵⁵ C. K. Barrett, *The Epistle to the Romans*, Black’s New Testament Commentaries (Peabody, Mass.: Hendrickson, 1987), 224.

so beautifully at last with the statements of joyous praise Paul made about God's work in Romans 8.²⁵⁶

C. The Meaning of "Mystery" in Romans 11:26

As with remnant above, the term mystery in Romans 11 also carries different meanings for different interpreters. For W. D. Davies "it is a new revelation of the divine purpose given especially to him [Paul]."²⁵⁷ For J. C. Beker this particular use alone "denotes the revelation of a specific apocalyptic mystery."²⁵⁸ Ridderbos stressed the interaction between the salvation of Israel and that of the Gentiles.²⁵⁹ Dinkler saw it as part of "a Christian theology of history."²⁶⁰ To Schreiner it boiled down to "the relationship between divine sovereignty and human responsibility," though the particular use of the term had to do with "Israel's salvation from sin."²⁶¹ Leenhardt thought it was "a mystery because it contradicts all that the reason of man might infer from a study of the facts," and denied Paul was appealing "to any special revelation."²⁶² Haldane saw it as "the restoration of the Jews . . . for though declared in the Scriptures, it was not understood."²⁶³ Craig Cooper argued for the broad concept of Jew and gentile deserving "equal place before God."²⁶⁴ Michael Vanlaningham showed that since there was nothing new about the

²⁵⁶ Reidar Hvalvik was even able to anticipate Paul's conclusion: ". . . Paul sees the remnant as a sure sign that God has not rejected his people (cf. 11.1ff.). In other words, the remnant guarantees the salvation of 'all Israel' ('A *Sonderweg*' for Israel: A Critical Examination of the Current Interpretation of Romans 11:25-27," p. 90).

²⁵⁷ W. D. Davies, "Paul and the People of Israel," 28.

²⁵⁸ J. C. Beker, "Romans 9-11 in the Context of the Early Church," 47. Cf. Ben Witherington, Jesus, Paul and the End of the World. 112.

²⁵⁹ Herman N. Ridderbos, Paul: An Outline of His Theology (Grand Rapids: William B. Eerdmans Publishing Company, 1975), 360.

²⁶⁰ Erich Dinkler, "The Historical and the Eschatological Israel in Romans Chapters 9-11," 123.

²⁶¹ Thomas R. Schreiner, "Does Romans 9 Teach Individual Election unto Salvation?" 31, 39-40.

²⁶² F. J. Leenhardt, The Epistle to the Romans: A Commentary (London: Lutterworth Press, 1961), 291-92.

²⁶³ Robert Haldane, Exposition of the Epistle to the Romans (London: Banner of Truth Trust, 1958), 540-41.

²⁶⁴ Craig Cooper, "Romans 11:25, 26," Restoration Quarterly 21 (1978): 94.

Gentiles being blessed through the seed of Abraham or that “God could harden the Jews,” the mystery cannot consist of these points, but rather would have to lie in the temporal *order* of salvation of Israel and the Gentiles.²⁶⁵

The Greek noun so frequently translated into English as “mystery” is μυστήριον. Few words have such unique and contrasting uses in the secular, Hellenistic Greek world as compared with the uses made by New Testament writers.²⁶⁶ The main corresponding characteristic is that of being a “secret,” or knowledge known by only a select few in an “inner circle.” Pagan cultic practices used the term primarily for various rites and ceremonies which the initiates were not allowed to divulge outside of the group or organization.²⁶⁷ In Platonic philosophy “mysteries are hidden teachings rather than cultic actions.” In rabbinic Judaism mysteries as secrets of the law would be revealed to those who study it for its own sake.²⁶⁸

New Testament usage of the term presents the following data:

1. *Mysteries* for Jesus are the understanding of various aspects of the kingdom of God/heaven, and are given only to those to whom “it has been given [by God]” to know, i.e., the twelve disciples, at least during Jesus’ earthly ministry (Matthew 13:11; Mark 4:11; Luke 8:10).
2. *Mystery* is the form in which Paul speaks God’s previously hidden wisdom (I Corinthians 2a:7).
3. Servants of Christ are stewards of the *mysteries* of God (I Corinthians 4:1).
4. *Mysteries* are useless to one without love (I Corinthians 13:2).
5. *Mysteries* are spoken to God in the spirit in a tongue which no one understands (I Corinthians 14:2).

²⁶⁵ Michael G. Vanlaningham, “Romans 11:25-27 and the Future of Israel in Paul’s Thought,” 144-47.

²⁶⁶ For the Jewish background on the term, see Raymond E. Brown, The Semitic Background of the Term “Mystery” in the New Testament (Philadelphia: Fortress, 1968).

²⁶⁷ BAGD, 530; TDNTS, 615-16; WEV, 769-70. Such “mysteries” Paul may have had in mind in I Corinthians 2:6-16 if he is contrasting the gospel with them.

²⁶⁸ TDNTS, 616-17.

6. *Mysteries* are very important secrets Paul shares with his hearers occasionally for the first time (I Corinthians 15:51; II Thessalonians 2:7).
7. The fact “that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, . . .” was a *mystery* revealed by God for the first time to Paul (Ephesians 3:1-6) and “made known [as the manifold wisdom of God] through the church to the rulers and the authorities in the heavenly [places]” (Ephesians 3:10).
8. *Mysteries* include the *mystery* of the relation of Christ to His church and marriage as a type thereof (Ephesians 5:32).
9. *Mysteries* include the gospel Paul was to boldly proclaim (Ephesians 6:19) and for which he was imprisoned (Colossians 4:3).
10. A true knowledge of God’s *mystery* is Christ [himself] (Colossians 2:2).
11. *Mysteries* are secrets embedded in symbolic language in Revelation (1:20; 10:7; 17:5, 7).

Synthesizing these, New Testament mystery (singular) can be said to consist of the gospel of Jesus Christ having been manifest in the flesh, suffered, died, and resurrected in order to take for Himself a unique relationship, a “bride” which is the church, the body of all who believe in Him throughout the world and time, which gospel is maintained and proclaimed to the world by that very bride and is therefore something not known before even by angels though it was in the mind of God all along. Other “mysteries” (plural) are particular details--such as no. 6 above or the “seed” parables of Jesus or the hardening of Israel in Romans 11:25 or Revelation 17--which make up a part of this whole picture.

Markus Barth distilled this synthesis down to its essence as he picked up on Colossians 2:2 (no. 10 above):

For Christ’s death corresponds to the rejection of Ishmael, Esau, and Pharaoh; Christ himself was made an object of God’s curse [Galatians 3:13]. On the other hand, the ‘acceptance’ of the rejected’ people is in Romans 11:15 called ‘life from the dead;’ . . . the mystery of God which is now revealed is Jesus Christ himself. In summary, the ‘mystery’ of the ‘hardening of a part’ of Israel and the salvation of ‘the whole of Israel’ of which Ro-

mans 11:25-26 speaks is analogous, or rather, essentially equivalent, to the mystery of the crucified and resurrected Jesus Christ.²⁶⁹

In light of this it is apparent that when Paul tells the Gentile-Christians of Rome that he does not want them uninformed of the “mystery” of Romans 11:25ff., he is telling them they lack a strategic piece of the “jigsaw puzzle” without which they have a distorted view of God’s plan of salvation and which is causing them to act outside of love.

D. The Meaning of “all Israel” in Romans 11:26

The meaning of *πᾶς Ἰσραήλ* (“all Israel”) in this verse is surely the most debated question in the division (Romans 9-11), if not the entire epistle. Once again the various alternatives need to be brought to the foreground before they can be weighed. Since this question is at the very heart of this research, their listing will need to be as comprehensive as time and resources will allow.

The following seven identities have been either argued or suggested for the expression “all Israel” by the various interpreters named:²⁷⁰ In fairness to them, since they have not been personally polled, it should be emphasized that the category to which they are assigned here is based strictly on what they have written about Romans 11:25 and 26. This assumes, possibly unfairly in some cases, that the sources used were the most recent²⁷¹ and that none have since changed their thinking to any significant degree. (As should be obvious by now, there is so much to read, study, and learn about this passage

²⁶⁹ Markus Barth, *The People of God*, 38.

²⁷⁰ Charles Horne gives only three of these in his examination of the same phenomenon; his groupings include the church, the remnant of Israel, and the nation of Israel. (See Charles S. Horne, “The Meaning of the Phrase ‘And Thus All Israel Will Be Saved,’” pp. 331-333.) Dunn recognized two broad interpretive schemes of which the preceding groups nos. 4, 5 and 1 would then be variations. He marked a “strong consensus [as of 1988] that *πᾶς Ἰσραήλ* must mean Israel as a whole, as a people whose corporate identity and wholeness would not be lost even if in the event there were some (or indeed many) individual exceptions . . . against the older view that Paul means ‘all spiritual Israel,’ . . .” (Dunn, *Romans 9-16*, p. 681.)

²⁷¹ Note, for example, that Reidar Hvalvik’s, “A ‘*Sonderweg*’ for Israel: A Critical Examination of the Current Interpretation of Romans 11:25-27,” published in 1990 for the *Journal for the Study of the New Testament* was revised and published two years later under the title “A Separate Way for Israel . . .” for *Mishkan*.

that it is perhaps more reasonable to expect many minds to be adjusting and adapting all along.)

(1) All Israel as “spiritual” Israel and identical with the Church

This would include all Gentiles who come to believe plus only the remnant of faithful believing Jews, whose number will grow slowly but steadily through the church age by accretion, yet will never be sufficient to maintain or re-establish the corporate wholeness and identity of ancient Israel. For many this amounts to Israel’s replacement by the church, or as Markus Barth put it, “the changing of the guard.”²⁷² Historically this has been the orthodox view up to the last few centuries. Proponents include Irenaeus, Augustine, Chrysostom, Luther, Calvin, Grotius, Archer, Karl Barth, Hans K. LaRondelle,²⁷³ C. K. Barrett, Bruce Chilton, N. T. Wright, Anders Nygren, and James Dunn, the latter two seeing the inclusion of a majority of all Jews by the end of the age.

(2) All Israel as all of “the remnant”

This group would comprise the sum total of all the remnants of Israel ranging from the Old Testament as far back to the time of Elijah to the Jews returning from the Babylonian captivity to the first century A.D. Jewish-Christians to the parousia. Proponents include F. Refoulé, V. Bartling, and Charles M. Home.

(3) All Israel as the exact opposite of “the remnant”

This group would therefore include all those who were not saved at the time of Paul’s writing, both Jews and Gentiles, but who would eventually become saved by the end of the age without specifying when or any particular percentage of all those living until the end of the age. This group is very similar to “identity no. 1” above. Proponents include Leenhardt, W. D. Davies,²⁷⁴ Otfried Hofius, and Paul Achtemeier.

²⁷² Markus Barth, *The People of God*, 22. He remarked on how absurd it would be “to hear the tax-collector in Jesus’ parable praying: ‘I thank thee, God, that I am not like that Pharisee, now that I have taken his place in your presence’” (p. 23).

²⁷³ LaRondelle believed the church was the fulfillment or completion of Old Testament Israel rather than the replacement of it. See his monograph, *The Israel of God in Prophecy*, p. 210.

²⁷⁴ Davies, attempting to reconcile I Thessalonians 2:14-16, seemed to believe “all Israel” is limited to “unbelieving Jews who have violently hindered the gospel.” See his article “Paul and the People of Israel,” p. 8.

(4) All Israel as all the nation of Israel, the ethnic nation called by God in the Old Testament

This is the nation of Jews who lived throughout most of the Bible in Palestine and who, after A.D. 70, were dispersed throughout the world. This would include both a believing, faithful remnant of Jews and all those Jews who do not yet fit in that category, but who eventually will, including those who were hardened in Romans 11. Proponents include, Origin,²⁷⁵ Sanday and Headlam, Reidar Hvalvik, William L. Osborne, G. R. Beasley-Murray, George S. Worgul, Markus Barth, Jacques Maritain, D. W. B. Robinson, Craig Cooper, Jennifer Glancy, Bruce Longenecker, Peter Gorday. Those who see eschatological emphasis on the salvation of the rest of the Jews besides the faithful remnant as something occurring toward the end of the age and the parousia²⁷⁶ include Charles Hodge, C. I. Scofield, W. E. Vine, G. Campbell Morgan, William Newell, Robert Haldane, Donald Grey Barnhouse, F. G. Godet, William G. Williams, Floyd E. Hamilton, Charles Ryrie, Sanford C. Mills, John Valvoord, Johannes Munck, Krister Stendahl, F. F. Bruce, Erich Dinkler, John MacArthur Jr., James W. Aageson, Ben Witherington, and Michael G. Vanlaningham.

(5) All Israel as universal salvation for humans

Romans 11 comes closer than anything in the New Testament to affirming universal salvation. This has led some to ignore the evidence of Romans 10 nearby--not to mention Matthew 7, the parable of the rich man and Lazarus in Luke 16, and Revelation 19 and 20. Proponents include most liberal theologians and scholars such as C. H. Dodd,²⁷⁷ and possibly William Barclay.

²⁷⁵ Peter Gorday, *Principles of Patristic Exegesis*, 230.

²⁷⁶ This is the traditional dispensational view; yet it has only been significant within the last century and a half.

²⁷⁷ C. H. Dodd, *The Epistle of Paul to the Romans* (London: Hodder and Stoughton, 1932), 184. A more recent (13th) edition has been published in 1954 by Long & Smith of New York as part of the Moffatt New Testament Commentary.

(6) All Israel as the Church consisting entirely of non-Jewish people

This view, a perverted variation of no. 1 above, trashes both the New Testament evidence and the testimony of all Jews who have received Jesus as their Messiah and savior over the past two millennia. It would not be worth mentioning except that it was and still is apparently held in all sincerity by significant figures such as Marcion and Hitler.

(7) All Israel as an entity which is not explained or knowable.

This is the thesis of Richard A. Batey.²⁷⁸

Of these seven identities, nos. 5, 6 and 7 can be dismissed without further comment. Before examining the remaining four in detail, the meaning of the qualifying adjective πᾶς in πᾶς Ἰσραήλ will need to be clarified.²⁷⁹

Bauer's *Lexicon* gives the basic meaning of πᾶς as simply, "very considerably" and then proceeds to list examples of the usage of the word and its cognates over the next three pages. For the adjective when used with a single noun, these would have the following meanings: (1) "emphasizing the individual members of the class denoted by the noun every, each, any;" (2) "including everything belonging, in kind, to the class designated by the noun every kind of, all sorts of;" (3) "every, any and every, just any, any at all;" (4) "to denote the highest degree full, greatest, all;" (5) all, the whole before proper names, mostly geographic." The last of these is where Bauer's Romans 11:26 reference occurs.²⁸⁰

Charles Spurgeon well illustrated how all in biblical Greek does not necessarily mean "all, each, every, without any exception," as it does in English:

". . . the whole world has gone after him." Did all the world go after Christ? ". . . then went all Judea, and were baptized of him in Jordan." Was all Judea, or all Jerusalem, baptized in Jordan? "Ye are of God, little children, . . . and the whole world lieth in the wicked one." Does the whole world there mean everybody?²⁸¹

²⁷⁸ Richard Batey, "So All Israel Will Be Saved: an Interpretation of Romans 11:25-32," *Interpretation* 20:2 (1966): 218-228.

²⁷⁹ Gorday noted the high incidence of this term (πᾶς) in Romans alone: 1:7, 16; 2:9ff.; 3:9, 19, 22f.; 4:16; 5:12ff.; 8:32; 9:5; 10:4, 11ff.; 11:26, 32, 36. (*Principles of Patristic Exegesis*, p. 198.)

²⁸⁰ BAGD, 631-633.

²⁸¹ Charles Spurgeon, sermon, "On Particular Redemption."

Thus Kittel stated, “in many verses, of course, [πᾶσι] is used in the NT simply to denote a great number, e.g., ‘all Jerusalem’ in Matthew 2:3, and ‘all the sick’ in 4:24.”²⁸²

Many interpreters have pointed out that there is a virtually identical hope expressed in various Jewish writings of antiquity that “all Israel” would eventually be saved. Thus, for example, F. F. Bruce argued that a remnant of Israel had always been prophesied to inherit the promises; therefore they cannot be part of a newly-revealed “mystery,” as v. 11:25 requires of 11:26.²⁸³ “‘All Israel’ is a recurring expression in Jewish literature, where it need not mean ‘every Jew without a single exception’, but ‘Israel as a whole.’ Thus ‘all Israel has a portion in the age to come,’ says the Mishnah tractate Sanhedrin (x.1), and proceeds immediately to name certain Israelites who have no portion therein.”²⁸⁴

But one need not turn away from the Bible to get a sense of what this expression commonly meant through the history of ancient Israel. The Hebrew version (כָּל־יִשְׂרָאֵל) occurs 148 times in the Old Testament and almost always means the descendants of the twelve tribes who are contemporary with whichever author is in view.²⁸⁵

William L. Osborne has offered a thorough study of the Old Testament use of “all Israel,” focusing particularly on the two books of Chronicles.²⁸⁶ He found that the chronicler used the expression deliberately as a technical term, originating at the time of David:

Under the rule of Saul, Israel was still a tribal society. Such societies have a system of political, social, religious, and military authority dependent upon an individual’s place in the genealogical charter. When David became king, he centralized the government. To maintain solidarity he incorporated the

²⁸² TDNTS, 797.

²⁸³ F. F. Bruce, The Letter of Paul to the Romans, 208.

²⁸⁴ F. F. Bruce, The Letter of Paul to the Romans, 209. Barrett also quotes this tractate.

²⁸⁵ Joseph A. Fitzmyer., Romans, vol. 33 of Anchor Bible: A New Translation with Introduction and Commentary, eds. William Foxwell Albright and David Noel Freedman. (New York: Doubleday, 1993), 623.

²⁸⁶ William L. Osborne, “The Old Testament Background of Paul’s ‘All Israel’ in Romans 11:26a.” Asia Journal of Theology 2 (Dec. 1988): 282-293.

important people of each tribe, i.e., those of the several components of each tribe, and they were called “all Israel.”²⁸⁷

Accordingly I Chronicles, unlike I Kings, devotes the first eight full chapters to extensive genealogical listings by tribe of the members of each. These begin with Adam, who is the first word in I Chronicles, and end in chapter 8 with the tribe of Benjamin at the time of Saul. Then I Chronicles 9:1 concludes: “So all Israel was enrolled by genealogies; and behold, they are written in the Book of the Kings of Israel.”

Osborne went on to make the following observations:²⁸⁸

“The chronicler was being consistent in designating [a] group as ‘all Israel’ when they were acting in an official capacity. When they are called ‘people’ they are not acting in an official capacity. . . . Interestingly, when this assembly departed to anoint their own king, they were no longer called ‘all Israel,’ . . .”

Accordingly during the divided kingdom period, “‘all Israel’ is used specifically for those who are loyal to the king and the cult of Yahweh and [*sic*] people from the Northern Kingdom are included if they meet the criterion. . . . As such, the term always has the theological meaning of ‘the people of God.’”

From these Osborne logically derives his conclusion and relates it to Romans 11:26:

This suggests that in Romans 11:26a ‘all Israel’ is a term designating a majority of people loyal to the messiah, the Davidic figure. It is a collective word used for a whole people who may or may not have saving faith. It never has an individualistic connotation. . . . In conclusion, it may be noted that though the historical situations reflected in the post-exile period of Israel’s history and the Roman period are different, both communities still had a strong national sense of identity. In effect, each was a nation within a nation, but whereas the post-exilic community looked to the time of having the Messiah, the Roman Israel failed to accept the king who had come. But Paul looked for the time she would become ‘all Israel.’ There is then a direct correlation between the ‘all Israel’ of Paul and that of Chronicles.²⁸⁹

²⁸⁷ Ibid., 286.

²⁸⁸ Ibid., 286-287.

²⁸⁹ Ibid., 290.

Bauer's Lexicon gives three categories of use of "Israel" throughout the Bible: (1) the patriarch Jacob, including his descendants as "the house of Israel"; (2) the nation of Israel, beginning as the twelve tribes descended from Jacob; (3) "in a figurative sense of the Christians as the true nation of Israel in contrast to ὁ Ἰσραὴλ κατὰ σάρκα."²⁹⁰ Kittel better explains the fact that during the period of the divided kingdom, "Israel" was the name by which the ten northern tribes were known collectively, Judah being the southern kingdom consisting of the tribe of that name together with Benjamin. Then when the northern kingdom fell to Assyria, never to rise again, the name reverted back to describing Judah both before and after the Babylonian captivity.²⁹¹

Richard's Expository Dictionary further distinguishes "Israel" as (1) Jacob the son of Isaac, whose name was changed to "Israel" after his struggle with the angel during the night; (2) a tribal name: "The descendants of Israel's sons retained their family identity. This is theologically important, as God's covenant promises were given to the progeny of Abraham, Isaac, and Jacob (Israel). In the OT, 'Israel' is often used in this sense, thus affirming the identity of the people of God as a distinct religious community (e.g., Exodus 1:1; 3:15; 12:3; Deuteronomy 1:38)." (3) a national name applied from the period of Judges onto both the people and the land in which they dwelled; (4) a "splinter kingdom," meaning the northern ten tribes in rebellion as above; (5) "a restored people or district," Judah and Benjamin after the fall of the northern kingdom and the group who later returned from the Babylonian captivity; (6) a prophetic entity, i.e., the object of Old Testament prophecies looking to "a religious conversion, re-establishment of a national identity, reoccupation of the promised land, and many associated blessings . . .;" (7) "believers within the national community," i.e., the "remnant" loyal to God.²⁹²

One decisive issue that the metaphor of the olive tree in Romans 11:16-24 settles is whether there can be one or two or more "people of God." One need only ask, are the two different kinds of branches people of God or is the tree itself the people of God?

²⁹⁰ BAGD, 381.

²⁹¹ TDNTS, 372.

²⁹² Lawrence O. Richards, Expository Dictionary of Bible Words (Grand Rapids: Zondervan, 1985), 356 *passim*.

Since no group of branches can have life apart from partaking of the sap of the tree, the answer is obviously the tree. Therefore there can be no more than one people of God at any one time.²⁹³ As Peter Richardson put it, “the Church has no existence apart from Israel and has no separate identity.”²⁹⁴

Anders Nygren thought Israel was the tree in the metaphor. This thought follows logically from an understanding that only the tree and never the branches, even as groups, can represent the people of God. Accordingly Nygren went on to state:

Into this people are introduced and ingrafted the Gentiles who come to faith in Christ and are saved. Salvation consists in the very fact that they are thus ingrafted. . . . Christians are not a new race; they are rather the continuation, the legitimate continuation, of God’s Old Testament people.²⁹⁵

E. The Meaning of Romans 11:25 and 26

Settling the issue of whether there can be more than one people of God at a time should now make it somewhat easier to evaluate the seven identities listed beginning on p. 91.

(a) All Israel as “spiritual” Israel and identical with the Church

This was defined above to include all Gentiles who come to believe together with only the faithful remnant of believing Jews, whose number will grow slowly but steadily through the church age by accretion, yet will never be sufficient to maintain or re-establish the corporate wholeness and identity of ancient Israel. To support this position Calvin appealed to Galatians 6:16, the only instance in the New Testament where the phrase, “the Israel of God” occurs. The meaning of this phrase is greatly debated. On the one hand, Ben Witherington presented a case for “the larger Christian community, both Jew and Gentile.”²⁹⁶ On the other hand Peter Richardson argued for ethnic Jews, both converted

²⁹³ So states Ben Witherington in Jesus, Paul and the End of the World, p. 119 and Charles S. Home in “The Meaning of the Phrase ‘And Thus All Israel Will Be Saved,’” p. 330.

²⁹⁴ G. Peter Richardson, Israel in the Apostolic Church, Society of New Testament Studies Monograph Series 10 (Cambridge: Cambridge University Press, 1969), 130.

²⁹⁵ Anders A. Nygren, A Commentary on Romans, 399-400.

²⁹⁶ Ben Witherington, Jesus, Paul and the End of the World, 108.

and yet-to-be converted.²⁹⁷ The blessing Paul invokes in Galatians 6:16 is directed to two groups, the first following his “rule” about circumcision availing nothing--therefore almost certainly Christian--and the second added almost as an after thought. If the second group comprises Jews, whose roots extend back through the Old Testament tradition, then Paul is being quite consistent in his use of the term Israel. There must be some reason that Paul did not write the “Church of God” rather than the “Israel of God”.

However, Heikki Räisänen commented, “A number of interpreters think that Galatians 6:16 (‘the Israel of God’) anticipates Romans 11:25-26. It is quite likely, however, that the phrase refers to the church. . . . Should it, however, refer to unbelieving Israel, then Galatians would contain an enormous contradiction.”²⁹⁸ (Note the writer’s hesitancy.) He also pointed out that Israel is never mentioned otherwise in Galatians. Marten Woudstra confirmed Räisänen on this: “The whole tenor of the epistle is that neither circumcision nor uncircumcision means anything. What counts, says Paul, is a new creation. . . . Having just made an all-inclusive statement in verse 15, is it not inconceivable that Paul suddenly would distinguish between two kinds of Christians, one Gentile, the other Jewish?”²⁹⁹ The problem may be that Paul’s benediction comes after he states a positional truth which Paul knows is not yet matched by the reality of peoples’ lives.

N. T. Wright in his recent work, The Climax of the Covenant, has made an excellent case for the identity of “all Israel” as the Church.³⁰⁰ The only problem with it is the evidence in Romans 9-11 which it ignores. But before examining these, his positive points in support of this position are worth stating.

Concerning Paul’s discussion in Romans 9:10-24 about the “vessels of wrath,” Wright made an astute observation about how God apparently must deal with evil and sin:

. . . the means of dealing with evil is to concentrate it in one place and condemn--execute--it there. The full force of this condemnation is not in-

²⁹⁷ G. Peter Richardson, Israel in the Apostolic Church, 74-84.

²⁹⁸ Räisänen, 204, n. 100.

²⁹⁹ Marten H. Woudstra, “Israel and the Church: A Case for Continuity,” in Continuity and Discontinuity: Perspectives on the Relationship Between the Old and New Testaments (Westchester, Ill.: Crossway, 1988), 235.

³⁰⁰ N. T. Wright, The Climax of the Covenant: Christ and the Law in Pauline Theology (Minneapolis: Fortress, 1991).

tended to fall on this people in general, but on their representative, the Messiah. But, insofar as they become the place where sin is thus initially focused (5:20), Israel necessarily becomes the “vessel of wrath.” And insofar as Israel clings to her privileged status, and to the Torah as reinforcing it, refusing to recognize the crucified Messiah as the revelation of God’s covenant faithfulness, she is bound to remain in that condition.³⁰¹

He went on to build the case that in Christ’s death, resurrection and exultation, God put an end to Israel’s national privilege. “But, within this bringing to an end of Jewish national privilege, he also brings to an end the process of concentrating *sin* within Israel.”³⁰² This left Israel free to participate in the benefits of Christ’s atonement. Those who accepted Him as the “vindication” of Torah did so as the elect remnant. The rest who were “hardened” continued to endure the penalty which had already been paid by Jesus. Jesus did and was what Israel was called to do and be.³⁰³

Wright sees Torah as a kind of “placeholder” for the Messiah. Thus Christ according to Romans 10:4, by coming in the flesh and dying, took its place altogether.

It is only after Israel’s failure, therefore, that the first Torah can come into its own: because, with the help of the gospel, a worldwide family can attain to Torah, the Torah which is now paradoxically fulfilled whenever anyone confesses that Jesus is Lord and believes in the God who raised him from the dead.³⁰⁴

Thus the Deuteronomy passages Paul alludes to in Romans 10:5-8, three verses which end with the phrase, “so that you may do it,” are finally, along with the rest of Torah, begin to be fulfilled by Christ, not just for Israel, but for the whole world.³⁰⁵

Because of all this, Paul becomes a missionary to the Gentiles in order to save them but, for the sake of the argument of chapter 11, to provoke the Jews to jealousy as well.

Wright brings all this together in his final determination of the identity of “all Israel.” His astute ideas are so well summed up here that it is worth quoting at length.

³⁰¹ Ibid., 239.

³⁰² Ibid., 242.

³⁰³ Ibid., 243.

³⁰⁴ Ibid., 244.

³⁰⁵ Ibid., 245.

The 'mystery' consists of this: that, instead of immediately judging the people that rejected his Son, God has allowed a period of hardening, within which his salvation will spread to the ends of the earth, but at the end of which there will be judgment. . . . During this period of time, the Gentiles are to come in to the people of God: and *that is how* God is saving 'all Israel'. . . . Paul's meaning is not a temporal sequence--first the Gentiles, *then* the Jews. Rather, it is the interpretation of a particular process *as* the salvation of 'all Israel.' And in this context 'all Israel' cannot possibly mean 'all Jews.' It is impermissible to argue that 'Israel' cannot change its referent within the space of two verses, so that 'Israel' in v. 25 must mean the same as 'Israel' in v. 26: Paul actually began the whole section (9:6) with just such a programmatic distinction of two 'Israels', and throughout the letter . . . he has systematically transferred the privileges and attributes of 'Israel' to the Messiah and his people. It is therefore greatly preferable to take 'all Israel' in v. 26 as a typically Pauline polemical redefinition, as in Galatians 6:16 (though that is of course also controversial), . . . What Paul is saying is this. God's method of saving 'all Israel' is to harden ethnic Israel (cp. 9.14 ff.), i.e., not to judge her at once, so as to create a period of time during which the gentile mission could be undertaken, *during the course of which* it remains God's will that the present 'remnant' of believing Jews might be enlarged by the process of 'jealousy', and consequent faith, described above. This whole process is God's way of saving his whole people: that is the meaning of *καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται*.³⁰⁶

As a defense of identity no. 1 listed above, Wright's argument is nothing less than brilliant. He makes his case forcefully, showing fresh insight and clear exposition. The only problem is that he ignores the following important evidence in the division of Romans 9-11.

Paul states unequivocally in v. 11:2 that "God has not rejected His people whom he foreknew." This comes after he has presented himself as an example of the reason such a proposition is not possible (11:1b). Although there it sounds as if he is pointing to his physical descent from Abraham as the reason he is proof of no rejection, this cannot be for he has already established early in chapter nine that "they are not all Israel who are descended from Israel" (9:6). Consequently, what Paul must have had in mind is the fact that until his Damascus road encounter the living Jesus, he himself, *viz-a-viz* the Church was hardened and in unbelief to such an extreme as to have been actively persecuting Christians. He was not merely hardened in the sense of being apathetic to the gospel; he

³⁰⁶ *Ibid.*, 249-250.

was as hardened as any Jew can likely become. And yet God removed that hardening for him personally.

Wright, however, states concerning the hardening of the Jewish people in Romans 11, “. . . we must remember that within normal Jewish apocalyptic thought-forms ‘hardening’ is what happens when people refuse the grace and patience of God, and is the prelude to a *final* judgment which will be seen to be just”³⁰⁷ He is apparently convinced that the “branches” in the metaphor of the olive tree which were lopped off, were not just set aside, but were headed for the fire of gehenna, that ancient garbage dump around the south end of Jerusalem literally which Jesus used figuratively to describe hell.

If this is truly Wright’s view, one needs to ask, why did Paul ever find mercy? Wright may answer that God freely chose to change him from a “vessel of wrath” to a “vessel of mercy” to demonstrate His power so that His “name might be proclaimed throughout the earth.” Such an answer would be in keeping with a principle Wright claimed he had found operative in Romans 9-11:

And the possibility that is always held out . . . is not a large-scale last-minute restoration of ‘all Jews,’ irrespective of Christian faith, but the chance that Jews, during the course of the present age, will come to Christian faith and so be grafted back in. The crucial verse here is 23: ‘if they do not remain in unbelief.’ Paul clearly sees the salvation of Jews in the future as dependent on their coming to Christian faith.³⁰⁸

Thus Wright seems to think some of the hardened Jews can return to faith, as they have been all along, but most are headed to damnation. If so, then he is content to see only a remnant being saved (unless somehow perhaps the sum total of all the remnants of all the generations of the past two millennia makes up such a number that remnants have somewhere along the line outgrown their label).

Paul, however, was not content to see only a remnant of his kin “according to the flesh” be saved. And this brings up the most glaring fact which Wright ignores.

Paul is upset about the condition of the Jews as an ethnic race, not only at the beginning of chapter 9, but the prayer of v. 10:1 and his stated desire to provoke them to

³⁰⁷ Ibid., 247 (emphasis mine).

³⁰⁸ Ibid., 248.

jealousy in order to save some of them indicate that the state of his anguished concern continues unabated right up through the middle of chapter 11. In fact even verses 11:28-32 show that the unresolved tension behind this anguish continues unsolved in reality although vv. 25-26 seem to have finally given Paul the hope that he lacked earlier and for which he breaks forth in praise in vv. 33-36.

In short, if Paul agreed with Wright, he never would have been upset to begin with, and whatever revelation he received in chapter 11, the “mystery” which Paul thought important for his hearers to know, would then have to serve the purpose of simply teaching Paul how God is working salvation for the Church rather than correcting his misapprehension that only a minimal number of Jews would ever be saved in any given generation. Paul would then end chapter 11 praising God because His ways to some extent were “found out.”

Failure to account for Paul’s emotion in these chapters is the major reason that “identity no. 1” is to be rejected. But there are others:

Paul’s statement about “all Israel” in 11:26a stands in definite contrast to what he said earlier about the believing remnant of Jews preserved by God. Thus, John MacArthur commented,

The fact, for instance, that only *some* of the branches (unbelieving Jews) were broken off (v. 17), plainly indicates that a remnant of believing Jews--those not broken off--will continually exist while the fulness of the Gentiles is being completed. These are Jews being redeemed who are *not* part of the spiritual hardening that has come upon Israel because of her rejection of her Messiah (v. 25).³⁰⁹

Wright makes no distinction between these two groups. He is not clear about which group represents the Jews who are being saved all along.

Wright’s claim that the identity of “all Israel” in 11:26a need not be the same as the identity of “Israel” in 11:25c cannot be sustained on the basis of the fact he cites Paul’s use of Israel in two clearly different ways in 9:6. In the latter verse Paul is deliberately making a contrast between the Israel of the flesh and the Israel of promise. But in 11:25-26 the contrast is not between two *different* “Israels;” the contrast is between different

³⁰⁹ John F. MacArthur Jr., *Romans 9-16*, p. 128 (his emphases).

parts of the *same* Israel. Furthermore the “all” in 11:26a would at some point logically have to subsume the “partial” in 11:25c. That is, it would unless one interprets “partial hardness” to be qualitatively modifying hardness. One wonders what the hardness then becomes--perhaps, “mushiness?” Most interpreters consider it to be a quantitative modification of Israel, i.e., a certain quantity of Israelites were hardened. Some see it as temporal, i.e., the hardness is partial because it will only last until a certain time.

Throughout chapter 11 Paul groups the hardened together. Since the hardened are to be saved, it follows that they will be saved as a corporate entity. (One point all interpreters seem to agree upon is that this certainly need not include every individual within the group.) Therefore “all Israel” has the same meaning as the “full number of 11:12.”³¹⁰ Wright’s hypothesis does not seem to allow for this fact.

Wright’s solution to the meaning of “all Israel” leaves the majority of Jews destined for the final judgment as unbelievers, therefore unsaved, as has been noted. This is virtually the same as saying “all Israel stands condemned for eternity,” which is of course the precise opposite of what Paul actually states in v. 11:26.

Wright sees no emphasis on a future or eschatological orientation to the statement “all Israel shall be saved.” Yet the Greek verb is clearly future. Furthermore, the state of their becoming saved is strongly implied to happen when the hardening is removed, which must await the “coming in” of the full number of the Gentiles. What does the hardening accomplish if not their inability to believe (cf. II Corinthians 3)? So what can the end of the hardening mean if not that they all (in the biblical sense of all as discussed on p. 91) will at last believe? This is the thrust of the metaphor of the olive tree, especially vv. 11:23 and 24. as well as v. 31. Again, this strongly implies a future development from Paul’s point of view rather than a slow, steady accretion.

Besides the tense of the verb σωθήσεται, the future orientation of v. 11:26a is based on the following internal evidence:³¹¹

³¹⁰ Joseph A. Fitzmyer, *Romans*, 623.

³¹¹ One bit of evidence frequently used incorrectly to support a future orientation is translating οὕτως as “then” instead of “thus” or “in this manner”. Wright is correct to require “thus” as opposed to “then” (op. cit., 249).

There will be a change in state of hardening at some point after Paul's writing.

Verse 26, parts c and d, ("the Deliverer will come from Zion; He will remove ungodliness from Jacob") also employ future-tense verbs. This quotation is from Isaiah 59:20, both the immediate and division contexts of which have eschatological settings.³¹² More needs to be said about late Isaiah sequencing of oracles. But for now it is sufficient to note the immediately preceding verse (59:19):

*So they will fear the name of the Lord from the west
And His glory from the rising of the sun,
For He will come like a rushing stream,
Which the wind of the Lord drives.*

Universal fear of the Lord is a characteristic of the eschaton, not of the church age. Ezekiel 36-39 repeatedly stresses God's dealing with Israel for the sake of exalting Himself in the eyes of the nations:

“ . . . and you will come up against My people Israel like a cloud to cover the land. It will come about in the last days that I shall bring you against My land, in order that the nations [i.e., the Gentiles] may know Me when I shall be sanctified through you before their eyes, O Gog.” (Ezekiel 38:16)³¹³

Again, much more could be said about other Old Testament prophecy. But this is sufficient to show that the prophets had the eschaton in view when they envisioned God's use of Israel to bring the nations to acknowledge his sovereignty and the lordship of His Christ (as in Philippians 2:9-11). If "identity no. 1" above were valid, He would instead use the *Gentiles* to provoke ethnic *Israel* to acknowledge his sovereignty concerning the lordship of His Christ. This is not to argue that He cannot do the second at all, only that the Old Testament prophets were not speaking of it in major blocks of prophecy such as Ezekiel 36-39, and such messages of theirs must be accounted for in any post-resurrection scheme.

(b) All Israel as all of "the remnant"

This option is not valid because "the remnant" is contrasted with "all Israel" throughout Romans 9-11 as John MacArthur remarked in the quotation on p. 103 above.

³¹² Ben Witherington, Jesus, Paul and the End of the World, 123.

³¹³ My emphases.

(c) All Israel as the exact opposite of “the remnant”

This group is so similar to “identity no. 1” that the same arguments both for and against the first apply to this.

(d) All Israel as all the nation of Israel, the ethnic nation called by God in the Old Testament

As defined earlier, this is the nation of Jews who lived throughout most of the Bible in Palestine and who, after A.D. 70, were dispersed throughout the world. This would include both a believing, faithful remnant of Jews and all those Jews who do not yet fit in that category, but who eventually will, including those who were hardened in Romans 11.

The primary reasons for restricting the meaning of “all Israel” to Jews are (1) the concern of Paul personally and the concern of the entire context of Romans 9-11 is not with whether Gentiles will be saved or what percentage of them will be in the end, but rather whether a significant number of Jews will be saved--at least eventually; and (2) the “mystery” is not that Jews will bring about the salvation of the nations (Gentiles) as the Old Testament seemed to predict, but rather that in setting aside the nation of Israel temporarily, God will effect the salvation of the nations, and then (the important future orientation), He will restore the nation of Israel so that “all Israel will be saved.” This is the meaning of Romans 11:25 and 26.

This leaves the question of whether Israel’s salvation will be brought about through *sonderweg*, i.e., another way besides faith in Christ. Krister Stendahl suggested it would be.³¹⁴ Reidar Hvalvik has given an excellent refutation in a recent article.³¹⁵ Joseph Fitzmyer gave a concise one:

... the mercy shown to the Gentiles becomes the basis of mercy to be displayed to Israel in its enmity. Universal salvation thus proceeds from God’s mercy, but in the case of Israel it now comes after the full number of the Gentiles have come to salvation, and as a result of the mercy shown to the Gentiles. Hence the salvation of Israel does not take place apart from Christ.³¹⁶

³¹⁴ Krister Stendahl, Paul among Jews and Gentiles.

³¹⁵ Reidar Hvalvik, “A ‘Separate Way’ for Israel: A Critical Examination of a Current Interpretation of Romans 11:25-27,” Mishkan 16 (1992): 12-29

³¹⁶ Joseph A. Fitzmyer., Romans, 628.

Stendahl bases his argument on silence, i.e., the absence of the explicit mention of Christ or faith in chapter 11 even though chapter 10, which is part of the division context, has an extended section on confessing Jesus as Lord and believing God raised Him from the dead as a condition of being saved. Arguing as he did would be at best suggestive were it not for the fact that the bulk of the epistle to the Romans stresses what Peter, a Jewish Christian, stated in his address to the Sanhedrin in Acts 4:10 and 11: “. . . let it be known to all of you, and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead-- by this *name* this man stands here before you in good health. And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved.”

5. Synthesis and Conclusions

The hypothesis of this research is that *God* is both the addressee and *co-*respondent of Paul's concerns in the division 9-11. Because of the subjective nature of this statement, it obviously cannot be proven in any empirical manner. However, in the course of pursuing the exegesis of Romans 11:25 and 26, one primary and strong piece of evidence came to the surface repeatedly. The extreme emotion Paul feels and makes a point of truthfully sharing with his hearers must be taken as both genuine--genuine because of the oath and offer to be cut off from Christ and because his emotion expressed in the doxology stands in such sharp contrast to that expressed at the beginning of chapter 9. It is very unlikely that Paul would have experienced such a complete resolution, let alone that he would have cared so intensely about those who were causing him so much suffering, had not God acted through him and for him in those very chapters.

In the book in which he discussed Romans 9-11 (The Climax of the Covenant³¹⁷), N. T. Wright was candid about the difficulties he faced:

Romans 9-11 is as full of problems as a hedgehog is of prickles. Many have given it up as a bad job, leaving Romans as a book with eight chapters

³¹⁷ N. T. Wright, The Climax of the Covenant: Christ and the Law in Pauline Theology (Minneapolis: Fortress, 1991).

of 'gospel' at the beginning, four of 'application' at the end, and three of puzzle in the middle.³¹⁸

He later stated, “. . . the only way in which this problem can be addressed is by working through the exegesis of the passage as a whole. To do this properly is, obviously, and enormous undertaking. Here we have only space for a further tendentious sketch of what seems to me the main line of thought.”³¹⁹

It is hoped that this research has given his expression “obviously” here some verification. In order to keep the data manageable and employ the most credible evidence, the exegesis presented in this research was undertaken within the confines of the context of Romans, mostly of chapters 9-11. (Since these chapters are the only place in the New Testament where the future of ethnic Israel is discussed, it has been easier to stay so limited.) From this, the meaning of Romans 11:25 and 26 has been interpreted and can be stated summarily as follows:

After a considerable emotional struggle involving Paul's own very prayerful exegesis of Old Testament texts which he believed related to the solution of the problem he faced in understanding why his race was not being saved in relatively large numbers as were the Gentiles and as he had initially expected, Paul is shown a mystery he feels the Gentile-Christian Church must be aware of so that it does not fall into the arrogance which was so characteristic of the Jews who rejected the gospel on the basis of their supposed privileges as physical descendants of Abraham and their possession of the Torah. This mystery is part of the gospel itself, a new component of it which gives understanding of the very problem that was consuming Paul in these three chapters. It is the understanding that the majority of ethnic Israel has been blinded to the gospel temporarily while it is preached to the Gentiles. Once they have had a chance to receive or reject it in numbers sufficient to what God has had in mind all along, then the totality of Gentile blessing through the received gospel will in some unspecified manner by some unspecified but definite point in the future play a part in the removal of the blindness of ethnic Israel. The “veil” Paul uses in II Corinthians 3 as a metaphor for this blindness will then be removed

³¹⁸ Ibid., 231.

³¹⁹ Ibid., 236.

and by that time and in that manner all of ethnic Israel living at that time will be saved to join with those Jews who have come to Christ from Pentecost onward. In the process God will honor His Old Testament covenant promises to deliver Israel by forgiving the sins of the individuals who constitute that corporate group on the basis of the death and resurrection of Jesus which they will believe and acknowledge. This will bring such glory to God and such joy to His people, both Israel and the Church, that Paul's words of praise in the doxology of Romans 11:33-36 will accurately reflect the heart of God and His people together.

The most direct evidence for this interpretation is found in the context of Romans 9-11. There are, however, additional witnesses which shall be mentioned for the sake of comprehensiveness and as a check.

First, there is the evidence in the context of Romans as a whole. This was presented as a part of the "Formal Character of the Epistle," beginning on p. 29.

Second, there is the greater theological context of the general testimony of Scripture, particularly that of the Old Testament prophets. Some attention has been given to this on page 105 as part of the argument that the Church cannot merely be assumed to have taken the place of ethnic Israel as the sole inheritor of the promises of God to Israel. More such evidence is given in a list of oracles which are eschatologically oriented, yet which cannot find their fulfillment either in the return from Babylon for Israel or in the New Testament Church. See "Appendix J" for the text of the particular passages and their correlations to the following cautionary notes: The New Testament claims the Church is never:

1. given into the hands of her adversaries
2. dealt with according to her transgressions
3. sent into exile
4. brought back from exile
5. gathered to her own land
6. "a curse among the nations"
7. required to drink "the cup of God's wrath"
8. forsaken by God or had God hide His face from her

9. promised the rebuilding of “waste places” and ruins
10. at home in the land
11. called “the dispersed,” “Jacob,” “Judah,” or “the house of David”
12. given the times or seasons of her future

Third, there is the typological testimony in Scripture. This is a large and somewhat hazardous area of study. But, so that at least some example can be included, “Appendix H” presents a table showing the seven feasts commanded of Israel in Leviticus 23. It illustrates a direct correlation between the sequencing of the feasts and the later events of Christ’s incarnation, including His crucifixion, burial, resurrection, sending of the Holy Spirit, return for His Church, and millennial reign. It strongly suggests a similar correlation with the history of ethnic Israel and the spiritual development of a Christian believer. The completion of the mystery of Romans 11 logically fits in the scheme somewhere between the sixth and seventh feasts (Atonement/Yom Kippur and Tabernacles/Booths). It may seem astonishing to find the scheme also fits with three of the seasons of the year. But the God of Israel, Scripture, and the Church really is the creator as well, at least so the Scriptures claim.

Parallel to the feasts of Israel, there is a chronological scheme in the ordering of the chapters of the most Old Testament prophetic books; particularly is this true of Isaiah 49-66; Ezekiel 33-48; Daniel 7-12; and Zechariah 8-14. All of these have eschatological orientation, and all reserve a place of salvation for ethnic Israel at the end of the age.

Fourth, there is the greater theological context of history and the creation. The field here becomes so widely expanded that comment will have to be limited to the posing of questions as follows below.

The great hymn of praise offered by Daniel in Daniel 2:20-23 (which summarizes the entire book) claims the God of Israel is the God both of human history and of revelation and the giving of wisdom and understanding. Both the Old Testament prophets and the New Testament evangelists insisted that Israel’s history was firmly under his control. The mystery revealed to Paul in Romans 11:25 and 26, since it has a definite eschatological orientation, means this God is also the God of history after the resurrection as well;

that is, He is the God of the history of the nations and of Israel and not just of individual Christians. Yet the above exegesis has established that there is only one “people of God at any one time.”

Does this mean those not “grafted into the tree” are not His concern?

It is an historical fact that the Jewish people who comprise “ethnic Israel” since the first century have survived dispersed throughout the world exactly as so much Old Testament Scripture (written no later than the second century B.C.) predicted. Furthermore they have survived for a long period of time, nearly two full millennia. These two facts taken together make it so unlikely for such thing to have occurred by happenstance or human engineering that the phenomenon must be termed truly supernatural. But just what is the supernatural power behind it?

Dispensationalism and two-covenant theologies claim it is God’s special care for Israel as a nation and points to the re-establishment of the people back in their ancient land, the United Nations charter of the political nation in 1948, and that nation’s subsequent overwhelming defeat of collateral surprise Arab attacks during the Six Day war of 1966 and the Yom Kippur war of 1973 as further evidence.

Amillennialism and covenant theology to the contrary claims modern Israel and it’s people are no different than any other modern nation, and criticizes what seems to be United States policy decisions designed to “help God out with His dispensational plans” at the cost of embittering other middle-eastern peoples and the world at large. Yet here there is never heard the claim that Satan is the supernatural power acting presumably to confuse people’s understanding of God’s purposes and divert them from the gospel. So what is the supernatural power behind the developments associated with modern Israel? If Satan *preserved* them, then who empowered the holocaust? Why did it not reach its goal of solving the “Jewish problem” once and for all? Can a house divided against itself stand?

The larger question seems to boil down to this: Which of these two theological systems, dispensationalism or covenant theology, better favors world evangelism? Which will bring God the greater glory? Or is there the possibility that the truth lies somewhere

in the middle? If so, there would appear to be a real need to think these things through and ferret it out.

One of the most startling evidences of the divine inspiration and infallibility of Scripture for an unbeliever is the proof unbelieving Israel has demonstrated for 2000 years of the reality of Romans 11. Hardening has happened to Israel. It is true that the god of this world (Satan) has blinded the minds of all people who have not yet believed in Jesus' atonement (II Corinthians 4:3 and 4). But the case of Israel is different because the witness they had already received even at the time of Paul was different: it included their entire Old Testament tradition: the patriarchs, the Torah, Moses, David, and the prophets. The hardening of Israel is in fact unique and dramatically demonstrable. The nation cannot accept the statement in its own scriptures by its own prophet Isaiah that a child would be born and the government would rest upon His shoulders and his name would be called "Mighty God" and "Eternal Father." "The zeal of the Lord of hosts will accomplish this."³²⁰ Will it not also in the end accomplish the promise of Romans 11:25 and 26 that all Israel shall be saved?

³²⁰ See Isaiah 9:6-7.

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Appendix A - Structure of Romans 1-8

		KEY WORD ABBREVIATIONS	
		U = UNBELIEVER	B = BELIEVER
		L = LAW	M = MISTAKE
		T = TRUTH	F = FAITH
		R = REASON	G = GRACE
		H = HEART	S = SAVE/SALVATION
		J = JUDGMENT	Y = JUSTIFY/JUSTIFICATION
		D = DEATH	N = NEEDED
		C = COVENANT	P = PROMISE
		G = GENTILES	R = RIGHTEOUSNESS
		I = ISRAEL	U = UNGODLINESS
		J = JEW(S)	Y = JUSTIFY/JUSTIFICATION
CHAPTERS:	1	SUMMARIZATION	
	2	PREPARATION	
CHAPTERS:	3	INTERROGATION	
	4	SUMMARIZATION	
CHAPTERS:	5	INSTRUMENTATION	
	6	COMPARISON	
CHAPTERS:	7	INTERROGATION	
	8	SUBSTANTIATION	
KEY WORD OCCURRENCES	5 10 15 20 25 30	5 10 15 20 25 30	5 10 15 20 25 30
VERSES	5 10 15 20 25 30	5 10 15 20 25 30	5 10 15 20 25 30 35
MAJOR THEMES	HIS SELF-INTRODUCTION HIS PLANS CONCERNING ROME AGAINST SUPPRESSORS OF THE TRUTH ALREADY KNOWN AGAINST HUMAN JUDGES WHO DO THE SAME JEW VS. GREEK ROLE OF THE LAW	THE LAW IS ESTABLISHED THROUGH FAITH THE MODEL OF ABRAHAM FAITH RECKONED AS RIGHTEOUSNESS BASED ON THE DEATH OF CHRIST CONTRAST ADAM-SIN-DEATH VS. CHRIST-GIFT OF GRACE-ETERNAL LIFE IDENTIFICATION OF BELIEVER WITH CHRIST NEW AUTHORITY LEADS TO SANCTIFICATION AND THE GIFT OF ETERNAL LIFE FUNCTION OF THE LAW THE SPIRIT VS. THE FLESH THE GLORY AND SECURITY OF THE ELECT	ABRAHAM COUNTED RIGHTEOUS BEFORE BEING CIRCUMCISED ABRAHAM PROMISED THROUGH FAITH ABRAHAM SET THE PATTERN FOR ALL THE SIGNIFICANCE OF ADAM'S SIN CONTRASTING THE FREE GIFT THE PLIGHT OF THOSE WHO ARE IN ADAM LIVE NOT IN BONDAGE TO SIN BE SLAVE OF RIGHTEOUSNESS THE LAW IS NOT SIN BUT RIGHTEOUSNESS THE LAW OF SIN AND DEATH HELP FOR THE LAW - CHRIST THE SPIRIT OF ADOPTION REDEMPTION OF THE CREATION THE SPIRIT SECURES THE BELIEVER
GREETINGS	WRATH OF GOD REVEALED ALL HUMANITY INDICTED	IMPARTIALITY OF GOD'S STANDARDS AND JUDGMENTS JUSTIFICATION BY FAITH	RECONCILIATION AUTHORITY OF SIN ENDED; REIGN OF RIGHTEOUSNESS BEGINS NEW LIFE CONVERSION LIFE IN THE SPIRIT
INTRO	REVEALED IN THE GOSPEL	REVELATION OF THE RIGHTEOUSNESS OF GOD	

Appendix B - Outline of Romans

I. Introduction (1:1-15)

A. *Greetings from Paul (1:1-7)*

1. his self- introduction (1:1-7)
2. his plans concerning Rome (1:8-15)

II. Revelation of the Righteousness of God (1:16 - 11:36)

A. *Revealed in the gospel (1:16-17)*

B. *All humanity stands indicted (1:18 - 3:20)*

1. Wrath of God revealed (1:18 - 2:8)
 - a. *against suppressers of the truth already known (1:18 32)*
 - b. *against human judges who do the same (2:1-8)*
2. The impartiality of God's standards and judgments (2:9 - 3:20)
 - a. *Jew vs. Greek (2:9-11)*
 - b. *role of the law (2:12 - 3:20)*
 - (1) provides basis of Jewish identity (2:12-29)
 - (2) gives advantages of Jewish identity (3:1-9)
 - (3) places all under sin (3:10-18)
 - (4) demonstrates sin (3:19-20)

D. *Justification by faith (3:21 - 5:5)*

1. the law is established through faith (3:21-31)
2. the model of Abraham: faith reckoned as righteousness (4:1 - 5:5)
 - a. *Abraham counted righteous before being circumcised (4:1-12)*
 - b. *Abraham promised through the righteousness of faith (4:13)*
 - c. *Abraham set the pattern for all (4:14 - 5:5)*
 - (1) the example of Abraham's promise of descendants (4:18-22)
 - (2) the benefits for all (4:23 - 5:5)

E. Reconciliation of sinners with God (5:6-21)

1. based on the death of Christ (5:6-11)
2. Adam/sin/death vs. Christ/gift of grace/eternal life (5:12-21)
 - a. *showing the significance of Adam's sin (5:12-14)*
 - b. *contrasting the free gift of grace through Christ (5:15-21)*

F. Regeneration/conversion/new life in Christ (6:1 - 8:39)

1. The authority of sin ended; reign of righteousness begun (6:1 - 8:2)
 - a. *identification of the believer with Christ (6:1-11)*
 - b. *sanctification and the gift of eternal life (6:12-23)*
 - (1) do not live as if in bondage to sin (6:12-14)
 - (2) but rather become a slave of righteousness (6:15-23)
 - c. *the function of the law (7:1 - 8:2)*
 - (1) jurisdiction of the law ends with a death (7:1-5)
 - (2) release from the law's jurisdiction allows life in the Spirit (7:6)
 - (3) the law strengthens sin (7:7- 8:2)
 - a) *the law is not sin but righteousness (7:7-14)*
 - b) *the law of sin and death frustrates (7:15 - 8:2)*
2. Life in the Spirit (8:3-39)
 - a. *the Spirit vs. the flesh (8:3-13)*
 - (1) help for the law (8:3-4)
 - a) *the law is weak because of the flesh (8:3a)*
 - b) *Christ in the likeness of sinful flesh condemned sin in the flesh (8:3b)*
 - c) *so the law can be fulfilled in those who walk according to the Spirit (8:4)*
 - (2) contrast of those according to the flesh with those according to the Spirit (8:5-8)
 - (3) the life to the body from the Spirit (8:9-11)
 - (4) the life according to the leading of the Spirit (8:12-14a)
 - b. *the Spirit of adoption (8:14-17a)*
 - c. *the glory and security of the elect (8:17b-39)*
 - (1) redemption of the creation, including the human body (8:17b-25)
 - (2) security of the believer through the Spirit (8:26-39)
 - a) *the Spirit's intercession (8:26-28)*
 - b) *the glorious security of election of the believers (8:29-39)*

H. The Jews and God's faithfulness to His promises (9:1 - 11:36)

1. Lament: Paul's anguish over his kin "according to the flesh" (9:1-5)
2. the problem of election (9:6 - 10:21)
 - a. *God's purpose defended (9:6-30)*
 - (1) who is "Israel"? (9:6-13)
 - (2) God's freedom to select (9:14-31)
 - b. *Has God abandoned his people? (9:31 - 11:1)*
 - (1) faith as the distinguisher of God's purposes (9:31-32)
 - (2) election activated by the righteousness of faith (9:32 - 10:21)
 - a) *faith as a matter of the heart (10:1-11)*
 - b) *the need for hearing in order for faith to activate believing (10:11-18)*
 - c) *did Israel believe? (10:18-21)*
 - d) *is their unbelief rejection? (11:1)*
3. the apparent rejection of Israel (11:1-32)
 - a. *the question of rejection posed (11:1a)*
 - (1) the improbability of the question (11:1b)
 - (2) Paul's empathy as an Israelite (11:1c)
 - b. *the question of rejection answered: the remnant of Israel always remains (11:2-6)*
 - (1) at the time of Elijah (11:2-4)
 - (2) at the time of Paul (11:5-6)
 - c. *the mystery of the hardening of Israel (11:7-32)*
 - (1) dating back at least to David (11:7-10)
 - (2) the permanence and purpose of Israel's stumbling/hardening (11:11-32)
 - a) *is their stumbling their falling? (11:11a-b)*
 - b) *the purpose of their stumbling*
 - i. to bring salvation to the Gentiles (11c)
 - ii. which salvation should provoke them to jealousy (11d-15)
 - c) *the substantiating parable of the olive tree (11:15-24)*
 - i. introductory bridge (11:15-16)
 - ii. wild branches (Gentiles) grafted in (11:17-21)
 - these partake of the root (11:17-18)
 - therefore cannot be arrogant or conceited (11:18-19)
 - iii. God's criteria for kindness (11:22-24)
 - continuing in faith (11:22)
 - falling to continue in unbelief (11:23-24)
 - (3) the mystery stressed and summed (11:25-32)
4. spontaneous doxology (11:33-36)

III. Exhortations: the Proper Response (12:1 - 15:13)

A. Spiritual worship of the believer (12:1-2)

1. present the body as an accepted, living, holy sacrifice (12:1)
2. separate from the world by transformation (12:2a)
 - a. *by renewing the mind (12:2b)*
 - b. *thus demonstrating God's perfect will (12:2c)*

B. Social interaction of believers (12:3 - 15:13)

1. the working of the body of Christ (12:3-8)
 - a. *realize interdependence of corporate members (12:3-5)*
 - b. *exercise diverse categories of giftedness (12:6-8)*
2. love according to "the Sermon on the Mount" (12:9-21)
3. be in subjection to governing authorities (13:1-7)
4. love neighbor (13:8 - 15:13)
 - a. *fulfills the law as in the "ten commandments" (13:8-10)*
 - b. *urgent because of the shortness of time (13:11-14)*
 - c. *loving the weak in faith (14:1 - 15:13)*

IV. Paul's Personal Notes (15:14 - 16:25)

A. His mission to the Gentiles (15:14 - 21)

B. His travel plans (15:22-33)

1. to Spain later (15:22-24)
2. but first to Jerusalem (15:25-33)

C. Greeting instructions to the Romans (16:1-16)

D. Warning concerning those who cause dissensions (16:17-19)

E. Greetings and benedictions (16:20-23)

1. Pauls gives his own benediction (16:20)
2. Paul extends the greetings of his kin and Timothy (16:21)
3. Tertius, Paul's amanuensis, extends his own greetings and benediction (16:22-24)
 - a. *Tertius gives his own personal greeting (16:22)*
 - b. *Tertius extends the greetings of others (16:23)*
 - c. *Tertius gives a benediction (16:23)*

F. Paul's final doxology (16:24-27)

Appendix C - Continuity of Use of the Term “Heart” between the OT (לב) and the NT (καρδια)

Genesis 6:5-6 — *Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his **heart** was only evil continually. And the Lord was sorry that He had made man on the earth, and He was grieved in His **heart**.*

Deuteronomy 5:29 — *Oh that they had such a **heart** in them, that they would fear Me, and keep all My commandments always, that it may be well with them and with their sons forever!*

Deuteronomy 10:12 — *And now, Israel, what does the Lord your God require from you, but to fear the Lord your God, to walk in all His ways and love Him, and to serve the Lord your God with all your **heart** and with all your soul.*

Deuteronomy 26:16 — *This day the Lord your God commands you to do these statutes and ordinances. You shall therefore be careful to do them with all your **heart** and with all your soul.*

Deuteronomy 28:46-47 — *And they shall become a sign and a wonder on you and your descendants forever. Because you did not serve the Lord your God with joy and a glad **heart**, for the abundance of all things; . . .*

Deuteronomy 29:2-4 — *And Moses summoned all Israel and said to them, “You have seen all that the Lord did before your eyes in the land of Egypt to Pharaoh and all his servants and all his land; the great trials which your eyes have seen, those great signs and wonders. Yet to this day the Lord has not given you a **heart** to know, nor eyes to see, nor ears to hear.”*

Deuteronomy 30:6 — *Moreover the Lord your God will circumcise your **heart** and the **heart** of your descendants, to love the Lord your God with all your **heart** and with all your soul, in order that you may live.*

1 Samuel 13:14 — *But now your kingdom shall not endure. The Lord has sought out for Himself a man after His own **heart**, and the Lord has appointed him as ruler over His people, because you have not kept what the Lord commanded you.*

1 Chronicles 12:38 — *All these, being men of war, who could draw up in battle formation, came to Hebron with a perfect **heart**, to make David king over all Israel; and all the rest also of Israel were of one mind to make David king.*

2 Chronicles 16:9 — *For the eyes of the Lord move to and fro throughout the earth that He may strongly support those whose **heart** is completely His. You have acted foolishly in this. Indeed, from now on you will surely have wars.*

Psalms 51:10 — *Create in me a clean **heart**, O God, And renew a steadfast spirit within me.*

Psalm 112:1,7 — *Praise the Lord! How blessed is the man who fears the Lord, Who greatly delights in His commandments. . . . He will not fear evil tidings; His **heart** is steadfast, trusting in the Lord.*

Psalm 119:10-11 — *With all my **heart** I have sought Thee; Do not let me wander from Thy commandments. Thy word I have treasured in my **heart**, That I may not sin against Thee.*

Proverbs 4:23 — *Watch over your **heart** with all diligence, For from it flow the springs of life.*

Proverbs 10:8 — *The wise of **heart** will receive commands, But a babbling fool will be thrown down.*

Proverbs 11:20 — *The perverse in **heart** are an abomination to the Lord, But the blameless in their walk are His delight.*

Proverbs 12:25 — *Anxiety in the **heart** of a man weighs it down, But a good word makes it glad.*

Proverbs 14:13 — *Even in laughter the **heart** may be in pain, And the end of joy may be grief.*

Proverbs 15:11 — *Sheol and Abaddon lie open before the Lord, How much more the **heart** of men!*

Proverbs 18:12 — *Before destruction the **heart** of man is haughty, But humility goes before honor.*

Proverbs 19:3 — *The foolishness of man subverts his way, And his **heart** rages against the Lord.*

Proverbs 20:9 — *Who can say, "I have cleansed my **heart**, I am pure from my sin"?*

Proverbs 21:1-2 — *The king's **heart** is like channels of water in the hand of the Lord; He turns it wherever He wishes. Every man's way is right in his own eyes, But the Lord weighs the **heart**.*

Proverbs 23:7 — *For as he thinks within himself, so he is. He says to you, "Eat and drink!" But his **heart** is not with you.*

Proverbs 27:19 — *As in water face reflects face, So the **heart** of man reflects man.*

Proverbs 28:14 — *How blessed is the man who fears always, But he who **hardens** his **heart** will fall into calamity.*

Proverbs 28:25-26 — *An arrogant man stirs up strife, But he who trusts in the Lord will prosper. He who trusts in his own **heart** is a fool, But he who walks wisely will be delivered.*

Jeremiah 17:5 — *Thus says the Lord, "Cursed is the man who trusts in mankind And makes flesh his strength, And whose **heart** turns away from the Lord."*

Jeremiah 31:33 — *"But this is the covenant which I will make with the house of Israel after those days," declares the Lord, "I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people."*

Ezekiel 11:19-20 — *And I shall give them one heart, and shall put a new spirit within them. And I shall take the heart of stone out of their flesh and give them a heart of flesh, that they may walk in My statutes and keep My ordinances, and do them. Then they will be My people, and I shall be their God.*

Ezekiel 16:30 — *"How languishing is your heart," declares the Lord GOD, "while you do all these things, the actions of a bold-faced harlot."*

Ezekiel 36:24-29 — *For I will take you from the nations, gather you from all the lands, and bring you into your own land. Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. And you will live in the land that I gave to your forefathers; so you will be My people, and I will be your God. Moreover, I will save you from all your uncleanness; and I will call for the grain and multiply it, and I will not bring a famine on you.*

Matthew 5:8 — *Blessed are the pure in heart, for they shall see God.*

Matthew 5:28 — *But I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart.*

Matthew 6:21 — *For where your treasure is, there will your heart be also. (NASB)*

Matthew 9:4 — *And Jesus knowing their thoughts said, "Why are you thinking evil in your heart?"*

Matthew 12:34-35 — *You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. The good man out of his good treasure brings forth what is good; and the evil man out of his evil treasure brings forth what is evil.*

Matthew 13:14-15 — *And in their case the prophecy of Isaiah is being fulfilled, which says, "You will keep on hearing, but will not understand; And you will keep on seeing, but will not perceive; For the heart of this people has become dull, And with their ears they scarcely hear, And they have closed their eyes lest they should see with their eyes, And hear with their ears, And understand with their heart and return, And I should heal them."*

Matthew 15:8 — *This people honors Me with their lips, But their heart is far away from Me.*

Matthew 18:35 — *So shall My heavenly Father also do to you, if each of you does not forgive his brother from your heart.*

Matthew 19:8 — *He said to them, "Because of your hardness of heart, Moses permitted you to divorce your wives; but from the beginning it has not been this way."*

Matthew 22:37 — *And He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind."*

Matthew 23:27-28 — *Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. Even so you too outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.*

Mark 6:52 — *For they had not gained any insight from the incident of the loaves, but their heart was hardened.*

Mark 7:18-23 — *And He said to them, "Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him; because it does not go into his heart, but into his stomach, and is eliminated?" Thus He declared all foods clean. And He was saying, "That which proceeds out of the man, that is what defiles the man. For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man."*

Mark 8:16-18 — *And they began to discuss with one another the fact that they had no bread. And Jesus, aware of this, said to them, "Why do you discuss the fact that you have no bread? Do you not yet see or understand? Do you have a hardened heart? Having eyes, do you not see? And having ears, do you not hear? And do you not remember, . . ."*

Mark 11:23 — *"Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it shall be granted him."*

Mark 12:33 — *" . . . And to love Him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as himself, is much more than all burnt offerings and sacrifices."*

Mark 16:14 — *And afterward He appeared to the eleven themselves as they were reclining at the table; and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen.*

Luke 1:51 — *He has done mighty deeds with His arm; He has scattered those who were proud in the thoughts of their heart.*

Luke 2:34-35 — *And Simeon blessed them, and said to Mary His mother, "Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed-- and a sword will pierce even your own soul-- to the end that thoughts from many heart may be revealed. "*

Luke 6:45 — *The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart.*

Luke 8:15 — *And the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance.*

Luke 12:34 — *For where your treasure is, there will your **heart** be also.*

Luke 16:15 — *And He said to them, "You are those who justify yourselves in the sight of men, but God knows your **heart**; for that which is highly esteemed among men is detestable in the sight of God."*

Luke 21:34 — *Be on guard, that your **heart** may not be weighted down with dissipation and drunkenness and the worries of life, and that day come on you suddenly like a trap; . . .*

Luke 24:25,38 — *And He said to them, "O foolish men and slow of **heart** to believe in all that the prophets have spoken!" . . . And He said to them, "Why are you troubled, and why do doubts arise in your **heart**?"*

Acts 2:37 — *Now when they heard this, they were pierced to the **heart**, and said to Peter and the rest of the apostles, "Brethren, what shall we do?"*

Acts 2:46 — *And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of **heart**,*

Acts 5:3-4 — *But Peter said, "Ananias, why has Satan filled your **heart** to lie to the Holy Spirit, and to keep back some of the price of the land? "While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your **heart**? You have not lied to men, but to God."*

Acts 7:39 — *And our fathers were unwilling to be obedient to him, but repudiated him and in their **heart** turned back to Egypt, . . .*

Acts 7:51 — *You men who are stiff-necked and uncircumcised in **heart** and ears are always resisting the Holy Spirit; you are doing just as your fathers did.*

Acts 8:21-23 — *You have no part or portion in this matter, for your **heart** is not right before God. Therefore repent of this wickedness of yours, and pray the Lord that if possible, the intention of your **heart** may be forgiven you. For I see that you are in the gall of bitterness and in the bondage of iniquity.*

Acts 15:8-9 — *And God, who knows the **heart**, bore witness to them, giving them the Holy Spirit, just as He also did to us; and He made no distinction between us and them, cleansing their **heart** by faith.*

Acts 16:14 — *And a certain woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her **heart** to respond to the things spoken by Paul.*

Romans 1:21-25 — *For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish **heart** was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. Therefore God gave them over in the lusts of their **heart** to impurity, that their bodies might be dishonored among them. For they*

exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Romans 2:5 — But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

Romans 6:17 — But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,

Romans 10:6-10 — But the righteousness based on faith speaks thus, "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." But what does it say? "The word is near you, in your mouth and in your heart"-- that is, the word of faith which we are preaching, that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

Romans 16:18 — For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the heart of the unsuspecting.

1 Corinthians 2:9 — But just as it is written, "Things which eye has not seen and ear has not heard, and which have not entered the heart of man, All that God has prepared for those who love Him."

1 Corinthians 4:5 — Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's heart; and then each man's praise will come to him from God.

1 Corinthians 7:37 — But he who stands firm in his heart, being under no constraint, but has authority over his own will, and has decided this in his own heart, to keep his own virgin daughter, he will do well.

1 Corinthians 14:25 — . . . The secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you.

2 Corinthians 3:2-3 — You are our letter, written in our heart, known and read by all men; being manifested that you are a letter of Christ, cared for by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human heart.

2 Corinthians 3:14-16 — But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. But to this day whenever Moses is read, a veil lies over their heart; but whenever a man turns to the Lord, the veil is taken away.

2 Corinthians 4:6 — For God, who said, "Light shall shine out of darkness," is the One who has shone in our heart to give the light of the knowledge of the glory of God in the face of Christ.

2 Corinthians 5:12 — *We are not again commending ourselves to you but are giving you an occasion to be proud of us, that you may have an answer for those who take pride in appearance, and not in **heart**.*

2 Corinthians 9:7 — *Let each one do just as he has purposed in his **heart**; not grudgingly or under compulsion; for God loves a cheerful giver.*

Ephesians 4:17-19 — *This I say therefore, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the **hardness** of their **heart**; and they, having become callous, have given themselves over to sensuality, for the practice of every kind of impurity with greediness.*

Philippians 4:6-7 — *Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, shall guard your **heart** and your minds in Christ Jesus.*

Colossians 3:22 — *Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of **heart**, fearing the Lord.*

1 Thessalonians 3:12-13 — *. . . And may the Lord cause you to increase and abound in love for one another, and for all men, just as we also do for you; so that He may establish your **heart** unblamable in holiness before our God and Father at the coming of our Lord Jesus with all His saints.*

2 Thessalonians 3:5 — *And may the Lord direct your **heart** into the love of God and into the steadfastness of Christ.*

1 Timothy 1:5 — *But the goal of our instruction is love from a pure **heart** and a good conscience and a sincere faith.*

Hebrews 3:12-13 — *Take care, brethren, lest there should be in any one of you an evil, unbelieving **heart**, in falling away from the living God. But encourage one another day after day, as long as it is still called "Today," lest any one of you be **hardened** by the deceitfulness of sin.*

Hebrews 4:12-13 — *For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the **heart**. And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.*

Hebrews 10:22 — *Let us draw near with a sincere **heart** in full assurance of faith, having our **heart** sprinkled clean from an evil conscience and our bodies washed with pure water.*

Hebrews 13:9 — *Do not be carried away by varied and strange teachings; for it is good for the **heart** to be strengthened by grace, not by foods, through which those who were thus occupied were not benefited.*

James 3:14 — But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth.

James 4:8 — Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your heart, you double-minded.

James 5:5 — You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your heart in a day of slaughter.

James 5:8 — You too be patient; strengthen your heart, for the coming of the Lord is at hand.

1 Peter 3:3-4 — And let not your adornment be merely external--braiding the hair, and wearing gold jewelry, or putting on dresses; but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.

1 Peter 3:15-16 — But sanctify Christ as Lord in your heart, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame.

2 Peter 1:19 — And so we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your heart.

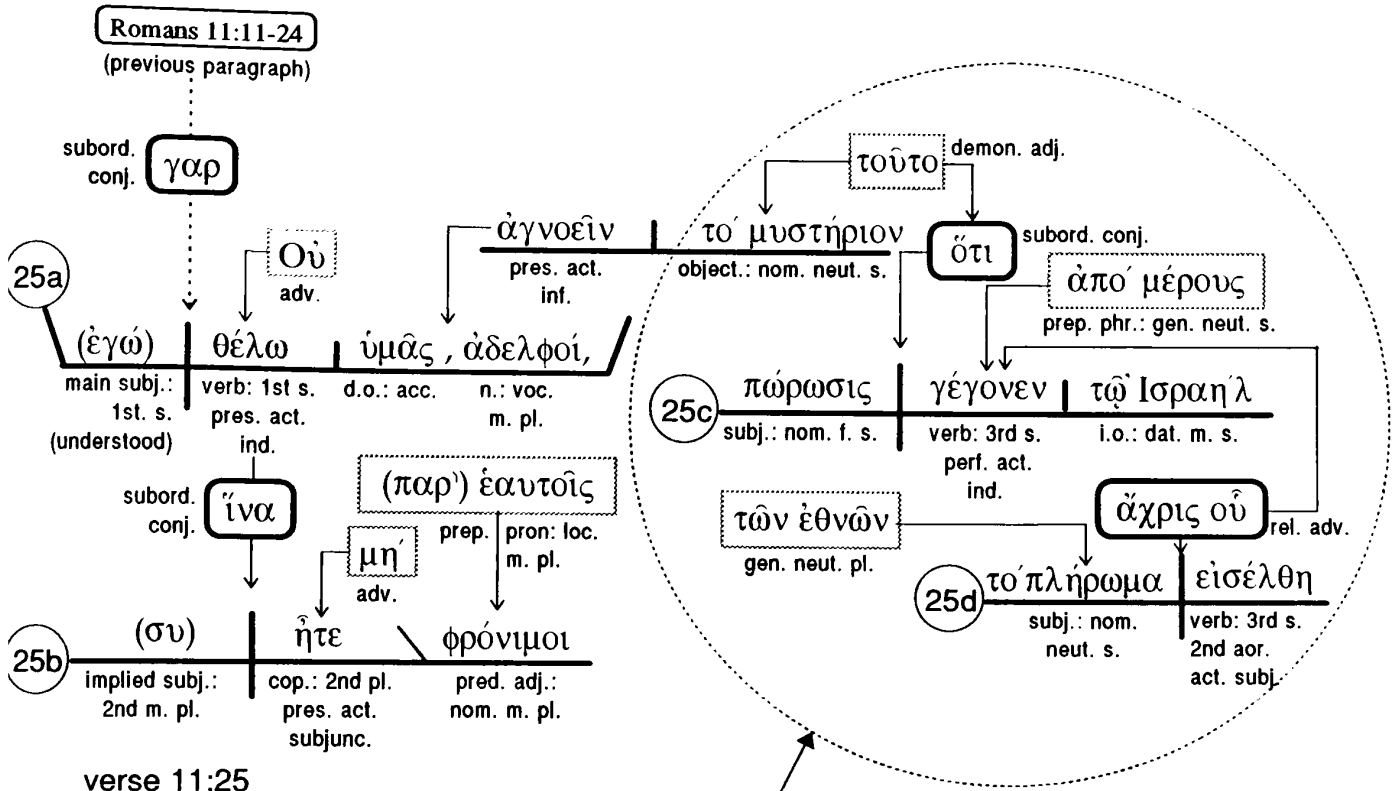
1 John 3:19-21 — We shall know by this that we are of the truth, and shall assure our heart before Him, in whatever our heart condemns us; for God is greater than our heart, and knows all things. Beloved, if our heart does not condemn us, we have confidence before God;

Revelation 2:23 — And I will kill her children with pestilence; and all the churches will know that I am He who searches the minds and heart; and I will give to each one of you according to your deeds.

Revelation 17:17 — For God has put it in their heart to execute His purpose by having a common purpose, and by giving their kingdom to the beast, until the words of God should be fulfilled.

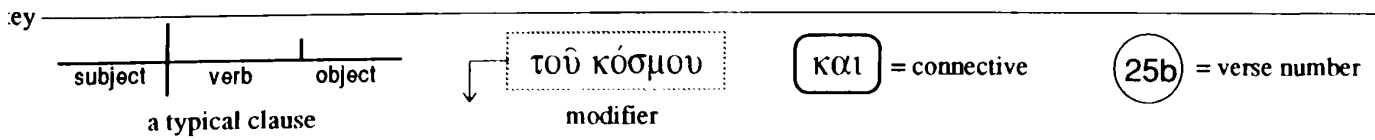
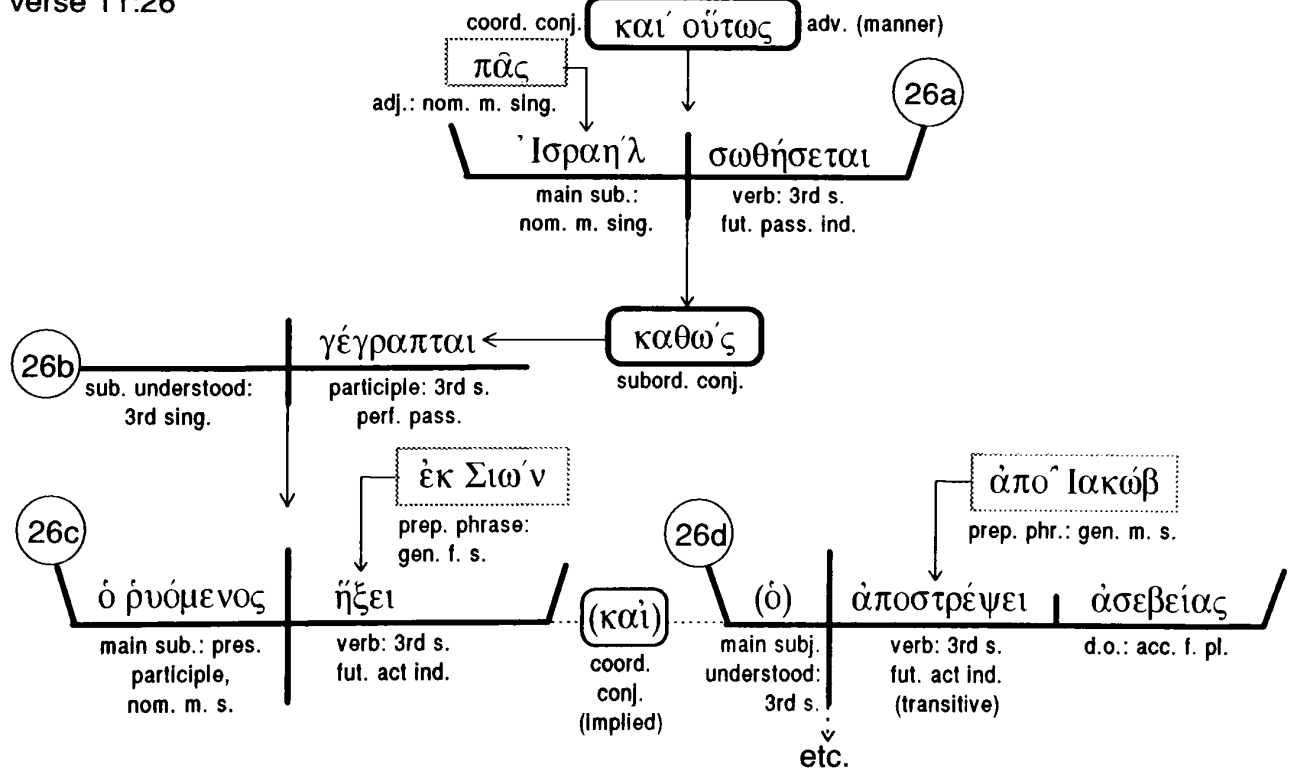
Revelation 18:7 — To the degree that she glorified herself and lived sensuously, to the same degree give her torment and mourning; for she says in her heart, "I sit as a queen and I am not a widow, and will never see mourning."

Appendix D - Sentence Diagram of Romans 11:25-26



verse 11:25

verse 11:26



Appendix E - Grammatical Data Romans 11:25-26

(Exegetically significant elements are shown shaded.)

<i>No.</i>	<i>Ref.</i>	<i>Text Form</i>	<i>Part</i>	<i>Parsing</i>	<i>Use/Meaning</i> (+ <i>syntax page</i>) ¹
1	11:25a	γαρ	subord. conj.	n/a	introduces a new sentence and paragraph
2	11:25a	θέλω	verb	pres. act. ind. 1st s.	tential present (86) - action proposed
3	11:25a	Οὐ	adverb	n/a	negation; modifies verb line 2
4	11:25a	ὑμᾶς	pronoun	accusative 2nd pl.	d.o. antecedent: Gentile believers generally
5	11:25a	ἀδελφοί	noun	vocative masc. pl.	vocative case (64): persons addressed: Gentile Christians in Rome
6	11:25a	ἀγνοεῖν	infinitive	pres. act.	epexegetical (adjectival) infinitive (142), modifying the d.o. in lines 4 and 5, indicating result
7	11:25a	τὸ μυστήριον	noun	nom. neuter s.	object of infinitive in line 6
8	11:25a	τοῦτο	demonstrative adjective	dem. accusative, neuter s.	modifies noun in line 7
9	11:25b	ἵνα	subord. conj.	n/a	introduces purpose clause
10	11:25b	ἦτε	verb	pres. act. ind. 2nd pl.	connecting copula
11	11:25b	μη	adverb	n/a	negation; modifies verb, line 10
12	11:25b	φρόνιμοι	pred. adj.	nom. masc. pl.	describes understood subject (you, pl.)
13	11:25b	(παρ) ἑαυτοῖς	prep. phrase	dat. masc. pl.	dative of association
14	11:25c	ὅτι	subord. conj.	n/a	introduces a noun clause in apposition to object of line 7
15	11:25c	πίστεως	noun	nom. fem. s.	subject of noun clause
16	11:25c	γέγονεν	verb	perf. act. ind. 3rd s.	consummative perfect (105), emphasizing past, completed action
17	11:25c	ἀπό μέρους	prep. phrase	gen. neut. s.	partitive genitive, indicating temporal extent
18	11:25c	τῷ Ἰσραὴλ	proper noun	dat. masc. s.	dative of indirect object (32)
19	11:25d	ἄχρις οὗ	rel. adverb	n/a	introduces noun clause
20	11:25d	τὸ πλήρωμα	noun	nom. neuter s.	subject of noun clause

¹ James A. Brooks and Carlton L. Winbery, *Syntax of New Testament Greek* (Lanham, Md.: 1979), page number as shown in parentheses in "Use" column.

<i>No.</i>	<i>Ref.</i>	<i>Text Form</i>	<i>Part</i>	<i>Parsing</i>	<i>Use/Meaning</i> (+ <i>syntax page</i>) ¹
21	11:25d	τῶν ἐθνῶν	prep. phrase	gen. neut pl.	genitive of possession, modifying noun in line 19
22	11:25d	εἰσέλθῃ	verb	2nd aorist act. subjunctive 3rd s.	futuristic aorist (103), indicating something not yet completed that certainly will be; subjunctive in indefinite local clause where the action is expected to take place in the future (122)
23	11:26a	καί οὕτως	adverb	n/a	adverb of manner, telling how
24	11:26a	πᾶς	adjective	nom. m. s.	attributive (70), modifies noun in line 25
25	11:26a	Ἰσραὴλ	proper noun	nom. masc. s.	subject of noun clause
26	11:26a	σωθήσεται	verb	fut. pass. ind. 3rd s.	gnomic future (98) passive, indicating what will happen after previous condition is met
27	11:26b	καθὼς	subord. conj.	n/a	introduces subord. clause
28	11:26b	γέγραπται	participle	perf. pass. 3rd s.	introduces direct discourse
29	11:26c	ὁ ῥυόμενος	participle	pres. partcp. nom. masc. s.	used substantively (144) as subject of sentence
30	11:26c	ἕξει	verb	fut. act. ind. 3rd s.	predictive future (95), stating an action that will occur
31	11:26c	ἐκ Σιῶν	prep. phrase	gen. fem. s.	genitive of source (24), denoting point of origin
32	11:26d	ἀποστρέψει	verb	fut. act. ind. 3rd s.	predictive future (95), stating an action that will occur
33	11:26d	ἀσεβείας	noun	acc. fem. pl.	direct object of verb in line 32
34	11:26d	ἀπὸ Ἰακώβ	prep. phrase	gen. masc. s.	ablative of separation (21), modifying the verb in line 32

Key to Translations

- ABUV = The New Testament of Our Lord and Savior Jesus Christ, American Bible Union Version (John A. Broadus et al.).
- AMP = The Amplified Bible (The Lockman Foundation and Zondervan), 1965.
- ASV = The American Standard Version (Church of England), 1901.
- BARC = The New Testament: A New Translation (William Barclay), 1966.
- BAS = The Bible in Basic English, 1949.
- BECK = The New Testament in the Language of Today (William F. Beck), 1963.
- CEV = Contemporary English Version: The Bible for Today's Family New Testament (American Bible Society), 1991.
- CKW = The New Testament: A New Translation in Plain English (Charles Kingsley Williams), 1963.
- GNB = The Good News Bible: The Bible in Today's English Version (American Bible Society), 1976.
- GNC = God's New Covenant: A New Testament Translation (Heinz W. Cassirer), 1989.
- GSPD = The New Testament: An American Translation (Edgar J. Goodspeed), 1923.
- JB = The Jerusalem Bible (Alexander Jones, ed.), 1966.
- JBP = The New Testament in Modern English (J. B. Phillips), 1955.
- JWNT = John Wesley's New Testament, 1790/1938.
- KJV = The King James Version (The Authorized Version), c. 1611.
- LAM = The Holy Bible from Ancient Eastern Manuscripts (The Aramaic/Syriac Peshitta) (George M. Lamsa), 1933.
- LB = The Living Bible: Paraphrased (Kenneth Taylor and Tyndale House), 1971.
- MOF = A New Translation of the Bible (James Moffatt), 1935.
- MSG = The Message: The New Testament in Contemporary Language (Eugene H. Peterson), 1993.
- NAB = The New American Bible (Catholic Biblical Association of America), 1971.
- NASB = The New American Standard Bible (The Lockman Foundation), 1971.
- NBV = The Modern Language Bible: The New Berkeley Version in Modern English (Gerrit Verkuyl, ed.), 1959.
- NCV = The Holy Bible: New Century Version (Word Publishing and the World Bible Translation Center), 1987.
- NEB = The New English Bible, (various church organizations in the British Isles), 1970.
- NERV = The New Testament: A New Easy to Read Version (World Bible Translation Center), 1978.
- NIV = The New International Version (New York International Bible Society), 1978.
- NJB = The New Jerusalem Bible, 1985
- NKJV = The New King James Version (Thomas Nelson, Inc.), 1980.
- NLV = The New Life Version (Gleason and Kathryn Ledyard), 1990.
- NOR = The New Testament: A New Translation (Olaf M. Norlie), 1961
- NRSV = The New Revised Standard Version (Bruce Metzger, American Bible Society and the National Council of Churches of Christ), 1989.
- REB = The Revised English Bible (various church organizations in the British Isles), 1989.
- RSV = The Revised Standard Version (National Council of Churches of Christ). 1952.
- RV = The Revised Version, 1881.
- TCNT = The Twentieth Century New Testament, 1902.
- TNT = The Translator's New Testament (The British and Foreign Bible Society), 1973.
- WEY = The New Testament in Modern Speech (Richard Francis Weymouth), 1902.
- WMS = The New Testament: A Translation in the Language of the People (Charles B. Williams), 1937
- WUS = The New Testament: An Expanded Translation (Kenneth S. Wuest), 1961.
- YLT = Young's Literal Translation of the Holy Bible (Robert Young), 1862.

Appendix G - English Translation Comparison by Phrase of Romans 11:25-26

(See page 2 of "Appendix F" for translation abbreviations.)

11:25a:

- ABUV: *For I do not wish you, brethren, to be ignorant of this mystery,*
- AMP: *I do not want you to miss this hidden truth and mystery, brethren:*
- ASV: *For I would not, brethren, have you ignorant of this mystery,*
- BARC: *Brothers, I want you to grasp this divine secret which God has revealed to his own,*
- BAS: *For it is my desire, brothers, that this secret may be clear to you,*
- BECK: *. . . my fellow Christians, I want you to know this secret truth:*
- CEV: *My friends, . . . So I will explain the mystery of what has happened to the people of Israel.*
- CKW: *For I wish you to understand this secret, my brethren,*
- GNB: *There is a secret truth, my brothers, which I want you to know,*
- GNC: *There is a profound truth concealed here, my brothers, of which I do not wish you to lose sight,*
- GSPD: *brothers, I do not want you to miss the secret,*
- JB: *There is a hidden reason for all this, brothers, of which I do not want you to be ignorant,*
- JBP: *Now I don't want you, my brothers, to be totally ignorant of God's secret plan.*
- JWNT: *Brethren, I would not that ye should be ignorant of this mystery,*
- KJV: *For I would not, brethren, that ye should be ignorant of this mystery,*
- LAM: *I am desirous, my brethren, that you should know this mystery,*
- LB: *I want you to know about this truth from God, dear brothers,*
- MOF: *brothers, I would like you to understand this secret:*
- MSG: *I want to lay all this out on the table as clearly as I can, friends. This is complicated.*
- NAB: *Brothers, I do not want you to be ignorant of this mystery¹*
- NASB: *For I do not want you, brethren, to be uninformed of this mystery,*
- NBV: *I want you not to be ignorant of this secret:*
- NCV: *I want you to understand this secret, brothers and sisters,*
- NEB: *For there is a deep truth here, my brothers, of which I want you to take account,*
- NERV: *I want you to understand this secret truth, brothers and sisters.*

¹ [footnote on 11:25-32:] "In God's design, Israel's unbelief is being utilized to grant the light of faith to the Gentiles. Meanwhile, Israel remains dear to God, still the object of his special providence, the mystery of which will one day be revealed." (Catholic Educational Guild Edition of NAB, 1971, p. 169)

NIV: *I do not want you to be ignorant of this mystery, brothers,*
 NJB: *I want you to be quite certain, brothers, of this mystery,*
 NKJV: *For I do not desire, brethren, that you should be ignorant of this mystery,*
 NLV: *Christian brothers, I want you to understand this truth which is no longer a secret.*
 NOR: *Now, brethren, there is a mystery of which I do not want you to be ignorant,*
 NRSV: *I want you to understand this mystery brothers and sisters:*
 REB: *There is a divine secret here, my friends, which I want to share with you,*
 RSV: *I want you to understand this mystery, brethren:*
 RV: *For I would not, brethren, have you ignorant of this mystery,*
 TCNT: *Brothers, . . . I want you to recognize the truth, hitherto hidden,*
 TNT: *Brothers, there is a hidden truth here and I think you should know it;*
 WEY: *For there is a truth, brethren, not revealed hitherto, of which I do not wish to leave you in ignorance,*
 WMS: *. . . brothers, I do not want you to have a misunderstanding of this uncovered secret*
 WUS: *For I do not desire you to be ignorant, brethren, concerning this mystery,*
 YLT: *For I do not wish you to be ignorant of this secret--*

11:25b:

ABUV: *lest ye be wise in your own conceits,*
 AMP: *Lest you be self-opinionated--wise in your own conceits--*
 ASV: *lest ye be wise in your own conceits,*
 BARC: *because I do not want you to get the impression of your own cleverness.*
 BAS: *so that you may not have pride in your knowledge,*
 BECK: *To keep you from thinking too well of yourselves,*
 CEV: *I don't want you Gentiles to be too proud of yourselves.*
 CKW: *lest you become wise in your own eyes:*
 GNB: *for it will keep you from thinking how wise you are.*
 GNC: *lest you become unduly self-satisfied.*
 GSPD: *For to keep you from thinking too well of yourselves*
 JB: *in case you think you know more than you do.*
 JBP: *And I should not wish you to have ideas of your own which may be false.*
 JWNT: *(lest ye should be wise in your own conceits,)*
 KJV: *lest ye should be wise in your own conceits;*
 LAM: *so that you may not be wise in your own conceits:*

LB: *so that you will not feel proud and start bragging.*

MOF: *To prevent you from being self-conceited,*

MSG: *It would be easy to misinterpret what's going on and arrogantly assume that you're royalty and they're just rabble, out on their ears for good. But that's not it at all.*

NAB: *lest you be conceited:*

NASB: *lest you be wise in your own estimation,*

NBV: *So that you might not be self-opinionated,*

NCV: *so you will understand that you do not know everything:*

NEB: *so that you may not be complacent about your own discernment:*

NERV: *This truth will help you understand that you don't know everything.*

NIV: *so that you may not be conceited:*

NJB: *to save you from congratulating yourselves on your own good sense:*

NKJV: *lest you should be wise in your own opinion,*

NLV: *It will keep you from thinking you are so wise.*

NOR: *for otherwise you might think too highly of yourselves.*

NRSV: *So that you may not claim to be wiser than you are,*

REB: *to keep you from thinking yourselves wise:*

RSV: *Lest you be wise in your own conceits,*

RV: *lest ye be wise in your own conceits,*

TCNT: *for fear that you should think too highly of yourselves,*

TNT: *perhaps it will save you from conceit.*

WEY: *for fear you should attribute superior wisdom to yourselves--*

WMS: *For to keep you from being self-conceited,*

WUS: *in order that you may not be wise in yourselves,*

YLT: *that ye may not be wise in your own conceits--*

11:25c:

ABUV: *that hardness has come upon Israel in part,*

AMP: *a hardening (insensibility) has [temporarily] befallen a part of Israel*

ASV: *that a hardening in part hath befallen Israel,*

BARC: *The insensitiveness of the hearts of the Jewish nation is not a total insensitiveness,*

BAS: *that Israel has been made hard in part,*

BECK: *the minds of a part of the Jews were dulled*

CEV: *Some of them have become stubborn,*

CKW: *this stupidity has come on part of Israel,*
 CON : *that blindness has fallen upon a part of Israel*
 GNB: *It is that the stubbornness of the people of Israel is not permanent,*
 GNC: *And it is this. A state of callous insensibility has indeed come upon Israel.*
 GSPD: *that only partial insensibility has come upon Israel,*
 JB: *One section of Israel has become blind,*
 JBP: *No, the partial insensibility which has come to Israel*
 JWNT: *that hardness is in part happened to Israel*
 KJV: *that blindness in part is happened to Israel,*
 LAM: *for blindness of heart has to some degree befallen Israel,*
 LB: *Yes, it is true that some of the Jews have set themselves against the Gospel now,*
 MOF: *it is only a partial insensibility that has come over Israel,*
 MSG: *This hardness on the part of insider Israel toward God is temporary.*
 NAB: *blindness has come upon part of Israel*
 NASB: *that a partial hardening has happened to Israel*
 NBV: *partial insensibility has come over Israel*
 NCV: *Part of Israel has been made stubborn,*
 NEB: *this partial blindness has come upon Israel*
 NERV: *The truth is this: Part of Israel has been made stubborn.²*
 NIV: *Israel has experienced a hardening in part*
 NJB: *part of Israel had its mind hardened,*
 NKJV: *that blindness in part has happened to Israel*
 NLV: *Some Jews have become hard*
 NOR: *It is this--a hardening has come upon Israel in part,*
 NRSV: *a hardening has come upon part of Israel,*
 REB: *this partial hardening has come upon Israel*
 RSV: *a hardening has come upon part of Israel,*
 RV: *that a hardening in part hath befallen Israel,*
 TCNT: *that the callousness which has come over Israel is only partial,*
 TNT: *It is that Israel has become in some measure insensitive*
 WEY: *the truth, I mean, that partial blindness has fallen upon Israel*
 WMS: *that only temporary insensibility has come upon Israel*

² "The Jewish nation (people)." 412.

WUS: *that hardening in part has come to Israel*

YLT: *that hardness in part to Israel hath happened*

11:25d

ABUV: *until the fullness of the Gentiles has come in.*

AMP: *[to last] until the full number of the ingathering of the Gentiles has come in,*

ASV: *until the fulness of the Gentiles be come in;*

BARC: *and it will only last until the full number of the Gentiles has come in.*

BAS: *till all the Gentiles have come in;*

BECK: *until the full number of the non-Jews comes in.*

CEV: *and they will stay like that until the complete number of your Gentiles has come in.*

CON: *until the full body of the Gentiles shall have come in*

CKW: *until the full number of the heathen enter in.*

GNB: *but will last only until the complete number of Gentiles comes to God*

GNC: *Yet it is no more than temporary, lasting till the full number of Gentiles has been brought in.*

GSPD: *to last until all the heathen have come in,*

JB: *but this will last only until the whole pagan world has entered,*

JBP: *is only to last until the full number of the Gentiles has been called in.*

JWNT: *till the fulness of the Gentiles be come in;*

KJV: *until the fulness of the Gentiles be come in.*

LAM: *until the end of the Gentiles shall come.*

LB: *but this will last only until all of your Gentiles have come to Christ--those of you who will.*

MOF: *until the full number of the Gentiles come in.*

MSG: *Its effect is to open things up to all the outsiders so that we end up with a full house.*

NAB: *until the full number of Gentiles enter in,*

NASB: *until the fulness of the Gentiles has come in;*

NBV: *until the full number of the Gentiles come in,*

NCV: *but that will change when many who are not Jews have come to God.*

NEB: *only until the Gentiles have been admitted in full strength;*

NERV: *But that will change when enough non-Jews have come to God.*

NIV: *until the full number of the Gentiles has come in.*

NJB: *but only until the Gentiles have wholly come in;*

NKJV: *until the fulness of the Gentiles has come in.*

NLV: *until the right amount of people who are not Jews come to God.*

NOR: *and it will last until the full number of the Gentiles has been called in.*
 NRSV: *until the full number of the Gentiles has come in.*
 REB: *only until the Gentiles have been admitted in full strength;*
 RSV: *until the full number of the Gentiles come in,*
 RV: *until the fulness of the Gentiles be come in;*
 TCNT: *and will continue only till the whole Gentile world has been gathered in.*
 TNT: *and will remain so until all the Gentiles at last come in;*
 WEY: *until the great mass of Gentiles have come in;*
 WMS: *until the full quota of the the heathen peoples comes in,*
 WUS: *until the fulness of the Gentiles has come in.*
 YLT: *till the fulness of the nations may come in;*

11:26a:

ABUV: *And so all Israel will be saved;*
 AMP: *And so all Israel will be saved.*
 ASV: *and so all Israel shall be saved:*
 BARC: *After that has happened, all Israel will be saved.*
 BAS: *and so all Israel will get salvation:*
 BECK: *that is how all Israel will be saved.*
 CEV: *In this way all of Israel will be saved,*
 CKW: *In this way the whole of Israel shall be saved;*
 GNB: *And this is how all Israel will be saved.*
 GNC: *And so all Israel shall obtain their salvation.*
 GSPD: *and then all Israel will be saved,*
 JB: *and after this the rest of Israel will be saved as well.*
 JBP: *Once this has happened, all Israel will be saved,*
 JWNT: *And so all Israel shall be saved,*
 KJV: *And so all Israel shall be saved:*
 LAM: *And then all Israel shall be saved;*
 LB: *And then all Israel will be saved.*
 MOF: *This done, all Israel will be saved--*
 MSG: *Before it's all over, there will be a complete Israel.*
 NAB: *and then all Israel will be saved.*
 NASB: *and thus all Israel will be saved;*

NBV: *and thus Israel will be saved,*
 NCV: *And that is how all Israel will be saved.*
 NEB: *when that has happened, the whole of Israel will be saved,*
 NERV: *And that is how all Israel will be saved.*
 NIV: *And so all Israel will be saved,*
 NJB: *and this is how all Israel shall be saved.*
 NKJV: *And so all Israel will be saved,*
 NLV: *Then all the Jews will be saved,*
 NOR: *So all Israel will be saved,*
 NRSV: *And so all Israel will be saved;*
 REB: *once that has happened, the whole of Israel will be saved*
 RSV: *and so all Israel will be saved;*
 RV: *and so all Israel shall be saved:*
 WEY: *and so all Israel will be saved;*
 TCNT: *And then all Israel shall be saved.*
 TNT: *that is how all Israel will be saved.*
 WMS: *and so in that way all Israel will be saved,*
 WUS: *And thus all Israel shall be saved,*
 YLT: *and so all Israel shall be saved,*

11:26b:

ABUV: *as it is written,*
 AMP: *As it is written,*
 ASV: *even as it is written:*
 BARC: *As scripture says,*
 BAS: *as it is said in the holy Writings,*
 BECK: *as the Bible says,*
 CEV: *as the Scriptures say,*
 CKW: *as it is written:*
 GNB: *As the scripture says,*
 GNC: *As it is written,*
 GSPD: *just as the Scripture says,*
 JB: *As scripture says:*
 JBP: *as the scripture says:*

JWNT: *as it is written,*
 KJV: *as it is written,*
 LAM: *as it is written,*
 LB: *Do you remember what the prophets said about this?*
 MOF: *as it is written,*
 MSG: *As it is written,*
 NAB: *As Scripture says:*
 NASB: *just as it is written,*
 NBV: *as it is written,*³
 NCV: *It is written in the Scriptures:*
 NEB: *in agreement with the text of Scripture:*
 NERV: *It is written in the Scriptures:*
 NIV: *as it is written:*
 NJB: *As scripture says:*
 NKJV: *as it is written:*
 NLV: *as the Holy Writings say,*
 NOR: *according to the Scripture prophecy,*
 NRSV: *as it is written,*
 REB: *in accordance with scripture:*
 RSV: *as it is written,*
 RV: *even as it it written,*
 WEY: *as is declared in Scripture,*
 TCNT: *as Scripture says--*
 TNT: *As Scripture says:*
 WMS: *just as the Scripture says:*
 WUS: *even as it stands written,*
 YLT: *according as it hath been written.*

11:26c:

ABUV: *"There will come out of Zion the Deliverer;*
 AMP: *The Deliverer will come from Zion,*
 ASV: *"There shall come out of Zion the Deliverer*

³ "Isaiah 59:20; cf. Psalm 14:7." 174.

BARC: *"The Rescuer will come from Scion,*
 BAS: *"There will come out of Zion the One who makes free;*
 BECK: *"The Savior will come from Zion.*
 CEV: *From Zion someone will come to rescue us.*
 CKW: *From Zion shall the deliverer come,*
 GNB: *"The Savior will come from Zion*
 GNC: ⁴*"The deliverer will come from Zion.*
 GSPD: *"The deliverer will come from Zion,*
 JB: *"The liberator will come from Zion,*
 JBP: *There shall come out of Zion the deliverer;*
 JWNT: *The Deliverer shall come out of Sion,*
 KJV: *There shall come out of Sion the Deliverer,*
 LAM: *A deliverer shall come out of Zion,*
 LB: *"There shall come out of Zion a Deliverer,*
 MOF: *"The deliverer will come from Sion,*
 MSG: *A champion will stride down from the mountain of Zion;*
 NAB: *"Out of Zion will come the deliverer*
 NASB: *"The Deliverer will come from Zion,*
 NBV: *"From Mount Zion a deliverer will come;*
 NCV: *"The Savior will come from Jerusalem;*
 NEB: *"From Zion shall come the Deliverer;*
 NERV: *"The Savior will come from Zion;⁵*
 NIV: *"The deliverer will come from Zion;*
 NJB: *"From Zion will come the redeemer,*
 NKJV: *"The Deliverer will come out of Zion,*
 NLV: *"The One Who saves from the punishment of sin will come out of Jerusalem.*
 NOR: *"The Savior will come out of Zion.*
 NRSV: *"Out of Zion will come the Deliverer;*
 REB: *"From Zion shall come the Deliverer,*
 RSV: *"The Deliverer will come from Zion,*
 RV: *"There shall come out of Zion the Deliverer*

⁴ Isaiah 59.20f. 292.

⁵ "An early name for Jerusalem, the city of God's people." 412.

TCNT: *"From Zion will come the Deliverer;*
 TNT: *"From Sion the Deliverer will come;*
 WEY: *"From Mount Zion a Deliverer will come:*
 WMS: *"From Zion the deliverer will come,*
 WUS: *There shall come out of Sion the Deliverer,*
 YLT: *"There shall come forth out of Sion he who is delivering,*

11:26d:

ABUV: *he will turn away ungodliness from Jacob;*
 AMP: *He will banish ungodliness from Jacob. [Isaiah 59:20,21]*
 ASV: *He shall turn away ungodliness from Jacob:*
 BARC: *he will drive all ungodliness from Jacob.*
 BAS: *By him wrongdoing will be taken away from Jacob:*
 BECK: *He will get rid of ungodliness in Jacob.*
 CEV: *Then Jacob's descendants will stop being evil.*
 CKW: *And he shall drive away all ungodliness from Jacob.*
 GNB: *and remove all wickedness from the descendants of Jacob.*
 GNC: *⁶He will remove all ungodliness from Jacob,*
 GSPD: *He will drive all ungodliness away from Jacob,*
 JB: *he will banish godlessness from Jacob.*
 JBP: *He shall turn away ungodliness from Jacob:*
 JWNT: *and shall turn away iniquity from Jacob*
 KJV: *and shall turn away ungodliness from Jacob:*
 LAM: *and he shall remove ungodliness from Jacob;*
 LB: *and he shall turn the Jews from all ungodliness.*
 MOF: *he will banish all godlessness from Jacob:*
 MSG: *he'll clean house in Jacob.*
 NAB: *who shall remove all impiety from Jacob;*
 NASB: *He will remove ungodliness from Jacob."*
 NBV: *He will turn away ungodliness from Jacob;*
 NCV: *he will take away all evil from the family of Jacob.*
 NEB: *he shall remove wickedness from Jacob.*

⁶ Isaiah 27:9; Jeremiah 31:33f. 292.

NERV: *He will take away all evil from the family of Jacob.*⁷
NIV: *he will turn godlessness away from Jacob.*
NJB: *he will remove godlessness from Jacob*
NKJV: *And He will turn away ungodliness from Jacob;*
NLV: *He will turn the Jews from doing sinful things.” (Isaiah 59:20-21)*
NOR: *He will rid Jacob of his ungodliness.*
NRSV: *he will banish ungodliness from Jacob.”*
REB: *he shall remove wickedness from Jacob.*
RSV: *he will banish ungodliness from Jacob” ;*
RV: *He shall turn away ungodliness from Jacob:*
TCNT: *he will banish ungodliness from Jacob.*
TNT: *he will remove from Jacob all his unholy acts.*
WEY: *He will remove all ungodliness from Jacob” (Isaiah 59: 20,21)*
WMS: *He will remove ungodliness from Jacob.*
WUS: *and shall turn ungodliness from Jacob.*
YLT: *and he shall turn away impiety from Jacob,*

⁷ “Father of the twelve family groups of Israel, the people God chose to be his people.” 412.

Appendix H - The Seven Feasts of Israel (Based on Leviticus 23)

	1. PASSOVER	2. UNLEAVENED BREAD	3. FIRST FRUITS	4. PENTECOST	5. TRUMPETS	6. ATONEMENT	7. TABERNACLES
	<i>crucified</i> burial required by sundown - John 19:31 about 9 hrs.	<i>buried</i> John 19:31	<i>resurrected</i> 50 days	<i>Spirit</i> late Sept.-early Oct.	<i>rapture</i> late Sept.-early Oct.	<i>2nd coming</i> (<i>Parousia</i>) late Sept.-early Oct.	<i>millennial reign</i> late Sept.-early Oct.
	Good Friday	late March-early April	Easter Sunday	May	not yet observed		
	on the 14th day of the 1st month (Nisan) - Lev. 23:5	the following day - Lev. 23:6	Sunday of the next 7 days - Lev. 23:7,8	50 days later - Lev. 23:16 (Tishri) - Lev. 23:24	1st day of 7th month - Lev. 23:24	10th day of 7th month - Lev. 23:27	15th day of 7th month - Lev. 23:34
	1 day	1 to 7 days	50 days	95 to 102 days	9 days	9 days	5 days
	-delivered from bondage to Egypt and from plague of death by the blood of a lamb (Exodus 12)	-wilderness experience (Exodus 23:15)	-abundant life of the promised land (Lev. 23:10)	Ezekiel 37 (future) (as if non-existent)	fall of Jericho (Joshua 6)	end of Daniel's 70th week (Zech. 12-14)	Israel redeemed? (Rom. 11:25-32)
	about 1 year	39 years			more than 3397 yrs. including 1877 yrs of worldwide dispersion		1000 years
	-delivered from bondage to sin, from the authority of evil in the world, and from the power of death by the blood of the Lamb of God, Jesus, who gives a new, eternal life (Rom. 5 & 8; Col. 1-3)	-in the world, but not "of the world" (John 15:18-25; 17:6-19) -"buried" by the overload of sin in the world and its conviction in one's life (Rom. 7:7-24)	(Mat. 27:51-53) -promise of abundant and eternal life through Christ and the general resurrection of the saints -becomes viable the church	-empowerment for ministry to glorify Jesus (Acts 1:8; 2:1-8)	"catching away" to Christ (1 Cor. 15:51,52; 1 Thess. 4:16,17) actual fulfillment of resurrection	known only to God (Acts 1:7)	"thousand year" reign of Christ and His saints (Rev. 20)
	time relationships vary among individual members			growth of church indeterminate			
	Spring	Spring	Summer	Summer	Fall	Fall	Fall

JESUS ROMAN JEWISH ISRAEL THE CHURCH

Appendix I - Romans 16 and the Purpose of the Epistle

In stark contrast to another widely acknowledged Pauline epistle, I Corinthians, the Epistle to the Romans has generated protracted debate in this century over two related but distinct problems involving the final two chapters. First the purpose, authenticity, and content of chapter 16 have been argued in an attempt to account for the fact that one of the earliest extant manuscripts, the Chester Beatty Papyrus P⁴⁶, places the closing doxology at the end of chapter 15, although all manuscripts include both chapters 15 and 16.¹ Second, the question of whether Paul directed the epistle specifically toward any concrete situation concerning the Roman community has also proven difficult to answer.

Another problem in particular has significant implications for the function of chapter 16: Is there an undergirding theological purpose for the epistle, and if so, how does chapter 16 relate to it? The issues include the question of whether that chapter was originally directed to a different audience in a different city or was in fact intended to be addressed to the Romans all along as the conclusion of the original epistle and whether an overall purpose for the epistle can help answer this.

Several theories have been proposed to explain the purpose of Romans 16. First, M. J. Suggs² and Ernst Fuchs have argued that in writing to the Romans, Paul was under the influence of his anticipation of going to Jerusalem; therefore the problems in Jerusalem, especially those concerning Jew vs. gentile, became the chief topics of the Roman epistle.³

Second, Günther Bornkamm, branching off from Fuchs, has proposed that Romans be understood as Paul's "last will and testament," in which he brings together in one great

¹ George Arthur Buttrick, ed., The Interpreter's Dictionary of the Bible, 4 vols. (Nashville: Abingdon, 1984), 4:113.

² M. J. Suggs, "The Word is Near You': Romans 10:6-10 Within the Purpose of the Letter," in Christian History and Interpretation: Studies Presented to John Knox, eds. W. R. Farmer et al. (Cambridge: 1967), 289-312.

³ Bruce N. Kaye, "To the Romans and Others' Revisited," Novum Testamentum 18 (1976): 38-77.

compendium the major theological themes of his previous correspondence.⁴ As Karl Donfried has pointed out, this is certainly true with hindsight.⁵ This theory has reinforced a widely held view of the epistle as a theological treatise.

Third, a number of scenarios have been proposed which require that some portion of the epistle be sent first to some other community and only later combined with new material and sent to Rome. These are attempts to deal with the differing locations mentioned in the doxology of 16:25ff. Origen indicates that Marcion's shortened version of the epistle ended with v. 14:23. Marcion's mutilation appears to have led to the several varieties of manuscripts which place the doxology of 16:25ff. variously following 14:23 or 15:33, the earliest of which is the Chester-Beatty Papyrus P⁴⁶.

There were several attempts to account for this phenomenon: (a) David Schulz saw chapter 16 as originally going to Ephesus and later becoming attached to the epistle to the Romans. (He was the "first [in 1829] to regard chapter 16 as a fragment of a Pauline letter to Ephesus."⁶) (b) F. C. Baur believed chapters 15 and 16 were a second century addition.⁷ (c) T. W. Manson theorized that Paul directed Romans 1:1-15:33 to the church in Rome, then sent a copy to Ephesus with chapter 16 tacked on.⁸

This "Ephesus theory" is based on contentions that Paul would never send personal greetings to a large number of people in a community he had never visited, that Priscilla and Aquila were unlikely to have moved from Rome to Ephesus at the time of the expulsion of the Jews and then back again after the death of Claudius, that Epaenetus' being termed the first convert from the province of Asia in Romans 16:5 makes no sense if he lived in Rome, that the harsh warnings of 16:17-19 are out of keeping with the general tone of the epistle, yet could be applied at Ephesus, and that chapter 15 ends with what

⁴ Günther Bornkamm, *Paulus* (Stuttgart: W. Kolhammer, 1969): 111. Terming the epistle a "compendium" goes back at least as far as Melancthon in the sixteenth century. See Werner Georg Kümmel, *Introduction to the New Testament*, (Nashville: Abingdon): 312.

⁵ Karl Paul Donfried, "A Short Note on Romans 16," *Journal of Biblical Literature* 89 (1970): 441-449.⁶ Kümmel, 318, Wickenhauser, 408.

⁷ Alfred Wikenhauser, *New Testament Introduction* (Dublin: Herder and Herder, 1958): 408.

⁸ T. W. Manson, "St. Paul's Letter to the Romans—and Others," in *Studies in the Gospels and Epistles*, ed. Matthew Black (Manchester: Manchester University Press, 1962): 225-241.

well could have been the original conclusion of a letter.⁹ In summing up these arguments, Donald Guthrie offered the following “counter-considerations:” (a) The “only other occasion when he [Paul] appended many personal greetings was when writing to Colossae which he had [also] never visited.” (b) Travel was remarkably facilitated by Roman roads and the *pax Romana*. (c) There is no reason that “the first convert in Asia must have remained there.” (d) Concerning the warning against trouble-makers in 16:17-19, “the difficulty would be removed altogether if the trouble-makers were as yet no more than a threat, [and Paul] had bitter memories of the struggles he had had with similar false teachers in other churches.” (e) If v. 15:33 is an ending to an epistle, “it is without precedent among Paul’s epistles.” (f) The different ending of the P⁴⁶ manuscript, “the only early MS which places the doxology at the end of chapter 15, ends with chapter 16, and cannot easily be used in support. Moreover the theory of an Ephesian destination for chapter 16 does nothing to solve the textual problems of the last two chapters, but on the contrary introduces further confusion.”¹⁰

Guthrie thus showed several presuppositions which make for the weakness of the “Ephesus theory.” However, he did not note that the canonical form of the epistle makes a claim for a full sixteen chapters having been directed by Paul to the Roman church. Thus the “Ephesus theory” denies both the authority of the canon and the role of the Holy Spirit in superintending its “shaping,” to use Brevard Child’s expression. In addition, one must wonder how knowledge of the “Ephesus theory” could have benefited the church over the first 1700+ years when it had not yet been suggested.

Fourth, Willi Marxsen ascribed the purpose of the epistle to a specific group of problems relating to the church in Rome. He derived this from his belief that because the Roman historian Suetonius states that the Roman Jews had “persisted in the rioting at the instigation of *Chrestus*,” and because the etymology of “Chrestus” and “*Christo*” are similar,” therefore the expulsion of the Jews in A.D. 49 also included Jewish Christians.¹¹

⁹ Donald Guthrie, New Testament Introduction (Downers Grove, Illinois: Intervarsity Press, 1970): 412-413.

¹⁰ *Ibid.*, 413-417.

¹¹ Willi Marxsen, Introduction to the New Testament (Philadelphia: Fortress, 1968): 95-109.

He cited Acts 18:2 as further evidence. This theory has the useful effect of dating the epistle to a small period between A.D. 54 (the year of Claudius' death) and Paul's journey to Rome. Donfried, Barrett, Knox and Bruce all accepted this view.

Fifth, Bruce N. Kaye attempted to demonstrate that the epistle was written on the general basis of Paul's mission as an apostle to the Gentiles, calling particular attention to vv. 15:14-33, wherein Paul points out that he writes very boldly because of the grace given to him to be a minister to the Gentiles.¹² Since this statement occurs in one of the chapters deleted by Marcion, Marcion must have been dealing with the full document as Paul intended it to be sent to Rome.

Particularly important to Kaye's position is the question of the numerous personal greetings: "It is because he [Paul] knows so little about the details of the situation that he includes in his greetings everyone he knows under whatever heading, or from whatever contact."¹³ Luke Johnson expanded on this:

But the chapter [16] admirably serves Paul's purpose. The greetings demonstrate Paul's extensive contacts within the community and thus serve to recommend him. More pertinently, Paul recommends to the Romans the deacon of the church at Cenchreae, Phoebe (16:1-3). . . . His language unmistakably refers to financial matters. Phoebe has helped support Paul's mission in the East, and he now sends her to Rome, to organize and prepare for his expedition to the West. The end of Romans is a letter of recommendation for Phoebe to the Roman church.¹⁴

The author of this research suggests the following scenario as an expansion of Kaye's and Johnson's reconstructions, bearing in mind that it would require considerably more study than can be accomplished here:

Jews and Jewish Christians who had been expelled by Claudius A.D. 49 were allowed to return after his death in A.D. 54. Because of the strategic importance of the evangelization of Rome, both in terms of its role as the capital of the Empire--of the ancient Roman Empire of that time and eventually of the formal, institutional Roman Catholic Church which succeeded it over the course of a millennium--and as a major trade hub,

¹² Kaye, *op. cit.*, 42.

¹³ Kaye, *op. cit.*, 45.

¹⁴ Luke T. Johnson, The Writings of the New Testament, 316.

a group of very committed Christians, inspired by the Spirit and led by Paul and to some extent by Priscilla and Aquila, relocated to Rome from the region around Ephesus during the late 50's. In the epistle these are being both introduced to the Roman largely gentile church through the series of names given in Romans 16 and memorialized there by the Spirit because these same people were very likely martyred in the 60's under Nero's persecution. It is possible to account for specific names in New Testament epistles on grounds other than genre. As with geographic entities, they pepper both testaments in order to give witness to the fact that God acted at specific times and in specific places in history, using specific individuals in the course of His work, of which the evangelization of first century Rome was indeed a very significant part.

Appendix J - Old Testament Eschatological Oracles Not Finding Resolution in the New Testament Church

N.B. Because the Lord is to be sanctified through Israel “in the sight of the many nations,” these statements cannot find their fulfillment at the return from the Babylonian captivity.

Isaiah 51:22 — *“Thus says your Lord, the Lord, even your God Who contends for His people, ‘Behold, I have taken out of your hand the cup of reeling; The chalice of My anger, You will never drink it again.’”* [The Church has never drunk the cup of God’s wrath.]

Isaiah 54:7 — *“For a brief moment I forsook you, But with great compassion I will gather you.”* [The Church has never been forsaken by God.]

Isaiah 66:12 — *“For thus says the Lord, ‘Behold, I extend peace to her like a river, and the glory of the nations like an overflowing stream; and you shall be nursed, you shall be carried on the hip and fondled on the knees.’”*

Jeremiah 31:40 — *“And the whole valley of the dead bodies and of the ashes, and all the fields as far as the brook Kidron, to the corner of the Horse Gate toward the east, shall be holy to the Lord; it shall not be plucked up, or overthrown anymore forever.”* [Though Jerusalem is sometimes used in the New Testament figuratively of the Church, this verse cannot be.]

Jeremiah 46:27-28 — *“But as for you, O Jacob My servant, do not fear, nor be dismayed, O Israel! For, see, I am going to save you from afar, and your descendants from the land of their captivity; and Jacob shall return and be undisturbed and secure, with no one making him tremble. 28 O Jacob My servant, do not fear,’ declares the Lord, ‘for I am with you. For I shall make a full end of all the nations where I have driven you, yet I shall not make a full end of you; but I shall correct you properly and by no means leave you unpunished.’”*

Ezekiel 20:23-25; 33-44 — *“Also I swore to them in the wilderness that I would scatter them among the nations and disperse them among the lands, 24 because they had not observed My ordinances, but had rejected My statutes, and had profaned My sabbaths, and their eyes were on the idols of their fathers. 25 And I also gave them statutes that were not good and ordinances by which they could not live; As I live,’ declares the Lord God, ‘surely with a mighty hand and with an outstretched arm and with wrath poured out, I shall be king over you. 34 And I shall bring you out from the peoples and gather you from the lands where you are scattered, with a mighty hand and with an outstretched arm and with wrath poured out; 35 and I shall bring you into the wilderness of the peoples, and there I shall enter into judgment with you face to face. 36 As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you,’ declares the Lord God. 37 ‘And I shall make you pass under the rod, and I shall bring you into the bond of the covenant; 38 and I shall purge from you the rebels and those who transgress against Me; I shall bring them out of the land where they sojourn, but they will not enter the land of Israel. Thus you will know that I am the Lord.’ 39 As for you, O house of Israel, thus says the Lord God, ‘Go, serve everyone his idols; but later, you will surely listen to Me, and My holy*

name you will profane no longer with your gifts and with your idols. 40 For on My holy mountain, on the high mountain of Israel,' declares the Lord God, 'there the whole house of Israel, all of them, will serve Me in the land; there I shall accept them, and there I shall seek your contributions and the choicest of your gifts, with all your holy things. 41 As a soothing aroma I shall accept you, when I bring you out from the peoples and gather you from the lands where you are scattered; and I shall prove Myself holy among you in the sight of the nations. 42 And you will know that I am the Lord, when I bring you into the land of Israel, into the land which I swore to give to your forefathers. 43 And there you will remember your ways and all your deeds, with which you have defiled yourselves; and you will loathe yourselves in your own sight for all the evil things that you have done. 44 Then you will know that I am the Lord when I have dealt with you for My name's sake, not according to your evil ways or according to your corrupt deeds, O house of Israel,' declares the Lord God."

Ezekiel 28:25-26 — "Thus says the Lord God, 'When I gather the house of Israel from the peoples among whom they are scattered, and shall manifest My holiness in them in the sight of the nations, then they will live in their land which I gave to My servant Jacob. 26 And they will live in it securely; and they will build houses, plant vineyards, and live securely, when I execute judgments upon all who scorn them round about them. Then they will know that I am the Lord their God.'"

Ezekiel 36:33 — "Thus says the Lord God, 'On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places will be rebuilt.'" [The church, being an organism and not a building or place, has no ruins.]

Ezekiel 38:8 — "'After many days you will be summoned; in the latter years you will come into the land that is restored from the sword, whose inhabitants have been gathered from many nations to the mountains of Israel which had been a continual waste; but its people were brought out from the nations, and they are living securely, all of them'". [The Church is never a waste nor the land, and has never occupied the land.]

Ezekiel 39:21-29 — "'And I shall set My glory among the nations; and all the nations will see My judgment which I have executed, and My hand which I have laid on them. 22 And the house of Israel will know that I am the Lord their God from that day onward. 23 And the nations will know that the house of Israel went into exile for their iniquity because they acted treacherously against Me, and I hid My face from them; so I gave them into the hand of their adversaries, and all of them fell by the sword. 24 According to their uncleanness and according to their transgressions I dealt with them, and I hid My face from them.' 25 Therefore thus says the Lord God, 'Now I shall restore the fortunes of Jacob, and have mercy on the whole house of Israel; and I shall be jealous for My holy name. 26 And they shall forget their disgrace and all their treachery which they perpetrated against Me, when they live securely on their own land with no one to make them afraid. 27 When I bring them back from the peoples and gather them from the lands of their enemies, then I shall be sanctified through them in the sight of the many nations. 28 Then they will know that I am the Lord their God because I made them go into exile among the nations, and then gathered them again to their own land; and I will leave none of them there any longer. 29 And I will not hide My face from them any longer, for I shall have poured out My Spirit on the house of Israel,' declares the Lord God. [God has never hidden His face from the Church.

The Church is never given into the hands of her adversaries, has never been dealt with according to her transgressions, has never gone into or been brought back from exile, has never been gathered to her own land, and has never been left by the Lord.]

Daniel 9:24 — *“Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place.”* [Jesus tells the Church it is not given to know times or seasons. (Acts 1:7)]

Hosea 3:4-5 — *“For the sons of Israel will remain for many days without king or prince, without sacrifice or sacred pillar, and without ephod or household idols. 5 Afterward the sons of Israel will return and seek the Lord their God and David their king; and they will come trembling to the Lord and to His goodness in the last days.”*

Joel 3:1-2 — *“For behold, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, 2 I will gather all the nations, and bring them down to the valley of Jehoshaphat. Then I will enter into judgment with them there On behalf of My people and My inheritance, Israel, whom they have scattered among the nations; and they have divided up My land.”*

Zephaniah 3:10-13 — *“From beyond the rivers of Ethiopia My worshipers, My dispersed ones, will bring My offerings. 11 In that day you will feel no shame because of all your deeds by which you have rebelled against Me; for then I will remove from your midst your proud, exulting ones, and you will never again be haughty On My holy mountain. 12 But I will leave among you A humble and lowly people, And they will take refuge in the name of the Lord. 13 The remnant of Israel will do no wrong and tell no lies, nor will a deceitful tongue be found in their mouths; for they shall feed and lie down with no one to make them tremble.”* [The Church is never called “the dispersed.”]

Zechariah 8:13, 23 — *“And it will come about that just as you were a curse among the nations, O house of Judah and house of Israel, so I will save you that you may become a blessing. Do not fear; let your hands be strong.” . . . Thus says the Lord of hosts, ‘In those days ten men from all the nations will grasp the garment of a Jew saying, “Let us go with you, for we have heard that God is with you.”’* [The Church has never been a “curse among the nations.”]

Zechariah 12:7-10 — *“The Lord also will save the tents of Judah first in order that the glory of the house of David and the glory of the inhabitants of Jerusalem may not be magnified above Judah. 8 In that day the Lord will defend the inhabitants of Jerusalem, and the one who is feeble among them in that day will be like David, and the house of David will be like God, like the angel of the Lord before them. 9 And it will come about in that day that I will set about to destroy all the nations that come against Jerusalem. 10 And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born.”* [The Church is never called “Jacob,” “Judah,” or “the house of David.”]