

## The Voices of Scripture and Paul's Rhetorical Strategy of Hope in Romans 15:7-

13

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In what follows we aim to illustrate some of the subtle yet rich complexities of Paul's rhetorical strategy and scriptural argumentation in Rom 15:7-13 that have not been fully appreciated. More specifically, we will propose: (1) a new demonstration of the meaning of 15:8-9a through an analysis of Paul's rhetorical strategy in employing the word pair, ἀλήθεια--ἔλεος ("truth"--"mercy"), in light of its OT background and preceding context (section II); (2) a new analysis of the rhetorical strategy of the progressive pattern of authoritative voices in the scriptural quotations in 15:9b-11 (section III); (3) a new understanding of the significance of the past, present, and future dimensions of "the promises of the fathers" referred to in 15:8 and exemplified in 15:12 and 11:26-27, as including hope for both all those Gentiles and all those Jews who still do not believe in Christ (section IV); and (4) the recognition that the abundant hope that comes from the God of hope in 15:13 includes a hope for the full number of Gentiles as well as all Israel to come to faith and be saved (section V).

### I. Context and Structural Overview of Romans 15:7-13

Rom 15:7-13 serves as the climactic concluding summary not only of the paranesis involving the "strong" and the "weak" in 14:1-15:6, but also of Paul's presentation of the gospel within the body of the Letter.<sup>1</sup> Rom 15:7-13 not only parallels but complements 15:1-6 as the conclusion of the paranesis involving the "strong" and the "weak." In Rom 15:1-6 Paul bolsters his appeal for the "strong" (primarily gentile believers) to bear the weaknesses of the "weak" (primarily Jewish believers) (15:1-2) with a christological and scriptural motivation centered on hope (15:3-4), and concluding with a climactic prayer for unity culminating and expressing itself in their communal praise of God (15:5-6).

In Rom 15:7-13 Paul broadens his appeal to that of the Jewish and gentile members of his audience welcoming one another in general based on the motivation of Christ welcoming them (15:7-9a).<sup>2</sup> The opening command with its christological motivation (15:7) establishes the framework for the entire pericope. Both the opening command, “therefore welcome one another” (15:7a),<sup>3</sup> and its christological motivation, “as also (καθὼς καὶ),” that is, both because and in the same manner as,<sup>4</sup> “Christ welcomed you” (15:7b),<sup>5</sup> are “for the glory of God” (15:7c).<sup>6</sup> The christological motivation for mutual welcoming is further elaborated by Paul’s own statement in 15:8-9a and then bolstered with a sequence of various scriptural voices authorizing the mutual role of Jews and Gentiles in the universal praise and glorification of God (15:9b-12). The sequence of authoritative scriptural voices climaxes with the Isaian voice of God pronouncing one of “the promises of the fathers” (15:8) that Gentiles will hope in “the root of Jesse,” the Jewish messiah (15:12). The climactic conclusion is a prayer to the God of hope for an abundance of hope among the Jewish and gentile believers comprising Paul’s audience in Rome (15:13).<sup>7</sup>

## II. Romans 15:8-9a: God’s Truth and Mercy

Various translations and meanings of Paul’s statement in 15:8-9a have been proposed based on the different ways the syntax can be construed and understood.<sup>8</sup> We adopt the following translation of 15:8-9a: “For I say that Christ has become a servant of the circumcision for the sake of God’s truth, in order to confirm the promises of the fathers, and so that, consequently, the Gentiles for the sake of mercy might glorify God.”<sup>9</sup>

### A. God’s Mercy and Truth in the Old Testament

One of the keys to a better understanding of 15:8-9a is a consideration of Paul’s rhetorical strategy in using separately two words that are frequently combined in the OT to express distinct yet closely associated and at times even overlapping attributes of God--“mercy and truth,” ἔλεος καὶ ἀλήθεια in the Greek, corresponding to

πληρη τῆς in the Hebrew. God’s πηχ or ἀλήθεια refers in general to God’s “truth,” “trustworthiness,” “faithfulness,” or “reliability.”<sup>10</sup> God’s τῆς or ἔλεος refers in general to God’s “mercy,” “kindness,” “steadfast love,” or “forbearance.”<sup>11</sup> Often these two attributes are combined in a complementary word pair that expresses the totality of God’s self-revelation.<sup>12</sup>

Paul is relying upon his Roman audience’s general familiarity with the many instances and ways in which God’s mercy and truth are combined especially in the Psalms as objects of the praise and glorification of God.<sup>13</sup> This OT background aptly fits Paul’s rhetorical strategy in Rom 15:7-13. He has just prayed that the Roman Christian community “together with one voice might glorify (δοξάζητε) God” (15:6). They are to welcome one another as Christ has welcomed them “for the glory (δόξαν) of God” (15:7), so that “the Gentiles for the sake of mercy might glorify (δοξάσαι) God” (15:9a).

This is confirmed by Paul’s choice of two citations from the Psalms in his catena of scriptural quotes in 15:9b-12. He first cites from the LXX of Ps 17:50 (cf. 2 Kgdms 22:50): “Therefore I will confess (ἐξομολογήσομαί) you among Gentiles (ἐν ἔθνεσιν) and to your name (τῷ ὀνοματί σου) I will sing praise (ψαλῶ).” Through very close linguistic affinities this quotation is implicitly linked to other quotations from the Psalms, which provide the specific objects for the confession and praise of God’s name--God’s mercy and truth.<sup>14</sup> According to Ps 56:10-11 (LXX), “I will confess (ἐξομολογήσομαί) you among peoples, Lord, I will sing praise (ψαλῶ) to you among Gentiles (ἐν ἔθνεσιν), for your mercy (ἔλεός) is magnified to the heavens and to the clouds your truth (ἀλήθειά)” (see also Ps 107:4-5 [LXX]). According to Ps 91:2-3 (LXX), “It is good to confess (ἐξομολογεῖσθαι) to the Lord and to sing praise (ψάλλειν) to your name (τῷ ὀνοματί σου), Most High; to announce in the morning your mercy (ἔλεός) and your truth (ἀλήθειάν) through the night.” And according to Ps 137:2 (LXX), “I will confess

(ἐξομολογήσομαί) to your name (τῷ ὀνοματί σου) because of your mercy (ἐλέει) and your truth (ἀληθεία).”

In 15:11 Paul’s citation, with a few stylistic modifications, comes from Ps 116:1 (LXX): “Praise, all the Gentiles, the Lord, and let all the peoples acclaim him.” The choice of this Psalm fits Paul’s rhetorical strategy admirably, as the remainder of this shortest and thus easiest to recall of all the Psalms reads: “for his mercy (ἐλεος) is strong upon us, and his truth (ἀλήθεια) remains forever” (116:2).<sup>15</sup> Thus, that God’s mercy and truth are the implicit objects of the praise or glorification of God expressed by the scriptural quotations in Rom 15:9b-11 is evident not only from the Pauline context (15:8-9a) but from both the OT intertextual context of the first Psalm quote (LXX Ps 17:50) in 15:9b and the original OT context of this second Psalm quote in 15:11. Both the Pauline word order and context may be illuminated by Mic 7:20: “You will give truth (ἀλήθειαν) to Jacob, mercy (ἐλεον) to Abraham, just as you swore to our fathers (πατράσιν) throughout previous days.” Paul similarly relates God’s truth and mercy to the confirmation of “the promises of the fathers (πατέρων)” in 15:8-9a. Whether Mic 7:20 influenced Paul or not, Paul’s word order of “truth” and then “mercy” conforms to the order of the previous appearances of these words in the Letter. He treats first of the truth of God in Rom 1-3 and then of the mercy of God in Rom 9-11.

#### B. God’s Truth and Mercy in Romans

In Paul’s statement that “Christ has become a servant of the circumcision” (15:8a) he employs the perfect tense of the verb, “has become” (γεγενῆσθαι), to refer not only to how Christ has been a servant in the past, but also to how Christ still is a servant in the present and for the future. Christ has been a servant in the past, as he “welcomed” (15:7) those for whom he suffered (15:3), died (14:15) and came to life (14:9). He is still a servant in the present, since he is now at the right hand of God, interceding for us (8:34). And he will be a servant in the future when he fulfills what is

written in Isa 59:20, “Out of Zion will come the Deliverer, he will turn away ungodliness from Jacob” (11:26).

Christ has become and still is a servant not only from but of or for the “circumcision.” It is a noteworthy part of Paul’s rhetorical strategy that he utilizes the term “circumcision” to refer to the Jewish people (cf. 3:30; 4:9, 12), rather than the term “Jews” or “Israel.” Paul’s most recent use of the term “Jews” in the Letter refers to those “from the Jews” who now believe in Christ and are part of the new people of God (9:24-25). Correspondingly, he has previously used the term “Israel” (9:27, 31; 10:19, 21; 11:2, 7, 25, 26) for unbelieving Jews. By using the term “circumcision” in 15:8a, then, Paul is saying that Christ has become and still is a servant not only for those Jews who already believe but also for those Jews who do not yet believe in Christ.<sup>16</sup>

That Christ has become a servant of the circumcision “for the sake of God’s truth” (ὕπερ ἀληθείας θεοῦ), in order to confirm the promises of the fathers (15:8), develops what Paul said earlier in 3:1-8 about God being true and faithful despite the unfaithfulness of the Jewish people. Those of the “circumcision” (3:1; cf. 15:8) have been entrusted with “the oracles of God” (3:2), which include “the promises of the fathers” (15:8). Although some Jews “have been unfaithful” (ἠπίστησάν, 3:3) to God’s oracles/promises with which “they have been entrusted” (ἐπιστεύθησαν, 3:2), their “unfaithfulness” (ἀπιστία) will not nullify the “faithfulness” (πίστιν) of God (3:3).<sup>17</sup> God must remain true (ἀληθής), even though every human being be a liar (3:4). Indeed, in accord with Paul’s diatribal style, a representative Jew queries, “If the truth of God (ἀλήθεια τοῦ θεοῦ, cf. 15:8) through my lie has abounded to his glory, why am I still being condemned as a sinner?” (3:7).

Here we see how furthering the “truth of God” even through Jewish unfaithfulness to God’s promises is “for his glory (εἰς τὴν δόξαν αὐτοῦ)” (3:7). Similarly, that Christ has become a servant of the circumcision to advance the “truth of God” (15:8) elaborates how Christ’s welcoming of the Roman Christians is “for the glory of

God (εἰς δόξαν τοῦ θεοῦ)” (15:7). But the furthering of the “truth of God” by Christ is much more positive and hopeful for the Jewish people. Christ has become their servant in order to confirm the promises of the fathers (cf. 11:28)--the promises included in the oracles of God which exemplify the faithfulness of God that Jewish unfaithfulness could not nullify (3:2-3)--as a firm and presently valid basis of hope for future salvation.<sup>18</sup>

But that Christ has become a servant of the circumcision for the sake of God’s truth (15:8a), is beneficial not only to Jews but also to Gentiles, indeed, to humanity in general. As we have seen, God must remain true, not only if “some” Jews have been unfaithful (3:3), but even if “every human being” (πᾶς ἄνθρωπος) be a liar (3:4). The wrath of God is even now being revealed from heaven upon all ungodliness and unrighteousness of human beings (ἀνθρώπων) who suppress the truth (ἀλήθειαν) (of God) by unrighteousness (1:18). These ungodly people are “those who exchanged the truth of God (τὴν ἀλήθειαν τοῦ θεοῦ) for a lie and worshiped and served the creature instead of the Creator” (1:25).<sup>19</sup>

It is for the sake of this very “truth of God” (ἀληθείας θεοῦ), which ungodly human beings have perverted, that Christ has become a servant of the circumcision (15:8a). He did so to confirm the promises (βεβαιῶσαι τὰς ἐπαγγελίας) of the fathers (15:8b) as a valid basis of hope not only for Jews but for all human beings who believe.<sup>20</sup> Indeed, “the promise is to be valid” (εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν) for all the descendants of Abraham, “not only for the adherents of the Law but also for those who share the faith of Abraham, who is the father of us all” (4:16).<sup>21</sup>

Paul employs the second member of the word pair “truth and mercy” in 15:9a: “and so that, consequently, the Gentiles for the sake of mercy might glorify God.”<sup>22</sup> Although Paul parallels “mercy” with “truth” in 15:8-9a by using the same preposition (ὑπὲρ) with each, the meaning has a different nuance in each case.<sup>23</sup> In 15,8 Christ has become a servant of the circumcision “for the sake of God’s truth (ὑπὲρ ἀληθείας

θεοῦ)” in the sense of “to show forth or demonstrate God’s truth.”<sup>24</sup> But in 15,9a the Gentiles are to glorify God “for the sake of mercy (ὕπὲρ ἐλέους)” in the sense of “because of or for mercy.”<sup>25</sup> As we shall see, this means that the Gentiles are to glorify God not only for the mercy they and all believers have already received in the past, but also for the mercy they and those who do not yet believe--Jew and Gentile--will receive in the future.<sup>26</sup>

That the Gentiles may glorify (δοξάσαι) God for the mercy (ἐλέους) (15:9a) not only they but also Jews have received in becoming believers was indicated in 9:22-24: “But what if God, willing to manifest his wrath and to make known his power, has endured with much patience vessels of wrath designed for destruction, and in order to make known the wealth of his glory (δόξης) upon vessels of mercy (ἐλέους), which he has prepared beforehand for glory (δόξαν)...? We are those whom he thus called not only from the Jews but also from the Gentiles.” Both believing Jews and believing Gentiles, then, are “vessels of mercy” for the glory of God (cf. 15:7).

And that the Gentiles may glorify God for the mercy (ἐλέους) (15:9a) not only they but especially presently unbelieving Israel, as “vessels of wrath” (9:22), will receive in the future was indicated in 11:30-32: “Just as you (believing Gentiles) were once disobedient to God, but now have received mercy (ἠλεήθητε) because of their (unbelieving Israel’s) disobedience, so also they have now been disobedient for the benefit of the mercy (ἐλέει) shown to you, in order that they may now receive mercy (ἐλεηθῶσιν). For God has imprisoned all in disobedience, in order that he may have mercy (ἐλεήσῃ) on all!” Thus, the Gentiles may glorify God not only for the mercy they have already received but also for the mercy they and all, especially yet-to-believe Israel, will receive in the future when “all Israel will be saved” (11:26).

In Rom 15:8-9a Paul has masterfully employed a familiar OT word pair, “mercy and truth,” which in a complementary way express the totality of God’s self-revelation, to reinforce the unity, complementarity, and mutual respect of the Jews and Gentiles in

the Roman church. Because Christ has welcomed for the “glory of God” both “strong” and “weak,” Jew and Gentile, as believers who comprise the Roman church, they are to welcome one another with mutual respect “for the glory of God” (15:7). Christ has become and still is a servant of the circumcision (both believing and still unbelieving Jews) for the sake of advancing God’s “truth,” to which both Jews (3:1-8) and ungodly human beings have been unfaithful (1:18, 25). Christ thus confirmed the promises to the Jewish patriarchs as a presently valid basis of hope for future salvation both for Jews and Gentiles. Consequently, Gentiles may “glorify God” for the “mercy” God has bestowed on both Jews and Gentiles in bringing them to believe (9:22-24) and that God will yet bestow on both Jews and Gentiles when unbelieving Israel finally believes, so that “all Israel will be saved!” (11:26).

### III. Romans 15:9b-11: The Voices of Scripture

The catena of scriptural quotes in 15:9b-11, introduced by “as it is written,” serves as an authoritative foundation and development of Paul’s own statement in 15:8-9a, introduced by “for I say.”<sup>27</sup> These scripture quotes have been very carefully and subtly combined by Paul into a climactic progression with a rhetorical purpose.<sup>28</sup> These scriptural quotes have a present relevance as a basis for hope in future salvation. That they “have been written and still stand written” (γέγραπται, perfect passive; 15:9b) assimilates them to Paul’s statement that Christ “has become and still is” (γεγενῆσθαι, perfect passive) a servant of the circumcision to confirm the promises of the fathers as a valid basis for hope (15:8).

#### A. LXX Psalm 17:50 in Romans 15:9b

The sequence commences with a quotation from Ps 17:50 (LXX) in Rom 15:9b: “Therefore I will confess you among Gentiles and to your name I will sing praise.”<sup>29</sup> The wording of Paul’s quote is identical to the LXX of Ps 17:50 except for the omission of the vocative, “Lord” (κύριε), after “Gentiles.” Whether Paul or his possible alternate Greek source omitted the address to the “Lord,” it is appropriate to his rhetorical

strategy, which reserves an explicit address to “the Lord,” referring to God, for the more climactic quote in 15:11.<sup>30</sup>

“Therefore” or “because of this” (διὰ τοῦτο), which expresses the reason for the confession and praise of God in the quote of Ps 17:50 (LXX) in 15:9b, refers to what Paul has just stated in 15:8-9a, especially with regard to the “truth” (15:8) and “mercy” of God (15:9a). As we have seen above, this reference is facilitated for Paul’s audience by the linguistic linkage between the LXX of Ps 17:50 and Pss 56:10-11 (cf. 107:4-5), 91:2-3, and 137:2. In these Psalms identical language for confessing and singing praise to God’s name among Gentiles has for its object God’s “mercy” and “truth.”

Paul has linked his quote of Ps 17:50 (LXX) to his previous statement in 15:8-9a by means of a catch-word connection between “the Gentiles” (τὰ ἔθνη) in 15:9a and “among Gentiles” (ἐν ἔθνεσιν) in 15:9b. He has thereby created a new interpretive context for the Psalm quote. In its original context the Psalm quote referred to David’s vow to confess God among Gentiles and to sing praise to God’s name because “the Lord delivered him from the hand of all his enemies, and from the hand of Saoul” (LXX Ps 17:1).<sup>31</sup> But now it refers to the vow of an anonymous, individual, representative Jew, one of the “circumcision” (15:8), to confess and sing praise to God “among Gentiles,” that is, among “the Gentiles” who may now glorify God for the sake of God’s mercy (15:9a).<sup>32</sup> The quote of Ps 17:50 (LXX) in 15:9b thus represents a rhetorical progression of 15:9a with regard to glorifying God. Whereas the Gentiles as a group are to glorify God for God’s mercy in 15:9a, an individual, representative Jew promises to join in that glorifying of God for both God’s mercy and truth (15:8) in 15:9b.<sup>33</sup>

By welcoming one another now, in the present, for the glory of God (15:7), the Christian Jews and Gentiles at Rome may and must begin this mutual glorifying of God as envisioned in the scripture quoted by Paul. But there will always be a future dimension (“I will confess” and “I will sing praise”) to this mutual glorifying of God until the whole people of Israel is saved (11:26). As it looks forward to the eschatological

future, then, the quote of Ps 17:50 (LXX) in 15:9b expresses the hope that a representative Jew will glorify God among and along with the Gentiles for the truth and mercy God will yet demonstrate and bestow on all the Gentiles as well as on all of the Jewish people.

#### B. LXX Deuteronomy 32:43 in Romans 15:10

Paul adds to his scripture catena by citing a small portion of Deut 32:43 (LXX) in 15:10: “And again it says, ‘Rejoice, Gentiles, with his people!’”<sup>34</sup> The catch-word connection continues with the linking of “Gentiles” (ἔθνη) in 15:10 with “among Gentiles” (ἐν ἔθνεσιν) in 15:9b. This creates a new interpretive context for the quote from Deut 32:43. The Gentiles among whom an individual, collective Jew will confess and praise God (15:9b) are now commanded to rejoice along with God’s people (15:10).

Whose voice is uttering this command? In the original context the speaker of Deut 32:43 is Moses, as the quote comes from the “Song of Moses” (Deut 31:30; 32:44). But in the new context the speaker is simply the authoritative voice of scripture itself. Note that Paul introduces the quote not with “Moses says,” but simply with “it says (λέγει)” (15:10), following upon “as it is written” (15:9b).<sup>35</sup>

There is a rhetorical progression within the sequence. We have moved from the Gentiles alone glorifying God (15:9a) to an individual, representative Jew pledging to confess and praise God among and along with the Gentiles (15:9b) to the authoritative voice of scripture commanding the Gentiles to rejoice “with his people” (15:10). Whereas the Jewish people vow to confess and praise God along with Gentiles, now, reciprocally, scripture authorizes the Gentiles to rejoice along with the Jewish people, thus depicting at this point a completely unified and mutual glorifying of God by both Jews and Gentiles.

Who are included within “his people” (τοῦ λαοῦ αὐτοῦ) at this point? In 9:24-26 Paul employed the concept of God’s special, chosen and beloved “people” to refer both to those Jews and to those Gentiles whom God called to believe in Christ: “We are

those whom he thus called not only from the Jews but also from the Gentiles, as indeed he says in Hosea: ‘I will call what was not my people (λαόν μου) “my people” (λαόν μου) and her who was not beloved “beloved.” And it will be in the place where it is said to them, “You are not my people (λαός μου),” there they will be called sons of the living God’ (Hos 2:25, 1).” This new “people” of God thus stands in contrast to “Israel” as referring to those Jews who do not yet believe (9:27).

But Paul later returned to the concept of (unbelieving) “Israel” as referring to God’s “people.” This is evident in 10:21: “But before Israel he (God) says, ‘All the day long I stretch out my hands to a disobedient and contrary people (λαόν)’ (Isa 65:2).” And is continued in 11:1-2: “I ask then, has God rejected his people (τὸν λαόν αὐτοῦ)?...God has not rejected his people (τὸν λαόν αὐτοῦ) whom he chose beforehand.” Thus, in 15:10 “his people” (τοῦ λαοῦ αὐτοῦ), as distinct from and not including Gentiles, refers to the people of Israel, the Jewish people as a whole, both those who now believe and those who will believe in the future, in view of the hope that “all Israel will be saved” (11:26).<sup>36</sup>

By welcoming Jewish believers at Rome now for the glory of God (15:7), gentile believers can begin to fulfill the scriptural command to “rejoice with his people” (15:10). But the scriptural command cannot be fully implemented until the eschatological future when Gentiles are able to rejoice with all of those Jews who make up “his people” Israel. The scriptural voice of Deut 32:43 (LXX) in Rom 15:10 thus points Paul’s audience forward to the time when all of the people of Israel will finally be saved (11:26). Then will the Gentiles truly be able to rejoice “with his people.”

#### C. LXX Ps 116:1 in Romans 15:11

In 15:11 Paul adds to his scriptural catena by quoting from Ps 116:1 (LXX): “And again, ‘Praise, all the Gentiles, the Lord, and let all the peoples acclaim him.’” The catch-word connection continues with the linking of “all the Gentiles” (πάντα τὰ ἔθνη) in 15:11 with “Gentiles” (ἔθνη) in 15:10 (cf. 15:9ab) and with the linking of “all the peoples”

(πάντες οἱ λαοί) in 15:11 with “his people” (τοῦ λαοῦ αὐτοῦ) in 15:10. This creates a new interpretive context for the quote from Ps 116:1 (LXX). Within Paul’s progressive depiction of the mutual and unified glorifying of God by the Christian Jews and Gentiles at Rome in 15:7-12, his quote from Ps 116:1 (LXX) serves as the climax, commanding a universal and inclusive glorifying of the Lord God by all the peoples of the world.

There is a progression from the command for “Gentiles” who already believe to rejoice along with God’s people in 15:10 to the command for “all the Gentiles,” including those who do not yet believe, to praise the Lord in 15:11a. Paul’s particular emphasis upon “all the Gentiles” here is evident from a comparison of his version of Ps 116:1 with that of the LXX. In the LXX (and MT) version “all the Gentiles” occurs after the command, “praise the Lord,” and thus stands in synonymous parallelism with “all the peoples” at the end of the verse. But, altering the parallelism, Paul has brought “all the Gentiles” forward, placing them immediately after the command for praise. Paul has thus assimilated the syntax of 15:11a with that of 15:10, where the address to the “Gentiles” similarly follows immediately the command to rejoice. This serves Paul’s rhetorical strategy of emphasizing the progression from “Gentiles” to “all the Gentiles.”<sup>37</sup> This progression thus points the audience forward to the eschatological future when the “full number of Gentiles” will come in (11:25), before “all Israel will be saved!” (11:26).

There is a double progression involving “all the peoples” in 15:11b. First, we have progressed from the singular “his people” in 15:10, referring to Israel--both those Jews who now believe and those who are yet to believe in the eschatological future--as God’s chosen people, to the plural “all the peoples” in 15:11b, referring not only to the “people” of Israel but all other “peoples” of the world, who will ultimately come to faith. Secondly, we have progressed from “all the Gentiles” in 15:11a, referring to both presently and future believing Gentiles, to “all the peoples” in 15:11b, referring to all present and future believing “peoples”--both the “full number of Gentiles” (11:25) and “all Israel” (11:26).

This second progression from “all the Gentiles” in 15:11a to “all the peoples” in 15:11b accords with Paul’s particular version of this Psalm quote in comparison with the other biblical versions. Both the Hebrew and the Greek versions contain a synonymous parallelism between “all the Gentiles” and “all the peoples”: “Praise the Lord, all the Gentiles; acclaim him, all the peoples.” Paul’s version, however, employs not a synonymous but a progressive parallelism. Paul’s addition of “and” (καὶ) to introduce 15:11b--“and let all the peoples acclaim him”--helps to indicate that “all the peoples” are not simply synonymous with but in some way different from “all the Gentiles” in 15:11a. Paul’s use of the third person plural, “let them acclaim” (ἐπαινέσωσαν), in contrast to the second person plural, “acclaim” (ἐπαινέσατε), in the majority of LXX (see also MT) versions further alters the synonymous parallelism in favor of the progressive parallelism that we are proposing.

#### IV. The Isaian Promises in Romans 15:12 and 11:26-27

##### A. LXX Isaiah 11:10 in Romans 15:12

In 15:12 Paul concludes his scriptural catena with a quote from Isa 11:10 (LXX): “And again Isaiah says, ‘There will be the root of Jesse, indeed he who arises to lead Gentiles; in him Gentiles will hope.’”<sup>38</sup> The double occurrence of “Gentiles” continues the catch-word connection that links all of the quotes in the chain to the “Gentiles” glorifying God for mercy in 15:9a. This final scriptural quote, however, distinguishes itself from the preceding quotes within the catena. Unlike the previous three quotes it is climactically introduced by an explicitly named prophet: “And again Isaiah says.”<sup>39</sup> Furthermore, in contrast to the previous quotes, in which the speakers are an individual Jew vowing to praise God (15:9b) and an authoritative voice authorizing the universal glorification of God (15:10-11), the voice of the Isaian quote is that of the prophet uttering a prophetic promise as the very word of God himself. This climactic Isaian quote, then, exemplifies one of “the promises of the fathers” that Christ has confirmed by becoming a servant of the circumcision for the sake of God’s truth (15:8).

There is a sense in which Christ has already, at least partially, fulfilled this Isaian prophetic promise. That “there will be a root of Jesse (David’s father)” corresponds to Paul’s description of “the gospel of God, promised beforehand through his prophets in the holy scriptures, about his Son born from David’s seed according to the flesh” (1:1-3; cf. 9:5).<sup>40</sup> “He who arises (ἀνιστάμενος) to lead Gentiles; in him Gentiles will hope” can refer to the resurrection of Christ by which he led Gentiles to believe, so that they may now hope in him, as it reminds the audience of what Paul stated about Christ in 1:4: “designated Son of God with power according to the Spirit of holiness from resurrection (ἀναστάσεως) of the dead.”<sup>41</sup>

Indeed, that Christ has to a certain extent already fulfilled this Isaian promise adds to the assurance that its yet to be fulfilled future dimension will likewise be realized. It thus strengthens the promise as a basis for hope. This accords precisely with what Paul said in 15:8, namely, that Christ has become (and still is) a servant of the circumcision for the sake of God’s truth, in order to confirm the promises of the fathers as a presently valid basis of hope for future, eschatological salvation.<sup>42</sup>

The yet to be fulfilled, future dimension of the Isaian quote is indicated by the use of the future verbs with which the promise begins and ends--“there will be” (ἔσται) and “they will hope” (ἐλπιοῦσιν). As a promise for the future, the Isaian prophecy expresses the hope that the Christ, who has already come as the “root of Jesse” (15:12) and “servant of the circumcision” (15:8), will come again “to lead” those Gentiles who do not yet believe to faith, so that the full number of Gentiles may “come in” (11:25).<sup>43</sup> For the Pauline audience, that “Gentiles will hope in him” (15:12) expresses the hope not only that those Gentiles who do not yet believe may come to faith, but also implies hope that those Jews who do not yet believe may come to faith, since once the full number of Gentiles come in, all Israel will likewise be saved (11:25-26).

B. LXX Isa 59:20-21; 27:9 in Romans 11:26-27

The Isaian prophetic promise that Paul quotes in 15:12 as the scriptural voice of God thus complements the Isaian prophetic promise that he quoted in 11:26-27 as the scriptural voice of God confirming that all Israel will be saved: “From Zion will come the Deliverer, he will turn away ungodliness from Jacob; and this will be for them the covenant from me, when I take away their sins” (Isa 59:20-21; 27:9). Each of the prophetic promises in 15:12 and 11:26-27 refers to the first as well as the final coming of Christ. Whereas the Isaian quote in 15:12 expresses explicitly a hope for still unbelieving Gentiles that implies a hope for still unbelieving Jews as well, the Isaian quote in 11:26-27 expresses explicitly a hope for still unbelieving Jews that includes a hope for still unbelieving Gentiles.

Just as Christ has already come as “the root of Jesse” to “lead Gentiles” (15:12), so he has already “come from Zion as the Deliverer” and taken away “ungodliness from Jacob” (11:26).<sup>44</sup> That Christ has come “from” (ἐκ) Zion reminds the audience of how “the Christ is from (ἐξ) them (the Israelites) according to the flesh” (9:5) and of how “his Son was born from (ἐκ) David’s seed according to the flesh” (1:3).<sup>45</sup> With “Zion” as a synonym for Jerusalem and thus a symbol of the Jewish people (cf. 9:33), that Christ has come “from Zion” asserts that his origin is from the chosen people of Israel.<sup>46</sup>

That Christ has already come from Zion as “the Deliverer” (ὁ ρύόμενος) was implied by what Paul passionately expressed in his desperate lament followed by exclamatory thanksgiving for what God has done in the death and resurrection of Jesus in 7:24-25: “Who will deliver (ρύσεται) me from this body of death? But thanks be to God through Jesus Christ our Lord!” That Christ has already turned away ungodliness (ἀσεβείας) from Jacob, i.e., Israel, was asserted by Paul’s statement in 5:6: “For while we were still weak, at this appropriate time Christ died for the ungodly (ἀσεβῶν).” And that God has already taken away the sins (ἁμαρτίας) of believing Jews through the righteousness effected by the death and resurrection of Christ (4:24-25) was indicated by his quotation of Ps 31:1-2 (LXX) in 4:7-8: “Blessed are those whose transgressions

have been forgiven and whose sins (ἁμαρτίαι) have been covered; blessed is the person against whom the Lord will never reckon sin (ἁμαρτίαν).”

That the Isaian prophecy in 11:26b-27 has already, to a certain extent, been fulfilled strengthens its primarily future dimension as a scriptural confirmation for the hope that all Israel will be saved (11:26a). The future verbs, “will come” (ἔξει), “will turn away” (ἀποστρέψει), and the aorist subjunctive referring to the future, “when I take away” (ὅταν ἀφέλωμαι) indicate the yet to be fulfilled, future dimension of the promise. As a promise for the future, the Isaian prophecy expresses the hope that Christ will come again “from Zion” (ἐκ Ζιὼν), that is, from the heavenly or eschatological Zion that has its counterpart in the earthly Jerusalem (cf. Gal 4:26), as “the Deliverer” (ὁ ρύόμενος).<sup>47</sup> He will turn the “ungodliness” (ἀσεβείας), that is, the “unbelief” (cf. ἀπιστία in 11:23), of those Jews who do not yet believe, away from Jacob (Israel). Thus, in accord with his covenant (cf. Jer 31:31-34; LXX: 38:31-34) God will then take away “their sins,” that is, the sins of those still unbelieving Jews, so that they may experience the forgiveness of sins (4:7-8) that is part of being justified by the God who justifies the “ungodly” (ἀσεβῆ), so that their faith is reckoned as righteousness (4:5).<sup>48</sup>

As a promise for the future, the scriptural prophecy in 11:26b-27 confirms the hope not only that all Israel will be saved (11:26a), but also that the full number of Gentiles will come in (11:25). That the Deliverer will come from Zion and turn away ungodliness (ἀσεβείας) from Jacob (11:26b) reminds the audience of 1:18: “For the wrath of God is revealed from heaven upon all ungodliness (ἀσέβειαν) and unrighteousness of persons who suppress the truth by unrighteousness.” Thus, the scriptural prophecy expresses the hope that, when Christ comes again from Zion, he will turn the “ungodliness,” the unbelief, not only of those Jews but also of those Gentiles who do not yet believe, away from Jacob (Israel).<sup>49</sup> For the full number of Gentiles must “come in” and believe, in order for all Israel likewise to come to faith and be saved.

And so, “that Gentiles will hope in him” means not only that Gentiles will hope for their own salvation from the “root of Jesse” who will arise to lead the full number of Gentiles, including those who do not yet believe, to faith (15:12; 11:25). It also means that they will hope for the salvation of all Israel, including those who do not yet believe.<sup>50</sup> They will hope in him who will come from Zion as the Deliverer to turn the ungodliness, the unbelief of both Jews and Gentiles, away from Jacob, so that once the full number of Gentiles come to believe, all Israel will come to believe and be saved as well (11:26). If hope for the full number (πλήρωμα) of Gentiles to come in (11:25) includes hope for the “full number” of Israel to believe, there will be a much greater object of hope for all: “If their (unbelieving Israel’s) fall means wealth for the world and their deficiency means wealth for Gentiles, how much more will their full number (πλήρωμα) mean!” (11:12). Indeed, “if their rejection means reconciliation, what will their acceptance mean if not life from the dead?” (11:15).<sup>51</sup>

#### V. Romans 15:13: The God of Abundant Hope

Paul brings the entire rhetorical unit in 15:7-13 to its climactic conclusion with a prayer to the God of abundant hope: “May the God of hope fill you with all joy and peace in believing, so that you abound in hope by the power of the Holy Spirit!” (15:13). This prayer is connected to the climax of the preceding scriptural catena by the catchword “hope”--“in him the Gentiles will hope (ἐλπιοῦσιν)” (15:12)...“may the God of hope (ἐλπίδος) fill you...so that you abound in hope (ἐλπίδι)” (15:13).

Since the scriptural voice of God has just promised that Gentiles “will hope” in Christ in the Isaian quote in 15:12, God is appropriately characterized as “the God of hope” here--the God who gives hope. Paul prays that the God of hope may fill “you” (ὁμᾶς), the Jews and Gentiles of his Roman audience, whom he has exhorted to welcome one another, as also Christ welcomed “you” (ὁμᾶς) in 15:7. The fulfillment of this prayer is what Paul envisions if the “strong” and the “weak,” the Gentiles and the Jews, of his audience welcome one another. If they welcome one another and God

thus fills them with all joy (χαρᾶς) and peace (εἰρήνης) in their life of faith (cf. 14:1-2, 22-23), so that they abound in hope by the power of the Holy Spirit (ἐν δυνάμει πνεύματος ἁγίου) (15:13), then they will experience that “the kingdom of God is not a matter of eating and drinking but of righteousness and peace (εἰρήνη) and joy (χαρὰ) in the Holy Spirit (ἐν πνεύματι ἁγίῳ)” (14:17).

The joy and peace which the God of hope copiously bestows upon Paul’s audience when they welcome one another results in a rampant increase of hope so that it richly “abounds” or “overflows” (περισσεύειν) (cf. 5:15, 17). And this marvelous abundance of hope ultimately springs from the power of the Holy Spirit, whose essential role in the dynamics of hope has already been illustrated (5:5; 8:23-27).

This abundant hope represents the emphatic pinnacle of Paul’s exhortation in 15:7-13. When the Jews and Gentiles in Paul’s audience welcome one another for the glory of God (15:7), they are anticipating their mutual roles in that final, eschatological glorification of God (15:9b-11) for the truth and mercy he has extended to both Jews and Gentiles in Christ (15:8-9a). That Christ, who has become and still is a “servant of the circumcision,” has confirmed “the promises of the fathers” (15:8) as a presently valid basis of hope for future salvation results in the abundant hope expressed by the promises of the fathers (15:12; 11:26-27) that both Jews and Gentiles may now hope in.

This hope is truly abundant as it includes hope not only that the full number of Gentiles will come to believe and be saved (11:25), but also that all Israel will come to believe and be saved (11:26). Once the full number of Gentiles and all Israel are saved, then the abundant hope for the universal glorification of God for his truth and mercy, as expressed by the scriptural voice in 15:11, may be realized: “Praise, all the Gentiles, the Lord, and let all the peoples acclaim him!”

VI. Conclusion

We have demonstrated how Paul in Rom 15:8-9a has masterfully employed a familiar OT word pair, “mercy and truth,” which in a complementary way express the totality of God’s self-revelation, to reinforce the unity, complementarity, and mutual respect of the Jews and Gentiles in Paul’s Roman audience, whom he exhorts to welcome one another (15:7). Christ has become and still is a servant of the circumcision (both believing and still unbelieving Jews) for the sake of advancing God’s “truth,” to which both Jews (3:1-8) and ungodly human beings have been unfaithful (1:18, 25). Christ thus confirmed the promises of the Jewish fathers as a presently valid basis of hope for future salvation both for Jews and Gentiles. Consequently, Gentiles may “glorify God” for the “mercy” God has bestowed on both Jews and Gentiles in bringing them to believe (9:22-24) and that God will yet bestow on both Jews and Gentiles when unbelieving Israel finally believes, so that “all Israel will be saved!” (11:26).

We have presented a new analysis of the rhetorical strategy of the progressive pattern of authoritative voices in the scriptural quotations in 15:9b-11. There is a rhetorical progression from the Gentiles alone glorifying God (15:9a) to the scriptural voice of an individual, representative Jew pledging to confess and praise God among and along with the Gentiles (15:9b) to the authoritative voice of scripture commanding the (believing) Gentiles to rejoice “with his (Jewish) people” (15:10) and then commanding all the Gentiles (including future believers) to praise the Lord God so that then all the peoples can acclaim him (15:11). “All the peoples” climaxes the progression by referring to all those Gentiles and Jews who now believe as well as all those Gentiles and Jews who will believe in the eschatological future, when the full number of Gentiles come in (11:25) and all Israel will be saved (11:26).

We have proposed a new understanding of the significance of the past, present, and future dimensions of “the promises of the fathers” referred to in 15:8 and exemplified in 15:12 and 11:26-27. The prophetic promise that Paul quotes in 15:12

from Isa 11:10 as the scriptural voice of God promising that Gentiles will hope in the Jewish messiah complements the prophetic promise that he quoted in 11:26-27 from Isa 59:20-21; 27:9 as the scriptural voice of God confirming that all Israel will be saved at the future coming of the Jewish messiah. Each of the prophetic promises in 15:12 and 11:26-27 refers to the first as well as the final coming of Christ. Whereas the Isaian quote in 15:12 expresses explicitly a hope for still unbelieving Gentiles that implies a hope for still unbelieving Jews as well, the Isaian quote in 11:26-27 expresses explicitly a hope for still unbelieving Jews that includes a hope for still unbelieving Gentiles. Thus, both of these Isaian promises are oriented to the hope that once the full number of Gentiles come to believe (11:25), all Israel will likewise come to believe and be saved (11:26).

Finally, Paul prays to the God of hope for an abundance of hope among his Roman audience (15:13)--a hope for the full number of Gentiles as well as all Israel to come to faith and be saved. Then the abundant hope for the universal glorification of God for his truth and mercy, as expressed by the scriptural voice from Ps 116:1 (LXX) in 15:11, may be fully and finally realized: "Praise, all the Gentiles, the Lord, and let all the peoples acclaim him!"

## Notes

<sup>1</sup> Wayne A. Meeks, “Judgment and the Brother: Romans 14:1-15:13,” Tradition and Interpretation in the New Testament: Essays in Honor of E. Earle Ellis (eds. Gerald F. Hawthorne and Otto Betz; Grand Rapids: Eerdmans, 1987) 291-92; Gerhard Sass, “Röm 15,7-13--als Summe des Römerbriefs gelesen,” Evangelische Theologie 53 (1993) 510-27; Markus Müller, Vom Schluß zum Ganzen: Zur Bedeutung des paulinischen Briefkorpusabschlusses (Forschungen zur Religion und Literatur des Alten und Neuen Testaments 172; Göttingen: Vandenhoeck & Ruprecht, 1997) 223-34; James C. Miller, The Obedience of Faith, the Eschatological People of God, and the Purpose of Romans (Society of Biblical Literature Dissertation Series 177; Atlanta: Society of Biblical Literature, 2000) 61-95.

<sup>2</sup> This christological motivation develops a previous, similar theological motivation. In 14:3 “one who does not eat” (a “weak” one) should not judge “one who eats” (a “strong” one), “for God has welcomed (προσελάβετο) him.” But now in 15:7 Paul’s entire audience, composed of “strong” and “weak,” Jew and Gentile, are to welcome one another, “just as Christ has welcomed (προσελάβετο) you.” For the reading of “you” rather than “us” in 15:7, see below.

<sup>3</sup> “Therefore” (διὸ) connects 15:7-13 not only with 15:1-6 but with 14:1-15:6. This is confirmed as “welcome (προσλαμβάνεσθε) one another” in 15:7 recalls “welcome (προσλαμβάνεσθε) one who is weak in faith” in 14:1. James D. G. Dunn, Romans 9-16 (Word Biblical Commentary 38b; Dallas: Word Books, 1988) 845: “The διὸ sums up and indicates the conclusion to be drawn from the preceding discussion.” Douglas J. Moo, The Epistle to the Romans (New International Commentary on the New Testament; Grand Rapids: Eerdmans, 1996) 874: “‘Therefore’ gathers up the threads of Paul’s entire exhortation to the ‘strong’ and the ‘weak’.” See also Thomas R. Schreiner, Romans (Baker Exegetical Commentary on the New Testament 6; Grand Rapids: Baker, 1998) 753.

<sup>4</sup> Florian Wilk, Die Bedeutung des Jesajabuches für Paulus (FRLANT 179; Göttingen: Vandenhoeck & Ruprecht, 1998) 146: “Dieser mit καθὼς angeschlossene Hinweis hat

angesichts der voranstehenden Äußerungen des Apostels vergleichende und begründende Funktion: Die Glaubenden sollen einander annehmen, wie--hier dient Christus gemäß v.2f. als Vorbild--und weil Christus den jeweils anderen angenommen, also ‘Starke’ und ‘Schwache’ zusammengestellt hat--dabei kommt Christus als Herr der Gemeinde und Grund ihrer Einheit (vgl. 143f.19f.) in den Blick.”

<sup>5</sup> For the text-critical preference of the better and more diversely supported “you” (ὁμᾶς) over “us” (ἡμᾶς) here, see Bruce M. Metzger, A Textual Commentary on the Greek New Testament (New York: United Bible Societies, 1971) 536; Dunn, Romans 9-16, 844. In addition, the choice of ὁμᾶς preserves the literary inclusion with its occurrence in 15:13. As Schreiner (Romans, 759) notes, ὁμᾶς “fits better contextually as well since ἡμᾶς (see 15:1-2) would focus on the ‘strong.’ At this juncture Paul addresses both the ‘weak’ and the ‘strong,’ encouraging them both to accept one another.” Schreiner’s observation here thus refutes the interpretation that ὁμᾶς refers only to the “strong,” who are primarily Gentiles, which is proposed by Troels Engberg-Pedersen, Paul and the Stoics (Louisville: Westminster John Knox, 2000) 190.

<sup>6</sup> That the phrase, “for the glory of God,” qualifies the immediately preceding subordinate clause, “as also Christ welcomed you” (15:7b), naturally in terms of syntax and contextually in terms of the following reference to Christ as the servant for the sake of the truth of God (15:8) is noted by Brendan Byrne, Romans (Sacra Pagina 6; Collegeville: Liturgical Press, 1996) 431. But that it also qualifies the opening command, “welcome one another” (15:7a), is confirmed by its connection to the immediately preceding context in 15:1-6. The command to welcome one another for the glory (δόξαν) of God parallels the exhortation for the strong to bear the weaknesses of the weak (15:1), “so that together with one voice you might glorify (δοξάζητε) the God and Father of our Lord Jesus Christ” (15:6). See also Schreiner, Romans, 754.

<sup>7</sup> For recent opinions agreeing with those who hold that the “implied audience,” that is, the audience embedded or encoded in the text, is exclusively gentile, see Lloyd Gaston, “Reading the Text and Digging the Past: The First Audience of Romans,” Text and Artifact in the Religions of Mediterranean Antiquity: Essays in Honour of Peter Richardson (Studies in Christianity and

Judaism 9; eds. Stephen G. Wilson and Michel Desjardins; Waterloo, Ontario, Canada: Wilfrid Laurier University Press, 2000) 41; Christopher G. Whitsett, “Son of God, Seed of David: Paul’s Messianic Exegesis in Romans 2:3-4,” Journal of Biblical Literature 119 (2000) 669 n. 27. But this is contradicted by the text itself. Paul not only urges both Jews and Gentiles to welcome one another (15:7), but he directly addresses an individual, representative “Jew” (2:17-29) as well as “the Gentiles” (11:13-24). Therefore, the “implied” audience, that is, the textual or encoded audience, of Romans includes both Jews and Gentiles.

<sup>8</sup> For the past as well as more recent and innovative proposals, see C. E. B. Cranfield, A Critical and Exegetical Commentary on the Epistle to the Romans (International Critical Commentary; Edinburgh: Clark, 1975, 1979) 742-44; Leander E. Keck, “Christology, Soteriology, and the Praise of God (Romans 15:7-13),” The Conversation Continues: Studies in Paul & John in Honor of J. Louis Martyn (eds. Robert T. Fortna and Beverly R. Gaventa; Nashville: Abingdon, 1990) 89-91; Gerhard Sass, Leben aus den Verheißungen: Traditionsgeschichtliche und biblisch-theologische Untersuchungen zur Rede von Gottes Verheißungen im Frühjudentum und beim Apostel Paulus (FRLANT 164; Göttingen: Vandenhoeck & Ruprecht, 1995) 466-76; Moo, Romans, 876-77; J. Ross Wagner, “The Christ, Servant of Jew and Gentile: A Fresh Approach to Romans 15:8-9,” JBL 116 (1997) 473-85; Wilk, Bedeutung, 147-54; Jan Lambrecht, “Syntactical and Logical Remarks on Romans 15:8-9a,” Novum Testamentum 42 (2000) 257-61. For a recent discussion that follows Wagner’s proposal, see Whitsett, “Son of God,” 664-72.

<sup>9</sup> The grammatical basis for this translation is provided by Sam K. Williams, “The ‘Righteousness of God’ in Romans,” JBL 99 (1980) 286-88. Whereas Williams translates “Christ has become a servant from the circumcision,” understanding the genitive case of “circumcision” (περιτομῆς) as a genitive of origin, we prefer to leave it ambivalent--Christ has become a servant both from and to or for the circumcision. Key to this translation of 15:8-9a is the syntactical observation that the infinitive δοξάσαι (“to glorify”) in 15:9a is not directly dependent on εἰς τὸ as is the infinitive βεβαιῶσαι (“to confirm”) in 15:8b. That these two

infinitives are not parallel is further confirmed by the fact that “Christ” (15:8a) is the subject of “confirm,” whereas “the Gentiles” are the subject of “glorify.” The Gentiles’ glorifying is thus not parallel to but consequent upon Christ’s confirming of the promises: “...and so that, consequently, the Gentiles for the sake of mercy might glorify God.”

<sup>10</sup> Alfred Jepsen, “יָמֶת,” Theological Dictionary of the Old Testament 1.316: “Thus, ’emeth [יָמֶת] is something which determines God’s nature, which belongs to his deity, and which makes it possible for man to trust in him. ’emeth is God’s reliability, which is given to man so that he might seek its protection.” According to Bauer, Danker, Arndt and Gingrich, 42, ἀλήθεια means “the quality of being in accord with what is true, truthfulness, dependability, uprightness.” See also Theological Lexicon of the New Testament 1.67-69.

<sup>11</sup> Hans-Jürgen Zobel, “יָדָוּ,” TDOT 4.62: “The history of Yahweh’s people, past, present, and future, the life of the individual Israelite--in fact, the entire world--is the stage for the demonstration of Yahweh’s kindness. Yahweh has decided in favor of Israel; he has promised life, care, alleviation of distress, and preservation--indeed, he has filled the whole earth with his kindness. He has thus granted fellowship with him to his people, to all mankind, to the whole world. And this act, like the promise and assurance of future help and fellowship, is characterized by permanence, constancy, and reliability....This kindness can become as it were the very essence of Yahweh...An essential element of Israel’s faith is this constant hope in expectation of Yahweh’s favor and kindness.” See also Katherine Doob Sakenfeld, The Meaning of Hesed in the Hebrew Bible: A New Inquiry (Harvard Semitic Monographs 17; Missoula: Scholars Press, 1978); idem, “Love (OT),” Anchor Bible Dictionary 4.378-80; G. R. Clark, The Word Hesed in the Hebrew Bible (Journal for the Study of the Old Testament: Supplement Series 157; Sheffield: Sheffield Academic Press, 1993); John S. Kselman, “Grace (OT),” ABD 2.1085-86; BDAG, 316; TLNT 1.475.

<sup>12</sup> Otto Michel, Der Brief an die Römer (Kritisch-exegetischer Kommentar über das Neue Testament 4; 14th ed.; Göttingen: Vandenhoeck & Ruprecht, 1978) 448 n. 25: “Beide Begriffe zusammen ergeben die Fülle der Gottesoffenbarung...” Jepsen, “יָמֶת,” 314: “Frequently God’s

'emeth is connected with his chesedh. It might be asked whether 'emeth is only a characteristic of chesedh, or whether it stands independent of it. However, the parallelism of these two words in adjoining half-verses and the plural form of verbs used with these two words as subject favor the idea that chesedh and 'emeth were understood as two separate attitudes of God, who manifests himself in active kindness and protective faithfulness respectively.” Hermann Spieckermann, “God’s Steadfast Love: Towards a New Conception of Old Testament Theology,” Biblica 81 (2000) 311: “The semantic spectrum coloured by חסד is marked by the terms grace, mercy, compassion, kindness, love, that of אמת by faithfulness and truth.” Thus, when these two attributes are combined and applied to God, they do not function as a hendiadys, contra Dunn, Romans 9-16, 448 and Lambrecht, “Romans 15:8-9a,” 258 n. 5.

<sup>13</sup> For occurrences of the combination in a word pair of God’s mercy (ἔλεος) and truth (ἀλήθεια) in the Psalms, see LXX Ps 24:10; 25:3; 35:6; 39:11-12; 56:4, 10-11; 60:8; 68:14; 83:12; 84:11; 87:12; 88:2-3; 88:15, 25, 34, 50; 91:2-3; 97:3; 99:5; 107:4-5; 113:9; 116:2; 118:75-76; 137:2. For other occurrences, see Exod 34:6; 2 Kgdms 2:6; 15:20; Hos 4:1; Mic 7:20; Pss. Sol. 6:6; 10:3.

<sup>14</sup> Carol Kern Stockhausen, “2 Corinthians 3 and the Principles of Pauline Exegesis,” Paul and the Scriptures of Israel (Journal for the Study of the New Testament: Supplement Series 83; eds. Craig A. Evans and James A. Sanders; Sheffield: Sheffield Academic Press, 1993) 156: “In Jewish exegetical texts the verbal linkage between two or more texts is often performed for the sake of interpretation. What one text lacks in detail, or in clarity, is supplied from the other, or others, with which it shares specific verbal affinity...The texts, now related through specific verbal links, may be further related through any of their themes. They become mutually explanatory as a whole.” For more on this Jewish exegetical procedure known as gezera shava, see Carol Kern Stockhausen, Moses’ Veil and the Glory of the New Covenant: The Exegetical Substructure of II Cor. 3,1-4,6 (Analecta Biblica 116; Rome: Biblical Institute, 1989) 26-27. See also Timothy W. Berkley, From a Broken Covenant to Circumcision of the Heart: Pauline Intertextual Exegesis in Romans 2:17-29 (SBLDS 175; Atlanta: Society of Biblical Literature,

2000) 39-40, 60-66.

<sup>15</sup> Moo, Romans, 879: “It is surely no accident that the second (and only other) verse of this psalm cites God’s “mercy” (eleos) and “truth” (alētheia) as reasons for this praise (cf. vv. 8-9a).” Schreiner, Romans, 758: “Psalm 116:1 LXX explicitly calls on all nations to praise the Lord for his ‘mercy’ (ἔλεος, eleos) and ‘truth’ (ἀλήθεια, alētheia, v.2). The connection with Rom. 15:8-9 is striking, for there God’s covenantal faithfulness and mercy are conveyed with these same two terms.” See also Byrne, Romans, 432; Dunn, Romans 9-16, 850; Wilk, Bedeutung, 156.

<sup>16</sup> Wilk, Bedeutung, 151: “Der Genitive περιτομῆς aber weist--gleichzeitig auf ganz Israel und auf die Judenchristen: Letzteren ist das eschatologische Heil Gottes durch das ‘Diakonat’ Christi bereits zuteil geworden; zgedacht, ja fest zugesagt ist dieses Heil freilich durch dasselbe ‘Diakonat’ Christi ganz Israel.”

<sup>17</sup> This play on words involving πίστις is noted by Joseph A. Fitzmyer, Romans: A New Translation with Introduction and Commentary (Anchor Bible 33; New York: Doubleday, 1993) 327. It links Jewish unfaithfulness to God’s oracles/promises.

<sup>18</sup> “To confirm” the promises refers not to their “fulfillment” in the past, but to the “confirmation” or “guarantee” that they will be fulfilled in the future (cf. Rom 4:16). Christ has thus activated or validated them as reliable promises for future fulfillment and thus as a firm basis for hope. On the meaning of βεβαιῶ, Anthony C. Thiselton, The First Epistle to the Corinthians: A Commentary on the Greek Text (New International Greek Testament Commentary; Grand Rapids: Eerdmans, 2000) 94: “It also refers to confirming or ratifying promises, i.e., proving them to be reliable (Rom. 15:8).” Schreiner, Romans, 755: “The verb ‘confirm’ (βεβαιῶσαι) is a legal term, denoting the certainty with which promises would be fulfilled.” See also Dunn, Romans 9-16, 847. Wilk, Bedeutung, 149: “V.8b redet nämlich nicht von Erfüllung, sondern von ‘Bekräftigung’ der den ‘(Erz-)Vätern’ gegebenen ‘Verheißungen’; demnach ist bei diesen Verheißungen primär nicht an ‘das in Christus [sc. schon] vollbrachte Heil’ zu denken, sondern gemäß 95f. 1128-31 an die--in den Erzvätern verbürgte--künftige

Rettung ganz Israels.”

<sup>19</sup> On “truth” in both 1:18 and 1:25 as referring to the revealed reality of God himself, see Richard H. Bell, No One Seeks for God: An Exegetical and Theological Study of Romans 1.18-3.20 (Wissenschaftliche Untersuchungen zum Neuen Testament 106; Tübingen: Mohr Siebeck, 1998) 33-34.

<sup>20</sup> Miller, Obedience of Faith, 83 n. 52: “The promises of 15:8 include, therefore, those in relation to Christ, those in relation to Jews and gentiles, and those that continue applying to Israel (9:4). As Paul employs the term ‘promise’ in Romans, however, it concerns God’s promise to Abraham regarding descendants that include τὰ ἔθνη, and the echoes of that promise found elsewhere in Scripture.” See also Sass, Leben, 472-73.

<sup>21</sup> In reference to 4:16 Moo (Romans, 278) remarks, “the inheritance God has promised can become a reality, and a reality for anyone who believes.” Fitzmyer (Romans, 385-86) adds: “The promises made to the patriarch will be shared by all who share his faith.” On the nature and significance of the promise(s) to Abraham here, see John Paul Heil, Romans--Paul’s Letter of Hope (AnBib 112; Rome: Biblical Institute, 1987) 28; idem, Paul’s Letter to the Romans: A Reader-Response Commentary (New York: Paulist, 1987) 48.

<sup>22</sup> Some think that 15:9a is elliptical and attempt to fill in the alleged ellipsis in various ways. Cranfield (Romans, 743) adds an activity of Christ on behalf of the Gentiles to 15:9a: “that Christ has called the Gentiles for the sake of God’s mercy.” Wagner (“Romans 15:8-9,” 481-82) interprets “the Gentiles” as an accusative of respect and fills in the ellipsis by making Christ, the servant, the subject not only in 15:8 but also in 15:9a: “For I say that the Christ has become a servant of the circumcision on behalf of the truthfulness of God, in order to confirm the promises made to the patriarchs, and [a servant] with respect to the Gentiles on behalf of the mercy [of God] in order to glorify God.” Lambrecht (“Romans 15:8-9a,” 260) likewise adds an action of Christ for the Gentiles in 15:9a, but keeps the Gentiles as the subject of the glorifying: “For, I tell you, it is true that Christ became a servant of the Jews to show God’s truthfulness, but in order to show his mercy Christ received the Gentiles so that they, too, may glorify God.” See

also Byrne, Romans, 431.

Sass (Leben, 469) adds a repetition of 15:8b before 15:9a, thus making the confirmation of the promises dependent on both Christ becoming a servant of the circumcision and the Gentiles glorifying God: “Ich sage: Christus ist Diener der Beschnittenen geworden um der Wahrhaftigkeit Gottes willen, damit die Verheißungen an die Väter bestätigt werden. Und ich sage (auch): damit die Verheißungen an die Väter bestätigt werden, sollen die Heiden um der Barmherzigkeit willen Gott loben.”

But these attempts fail to recognize the subordination of 15:9a to 15:8. There is no ellipsis in 15:9a, as rightly noted by Wilk, Bedeutung, 153: “Gottes ἔλεος auch für die Heiden ist also im Sinn des Paulus der ἀλήθεια Gottes gegenüber Israel zugeordnet. Deshalb erscheint es weder nötig noch zulässig, das paulinische Satzgefüge in v.8 oder in v.9a zu ergänzen.” Paul is saying that Christ has become a servant of the circumcision, so that, consequently, the Gentiles might glorify God for his mercy. This accords with the salvation-historical priority of “Jew first and then Greek” (see 1:16; 2:9-10; 3:2; 11:18).

<sup>23</sup> These different nuances are not respected in the construals of Wagner, “Romans 15:8-9,” 481-82; Lambrecht, “Romans 15:8-9a,” 260. For other examples in Romans where Paul uses a parallel pair of identical prepositions but with different nuances, see 4:25; 11:28.

<sup>24</sup> Ftizmyer, Romans, 706: “to show God’s fidelity.” Moo, Romans, 877: “in order to show that God is faithful.” BDAG, 1030: “in order to show that God’s promises are true.”

<sup>25</sup> Wilk, Bedeutung, 148: “dient ὑπέρ in v.9a zur Bezeichnung ‘der bewegenden Ursache’.” As the meaning of ὑπέρ in Rom 15:9 BDAG (1031) gives: “marker of the moving cause or reason, because of, for the sake of, for.”

<sup>26</sup> Wilk (Bedeutung, 147-48) sees an adversative relationship between “the Gentiles” in 15:9a and “the fathers” in 15:8b. Rather, “the Gentiles” complement “the circumcision” (cf. 3:29-30), believing and not-yet-believing Jews, as well as the Jewish “fathers.” While the Jewish chosen people are an essential prerequisite for Christ to demonstrate God’s “truth” for the benefit of both Gentiles and Jews, the Gentiles have their role in glorifying God for the “mercy” that has

benefitted and will still benefit both Gentiles and Jews.

<sup>27</sup> Cranfield, Romans, 744-45: “It is sometimes assumed that the series of quotations is intended simply to support v. 9a; but, in view of the close connexion between vv. 8 and 9a, and also the connexion (γάρ) between them and v. 7, it seems intrinsically more likely that the OT quotations are intended as support, not just for v. 9a but for Paul’s solemn declaration (vv. 8-9a) as a whole.” See also Moo, Romans, 878; Wilk, Bedeutung, 153-54.

<sup>28</sup> Christopher D. Stanley, “The Rhetoric of Quotations: An Essay on Method,” Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals (JSNTSup 148; eds. Craig A. Evans and James A. Sanders; Sheffield: Sheffield Academic Press, 1997) 58: “Recent studies of biblical quotations in early Judaism and Christianity have focused rather one-sidedly on the interpretive process that lies behind the present text. In the process, the rhetorical dimension of the quotation process has been largely overlooked...a truly rhetorical analysis of biblical quotations is needed, one that examines how quotations function in their present argumentative context.”

<sup>29</sup> With regard to Ps 17:50 (LXX) as the source here, Christopher D. Stanley, Paul and the Language of Scripture: Citation Technique in the Pauline Epistles and Contemporary Literature (Society for New Testament Studies Monograph Series 69; Cambridge: Cambridge University Press, 1992) 179 n. 329: “Though the wording is nearly identical in 2 Kgdms 22.50, the presence of an extra τοῖς and ἐν in the latter text leaves no doubt that Ps 17.50 is the proper source for Paul’s quotation here.” See also Dietrich-Alex Koch, Die Schrift als Zeuge des Evangeliums: Untersuchungen zur Verwendung und zum Verständnis der Schrift bei Paulus (Beiträge zur historischen Theologie 69; Tübingen: Mohr Siebeck, 1986) 34-35.

<sup>30</sup> The omission of “Lord” is not to avoid an inappropriate reference to the exalted Christ at this point; see Koch, Schrift, 121; Stanley, Paul, 179-80; Moo, Romans, 878-79 n. 38. With the exception of Rom 10:13, whenever “Lord” appears as part of a scriptural quote in Romans, it refers to God rather than Christ; see 4:8; 9:28-29; 10:16; 11:3, 34; 12:19; 14:11; 15:11.

<sup>31</sup> Albert Pietersma, A New English Translation of the Septuagint: The Psalms (New York:

Oxford University Press, 2000) 13.

<sup>32</sup> Already in the Psalm David was representative of his people. Schreiner, Romans, 757: “David as the king represented corporately the people of Israel, and so they participated in his victories. Thus the “I” who sings God’s praise in Ps. 18:49 (17:50 LXX) includes David and the people of Israel.” And with regard to the quote of Ps 17:50 (LXX), Dunn (Romans 9-16, 849) notes that “these are the words of the devout Jew (David) foreshadowing the situation of the diaspora Jew, and now particularly of the Jewish Christian.”

<sup>33</sup> Some identify the “I” in the quote of Ps 17:50 (LXX) in Rom 15,9b more specifically as Christ ( Richard B. Hays, Echoes of Scripture in the Letters of Paul (New Haven: Yale University Press, 1989) 72; Byrne, Romans, 432; Moo, Romans, 878-79; Whitsett, “Son of God,” 670-71) or Paul ( Rolf Dabelstein, Die Beurteilung der ‘Heiden’ bei Paulus (Beiträge zur biblischen Exegese und Theologie 14; Frankfurt: Lang, 1981) 108; Wilk, Bedeutung, 154; Sass, Leben, 478). But this makes the identification more precise than Paul intends. As Koch (Schrift, 282 n. 24) notes: “Doch ist es überhaupt fraglich, ob Paulus, der ja primär an der Feststellung des Bereichs des Gotteslobs interessiert ist, das Zitat darüber hinaus mit einer derart präzisen Interpretation verbunden hat.”

<sup>34</sup> For a recent treatment of Deut 32:43, see Alexander Rofé, “The End of the Song of Moses (Deuteronomy 32:43),” Liebe und Gebot: Studien zum Deuteronomium (FRLANT 190; eds. Reinhard Gregor Kratz and Hermann Spieckermann; Göttingen: Vandenhoeck & Ruprecht, 2000) 164-72. Moo, Romans, 879 n. 40: “The LXX differs considerably from the MT at this point; Paul’s wording reproduces exactly the third line of the LXX text of the verse.” See also Dunn, Romans 9-16, 849; Fitzmyer, Romans, 707; John William Wevers, Notes on the Greek Text of Deuteronomy (Society of Biblical Literature Septuagint and Cognate Studies 39; Atlanta: Scholars Press, 1995) 533-35.

<sup>35</sup> Dunn, Romans 9-16, 849: “The implied subject of λέγει is probably γραφή (4:3; 9:17; 10:11; 11:2).” See also Moo, Romans, 879 n. 39.

<sup>36</sup> This is misunderstood by Richard H. Bell, Provoked to Jealousy: The Origin and Purpose

of the Jealousy Motif in Romans 9-11 (WUNT 63; Tübingen: Mohr, 1994) 272: “Certainly Paul interpreted Dt. 32.43 to refer to the inclusion of the Gentiles in the people of God. This is clearly seen in his quotation of Dt. 32.43 in Rom. 15.10.” See also Koch, Schrift, 282 n. 26. But as Wilk (Bedeutung, 155) states: “Seinem eigenen Sprachgebrauch zufolge wird Paulus ‘ὁ λαὸς αὐτοῦ’ auf Israel gedeutet.”

<sup>37</sup> According to Koch (Schrift, 109), Paul has a more normal word order than the LXX. But as Stanley (Paul, 181) notes: “Though Koch could be right in finding here no more than a reversion to the normal Greek placement of the vocative, it would be quite unlike Paul to alter the wording of the biblical text with no more aim than to bring it into conformity with the uncertain norms of Greek grammar. At the same time, the obviousness of the departure from an original parallel structure (πάντα τὰ ἔθνη || πάντες οἱ λαοί) could hardly fail to communicate stress to the average Greek reader.”

<sup>38</sup> A slightly but subtly different translation, which does not take ἔσται as the predicate of ἡ ῥίζα τοῦ Ἰεσσαί, is proposed by Bo Frid, “Jesaja und Paulus in Röm 15,12,” Biblische Zeitschrift 27 (1983) 237-41: “It will be, Jesse’s root, i.e., he who is arising to lead the Gentiles, in him will the Gentiles hope.” More freely: “The Gentiles will hope in Jesse’s root, i.e., on him who is arising to lead the Gentiles.” See also Wilk, Bedeutung, 169. Frid may be translating too closely in accord with the LXX version of Isa 11:10, which includes “on that day” (ἐν τῇ ἡμέρᾳ ἐκείνῃ) after ἔσται, rather than in accord with the Pauline version. At any rate, Frid’s translation includes the insight that ἄρχειν is to be translated not as “to rule over” but as “to lead.” This appropriately assimilates the image of the root of Jesse arising “to lead” the Gentiles (15:12) with that of the full number of Gentiles “coming in” (11:25).

<sup>39</sup> Koch, Schrift, 283 n. 27: “Paulus seinerseits hebt Jes 11,10 durch die Angabe des Verfassers deutlich von den übrigen Zitaten ab.”

<sup>40</sup> For an extended correspondence between the entire Isaian quote in 15:12 and 1:1-5, see Wilk, Bedeutung, 170. Moo, Romans, 880 n. 45: “‘Root’ is used as a messianic designation in Jer. 23:5; 33:15; Sir . 47:22; 4QFlor 1:11; 4QPat 3-4; Rev. 5:5; 22:16, usually in conjunction

with the name David. In these texts, while we usually translate ‘root,’ the Greek word *ρίζα* refers to a ‘shoot, springing from the root.’” See also Schreiner, Romans, 758; Byrne, Romans, 432; Dunn, Romans 9-16, 850; Whitsett, “Son of God,” 664-78.

<sup>41</sup> While Schreiner (Romans, 758) denies that “arises” refers to the resurrection, Dunn (Romans 9-16, 850) points out: “ἀνίστημι can mean simply ‘arise’ (Cranfield; cf. 1 Cor 10:7), but since it occurs so frequently in reference to the resurrection (not least in the passion predictions of the Gospels; also Acts 17:3 and 1 Thess 4:14; cf. the only other references in the Pauline corpus [1 Thess 4:16; Eph 5:14]), it would be surprising if Paul did not have in mind the double reference (cf. particularly Acts 3:22, 26; 7:37).” See also Byrne, Romans, 432; Moo, Romans, 880.

<sup>42</sup> That the Pauline version of Isa 11:10 omits “on that day,” which occurs after “there will be” and thus contributes to the future dimension of the promise in the LXX version, helps to indicate how for Paul and his audience the prophetic promise can be understood both as already (partially) fulfilled in the first coming of Christ and as yet to be fulfilled in the future, final coming of Christ. On the Pauline omission here, see Stanley, Paul, 183.

<sup>43</sup> Although ἄρχειν is often translated “to rule over,” it has the connotation of “to lead,” which best fits the context of its use in Romans at this point. See Frid, “Jesaja,” 237-41.

<sup>44</sup> As in the original Isaian context, so also in Rom 11:26 “the Deliverer” refers not to Christ but to God himself according to Christopher D. Stanley, “‘The Redeemer Will Come ἐκ Σιων’: Romans 11.26-27 Revisited,” Paul and the Scriptures of Israel (JSNTSup 83; eds. Craig A. Evans and James A. Sanders; Sheffield: JSOT, 1993) 137-39. This is unconvincing for the Pauline context in which God emerges as the speaker in 11:27. God would then rather awkwardly be speaking about himself in the third person in 11:26. See also Wilk, Bedeutung, 199-200. Byrne (Romans, 355) refers to the Isaian prophecy in 11:26-27 as “pointing to a ‘coming’ (of a ‘deliverer’) which for Isaiah lies in the future but which for Paul has already been realized in the original appearance and saving work of Christ.”

<sup>45</sup> That the Pauline version of Isa 59:20 has “from” (ἐκ) rather than “for the sake of”

(ἔνεκεν) as in the LXX or “to” (εἰς) as in the MT (תּוֹ) facilitates this reading. The Pauline version may be influenced by Ps 13:7 (LXX): “Who will give from Zion the salvation of Israel (ἐκ Σιών τὸ σωτήριον τοῦ Ἰσραηλ)?” (cf. Rom 11:26a). For a full discussion of the differences between the Pauline and other versions of Isa 59:20, see Berndt Schaller, “ἩΞΕΙ ΕΚ ΣΙΩΝ Ο ΠΥΟΜΕΝΟΣ: Zur Textgestalt von Jes. 59:20f. in Röm 11:26f.,” De Septuaginta: Studies in Honour of John William Wevers on His Sixty-Fifth Birthday (eds. Albert Pietersma and Claude Cox; Toronto: Benben, 1984) 201-6; Stanley, Paul, 166-68; Dunn, Romans 9-16, 682; Fitzmyer, Romans, 624; Moo, Romans, 727.

<sup>46</sup> Fitzmyer, Romans, 625: “‘From Zion’ may be a way of referring to Jesus’ descent from David or, more generically, his origin from among the chosen Jewish people of old (see 9:5).”

<sup>47</sup> This corresponds to Paul’s expression of hope in 1 Thess 1:10: “to await his Son from the heavens (ἐκ τῶν οὐρανῶν), whom he raised from the dead, Jesus, the one who delivers (τὸν ῥυόμενον) us from the coming wrath.” See also Dunn, Romans 9-16, 682; Moo, Romans, 728; Schreiner, Romans, 619-20.

<sup>48</sup> Fitzmyer, Romans, 625: “The ‘covenant’ is undoubtedly a reference to the ‘new covenant’ of Jer 31:31.” Note the LXX of Jer 38:34: “I will remember their sins (τῶν ἁμαρτιῶν αὐτῶν) no more.” The Pauline version of Isa 27:9 in Rom 11:27b employs the plural “their sins” (τὰς ἁμαρτίας αὐτῶν), rather than the singular “sin” as in the LXX, to assimilate it with the quote from Isa 59:21 in Rom 11:27a: “this is for them (αὐτοῖς) the covenant from me.” See Koch, Schrift, 113; Wilk, Bedeutung, 46.

<sup>49</sup> Note that the preposition ἀπό means “away from” rather than “from among” or “from the midst of,” facilitating the reading that the Deliverer will turn the ungodliness not only of Jews but also of Gentiles “away from (ἀπὸ) Jacob (Israel).” See BDAG, 105.

<sup>50</sup> Wilk, Bedeutung, 158: “Auf diese Weise macht Paulus den Heidenchristen in Rom deutlich, daß sie nur gemeinsam mit den Judenchristen, ja mit ganz Israel auf die Erlösung hoffen dürfen.”

<sup>51</sup> According to Schreiner (Romans, 622), “Rom. 11 does not promise salvation to all Israel

throughout history but to ‘all Israel’ at the end of history. Such salvation of ‘all Israel,’ therefore, is still the salvation of only a remnant of Israel throughout history.” But this not only neglects the rhetorical progression in Rom 9-11 from “remnant” to “full number” and “all,” it also makes a distinction between the end and the course of history that Paul does not make. Furthermore, it contradicts the normal, inclusive meaning of the words “full number” and “all.” On the salvation of ethnic and eschatological Israel, see Byrne, Romans, 351-52. For the various interpretations of the way all Israel will be saved, see Fitzmyer, Romans, 619-20.

