

ISRAEL,
the GENTILES,
and the
SOVEREIGNTY
OF GOD

THE BOOK OF ROMANS
CHAPTERS 9-11

Versions of the Tanakh (Torah, Prophets, & Writings)

- MT after a Bible Verse = Masoretic Text and refers to a Hebrew version
- LXX after a Bible Verse = Septuagint Text and refers to a Greek version
- Tg after a Bible Verse = Targum Text and refers to an Aramaic version

Paul's Overarching Purpose in Romans 9–11

- Express his deep mental anguish over the situation with Israel
- Explain the privileged and preeminent status of the Jewish people
- Explain how God and His word remain faithful despite rejection of the good news

Paul's Overarching Purpose in Romans 9–11

- Inoculate Gentiles from arrogance over and against the Jewish people
- Ensure Gentiles are aware of the "hardening in part" of Israel and understand remnant theology
- Ensure Gentiles are part of God's jealousy/zealousy plan for the Jewish people

Paul's Overarching Purpose in Romans 9–11

- Ensure everyone knows that God is always sovereign and righteous (no matter how mysterious or surprising) and is able to declare: "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and inscrutable His ways! (Rom 11:33)

What is Righteous(ness)?



What is Righteous(ness)?

- **Doing** what is right, required, or obligated in relationships
- Justice then is the restoration of righteousness when it is not being done
- It all goes back to Abraham in Gen 18:19 and covenant love relationship with God

Romans 9–11

Romans 9–11 is a
self-contained unit

Romans 9:1–5

9:1–5 Introductory pouring
out of Paul's heart that
ends with a solid affirming
'Amen' of Rom 9:1–5!

Romans 9:6–11:32

9:6–11:32 Lengthy explanation
of how God is righteous and His
word has not failed in regard to
the outworking of the Good
News in light of God's promises
to Israel

Romans 11:33–36

11:33–36 Closing doxology
that ends with a solid
affirming 'Amen' of
Rom 9–11

Romans 9–11

AMEN!

Jewish Liturgical Call to Affirmation!

Romans 9:1

I am telling the truth in
Messiah, I am not lying, my
conscience testifies with me in
the Holy Spirit

Romans 9:1

- Telling the truth NOT lying (over the top, out of deepest sorrow)
- In Messiah/in the Holy Spirit are markers of the new covenant!

Romans 9:1

Ancient 'conscience' =
consciousness of how much one's
actions are in line with the moral
standards one is obligated to

Romans 9:2 Telling the Truth About What?

that I have great sorrow and
unceasing anguish in my heart

Romans 9:2

- mega sorrow, unceasing mental anguish in his deepest being
- the kind of sorrow/anguish that robs you of joy when someone you love is in real danger

Romans 9:2 and Its Conclusion in 10:1

Brothers and sisters, my heart's
desire and my prayer to God for
them is for their rescue

Romans 9:3 'Almost Wish'

For I could almost wish that I myself were a cursed thing, *separated* from the Messiah for the sake of my brothers and sisters, my kinspersons according to the flesh

Romans 9:3 'A Cursed Thing'

A 'cursed thing' could refer to the ancient votive offering or something devoted to God for destruction; but here Paul is acting almost like Moses who asked to be blotted out of the Book of Life in the golden calf incident (see Exo 32:32)

Romans 9:3 in Light of Rom 8:38–39

NO ONE & NOTHING can **separate** us from the love of God which is in Messiah Yeshua our Lord, but I could almost wish that I was a cursed thing **separated** from Messiah for their sake!

Romans 9:3 in Light of Ephesians 2:12

Remember that you were at that time **separate** from Messiah, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.

Is Our Heart's Desire and Prayer Like Paul's?



Is Our Heart's Desire and Prayer Like Paul's?

Beloved, beware of the hurtful, naïve, and even ignorant tendency of too many Gentiles to say things like: “How can the Jewish people not see the Good News, and that Yeshua is the Messiah in the Suffering Servant passages of Isaiah”?

What Saying Things Like That Shows

It shows that we are ignorant of God's "hardening in part" of Israel from Isaiah 6:9–10.

He said, "Go, and tell this people: 'Keep on listening, but do not perceive; Keep on looking, but do not understand.' "Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Otherwise they might see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed."

What Saying Things Like That Shows

It shows that we are ignorant of how the Good News is first responded to by a wondrous remnant of Israel in the Gospels & Acts; and Israel's restoration gets significantly underway so as to allow for the outreach to the nations!

That is What the Gospels & Acts Are All About

The healing of blindness, deafness, and other conditions in the Gospels is all about reversing Israel's conditions described in Isaiah in the inauguration of the new covenant with Israel and Judah as promised in Isaiah 61:1ff; Jer 31:31–34; Ezek 36:23ff. ! The same is true for Acts 2!

Again I Ask, Is Our Heart's Desire and Prayer Like Paul's?



Is Our Heart's Desire and Prayer Like Paul's?

Beloved, beware of a wholly de-Judaized Bible, Good News, and life in the name of reaching Gentiles today that erases the Tanakh and Israel's privileged and preeminent status among us ("to the Jew first"), and causes us to trample on the Jewish people instead of desiring and praying them into the jealousy or zealosity God intended by our merciful inclusion!

Romans 9:4

Who are Israelites, to whom belongs
the adoption as sons, and the glory,
and the covenants, and the giving of
the Torah, and the service of worship,
and the promises

Romans 9:4 'Israelites'

'Israelites' is an ancient internal term emphasizing God's election and covenants and Israel's 'irrevocable gifts & calling of God' (explicitly stated as such in 11:29)

Romans 9:4a 'The Adoption as Children'

'The adoption as children' (unique to Paul) recalls Israel as God's 'firstborn child' in Exod 4:22–23; cf. Deut 14:1; Jer 31:9; Hos 11:1

Romans 9:4a 'The Adoption as Children'

'The adoption as children' is now
applied to Jews & Gentiles in Messiah
as seen in Rom 8:15, 23

Romans 9:4b 'The Glory'

'The glory' recalls God's manifest presence with His people Israel at Sinai, in the pillar of cloud by day and fire by night, the Tabernacle, the Ark of the Covenant, the Temple, & the future

Romans 9:4b 'The Glory'

The key passage is Exo 34:6–7 which is God's response to Moses' request that God manifest His glory to him

Romans 9:4b in Light of Exo 34:6–7a

"The LORD, the LORD, God compassionate and gracious, slow to anger, and **abounding in hesed (covenant loyal lovingkindness) and emet (faithfulness)**; who keeps hesed for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished,

Romans 9:4b in Light of John 1:14

‘The glory’ is now applied to Jews & Gentiles in Messiah as seen in John 1:14 which ends with an explicit use of the last phrase of Exo 34:6

Romans 9:4b in Light of John 1:14

the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, **full of hesed (covenant loyal lovingkindness) and emet (faithfulness) [using Exo 34:6]**

Romans 9:4b in Light of John 1:14

“full of grace and truth” in English translations misses this use of Exo 34:6 and fails to see how Yeshua the Messiah is enfleshing the very character of YHWH God revealed to Moses when Moses asked to see His glory

Romans 9:4b in Light of Exo 34:6 in John 1:14

John 1:14 is like saying this:

"The LORD, the LORD, God compassionate and gracious, slow to anger, and **abounding in hesed (covenant loyal lovingkindness) and emet (faithfulness)** now enfleshed in Yeshua the Messiah!

Romans 9:4b in Light of Rom 9:23–24

‘The glory’ is now applied to
Jews & Gentiles in Messiah
as seen in Rom 9:23–24

Romans 9:4b in Light of Rom 9:23–24

And *He* did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, even us, whom He also called, not from among Jews only, but also from among Gentiles.

Romans 9:4c 'The Covenants'

'The covenants' most likely recalls God's covenants with Abraham (Gen 15:18; 17:2–9), Isaac (Gen 26:3–5), All Three Patriarchs (Gen 50:24; Exo 2:24; 6:3–5; Lev 26:42); Moses (Exo 24:7–8); David (2 Sam 7; Cf. 23:5); and the new covenant with the House of Israel & Judah promised in Jer 31:31–34

Romans 9:4c 'The Covenants'

'The covenants' with Israel on behalf of all nations are now ultimately applied to Jews & Gentiles respectively in Messiah without any hint of erroneous "fulfillment theology" that would consider the land promise to Israel, for example, as 'fulfilled' in Yeshua. The physical land promise is yet to come.

The Physical Land Promise in the Sermon on the Mount: Matt 5:5

"Blessed are the *πραεῖς* (unassuming)
for they shall inherit the land/earth".

Romans 9:4d 'The Giving of Torah'

'The *giving of Torah*' (a word pregnant with meaning) emphasizes that "Israel had as its instructor God Himself, and because of that Torah Israel possessed an unparalleled wisdom, educative force, and guide for its life".

Citation from Joseph Fitzmyer, *Romans*, 546

Romans 9:4d in Light of Rom 10:4 & John 1:14

‘Torah’ is now applied to Jews & Gentiles by internalization, ethical concentration, and intensification in Messiah, who is the goal of Torah (Rom 10:4) as Torah become flesh (John 1:14).

Romans 9:4d in Light of 1 Cor 9:21b

“Not being without the Law of God,
but being in accordance with the
Law of Messiah”

Romans 9:4d in Light of Rom 8:2

“For the Law of the Spirit of life in Messiah Yeshua has set you free from the law of sin and of death”.

Romans 9:4d in Light of this New Covenant Torah

Internalization
Ethical Concentration
Intensification

Romans 9:4d in Light of Internalization

The internalization of the Law is nothing short of the promise of the new covenant that God's Law would be written on the hearts of His people, which they would then be free to obey and live out by the Spirit (Jer 38:31–34LXX; Jer 31:31–34MT; cf. Ezek 11:19–20; 36:26–27).

Romans 9:4d in Light of Internalization

The internalization of the Law of Messiah, or the Law of the Spirit of Life in Messiah Yeshua, was explained to Gentiles in Romans 6–7 using Roman slave language.

Romans 9:4d in Light of Roman Slave Language (J. Albert Harrill)

In Romans 7:7–25, Paul is actually comparing the comic Roman stock slave who ineffectively practiced robot-like obedience to individual commands of a master, to the ideal Roman slave who accepted the master's wishes so fully that the slave's innermost self could anticipate the master's wishes and live them out effectively.

Romans 9:4d in Light of Ethical Concentration

The ethical concentration of the Law is nothing short of the summarization of the entirety of the Law in the single command to love one's neighbor as oneself (Lev 19:18cLXX; 19:18bMT; cf. Matt 22:39), which wholly presumes the first and greatest commandment of Deut 6:5; Cf. Matt 22:37–38, 40.

Romans 9:4d in Light of Ethical Concentration in Rom 13:8–10

Owe no one anything, except to love one another, for the one who loves their neighbor has fulfilled the Law. (Rom 13:8)

For the commandments, "Do not commit adultery, do not murder, do not steal, do not covet," (and if there is any other commandment) are summed up in this, "Love your neighbor as yourself." (Rom 13:9)

Love does no wrong to a neighbor. Therefore love is the fulfillment of the Law. (Rom 13:10)



Romans 9:4d in Light of Intensification

The intensification of the Law, is nothing short of the new covenant 'perfection' of the moral and ethical practice of the Law in demonstration of the summational love commandment.

Romans 9:4d in Light of Intensification

The meaning of the summational love commandment in terms which intensified the explicit requirements of the Law is clearly seen in Rom 12:14–21 & 14:10, 13. It includes total practical accommodation (welcoming, serving, & even pleasing) of each other as Jews and Gentiles right down to eating and drinking.

Romans 9:4d in Light of Slave Language

The ones who accommodate (welcome, serve, and even please) each other as Jews and Gentiles are referred to as “slaves of Messiah” (Rom 14:18). The ones who don’t, but rather cause divisions and create obstacles contrary to this teaching are referred to as “slaves of their own bellies” (Rom 16:18)

Romans 9:4d in Light of Intensification

In fact the whole exhortation about how to live together in community as Jews and Gentiles in Messiah in Rom 12:1–15:13 is to be understood in terms of Rom 12:1–2, which calls for each person to allow themselves to be transformed by the renewal of their mindset, involving the internalization, ethical concentration, and intensification of the Law of Messiah (see esp. Rom 13:8–10 & 15:2–4), which allows Jews and Gentiles to accommodate and build up each other in the nitty-gritty of daily life.

Romans 9:4e 'The Service of Worship'

'The service of worship' likely recalls both Israel's rich liturgical practices and their way of life characterized by service to God ("Let my people go, *that they may serve me*" (Exo 7:16, 26; 8:16; 9:1, 13; 10:3)).

Romans 9:4e 'The Service of Worship'

'The service of worship' is now applied to Jews & Gentiles in house congregations all over Rome who will respond to Paul's exhortation in Rom 12:1, by the mercies of God, to present their bodies a living and holy sacrifice, acceptable to God, which is their only reasonable service of worship.

Romans 9:4e 'The Promises'

'The promises' recalls all God's promises in all the covenants.

Romans 9:4f 'The Promises'

As Longenecker notes, this leads Paul directly into his presentation in 9:6–29 of God's promises to the **remnant of Israel**

Romans 9:5 'Two Crowning Features of Israel' (Longenecker)

To whom belong the patriarchs, and
from whom, by fleshly descent,
came the Messiah, who is God over
all, blessed forever! Amen.

Romans 9:5 'Messiah is God over all' (Robert Jewett)

The reference to Messiah as coming from Israel insofar as fleshly descent is concerned is a limiting point that invites a limitless counterpoint which "who is God over all" provides

Romans 9:5 'Messiah is God over all' (Robert Jewett)

This means Rom 9:5 is directly reflecting the opening declaration of Rom 1:3–4 “born from the seed of David according to the flesh; declared the Son of God according to the Spirit of holiness . . .

Romans 9:1–5

9:1–5 Introductory pouring
out of Paul's heart that
ends with a solid affirming
'Amen' of Rom 9:1–5!

Romans 9:6a The Word of God has **NOT** Failed

Now it is **not** as though
the Word of God has failed,

A Main Interpretive Key for Romans 9–11

REMNANT THEOLOGIZING

Theologizing Not Theology

The word 'theologizing' indicates the fact that what many call Biblical 'theology' in Paul's letters evidences the light or revelation given at the time, and that all Paul's letters were written in response to urgent situations such that his 'theologizing' is not to be confused with "armchair systematic theology"

Remnant Theologizing Aspects (Schrenk & Hertrich Summary)

1. The remnant is sovereignly established by God alone
2. The remnant may be small, but also envisioned is its greatness
3. The remnant is both a present and future “in that day” entity

Remnant Theologizing Aspects (Schrenk & Herntrich Summary)

4. The concept of the remnant is related to God's election of Israel
5. The remnant is commonly associated with Zion, the city of Jerusalem
6. While God establishes the remnant, the other side of that establishment is the **responsive faithfulness** of God's elect

The Two Sides: Establishment & Responsive Faithfulness
The Prototype Abraham (Gen 18:19)

"For I have chosen him, so that he may command his children and his household after him to keep the way of the LORD **by doing righteousness and justice**, so that the LORD may bring upon Abraham what He has spoken about him."

The Two Sides: Establishment & Responsive Faithfulness
The Prototype Abraham (Gen 22:16–17)

"By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son, indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.

The Two Sides: Establishment & Responsive Faithfulness
The Prototype Abraham (Gen 15:6) The Starting Place

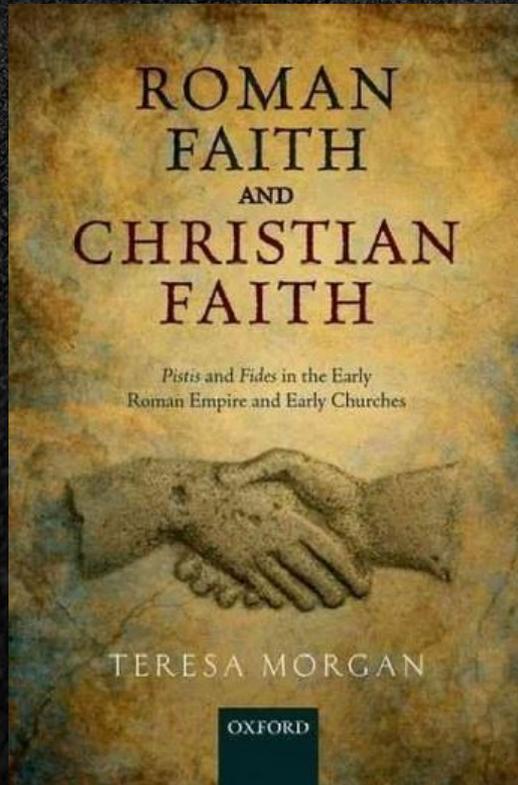
Then he believed in the LORD; and He reckoned
it to him as righteousness. (NAU)

“Then Abram trusted the LORD, and the LORD
considered his response of trust as proof of
genuine loyalty. (Modified NET)

Understanding 'Faith' Correctly

Too often 'faith' is understood as mere belief or mental assent. But the word actually means "faith producing faithfulness" or "trust producing trustworthiness" and therefore responsive 'integrity' or 'reliability' or 'fidelity' or 'commitment' or 'allegiance'.

Understanding 'Faith' Correctly as Trust Producing Trustworthy Righteousness



This is arguably the most important recent scholarly work that corrects the weak understanding of 'faith' among professed followers of Yeshua the Messiah

The Obedience Which is Namely Responsive Faithfulness

Romans 1:5, 16:26 Frames the Book

- through whom we have received grace and apostleship to bring about **obedience which is namely faith producing faithfulness** among all the Gentiles for His name's sake, (Rom 1:5)
- but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading to* **obedience which is namely faith producing faithfulness** (Rom 16:26)

“Out of Faith to Faith” in Rom 1:16–17

For I am not ashamed of the Good News, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it *the* righteousness of God is revealed from faithfulness to faithfulness; as it is written, "BUT THE RIGHTEOUS person SHALL LIVE BY FAITHFULNESS."

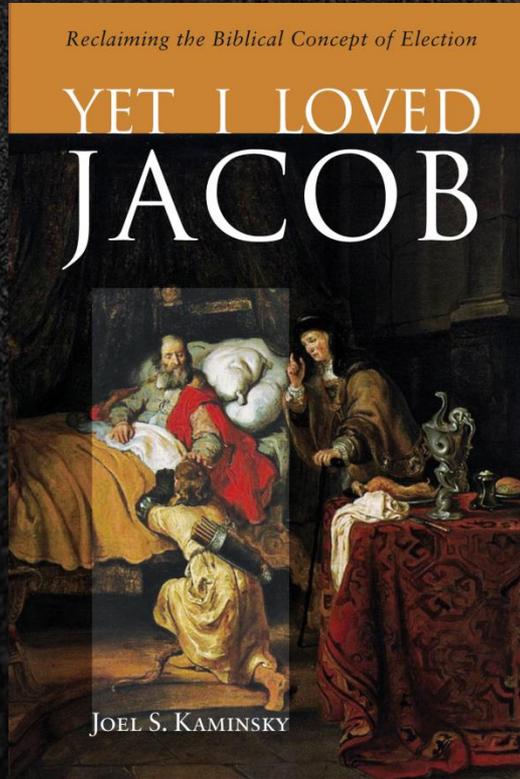
“Out of Faith to Faith” in Rom 1:16–17 (Keener NCCS Romans)

The revelation of God's righteousness from faithfulness to faithfulness in Romans is the revelation of a "transforming gift." While this transforming gift is indeed a divine gift rather than a human accomplishment, **its transforming power enables obedience** (cf. Rom 1:5; 2:8; 5:19; 15:18) which then manifests itself in righteous living (Rom 6:16–18; 8:2–4; 13:14).

Faith(fulness) for Paul (David Capes et al, Paraphrased)

For Paul, **faith**(fulness) or **trust**(worthiness) is a comprehensive term that expresses the heart of the Gospel. This "Good News" (1) begins in the covenant faithfulness of God, (2) is manifested in Yeshua the Messiah's obedience of faithfulness unto death; and (3) demands a responsive life of faithfulness and obedience on the part of Jews and Gentiles in Messiah.

God's Sovereignty & Human Cooperation in Faithfulness



This is arguably the most important book written in our time that profoundly speaks to the dynamic tension between God's sovereignty & human cooperation in faithfulness

Remnant Theologizing Aspects (Schrenk & Hertrich Summary)

7. Not only is there a remnant of Israel, but also envisioned is a remnant that God gathers from among the Gentiles/Nations
8. There are diverse opinions about the gathering of the Gentiles (see Delio DelRio, *Paul and the Synagogue: Romans and the Isaiah Targum*). See more about this on the next

Gathering of the Nations & Aramaic Isaiah in Paul's Time (DelRio)

In Paul's time, the Aramaic translation of Isaiah equated **obedience** in statements like "to him kingdoms will be obedient" in Targum Isaiah 11:10 with shattering and forced submission in military conquest as the larger context clearly shows (see especially Isa 10:27Tg; 11:10–16Tg).

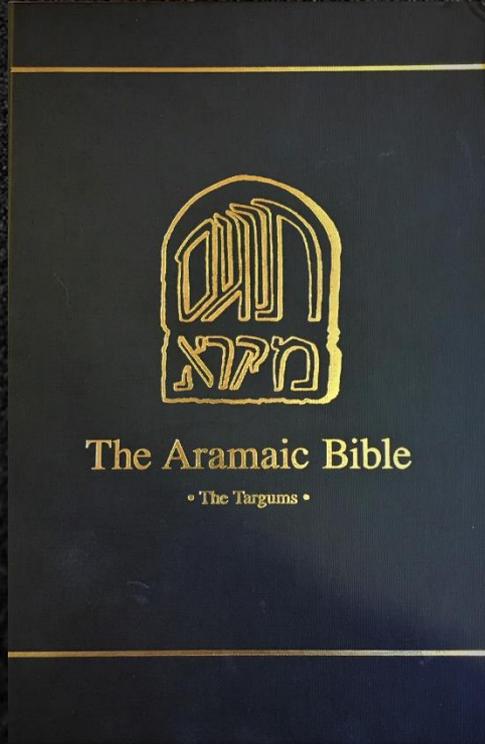
Gathering of the Nations & Aramaic Isaiah in Paul's Time (DelRio)

In sharp contrast to this predominant destruction-focused synagogal understanding, we find Paul's inclusivist understanding as the Apostle to the Gentiles which equated obedience of nations with **willful responsive faithfulness** grounded in hope.

Gathering of the Nations & Aramaic Isaiah in Paul's Time (DelRio)

In fact, it appears that Paul's use of “**obedience of faithfulness**” was his attempt to (1) resolve the tension between the particularist and inclusivist voice in Isaiah; (2) respond to the predominant synagogal view of the destruction and forceful subjugation-based fate of the nations at the coming of the Messiah; and (3) demonstrate the volitional and hopeful nature of the obedience of the nations in God's actual Messianic eschatological plan which he himself had been called to secure.

English Translation of Aramaic Isaiah (Bruce D. Chilton)



While pricey, this is an easy to understand English translation of Aramaic Isaiah with scholarly footnotes.

Remnant Theologizing Aspects (Schrenk & Hertrich Summary)

9. The gathering of the remnant is not the final goal of God; rather, God's final goal is the readoption and rescue of "all Israel"
10. Just as there is a close relationship between God's 'chosen' or 'elect' remnant, the people of Israel, and the city of Zion, so there will be a close relationship with the Messiah

Remnant Theologizing Aspects (Schrenk & Hertrich Summary)

The prophetic concept of the remnant developed over time and was adaptable to changing situations. Paul's remnant theologizing and use of Isaiah & Hosea show the use of Jewish 'Midrash' in particular, a method that sought to make the Biblical text applicable to new situations, in this instance the inauguration of the new covenant, a time of tumultuous change and mystery hidden from ages past

Remnant Theologizing of Israel in Isa 10:21–22 in Romans 9–11

²¹ A remnant will return, the remnant of Jacob, to the mighty God. ²² For though your people, O Israel, may be like the sand of the sea, *Only* a remnant within them will return; A destruction is determined, overflowing with righteousness.

Remnant Theologizing of Nations in Isa 19:23–25 in Romans 9–11

²³ In that day there will be a highway from Egypt to Assyria, and the Assyrians will come into Egypt and the Egyptians into Assyria, and the Egyptians will worship with the Assyrians. ²⁴ In that day Israel will be the third partner with Egypt and Assyria, a blessing in the midst of the earth, ²⁵ whom the LORD of hosts has blessed, saying, "Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance.

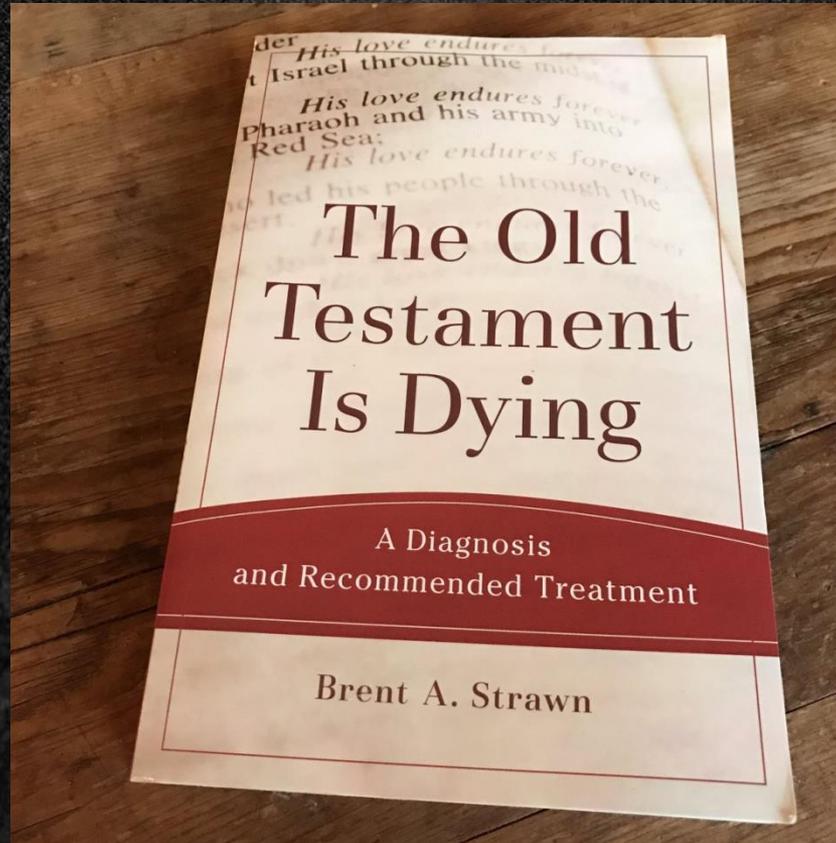
PAUL'S REMNANT THEOLOGIZING

Paul's remnant theologizing is Jewish remnant theologizing reconfigured around the Good News of Messiah and the Spirit, because all of Paul's theologizing is Jewish theologizing reconfigured around the Good News of Messiah and the Spirit.

A Main Means of Argumentation for Paul

A main means of argumentation for Paul is Israel's Earlier Scriptures, the Tanakh (a Hebrew to English acronym for the Torah, Prophets, & Writings). Note well that 2/3 or 66% of Paul's citations or uses of Israel's Earlier Scriptures in Romans are found in Romans 9–11. This most likely shows that the Messianic congregations in Rome had been extensively influenced by the theology, ways of thinking, and terminology of earlier Messianic Judaism in Jerusalem.

An Urgent 21st Century Plea to Know the Tanakh



Romans 9:6b–13

6b For not all those from Israel are Israel; 7 nor are they all children because they are Abraham's offspring, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED" 8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants. 9 For this is the word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON." 10 And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac; 11 for though the twins were not yet born and had not done anything good or bad, so that God's purpose according to His choice would stand, not because of works but because of Him who calls, 12 it was said to her, "THE OLDER WILL SERVE THE YOUNGER." 13 Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."

Romans 9:6b–13 Main Takeaways

This passage is altogether only about the distinction between promise-Israel and ethnic-Israel, as God's promises were only and ever guaranteed to promise-Israel. Ishmael is blessed but is not promise-Israel.

Romans 9:6b–13 Main Takeaways

This passage confirms God's complete sovereign historical freedom to choose/call anyone for His purposes including Jacob over Esau before anyone demonstrates any qualification that might remotely be attributed to themselves via lineage or works, all according to the principle of Rom 8:28–29. A called life is not necessarily easy.

Romans 9:6b–13 About Edom

Recall that Esau is the traditional descendent of the Edomites, a people whom the LORD strongly contrasted to Jacob and who became a vessel of wrath for destruction as seen in Malachi 1:2–3

Romans 9:6b–13 Being Called Doesn't Equate to an Easy Life

While Jacob is the called versus Esau, he doesn't have an easy life. Think about how horrific the loss of Joseph was for him, and he thought he would surely mourn this loss until he himself died (see, e.g., Gen 37:35)

Romans 9:6b–13 in Light of Gen 50:20 and Rom 8:28–29

When all is said and done in that story, Joseph tells his brothers they have nothing to fear after their Dad's death because "As for you, you meant evil against me, *but* God meant it for good in order to bring about this present result, to preserve many people alive".

Romans 9:6b–13 in Light of Gen 50:20 and Rom 8:28–29

This was Joseph's way of saying "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose".

In fact, Joseph's role in Egypt was the first time Israel became a blessing to the nations!

Romans 9:6b–13 Conclusion

The Word of God has **NOT** failed

Romans 9:14 A Rhetorical Question

What shall we say then? There is no injustice
[or unrighteousness] with God, is there?
May it never be!

Romans 9:15–18

¹⁵ For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION." ¹⁶ So then it *does not depend* on the person who wills or the person who runs, but on God who has mercy. ¹⁷ For the Scripture says to Pharaoh, "FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH." ¹⁸ So then He has mercy on whom He desires, and He hardens whom He desires.

Romans 9:15–18 Main Takeaways

This passage is a basic theodicy (that is a vindication or defense of the justice of God) grounded in a much earlier and weighty revelation to Moses in Exo 33:19bLXX hot on the heels of the golden calf incident

Romans 9:15–18 Main Takeaways (Thielman)

Exodus 33 emphasizes mercy as a primary characteristic of God's nature (cf. Exod 3:14–15; 33:19a; 34:6–7), but also God's refusal to acquit the guilty (Exod 34:7) and his right to choose the objects of his mercy (Exod 33:19b).

Romans 9:15–18 Main Takeaways (Thielman)

Paul held that God was abundantly merciful and **extraordinarily patient** with those who rebelled against him (Rom 9:22), desiring their repentance (2:4; 10:21). He also held, however, that everyone who received God's wrath justly deserved it (1:18–3:20, 23)

Romans 9:17–18 Closer Look in Light of Exo 9:16

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

¹⁸ So then He has mercy on whom He desires, and He hardens whom He desires.

Romans 9:17–18 Main Takeaways (Keener NCCS)

Here, Paul emphasizes the appropriate side of “hardening” theology to prepare for a shocking point: the God who shows mercy as He wills is also the God who can harden as He wills, and He has hardened His own people. **As God hardened the Gentile Pharaoh to deliver Israel and reveal His name among the nations, so God has hardened Israel to bring a chance for deliverance among the Gentiles (11:7, 25; cf. 2 Cor 3:14).**

Romans 9:19–23

¹⁹ You will say to me then, "Why does He still find fault? For who resists His will?" ²⁰ On the contrary, who are you, O human, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it? ²¹ Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable (or special) use and another for dishonorable (or common) use? ²² What if God, desiring to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? ²³ And *He did so* to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory?

Romans 9:19–23 in Light of Sirach 33:13–15

I am convinced, with Linebaugh, that Paul used the Wisdom of Solomon 13–14 to make some of his major points in Romans 1–2.

Here, with Keck, I am convinced that Paul is working in part from the perspective of at least the Wisdom of Yeshua Ben Sira (Sirach)

33:13–15

Romans 9:19–23 in Light of Sirach 33:13–15

¹³ Like clay in the hand of the potter, to be molded as he pleases, so all are in the hand of their Maker, to be given whatever He decides. ¹⁴ Good is the opposite of evil, and life the opposite of death; so the sinner is the opposite of the godly. ¹⁵ Look at all the works of the Most High; they come in pairs, one the opposite of the other.

Understanding the Use of Other Jewish Literature in the Bible

When authors of the New Covenant Scriptures use other Jewish literature such as the Wisdom of Solomon or the Wisdom of Yeshua Ben Sirah (Sirach) it is because they represent theological development in the time period. But authors of the New Covenant Scriptures like Paul are oftentimes making a different point. For example the point of Sirach is that wisdom = Torah, but the point of Colossians is that wisdom = Messiah Yeshua!

The Ultimate Conclusion about Potter & Clay Imagery in Romans

³³ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! ³⁴ For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? ³⁵ Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? ³⁶ For from Him and through Him and to Him are all things. To Him *be* the glory forever. Amen.
(Rom 11:33–36)

Romans 9:24–26

[vessels of mercy which He prepared before for glory] *even us*, whom He also called, not from among Jews only, but also from among Gentiles. ²⁵ As He says also in Hosea, "**I WILL CALL THOSE WHO WERE NOT MY PEOPLE, 'MY PEOPLE,'** AND HER WHO WAS NOT BELOVED, 'BELOVED.'" ²⁶ "**AND IT SHALL BE THAT IN THE PLACE** WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,' **THERE THEY SHALL BE CALLED CHILDREN OF THE LIVING GOD.**"

Romans 9:24–26 Main Takeaways (Tucker RRAS)

- First Paul uses Jewish Midrash to change the context of Hosea 2:23 (v. 25LXX) from its original context of solely Israel's restoration to its covenant relationship with God after playing the harlot, to include Gentiles in Messiah as part of Israel's restoration!
- He places “Those who are **not My people** I will call **My people**” before “and her who was not beloved I will call 'beloved'” for emphasis on this Gentile inclusion.
- In place of the verb “I will say” in Hos 2:23, he used “I will call” to emphasize God's calling of these Gentiles.

Romans 9:24–26 Main Takeaways (Tucker RRAS)

- Fourth, Paul’s use of Hosea 1:10LXX (2:1MT) in Rom 9:26, “AND IT SHALL BE THAT **IN THE PLACE** WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,' **THERE** THEY SHALL BE CALLED CHILDREN OF THE LIVING GOD” is clearly about Gentiles in Messiah being called “children of the Living God” in Israel as a nation, and more specifically in Jerusalem in the revised context of Israel’s restoration.

Romans 9:24–26 (Tucker RRAS) Conclusion

The major conclusion here is that Paul has modified Hosea to show that the restoration of Israel has begun and the nations play a role in that restoration, now as part of God's family. Those Gentiles who were "not My people" are now "children of the Living God". They do not have a stand-alone identity, but one that finds its salience (or striking feature) in the continued story of Israel.

Romans 9:24–26 Conclusion

- The Jewish ‘No!’ to the Good News is NOT God’s ‘No!’ to the Jewish people. If their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fullness mean! (see Rom 11:12)

Romans 9:24–26 Conclusion in Light of Rom 10:19 & 11:11

But I say, surely Israel did not know, did they? First Moses says, "I WILL MAKE YOU JEALOUS/ZEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU." (Rom 10:19)

I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation *has come* to the Gentiles, to make them jealous/zealous.
(Rom 11:11)

Romans 9:27–29 Closing Note Out of the Deep Sorrow of 9:1–5

²⁷ Isaiah cries out concerning Israel, "THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED; ²⁸ FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY." ²⁹ And just as Isaiah foretold, "UNLESS THE LORD OF SABAOTH HAD LEFT TO US A POSTERITY, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH."

Romans 9:30–33 (Sermon #2)

This passage will be covered with Romans 10 Next Week

What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith producing faithfulness; ³¹ but Israel, pursuing a Law of righteousness, did not arrive at *that* Law. ³² Why? Because *they did not pursue it* by faith producing faithfulness, but as though *it were* by works. They stumbled over the stumbling stone, ³³ just as it is written, "BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

Romans 10:1 Closing Word from Deep Sorrow

Brethren, my heart's desire and
my prayer to God for them is
for *their* deliverance

Is Our Heart's Desire and Prayer Like Paul's?

