

NT USE OF OT

a workshop

ROMANS 2:24

ISAIAH 52:5

IS PAUL SAYING THAT GOD IS
BLASPHEMED BY GENTILES BECAUSE
JEWS ARE NOT HOLY ENOUGH?



STANDARD EXPLANATIONS

- “Perhaps Paul intends the reader to see the irony in having responsibility for dishonoring God’s name transferred from the Gentiles to the people of Israel.”

(Douglas Moo, *Epistle to the Romans*, New International Commentary on the New Testament, 166)

STANDARD EXPLANATIONS

- “Throughout the Gentile world the Jews’ hypocritical conduct had led others to blaspheme the name of God. Intended to represent God to the nations, they had caused others to hold him in contempt. By their conduct they had disgraced the God they professed to worship.”

(Robert Mounce, *Romans*, New American Commentary, 100)

STANDARD EXPLANATIONS

- “How accurate was Paul in making such a charge? Barrett thinks that Jewish living as well as Jewish monotheism impressed the Gentiles. He sees the point of Paul’s charge in the fact that ‘there is no man who is not guilty’ of theft, adultery, and sacrilege when these are ‘strictly and radically understood ...”

(Leon Morris, *The Epistle to the Romans*, Pillar New Testament Commentary, 138)

PROBLEMS

- Pagan Gentiles expect Jews to be holy?
- Why is God being blasphemed and not the Jews?

HISTORICAL BACKGROUND

KEY OVERLOOKED FEATURE



KEY MISCONCEPTIONS

- Misidentification of Paul's reason for blasphemy
- Competition of gods
- Israel is **STILL** in exile

ISRAEL IS STILL IN EXILE BECAUSE OF THEIR
HYPOCRISY AND UNBELIEF AND THE GENTILES
STILL MOCK GOD BECAUSE HE APPEARS TO BE A
PUSHOVER WHO CAN'T SAVE THEM



ROMANS 9:25–26

HOSEA 2:23

IS PAUL REINTERPRETING HOSEA 2 TO
CHANGE THE MEANING OF GOD'S
PEOPLE FROM ISRAEL TO GENTILES?



STANDARD EXPLANATIONS

- “But a potentially more serious instance of what seems to be arbitrary hermeneutics on Paul’s part is his application of these Hosea texts to the calling of Gentiles ... The problem disappears if Hosea is including the Gentiles in his prophecy; but this is unlikely ... [W]e must conclude that this text reflects a hermeneutical supposition for which we find evidence elsewhere in Paul and in the NT: that OT predictions of a renewed Israel find their fulfillment in the church.”

(Douglas Moo, *Epistle to the Romans*, New International Commentary on the New Testament, 613)



STANDARD EXPLANATIONS

- “So Paul was saying that God had brought together in his new order those of faith regardless of their national background. Although he worked out his redemptive plan through his Son Jesus, a descendent of David in terms of his human nature, his new people are comprised of those who are Gentile by birth as well as Jewish.”

(Robert Mounce, *Romans*, New American Commentary, 203–4)

STANDARD EXPLANATIONS

- “The prophet is referring to the ten tribes of Israel, but Paul applies the words to the Gentiles (as is also the case in 1 Pet. 2:10). The point apparently is that the sin of the ten tribes had been such as to place them outside the people of God.”

(Leon Morris, *The Epistle to the Romans*, Pillar New Testament Commentary, 369–70)

PROBLEMS

- Context of Romans 9–11
- Grammar

GRAMMAR

KEY OVERLOOKED FEATURE

KEY MISCONCEPTIONS

- “Like, As”
 - Comparative (sets a precedent)
 - Luke 20:37
 - 2 Corinthians 8:15
 - Romans 9:13

USING CLEAR COMPARATIVE TERMINOLOGY,
PAUL ASSERTS THAT ISRAEL'S REINSTATEMENT
AS GOD'S PEOPLE OPENS THE DOOR FOR
GENTILES TO BE GOD'S PEOPLE

