

PAULINE USAGE OF ISAIAH 45:17; 59:20 AND JEREMIAH 31:34 IN ROMANS 11:25-27

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INTRODUCTION¹

During Claudius' reign, an edict of expulsion came down against Messianic and non-Messianic Jewish residents of Rome. The expulsion of the Jews from Rome in AD 49² has been attributed to the statement *impulsore Chresto assidue tumultuantes Roma expulit* ("He [Claudius] drove them out, [because they were] constantly in an uproar at the instigation of Chrestus").³ This edict has for many been seen as a response to the impact that members of "The Way" was having on the Jewish and Gentile citizens of Rome.⁴

Following the death of Claudius in AD 54,⁵ the Jewish believers were allowed to return to Rome, and to a church that had become vastly different during their absence. The Jewish believers in the church were now outnumbered by Gentile Christians which resulted in conflict and confusion for the Church.⁶ The spiritual climate of the Roman church, with its diverse ethnic configuration, was such that Paul addressed both the Jewish and the Gentile membership regarding the equality they could find together because of their relationship with Messiah Jesus.⁷

However, the primary and prevailing view in the Christian theological world is that the epistle was written as a continuation of Paul's missionary expression and endeavor to the Gentile world. Adolf Schlatter views this outreach to the Gentile world in light of preaching the righteousness of God, despite the negative reactions found within the Jewish community to

¹ The author's MATH thesis from Southwestern Seminary (2006) is noted in the bibliography. The author has edited and summarized the introductory chapter one of the thesis to provide both an introduction and background to this paper. Individual sources from the thesis are listed in the footnotes but are not listed in the bibliography unless they are uniquely used in the writing of this paper.

² Erich S. Gruen, *Diaspora: Jews Amidst Greeks and Romans* (Cambridge, MA: Harvard University Press, 2002), 39-41; F. F. Bruce, "The Romans Debate – Continued," *Bulletin of the John Rylands University Library of Manchester* vol. 64, no. 2 (Spring 1982): 338-39; and Peter Lampe, *From Paul to Valentinus: Christians at Rome in the First Two Centuries*, trans. Michael Steinhauser and ed. Marshall D. Johnson (Minneapolis: Fortress, 2003), 12.

³ Translation provided by Dr. Robert Bernard of Southwestern Seminary.

⁴ The general assumption is that while the word in Latin is *Chrestus* instead *Christus*, the edict of Claudius was in response to the influence that the "Christ-followers" were having on the city of Rome. See Lampe, 11-13 and Harry J. Leon, *The Jews of Ancient Rome*, The Morris Loeb Series, no. 5 (Philadelphia: The Jewish Publication Society of America, 1960), 23-26. For additional information on the influence question, examine William Sanday and Arthur C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 5th ed., The International Critical Commentary (Edinburgh: T. & T. Clark, 1980), xxi and Peter Stuhlmacher, *Paul's Letter to the Romans: A Commentary*, trans. Scott J. Hafemann (Louisville: Westminster/John Knox Press, 1994), 6-8.

⁵ Stuhlmacher, 7.

⁶ Clark M. Williamson, *Has God Rejected His People?: Anti-Judaism in the Christian Church* (Nashville: Abingdon, 1982), 59 and F. F. Bruce, *The Letter of Paul to the Romans: An Introduction and Commentary*. Tyndale New Testament Commentaries, gen. ed. Leon Morris (Grand Rapids: Eerdmans, 1987), 172-73.

⁷ Stanley K. Stowers, *A Rereading of Romans: Justice, Jews, and Gentiles* (New Haven, CT: Yale University Press, 1994), 287; John G. Gager, *Reinventing Paul* (New York: Oxford University Press, 2000), 106-107; and Williamson, 59.

Paul's message.⁸ Scholars also promote the classical view that Romans is the *magnum opus* or comprehensive theological statement of Paul's doctrine and faith.⁹

However, a more developed and nuanced understanding for the purpose of the epistle is to see that there are many purposes and aims,¹⁰ including but not limited only to a call for the Roman church to take on the responsibility and obligation of Jewish evangelism (Rom 1:16; 9:1-11:36). In other words, and because of such texts as Rom 1:16 and chapters 9-11, the church, which became primarily Gentile in make-up due to the Claudian edict of expulsion, still needed to remember the Jewish roots of its founding. It can be assumed, therefore, that Paul chose to incorporate such passages as Isaiah 45:17; 59:20; and Jeremiah 31:34 to both connect to the Jewish heritage of the Christian faith and to create a doctrinal basis for the arguments that he specifically will make in Romans 11:25-27.

TRANSLATIONAL ISSUES

“For I do not wish you to be ignorant, brothers, of this mystery, in order that you would (might) not be relying on your own wisdom, because a partial hardening has come to (over) Israel until the full number of the Gentiles comes in. And so (in this manner) all Israel will be saved (attain salvation), just as it has been written, “Out of Zion will come the Deliverer, he will remove godlessness from Jacob. And for this (is) my covenant with them when(ever) I take away their sins.” – Romans 11:25-27¹¹

Stanley Porter considers a basic issue of interpretation to be an examination of the “relation between the Testaments” to be the question of original intention (i.e., how was it understood at the time of the writing) and how Messiah Jesus was the final fulfillment of the passages.¹² In examining the Pauline usage of verses from the major prophets, it is a basic requirement that one not only examines the Greek translation nuances of Romans 11:25-27 but also how the New Testament usage of verses from the Hebrew Scriptures influence its subsequent interpretation. The verses from the Tanakh will be examined in a separate section of this paper along with an interpretational explanation of Romans

⁸ Adolf Schlatter, *Romans: The Righteousness of God*, trans. Siegfried Schatzmann (Peabody, MA: Hendrickson, 1995), 19-20. See also Stuhlmacher, 10-11.

⁹ Donald Sneen, “The Root, the Remnant, and the Branches,” *Word and World*, vol. vi, no. 4 (1986): 398; Stuhlmacher, 3, 6; J. C. Beker, “The Faithfulness of God and the Priority of Israel in Paul’s Letter to the Romans,” *Harvard Theological Review* (1986): 11; John G. Gager, *Reinventing Paul* (New York: Oxford University Press, 2000), 101-103; and Shedd, 4, 5. Interestingly enough both Shedd and Stuhlmacher note that another probable purpose for the writing of the epistle is to deliver a “polemic against Judaism.” However, Gager disagrees with them and believes that the purpose for the epistle is related to the purpose he had for the epistle to the Galatian churches (cf. Gal. 1:2).

¹⁰ Leon Morris, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1988), 7-17 and J. D. G. Dunn, “Romans, Letter to the,” in *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne et al. (Downers Grove: InterVarsity Press, 1993), 839-41. Morris, in describing the book as “a majestic epistle, dealing with grand themes,” finds along with other scholars, twelve purposes/occasions for the book, including (1) A Compendium of Christian Thinking; (4) A Circular Letter; (7) Apostolic Foundation; and, (11) A Dialogue with Judaism. The concept of the book being “a dialogue with Judaism” is perhaps of primary importance as it relates to the theme of this paper.

¹¹ Translation for this paper is via the effort of the paper’s author.

¹² Stanley E. Porter, “Introduction: The Use of the Old Testament in the New Testament,” in *Hearing the Old Testament in the New Testament*, ed. Stanley E. Porter (Grand Rapids: William B. Eerdmans, 2006), 1.

11:25-27. Translational issues only for Romans 11:25-27 will be examined in this section.

Romans 11:25

Most everyone loves a good mystery. The paper's author watches *Criminal Minds*, the multiple versions of *Law and Order*, and *Bones*, and especially loves marathons of these shows. The twists and turns of the mystery keep one watching until the very end. However, television has nothing on the mysteries of eternity that God has placed into our purview. One of these mysteries is the riddle that Paul places before the members of the Roman church in 11:25-27. Arndt and Gingrich in the standard *Greek-English Lexicon* utilize the phrase "too profound for human ingenuity" to describe this mystery.¹³ For how else would one label a concept that allows for the salvation of the Jewish people, the Chosen People of God, which would occur through the redemptive reality of those who were not chosen by God? James R. Edwards describes this as proof of "God's mercy and omnipotence" as well as pointing out that any person, regardless of ethnicity and chosenness, is solely a "matter of God's grace" and nothing else.¹⁴

This mystery as mentioned above has a two-prong twist. The first twist is that a "partial hardening" has come upon the Jewish people. This *πώρωσις ... μέρους* (partial hardening) can also be defined as "dullness, insensibility, obstinacy"¹⁵ Edwards believes that the temporary or partial aspect of the hardening should be understood as an overarching or majority inclusiveness (or exclusiveness from salvation) of the Jewish people.¹⁶ Obviously, this interpretation is problematic on a multitude of levels. However, there is also danger in the recent interpretation by Mark Nanos in *The Jewish Annotated Testament* who seeks to argue that the hardening or callused concept is more for the protection of Israel than anything else.¹⁷ For such a position, opens the door for the dual covenantalists to preach their false message.

This separation from God then is given a second twist because Paul asks the readers of Rome to recognize that the "stubbornness" would only last for a temporal period of time. Leon Morris, in fact, points that perhaps Paul is even attempt to stave off early forms of Supersessionism festering among members of the Roman church,¹⁸ which if possibly true would pre-date the earliest dating of known Supersessionistic writings by

¹³William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature: A Translation and Adaptation of Walter Bauer's Griechisch-Deutsche Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*, 4th revised and augmented editions (Chicago: The University of Chicago Press, 1957), 532.

¹⁴ James R. Edwards, *Romans*, in the *New International Biblical Commentary: New Testament Series*, gen. ed. W. Ward Gasque (Peabody, MA: Hendrickson Publishers, 1992), 274.

¹⁵ Arndt and Gingrich, 739.

¹⁶ Edwards, 274.

¹⁷ Mark Nanos, "Introduction and Annotations of Romans," in *The Jewish Annotated New Testament: New Revised Standard Revised Bible Translation*, eds. Amy-Jill Levine and Marc Zvi Brettler (New York: Oxford University Press, 2011), 277.

¹⁸ Leon Morris, *The Epistle to the Romans in The Pillar New Testament Commentary*, gen. ed. D. A. Carson (Grand Rapids: William B. Eerdmans, 1988), 419.

at least fifty years. For as Paul points out this “hardening” would only last “until the full number of the Gentiles comes in.” This εἰσέλθῃ (“comes in”) is defined by Wallace, who translates it as “should come,” as being a “subjunctive in indefinite temporal clause.”¹⁹ David Alan Black defines the subjunctive as “a mood potential action” with “a future orientation.”²⁰ However, and perhaps unfortunately, neither Wallace, Black, Edwards, nor even the Apostle Paul provide the readers both then or now with a definite end time for the Jewish people’s “partial hardening.” Edwards commit to the position that God has not completely turned against the Jewish people²¹ but a possible analysis of potentiality for the salvation for the Jewish people will have to wait until the interpretation section of this paper.

Romans 11:26

As a former professor of Speech Communication, the paper’s author warned her students against such generic terms as “everyone,” “no one,” and most definitely “all.” However, Paul under the leading of the Holy Spirit uses the seemingly innocuous πᾶς to answer the mystery of verse 25. James Edwards acknowledges the three or four non-universalistic approaches to resolution, he is still confronted with the possibility that “all” simply and only means “all.”²²

However, this inclusive universalism goes against the essence of Romans 9-11. How does one resolve the question of universalism against the heartbreaking lament of Romans 9:3?²³ How does one answer the unspoken question if “all” simply means “all” that God is playing eternal favorites with a select group of people? A more thorough interpretive analysis of this mystery resolution will be answered in the interpretive section of this paper.

Romans 11:27

Connected to the mystery due to Paul’s usage of the word “all,” we have a related conundrum. For if “all” means or does not mean “all,” the question must then be asked how does the Deliverer from verse 26 take away (“ἀφέλωμαί”) their sins? John 14:6 and Acts 4:12 state that the only way to God is through the son, Messiah Jesus. Could Paul really mean this for everyone but the Jewish people? If so, how does he begin this section of Scripture in Romans 9:1-3 with a heartwrenching lament for the salvation of the Jewish people? And if the Jewish people will have a “universal” revival at the end of time, why is Paul throughout Romans 9-11 showing their lostness? If interpreters of

¹⁹ Daniel B. Wallace, *Greek Grammar – Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 479.

²⁰ David Alan Black, *Learn to Read New Testament Greek: Expanded Edition* (Nashville: Broadman & Holman, 1994), 160.

²¹ Edwards, 274, 276.

²² *Ibid.*, 275.

²³ Downey, 52-54. In the author’s MATH thesis, a thorough analysis of the textual variant issues of the phrase in general and the word *anathema* specifically is done. Due to space considerations and the nature of this paper, additional information will not be provided beyond this one notation.

Scripture are to analyze in an exegetical manner, then context must take precedence over personal hope or idealism. The future contingency mentioned by Wallace²⁴ does not overrule the basic exclusiveness of Jesus' Messiahship.

HERMENEUTICAL APPROACH OF PAUL

Craig Evans perceives Pauline hermeneutics, specifically Romans 9-11, as being that of an attempt to fill a prophetic office.²⁵ Thomas Schreiner compares "Paul's fervent desire in Romans 9-11" to Moses' plea for death in Exodus 32.²⁶ E. Earle Ellis, through his natural theological filter of Replacement Theology, allows for a "Christian interpretation of the Old Testament [OT]."²⁷ Albert Barnes becomes a theological ally of Ellis when his commentary on Isaiah 45:17 openly states that "true Israel" is made up of "the people of God" which is synonymous with "the Church."²⁸ James Aageson describes Paul's Romans 9-11 exegesis as "open-ended" and completing lack in a "systematic" way of understanding Scripture.²⁹ Aageson goes on to describe Paul's hermeneutic for Romans 9-11 as being "marked by sharp turns" "to make sense of the issue at hand" (i.e., the continued lostness of the Chosen People of God).³⁰

All of these positions, including Aageson's argument that modern-day interpreters be allowed to interpret the passage for today's audiences,³¹ involve personal beliefs and agendas. For the truth is, that it would be impossible for anyone (including this author) to not include personal beliefs into the interpretation of the passage. However, it is a necessity to make an effort for objective hermeneutics not only for ourselves but also as we attempt to understand Paul's mind and heart in regards to this passage. Kenneth

²⁴ Wallace, 479.

²⁵ Craig Evans, "Paul and the Prophets," in *Romans and the People of God: Essays in Honor of Gordon D. Fee on the Occasion of His 65th Birthday*, eds. Sven K. Soderlund and N. T. Wright (Grand Rapids: William B. Eerdmans, 1999), 122-23.

²⁶ Thomas Schreiner, *Paul: Apostle of God's Glory in Christ: A Pauline Theology* (Downers Grove: InterVarsity Press, 2001), 475. Schreiner also goes on to point the dichotomy of Paul's lament versus his diatribe in 1 Thessalonians 2:13-16, which the author's thesis also examined. This dichotomy and the natural requirement to develop a contextual understanding of Biblical passages only goes to prove the point that to examine Romans 11:25-27 in a vacuum will ultimately and almost always result in error-filled interpretations.

²⁷ E. Earle Ellis, *Paul's Use of the Old Testament* (Eugene, OR: Wipf and Stock, 1981), 121-22. The paper's author was privileged to sit under Dr. Ellis for Theology of Paul and Theology of Jesus at Southwestern Seminary. The opportunity to learn was plentiful and while this writer did not agree with all of Dr. Ellis' position, the privilege was nevertheless very real. Of interest to this paper is the anecdotal story that Dr. Ellis shared with the class on one specific occasion. He noted that while he did believe in Replacement Theology, it did not prevent him from sending donations on a regular basis to Jews for Jesus.

²⁸ Albert Barnes, *Notes on the Old Testament: Explanatory and Practical*, vol. 2 (Isaiah), ed. Robert Frew (Grand Rapids: Baker Book House, 1952), 158.

²⁹ James W. Aageson, "Written Also for Our Sake: Paul's Use of Scripture in the Four Major Epistles, with a Study of 1 Corinthians," in *Hearing the Old Testament in the New Testament*, ed. Stanley E. Porter (Grand Rapids: William B. Eerdmans, 2006), 158-59.

³⁰ *Ibid.*, 158.

³¹ *Ibid.*, 159, 180.

Litwak elucidates three questions which should be considered as “we examine Paul’s approach to the Scriptures.”³²

1. What was Paul’s exegetical approach in regards to Israel?
2. What was Paul’s basic and fundamental knowledge of Scripture as a whole?
3. What Scriptures were Paul referring to explicitly and what ones were simply echoes (generalizations) of Scripture?³³

In response to the second question, we have the basis of Scripture itself to answer the question. Luke describes Paul as being a student of Gamaliel (Acts 22:3; 23:6). Paul himself states that he was trained in Judaism (Gal. 1:11-16) and was a Pharisee of first-class status (Phil. 3:5-6). Based upon the assumption that the Scripture is truthful, the basic premise is that Paul knew the Scripture and knew it well. In answer to the third question, this paper in the third section will deal with the explicit and implicit (as best as possible) references to the Hebrew Scriptures. James Aageson, who albeit wrong in his call for personal exegesis of Scripture, correctly points out that Paul’s hermeneutical approach is to bring out “the full authority of Scripture.”³⁴

INTERPRETIVE ISSUES OF THE PASSAGES

Before presenting the theological significance of Paul’s usage in the passage in question, this paper will seek briefly to understand the original intent of the Old Testament passages. In addition, this paper’s section will provide a general overarching explanation of the passage itself before providing a theological significant landmark for those of us in the 21st century to follow.

Isaiah 45:17

Chapter 45 of Isaiah begins with a proclamation that Cyrus, the king of Persia, is God’s anointed one (*mashiach*). He was anointed by God to liberate His people from the Babylonian Captivity (Ezra 1). He was a man who had been appointed by God for a specific purpose at a specific time. Therefore, the question should be asked about whether or not the rest of Isaiah 45 deals only with Cyrus or is there a more important, yet hidden, message in Isaiah’s words.

³² Kenneth Litwak, 1998, “Echoes of Scripture? A Critical Survey of Recent Works on Paul’s Use of the Old Testament,” *Currents in Research: Biblical Studies* 6, 260; *Academic Search Complete, EBSCOhost* (accessed 6 February 2012). Elucidations of Litwak’s own personal view of these questions is limited to simply listing them as he proceeds to use the rest of his article to tell the reader what everyone thought and not his own opinion.

³³ Ibid.

³⁴ Aageson, 154.

The Jewish Study Bible is one such advocate of seeing King Cyrus as the focal point of the passage.³⁵ Lisbeth Fried goes so far as to state that Cyrus was God's *Messiah* in the motif of King David, in the classical connotation, for that time and that place, regardless of the fact that he was not Jewish.³⁶ However, there is an intrinsic and fundamental problem with such a "clear cut" interpretation of the passage. The problem lies in why God would allow a pagan king to be the anointed one of Isaiah 45:17 who will save Israel "with an everlasting salvation" (NAS).

One could surmise, and which is the position of this paper, that Cyrus was representing a future *Mashiach* who could and would fulfill all the prerequisites for what is described in Isaiah 45 generally and verse 17 specifically. Therefore, the secondary question is whether it was God continuing to keep His promise to the Chosen People, or something much more promising and much more eternal. Gary Smith³⁷ and Franz Delitzsch³⁸ present a uniform interpretation of God alone as the promise of Isaiah 45. Albert Barnes³⁹ presents a God alone premise but emphasizes the eternality and redemption aspect of God's promises. Sylvia Keesmaat⁴⁰ and John N. Oswalt⁴¹ bring forth a double fulfillment argument with the final reality of Isaiah 45:17 being found in the life, death, and resurrection of Messiah Jesus. The likelihood, in part due to assumption because of Isaiah 45's placement in the midst of the Servant Song section, is that there is a double fulfillment concept. However, it ultimately takes Paul's inclusion of verse 17 to "seal the deal" because as it stands alone, it is difficult to state it categorically.

Isaiah 59:20

Two interpretive issues in relating to Isaiah 59:20 focus on (1) the choice of the preposition in the original passage as compared to the Romans 11:26 passage and (2) who receives the redemption and the promise. In regards to the first issue, it is quite amazing how important a two- or three- or four-letter word can make to a sentence. Only Franz Delitzsch utilizes the term "from" while other commentators choose the preposition "to."⁴² Brenton in his translation of the *Septuagint* translates the preposition

³⁵ Benjamin Sommer, "Isaiah: Annotations," *The Jewish Study Bible: TANAKH Translation*, eds. Adele Berlin, Marc Zvi Brettler, and Michael Fishbane (Oxford: Oxford University Press, 2004), actual page number did not appear on the copied pages. Isaiah begins on page 780 and concludes on page 916.

³⁶ Lisbeth S. Fried, "Cyrus the Messiah? The Historical Background to Isaiah 45:1," *Harvard Theological Review* 95, no. 4: 373ff; *Academic Search Complete, EBSCOhost* (accessed 21 February 2012).

³⁷ Gary V. Smith, *Isaiah 40-66*, The New American Commentary, vol. 15b (Nashville: B&H Publishing Group, 2009), 273.

³⁸ F. Delitzsch, *Isaiah*, in *Commentary on the New Testament in Ten Volumes*, by C. F. Keil and F. Delitzsch, vol. VII (Grand Rapids: William B. Eerdmans, 1969), 226.

³⁹ Barnes, 158.

⁴⁰ Sylvia Keesmaat, "In the Face of the Empire: Paul's Use of Scripture in the Shorter Epistles," in *Hearing the Old Testament in the New Testament*, ed. Stanley E. Porter (Grand Rapids: William B. Eerdmans, 2006), 197.

⁴¹ John N. Oswalt, *The Book of Isaiah: Chapters 40-66* (Grand Rapids: William B. Eerdmans, 1998), 217.

⁴² Delitzsch, 406; Smith, 603; and Barnes, 354. Delitzsch interestingly finds a Replacement Theology covenant in the passages when he writes on page 408 – "His church which has remained true, including those who turn again to Jehovah from their previous apostasy."

as "for."⁴³ In the *Ancient Christian Commentary on Scripture* series, the ancient Church Father Jerome, who unfortunately had his own issues as it relates to the Jewish people, provides the best explanation as to why the preposition choice is so important. Jerome states that this is a question of regarding the redeemer of Isaiah 59 is someone who was "born in Zion" or "from" for a distinctive purpose. Jerome goes on to say that if the best choice for the preposition is "to" than it must be a prophetic promise regarding Jesus who "will redeem Zion with his own blood."⁴⁴ Perhaps there is too much of a difference made regarding prepositional usage; however, one could make the argument that Jerome sought to make that the preposition choice in Isaiah 59:20 could mean an eternal difference for those who are not Jewish by birth. Therefore, it appears that even in the time of the prophets, God was remembering and providing for the lost condition of the non-Jewish world – which is a partial answer to the second issue noted above.

Regarding this second issue, we can assume that the expression "those who turn from transgression in Jacob" (NAS) is key to a final interpretation of this verse in the original setting. Jerome believes that this is for those who do the appropriate "penance" as is required of them.⁴⁵ Albert Barnes stated this concept means that "He would enter into covenant only with those who forsook their transgressions."⁴⁶ Gary Smith, who advocated an Israel only redemption for 59:20, agreed with Barnes on the purpose but not on the people to whom forgiveness would be given.⁴⁷ This conditional forgiveness of Isaiah 59 will assist in developing an exegetical and hermeneutically-correct interpretation of Romans 11:25-27. This section of Isaianic verses will help "all" to understand who the "all" of 11:26 might be for Paul and for today.

Jeremiah 31:34

Olufemi Adeyemi presents an interpretation of this passage in question as being a completely new – separate and different – covenant than all others that had preceded from it.⁴⁸ Adeyemi is not alone in his interpretation; but, the question which should be asked and answered is if he is right or not. According to J. A. Thompson, the members of the Qumran society saw the New Covenant as "nothing more than the Mosaic Covenant with strong legalistic tendencies."⁴⁹ The traditional and Rabbinic Jewish position is that it is not a new covenant such as Adeyemi holds but that the direction

⁴³ "Isaiah 59:20," from English translation of the Septuagint by Sir Lancelot Charles Lee Brenton (1807-1862) originally published by Samuel Bagster & Sons, Ltd., London, 1851; available online at <http://www.ccel.org/bible/brenton/Isaiah/59.html>.

⁴⁴ Mark W. Elliott, ed., *Ancient Christian Commentary on Scripture: Old Testament*, vol. XI (Isaiah 40-66), gen. ed. Thomas C. Oden (Downers Grove, IL: InterVarsity Press, 2006), 224-25.

⁴⁵ *Ibid.*, 225.

⁴⁶ Barnes, 354.

⁴⁷ Smith, 604. See also Oswalt, 530 and Adam Clarke, *The Holy Bible Containing the Old and New Testaments with a Commentary and Critical Notes: The Old Testament*, vol. IV (Isaiah to Malachi) (New York: Abingdon-Cokesbury Press, n.d.), 222.

⁴⁸ Olufemi Adeyemi (2005), *The New Covenant Torah in Jeremiah and the Law of Christ in Paul*, Ph.D. dissertation, Dallas Theological Seminary, United States – Texas; retrieved February 21, 2012, from Dissertations & Theses: Full Text.(Publication No. AAT 3183453).

⁴⁹ J. A. Thompson, *The Book of Jeremiah*, *The New International Commentary on the Old Testament*, gen. ed. Robert L. Hubbard, Jr. (Grand Rapids: William B. Eerdmans, 1980), 580.

changes not on the content given but on “how it is learned.”⁵⁰ A standard conservative theological position does not necessarily deviate from the essence of the Rabbinic Jewish position, aside from obviously the application of Jesus to the reality of the New Covenant, in that the theologically conservative scholars also see it as C. F. Keil summarizes as being “implanted into the heart and soul by the Spirit of God.”⁵¹

This implantation is further expressed by F. C. Cook who described it as a “new power to the old Law.”⁵² This is the particular interpretation of this writer and Cook, Keil, and Thompson provide the rationale for her defense. First, Cook notes that the forgiveness of the “New Covenant” is full of “unmerited love”⁵³ while Keil notes that the “qualitative difference between the old and new covenants” is the “forgiveness of sins” offered.⁵⁴ For while the forgiveness of sins and unmerited love never can be considered as less than “Amazing Grace,” it is the opportunity to “know the Lord” on a previously unimaginable level that provides the greatest comfort and hope.⁵⁵

This section began with a question regarding the accuracy of Adeyemi’s view. It should surprise no one that the paper’s writer ultimately disagrees with this DTS dissertation. It is the position of this writer that the “new” aspect of Jeremiah’s covenant must be understood in light of the entire passage which promises in verses 35-40 that the creation of the universe promises that God will not break His word to His people. Therefore, and as we are about to examine both interpretively and theologically, Paul utilizing the Jeremiah and Isaiah passages was not about replacement but about final fulfillment – but the question to be answer is to whom?

Romans 11:25-27

The translational issues of concern have already been discussed in this paper; therefore, this section will seek only to cover interpretive issues. In addition, the primary interpretive issues which will be discussed in this section will be limited to two thoughts – (1) What (and when) does the “all” in verse 26 ultimately mean? and (2) Why does Paul change Isaiah 59:20 to read specifically “Out of Zion”? These two primary concepts truly enable a reader to finalize an interpretive and exegetical position on the meaning of these verses.

⁵⁰ Sweeney, Marvin, “Jeremiah: Annotations.” *The Jewish Study Bible: TANAKH Translation*, eds. Adele Berlin, Marc Zvi Brettler, and Michael Fishbane (Oxford: Oxford University Press, 2004), actual page number did not appear on the copied pages. Jeremiah begins on page 917 and concludes on page 1041. Interestingly enough, Sweeney has the concept of personal relationship correct but instead of turning towards Jesus’ as the reality of the New Covenant explores the viewpoint of “Lurianic” kabbalism.

⁵¹ C. F. Keil, “Jeremiah, Lamentations,” *Commentary on the New Testament in Ten Volumes*, by C. F. Keil and F. Delitzsch, vol. VIII (Grand Rapids: William B. Eerdmans, n.d.), 37, 38.

⁵² F. C. Cook, ed., *The Bible Commentary: Proverbs—Ezekiel*, abridged and ed. J. M. Fuller (Grand Rapids: Baker Book House, 1953), 225.

⁵³ *Ibid.*, 226.

⁵⁴ Keil, 39

⁵⁵ Keil, 40 and Thompson, 581.

“All Israel will be saved” certainly sounds either dual covenantalistic⁵⁶ or universalistic. “All” means “all” ... does it not? Many people struggle with the temptation to become universalists, especially as it relates to the Jewish people in light of the horrors of the Holocaust. For would it not be easier if “all” meant “all”?⁵⁷ Actually, the answer is surprisingly “No.” To answer “Yes” to this question would invalidate the entirety of the Romans 9-11 section which begins with a Pauline lament and ends with a statement of praise. To answer “Yes” would cast reasonable cause on the crucifixion of Jesus. To answer “Yes” would create an exegetical vacuum that would literally swallow up the entirety of Scripture.⁵⁸

Johannes Munck begins somewhat to adequately explain the concept of “all” when he points his readers to the concept of “remnant” in verses 2-4.⁵⁹ E. Earle Ellis providing a counterpoint to Munck’s more liberal leanings also approaches the “remnant concept” as a true possibility for interpretation.⁶⁰ It is just that his strong Calvinistic positions make the nominal Calvinist or open Arminian often feel uncomfortable in accepting, even though he was a supporter of Jews for Jesus before his death. However, the remnant motif does provide a reasonable exegetical and hermeneutical answer to the “all” question. One does not have to be Calvinistic to accept this premise. One must simply be a thorough reader of the entire canon of Scripture. A premise that Arnold Fruchtenbaum allows for even if he would not go to the interpretative or exegetical interpretation of either Munck or Ellis.⁶¹

The remnant motif was not an uncommon thought in the Hebrew Scriptures. From the time of Moses where we have a constant “weeding” out of the Israelites in the desert, to the “safekeeping” of the two tribes of Judah as opposed to the dispersion of the ten tribes of Israel by the Assyrians, to the promise of Isaiah that there were be a remnant which remains (10:21), God does protect the “all” who are His.⁶² The Mishnah also

⁵⁶ A consideration of “Dual Covenantalism” is important; however, it was the opinion of this writer to avoid the temptation to fill up pages with an issue that might not be of primary consideration for the purpose of this paper. A large section of chapter three for the writer’s thesis covers this topic as well as the version published by Wipf and Stock in 2010-2011 entitled *Paul’s Conundrum*.

⁵⁷ Amy-Jill Levine, *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus* (New York: HarperOne, 2006), 83-84; J. R. Daniel Kirk, 2010, “Why Does the Deliver Come $\square\kappa$ Σιον (Romans :11.26?),” *Journal for the Study of the New Testament* 33, no. 1: 88-95; *Academic Search Complete*, EBSCOhost (accessed 6 February 2012); and Jason A. Staples, 2011, “What Do the Gentiles Have to Do with ‘All Israel’? A Fresh Look at Romans 11:25-27,” *Journal of Biblical Literature* 130, no. 2: 388; *Academic Search Complete*, EBSCOhost (accessed 21 February 2012). Perhaps this writer is one of the few who at least glances at the footnotes, especially the introductory footnotes. However, one could not help but reflect on the fact that Staples chose to thank Bart Ehrman for his assistance in putting this paper together. This more than likely is explanation enough for Staples’ dual covenantal approach to the “all” in verse 26.

⁵⁸ Edwards, 275-76.

⁵⁹ Johannes Munck, *Christ & Israel: An Interpretation of Romans 9-11* (Philadelphia: Fortress Press, 1967), 108, 110.

⁶⁰ Ellis, 123.

⁶¹ Arnold Fruchtenbaum, *Israelology: The Missing Link in Systematic Theology* (Tustin, CA: Ariel Ministries, 1989), 785-87.

⁶² *Ibid.*, 34-37. It should be noted that Munck himself battles between the Calvinistic leanings of such a position versus the desire to be more inclusive. His liberal leanings do win out in the conclusion of his

allows for a remnant understanding of "all" in relationship to Israel can be restricted to a remnant of the population (m. Sanh. 10:1). Understandably, the idea of a limited all might not satisfy the connotation of the word "all" that a portion of the Christian world has in regards to Romans 11:26. Additionally, it might also create a level of discomfort for a portion of us in the Messianic and Jewish evangelistic community who seem to limit the "all" of Romans 11 to the strictly millennial encounter of Zechariah 12. However, there is a Biblical rationale for doing so.

Please note that this paper is not eliminating the eschatological fulfillment of Romans 11:26. It is proposing that Paul was allowing for a both/and interpretation -- "remnant" concept and future fulfillment of Zech. 12:10. As one considers the verses from the prophets that Paul utilizes in Rom. 11:25-27, it is an allowable Biblical interpretation. In addition, it might be a pragmatic interpretation as well. For there are several issues floating out in Christendom that could be resolved if we choose to consider this both/and proposal. First, we could forestall the growing influence of dual covenantalism that is growing in evangelical circles for as the **modern** Christian Zionism movement is growing, so too is the tendency to believe that Jewish people are "fine without Jesus." Second, we could challenge the concept that Jewish evangelism is a fruitless effort because God's hardening will not be lifted **until but not before** the Second Coming. Third, and finally, we could deal with the perception in the non-believing Jewish community that Christians "just want to rush the Apocalypse where two-thirds of the Jewish people die but if one is lucky enough to survive then they can go to heaven as well." For, indeed, that is the perception one finds in the community we are so desperately trying to reach.

The second concept – Paul's "changing" of Isaiah 59:20 from "to" or "from Zion" or "for Zion" to "Out of Zion" – also is worthy of interpretive or exegetical consideration. James Edwards believes the Pauline purpose was to remind the Jewish people who rejected Jesus what they were missing and what was still available to them if they would only believe – that the Messiah had arrived and was waiting.⁶³ Steve Moyise advocates if not a present hope at least a future hope for Israel's salvation⁶⁴; however, this approach would go against the interpretation already established in the first point of this section. Craig Evans proposes that Paul was "echoing" the Numbers 24:17 passage which spoke of the Messiah who will come from or out of Jacob.⁶⁵ J. R. Daniel Kirk while incorrectly promoting a dualist position on "all" does more than likely answer the question of why "Out of Zion"⁶⁶ when he argues that the change was to reflect the Gentile inclusion into the Gospel promise that was first found in the passages of the Hebrew Scriptures.

exegetical section but the opening of the "remnant" concept provided by Munck provides a beginning truly to understand what "all" finally and ultimately means.

⁶³ Edwards, 276.

⁶⁴ Steve Moyise, *Paul and Scripture* (Grand Rapids: Baker Academic, 2010), 83-84. Kirk, 83, 85.

⁶⁵ Evans, 127.

⁶⁶ Kirk, 83, 85. Kirk goes on to propose that the change by Paul was to create a more inclusive motif for salvation than was originally present in Isaiah.

THEOLOGICAL SIGNIFICANCE OF ISAIAH/JEREMIAH IN ROMANS 11

One could not underestimate the theological significance of Romans 11:25-27. The possible eternity of God's Chosen Ones is under debate and the decision made by readers of Scripture will impact how they do or do not share the Gospel with the Jewish people. Therefore, Paul's utilization of two Isaianic passages and the New Covenant promise of Jeremiah 31 are of significant importance as well.

Failure to develop an exegetically correct theology of Romans 11 and its corresponding Hebrew Scripture references could result in a Reformed Jewish perspective such as Fried's view that Cyrus was the Messiah of Isaiah 45.⁶⁷ This failure could also result in a dual covenantalistic approach that does permanent damage to the entire canon of Scripture.⁶⁸ Focusing on a future "all" could limit reaching the remnant "all" of the present. We should focus on what the Lutheran theologian Carl Braaten reminded us in his words about this passage, "This means that not only those Jews who are now individually converted to the gospel one by one will be saved in the end, namely, the Jewish Christians, but in the context of the parousia there will be a mass conversion of Israel to the Messiah of God."⁶⁹ Let us focus on the **one by one** of today and allow God to consider the "all" of tomorrow. For failure, ultimately, is not an option.

What is theologically significant is surprisingly best expressed by German theologian Werner Georg Kümmel –

Hence one may not say that in Rom. 11:25-26, 32 Paul taught in the end God will have mercy on all men without exception.... This exegetical uncertainty shows only this much: if we meant to attempt to create for ourselves by means of exegetical observation or even by means of inference from exegetical observation an insight into God's plans, we should undoubtedly be overstepping the bounds of what is possible for us men to know and also of what Paul intended to teach us.⁷⁰

Paul truly had a heart for Jewish evangelism as best expressed in the three chapters (9-11) found in the middle of what has been called Paul's *magnum opus*.⁷¹ He longed to see his brothers and sisters (9:3) come to faith. He dreamed of a day in which the veil would be lifted from their eyes (10:1-5; cf. 2 Cor. 3:12-18). He dreamed of a day when the remnant would be realized and truly "all Israel will be saved."⁷²

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⁶⁷ Fried, 373ff.

⁶⁸ Dale Moody, *The Broadman Bible Commentary: Acts – 1 Corinthians*, vol. 10, gen. ed. Clifton J. Allen (Nashville: Broadman Press, 1970), 69.

⁶⁹ Carl Braaten, "Introduction," in *The Resurrection of Jesus: A Jewish Perspective* by Pinchas Lapide (Eugene, OR: Wipf & Stock, 2002 rpt.), 23.

⁷⁰ Werner Georg Kümmel, *The Theology of the New Testament: According to Its Major Witnesses: Jesus – Paul – John* (Nashville: Abingdon Press, 1971), 244.

⁷¹ Note introductory references for this repeat of a statement.

⁷² Garry Wills, *What Paul Meant* (New York: Penguin Books, 2006), 139.

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