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**SEMANTIC COLLISIONS AT THE INTERTEXTUAL CROSSROADS:  
A DIACHRONIC AND SYNCHRONIC STUDY OF ROMANS 9:30-10:13**

**BY**

**DOUGLAS CARL MOHRMANN**

**SUBMITTED FOR THE DEGREE OF DOCTOR OF PHILOSOPHY**

**AT THE  
UNIVERSITY OF DURHAM  
DEPARTMENT OF THEOLOGY**

**FEBRUARY 2001**

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**17 SEP 2001**

## **Abstract**

Douglas Carl Mohrmann

Semantic Collisions at the Intertextual Crossroads:  
A Diachronic and Synchronic Study of Romans 9:30-10:13

submitted for the degree of  
Doctor of Philosophy  
University of Durham, Department of Theology

2001

This thesis examines Romans 9:30-10:13 with a concentration on Paul's citations of the Old Testament. A critical review of the theory of intertextuality, including a critique of its application by Richard Hays, begins an adaptation of the theory for a methodology which is labelled herein as Intertextual Semantics. Intertextual Semantics describes the meaning of the text through its points of continuity between itself and its source, but also its discontinuity and the processes which have contributed to their lexical, syntactical, discursive, rhetorical, and cultural differences. Transformative factors may be evident from a synchronic perspective, but when considering Paul's historical position in relation to Judaism and Israelite religion, a diachronic perspective is also valuable. The thesis devotes considerable space to the history of the texts which Paul quotes in Romans 9:30-10:13. It contributes new readings of Isaiah 28:16, Leviticus 18:5, and Deuteronomy 30:12-14 in their respective literary and historical contexts. From such 'original' contexts to other allusions or quotations in the Old Testament or in non-canonical Second Temple Jewish literature or in other New Testament writings, these intertexts are followed and described as part of this diachronic analysis. Disrupting or colliding with the continuity of meaning across changes of time, languages, and cultures are the exigencies facing each new generation. In the synchronic analysis, and in response to the relative neglect that Romans 10 suffers in relation to chs. 9 and 11, this study demonstrates that concerted attention to Romans 10 pays dividends for inquiries into the coherence, purpose, and function of chs.9-11 as well as for important topics such as Paul's conception of his own ministry, comparisons of Pauline religion with historical Israelite religion, and rhetoric in this letter.

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## DECLARATIONS

I confirm that the Graduate School Committee has given approval for submission of a thesis which does not conform with the prescribed word length for the degree for which I am submitting it for examination.

I confirm that no part of the material offered has previously been submitted by me for a degree in this or in any other University.

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## ABBREVIATIONS

<i>ABD</i>	<i>The Anchor Bible Dictionary.</i> D. N. Freedman
ANET	<i>Ancient Near Eastern Texts relating to the Old Testament.</i> J. B. Pritchard
BDB	<i>A Hebrew and English Lexicon of the Old Testament.</i> F. Brown et al.
BAGD	<i>A Greek-English Lexicon of the New Testament.</i> W. Bauer et al.
<i>c.</i>	column
<i>CAD</i>	<i>The Assyrian Dictionary of the Oriental Institute of the University of Chicago.</i> A. L. Oppenheim
esp.	especially
<i>frag.</i>	fragment
IA	Iron Age
JB	Jerusalem Bible
<i>l.</i>	line
LCL	Loeb Classical Library
LSJ	<i>A Greek-English Lexicon</i> 9 <sup>th</sup> ed. H.G. Liddell et al.
LXX	Septuagint ( $\alpha'$ Aquila; $\theta'$ Theodotion; $\Sigma'$ Symmachus)
ms(s)	manuscript(s)
MT	Masoretic Text
NA <sup>x</sup>	<i>Novum Testamentum Graece.</i> xth edition. E. Nestle, K. Aland, et al.
par(s).	parallel(s)
<i>pl.</i>	plural
RSV	Revised Standard Version
SamP	Samaritan Pentateuch
<i>sg.</i>	singular
<i>TDNT</i>	<i>Theological Dictionary of the New Testament.</i> G. Kittel
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament.</i> G. J. Botterweck et al.
T	targum
T <sup>N</sup>	Targum Neophiti
T <sup>O</sup>	Targum Onkelos
T <sup>PJ</sup>	Targum Pseudo-Jonathan
TLG	<i>Thesaurus Lingua Graecae.</i> University of California Irvine
UBS <sup>x</sup>	<i>The Greek New Testament.</i> xth ed. United Bible Societies. K. Aland et al.
Vul	Vulgate

## INTRODUCTION

Rom 9:30-10:13 is often characterized as a difficult text. Within these verses composed by the apostle Paul, numerous allusions to Scripture, important theological themes, and historical allusions are squeezed. Once questions of epistolary significance (as part of chs.9-11) are added to the complications of this passage, the words of Rom 10 are more often quickly glossed than given detailed analysis, especially in comparison to the quantity of effort spent on chs.9 or 11. Edith M. Humphrey prefaced her recent article on Rom 9:30-10:21 with the same observation.<sup>1</sup> This is the more remarkable since attitudes towards Rom 9-11 have markedly changed during the latter half of the twentieth century. Scholars have increasingly acknowledged that these chapters should be viewed not just as integral to, but as climactic for Paul's argument.<sup>2</sup> This study hopes to demonstrate that concerted attention to its message does pay dividends for inquiries into the coherence, purpose, and function of the three chapters as well as for important topics such as intertextuality in the NT, Paul's conception of his own ministry, comparisons of Pauline religion with historical Israelite religion, and rhetoric in Paul's letter.

The manifold dimensions of these verses mean there are several viable approaches into both the text and current scholarly discussions thereof. An instructive way forward is to highlight briefly what a careful reading could engage. A significant feature of this passage's exegetical problems are the unusual density of references to the OT which will therefore be given special attention. Thereafter the discussion will move on to the chief methodological approach in this thesis, namely intertextuality. It is preferable to proceed directly into methodology before a brief survey of scholarly works devoted to Rom 10 (see Chapter 1 below), because while the intertextual nature of these verses is obvious and while 'intertextuality' as a term is proffered among many discussions today, misconceptions about 'intertextuality' abound. Among the myriad Biblical scholars who now invoke this word, few interact critically with its theoretical

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<sup>1</sup>Humphrey 1999:131.

<sup>2</sup>Stendahl's 1976:4,28,85 work, has been an important catalyst in this change of perspective. His views on Paul and Rom 9-11 were first published as Stendahl 1963:199-215. Stendahl goes too far when he calls Rom 1-8 a 'preface' to the chs.9-11 (1967:29).



basis and goals. Therefore, space will be given to delve into its theory. This will be done in such a way as to make it both practical as a method and relevant to the issues of reading Romans. It will thus become clear why this study has been structured with a diachronic and synchronic look at the OT citations in Rom 9:30-10:13.<sup>3</sup>

## Significant Exegetical Issues

### *Romans 9-11*

William Campbell has championed the view that the occasion of Paul's letter is discernible within the content of chs.9-11.<sup>4</sup> Whether one follows his conclusions that they reflect tensions with "anti-judaism" and "anti-nomianism" in the churches of Rome or not, his work has raised the necessity of asking: Why has Paul written Rom 9-11, and why ch.10 specifically, to the Romans at this particular time? Although it is well known that Paul began and ended the letter by expressing his desire to meet the Romans (1:9-15; 15:23), the work makes few clear expressions of that desire. Paul also discloses his interest to use the Roman church(es) as a springboard for missions westward into Spain (15:24-29). This objective likewise seems neglected in the letter. Nonetheless, it will be argued that Rom 10 anchors the book's theological issues to Paul's practical objectives in a subtle but powerful manner. One hint for such an inference arises from the strategic appearance of εὐαγγελίζω in only three places: 1:15, 10:15, and 15:20.

### *Intertextual Issues*

Another, much more common comment about these chapters could be represented by Hans Hübner's statement, "in dem Israel-Abschnitt Kap. 9-11 in so dichter Folge alttestamentliche Zitate wie nirgends sonst in den Briefen des Paulus".<sup>5</sup> Intriguingly, the density of allusions and quotations is greatest in ch.10. A quick review of those references will help set the stage for this introduction.

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<sup>3</sup>Hereafter, "Rom 10" will represent 9:30-10:21.

<sup>4</sup>Campbell 1972, 1981, 1991.

<sup>5</sup>Hübner 1984:13.

Table 1 - Quotations and Allusions in Rom 10

<b>Romans 9:30ff</b>	Isaiah 51:1ff (allusion)	no Introductory Formula (IF)
<b>Romans 9:32b</b>	Isaiah 8:14 (a)	no IF
<b>9:33</b>	Isaiah 28:16 (quotation) Isaiah 8:14 (a)	καθώς γέγραπται
<b>10:4</b>	Gen 15:6; Hab 2:4 (a)	no IF
<b>10:5</b>	Lev 18:5 (q)	Μωϋσῆς γράφει
<b>10:6</b>	Deut 9:4 (a) Deut 30:12 (q)	ἡ ἐκ πίστεως δικαιοσύνη λέγει
<b>10:7</b>	Deut 30:13 (q)	ἡ (λέγει)
<b>10:8</b>	Deut 30:14 (q)	τί λέγει
<b>10:11</b>	Isaiah 28:16 (q)	λέγει ἡ γραφή
<b>10:13</b>	Joel 2:32 (q)	no IF (γάρ)
<b>10:15</b>	Isaiah 52:7 (q)	καθώς γέγραπται
<b>10:16</b>	Isaiah 53:1 (q)	Ἡσαΐας λέγει
<b>10:18</b>	Psalms 19:4 (q)	no IF (μενοῦνγε)
<b>10:19</b>	Deut 32:21 (q)	Μωϋσῆς λέγει
<b>10:20</b>	Isaiah 65:1 (q)	Ἡσαΐας ἀποτολμα καὶ λέγει
<b>10:21</b>	Isaiah 65:2 (q)	λέγει (πρὸς τὸν Ἰσραὴλ)

Certain observations can be made immediately from this tabulation. First, this cluster of quotations draws on the three major groups of the Jewish Canon (the Torah, Prophets, and Writings).<sup>6</sup> Only four other quotation clusters in the NT share this trait: Rom 11:1-10; 15:1-12; 2Cor 6:14-18; and Jn 19:17-37.<sup>7</sup> Secondly, in eight of the passages Paul has employed very unusual introductory formulae, using more dramatic present tense verbs. In vv.5,16,19, and 20-21, Paul uses a personal subject in the formulae; moreover, vv.6-8 introduce an unusual figure of speech in ἡ ἐκ πίστεως δικαιοσύνη as the speaker of the Deuteronomy quotations. This technique of using personal subjects in the present tense is used rarely in the NT.<sup>8</sup> Thirdly, despite the number of citations in Rom 10, they are interwoven with Paul's argument, even between continuous verses from the OT. The closest analogy to this form of intertextuality among the NT epistles

<sup>6</sup>Badenas 1985:90-2.

<sup>7</sup>Cf. Dunn 1988:2.520.

<sup>8</sup>See Table 2, p.181 below, for a complete listing.

is in Rom 9, although a less extensive example can be found in Gal 3:1-20 and perhaps Rom 15:7-13. This may be contrasted with a list format in Rom 3:9-20; and Heb 1:1-14.<sup>9</sup> How can these unusual qualities be accounted for in Paul's rhetorical strategies?

In addition, other well known intertextual problems in this text often resist an easy resolution. First, can Isa 8 and 28 be reconciled in this text with their original contexts? How do they work together as part of Paul's argument which reaches back to 9:31: Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν? Second, does intertextuality as a literary theory help shed any light on the puzzling νόμον δικαιοσύνης? Third, what should be made of the alleged antithetical role played by citations from the Torah in 10:5 and 10:6-8? Does the δὲ solidify the contrast between vv.5 and 6ff? Paul's choice of words to introduce Deut 30, which seem to be taken from Deut 9:4, the editorializing between the OT verses, and the ἀλλὰ (v.8) only add to the enigma. Fourth, how do vv.5-8 work together to explain, as Paul implies it should be quite clear, his intentions in τοῦτ' ἐστὶν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν? These and other such issues this study will attempt to address.

### *Theological Issues*

There are numerous theological issues which could dominate the discussion of these verses: faith, righteousness, the law, and Christology, to name a few. Certainly, this study will look at these, but a thorough treatment will not be possible. Furthermore, Paul's argument in chs.9-11 considers the fate of the Jews in light of God's promises. To a certain extent in ch.9 hope for Israel grows ever bleaker; nonetheless, by the end of ch.11 Paul writes with enthusiasm for their future. Between these two poles stands ch.10. Another pertinent query would be, therefore, to investigate the role ch.10 plays in these salvific tensions. Finally, another theological concern grows out of the role of Jesus Christ in the passage, since Paul has positioned him as the subject of OT texts that originally referred to God alone.

These various introductory comments reinforce the earlier assertion that intertextual issues are intermingled to a significant degree with exegetical, theological, and epistolary interests in Rom 9:30-10:13.

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<sup>9</sup>The Gospels and Acts make comparisons difficult. E.g., Mark 12, through both the voices of Jesus and his challengers, cites eight different passages from five separate books (four from the Torah). Acts has four examples (chs. 2,3,7,13) all of which arise in sermons, and, intriguingly, Paul's sermon compares most closely to Rom 10 with citations from six passages from four separate books.

## Semantics of Intertextuality

### Richard Hays and Echoes of Intertextuality

It was the seminal work of Richard Hays, entitled *Echoes of Scripture in the Letters of Paul*, that is largely responsible for introducing the literary critical theory of intertextuality to Pauline studies, so it is by way of discussing his work that an entrance into the articulation of the present methodology is gained.<sup>10</sup>

#### *Moving past old questions, categories, and technical analyses*

One of the chief aims of Hays's book was to push the discussion of Paul's use of the OT past the stage of hunting up literary sources and beyond technical analyses of *Vorlage* or textual criticism that marked previous studies and yet had still left several peculiar texts in an enigma, including Rom 10:5-8.<sup>11</sup> He also (properly) eschewed the labels of midrash and pesher, which were gaining a fashionable status,<sup>12</sup> as inadequate heuristic categories for *understanding* Paul's use of Scripture, arguing instead that they more often than not halted the exegetical enterprise.<sup>13</sup>

In place of these categories and goals, Hays proposed an approach to the subject with the guidance of the theory of intertextuality. Hays rightfully acknowledges that Julia Kristeva, who coined the term,<sup>14</sup> has been influential in defining intertextuality. He adds that for her "all discourse... is necessarily intertextual in the sense that its conditions of intelligibility are given by and in relation to a previously given body of discourse".<sup>15</sup> His characterization of Kristeva's theory is easily misunderstood, bordering on trivializing it.<sup>16</sup> This statement is important for him,

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<sup>10</sup>Hays 1989. Hays has written an abstract of the book in 1993:42-46. This book features several critiques of his book along with a lengthy response by Hays 1993:70-96.

<sup>11</sup>Hays 1989:5-10,17. Such a description is clearly a broad yet helpful generalization; see Michel 1929; Ellis 1957; Koch, 1986; and more recently Stanley 1992.

<sup>12</sup>E.g., Ellis, 1957 (chapter 3); Longenecker 1975; Juell 1988.

<sup>13</sup>Hays 1989:10-14. 'Midrash' will also be avoided here for reasons which will become clear in this discussion and because it has been understood in radically varying ways not only in Pauline studies but also in studies of Jewish Midrashim proper. Numerous scholars have attempted to define this term, but see esp. the insightful work of Boyarin 1990:viii,117-129.

<sup>14</sup>See the discussion of Kristeva below.

<sup>15</sup>Hays 1989:15.

<sup>16</sup>This summary of Kristeva is too succinct. When this is combined with his very limited implementation of the theory, it leaves Hays open to misunderstandings, just as the articles by Craig Evans, Jack Sanders, William

however, because his arguments take up its final phrase to carve out an even narrower framework for his project:

I propose instead to discuss the phenomenon of intertextuality in Paul's letters in a more limited sense, focusing on his actual citations of and allusions to specific texts. This approach is both possible and fruitful because Paul repeatedly situates his discourse within the symbolic field created by a single great textual precursor: Israel's Scripture.<sup>17</sup>

Indeed, his approach is fruitful even if he has restrained the fuller explanatory power of the theory. This is true in part because he recognizes the "vocabulary and cadences of Scripture—particularly the LXX—are imprinted deeply on Paul's mind",<sup>18</sup> which in itself sensitizes the reader for more nuanced inquiry of Paul's use of the OT. By this insight one realizes that portions from Scripture, small or large, simple or potent, obvious or latent, are likely to pervade Paul's writings. Hays plies intertextuality primarily as a hearing aid for the more subtle echoes of Scripture. "Subtle" in this case is not to say insignificant, because Hays realizes form and larger literary constructs may be allusive themselves in ways that support extended portions of an author's composition.<sup>19</sup> The development of his intertextual approach leans mostly on the analyses of poetry by Thomas Green<sup>20</sup> and John Hollander.<sup>21</sup> Interestingly, Hays never appears to ask whether their theorizing is wholly transportable from (modern or renaissance) poetry to (ancient) epistolary genre. Instead, he wields "metalepsis"<sup>22</sup> and "trope" rather freehandedly in his exegetical labors.<sup>23</sup> Nonetheless, since allusions are his targets, defining them is important and he offers seven guidelines for hearing and evaluating this phenomenon: availability (of the source), volume (explicit verbal

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Greene, and J. Christian Beker evince; see Evans 1993. Unfortunately, his responses to their questions overlook this underlying problem (to be articulated more clearly below).

<sup>17</sup>Hays 1989:15. On the following page Hays acknowledges the potential for cultural influences on Paul outside this corpus; he chooses, however, to ignore them.

<sup>18</sup>Hays 1989:16.

<sup>19</sup>This he maintains, for example, is the role of Job 13 in Philippians (Hays 1989:21-24) or Deut 32 for Romans (1989:160-64).

<sup>20</sup>Green 1982.

<sup>21</sup>Hollander 1981.

<sup>22</sup>Hays 1989:20. He defines metalepsis: "Allusive echo functions to suggest to the reader that text B should be understood in light of a broad interplay with text A, encompassing aspects of A beyond those explicitly echoed...". Continuing he states, "In the pages that follow, we will see that Paul's echoes of Scripture bring the trope of metalepsis into play". Its explanatory power significantly advances, for exegetical purposes, upon C.H. Dodd's 1952 argument that the NT quotations of the OT point to the original context.

<sup>23</sup>Hays is not so convincing with the application of these categories when applying his method to Rom 10 (1989:73ff). For, Hays believes, and rightly in certain situations, that Paul's use of the OT is more interested in its mythic (theological narrative) quality, not its history *per se*. Yet, it will be shown below that the historical landscape of the OT is precisely an issue for Paul in Rom 9-11 and hence "metaphor" or "trope", if apt descriptors

correspondence), recurrence (within an author's work), thematic coherence (the echo's illuminative power), historical plausibility, history of interpretation (the potential for confirmation), and satisfaction (for the reader).<sup>24</sup>

While describing the methodological foundations of Hays's book, a few criticisms have been lodged already and more will follow, but the greater impression of the work is one of admiration. He brings to the craft of studying Paul's letters a journeyman's skill both in his artful writing and in his appraisal of other approaches to the trade's most difficult work. Perhaps most importantly, Hays has allowed Paul's creative employment of OT language the freedom to be appreciated without constricting it with judgments regarding what he calls "theological legitimacy", or, more commonly, the categories of contextual (literal, faithful, etc.) versus non-contextual (free, unfaithful, etc.)<sup>25</sup>

## Recapturing the significance of Intertextuality

### *A Theory of Textuality*

In view of the what we have described as Hays's inadequate characterization of intertextuality and his even narrower application of it, a brief return to the work of Julia Kristeva will help to reorient the term.<sup>26</sup> 'Intertextuality' from its inception has represented an expansive concept which stretches past the intersection of *written* texts within their scheme of words, concepts or structures. Kristeva intended it to encompass all *texts*, both oral and written, which arise from, comprise, create anew, and challenge societies.<sup>27</sup> It was in her article *Séméiotiké* (1969) she introduced the term intertextuality along with her theory of the transformative quality of language. She wrote: "any text is constructed as a mosaic of quotations; any text is the absorption and

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of intertextuality, should not be used to preclude a genuine historical interest on Paul's part—an interest less frequently seen in poetry perhaps, but not so foreign to epistles.

<sup>24</sup>His seven tests are of an uneven quality (Hays 1989:29-32): (4) thematic coherence, for one, must be adapted for non-affirming intertextuality; see n.81 below.

<sup>25</sup>When these various labels are defined they thereby become analytical tools of evaluating the intertextual phenomena found in the NT. Yet, are they helpful, illuminating or sufficient for the task? Certainly the answer is yes—to some degree. Nevertheless, this study of Rom 10 will demonstrate how blunt and crude they are for the ultimate task of interpretation. Cf. the frustrating use of "literalism" in Lim 1997: "Features of literalism are indeed found in the Qumran pesharim and Pauline letters. Attention to the biblical text, however, is often conflated with figurative, allegorical, or non-literal interpretation..." (p.65- italics added).

<sup>26</sup>Several introductions to intertextuality exist; see e.g., Jardine 1986:387-89, and for an excellent historical overview by one of the leading theorists, see Barthes 1981:31-47.

<sup>27</sup>See Still 1990:16-20 for commentary and overview; also see Kristeva 1986 with an introduction written by Toril Moi, pp.1-22.

transformation of another.”<sup>28</sup> There are two key points to take from this. First, as Roland Barthes states, “epistemologically, the concept of the intertext is what brings to the *theory of the text* the volume of sociality.”<sup>29</sup> Barthes has obviously abstracted the concept of “intertext”, but specifically an “intertext” is a particular semantic or semiotic link which connects any source text to a new text within a culture’s universe of signs. As these comments of Kristeva and Barthes indicate, intertextuality is far from being a study of sources,<sup>30</sup> rather, it is more appropriately seen as a theory of textuality.<sup>31</sup> It describes the *process* of textuality. At this point it should be noted that Kristeva’s use of “text” will be divided in this work between “oral traditions” and “written texts” to avoid confusion.<sup>32</sup> Written texts in ancient cultures also participated in cultural and multimedia exchange,<sup>33</sup> but their materiality has characteristics unto itself and, therefore, written texts as a particular sign-system remain an important subset of semiotics.<sup>34</sup>

### *Accenting Transformation, Texts in Dialogue*

Secondly, if intertextuality speaks of the connectedness which a text or tradition shares, consciously or unconsciously,<sup>35</sup> with its social context *before* composition, it also implies a dialogue with that same context *after* composition. This is precisely why Kristeva’s articulation of semiotics stresses a sign’s transformative nature.<sup>36</sup> Kristeva’s emphasis even ventures further, so that transformation for her carries political undertones. Her praise for parody and carnivalesque language issues specifically from

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<sup>28</sup>Kristeva 1986:37.

<sup>29</sup>Barthes 1981:39; italics added.

<sup>30</sup>Kristeva herself decries the lack of appreciation for the significance of intertextuality, saying “this term has often been understood in the banal sense of ‘study of sources’”; Kristeva 1984:60.

<sup>31</sup>Still 1990:24 records Michael Riffaterre’s conclusions that “intertextuality not only grounds textuality but is the main, defining characteristic of (literary) reading”.

<sup>32</sup>E.g., in Voelz 1995:149-164.

<sup>33</sup>This echoes Joan Dewey’s call for the development of “a media model for the Gospel of Mark and early Christianity in general. We need a better understanding of how oral and written media work together and in opposition to each other in the early Christian mixed media situation”; see Dewey 1989:44.

<sup>34</sup>Ong’s work (1982) is a sustained contrast between the psychological and cultural features of oral-based and textual-based traditions. In Chapter 5 below the analysis of Rom 9-11 will depend on recognizing how the two have been uniquely blended, an approach which is appropriate since the Hellenistic era is one of transition between orality and literacy. Kristeva 1986:74-88 unconvincingly tries to subordinate semiotics to linguistics.

<sup>35</sup>Kristeva’s theorizing deliberately incorporates the psychoanalysis of Freud and Lacan as a pursuit of unconscious contributions to the social context; see Kristeva 1984, Still 1990:17-18 and Moi 1986:12-15.

<sup>36</sup>Kristeva 1986:62-73; see esp. p.72.

her Marxist and revolutionary values.<sup>37</sup> Regardless of the (de)merits of this ideological foundation, her observations highlight the potential for political subversiveness in the transformation of intertextuality generally and for Paul's use of the OT specifically.<sup>38</sup> In other words, as an author takes up a text and appropriates it to a new context, it simultaneously enters into dialogue with its source. Kristeva insists that "dialogue" must not be confused with "dialectic", since Hegel (and Michael Bakhtin) were critical intertexts for her; hence:

Dialogism replaces these concepts [Hegelian dialectics and Aristotelian causality] by absorbing them within the concept of relation. It does not strive towards transcendence, but rather harmony, all the while implying an idea of rupture (of opposition and analogy) as a modality of transformation.<sup>39</sup>

One paradox of intertextuality comes from acknowledging that the harmony of the new context has been achieved by producing interference between itself and the source context through an appropriation of the intertext to a new syntagmatic (and perhaps new cultural) niche. Intertextuality relates intimately, therefore, not only to formative influences (source hunting), but also to rhetorical purpose and impact.

#### *Intertextual complexity and Theological questions*

This brief discussion creates numerous ripple effects for evaluating Hays and for delineating the benefits of intertextuality as it relates to understanding the presence of Scripture in Paul's writings. First, the legitimacy of limiting "an exploration of the intertextual echoes of Israel's scripture in Paul" as Hays has done is appropriate if that exploration is explained by and kept in context with the socio-linguistic environment of the composition.<sup>40</sup> Applying a Hellenistic diatribe amidst a citation of Scripture would be one potential manifestation of a blending of cultural influences. Understanding the formative influences and the rhetorical effects of the new text requires interpreting the intertext in light of both. Secondly, it becomes clear that Paul's hermeneutic could be extremely complex. Jack Sanders understandably questioned Hays for his conclusion that Paul's hermeneutic was ecclesiological and not Christological.<sup>41</sup> Sanders proposed a theocentric hermeneutic instead, to which Hays counter-proposed with an

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<sup>37</sup>Moi 1986:2-3 and Still 1990:17.

<sup>38</sup>This also reflects her indebtedness to Michael Bakhtin (Kristeva 1986:35-6).

<sup>39</sup>Kristeva 1986:58.

<sup>40</sup>Cf. the criticism of Hays in Stowers 1994:331n13.

<sup>41</sup>Sanders 1993:53.

“ecclesiotelic” hermeneutic.<sup>42</sup> Is the discussion enhanced by these exclusive categories? Most likely the complexity of data will propel such discussions into an endless pattern of qualification, counter-argument, and retreat. Craig Evans also questioned Hays about Paul’s hermeneutic. Evans believes a continuity between Paul and the prophets of classical Israel demonstrates that Paul used a prophetic criticism or a biblical hermeneutic.<sup>43</sup> On this point Hays also concedes.<sup>44</sup> Yet, does this label not conceal a static view of prophecy not only for classical Israel but also between then and Paul’s era? Is a prophetic or biblical hermeneutic culturally and historically independent? Evans also pushes Hays to describe more precisely the intertextual process in texts such as Rom 10:7, which appear to reflect not simply a use of the OT, but a use of a contemporary tradition of the OT.<sup>45</sup> There is no conflict between intertextuality as a theory and this conclusion. It appears that this need for clarity results from needlessly restricting the definition of allusion and the scope of investigation such as Hays has done. The traditional theological questions raised by J.C. Beker arise for similar reasons when he struggles to see how “an intertextual method [is] able to maintain ... the confluence of coherence and contingency.”<sup>46</sup> Unfortunately, this dimension of intertextuality has remained under-emphasized by Hays despite the fact that it was conceived by Kristeva at its very core for such questions. Again, this is a matter of clarity and emphasis, because Hays clearly understands intertextuality as shown by his acknowledgment:

Such an undertaking could straightway drive the interpreter into a historical mode of research... It is for this reason that some of the best investigations of intertextual phenomena have taken a strong historical turn (indeed, this approach might be described as the most important contemporary alternative to deconstructionist criticism).<sup>47</sup>

These questions, therefore, are implicitly calling first for a wider definition of the theory, and secondly for the need to move the discussion of intertextuality past theory into a practicable method. This requires moving beyond Kristeva towards what could be called *intertextual semantics*.

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<sup>42</sup>Hays 1993:77.

<sup>43</sup>Evans 1993:51.

<sup>44</sup>Hays 1993:71.

<sup>45</sup>Evans 1993:50.

<sup>46</sup>Beker 1993:65.

<sup>47</sup>Hays 1989:18.

*Defending an Historical Approach to Intertextuality*

Before that latter task may be engaged, one more matter merits attention. William Green claims Hays's "book employs a minimalist notion of intertextuality".<sup>48</sup> The real touchstone of this fault, Green alleges, is that Hays ignored the philosophical consequences of intertextuality which concern the "inherent instability of all texts". Green applies intertextuality in this article "to undercut the notions of an autonomous author or a self-contained text... to underscore... the fluidity of textual meaning".<sup>49</sup> Indeed intertextuality is complicit partly in these conclusions, for if a text consciously and unconsciously (re)combines any variety of cultural scripts, then meaning is not simply a function of writing but also of reading. The potential for a sophisticated reader to recognize intertexts that an author used unwittingly reveals the insufficiency of authorial intent as the sole gauge or reservoir of meaning. Many critics, and Green joins these ranks apparently, fallaciously demand that intertextuality focus, therefore, *only* on the reading process as the basis of meaning. This yields an ahistorical perspective of literature which asserts the interests of deconstructionism over the study of intertextuality. Hans-Peter Mai notes this when he remarks, "intertextuality often serves as a synonym for deconstruction or poststructuralism".<sup>50</sup> George Aichele and Gary A. Phillips also show a sympathy with this view.<sup>51</sup> They reject strict historical perspectives as out-moded historicism, only so they can insist that intertextuality demands inquiring about and disclosing and *applying* our intertextual ideologies.<sup>52</sup> To these initial points (the inquiring and disclosing) one cannot raise objections. However, when they then conclude that this demands an application of our ideology to readings, they distort, disfigure and distend necessary inferences. This may be a possible trajectory of Kristeva's logic, but not the sole one.<sup>53</sup>

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<sup>48</sup>Green 1993:59.

<sup>49</sup>Green 1993:63.

<sup>50</sup>Mai 1991:31.

<sup>51</sup>Aichele 1995:7-18.

<sup>52</sup>Cf., however, this important rejoinder to an ahistorical bias in literary approaches. Ong 1982:169, concludes "the work of deconstructionists and other textualists mentioned above [principally Derrida, but also Barthes, Foucault and others] derives its appeal in part from historically unreflective, uncritical literacy.... Without textualism, orality cannot even be identified; without orality, textualism is rather opaque and playing with it can be a form of occultism, elaborate obfuscation—which can be endlessly titillating, even at those times when it is not especially informative."

<sup>53</sup>Even Barthes 1981:43 admits this: "This methodological principle does not necessarily oblige us to reject the results of the canonical sciences of the work (history, sociology, etc.) but it leads us to use them partially, freely, and above all relatively. Thus, textual analysis will not in the least impugn the information provided by literary history or general history...."

An appreciation of the sociological interconnections in language offers a bridge, through intertextuality particularly, to another way if we pursue it with a careful historical perspective. Intertextuality allows for the tracing of intricate human signification; it depends upon the oral and written sign's basis in particular cultural and temporal situations;<sup>54</sup> it enables a description of the dynamic evolution of language.<sup>55</sup> A focus on the sociological tension between (two or more) contexts which the intertext initiates indeed allows us to observe its transforming force *within* history. An intertextual reading reminds us of the very basis of language, a basis which is historically and sociologically determined, bounded, and defined. Moreover, within the knowledge that history is not invariant, there emerges a necessary corollary that reading itself and, therefore, semantic boundaries are not flat either—either by force of literary and rhetorical potential or by lack of historical/cultural homogeneity. Therefore, it is reasonable to ask how *an ancient author would read his own work*, how *ancient readers would have read it*, as well as or even instead of how *we read it*.<sup>56</sup> The neglect of the author and his/her literary and social context perhaps runs apace with the development of intertextuality and has fueled deconstructionism.<sup>57</sup> Nonetheless, by insisting upon the validity of these observations and by insisting upon historical questions a reader may begin to estrange his/her investigations from him/herself, if not wholly then at least partially. It admits the reader of history into the process of inquiry in order to disqualify oneself. This view of intertextuality rejects a totalitarian solipsism,<sup>58</sup> demands differentiation, and seeks for 'objectivity' to emerge from 'subjectivity' through questions of significant, variant, historical, and bounded predication.

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<sup>54</sup>Halliday 1994 emphasizes the sociological aspects of grammar.

<sup>55</sup>See Kristeva's 1986:16,89-136 critique of Derrida. Ong 1982:164 puts deconstructionism as an intellectual movement into a historical context and hence exposes a perspective on its usefulness, or impotence, for criticism of an ancient text (such as Romans): "Semiotic structuralism and deconstructionism generally take no cognizance at all of the various ways that texts can relate to their oral substratum. They specialize in texts marked by the late typographic point of view developed in the Age of Romanticism...."

<sup>56</sup>Still 1990:30 states "we have claimed in this Introduction that all writers are first readers, and that all writers are subject to influence...".

<sup>57</sup>Barthes 1981:19ff contended for what he called the "death of the author". Jacques Derrida, as Still 1990:23ff explains, was highly influential on Barthes and Kristeva (Barthes's student). Nevertheless, Kristeva's major work, *Revolution in Poetic Language*, is in a substantial way a critique of Derrida; see Moi 1986:15-19.

<sup>58</sup>Hays 1993:81.

## Moving Beyond Kristevian Intertextuality

Michael Riffaterre's research in intertextuality has emphasized the dynamics of the reading process and the relationship between the author and reader. Worton and Still explain:

Riffaterre has taken pains to distinguish between intertextuality and intertext, since a focusing on the latter would be simply another form of source criticism or literary history—hence his insistence on the performative quality of syllepsis which does not merely speak simultaneously in a literal and figurative way but which, by means of its own ungrammaticality or textual strangeness, alerts the reader to the presence in the text s/he is reading of an (almost hidden) foreign body, which is the *trace* of an intertext.<sup>59</sup>

Syllepsis as applied to intertextuality is another way of saying the intertexts speak of both source and new context. Riffaterre himself explains the dynamic:

These signposts are words and phrases indicating, on the one hand, a difficulty—an obscure or incomplete utterance in the text—that only an intertext can remedy; and on the other hand, point the way to where the solution must be sought. Such features, lexical and phrasal, are distinguished from their context by their dual nature. They are both the problem, when seen from the text, and the solution to that problem when their other, intertextual side is revealed. They therefore belong equally in text and intertext, linking the two, and signaling in each the presence of the mutually complementary traits. Accordingly, I shall call them connectives. And in addition to identifying them, I shall try to show that the connectives combine the sign systems of text and intertext into new semiotic clusters, thereby freeing the text from its dependency on usage and existing conventions, and subordinating its descriptive and narrative devices to a signifying strategy unique to the text.<sup>60</sup>

Hence, an initial trace of and pointer to a source text is the ungrammaticality of the new text. One flagrant example of catachresis in Paul's writings is his use of σπέρμα in Gal 3:16, pointing to Gen 12:7. This is not the only place where a wrinkle in Paul's texts occurs; and Riffaterre's observations will be important for the analysis of Rom 10:6 below. Also, as Rom 9:33 speaks of *trusting in a stumbling stone*, obviously a nonsensical picture, it also confirms this tendency.<sup>61</sup> Paul signaled this intertextual moment not only by this ungrammaticality but also with a literary beacon, καθὼς γέγραμμαι. The difficult phrase in 9:31 which tells of Israel pursuing a "law of righteousness", is also probably an example of what Riffaterre calls "intertextual

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<sup>59</sup>Still 1990:26

<sup>60</sup>Riffaterre 1990:58.

<sup>61</sup>See also Boyarin 1990:123ff for illustrations of this principle in Rabbinic Midrash.

scrambling” as a trace of Isa 51 and Gen 15:6.<sup>62</sup> The language of such intertexts has been scrambled to the point that they distort the original texts and remain a difficult textual problem until the source text(s) is located.

Riffaterre’s title “Compulsory reader response: the intertextual drive” depicts how an author may control a reader’s response. There are two levels of reading, he contends: the first is the heuristic stage, a flat reading of the text, and the second stage is the hermeneutical reading.<sup>63</sup> At this second stage the intertextuality is comprehended, accounted for, and appreciated. The reader observes the signposts which coax them to the next stage.<sup>64</sup>

There are other factors inherent in texts and in reading which contribute to the ‘compulsory reader response’. As Riffaterre states, the intertextual signals combine “the sign systems of text and intertext into new semiotic clusters, thereby *freeing* the text from its dependency on usage and existing conventions, and *subordinating* its descriptive and narrative devices to a signifying strategy unique to the text.”<sup>65</sup> Such a paradox! The reading process that frees the text, allowing for the intrusion of foreign meanings and horizons, and thereby opening new potential to the text, also limits its potential and frames its uniqueness.<sup>66</sup> What Riffaterre does not say, because it is not apropos to poetry as much as other genres not under consideration, is that authors usually employ redundancy to hem in meaning through thematic traces, paraphrase, and other forms of *intratextuality*. Intratextual connectives add semantic coherence, guiding reader response. Moreover, reading is often compelled by what Riffaterre views as “the urge to understand”. With regard to intertextuality specifically, readers

look to the intertext to fill out the text’s gaps, spell out its implications and find out what rules of idiolectic grammar account for the text’s departures from logic, from accepted usage (that is from the sociolect), from the cause-and-effect sequence of the narrative, and from verisimilitude in the descriptive.<sup>67</sup>

Therefore, there is a parallel in the way intratextuality and intertextuality work: the contexts are the natural resource for the reader to tap when filling in ellipsis. The elliptical sentence requires this; the unstated premise requires this; and the gap from an

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<sup>62</sup>Riffaterre 1977:197-206.

<sup>63</sup>Still 1990:25.

<sup>64</sup>Plett 1991:16 describes three stages: detection of the alien element; verification of the ‘pre-text’; and reintegration.

<sup>65</sup>Ibid.

<sup>66</sup>Still 1990:11 calls this the centrifugality and centripetality of intertextuality, following Bakhtin 1981:272.

intertextual shift requires this of readers.

### Towards a Methodology

Riffaterre characterizes the reader's encounter with a text, or the role of intertextuality after the composition and Hays characterizes allusion, which speaks to the process of intertextuality before. Neither of these represent a practicable methodology.<sup>68</sup> Neither adequately addresses the sociologically dependent or determined aspects of language. Stopping at the point when one may identify a text as an allusion does not reveal thereby the semantic value or rhetorical function of the text for the author or readers at that literary juncture at a particular time or place in history. Therefore, when asking what Paul's use of the OT *means* in Rom 10, the inquiry moves beyond the scope of that category. What analytical machinery can be applied to the discovery of an answer?<sup>69</sup>

Heinrich F. Plett has asked a similar question and he complains that a lack of "a comprehensible and teachable method of textual analysis" has left the theory of intertextuality open to misunderstandings and diffuse applications. Yet, he also realizes that

Systematic interest easily leads to narrow thinking, emphasis on terminology to batteries of scholastic nomenclatures, largely devoid of content. This obstructs the dynamism of intertextual sign processes. It is replaced by a static phenomenological accountancy.<sup>70</sup>

If every text is a mosaic of other texts or traditions, then theoretically at least the tracing of an intertext diachronically faces the same problem as the etymological study of a word: infinite regressions of meaning. Nonetheless, if the intertext does belong to a culture's sign-systems, then it does carry semantic value. Plett explains it thus:

If one considers it [the intertext] as sign—analogue to those procedures which text linguistics employ to constitute their object—the intertext can be analyzed in a threefold semiotic perspective...: syntactically, as based on relations between texts; pragmatically, as the relation between sender/receiver and intertext; and semantically, with respect to the referentiality of the intertext.<sup>71</sup>

His ensuing presentation of analytical processes are broad, clear, and helpful. The

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<sup>67</sup>Riffaterre 1990:57.

<sup>68</sup>Longenecker 1999a:xvi. notes this of Hays as well.

<sup>69</sup>Plett 1991:4.

<sup>70</sup>Mai 1991:30-59 vainly protests against the desire to apply intertextuality to literature on an exegetical level as being somewhat antithetical to Kristeva's own vision for the theory.

<sup>71</sup>Plett 1991:6.

general nature of his work can be adapted for the special character of biblical intertextuality, so this discussion will thus hope to complement and improve upon his and build upon the insights of Hays, Kristeva, and Riffaterre.<sup>72</sup> The treatment will end by pointing to certain questions which lead to a greater understanding of the textual process.

## Intertextual Semantics

The identifiable presence of an intertext creates the opportunity for the intertext to effect a syllepsis between the source and new contexts. This opportunity introduces a *potential* for semantic change along an intertextual continuum. One extreme of the continuum would be a complete surrender of meaning of the intertext by the new context to its meaning in the source context. The other extreme of the continuum would be the utter domination of the intertext's former semantic value by the new context. In the first instance, the piece would be unintelligible to the reader until the source context was found and understood (e.g., a citation in a foreign language).<sup>73</sup> In the second instance, the reader could be completely ignorant of the source and still comprehend the intention of the author. Such a case could signal that the author has merely borrowed the intertext for its vocabulary and phrasing.

### *Transformative Factors*

Within this continuum of semantic movement between the textual planes<sup>74</sup>, the degree of shift could be affected by innumerable factors, of which only a generalized sampling can be given (selected for relevance to theological studies):

- 1) authorial or reader competence with either context (in their respective languages),
- 2) introductory formulae (or lack thereof),
- 3) word or syntax modification (including selection [truncation or ellipsis], substitutions, reordering [anastrophe], orthographic variations including but not limited to apocope, anagram, misdivision, etc.),<sup>75</sup>
- 4) historically or geographically induced semantic shifts in specific elements of the intertext (new meanings of words, paronomasia, substitutions [synonymy] etc.),
- 5) compound intertextual references (an amalgamation of intertexts from various source contexts such as a cento or small scale conflation of texts),<sup>76</sup>

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<sup>72</sup>Cf. also Boyarin 1991:1-21.

<sup>73</sup>Still 1990:25.

<sup>74</sup>This imagery is taken from Kristeva's 1986:36 analysis of Bakhtin.

<sup>75</sup>Plett 1991:9-10. Several 'rabbinic' style techniques manipulate an intertext at this level; as evidenced at Qumran, see Brooke 1985:279-356.

- 6) rhetorical strategy (literary or ideological),
  - 7) genre (structural substitution or modification),
  - 8) canonization of either the source or new text which would broaden the general context (e.g., reading and using Isaiah in light of Deuteronomy),<sup>77</sup>
  - 9) intermediary traditions (oral or written) which use and interpret either the intertext or the source context in the time after the source text but before or contemporaneous with the new context,
  - 10) intermediary translations (e.g., Hebrew OT to the Greek OT to NT text),<sup>78</sup>
  - 11) intermediate textual variants, i.e., between a source text and a subsequent author's *Vorlage*,<sup>79</sup>
- and others.

This list only hints at the potential for multiple semantic values for a single intertext in different contexts. It suggests how semantic shift could take place in ways that completely burst the boundaries of 'contextual', 'un-contextual', '*sensus plenior*' 'quotation', 'allusion', 'midrash', etc. A glaring deficiency of this list is the absence of factors largely external to literature to which writers respond (new polemics, crises, etc.). Both literary and non-literary factors contribute to the semantic value in the new context and its shift from the source to the new. Figure 1 shows possible paths across the intertextual space, between Source and New Contexts:

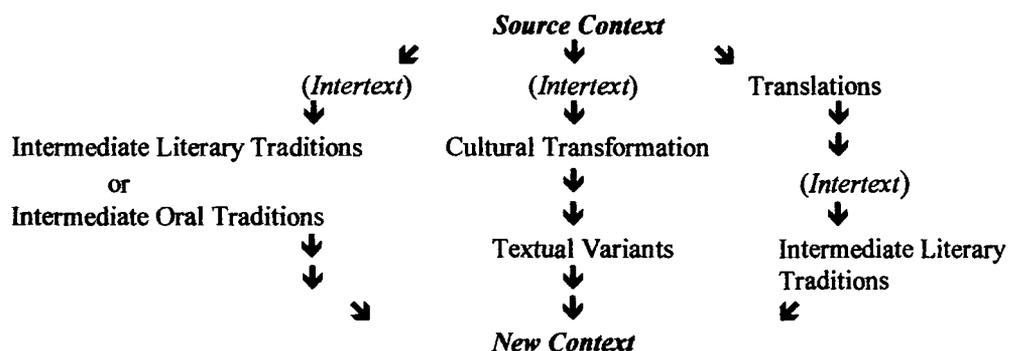


Figure 1

More than one process could effect the intertext, especially if the author or readers are multilingual and aware of the intertext in several contexts. This graphic is used simply to incite the imagination for the complexity of intertextuality; it suggests only a few of

<sup>76</sup>This would of course include but transcend *gezerah shawah*.

<sup>77</sup>Shepard 1982:21-33.

<sup>78</sup>Bakhtin 1981:41-83 discusses the role of polyglossia as a critical factor in creation of literary imagination, or what could here be called intertextual distance. He writes: "in the process of literary creation, languages interanimate each other and objectify precisely that side of one's own (and of the other's) language that pertains to its world view, its inner form, the axiologically accentuated system inherent in it." (p.62).

<sup>79</sup>Lim 1997 entertains the knotty questions of discerning whether or not an author has manipulated his *Vorlage*.

the potential factors and combination of factors in semantic shift listed above and in no way demands the factors be so ordered; “cultural transformation” in particular is mentioned to highlight such variability.<sup>80</sup> However, it does show at least how a NT context, as the new context, may obtain an intertext and obtain its main semantic value from any one of these three sources. One obvious result of this analysis is the rendering of language such as ‘trajectory of interpretation’ quite suspect as a characterization of intertextuality. Within the history of an intertext’s use, the intermediary traditions may take interpretations off into several trajectories. “Field of interpretations” is a more adequate notion for plotting the semantic and rhetorical value of an intertext in its various manifestations. The second, and perhaps shocking, result is that the existence of distance between source and new context may be considered likely to occur *regardless of an author’s own conservative or innovative interests*.<sup>81</sup> Authorial interests simply effect the speed of distance creation.

### *Syntactical Perspectives*

The semantic environment and the intertext’s niche in either the Source Context and the New Context variously delimit the semantic value of the intertext. To describe this potential semantic shift most comprehensively, an ‘etymological’ or diachronic study must be undertaken, especially if much time separates the source and new contexts.<sup>82</sup> To describe in particular the semantic value of the intertext in the new context, a synchronic study of intertext in the new context and in contemporary literary traditions (including the source context if it is contemporary) is appropriate. The various potential factors for semantic shift briefly enumerated above would need to be discerned at each stage, with each intermediary context, for either diachronic or synchronic studies.

The process being studied here is what could be called *intertextual semantics*. By informing the study of intertextuality with linguistics and semantics the interpreter

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<sup>80</sup>E.g. consider how Plett 1991:24 traces the semantic and generic transformations of Salome as ‘femme fatale’ from the epic of Heinrich Heine’s *Atta Troll* (1847) to the opera of Richard Strauss (1905) which was based on the German translation (Hedwig Lachmann’s - 1903) of Oscar Wilde’s *Salomé* (1893).

<sup>81</sup>Plett 1991:19 describes what he calls “four evaluative attitudes: affirmation, negation, inversion, relativity”. Fishbane 1986 describes how even the most tradition conscious and conservative of tradents in the OT render variations, developments, substitutions or additions to older sacred texts on account of the exigencies which each faced.

<sup>82</sup>cf. Still 1990:8. Wolde 1989:46 shows a fundamental misunderstanding of the character of intertextuality and its transformative character when she states: “the chronological or diachronic approach of comparative exegesis is replaced with the synchronic approach of intertextual exegesis.”

gains its analytical machinery. For instance, James Barr's *Semantics of Biblical Language*<sup>83</sup> has opened the eyes of many theologians to the importance of integrating linguistic principles into literary studies of the Bible. His well known contributions are directed at certain lexical studies susceptible to what he labels 'root fallacy', 'word-concept' problem, and 'illegitimate totality transfer'. The first and third problems are applicable by analogy to studies of intertextuality, as will become clear. Furthermore, following insights of discourse analysis or text linguistics, it is clear that the semantic value of a text lies not principally in the 'word' or even in the 'sentence', but in the 'paragraph' or 'discourse'.<sup>84</sup> Quotations and allusions usually transfer more semantic units than a single word, so there are some differences in the analysis of intertextual semantics and lexical semantics. The greater the number of semantic markers, it must be admitted, the greater the complexity of semantic transfer (e.g., lexical vs. syntagmatic complexity) between source and new context. Within the syntactical relationships which contribute to the semantic environment of both the source and new contexts, the intertext must be studied separately and then considered in light of the intensity of the intertextual link (quotation—allusion) and the (potential) symbiotic relationship described.

### *Generic and Rhetorical Perspectives*

Plett describes the syntactical level of intertextual analysis as "material (particularizing) intertextuality—i.e. repetition of signs". Now the discussion turns to what he calls "structural (generalizing) intertextuality—i.e. repetition of rules" and "material-structural (particularizing-generalizing) intertextuality—i.e. repetition of signs and rules in two or more texts."<sup>85</sup> Mikhail Bakhtin has aided the recognition that literary *form* itself may be a means of cultural dialogue and a facility for transformation. In an analysis of Cervantes' *Don Quixote*, he says:

One of the most ancient and widespread forms for representing the direct word of another is *parody*.... Take, for example, the parodic *sonnets* with which *Don Quixote* begins. Although they are impeccably structured as sonnets, we could never possibly assign them to the sonnet genre. In *Don Quixote* they appear as part of a novel...; it is not the form of a whole but is rather *the object of representation*: the sonnet here is the *hero of the parody*. In a parody on the sonnet, we must first of all recognize a sonnet, recognize its form, its specific style, its manner of seeing, its manner of selecting from

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<sup>83</sup>Barr 1961.

<sup>84</sup>Barthes 1982:34-5.

<sup>85</sup>Plett 1991:7.

and evaluating the world—the world view of the sonnet, as it were. A parody may represent and ridicule these distinctive features of the sonnet well or badly, profoundly or superficially. But in any case, what results is not a sonnet, but rather the *image of a sonnet*.”<sup>86</sup>

Bakhtin uses ‘dialogism’ to describe the interaction between an author and styles or forms which s/he employs apart from direct speech. A character’s voice, with its own style of language, functions as the author’s speech indirectly, creating an implicit critique of the style. Parody is a potent example of rhetorical transformation.

Another, more relevant example which combines textual and form intertextuality would be the Hodayot of the Qumran writings. These psalms borrow both language and form from biblical psalms. An in-depth analysis of the intertextuality between these two corpora of psalms would study how both words as well as forms were adapted and conserved according to their new social and religious context.

There is no direct analogy between Cervantes’ imbedded sonnet and Paul’s use of his prophetic sources, and yet attention to form and intertextuality stresses potential distance formation between Paul and the OT. The “intentionally stylistic hybrid” as Bakhtin might have called Rom 9-11 is dialogized.<sup>87</sup> For example, Eph 2:20, 3:5, 4:11 speak of prophets, a term which originates (with respect to Judaism) within the cultures of OT.<sup>88</sup> In Ephesians it represents someone who participates in the NT community and, as an intertextual echo, recalls that former functionary while adapting it to a first century Gentile Christian culture. Paul’s use of prophecy from the OT, accordingly, may be transformed necessarily not only by the translation of Hebrew texts to Greek (whether by himself or the LXX), but also because “prophecy” endures a transformation by a transposition of its function into a very different community. Clearly the older context is a dialogue partner with the new, but one must not neglect the fact that the new will speak to the old. Just as the social context changes for the function of a prophet, so also the definition of and function of the form and words associated with that office will change as well. Thus intertextuality has a dynamic rhetorical force because of its transformation of and critical dialogue with the texts, forms, and characters of the OT. This has nothing to do with ‘free’, ‘contextual’, etc.—it simply is so.

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<sup>86</sup>Bakhtin 1981:51.

<sup>87</sup>Bakhtin 1981:76.

<sup>88</sup>As a functionary in OT cultures, the prophet would have had certain roles vis-à-vis other members of the elite; therefore, ‘prophet’ itself in the OT is a culturally bound office.

Such a concern stimulates the question of genre of Rom 9-11 and the consequences it carries for a perspective on its use of the OT. For example, is Rom 9-11 a midrash and/or pesher? G. J. Brooke's analysis of 4QFloreligium exemplifies careful evaluation of several generic factors: (primary factors) structure, content, setting, author, and purpose; (secondary factors) style and method; and (tertiary factors) the history of literary traditions.<sup>89</sup> Brooke, following Brownlee, concludes there has been an adaptation of 'pesher' interpretation in Qumran from Dan and Gen 40-41.<sup>90</sup> In seeking whatever validity these terms have for Rom 9-11, one must expect another adaptation of the form. To anticipate some of the conclusions below, it will be argued that they have little or no relevance for Rom 10, because whatever remnants of influence they exerted on Paul's strategies they have been subordinated, to the point of oblivion, to other generic and rhetorical factors.

In sum, the borrowing of text and form and their adaptation for new syntagmatic, pragmatic, or semantic environments, reflects the transformative power of the sign, just as Kristeva envisioned it, and this analysis thereby leads to the inevitable conclusion that *intertextuality implies discontinuity*.<sup>91</sup> This is semantic reality.<sup>92</sup> As an intertext represents the legacy of meaning from the source context, but enters into dialogue with the exigencies which shape its new context, the semantic values collide at this diachronic and synchronic intersection. This collision generates the transformative power of intertextual semantics.

## Asking the right questions for Intertextual Semantics

### *Describing the Transformation*

Understanding that *intertextuality implies discontinuity* is not the end of historical, theological reading, it is the beginning; not the end of finding semantic value

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<sup>89</sup>Brooke 1985:139-41,47-53 based on his earlier study 1981:483-503.

<sup>90</sup>By contrast, Maurya Horgan 1979:256, under the influence of I. Rabinowitz, has obviously transferred the results of her etymological study of פֶּשֶׁר to 1QpHab without adequate warrant from the text. Cf. this to the root fallacy problem.

<sup>91</sup>Cf. Plett's (1991:11) discussion of "interference".

<sup>92</sup>See n.81 above. This reveals how even the careful analysis of J. A. Fitzmyer 1971 may overrun lines of distinctions in use of the OT. E.g., on pp.17-21, among texts which he lists in the Qumran corpus that use the OT in accord with their original sense is CD 3:7 which refers to Deut 9:23. What is fascinating about this text is how it, along with texts such as Ezek 20, Neh 9, Acts 7, and Rom 9-11, uniquely take up particular elements of Israel's history for distinctive emphases; to overlook the *choices* of historical remembrances is to miss the rhetorical and theological point of the surveys as adapted to the various contexts. Cf. Ong, 1981:48f who reports several anthropological field studies which traced historical narratives of primarily oral cultures and found that these narratives were repeatedly adapted to "new audiences and new situations"; cf. also pp.59-68.

in texts, but the primary step. *Describing the transformation* is, therefore, the fundamental exegetical process of intertextual semantics which is optimally viewed over the temporal space by a diachronic study. At each discernible historical step, the semantic value of the intertext stands first separately in its context as part of a hierarchy of semantic elements, and its proper study parallels the synchronic study of any semantic component. Then as by an imaginative progression the reader must find what selectivity characterizes the allusion to the source text and then proceed by tracing the transformative power which operates between Source and New contexts (i.e., assessing what factors have contributed to the semantic shift). The reappropriation of a text in a New Context (NC) creates a dialogue with the Source Context (SC) whereby the author (and readers) will view the NC through the SC *and* the SC through the NC in varying degrees of intensity, urgency, and relevance. On the one hand, in as much as an intertextual moment is a conscious effort of the author, it becomes a vital rhetorical strategy; on the other hand, in as much as it may be unconscious, intertextuality tacitly speaks of the ever changing historical, cultural, and literary landscape. Any transformation of semantic value potentially has a rhetorical impact on the author, on the continuing cultural role of the SC, on the potential function of the NC, and on the reader of one or both texts—be it affirming or subversive. In the case that a diachronic study were to reveal that an intertext has crossed the intertextual space through the literary bridges of texts intermediate context(s), then a NC may not directly converse with or select from the SC, but may gain transformative imagination and authority from these interceding texts. Such phenomena cannot be comprehended by the evaluative tags such as ‘fair’, ‘contextual’, or ‘*sensus plenior*’. The intermediate texts may behave as catalysts for NC to maintain, close, or even open the historical and cultural distance with the source; to preserve the importance of SC (and its traditions); or to challenge the original tradition’s cultural value. Intertextuality as a literary approach inquires into the quality of this conversation *and* interference.

#### *Listening to the voice of each text and respecting selectivity*

A liberation in the exegetical process comes from this description of intertextual semantics in that it does not muffle the free resounding of an intertext in the historical, cultural, literary chasm that inevitably separates source and new contexts. The very problem exhibited in so much of the study of the OT in the NT, as an analogy to the way James Barr described a problem in biblical theology, is the illegitimate totality

transfer.<sup>93</sup> In other words, intertextual exegesis refuses to smother an intertext's *contextual* voice by the hubbub of outside, irrelevant voices. The controlling factors for studying intertextual semantics is more nuanced than a simple tally of correspondences,<sup>94</sup> because the SC may be unknown to either the author or readers, there may be no signs in the NC of Riffaterre's ungrammaticality, or there may be significant interference from intermediate texts. The question of intertextual semantics, from a historical perspective (rather than a deconstructive perspective), must return the reader again to the place of assessing the intertext along the intertextual continuum to see if a second stage or heuristic reading measurably alters the semantics of the intertext.

Therefore, an important question of intertextual exegesis is *not*: Does the NC represent the context of SC? The better question is: What aspects of SC are represented, if any, in a NC, *and* (definitely not *or*) what aspects of SC does NC ignore. In traditional terms analyzing such selectivity nods in the direction of redaction criticism as an appreciation of the shaping of a source for its place in the overall narrative, epistle, etc. Intertextual semantics builds upon redaction criticism and puts it within the conceptual framework of transformation and dialogism.<sup>95</sup> The power of allusion is energized by this selectivity, so the alert reader must acknowledge such selectivity, perhaps willful selectivity, for potential developments in the new context. Selectivity and transformation are keys to granting a freedom to the reading of a NC in proper relationship to its SC. No automatic inferences are plausible between the semantic values of an intertext in its SC and in its NC (cf. the 'root fallacy').

### *The Ideal versus Reality*

Admittedly, an attempt at liberating the hearing of each text or tradition within its own historical, cultural, and literary space, independent of other spaces is impossible in the absolute. For, we are only able to identify literary space through intertextuality. Perhaps the fundamental response to this conundrum of intertextuality is the aspect of priority; i.e., the subjective weighing of contextual features along with cultural and

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<sup>93</sup>Cf. Watts 1999:3-25.

<sup>94</sup>Beker 1993:64.

<sup>95</sup>cf. Vorster 1989:15-26.

environmental factors which delimit meaning.<sup>96</sup> This points up the triangular relationship, between critic and the SC and NC. In reading, even critical reading, we place ourselves into the phenomena of intertextuality. At the beginning of such an investigation the insufficiency of our imaginations for the infinite network of contingencies in life, including intertextual transformation, must be conceded. Consequently, the potential for infinite regressions (and progressions) of meaning through intertextual readings must be uncomfortably juxtaposed to the success of and ongoing demand for literary and historical reconstructions.<sup>97</sup> The critic knows the distance between SC and NC was never completely breached by an author, and that the distance between that author and the critic will not be perfectly spanned either. Yet we defiantly attempt to cross the intertextual space, perhaps even imagine we attain it, however briefly, before a new distance yawns open again.

### Summary of Intertextuality

Of course, as long as people have been writing and reading, certain aspects of the preceding discussion have been consciously or unconsciously understood. Therefore, it will be helpful to distill the important contributions this, now adapted, methodology brings to the exegetical process.

- 1) Intertextuality places the idea of transformation of meaning foremost in our analysis. It attunes the reader to a dependence of every text on prior traditions, the adapted role and meaning of intertexts in NCs, and the resultant effects which such transformations put on the cultural value of any existing SC in which these intertexts appear. Intertextuality is a theory of the text *qua* text.
- 2) It explains why and how variations in an intertext exist among different NCs and how different readings emerge through different semantic and cultural forces.
- 3) It probes the energy of signification of a text (sign) within its semiotic framework (i.e., dialogism or rhetorical function).
- 4) It gives theoretical coherence mutually to the synchronic and diachronic perspectives on texts.
- 5) It explains why meaning exists both in the author's intentions *and* in the readers' perceptions.

A dynamic orientation to literature emerges from intertextuality because it insists on seeing the text as a result of so many tangible and intangible, discernible and indiscernible cultural factors; nearly every word and phrase of a text belong to the

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<sup>96</sup>Cf. Hays 1989:29-31. This is the scholarly enterprise by and large: we defend our judgements and attempt to persuade others that our descriptions are reasonably weighted among known factors.

<sup>97</sup>Barthes 1982:44f.

cultural scripts which antedate its composition, so the 'final form' is a great composite, mosaic, web, or interwoven fabric of such codes. Hence, no reading of a text can exhaust it,<sup>98</sup> nor will this thesis exhaust Rom 10. This thesis too will participate in the attempts to cross the intertextual space by a subjective weighing of factors; it will look for ways that Paul deliberately encoded referentiality (both intra- and intertextually); it will be a probing and arguing for significant and discernible factors for reading synchronically and diachronically Paul's use of the OT in Rom 9:30-10:13.

## The Structure of the Thesis

This study will analyze the major quotations of the OT in Rom 9:30-10:13 through diachronic and synchronic views. In consideration of space, it will not include treatments of the more subtle allusions such as Isa 51:1-10, Gen 15:6 or Hab 2:4 (see Table 1 above). The objective of our diachronic approach is aimed at enhancing an appreciation of the transformative quality of Paul's explicit citations of the OT. Michael Fishbane's work, *Biblical Interpretation in Ancient Israel*, has resoundingly demonstrated that the transformative appropriations of the Hebrew Bible among Rabbinic writings had precursors within the Hebrew Bible itself.<sup>99</sup> This book, though commendable for so many reasons, in its interests to reveal a genetic relationship between Hebrew Bible exegesis and Rabbinic exegesis, regrettably attempted to exclude NT exegesis.<sup>100</sup> The present study will support his findings with regard to the Hebrew Bible. With a better grounding in the theory of intertextuality, however, it will also demonstrate that there are significant points of continuity and discontinuity between the exegesis within the OT and Rom 10.

Texts included in the diachronic study will be included based on tests of allusion presented by Hays.<sup>101</sup> The analyses will attempt to address 1) technical questions of the form of the intertext (allusion/quotation/etc.), 2) the semantic value of the intertext, 3) the dialogic transformation between the source and new context, and 4) the evidence, if any, for (Riffaterre's) reader response compulsion. These readings will appear in Chapters 2-4. The comparisons in the diachronic study will begin essentially from the

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<sup>98</sup>Plett 1991:7.

<sup>99</sup>Fishbane 1985.

<sup>100</sup>Fishbane 1985:10.

<sup>101</sup>See n.24 above.

source context (Deut 30:12-14 being an exception). Accordingly, the amount of attention given to the source contexts is greater than those analyses of intermediate traditions. In addition, the treatments of Isa 28:16, Lev 18:5, and Deut 30:12-14 are more extensive than Isa 8:14, Deut 9:6 and Joel 3:5. This difference results from the relative degree of problems in or controversies surrounding the texts.

Finally, a synchronic reading of Rom 9:30-10:13, in Chapter 5, will attempt to appreciate it as a textual production of its own blend of literary sources and rhetorical strategies in a cultural and theological dialogue with its literary precedents.

Before these readings, the thesis will present a brief survey of recent treatments of Rom 10.

## Chapter 1

### ROMANS 10 IN RECENT STUDIES

One of the striking facets of Rom 10, seen through a synchronic study, is the fact that Isa 8, 28, Lev 18 and Joel 3 were useful to the early church outside of their appearances here:

Isa 8:14	1Cor 1:23; 1Pet 2:8; Lk 20:18
Isa 28:16	1Cor 3:10ff; 1Pet 2:6; Eph 2:20; Ep. of Barn. 6:2
Lev 18:5	Gal 3:12; Lk 10:25-28; 18:18
Joel 3:5	1Cor 1:2; Acts 2:21,39

Whatever these observations might imply for the theology in the early church, they confirm the importance of the OT in Rom 10. Already certain exegetical questions have been raised regarding Paul's use of the OT, including the conundrums of 10:6-8. Nevertheless, only one monograph length study has been written for Rom 9:30-10:13, the Ph.D. thesis of John E. Toews (unpublished).<sup>102</sup> Two other monographs address 10:4, (by Robert Badenas), and 10:14-21, (by Richard Bell).<sup>103</sup>

This survey will introduce, summarize, and briefly interact with these monographs along with select articles (that substantially address Rom 9:30-10:13), with a view towards their analyses of Paul's excerpts or allusions to the OT and the exegetical or rhetorical value which they hold.

Ragnar Bring chose Rom 9:30-10:13 to question and challenge the dominant Lutheran view of Paul's relationship to the OT.<sup>104</sup> His conclusions reject the views that Paul was critical of the OT, that faith in Christ was seen by Paul to replace faith in the law of God, and that Paul's approach to the OT was essentially historical. Bring begins his essay by redefining the meaning of Paul's use of νόμος, based on the work of O. Linton (p.22). Paul makes no distinctions, says Bring, between ethical, cultic, religious, or civil or natural law because his view of νόμος runs nearer to our term "revelation"

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<sup>102</sup>Toews 1977.

<sup>103</sup>Badenas 1985 and Bell 1994.

<sup>104</sup>Bring 1971:21-60. For this Chapter only, any subsequent reference to an author's work will be cited by parentheses within the body of the text.

than to these specific categories. Paul, therefore, never abrogates the law; his contention lies instead with its misuse, i.e., when Israel attempted to employ the law for purposes of self-righteousness (p.25). Furthermore, Bring concludes that Paul understood Christ as literally active in the OT (p.40). This is of course saying much more about Paul's use of the OT than simply that Christ fulfilled OT prophesy, since it stresses the continuity in God's revelation and actions between the testaments (p.52 - cf. 1Cor 10).

Rom 10 reflects that same attitude towards the OT in Bring's estimation. For, Paul's charge against Israel was precisely their lack of a spiritual insight (10:3) that facilitated one's recognition of Christ in the law (10:4). This insight was what could establish Israel's obedience to the law as faith, while a lack of insight had rendered their disbelief as disobedience to the law. Bring treads a (too) fine line here between obedience as faith and 'works' or law-righteousness as faithlessness, but this is what he believes 9:31-33 was intended to convey (pp.43-45). It was a zealous pursuit of their own righteousness, as faithless legalism, that led the Jews to misuse the Torah and reject its goal, Christ. Whereas the typical interpretations of 10:5-6 expound upon a contrast between Paul's use of Lev 18:5 and Deut 30:12ff, Bring sees these verses as complementary. He argues that Lev 18:5, through Paul's Christological hermeneutic and through an equation of obedience and faith, promised eternal life for the believer (pp.46-50). This of course removes the alleged intertextual tension, but Bring does this at the cost of equivocating his use of 'law' (cf. pp.25 and 47).<sup>105</sup> This author, however, makes a poignant challenge to treatments of Paul's relationship with the OT which ignore the repeated appearance that Deut and Lev make within Paul's arguments.

The next significant treatment of Rom 10 comes from the pen of C. K. Barrett. It belongs to a collection of papers and discussions gathered in Rome under the auspices of *Monographische Reihe von Benedictina* on the topic of Romans 9-11 and Paul's view of Israel.<sup>106</sup> Barrett precedes his detailed exegetical comments by an overview of chs.9-11 and there affirms that divine predestination and human responsibility dominate chs.9 and 10 respectively. Barrett believes that Rom 10 deals with Israel's failure of unbelief, both in the past and present (pp.104ff). Barrett's

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<sup>105</sup>Bring 1971:25 is also less than clear on Paul's view of the law before and after Christ. For example, Bring claims that righteousness was never found in the law and his words could imply that the Jews were never righteous (p.49)! This may result from his conviction that Paul's use of Scripture was not historical. In the analysis of Rom 9-11 presented below, by contrast, it will be argued that Paul could think historically.

<sup>106</sup>Barrett 1977:99-121.

exegesis argued that Israel's stumbling was occasioned by their fault in pursuing the law by works not faith, which as a righteous law it required (p.106ff). He rejected Bring's christological interpretation of 9:33, believing instead that the law was their stone of stumbling (p.112). In concord with Bring, however, Barrett also finds that works, zeal, and ignorance, mentioned in 9:31-10:3 cooperatively point towards a legalistic response to the law among the Jews. Interestingly, Prof. M. Barth questioned Barrett during the discussion (pp. 124-26) about the incongruity between his characterizations of Judaism and the growing sense among scholars and particularly among Jewish scholars that a religious diversity existed in post-exilic Judaism. His question testifies to a ground swell of dissatisfaction in Pauline scholarship that preceded and created a readiness for E. P. Sanders's landmark, *Paul and Palestinian Judaism*, which was published that same year.<sup>107</sup> To this Barrett replied that Paul's comments were probably self-consciously generalized. Barrett unfortunately failed to seize this opportunity to reflect upon the deeper presuppositions founding his interpretation (pp.128ff). For example, Barrett knows that Paul's exegesis of Lev 18:5 and Deut 30:12-14 are at best strained or, worse, contrived according to the typical reading (pp.116-117). This older perspective on Paul conceived of the issue as a battle between a legalistic hermeneutic (Lev 18:5) against a Christological hermeneutic (Deut 30:12-14).

Another indication of a change of perspectives on Paul's theology and on Rom 10 in the year 1977 comes from the dissertation of John Toews, *The Law in Paul's Letter to the Romans: A Study of Rom 9:30-10:13*. Toews was the first to devote a monograph to the exegesis of these verses. This passage in its entirety, he argued, is a critical but often overlooked case study of Paul's view of the law—the universal yet fleeting attention to 10:4 notwithstanding (pp.105,111f,116). In this work he joins Bring and Barrett in reading Rom 10 as evidence that the law required faith (not legalism) and that Israel's failures were in missing this central fact and not submitting to God in faith (pp.125,136,138). In a refreshing departure from these writers, however, Toews, rightly reckoned the community or corporate dimension to be the greater priority here than an individualistic one as admitted by the categories of predestination (ch.9) and human responsibility (ch.10). Overall, Toews view of Rom 10 finds little christological focus (vv.4,6-8 primarily), and approaches the conclusion that “a pluralism in Paul's law-theology” (pp.199-205,338) supports a two tiered plan of

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<sup>107</sup>Sanders 1977.

salvation for Jews and gentiles that is united by faith in God (cf. also pp.171).

Hence, the law is righteous and fulfillable and is able to lead Israel to righteousness (v.31, p.136). Although the traditional understanding of the stone imagery in 9:33 has been understood to represent Christ, Toews rejects this reading (with Barrett), favoring instead to take it as the Torah. He sees the Jews being faulted by Paul for stumbling over the Torah as they pursued it without faith (pp.199ff). It is not surprising, then, when he reads τέλος in 10:4 teleologically as “fulfilled” (pp.238-45) and Lev 18:5 in 10:5 as antithetical neither to v.4 nor v.6 (pp.284,315). Christ’s fulfillment of the law in this verse carries import only for the gentiles. It was by Christ’s fulfillment that they may now join the believing Jews in the community of God’s people (pp.241f). Since Toews argues that 9:31-10:3 dealt with Israel, he asserts that the “all” in 10:4 introduces a transition in the argument to a concern for both Jews and gentiles (p.284). What is less than clear within his argument is whether or not vv.6-8 address only gentiles or include Jews as well, since he notes their Christological significance (pp.315-20), or whether Paul was requiring both Jews and gentiles to confess Christ as the Messiah *in order to* receive salvation (pp.321-27). Despite these lingering questions, Toews adds a suggestion for reading 10:6-8 which will be seized upon below for new clarity in the reading of what must be one of Paul’s most difficult texts. Namely, he notes a contrast between v.6 and v.8 which is evident by εἴπης and ἀλλὰ ... λέγει (pp.318f). There is more to be made of this than taking it as an indication that v.8 is the most important part of the citation.

Mary Ann Getty contributed to the research of Rom 10:4 through a treatment of five topics which she believes arise from 9:30-10:13.<sup>108</sup> Each of the five topics is assessed with what she is convinced is a fruitful perspective on Paul, first set out by J.C. Beker in his book, *Paul the Apostle*. Namely, Getty takes up his emphasis on an apocalyptic urgency within Paul’s letters. For the present purposes, we note that Getty makes Paul’s use of the OT one of the five categories (pp.102-118). In this section, she mirrors Beker’s conclusion that Paul’s hermeneutic is only coherent within the apocalyptic perspective (p.103) and is not as capricious as many have concluded. In an article which is more thetic than argumentative or evidential, Getty’s conclusions for the individual citations in Rom 10 disappoint and her interpretative model, which directly influences her exegesis, generally suffers from a presumption that “apocalyptic

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<sup>108</sup>Getty 1982:79-131.

perspective” can account for the linguistic, psychological and cultural complexities that comprise Paul’s texts (pp116f). This hermeneutical perspective is not a theory of textuality and though it may be helpful for certain passages (e.g., 9:33,10:11,13), it must not be assumed to be the only or even most helpful explanation of these intertexts. Certainly the finer points of her reading will be engaged below, yet it may be mentioned now that her topical approach to 10:4 neglects the verse’s logical function in the section which Paul indicated by γάρ; the verse carries an epigrammatic punch to be sure, but it logically serves Paul’s pledge of prayer for Israel in v.1.

Thomas Rhyne’s article offers a verse-by-verse exegesis of Rom 10 which begins to reflect some of the influence of Sanders.<sup>109</sup> Rhyne denies that Paul had denigrated religious pursuit *per se*, even pursuit of the law, in his accusations against Israel (v.31 - pp.487-9). He also denies that Paul was arguing that the law was wholly consumed by legalistic interests, but rather he concludes, like Barrett, that in fact the law required faith (v.32 - pp.489-90). He also agrees that Israel’s fault was missing this point. Thus νόμον δικαιοσύνης, which Paul says Israel pursued but did not attain, is a positive goal; Rhyne interprets it as a law which promises righteousness, in light of 3:21-4:25. This intratextual connection will be probed further below.

Regarding Paul’s citations, Rhyne characterized 9:32-33 as a conflation of a positive text (28:16) and a negative (8:14), resulting in a two edged message (p.494). For 10:5-8 he hopes to show that τέλος can be rendered as “goal” without collapsing the contrast between Lev 18 and Deut 30 such as Bring and Toews suggest (p.495). The latter text “serves to contrast sharply the performance demanded by Moses as a means of salvation (Lev 18:5) with the readily accessible word of faith (Rom 10:8)” (p.497). A confluence of thought from 9:32, 10:4 and 8 indicates that Christ had brought “the law in its promise of righteousness to its goal”. He also believes the ἀλλά at the head of v.8 is a sign of Paul’s true accent in appealing to Deut 30:12-14. Yet, again what does this imply for vv.6-7 and the δέ? Rhyne leaves that question unasked and unanswered.

The subject of the book by Robert Badenas, *Christ The End of the Law*, is principally 10:4 in the context of 9:30-10:8.<sup>110</sup> The main contribution of this book is a thorough study of τέλος which leads the author to conclude it must be translated as

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<sup>109</sup>Rhyne 1985:486-99.

<sup>110</sup>Badenas 1985.

‘purpose’, ‘aim’, or ‘goal’ (pp.144-51). Badenas first makes an important survey of the translation trends in Church history from Tertullian (c.160-220 CE) to the present. Badenas demonstrates from this survey that an interpretation of τέλος as ‘abrogation’ or ‘termination’ did not become common until the nineteenth century (pp.24-26).<sup>111</sup> The book next tackles the imposing task of cataloguing the usage of τέλος in the Graeco-Roman literature before Paul. During that period the semantic range included ‘turning point’, ‘purpose/object/aim’, or ‘completion/perfection/ratification’ (pp.42-45). Whereas classical usage did not signify ‘termination’, Badenas admits the LXX preserves usage with genuine temporal and terminal implications (p.61). This is significant because of the LXX’s influence on Paul. By the end of his survey Badenas has built considerable momentum for his contention that ‘termination’ must be seen as a highly unlikely option for τέλος in Rom 10:4. His conclusions, nonetheless, must be tempered by two factors. First, he stresses that the “terminal connotations depend on the words with which τέλος is constructed...” (p.44; e.g., as in τέλος βίου, ἀρχὴ καὶ τέλος or a race’s finish; see also his analysis of Philo’s use, pp.65-69). Secondly, he claims that “when finality is incurred, it is accompanied by a hint of innate fulfillment” (p.44). These two qualifications indicate that termination can be denoted when a qualifying concept (genitive noun) has a co-terminus climax and end. Therefore, in the complexity of combining τέλος with abstract words the possibility could certainly exist where end and turning point are simultaneously intended, especially if the end is partial and that which remains is turned in a new direction.

While the author’s lexical work manifests his admirable skill with the mass of Greek and Latin literature, he does not adequately work within Rom 10 for its own sake and, more vital to his objectives, for the sake of finally determining the thrust of τέλος νόμου. For example, he does not give adequate weight to παντὶ τῷ πιστεύοντι at the end of 10:4 (pp.115f). The radical opening of salvation to gentiles, even if viewed as a fulfillment of certain OT prophecies, would signal the dawning of a new or different era (and a passing of an old one) which could call his hard-line teleological interpretation of τέλος into question.

Badenas’s view of the use of the OT is similar to that of Bring, except that he consistently attributes a teleological view to Paul’s citations. He rejects Toews’s interpretation of the stone as the law (p.107) for the traditional identification as Christ.

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<sup>111</sup>Badenas 1985:10 does admit that Clement understood it as ‘culmination’.

He also argues convincingly that “stumbling” 9:32f is well at home with the race imagery in 9:30f which guides Paul’s thinking all the way to 10:4, the goal of the race (pp.101ff). His argument is stronger here than in his treatment of 10:5-8. Following Bring (and Toews partially), he resolves the alleged tension in Paul’s two quotations from the Torah by appealing to a Christological and teleological hermeneutic (p.133). Badenas wonders, if Paul had used proof texts to illustrate that certain texts of the OT had been superseded by others, would that not prove rather than disprove that God’s word had failed (9:6; see p.123). Perhaps the problem is not the apparent illogicality in this scenario, but rather the parameters in which he places it. Reducing intertextual phenomena to categories of contextual or non-contextual, convincing proof-texts or misapplications, etc. seems unduly artificial.

A distinctly different reading follows from the labors of James D. G. Dunn, one of the leading exponents of the movement to reevaluate Paul’s view of the Mosaic law, Judaism, and Paul’s opponents. He makes the reference to Leviticus and Deuteronomy the centerpiece of his treatment of Rom 10.<sup>112</sup> Drawing upon the exegetical methods of Qumran, particularly the *Florilegium* and *Peshirim*, as parallels to Rom 10:5-8, Dunn claims that Paul’s highly unusual contrast between these texts is understandable and excusable through these hermeneutical precedents (pp.217f). Furthermore, Dunn maintains that between Paul’s use of Lev 18:5 and Deut 30:12-14 there lies an epochal divide, which is integral to Paul’s argument and which these two texts represent, (*contra* Badenas, Toews, and Bring): Leviticus 18 represents the old epoch before Christ and Deut 30 the new (p.219). This accounts for Paul’s decision to set these texts in opposition. Their respective use within contemporary literature may have contributed to Paul’s arrangement, so Dunn’s article argues. Specifically, these texts were associated with Israel’s exclusivistic righteousness (Lev 18) or universal righteousness (Deut 30) (p.224). Paul thus argued that Christ has terminated (τέλος) a distorted and exclusivistic view of the law (10:4) (p.222). Israel was culpable not for their legalism but their zeal (10:3) which pursued the law as their exclusive possession (p.224).

Steven R. Bechtler supports Dunn for the majority of his reading, except to conclude that τέλος means “goal” or “destiny” in 10:4 here rather than termination.<sup>113</sup> Bechtler’s work also stresses the parallels between 9:30-33 and 10:1-4 (pp.288,291-6)

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<sup>112</sup>Dunn 1987:216-227.

<sup>113</sup>Bechtler 1994:288-308.

which helps him maintain a proper balance between Paul's interest in both the gentiles and in the Jews. This is important to note because the topic of Israel's fall or culpability has dominated this section for too long (e.g., Barrett). Like most other treatments of 10:4, Bechtler's article, on the one hand, overly attends to the role of this verse at the cost of misrepresenting (overemphasizing) its logical function within Rom 10 as a whole. On the other hand he under appreciates or fails to account sufficiently for the section's intertextuality. To take one example, he completely ignores the question of the allusion to Deut 9 in 10:6, even after Dunn and Hays have demonstrated the value of this allusion to the context.

By contrast, David Capes expressly intended to study Paul's exegesis in 9:30-10:13.<sup>114</sup> This article, unfortunately, typifies an uncritical approach to intertextuality that ignores much of the advancements by Hays and Fishbane, despite his use of the term (p.130). Without justification Capes claims YHWH is the stone in Isa 28:16, a conclusion which is neither obvious from the context nor a consensus view among scholars of the OT; he then attempts to gather in every correlation between the two contexts; and having harvested this great load, he moves on as if the exegesis has been finished (pp.122ff). Capes concludes that Paul hereby "brings Christ into intimate relation with YHWH in an eschatological role which Scripture reserves for God" (p.124). Little or no consideration is given to the contextual transformations which frame or show the relative significance of their similarities in light of their dissimilarities. Furthermore, what significance might there be in Paul's choice of words when conflating these texts? Exegesis of Paul's use of the OT seemingly becomes a race to compile the most contextual ties and thereafter declare, following C.H. Dodd, that Paul's "interpretation is often contextually informed"(p.132). Turning to Rom 10:6-8 Capes reads the imagery of descending from heaven as a reflection of the "first stirrings of incarnational thinking"(p.129). This conclusion is in keeping with his doctoral dissertation, *Old Testament Yahweh Texts in Paul's Christology*, where he also concludes that Paul's use of Joel 2:32 in v.13 essentially invokes prayer to the Lord Jesus, with the result that Paul has brought Christ and God into a relationship whereby Christ might be identified with God (p.137).<sup>115</sup>

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<sup>114</sup>Capes 1994:121-43.

<sup>115</sup>See Capes 1992:43-89.

Richard Bell, in *Provoked to Jealousy*,<sup>116</sup> presents a revision of his Tübingen dissertation and deals extensively with Rom 9-11 by tracing the *παραζηλώω* theme through the passage. From his study, Bell concludes that the jealousy motif in Rom 9-11 captures the essence of the relational dynamics between the participants in these chapters. Those participants are God, Paul, the Church, and Israel. The strengths of this work are his review of the German theological literature and his in-depth look at the history of interpretation of Deut 32. Bell represents the semantic range of *παραζηλώω*, a term of emotions and passion, from “jealous anger” to “zealous emulation”(p.39). Moreover, he argues convincingly that the meaning in 10:19 implies the first, while 11:11,14 portray the second (pp.95-104,108-118) .

Bell’s passion for his jealousy motif clearly lies in its implications for the future. Accordingly, he gives the most space to commenting on ch. 11, less in 10, and even less in ch.9. His contention that Paul was driven by a *Naherwartung*, notwithstanding, Bell’s exposition does not satisfactorily answer why these chapters were written by Paul at that particular time or how they relate to his immediate goals (p.338). Since ch.10 relates to those contemporary issues more closely, Bell’s research in ch.10 is less penetrating. One fundamental issue to be taken up with Bell is his assertion without direct argumentation that *παραζηλώω* is *the* key term in ch.10. On what plane of the text is he speaking: theological, historical, logical, narrative, sociological or missiological?<sup>117</sup> His tendency to make theological abstractions of ch. 10 or to force it into an eschatological framework becomes problematic when, for example, he encounters v.17 which remains an enigma to him and appears out of place (p.93). Insofar as it is an intratextual echo of v.8, a description of Paul’s preaching *in the present*, it resists an ambitious scheme to place all of Paul’s thought into eschatological or apocalyptic categories.

In treating 9:30-10:13, Bell pointedly attacks Sanders’s perspective on Paul, believing these verses to be the Achilles’ heal in his argument (p.187,191-93). The author reaffirms an equation of 9:31f and 10:2-3 with legalistic piety (pp.188f). He defends “end” as the translation of *τέλος* and insists on a contrast between vv.5 and 6 (p.189). What remains perplexing, however, is that Bell does not even mention the

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<sup>116</sup>Bell 1994.

<sup>117</sup>Cf. Bell 1994:154. He first says, “In the previous chapters [3-4], we have seen that the jealousy motif plays a *central part* in Rom. 9-11.” Then a few sentences later he states the objective of Chapter 5: “I now draw the threads together and see *what place* the jealousy motif has in Rom. 9-11” (italics added).

appearance of Joel 3:5 in 10:13 during his exposition of the this section, even though v.14, the first verse of the paragraph holding παραζηλώω, begins with οὖν.

The most recent work on Rom 10 comes from Edith Humphrey.<sup>118</sup> Humphrey leads her readers through the rough terrain of this chapter's middle part with a most invigorating essay. Along with 2Cor 3-4, and 12 she views the ascent and descent language of 10:6-7 against the literary and religious backgrounds of wisdom (Sir 24 particularly), apocalypticism and mysticism (pp.131-38). This perspective reveals, according to Humphrey, "Paul's most extreme statement of reserve concerning the glorification of visionary privilege" (p.138). There is no question that wisdom traditions lie behind 10:6-8, but the claim that mysticism was such a problem in Rome that Paul was required to address this issue (pp.146f), seems less likely.

Humphrey's other views on the intertextuality in Rom 10 may be briefly considered. The influence of Barrett and Toews has pushed Humphrey's interpretation of the stone in 9:33 enough for her to follow a middle ground approach advocated by N.T. Wright,<sup>119</sup> who concluded that λίθος signified both the law and Christ (p.141). This tact is her guide for reading 10:4 as well, where she sees τέλος as both "end" and "goal". Humphrey's disagreement with the older reading of works of the law, such as Bell's defended, and her discontent with a contrastive reading for 10:5 and 6 prompts her to return to a christological reading of Lev 18:5 (such as Bring and Badenas) (p.142).

Through this brief conspectus of the monographs and articles dedicated to exegeting Rom 10, it is clear that several areas of disagreement abound alongside the areas of agreement. Regarding the latter, there has been a gradual abandonment of reading this text through great theological categories, which is still evident in Barrett's work. This is not to say that the purpose of the section has been resolved, however. Also, besides Bell's staunch defensive of reading a battle of grace and legalism into the text, most interpreters have found ample cause to soften (or eliminate) the antithesis between faith and law here, with resultant changes in the meanings of "zeal" and "works". Perhaps, it may be added to the agreements, that there seems to be an increasing habit among these authors to reach for "peshet" as the means of explaining

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<sup>118</sup>Humphrey 1999:129-48.

<sup>119</sup>Wright 1993:240-42.

Paul's unexplainable hermeneutics. Finally, on the tallying of items held in consensus, Deut 30:12-14 in the service of vv.6-8 has been universally seen as articulating the righteousness by faith, even if the intention of the original context appears very different.

Critical matters still unresolved include: 1) the identity of the stone in 9:30; 2) the meaning of τέλος; 3) the questions whether vv.5 and 6 are parallel or antithetical and whether Lev 18:5 is used to typify Jewish piety or to signify the Christian life; and 4) the question whether Deut 9 bears any weight on the exegesis.

Certainly, the relative paucity of works aimed at approaching these questions shows that the unusual intertextual traits of Rom 9:30-10:13 might indeed gain more satisfactory answers through an improved methodology and more adequate space to investigate the areas of continuity and discontinuity which Paul's particular agenda created for the 'life' of these important OT citations. Again, the ensuing diachronic approach will first expound on the Source Context of Paul's intertexts, and then it will follow the extant instances where Jewish and Christian authors took up these intertexts afterwards up until the time roughly contemporary with Paul. This history of ancient interpretation was not necessarily influential or determinative for Paul's purposes, but it does offer great insight into the organic and dynamic role which the intertexts have held in Jewish cultures and this, then, may clarify how Paul's citations may (or may not) have been innovative points of departure vis-à-vis his literary predecessors.

## Chapter 2

### EXEGESIS OF THE OLD TESTAMENT PASSAGES IN 9:30-10:4 AND A SURVEY OF THEIR HISTORY OF INTERPRETATION

In this chapter the diachronic work begins. That is to say, in Chapters 2-4 the thesis will examine the explicit quotations of the OT in Rom 9:30-10:13 by reading these intertexts first in their earliest appearances and secondly in the various literature which also found them useful, up to and contemporaneous with Paul's use. The OT quotations are treated in their order in Rom 10. This historical perspective will better enable us to grasp where Paul was making his peculiar arguments, attempting to preserve or recover or subvert these traditions.

Charting a history of ancient interpretations is not without some significant challenges. One of the aims of modern research is to establish the sources of particular OT texts and their relative dates. Because of the many complications or issues for establishing historical relationships between texts, and therefore, by extension, a history of interpretations, some comments on the relative dating of these texts must necessarily be included.

A summary of the history of interpretation is provided for each intertext as well as a brief reflection on its appearance in Rom 10. In this reflection, four issues will be addressed, three of which are traditional and rather mechanical: 1) the form of the intertext (compared with the ancient versions); 2) Paul's *Vorlage*; and 3) differences or similarities in the contexts. Fourth, questions will be raised with a view towards Chapter 5, where the exegesis of Rom 9:30-10:13 is given in full.

#### Isaiah 8:14 - YHWH as Sanctuary or Stone of Stumbling

##### Introduction

Rom 9:32 has spawned controversy on account of its frustratingly elliptical construction. Paul wrote 9:32 as an explanation for Israel's failure to obtain a law of righteousness and in this he alludes to Isaiah 8:14 in 9:32c, writing προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος. Continuing on with this explanation in 9:33, Paul conflated a

reference to Isaiah 28:16 with a fragment from 8:14: λίθον προσκόμματος καὶ πέτραν σκανδάλου. Therefore, it appears that Isaiah 8:14 and 28:16 have an intimate connection to Paul's understanding of the Jewish problem. Of course the importance of these Isaian passages has been long recognized, particularly in the work of Harris and Dodd who viewed these as foundational texts for the theology of the early church.<sup>120</sup> Indeed, due to the number of quotations and allusions to Isaiah 6-9 in the NT, Dodd concluded that "Is. vi 1- ix 7 may have formed, for early Christian students of the OT, a single complex unit of prophecy."<sup>121</sup> In Rom 9 Paul shows awareness of Isa 1:9 (v.29) and Isa 10:22-23 (v.27), excerpts found both before and after Isa 8:14. Therefore, it seems reasonable to believe that Paul was familiar with the context of 8:14 and that this fragmentary reference should most likely be seen as an intentional one.

### Literary, Historical, and Theological Background

Isaiah's reference to the stone of stumbling comes from a pericope running through 8:11-18 which itself arises within the larger section of chs.6-8. Many scholars have understood these chapters to be accounts preserved from the eighth century prophet memoirs or *Denkschrift*.<sup>122</sup> At this time Tiglath-pileser, after ascending to the Assyrian throne in 744, was successfully and ominously building his nation into an empire.<sup>123</sup> With Tiglath-pileser at the throne none of the nations in Syro-Palestine could afford to ignore his gaze. Consequently, Judah's refusal, first by Jotham and then by Ahaz, to join an alliance with Israel against Tiglath-pileser must have been a immense discouragement and cause for outrage.<sup>124</sup> So, in 735 the Syro-Ephraimic forces descended upon Judah with the hopes of taking Jerusalem, deposing Ahaz, and installing a puppet king, the son of Tabeel. This is the historical occasion of Isaiah 7-8 amidst the complex political machinations and concomitant dilemma of alliances.

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<sup>120</sup>Harris 1916; Dodd 1932.

<sup>121</sup>Dodd 1932:81 followed by Ellis 1957:89.

<sup>122</sup>Stuart Irvine 1992:216-231 gives a recent review of the theory and its modifications. In his estimation (p. 216), Karl Budde first coined the term *Denkschrift* in 1899.

<sup>123</sup>Tiglath-pileser annexed his conquered territories; see Bright 1981:270f and Pritchard 1987:106-108. Miller 1986:317ff argues that his strategy was to gain control of interregional trade routes and major economic systems of the Eastern Mediterranean Seaboard which were lucrative and badly needed by Assyria at this time.

<sup>124</sup>Irvine 1990:23-109. Irvine thoroughly answers doubt about the existence of a Syro-Ephraimic alliance, the intent of their attack to manipulate Ahaz, and its connection to the Assyrian threat. His move to disengage the subsequent Assyrian attack from an appeal by Ahaz for support, however, is unpersuasive; cf. 2Kgs 15:19,29-30,37; 16:5-9; 2Chr 28:5-21; Am 1:3-5; Isa 9:11-12 as well as ANET 283.

Isaiah saw beyond the intrigue to the underlying questions of faith. Thus his mission at the “aqueduct of the Upper Pool” was not simply to deliver a message of encouragement; rather, he meant to confront Ahaz with a choice, with a defining moment for the future of Judah (7:9).<sup>125</sup> It appears that there was some literary intention of portraying the failure of Isaiah’s speech to Ahaz as a reflection back on 6:9-10. Together, chs.6 and 7 serve as a prelude to the isolation of the prophet in 8:16-18 in a poignant way.<sup>126</sup> Furthermore, this defining moment contributes generally to the accounts of the theological state of the divided kingdom in the books of Amos, Hosea, and Isaiah which paint a progressively bleaker picture for Yahwism, particularly in the north, before and leading up to the Syro-Ephraimatic War.<sup>127</sup>

Judgement against Ephraim next occupies Isaiah’s prophecies (8:1ff). Perhaps one of the most decisive factors for reading it is determining the referent to **העם הזה** (“this people”). Most scholars wrongly assume that it refers to Judah, because they treat it as a *terminus technicus*, always referring to Judah.<sup>128</sup> Although it may be the best understanding of the phrase in 6:9 and 10, the association changes when Ephraim is called a “people” in 7:8, which opens up the possibility that **העם הזה** in 8:6,11,12 and 9:15 may refer to the northern kingdom. When the use of **התת** (to be shattered) is found in both 7:8 and 8:9, the association with Ephraim in 8:9-10 grows certain. This suggests, then, that 8:1-10, including **העם הזה** in v.6, is pronounced mainly against Ephraim, despite a brief glance at Judah in v.8. This essay will argue the same for vv.11-15.

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<sup>125</sup>Kraeling 1931:277-297 correctly sees 7:9 as a warning, although he comes to the strange conclusion that the Immanuel sign never was given because Ahaz failed this test. For the use of **אמן** here see “Excursus on the meaning of **אמן**”, p.67 below.

<sup>126</sup>Deciding whether Immanuel was meant to be the son of Ahaz or Isaiah and whether he was messianic or merely symbolic often overshadows the important point that Ahaz’s sign was now a delayed sign not immediate, thereby diminishing any encouragement Ahaz could have obtained for his worries. See Wolf 1972:449-456.

<sup>127</sup>Cf. Albright’s 1953:155-75. For the question of reading chs.6-8 with 1-5 see Gitay 1989:217-230.

<sup>128</sup>Three notable exceptions are Rignell 1956:4, Watts 1985:20, and Hogenhaven 1989:231-5. Choosing Judah as its referent causes a serious problem in v.6. Hypothesizing a heretofore unmentioned pro-Syro-Ephraimatic movement in Judah does not escape the problem, because a strict reading with this possibility in mind still transforms its meaning into a subset (possibly very small subset) of Judah. A search for the best solution begins by avoiding the conviction that “this people” is a technical term bound to its meaning in 6:9-10. The principle contextual reason for seeing **העם הזה** as Judah comes from v.8. But this reference to Judah is isolated between a discussion of Ephraim at vv.7 and 9-10. Note the third person plural in v.7 which naturally distances the speaker from the people. In addition, the manifold difficulties with vv.9-10 nearly all stem from the futile attempts to fit these taunts to a Judaeian setting. Neither the heavy skepticism nor the clause **כי עמנו אל** seems to work easily with such a reading. By maintaining that **העם הזה** here refers to Ephraim, we alleviate these issues.

Texts of Isaiah 8:14<sup>129</sup>

Isaiah 8:11-18

For thus YHWH spoke to me, and as with a strong hand he turned us away from walking in the way of this people, saying <sup>12</sup> “Do (*pl.*) not say, ‘Alliance!’ to everything that this people calls an alliance. Do (*pl.*) not fear what they fear, neither be terrified.”

<sup>13</sup> YHWH Sabaoth himself you must sanctify. He is your fear and he is your terror. <sup>14</sup> for he will be as a sanctuary or a stone of stumbling or a rock of offense to the two houses of Israel; he will be as a snare or trap to those living in Jerusalem. <sup>15</sup> Many among them will stagger, fall, be broken, caught, and taken.

<sup>16</sup> Bind up the testimony, tie up the law for my disciples! <sup>17</sup> I will wait for YHWH who hides his face from the house of Jacob. I will put my hope in him. <sup>18</sup> Behold, I and my children whom YHWH gave to me are signs and wonders in Israel from YHWH Sabaoth who dwells in the mountain of Zion.

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Textual Comparisons

MT<sup>130</sup> וְהָיָה לְמִקְדָּשׁ וּלְאֶבֶן נִגְנָה וּלְצוּר מְכֻשׁוּל לְשֹׁנֵי בְּתֵי יִשְׂרָאֵל לְפַח וּלְמוֹקֵשׁ לְיֹשְׁבֵי יְרוּשָׁלַם׃

LXX<sup>131</sup> καὶ ἂν ἐπ’ αὐτῷ πεποιθῶς ἦς ἔσται σοι καὶ οὐχ ὡς λίθου προσκόμματι συναντήσεσθε αὐτῷ οὐδὲ ὡς πέτρας πτώματι ὁ δὲ οἶκος Ἰακωβ ἐν παγίδι καὶ ἐν κοιλᾶσματι ἐγκαθήμενοι ἐν Ἱερουσαλημ

Targ<sup>132</sup> ואם לא תקבלון ויהי מימריה בכון לפורען ולאבן מחי ולכּיף מתקל לתרין בתי רבּרבי ישראל לתבר ולתקלא על דאתפליגו בית ישראל על דבית יהודה דיתבין בירושלם

Rom 9:32-3 <sup>32</sup> διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ’ ὡς ἐξ ἔργων προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος, <sup>33</sup> ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ καταίσχυνησεται.

Exegesis of Isaiah 8:11-18

Verses 11-12

Along with ch.7, ch.8 explains why Isaiah did not counsel Ahaz to join the Syro-Ephraimatic alliance. Not only had the northern kingdom rejected the Davidic dynasty, “the gently flowing waters of Shiloah” (v.6)<sup>133</sup>, but, by implication of this fact and their sin generally, they had also rejected God. Trust in an alliance with them would surely

<sup>129</sup> Before each exegetical section of the thesis, the ancient versions are provided for reference and comparison. In these, the words which appear in blue ink indicate a correspondence with the text form in Rom 10.

<sup>130</sup> IQIsa<sup>a</sup> varies only with slight orthographic differences.

<sup>131</sup> α - καὶ ἔσται εἰς ἁγιασμᾶ καὶ εἰς λίθον προσκόμματος καὶ εἰς στερεὸν σκανδάλου.

<sup>132</sup> Text is from Stenning 1949:28.

<sup>133</sup> Cf. LXX and Targum which identify this phrase with kingship; see also Irvine 1993:86.

lead to tragic consequences. Perhaps v.10 alludes to Ephraim's success in persuading other small kingdoms or city states to align with them against Assyria,<sup>134</sup> yet certainly, these taunts belie Isaiah's skepticism for their defensive readiness.

Therefore, when v.11 begins with כִּי כֹה it connects with this progression of thought. As v.11 states, the guiding hand of YHWH was precisely moving Isaiah away from their futile strategies. Here the MT should be corrected by 1QIsa<sup>a</sup> (cf. also Σ', α', and θ' which use ἀφίστημι, 'keep away') to read "turn us away", סִירְנוּ (from סוּר), instead of "instruct me", יִסְרְנִי (from יָסַר).<sup>135</sup> Although the notion of instruction may be appropriate for the hand (e.g., Ezek 3:14), it does not fit so well with מִלְכַּת "from walking in the way of this people". It also agrees with the plural imperatives in v.12. The most reasonable antecedent to the pronominal suffix ("us") is found in vv.16-18: i.e., Isaiah, his disciples, and children, since they represent the remnant of faithful Yahwists in this oracle.<sup>136</sup> This also contributes to the contrast between Ephraim and Judah as implied by Immanuel "God is with us". But more pointedly, it begins to narrow the contrast between Isaiah (and his followers) and Ephraim and the sinful majority of Judah. The guiding of God's hand intended to keep Isaiah (and Judah) from walking after Ephraim, the smoldering stub (7:4), into suicidal conflict with Assyria.<sup>137</sup>

With the conclusion that "this people" refers to Ephraim in this context, the controversy which swirls around v.12, especially over the meaning of קִשְׁר, "conspiracy" or "alliance" weakens.<sup>138</sup> By contrast, if "this people" is taken to mean Judah, there are numerous, awkward proposals which have been put forward to explain what other political entities may stand behind קִשְׁר: 1) the people of Judah are calling

<sup>134</sup>Irvine, 1990:69 says "Participants in the anti-Assyrian movement included Rezin of Syria/Damascus, Hiram of Tyre, Pekah of Israel, Mitinti of Ashkelon, Samsi queen of the Arabs, and quite possibly Hanno of Gaza." He also speculates that Edom, Moab, and Ammon may have participated.

<sup>135</sup>Following Watts 1985:119. Watts, however, reads 1QIsa incorrectly as יִסְרְנִי; cf. also 4QFlor 1:15; 1QSa 1:2-3, CD 8:16=19:29, and perhaps also 11QMelch 25. Other ancient witnesses are mixed: the Vulgate (erudit me) and Targum (רִאֲלִפְנֵי) follow the MT, while LXX departs dramatically with ἀπειθοῦσι τῇ πορείᾳ τῆς ὁδοῦ τοῦ λαοῦ τούτου, λέγοντες. See p.49 below for more discussion.

<sup>136</sup>Kaiser 1974:1.190. This is not to say this verse indicates the existence of an Isaian school of prophets that persisted for centuries; see Clements 1980:436.

<sup>137</sup>Koch successfully argued that "walking" as lifestyle, attitude, process, and goal are an essential unity within Hebrew anthropology. Hence, the way of life for Ephraim is its culture as the concepts of action and character find mutual definition. See TDOT 3.270-4 (cf. also 3.391→הָלַךְ, Helfmeyer).

<sup>138</sup>The discussion of whether קִשְׁר means "alliance" or "conspiracy" is somewhat artificial; one party's alliance is another's conspiracy! The LXX has σκληρός, but for 'conspiracy' in political contexts see 2Kgs 14:19; 15:15,30; 17:4.

for an alliance between Judah and Assyria;<sup>139</sup> 2) the people of Judah accuse Isaiah and his disciples as a conspiracy against the kingdom;<sup>140</sup> 3) Judah calls the Syro-Ephraimitic forces a conspiracy;<sup>141</sup> and 4) panicked rumors were generally flying among the public.<sup>142</sup>

Furthermore, the translation given above reflects the sense of the MT, notwithstanding the various proposals for emending קָשָׁר with קָדַשׁ or for retaining קָשָׁר, but emending תְּקַדְּיִשׁוּ (v.13) and מְקַדְּשׁוּ (v.14) in an opposite fashion to match derivatives of the root קָשָׁר.<sup>143</sup> Confusion stems, as Gray explains, not from textual variant or impossible syntactical construction, but from the fact that the second parts of both v.12 and v.13 match while the first halves do not.<sup>144</sup> Specifically v.13 reverses the verb-object sequence of v.12 and also introduces the term קָדַשׁ. Perhaps, however, the impulse to harmonize these words points towards an intentional word play. And, rather than being problematic, the reversal of the elements in v.13a and the introduction of “sanctify” may be attributed to five motivations: 1) a reversed order in v.13 places emphasis on the role of YHWH; 2) v.13a initiates three positive statements to reverse and balance the three prohibitions in v.12; 3) “sanctify” recalls the vision of 6:1-7 and strengthens the emphasis on the role played by YHWH in the overall narrative; 4) the recognition of YHWH as holy would be a motivation for allegiance with him,<sup>145</sup> and finally 5) it may signal, as an asyndeton, an end to the divine speech and the beginning of Isaiah’s prophetic commentary.<sup>146</sup> No emendation to vv.12-14 is therefore necessary.

The role of v.12 was to add more specificity to the claim that YHWH was turning them away from Ephraim. The divine speech calls Isaiah to ignore the Syro-Ephraimitic alliance (v.10)<sup>147</sup> and to fear not the coming destruction. This verse rings with same encouraging words of 7:4-9. After Ahaz’s failure of faith, however, these

<sup>139</sup>Calvin 1850:276; Kissane 1941:103.

<sup>140</sup>Delitzsch 1881:236; Young 1965:310f; Clements 1980:98; Jensen 1984:104; Evans 1985:112-13.

<sup>141</sup>Gray 1912:152.

<sup>142</sup>Wade 1911:58; Kaiser 1974:192, Oswalt 1986:233.

<sup>143</sup>See e.g., Driver 1955:153, however, thinks that מְקַדְּשׁוּ is a mistake for מְוַקְּשׁוּ; also Kaiser 1974:189-90.

<sup>144</sup>Gray 1912:151.

<sup>145</sup>With Evans 1985:112-13.

<sup>146</sup>Note the change to third person in v.13.

<sup>147</sup>In his discussion of biblical and extrabiblical (Hittite, Aramaen, and Neo-Assyrian) covenants, Weinfeld 1972:91n1 sees, (in agreement with H.L. Ginsberg), דְּבַר דְּבַר in v.10 as equivalent to covenant language.

words came only for the ears of Isaiah and his followers.

*Verses 13-15*

If the text of the MT is upheld, then the first line in v.13 should be understood to command Isaiah to regard God as holy and awesome (cf. 29:23). Again, it is informative to read ch.8 in light of ch.6 where God's holiness is a dominating theme. Holiness also implies that God's perspective of the situation encompassed more than just what could be seen or heard. As this story unfolded, three divine perspectives emerged which must be remembered. First, from God's view point, Ephraim and Damascus, would be swallowed up by the Assyrian forces (7:8,16;8:4). Secondly, God knew that Jerusalem would not be defeated by either Ephraim or Assyria, with or without the cooperation of Ahaz (7:7; 8:8-10). Thirdly, God *determined* to reveal his holiness and glory, and it would be done either through their reverence or through the punishment of their disobedience (8:13-15). So at this time in the narrative, against the backdrop of divine judgement on Ephraim, the prophet was emphasizing the reality that God was ultimately the one to fear. The recognition of YHWH as the trustworthy but fearful Lord of history stood as the hidden premise behind both the negative and positive admonitions of vv.12-13. שָׁקֵט and אֵיִרָא both carry the implications of respect and terror, the positive and negative motivations for allegiance to God.<sup>148</sup>

In fact, the whole of vv.14-15 were written to support v.13 with its imperative to regard God as holy and its assertions that he was terrible.<sup>149</sup> For Isaiah and those who followed him, YHWH would be a sanctuary or a holy refuge, just as Isaiah found in 6:5-7. For most of Israel and Judah, however, YHWH's holiness was about to manifest itself in a way that recalls the destructiveness of Isa 6:9-13. Such a seemingly ambiguous message has bothered many commentators needlessly. Both the LXX and Targum added a conditional clause at the beginning to make the implied transition clear. Furthermore, no part of Isaiah 1-8 has given any impression of utter hopelessness or unqualified salvation—not even ch.6 which highlights the sanctification of Isaiah before his commissioning. The Immanuel sign was ambiguous: promise of salvation accompanied by delayed confirmation; and Isaiah's children, She'ar-Jashub and Maher-

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<sup>148</sup>Clements 1980:99 writes, "'holiness' contained the emotions of awe and fear". For אֵיִרָא cf. *TDOT* VI:297f.

<sup>149</sup>The MT has the simple and ambiguous וְ. Delitzsch 1881:236 follows the conditional construction of the LXX, which is plausible, but strictly speaking, it runs aground on the remainder of v.14.

Shalal-Hash-Baz, embodied this ambiguity: *preservation* as a brother to *rejection*. Expositions of 8:11-18 that quash this duality into a single message through textual emendations fail fundamentally. Together these aspects add balance to the tenor of an oracle that was meant to admonish the prophet amidst these calamitous events. For Isaiah and his own, YHWH would be a holy refuge.<sup>150</sup>

What follows in vv.14b-15 are exactly the results Ahaz should expect when YHWH is not seen as God; i.e., when he is not feared above all else and trusted as the one who is able to save the righteous or destroy the wicked and idolatrous. Certainly they depict what the Syro-Ephraimatic alliance would soon expect. Isaiah's rich imagery adds a sense of tragic irony to his portrait of their inevitable devastation; through the figures of stones (צור and אבן) which represent YHWH he evoked a stinging irony. Elsewhere in Hebrew literature YHWH is described by that same imagery to imply strength, permanence, or inviolability (e.g. Gen 49:24; Isa 30:29).<sup>151</sup> The prophets employ this meaning: Isa 17:10,26:4,30:29; Hab 1:12, but the Psalms use it with the greatest frequency. This metaphor has its earliest use in Hebrew scriptures within the ancient poem of Deut 32 (vv.4,13,15,18,30,31,37). These are the positive connotations of God as the stone. Yet, the genitive constructions with the nouns נגף ("blow/strike/plague"; cf. also Jer 13:16 Prov 3:23) and מכשול ("obstacle"; cf. Ezek 3:16-20 and Jer 6:21) transform the picture into a catastrophic encounter with the Divine.

The negative images continue in v.14 with פח and מוקש which mean "bird trap" and "baited snare" respectively. Their negative associations with the hazards of treaty making and idolatry are probably chiefly in the author's mind here (cf. Exod 34:12; Josh 23:13; Jud 2:2-3; 8:27; Psalms 106:36, and especially 2Kgs 16).<sup>152</sup> These terms imply that the people had stepped out of YHWH's protective guidance to pursue courses of their own which then placed them in such compromising states that they become trapped in the consequences.

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<sup>150</sup>With Dinter 1979:25,260-68. However, his inference that Isaiah is engaged in an early prophetic critique against the sanctuary is unconvincing. As a metaphor for God it affirms the value of the sanctuary.

<sup>151</sup>Contra Ford 1967:109-16, the Umim and Thumim have nothing to do with this passage.

<sup>152</sup>A study of both words reveals three relational dynamics: 1) the person who takes the path of sin will find predictable pitfalls with such a lifestyle (Job 18:9; Prov. 7:23;12:13;18:7;22:5;29:6; and Qoh 9:12); 2) the wicked set traps for the righteous (Jer 18:22; Hos 9:8; Pss 64:6;119:110;124:7;140:5;141:9; and 142:4); and 3) God sets traps for the wicked and saves the righteous from them (Isa 24:17-8; Job 22:10; Ps 69:23; Jer 48:43f; Am 3:5; and Prov 13:14). Many contexts cite particular sins, often idolatry, but an underlying theme is a disregard for God's word.

Finally in v.15, Isaiah conveyed their plight with tremendous force by tersely concatenating the final five verbs. It is doubtful that Isaiah meant to distinguish between the two houses of Israel or the inhabitants of Jerusalem at this point. Ephraim would assuredly follow this course of events, and for Judah and Jerusalem the probability was all but sealed. Only a faint, flicker of hope remained. Ephraim especially but even Judah would stumble, fall, be broken, captured, and taken away (exile<sup>153</sup>).

Furthermore, the point that YHWH himself was the stumbling stone must be emphasized. He was the stumbling block, because it was trust in him on which these defining moments pivoted. The questions of whether to trust or not and to obey or not were the vital uncertainties; the moments of stumbling came in these questions of faith which confronted Israel and Judah. To disregard God's holiness and the prohibition against idolatry or treaty making was to bring, from potential to actual, those fatal stumbling steps. Ephraim chose its lot by aligning itself with Damascus and turning against the southern kingdom, implying thereby that they had rejected an alliance with YHWH. Ahaz and Judah were also bound to suffer greatly for their rejection of Isaiah's advice. In vv.11-5 Isaiah added the images of stones and traps to the image of the flooding river (v.7) to relate a vision of disaster for Ephraim first and then for Judah in close succession. An exegesis which only highlights this judgement theme, however, ignores the Immanuel prophecy, the fact that the raging water only reaches the neck of Judah, and vv.16ff.

### *Verses 16-18*

Isaiah's mission to Ahaz failed, so then the prophet was resigned to await the fulfillment of his prophecies. His command to bind the testimony and tie the law signaled the formal end of this mission and his disciples were to inherit them as written witnesses against the regime that neglected his challenge.<sup>154</sup> This band of disciples formed, or represented, the remnant of faithful Yahwists.<sup>155</sup> As Isaiah and his children persevered in faith, they fulfilled an enduring mission as incarnate signs of YHWH's

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<sup>153</sup>Bright 1981:271.

<sup>154</sup>Clearly now, if not already in v.13, the prophet is speaking, not YHWH as v.17 makes explicit; contra Calvin 1850:282 or Gray 1912:155. Whitley 1978:25 is probably correct to render תורה as "oracle" or "instruction", with the latter being the best. Cf. Watts 1985:125. Oswalt 1986:235f, by contrast, takes it as Scripture.

<sup>155</sup>Whitley's 1978:29 emends the Hebrew יְהוָה לְיִשְׂרָאֵל to comport with the LXX and Targum, against MT, IQIs<sup>a</sup>, and the Latin, yet, he does not demonstrate convincingly that the extant text is hopelessly corrupt. For ANE comparisons, see Fishbane 1985:25n9.

commitment to his people. This final section puts Isaiah's example in bold contrast to the people of Ephraim and Judah, perhaps making for the climax of the entire memoir.<sup>156</sup> The presence of Isaiah and his disciples alongside the apostate of Ephraim and Judah were the cause of a running ambiguity throughout this text which was dominated by the negative but could not release all sense of the positive.

### *Conclusion*

Identifying the importance of the stumbling stone in Isaiah 8:14 starts with the interpretation of **העם הזה** in v.11 as the people of Ephraim and not Judah. That Isaiah could still use the phrase "the two houses of Israel" shows that the two kingdoms were never completely separate in his thinking. Yet, the contextual clues mentioned in this exegesis reveal that his words of judgement in ch.8 were first and foremost for Ephraim. Only indirectly, because of his failed mission to Ahaz, was the prophet averring that Judah would suffer a similar plight as her northern sister. Despite this pessimism, however, he could not completely give up hope for Jerusalem and Immanuel. This exegesis has attempted to clarify the text not despite this ambiguity, but in light of its irreducibility. A dividing principle was at work in Isaiah's ministry, expressed with the epigram of 7:9 and pictured through the antipodal characterization of YHWH as either a sanctuary or a rock of stumbling. Faith was *the* evidence of ascribing holiness to YHWH and the mechanism for gaining sanctuary; failure to grasp this produced confrontation, entrapment, and expulsion from the land. Isaiah's use of the first person plural reflects his participation in this watershed moment and it brings into the foreground a woeful contrast between himself and Ephraim. So, while he and the few around him might remember YHWH as a sanctuary, Isaiah predicted most would reflect on these events as a transitional time when YHWH turned against his people to become their stone of stumbling.

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<sup>156</sup>So Watts 1985:122.

## History of Interpretation<sup>157</sup>

### *Isaiah*

The first allusion to our passage comes from the pen of Isaiah himself. As part of the exploration of literary traditions which antedate Paul's use of the Isa 8 and 28 in Rom 10, it is important to note that Isa 28:13 has taken up 8:15. The text given here reveals its dependency on 8:15.

#### *Isa 28:13*

וְהָיָה לָהֶם דְּבַר־יְהוָה צוֹ לְצוֹ צוֹ לְצוֹ קוֹ לְקוֹ קוֹ לְקוֹ זְעִיר שָׁם זְעִיר שָׁם לְמַעַן יִלְכוּ  
וְכָשְׁלוּ אַחֲזֹר וְנִשְׁבְּרוּ וְנִקְשְׁוּ וְנִלְכְּדוּ פ׃

For this context Isaiah has added this latter section of the verse to remember the tragic fate of Ephraim. Judgement is described as visiting Ephraim again, v.7, but in this case the staggering and stumbling is attributed less to divine intervention than their own drunkenness. More exegetical observations will be made of 28:13 when 28:14-22 is examined in detail. Most importantly, Isaiah has virtually juxtaposed this stumbling with the new cornerstone of Zion, so when searching for the precursor to the alleged stone *testimonia* of the NT, a likely source of inspiration for their combination comes from Isaiah himself.

### *Ezekiel*

The next echo of Isaiah 8:14 is heard in Ezekiel 11:16.<sup>158</sup> Even though the verbal parallels are thinly attested, the parallels in theme reveal an allusion.

#### *Ezekiel 11:16*

לֵכֵן אָמַר כֹּה־אָמַר אֲדֹנָי יְהוִה כִּי הִרְחַקְתִּים בְּגוֹיִם וְכִי הִפִּיצוּתִים בְּאֲרָצוֹת  
וַאֲהִי לָהֶם לְמִקְדָּשׁ מְעַט בְּאֲרָצוֹת אֲשֶׁר־בָּאוּ שָׁם ס׃

On the syntactical level, this text and Isa 8:14 are the only, in the Hebrew Bible, to use *למקדש* (εἰς ἁγίασμα) with ל and a dative personal object (σοι or αὐτοῖς).<sup>159</sup>

Ezekiel addressed an oracle to those in exile (vv.14-15) through a metaphor of

<sup>157</sup>By contrast to the presentation of textual witnesses, which precede the exegetical sections (see e.g. p.41 above), when texts are given in the History of Interpretation, the words which represent correspondences with the Hebrew texts, e.g. Isa 8:14 (and not Rom 9:33), are highlighted in blue.

<sup>158</sup>Ps 91:12 (LXX [90]), although bearing some verbal similarity, is excluded here for issues of dating and significant differences in its metaphoric use of the stone.

<sup>159</sup>Zimmerli 1979:1.262 misses this and mistakenly comments: “[it] is found nowhere else”; cf. also Daniel Block 1997:349.

the Temple which represented YHWH (cf. 8:6; 9:6). Like Isaiah, Ezekiel used this image to reflect YHWH's position as the object of reverence (Ezek 11:18ff) and source for solace in times of judgment. In addition to the hope in this oracle, further correspondences between Ezek 11:14ff and Isa 8:11ff are the mention of 1) the house(s) of Israel (v.15-Isa 8:14) and 2) a remnant (of faithful Yahwists) amidst great judgement (cf. vv.13,15-Isa 8:14f). Of course there are marked developments as well which result from the passage of time and from the fulfillment of Isaiah's prophecy. The particular exile in view is different. Moreover, Ezekiel's picture of the sanctuary is both a spiritualization of the Temple (akin to Isa 8:14) and a new and freer conception of the Temple, which has set aside the primary geographical connection for the Temple with Jerusalem, in order to say YHWH was their sanctuary during the separation of exile.<sup>160</sup>

#### *LXX - Isaiah 8:14*

Since the LXX is generally important to the study of Paul's use of the OT and since there are significant differences between the Hebrew and Greek, this case requires separate attention.

At v.14 the LXX expands the taciturn Hebrew significantly, adding ἐὰν ἐπ' αὐτῷ πεποιθῶς ἦς ... σοι<sup>161</sup> and οὐχ... συναντήσεσθε αὐτῷ. The latter addition also turns the meaning of v.14b around 180 degrees (cf. also v.12). Therefore, v.14a-b is an encouraging word to Isaiah, but v.14c remains a negative statement.<sup>162</sup> The Hebrew only makes v.14a positive. The net effect of the differences is a text which is more pointedly against Ephraim and more encouraging to Isaiah.<sup>163</sup> Also, the addition of "if you trust upon him" in v.14 introduces an affinity with 28:16, "the one who trusts on him/it...", which along with Isa 28:13 makes their pairing all the more amiable. Paul would perhaps more naturally have connected these two verses based on the Greek than

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<sup>160</sup>Zimmerli 1979:1.261 characterizes this as a reply to those in Jerusalem who claim the exiles are "far from YHWH" (continuing to v.21). טעמ might suggest diminution of the temple, "a small sanctuary", even as the later synagogues were viewed and as the Targum suggests; cf. p.262 and Greenberg 1983:190. Eichrodt, 1970:145, cautions against this. This word has also been taken temporally, "briefly": e.g., Brownlee 1986:164.

<sup>161</sup>Kooij 1997:525 takes this section to be the translation or interpretation of v.13c: מֵאֲרָצָם וְיִהְיֶה לָהֶם. Yet it is much more likely that the translator omitted this pleonastic phrase, as happens sometimes in LXX Isaiah, and then added this as an element given above in v.14 as interpretation.

<sup>162</sup>Evans 1984:565.

<sup>163</sup>E.g., the Greek makes a sustained contrast between ἡμεῖς (i.e., Isaiah and the remnant) and ὑμεῖς (Ephraim and Damascus); cf. 8:6-8. Dinter 1979:282 misses its negative thrust and overemphasizes the positive transformation of the translation. His inference that Isaiah and his followers will be exempted from the punishment also goes too far in this context; they too will be entrapped (ἐν κολάσματι ἐγκαθήμενοι ἐν Ἱερουσαλημ).

the Hebrew, but this topic will be addressed more fully below.<sup>164</sup>

### *Sibylline Oracles*

This oracle, from 163-45 BCE,<sup>165</sup> gives the next allusion to Isaiah 8:14. Its text is excerpted here:

*S.O. 3:289-90*

ἔστι δέ τις φυλὴ βασιλῆιος, ἧς γένος ἔσται ἀπταιστον· καὶ τοῦτο χρόνοις  
περιτελλομένοισιν ἀρξεί καὶ καινὸν σηκὸν θεοῦ ἀρξέτ' ἐγείρειν.<sup>166</sup>

Two factors qualify this as an allusion to 8:14. First (ἀ)πταιστός which is related to πτώμα and πταίω were used to translate כָּשַׁל, שָׁקַע and נָגַע in the LXX, and σηκός could echo שָׁקַע (cf. 2Macc 14:33). In addition, the “royal tribe” here represents Israel; it describes the nation’s demise as it went into exile. Four reasons are given for the exile: 1) the people worshiped idols; 2) they did not obey the holy law (cf. 8:16); 3) they did not fear God (cf. 8:12-13); and 4) they did not honor him (cf. 8:13). The allusion to 8:14 does not come in the description of the kingdom’s fall, but rather in the prediction of the future when they will not stumble again. However, it associates their stumbling with the offenses against God with the beginning of or cause for exile (8:15).

### *Qumran*

Qumran texts do not significantly contribute to this History of Interpretation. In one fragment, 1Q38 (PAM 40.539), נָגַע אֲבָנִים actually appears but a context cannot be reconstructed.

By contrast, neighboring texts were put into service. Isa 8:7-8 is mentioned in 4QIsaiah Peshar (4Q163), but again the manuscript is too fragmentary for relevant analysis. George Brooke concluded that Isa 8:11 was important for these materials since it appears in 4QFlor 1:15 in addition to 1QSa 1:2-3, CD 8:16=19:29, and perhaps also 11QMelch 25.<sup>167</sup> Space constraints prohibit analyzing these in detail, but in *Florilegium* the author explained how the sons of Zadok had turned away from the

<sup>164</sup>Barrett 1977:111. Cf. also the Targum’s וְאֵם לֹא תִקְבְּלוּן.

<sup>165</sup>As dated by J.J. Collins in Charlesworth 1983:1.355.

<sup>166</sup>Text is taken from Kurfess 1951.

<sup>167</sup>Brooke 1985:319 claims, “it was, therefore, an important text in the self understanding of the Qumran covenanters...” Intriguingly, the turning away in these texts seems more a human choice than a divine push.

council of the wicked; this matches the sons of Zadok with the role of the prophet in the Isa 8.<sup>168</sup> What may be inferred from these cases, alongside the occasions of stumbling and traps in the literature more generally, is that Isa 8:14 was not so essential to these authors for its prophetic value, but rather for its typological value. God himself was still bringing about the separation of the faithful, which made the stumbling of those outside the remnant quite predictable.

### *First Epistle of Peter*

The text to which Rom 9:32-33 is most often compared is 1Pet 2:6-8, because Isa 8:14 and 28:16, along with Ps 118:22, are all quoted.

#### *1 Pet 2:8*

<sup>8</sup> καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.

Our exposition of Rom 9:33 and 10:11 will return to this text, which at times has been thought to be dependent on Romans,<sup>169</sup> for a fuller discussion, so now the focus will primarily be on the quotation's formal features. The form of the quotation has not been attested before in the History of Interpretation, but interestingly it does correspond with Rom 9:33. מִכְשׁוֹל is translated by σκανδάλου three times in the LXX (Lev 19:14; 1Kgs 25:31; Ps 118:165), so it could be a coincidental translation of the Hebrew, except Ps 118:22 bears a strong resemblance to the LXX which would make this unlikely. Isa 28:16 varies from and yet agrees with the LXX. This various data have led most commentators to postulate the use of a common source between Paul and 1Pet, yet an independent appropriation of that material.<sup>170</sup>

This passage makes Isa 28:16 the showcase text and follows it with Ps 118:22 and Isa 8:14 as means to explain it.<sup>171</sup> Although the first two intertexts refer to buildings in the developing picture of 2:5 (ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἁγίου), the author has bypassed the sanctuary in 8:14, leaving it below the textual surface. This must have been deliberate in order to enhance the picture of the

<sup>168</sup>Other verbal similarities in this text include: 1) מִקְדָּשׁ appears twice in l.6; 2) כֶּשֶׁל twice in l.8; and 3) the phrase וְלִחְשׁוֹב עַל־הַמָּה מִחֲשׁוֹת אֵין in l.9 may recall Isa 8:9-10. Brooke also contends that the connection between Ps 1 (in l.14) and Ezek 37:23 (ll.16f) is the *gezerah shawah* of מוֹשֵׁב; *ibid.*, p.148; cf. לִירֹשֶׁב in 8:14.

<sup>169</sup>See Hort 1898:116; Selwyn 1981:268f; and Michel 1929:40-42; (cf. 2 Pet 3:15). However, many now have rejected this theory as simplistic: e.g., Snodgrass, 1977:97-106.

<sup>170</sup>E.g., Käsemann 1980:268f; Michaels 1988:94; Achtemeier 1996:159,62; and Moo 1996:629f.

<sup>171</sup>*Contra* Lindars 1961:175 whose explanation is the reverse of this.

stone's reversal as depicted by Ps 118:22.

This epistle is not concerned to correlate the imagery in Isaiah precisely with the new context, because both Christ and the believers are represented by the stones (2:4-5). On the other hand, the audience of the epistle are the faithful who were instructed about the those on the outside who have disobeyed God, just as in Isa 8. Of course, the dramatic transformation of the intertexts here comes from the large scale inclusion of gentile believers into "God's people" (cf. vv.9-10). It furthermore seems impossible to discern whether ethnic Jews are the target of 2:8; at least, therefore, the criticism of 2:8b is apropos based on a typological view of Isa 8: unbelievers (perhaps Israel) have presently stumbled in a manner echoing past missteps.<sup>172</sup>

### *Synoptic Gospels*

Two synoptic texts, Mt 21:42ff and Lk 20:17ff, allude briefly to Isa 8:14. Textual critics lack complete certainty with regards to the authenticity of the Matthean text,<sup>173</sup> so Lk 20:18 will be used here.

#### *Lk 20:18*

πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

This allusion in 20:18a is followed in 18b with a borrowing from Dan 2:34-5,44-5, both of which follow directly on the heels of Ps 118:22. Loosely connected to the original wording, again varied slightly in form and mixed with other stone texts, this allusion points to the freedom exercised by the early Church to adapt these texts for their purposes. Here Jesus implicates the Jewish religious rulers for their unrighteousness and unrepentant heart (cf. Mt.21:31-2), building on the preceding Parable of the Tenants.<sup>174</sup> The point of the present parable is how they will reject Jesus. It then describes the wrath that awaits them after Ps 118:22 is fulfilled. Its conceptual relationship with Isa 8 is obvious.

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<sup>172</sup>With little indication that the Jews are on the horizon elsewhere in the letter, Achtemeier 1996:162 is cautious to make inferences about their presence; *contra* Selwyn 1947:164.

<sup>173</sup>Metzger 1971:58. Gundry, 1982:431 agrees that the text is authentic. It is omitted in manuscripts D 33 sy<sup>s</sup> and by Irenaeus<sup>gr, lat</sup>, Origin and Eusebius.

<sup>174</sup>Fitzmyer 1981:2.1286 sees two functions for the stone in v.18: 1) (based on Isa 8:14) "It will bring disaster to those who stumble over it, i.e., inevitable judgment" and 2) (based on Dan 2) "It will bring disaster to those on whom it falls in judgment" which he associates with the eschatological judgment.

*Conclusion to the History of Interpretations*<sup>175</sup>

Staggering, stumbling, and falling vividly portrayed for these various authors the problems caused by political or spiritual obstacles—from Ahaz’s crisis of faith until the question of faith in Jesus (1Pet 2; Lk 20). The stone of stumbling and the rock of offense could represent, as this survey reveals, past or immanent choices of faith. A variety of causes were attributed to the crises, including spiritual insensitivity (drunkenness - 28:13; Lk 20; Mt 21) or idolatry and lawlessness (S.O. 3). Like Isa 8, the divine role in the stumbling or redemption might have been emphasized (Ezek 11; 1Pet 2), but others focused on human choice or failings (Isa 28; Lk 20). In the cases of Ezek 11 and S.O. 3 the association with exile remained, even if the Assyrian exile was superceded by the Babylonian. Both chose to recall Isa 8:14 as a way to look beyond their tragedies and towards the hope hinted at in Isa 8:14a and 16-18 (cf. also LXX Isa 8). 1Pet and Lk 20, by contrast, directly in the heat of confrontation, re-commissioned the judgmental artillery in Isa 8:14. Although Isa 8:11-18 is a prophetic text, its importance in these succeeding literary traditions came not from this original setting, since it had been fulfilled long before, but rather from its powerful and timeless spiritual dynamic. As choices of faith returned to these later generations, this dynamic aided each author’s voice in heralding the consequences of faulty decisions.

Again, the creative variations within these traditions exemplify the inadequacy of a “trajectory” of interpretations.

**Reflection on Paul’s use of Isaiah 8:14**

*I Corinthians*

The earliest allusion to Isa 8:14 in the NT may be 1Cor.1:22ff, but its presence is not a certainty. The text is reproduced here.

*1Cor 1:23*

ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἑσταυρωμένον, Ἰουδαίους μὲν σκάνδαλον,  
ἔθνεσιν δὲ μωρία

Without the benefit of Rom 9:33 and 1Pet 2:8, identifying this allusion would be nearly impossible. Hans Conzelmann exhibits a measured cautiousness in his treatment of

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<sup>175</sup>The following texts will not feature in this survey. Wis 11:4 has some verbal similarities with 8:14, but is unrelated to it. Acts 4:11 records Peter alluding Ps 118:22 to implicate his accusers for rejecting Jesus as the only source of salvation. It does not, however, make sufficient reference to Isa 8:14 to be included here. S.O. 1:345-47, which is a Christian interpolation from the second century CE, does allude to 8:14, but adds little to the discussion.

1:20ff in reaction against previous claims that Paul had created a great string of quotations here. Conzelmann rightly corrects such over zealotry, saying: “more likely we have a free formulation on Paul’s part in a reminiscence of passages from Isaiah”.<sup>176</sup> What he does not dispute is that v.19 quotes Isa 29:14 and that v.20 alludes to Isa 19:11f and 33:18.<sup>177</sup> Paul’s dependence on Isaiah is evident, therefore, and another allusion in v.23 is not implausible.<sup>178</sup> If, however, the LXX is used as the benchmark for Paul’s *Vorlage*, then 1:23 shows no verbal correspondences to 8:14. On the other hand, just as 1Pet 2:8, Rom 9:33, and α’ do not follow the LXX, it may be that Paul did not have πτωμα in his version of 8:14, but rather σκαυδαλον.

Certain contours of 1:18-2:5 also point to the relevance of Isa 8:14 to v.23. In this context, Paul states his thesis at v.18<sup>179</sup> and restates it at v.30: the crucifixion of Christ, rather than being a tale of folly, is an expression of God’s saving power. Just as the stone of stumbling has previously represented the decisive question of trusting God or not, so also, according to Barrett’s comments on the preceding verses, the scandal of the cross reveals faithlessness: the crucified Messiah was an obstacle to faith for both the Jews (“who demand signs”) and the Greeks (“who seek wisdom”).<sup>180</sup> The whole section, from 1:18-25, describes how an encounter with the cross had begun to divide humanity.<sup>181</sup> From an unbeliever’s perspective, the cross represented humiliation, weakness, and defeat (cf. Deut 21:23; *m.Sanh* 6:4)<sup>182</sup>, while for Paul it symbolized the sovereignty (δυναμις) and wisdom (σοφια) of God (cf. Rom 1:16f).<sup>183</sup> Martin Hengel takes the obvious depth and eloquence in Paul’s convictions to reflect Paul’s impressions of his own conversion, his own initial revulsion and eventual acceptance of a crucified Messiah.<sup>184</sup> Paul had become convinced that this stumbling was part of a divine, ironic plan to bring judgment (1:18 - απολλυμενοις) again on those who choose self-reliance over trusting God’s wisdom. Considering the appearance of σκαυδαλον, a

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<sup>176</sup>Conzelmann 1975:42 against Cerfaux specifically. Fee 1987:70 agrees with Conzelmann.

<sup>177</sup>Hays 1997:29 argues that 1Cor 1:18-2:5 stands on the “twin pillars” of Isa 29:14 and Jer 9:22 (v.31).

<sup>178</sup>This cannot be claimed for Gal 5:11, where preaching and the cross are a stumbling block, but where there are no obvious connections to Isaiah in the context.

<sup>179</sup>Furnish 1993:65f explains the structure of this section well.

<sup>180</sup>Barrett 1968:52-55 describes v.23 as “Paul’s most brilliant epigrammatic description of the world in which the Gospel is preached, and of the Gospel itself” (p.54).

<sup>181</sup>Hays 1997:28.

<sup>182</sup>Fee 1987:75.

<sup>183</sup>Furnish 1993:67.

<sup>184</sup>Hengel 1991:64.

relatively unusual word,<sup>185</sup> the presence of other quotations or allusions to Isaiah in the nearby verses, along with these thematic similarities, the conclusion becomes clear that 1Cor 1:23 is a reminiscence of Isa 8:14.

*Romans 9:32b-33*

There is no question that Rom 9:32b-33 refers to Isa 8:14. This is so despite any clear predecessor for Paul's particular rendition of the intertext. The point has already been made in the discussions of 1Cor 1:23 and 1Pet 2:8 that there are differences between 9:32 and the LXX (and α') but a match with 1Pet. The Targum's expansions and the conscientious harmonizing of the Vulgate (between Isa and Rom) disqualify them from being proper witnesses to Paul's source. Therefore, in light of these problems and the plausible but speculative proposals for Christian *testimonia*, viz. common traditions in the early churches based on either the Hebrew or Greek, the matter will remain an open question. Christopher Stanley reconstructs the process more specifically in his claim that Paul was using a Greek version that had been revised to agree with the Hebrew more closely.<sup>186</sup> Too often in his arguments, however, he speculates for more and more text types. Yet in 9:32b, Paul demonstrates how he might freely adapt the linguistic elements of an OT passage for his argument, a feature of his intertextuality which we will encounter again and will perpetually complicate inquiries into his *Vorlage*.

The similarities between Rom 9:30-33 and the earlier traditions begins with his portrait of Israel's stumbling over issues of trust (9:31-32a). Paul uses Isa 8:14 to imply it has happened again. So, the typological value of this text again appears to be foremost in 9:32b-33. Details of the disaster awaiting the stumbling people of Israel are not filled out in Rom 9:30-33 except to say they will suffer shame (καταίσχυθησεται). An element of divine retribution against God's people found in 8:14 resounds in Rom 9-11.<sup>187</sup> For instance, Paul produces Ps 68:23 (11:9), perhaps an echo of Isa 6:9-10, to make this clear.

What is unprecedented in Paul's use of this language is first, the contrast he

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<sup>185</sup>Conzelmann 1975:47. It is not found outside of the LXX, NT, and later Christian writings. This may in itself be the textual wrinkle that Riffaterre could more generally describe as an ungrammaticality. Its strangeness bumps the reader out of a straightforward reading and triggers an intertextual syllepsis.

<sup>186</sup>Stanley 1992:123-24.

<sup>187</sup>Dinter 1979:311ff strains his argument to say that Paul was merely challenging the Jews rather than pronouncing judgment upon them or describing them as under judgment.

makes between Israel and gentiles who have not stumbled (or even run), and second, his expression that Israel's works (of the law) had something to do with their stumbling. Therefore, the good news-bad news message of 8:14, is transformed in Rom 9:32b-33 to be at best good news for the gentiles, and most likely strictly bad news for Israel, since Paul has apparently ignored God's role as a sanctuary to the remnant.

Of course a key point for the final, full exegesis of Rom 10 to explain is the way in which Isa 8 and 28 function together, on a textual and a rhetorical level. What does 8:14 contribute to the meaning of 9:33? Does it control the meaning of 28:16? The identity of the stone at the intersection of these two texts must be made as well.

### **Isaiah 28:16 - Zion's new Cornerstone**

Paul used the words of Isa 28:16 in Romans at 9:33, along with Isa 8:14 in a mixed quotation, and then he returned again to its final line again just a few verses later in 10:11. Its double appearance alone suggests that it was important to Paul's argument. Other observations from the exegesis of Isa 28:16 in context, from its history of interpretation, and from the context of Rom 10 will confirm this.

#### **Introduction**

Despite the vast attention given to Isa 28:14-22, questions still persist in lexical, textual, form, and redaction considerations. A thorough treatment is necessitated here by the fact that very few of the conclusions from earlier research could be considered to have gained a consensus among scholars. Even so, this study seeks to overturn one feature that has near universal approval: reading 28:16 as a promise or oracle of hope. A typical rendering of this verse comes from the recent commentary by Walter Brueggemann:

The 'therefore' of verse 16 (cf. v.14) leads us to expect a threat. But before the threat is enunciated, the poem offers an assurance that is most characteristic of the Isaiah tradition. Yahweh provides a reliable alternative to the madness of the leaders.... Yahweh offers a safe haven from the coming scourge, a sure place of refuge in which to be safe.... The summons to faith is the only 'safe place' in a world severely under assault.<sup>188</sup>

Since 28:16 has been understood as a promise of hope rather than judgement (as the surrounding verses function), its redactional place in this context has been questioned.

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<sup>188</sup>Brueggemann 1998:226.

Hans Wildberger, however, objects to this characterization of 28:16: “Aber beinahe alle Exegeten sehen nicht, daß V.16 nach dem Zusammenhang letztlich nicht Verheißung sein kann, sondern bereits Anfang des Drohwortes, ist.”<sup>189</sup> If his remarks can be supported and strengthened, it will in effect overturn the conclusions of Brevard Child’s influential discussion in *Isaiah and the Assyrian Crisis*, which contended that both the invective-threat oracle and the promise oracle came from Isaiah, but that they have been pasted together by a redactor to create a contrast between the scoffers and those who seek refuge from YHWH in Zion.<sup>190</sup>

To this end, this discussion will build upon J. Cheryl Exum’s fine literary analysis,<sup>191</sup> but whereas her work took its departure from redaction and form criticism, this study will apply its reading ‘in front of the text’ to the question of its redaction. This is proper since, as Casey Wayne Davis remarks, in the context of discussing oral structures in ancient literature,

If a literary structure which seems strange to the modern Western mind is shown to be part of the oral/literary rhetorical structure it could alter or eliminate the theory of sources for a particular passage.<sup>192</sup>

### **Literary, Historical, and Theological Background**

Chapter 28 begins a substantial division in the book of Isaiah, proceeding through ch.33. Form critical studies have properly highlighted the woe oracles of chs.28-33 as base units of prophecy upon which the entire collection has been built.<sup>193</sup> Their overtones of mournful warning resound throughout the section.

The occasion of 28:14-22 comes thirty years after the events of ch.8,<sup>194</sup> so now the Syro-Ephraimatic forces, King Ahaz, and Tiglath-pileser were but memories. In the intervening years Hezekiah became co-regent with Ahaz (729), and then began his reign alone in 716. At that time, as 2Kgs 18 and 2Chr 29-31 relate, Hezekiah initiated a program of reforms, including the cleansing of the Temple and a re-fortification of

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<sup>189</sup>Wildberger 1982:1076. His exposition of the verse and specifically of the significance of *בְּחֵן פִּנְתָּ* and its function in the judgement oracle needs revision.

<sup>190</sup>Childs 1967:67.

<sup>191</sup>Exum 1979:123-51.

<sup>192</sup>Davis 1999:48. Achtemeier 1990:26 likewise questions the validity of source criticism.

<sup>193</sup>See Williams 1967:75-91; Janzen 1972; and Laberge 1982:157-90.

<sup>194</sup>Watts 1985:352ff unsuccessfully attempts to place chs.28-33 between 640-605 BCE in the reigns of Josiah and Jehoiachin.

Judah.<sup>195</sup> He also renounced his father's pro-Assyrian policy. This reversal found its most overt expression after the death of Sargon II and the subsequent transitional instability. Hezekiah assembled a defensive coalition with several Philistine cities, Phoenicia, Moab, Ammon, and Edom. These alliances, nevertheless, all but evaporated under the heat of Sennacherib's determination to restore the empire. Therefore, just as Samaria's demise involved an ill-fated treaty a generation earlier,<sup>196</sup> so also the tragic events in 704-1 BCE featured Judah's alliances with its smaller neighbors and Egypt. Assyria was not deterred; it conquered the Egyptian forces at Eltekeh and ventured to the very doorstep of Jerusalem.<sup>197</sup> Sennacherib reduced Judah and seized its lucrative trade routes.<sup>198</sup> The remainder of Judah lay devastated and it supposedly lost some 200,000 people to deportation. Sennacherib remarked of Hezekiah, "Himself I made a prisoner in Jerusalem, his royal residence, like a bird in a cage."<sup>199</sup>

The prophetic records of Isaiah 28-33 preserve Isaiah's disapproval of Hezekiah's measures to bolster Judah's defense through a covenant with Egypt (29:3;30:2;31:1-3). Again, tremendous tension stood between king and prophet during these decisive moments. In a fashion reminiscent of Isaiah's call to trust in YHWH above all else in 7:9, 28:16 stands as a test of allegiance for the rulers of Jerusalem.

Finally, the knotty issue of relating vv.1-13 to vv.14-22 remains. Space allows for only a few conclusions to be offered. First, the rich symbolism of vv.1-13 parallels the mixture and layers of imagery that vv.14-22 contain,<sup>200</sup> and together they form a coherent argument.<sup>201</sup> Second, vv.1-13 describe Ephraim's demise<sup>202</sup> as an introduction

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<sup>195</sup>Miller 1986:354.

<sup>196</sup>Miller 1986:334-37; cf. ANET 284-6.

<sup>197</sup>ANET, pp.287f; Oswalt 1986:11-13; Pritchard 1987:122f. See also, 2Kgs 18:13-16. The value of 2Kgs 18:17-19:37 or Isa 36:2-37:38 for understanding the events of 701 is intensely disputed. E.g., Bright 1981:298-309 who argues for two conflicts between Sennacherib and Hezekiah, in 701 and 688. He associates 2Kgs 18:13-16 with 701 and the twin traditions of 18:17-19:9a and 19:9b-34 with 688. See Laato-Åbo, 1987:49-68, for a recent defense for attaching the entirety of 2Kgs 18-19, albeit as a composition of multiple redactions, with 701. Seitz 1991:58ff contends that Isa 36-38 has priority over 2Kgs 18-19, and that account A (2Kgs 18:14-16) is the most historically suspect vis-à-vis B<sub>1</sub> (Isa 36:2-37:9a) or B<sub>2</sub> (Isa 37:9bff). His first point can be conceded without also conceding the second; cf. e.g., Bright's double invasion theory. Also, his reading of account A and the annals of Sennacherib places Hezekiah's capitulation before the siege of Jerusalem. This is a faulty rendering. A beginning of the siege at Jerusalem or a confrontation more fully underway, but uncompleted, would also make perfect sense of these two independent accounts of events in 701. The important point would be that Sennacherib himself had not arrived at Jerusalem but had still initiated pressure on Jerusalem before Hezekiah's acquiescence.

<sup>198</sup>Pritchard 1987:124.

<sup>199</sup>ANET 287.

<sup>200</sup>Exum 1979:127.

<sup>201</sup>Note: שָׁטָף (vv.2 and 15); הִנֵּה and an attribution to אֲדֹנָי (vv.2 and 16); בָּרַךְ (vv.2 and 17); חִזַּק (vv.2 and 22) רָמַס (vv.3 and 18); מִלְשָׁפֵט (vv.6 and v.17a); קָו (vv.10,13 and 17) שְׁמֹרֵעָה (vv.12 and 19); and also cf. themes

to chs.28-33 and a prelude to the judgement oracles against Judah (לִכְן-v.14). The result is a line of thought that intended to compare the former, debauched state of Ephraim and its ignominious end, with the potential fate of Jerusalem's rulers if they fail to heed YHWH.

### Texts for Isaiah 28:16

#### *Isaiah 28:14-22*

- <sup>14</sup> Therefore *listen to the word of YHWH, oh men of scoffing*, you rulers of the people who are in Jerusalem!
- A** <sup>15</sup> Because you claim,  
    "We have cut a covenant with Death  
    and with Sheol we have an agreement;  
    a flooding scourge, when it comes,  
    it will not come to us,
- B** since we have appointed a lie as our refuge;  
    in a lie we will hide",
- C** <sup>16</sup> therefore thus says the Lord YHWH,  
    "Behold I will lay in Zion a stone,  
    a stone for a fortress,  
    a precious cornerstone for a foundation;  
    the one who trusts in it will not be shaken.
- <sup>17</sup> I will appoint judgment as the measuring line  
    and righteousness as the level.
- B'** Hail will sweep away the lying refuge  
    and of the hiding place, waters will flood it.
- A'** <sup>18</sup> Annulled will be your covenant with death;  
    your agreement with Sheol will not stand.  
    A flooding scourge, when it comes--  
    you will be like a trampling to it.
- <sup>19</sup> As often as it comes it will take you,  
    because morning after morning,  
    during the day and in the night,  
    it will come."
- The understanding of this report will only bring terror.
- <sup>20</sup> For, the bed is too short to stretch oneself out,  
    and the blanket is too scant to cover oneself.
- <sup>21</sup> For, as at the mountain of Perazim, YHWH will rise up;  
    as at the valley of Gibeon, he will be provoked  
    to do his work, a strange work,  
    to begin his task, his alien task.

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of rest (vv.12 and 16), indictment of leaders of the people (vv.7 and 14), exile (vv.13 and 19); and alien behavior of YHWH (vv.9,10,13 and 20).

<sup>202</sup>Clearly vv.1-6 are against Ephraim, but vv.7-13 do not mention Ephraim specifically. Some writers have consequently read the second section in relation to Judah (see e.g., Van der Toorn 1988:199ff). This conclusion is prompted by the rapid change in tone between vv.6 and 7. If vv.5-6 are seen as the author/redactor's parenthesis, however, then vv.7-13 flow very appropriately from vv.1-4, especially with the connective וְגַם־אֵלֶּיהָ. Another pivotal question is the subject in v.9 (יְרֵה), etc.). See Van Selms 1973:333 and Petersen 1979:109 for an adequate defense of YHWH, not Isaiah or false prophets.

<sup>22</sup> But now *stop scoffing*, lest your bonds become even stronger. The complete plan and decision against all the land *I have heard from the Lord YHWH Sabaoth*.

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*Romans 9:33 and 10:11*

<sup>9:33</sup> just as it was written, “*Behold I lay in Zion a stone of stumbling and a rock of offense, but the one who trusts on it will not be put to shame*”.

<sup>10:11</sup> For the Scripture says, “*everyone who trusts on it will not be put to shame*”.

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*Textual Comparisons*

MT	: לְכֵן כִּה אָמַר אֲדֹנָי יְהוִה הַנְּגִי יִסַּד בְּצִיּוֹן אֶבֶן אֶבֶן בַּחֹן פֶּנֶת יִקְרַת מוֹסַד מוֹסַד הַמֵּאֲמִין לֹא יִחִישׁ:
1QIs <sup>a</sup>	לכן כה אמר אדוני יהוה הנני מוסד בציון אבן אבן בחן פנת יקרת מוסד מוסד המאמין לוא יחיש
1QIs <sup>b</sup>	[ ... יהוה הנני יוסד ] בציון....
Tar	בכין כדנן אמר יי אלהים האנא ממני בציון מלך מלך תקיף גיבר ואימתן אתקפיניא ואחסניניא אמר נביא וצדיקיא דהימינו באלין במיתי עקא לא יודעזעון
LXX	διὰ τοῦτο οὕτως λέγει κύριος ἰδοὺ ἐγὼ ἐμβάλω εἰς τὰ θεμέλια Σιων λίθον πολυτελεῆ ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον εἰς τὰ θεμέλια αὐτῆς καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυθῆ

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Rom 9:33 ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυθήσεται.

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**Exegesis of Isaiah 28:14-22**

The translation reflects the oracle’s chiasmic structure (ABCB'A'), made clear by its strange imagery.<sup>203</sup> It also is obvious that vv.14 and 22 form an inclusio, which consequently give definite terminal points to the text.<sup>204</sup> Verse fourteen is the introduction, followed first by the rulers’ words (Isaiah’s paraphrase, v.15). The fulcrum to the poem comes at vv.16-17a, in order to turn the earlier themes into YHWH’s reciprocal rebuke (vv.17b-19). Further elaboration of this rebuke then comes in vv.20-21. The conclusion stands at v.22.

*Verses 14-15*

YHWH had offered to instruct (יִרְרָה v.9) Ephraim and to guide them towards

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<sup>203</sup>Lund 1930:112ff noted this first. Cf. our scheme also with Exum 1979:136 and Irwin 1977:26 (with slight variations). Such techniques have gained appreciation for their grounding in oral cultures through the seminal work on Homeric epic by Milman Parry; see Harvey 1998:1-16,61-69 for an excellent overview of studies on orality. Note also its smaller chiasms and parallels: v.15ab ABBA; v.15c ABBA; v.17c ABCCBA; v.18a ABBA; v.20 AB(C)BA(C); v.21b ABCD/ABCD.

<sup>204</sup>See Harvey 1998:102-3, following Müller 1896, for this technique and other examples in Isa.

peace and rest (v.12), but they refused to listen (ולא אבוא שמוע). Following after this description and leading with לכן שמעו, v.14 powerfully redirected the accumulative and somber weight of the prologue onto the heads of Isaiah's audience to stun those whom he called scoffers. This transition demanded they draw the inference that YHWH's resolve to punish Samaria's pride, drunkenness, and self reliance may turn on Jerusalem itself if it should be found in a similar state. Isaiah's invective for them as "men of scoffing" points to his reasoning for his rhetorical tactic. Delitzsch defined לצון as "free thinking scorn from a proud and insolent self confidence, which imagines no need to fear death or hell".<sup>205</sup> In wisdom contexts such as Proverbs 29:8 and 21:24 such people would be characterized as arrogant and the antithesis of wisdom. Isaiah apparently held little hope that they would follow his imperative to listen just as Ahaz had failed in ch.7. Actually, the parallels run even deeper since the scoffers are described as משלי; i.e., rulers<sup>206</sup>, meaning again that Isaiah was appealing to those who were directing national policy. Despite the objections of Seitz and Wildberger, this oligarchy most likely included Hezekiah himself (cf. Jer 26).<sup>207</sup>

To address this challenge Isaiah masterfully crafted his oracle with vivid metaphors and intricate structure. The crucial aspects of v.14 are found in the first sentence. Their scornful talk, which is parroted in v.15, must cease; the men must then hearken to the word of YHWH. Exum has argued that YHWH's instruction is the controlling theme of this chapter.<sup>208</sup> With the emphasis on instruction in vv.9-13 and 23-29, she is certainly justified. However, with the strategic placement of שמעו (v.14), שמועה (v.19—the end of the chiasm), and שמעתי (v.22), the emphasis in this middle

<sup>205</sup>Delitzsch 1881:2.8.

<sup>206</sup>Note the potential, ironic *double entendre*: "rulers" or "proverb-makers" (i.e., wise men). The first designation is apt for a context of those who make covenants, while the second fits sarcastically in opposition to "scoffers".

<sup>207</sup>Isaiah directs this oracle to those people in Jerusalem he calls "scoffers" (לצון). He addressed them in v.14 with an imperative to *listen* (שמעו) to the words of the Lord. He returns to an imperative in v.22 (אל-תתלוצצו), *stop scoffing* so they will hear the report (שמעתי) of their judgment. Seitz 1991:78ff,180 hears it against the priests and prophets of v.7; similarly, Wildberger 1982: 1064,68f reads it against the prevailing "»Ideologen« der Jerusalemer Politik", excluding Hezekiah. Seitz 1991 points out that Hezekiah in direct contrast to his father Ahaz (ch.7) manifested faith in YHWH. Neither Seitz's nor Wildberger's interpretations are convincing, however, for at least four reasons. First, that 28:7 refers to the Jerusalem leaders in 28:14 is not certain. Secondly, even if chs.36-39 are early as Seitz believes, we can not be sure that they belong to this same redactional layer as ch.28. Third, the narrative may reflect a change in Hezekiah that this oracle, among others, precipitated. Finally, if seeing Hezekiah in these words is difficult, identification of who other than Hezekiah, could have initiated and consummated the covenants of vv.15,17 is even more problematic.

<sup>208</sup>Exum 1979:125. In vv.1-13 the opposite of hearing was drunkenness, in vv.14-22 scoffing, but they both involve pride (cf. v.1) as a sign of independence from God.

pericope is on *listening* to his words of instruction. The rulers have had their say, now they must stop (לִּתְּתִלְוּצַו) to listen (שְׁמַעוּ) to YHWH's judgement. The interior elements of the oracle spell out their error and their likely punishment to explain why they must stop and listen.

Rather than merely restate his opponents' position, Isaiah chose to use satire and several intriguing metaphors to represent their speech (v.15). His selection of imagery, "covenant with death..." may have multiple dimensions: figurative, spiritual, and political. So when "covenant with *death*" or an "agreement with *Sheol*" appear as the claims of his confident opponents, Isaiah may have been asserting his understanding of its practical consequences; *viz.* the covenant will not save them it will only bring death. K. van der Toorn alternatively opined that the personification of death and the grave represented an actual treaty with Mot, the Phoenician god of death, and Osiris, the Egyptian god of the Netherworld.<sup>209</sup> This explanation should not be dismissed completely, since religious components in treaty making are well documented. Therefore, if the two could be synthesized, the poem's expressions may have been motivated by both realism and cultic overtones.<sup>210</sup> Watts, for example, surmises that the treaty ceremony might have been divinely guaranteed by the Egyptian god, so the literal and mystical elements may be historically rooted.<sup>211</sup>

A number of metaphors mask the identity of the historical characters. The wider context also gives credence to the inferences about Egypt (e.g., 30:1ff;31:1-3;36:6;37:9). "Lie" (כֹּזֵב and שֶׁקֶר) echoes Isaiah's characterization of Egypt's unreliability (cf. 20:5;30:3-5;31:1-3). The Assyrian presence is felt in שׁוֹט שׁוֹטָף, "a flooding scourge".<sup>212</sup> This imagery was introduced at Isa 8:8 to represent the Assyrian army that was to overflow the banks of the Euphrates and flood the Syro-Palestine region (cf. 10:22f; 28:2;30:28,10:26). Isaiah mixed the metaphors of flooding and a whip to convey the inevitability of their strike, its comparatively overwhelming size, its

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<sup>209</sup>Van der Toorn, 1988:202-217 finds several references to necromancy in ch.28. Two more points which Stewart 1989:10-12 makes could be added to his argument; first, שׁוֹט ("scourge" or "whip") may be an allusion to Baal Hadad's whip, and 2) hail and water are common components of the Baal myth. Kaiser 1974:251 and Young 1969:282 downplay this interpretation.

<sup>210</sup>For examples of the various interpretations see: (literal) - Wade 1911:180; Oswalt 1986:517; (figurative) - Delitzsch 1881:2.8; Kaiser 1974:2.251; (both) - Exum 1979:138; Watts 1985:369.

<sup>211</sup>Watts 1985:369.

<sup>212</sup>Two *Kethiv-Qere* problems occur in v.15c. In both cases the *Kethiv* must be corrected. For שׁוֹט(K)/שׁוֹט(Q) the *Qere* should be used, and following 1QIs<sup>a</sup>, עִבֵּר should be corrected to יַעֲבֹר. Wade's 1911:181 emendation, "overflowing overflow", is thus unnecessary. Cf. the LXX - καταιγίς φερομένη.

punitive objectives, and perhaps even its repetitive blows. Calvin's commentary is helpful,

As to 'the overflowing scourge' the Prophet here includes two metaphors, for he compares the calamity and affliction by which God chastises the transgression of the world to a 'scourge' and then says, that they are so rapid and violent that they resemble a 'flood'.<sup>213</sup>

Yet, in the face of this encounter of force, Judah considered itself prepared. Again, v.15d states this with a satirical flair as if the scoffers themselves were claiming to have secured their future with a lie.

It is important to note that by transforming these national entities into non-personal images Isaiah redirected attention away from them, effectively reducing their importance within the polemic. There are only two personal characters in this oracle thus far: the rulers of Jerusalem and YHWH. As a result it is their interaction, not the roles that Assyria or Egypt are to play, that are important for consideration. This tactic is akin to Isaiah styling Assyria as a mere rod in YHWH's hand to be brandished as he willed (10:13-15). Thus, Isaiah has exposed the scoffers' folly and set forth the cause for their need to attend to the words of YHWH which follow in v.16.

### Verses 16-17a

In vv.16-17a the poem reaches the central element of the chiasm. This verse, like the prior one, is written in colorful poetic imagery, but unfortunately also like v.15, it presents textual, lexical, and syntactical traps for the exegete.<sup>214</sup> What remains clear

<sup>213</sup>Calvin 1850:2.288.

<sup>214</sup>See Irwin 1977:2-3,30-32 and Roberts 1987:27-37. Space allows detailed treatment of only פנת and סד. Our translation (p.59) relies on several other judgements which may be mentioned briefly now.

בִּזְיָ is a *hapax legomenon*. However, compare its cognate בִּזְיָ in Isa 32:14 which may be rendered "watchtower". "Tested" or "touch"-stone, as renderings of בִּזְיָ are anachronistic and ill fitting for this context. The best sense for 28:16, therefore, is "fortress" or "fortress wall" (cf. 17:10;22:9;23:14;27:10,30;13;32:13 for such concepts in Isaiah). Not only was this meaning of בִּזְיָ possible, but appropriate considering the need to fortify the city during this time. Cf. the Egyptian *bhn*, "Schloß, Berg", Ermans 1957:471. M. Tsevat agrees in his article "בִּזְיָ", *TDOT* 2.72.

The translation for מוֹסֵד מוֹסֵד is typically rendered "sure foundation". The unusual doublet construction has spawned the following explanations: 1) dittography, 2) emphatic as "sure foundation", and 3) dividing them between v.16d and v.16e, yielding "a precious cornerstone for a foundation, the foundation of the believer...". Dittography best explains the doublet, since stichometric arguments for the second are not convincing, and the syntax of the third is generally recognized as awkward; see also Wildberger 1982:1067. Cf. this LXX and Targum; however, 1QIsa<sup>a</sup> agrees with MT.

Translations for שִׁי include 1) "hasten", "hurry", or "flee"; and 2) "agitated" or "worried". The text could also be emended with בִּרְשָׁ, "ashamed" (after the LXX - καταισχυσθη). Nonetheless, שִׁי makes more sense in this context if it is taken as "worried" or "inwardly agitated", because of the impending, terrifying judgement. Furthermore, "agitated" or "worried" more closely matches the LXX and the Targum ("not shaken") than "hurry", etc.; it underscores the relationship between the believer and the foundation of the fortress. The translation "will not be shaken" depicts both emotional and metaphorical agitation.

throughout this section, however, is that it begins YHWH's rejoinder to the scoffers. The imperative to listen, therefore, is all the more relevant now that the divine voice enters. Those who had failed to consult him, who have chosen rather to plot their own course and ignore Ephraim's example, must listen to his reply.

Form and redaction criticism has shown marked frustration with this subsection; some critics claim it is obviously an oracle added by later editors, others argue that it makes eminent sense in the context.<sup>215</sup> David Peterson debates whether this could properly be labeled a judgement oracle. He objects to classifying it this way since, "an oracle of promise (vv.16-17a) does not belong in a judgement oracle". This tension dissolves if this description of vv.16-17a is incorrect. When form critics have problems with v.16 they invariably ascribe a prevailing positive tone to it.<sup>216</sup> A necessary correction to these faulty conclusions comes from maintaining a clear focus on the addressees of the oracle. The prophet's audience in vv.14-15 are not the meek or confused; rather, they are the confident scoffers.<sup>217</sup> So, when v.16 opens with לִכֹּן a question must be first asked how this speech by the Divine would be a response to those being criticized in vv.14-15.

To answer that question the reader must principally address the syntactical problems surrounding יָסַד, and the symbolism of פִּנְתָּה ("cornerstone"). As Kaiser's discussion of this verse illustrates, the decision regarding the first problem has a ripple effect for the considerations of the second issue as well, because the nature of the cornerstone will directly relate to the time of the action.<sup>218</sup> The majority of textual evidence for יָסַד outside the MT (which puts the verb in the perfect tense) favors reading it as a participle or imperfect: 1QIs<sup>a</sup> - מִיָּסֵד (a *Piel* participle); 1QIs<sup>b</sup> - יוֹסֵד (a *Qal* participle); and LXX<sup>219</sup> - ἐμβάλω.<sup>220</sup> Therefore, the textual evidence favors a

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<sup>215</sup>Peterson 1979:102f offers a helpful summary.

<sup>216</sup>Childs 1967:28ff,65ff has enjoyed substantial influence over most modern commentators.

<sup>217</sup>Kaiser 1974:2.50 and Clements 1980:230 wrongly emphasize הָעַם הַזֶּה and allege the oracle also addresses them. Rather, this simply has a demonstrative effect; the emphasis is on the location of the rulers and not the people.

<sup>218</sup>Kaiser 1974:2.252-3 remarks, "The interpretations of the cornerstone is inseparable from a decision about the tense in this passage". To take it as a perfect leads the commentator to the past for a sign of YHWH's foundation, while the participle creates the possibility that a present or future action was in view.

<sup>219</sup>All major Greek texts follow this form; the most notable exceptions, of course are Rom 9:33 and 1Pet 2:6 which have τίθημι, a present tense verb.

<sup>220</sup>Irwin 1977:30 defends the MT by explaining the shift in person, between first person and third, with a relative clause (without warrant from the text): "Behold me *who is* he that has laid...".

participle. In addition, the perfect tense form with **הִנְנִי** is unique to the MT and quite awkward. By contrast, a *Qal* participle would fit quite naturally with the first person pronominal suffix on **הִנְנִי**.<sup>221</sup> Therefore, the text should be repointed **יִטֹּן**. Although a participle would leave the verb's temporal reference vague, the context is best served by reading it as a *futurum instans*,<sup>222</sup> as the translator for the LXX inferred, yielding "Behold, I will lay in Zion a stone..."

As was mentioned above, the interpretations of "cornerstone" have been directly impacted by the conclusions on the tense of the verb describing YHWH's action. For those who hold to the perfect tense, suggestions have included:<sup>223</sup> 1) the law of God revealed on Zion, 2) Solomon's temple, 3) Jerusalem, 4) David's archetypal monarchy, 5) the remnant, and 6) YHWH's relationship with his people. Exegetes who opt for the future tense or participle have argued for: 1) Zion, the eschatological kingdom, 2) the messiah, 3) the future remnant, or 4) YHWH's promise to be with those who trust him. Not surprisingly, there are also hybrid interpretations that propose more than one nuance.<sup>224</sup> That exegetes have proposed no less than ten different identifications for the stone metaphor is a testimony to the fact that the imagery is complicated.

The interpretive key, however, is found from a political connotation of **פִּנֶת** in keeping with the political symbolism in the oracle. On the metaphorical level of this oracle, the laying of a cornerstone would symbolize the initiative of a building project and would, by its qualities, typify its worth and stability. Specifically, this wall or fortress (**בְּחֹן**) needed a well laid cornerstone as its foundation. Returning to the lead question, what would this composite picture mean, if Isaiah had intended to confront Jerusalem's rulers, to criticize their covenant with Egypt, and to predict their impending confrontation with Assyria? While the "flooding scourge" symbolized Assyria and the "refuge in a lie" stood for Egypt, the cornerstone of this fortress may represent a political entity as well. Such a meaning would certainly make excellent sense of the poem's structure which is encased by the references to the incompetent rulers of Jerusalem in vv.14 and 22. Indeed, **פִּנֶת** can be used in political contexts as we observe in Isa 19:13 (cf. Jud 20:2; 1Sam 14:38; **צֹרֵר** in Isa 57:9) where the word appears as the

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<sup>221</sup>Roberts 1987:27-8.

<sup>222</sup>Roberts 1987:29; Wildberger 1982:1076. YHWH's entire speech is in the future.

<sup>223</sup>This list is taken from Kaiser 1974:2.253.

<sup>224</sup>Oswalt 1986:514.

“cornerstones” of Egypt, i.e., the *rulers* who have failed their people!<sup>225</sup> With such a referent to this word in mind, the potential for its use as judgment, not hope, begins to take shape. For, what could be a more effective judgment on these rulers, than to signal the end of their reign with a prediction of a new ruler or regime that would replace them?

In other words, as Isaiah developed the oracle’s shocking imagery to expose the foolishness of Jerusalem’s rulers and then reflect by way of a chiasm the consequences of their choice, this analysis suggests how v.16 contributes to that response precisely by announcing their replacement (cf. Isa 22:15-24). “Cornerstone” in 28:16 is singular and modified by the adjective יקרָת (LXX - πολυτελεῖ),<sup>226</sup> so together they could intend a reference to a single person, such as a messianic king (cf. Targum), but that may be too precise, so the general word “regime” is preferable.<sup>227</sup> This explanation reveals an irresistible parallel: the stone in Zion (בְּצִיּוֹן) will replace the scoffers (לְצִיּוֹן) in Jerusalem. Other explanations of the stone as a symbol for the Temple, the law, or the remnant fail principally to address what intended impact that meaning would have on the rulers themselves, yet the poem makes it transparent that they, and not the nation generally, are being censured by Isaiah. By describing the new regime with a metaphor, Isaiah was able to maintain the focus on YHWH and the scoffers with minimal distraction. This achieved two objectives. First, it reinforced YHWH’s place as the true leader of Zion, and secondly, it recalled that he must be the center of their trust. These two facts are the basis for their need to listen to his words always.

So far this exposition has read v.16 as an integral part of the judgement scheme. Does **לֹא יִחַזֵּשׁ הַמְּאִמֵּן** necessarily change that tone? Rather than seeing this statement as an unqualified and abrupt change from pessimism to optimism, the indeterminacy of the verb **הַמְּאִמֵּן** should be taken to add a measure of conditionality to the phrase: “if one trusts, that one will not be shaken”.<sup>228</sup> This reading lends a proverbial quality to it that would have applied to the scoffers’ past as an indictment of their trust in Egypt; to the present as an immediate course for remedy; and to the future, after his judgement,

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<sup>225</sup>Cf. *BDB*, p.819 and Ps 118:22; 1 Sam 14:38, Jer 51:26, and Zec 10:4. The precise physical imagery for the word is ambiguous since in 28:16 it must be in the foundation, while in Ps 118:22 it appears in the crown of the building.

<sup>226</sup>I.e., “precious” or “valuable”; *contra* Bronznick 1981:22f (“cut”).

<sup>227</sup>See Weinfeld 1972:150-55; cf. also Isa 16:5; Jer 22:15-16; 23:5-6.

<sup>228</sup>Wildberger 1982:1077: “ein Konditionalsatz”.

as a prescription for relating properly to YHWH. Consequently, the phrase was meant to function virtually as a conditional statement which does not materially alter the overall thrust of judgement in this oracle for the scoffers.

### Excursus on the meaning of אָמַן

The best English concept to summarize the various Hebrew forms and contexts may be *dependability*.<sup>229</sup> Above all it is a relational concept that tells of someone being depended upon or depending on something or someone. To best understand the inter-relational dynamics in specific contexts the reader should ask: 1) who is depending on whom/what?; 2) why?; 3) what is at stake in this dependence, or in refusing it?; 4) when is dependence advisable, when not?; and 5) how does the act reflect on the past as well as effect the present and future, if at all?

The meanings of אָמַן range from its passive or stative functions: to be certain or firmly established (Isa 7:9) or to be trustworthy (Deut 7:9; Isa 8:2); to its dynamic functions: to believe or consider or trust that something is true (Gen 15:6) or to rely upon someone's character (Isa 7:9; Deut 9:23) or to trust someone as leader and to submit unto obedience (Isa 43:10).<sup>230</sup> The Hiphil, as in 28:16, consistently signifies depending on something (often an oral or written statement), people, or God, based on the entity's character and especially on its proven record of past actions.

Trust among parties is often initiated by a word of commitment and fulfilled primarily by action.<sup>231</sup> It can be no surprise then that this word group would be found in contexts of covenants or oaths. The commitment guides the actions; the actions fulfill the commitment. As trust grows through a history of commitment and fulfillment, it crosses a conceptual bridge towards 'faithfulness' and 'loyalty'. Dependence and dependability are vital notions to describe the interaction of humanity with itself and with God. Thus this word group expresses crucial aspects of the nature of human sociability and theology. A. Weiser also stresses this mutual and relational quality of the word group.<sup>232</sup>

For Isa 28:16 in particular, therefore, the passage speaks of the one who both depends upon the character of the stone and is willing to trust it, unto submission, as a leader. The cornerstone as a foundation stone for a fortress embodies that dependable character. The new leadership, couched in the term פִּנְתָּה, contrasts to the scoffers in Jerusalem. Although Jepsen gives considerable space to this passage, his explanation and summary seem to contradict one another. While his explanation points to the need to supply "in the divine promise" as an implied object of אָמַן, he concludes that when this absolute form occurs, "actually something is being said about the subject".<sup>233</sup> Yet, who the subject is seems to be

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<sup>229</sup>This is not to say 'dependability' is its 'root' or 'basic' meaning, but rather that it is a convenient summary; see Barr 1961:100-106,163-8; Silva 1983; or Louw 1982: esp. pp.33ff. Jepsen, *TDOT* 1.323, divides the meaning of אָמַן between its use in reference to things and to people, as "constancy" and "reliability" respectively. Dependability is preferred because things may indeed be "dependable" and because it is also able to reflect the connotation of 'subjection' to someone or thing, as in 'dependence' vs. 'independence'.

<sup>230</sup>This important category should not be overlooked; cf. Weiser *TDNT* 6.187f who senses some this distinction.

<sup>231</sup>Moberly 1996:431, makes this point regarding the Hiphil with אָמַן, but this interplay between word and action underlies this word group at a more fundamental level and is found outside this specific construction (note his caveat, p.432). Jepsen, *TDOT* 1.294, also exaggerates the distinctions in meanings between Hiphil plus אָמַן, אָמַן, and אָמַן.

<sup>232</sup>*TDNT* VI:187.

<sup>233</sup>*TDOT* I:307.

of little consequence in comparison to the emphasis on YHWH's trustworthy construction and the scoffer's trust in their covenants. Moberly attributes the absolute form to an epigrammatic style, which is reasonable, but he thinks the epigram functions in this sentence as metaphor for the stone in its strength.<sup>234</sup> Is Isaiah making a metaphor of a metaphor in v.16? Why is not its strength the basis of trust rather than trust itself? And finally, when in fact he explains that both 28:16 and Hab 2:4 "clearly set forward the principle of faith/trust *in God*", has he not supplied the implied object of trust, but missed the significance of the stone as representing God? As 28:16, like 7:9, reveals, the political realities were prompting Isaiah to recall the role of YHWH as king and leader of the nation.

Hans Wildberger's important comments on v.16 merit specific attention. First, he also hears a solemn, threatening tone in this verse, which is not mitigated by the participial phrase just discussed. Secondly, this exposition diverges from his precisely at the point where the oracle makes it threat, how Isaiah conceived it as a metaphor, and therefore, how great was its degree of solemnity. His comments recognize **בְּחֵן** may mean "fortress" or "wall", but then he abruptly abandons this possibility ("ist immer noch ein großer Abstand", pp.1066f),<sup>235</sup> despite retaining "tower" in 32:14 (**בְּחֵן**). Such an inconsistency appears explicable only if he had predetermined that **אֲבֵן בְּחֵן** in 28:16 must be part of the Temple (p.1076). To his credit, he explains **בְּחֵן** as "tested" in terms of the context, by the measuring cord of justice and plum line of righteousness (pp.1066f,69). Two faults in his argument still remain, however, which cast doubt on this reading. First, his exegesis surprisingly offers little comment on **פְּנֵת**, (p.1067; e.g., no mention is made of Isa 19:13), and yet it is in apposition to **אֲבֵן בְּחֵן** and deserves the attention rendered to it above; he must assume it carries little significance in the metaphor. Secondly, if the metaphor describes the Temple, then the future significance of **טֹד(ו)'** is strained; Isaiah's threat for the leaders is weakly articulated; and therefore a bold contrast to the grave comments in vv.15 and 17b-19 still obtains. The present exposition, by contrast, recovers a greater continuity in the building metaphor, both within the literary and historical contexts. Most importantly, it allows Isaiah's poignant attack, not a mere threat (Drohwort), in v.16 to reemerge. Once this is recognized, ch.28 takes its appropriate place in the collection of woe oracles.

The centerpiece of the poem continues into v.17a. By extending consideration

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<sup>234</sup>Moberly 1996:432.

<sup>235</sup>Cf. 1QS 8:7 and 1QH 6:26f which take **בְּחֵן** as wall or structure; see nn.207 and 214 above.

of the center section to this point, we find more affirmation for our conclusions.<sup>236</sup> First, v.17a continues the building metaphor began in v.16. Justice/judgment (*משפט*) and righteousness (*צדקה*), it says, will be hallmarks of YHWH's craftsmanship and, therefore, of the cornerstone's administration—in contrast to the regime facing Isaiah. The oracle sustains the building metaphor with the mention of *קו* (“measuring cord”)<sup>237</sup> and *משקלת* (“plumb line”). These instruments have dual purposes. Their role is crucial for keeping a new construction true to its design. In addition, they are used on existing buildings to discern whether or not they should be condemned (cf. 2Kgs 21:13; Isa 34:11; Lam 2:8).<sup>238</sup> Therefore, Amos 7:7-9 used a righteous plumb line against a corrupt people. The implications for the irreverent rulers of Jerusalem and their ill conceived refuge here is obvious.<sup>239</sup>

The themes, justice and righteousness, themselves similarly have the potential to describe positive or negative action, depending precisely where one stands.<sup>240</sup> For instance, a text especially germane to ours is 16:5:

MT - והוכן בחסד כסא וישב עליו באמת באהל דוד שפט ודרש משפט ומהר צדק:

In ch.16, the promise should be seen as a sign of hope, but here 28:17a the negative potential reigns. For those to whom this oracle is addressed, who have operated with faithlessness and malevolence, these themes continued their indictment and the signal of the end of their reign.

The announcement of the cornerstone, therefore, was surely bad news for scoffers in Jerusalem. Vv.16-17a do fit with the judgement oracle generally and would have been very appropriate for the confrontation. In sum, therefore, the significance of YHWH's words in vv.16-17a are as a commentary on the rulers themselves who deserve to be deposed and upon their so-called refuge which was constructed in comparative weakness.

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<sup>236</sup>Exum 1979:136,150n32 puts v.17a with the B' part of the chiasm; yet cf. 1QH 6:25-27 which extends its use of this material through v.17a.

<sup>237</sup>There is a word play here with its appearance in the prior oracle vv.10,13. The alien tongue is now matched by God's alien work (v.21).

<sup>238</sup>Wildberger 1982:1069.

<sup>239</sup>The Hebrew text of v.17a (*שִׁמְנוֹ*) appears to echo v.15d (*שִׁמְנוֹ*). Kaiser 1974:2.256-7, likewise notes: “the judgement on Jerusalem [is] in the framework of a wider eschatological conception...as the necessary preliminary to the glorification of the liberated city upon an earth which is at peace”.

<sup>240</sup>Exum 1979:139-40.

## Excursus on the meaning of $\text{הקדף}$

Translating  $\text{קדף}$  ( $\kappa\tau\lambda$ .) into English<sup>241</sup> is a problem. ‘Righteousness’, for example, does not embrace the significant social usage of  $\text{הקדף}$  and  $\text{קדף}$ . Its use in British and American cultures is predominantly a negative or cynical word, not infrequently used in a caricature of religious thinking. The lack of an English verbal form to match  $\text{קדף}$  is also a problem which often receives comment. ‘*Harmony of relationship*’, or the state/quality of or actions to achieve ‘*right relationship*’ are both more accurate and intelligible, if more cumbersome. As such,  $\text{ימא}$  has a more basic role in relationships, with its focus on personal character;  $\text{קדף}$  includes that aspect of relationships but it also covers the more sophisticated arena of relationships in a culture as a whole, whether economic, judicial, or religious. The word group may denote both constructive and destructive measures to initiate, maintain, or restore a climate of right relationship. Context will determine the particular degree of sophistication from the circumstances of the characters in particular texts.

$\text{הקדף}$  may denote the state of social harmony or acts toward that goal (Isa 32:17;33:15), God’s vindication or retribution (i.e., the restoration of harmony [Isa 5:16;51:8]), God’s own commitment to peaceful relations (Joel 2:23), or right relationship with God (Gen 15:6). Many texts blend the social and theological aspects of relationships: Deut 9:4-6; Isa 28:16; Ezek 14, 18, 33. Underlying the use of this word are implications from its contexts that the quality or state of right relationship was recognizable, verifiable or at least arguable, perhaps even documented. Also, it is vital to remember that one was not so much ‘righteous’—as a personal quality (e.g., tall)—but more accurately, one *lived* in accord with proper relational expectations.

Isa 28:17a introduces  $\text{טפף}$  and  $\text{הקדף}$  to describe YHWH’s actions of retribution. Clearly both social and theological harmony were fractured and needed restoration. Generally speaking,  $\text{טפף}$  ( $\kappa\tau\lambda$ .) contributed directly to a peaceful state because it, in many cases, was the social mechanism whereby harmony was achieved. The position of the defendant in each case determined whether or not justice and righteousness was to be perceived as a welcome or feared outcome. For Isa 28:14-22, v.17a was first and foremost a message of destruction, (only to be later followed by reconstruction and restoration of harmony). The injustice at issue for 701 BC was the peril brought on the nation by the scoffers who chose to reject trust in YHWH and to place it in Egypt instead.

### *Verses 17b-22*

On the second side of the chiasm, familiar imagery returns to the poem, such as a refuge of lies, covenant with death, and flooding scourge. This symmetry of themes was achieved not by a pedantic repetition, however. Whereas the satire of v.15 allowed these expressions to come from Isaiah’s opponents, now as words of YHWH, they served to articulate the impending judgement and to shatter their confidence. A sense of reciprocity guides the structure.<sup>242</sup> The two new elements in B'A' are the hail and trampling. These also evoke a vision of Assyria’s army through association with 28:2,3 (also 32:19). Playing with the mixed metaphor, “flooding scourge”, in v.19, Isaiah tells

<sup>241</sup>*Gerechtigkeit* and *Rechtfertigung* are also more narrowly used than the Hebrew terms.

<sup>242</sup>Kaiser 1974:2.252 does not go far enough in noting the chiasmic structure or its significance.

of the flood whipping the people repeatedly, morning after morning, both day and night.<sup>243</sup> The line, “the understanding of this report will only bring terror”, takes the oracle out of the realm of the metaphorical into reality.

Although vv.20-21 could be a later editorial addition, they serve a purpose in this poem that accords with the rhetorical strategy already laid out (which could be cited as evidence for their originality). Lest the flood appear to play the main role in the judgement, these verses throw the attention back on YHWH as *the* agent of action. Furthermore, they give elaboration to A'. Verse twenty says, with a splendid vision, that the policy makers' plans will be inadequate for their situation. A.S. Herbert used a modern proverb to explain it: “They have made the bed and must lie on it; but it is a poor bed with inadequate covering”.<sup>244</sup> The “rest” of v.12 will not be theirs once the judgement begins.<sup>245</sup> Yet another vision comes in v.21, depicting YHWH as Mt. Perazim and the valley of Gibeon, which alludes to two Israelite battles with the Canaanites, under David (II Sam 5:20) and Joshua (Josh 10:10-14) respectively. The battles are not noteworthy, however, for their example of military cunning, but because, as the Joshua text records, “more of them were killed by hailstones than were killed by the swords of the Israelites”(v.11). YHWH in both cases was the one leading the battle. In the Isaian context, the message is starkly apparent: YHWH is sending hail down now upon his own people.<sup>246</sup> Hence, the program of his urban renewal gives Judah a horrific sting of irony (v.21b), just as Isaiah says: “to do his work, his strange work/ to begin his task, his alien task”. Delitzsch put it eloquently:

The strangeness and verity of Jehovah's work were just this, that it would fare no better with the magnates of Judah at the hand of Asshur, than it had with the Philistines at the hand of David.<sup>247</sup>

In addition, Young is certainly correct to note that the strangeness is in *whom* YHWH is attacking, not that he is acting with retributive justice.<sup>248</sup>

At v.22, what had been implicit was here made explicit: if the scoffers have any

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<sup>243</sup>Oswalt 1986:517 sees the historical analog to this in Assyrian military practice which would repeatedly pillage an area in order to intimidate the inhabitants. Roberts 1987:41-5 explains it as the deterioration of Jerusalem's walls during tremendous rains. Since this effected the poor mostly, injustice was mounting on their heads.

<sup>244</sup>Herbert 1973:165.

<sup>245</sup>Clements 1980:232.

<sup>246</sup>Evans 1999:121.

<sup>247</sup>Delitzsch 1881:2.13.

<sup>248</sup>Young 1969:293.

hope for surviving the storm which they have brought, and it will come, then they must cease with their mocking. It is doubtful at this stage in the passage whether repentance could stop the approaching storm, but surely a continuation of their stubborn rebellion will only make the situation worse (v.22b).<sup>249</sup> An apocalyptic touch to this poem and an intertextual connection with 10:23, another Assyrian oracle is evident:

The complete plan and decision (כלה ונחרצה/συντετελεσμένα καὶ συντεταμημένα)  
against all the land I have heard from the Lord YHWH Sabaoth.

As the first phase of YHWH's plan to install his new, just, and righteous government, all the land (כל-הארץ) will be humbled.

### Conclusions

Isaiah used a woe oracle against Samaria (vv.1-13) as a precursor to the judgement oracle against Judah in vv.14-22. The mocking officials of Jerusalem have failed to recognize that history would repeat itself in their lives as they mirrored the degraded moral state of Ephraim. Jerusalem felt secure in her alliance with Egypt, but the prophet Isaiah claimed it would open a flood of death and terror. The tragic irony for Jerusalem came by the fact that God himself would meet their reversal of fidelity, which the unauthorized treaty represented, by a reversal of his favor. The poem's chiasmic structure facilitated Isaiah's prophecy of judgement through a doctrine of retribution by matching their sinful action with YHWH's righteous judgment.<sup>250</sup> The centerpiece of the oracle in vv.16-17a contributed to this judgement oracle in two ways. It revealed how God was going to respond to their sin and it explained the underlying purpose for his punishment: YHWH was deposing the corrupt leadership in order to establish an unshakable and just regime (cornerstone). Perhaps the drastic language of this oracle reflected the prophet's sentiments for his chances of persuasion. This dilemma recalled Isaiah's mission to Ahaz. Now, for the scoffers of Jerusalem, the audience of this caustic oracle, the laying of the cornerstone could only mean bad news.

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<sup>249</sup>Cf. *ibid.* As Wade 1911:183 suggests bondage may refer to the grip that Assyria already had on the land.

<sup>250</sup>Cf. the comments of Eric Havelock 1984:189 regarding *Oedipus*: "the various dramatic items promised in this disclosure [ll.413-21 and ll.449-60] are not only performed but compulsively recapitulated by a way of retrospective comment and lamentation.... The total effect is that of an extended ring composition". Isaiah's position is not retrospective but prospective. Yet, the compulsive recapitulation serves a similar prophetic purpose, since the outcome is implied in the first part of the ring and then elaborated explicitly (relatively speaking) in the second; the ring construction facilitates this.

## History of Interpretation

As we will now see, it was during and after the exile when Israel looked to this Scripture for comfort. Thus we will not be surprised by a transformed vision of the stone.

### *Old Testament*

No text within the OT quotes Isa 28:16,<sup>251</sup> but Isa 54:11-12 appears to reflect a deliberate use of this tradition. It reads:

*Isa 54:11-12*  
עֲנִיָּה סֵעֲרָה לֹא נִחְמָה הִנֵּה אָנֹכִי מְרַבֵּיץ בְּפוּךְ אֲבָנֶיךָ וַיִּסְדְּתִיךָ בְּסַפִּירִים:  
<sup>252</sup>וְשִׁמְתִי כַדְכָד שְׁמֵשֶׁתִּיךָ וְשִׁעְרֶיךָ לְאֲבָנֵי אֶקֶדָח וְכָל-גְּבוּלֶךָ לְאֲבָנֵי-חֶפְזִי:<sup>12</sup>

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This prophecy looks forward to a great reversal of Judah's fortunes when YHWH will make peace with them (vv.8-10). Grave affliction from the Babylonian exile has already descended upon Judah by the time of 54:14; it was not merely potential. Echoes of floods, hail, and terror resound in 54:11, describing the people as storm weary and disconsolate (cf. 28:17-19).<sup>253</sup> Their hope was for redemption from the slavery of exile (vv.5-6). Stones for gates, foundations and walls (echoing the fortress/wall, *בחן*) are literally needed for rebuilding Jerusalem (cf. 1Kgs 5:17), yet perhaps the *preciousness* of the stones represents figuratively a new relationship with YHWH and a return of his affection.<sup>254</sup>

Benjamin Sommer investigated echoes of earlier prophetic literature in Isa 40-66. His analysis found four principle ways Deutero-Isaiah appropriated these traditions (singly or in combination): 1) confirmation of judgment on Israel; 2) reversal of judgment into hope; 3) re-prediction of unfulfilled prophecies; 4) transformation of prophecies for individuals to prophecies for the nation—a typological use.<sup>255</sup> While

<sup>251</sup>Neither Zech 10:4 nor Ps 118:22 can be considered allusions to Isa 28:16, despite a sharing of some common terms.

<sup>252</sup>Aside from the highlighted correspondences, cf. (28:16) - יקר/πολυτελής with (54,11-12) ספירים/σάπθειρον, כדכד/ιασπιν, and אקדח/κρυστάλλος; and (28:17a) - צדקה/ελεημοσύνη with 54:14 - צדקה/δικαιοσύνη). An identification of YHWH's strange work in 28:21 with 54:15a,16cd may be possible. Word play is identifiable between *קנוחה* (28:12) and *נחמה* (54:11).

<sup>253</sup>There is an overlay of intertextuality, so that the Noachic flood (v.9) and its devastation is combined with the metaphorical waters of Isa 8 and 28. Fishbane 1985:374 believes that the Noachic typology was also important for its eventual resolution into peace with God.

<sup>254</sup>Oswalt 1986:2.426.

<sup>255</sup>Sommer 1998:105ff.

Sommer believes Isa 54:1-14 alludes to Hos 1-2, he discusses this under his description of “Multiple Categories”, and the complexity of ch.54 is borne out not only by its reworking of Hos 1-2 in multiple ways, but also by its confluence of allusion between Hos 1-2 and Isa 28.<sup>256</sup> Isa 54 confirmed the judgement on the nation in order to transform the imagery of Isa 28 into hope for restoration.<sup>257</sup> In both Isa 28 and 54, YHWH’s role is also given particular prominence to make clear his leadership position for his people. Deutero-Isaiah’s purposeful de-emphasis of the Davidic line may explain why no one in particular is to be identified with the stones in ch.54 and may account for the cornerstone’s absence.<sup>258</sup> Thus, the prophetic imagery and themes of 28:16-17a were transformed for this new situation which assumes the time of destruction was yielding to a time of re-construction.

#### *LXX - Isaiah 28:16-17*

Although the differences between the Hebrew and LXX are not as substantial in this text as at 8:14, they still merit some attention. The addition of ἐπ’ αὐτῷ as the object of trust and the translation of “be shaken” as “be put to shame” has already been mentioned. More importantly, the translator(s) appears to have had difficulty rendering the Hebrew יָסַד, because it was omitted or more probably it was integrated into the phrase, εἰς τὰ θεμέλια Σιών which would indicate that the cornerstone was to support the foundations of Zion generally. Such a grandiose claim is matched by the addition of the adjective, ἔντιμον, for the stone. These changes both exalt the value of the stone and magnify its impact. An exaggerated rendition of the Hebrew continues into v.17 as the Greek paints a picture of God’s justice and mercy with hopeful hues (ἐλπὶς for יִרְ). The translation appears to be conscious of these embellishments, because it adds (without textual basis) the awkwardly elliptical phrase, οἱ πεποιθότες μάτην ψεύδει (“those depending futilely on a lie *will be put to shame* [implied]”). This negative clause supplies a transition from the more affirming nature of v.17a back into the judgmental context. Thus it can be noted that the translator recognized the underlying conditionality in the participle (πιστεύων - v.16c),<sup>259</sup> but chose to extricate this

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<sup>256</sup>Sommer 1998:96 believes Isa 52-53 alludes to Isa 6 and Jer 11. Such a weaving of allusions in ch.54 is, therefore, not unprecedented. He has already found that Deutero-Isaiah used 28:1-5 in 40:1-10 (see pp.74-6).

<sup>257</sup>Cf. the use of Hos 1-2; see Sommer 1998:102f.

<sup>258</sup>Sommer 1998:84-88.

<sup>259</sup>Wildberger 1982:1077 and Mayer 1974:231.

ambiguity by dividing the two intentions more clearly (cf. 28:13). Paul Dinter's conclusion that the passage has been completely transformed so that it "in particular expresses salvation rather than judgment"<sup>260</sup> exaggerates the extent of the changes. The overall meaning has not shifted, simply because a duality, which was perceived by the translator, is made explicit.

### *Qumran*

The next use of the tradition comes from the literature of Qumran where three texts take it up.<sup>261</sup>

The first text, IQS 8:7f, finds use for the imagery<sup>262</sup> of 28:16-17a in a passage describing the rules, goals, and character of the council of the community.<sup>263</sup>

IQS 8:4-11<sup>264</sup>

... העת בהיות אלה בישראל	4
	ט
5 נכונה (ה)עצת היחד באמת (ל) למעת עולם בית קודש לישראל וסוד קודש	5
6 קודשים לאהרון עדי אמת למשפט ובי(חרי רצון לכפר בעד הארץ ולהשב	6
7 לרשעים גמולם היאה חומה הבחן פנת יקר בל	7
	יסודתיהו
8 יזרעזעו בל יחישו ממקומם	8
	יח
9 לאהרון בדעת כולם לברית משפט ולקריב ניחוח ובית תמים ואמת בישראל	9
10 להקם ברית לחון) ת עולם בהכון אלה ביסוד היחד שנתים ימים בימים דרך	10
	יבדלו
11 קודש בתוכ עצת אנשי היחד:	11

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The word play in this passage between סוד (l.5; cf. 12:25 and Ps 89:8) as the community<sup>265</sup> and יסד κ.τ.λ. (l.8) as a foundation creates two significant impressions.

<sup>260</sup>Dinter 1979:281.

<sup>261</sup>Other texts from Qumran which are not featured in this survey, because they were found to be of insufficient relevance, include: IQS 5:5; IQS<sup>b</sup> 3:21; 4QShirShabb (4Q400) 1.1.19; 4QpIsa<sup>d</sup> (4Q164) 1.1.1-2.

<sup>262</sup>The substantial reworking of 28:16 and its lack of an introductory formula indicate this is an allusion not a "misquote", as Cross 1995:166 alleges.

<sup>263</sup>This probably represents the whole community, as Schiffman 1983:25, with E.F. Sutcliffe and J. Murphy-O'Connor, concludes. Schiffman speculates that this text is very early (p.5), perhaps from the inception of the sect.

<sup>264</sup>The manuscripts for the Community Rule have been dated paleographically from late second to early first century BCE, but its origin may be attributed to the mid-second century BCE; cf. Charlesworth 1994:2. The Hebrew text is taken from p.34.

First, it makes the stone's representation of the community clear.<sup>266</sup> Secondly, it allows the combination of imagery between the Temple,<sup>267</sup> as a symbol of holiness (cf. 1.5) and a fortress (בִּחוּץ, 1.8), as a symbol of strength and warfare, to characterize the eschatological community. They were to atone the sins of Israel by their holiness and by their administration of justice against the wicked.<sup>268</sup> An allusion to Isa 28 justified their position over the nation, because it implied God was their founder. God had installed and secured them as with the strength of a fortress wall (חומת הבחן) upon an unshakable foundation.<sup>269</sup> The results of the stone's arrival, therefore, would be negative, (i.e., to repay the wicked their rewards) and positive (to implement compassionate love, to atone for sin, etc.)<sup>270</sup>

Twice Isa 28:16 was used in the Hodayot.<sup>271</sup> The preference for labeling this as an individual or corporate hymn has been a dividing issue among scholars.<sup>272</sup> While the details of this debate are beyond the scope of this brief reading, it will be asserted now that the texts under consideration here belie the character of an individual's psalm, admitting, however, that an identification of that psalmist as a certain leader is unlikely.

*1QH 14:25-27*<sup>273</sup> (formerly c.6)

כבא בעיר מצור ונעוז בחומה נשגבה עד פלט ואשנמחה בןאמתכה אלי כי אתה<sup>25</sup>  
תשים סוד על סלע וכפיש על קו משפט ומשקלת אנתן לנסות אבני בחן<sup>26</sup>  
לבנות חומת  
עוז ללוא תתזעזע וכול באיה כל ימוטו כי לא יבוא זר [בשער]יה דלתי מגן לאין<sup>27</sup>

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The psalm starts at 14:1 and concludes at 15:5. An echo of Isa 28:16-17a can be

<sup>265</sup>H.-J. Fabry, *TDOT* 10.176-8, notes the interplay between סוד and יסוד, in IQS generally (cf. 8,10) and that the latter should still be understood as deriving from יסד. García-Martínez 1996 translates סוד as "foundation" with regularity.

<sup>266</sup>Betz 1957:51,57-59. Cf. יסד in MT: (Niphal) Ps 2,2; 31,4.

<sup>267</sup>The Temple symbolism participated in a vital polemic against Jerusalem; see Gärtner 1965:30.

<sup>268</sup>cf. IQSa 1:1-3 and IQpHab 5:3-6. For the relationship between the Temple in IQS 8 and the community's functions, see Gärtner 1965: 22-30.

<sup>269</sup>For זעזע, "to be shaken", in the Qumran texts, cf. the Targum on p.60 above.

<sup>270</sup>Black 1961:128f rightly discerned the dual role of the cornerstone in this passage.

<sup>271</sup>Ascribing a precise date or author for this collection appears impossible, but Vermes 1997:244 dates it no later than mid-first century BCE. The authorship has often been associated with the Teacher of Righteousness, and if this was true, it could date to the middle-to-late second century; e.g., Dupont-Sommer 1973:216.

<sup>272</sup>For a detailed discussion see Holm-Nielsen 1960:329ff.

<sup>273</sup>Text taken from Lohse 1971:136.

heard in the section on finding refuge in a relationship with God, which is styled as a “fortified city” (ל.25 *בְּעִיר מְצוּר*) that protects its inhabitants behind a high wall.<sup>274</sup> At first glance perhaps, one might be inclined to identify the rocks (*סלע* and *אבני*) with the Law, if *אמת* were to be translated as “truth” (cf. l.10), since the psalmist declared in l.25 that he leans upon or is supported by God’s *אמת*. Nevertheless, *כי* indicates that the construction of the fortress and city’s fortification explains the essence of *אמת*. In this context *אמת* is better rendered ‘faithfulness’<sup>275</sup> and thus the edifice again represents God’s faithfulness or relationship with the psalmist.<sup>276</sup> This denotation is confirmed by the observation that the city wall is constructed on a foundation of rock in accordance with the “measuring-cord of justice and plumb line of *אמת*”—as faithfulness.<sup>277</sup>

The imagery of Isa 28:16 used here depicts a consoling relationship between God and the psalmist.<sup>278</sup> This mighty wall will not sway, so even when the ‘scouring flood’ advances (14:35 cf. Isa 28:15,18) it will not be breached. Most likely his combatants were the Jerusalem priesthood, and the fight is over Torah interpretations as well as rights to the service of the Temple.<sup>279</sup> Refuge in God was a hope for eventual judgement against his enemies (8:9). Clearly, Isa 28:16-17a was valuable to the psalm for its hopeful imagery, from the perspective of the psalmist, and for its capacity to be transformed into a vivid depiction of vindication at the time of the eschatological war. Alternatively, the lyrics anticipate that the fortified city would become a base for God’s military offensive in the battle against evil (ll.29f).

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<sup>274</sup>Contra Gärtner 1965:77, the Temple is not part of the imagery here, and we should resist the uncritical transfer of the Temple in 1QS 8 or (its alleged presence in Isa 28) to this text.

<sup>275</sup>E.g. many contexts put *אמת* in *צדק(ה)* in parallel: 6:2,25; 9:27,30; 12:40; (cf. also 8:15). In other contexts ‘truth’ is preferred: 5:10,24; 10:10; 13:9,26.

<sup>276</sup>Gärtner 1965:135 is again guilty of homogenizing these various texts, in this case, hoping to see the community behind the symbolism.

<sup>277</sup>As Holm-Nielsen 1960:119 explains, “it would be natural to expect *צדקה*, ... but there is probably not room for it and *כ* is fairly certain”. The probable reconstruction, therefore, is *אמת*.

<sup>278</sup>This relationship is discernible by the representative value of the imagery and it is not the community itself as Betz 1957:52,58f, and Toews 1977:187 argue. Betz’s reading presupposes the meaning rather than allowing for and appreciating the psalmist’s freedom to adapt of the imagery for a new context. Within psalms especially, the analysis of external parallels must be constrained by the independence of each piece in this collection which may have been inspired by various functions and from different sources. Betz notes some of the differences, yet nonetheless collapses them too quickly to appreciate them. In 1QH 14 the stone does not possess a personified, active role since it symbolizes a impenetrable refuge into which the psalmist retreats. In this regard its character is more akin to Rom 8:38f than to Mt 16:17-19.

<sup>279</sup>4Q163 (4QpIsa<sup>b</sup>) ll.6,10, CD 1:13-18 and CD-B, 20:10-13 call the opposition “men of mockery” (cf. Isa 28,14,22). Elsewhere the opposition is dubbed the ‘man of lies’ (1QpMic 10:4; 4QpPs<sup>a</sup> 1:26; 4:14; etc.) , or ‘wicked priest’ (1QpHab 8:8,16; 9:9; etc.) .

A final allusion comes in the next psalm of the Hodayot.<sup>280</sup>

*IQH 15:7-9 (formerly c.7)*

קודשכה הניפותה בי כל אמוט ותחזקני לפני מלחמות רשעה ובכול הוותם <sup>7</sup>  
 ל[א] החתתה מבריתכה ותשימני כמגדל עוז כחומה נשגבה ותכן על סלע <sup>8</sup>  
 מבניתי ואושי עולם לסודי וכול קירותי לחומת בחן ללוא תודעזע <sup>9</sup>

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Confidence saturates this hymn, and it shows none of the personal uncertainty of the previous song. The strength of God in 14:25-6 has been transferred here to the psalmist who is represented by the building.<sup>281</sup> God is still portrayed as the chief agent of action: he provided the Holy Spirit and strengthened the psalmist (15:6-7), he protected him from fear, made him like a strong tower, and established him (l.8). This action thus echoes Isa 28:16 where the stone imagery first referred to a leader. The psalmist's role was to teach and care for his disciples (ll.10,20-21). This time, the precipitant conflict was with the "sons of iniquity" (l.11; cf. 13:7). The psalmist's certain hope already foresaw his victory over them (l.18). Military imagery was important not only for these stanzas, but also the whole psalm.<sup>282</sup> Accordingly, this second psalm followed the previous one in keeping the original sense of fortress in Isa 28 by mentioning the great tower and high wall (עוז כחומה נשגבה) and wall for a fortress (לחמות בחן).<sup>283</sup>

### *First Epistle of Peter*

Building on the discussion of this passage on p.51 above, the comments here will be brief. Again the text is provided for handy reference.

*1Pet 2:6*

<sup>6</sup> διότι περιέχει ἐν γραφῇ. Ἴδου τιθημι ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἐντιμὸν καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασκευυθῆ.

This citation skips over the mention of a foundation (θεμελίον/מוסד) and fortress

<sup>280</sup>Gärtner 1965:135 also hears an echo to Isa 28:16, although his explanation of the cornerstone, as the community, will be modified.

<sup>281</sup>Betz 1957:52,58,67-69 understands this as a corporate psalm and, therefore, the psalmist speaks for the community. Cf., however, IQ28b 5, especially, l.23 as a close parallel to this text which increases the likelihood that this psalm is an individual psalm.

<sup>282</sup>Cross 1995:83 discusses the thematic convergence of purity, warfare, and the eschaton ("priestly apocalypticism", as he calls it) in the Qumran literature.

<sup>283</sup>In a final note, it is tempting to see an allusion to Isa 8,14 in IQH 15:7 because of the talk of stumbling (מכשול; נגף - Isa 8:14; מוט - IQH 15:7) in the context of a refuge.

(אבן כהן), while describing the churches in Asia Minor as a temple with Jesus as their cornerstone (ἀκρογωνιαῖον). Except for these omissions this text follows the order of the MT exactly. Yet, its precise match with the LXX in the final clause is striking as well, making the picture of dependence anything but clear.

The believers, like Jesus, are living stones that contribute to this building. The cornerstone's presence inspired the growth of the church, and yet it was also accompanied by a negative result; i.e., his rejection and suffering along with the stumbling of those that reject him. The letter does not specify who rejected Christ; it only mentions that they have disregarded the word of God in accordance with God's plan (v.8).

### *Gospel of Matthew*

Otto Betz presents a thorough and persuasive argument that Mt 16:17-19 should be read in light of 1QH 14.<sup>284</sup> Hence, it is included in this survey, even if its verbal parallels are minimal:

*Mt 16:18*

κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.

Although Peter's confession is found in all three synoptic Gospels, Matthew alone adds this blessing and prediction about Peter. Among the manifold allusions and the rich Semitic background to this blessing, there are but five aspects of the text which may be highlighted now.<sup>285</sup> First, Simon as Πέτρος should probably be identified as the equivalent to the cornerstone,<sup>286</sup> even if the sentence leaves the syntactical relationship between it and the building (ἐκκλησία) ambiguous. Secondly, we observe a word play between οὐ κατισχύσουσιν<sup>287</sup> and οὐ καταισχυθηῖ in a reversal of the subject ('they' not 'you') and as part of the emphasis of the building's defensive strength. Third, Peter's quick fall from glory, 16:23, creates an irony which borders on a parody of Isa

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<sup>284</sup>Betz 1957.

<sup>285</sup>Davies 1991:623 comment on this verse: "This verse is among the most controversial in all of Scripture. The literature it has generated is immense, and not a little of it rather polemical."

<sup>286</sup>Davies 1991:627; Otherwise the analogy is left hopelessly and artlessly vague. Why describe Simon as the πέτρος at all, if he is not to be incorporated into Jesus' building? The feminine form implies the fixed foundation, and the masculine is the cornerstone; cf. LSJ.

<sup>287</sup>Occurs only here in Matthew. Little gain will be made by commentators (e.g., Hagner 1995:472) who attempt to divide πέτρα from ἐκκλησία in αὐτῆς; either way the rock foundation is part of the church as a building.

28:16, and, it must be admitted, leaves the future of the building, at this point in the gospel, on a rather shaky foundation.<sup>288</sup> Fourth, the building, despite Betz's claims, cannot be definitely equated with Temple and could be considered, just as reasonably, a fortress because of the language of conflict.<sup>289</sup> Finally, Jesus moves beyond his building metaphor which portrays Peter's passive role, in order to put Peter (whether as an individual or a representative of the church collectively) into an active role at v.19 as one who will exercise authority over the saints and the powers of Hell (cf. 18:18).<sup>290</sup> It is intriguing that Peter is the stone for both the building and the stumbling, which mimics Rom 9:33 and 1Pet 2:6-8. Here of course, Christ does not stumble over the temptation.<sup>291</sup>

### *Epistle of Barnabas*

Originating in the second century CE,<sup>292</sup> the letter associated with Paul's travelling companion, Barnabas, refers to Isa 28:16, Isa 50:7 and Ps 118(117):22 in a description of Jesus and his contentious relationship with his fellow Jews.

*Ep. of Barn. 6:2*<sup>293</sup>

2 Οὐαὶ ὑμῖν, ὅτι ὑμεῖς πάντες παλαιωθήσεσθε ὡς ἰμάτιον καὶ σῆς καταφάγεται ὑμᾶς. Καὶ πάλιν λεγέι ὁ προφήτης, ἐπεὶ ὡς λίθος ἰσχυρὸς ἐτέθη εἰς συντριβὴν· Ἰδοὺ, ἐμβαλῶ εἰς τὰ θεμέλια Σιῶν λίθον πολυτελεῖ, ἐκλεκτον, ἀκρογωνιαῖον, ἔντιμον.

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This passage contributes to the letter's ongoing polemic against the Jews who have "broken the law" of Moses (4:7-8) and are no longer the rightful owners of the covenant. Even its portrait of Christ's fulfillment of scripture accentuates his rejection

<sup>288</sup>See Bakhtin 1981:41-83, for discussion of parody in Classical and Hellenistic Greek times. How strange (or playful?) it is that the featured stone of a building, to be characterized by righteousness and justice, is called Satan!

<sup>289</sup>Note the strength of Betz's argument rests on comparative material which has already been shown to have a greater variety than he presumed. There is no sure, direct relationship between *ἐκκλησία* in Greek or Jewish literature and the Temple to which one may appeal either; see Marshall 1973:359-64. Weighing in favor of a Temple image in the background at this point, on the other hand, is the fact that Herod's Temple also served as a fortress in the Jewish revolt. Davies 1991:626, like many others, falls into the same trap as Betz and writes as if the only buildings ever envisioned in the texts of Judaism were Temples, and ignores the ubiquitous stone as the construction material for all buildings. The context at hand *must* be the chief criteria for determining the implications of the imagery.

<sup>290</sup>Hades may echo the covenant with death found in Isa 28:15, 18; Betz 1957:70ff.

<sup>291</sup>Again for lack of conclusive evidence of allusions to Isa 28:16, the following texts are passed over: Mt 21:42 (and pars.), *contra* Otto Michel *TDNT* 4.887; Acts 4:11; and 2Tim 2:19, *contra* Fitzmyer 1992:580. Eph 2:20-22, as part of the Pauline corpus, is considered below in "Reflection on Paul's use of the Isa 28:16".

<sup>292</sup>Dating *Ep. of Barn.* is discussed by Kleist 1948:29-32 and J.C. Treat *ABD* 1.613-14.

<sup>293</sup>Text taken from Prigent 1971:114-16.

by the Jews (esp. 5,6,7,11,13). Accordingly, through allusions to Isa 50 (5:14; 6:1) and Isa 28:16 it claims that God will complete his judgment against them (5:11) with one bold stroke. Hence, the stone crushes (συντριβήν - 6:2; cf. LXX Isa 8:15; 28:13 and Dan 2) those who would challenge it.<sup>294</sup>

Only in v.3 does the author turn the stone into an image of hope and salvation. This application of the stone prompted the author to *reinterpret* Isa 28:16c and rewrite its ending; i.e., he substituted the negative implications of οὐ μὴ κατασχυθήσεται with ζήσεται εἰς τὸν αἰῶνα. Together, Christ is the stone who first brought forth great moments of negative results and then positive. To prove that God had rescued the tragic results of the stone's arrival by an unexpected exaltation, the author adduced Ps 118:22 (at 6:4).<sup>295</sup>

### *Conclusions to the History of Interpretations*

This survey of interpretations demonstrates how Isa 28:16 inspired several re-applications of its stone metaphor. Isaiah's cornerstone as a foundation stone in Zion subsequently transformed into stones for gates and walls (Isa 54), Temple (1Pet 2), or (remained) a fortress/tower (1QS 8; 1QH 15). Such imagery represented a variety of personalities: Community council (1QS 8), the Qumran Psalmist (1QH 15), Jesus (Ep. of Barn. 6), and Peter (Mt 16). In the Christian literature the imagery could be divided and apportioned to different entities: Christ or Peter as cornerstone: 1Pet 2 and Mt 16 respectively; apostles and prophets as foundation: Eph 2 (see below); and believers as the walls: 1Pet 2. The stone could even represent a new relationship with YHWH (Isa 54; 1QH 14).

Beyond these rather mechanical observations, we should note that these authors employed these images to communicate very dynamic messages. A fortress symbolized strength amidst adversity, sometimes bitter adversity (Isa 54, 1QS 8; 1QH 14; 15), while the Temple made an ideal vision for the corporate unity and mission of God's people as a sacred configuration of stones (1QS 8; 1Pet 2). All the authors, writing after the exile, found comfort, hope or inspiration from the words of Isa 28:16-17a, because they believed their cause and community of faith stood in continuity with God's

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<sup>294</sup>Barnard 1964:310f is right to see Isa 8 in this, although he says v.14 instead of v.15. He does not mention 28:13 which is just as likely the source of this word choice.

<sup>295</sup>Isa 28:16 continued to be used by the early Church fathers, but these texts must be passed over for the sake of diminishing comparative value and restraints of space. Barnard 1964:308 lists many later texts. Cf. also S.O.8:251-565; Acts of Peter 8:24; Lev. Rab. 17:7; and Deut. Rab 3:13.

new plan of justice and righteousness.<sup>296</sup> These communities sometimes lived in hostile situations that featured opponents, human or divine, who typified oppression, usurpation, distortion of the truth, iniquity, and divisiveness. Accordingly, the stone was made to represent judgment on those opponents. Not all of these texts assigned an active role to the stone; a passive use of Isa 28 was the intent of other authors (Isa 54, 1QH 14). In every case, it is informative to ask what was at stake in God's construction of the fortress or Temple; i.e., what were the results of the stone's presence; who benefited; or who was being judged. The open ended nature of Isaiah's prophecy in 701 BCE lent itself to interpretations of prophetic fulfillment in the generations of future authors. Along with Isa 54, the Qumran texts, 1Pet, and Ep. of Barn. assigned prophetic value to the stones. For some writers the prophecy's fulfillment was just dawning, for some the present marked the true realization of Isaiah's intent, for some the immediate past achieved its actualization, and for some the indefinite future still held the fulfillment. These new contexts chose Isa 28:16 to construct a bridge between their situation and Isaiah's. The weight or tension of this expanse results in a transformation of meaning.

## Reflection on Paul's use of Isaiah 28:16

### *1 Corinthians*

Before Paul wrote Rom 9:33, he used Isa 28:16 in 1Cor 3:10ff, but in this instance as an allusion which maintained only a few verbal correspondences with Isaiah.<sup>297</sup>

#### *1Cor 3:10-12*

<sup>10</sup> Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτεκτων θεμελίον ἐθηκα. ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλέπω πῶς ἐποικοδομεῖ. <sup>11</sup> θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρά τὸν κείμενον, ὃς ἐστὶν Ἰησοῦς Χριστός. <sup>12</sup> εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην.

Paul freely reworked the imagery from Isaiah by stating that *he* was the one laying the foundation (cf. Rom 15:20). He also divided the significance of the foundation (as

<sup>296</sup>The broad use of Isa 28:16 militates against strict conclusions such as that by Snodgrass 1977:104. "It is likely that Isa xxviii.16 was always connected with the correction of the temple malpractice."

<sup>297</sup>Conzelmann 1975:78n91 recognizes the value of 28:16 (and 1QS 8; 1QH14,15) to 1Cor 10ff, but not here. Again assumptions about the inalterability of the symbolism explains why he (and others) fail to recognize these verbal parallels. Cf. his facile discussion of Eph 2:21f in the same footnote. By contrast, Bruce 1971:44 hears the echo.

Christ<sup>298</sup>) from the wall, made of precious stones (as the Church). Intriguingly, Paul preceded his presentation of the building with an agricultural metaphor (3;6-8) in a way that reminds us of 1QS 8:5 (and possibly 1QH 15:10).<sup>299</sup> The growth of these communities understandably lent itself to a comparison to the growth of a plant and to the construction of the building (cf. also Jub 1:16f).<sup>300</sup> Together they depict the beginning stages of the respective religious movements, the authors' optimistic vision for its growth, and their assurance of divine assistance. Paul's allusion to Isa 28:16 did not, however, illustrate a fulfillment of the original prophecy; rather he merely snatched up the imagery for its convenient figure of a unified, sacred structure (3:16) in order to present a remedy to the Corinthian schisms.<sup>301</sup>

### *Epistle to the Ephesians*

Eph 2:20, a (deutero)-Pauline text, also echoes Isa 28:16. If it was not written by Paul, it was at least influenced by the apostle and perhaps even 1Cor 3:10ff specifically.<sup>302</sup>

#### *Eph 2:20-22*

... <sup>20</sup> ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ, <sup>21</sup> ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογούμενη αὐξοῦν εἰς ναὸν ἅγιον ἐν κυρίῳ....

Despite its loose contextual association with Isa 28:16 or the possible confluence of imagery from Ps 118:22, this should be considered an allusion (cf. θεμελίῳ). The context (2:1-22) also points to this conclusion: firstly, even as 2:1-10 feature God's universal work of salvation and 2:11-19 feature the universal reconciliation in Christ, so

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<sup>298</sup>Bell 1994:278 suggests that 1Cor 10:4, which equates Christ with a rock, inspired Paul's use of stone imagery in Rom 10. This seems unlikely in view of the allusion already in 1Cor 3. Fee 1987:139, makes a confusing argument in his treatment of "foundation". While identifying it with Christ in the body of his text, he then reverses his position in n.23 to deny that it is related to personalities (i.e. Christ) but rather with "the gospel vis-à-vis *sophia*", a claim which he does not follow-up.

<sup>299</sup>Cf. Gärtner 1965:57-60.

<sup>300</sup>See Conzelmann 1975:75nn.60-63 for the combination of these metaphors in the OT, Judaism, Hellenism, and Gnosticism.

<sup>301</sup>Michel, *TDOT* 4.890, suspects a Jesus-tradition (Mk 14:58) is behind this early use of the stone tradition which Paul is now implying for catechetical purposes. Gärtner 1965:57n2 does not agree specifically about Mk 14:58 as the basis of 1Cor 3, but concedes the point in general. Barrett 1968:87f pushes beyond that to speculate that the foundation may have entered Paul's discussion because of Peter's presence in the Corinthian church (1:12 - Κῆφᾶ for the Aramaic (כֵּיִפָּי) and because of Paul's perception that there was an abuse of Peter's position (cf. Gal 2:9), with respect to Paul's own (and Apollos) and his gospel.

<sup>302</sup>With Bruce 1973:234; against Lincoln 1990:152-7. The points raised below will not deny potential influences from Ps 118 or from a general stone *testimonia*, but do illustrate some contributions 28:16 specifically makes to Eph 2 to support the claim of an allusion.

vv.20-22 relate that God has initiated the results achieved by the cornerstone, Christ.<sup>303</sup> The allusion facilitated this combination of theology and Christology. Secondly, hostilities again loom on the texts' horizon. These correlations hint that an allusion to Isa 28:16 was meaningful.

The freedom of allusion allows for a more creative representation of the intertext and this text moves another step towards allegorical treatment.<sup>304</sup> By separating the unity of Isaiah's imagery, the author associated its components with three elements of the Christian community; namely, 1) the cornerstone<sup>305</sup> as Christ; 2) foundation as the apostles and prophets; and 3) building as the congregation(s). This text, along with 1Cor 3 and 1Pet 2, refer to their respective communities as the Temple to express their convictions that God's presence and power accompanied this growth.<sup>306</sup> Unity among Jews and gentiles within the people of God was the significant result of the cornerstone according to this text.

### *Romans 9:33*

Paul's citation of Isa 28:16 in Rom 9:33 relates to his ongoing critique of the Jews (from v.31); this can be observed with the connecting particles, διὰ τί (v.32), and καθὼς (v.33). After 9:33 Paul sustained his focus on the Jews until 10:3, so that the gentiles do not reappear on the stage again until 10:4, there only briefly, and perhaps not vitally important until 10:11-13.

The form of Paul's citation, with its unique conflation with Isa 8:14, has already been commented on in passing, but now it may be fully addressed. Rom 9:33 matches 1Pet 2:6 and 1QIsa<sup>a,b</sup> at the citation's beginning,<sup>307</sup> but does not follow the LXX. For the final clause, 1Pet 2:6 follows the LXX exactly, while Rom 9:33 and 10:11 (which adds πᾶς) are close but not exact. Paul's ἐπ' αὐτῶν matches the LXX but is only implied

<sup>303</sup>For God as the implied subject of the so-called 'theological passives' (vv.20ff), see Barth 1974:271.

<sup>304</sup>Both ἐν κυρτῷ, and ἐν ᾧ violate the continuity of Isaiah's metaphor. The metaphor is, therefore, secondary to the writer's point.

<sup>305</sup>Two exegetical problems relate to this word: 1) its physical location (foundation or capstone) and 2) the genitive absolute: ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ. On the first, the discussion yields few payoffs either way, since the exaltation of Christ does not depend on this decision (cf. 1:22; 4:13). Secondly, if ambiguity resides in the definition of the word, the genitive probably springs from an implied connection with θεμελίω (cf. 1Cor 3:10). See Bruce 1973:231-235, for more discussion.

<sup>306</sup>Gärtner 1965:58f,65. Another feature which some of these texts share and which reflects a pool of early NT expressions is the use of 'growth' language in various tropes (body, baby, or plant metaphors) through a consistent use of ἀξάνω: (Eph 2:21) ἀξεί, (1Pet 2:2) ἀξήθηθητε, and (1Cor 3:6,7) ἤξανε, ἀξανε.

<sup>307</sup>The discussion of the participle ἵδῃ and τίθημι above, shows how Stanley's 1992:121n111 conclusion that Rom 9:33 could not be an "assimilation to the Hebrew" was a hasty one. Cf. Van der Kooij 1981:120.

by the Hebrew. The correspondence with LXX 28:16 on the verb, καταισχύνω is also difficult to attribute to coincidence.<sup>308</sup> The theory of Greek text *testimonia*,<sup>309</sup> held in common with 1Pet, does not solve the inquiry conclusively, since “stumbling” was found in conjunction with 28:16 in both Hebrew and Greek contexts (cf. Isa 28:13, 1QH 15, in addition to 1Pet 2). Perhaps, then, a *testimonia* source from oral tradition which was originally based on the Hebrew should not be ruled out.<sup>310</sup> I.L. Seeligmann, for example, does not attribute 9:33 directly to a Greek text, since he believes it was either a quotation from memory or from a Hebrew text.<sup>311</sup> If the conflation was intentional, then the second explanation is more probable. In view of these complications, it remains prudent to keep any conclusions at arm’s length, while admitting that the potential for a Hebrew *Vorlage* cannot be dismissed.

From the study of Isa 28:16 and its history of interpretation it emerged that 28:16 could be perceived as condemnatory, hopeful, or both (or in the case of 1Cor 3, neither).<sup>312</sup> An author’s *selection of words* from 28:16 along with *the presence or absence of hostility* contributed to the particular meaning that an author intended to convey. It seems reasonable that Paul could have quoted Isaiah 28:16 in its complete form and elicited either or both of those general notions, that of judgement or hope.<sup>313</sup> And yet, he did not quote Isa 28:16 fully but selected a portion of 8:14 for its middle section. Taking these words at their face value, we note that Paul has ripped out all evidence of the cornerstone, foundations, walls or fortress from 28:16 and manipulated the words of the prophecy to say that God has laid a *stumbling* stone in Zion! Likewise, his selectivity neglected the positive portion of Isa 8:14.

More similarities and differences in the contexts can be catalogued at this point. At 9:33 the focus is on Israel’s failure of faith which hints at a negative function for the stone. This use would certainly parallel Isaiah 8 and 28, but at Rom 10:11, the characters pointedly include both gentiles and Jews who willingly espouse Paul’s creed (vv.9-10). This gentile presence marks the most obvious distance between these traditions, and Paul’s Christological interests in 10:4,8-13 add to that. Does the stone in

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<sup>308</sup> καταισχυθήσεται (for שׁוֹרֵר) in Rom 9:33 preserves the verbal root of the LXX, yet changes the tense.

<sup>309</sup> Dodd 1952:43.

<sup>310</sup> So Barnard 1964:307,11.

<sup>311</sup> Seeligmann 1948:24. cf. also Hanson 1974:146.

<sup>312</sup> Dinter 1979:25,302 wrongly sees the duality as inherent in the text.

<sup>313</sup> *Contra* Hübner 1984:68 who sees a judgmental use of Isa 28:16 as a contamination of its natural sense.

9:33 refer to Christ? Some debate has arisen in the past three decades about the identification of the stone, so that must be addressed fully. Continuity between the three passages runs along a choice to trust in God at a defining moment in the history of Israel.<sup>314</sup>

Another question to answer will concern the implications of a typological or prophetic use of Isa 8 and 28. These questions, which have guided the preceding survey of traditions, are central to describing the particular transformation of the intertexts' semantic value. Finally, it might be helpful to query whether or not Rom 9:32b-33 reflects similar interests which were found in 1Cor 1 and 3 since these two texts focused on Christ and Paul's mission.

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<sup>314</sup>Beyond a "stone" *Stichwort* linkage, several other verbal connections exist: אבן (8:14-28:16); ציון (8:18-28:16); חוש (8:1,4-28:16); מים שטף/עבר (8:8-28:15); הזה העם הזה (8:11-28:11,14); ירושלם (8:14-28:14); נשבר/נוקש/נלכדו (8:15-28:13); יהוה צבאות (8:18-28:22). Thematic parallels would include: Assyria; YHWH's ironic judgement; stubborn officials in Jerusalem; Ephraim-Samaria; alliances; sorcery and necromancy; and terror.

## *Chapter 3*

# **EXEGESIS OF THE OLD TESTAMENT PASSAGES IN 10:5-8 AND A SURVEY OF THEIR HISTORY OF INTERPRETATION**

The next quotation in Rom 10 comes in a new subsection that has caused no shortage of puzzlement. Paul's argument in vv.5ff continues closely on the heels of 10:4, but the introduction of Moses after the climactic and categorical statement of 10:4 justifies marking the beginning of a new subsection. Beyond the concerns of relating 10:5ff with 10:4, his use of the OT in vv.5-8, with his unique introductory formulae creates the principal problems. The goal of this chapter will be to explore where and how these intertexts functioned before their appearance in Romans. Questions emerging from the diachronic study, it will be seen, will challenge the common opinion that Paul was making his argument by playing one citation of the law off another.

### **Leviticus 18:5 - Making Sense of Sex**

#### **Introduction**

The intertext in Rom 10:5 comes from Lev 18:5. Three leading and related questions arise from studying Lev 18:5 and its subsequent uses: 1) What did doing YHWH's statutes and judgements consist of? 2) What was 'living' meant to convey? and 3) How were doing and living related? What complicates the task of answering these questions at a particular historical or cultural juncture is the likelihood that Israelite law accrued regulations through time, and that existing laws sustained adaptations.<sup>315</sup> The use of these legal terms could also be hedged by varying rhetorical strategies or by other contextual factors, i.e. made to refer to specific laws or altogether different spheres of jurisdiction. Was an author, it may be asked, primarily considering domestic laws without regard for wider social spheres, or were they an especial concern within the wider scope of laws? By the same token, defining 'living' is crucial because it may entail numerous dimensions of human existence: physical, psychological, religious, economic, cultural, individual, familial, national, temporal, historical, and eternal.

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<sup>315</sup>E.g., see Fishbane 1986:91-106,231-77. On pp.109ff he compares the exegetical additions given to Lev 23:39-42 and Deut 31:10-13 by Neh 8:13-17.

Combinations of these cannot be neglected; e.g., living could represent national, economic prosperity. These questions will contribute to a more precise reading of the intertext's semantic value.

This study contends for a new understanding of Leviticus 18 by pursuing a line of analysis between the legal material in vv.6-23 and the chapter's framing material, vv.1-5,24-30. To argue successfully that the laws and the surrounding texts belong together one must overcome two major problems: first, a redaction critical issue based on stylistic differences which, secondly, seem confirmed by trouble in reconciling the content of vv.1-5 with vv.6-23. The problem of style appears clear as vv.1-5 exhibit narrative qualities whilst vv.6-23 preserve apodictic law. Turning to the second issue, the first five verses admonish Israel to separate itself from Egypt and Canaan by observing YHWH's laws, whilst vv.6-23 preserve a series of regulations, predominately regarding incest, which were not peculiarly Israelite. Although not every scholar has observed a problem in reading vv.6-23 in this light, Baruch Levine<sup>316</sup> and Erhard Gerstenberger<sup>317</sup> rightly question the value of the incest laws for a polemic against foreign nations, including Egypt where it is known that the royal family occasionally allowed some incestuous unions. This observation appears to exacerbate the redactional problem, leaving the passage without an apparent rationale for its collection of laws or their relationship to vv.3-5 in particular. N.H. Snaith states what most commentators have concluded:

The compilations of laws and customs are from different sources, all brought together without any real attempt at editing or correlation.<sup>318</sup>

Nevertheless, this study first addresses the question of literary context and then looks at the second crux with the help of Mary Douglas's anthropological approach which she has rigorously applied to the food laws of ch.11.<sup>319</sup>

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<sup>316</sup>Levine 1989:118.

<sup>317</sup>Gerstenberger 1996:256f.

<sup>318</sup>Snaith 1967:137. See also particularly Noth 1977:146 and Carmichael 1997:6-9,40. Carmichael's reading, which explains the motivation for these laws as an urge to gloss Israel's embarrassing accounts of incest in the patriarchal narratives, is creative but stretched beyond credibility at several points (e.g. vv.7,10,13-14). Also, and most simply, he assumes the incest laws are the most important elements of this collection—this analysis by contrast prefers the more inclusive label, "sexual laws".

<sup>319</sup>Her ideas have progressed over time since her first major application of pollution theory to Leviticus (1966), until her most recent book (1999). In the latter she gives a historical overview of both her work and anthropology as it pertains to pollution theory (pp.v-viii,6-10). Her earlier work was marked by occasional and unsystematic attention to the sexual laws. However, Douglas 1999 and 1999a somewhat closes that lacuna. This essay diverges from her work, not because of a fault in her anthropological approach, but precisely because of a denial of her assumptions about the relationship between vv.1-5 and vv.6-23.

## Literary, Historical, and Theological Background

Three features of the Lev 18 confirm that the framing material was composed, not for a separate literary tradition but expressly for the sexual laws. First, the narrative thread<sup>320</sup> which weaves together the sections of Leviticus reflects an ambition to fit the following material into the constituting laws of the nation.<sup>321</sup> Lev 18:5 belongs to a speech that has its ostensible setting at Mt. Sinai in the running narrative from Exod 19 to Num 10.<sup>322</sup> Whatever the biblical record states about the conquest, it shows that Israel's settlement was only partially successful, so throughout the centuries the Hebrew people lived alongside the practices of the Canaanites. Secondly, from the general admonitions in 18:1-5,24-30, a picture emerges in which Israel is attempting to erect constituting laws that 1) would protect themselves<sup>323</sup> from what they must have considered debasing elements in Canaanite religion<sup>324</sup> and 2) would allow them to transform common theological conceptions for their own perception of God<sup>325</sup> and his special purposes for them. Even as Israel may have found imagery and words from its neighbors helpful in articulating its vision of God,<sup>326</sup> Lev 18 reflects an impulse to cut conceptual and ritualistic ties with Canaan. Third, a closer look at the framing material finds the language of 18:1-5 resurfacing in 18:24-30 which thereby creates the effect of two bookends holding up the material in vv.6-23. Similarly, and in support of this observation, parallels between the framing material in chs.18 and 20 should be recognized; see Appendix 2 below. All four sections of the frames mention the behaviour of God's people in the land with or in distinction to other peoples. In no case was Israel to conform, but in every case others were to conform to God's statutes. Put succinctly, these texts deal with *external boundaries* around Israel's culture. Mary Douglas has analyzed the overall structure of Lev 18-20 as a ring composition, where

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<sup>320</sup>Wenham 1979:3-8,15-16.

<sup>321</sup>Thompson 1992:381; cf. also Fishbane 1986:257f.

<sup>322</sup>A detour into the theories of Israel's exodus and conquest (settlement or revolt) will be avoided, because they are many, are filled with complex speculations, and are marginally relevant to Lev 18. See Thompson 1992:1-77,127-70 for a detailed review.

<sup>323</sup>It would be because of both similarities and differences that such actions would be necessary. Cross 1973 focuses on matters of continuity, while Gray 1957 emphasizes discontinuity.

<sup>324</sup>Bright 1981:118; Gray 1957:133f,187f regarding imitative magical practices; and Albright 1953:92-3, regarding cultic prostitution.

<sup>325</sup>Cross 1973:42,151f. In Israel's theology of El is united with YHWH, ascribing to him the role of creator of everything and sole authority of history who was to be worshipped with exclusive loyalty.

ch.19 is the pivot point and chs.18 and 20 are seen in parallel.<sup>327</sup> She contends that the second half gives further refinement or definition to the first. When it is seen that in the otherwise pedantic restatement of the sexual laws in ch.20, punishments for the infraction are added, her point carries some merit.

Therefore, such a pattern of redaction gives credence to the suggestion that the framing material be read in light of the remainder of the chapter. By recapitulating material of the introduction in the summation, the redactor intended to combine the two sections in such a way that violence would be done to the framing material if it is considered separately from the sexual laws. The whole chapter, in this case, would have arose as part of the larger tradition called P or H.<sup>328</sup>

This analysis uncovers the redactor's intent, but it also sharpens the differences between the content of the framing sections and the legal material. To address this the discussion will now examine vv.1-4 and 6-23 before reflecting on v.5 at the conclusion.

### **Texts of Leviticus 18:5**

#### *Lev 18:1-5*

<sup>1</sup> YHWH spoke to Moses saying, <sup>2</sup> "Speak to the children of Israel and say to them: I am YHWH your God. <sup>3</sup> You (*pl.*) must not model your conduct according to customs in the land of Egypt where you dwell, nor model your conduct according to customs in the land of Canaan where I am sending you and you must not live by their statutes. <sup>4</sup> You will model my statutes and observe my judgements to walk by them! I am YHWH your God. <sup>5</sup> You will observe my statutes and my judgements, for a person may do them and live by them. I am YHWH."

#### *Rom 10:5*

For Moses writes about the righteousness which comes from the law: "*The one who does these things will live by them.*"

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<sup>326</sup>E.g. Ps 19:4f; see Dahood 1965:121 and Stadelmann 1970:52f.

<sup>327</sup>Douglas 1999:223 depicts the structure of Leviticus after the form of the Tabernacle. This position is a sophisticated and imaginative advance from a simple ring construction for the whole book as explained in Douglas 1993. What has remained constant is her analysis of chs.18-20 as a ring (see 1999a:341-350). Cf. also Rendtorff 1996:29ff.

<sup>328</sup>With few historical moorings, dating P(H) is a matter of considerable speculation. Levine's "realistic" interpretation of Leviticus shows a fragility of the data that cannot be hidden behind such a presumptuous title; ABD 4:318f and 1989:xviff. He dates the book to the post-exilic period primarily based on certain word studies. Milgrom 1983, by contrast, finds evidence from other word studies for dating the book to the period of the monarchy; Fishbane 1986:164 agrees with Milgrom. This debate matters insofar as our objective is to compare Lev 18:5 with other traditions of interpretations. E.g., it will be argued in the History of Interpretation below, following Joosten 1996, that Ezekiel has taken up traditions from Leviticus. Joosten concludes that H is pre-exilic, before Ezekiel, and not dependent on D. Zimmerli 1979:1.46-52, however, believes that Ezekiel and Leviticus originated independently among priestly circles.

*Textual Comparisons*

- MT וְשִׁמְרֶתֶם אֶת-חֻקֹּתַי וְאֶת-מִצְוֹתַי אֲשֶׁר יַעֲשֶׂה אִתְּכֶם הַיּוֹם בְּהֵאֵן אֲנִי יְהוָה
- LXX καὶ φυλάξεσθε πάντα τὰ προστάγματα μου καὶ πάντα τὰ κρίματα μου καὶ ποιήσετε αὐτὰ ἃ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς ἐγὼ κύριος ὁ θεὸς ὑμῶν
- Tar<sup>N</sup> ותטרון ית קיימי וית סדרי די(גני) די יעבד יתהון בר נשא ויחי בהון כדן אמר יוי

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- Rom 10:5 Μωϋσῆς γάρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νομοῦ ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

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**Exegesis of Lev 18:1-5**

vv. 1-4

In Leviticus' characteristic fashion for stitching legal sections together, ch.18 begins by an announcement of another speech from YHWH to Moses for the people: "YHWH spoke to Moses saying".<sup>329</sup> This formula was used to introduce teachings for the general assembly of the nation.<sup>330</sup> What portends to be another proclamation of God's laws, however, surprisingly begins with the blunt "I am YHWH your God" (v.2). There is no clear connection, either conceptually or syntactically, between this and the remainder of the speech, but its echo in v.4 hints at its importance. Indeed, the concentration of this phrase within chs.18-26 (21 of 22 times in the Lev) reinforces the relationship between God and Israel vis-à-vis other gods and other nations and implies Israel was a holy people separated to his purposes. It thus adumbrates the holiness motif explicitly started in ch.19. The phrase simultaneously identifies the source of the commandments (cf. the first person singular of v.4)<sup>331</sup> and provides the basis for an expectation of obedience; i.e., they must obey his commands, because he was their God.<sup>332</sup> Jan Joosten sees in it an expression of God's immanent presence.<sup>333</sup> John Hartley summaries this, saying "the role of the formula in Lev 18-26 then is to teach

<sup>329</sup>It begins chs.1,4,6,8,12,14,16,17-25,27 and outside the book in Exodus 19x; Numbers 48x; Deuteronomy 1x; and Joshua 2x. Other variations include YHWH speaking to Moses and Aaron: 11:1; 13:1,14:33; 15:1, also cf.21:1.

<sup>330</sup>Cf. Levine 1989:xvi-xvii.

<sup>331</sup>Levine 1989:118.

<sup>332</sup>Snaith 1967:122. Milgrom 1996:74 argues that the "bulk of H reflects the Priestly response to the indictment by the prophets of the eighth century (especially by Isaiah of Jerusalem) of Israel's cultic and socio-economic sins". Holiness was thus intended to *motivate* an ethical life.

<sup>333</sup>Joosten 1996:197-198,207. The presence of God, along with two other themes (Israel are the slaves of YHWH and YHWH owns the land), in Joosten's opinion, control this section of Leviticus above all other themes.

that Israel's existence as a people rests on Yahweh's self-revelation of his holy character".<sup>334</sup>

Verse three is a siren's blast for cultural isolationism or conservatism: it warns Israel to sever its ties with Egypt and to preserve themselves amidst the cultural or religious climate of Canaan. The parallel clauses of this verse begin with כִּי, giving them a concessive and adversative meaning to set up the prohibitions thus: "even though the Egyptians conduct their lives in such a manner, you will not!".<sup>335</sup> The commands lead in a progression to the final clause, also a prohibition, which demanded that Israel not "walk" (live)<sup>336</sup> by their statutes. Therefore, insofar as these nations' statutes conflicted with YHWH's, Israel was required to show him loyalty by rejecting their customs (v.4).<sup>337</sup>

What was the scope of the חֻקֹת and מִשְׁפָּט in vv.3-5? Clearly, they are national and most probably both cultic and social laws—'law' in the broadest sense. At least this general application of these words must stand unless the context constrains them to more specific statutes or judgements.

This, indeed, is the problem of reading vv.1-5 and vv.6-23 together. For, how can this goal of separation and differentiation from foreign nations, expressed archetypically as Egypt and Canaan, be reconciled with the goal, if there is one, in the particular sexual laws in v.6ff? This quandary has induced great confusion among the commentators, despite attempts by Wenham, among others including Mary Douglas, to dredge up distinctions in the sexual practices between Israel and Egypt or Canaan.<sup>338</sup> It is insufficient to grant that the comparative literature illumines a rationale for vv.3-4 and

<sup>334</sup>Hartley 1992:291-293; quotation from p.293.

<sup>335</sup>Usually מַעֲשֵׂה and עָשָׂה are translated weakly as 'what is done' and 'do'. These words have a peculiar usage here in Lev 18:3, however; elsewhere they refers to labor/toil (Gen 5:29; Deut 2:7); output/production (Num 31:20; Deut 4:28); an occupation (Gen 47:3; Ex 5:13); and craftsmanship (Ex 26:1)—none of which are implied here. The closest parallel comes from Ex 23:24 which points towards cultic tasks or rituals. Such a connotation cannot be ruled out here, especially with a reference to Molek in v.21. "Customs" and "model your (*pl.*) conduct" are used in the translation to reflect this inference along with a desire to maintain a generality in the near context that does not emphasize idolatry or cultic issues; (cf. LXX - ἐπιτήδευσις and νόμιμος).

<sup>336</sup>Cf. TDOT 5:391-92. Walking after a king or leader implies loyalty, e.g., ANET 478. Cf. "alaku", CAD, A1.300,308,320. And yet, walking in/by statues or laws seems to be a particularly Hebrew appropriation of the metaphor. "Living in accordance with" is doubtless the meaning here.

<sup>337</sup>Noth 1977:134 believes that this prohibition in the context of vv.6ff shows that Israel considered the Canaanites as sexually licentious and promiscuous to an extreme. Traditions of a similar bias are found in the story of Sodom and Gemorrah; nevertheless, vv.6ff, as will be explained below, do not necessarily signal this.

<sup>338</sup>Wenham 1979:251-52 and 1991:359-363 finds evidence of homosexuality from Mesopotamia and Canaan; bestiality from Egyptian, Canaanite, and Hittite sources; child sacrifice in Ammon.

the laws of vv.21-23 (regarding Molek, homosexuality, and bestiality). This leaves the incest laws (vv.6-17), which were virtually universal, as pointless, even contrived, as distinctive cultural markers.<sup>339</sup> Likewise, vv.18-20 fail on the same grounds, but add the wrinkle that they are not incestuous and they appear to be interjected awkwardly among these laws.<sup>340</sup> Should a source critical piecemeal approach to this question be the only option, or have commentators missed the real importance of vv.6ff? Can sense be made of the whole passage to expose a coherent logic that does not result in a needling, unimaginative polemic with Leviticus' neighbors?

These questions are being given an affirmative answer here with the help of certain insights of Mary Douglas's anthropological studies in social pollution and taboos. She has concluded that the logic for a society's rules are often imagined through a symbolic use of the human body. From her field work and literary studies she has specifically discovered the implied symbolism which food and sex carry in various cultures, just as she wrote:

The body is a model which can stand for any bounded system. Its boundaries can represent any boundaries which are threatened or precarious. The body is a complex structure. The functions of its different parts and their relation afford a source of symbols for other complex structures.<sup>341</sup>

Her findings from studies of primitive cultures, when applied to the exegesis of Lev 11, have shown how that legislation, which was heretofore observed as a desultory grouping of rules, also carried an important sociological logic.<sup>342</sup> For our purposes, it is noted that sex, like eating, deals with the entries and exits of bodily boundaries and as such becomes another, apt analogy for social, cultural, and theological intercourse.<sup>343</sup> Although she acknowledges that sexual taboos are extremely important for this implicit

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<sup>339</sup>Occasional practice of incest between members of the Egyptian royal family in pharaonic times is not a sufficient basis for a polemic; cf. Manniche 1987:29. Bagnall 1994:127-34, shows that this taboo relaxed in the Roman period 2-4<sup>th</sup> centuries AD, particularly in the urban areas of the northern Arsinoite nome. Bagnall hypothesizes that this trend began in the Hellenistic Age, but was uncommon before this.

<sup>340</sup>For the condemnation of adultery in Egypt, see Manniche 1987:20-22.

<sup>341</sup>Douglas 1966:115. Later she adds "we should expect the orifices of the body to symbolize its [society's] specially vulnerable points.... The mistake is to treat bodily margins in isolation from all other margins" (p.121). Thus menstrual flow, seminal discharges, and births are assigned cultic significance through purity concerns (Lev 12 and 15). Also, in Douglas 1993:21, she says, "In Leviticus the body is the cosmos."

<sup>342</sup>Her analysis has evolved from Douglas 1966 through her article 1993:3-23 where she integrates her explanation of the food laws more fully into the whole structure of Lev and especially in relation to the blood laws and blemish laws. In Douglas 1999:134-75 she offers a further advance in integrating these laws with the entire literary and theological setting of P.

<sup>343</sup>Douglas 1975:271. On p.262 she states "Sexual and gastronomic consummation are made equivalents of one another by reason of analogous restrictions applied to each."

social structure, her work in Leviticus has not substantially focused on ch.18.<sup>344</sup>

*Analysis of vv.6-23*

The general prohibition of v.6, do not have sex<sup>345</sup> with close relatives (בְּשָׂרוֹ), guides vv.7-17 which were given to define how *close* were close relations. The implied subjects of these commands were men, because all the familial members with whom the subject must not have sex were women.<sup>346</sup> Within the prohibitions, the text often preserves a justification which was expressed variously in a circumlocution such as “she is the nakedness (עֲרֹוֹה) of your father” (speaking of a mother or stepmother).<sup>347</sup> These imply that to break them would jeopardize the family structure by directly *and* indirectly violating members within one’s extended family. An offense of this sort would bring shame upon the whole family and would rupture its cohesiveness. These were some of the most intimate *internal boundaries* of Israelite culture—boundaries, in that they must not be crossed, but internal and not external, because they were within the social structure. Therefore, vv.6-17 focus on the life of the extended family.<sup>348</sup>

Intriguingly, there are certain gaps among the list of family members. These are

<sup>344</sup>Despite the fact that she repeatedly places sexual taboo in parallel with dietary taboo, she did not treat the sexual laws of Lev 18 and 20 with a comparable perspicacity. Douglas 1999:234-40 unfortunately makes three fundamental errors. First, finding a ring structure between chs.18-20, which correspondingly induced a conviction that ch.19 is the pinnacle and main point of the section, riveted her attention on 19 to the neglect of 18 and 20. Secondly, she devoted overmuch time dealing with the ethics of homosexuality, despite it being one issue among many. Finally, she assumes that the incest laws preserve a polemic against the occasional incestuous behavior of Egyptian royalty.

<sup>345</sup>For sexual connotations of קָרַב, see Levine 1989:119.

<sup>346</sup>Porter 1976:145 and Carmichael 1997:7 narrow (too far) the target audience to the head of the household and a child respectively. Even our explanation needs qualifying with regards to v.7 which may be thinking of males and females (mother-son and father-daughter relations). Vv.8-17 are clearly intended for males.

<sup>347</sup>As the following table shows:

vv.7-8	“nakedness of your father”	of a mother or stepmother אִשְׁת־אָבִיךָ
vv.9,11	“nakedness of your sister/daughter of your fathers daughter”	of a sister or half-sister בַּת-אֲבִיךָ אִוְ בַת-אִמְךָ/אֲחֻתְךָ
v.10	“nakedness of your son’s/daughter’s daughter”	of a granddaughter בַּת-בְּנֵךְ אִוְ בַת-בְּתוּךָ
v.12	“she is your father’s flesh”	of a paternal aunt אֲחֻת־אָבִיךָ
v.13	“she is your mother’s flesh”	of a maternal aunt אֲחֻת־אִמְךָ
v.14	“she is your aunt”	of a wife of a paternal uncle אִשְׁתּוֹ ... אֲחִי־אָבִיךָ
v.15	“she is your son’s wife”	of a daughter-in-law אִשְׁת־בְּנֵךְ
v.16	“she is your brother’s nakedness”	of a sister-in-law אִשְׁת־אֲחִיךָ
v.17	“behold this is wickedness” וְזֹאת	of a step-daughter or step grandchildren אִשְׁת־וּבְתָה ... בַת-בְּתָה ...

<sup>348</sup>Porter 1976:143f and Knierim 1987:12; not clan as Gerstenberger 1996:248,58 argues.

daughters, nieces, and female first cousins.<sup>349</sup> The discussion will return to this observation.

At v.18, there is a shift in the redaction of the sexual laws. In the prohibition against marrying a woman and her sister, there is no issue for the man's male or female relative, but rather for the family from which his wife originated, i.e. another family in the clan (or perhaps the tribe or nation).<sup>350</sup> This law supposes a larger jurisdiction than the previous verses.<sup>351</sup> Hence, the sexual laws have moved beyond the orbit of family into the larger society. This being the case, vv.19f are no longer a surprise, since they prohibit sex during menstruation and adultery.<sup>352</sup> Relations with one's wife was fine until it interrupted ritual purity, or relations with a woman, not already excluded, became forbidden if adulterous because societal cohesion was at risk (v.20).<sup>353</sup> It is vital to note that this logical, outward progression is also marked by a change in justification for the prohibitions which now stresses defilement or uncleanness (טמאה). Whereas vv.6-17 dealt with the family, vv.18-20 extend the scope of sexual laws to the clan or tribe and accordingly attract different issues regarding their enforcement. Implications for sexual activity reach beyond small family units to greater social structures. Verses 18-20 still articulate internal boundaries of the society, but by connecting sexuality with the cult's or religion's coherence the laws cover the next circle of associations within the Israelite nation.

Finally, that a polemic against child sacrifice (v.21) also finds its place in these statutes reinforces the notion that the family was to be understood as part of the culture at large and most importantly that sexual boundaries represent even the limits of cultural boundaries; i.e., external boundaries. The law against sacrificing children to

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<sup>349</sup>For the case of the missing daughter, see CD 5:7-9; Ziskind 1996:125-30; and Meacham 1997:254-59.

<sup>350</sup>McNutt 1999 contends that the endogamy was typically practiced in the clan throughout the pre-exilic periods. More about endogamy will be said below. Levine 1989:122 and Bendor 1996:57-66 are right to see that v.17 also falls out of the confines of the family as a regulation regarding a step-daughter or step-grandchild, but the justification for the prohibition, "they are your flesh", indicates the case was being treated as incest.

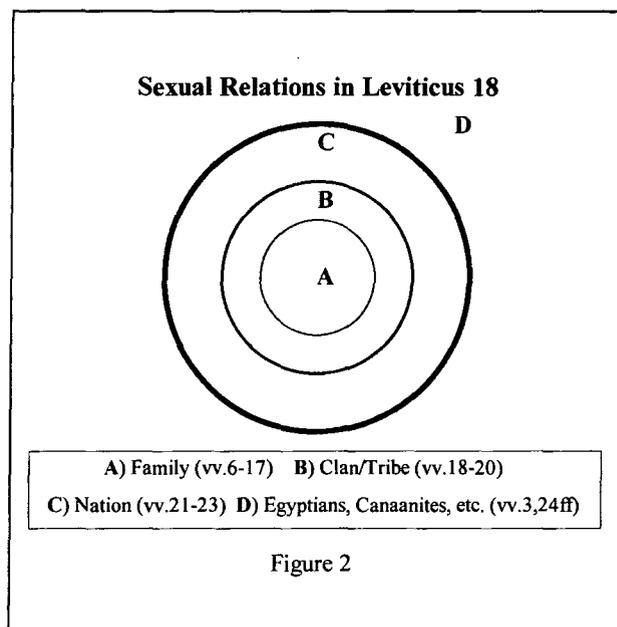
<sup>351</sup>A lack of clear stratification in ancient Israelite society complicates the process of assigning a precise level of jurisdiction to these laws. Yet, אִשְׁת עַמִּיתָךְ (v.20) denotes members of society not necessarily from one's extended family (see 5:21; 19:11,15,17; 24:19; 25:14,15,17). McNutt 1999:165 and Bendor 1996:92f persuasively argue that clan and tribe distinctions may well have survived trends towards greater urbanization throughout the era of the monarchy, particularly in rural areas. See McNutt 1999:197ff for a response to Weber, Gottwald, and de Vaux who believe that the larger structures were completely fractured during this transition in IA 2C. During the Babylonian and Persian periods even the structure of the clan was transformed as the office of שָׂרֵי rose to prominence.

<sup>352</sup>Douglas 1999a:345 separates the laws of vv.19-23 from vv.7-18 without any explanation.

<sup>353</sup>See Douglas's 1966:129-39 discussion of 'pollution'. In this vein, note the peculiar judgement placed on relations between nephew and aunt in 20:20.

Molek became germane to this body of legislation since it dealt with the fruit of legitimate sexual activity. By sacrificing a son or daughter, violators exhibited a profound disregard for the blessing from their sexual activity; they weakened the nation's future;<sup>354</sup> and of course, compromised the cultic, theological, and covenantal relationship with YHWH.<sup>355</sup> The jurisdiction of this law transcends family, clan, and perhaps tribe to the boundaries of the nation. While child sacrifice to Molek is the most obvious sign of a fracture in the external boundaries, the practice of homosexuality and bestiality, as we have mentioned, may also come from external sources,<sup>356</sup> so their prohibition could likewise have been considered a symbol of external boundaries (cf. Exod 22:19).<sup>357</sup>

Therefore, in Lev 18 the prohibitions on sexual relations move through ever widening concentric circles from the closest internal cultural structures to its fringes (see Figure 2 below).



A widening (or narrowing) of context for legal material is not unique. Douglas

<sup>354</sup>Fishbane 1986:186f

<sup>355</sup>Heider 1985 and *ABD* 4:895-98. Note, however, his despair at finding a purpose for 18:21 in context after reviewing various explanations: "Noth's explanation is practically an admission that there is no explanation (or, at least, no substantive connection with the context.) In short, the context of 18:21 provides little help to us." This law's importance goes beyond a keyword attachment (so Noth 1977:136), but Elliger 1966:241's suggestion that it represents the fruit of the fertility cult rites (i.e., presumably with prostitutes) is too conjectural.

<sup>356</sup>This is not to suggest that child sacrifice, homosexuality, and bestiality originated or was only practised outside of Israel and that Israel had no indigenous interest in these practices.

<sup>357</sup>Cf. 20:5. Making sacrifices to Molek put on the entire clan *משפחה* under judgement. Thus, the tribe or nation would carry out the sanctions.

has portrayed the taxonomy of animal life in Lev 11 and Deut 14 thus being arranged in the categories (listed in narrowing order) of (1) unclean, (2) clean and edible, and (3) perfect for sacrifice—each described within the three kingdoms of animal life: air, sea, and land (cf. Gen 1).<sup>358</sup> She has also discovered, throughout the book of Leviticus, many such techniques;<sup>359</sup> she variously describes these as rings, inclusive sets, or tripartite divisions. These signal a logic which she labels as microcosmic, correlative or analogical thinking.<sup>360</sup> The most fascinating examples are the tabernacle and Mt. Sinai, but she also discovers this in the animal sacrifice,<sup>361</sup> the blemish laws (Lev 13-14)<sup>362</sup> and the prescribed means of cleansing to the altar's cleansing on the Day of Atonement (Lev 16).<sup>363</sup> As the implied correlative logic in these examples (and others) is exposed, therefore, a sensible even poetic picture of Israelite life emerges. The principle of holiness expressed in taboos, rituals, and legal codes reinforced both interpersonal and cultic standards as by a mirroring effect between the tabernacle and statutes. Systematic ranking in these measures of purity and holiness might have been a useful mnemonic device, but it also give clarity. To live in this context was to function in society and in worship with a proper knowledge of order and disorder, clean and unclean, holy and defiled. Life is highly integrated or systematized, so that humanistic concerns were meshed with cultic.<sup>364</sup> Douglas often remarks how causal relations are rarely explicit in Leviticus, unlike Deuteronomy, which makes probing the basis of a particular law challenging or impossible. Greater cultural configurations, on the other hand, which are fashioned after patented designs, supplies a more implicit causal logic in a network of mutual purpose and enforcement.

This leads us to four important conclusions on the sexual laws of Lev. 18. First, these laws are part of the analogies which stem from the imagery of the tripartite divisions in the tabernacle and Mt. Sinai; this explains the logic of moving from inward

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<sup>358</sup>Douglas 1975:263.

<sup>359</sup>The book of Numbers exhibits similar traits; see Douglas 1999:52.

<sup>360</sup>See Douglas 1999:13-65.

<sup>361</sup>Douglas 1999:67-86, and esp. p.79.

<sup>362</sup>Douglas 1999:177,191.

<sup>363</sup>Douglas 1999:178.

<sup>364</sup>Douglas 1999:27 writes: "The analogic system of thought has a more comprehensive idea of truth; what is true is so by virtue of its compliance with a microcosm of the world and of society; to be convincing, what is true must chime with justice; it looks to match microcosm with microcosm in ever-expanding series."

towards outward boundaries. Secondly, both secular and sacred aspects of life are integrated as seen in Lev 18 when the sexual laws transcended the jurisdiction of the family and when help for enforcement of the laws was more essential. Precisely when there was a need for greater support, cultic impurity (תועבות, תבל; דלל; טמא, זמה) appeared.<sup>365</sup> Taboo has a preserving effect for the culture and this is the chief emphasis of Douglas' work.<sup>366</sup>

Third, regulations on sex support boundaries not only by virtue of their negative statements, but also by the positive endorsement of endogamy. The gaps of female members not included in the list of Lev 18:6-17, indicate that endogamy was allowed for, perhaps even encouraged in Israel. The choice to practice either endogamy or exogamy carries an important social symbolic load. Endogamy attempts to isolate a culture by refusing the exchange of women for external alliances.<sup>367</sup> Such a cultural impulse accords with the desire for high boundaries between those of the inside and those of the outside (21:10ff).<sup>368</sup> It denies the value of culture exchange, and even raises such a prospect to an analogy of social *contagion* which must not be allowed admittance.<sup>369</sup> Furthermore, endogamous marriage preserves a culture's economic base, through its implications for inheritance for land rights, herds, etc.<sup>370</sup> Israel's patriarchal narratives indicate endogamy served to define who would be the inheriting descendant: cf. Isaac and Jacob as against Ishmael, the sons of Keturah, and Esau (cf. also Num 27 and Deut 21).<sup>371</sup>

The fourth conclusion relates to the redaction of the chapter. One must doubt whether the redactor ever meant to give vv.6-20 as part of a polemic against Egyptian and Canaanite practices. Yet, as they defined levels of internal boundaries, they functioned in coordination with the external boundaries to set a comprehensive

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<sup>365</sup>Douglas 1966:41,129-139 writes: "defilement is never an isolated event. It cannot occur except in view of a systematic ordering of ideas" (p.41).

<sup>366</sup>Douglas 1999:131.

<sup>367</sup>Douglas 1975:271,302-315. Cf. Philo's mixed feelings in *Spec. Leg.* III 25 and 29.

<sup>368</sup>What is perhaps surprising is that here marriage or sexual relations could be associated with external boundaries without the strict prohibition of marriage with gentiles as is latter endorsed by Ezra 9-10 and Neh 13:1-3. This transition marks a development of this doctrine in Israelite religion, just as the practices in the earlier, patriarchal traditions show more leniency than Lev 18 (cf. Moberly 1992:89ff). Violations of Lev 18 are found: Gen 11 - Abraham with Sarah his half-sister (cf. 18:6,9,11); Gen 19 - Lot and daughters (v.7); Gen 29 - Jacob with both Rachel and Leah (cf. v.15); Exod 6:20 - Amram and Jochebed (nephew and aunt; cf. vv.12-14); 2Sam 13:13-Tamar and Amnon (cf. vv.9,11).

<sup>369</sup>Douglas 1996:86-106, esp. pp.93ff and 1975:305.

<sup>370</sup>Bagnall 1994:131-33.

<sup>371</sup>Steinberg 1993:24-26.

structure for Israelite life.<sup>372</sup> This view takes as the organizing scheme for vv.6-23 the progression in the sexual laws by means of body symbolism which represented important and implied meaning for boundaries. To organize these laws in this manner expresses a goal which was and is most important in relationships with cultural competitors. Accordingly, the notion of boundaries brings forward the implicit meanings in Israel's cosmology, taxonomy of animals, sexual laws, and tabernacle/Temple construction. Each functions together in a coordinated manner as their epistemological grid, in order to sort clarity out of confusion.<sup>373</sup>

v.5

If the essence of vv.1-4 was to contrast *their* customs with *my* laws in order to reconstitute life in Israel, then v.5 parallels these demands and adds another motive for Israel's obedience.<sup>374</sup> This second basis is the promise of life: "a person will do them and live by them".<sup>375</sup>

Here we return to the three leading questions for Lev 18:5 given above to reflect on keeping YHWH's statutes, living, and the connection between keeping and living. We have contended for interpreting "statutes" (חֻקֹּת), and "judgements" (מִשְׁפָּט) in vv.3-5 as national, constitutive laws of Israel as expressed through the tripartite structure of the sexual laws in vv.6-23. In v.5b אֲשֶׁר יַעֲשֶׂה אַתָּם הָאָדָם חַי בָּהֶם is singular and may at first appear to pertain to an individual perspective of 'living'. However, its relation to the independent clause in v.5a which features a plural command, as well as the wider context, began at v.1, necessitates that the entire nation is in view (Lev 19:37;20:22). Hence, הָאָדָם is everyone, a singularity as a token of a plurality (Lev 5:21-22; cf. also Exod 30:38; Deut 17:12;27:15; Mal 2:12; Qoh 7:20).

<sup>372</sup>Cf. Knierim 1987:15.

<sup>373</sup>Douglas 1966:169ff.

<sup>374</sup>LXX adds πάντα "all": "all my commands and all my judgements"; cf. also 18:26,30;25:18; Deut 7:12;26:16. Does the LXX reflect a now missing כֹּל, or has the translator imitated 19:37 and 20:22 in order to make an exegetical point? Most likely it was inserted by the translator, in keeping with the many instances when πᾶς appears with nouns of jurisprudence (προστάγμα, κρίμα, δικαίωμα, νομίμος, and νόμος). The effect of adding πᾶς here is to bring the sexual laws into relation with the law of Moses generally. Therefore, a person may live by the faithful maintenance of the whole covenantal and legal relationship.

<sup>375</sup>Contra Levine 1989:119, who sees this as a result clause.

<sup>376</sup>Ringgren (TDOT 5.143) concludes that little if any difference exists between these two terms. Their function encompasses social and theological spheres, they emanate from the same sources, and they hold jurisdiction over the same constituents of the populus. If there is a slight difference, it would be that חֻקֹּת occasionally emphasizes cultic associations.

Moreover, by articulating the promise for life in the singular, the transition to vv.6-23 is very effective.

If the laws and living have a national scope then the relationship between keeping and living must be similarly defined. Considering that the nation might expunge the contagion and still preserve life, it is evident that the promise of 18:5 recognized not everyone would comply (18:29). Consequently, this context *minimizes* the relevance of 'living' as physical life (2Kgs 4:7;Ps 33:19).<sup>377</sup> Economic life, through provisions for endogamy, cannot be excluded but it is not a principal dimension.<sup>378</sup> Wenham comes closer:

For the OT writers life means primarily physical life. But it is clear that in this and similar passages more than mere existence is being promised. What is envisaged is happy life in which a man enjoys God's bounty of health, children, friends, and prosperity. Keeping the law is the path to divine blessing, to a happy and fulfilled life in the present (Lev 26:3-13; Deut 28:1-14).<sup>379</sup>

He thus embraces an individualistic definition which extends the scope from the physical into the psychological and, to a small degree, sociological. This still is the wrong tack and does not go far enough. Douglas consigns these laws to a cultic frame of reference, so the sexual laws have little to do with daily life.<sup>380</sup> By contrast, ch.19 comments on justice generally, she believes.<sup>381</sup> Living in v.5 thereby might imply ritual obedience. Two problems arise: first, the incest laws in ch.18 mention nothing about defilement and are strictly civil laws. Secondly, a blended emphasis on civil, cultic and national law in chs.18 and 20 makes a much smoother and sensible association with ch.19. This is not to say that the cultic interests of P(H) are here suspended. The redactor has brilliantly conceived and articulated his world view through the lenses of correlative logic. 'Living' is inextricably related to the cult, but is more than that too.

Von Rad, on the other hand, seems to grasp the nature of these laws best in his discussion of the Decalogue and other similar types of legislation, saying

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<sup>377</sup>Snaithe 1967:122; Noth 1977:134; Levine 1989:119.

<sup>378</sup>*Contra* Porter 1976:143; Hartley's 1992:293.

<sup>379</sup>Wenham 1979:253. Interestingly, Gerstenberger 1996:256 does not even address the question, as if it is obvious.

<sup>380</sup>Douglas 1999a:343: "the reference is not primarily to sexual behaviour in the everyday life of the people of Israel, but to sexual irregularities as known in foreign cults."

<sup>381</sup>Following Weinfeld 1972:187f: "even when we do encounter laws dealing with such matters [conjugal life] they are always present in ritual aspect". Again he exaggerates the differences between D and P. Cf. also *TDOT* 4.335.

It confines itself to a few basic negations; that is content with, as it were, signposts on the margins of a wide sphere of life to which he who belongs to Jahweh has to give heed.<sup>382</sup>

If our reading of vv.6-23 is accurate, then we see this same potential meaning in ch.18. YHWH's speech used the most common phrases of doing, observing, walking, statutes, and judgements. They were to fit within a narrative context which was establishing a new constitution of life for the nation in distinction to its national neighbors. The sexual laws follow immediately after this. Together, the framing material and apodictic laws placed walls around life while keeping its corridors quite wide as well; this is an obvious and explicit connection between them. Moreover, the implied meaning of the entire passage was a strategy to circumscribe life through multiple layers of boundaries. This definition of life was even capable of incorporating non-Israelites (18:26). The punishments of ch.20 record that an exit from these boundaries may indeed lead to the end of physical life, but the judgements were exercised by the community in its life (cf. Exod 31:14). Therefore, living in Lev 18:5 was first and foremost national life within the confines of its distinctive (holy) calling by God in relationship to its national neighbors. Life is thus defined more by what it is not than what it is. No doubt physical and economic prosperity were behind this, because sexuality and reproduction were intimately linked to these concepts in the ANE, but they must remain at the fringe.

### Conclusions

The very plastic nature of Lev 18:5 has probably been the cause of its misunderstanding. This reading has argued, however, that the framework material was composed specifically for the sexual laws and that they in turn help define 'living' in and by YHWH's statutes and judgements. The one who abode by these sexual laws would contribute to holiness, righteousness, and security in the most vital relationships of the life of his family, clan or tribe and nation. Sexuality was thus not only a constituent part of life, it also functioned as a metaphor for life: its fruit was a blessing, so it was part of living; its violation was a curse, so it was part of dying. Living happened inside the boundaries of familial, religious, and national structures, dying happened outside. Through the allowance of endogamous relationships the sexual laws also propped up these boundaries in order to retain Israel's economic and cultural base. Together with

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<sup>382</sup>Von Rad 1965:1.194. Cf. also *TDOT* 4.335: "The commands [in Prov.], instructions (*tôrāh*), and discipline (*mūsār*, 6:23;10:17) guide along the path of life."



Douglas' analysis on animal taxonomy, we observe the guidance of larger sociological and theological concerns in these verses at work to describe what living by YHWH's decrees and statutes entailed. By opening the aperture to view these larger forces, coherence emerges in Lev 18:1-5 and 6-30, between theology and sociology, which together comprised the essence of Israelite life. The prominence of the land's physical boundary as a theme in these texts, therefore, represented an attempt to establish a cultural boundary in the constitutional laws of Israel.

### History of Interpretation

Although the preference for dating Leviticus before the exile, as mentioned above (n.328), puts Lev 18:5 before Ezekiel, an even more difficult judgement for this History of Interpretation is the relationship between Lev 18:5 and similar texts from Deuteronomy.<sup>383</sup> Any claims of dependence in one direction or another is consequently hedged with a considerable amount of acknowledged speculation. Again, the three leading questions will be applied to each of the texts examined below.

#### *Deuteronomy*

At least two texts from Deuteronomy, 4:1 and 30:16, show substantial verbal and conceptual overlap with Lev 18:5.<sup>384</sup> Most scholars now date these texts to the exile, which is probably after Lev 18:5 was composed.<sup>385</sup>

As part of the historical prologue in the book of Deuteronomy, 4:1 is set in the wilderness before the conquest of Canaan. The text is offered here:

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<sup>383</sup>Weinfeld 1991:19-36 finds in the verbal and ideological differences between P and D grounds for taking these two as largely independent. Although he believes that P generally preserves the older traditions, he abstains from making categorical statements and prefers to take each text separately and he often leaves the chronological relationship undecided. This strategy is followed here as well.

<sup>384</sup>Also observed by Tigay 1996:43 and Wright 1996:46. Chs 4 and 30 have much common: warnings against idolatry, prediction of exile, repentance and restoration, wisdom motifs, and divine witnesses. Weinfeld 1991:215 remarks: "Indeed, one may see chap. 30 as a speech of conclusion corresponding to chap.4, thus forming a kind of *inclusio* for the main contents of the book." The conjunction of "life" and obedience appears in various verbal constructions throughout Deut: 4:1,40;5:33;6:2,24;8:1;11:8;12:10;16:20;22:7;25:15; 30:16,19;32:47.

<sup>385</sup>The dating of 4:1-40 has long been debated as Smith 1918:57. Particularly since Noth 1967:59ff, it has been common to view the origin of ch.4 from the time of the Deuteronomistic historian (or later); e.g. Weinfeld follows Noth. Therefore, the question of dependence on Lev 18:5 cannot be dismissed immediately. Interestingly, Weinfeld's analysis of this chapter (as a liturgical prayer) does not mention Lev 18:5, but he comments extensively (pp.225-230) on its relationship to Neh 9, which will be discussed below because it directly quotes our text. Braulik 1994:7, discusses the uncharacteristic use of the vocabulary of "keeping" and "doing" the laws in ch.4, which also may belie the influence of non-Deuteronomistic expressions.

*Deuteronomy 4:1*

וַעֲתָהּ יִשְׂרָאֵל שְׁמַע אֶל-הַחֻקִּים וְאֶל-הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת  
לְמַעַן תַּחֲיוּ וּבְאֵתֶם וִירְשׁוּם אֶת-הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם נָתַן לָכֶם:

This verse initiates another speech by Moses about the necessity to obey (שמע) YHWH both presently, in order that they might live long enough to enter the land, and when the Hebrews arrive in the promise land.

The laws to be obeyed are those revealed to Moses at Horeb (vv.9ff)<sup>386</sup> and especially the law against idolatry (vv.3,16,23,28). The effect of these laws and their obedience for Israel's relationship with her neighbors also marks a substantial difference with Lev 18:5. While in both cases the laws were intended to divide Israel from the nations,<sup>387</sup> here the result is not isolation, but an admiration for the wisdom of Israel's laws as well as the magnanimity of their God (4:6ff; cf. Ps 147:19f).<sup>388</sup> God's laws were an enviable, life-giving gift to Israel.<sup>389</sup>

'Living' itself is physical in this passage as seen against the background of plague and death at Baal Peor (cf. Num 25, Hos 9:10, Ps 106:28), and as v.4 reminds them: 'those who have clung to YHWH have lived all these days.'<sup>390</sup> Corporate survival, however, not individual, was of first importance in this military context (vv.5-8).<sup>391</sup> God's laws again were precisely charting the avenues of life and death for the nation in the land.<sup>392</sup>

Below the surface there are more subtle theological shifts. First, the underlying logic is different yet without being alien to Lev. In Lev, 'living', as a peaceful, holy *existence*, was achieved and preserved according to Lev by (צ) observing the law; here 'living' was a product of Moses' teaching (cf. 8:1), a reward for heeding his words and preserving them for posterity (v.2). Deuteronomy is far more self-consciously a written

<sup>386</sup>Von Rad 1966:49. Craigie 1973:131 relates the laws to the whole covenant relationship. Mayes 1979:149 focuses on civil laws in religious education.

<sup>387</sup>Weinfeld 1972:151 believes 'righteous laws' (v.8) reflects a polemic against the great respect accorded to the Hammurabi Code "which at that time was widely studied in the ancient Near East."

<sup>388</sup>Miller 1990:55 offers the peculiar comment that the wisdom of Israel and not the law is the point; clearly it is both (v.7). Cf. Jer 10:6-16.

<sup>389</sup>Hence the meaning of צדִיקִים—laws which are characterized as making "just and equitable relations within the community possible", (quoted from Braulik 1994:19).

<sup>390</sup>In agreement with Tigay 1996:43. Weinfeld's 1972:308 "full, happy existence" is too general in this case.

<sup>391</sup>TDOT 4.334, notes the particular association "life" in Deuteronomy has with life in the land.

<sup>392</sup>Smith 1918:58: "national existence". The memory of physical devastation during the exile was still vivid, and the need for maintaining national identity and life acute; cf. Braulik 1994:8f.

document with didactic goals (cf. vv.1,2,5,9,10),<sup>393</sup> and this explains why obedience is expected immediately. Secondly, Weinfeld's important studies on Deuteronomy sometimes exaggerate the differences between the theological systems of D and P(H) as illustrated by his claim that holiness in Leviticus "is dependent upon observance of purity, [but] purity according to the book of Deuteronomy... is ... an obligation which holiness imposes upon the Israelite... by divine election" (cf. 4:37).<sup>394</sup> What the study on Lev 18:5 points up, however, is that holiness for H is both the motivation for and the result of purity. The chief difference remains Deuteronomy's sermonistic, motivational stress on election (בְּחֵרָה) which is qualitatively more relational than separateness (בְּדִלּוּל). Hence, God's immanence is important to Deut 4.

Deut 30 will be visited more extensively in the final section of this chapter as the context for vv.12-14 which Paul quotes in Rom 10:6-8.<sup>395</sup> At this juncture, its verbal connections with Lev 18:5 are valuable to note.

*Deuteronomy 30:16*

אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו וּלְשָׁמֵר מִצְוֹתָיו וְחֻקֹּתָיו  
וּמִשְׁפָּטָיו וְחַיִּיתָ וְרַבִּיתָ וּבְרַכָּךָ יְהוָה אֱלֹהֶיךָ בְּאֶרֶץ אֲשֶׁר־אַתָּה בָּא־שָׁמָּה לְרִשְׁתָּהּ:

Since v.16 belongs to a context of covenant blessings and cursings, its commandments, statutes, and judgements were national in scope, the second person singular pronouns notwithstanding. Intriguingly, keeping the commands (לְשָׁמֵר) are placed in parallel with loving God (לְאַהֲבָה) and this reaffirms a relationship between the nation and God, which not surprisingly shows more affinity with Deut 4 than Lev 18:2,4; Deut 30:16 has added an eloquence to this doctrine.<sup>396</sup> 'Living' in this context is expansively defined. The covenant blessings explained the fullness of corporate living in terms of economic and cultural prosperity, favor from God, and victory over their enemies (28:1-14; 30:1-10). God's past delight in their forefathers and his potential

<sup>393</sup>E.g., it is often pointed out that לָמַד occurs only in Deut (17x) among the books of the Pentateuch; see Tigay 1996:498-502.

<sup>394</sup>Weinfeld 1972:60-62,227f. In both P(H) and D the choice of God *has been* made for Israel and in both obedience was required for holiness to be maintained. D does, however, emphasize, as a basis of obedience, the historical precedence of God's election more forcefully. It achieves this chiefly by incorporating narrative more frequently in its presentation and through its focus on education of future generations.

<sup>395</sup>See nn.384f and p.140 for discussion on dating Deut 30.

<sup>396</sup>The "heart" (לֵבָב) motif also expresses loyalty (vv.2,6,10,14,17); it is the individual and corporate will. For circumcision of the heart, see Lev 26: 41, Deut 10:16, Jer 4:4 and other parallels including Rom 2:29; cf. Burch 1918:330f.

delight in them throughout the succession of their generations (vv.10,17-18) augments 'living' with a historical dimension not found in Lev 18:5. Like Lev 18:5ff, on the other hand, the covenant curses (28:15-68;30:17-18) have ramifications for their life in the land. If they disregarded the law, God would eject them and scatter them among the nations (30:1,4a,17f) and, therefore, threaten their national existence.

### *Ezekiel*

The impact of Lev 18:5 was most keenly felt in the writings of Ezekiel, a priest and prophet of the early Babylonian exile. Probable allusions arise in 18:9,17,19,21; 20:11,13,21,25; and 33:12;15,16,19, of which 20:11,13,21 are clearly quotations.<sup>397</sup> As the number of correspondences suggests, this verse plays a fundamental part in these chapters. Due to the number of allusions, the three chapters will be viewed separately but their individual texts treated only in summary.

Ezek 18 records a urgent diatribe between Ezekiel and the elders of the Tel Abib community (8:1;14:1) regarding God's justice.<sup>398</sup> In response to their fatalism (v.2), Ezekiel constructed a theodicy founded on the principle of life of Lev 18:5 and framed it within a hypothetical case study of three successive generations. The first person behaves in accordance to God's decrees (vv.5-9); his son revolts (vv.10-13); the third generation returns again to compliance (vv.14-18). Interpreting this case study and discerning an individual or corporate dimension to "living" leads us directly to the heart of a critical exegetical problem in ch.18. Would not an answer to the queries of YHWH's justice (v.25) that made its basis an individualistic theology (cf. Jer 31:29ff; Deut 24:16)—as Ezek 18 is commonly read—not only contradict the law of Ex 20:5,<sup>399</sup> which affirmed corporate responsibility of sin, but also more pressingly fail to address the question of Israel's future and undermine the community's stability further? Walther Zimmerli, fully aware of this problem, perceived in Ezekiel's illustration that one generation was not captive to a destiny set in motion by previous generations.<sup>400</sup>

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<sup>397</sup>Fishbane 1986:293f (and 186n56) notes more generally Ezekiel's dependence on Lev 18. Texts such as LXX Ezek 43:11 which bear a resemblance with Lev 18:5a have not been included because they do not include the more distinctive v.5b and may point to a much more general oral or written tradition as their source (cf. LXX Lev 18:26).

<sup>398</sup>Blenkinsopp 1990:81.

<sup>399</sup>Blenkinsopp 1990:81-84; Weavers 1969:139-143; Cooke 1936:xxx-xxxi.

<sup>400</sup>Zimmerli 1979:1.381f consistently maintains this interpretation for chs.20 and 33 which should be consulted for a more thorough expression of his thoughts. Weavers 1969:143 explained the problem as the question about the possibility of maintaining the cult *while* in exile: 'Was religious life possible at all while in

Ezekiel was assuring them that their exile, as the resultant punishment of one generation's sin, did not predetermine life for the next.<sup>401</sup> This interpretation is far more appropriate to Ezekiel's theodicy and the elders' questions. Therefore, life (and punishment) in Ezek 18 first and foremost meant corporate life.<sup>402</sup> Finally, it may be added, in consideration of the concern of the exiles, 'living' was here dominated by a design of life in Palestine with the sanctuary.<sup>403</sup>

Righteous living (צדקה) was defined clearly in Ezek 18 as observing God's laws specifically 1) by rejecting idolatry, adultery, having sexual relations with a woman during the period of menstruation, oppression, robbery, usury, and 2) by giving food and clothing to the poor. These standards for relational harmony intertwine the social and religious as something both to live in and strive after (vv.5-9,21.25-32).

The representation of Lev 18:5b is undeniable in 20:11,13 and 20 with only minor orthographic differences.<sup>404</sup>

*Ezek 20:11*

וַאֲמַן לָהֶם אֶת-חֻקוֹתַי וְאֶת-מִשְׁפָּטַי הַיּוֹדְעֵתַי אֹתָם אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחַי בָּהֶם:

*Ezek 20:13*

וַיִּמְרוּ-בִי בֵּית-יִשְׂרָאֵל בַּמִּדְבָּר בְּחֻקוֹתַי לֹא-הָלְכוּ וְאֶת-מִשְׁפָּטַי מֵאֲסוּ אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחַי בָּהֶם וְאֶת-שְׁבֹתַי חָלְלוּ מְאֹד וְאָמַר לְשַׁפֹּף חֲמָתִי עֲלֵיהֶם בַּמִּדְבָּר לְכַלּוֹתָם:

*Ezek 20:21*

וַיִּמְרוּ-בִי הַבָּנִים בְּחֻקוֹתַי לֹא-הָלְכוּ וְאֶת-מִשְׁפָּטַי לֹא-שָׁמְרוּ לַעֲשׂוֹת אֹתָם אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחַי בָּהֶם ... :

Intriguingly, the LXX rendering of v.13 (ἀ ποιήσει αὐτὰ ἄνθρωπος καὶ ζήσεται ἐν αὐτοῖς) is the closer to Rom 10:5 than Lev 18:5.

A battle with apostasy, not the construction of a theodicy,<sup>405</sup> was the occasion of ch.20. In order to rebut the elders who were proposing to abandon YHWH for idols

exile?. Certainly problems for defining religious life in exile created a crisis, but this issue still sidesteps the problem of exile itself. When would it end, if ever?

<sup>401</sup>Eternal life with God seems beyond the intention of these texts; cf. Blenkinsopp 1990:83.

<sup>402</sup>Cf. Bright 1981:338.

<sup>403</sup>Braulik's 1994:160f belief, however, that Ezek 18 and 33:10-20 arise from a temple gate liturgy goes too far in the connection to the sanctuary.

<sup>404</sup>Plene spelling is additional evidence for the dating Ezek after H.

<sup>405</sup>Yet, insofar as the theme of theodicy was attached to the dilemma of exilic life as a consequence of prior sins, which we have seen already in ch.18, it remained important. Zimmerli 1979: 1.406 argues for a structural similarity which lends support for this observation. Cf. also Fishbane 1986:365f.

(v.32), the prophet leaned upon a review of Israel's sinful past. Lev 18:5 served this review with a much darker role than before as it represented Israel's record of choosing disobedience over obedience and death over life (vv.13,21).

Ezekiel's exigency pushed issues of cultural and religious distinctives to the forefront. So, obedience to God's commands again became a matter of separation from the nations just as Lev 18:3-5 had insisted. Ezekiel selected specific laws to define where the boundaries of life for Israel stood: exclusion of idolatry (v.7), demand for observing the Sabbaths (v.12), and prohibition of child sacrifice (vv.26,31; cf. Lev 18:21). Gone are the sexual laws as the boundary markers, but one may note that the Sabbath as a strategic cultural boundary has become (and will continue to be) an important distinctive. Accordingly, the definition of living in ch.20 is national, religious life. The prophet's historical argument claimed that the nation had not fully grasped the potential in God's promise of life (vv.13,21), so that whatever life they had enjoyed was solely a consequence of YHWH's patience (v.22). Therefore, the corollary of Lev 18:5, a promise of death, came to explain how their hardness of heart (v.25) had led them collectively to exile. Indeed, the prophet's parody on Lev 18:5 in v.25—

וְגַם-אֲנִי נִתְתִּי לָהֶם חֻקִּים לֹא טוֹבִים וּמִשְׁפָּטִים לֹא יִחִיו בָּהֶם:

is a stunning rhetorical transformation that betrays his desperation to provoke his audience into regaining their vision for life by obedience to the laws and statutes of the Lord.

Ezek 33 returns to both the dialogic character and content of ch.18 (esp. 33:10-20). Being now after the siege of Jerusalem in 588 BCE (24:1-2) and its fall in 585 BCE (33:21) the elders' questions circled around the fate of the entire nation (vv.10,17,20). Their struggle to comprehend God's justice again fueled the burning tension of this chapter. Throughout such difficult times Ezekiel maintained his trenchant position of affirming God's dedication to giving his people life through his statutes and his reluctance to bring death even upon the wicked (v.11).

However, Israel's unrighteousness<sup>406</sup> (robbery and failure to return pledges) stand out this time in Ezekiel's discourse as material causes for the nation's destruction

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<sup>406</sup>See "Excursus on the meaning of צדקה" p.69 above. Righteousness was not a commodity or even a personality trait to be possessed, but a state of relationship *to be maintained*; cf. 33:13.

(cf. Lev 6:2 [MT - 5:21]; Deut 24:6-7). Therefore, social security and welfare for the poor, as emblems of societal cohesion, defined the life of Lev 18:5 in this context (vv.12,15, 16, and 19). Since Israel had failed to exercise them, according to Ezekiel, their culture disintegrated. Indeed Jerusalem's capture was the final geographical boundary to fall, and in light of ch.20, it had come because the people had removed their religious and cultural boundaries which afforded them the opportunity to achieve and maintain national existence. Each generation was responsible to live by the righteousness which God's laws prescribed; it was their expected response to God's mighty acts.

### *Nehemiah*

The Levitical prayer in Neh 9:6-37 marks the next occasion for the use of Lev 18:5.<sup>407</sup>

#### *Nehemiah 9:29*

וַתַּעַד בְּהֶם לְהַשִּׁיבֵם אֶל־תּוֹרַתְךָ וְהִמָּה הִזִּידוּ וְלֹא־שָׁמְעוּ לְמִצְוֹתֶיךָ וּבְמִשְׁפָּטֶיךָ  
חָטְאוּ־בָם אֲשֶׁר־יַעֲשֶׂה אָדָם וְחַיָּה בְּהֶם וַיִּתְּנוּ כְּתָף סוּרָתָה וְעָרְפָם הִקְשׁוּ וְלֹא שָׁמְעוּ:

This verse alludes to Lev 18:5a and quotes v.5b, aside from the omission אָתָּם; the LXX (ἀ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς) appears to harmonize it with Lev 18:5.

Like Ezek 20, Neh 9 resounds with echoes from older Israelite literary traditions as it retold the history of God's mighty deeds from creation, through the election and promise of Abraham to the time of their return from Babylonia. In contrast to Ezek 20, however, this prayer does not emphasize Israel's disobedience as much as God's praiseworthy acts of compassion and grace.<sup>408</sup> Neh 9:29 used the intertext to characterize the nation's sin as neglect and rejection of God's laws, and in particular it accounts for their military defeats (probably) during the time of the judges. Beyond corporate survival in battle, however, the attention on God's grace and their economic prosperity (vv.22-25,36-37) implies that living in a national scope encompassed both the social (international) and the theological spheres. This conclusion finds

<sup>407</sup>For the complicated discussion of the redaction of chs.8-10, see Williamson 1985:275-6,305-10.

<sup>408</sup>Surely, the repeated exaltation of God's grace and compassion, in the face of Israel's disobedience, makes for the highlights of this prayer, so the typical label of 'confession' has been misapplied. Von Rad, 1973:245-55 includes this prayer among the texts which he gathered under the form critical title: "Doxologies of judgement". Although his work recognizes more adequately its language of praise, he still imports a notion of penitence that is, frankly, absent; cf. Dan 9:4-19 which is truly penitential.

reinforcement from the prayer's variety of legal language: *ברית* (vv.8,32), *משפטים* (vv.13,29); *תורה* (vv.13,14,26, 29,34); *חקים* (v.13,14); and *מצות* (vv.13,14,16,29,34). These terms are given only a few, specific referents,<sup>409</sup> so they are best understood to stand in for the law generally. The author no doubt saw a renewed fidelity to them, and separation from foreign influences (v.2), as the way to regain a peaceful, holy existence as a nation in Palestine.

### *Qumran*

Several texts in the first century BCE found use for Lev 18:5. The first three of these arise in the Damascus Document (CD).<sup>410</sup> CD likely arose as part of a Jewish movement, perhaps among the Essenes,<sup>411</sup> and enjoyed readership among the settlers of Qumran.<sup>412</sup>

CD 3 and 7, where a quote and allusion appear, come from the section, often called the *Admonition* which meant to encourage the community to hold on to God's commands (*מצות אל*). A quotation of Lev 18:5b appears in the first text with a brief historical sketch (2:4-4:1), much like Ezek 20 and Neh 9, in order to highlight the importance of keeping the law; specifically it reads:

CD 3:14-16<sup>413</sup>

... שבתות קדשו ומועדי	14
כבודו עידות צדקו ודרכי אמתו וחפצי רצונו אשר יעשה	15
האדם וחיה בהם ...	16

This Hebrew text shows an obvious dependence upon Lev 18:5. The citation works in coordination with the "Well" metaphor in *l.16* which represented the Law (cf. CD 6:4). Together they convey the life sustaining quality of God's law (*l.17*).<sup>414</sup>

Just as in Lev 18, specific laws were selected for the purpose of separating the group from outsiders. Now, however, the observance of the Sabbaths and feast days in

<sup>409</sup>The covenant with Abraham (vv.8,32[?]), the Sabbath law (v.14), and prohibitions against idolatry (v.v.18,26) and murder (v.26).

<sup>410</sup>Campbell 1995:1-10,35-45 reviews the complex history of redaction.

<sup>411</sup>See Murphy-O'Connor 1974:215-44 for this association. Davies 1982:41-7,102ff,202ff does not disagree with Murphy-O'Connor, but recognizes some uncertainty in this matter.

<sup>412</sup>Charlesworth 1995:6-7; Vermes 1997:125-27.

<sup>413</sup>Text from Charlesworth 1995.

<sup>414</sup>Campbell 1995:78 noted the allusion to Lev 17 in CD 3:6 (eating of blood) as another intertextual clue which reinforces the observations above.

CD was seen to distinguish the elect not so much from the nations, which was obvious, but more pointedly from their Jewish opponents.<sup>415</sup> This text then, among those here surveyed, is the first to apply the Lev 18:5 to a group within the nation.

The relationship between the community, its understanding of Israel's history, and life is remarkable. This section of CD emphasizes 'living', and gives the impression that only a few in Israel, past or present, have actually deserved it.<sup>416</sup> This is particularly striking since life here is eternal life (3:20). Furthermore, the companion emphasis on election found here (l.13) implies that the author used the principle of Lev 18:5 more to express the result of righteousness and saw it less (or not at all) as enticement to obedience; some held fast to the commandments others did not, and between the two poles CD gives little space for the existential struggle (2:15).<sup>417</sup> The promise of Lev 18:5 has been transformed into a confessional-type matter of fact, which would be an important rhetorical tactic for encouraging a minority community in the face of the overwhelming numbers outside its membership.

Within what can only be called a very difficult and choppy section of CD, (6:11-8:3), an allusion to Lev 18:5 should probably be read in CD 7:3-6.<sup>418</sup> Murphy-O'Connor, labels this section a Memorandum because it lists the laws without much explanation, apparently assuming its readers are familiar with the material, and encourages their obedience.<sup>419</sup> The allusion is highlighted here:

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<sup>415</sup>Davies 1982:128 states: "The goal of this scrupulous observance is not the holiness of the community; rather, this is only the means. The goal is ending of God's *rib* with Israel and his granting once again of the land, after its period of desolation, to those fit to occupy it."

<sup>416</sup>Like Ezek 20, this history imputed sin and stubbornness of heart to the Israelites during the time of Egyptian slavery. Actually, therefore, the question of source for this quotation, as either Lev 18:5 or Ezekiel 20, becomes more complicated. Perhaps the balance is tipped in favor of Lev, however, for the greater concentration of allusions to the chapter in CD as a whole. The commentary below will draw out more of these. Cf. Justin Martyr's *Dialogue* 21.2.9 who quotes Ezek 20:21, not Lev 18:5. Davies 1982:84f gives evidence for both, but in the end he sides with Ezek 20.

<sup>417</sup>Sanders 1977:294f points to a conviction of their election, or predestination, as the fundamental dividing line between those inside and those outside. Of course, the methods of repentance and restoration do reflect a limited sense of this struggle (CD 2:5; 4Q267 frag. 18 c.4 l.1).

<sup>418</sup>Murphy-O'Connor 1971:210-32 gives an overview of the redactional issues.

<sup>419</sup>Murphy-O'Connor 1971:216-20. His reading makes better sense of the material than Davies 1982:125, who believes this passage was meant for novitiates.

CD 7:3-6<sup>420</sup>

... ולהבדל מכל הטמאות כמשפטם ולא ישקץ<sup>3</sup>  
איש את רוח קדשיו כאשר הבדיל אל להם כל המתהלכים<sup>4</sup>  
באלה בתמים קדש אל פי כל יסורו ברית אל נאמנות להם<sup>5</sup>  
... לחיותם אלף דור<sup>6</sup>

There is no doubt that 6:11-8:3 reverberates with scriptural sounds from the Holiness Code,<sup>421</sup> but in defense of the assertion that these lines allude to Lev 18:5 four points may be highlighted: 1) walking (*l.4*) echoes Lev 18:4-5; 2) שאר בשרו in *l.1* is found in Lev 18:6;<sup>422</sup> 3) *ll.6-7*<sup>423</sup> returns to the topic of marriage, as an intratextual link with 5:5-12 where the incest laws from Lev 18 were quoted;<sup>424</sup> and 4) holiness (*ll.4-5*) and reproof (*l.2*) recall themes of Lev 19.<sup>425</sup>

The laws and judgements under discussion in CD 6:11-7:9 were broadly grouped under the rubrics, “teaching of God” and “Covenant of God”. These were embodied specifically by the new covenant of Damascus (6:19), which obviously borrowed material from the Torah. Likewise, the “statutes” were most probably representative of both biblical and sectarian legal material.

Therefore, the community’s laws, their interpretation of Torah and their observance created a division within Israel—between those who would realize eternal life and those who would suffer God’s wrath (with the gentiles). It was this corporate worship and interpretation of Scriptures, combined with their sense of election, that complicates any attempt to divide personal life from corporate life in the semantic value of this intertext. Defilement and uncleanness as defined by their rules characterized behaviour or existence outside of their covenant, while life, and ultimately even eternal life (“thousands of generations”),<sup>426</sup> came to those inside.

<sup>420</sup>This text has a parallel in Ms B 19:1-2 which adds a reference to Deut 7:9. Lohse 1971:78f has יסורין in *l.5* and translates the section: “Für alle, die darin wandeln in heileger Vollkommenheit nach Geheiß aller Weisungen Bundes, für sie steht der Bund Gottes fest, ...”; yet Davies 1982; Charlesworth 1995; García Martínez 1996; and Baumgarten 1996:44 read יסורו (“his teaching”).

<sup>421</sup>See Campbell 1995:138ff and Murphy-O’Connor 1971:212-14 for details. Although they argue that allusions to H dominate the CD 6:11b-7:9a, they overlook this allusion.

<sup>422</sup>Campbell 1995:142n94.

<sup>423</sup>Murphy-O’Connor 1971:211 believes this is a later interpolation, but this is not necessary if the prior verses allude to Lev 18 as well.

<sup>424</sup>Interestingly, the peshet interpretation of 5:9-10 also forbade niece-uncle unions. This halakic text exhibits a point of disagreement between the community and those outside.

<sup>425</sup>On this point and ‘reproof’ generally in DSS see Schiffman 1983:92ff.

<sup>426</sup>Schiffman 1983:143. אלף דור probably means eternal life in CD and not successive generations.

The final text from CD wherein a reference to Lev 18:5 features prominently comes from 4Q266 which preserves an “expulsion ceremony”. The text is given now:

4QD<sup>a, e</sup> (4Q266 frag. 11 or 4Q270 frag. 7) c.2. ll.9-14 <sup>427</sup>  
 ... ובאבותיני בחרתה לזרעך נתתה חוקי אמתכה <sup>11</sup>  
 ... ומשפטי קודשכה אשר יעשה האדם וחיה <sup>12</sup>

Since the fragment had earlier quoted Lev 4:27 and 26:31 (ll.2-3), this intertext should be seen to originate from Lev 18 and not Ezek 20.

This fascinating text records the Priest’s prayer at the ceremony (conducted once a year). An important element of this prayer is praise to God for creation and his laws, since, although he acknowledges that the nations share life within creation, only God’s laws provided the boundaries wherein life was afforded purpose, order, and prosperity (ll.10,13). Death, by implication of “curse”, was the cost of transversing that border. This use of Lev 18 comports well with the original context generally. Of course, the sexual laws have been replaced as the boundary markers by standards of the community’s halakah (ll.17-18,20) and the Mosaic law (ll.5-6) as a whole.<sup>428</sup> A careful reading of this text shows that the result of exiting the community meant one would be counted among the pagan nations. There is no space for a middle ground where one might stand outside the sect and be counted as part of Israel in any diluted sense (cf. 8:12-18 [19:24-31]; 1QpHab 5:3-5). Strong and high were the boundary walls within this community’s constitution and, consequently, around their vision of “living” (cf. 1QM 14:5; 11Q19 57:15-17). Finally, it may be noted, as Hempel discusses, ll.11-12 record a short history of Israel,<sup>429</sup> so Lev 18:5 was employed once again within a historical view of God’s expectations of his people.

### *Psalms of Solomon*

The Psalms of Solomon, composed near the mid-first century BCE,<sup>430</sup> next take up Lev 18:5 in a hymn that extols obedience to the Mosaic law and connects that obedience to gaining life. The first few lines of psalm 14 are given now:

<sup>427</sup>Text is reproduced from Hempel 1998:175.

<sup>428</sup>Hempel 1998:180. Hempel’s interpretation suggests several helpful parallels with CD-A and B.

<sup>429</sup>Hempel 1998:181 believes this prayer was inspired by the historical section of the Admonition cc.2-4.

<sup>430</sup>See R.B. Wright’s comments in Charlesworth 1983:2.641.

*PssSol 14:1-3*

<sup>1</sup>πιστὸς κύριος τοῖς ἀγαπῶσιν αὐτὸν ἐν ἀληθείᾳ τοῖς ὑπομένουσιν παιδείαν αὐτοῦ <sup>2</sup>  
τοῖς πορευομένοις ἐν δικαιοσύνῃ προσταγμάτων αὐτοῦ ἐν νόμῳ ᾧ ἐνετείλατο ἡμῖν εἰς  
ζωὴν ἡμῶν <sup>3</sup> ὅσοι κυρίου ζήσονται ἐν αὐτῷ εἰς τὸν αἰῶνα ὁ παράδεισος τοῦ κυρίου τὰ  
ξύλα τῆς ζωῆς ὅσοι αὐτοῦ

R.B. Wright has argued that the collection of the Psalms of Solomon arose as a “literature of crisis”, because an opportunistic and powerful Jewish faction and a Roman invasion led by Pompey 63 BCE was keeping Jerusalem in tumult.<sup>431</sup> PssSol 14 subtly contributed to the verbal assault on the rebellious Jews for their unholy abuses. It resonates with the polemical tone of PssSol 1 which described the psalmist as full of righteousness (1:3; cf. 14:2), but his enemies (14:6-8) as those who have exalted themselves (1:5), who do not acknowledge God (1:6), who sin in secret (1:7), and whose “lawless actions have surpassed the gentiles” (1:8). In this time of great political and theological upheaval, PssSol 14 responds with a simple theodicy: God has firmly established the faithful and righteous, yet destruction has come because the sinners did not remember him (PssSol 2,8,17).<sup>432</sup>

In addition to taking on an eternal significance (εἰς τὸν αἰῶνα - v.3), ‘living’ in this text has a more personal application. Nonetheless, ‘personal’ life and righteousness still seems inadequate especially in light of the final line, “the portion and inheritance of God is Israel” (v.10); i.e., in their collective life now and in the future (v.4). The prospect of life as peace and happiness worked here as an incentive and reward for obedience, as in Leviticus, even if the extension of life into eternity gave the psalmist liberty to hope for the happiness which has been so elusive in the present life.

*Philo*

Moving into the first century CE, Philo uprooted Lev 18:1-5 and re-planted this intertext into a thoroughly Hellenized world.<sup>433</sup> It came into his employ as he expounded an extended analogy between the story of Abraham (Gen 16) and the pursuit of virtue (ἀρετή - as Sarah) with its philosophical preparation (ἐγκύκλια

<sup>431</sup>Charlesworth 1983:2.642f and see esp. PssSol 1,2,8,17 and Josephus *Ant.* 14.3.1-4.5. Wright identifies the Jewish groups with Aristobulus and Hyrcanus (p.659nn.i,n-p).

<sup>432</sup>Charlesworth 1983:2.643-46.

<sup>433</sup>Barclay 1996:173 states: “In fact, however, Philo’s universalism is held in check. Ultimately his allegorical reading of Scripture functions not to submerge Moses’ authority in the sea of Hellenism, nor to parallel Moses to Plato as equals sources of truth.” Quoting Dawson 1992:74 he continues, “Philonic allegory, ‘revises Greek culture by subordinating it to Jewish cultural and religious identity’”. Barclay classifies Philo as a Jew who exhibited a medium level of assimilation (pp.112ff); cf. Schürer 1987:3.870-80.

παιδεία - as Hagar).<sup>434</sup> A portion of the text is here given:

*Cong 86.9*<sup>435</sup>

καὶ φιλάξεσθε πάντα τὰ προστάγματα μου καὶ πάντα τὰ κρίματα μου καὶ ποιήσετε  
αὐτά, ὃ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς· ἐγὼ κύριος ὁ θεὸς ἡμῶν.<sup>436</sup>

Philo's works strenuously contended for a cohesive continuum between Greek wisdom and Jewish:<sup>437</sup> Jewish heroes like Abraham were intellects and philosophers of the highest rank (cf. *Abr.* 275-76 and *Mos.* i 18-29, *Mut.* 223), and the Mosaic law a significant but partial source of wisdom and life. 'Life' did not, therefore, pertain to the Jews alone according to Philo. Life was physical in Philo's works, but under Platonic influences, it transcended the physical.<sup>438</sup> It can scarcely be construed as corporate life because of its universal access and since, in Philo's estimation, few ever truly attained a life of wisdom and virtue (*Cong.* 63-68). Gone, obviously, is a strict division between Jews and gentiles, so the injunctions to separate from Egypt and Canaan in Lev 18 were transformed for his denouncement of passions and wickedness that would compromise a virtuous life.

### *The Gospel of Luke*

Two texts within the Gospel of Luke allude to Lev 18:5. The first, 10:25ff, is a synoptic tradition that entertains questions about the law's great commandments. Among the numerous differences of context and purpose accorded to this tradition among the Synoptics, Luke is the only to make an allusion to Lev 18:5.<sup>439</sup> The text is reprinted here:

*Lk 10:25,28*

<sup>25</sup> Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων, Διδάσκαλε, τι ποιήσας ζωὴν αἰώνιον κληρονομήσω; ... <sup>28</sup> εἶπεν δὲ αὐτῷ, Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ καὶ ζήσῃ.

Jesus' tactic in the Lukan account (contrast Mt 22:37 and Mk 12:29) was to make the interlocutor answer his own question by referring him to the written law

<sup>434</sup>Sandmel 1979:19-21 cites this as his parade example of the way Philo imitated Stoic allegorical methods: see e.g., Plutarch's allegory of the *Odyssey* (*De Liberis Educandis*).

<sup>435</sup>Philo treats Lev 18:6ff in *Spec. Leg.* 12-52.

<sup>436</sup>Katz 1950:38f maintains that Philo smoothed out the LXX at v.5.

<sup>437</sup>Katz 1950:24,28. Koester 1968:521-41, sees the fusion occur particularly in Philo's 'law of nature' (νόμος φύσεως).

<sup>438</sup>Sandmel 1979:116f.

<sup>439</sup>Fitzmyer 1981:2.887f concludes that this is better considered a separate tradition (and event) from Mt and Mark's accounts; also Marshall 1978:440f. Goulder 1989:2.484-87 sees Lk completely reworking both Mk and Mt.

(ἀναγινώσκεις). The lawyer's answer reiterated the Shema (Deut 6:5) and Lev 19:18,<sup>440</sup> so the 'law' and its 'commandment' refer to the Mosaic Law. What is also clear from the dialogue is that 'life' is the end result of an individual's obedience, not the process of obedience; it is the personal realization of eternal life.

When Luke appended the Parable of the Good Samaritan (found only in Lk) to this tradition, the question about eternal life took on an additional dimension, beyond being a test (ἐκπειράζων) for Jesus.<sup>441</sup> The lawyer's question about his neighbor was probing exactly where the boundaries of the law were with regard to social righteousness.<sup>442</sup> Since Jesus used a Samaritan to exemplify the lawyer's two great commands, Jesus implied that such an 'outsider' qualified for eternal life (cf. 17:16-19). The Lucan Jesus herewith shattered a boundary which separated the Samaritans from Judaeans, based on an interpretation of the law's fundamental requirements.<sup>443</sup>

On another occasion, Lk 18:18 (pars. Mt 19:16-22 and Mk 10:17-22), a wealthy ruler (ἄρχων) queried Jesus about eternal life with the very same words as the lawyer. A look at the text indicates its correspondences with Lev 18:5:

*Lk 18:18,20*

Καὶ ἐπηρώτησέν τις ἀπὸν ἀρχῶν λέγων, Διδάσκαλε ἀγαθέ, τί ποιήσας ζῶν αἰώνιον κληρονομήσω; ...<sup>20</sup> τὰς ἐντολάς οἶδας· Μὴ μοιχεύσης, Μὴ φονεύσης, Μὴ κλέψης, Μὴ ψευδομαρτυρήσης, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ...

Quickly it may again be reasoned that the laws are Mosaic, from the Decalogue now, and that life is personal and eternal.

In v.18 Luke reused his material from 10:25, but this time in v.20 Jesus answers the man with a recital of Commandments V-IX along with an additional requirement (v.22)<sup>444</sup> to sell everything, give it to the poor, and follow him. Perhaps these are to be read in light of Lev 19:18.<sup>445</sup> Less certain yet possible, Jesus' new command, which

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<sup>440</sup>Cf. T.Dan 5:3, T.Iss. 5:2 for similar but not precise parallels, and of course Rom 13:9. Nolland 1993:580ff discusses these parallels and more.

<sup>441</sup>The lawyer's questioning Jesus was construed as confrontational (ἐκπειράζω), but the question of neighbor itself need not be seen as obstreperous; cf. Evans 1990:174. See Fitzmyer 1981:2.886 for δικαίω (v.29).

<sup>442</sup>This relates precisely to who is 'in' and who is 'out'; the question indicates an intent to exclude, not find a loophole as Evans 1990:176 states. The point is not the contrast of the ethics of the law vs. ethics of love (Caird 1963:147).

<sup>443</sup>Fitzmyer 1981:2.884.

<sup>444</sup>The order of the commands follows ms. B of LXX Deut 5:17ff. Ellis 1966:219, reads Jesus' new command as equivalent of the X Commandment, regarding covetousness.

<sup>445</sup>Marshall 1978:683,85.

ultimately aimed at testing the man for faith, might even be compared with the Shema which requires serving God with all one's heart and soul.<sup>446</sup> The chief point of application in this pericope is the abandonment of worldly attachments for the sake of the Kingdom of God—embodied, established, and executed by Jesus. Indeed, the commandment to sell all and follow can be boiled down into a question of faith (cf. 16:13,31;17:5;18:8); for Luke, doing the law in order to gain eternal life required faith in God's presence in Jesus (10:22-24; 18:17,19).<sup>447</sup>

### *Conclusions to the History of Interpretation*

In summary, a substantial history of interpretation has been traced for Lev 18:5 from before, during, and after the exile, yielding six major points of comparison. First, boundary issues as they relate to 'living' or dying could be inferred from nearly all the texts, except Lk 18:18. Second, a corollary to this boundary concept is the persistence by most authors to define 'living' in corporate rather than individual terms (Philo and Luke being the exceptions). Admittedly, the size of the corporate bodies were trimmed from Israel to Nehemiah's interest in Judah to even finer definitions (PssSol) of God's people (CD). Third, beginning in the first century BCE, as the personal dimension to living started to gain significance, the expression of living in eternal terms also arose (CD 3,7; PssSol, Lk 10,18). Greek and Roman military domination, with its assiduously corrosive effects on corporate identity, would have contributed to a growing despair for justice in the present life and hope for a fully peaceful life in the afterlife. Fourth, these texts displayed a recurring impulse to use Lev 18:5 within a historical review: it could be a stick to wield in condemning past disobedience (Ezek 20, CD 3) or an incentive to regain the former holiness and peace with God (Neh 9, 4Q266). Certain texts used Lev 18 in this latter sense without the historical context (Deut 4,30, Ezek 18, CD 7). Fifth, the need to use our text in the articulation of theodicies was perhaps a surprise (Ezek 18,20,33, PssSol). If an author believed that the nation had come under God's curse, then the nation's covenant with God and its ability to regain the promise of life necessarily become an issue for them. Finally, in every case, all or particular aspects of the Mosaic law were made factors in the equation for life.

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<sup>446</sup>Cf. Evans 1990:273 and 9:23ff,62;14:25ff.

<sup>447</sup>The problem is not the law, for faith can be no better defined than by Deut 6:4-8. *Contra* Esler 1985:pp.115,117.

The relationship between keeping the law and gaining life was variously conceived in accord with the definition of life in each context. When the present life was intended, one achieved and maintained life (military survival, prosperity, religious freedom in Palestine, virtue, etc.) within *and* by the law (Lev 18, Deut 4,30 Ezek 18,20,33, Neh 9, 4QD<sup>a</sup>, Philo). When the future life was intended one's righteousness (obedience, love of God, etc.) amidst the present suffering was to be rewarded by vindication and peace in the future (CD 3,7 PssSol 14, Luke 10,18). For these ancient interpreters the divine law graciously offered a quality of life to be found within its dictates alone, even by Philo whose universalizing traits were the most pronounced. Only Lk 18:18 imagined a gateway to eternal life through following Jesus, as a complementary means to the law.

### Reflection on Paul's use of Lev 18:5

#### *Galatians 3:12*

Paul first employed Lev 18:5 in Gal 3:12 in the midst of a complex theological controversy at the Galatian church. His peculiar remarks on the Jewish scriptures, including Lev 18:5, have contributed no small amount to a skepticism for his success in this ideological battle. His writing is polemical, even emotional at times, but laconic at critical moments, probably allusive to previous correspondence or conversations, so it is not obvious how Lev 18:5 contributes to the flow of thought precisely. Moreover, if one considers 3:11-12 from the light of historical Judaism, on the surface his claims are nonsensical that “in the law no one is justified before God *clearly* (δηλον)....” and “the law is not from faith”. They are anything but “clear”!<sup>448</sup> To remove righteousness or faith(fulness) from the realm of the law (not just works of the law) as Paul did here would have been shocking for a Jewish reader (cf. Ex 14:31, etc.).<sup>449</sup> Such a conjunction of righteousness and the law has been witnessed even in this History of Interpretation (e.g., Ezek 18). If these statements were taken in an absolute sense, he would have been open to easy, immediate, and devastating rebuttal.

As a result, in order to describe “law”, “living”, and their relationship in this

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<sup>448</sup>Mußner 1977:34n.5.

<sup>449</sup>The *prima facie* absurdity of Paul's statements must be given their full weight if his point is to be understood. Schoeps 1959:176 and Räisänen 1987:14 (summarizing Alfred Loisy),153,163, sense this problem as well. Not only does אֱמֶן כ.ט.ל. appear throughout the OT, but similar words such as אהב and דבק (Deut 30:20 etc.) also express the same principle as faith/trust.

context, more explanation of the context is required. After an brief introduction, the exegesis will attend primarily to v.12 and make comments to connect it to the context when essential.

Initially it will be helpful to review the text:

*Gal 3:11-12* <sup>450</sup>

- <sup>11</sup> ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δήλον,  
ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται.  
<sup>12</sup> ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως,  
ἀλλ' Ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.

Of all the sources thus far reviewed, Gal 3:12 matches only Philo's *Cong* 86.9-10 who was, apart from v.5, quoting the LXX accurately. Considering the variations between Gal 3:12 and Rom 10:5 and Peter Katz's suggestion that Philo was polishing the language of the LXX, the correspondence in this case with Philo should probably be attributed to chance.<sup>451</sup> The structural parallels and differences of Gal 3:11-12 which this layout displays will assist a clear reading. For example, Hab 2:4 functions as a proof text (ὅτι), but Lev 18:5 is simply illustrative (οὐκ ... ἀλλά).<sup>452</sup>

*Introduction*

The apostle began his case before the Galatians first (ch.1) by recalling details of his commissioning as an apostle to the gentiles, and then (ch.2) by recounting his confrontation with Peter in Antioch over the integration of that mission with the Jewish constituents of the Church. These occasions helped Paul defend his qualifications as their advocate and apostolic leader (3:2-4;4:12-20;5:7-13;6:17),<sup>453</sup> and frame the issues at hand within a context of acceptance and unity in the people of God (3:27ff). In ch.3, Paul's initiated his direct appeal to the Galatians, reminding them of their experience of God's Spirit and their joint witness to the miracles of God's power since their

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<sup>450</sup>Cf. Dunn's 1990:227 analysis. Note the other parallels which contribute to the structure of the two verses: δέ, οὐ(κ), and ὁ plus an adjective (adjectival participle).

<sup>451</sup>See n.436 above. Longenecker 1990:121 argued that the omission of the Hebrew  $\text{בְּאֵן}$  was intentional because it had been used by Paul's opponents to demonstrate that gentiles too would live through Torah obedience. He ignores Philo, however, and creates an awkwardness for explaining why Rom 10:5 includes it.

<sup>452</sup>Bonneau 1997:72 notes the differences but does not draw any conclusions from this.

<sup>453</sup>Both phases belong in the outline of the epistle to the *narratio*; see Hall 1987:277-87. Longenecker 1990:cxiv-cxv, describes its function in Aristotelian terms as his appeal to 'ethos'; i.e., to the character of the speaker/writer.

conversion (3:1-5).<sup>454</sup> By arguing that the presence of the Spirit was the unequivocal, irreducible sign of God's blessing and justification, he reached the lynch pin of his argument: if God had accepted the Galatians "as is" then, it follows *a fortiori* that Paul's opponents should as well and cease disrupting the unity at Galatia. This existential argument recurs at key moments of the epistle's argument (3:14,21-22;4:6-7;5:5-6,18).

Paul's intertextual argument in 3:6-14 is not a separate train of thought, rather it is subordinate.<sup>455</sup> This evidence was essential because Paul's opponents had likely developed their own scriptural support, but Paul's exegesis attempted to explain where continuity or discontinuity existed between their experience and God's people in history.

### 3:12a - ἐκ πίστεως at the intersection of continuity and discontinuity

That discontinuity was the point of Paul's use of Lev 18:5 has always been clear,<sup>456</sup> but the extent of or motivation for it has been hotly debated.<sup>457</sup> It will now be demonstrated that this is best understood through an analysis of πίστις (v.12a) in context.

There are two aspects of this key word which contribute to a proper interpretation of ἐκ πίστεως. First, *to mark out the area of discontinuity*, Paul initiated a contrast between the law, particularly works of the law, and the faithfulness (πίστις) of Jesus the Christ (2:15-3:5).<sup>458</sup> Paul repeatedly placed the faithfulness of Christ, through his ministry and death, before the Galatians to demonstrate the inadequacy of and comparative irrelevance of such 'works of the law'.<sup>459</sup> At the center of the Galatian

<sup>454</sup>Betz 1979:30.

<sup>455</sup>Stanley 1990:493; Dunn 1993:159; against Betz 1979:138 and Martin 1998:25. Watson 1986:23-72 overemphasizes sociological explanations to the cost of appreciating Paul's scriptural argument while Wright 1993:140 goes to another extreme in his claim that "the chapter as a whole should be seen as an extended discussion of Genesis 15."

<sup>456</sup>Although Gaston 1987:74f has recently questioned this, his idiosyncratic interpretation is unpersuasive at many points.

<sup>457</sup>For recent summaries of scholarly debates on 3:10-14 see Stanley 1990:481-86 and Scott 1993:187-94.

<sup>458</sup>Betz 1979:139 argues that Paul put Abraham's faith(fulness) in contrast to works of the law. While this is true, it serves this argument in a secondary, complementary role under the faithfulness of Christ. Longenecker 1990:cxvii describes the antithesis as "faith versus works", but "works" alone is never an issue for this letter.

<sup>459</sup>Regarding the faithfulness of Christ as Christ's ministry of self sacrifice, see 1:4; 2:19,20,21; 3:1,13. In 3:2,4 Paul intended the same to be inferred from ἐξ ἀκοῆς πίστεως, "the report of/about *his* faithfulness" as a parallel to οἷς κατ' ὀφθαλμοῦς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος (3:1). Εἰκη in 3:4 should probably incite a recollection of 2:21 (δορεάν) and thereby contribute to this theme as well (cf. 1Cor 15:2-3).

Hooker 1989:337-40 is surely correct in seeing in πίστις Χριστοῦ the same principle at work as Paul's

controversy were the implications their actions would have on the place of Christ in their relationship with God. In 2:19-21 Paul exposed his own convictions about the law, concluding that there is no life to be lived in right relationship (δικαιοσύνη - v.21) with God apart from Christ. These verses point towards a radically new reprioritization for Paul. Any definitions of life that prevailed before Christ's crucifixion must be modified or rejected, by Paul's reckoning.<sup>460</sup> He urged the Galatians accordingly in 2:16 to consider how compulsory compliance with 'works of the law' (ἔργα νόμου), i.e. those practices prescribed in the law which divided Israel and the nations,<sup>461</sup> was tantamount to setting aside the grace of God as manifest in Christ's ministry of self sacrifice (2:21; 3:14-ἵνα ...; 5:2). When the faithfulness of Christ eclipsed the law as the foremost expression of God's grace (vv.20f), Paul shifted his allegiance to God *in Christ* and let his allegiance die to the law (v.19; cf. Ph 3:7-9).<sup>462</sup>

Secondly, *to mark out the area of continuity*, at the transition in 3:6 (καθώς), Paul here employed πίστις to represent Galatians' side of the divine-human relationship. From the topic of Christ's faithfulness there is a transition to a discussion of their participation in the grace of God through their reliance (πίστις) on God in Christ. Like Abraham before them, the Galatians were at a cross roads where their trust in God was to be a measure of the relationship (Gen 15). Paul had concluded that insofar as the Galatians modeled Abraham's example, they should be considered οἱ ἐκ πίστεως (vv.7,9). Again, in support of his existential argument (3:1-5), the story of

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comments on Christ's obedience in Rom 5. Hooker notes that this phrase is *always* collocated with the theme of Christ's death (pp.339-40). Her discussion, along with Hays 1997a fails to demonstrate, however, that the phrase *ever* means Christ's faith. They both consistently pass over *what* the object of his faith may have been in *Paul's words*. Therefore, Dunn 1997a:61-81 is entirely justified in expecting more definition to "faith of Christ" from Hays and Hooker. What he misses, by insisting on "faith in Christ" is the multiple relational dimensions in Paul's usage here. I.e., Hays 1997a advocates a christological interpretation (subjective genitive) over an anthropological (objective genitive). Yet, a question worth asking is whether Paul could have described Christ as 'faithful' yet exclude his 'faith'? Certainly! Just as Paul attached πίστις to God (cf. Rom 3:3). Indeed, a *theological* interpretation (subjective genitive) of πίστις Χριστοῦ, not christological or anthropological model, best accounts for the data in Gal 2-3; Achtemeier 1997:91 (§4.2.4) points to such a deficiency in the debate. The insufficiency of these earlier models surely motivates the highly strained adjectival rendering "Christic faith" by Garlington 1997:89. Hays 1997a:59 acknowledges that πίστις is multivalent and, of course, that is correct; yet he rationalizes that phenomenon in Paul by claiming it is "metaphorical" (analogical?—to be distinguished from "literal" or "historical"?). This line of thought is stimulating, but misdirected and unhelpful to this debate. Most words are multivalent (see Louw 1982:39-42 re: polysemy), but the exegete must give criteria for discerning its particular nuances or its occasions of *double entendre*. (See below for a double intention in the phrase οἱ ἐκ πίστεως).

<sup>460</sup>Paul's taciturn language here prevents more specific commentary. Garlington's 1997:90f comparison to Rom 7:7-13 unpersuasively fills in the gaps; the focus is more on Paul's personal experiences and allegiances than the law *per se*.

<sup>461</sup>Dunn 1990:191ff; 1992:99-117; Wright 1993:140; Segal 1994:23-27.

<sup>462</sup>*Contra* Bring 1971:60.

Abraham helped to place the Galatians' experience within the history of God's people.<sup>463</sup> Furthermore, Paul intended *οἱ ἐκ πίστεως* to link their faith to the fruit of Abraham's blessing, that is God's grace through Christ (3:8-9,16). Their experience was clarified within the context by Paul's use of 'blessing' and 'curse' which describes the state of being 'in' or being 'out', of acceptance or rejection.<sup>464</sup> Therefore, Paul counted faith as the marker for those 'in' by virtue of their spiritual relationship to Abraham's blessing.

When these two dimensions of *πίστις* are borne in mind, it becomes difficult to determine conclusively whether *ἐκ πίστεως* in 3:9ff was primarily referring to Abraham<sup>465</sup> or Christ. If one could say the scales were tipped slightly in favor of one side, it would be 'the faithfulness of Christ',<sup>466</sup> since this prepositional phrase is used of him (2:16,3:22) but not Abraham.<sup>467</sup> Yet, Paul probably left its referent ambiguous purposefully, because this one word synthesized succinctly his teaching on both characters.<sup>468</sup> Furthermore, by keeping space for such ambiguity, the close link with *δικαιώω/ς* is easily explained (v.11): Abraham was the model of righteousness (3:6), while Christ was the present means to righteousness (2:16-17,21;3:13-14,29).

### *3:12a - Defining νόμος in context*

Coherence in 3:12 depends on understanding not only *πίστις* but also *νόμος*. This History of Interpretation has demonstrated the necessity to define the scope of laws in each context. By contrast, Don Garlington's source critical approach to intertextuality ill serves Gal 3:12.<sup>469</sup> Specifically, for him to grasp at Lev 18:20 which literally prohibits "adultery", then to equate that metaphorically with idolatry, and then to define *νόμος* in Gal 3:12 as a prohibition of idolatry is simply an exegetical sleight of hand.

There is considerable subtlety in Paul's argument (3:10-12), which could have

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<sup>463</sup>Garlington 1997:94 states rather too provocatively that Paul was capitalizing on Abraham's "un-Jewishness", since "all nations" (v.8 - Gen 12:3) would have included Israel!

<sup>464</sup>Dunn 1993:165. Watson 1986:66 points towards this conclusion but does not state it explicitly.

<sup>465</sup>So taken by Braswell 1991:78; Wright 1993:140; Hong 1994:169; Garlington 1997:94.

<sup>466</sup>So taken by Matera 1992:118-25.

<sup>467</sup>According to Hays 1983:200-202 Abraham's faith is a foreshadowing, not of the Galatians' faith, but of Christ's; also Martyn 1998:314.

<sup>468</sup>Indeed, such a tactic helps to explain 2:16 which mentions Christ's faithfulness alongside of Paul's trust in Christ.

<sup>469</sup>Garlington 1997:102. Cf. also Kaiser 1971:24.

been problematic or surprising for his readers and opponents. First, his readers would have had to notice that Paul was using νόμος exclusively for the Mosaic covenant and not for the entire Torah.<sup>470</sup> His differentiation between the stories of Abraham and Moses begins with his introductory formula in v.8 where Genesis is γραφή not νόμος<sup>471</sup> (cf. ἐπαγγελία and διαθήκη in vv.16ff). He then clarified this in vv.15ff by expounding on the 430 year distance between the two stories. Secondly, Paul reconceived Abraham's religious experience. Despite being the first great patriarch of Judaism, Abraham's status was at the same time also overshadowed by Moses in late Second Temple Judaism. This can be seen through contemporary Jewish traditions that retrojected to Abraham knowledge of and obedience to the Mosaic law.<sup>472</sup> In contradistinction, Paul severed that assumption from the text by his more simplistic (i.e., historical) reading of Abraham's story.<sup>473</sup> It was Abraham's direct relationship with God which exemplified righteousness without the sophistication of the law.<sup>474</sup> Hence, Paul believed that the experience of the Spirit in Galatia, and perhaps even his own (1:12), was prefigured in the story of Abraham.<sup>475</sup>

Once Paul envisioned a temporal and functional divide between Moses and Abraham, he could insist that νόμος be re-read in light of the Abraham story: the law arose in a later era within the existing relationship between God and the patriarchs. Thus the law articulated a different administration of righteousness with God.

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<sup>470</sup>Braswell 1991:78-81 tries to divide the significance between law and Torah (law and faith), but his explanation lacks clarity.

<sup>471</sup>According to v.10 Paul was looking specifically at Deuteronomy ("written in the book of the law"). Longenecker 1990:115, believes γραφή always designates a particular portion of Scriptures. This may not be tenable for every use (cf. 2Tim 3:16; Acts 1:16; 2 Pet 1:20). These exceptions, notwithstanding, γραφή in the singular is usually a specific text and the plural was used as 'Scripture' generally.

<sup>472</sup>See CD 3:2; also e.g., Jub 16:28;23:10;30:17-19; CD 15:6; Sir 44:19-21; or 2Bar 57:2. Likewise Adam could be pictured fulfilling Torah; see T<sup>N</sup>, Gen 2:15 (based on a word play with פָּלַח: to plow or to worship). Rom 5:13-14 corroborates the present reading: there was no law (νόμος) before Moses, and yet there was command (ἐντολή).

<sup>473</sup>Hong 1994:167 speculates that Paul's opponents viewed the Sinaitic covenant as "the fulfilment and completion of the Abrahamic covenant".

<sup>474</sup>A distance between Abraham and Moses does not automatically imply that Abraham only exercised faith, not faithfulness. It simply removed Abraham's faithfulness from the realm of the law (cf. 3:9 - πιστῶ Ἀβραάμ). Dunn 1993:160ff and Hong 1994:168f, however, believe that the confusion over Abraham, which Paul hoped to correct, was the *faithfulness* of Abraham which was taken up in second Temple Judaism and applied to traditions of zealous Torah obedience. This conclusion rests first on the premise that Paul tried to separate Abraham's faith from his faithfulness and secondly that Paul's critique against the law was really against the works of the law.

<sup>475</sup>Martyn 1998:39 moves in the right direction when he characterizes Paul's battle as an opposition between apocalyptic and religion, but he goes too far in arguing that both Christ and Abraham "play no role in the distinction of sacred and profane." Indeed, holiness and sanctification do not, as it were, show up on the radar of this epistle, but the wrong inference is that it is no longer of interest to Paul's theology. The point of the Spirit's presence (as a result of Christ's faithfulness) is in many ways to achieve its distinctions between sacred and profane more consistently and without its requisite geopolitical orientation.

To conclude our study of 3:12a, Paul was asserting, within the epochal shift initiated by Christ and the Spirit, that *the Mosaic Law was not from Christ's faithfulness or Abrahamic faith*. So, despite first blush impressions, Paul was not making the absurd claim that faith was antithetical to the law.<sup>476</sup> Certainly, this was a bold and dangerous way to argue and we might thus see why Paul needed on occasion to rescue his teachings from abusive interpretations (cf. Rom 3:8).

### 3:12b - Lev 18:5 and Habakkuk 2:4

Paul has now explained what the law did not pertain to; what the law *is* concerned with is supplied by v.12b. Unlike the reference to Hab 2:4 in v.11b, Lev 18:5 does not support Paul's assertion, it clarifies or illustrates. The different connectives and lack of introductory formula in v.12 signal this difference.<sup>477</sup> What the parallel structure of 3:11-12, (see p.118 above), hints at is an intentional pairing of 'Ο δίκαιος ... and 'Ο ποιήσας .... With regard to v.11, Richard Hays has argued that 'the righteous' refers to Jesus, making Hab 2:4 a messianic prophecy.<sup>478</sup> Instead of seeing a precise referent behind "the righteous" and a vague generalization behind "the one who does these things", however, this structure points in a different direction.

Much more likely, Paul had in mind to apply these adjectival phrases to the two constituent parties under examination.<sup>479</sup> Those in Galatia who *now* (νῦν - v.3) live, as

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<sup>476</sup>It is also necessary to point out that Paul is not arguing that the law and promise are antithetical, which he makes plain in 3:21. Wright 1993:147 crosses the line of reasonable commentary by saying, "The emphasis, rather, lies on the inability of the Torah to give the blessing which had been promised" or (p.154) "the clash of Torah and Abrahamic promise..."; for these are purely non-Pauline thoughts. Cf. Rom 8:3 for the closest Paul comes to this type of expression and note how he immediately qualifies his hyperbolic personification of the law: ἐν ᾧ ἠσθένει διὰ τῆς σαρκός. Wright goes awry again when saying (p.151): "It [the law] cannot of itself produce the faith which, according to Genesis and Habakkuk, is the true demarcation of the covenant people, Abraham's family". What does "produce" mean here? Surely not "encourage", because *the law indeed encouraged Israel to trust God and chastened them when they did not!*; pace Dunn 1998:153.

<sup>477</sup>Sanders 1983:22,54n.30,67; Stanley 1990:503; and Wright 1993:149 mistake the role of Lev 18:5 in v.12b as grounding 12a. Stanley concludes, "the link between statement and citation is by no means obvious". The connective is not ὅτι or γάρ, but οὐκ ... ἀλλά. Therefore, the link is obvious; the initial assertion is not.

<sup>478</sup>Hays 1983:150-57, following Hanson's 1974:39ff. The intertextual contribution made by Hab 2:4 to Gal 3:10-12 was its concise restatement of his ongoing argument. First, by recalling the language of 2:19-21, he set up his more controversial and decisive statement in 3:12. Secondly, Hab 2:4 summarized 3:1-5 which claimed the Galatians were righteous before God. Although this text is clearly important for Paul, maybe even for the early church (cf. Heb 10:38), a deeper probe of its meaning in context would do no favors for Paul's interest to distance faith from the law; *contra* Garlington 1997:99f. Unless "faithfulness" in Hab 2:4 was unequivocally seen as God's faithfulness, it could be understandably taken by Paul's opponents as human faithfulness to the Torah (cf. 1QpHab 8:1-2). That Paul was content to leave the text ambiguous suggests that *the words* and not the literary or theological context were chiefly important. If Paul had the LXX before him, so to speak, then his omission of μοῦ would show a deliberate attempt to keep ἐκ πίστεως vague. The ambiguity of ἐκ πίστεως in vv.9ff, explained above, is thus reflected in the form of Paul's intertext in v.11.

<sup>479</sup>Doubt should, therefore, be cast on interpretations that make the contrast into an opposition between 'faith' and 'doing' (ποιέω); since that would put too much weight on a new component of the argument. 'Doing'

Paul lives, by the faithfulness of Christ and in emulation of Abraham's faith(fulness) are righteous (v.11), while those in Galatia who seek to add compliance to the law to their faith, will be required to live in and by it and, by implication of v.10, find themselves *now* (again) under the threat of its curse (3:10,13 and cf. 2:18).<sup>480</sup> This interpretation comports with a pattern already used to characterize the opposing parties in vv.9-12:<sup>481</sup>

<sup>9</sup> οἱ ἐκ πίστεως . . .      <sup>10</sup> ὅσοι . . . ἐξ ἔργων νόμου  
<sup>11</sup> ὁ δίκαιος . . .      <sup>12</sup> ὁ ποιήσας ἀτιμὰ

This shows a subtle but consistent rhetorical maneuver, more precisely as part of his deliberative rhetoric, intended to confirm or catch short his audience in their respective positions.<sup>482</sup> Hays' interpretation misses Paul's desire to set the Galatians in the trajectory of Abrahamic faith and righteousness. A messianic interpretation of Hab 2:4 is, therefore, gratuitous.

#### *Gal 3:12b - ζήσεται and the law in this context*

Having explained the role played by ἐκ πίστεως, the law, and the rhetorical function of Hab 2:4 and Lev 18:5, we may now define 'living' and avoid rendering it with unjustifiable abstractions.

One cannot be sensitive to the implications for 'living' in Paul's use of Lev 18:5 without comparing it with 2:19-21 and 3:21. The first text works with 3:12 on a verbal level (ζάω) as well as a conceptual level as it articulates Paul's desire to dislocate the law from the discussion of the Galatians' relationship with God. Paul's life within the law had ended, according to 2:19.<sup>483</sup> More specifically, where Paul chafed against and

has been affirmed already by Paul in 2:10 (cf.6:9); in agreement with Watson 1986:67f; *contra* Stanley 1990:504; Betz 1979:116,147f and Longenecker 1990:120 who follow Luther. Luther 1979:160 claimed that Paul "saith that of the law there cometh nothing but only doing; but faith is a clean contrary thing, namely, that which assenteth to the promise, and layeth hold upon it"; (see also Rom 6:16 or 2:13).

<sup>480</sup>Stanley 1990:501-505 similarly argues that v.10, acting as a threat, was affirming the negative side of the law for those who submit to it, while vv.11-12 was intended to deny its positive, life-giving side. The background incident at Antioch and his charge against Peter (2:14) is showing through here.

<sup>481</sup>Matera 1992:122 makes this point for vv.9-10. Donaldson 1986:94-112 infers from the theological content of these verses that the intended audience was the Jews; cf. ἡμεῖς in v.13; Wright 1993:143 follows. No doubt Paul's teaching on the law would be most keenly appreciated (or deplored) by Jews, but his ultimate target was the gentiles in Galatia (cf. 4:11). The Jewish-Gentile divide is probably less important than Donaldson reckons because the opposing factions were not cleanly divisible along these lines. Stanley 1990:498 goes (too far) to the other extreme by doubting that Paul had his Jewish opponents in mind at all here. Hence, our position is close to Hill 1982:198.

<sup>482</sup>Stanley 1990:497f points out the heightened conditionality introduced into the text at v.10 by ὅσοι ("whoever" or "as many people as"). Conditionality tactfully avoids direct accusations and leaves room open for the readers to reevaluate their choices. Stanley overlooks the second parallel in vv.11-12.

<sup>483</sup>Paul's overall argument indicates that he did not utterly reject the law, on the contrary he embraced its fulfillment under the summary injunction of Lev 19:8 in 5:14.

then rejected the law (2:18), were those elements of the law which marginalized or ostracized the gentiles within (2:11-14;3:26-29, etc.) the community of God's people—the observance of these elements he conveniently labelled 'works of the law'.

Paul returned to the topic of living in 3:21 in order to consider another dimension of "living" in relationship to the law. By this point in Paul's argument (v.21) the significance of Christ's coming has been further developed as Israel's redeemer (v.13) and as the fulfillment of God's covenant with Abraham (v.16). Most importantly, ζωοποιέω in v.21 was a synonym for resurrection and, by extension, eternal life.<sup>484</sup> No doubt it had become necessary for Paul to draw attention to Christ's resurrection after describing his accursed death in vv.13f. His elliptical argument is difficult to follow, but the important connection to make was that Christ's state under a curse had somehow been reversed—realized in his resurrection life—yet, the law had no part in that reversal. "Living" in 3:21, therefore, was part of a new epoch which is differentiated qualitatively from the old by the Spirit's presence and its implicit promise of resurrection (cf. Rom 4:25).

It would seem, therefore, easy to conclude that Paul's aim in 3:12 was to deny categorically a promise of *eternal life* in the law. Two points must temper this conclusion. First, the leading interest of 3:21 is the special case of Christ's resurrection which came while he was accursed and (by implication) *outside the law*.<sup>485</sup> The law had yielded a curse on Christ (vv.10,13) without yielding his resurrection.<sup>486</sup> Second, although resurrection life for all believers may be reasonably inferred from 3:21, it is not a theme which the epistle develops (except 6:8bf),<sup>487</sup> since Paul relentlessly stressed that the Spirit had been given to quicken and give life free from sin in this age (e.g., 3:2-5,14;4:6,29;5:5,16-26 and 6:8a). Therefore, 3:21 and 3:12 are not strictly opposed to one another, and the contrastive function of 'living' in 2:19 and 3:12 depends upon relegating life in 3:12 to the epoch of the law<sup>488</sup> versus life in the new epoch. This does

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<sup>484</sup>Cf. 1Cor 15:22,36,45; 2Cor 3:6; Rom 4:17(and 24-25);8:11.

<sup>485</sup>Dunn 1990:230; 1993:176-78; Bonneau 1997:77.

<sup>486</sup>Materna 1992:124 says, "in 3:21 Paul will affirm that it was never the purpose of the Law to give life" making this verse contradict Lev 18:5 directly, but v.21 targeted life by resurrection more specifically than Lev 18:5.

<sup>487</sup>The closest Paul comes within the directly preceding verses is v.3 (ἐπιτελείσθε); cf. Garlington 1997:93 who describes this verb as eschatological; yet the νῦν constrains this emphasis.

<sup>488</sup>Garlington 1997:103 first describes Lev 18:5 as typifying "covenant nomism" (see Sanders 1979:75) and then unexpectedly sets the "living" of v.11 in parallel with v.12 as the goal of believers (p.107). The rhetorical function for these two verses (and quotations) is contrastive.

not form a basis to conclude that Paul had seen Lev 18:5 as formerly representing *only* the present life to the exclusion of eternal life in the way that CD 3,7 and PsSol 14 had.<sup>489</sup> In sum, Paul's rhetorical interest throughout 3:6-14 had been to identify, describe, and persuasively challenge the two parties at Galatia. This context thus constrains the definition of living in Lev 18:5 to the present life as life carried out within the dictates of the Mosaic law.<sup>490</sup>

There is also too little in this context to determine confidently whether Paul understood the intertext as a promise for individual or corporate life. It would not be problematic for the context, however, to assume that he viewed 'life' in Lev 18:5 from a corporate perspective, namely that of Judaism (cf. 2:14f and 3:28f).<sup>491</sup>

### *Summary and Conclusions for Gal 3:12*

It seems to be in fashion to say that Lev 18:5 typified "covenantal nomism". Intertextuality as a literary theory gives credence to such characterizations which may broadly reflect a general cultural value associated with a text or tradition, but it also allows each literary and cultural context to transform the generalization, perhaps even subvert it. Hence, "statutes" and "judgements" and "living" in this intertext has been variously conceived. Paul's use of Lev 18:5 capitalizes on the constitutional associations of Lev 18:5, precisely in order to countermand its jurisdiction. Another way of looking at this is to take issue with the simplicity of Sanders's conclusion regarding Lev 18:5 in Gal 3:12 and Rom 10:5 when he states that "in neither case does Paul agree with Lev 18:5";<sup>492</sup> yet, Gal 3:12 signifies more than agreement or disagreement, it is a direct usurpation of its cultural authority.

In sum, Paul implied by his quotation of Lev 18:5 that the definition of life given in the law must be recast into a relationship with God through Christ, so that the criteria of acceptance into the people of God could no longer be based on the former definition as delineated by the law.<sup>493</sup> Lev 18:5 signified discontinuity for Paul, not because it

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<sup>489</sup>This conclusion is differentiated from that of Dunn 1993:175f and Hong 1994:176 by its method. Our survey of its History of Interpretation (see pp.116ff above) indicates that Lev 18:5 could be understood as eternal life, and as a consequence the context must be the determining factor.

<sup>490</sup>*Contra* Stanley 1990:503 who explains it as future life. To object that the verb tense is future is only to steer down a cul-de-sac, since the relative temporal perspective must always be determined for such epigrams and the future tense is best seen in such cases as gnomic not temporal; cf. 2:16.

<sup>491</sup>A corporate perspective is a cornerstone to Wright's argument in 1993:e.g., p.155.

<sup>492</sup>Sanders 1979:483n.37.

<sup>493</sup>Watson 1986:67f comes to a similar conclusion, yet he does not explain *why* Paul has rejected the law.

emphasized doing over faith, but because 'living' in right relationship with God had moved its center from the law to Christ and its relevance from Israel to all the nations.<sup>494</sup>

Our work on Lev 18 has revealed an evermore growing, conscious effort among Jews to define their boundaries, beyond the patriarchal freedoms in marriage, to the stricter regulations in Lev. 18, to yet tighter constraints in Ezra 9-10 and Neh 13:1-3.<sup>495</sup> Special religious days were mentioned by Paul Gal 4:10, because they also contributed to Jewish cultural isolation. The exilic (Ezek 20) and post-exilic (Neh 9) eras witnessed a much greater emphasis on the Sabbath and we must conclude that this resulted from Israel's struggle to maintain its identity. Eating regulations had also evolved from Lev 11 and Deut 14 to such scruples of Jewish dining as displayed in Antioch (Gal 2; cf. Mark 7). Of course, these isolationist trends in the history of Jewish religion are painted here with the broadest brush strokes, but they serve nonetheless to highlight the tensions in Jewish and Gentile Christian coexistence of which Paul was keenly sensitive and wary (cf. 3:28). Paul's language of blessing and cursing also fits the issues of identity and boundaries.<sup>496</sup> No doubt should remain, therefore, that religious boundaries, manifest as social or group distinctions was a fundamental battle being fought in this epistle.<sup>497</sup> Consequently, Paul's use of Lev 18:5 or rather his denial of its ongoing validity, broke new ground, among Jewish writers, because of his determination to see the arena of life for God's people expand from the implied borders of Canaan to the entire world.

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<sup>494</sup>This explanation portrays Paul in a way worlds different than Martyn 1998:311, who is only too willing to find Paul throw scalding words on the Torah in some sort of righteous indignation. Martyn is right to argue that this would have completely alienated the Galatians. By this very prediction, however, he militates against any understanding of Paul which preserves the apostle's capacity of self-interest. Martyn admits Paul's deft handling of the scriptures in order to argue against scholars who think Paul has lost his way through vv.10-12, but he then recreates Paul into a self-destructive misinterpreter of the very corpus of sacred literature which Paul is wont to quote throughout his epistles. The present explanation, on the other hand, finds Paul's weakness in the exegetical tightrope he walked as he struggled to find his way through the new synthesis of his apocalypse and former, still sacred, expressions of faith. We also find strength in Paul's approach through his insistence on keeping the argument focused on Christ's faithfulness and on keeping within a framework of an argument that would have been comprehensible, if shocking, and potentially persuasive.

<sup>495</sup>Fishbane 1986:119f. Ezra's stricter set of boundaries continued, as Fishbane points out, into the Rabbinic times when the offspring of incest were also stigmatized *m. Yebam.* 4.13, *b. Yebam* 49a, and *Sifre Deut.* 248.

<sup>496</sup>Wright 1993:144ff is certainly justified to emphasize a covenant framework behind these words; *contra* Hong 1997:176.

<sup>497</sup>Dunn has repeatedly argued along these lines; e.g., see his 1993, ch.8 and 1997:147-153; our survey in this history of interpretation adds a historical and literary depth behind Lev 18:5 to his thesis.

*Romans 10:5*

Given the way Paul used Lev 18:5 as a negative illustration to his argument at such a critical stage in Gal 3, it is not surprising to find it again in his writings. At Rom 10:5 the agenda is less polemical against particular religious opponents. The form of the citation is different as well, so a brief analysis will begin this reflection.

The ongoing examination of Rom 10 has raised questions about Paul's exclusive dependence on the LXX, so it should be noted now that Lev 18:5 does not match the LXX while it does give a faithful translation of the Hebrew. Analyzing Rom 10:5 and LXX Lev 18:5 is complicated by textual variants in both. Regarding the text above (of the NA<sup>27</sup>), it enjoys the support of most commentators, Christopher Stanley, and the present writer.<sup>498</sup> Two differences separate this reading of Paul's text from LXX 18:5: 1) δ for α and 2) the inclusion or omission of αὐτά. For the first, Stanley believes the variants in LXX that comport with Paul's text (which are in the minority) are in fact assimilated to his quotations. For the second, he notes that while most manuscripts omit αὐτά (for אֲנִי), Philo and α' and θ' include it; erroneously he adds F and M. This gives him warrant to postulate yet another hypothetical Greek text for Paul's *Vorlage*. On the other hand, if this has become necessary three times now, even though Paul's texts are a faithful rendering of the Hebrew in each case, Stanley seems to be overlooking the growing probability that Paul was working from a Hebrew text. LXX translations of the intertext in Ezek 20 and Neh 9 indicate the potential diversity for translating it, and this suggests that Paul's version, closest to Neh 9:29, was also an original translation of the Hebrew. The question for Paul's *Vorlage* in Rom 10 is far from settled which perhaps undermines the validity of the question itself in these and other similar circumstances.

Moving to the similarities and differences in the contexts of Lev 18:5 and Rom 10:5, we note that the Mosaic law and that the constituents of God's people were being defined as the primary commonality between them. Certainly, who is "in" and how being "in" is defined is a significant difference which will require more exploration in Chapter 5. It may be simply said now that the allowance of peace with non-Israelites, אֲנִי (προσθήλυτος), in Lev 18:26, has been radicalized quantitatively and qualitatively by

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<sup>498</sup>The most difficult text critical questions are 1) the placement of δτι, whether it should be placed after γραφή (א A D 33 81) or νόμου (P<sup>46</sup> א<sup>2</sup> B D<sup>2</sup> F G Ψ<sup>101</sup>), and 2) the reading αὐτῆ (א A B D 33 81) vs. αὐτοῖς (P<sup>46</sup> א<sup>2</sup> D F G Ψ<sup>101</sup>); for a more thorough discussion of the issues, consult Metzger 1971:524f; Lindemann 1982:231-50; and Stanley 1992:126f. For dissenting voices to the NA<sup>27</sup> (cf. NA<sup>25</sup>), see Cranfield 1975:2.520f and Rhyne 1985:493f.

Paul to grant many more gentiles full status within the membership of God's people. This is afforded to them not by their equal compliance to the law as in Lev, since Paul had in fact undermined the role of obedience to a certain degree in 9:12,31, but instead by Christ's relationship to the law. Two more differences spin-off from here. First, the geopolitical dimension so prominent in Lev 18 has been eliminated. Second, Paul's discussion of righteousness rather than holiness has moved the context for discussing Lev 18:5 to a more fundamental relational level (cf. Dt 4 and 30).

These few initial observations will need clarification in Chapter 5 along with the following important questions. First and foremost, as mentioned above, the function of Lev 18:5 with or against Deut 9 and 30 must be articulated. Could Paul have neglected Deut 30:16 and its essential affirmation of Lev 18:5? Glancing back at the intertext's function in Gal 3 for points of comparison or contrast will be necessary as well. Next, and to anticipate the discussion of Rom 9-11, if the context of 10:5 is a review of Israel's history, has Paul's interest in Lev 18:5 been inspired by Ezek 18,20,33, Neh 9 or CD 3?

## **Deuteronomy 9:4 - Boast Not of Your Righteousness**

### **Introduction**

Just as Paul introduced Isa 28:16 with an allusion to 8:14 in Rom 9:32, he also began his reference to Deut 30:12-14 at Rom 10:6-8 with a textual fragment from Deut 9:4. In comparison with Isa 8:14, however, commentators collectively have a much less assured conviction that Deut 9:4 was helpful to Paul. Some Pauline commentators mention it,<sup>499</sup> others ignore it.<sup>500</sup> The question, therefore, is *how* can one determine if it was important to Paul? What makes a study of this textual fragment, μή εἰπῆς ἐν τῇ καρδίᾳ σου, perplexing are questions regarding 1) its precise source, Deut 8:17 vs. 9:4; 2) its variable semantic value in a host of contexts; 3) questions of its effect on the argument of Rom 10 with its second person verb and personal pronoun; and 4) the potential intertextual transformation between the contexts. While the first issue can be

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<sup>499</sup>Leenhardt 1961; Michel 1966; Cranfield 1975; Kuss, 1978; Käsemann 1980; Hübner 1984; Morris 1988; Schmithals 1988; Dunn 1988; Hays 1989:78-79; Zeisler 1989; Fitzmyer 1992; Moo 1996. Since most of these commentators only mention it and few truly see it having an impact on the text, the question posed above is not answered by these treatments.

<sup>500</sup>Sanday-Headlam 1902; Nygren 1951; Barrett 1957; Suggs 1967; Black 1973; Müller 1964; Stuhlmacher 1994.

handled easily, the three remaining and related questions demand far more than a simple source critical reading can produce. Questions 3 and 4 will be answerable only in view of a discussion of Deut 30:12-14. What will be offered at this stage, in distinction to the full treatment of the texts heretofore encountered in Rom 10, will be a semantic analysis of the phrase “(do not) say in your heart” in the OT, attempting to answer 2. Brief reflections on its appearance in Deut 9:4 and Rom 10 will conclude this section.

### Texts of Deut 9:4

#### *Textual Comparisons*

- MT אֲל־תֹּאמַר בְּלִבְךָ בְּהַדְרָה יְהוָה אֱלֹהֶיךָ אַתָּם מִלְּפָנַי לֵאמֹר בְּצַדִּיקוּתִי הִבִּיאֲנִי  
יְהוָה לְרִשְׁתָּ אֶת־הָאָרֶץ הַזֹּאת וּבְרַשְׁעַת הַגּוֹיִם הָאֵלֶּה יְהוָה מוֹרִישָׁם מִפְּנֵי־ךָ
- LXX<sup>501</sup> μη εἰπῆς ἐν τῇ καρδίᾳ σου ἐν τῷ ἐξαναλώσαι κύριον τὸν θεόν σου τὰ ἔθνη ταῦτα  
ἀπὸ προσώπου σου λεγῶν διὰ τὰς δικαιοσύνας μου εἰσήγαγέν με κύριος  
κληρονομήσαι τὴν γῆν τὴν ἀγαθὴν ταύτην ἀλλὰ διὰ τὴν ἀσεβειαν τῶν ἐθνῶν τούτων  
κύριος ἐξολεθρεύσει αὐτούς πρό προσώπου σου
- R 10:6 ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, Μὴ εἰπῆς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται  
εἰς τὸν οὐρανόν; τοῦτ' ἐστὶν Χριστὸν καταγαγεῖν

#### *Deut 8:17*

- MT וְאָמַרְתָּ בְּלִבְךָ כִּחֵי נְעֻצִים יְדֵי עֲשָׂה לִי אֶת־הַחֵיל הַזֶּה
- LXX μη εἰπῆς ἐν τῇ καρδίᾳ σου ἡ ἰσχὺς μου καὶ τὸ κράτος τῆς χειρὸς μου ἐποίησέν μοι  
τὴν δυνάμιν τὴν μεγάλην ταύτην

### A Study of (ב)בלב ... אמר in the OT

The analysis of this phrase was conducted along with the very similar phrase, (ב)בלב... דבר which is often a synonym or stylistic variation.

These phrases refer to introspection. They touch the semantic value of לבב, which is the center of human consciousness, so it is thinking and decision making as the entity (individual or corporate) converses or debates with, queries, answers, encourages, and causes panic for itself. Speaking to one's own heart in these various contexts often leads to a new pattern of behaviour, either to seek after a new objective or to act in a new way. In other words, it is not contemplative only but is also causative. To “say in one's heart” need not involve emotions; indeed it usually does not carry that emphasis. Determining whether or not it is silent (Ps 4:5; 1Sam 1:13) is difficult.

<sup>501</sup>Manuscripts B, 72, Aeth<sup>F</sup> omit ἀλλὰ...σου. In accord with this reading, which is a doublet of v.5b, it has been suggested that v.4b is a gloss; however, see Weinfeld 1991:406 for a discussion of this. He does rightly emend the final Hebrew word מִפְּנֵיךָ as כִּי.

because in one case it certainly is heard (Gen 27:41). It may emphasize the intimate, personal origination of the thinking (cf. Gen 18:12), yet, as Gen 27:41f hints, the destination may be important in that it is an attempt to console or persuade oneself. Thus it has a truly reflexive nature. The internalized and insular nature of the communication becomes its problematic feature when marked by self indulgence, pride, impudence, and evil intent. Thus its hiddenness may perpetuate a vicious illusion; it often lacks a wider perspective which would otherwise illuminate the thinking.

More specificity can be discerned in the meaning of the phrase beyond a simple generalization as the following definitions show:

**A) The meanings include:**

- i. *Conclude (believe)*: Deut 8:17; Isa 47:8, 10; Zeph 1:12; 2:15; Ob 3; Ps 10:6,11,13; 14:1; 35:25; 53:2; Qoh 3:17,18; Ps 15:2; Qoh 1:16
- ii. *Decide, choose, plan*: Jer 5:24; Gen 8:21; 27:41
- iii. *Intend, desire/aspire*: Isa 14:13; Qoh 2:1,15
- iv. *Realize*: Isa 49:21; 1Sam 27:1; 1Kgs 12:26; (1Sam 21:13)
- v. *Ponder, wonder about, puzzle over*:  
Dt 7:17; 18:21; Jer 13:22; Gen 17:17; Est 6:6
- vi. *Consider*: Jer 19:5; Ezek 38:10

**B) Circumstances surrounding the phrase include:**

- i. prospect of war: Deut 7:17; 1Kgs 12:26; Ps 32:25; (Ezek 38:10)
- ii. effects after a war: Deut 8:17; Ob 1:13;
- iii. military victories: Isa 14:3; 47:8, 10; Zeph 2:15
- iv. after the destruction of the exile: Isa 49:21; Ps 74:8
- v. the onset of God's judgment: Jer 13:22
- vi. stubborn hearts refusing to obey God:  
Jer 5:24; Zeph 1:12; 1Kgs 12:26; Ps 10:6,11,13; 14:1;  
53:2
- vii. need for discernment: Deut 18:21
- viii. giving of a promise by God: Gen 17:17
- ix. jealousy/personal conflict: Gen 27:41; 1Sam 27:1; 1Kgs 12:26

**C) Key results include:**

- i. pride and forgetting: Deut 8:17; Isa 14:13;47:8,10; Ob 3; Zeph 1:12, 2:15;  
Ps 10:6,11,13; 35:25; 74:8
- ii. sinful behaviour: Ps 10:6,11,13; 14:1; 53: 74:8
- iii. fear: Deut 7:17
- iv. foolishness: Jer 5:24; Ps 14:1; 53:2
- v. complacency: Zeph 1:12
- vi. comprehension of God's mercy: Isa 49:21
- vii. a new promise: Gen 8:21
- viii. evasive or corrective action: 1Sam 27:1; 1Kgs 12:26

Semantic field for the meanings given above

- i. *Conclude (believe)*: → ישם על-לבו - Dan 1:8;  
→ שמתי פני - Jer 21:10  
→ cf. also חשב - 1Sam 1:13.

Insofar as the conclusion is a misguided self assessment (as an overestimation of one's strength, authority, etc.), it touches arrogant pride and boasting:

- פאר - Jud 7:2;
- הלל(הת) - Isa 10:15, Jer 49:4.
- נשא - Ob 3 (זדון)

This use emphasizes the end of the self-directed conversation.

- ii. *Decide, choose, plan:* → זמם - Jud 20:5, Jer 4:28; Ps 37:12, Prov 31:6
- הגה - Ps 2:1, Prov 24:2
- יצר - Isa 46:11, Jer 18:11
- חשב - Ezek 11:2

Again, this meaning emphasizes the end of the self-directed conversation and, moreover, the conclusion as a prelude to action which was only implied in (i).

- iii. *Intend, desire/aspire:* → יצר מחשבת לבו - Gen 6:5
- חשב - Hos 7:15
- דמה - 2Sam 21:
- iv. *Realize:* → בין - 2Sam 12:19
- ידע - Gen 8:11; 9:24
- v. *Ponder, wonder about, ask oneself, puzzle over:*
- לבך יהגה - Isa 33:18
- ישם על-לבו - 1Sam 9:20
- vi. *Consider:* → ישם על-לבו - Hag 1:7; 2:15

Probably the chief difference between our phrase and those words or phrases in the related semantic fields is the emphasis on self-directed conversation (individual or group). Whether an individual and group, the conversation is by the entity for its own benefit or detriment, depending on the circumstances. As this conversation is a prelude to some new attitude or action, 'conclusion' or 'belief', 'realization', and 'decision', it refines its meaning as 'thinking'. This thinking is not necessarily good or bad (contrast חכם and בין which are objective and salutary). Although perhaps on account of the cynicism regarding human thinking in biblical literature, the contexts more often refer to these conversations as illusionary and boastful (cf. פאר and הלל).

There is no singular circumstance which surrounds this phrase. Among those listed, it is most often placed in descriptions of the monumental events, e.g. before, during, or after war. For example, the combatants are given cause to prepare for and reflect on the events. The texts clearly imply that a victorious person or group is prone to an inflated self assessment and prone to forget the divine endorsement for the war. This usually leads to a tyrannous rule over the defeated. For those not victorious, the time may lead to a disillusionment where prior complacency or self satisfaction crumble. It may also lead to despair or to a dream for restoration. Such thinking-in-conflict may occur in national or in personal circumstances.

Therefore, a significant range of nuances for this phrase illustrates again that 'meaning' is primarily found not in words or phrases but in larger literary units such as the paragraph or discourse. This phrase may be emotional or seemingly completely rational in orientation. It may be the beginning of a thought process or the end, a puzzlement which is open ended or a conclusion and a resolved plan. It may be mundane or philosophical. It may be self absorbed such as conceit and self-flattery or mere wonderment. The context must be consulted for the gating factors: Who is thinking?; What circumstances initiated the introspection?; What self interest might there be in the thinking?; What actions resulted or are likely to result from it?; What is the relationship between the characters?

### **Reflections on the phrase in Deut 9**

Having suggested that Deut 9:4 was the probable source for Paul's words, it should be acknowledged, however, that 8:17 could have inspired Paul instead, since it is identical to 9:4 in the ancient Greek versions. Two points weigh in the favor of 9:4. First, the attraction to the context in ch.9 (especially δικαιοσύνη) would be greater than that of ch.8. Secondly, since the question of Paul's absolute dependence on the LXX is being questioned in this thesis, and since the rendition of the Hebrew by LXX 8:17 is more paraphrastic than literal, then the Hebrew text of 9:4, in contrast to that of 8:17, would plausibly be a more natural source for Paul's wording. Consequently, most attention will be given to a contextual analysis of "do not say in your heart" from Deut 9:4.

With regards to Deut 9:4 we find three levels of context which delimit the meaning of the phrase: 1) the wider context, especially Deuteronomy 7 and 8 which use similar constructions in similar circumstances; 2) parallels between the tales of two major failures in the history of Israel (9:7-21 and 23-29) and the situation in vv.1-6; and finally 3) the context of a speech before battle, 9:1-6. Our beginning point will be the third factor, proceeding outward to the second and then finally to the first.

#### *Deut 9:1-6*

Whereas the enormity of the Anakim and their fortified cities in Canaan had contributed to Israel's fear and failure at an initial conquest attempt (1:28f), here, at the dawning of their second attempt, that same cause for fear endured. Moses' recitation of these circumstances in 9:1-2 would only energize the impulse to flight again. What

remains as their sole basis for courage in the face of poor odds, according to Moses, was the promise of divine assistance (v.3). Within a preparatory battle speech this alone makes for scant encouragement. For, immediately following this the speech imagines a time in the future, after the battles (v.4), and the exhortation changes dramatically into a rebuke which is mitigated by its future or hypothetical nature only in the feeblest way. What would induce a leader to address his people, who are likely to suffer the same tremors of the heart as their unworthy predecessors, with a sudden modulation from a warming tone to a chilling one? An answer does not seem easily forthcoming. Thus Weinfeld regarded the text as a mimic of military oration composed in or near the times of Josiah's reforms.<sup>502</sup> Von Rad argued earlier that ch.9 was meant to contribute to a renaissance of the Holy War conception originally practiced in the Judges era; as such it became a narrative overlay to Deuteronomy's ideological core and an indirect summons for national unification in the late monarchy.<sup>503</sup> Another, more readily verifiable theological motivation for this unhistorical text commends itself in that the two contrasting addresses have been joined through a singular belief<sup>504</sup> that Israel's divine election persists despite their asymmetrical relationship with God which is characterized at once by both divine faithfulness and human infidelity (צדקה, v.4; אמן, v.23).<sup>505</sup> A fulcrum of this tilted scale, Moses stands between them as the one example of human faithfulness.

#### *Deut 9:7-29*

As the wider context of the discourse is consulted, one observes several 'hooks' between vv.1-6 and vv.7-29<sup>506</sup> as a means of illustrating the utter irrelevance of Israel's

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<sup>502</sup>See Weinfeld 1972:45ff,176,305 who finds a rough affinity between the Deuteronomic speeches and those of the royal Assyrian inscriptions of the 8<sup>th</sup>-7<sup>th</sup> centuries BCE.

<sup>503</sup>Von Rad 1953:45-59.

<sup>504</sup>Braulik's 1994:159-64 exposition requires such a complex redaction critical theory that its cleverness compromises his own logic. There is no connection nor dependence upon Ezek 18 and 33:10-20, no allusion to a temple gate liturgy, no technical use of צדקה or רשעה. His theory of a Deuteronomistic Reviser correcting a Deuteronomistic Nomist here and in 4:1-40, but then corrected again in 30:1-10—all within the exile—leaves reasonable certainty behind for pure speculation. His assignment of this passage to the exile is also rejected. See n.403 above.

<sup>505</sup>Scholars often imprecate Israel for self-righteousness or a presumption of earned merit. In this context, however, Israel's *past* lack of 'righteousness' was portrayed in this context as idolatry and an absence of trust in God. In "my righteousness", the "my" is an implied contrast with the Canaanite's relationship with God. צדקה is here primarily relational (see p.69 above); Tigay 1996:97, rightly translates it as 'loyalty' or 'devotion'. Consequently, צדקה is not ethical (Smith, 1918:124) or legal (Lohfink 1963:202; Mayes 1979:197; Weinfeld 1991:406; Wright 1996:133); cf. Christensen 1991:184.

<sup>506</sup>Note: v.5 (forefathers)-v.27; v.6 (stiff-necked)-vv.13,27. V.7 works as a swing verse from vv.1-6 towards vv.8-29 (observe the *Numeruswechsel*) and itself binds the retelling of the two stories with the motifs of God's

current or future relationship with YHWH (יהוה). Indeed, Israel was twice spared annihilation solely by Moses' successful appeals to God's mercy (vv.18,25; cf. Exod 32:11-14; Num 14:13-20), so it is certain that had they endured the full blast of God's wrath they would never have had an opportunity for making a second attempt at entering the promised land. The first moment of divine grace (vv.7-21) came after the fiasco at the foot of Mt. Horeb with the golden calf, an incident of infidelity to God which would forever overshadow Israel.<sup>507</sup> The second moment (vv.23-29), the aborted and hence failed attempt at conquering Canaan (1:19-33), revealed a collapse of faith in YHWH (1:32) which haunts 9:1-3.<sup>508</sup> Consequently, after Israel's current devotion to God was excluded as a reason for his assistance, two reasons remained: 1) the need to punish the inhabitants (vv.4-5; cf. Gen 15:16, Lev 18:25) and 2) the need to fulfill his promises to the patriarchs (vv.4,27; cf. Gen 46:4, etc).<sup>509</sup> Only the latter reason is pursued in this discourse (v.27) in order to underscore YHWH's faithfulness. The single significant display of human obedience in this discourse was that of Moses. Thus these verses intertwine the notions of Israel's rebellion, God's mercy, and, sandwiched between the two, Moses' faithful and effectual intercessions.<sup>510</sup>

If Moses' intercessions are the *leitmotif* of this section, as is likely from the repetition of 'falling prostrate' and '40 days and nights', then the implications are twofold: 1) God responded to Moses with mercy and 2) Israel was spared annihilation

anger (v.19) and Israel's rebellion (vv.12,16,23,24). This is not true of 10:1-9 which marks an altogether different emphasis. Therefore, it should be segregated from 9:7-29, *contra* Driver 1902:112; Smith 1918:124; Mayes 1979:194ff. See Lohfink 1963:215f for a more carefully nuanced division of the section based on the "40 days and 40 nights" motif.

<sup>507</sup>As Weinfeld 1991:407,424 comments, it alludes even to a polemic against idolatry during the monarchy; cf. Hos 8:6; 1Kgs 12:28f.

<sup>508</sup>Vv.25-29 should be probably grouped with vv.23-24 as a continuing narrative. Allusions to the exodus story are very difficult to trace throughout these verses. Cf. v.25 with Num 14:5; v.26 with Num 11:2 and Exod 34:9; v.27 with Num 32:11, Exod 33:1, 34:9; and esp. vv.28-29 which quotes Num 14:13-17! Num 14:5,13-17 and 31:11 point towards a continuation of Israel's first failed entry into Canaan that Deut 9:23-24 indisputably echo (with Deut 1:19ff). Although no mention of a forty-day intercession was made at this point in the account of Numbers, its appearance here may represent a later tradition not included in Num 14. This suggestion is not so absurd given that an unattested intercession is interposed at 9:20; cf. Exod 32:25 and see Moberly 1983:56,184-85. The dependence of Deut 9:23-29 on Num 11 and 14 is further substantiated by the traditions alluded to in v.22 (see Num 11:3,34; 14:22). Therefore, vv.22-29 gains most of its inspiration from Numbers, pointing to the conclusion that vv.25-29 sustain a retelling of the first attempt at entering Canaan. Weinfeld's 1991:416 invocation of a "common motif in the national prayers" to explain the parallels between Deut 9:25-29 and Num 14 is unsatisfactory since the bulk of vv.25-29 lack a parallel in Exod 32-34.

<sup>509</sup>Wright 1996:131-34 recently contended that the words of Israel's introspection end not with v.4a but carry on to the end of the verse. By this scheme, Moses then denies the first part, withdrawing their righteousness from consideration, and yet affirms their perception of the Canaanite's wickedness. This explains the apparent redundancy between vv.4-5. He furthermore attributes the sentiments of v.4 to the well attested ANE belief that God's favor could be measured (positively) by one's success and (negatively) by one's tribulations (p.134). The merits of these points are well argued.

<sup>510</sup>Contrast Daniel's role in Dan 9:18; cf. also Bar 2:19.

(vv.14,25,26). A wrong inference which Lohfink and others make is that universal sinfulness, i.e., of both Israel and Canaan, is the point of vv.4-5; that is simply beyond the scope of Deut 9, neither being affirmed nor denied.<sup>511</sup> Lohfink does not say enough and yet he says too much. First, Israel was not simply sinful, they had provoked YHWH sufficiently to have *annihilated* them. Secondly, the (positive) quality of relationship, i.e. *הַקְּדוּשָׁה*, which may have developed between the nation and God after the first failure at conquest and could yet (potentially) develop throughout the conquest was hereby being rendered irrelevant to God's pledge of assistance (to the patriarchs). Israel owed, in other words, their very existence and position of right relationship with God both in the present and future to the efforts of Moses and God's grace. Again, an obsession among modern commentators to wrangle forensic connotations from 'righteousness', obscures the obviousness that a proper relationship with God was possible (cf. 4:1ff; Hos 9:10; Jer 2:2).<sup>512</sup> The purpose of Deut 9:4-6 was to eliminate Israel's righteousness as one of the possible *causes* of God's commitment to the conquest; this reading retains the explanatory function of vv.7-29 for vv.4-6. The phrase under consideration marks a critical transition in the text.

#### *Deut 7-9*

In the final, wider circle of context (chs.5-11), chs.7 and 8 use similar constructions as 9:4, with ch.8 being its closest counterpart. Taking them in the book's order, it may be observed how in 7:17 the text spoke of a time of preparation for war in a wholly encouraging way. It works against the short-sighted, fearful introspection stimulated by the report of the Canaanites' superior power. The semantic value of the phrase is something like "to wonder about", "to puzzle over", or "to ask oneself". In ch.8, like chs.7 and 9, the phrase is used in a passage looking to the future: "but you may say in your heart". Again the situation is an exhortation of Moses before the people enter the promise land. Moreover, it represents a warning to the people not to conclude at some point in the future that their strength had achieved the conquest. The intent surely was to replace an exaggerated self-confidence with a reminder of God's fidelity

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<sup>511</sup>Here the antithesis of *הַקְּדוּשָׁה* is being stiff-necked (not wicked, *רָע*, as the Canaanites are labelled and as Lohfink 1963:202ff argues via 25:1 and Rom 1-3!), an analogy to a stubborn mule or ox. If an ethical dimension remains, it comes through *שָׁרָר* (v.5), although this word may also be considered otherwise, (see Tigay 1996:98). Miller 1990:121ff and Wright 1996:131f follow Lohfink.

<sup>512</sup>V.24 does not contradict this assertion, because its orientation in this context is retrospective and 9:4-6 is prospective.

(שכח - vv.11,14,19; זכר - v.18). Therefore, a dynamic equivalent to the phrase under examination as it appears in Deut 9:4, in parallel with 8:17 and in contrast to 7:17, may be: ‘Lest you conclude (wrongly) that...’ or ‘lest you flatter yourself thinking that...’.<sup>513</sup>

The problem of confusing motivational strategies is a problem for both chs.8 and 9, but ch.8 does not accentuate the conflicting, abrupt juxtaposition of fear and pride which emerges from the vacillations in tone in ch.9.<sup>514</sup> When the אל- was added to phrase אמר...לבב in 9:4 it seems to indicate particularly the insular problem of introspection which appears in many of the phrase’s contexts. In 9:4 אל-תאמר בלבך challenges Israel not to forget their debt of gratitude to God—whatever illusion a victory might suggest for their relationship with God (צקרה). To deny this introspection was to deny them the self consolation, persuasion, and aggrandizement of myopic, incestuous thinking.

### Use in Intertestamental and New Testament Literature

Upon moving out of the Hebrew Bible, we notice several developments. First, the frequency of the phrase’s use declines dramatically and when those occasions which are directly attributable to quotations or allusions to the texts already listed above are set aside (placed in bold type face below), the occurrences drop to fewer than a dozen times. As a result the range of meaning is smaller and of a different distribution in each meaning. The texts are listed here:

*The meanings include:*

- i. *Conclude (believe):*<sup>515</sup> JosAsen 6:1, 11:15; Mt 24:48 (& pars); **Rev 18:7** (Isa 47:8)
- ii. *Intend, desire/aspire:* **2Bar 67:7** (Isa 14:13)
- iii. *Realize:*<sup>516</sup> Tob<sup>S</sup> 4:2<sup>517</sup>; 1Macc 6:11; T.Abr.<sup>A</sup> 6:6
- iv. *Ponder, wonder about, puzzle over:*<sup>518</sup>  
PsSol 8:3<sup>519</sup>; JosAsen 11:3; **11Q19 66:2** (Deut 18:21);  
**4Q158 6:18** (Deut 18:21)

<sup>513</sup>Cf. Von Rad 1966:73, “might conclude”; Wright 1996:134, “self-righteous, self-congratulation”.

<sup>514</sup>Von Rad 1966:72f suggests ch.8 has a utopian bent.

<sup>515</sup>Cf. PsSol 1:3 (λογίζω); 1Cor 3:7 (ἔστηκεν and κέκρικεν); or in an opposite sense, Mk 11:23 (μη διακρίνω).

<sup>516</sup>Cf. T.Abr.<sup>B</sup> 6:13 (γνωρίζω); JosAsen 23:8 (ἀναγινώσκω).

<sup>517</sup>Tob<sup>BA</sup> reads: εἶπεν ἐν ἑαυτοῖς.

<sup>518</sup>Cf. Mk 2:6 (and pars - διαλογίζω).

v. *Pray*: Jdt 13:4; (cf. also JosAsen 11:3,15)

The circumstances surrounding these texts are less dominated by the themes of war, but that is not absent altogether (Jdt 13:4, 1Macc 6:11; PsSol 8:3, Rev 18:7) and personal crises play a larger role (Tob 4:2, T.Abr. 6:6; JosAsen 6:1; 11:3,15). Pride and sinful action again result from this introspection as seen in 2Bar 67:7, Mt 24:48; and Rev 18:7, while positive resolutions also issue from it (contrition - JosAsen, courage - Jdt 13:4). Clearly, the phrase did not have much currency in this period and consequently was likely to arise when borrowing it from the older sacred texts.

### Reflection on Paul's use of Deuteronomy 9:4

Paul's rendition of Deuteronomy 9:4 is worded precisely in accord with the LXX. This is less remarkable than it at first appears, since the MT, SamP, Targumim, and the Vulgate, all agree without variation on this phrase. The question of Paul's *Vorlage* again resists an easy answer.

An answer to the question raised in this section's Introduction, whether or not Deut 9:4 is important for understanding Rom 10:6ff, if one can be given, will come from the insights of intertextuality and semantics. One factor to consider which perhaps cuts both ways, i.e. affirming and challenging its importance, is the fact that, in the extant Greek literature of Paul's day, the phrase "to say in one's heart" *only* appears in the few texts given above which were written by Jews and Christians—not once outside these! This suggests that it was strictly a Hebrew idiom. Paul's use of this foreign phrase must be recognized when calculating the rhetorical impact Rom 10 had on his readers/hearers. Thus for ears attuned to biblical literature, the phrase would possibly evoke one or more of the nuances in the semantic range mentioned above, while for other ears its awkwardness would complicate or jolt their ability to follow the reading. Since Paul only uses it once and then in a very unusual intertextual complex, it is possible that he was even aware how alien it would be for gentile audiences. Its presence would likely create a tension, a dialectal ungrammaticality, which would signal a special moment of intertextuality to its audience. Surely such ears which were unaccustomed to the phrase must have existed in the churches of Rome, so this

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<sup>519</sup>Ryle 1891:74f following Wellhausen, emends the Greek ποῦ, a mistranslation of the Hebrew by confusing אִפְנָה for אִפְנֵה. It would thus put the phrase in category iii. 'to realize'.

question must be kept foremost in mind when re-hearing Rom 10:6.

Paul, on the other hand, probably intended it to carry some semantic value, given the fact that he proceeds directly into another quotation from Deut. This second, more extensive reference to Deut 30 suggests that Paul himself must have been influenced by the language of Deut, at least generally, and we would assert by 9:4 itself since the negative (μη) is found with this phrase *only* in Deut 9:4 and 8:17 (LXX). Moreover, there are several, significant thematic connections. The correlation of v.4 (יִתְקַדְּשׁ/διὰ τὰς δικαιοσύνας μου) with 10:3 (τὴν ἰδίαν [δικαιοσύνην]) seems intentional.<sup>520</sup> Both contexts depreciate human righteousness as a basis for claiming a right to God's election (cf. Rom 9:12,32a;11:5-7). Finally both combine prayerful intercessions (by Moses and Paul-9:3,10:1), based on God's mercy (e.g., 9:15;11:30-32), and his promises to the patriarchs (9:6-9,32a;11:28), after a collapse in human faith (9:31-33).

Naturally, not just the harmonious sounds come with the resonance. Paul largely ignores in his theology the geopolitical dimensions of the Mosaic law and patriarchal promises—his universalization of it notwithstanding (4:13<sup>521</sup>). Likewise the Deuteronomic holy war against the heathen has been reversed by Paul's apostolic calling (9:24) to bring salvation to both Jews and gentiles.<sup>522</sup>

Several questions remain to be dealt with in Chapter 5. The phrase was found to have many nuances in the OT especially and even in contemporary texts, and to understand 10:6 either after the fashion of Deut 9:4 or 8:17 as “Do not flatter yourself by thinking who will ascend into heaven...” (cf.11:20; 12:3,16) or after the fashion of Deut 7:17 as “Do not puzzle over who will ascend into heaven...” carries very different meanings. This question highlights yet another issue to be resolved. In Deut 9 the antecedent to ִי- /סוֹ is easily identified, as well as both the circumstances and the results of the introspection. How should Paul's εἴπης ... σου be identified or how would his readership have identified with the second person ending/pronoun? Such questions are not trivial because this textual fragment initiates the larger citation from

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<sup>520</sup>Dunn 1987:224 also observed the verbal correlation of יִתְקַדְּשׁ in both texts, Deut 9:5 (σῆσῆ/יִתְקַדְּשׁ) and Rom 10:3 (σῆσῆ).

<sup>521</sup>Rom 4:13 is the exception (metaphorically transformed and thus only a weak exception) which proves the rule. It is clear that Paul steers away from the Jewish perspective of γῆ or אֶרֶץ in the OT promises in such a way that is particular to Palestine (geographic) or the Israel/Judah (political).

<sup>522</sup>Johnson 1987:157n.137 highlights the absence of the wicked nations in Paul's context as a difference.

Deut 30 and the questions direct us to the epistolary or rhetorical dynamics for the entire section, (10:5-10) since it is part of Paul's direct address to his readers which is mediated, as it were, through an appeal to a divine authority. Lastly, if Paul was purposefully alluding to Moses' speech in Deut 9, what does that say about Moses when Paul staged this excerpt in the voice of "the Righteousness-from-faith"?

## Deuteronomy 30:11-14 - The Mosaic Law is Sufficient

### Introduction

Several questions already raised above have set the stage for an investigation into the significance of Deut 30:11-14 in Rom 10:6-8 as a consequence of both its proximity to Paul's selections from Lev 18:5 and Deut 9 and his highly unusual introductory formula. Another engaging quality of this quotation is its notional relationship to texts that issue from near the dawn of written records.<sup>523</sup> The pedigree of 'ascending to the heavens' and 'descending to the depths' or 'crossing over the seas' is extremely ancient, so its appropriation in Deut 30 itself marks not a beginning but merely another use of such language or *topoi*.<sup>524</sup> A diachronic study of this text will therefore briefly detour into that distant past before the exegesis of Deut 30 is presented. Attention will be given to the specific adaptation of these images in their incarnations in Deut 30 and beyond until Rom 10.

### Literary, Historical and Theological Background

Although Deut 30 has been generally assigned to the exilic additions of the book, commentators often admit a lesser confidence in placing vv.11-14 in any stratum.<sup>525</sup> Two factors undermine our certainty. First, the temporal perspective of vv.1-10 (clearly exilic) is markedly different from vv.11-20 and the וְ<sup>526</sup> at v.11 does

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<sup>523</sup>E.g., in the Epic of Gilgamesh. Kramer 1947:n.215 and, more recently and thoroughly, Tigay 1982 traces the development of the epic over 1,500 years from the earliest Sumerian sources (late third millennium) to the Assyrian texts (first millennium).

<sup>524</sup>Fishbane 1986:540n.24 identifies this text as a wisdom *topos*. By his categories on aggadic exegesis, this would fall under his rubric "Typologies of a Spatial Nature", (pp.368-79).

<sup>525</sup>See n.385 above. Von Rad 1966:183f expresses this uncertainty; Cross 1973:287n.49 suspects vv.11-20 are exilic but is unsure; Noth 1991:33 dates 30:15-20 to an early (pre-exilic) source.

<sup>526</sup>The translation given below renders it as "now" and even if וְ can be considered a temporal particle, it is forced in this case unnaturally (for a paratactic language) to resume an argument after the apparent digression in vv.1-10. For studies on this particle, see Schoors 1981:240-76 and Aejmelaeus 1986:193-209.

not adequately iron out the logical or temporal wrinkle between them.<sup>527</sup> Secondly, the antiquity of its sapiential sources do not provide a helpful *terminus a quo* for dating it. Most likely, vv.1-10 are a digression or later insertion, since vv.11ff follow 29:28 (v.29 English) easily.<sup>528</sup> Both 29:28 and 30:11-14 speak of secrets and revelation, and point towards enacting the covenant's stipulations. Perhaps a late exilic redactor placed vv.1-10 between them to predict how the exiles would again be enabled, by God's gracious circumcision of their hearts, to attain life and peace in their promised land. Be that as it may, 30:11-20 powerfully conclude the covenant ceremony with bold challenges to Israel.<sup>529</sup> By only provisionally accepting that it was composed in the Exile, however, we limit the value of reading it in accord with factors outside of this literary context.

### Texts of Deut 30:11-14

As before, the textual traditions are presented for handy reference in the ongoing discussion.<sup>530</sup>

#### *Deut 30:11-14*

Now this commandment which I charge you (*sg.*) with today is not too wondrous for you nor is it removed from you.<sup>12</sup> It is not in the heavens, so that you need to say, "who will go up for us into the heavens, receive it for us, and teach it to us that we might do it?"<sup>13</sup> Neither is it across the sea, so that you need to say, "who will cross over for us to other side of the sea, receive it for us, and teach it to us that we might do it."<sup>14</sup> For, the word is very near to you, in your mouth and in your heart, that you may do it.

#### *Rom 10:6-8*

Now the righteousness from faith speaks thus, "Do not say in your heart, 'Who will ascend into heaven?'—that is to bring Christ down,<sup>7</sup> or 'Who will descend into the abyss?'—that is to bring Christ up from the dead".<sup>8</sup> On the other hand, it says, "Near you is the word, in your mouth and in your heart"—that is the word which we preach.

#### *Textual Comparisons*

##### *Verse 11*

MT כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם לֹא־נִפְלְאָת הוּא מִמֶּךָ וְלֹא רְחֹקָה הוּא:  
 LXX ὅτι ἡ ἐντολὴ αὕτη ἣν ἐγὼ ἐντέλλομαι σοὶ σήμερον οὐχ ὑπέρογκός ἐστιν οὐδὲ μακρὰν ἀπὸ σοῦ  
 4QDeut<sup>B</sup> ... ולא רחוקה הוא ממך ] אשר אנכי מצוך היום ...<sup>531</sup>  
 T<sup>N</sup> ארום מצוותא הדא די אנא מפקד יתכון יומא הדין לא כסייה היא מנכון ולא רחיקא היא:

<sup>527</sup>As Driver 1902: lxxiii-iv observed.

<sup>528</sup>Mayes 1979:368.

<sup>529</sup>Baltzer 1971:34-38 and Mayes 1979:358.

<sup>530</sup>T<sup>N</sup> especially will be discussed in the History of Interpretation below.

<sup>531</sup>For the variants cited at this verse and v.14 see PAM 44.083. Vv.12-13 show no variants. Cf. Abegg 1999:187ff.

Verse 12

- MT<sup>532</sup>: לא בשמים הוא לאמר מי יעלה לנו השמימה ויקחה לנו וישמענו אתה ונעשנה:  
LXX οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστὶν λέγων τις ἀναβησεται ἡμῖν εἰς τὸν οὐρανόν καὶ  
λήμψεται αὐτήν ἡμῖν καὶ ἀκούσαντες αὐτήν ποιήσομεν  
T<sup>N</sup>: לא בשמיא היא אורייתה למימר לווי הוה לן חד כמשה נבייא די יסוק לשמיא  
ויסב יתה לך וישמע יתן פקודייה ונעבד יתהון:

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- R 10:6 ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβησεται εἰς τὸν οὐρανόν; τοῦτ' ἐστὶν Χριστὸν καταγαγεῖν.

Verse 13

- MT: ולא מעבר לים הוא לאמר מי יעבר לנו אל עבר הים ויקחה לנו וישמענו אתה ונעשנה:  
LXX οὐδὲ πέραν τῆς θαλάσσης ἐστὶν λέγων τις διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς  
θαλάσσης καὶ λήμψεται ἡμῖν αὐτήν καὶ ἀκουστήν ἡμῖν ποιήσει αὐτήν καὶ  
ποιήσομεν  
T<sup>N</sup>: ולא מן עבר לימה רבה היא אורייתה למימר לווי הוה לן חד כיונה נביא די  
יחות לעמקוי דימה רבה ויסק יחה לן וישמע לן פיקודייה ונעבד יתהון:

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- R 10:7 ἦ, Τίς καταβησεται εἰς τὴν ἄβυσσον; τοῦτ' ἐστὶν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

Verse 14

- MT: פי קרוב אליך הדבר מאד בפיו ובלבבך לעשתו ס:  
LXX ἐστὶν σου ἐγγύς τὸ ῥῆμα σφόδρα ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου καὶ  
ἐν ταῖς χερσίν σου αὐτὸ ποιεῖν<sup>533</sup>  
4QDeut<sup>14</sup>: ארום קריב היא לוותכון פתגמא לחדה במימר פמיכון ובלבכיכון למעבד יתיה:  
T<sup>N</sup>: ארום קריב היא לוותכון פתגמא לחדה במימר פמיכון ובלבכיכון למעבד יתיה:

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- R 10:8 ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμα ἐστὶν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ  
σου, τοῦτ' ἐστὶν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.

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**Precursors to Deut 30:11-14**

Moshe Weinfeld, in discussing Deut 30:11-14 as a key text for the transformation of the scope of wisdom literature in the ANE, makes no reference to intertextual theory.<sup>534</sup> According to his historical reconstruction, wisdom had been conventionally associated with the early natural sciences (cf. Job 28:1). Furthermore, he believes that the Deuteronomic authors departed from this practice by annexing practical knowledge (of aesthetics, business, relationships) and jurisprudence to the

<sup>532</sup>SamP follows MT exactly except השמים for השמימה.

<sup>533</sup>For ἐστὶν σου ἐγγύς, see texts B 707 18 120 509 <sup>Lat</sup>cod 100; A F read ἐγγύς σου ἐστὶν.

<sup>534</sup>Weinfeld 1972:254-60.

existing realm of 'wisdom'.<sup>535</sup> A comment of his is recalled: "This development in the conception of wisdom led to an ideological conflict which has left traces in wisdom literature and in the book of Deuteronomy" (p.257). Our contention with Weinfeld will not result from a disagreement with his erudite reconstructions of the philosophical climate in the seventh to fifth centuries BCE or even with his belief that Deut 30:11-14 potentially contributed to such an intellectual shift, but rather with the *direction* of his exegetical inferences when reading Deut 30:11-14; namely, he moves from external literary contexts to internal, rather than vice versa. This error quickly halts the exegetical process and is a predictable symptom of source hunting. Intertextuality, by contrast, directs the reading beyond source criticism to the new appropriation of a source(s) within the new host context, and then asks what cultural dialogue results between the new context and source context via the intertext, be it affirming, negating or otherwise.

As a mosaic of texts and traditions, Deut 30:11-14 fortunately has several extant literary precursors. Common among such texts is the use of the extremities of the heavens, earth, and seas to illustrate that divine beings alone had the ability to span them and that humanity was doomed to limits. Within the sensational creation epic, *Enūma eliš*, (early second millenium BCE<sup>536</sup>), the god Nebiru stands at the crossings between heaven and earth and without him no other god can travel between them (ANET 72,VII). By contrast to these divine rights, "Gilgamesh and the Land of the Living" makes it plain that

28 Man, the tallest, cannot stretch to heaven,  
29 Man, the widest, cannot cover the earth. (ANET 48)<sup>537</sup>

The "Epic of Gilgamesh" (mid-second millenium) expresses this difference on several occasions during Gilgamesh's search for immortality: e.g., heaven is beyond reach (ANET 79 l.5) and the sea is incalculable to humanity:

22 And none who came since the beginning of days could cross the sea  
23 Only valiant Shamash crosses the sea; Other than Shamash, who can cross (it)"?  
...  
26 Where then, O Gilgamesh, wouldst thou cross the sea? (ANET 91, X)<sup>538</sup>

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<sup>535</sup>Weinfeld 1972:255.

<sup>536</sup>ANET 60.

<sup>537</sup>See Kramer 1947:3-46 for more commentary.

<sup>538</sup>Cf. also ANET 507 X iii l.10 (Old Babylonian); and ANET 92, X, iii ll.32-35, v ll.26f; XI ll.190-200.

In the eighth century, a text entitled “A pessimistic dialogue between Master and Servant”<sup>539</sup> asks similar questions:

XII 86 “Who is tall enough to ascend to heaven?  
87 Who is broad enough to embrace the earth?” (ANET 437f)

Although the heavens were always present in these texts, authors usually chose either the seas or the earth to express another limit, but rarely both. Mountains also play a role in portraying the extremes of the cosmos. Again, the Epic of Gilgamesh exemplifies this as it describes a mountain named Mashu:

3 Whose peaks [reach to] the vault of heaven  
4 (And) whose breasts reach to the nether world below (ANET 88, IX)<sup>540</sup>

The mountains extend up until they graze the heavenly roof above and represent the divine privilege to ascend to immortality as well as being boundaries for humans.

Another theme related to Deut 30 is the residence of wisdom in the extremes of heaven or across the seas. Gilgamesh hoped to gain the secret of immortality in his journey across the seas to the Waters of Death (ANET 93, XI ll.9f).<sup>541</sup> From the Papyrus Anastasi I a short composition entitled “A Satirical Letter” (the late thirteen century<sup>542</sup>) reflects a widespread notion that profound knowledge (of nature) was hidden and far removed from humanity (ANET 476).

The text which Weinfeld holds in especial regard as a parallel to our text<sup>543</sup> comes from Mesopotamia at the turn of the millenium and is called the “Babylonian Theodicy”.<sup>544</sup>

82 The plans of the god [ ... ] like the centre of heaven,  
83 The decrees of the goddess are not [ ... ]  
...  
256 The divine mind, like the centre of the heavens, is remote;  
257 Knowledge of it is difficult; the masses do not know it.

In l.83 an implication that laws are not restricted to the heavens is found. This contrasts with the divine mind which remains distant and mysterious to humanity.

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<sup>539</sup>First published by Ebeling 1919:50-70 Cf. also Langdon 1923:67-82, Gray 1920:440-43 and Speiser 1954:98-105.

<sup>540</sup>From the later Assyrian tablets; see Heidel 1946.

<sup>541</sup>Cf. also XI ll.266f and with Deut 29:28[29].

<sup>542</sup>Von Rad 1965a:287 argues that this is less a letter and more a catechetical tool of sages (pp.289f).

<sup>543</sup>Weinfeld 1972:259f.

<sup>544</sup>Text taken from Lambert 1960:63,77,87,309. ANET 601-604.

From the Hebrew Bible, Amos 9:1-6 and Jer 23:23-24 accentuate God's transcendence and dominion over all creation, extending far beyond human potential and thus effectively limiting human sovereignty. It is noteworthy that Amos 9:3 sets the scaling of Mt. Carmel in parallel with scaling the heavens, because a similar point will be made of Deut 30:12 below. The mention of seas is made in v.6 to express, along with the other cosmic measurements, how great is YHWH's reach. Jer 23:23-24 uses related imagery in a diatribe directed against the prophet's opponents. This text is included here because it engages a recurrent question in the Hebrew faith for finding God either as a 'near-by God' or as a 'far-away God'<sup>545</sup>, and does so by stressing the vastness of God's domain; this is doubtlessly an issue simmering in the background of Deut 30 (and ch.4).

### **Exegesis of Deut 30:11-14**

#### *Verse 11*

Not only is the temporal frame of reference different between vv.1-10 and vv.11ff, but their lead characters change as well. Whereas vv.1-10 focus on YHWH's actions, at v.11 the work of Moses becomes prominent. Moses has placed the commandments of God before Israel and he speaks here repeatedly (vv.15,16,18, and 19). It will now be argued that he is implicitly envisaged throughout vv.12-14. Moses served as no mere courier or herald, but as a specially appointed revealer and a doting teacher (cf. 34:10f). With Moses the law-giver featured in this text, the outline of Mt. Horeb (Sinai) will become visible in the background.

The verse states that the command is not **פלא נפלא**. **פלא** is often properly translated as 'difficult', especially in an intellectually baffling situation (Deut 17:8; Ps 119:18; 131:1). From this meaning several commentators have interpreted the verse as regarding the achievability of the law: this command is not beyond Israel's capacity to fulfill it.<sup>546</sup> Another common nuance of the word leans toward "wonderful", as it relates to marvelous displays of divine power as in Ex 34:10 (cf. Deut 28:59). The word is well suited to both meanings, since the phenomena surrounding the word always strike the human mind with confusion; yet one meaning stresses human impossibilities and the

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<sup>545</sup>Cf. Holladay 1986:1.639. Its relation to Jer 12:2 will be visited below (n.568).

<sup>546</sup>Smith 1918:330; Craigie 1976:365; Miller 1990:215; Wright 1996:290 (who tries to combine practicability and intelligibility in the text) as does Tigay 1996:285.

other divine realities. Not surprisingly, a few texts unite these two functions (Gen 18:14, Jer 32:17,27; Zech 8:6; Ps 139:14; Prov 30:18). Most importantly, פלא also appears in a persistent association with the greatest series of divine interventions of Israelite history, the Exodus (Exod 3:20; 34:10; Deut 28:59; Jud 6:13; Jer 32:17; Mic 7:15; Pss 78:4,11,32; 106:7,22; Neh 9:17).

An immediate result of reading this word as ‘marvelous’ and ‘miraculous’ is to see a linkage with the divine domains of heaven and the seas. Considering the resonance with this in the context (29:28<sup>547</sup>), Weinfeld advocates this translation: “the commandment is not too wondrous”.<sup>548</sup> It reflects in his opinion the law’s divine origin. Certainly, intellectual difficulty could be involved<sup>549</sup> but this would be a derivative implication. Moreover, if it could be shown that vv.12-14 were continuing to draw upon Exodus themes, then the miraculous and wondrous nuance would be highly relevant. In other words, the command did not belong solely to a distant (רחוק)<sup>550</sup> and miracle-filled past. It is not too divine because it is not in remote regions of heaven or across the seas (cf. Qoh 7:23f), because Moses the law-giver (אנכי) was with them presently (היום).

### *Verses 12-13*

Contrasting “this command which I give” and “today” with “far off” continues from v.11 into vv.12-13. Since v.15 returns to “I give” and “today”, the interpretation of distant and ascending or crossing in vv.12-13 should be anchored to this contrast.

When reading vv.12-13 with their literary precursors, as Weinfeld does, intelligibility emerges through a recognition that the extremities of the cosmos were known to hold divine secrets and laws were a special divulging of those secrets.<sup>551</sup> Nevertheless, the reading must not end with these comparative studies. How would these images be comprehended in a Hebrew context, outside of their native Mesopotamian source contexts? How does the covenantal context (chs.28-30), the narrative context (before the conquest of Canaan), and the contrast in vv.11,15

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<sup>547</sup>Mayes 1979:368 and Wright 1996:293 suggest the ‘hidden things’ represent knowledge of the future. It is, however, most difficult to verify this interpretation in the context.

<sup>548</sup>Weinfeld 1972:257 (and Fishbane 1986:540).

<sup>549</sup>As taken by Driver 1902:330; Weinfeld 1972:260 and Mayes 1979:370.

<sup>550</sup>For רחוק as temporal distance, see e.g., Jer 31:3, Isa 22:11,25:1,37:26.

<sup>551</sup>Weinfeld 1972:258,260 and others following him, e.g., Mayes 1979:368ff.

recontextualize these motifs? What dialogue does their transformation create?

In Deut 30:12, the stress is on asking *who* would venture to scale the heavens:<sup>552</sup> Who will *receive* the law? and Who will *make them listen*<sup>553</sup> in order that they might *comply with it*?<sup>554</sup> No Israelite would look long for an answer. This was precisely what Moses had done when he scaled Sinai (Horeb) into the heavens for them (Ex 19:16-23;24:15-18), when they were too fearful and knew it to be impossible (Ex 20:18-21).<sup>555</sup> Moses received the command; he taught it them; and he was now challenging them in Deut 28-30 to respond. Israel needed no one else to do it. Even as פלא could initiate echoes to the Exodus miracles, so also ascending into heaven to obtain the law would reverberate with Exodus traditions.

Likewise for v.13, Israel knew Moses had wondrously crossed the sea to obtain the commandment when he led them through the Re(e)d Sea<sup>556</sup> (cf. Num 33:8).<sup>557</sup> Zech 10:10f illustrates the theological power which the crossing of the Re(e)d Sea retained for evoking faith in God's plans of redemption.<sup>558</sup> Brevard Childs adds to this text Isa 10:26 and 43:16f, which remember Israel's miraculous sea crossing, as examples of an *Urzeit-Endzeit* pattern in the OT based on the Exodus.<sup>559</sup> The Exodus tradition (and Creation narrative, etc.) provided material for articulating hopes for redemption or a return to peace.<sup>560</sup> Discovering allusions to the Exodus in Deut 30:13 also exposes its rationale for choosing 'seas' instead of 'ends of the earth' from ANE traditions as the second boundary for humanity.

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<sup>552</sup>Craigie 1976:365 argued that asking the questions were attempts to evade the responsibility.

<sup>553</sup>וַיְשַׁמְעֵנוּ - Hiphil, causative - "to make us listen" or "to teach us".

<sup>554</sup>Smith 1918:330 sees the need for a mediator in 29:28, but overlooks the Exodus backdrop to vv.11-14.

<sup>555</sup>Other characters in the Hebrew Bible who ascend to heaven are divine or natural phenomena: Gen 28:12 and Jud 13:20 (angels); Isa 34:5 (God's sword); Jer 10:13 (mist/rain); Ps 36:5f (God's righteousness and judgement); Prov 30:4 (God). In Ps 139:8 the psalmist speaks with poetic hyperbole as if he could.

<sup>556</sup>The Re(e)d Sea appears in Deut also at 1:40;2:1; and 11:4. Stadelmann 1970:24 discusses the cosmological allusions in the accounts of crossing the Re(e)d Sea. Other significant sea crossings in the Hebrew Bible include: Isa 23:2 (Sidonians—Mediterranean); Jon 2:1-10 (Jonah—Mediterranean); 2Chr 20:2 (Edomites—Dead Sea). Again, Ps 139:9 is figurative.

<sup>557</sup>Commentators have missed this allusion and ascribed various significance to the sea: foreign nations (Smith 1918:330) or most frequently as another impassible distance.

<sup>558</sup>For v.11 "They will cross the sea of distress (Egypt)", RSV, JB, and some commentators emend צרה to read מצרמים; see Hanson 1975:327. Even without the emendation, the allusion to the Re(e)d Sea is clear as Smith 1984:266 notes.

<sup>559</sup>Childs 1962:75-78. Cf. Isa 51:10f.

<sup>560</sup>Other texts which allude to the Red Sea crossing for its salvific significance include Ps 18:7-15; Isa 51:10; and Hab 3:8 and much later, Wis 10:19; cf. Stadelmann 1970:158.

As with v.12, the verbs of crossing, receiving, and teaching depict Moses' role. The final and fourth verb 'doing' switches the agent of action to Israel in order to anticipate vv.14ff.<sup>561</sup> The story line throughout vv.11-20 is the relationship between Moses and the nation. The wisdom of the Mosaic law was not too removed from them, so that they would not need another Moses to guide them with divine revelations and to deliver them (in exile), as if by another Exodus. His instructions were eternally sufficient for them and their progeny (29:28).

Consequently, these verses articulate a new appropriation of common ANE wisdom material by reconstructing these themes *upon* the foundation of the Exodus story. This fundamental and indigenous Mosaic tradition would have resounded in the ears of the Israelite audience upon hearing Deut 30:11-13. Between the source and new contexts, a dialogical significance arises in this text: Israel had no need even of a great hero such as Gilgamesh. Thus in a subtle polemic against sacred Mesopotamian traditions,<sup>562</sup> exiled Israel could take pride in knowing their Gilgamesh had indeed ascended the Hebrew Mt. Mashu, called Mt. Horeb, effectively penetrating the heavens to receive their divine law (cf. 33:19-23).<sup>563</sup> Moses' role in vv.15-20 and the contrast began in v.11 buttress this argument.

#### *Verse 14*

Distance has been the concern of the entire passage. Relational (spiritual) distance, not just historical distance, would have been a concern of the exiles.<sup>564</sup> Many commentators helpfully note the connections between ch.30 and ch.4 in order to understand v.14.<sup>565</sup> A crucial point of these two chapters was to reaffirm that the 'nearness' of the law implies a 'nearness' of God (4:7; cf. Ps 119:151) and that this

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<sup>561</sup>Vv.11-14 are not a digression before vv.15-20 as Miller 1990:215, suggests.

<sup>562</sup>Cf. Isa 14:13 and Jer 28:53 with Am 9:6.

<sup>563</sup>Cf. Wilson 1995:65-69 regarding 4:36 and an allusion to Moses' ascent of the Mt. Horeb. More generally for the cosmological connection and collocation between mountains and the heavens, one may consult Stadelmann 1970:50,56-61.

<sup>564</sup>Braulik 1994:153-164 looks primarily at the relationship between possession of the land (assumed or desired) and requirements for regaining possession as a key indicator for both redactional strata and developments in the doctrines of grace and law in Deuteronomy. Hence, the question of fulfilling the law would have been a dilemma early in the Exile for those displaced from the land (p.156). Braulik believes that redactors at first neglected the need for observance of the law while in Exile, but later came to espouse a 'legalism' of sorts in hopes that it would reverse their disfavor with God and bring restoration (p.158). This vacillation or dialectic produced a precursor to the law/grace tension in the NT. Such a reconstruction at first sounds plausible, but he claims to find two more revisions of this, another move towards grace and then finally a synthesis in 30:1-10! Of course his analysis of Deut 9 was critiqued above (n.504) and found too fanciful to be reliable.

<sup>565</sup>See n.384 above. Tigay 199:6287 most recently discusses this in detail.

nearness was related to their realisation of life in the promised land again (Deut 30:4; 4:40).<sup>566</sup> In 4:7-8 the nearness of God was visible first through the wisdom of the law and second, in 4:9-15,20, through the miracles at Sinai. This parallel corroborates the allusions to the “wonders” of Sinai in 30:12-13. Ps 75:2 also connects God’s nearness and his wonders: הוֹדִינוּ לַךְ אֱלֹהִים הוֹדִינוּ וּקְרוֹב שְׁמֶךָ סִפְרוּ נִפְלְאוֹתֶיךָ. Within the context the historical prologue (29:2-8) functioned to bind the parties together as a basis of the covenant’s expectation for compliance. Therefore, the Exodus themes resurface in Deut 30:11-14 to assure Israel of its future by reasserting God’s graciousness and the validity of Moses’ commandment.

The word’s presence in their mouth and heart is of course the result of Moses’ teaching. Jeffrey Tigay’s perceptive comments highlight the grounding of v.14 in an oral culture.<sup>567</sup> By reciting and memorizing the Mosaic traditions, as would happen at a covenant renewal ceremony, the word of the commandments were to become an integral part of Hebrew culture and identity (31:19,21; Jos 1:8). As long as the nation realized that these recitations were adequate and reliable revelations for their situation, their queries after new ‘Mosaic’ leadership and revelations would be answered, calmed, and dismissed. Perhaps it is significant, in light of Jer 12:2,<sup>568</sup> that v.14 is reminding its listeners/readers that the law is near their lips and *hearts* in order to encourage their recitation to engage their will with a view towards enactment of the covenant (Deut 6:6f;11:18).<sup>569</sup>

### Reflections on Deut 30:15-20

As was mentioned above, the importance of Moses’ role continues into vv.15-20 which is clear from the first person verbs. The flow of thought makes a transition toward the conclusion and final warnings for the people. These warnings build upon vv.11-14 most effectively because the foundation of the law’s relevance has been reaffirmed.<sup>570</sup>

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<sup>566</sup>Mayes 1979:370.

<sup>567</sup>Tigay 1996:286f and especially pp.500f.

<sup>568</sup>Holladay 1986:1.640 argues that Deut 30:11-14 is dependent upon Jer 12:2 and 23:23-24, both of which (along with Amos 9:2) are dependent upon Ps 139:7-15; this will be discussed below in ‘History of Interpretation’. See also Holladay 1993:41-45.

<sup>569</sup>Cf. Wright 1996:291.

<sup>570</sup>Tigay 1996:287, contends that ‘set before’ implies that Israel’s acceptance of the covenant is a given.

Hence, confrontational language is encountered at v.15 (Look here!), v.18 (asyndeton, “I tell you now...”), and v.19 (asyndeton, “I solemnly testify against...”). The structure of vv.16-18 indicates that a point of decision had arrived. Moses’ speech follows roughly two three-part series: (v.16) show loyalty to Yahweh, obey him, and keep his commands, which is balanced negatively (v.17) by turning one’s heart away (from YHWH), disobeying him, and serving other gods.<sup>571</sup> One course leads to life and prosperity (v.16e) while the other to death and attrition (v.18). The covenantal template underlying chs.29-30 appears most transparently in v.19 which emulates an invocation of witnesses as is appropriate to this ceremony.<sup>572</sup> The concluding challenge (v.20) optimistically returns to the positive triad of v.16 with a slight variation: Israel must choose life, (i.e., show loyalty to YHWH), heed his voice, and cling to him (alone). The aim of the admonition was for Israel to assume their responsibility to God by responding in obedience and in grateful dedication. This is the key to life for them in the land.

## Conclusions

In short, Israel’s quest for a return to peaceful life would have no new answer in the distant heavens or across the terrible seas, but rather it remained near to them because their God remained near through the eternal, wondrous work of Moses.<sup>573</sup> The question was now whether they would comply with the covenant. By alluding to the Exodus narrative, vv.11-14 combine the two principal ways God showed himself to be near his people: the law and his mighty works of salvation.<sup>574</sup> Therefore, the ultimate point of vv.11-20 is to (re)assert the timeless value of the law as a means to and a way of life for Israel.

Israel’s corporate survival was predicated upon God’s gracious presence and upon their faithful response to his covenant. Deuteronomy does not carefully divide

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<sup>571</sup>If the ἐάν is preferred over ἵνα at the beginning of v.16, then the parallels are even more striking; see Smith 1918:331 and Mayes 1979:371.

<sup>572</sup>‘Heavens and earth’ reflect an intertextual (polemical) transformation or ‘demythologization’ as Von Rad 1966:185 contends.

<sup>573</sup>Driver 1902:300 correctly notes that nearness in the context of the book connotes the teachings of Deut.

<sup>574</sup>Von Rad 1966:184. What he overlooks, however, because of his over-emphasis on YHWH’s actions are the questions “who...?”, the reappropriation of wisdom motifs, and the allusions to the Exodus as a way of reinforcing the significance of Moses. Phillips 1973:202 tries unconvincingly to infer yet one more step in the logic of the text by claiming that nearness/remoteness implies that God will place no more demands upon Israel, as if the covenant was canonized.

irrevocable election and conditionality or grace and law. Von Rad, therefore, goes too far when he follows a defensible statement: “With the election of Israel dawned salvation” (p.71) by an indefensible one: “Fulfilling of the commandments is thus in no wise the pre-supposition of salvation” (p.72).<sup>575</sup> Life—as national prosperity and peace in the land—and salvation in our text presupposes both election and obedience. This is exemplified in Deuteronomy archetypically through the first wilderness generation who were elected but disobeyed. Von Rad’s argument as it continues is not sufficient to wrest him from this error, because he bankrupts his theological point when he tries to differentiate “salvation” from “the realisation of salvation”. To believe Deut 30 was speaking to Israel about ‘salvation’ as over against its ‘realisation’ is akin to supposing one could meaningfully converse with a starving person about the concept of food but not its realisation.

### History of Interpretation

Uncertainty surrounding Deut 30:11-14 regarding its date of composition complicates tracing quotations or allusions. Furthermore, the wisdom texts which antedated Deut 30 certainly could inspire later traditions. Accordingly, only two texts from the Hebrew Bible will be considered.

#### *Psalm 139:2-9*

A case may be made that this portion of Ps 139 has taken up Deut 30 based on its probable relative dating (post-exilic),<sup>576</sup> its distributed use of Deut 30’s language, and its corresponding interest in the nearness of God. The text as shown here demonstrates the second point especially:

*Ps 139:2,6-9*

אֶתָּה יְדַעַתְּ שְׁבֹתַי וְקוֹמִי בְּנִתְּהָ לְרַעֲי מְרַחֵק: ...<sup>6</sup> פְּלֵאִיָּה דַעַת מִמְּנֵי נִשְׁגָּבָה  
 לֹא-אוֹכֵל לָהּ: <sup>7</sup> אָנָּה אֵלֶּךָ מְרוֹחֵךְ וְאָנָּה מִפְּנִיךָ אֶבְרַח: <sup>8</sup> אִם-אֶסֶק שָׁמַיִם שָׁם  
 אֶתָּה וְאֶצִּיעָהּ שְׂאוֹל הַנֶּגֶב: <sup>9</sup> אֲשָׂא כְּנִפִי-שָׁחַר אֶשְׁכְּנָה בְּאַחֲרֵית יָם:

The psalmist’s imaginary quest for God’s limits expresses the dimensions of God’s

<sup>575</sup>Von Rad 1953. See nn.504,564 above for comments on Braulik’s analysis of this problem.

<sup>576</sup>Most commentators see this Psalm originating from post-exilic times on account of the numerous Aramaisms; e.g., סִלַּק (v.8) and more as listed by Allen 1983:260. Holladay’s pre-exilic dating is an exception (see n.568 above), but he mentions neither the Aramaisms or the sapiential background.

cosmic dominion.<sup>577</sup> There is no contrasting function between heaven, Sheol, the Dawn (East) or the sea (West); they represent markers for the known boundaries of the universe (cf. 88:5). It may be significant for later texts that descending into Hades (the abyss) is collocated with ascending into heaven.

The psalmist comes to realize that his earth-bound imagination cannot comprehend God's omnipresence and omniscience (vv.2-4,13-16), and his thoughts then retreat back into a sense of mystery.<sup>578</sup> Such wondrous mystery (פלא - vv.6,14)<sup>579</sup> is cause for his praise and affords comfort to this writer (vv.17-18), even though it is ironically cloaked in language of fleeing (v.7; cf. Amos 9:2) or hiding (v.12). Perhaps his startling appeal to God for wrath against his enemies (vv.19-22) follows<sup>580</sup> because his comfort equates to an implied alliance with God.<sup>581</sup> Thus Ps 139:2-9 drew on and transformed the topos of Deut 30:11-14, taking inspiration in its underlying affirmation of God's presence and covenantal relationship (cf. vv.23f). Yet, perhaps also under the influence of Amos 9:2-3<sup>582</sup> this was done without identifying the law as its particular manifestation, since the psalmist was mystically aware of God everywhere he looked.

### *Proverbs*

Less certainty can of course be attributed to any alleged genetic relationship between Deut 30 and Proverbs 30,<sup>583</sup> for their independent regard for wisdom and for fewer verbal connections. It remains listed here for its similarity. The text is presented for comparison:

#### *Prov 30:4*

מִי עֲלֵה־שָׁמַיִם וַיִּגַּד מִי אָסַף־רוּחַ בְּחַפְזוֹ מִי צָרַר־מַיִם בְּשִׁמְלָה  
מִי הִקְיָם כָּל־אֲפִסֵּי־אָרֶץ מִה־שָׁמוֹ וּמִה־שָׁם־בָּנוּ כִּי תִדְעֶ׃

Unlike Deut 30, Prov 30:4 gives no motivation for ascending into heaven or the other

<sup>577</sup>For a survey of scholars and a detailed structural analysis see Holman 1971:298-310.

<sup>578</sup>Weiser 1962:804, notes that the majesty ascribed to God, especially through the imagery of heaven and Sheol, would be dramatically different than polytheism's typical associations with these localities.

<sup>579</sup>Cf. סתר in v.15 with Deut 29:28[29].

<sup>580</sup>This section may be a later addition to the Psalm; see Briggs 1909:2.499; however, more recently some have championed its unity: Anderson 1972:904 and Leslie 1983:254. Holman 1971:302-308, argues for a middle ground between unity (structural) and division (stylistic).

<sup>581</sup>Cf. Weiser 1962:807.

<sup>582</sup>Fishbane 1986:540n24, cites this connection.

<sup>583</sup>This collection of sayings, attributed to Agur, are post-exilic, perhaps quite late. The LXX has 30:1-14 after 24:22, so the order was not solidified even at that time. Toy 1899:523 and Whybray 1972:173 date it to the second century BCE.

supernatural feats mentioned, because it assumes that only God can be the answer for 'Who?'. If v.4 is read with vv.1-3,<sup>584</sup> then the divine-human contrast again seems to be the chief interest in the application of this language.<sup>585</sup> An ironic, accusatory ring is detectable in these verses, after the fashion of Job 38,<sup>586</sup> so perhaps the self deprecation of vv.2-3 was exaggerated. Its flow of logic might be then paraphrased: 1) I know virtually nothing of God's wisdom, 2) Who on earth can?: 3) If you do, and I doubt it, tell me!<sup>587</sup>

In defense of associating Prov 30 with Deut 30, it is noted that in Prov 30:1-6 God's incalculability is juxtaposed to his word. Moreover, v.6a assuredly is based on Deut 4:2, as virtually all commentators point out. The echo of Deut 30 may indeed be faint, perhaps more so than one of Job 38:4-6, so the value in this comparison must be general: 1) it produces another portrait of humanity's limitations vis-à-vis God's infinitude, and 2) it reveals another text where the transcendence of God is a disturbing issue for the Hebrew faith.

### *Baruch*

Much greater certainty attends the assertion that Baruch quotes Deut 30:12-13. David Burke has presented a strong case for dating this wisdom poem (3:9-4:4) to the early Maccabean age.<sup>588</sup> The text is given now:

#### *Baruch 3:29-30*

τις ἀνέβη εἰς τὸν οὐρανὸν καὶ ἔλαβεν αὐτὴν καὶ κατεβίβασεν αὐτὴν ἐκ τῶν νεφελῶν <sup>39</sup> τίς διέβη πέραν τῆς θαλάσσης καὶ εὔρεν αὐτὴν καὶ οἴσει αὐτὴν χρυσοῦ ἐκλεκτοῦ

In view of the opening question: "Why are you in the land of your enemies?" (v.10), the poem has a didactic purpose which the final verses intimate (4:1-4): the way of recovery (ζωή) will be found in firmly laying hold of God's wisdom as it is embodied in the law (cf. also v.14 with Deut 30:19c-20).<sup>589</sup> Only by virtue of God's special dispensation of his wisdom in the Torah, does the nation gain the potential for life and

<sup>584</sup>Torrey 1954:93-96 believes there is a unifying dialogue in vv.1-9 perhaps to v.14, although the logic is still highly speculative beyond v.4.

<sup>585</sup>Jones 1961:237.

<sup>586</sup>Oesterley 1929:270.

<sup>587</sup>McKane's 1970:646f suggestion that the whole passage reflects a despair for knowing God cannot be ruled out, and would make this text nearly antithetical to Ps 139.

<sup>588</sup>See Burke 1982:26-32.

<sup>589</sup>Moore 1977:295-304 completely misses the point of the imperatives and questions.

blessing. M. Suggs rightfully takes this association of accessible, divine wisdom and the law as allusion to the near-word of Deut 30:14.<sup>590</sup> Even as the author depreciates Israel's wisdom before her maker, so also the accumulated wisdom of the nations is humbled (vv.16-28), and so by implication, Israel should realize that the so-called wisdom among the nations will not give her life (4:3; cf. Deut 4:8).

A strong affinity exists between the rhetorical effect of the poem and Deut 30 (and 4) in their intent to warn against assimilation (ἐγκοτέλιπες, v.12) and the resultant cultural oblivion. Israel's law had become the great intellectual, cultic, and juridical hedge between Israel and the surrounding, dominate culture. The differences between them, on the other hand, arise from this poem's greater dependency on wisdom traditions.<sup>591</sup> Bar 3 directly equates divine wisdom with the law,<sup>592</sup> while Deut 30 was content to leave this association implicit.<sup>593</sup> Moses also plays no role in Bar 3, so the ascent to heaven or trip across the seas is the sole prerogative of God and the massive distances symbolize his infinite power and knowledge.

#### Philo<sup>594</sup>

Philo alluded to Deut 30:11-14 on seven occasions: *Post.* 84-88; *Mut.* 236-239; *Som. ii.* 180; *Spec. Leg. i.* 301; *Virt.* 183; *Praem.* 80f; and *Prob.* 68. From the number of allusions and from its appearance in one of the earliest pieces in the Philonic corpus (*Prob.*),<sup>595</sup> it is clear that this text was one of the philosopher's favorite sources for describing the quest for a virtuous life. In interests of space, specific commentary on each text must give way to summary. There are four salient features of these texts that deserve comment.

First, for Philo the Torah stood at the pinnacle of wisdom or laws of nature (*Som. ii.* 174-180; *Prob.* 51,62).<sup>596</sup> Since virtue and wisdom would be to Philo the

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<sup>590</sup>Suggs 1967:309.

<sup>591</sup>Moore 1977:258 likens it to more contemporary texts such as Sir and WisSol.

<sup>592</sup>Cf. Deut 4 and Sir 24:8-23.

<sup>593</sup>Bar 3:29f transforms the language of the intertext by eliminating "for us" and "teach it ..."; instead it adds: "brought it [wisdom] down from the clouds" and "will bring it as choice gold". This emphasizes God's role and the value of wisdom. Burke 1982:103 explains these differences further.

<sup>594</sup>See p.113 above.

<sup>595</sup>Colson 1927:9.2. Philo alludes to ch.30 more frequently than any other passage in Deut; see Philo (LCL) 10:257f. Sandmel 1979:72 attributes *Praem.* to the time of Philo's latter years, perhaps after 38 CE and in this treatise the references to Deut 30 are the fullest.

<sup>596</sup>See n.433 above. Belkin 1940 describes Philo's indebtedness to both the Jewish faith and Alexandrian mysticism; see e.g., p.27.

greatest treasures of life, Torah was a great source of pride (*Post.* 80,89f).<sup>597</sup> Sandmel<sup>598</sup> explains that it was the Torah's unchangeableness across time and geography which contributed to Philo's underlying defense of its superiority, and Deut 30:11-14 gave a vivid depiction of that sentiment.<sup>599</sup> In place of the Torah's geographic specificity—Philo makes little use of Sinai—he called upon Deut 30:11-14 in *Virt.* 183 to argue that anyone who followed the virtues of the law had joined in membership in the greatest commonwealth, πολιτείας κοινωνίαν τῆς ἀρίστης;<sup>600</sup> cf. also *Praem.* 79-81.<sup>601</sup> It was thus be expedient for him to ignore the question “who...?” in Deut 30:12-13 as a way to maintain his attention on universal access to a virtuous life. Second, this life was achievable and eminently available in the Law (30:11,14). His most eloquent expression of this is in *Spec. Leg. i.* 299-301, an interpretation of 30:11; cf. also *Mut.* 236f and *Virt.* 175,185. Third, Philo frequently allegorized 30:14 (LXX), with its triad of “mouth”, “heart” and “hand”, as “words”, “plans”, and “action” (λόγος, βουλή, πράξις - *Post.* 85, *Virt.* 183f, *Prob.* 68),<sup>602</sup> to articulate the pathway to harmony (ἀρμόσασθαι - *Post.* 88) and virtue in life.<sup>603</sup> Lastly, on two occasions explicitly (*Praem.* 80<sup>604</sup> and *Prob.* 68), and mostly likely in all implicitly, Deut 30 meant for Philo that God's transcendence was bridged to the material world by the Torah.

### *Targum Neophiti*

An exceptional interpretative addition to T<sup>N</sup> enters into this survey even if dating

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<sup>597</sup>Wolfson 1947:1.147-49; 2.212; cf. *Praem.* 81-84.

<sup>598</sup>Sandmel 1979:66.

<sup>599</sup>Cf. *Hypo.* 7.1-20, Philo's overt apology for the Jewish law. As Schürer 1987:3.816f, relates, Philo probably also set his sights on a target of reaching (would-be) proselytes; cf. οἱ ἐπηλύται - *Virt.* 182. Dewey's 1994:123 comments on *Prob.* 41-47: “Deut 30:11-14 figures within the missionary propaganda of Hellenistic Judaism”. If this is confined to Philo (which is not made clear by Dewey), then it would be a reasonable conclusion, otherwise as a characterization of all (Hellenistic) Judaism it outruns the evidence.

<sup>600</sup>Cf. Barclay 1996:408f. Note that Philo contrasts the proselyte who adopts these virtues with those who (presumably Jews) rebel against it (§182; cf. *Quaest Exod* 2.2).

<sup>601</sup>People who overlook these sacred laws based on righteousness and piety (ἀς ὑπομένειν ἀξιον τοὺς τῶν ἱερῶν νόμων δικαιοσύνης καὶ εὐσεβείας ὑπερορῶντας - §162) will incur the curses.

<sup>602</sup>Or, λόγος, διάνοια, πράξις in *Som. ii.* 180, *Praem.* 81f.

<sup>603</sup>Dewey 1994:121-22, discerns an adaptation of client/patron language in Philo's depiction of the members' relationship to God, especially in *Virt.* 185: ἀντίδοσις (reciprocation), δυνάμει (real value), ἰσότητος (equal worth).

<sup>604</sup>“Such a race has its dwelling not far from God; it has the vision of the ethereal loveliness always before its eyes, and its steps are guided by heavenward yearning”. On the transcendence of God for Philo, see Sandmel 1979:89-99: “the utility of Logos to Philo is that it is his major means of solving the paradox of transcendence and immanence” (p.94). ‘Logos’ is a highly complex term for Philo as Wolfson 1947:1.325-46 demonstrates. Cf. *Mos.* ii 127. Schürer 1987:3.881ff offers a biography and analysis of the multifaceted Logos in Philo's thought.

the translation and exegetical interpolations are difficult. The text was presented above on pp. 142f, so a translation is offered here:

*Deut 30:12-14*<sup>605</sup>

<sup>12</sup> *That law is not in the heavens, that one should say: Oh, that we had someone like Moses the prophet who could ascend into heaven and obtain it for us, and make us hear the commandments that we might do them.* <sup>13</sup> *Nor is that law beyond the Great Sea, that one should say: Oh, that we had someone like Jonah the prophet who could descend into the abyss of the Great Sea and ascend again with it for us, and make us hear the commands that we might do them!* <sup>14</sup> *For the word is very near to you, in the word of your mouths and in your hearts that you may do it.*

Martin McNamara claims that this targum may preserve an early interpretation contemporary with Paul based on a comparison with two first century CE texts: 4 Ezra 3:18 and Pseudo-Philo, *LAB*, 15:6.<sup>606</sup> The first text, for example, tells of the heaven inclining to earth at Mt. Sinai, initiating cataclysmic reactions so that tremors reached down even to the abyss.<sup>607</sup> Our exposition of Deut 30 and in Ps 139 likewise indicated that, from a cosmological stand-point, such a substitution of descending into the abyss<sup>608</sup> for crossing the seas is understandable, since the abyss was pictured either as at the very depths of the sea or just below it;<sup>609</sup> Jon 2:1-6 makes this association clear and perhaps inspired the targumist to make this substitution.<sup>610</sup> Another interesting aspect of the paraphrase is its emphasis on the prophets as authors or sources of God's word. This is more remarkable perhaps than the comments inserted regarding the law which feature regularly throughout Neophiti.<sup>611</sup>

### *Conclusions to the History of Interpretation*

Four comments may summarize this exploration. First, the imagery of Deut 30 continued to appear in wisdom contexts, although Ps 139 may have adapted it for a

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<sup>605</sup>In this case, the correlations are not highlighted and the differences from the MT are placed in italics.

<sup>606</sup>McNamara 1966:75-78.

<sup>607</sup>Pseudo-Philo, *LAB*, 15:6 reads: "And I led them before the sight of Mt. Sinai and I inclined the heavens and descended to light a lamp for my people."

<sup>608</sup>The text is *די יחרת לעמקורי דימה רבה ויסק* (v.13). Seifrid's 1985:24 ignores this but insists on attacking McNamara's comparison with Rom 10:6ff mainly because *תהום* (abyss) is not found here.

<sup>609</sup>Stadelmann 1970:154-60,69-76.

<sup>610</sup>Goldberg 1970:127-31 believes the intent in T<sup>N</sup> was to strike a polemic against Mystics or Apocalyptics who hoped to gain knowledge about heaven or the underworld. The basis of this argument stemmed from his treatment of rabbinic literature which, he contends, used Deut 30 against Merkabah Mysticism. His argument is weakened somewhat by ignoring the passage in Jon, as a possible linguistic source even motivation for the imagery, in light of Hebrew cosmology.

cultic context. Secondly, while Bar 3 and the Philonic texts used the quotation to confront competing ideologies just as Deut 30 might have, Ps 139 and Prov 30 found different functions (liturgy and philosophical musings). Next, we noted that Bar and T<sup>N</sup> saw an emphasis in the text of Deut as a question: Bar focused on God and the T<sup>N</sup> offered Moses and Jonah as answers to the questions. Finally, the concern for God's relational distance, between the psalmist, sage, or nation, was at the very heart of these passages in the survey. The psalmist eloquently described his peace with God's omnipresence; Prov 30 appeared cynical of ever knowing God's wisdom; Bar 3 closed the gulf between humanity and God by affirming his proximity within the law; Philo's transcendent God and Logos were manifest in the Logos articulated in the Torah; and the Targum recalled the revelation of God through his prophets in order to affirm his abiding presence.

### Reflection on Paul's use of Deut 30:12-14

The differences in Paul's rendition of Deut 30 are so extensive it will be profitable to present the major witnesses again, translated and placed in parallel columns.

MT	LXX	Rom 10:6-8
<p><sup>12</sup> It is not in the heavens, so that you need to say,</p> <p>“Who will go up for us into the heavens, receive it for us, and teach it to us that we might do it?”</p> <p><sup>13</sup> Neither is it across the sea, so that you need to say,</p> <p>“Who will cross over for us to other side of the sea, receive it for us, and teach it to us that we might do it?”</p> <p><sup>14</sup> For, the word is very near to you, in your mouth and in your heart, that you may do it.</p>	<p><sup>12</sup> It is not in the heavens above, causing one to say,</p> <p>“Who will go up for us into heaven and receive it for us and, after having heard (it) we will do it?”</p> <p><sup>13</sup> Neither is it across the sea, causing one to say,</p> <p>“Who will cross over for us to the other side of the sea and receive it for us and announce it to us and we will do it?”</p> <p><sup>14</sup> Very near to you is the word, in your mouth and in your heart and in your hands in order to do it.”</p>	<p><sup>6</sup> ...“Do not say in your heart,</p> <p>“Who will ascend into heaven...?” —that is to bring Christ down,</p> <p><sup>7</sup> or</p> <p>“Who will descend into the abyss...?” —that is to bring Christ up from the dead”.</p> <p><sup>8</sup> But by contrast, what does it say? “Near to you is the word, in your mouth and in your heart.”—that is the word of faith which we preach.</p>

What strikes the reader immediately is the difference in tone between Rom and the other versions. From the beginning in v.6, Paul transformed Moses' instructions into

<sup>611</sup>McNamara 1997:2-7,140-42; see also the other introductions in *The Aramaic Bible* series for T<sup>N</sup>.

a stern prohibition and at the conclusion, in v.8, he needed to introduce a strong adversative (ἀλλά - cf. כִּי in the MT, SamP and אַרְוֹם of the targumim) in order to realign the two texts and finish with a conciliatory tone befitting the words of 30:14. Paul has also restructured the text with interruptions to mention Christ. Most commentators believe these were explanatory statements, but in a confrontational setting they could be rebuttals. Once the semantic range of “do not say in your heart” is remembered, the suggestion that it could be intended to mean “do not boast, saying” gains credence, and as a consequence the tone of these christological interjections will most likely need to be reconsidered. The motivations for this and their rhetorical effects must be explained in Chapter 5.

In v.7 Paul departs so significantly from the text of Deut that Fitzmyer concluded that Paul was actually alluding to Ps 107:26 instead.<sup>612</sup> T<sup>N</sup>, however, reveals that substituting “abyss” for “sea” was not unprecedented.

Paul’s record of Deut 30:14 in v.8 approximates the MT better than the other versions, but even here there are some intriguing differences. While Paul has overlooked the verbal progression in each of the previous verses, from Moses’ obtaining the law towards Israel’s observance of the commandment, he failed to mention “doing” in v.8; cf. LXX and 4QDeut<sup>B</sup> which add “in your hands”). Is Paul’s omission significant? We will return to this in Chapter 5. In sum, these formal observations, with regards to Paul’s *Vorlage*, indicate again that while the waters are cloudy, the shape of the Hebrew (or Aramaic) text seems to show through the murky darkness more than the LXX.

Turning to contextual similarities and differences, the single most significant positive correlation is the allusion to Lev 18:5 in both Deut 30:16 and Rom 10:5. Israel’s relation to God, life, and Mosaic law are at the very heart of Paul’s interests just as at Deut 30:16. Issues of obedience and disobedience are a concomitant part of these interests (cf. Rom 10:21). Also, Paul continued to describe the function of the heart and mouth in vv.9-10 which recalls within the epistle, his words at 2:28f about circumcision of the heart. If this relates to Deut 30:6, it is a remote and weak connection. The differences, on the other hand, are much more numerous. Paul’s structural differences have just been outlined. In addition, in these two texts (30:14 and 10:8), the ‘near-word’, though being closely matched in language are very different in definition. Moses’

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<sup>612</sup>Fitzmyer 1992:590.

law has been replaced by Paul's gospel. This redefinition highlights the transformed view of the law between these texts, from the promise of the law as an eternal inheritance for Israel's children (29:28) to being fulfilled (and ended? - τέλος) by Christ for all humanity. The patriarchal blessing is integral to both authors (Deut 30:5,9,20 and Rom 9:4-9, 11:1,28), but conceived very differently. For example, as already mentioned, the promise of land in Paul's expectations of the Abrahamic covenant have been abandoned, but this is precisely the cornerstone of (exilic) Jewish hope. As Wright comments on Deut 30:15-20, "The link between life and land is explicit all the way through the book".<sup>613</sup> These differences will be explored more thoroughly in Chapter 5 along with the questions raised here and at the end of our analyses of Lev 18:5 and Deut 9.

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<sup>613</sup>Wright 1996:292.

## Chapter 4

# EXEGESIS OF THE OLD TESTAMENT PASSAGE IN 10:13 AND A SURVEY OF ITS HISTORY OF INTERPRETATION

### Introduction

The words of Rom 10:13 fit so well in Paul's argument that were it not for their exact correspondence with Joel 3:5 [English 2:28] and their formal solemnity (cf. 2Cor 1:23), it would be difficult to argue there was a significant relationship between them. Moreover, their function in Paul's argument, when compared to Joel's, make this fit remarkable. To fuel a debate of whether these words are more Paul's than Joel's in Rom 10:13 will be Paul's use of similar language in 1Cor 1:2. Might its appearance there imply that "calling on the name of the Lord" was an epithet in Paul's preaching?

Work on Joel 3:5 in context will, however, precede that discussion. Fortunately, Joel 3:1-5 is not as difficult or controversial as those already encountered, so this chapter will be much briefer.

### Literary, Historical and Theological Background

Like many other OT prophesies, little in the book of Joel is easily assigned to a particular period of Israel's history, including Judah's catastrophic locust infestation<sup>614</sup> which precipitated Joel's prophecy. Commentators have thus been reduced to speculative inferential arguments.<sup>615</sup> This said however, a growing number now suspect that Joel fits best in the Persian era of the late fifth or early fourth centuries BCE.<sup>616</sup>

Amidst this uncertainty, one feature of the book has gained unanimous recognition: Joel shares a great number of discernable, verbal correspondences with

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<sup>614</sup>There has been some debate historically about the locusts: are they literal (so Allen 1976) or figurative (so Stuart 1987)? The figurative model turns ch.2 into a metaphor (armies like locusts) upon a metaphor (locusts as armies) and is unconvincing. Wolff's 1976:6-8 argument is followed here (ch.1-literal locusts; ch.2-metaphorical locusts for a literal army).

<sup>615</sup>See e.g., Crenshaw 1995:28f.

<sup>616</sup>Treves 1957:149-56 (during the reign of Ptolemy Soter); Wolff 1976:4-6; Achtemeier 1994:301 among others. For a concise overview, see Dillard 1992:242f.

other books of the Hebrew Bible.<sup>617</sup> Joel's appropriation of these (known) texts has often been quite freely adapted to his own interests. The most remarkable example is his outright reversal of Isa 2:4 in 4:10 [3:10]: Isaiah's famous sword-to-plowshare vision for world peace has been provocatively forged in Joel's prophetic smithery into a challenge for eschatological war (cf. Mic 4:3). Joel's polemic against the Gentile nations in ch.4 is so vociferous that James Crenshaw claims Joel was xenophobic.<sup>618</sup> Such a viewpoint of outsiders could understandably accrue to Jewish thinking in the humbled remnant province of Judah in the Persian satrapy of Abar Nahara ("Trans-Euphrates"). This book's affinity with Ezra-Nehemiah's conservative Yahwistic isolationism is clear.

H. W. Wolff has argued persuasively that the book takes a decisive turn at 2:18.<sup>619</sup> Before this point, Joel had summoned Judah's elders, priests, and populus to lamentations (1:5,8-14) and repentance before God (2:12-17) to plead for relief from the terrible day of the Lord which had arrived incarnate in the countless battalions of locusts (2:11). However, at 2:18 Joel was inspired to predict a return of Israel's prosperity in the land and peace with God. Joel 3 joins in this latter, more optimistic view of the day of the Lord.<sup>620</sup>

### Texts of Joel 3:5

#### *Joel 3:1-5 [2:28-32]*

<sup>1</sup> And after this, I will pour out my Spirit upon all flesh.

Your sons and daughters will prophesy.

Your old men will dream dreams.

Your young men will see visions.

<sup>2</sup> Even upon your men and maid servants will I pour out my Spirit.

<sup>3</sup> I will place portents in the heavens and upon the earth: blood and fire and columns of smoke.

<sup>4</sup> The sun will turn dark and the moon will turn blood red  
before the great and fearful day of the Lord.

<sup>5</sup> And all who call upon the name of the Lord will be saved,  
for on the mountain of Zion and in Jerusalem there will be a way of escape,  
even as the Lord promised, and to the survivors whom he calls.

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<sup>617</sup> Wolff 1976:8-12 and Simkins 1991:281-85 give a helpful layout of these occasions.

<sup>618</sup> Crenshaw 1995:26.

<sup>619</sup> Wolff 1976:6-8.

<sup>620</sup> As Stuart 1987:228-31 remarks, there are two days of the Lord in Joel, one present and in the eschatological future; cf. also Simkins 1991:206f who describes the view of Bourke 1959:5-31 which likewise sees two days.

Romans 10:13

For, all who call upon the name of the Lord will be saved.

Textual Comparisons

- MT וְהָיָה כָּל אֲשֶׁר-יִקְרָא בְּשֵׁם יְהוָה יִמְלֹט כִּי בְהֵרָצִיּוֹן וּבִירוּשָׁלַם תְּהִיָּה פְּלִיטָה  
כַּאֲשֶׁר אָמַר יְהוָה וּבִשְׂרֵי־יָדַיִם אֲשֶׁר יְהוָה קָרָא:
- LXX καὶ ἔσται πᾶς ὃς ἂν ἐπικαλεσῆται τὸ ὄνομα κυρίου σωθήσεται ὅτι ἐν τῷ ὄρει  
Σιών καὶ ἐν Ἱερουσαλὴμ ἔσται ἀνασωζόμενος καθότι εἶπεν κύριος καὶ  
εὐαγγελιζόμενοι οὗς κύριος προσκέκληται.
- T<sup>1</sup> ויהי כל דיצלי בשמא דיוי ישתיזב ארי בטורא דציון ובירושלם תהי שיזבתא  
כמא דאמר יוי ומשיזביא דיוי זמין
- 
- R 10:8 πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται
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Exegesis of Joel 3

Verses 1-2

If locusts had reduced the green areas of Judah to wastelands, God someday would rejuvenate it to an Eden-like paradise (2:18-27). After (3:1) these miraculous events and upon the promise that Israel would never again be shamed (וְלֹא יִבְשׁוּ/οὐ μὴ καταισχυθῶσιν - 2:26f) by natural and (probably) human adversaries, the Lord pledged that the people of Israel would experience an unprecedented vitality of his Spirit.<sup>621</sup> This is the promise of 3:1-2. Hence, this oracle turned its attention from the people's relationship with the land to their relationship with God.<sup>622</sup> Joel 3:1-5 assume that the people had heeded Joel's call to repentance and that the eschatological war at the final day of the Lord was growing nearer (ch.4).<sup>623</sup>

Two features of vv.1-2 are worth expounding. First, Joel's reference to God's outpouring of his Spirit links this oracle to several profound Israelite traditions. From the distant past, Num 11:17-29 formed an important association between God's Spirit and prophecy. It tells of God's Spirit visiting the seventy elders of Israel and records Moses exclaiming, "Would that all the Lord made all the people prophets and put his Spirit upon them!" (11:29). Ezek 39:28-29 saw a time when God's Spirit would be

<sup>621</sup>Taking וְהָיָה אַחֲרֵי-כֵן as temporal; see Kaiser 1983:115.

<sup>622</sup>Achtemeier 1994:327.

<sup>623</sup>Wolff 1976:65; Stuart 1987:260.

poured out upon all Israel and would signify both an end to Israel's shame and a return of YHWH's favor. Indeed, Ronald Simkins has become convinced that Joel was deliberately using elements of Ezek 38-39 throughout the book.<sup>624</sup> Ezekiel's earlier collocation of world war and an outpouring of the Spirit was very likely formative for Joel 3-4. Also, Isa 32:15 pioneered an association between a restoration of the land with the timing of the Spirit's outpouring. Joel's context seems to take up something from each of these rich traditions.<sup>625</sup>

What distinguishes Joel's use of these traditions is the second point upon which to comment. His prophecy states that "all flesh" will participate in this outpouring: young and old people (age), male and female (sex), free and even slave (social class).<sup>626</sup> Douglas Stuart has explained Joel's broader vision as the "democratization of the Spirit".<sup>627</sup> Yet, virtually all commentators agree that as broad as this promise is, the greater context constrains "all" to Israel alone and not all humanity.<sup>628</sup>

#### *Verses 3-4*

With perhaps an (early) apocalyptic flare,<sup>629</sup> vv.3-4 predict the final day of the Lord will be signaled by cosmic portents of fire, blood, and smoke. Again two things may elucidate their meaning. Blood, fire, and smoke are all concomitants to warfare, and the scale of war hinted at in ch.4 would imply that there would be plenty of each in the last days (cf. Ezek 38:22).<sup>630</sup> Secondly, these words may echo the locust plague of Joel's own time as well as the Exodus plagues which also featured blood (7:20), great darkenings of the skies (cf. 10:21-23;14:20) and land (cf. 10:5 - even פִּלְטָה and 13-

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<sup>624</sup>Simkins 1991:215, 266-73.

<sup>625</sup>This outpouring is not just ecstatic experiences; *contra* Bewer 1911:122f and Kerrigan 1959:301. Prophecy, dreams, and visions are gifts of insight, and here they likely represent spiritual insights into the powerful factors of the eschatological warfare. They imply an emboldening for Israel amidst these terrifying events (cf. 2Chr 20:14 and later, 1QH 7:6-7). Wolff 1976:66, correctly notes the distinctives between Joel and Ezek 26:26f where it was to motivate Israel to obey the law. He is hardly justified, however, in concluding, "The expectation is a warning against regarding cultic restoration and life under the canonized Torah in Jerusalem of the fourth century as the goal of God's ways". Nowhere was Joel contending with the Torah or cult, a point which Allen 1976:37 also argues.

<sup>626</sup>Allen 1976:99. One should not infer that every distinction in age, sex, or social class would disappear.

<sup>627</sup>Stuart 1987:260; also Von Rad 1965:2.63. This event contrasts the selective endowment of the Spirit heretofore.

<sup>628</sup>*Contra* Kaiser 1983:119f.

<sup>629</sup>Childs 1959:187-98, describes, through an analysis of שָׁעַר ("shake" - cf. p.197 for Joel 2:10; 4:16), the gradual shift in Hebrew literature that came in the post-exilic period which blended the chaos myth with historical predictions. This permitted a "trans-historical cataclysm" into late prophetic language. Wolff 1976:14 says, "Joel stands on the threshold between prophecy and apocalyptic eschatology".

15), and fire and clouds (13:21).<sup>631</sup> An *Urzeit-Endzeit* connection would likely pertain both to the significance of these portents and the escape for Israel which v.5 predicts.

### Verse 5

How can an outpouring of the Spirit be juxtaposed to a great and terrible day of vengeance? The emotional incongruity of vv.1-2 and 3-4 is confusing, but v.5 bridges their differences. Namely, the outpouring of the Spirit will be required for invoking God's name<sup>632</sup> amidst the terrifying scenes of blood, fire, and smoke. Willem Prinsloo highlights the change from first to third person which sets this verse off from vv.1-4 and so he labels v.5 a "prophetic comment".<sup>633</sup> A change from poetry to prose also occurs which is appropriate for such commentary.<sup>634</sup>

Calling upon the name of the Lord will be required of those who want a way of escape from the metaphorical valley of Jehoshaphat, the valley of decision (4:2,12,14). It is well known that the calling upon a deity's name is common across many times and cultures (cf. 1Kgs 18:24-6; Jon 1:6). Indeed a similar formula appears in at least sixteen other passages of the OT. Purposes for invoking God's name vary from prayerful worship (Gen 4:26; 12:8; 21:33; Isa 12:4; Ps 105:1), to summons for his power (1Kgs 18:24; 2Kgs 5:11), to professions of loyalty and identity (Isa 43:7; 44:1-5; Zech 13:9). As a corollary to this, when Israel did not call upon God's name it was clear to the prophets that Israel had abandoned its relationship with God (Isa 64:6; 65:1). One cannot overlook the fact that these nuances divide more along circumstantial than conceptual lines. Within the context of Joel 2:26 the nuance of praise obtains. The praise of God's name in this circumstance comes after his restoration of the land. Would such an impulse to praise God still be a likely action for people in the midst of eschatological war? In view of the exclamation of 4:11, ("Bring down, oh Lord, your warriors!"), this remains possible.<sup>635</sup> On the other hand, another nuance, such as a proclamation of loyalty would hardly be out of place at a time when God would begin

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<sup>630</sup>Crenshaw 1995:167 and Achtemeier 1996:148.

<sup>631</sup>Allen 1976:101. Prinsloo 1985:84 adds that מופתים (v.3) "is a conventional term from exodus tradition".

<sup>632</sup>Watts 1975:39.

<sup>633</sup>Prinsloo 1985:83.

<sup>634</sup>Stuart 1987:261.

<sup>635</sup>Also 4:1 connects what follows with 3:1 by "for in those days and in that time I will reverse my judgement (אשוב את-שבות) against Israel..."; see Bracke 1987:233-44.

separating his people from the pagan nations.<sup>636</sup>

This wartime context is made explicit in v.5bc by both **ימלט** (“saved/rescued”) and **פליטה** (“escape”). Indeed, the promise of this verse is hardly a triumphal boast. G. Hasel has vigorously contended that these two, related words bear an intimate association with remnant concepts throughout Hebrew literature.<sup>637</sup> His point seems difficult to deny considering the presence of **שריד**, “survivor”, in the next line. Although the fine points of v.5bc may resist an exact reading considering the possibility of textual corruption,<sup>638</sup> the message is plain: to call upon the Lord was Israel’s only means of survival in the catastrophic eschatological battle; invoking the Lord’s name was the password for admittance into Mt. Zion’s refuge.<sup>639</sup>

It must be remembered that this promise is localized to Israel, even to Mt. Zion and Jerusalem. We also observe how Joel has dipped once more into the reservoir of prophetic language and imagery. This time the source is (probably) Ob 17<sup>640</sup> which says “and in the mountain of Zion there will be an escape (**פליטה**)”. Joel’s setting of eschatological war has heightened the urgency of the escape, but common to them both was the future inviolability of Zion and a religious/ethnic exclusivity.<sup>641</sup> The promise of salvation, like that of the Spirit was Israel’s.<sup>642</sup> The final phrase of Joel 3:5, “whom the Lord calls”, would likely be intended to convey this same point.<sup>643</sup> Watts finishes his commentary of 3:1-5 by noting an important theological dimension to the verse: “the mutual interaction of ‘calling’ and ‘being called’ is pictured through the Bible as the

<sup>636</sup>Crenshaw 1995:169 bases his exegesis on the wider significance which the “name” of God played in Hebrew literature, but he is liable to the charge of illegitimate totality transfer.

<sup>637</sup>This is conveniently summarized in *TDOT* 11.562-66; cf. the footnotes for his other contributions in this area.

<sup>638</sup>Where the Hebrew reads “and among the survivors whom YHWH has called”, the old Greek reads “and who proclaim good news, whom the Lord has called”. Bewer 1911:126 reasonably concludes **ובשרירים** was misread as **ומבשרים** and rendered *εὐαγγελιζόμενοι* in error. Simkins 1991:210f, following Sellin, believes that **ובירושלם** was placed on the preceding line and when returned would yield: “for on Mt. Zion there will be deliverance, just as Yahweh said; and in Jerusalem survivors whom Yahweh calls” (**שרירים ובירושלם**). The syntax in the MT is awkward but not unintelligible and should be retained.

<sup>639</sup>*TDOT* 11.557, notes that the predominance of *σῶζω* in the LXX as a translation of **מלט/מלט** has masked this sound of desperation.

<sup>640</sup>Obadiah may have antedated Joel by a century or two. What dilutes the possibility of direct dependence is the rather general quality to the clause which may reflect simply a common pool of language.

<sup>641</sup>Joel’s ethnocentrism was strong but not absolute, for “slaves” (v.2) would most likely include foreigners.

<sup>642</sup>There is no evidence here of a remnant to be saved from the pagans such as Isa 49:22f sees.

<sup>643</sup>Some have speculated that v.5 divided Israel even between ethnic and true Israel who confessed God and whom he called. This is plausible, since this is true of remnant theology by definition, but this does not admit a sectarian-type division was meant. Cf. Simkins 1991:212 and Mason 1994:118.

mysterious reality of spiritual life.”<sup>644</sup>

### *Conclusion*

A devastating army of locusts has driven Israel, already humbled by war and exile, to cries of mourning and repentance before God. The prophet Joel urged them to this response. There mingles in this contrition, however, an odd recognition that God himself has brought this tribulation, for it was he who gave the order for their advances. Joel’s silence on Israel’s sins as the cause for this judgement is conspicuous, it would seem, leaving the reader to wonder whether he believed Israel deserved this.<sup>645</sup> The book of Joel is no theodicy, however, and the prophet stalwartly trusted the Lord to repay Israel for their losses (2:25). Moreover, the locust-darkened skies inspired Joel to look beyond the present trials into a hopeful vision of God’s righteous judgement on the nations. Joel knew Israel would survive the present day of the Lord through repentance and he believed they would escape the final day of the Lord through a profession of loyalty to God’s name. What safeguarded Israel, beyond calling upon his name, was their assurance that the Lord would pour out his prophetic Spirit upon them in preparation of that critical moment.

### **History of Interpretation**

Given the number texts which associate an appeal to a deity with a hope for salvation, discerning allusions to Joel 3 in later literature is problematic. Thus fewer texts will appear in this History of Interpretation than before.

### *LXX*

A brief remark must be registered regarding LXX Joel 2:32 which translated מלץ by σωζω. In so doing this, the verse gained a verbal connection with other texts in the Greek OT which would otherwise not be linked. First, David in 2Sam 22:4 (par. Ps 17:4) knows “salvation” (σωθήσομαι/עשׂא) will come by calling upon God (ἐπικαλέσομαι/אקא). Secondly, the captain of Jonah’s ship also knows salvation (διασώση/--) may come if everyone prays (ἐπικαλοῦ/אקא) to their gods (Jon 1:6).

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<sup>644</sup>Watts 1975:41. Note the inclusio with אקא.

<sup>645</sup>Crenshaw 1995:39-41,43f.

*Psalms of Solomon*

Two texts from the PssSol, 6:1 and 15:1, may allude to Joel 3:5.<sup>646</sup> Pss 5-6 are hymns of praise to God and stand out from the psalmist's usual imprecations for his enemies. PsSol 6 begins.

*PsSol 6:1*

μακάριος ἀνὴρ οὗ ἡ καρδία αὐτοῦ ἔτοιμη ἐπικαλέσασθαι τὸ ὄνομα κυρίου ἐν τῷ μνημονεύειν αὐτὸν τὸ ὄνομα κυρίου σωθήσεται.<sup>647</sup>

If this verse is dependent upon Joel, the original indefiniteness in "everyone who" has been adapted to a more appropriate and encouraging tone for this psalm. "Blessed is the man whose..." (ἀνὴρ) serves a similar purpose. The context (v.4) speaks of blessing the Lord's name and singing to his name's honor. PsSol 5:5 is also echoed (ἐπικαλέσομεθα σε) here, so God's response to his people's petitions is shown again to be predicated upon an existing relationship before the time of distress. This is reflected in 6:1 by the "ready" (ἔτοιμη) heart.

The verbal parallels with Joel 3 notwithstanding, a case for an allusion based on this text alone would be unconvincing in this case. Gone are the distinctive marks of the day of the Lord, an outpouring of the Spirit, locust and end-time judgement. However, PsSol 15 incorporates many more of the themes from the book of Joel which increases the likelihood that Joel's words were influential on the psalmist.

Opening this hymn, the words of Joel are found.

*PsSol 15:1*

ἐν τῷ θλιβεσθαι με ἐπεκαλέσαμην τὸ ὄνομα κυρίου εἰς βοήθειαν ἠλπίσα τοῦ θεοῦ Ἰακωβ καὶ ἐσώθην ὅτι ἐλπίς καὶ καταφυγὴ τῶν πτωχῶν σὺ ὁ θεός

One hears the more characteristic polemic of the PssSol here. Starting in v.4, the psalmist mentions fire, famine, sword, death and no escape from the day of the Lord's judgement (ἐν ἡμέρᾳ κρίσεως κυρίου). The writer leaves little doubt that he will benefit from this while his opponents will suffer the heat of God's fiery wrath. This parallels the escape of Joel 3:5, but it also diminishes the sense of narrowly making that escape. The eschatological judgement (v.12) of the psalm also supports the possibility

<sup>646</sup>See pp.112f above.

<sup>647</sup>The Syriac is *ithprq* (of *prq* "to separate, save"). It is not cognate with ܛܠܘܩ, but the meanings are not vastly different. The same verb is behind the ἐσώθην in 15:1.

of an allusion to Joel.<sup>648</sup>

What is notable about his text, beyond its affinity with Joel, is its conceptual parallels to Rom 10. First, in v.2 he claims, one will be strong in the face of trials only if he confesses the Lord's name (ἐξομολογεῖ τῷ ὀνόματι σου). Then in v.3 the psalmist describes how the righteous have a psalm and hymn in their heart (καρδία); the fruit of the lips then comes from the heart. In v.4 the text reads, "the one who does these things will never be shaken" (ὁ ποιῶν ταῦτα οὐ σαλευθήσεται) in a way that is similar to both Lev 18 and Isa 28:16. Finally, v.6 claims that "God's mark is on the righteous for salvation" (δικαίους εἰς σωτηρίαν). It is difficult to know what value these remarkable parallels have for a reading of Rom 10:13. At the very least they provide a background to the tenor of Paul's argument in 10:9-13. The discussion at this point, however, is running too far ahead now, so we will return to this in Chapter 5.

### *Acts*

Problems for identifying an allusion to Joel are eliminated for Acts 2:14-16 which quotes nearly all of Joel 3, and does so almost precisely in accord with the LXX. This famous text needs little introduction. Rather its importance for the book as a whole prevents any comprehensive treatment now, and we must be content to skim along the surface. The text is provided:

#### *Acts 2:21*

καὶ ἔσται πᾶς ὃς ἀν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

Simply being the longest citation in the Lk-Acts corpus hints at the importance Luke placed on Joel 3,<sup>649</sup> but coming from the lips of Peter on this occasion in Jerusalem, guarantees this quotation's pivotal function. This function, in essence, facilitates a transition from the Jewish disciples' interest in the kingdom of Israel (1:6) to Luke's programmatic explanation of the growth of the early Church, through the empowerment of the Spirit (1:8).<sup>650</sup> Furthermore, Alexander Kerrigan has demonstrated that Luke continued to remember this text beyond Pentecost: 1) prophecies by men and women (19:6; 21:9f); 2) visions (9:10; 10:3,10,16) and dreams (16:9ff;18:8ff); even (a transformed view of) eschatological fire, blood, and smoke through the miraculous

<sup>648</sup>Cf. 17:33 and Wright's discussion in Charlesworth 1983:643-46. The psalmist emphasized a great, future day of mercy in 14:9;18:5-9.

<sup>649</sup>Cf. in Lk-Acts: Lk 3:4ff (Isa 40:3-5) and 4:18f (Isa 61:1;58:6).

signs and wonders (τέρασι καὶ σημείοις - 2:22; cf. the alterations of 2:19) of Jesus.<sup>651</sup>

In order for Joel 3 to serve this purpose of transition, Luke transformed two major features of the original context. First, Luke omitted the mention of Zion and Jerusalem (Joel 3:5b) from Peter's speech. Since he has Peter return to Joel 3:5c in 2:39, this omission appears deliberate,<sup>652</sup> especially considering its appropriateness for a sermon *in* Jerusalem. Secondly, although Joel had clearly limited his prophecy to Jews (allowing only for their foreign slaves), this was utterly incompatible with Luke's goal of tracing the Spirit's blessings throughout the gentile mission. What is intriguing, however, is the way Peter's actions betrays that he had originally applied Joel 3 to the Jews alone. For, if Peter had originally envisioned gentile participation in the Spirit's outpouring, then the episodes of chs.10-11 become difficult to explain.<sup>653</sup> Luke's editing of Peter's intertext, therefore, reappropriated it for his new context.<sup>654</sup>

Furthermore, the way Luke used Joel 3:5a warrants attention. On three formative occasions the author echoed Joel's "calling upon the name of the Lord": the Pentecost sermon, Peter's speech before the Sanhedrin (cf.4:8,9-10,12), and Stephen's martyrdom (7:59). Subsequent to these events, this intertext becomes a hallmark of early Christian missionary efforts,<sup>655</sup> so that both insiders (15:17) and outsiders (9:14,21;22:16) could use it to identify this growing faction of Judaism (cf. 11:26;26:28).

There is a great irony which grows out of this final point. From the heat of oppression which began at Stephen's death and continued to Paul's arrest in Jerusalem (22:16), Joel 3:5 became an important promise of salvation for Jewish believers *from* non-believing Jews, rather than from hostile pagan nations (as Joel had foreseen). Indeed, this irony is palpable in ch.22 when the pagan soldiers are the ones who saved Paul from the Jews after he had invoked the name of the Lord! This final allusion is fittingly placed in Jerusalem upon the lips of the apostle to the gentiles, so that the

<sup>650</sup>Note Jesus' answer to the query for Israel's physical restoration (ἀποκαθιστάνω) in 1:6-8 redefines "kingdom" in preparation of Joel 3.

<sup>651</sup>Kerrigan 1959:305ff. See also Acts 10:38.

<sup>652</sup>Kerrigan 1959:311 and Barrett 1994:1.156. Barrett also notes Luke's tense change (from Perfect Indicative to Aorist Subjunctive) of προσκαλέω which leaves the "calling" of God still open and active. The authentic human and divine participation in salvation in Joel 3:5 is hereby preserved by Peter.

<sup>653</sup>Bruce 1960:68.

<sup>654</sup>It is not clear solely from 2:39 whether Peter included gentiles or was referring to Jews of the Diaspora; *contra* Kaiser 1983:121.

<sup>655</sup>Conzelmann 1987:20 calls it a technical term even.

implied “all flesh” Joel 3:1,5 was transformed for Luke’s global mission. The Jewish audience did not mistake the implications of this subversive intertextuality (vv.22ff).

### *Summary of the History of Interpretation*

Joel 3:5 does not appear to have been an especially important text in Jewish literature before the Christian era, even if PssSol 6,15 may evince allusions. According to Luke, Joel 3 nevertheless became a strategic text to explain the miraculous growth of the movement beyond Jerusalem and beyond ethnic Jews. The power of this explanation could become abbreviated into 3:5a as a synecdoche and thus it became a handy mark of a convert’s loyalty to Jesus.

### **Reflection on Paul’s use of Joel 3:5**

#### *I Corinthians*

Paul may have had in mind Joel 3:5 when he introduced the letter to the Corinthians.<sup>656</sup> The allusion comes in the following text:

*1Cor 1:2*

τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν

Its appearance in this Greetings section of the letter corroborates Luke’s witness to its wide currency. While the invocation of Jesus’ name may have featured in Christian worship as perhaps the prayer of Stephen reflects (7:59), the import of this allusion is again in agreement with the preponderance of uses already observed in Acts. Since later in this letter Paul admits that he received certain traditions from others (ch.15), and since Luke’s record of Paul’s speech includes a reference to Ananias’s instructions to the newly converted Saul/Paul, it may be conjectured with reasonableness that Paul inherited this formula from the Greek speaking believing Christians.<sup>657</sup> Only one step then remains to explain why it appears here: Paul retained Ananias’s words for his own mission and passed it along to the Corinthians. Hence, the introductory σὺν would naturally reflect the commonality of this tradition across early Christianity.

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<sup>656</sup>With Barrett 1968:33 and Conzelmann 1975:23.

<sup>657</sup>Dodd 1932:46-48.

*Romans 10*

It has been shown above in the comparisons of texts that Paul's intertext complies precisely with the LXX. The only mollifying factor for attributing the origin of this intertext to the LXX comes again from the fact that the LXX itself has no distinguishing features when compared to the MT. Paul's text, in other words, does not depart from a literal translation of the Hebrew. The Targum clearly interprets the invocation of the Lord's name as prayer, so its text critical value is negated.<sup>658</sup> If the correspondence here to the LXX is not at variance with the Hebrew and if Paul had inherited the use of Joel 3:5 from other Christian missionaries, then its importance for determining Paul's *Vorlage* must be significantly diluted. In view of the conflicting and inconclusive observations for Paul's *Vorlage*, the question remains, was Paul using both Hebrew and Greek texts of the OT when he composed Rom 10? Certainly this cannot be ruled out, since it would be unlikely, if not impossible, that Paul would have owned an entire set of Greek scrolls or had access to such at the time of writing. Again, prudence calls for holding this issue in abeyance or even for doubting the value of such analyses. The state of our knowledge of either Hebrew or Greek text types in the first century CE is enduring such a rapid rate of flux that the waters are simply too muddy for confident judgments.

To describe the contextual similarities between Joel and Paul is a brief enterprise. Perhaps the eschatological undertones of Paul's discourse, which are growing in strength through Paul's language of shame and salvation, mark the most important correspondence. The matching of κατασχύνω in Joel 2:26,27 and Rom 9:33;10:11 (Isa 28:16) may be little more than an amiable coincidence. The differences are more remarkable. Paul's explicit universalism sounds an unmistakable dissonance with Joel 3:5. As the opening of this Chapter began, so now in light of the work particularly on Joel, Acts, and 1Cor, the question will be reiterated: were the words, "whoever calls upon the name of the Lord will be saved", more Joel's or more Paul's? Such a crude way of articulating this is advanced only in order to highlight the significant intertextual distance between these authors. One must recognise the strain upon these words which must travel from Paul to the first Greek-speaking Jewish believers to Peter at the sermon of Pentecost to the LXX's substitution of σώζω for מלט, finally, Joel's xenophobic reaction to Persian occupation and a humbling plague

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<sup>658</sup>“Everyone who prays (יִצְלִי) in the name of YHWH will be saved”.

of locusts. This is the chief question for the intertextuality of Rom 10:13. By contrast to this process of inquiry, at the conclusion of this chapter a comment on and quotation from Darrell Bock's discussion of Luke's use of Scripture in Acts is given. Bock ignores the linguistic, sociological, and rhetorical complexity of this intertext in Acts and Romans. Rather he sweeps the differences between these new contexts and Joel 3 under the rug of an early Christian christological hermeneutic.

Both Luke's and Paul's apparent 'revision' of the meaning of the ancient Hebrew Scriptures is *really* a claim that the ancient narrative, representing *only* promise, was incomplete without Jesus' coming. Now that he has come we understand God's plan more clearly, because the events tied to his coming reveal the priorities and relationships in that ancient plan, in terms like law, covenants, and nations. These events set new priorities, witnessed to by the Spirit, but *not as a denial of the function of how older elements in revelation* prepared for the promise's arrival. In this perspective, the NT writers are one.<sup>659</sup>

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<sup>659</sup>Bock 1998:44; italics added.

## *Chapter 5*

### **READING AND LISTENING TO ROMANS 10**

Turning now from the diachronic studies, the synchronic work on Rom 9:30-10:13 may now be engaged fully. Each study in Chapters 2-4 has concluded with a reflection on a particular intertext in Rom 10. These cursory observations will be examined in detail and the questions raised therein will be probed. For example, answers will be sought regarding the identity and result of the stone's presence in 9:33; the scope of the laws and living implied in 10:5 and the relationship between the two; the value of Deut 9 for 10:6 and the citation of Deut 30; the relationship between 10:5 and 6-8; and the function of invoking the Lord's name. These answers will be compared and contrasted with the diachronic studies to highlight Paul's characteristic emphases as well as his transformations of the intertexts.

As the investigation of Rom 10 in context was undertaken, it became clearer that its participation with chs.9 and 11, (but in distinction with the remainder of the book), required a significant preface to the verse-by-verse exegesis. More specifically, a number of features in chs.9-11, which tie it to a culture that has been described as exhibiting a highly residual oral character,<sup>660</sup> must be discussed at the beginning of this chapter. Chapter 6 will draw a few conclusions from both the overview and detailed analysis in order to relate Rom 10 to the purpose of 9-11 and the epistle as a whole. The questions to engage first revolve around the character of Romans 9-11 as a discernible and unusual unit of the letter.

### **Orality and the Genre of Romans 9-11**

#### **Prolegomena: Form and Rhetoric**

The work of two scholars, one past and one contemporary, give us an entrance to a discussion of the oral qualities of Rom 9-11 and of its form. First, C.H. Dodd's comment that chs.9-11 were inserted, somewhat obtrusively, into Paul's argument from the apostle's prior work in order to "save a busy man's time and trouble in writing on

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<sup>660</sup>See nn.34 and 669.

the subject afresh” has been rightfully criticised.<sup>661</sup> He precedes this conclusion, however, with a claim that chs.9-11 came from Paul’s sermons, and this comment, though not criticised, has been all but ignored in subsequent scholarship.<sup>662</sup> He stated:

If ... we forget for a moment that chaps. ix-xi are part of a long epistle, and read them by themselves, we get the impression that we are listening to Paul preaching.... Chaps. ix-xi ...have a beginning and a close appropriate to a sermon, and the preaching tone is maintained all through. It is the kind of sermon that Paul must often have had occasion to deliver, in defining his attitude to what we may call the Jewish question.<sup>663</sup>

Unfortunately Dodd does not clearly develop this form critical observation or articulate his impression of this ‘preaching tone’ other than to say that it exhibits diatribe rhetoric. Chapter 8 does end with a grand statement of faith (vv.38-39), so that ch.9 begins with a new sound and tempo which crescendos towards another powerful, doxological chord at 11:33-36. Paul moves, roughly speaking, from the past (ch.9), to the present (ch.10), and towards the future (ch.11) in this section,<sup>664</sup> but always maintains some focus on his present concern over the status of Israel. There is enough progression and internal cohesion, therefore, that Dodd’s suggestion may not be completely fanciful. But even if it were true, the significance of this observation is not immediately apparent.

Secondly, Christopher Stanley recently challenged certain common assumptions among studies on Paul’s use of the OT.<sup>665</sup> His work builds upon a study by William Harris, entitled *Ancient Literacy*, in order to gain a perspective on literacy in the Paul’s time. Harris speculates that illiteracy was above 90% in the Roman Empire generally, and well above 50% in Greek cities.<sup>666</sup> This in turn leads Stanley to assert that very few

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<sup>661</sup>Dodd 1932:163 .

<sup>662</sup>Bultmann 1984, written in 1910, precedes Dodd, and the connection made by Bultmann between Paul’s preaching and his rhetorical style is more generally stated. He does not argue that Rom 9-11 represented the remnant of a sermon. Scroggs 1976:271-298, believes the epistolary model has not been helpful in understanding Romans, and has opted instead to describe chs.1-11 as two sermons (ch.1-4,9-11 and 5-8). In order to do this he must claim that 9-11 do not cohere without 1-4 and he must conveniently disregard the epistolary tone of chs.12-16. Neither of these points can be conceded. The current discussion will agree with his use of theme, structure and use of Scripture for its basis of argument, but will vary in significant ways from his analyses and even his essential conclusion about the role of the homily. Dinter 1979:10,92-95 claims that Rom 9-11 is “formal exposition of scriptural teaching”. The problem with his analysis is that he does not attempt to define “formal” or explain how this “teaching” may be differentiated from teaching elsewhere in Paul’s letters, except to say that it features sustained midrashic exegesis.

<sup>663</sup>Dodd 1932:162.

<sup>664</sup>Cf. Getty 1982:81f.

<sup>665</sup>Stanley 1999:124-44.

<sup>666</sup>Harris 1989:22,193-96,224f. Characterizing the literacy rates of antiquity is the topic of many studies. Harvey 1998:35-59, collates the conclusions from several scholars who discuss it in view of a tension between life as an oral culture vs. a written culture. Accordingly, the general consensus is that the Hellenistic era is one of transition: literary rhetoric has begun to permeate the culture but oral structures and practices are still the

in the early Gentile congregations would have had the theological and literary training to comprehend all of Paul's citations; fewer still would have had access to scrolls of Scripture (in any quantity or at all); and therefore, most or all members would have been aware of only the most obvious instances when Paul appealed to the OT (e.g., stories of famous characters).<sup>667</sup> Stanley's dependence upon Harris for literacy rates must be tempered somewhat, since Justin Meggitt has objected to Harris' overly simplistic equation of literacy with formal education, particularly for members of Jewish families where other paths to literacy existed.<sup>668</sup> If Stanley's second point is taken, however, what value, from the reader's perspective, did Paul add to his argument by a reference to the OT? This is not obvious, and the density of intertextual phenomena in Rom 9-11 exaggerates this problem in an extreme. Stanley concludes by claiming that the residual importance for Paul and his readers must be appreciated on the rhetorical level, in that Paul was demonstrating to an audience, who had little hope of challenging him, that he was "expert in the oracles of God".<sup>669</sup> Each citation could potentially contribute to his micro-arguments in specific ways depending on the sophistication of individual readers, but at the discursive level the sheer number of quotations could contribute to this greater rhetorical purpose articulated by Stanley. Therefore, how would this strategy have helped Paul for his purpose(s) in this particular letter at this particular juncture in the letter, and does this observation dovetail with the Form-critical suggestion of Dodd, if that can be established with greater certainty? Throughout this chapter and into the conclusions of the next, the argument will be moving towards an answer to that question.

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foundation of that developing rhetoric. Achtemeier 1990:19 claims, "the NT documents... are oral to the core, both in their creation and in their performance."

<sup>667</sup>Stanley 1999:129.

<sup>668</sup>Meggitt 1998:83-87, esp. n.46, asserts: Reading "can be learnt in the context of, for example, the *familia* and the workshop. Religion could also be important in acquisition of this skill. The emphasis, amongst Jews, on the reading of the Torah and attaining the education necessary to accomplish this seems to have been especially significant in their high levels of literacy (Josephus *Con.Ap.* 2.204, *Ant.* 4.211; Philo, *Leg.* 115, 210; *T.Levi* 13.2)." One should be cautioned, nonetheless, in reading "high levels of literacy" in the proportions found in modern Western nations. Of course, the relevance for Meggitt's observations would be varied, depending on the ethnic composition, for example, of the Pauline congregations. Davis 1999:23-25, agrees with Harris and Stanley.

<sup>669</sup>This must be stated with a degree of qualification. Studies on literature in areas of high residual orality support the mystical, even magical, associations with texts and their interpreters, as Ong 1982:93f discusses (see also Davis 1999:22). We must be careful, however, not to rely too heavily upon Stanley's second or third points. While his conclusion on the rhetorical importance is most probably justified for Rom 9-11, Stanley's argument would pertain mainly to initial readings of the letters, since the fact of the scarcity of scriptural scrolls (caused by their great expense) can be turned on him to suggest that churches would have kept Paul's letters (and Paul knew and planned for this as well), on such precious papyrus, to read, to build sermons upon, and to debate among themselves and other itinerant preachers.

## Listening for Signs of Orality

More than any other study on the subject of orality, John Harvey's, *Listening to the Text: Oral Patterns in Paul's Letters*,<sup>670</sup> has taken seriously the setting of the Pauline corpus in a culture whose indebtedness to orality is far different and greater than our own.<sup>671</sup> Within Rom 9-11 he discerns, in addition to rhetorical questions,<sup>672</sup> instances of small scale oral features: inversion (9:22-23,24-29; 11:33-35[?]), chiasmus (10:3,9-10[with alternation],19; 11:3,10,18,30-31,32); climax (10:14-15); alternation (11:22); and word-chains ('mercy', remnant language-chs.9,11; 'righteousness', 'faith'-ch.10).<sup>673</sup> Furthermore, on a larger scale he concedes that the three chapters follow an ABA' pattern<sup>674</sup> even though 1) he dismisses a more complex 'extended chiasmus' proposed by P. Ellis,<sup>675</sup> and 2) he finds such macro-structures are rare in the Pauline corpus overall.<sup>676</sup> The smaller techniques, however, appear throughout the letter to the Romans and Paul's letters generally in order to assist the listener in following his train of thought and in order to aid memorization and recall. Letters were normally read aloud, as is now well known,<sup>677</sup> so Harvey has conclusively demonstrated that Romans reflects the high residual orality of its era. As a consequence, the letter should be appreciated as an document designed for oral delivery.

Two other studies, by Werner Kelber<sup>678</sup> and by Arthur Dewey<sup>679</sup>, have found

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<sup>670</sup>Harvey 1998.

<sup>671</sup>cf. Havelock 1984:179 and Finnegan 1977:22. Finnegan's introductory survey, pp.3-24, illustrates well the relative orality and literacy found in many cultures, and she discovers species of embedded oral qualities in literature across many genres. In "The 'poetry' in oral prose", pp.24-28, she explores the overlap in oral structures between prose and poetry.

<sup>672</sup>See, e.g., Achtemeier 1990:23. Diatribe rhetoric has been a principal interest of Stowers 1981 and 1994. His work offers the most mature analysis to date on diatribe in Romans, improving on earlier works such as Aageson 1986:265-289.

<sup>673</sup>Harvey 1998:131-35. See also comments by Dunn 1988:2.522.

<sup>674</sup>Harvey 1998:132,292; other scholars have detected this as well: Cerfaux 1947:32-34; Feuillet 1950:490; 1959:70-71; Collins 1963:577ff; Badenas 1985:94f.

<sup>675</sup>Ellis 1982:240.

<sup>676</sup>(Joan) Dewey 1989:38 states (regarding Mark), "Ring composition (*inclusio*) is endemic in oral narrative".

<sup>677</sup>The oft quoted statement of Kennedy 1972:306 is apt: "Everything that we know about ancient literature, both poetry and artistic prose, suggests it was intended to be read aloud"; cf. Acts 8:30; Rev 1:3. This position was defended extensively by Achtemeier 1990; modified ever so slightly by Slusser 1992:499, and more substantially by Gilliard 1993:689-696, who concludes: "silent reading was not so rare in the ancient world", even if it was the predominate practice.

<sup>678</sup>Kelber 1983:149. One may consult Harvey 1998:1-34 for a history of studies on orality (pp.1-34) as well as Foley 1985:11-70 which contains a vast bibliography of studies on orality.

<sup>679</sup>Dewey 1995:109-127.

that Rom 10 in particular exhibits concentrated oral/aural qualities. Both authors also express a discontentment with Form criticism for its powerlessness to achieve an oral hermeneutic, i.e., a hermeneutic to comprehend the text in oral cultures. Kelber registers his criticism thus:

We treat words primarily as records in need of interpretation, neglecting all too often a rather different hermeneutic, deeply rooted in biblical language, that proclaims words as an act inviting participation. We like to think of textuality as the principal norm of tradition, whereas ... speaking was a norm as well, and writing often a critical reflection on speech, and also transformation of it.<sup>680</sup>

Kelber describes Rom 10:14-17 as “the *locus classicus* of the oral hermeneutics of sound, voice, speaking, and hearing”<sup>681</sup> which reflects the oral basis of Paul’s gospel; these verses depict the oral/aural gospel in its apostolic and interpersonal dynamic. Even though Kelber recognizes here that oral qualities in speech and text elicit audience participation, he does not elucidate how the participation would be manifest or what goal Paul might have for that in Rom 10.<sup>682</sup> If Paul wrote to people, “whose faith is known around the world” (1:8; 15:14), then their participation in simply hearing Paul’s gospel would have added little new to their experiences. Just as Form Criticism can dissolve into studies which are tangential to an appreciation of an extant text and of its rhetorical strategies, so these discoveries of orality could melt into insignificance if divorced from the grand motivations in this letter of letters.<sup>683</sup>

Dewey advances Kelber’s work in two significant ways: by expanding the scope of study on Rom 10 and by attempting to understand the rhetorical effect of ch.10. Like Kelber, Dewey characterises Paul’s intent as one “to create an ethos of participation, an orbit, a sphere of influence” because, as a document was read and even performed aloud, the hearer would be drawn into the interior dimensions of the characters themselves through the space their own interior.<sup>684</sup> Dewey claims that Paul was inviting the Romans to participate in his access to divine patronage, which is similar to Stanley’s

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<sup>680</sup>Kelber 1983:xvi. For an ancient testimony to the different psychological effects created between oral and written media, cf. Philo *De Spec. Leg.* 4:160-69 and Dewey’s 1995:124 comments.

<sup>681</sup>Dewey 1995:149.

<sup>682</sup>Davis 1999:31ff compares and contrasts the rhetorical accents of literary compositions with oral compositions. Oral rhetoric is not only structured by circular rather than linear patterns, but was more emotive, personal, and participatory and less driven by the art of persuasion. Yet, since the classical art of persuasion is a formalized stage of the oral performance as well as a strategy for empathetic participation, there should only be a fine line distinguishing the two at the point of their effects on audiences; cf. Scholes 1966:18.

<sup>683</sup>Morris 1988:2 remarks on the unusual length of Romans (about 7,100) words.

<sup>684</sup>Dewey 1995:112. See Ward 1995:95-107 for a discussion of oral performance and Paul’s letters; or, for more general consideration, see Ong 1982:31-78, esp.45f.

belief that by citing Scripture postured Paul himself as an oracle and authoritative interpreter of divine writings. The following list condenses (and supplements) his discussion by pointing out the oral facets of these Rom 10:1-21:<sup>685</sup>

- 10:1 direct address (ἀδελφοί) and prayer (δέησις)
- v.2 bearing witness (μαρτυρῶ)
- v.6 saying (2x - λέγει and εἶπης - a direct prohibition †); indirect question (τίς) †
- v.7 indirect question (τίς) †
- v.8 saying (λέγει - as a direct question †), word (2x - ῥῆμα), mouth (στόματι); preaching (κηρύσσομεν)
- v.9 confessing (ὁμολογήσης), mouth (στόματι), “Jesus is Lord!” and “God raised him from the dead” as liturgical language
- v.10 mouth (στόματι), confessing (ὁμολογεῖται)
- v.11 saying (λέγει)
- v.12 invoking (ἐπικαλουμένους)
- v.13 invoking (ἐπικαλέσῃται)
- v.14 invoking (ἐπικαλέσωνται), hearing (2x - ἤκουσαν and ἀκούσωσιν), preaching (κηρύσσοντος)
- v.15 preaching (κηρύξωσιν), preaching the gospel (εὐαγγελιζομένων)
- v.16 gospel/good news (εὐαγγελίῳ), saying (λέγει), report (ἀκοή)
- v.17 report (2x - ἀκοή), word (ῥήματος)
- v.18 saying (λέγω)†, hearing (ἤκουσαν), voice (φθόγγος), words (ῥήματα)
- v.19 saying (2x - λέγω)†,
- v.20 daringly says (ἀποτολμᾷ καὶ λέγει), asking for (ἐπερωτῶσιν) †
- v.21 saying (λέγει); contradicting (ἀντιλέγοντα) †

† - missed by Dewey

Keeping in mind Dewey’s discussion of the interior dynamics of oral texts,<sup>686</sup> we then note Paul’s focus on καρδία (vv.1,6,8,9, and 10). This theme appeals to a consanguinity of his own anguished participation (v.1) in the issue of Israel’s fate and a genuine empathetic response by his audience (v.6,8,9,10).<sup>687</sup>

The vital question, which Dewey fails to address convincingly, is why Paul wanted the Romans to participate in this divine patronage and how such participation would manifest itself. Integrating δικαιοσύνη (proper relationship) into this discussion is certainly essential, so that a proper relationship with the divine patron is preeminently positioned in his interpretation. Yet, according to Dewey, Paul was summoning the Romans, after a fashion of Alexander the Great’s vision for “a commonwealth of

<sup>685</sup>Dewey 1995:114-118.

<sup>686</sup>Dewey 1995:115-117.

<sup>687</sup>The psychology of oral cultures, as Harvey 1998:40ff,54-57 indicates, is distinct to written cultures; e.g., oral cultures are more direct and personal; cf. Ong 1982:45f. Note the second personal singular pronouns and verb forms in vv.6-10.

communication and humanity”, into his utopian vision founded by the Universal Patron.<sup>688</sup> Paul’s inclusive language must be taken seriously. Nevertheless, such an otherwise unmotivated intrusion of Alexandrian doctrine leaves the relationship between ch.9 and 11 at best unclear and practically detached, in addition to the fact that this explanation bypasses the obvious sources of Paul’s vision for humanity: i.e., the OT and his personal revelation of Christ.<sup>689</sup> Again, these questions necessarily direct us towards finding a convergence between form and content or context and text.

Indeed, as one looks backward and forward the oral/aural aspects of Rom 9 and 11 virtually shout out from the pages. First, Paul’s personal confessions at the beginnings of chs.9,10, and 11 undoubtedly reflect a deep personal engagement with his message and give unity to the pathos of the section. His rhetorical questions at 9:14,19,20,30; and 11:1,2,4,7,11,15 as well as 10:8,14,15,18,19 engage the hearer so that they may become “situated in the center of the acoustic field not in front of it”.<sup>690</sup> Second, the doxologies (9:5;11:36), relational extremes between God’s love of Jacob and hatred of Esau (9:13), struggle with Pharaoh (9:17), vessels of honor or wrath (9:21-23); divine and speedy judgement (9:28); racing imagery (9:16,30-10:4); stumbling stone (9:32f); drunken stupor (11:8-10); jealousy (11:14); and promise of deliverance (11:26-7), all evince an agonistic tone which Walter Ong has found to be characteristic of orality.<sup>691</sup> Then, if the accumulation of signs of orality becomes the context of individual signs, mutually situating and interpreting their rhetorical impact, then the four metaphors,<sup>692</sup> potter/pottery (9:20-23), stone (9:32-33), dough (11:6), and olive tree (11:17-24), which could otherwise be seen simply as literary art, reveal Paul’s use of language which would be stimulating to the imagination and engineered for ease of understanding in its audible reading. This would be a third point tying the orality of chs.9-11 together. A fourth and final set of observations which are perhaps less

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<sup>688</sup>Dewey 1995:118. His ensuing comparisons with Philo’s use of Deut 30:12-14 were already addressed in the History of Interpretation for Lev 18 and Deut 30, given above. Unfortunately Dewey has succumbed in his interpretation to what we have considered the illegitimate totality transfer for intertextual semantics, since he has forced associations with Deut 30 in Philo upon Rom 10 without showing the merit of such within this new context or in the Roman congregations’ context. One looks in vain for an integration of his interpretation with chs.9 and 11 or the book as a whole.

<sup>689</sup>This deficiency in his argument should be contrasted with Engberg-Pedersen 1994:256-90, who argues more thoroughly and persuasively that Paul’s vision of the Church as the heavenly commonwealth (πολίτευμα ἐν οὐρανοῖς) was articulated in Philippians with Stoic terms and concepts.

<sup>690</sup>Dewey 1995:110.

<sup>691</sup>Ong 1982:43-45.

<sup>692</sup>Cf. Finnegan 1977:25,109,113ff. It is especially the formulaic and epithetic aspect of these images, which all have precursors in Jewish literature, that tells of their oral value.

grounded in existing lines of inquiry but which nonetheless contribute to the overall ethos of orality in Rom 9-11 is the significant concentration of the type of words, oral and aural, already delineated by Dewey, found not just in ch.10 but throughout the three chapters. These are listed and analyzed in Appendix 1. Quickly noting the first word of ch.11, λέγω indicates that Paul has not changed his oral emphasis (cf. 9:1 λέγω and ψεύδομαι). In and of themselves, such oral and aural words would not be interesting, but when put in the context of these other features, their occurrence in such numbers suggests more signals that an oral delivery was either particularly inspiring to its composition or its aim. Therefore, Dewey's statement, "Romans 10 needs to be performed orally to be truly understood"<sup>693</sup> should be extended over the whole section, climaxing of course in the doxology of ch.11. In concert these four points demonstrate again, in addition to Harvey's observations, the unified nature of these chapters. A proposal for Paul's rhetorical strategy must, therefore, encompass the whole. The preaching tone which Dodd hypothesized is thus clarified beyond diatribe and rhetorical questions by the more pervasive emotive and verbal qualities just enumerated.

Kelber remarked that "while there is no such thing as a face-to-face encounter with a text, the mouth-to-heart engagement in oral communication fosters personal and intimate relations";<sup>694</sup> so might there be any explicit clues to answering what goal and what participation Paul hoped to achieve with his letter to the Romans? An affirmative reply can be given to that question, since Paul has mentioned already in the letter that he wished for, but was unable to have, a face-to-face encounter with them, so this letter was meant to substitute for that temporarily (1:11-15). By ch.15 Paul would again submit his intentions to them, even more explicitly, by way of a request that they participate with his mission, in effect functioning as his new base of operations in a mission to Spain. In both chs.1 and 15, preaching is at the very heart of Paul's goals; this is something that Rom 10 and 11 share particularly with these sections. Therefore, it is here tentatively suggested that Paul was urging his audience to engage with his preaching mission through a heightening of oral features in Rom 9-11. Perhaps it is no coincidence, therefore, that εὐαγγελίζω appears three times in the letter and precisely at these critical junctures: 1:15, 10:15, and 15:20. As the argument now will proceed to offer more support for this suggestion, the continuing goal will be to explain how these

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<sup>693</sup>Finnegan 1977:120. Even the heart language, which is a concomitant to Dewey's analysis, is found first in 9:2.

<sup>694</sup>Kelber 1983:146.

and other oral qualities would relate in a dramatic if indirect manner to Paul's intention for them to participate in his apostolic calling.

Before the collection of details is finished and the overall structure of Rom 9-11 is revisited, in a pursuit to correlate content and form, the other significant linguistic characteristic of Rom 9-11, the numerous OT citations, must be incorporated into this discussion.

As it was stated in the Introduction, Rom 10 exhibits an unusually dense grouping of citations.<sup>695</sup> Initially, observations were registered that the selection of texts came from what we now identify as the Torah, Prophets, and Writings.<sup>696</sup> This points to the wide ranging resourcefulness of Paul's argument. Secondly, it was shown that Paul employed personified introductions for his excerpts. Finally, the quality of Paul's interaction with the texts, i.e. the interspersion of his own argument among the text was shown to be distinctive. We may briefly look at the second and third points now.

To elaborate the second point, Paul uses a personal subject in the introductory formula at vv. 5, 16, 19, and 20-21. This technique of placing the words of Scripture in the mouths of personal subjects in the present tense is used only rarely in the NT and never in the concentrated frequency found here. Vv.6-8 should perhaps be included here because of its unusual figure of speech in ἡ ἐκ πίστεως δικαιοσύνη which becomes a speaker of the Deuteronomy quotations. The accompanying table displays where this technique is found inside and outside of Romans and is provided to emphasize how unusual it is in Paul's letters and in the NT generally.

Table 2 - Personified Introductory Formula

<i>Romans</i> 4:7-8	Ps 31:1-2	Δαυὶδ λέγει
<b>9:15</b>	Ex 33:19	τῷ Μωϋσεῖ λέγει (θεός - v.14) <sup>697</sup>
<b>:27-28</b>	Isa 10:22-23	Ἡσαΐας δὲ κρᾶζει
<b>10:5</b>	Lev 18:5	Μωϋσῆς γὰρ γράφει
<b>:6,7,8</b>	Deut 9:4, 30:12, 13,	ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει ἡ

<sup>695</sup>See p.3 above.

<sup>696</sup>This is an incipient witness that the Hebrew Bible as we now know it was beginning to solidify in terms of the major contours of its collection of books; see also 4QMMT II.95f. It remains a disputed point, however, whether or not certain books, e.g. Esther, were universally regarded as 'canonical' and whether the final form of the Psalter was widely recognized. These discussions are related to the question of the pluriformity of the texts.

<sup>697</sup>Perhaps the dative is locative: i.e., "in (the book of) Moses" (cf. 9:25;11:2). Yet, the narrative-like quality here, shown by the first singular of the following verbs, could have been read as dialogue: "(God) says to Moses, 'I will have mercy...'" see Dunn 1988:2.552. By this same reasoning perhaps 9:17 should be included, following Käsemann's 1980:268 argument as God addressing Pharaoh. Its use of λέγει ... ἡ γραφή is not so uncommon: 4:3; 10:11; 11:2; Gal 4:30; 1Tim 5:18; John 19:37; and James 4:5; yet 9:17 alone has an explicit subject that is readily identifiable (and appropriate) for a speech.

	14	τί λέγει
:16	Isa 53:1	Ἡσαΐας γάρ λέγει
:19	Deut 32:21	Μωϋσῆς λέγει
:20	Isa 65:1	Ἡσαΐας δὲ ἀποτολμᾶ καὶ λέγει
:21	Isa 65:2	πρὸς δὲ τὸν Ἰσραὴλ λέγει
11:4	1Kgs 19:18	λέγει αὐτῷ ὁ χρηματισμὸς
:9-10	Ps 68:23-24	Δαυὶδ λέγει
12:19	Lev 19:18	γέγραπται. . . λέγει κύριος
15:12	Isa 11:16	καὶ πάλιν Ἡσαΐας λέγει
<i>All other Pauline Books</i>	(nothing)	

*Outside of the Pauline corpus:*

<b>Mt 22:44</b> <sup>698</sup> (Lk 20:42)	Ps 110:1	πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων
<b>Acts 2:17</b>	Joel 3:1-5	λέγει ὁ θεός;
<b>2:25</b>	Ps 16:8-11	Δαυὶδ γάρ λέγει;
<b>2:34</b>	Ps 110:1	Δαυὶδ ... λέγει
<b>7:49-50</b>	Isa 66:1-2	καθὼς ὁ προφῆτης λέγει
<b>Heb 1:6-8</b> <sup>699</sup>	Deut 32:43 Ps 104:4 Ps 45:6-7	λέγει (ὁ θεός) καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει πρὸς δὲ τὸν υἱόν
<b>2:12</b>	Ps 22:22	λέγων ( Ἰησοῦν in v.9)
<b>3:7-11</b>	Ps 95:7-11	διὸ, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον
<b>10:5-8</b>	Ps 40:6-8	διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει

From the second table it should be noted that the closest parallels to Rom 9-11, for their intertextual qualities and introductory formulae, arise in two speeches or sermons<sup>700</sup> recorded in Acts, first of Peter (ch.2) and secondly of Stephen (ch.7). A more thorough comparison with early sermons will be made below.

The effect in Rom 9-11 is a dramatic conversation as these speakers, divine and prophetic, lend their voices in direct address in coordination with Paul's own voice. These 'speakers' give the high concentration of orality in Rom 9-11 a feeling of an oral presentation.

Regarding the third point, it may be reasoned that whereas a simple chain of quotations would be appropriate for a written presentation, an interwoven presentation of Scripture would be more likely to spring from a sermon which interacted with the

<sup>698</sup>Cf. the other 'historic presents' in Mt and Lk in this context which may indicate the present tense is coincidental; Mk 12:36 reads Δαυὶδ εἶπεν.

<sup>699</sup>In Hebrews the utterance of Scripture is in the mouths of God, the Holy Spirit, and Jesus, suggesting that this author was motivated by particular theological rather than rhetorical goals.

<sup>700</sup>No difference is intended here between theological speech and 'sermon'. For, it is not clear whether there is any single identifiable form to which a 'sermon' would have necessarily conformed. Scroggs 1976 never defines "homily" but includes both a "homiletic midrash" and a diatribe as examples of Paul's sermons.

texts and used them for illustrative purposes. Of course, since Paul's letters would have been read aloud before his congregations, even the chain quotation in 3:9ff was an 'oral' text by definition.<sup>701</sup> Whether people in the audience could perceive that it comprised Ps 13:1-3, 5:10; 139:4; 9:28; Isa 59:7-8; and Ps 35:2 and whether they could separate them enough to study them individually, however, seems highly unlikely, so this has led Koch, followed by Stanley, to argue that this collection came from a pre-written source.<sup>702</sup> Rom 9-11, by contrast, does handle the OT passages with enough interspersed commentary to reflect Paul's desire to instruct his audience, as if in a sermon.

In sum, the details of Rom 9-11 have revealed many small scale oral structures, formulaic metaphors, an emotive and agonistic tone, repeated instances of direct address, a heavy concentration of verbal and aural language, unusual personified introductory formulae which featured dialogue between several characters (God, Moses, Isaiah, Paul, David, and the Righteousness-from-faith), in addition to diatribe with its rhetorical questions. The case for these chapters being a unique oral composition is mounting with the aggregate weight of these observations. While it has been suggested that Paul's interest was in gaining support for his mission to Spain, it remains to be seen if these chapters will reveal a structural witness to such a purpose. The final tasks are to examine the structure of the chapters, make some generic comparisons with the sermons of Acts, and briefly place these results next to other studies on Rom 9-11.<sup>703</sup>

### **An imprint of a Theological Speech?: Considering the Structure**

Now the investigation turns towards the organization of Rom 9-11 as an 'oral' text. The proposal that this material belonged to a sermon or theological speech would only make sense if the chapters cohered. Although commentators are sure to point out the theological development of the chapters, it is also instructive to realize that, as was mentioned above, this text moves as by a narrative development, from the past into the present and on towards the future.<sup>704</sup> This is clearly a simplification, yet Ben

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<sup>701</sup>See n.677 above.

<sup>702</sup>Koch 1986:183n.63; Stanley 1992:88-99.

<sup>703</sup>Hofius 1986:297 described the literature on Rom 9-11 as "umfangreichen Sekundärliteratur".

<sup>704</sup>Again, this follows the method of Scroggs 1976:277. The current explanation will sharpen his description by adding heuristic criteria for understanding the mechanics of the narrative and offer more detail.

Witherington's *Paul's Narrative Thought World*, recognized that a narrative sub-structure can be found and that it functions as a connecting device for the section.<sup>705</sup> The narrative quality of the text will become more discernible after the section is outlined.

Harvey criticised Ellis' ABCB'A' scheme because he tried to match 9:1-5 with 11:11-36, which is quite unbalanced. Harvey also tried to anticipate attempts to pair 9:1-5 with 11:33-36 by asserting, "unfortunately, 9:1-5 and 11:33-36 have little in common, so an alternative ABCB'A' scheme that would make these paragraphs parallel must also be regarded as questionable".<sup>706</sup> His review of this phenomenon in ancient literature, however, discovered three concise criteria for a plausible argument:

1. There should be examples not only of conceptual parallelism but also verbal and grammatical parallelism between elements in the two "halves" of the proposed structure.
2. Verbal parallelism should involve central/dominant terminology and words/ideas not regularly found elsewhere within the proposed structure.
3. The central element should have some degree of significance within the structure.<sup>707</sup>

Using these as a guide for analyzing the structure Rom 9-11, the following is proposed as a refinement of the simpler ABA' schemes.<sup>708</sup>

#### Outline of Rom 9-11

- A** *Introduction and First Doxology (9:1-5)* - Paul's grief over his countrymen in a theological reflection on their historic position before God.
- B** *Historical Review of God's purposes for Humanity in Israel (9:6-29)* - A history of mercy and rejection; the potter/clay metaphor.
- C** *Christ and the Present (9:30-10:13)* - Israel's stumbling on Christ; a prayerful desire for the salvation of Jew and Gentile alike.
- D** *The Pauline Mission (10:14-21)* - Evangelizing both Jew and Gentile, in christological and historical perspective.
- C'** *Finding a Vision for one people of God in Elijah's rubble (11:1-12)* - Historical perspective: Israel's stumbling & prospective: Jews and gentiles united.
- B'** *Admonition for the new members of the people of God (11:13-24)* - Present and future considerations for God's kindness and severity; the tree/branch metaphor.
- A'** *Conclusion and Final Doxology (11:25-36)* - the present mysteries of opposition and acceptance resolved by Divine Wisdom in the future.

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<sup>705</sup>Witherington 1994:2. This is the longest among his list of Ph 2:6-11, 1Cor 15:20-28; 2Cor 11:30-12:30; Gal 1:11-2:21; 1Cor 10:1-5; Gal 4:22-31.

<sup>706</sup>Harvey 1998:132n.50.

<sup>707</sup>Harvey 1998:104-18; this list appears on p.109.

<sup>708</sup>see nn.673 and 675 above.

Covenants and doxologies tie parts A and A'.<sup>709</sup> Reviews of God's goodness and sternness (B) balance warnings to heed such patterns (B'). Israel's failures and its redefinition, with a universal scope, appear in parts C and C'. This leaves the Pauline Mission, part D, as the middle of the section with its climactic language of v.17 as its crown. Paul uses this section to situate his strategic mission in the arms of Israel's history and the future hope of reconciling humanity as one people before God. More specifically, between A and A' the correspondences which would help the listener discern such a large scale inverted structure and a progression of thought include (listed in order of appearance):

1. Doxological material punctuated by ἀμήν (9:5, 11:33-36)
2. αὐτὸ διαθήκαι (9:5); διαθήκη (11:27)
3. ἐξ ὧν ὁ Χριστὸς (9:5) paralleled by ἐκ Σιών ὁ ῥυόμενος<sup>710</sup> (11:25).<sup>711</sup>

Between B and B' verbal correspondences are the least obvious, but this is overcome by the major structural features which distinguish the movements:<sup>712</sup>

1. In ch.9, the history of God's dealing with Israel is outlined and explained by the Scriptural citation in v.15: ἐλεήσω... καὶ οἰκτιρήσω... and Paul's own conclusion in v.18: ἐλεεῖ... δὲ... σκληρύνει. This history would be certainly recalled by the balancing phrase in 11:22 ἴδε οὖν χρηστότητα καὶ ἀποτομία θεοῦ<sup>713</sup>
2. Ἐρεῖς (μοι) οὖν (9:19; 11:19)
3. Extensive metaphors: Potter/clay (9:20-24) ; olive tree/branches (11:16b-24)
4. φύραμα (9:21; 11:16)

Between C and C' verbal similarities are much more evident:

1. Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν (9:31) compares with ὁ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν (11:7)
2. A heavy concentration of citations from scripture; note: (i) 9:33 - Isa 28 and 10:6-8 - Deut 30 compares with 11:8 - Deut 29 and Isa 29);

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<sup>709</sup>Cranfield 1975:2.464-70 presents various ancient and modern positions taken on the relation of χριστὸς and θεός in 9:5. His argument for equating Christ with θεός remains unpersuasive given how such an astonishing claim is not developed by Paul.

<sup>710</sup>Cf. Paul's editing of the citation of Isa 59:20 (ἐξ instead of ἐνεκεν) which achieved this auditory marker.

<sup>711</sup>Conceptual parallels would include: a) "promises" (9:4) - prophetic text in 11:26; b) "adoption... and promises" (9:4) - "gifts and calling" (11:29); c) "accursed (and separated) from Christ" (9:3) - "enemies on account of the gospel" (11:28); and d) "patriarchs" (v.5) - "Jacob" (11:26). In addition, both sections begin with a first person present tense verb.

<sup>712</sup>The OT citations of 9:6-29 are assumed in 11:13-24. Paul's admonitions in 11:22f required the gentiles to reflect on God's pattern of selection and rejection; the material of Israel's history as outlined in 9:6-29 would be the most obvious focus of that reflection. This answers the questions of both Aageson 1986:282f and Käsemann 1980:304 regarding the absence of explicit citations in 11:13-24. The plant metaphor is also richly allusive to the OT and other Jewish literature; see Dunn 1988:2.658-60.

<sup>713</sup>Cf. the textual variant for 9:23: πλοῦτον τῆς χρηστότητος - P (syr<sup>p</sup>).

3. (ii) 9:32-33 - Isa 8 compares with 11:9 - Ps 68 (with similar vocabulary and message): προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος (9:32) compares with μὴ ἐπταίσαν ἵνα πέσωσιν (11:11)
4. σκανδάλου (9:33) - σκάνδαλον (11:9) and perhaps also παγίδα (11:9)
5. σωτηρίαν (10:1) - ἡ σωτηρία (11:11)
6. ζητοῦντες (10:3) - ζητοῦσιν (11:3)<sup>714</sup>

Undoubtedly there is a measure of speculation in any such proposal and two weaknesses relate to B and B'. First, for both panels the limits are hard to fix exactly and secondly, B is longer than B'. The close relationship between 9:25-29 and 9:30-33 reflects Paul's talents as a writer, to anticipate and recall thematic movements and pivot his argument to a new point.<sup>715</sup> Such is the case also for 11:13-18 even though the second person, direct address at v.13 would boldly arrest a reader's attention and effectively demarcate a new section.<sup>716</sup> Aside from the extended length of B, which must be attributed to the protracted historical review, the remaining sections are more comparable in length.<sup>717</sup>

With this structural analysis in mind, what might a comparison with other sermons and speeches reveal? The problem with this question is that we do not have many examples of Hellenistic sermons other than a few found in Acts. Examples of rabbinic sermons are much later and are likely based on set situations, even lectionary patterns,<sup>718</sup> which would not reflect debate and contemporaneous speeches. Without

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<sup>714</sup>Less obvious would be 1) πλουτῶν εἰς πάντας ... 10:11- πλοῦτος κόσμου/πλοῦτος εθνῶν 11:12; and 2) Paul's intercession at 10:1 and Elijah's ἐντογγάνει τῷ θεῷ 11:3).

<sup>715</sup>See n.803 below.

<sup>716</sup>Dunn 1988:2.651f provides an overview of possible divisions in ch.11.

<sup>717</sup>The structure of 9:6-29 is itself an extended chiasmus as this outline indicates:

**A** 9:6-13 - Multiplying the Seed and defining True Israel (children of love and promise vs. children of hate) *word of God* (v.6); *seed* vv.7-8 (Gen 21:12); *son* v.9 (Gen 18:10,14); *divine calling* v.12 (cf. also v.7); *love* v.13 (Mal 1:2-3)

**B** 9:14-18 - God's character defended through intentions of mercy and hardening as demonstrated in the lives of Moses and Pharaoh - ἀρα οὖν (2x)

**A'** 9:19-29 - Leaving only a remnant of the seed and redefining True Israel (vessels of honor vs. vessels of dishonor/mercy vs. wrath); *divine calling* vv.24-25 (Hos 1:9;2:25); *love* v.25 (Hos 1:6;2:23); *sons* vv.26-27 (Hos 2:1); *execution of the divine word* v.28 (Isa 10:22); *seed* v.29 (Isa 1:9)

Intriguingly, Paul mentions the "word of God" in v.6 and then proceeds to use Scripture to balance his argument. In v.25 he substituted καλέσω for ἐρῶ to maintain this parallel. Also significant is that ἀρα (οὖν) marks the central panel here and also the climax in 10:14-21! Cf. the improvements to Dunn's 1988:2.537 scheme (and Harvey 1998:150f criticism of Dunn). Cranfield correctly perceives the vital role of 9:14-18, but his overemphasis on mercy does not adequately account for Pharaoh's antithetical role and the hardening in this center section; see his 1975:2.448f,483-84,88f.

<sup>718</sup>Wacholder 1971:xvii-xxvii maintains that we have no direct evidence and are unable reconstruct from indirect evidence the character of pre-Destruction synagogue sermons; *contra* Bowker's 1967:96-111 strained argument. Some aspects of synagogue preaching solidified in the Mishnaic period, but there were still disputes

claiming that Luke recorded or received the speeches of Peter, Stephen, Paul, and James in their *ipsissima verba*, he may have preserved, at least, a realistic representation of the general outlines of early Christian speeches.<sup>719</sup> The logical place to begin is with Paul's sermon at the synagogue in Pisidian Antioch.

This sermon may be divided as follows: 1) Direct address (13:16 - vocative); 2) historical overview (vv.17-25); 3) Israel's failure to recognise their Messiah and God's vindication (vv.26-31); 4) The forgiveness of sins through Christ (vv.32-39); 5) Final warnings (vv.40-41).<sup>720</sup> Three points will be made for this comparison. First, the sermon begins with a direct address, a trait which it shares with all the other speeches in Acts and which is clearly missing in Rom 9-11. Secondly, it interposes several OT passages<sup>721</sup> into the speech in a manner which favorably compares with Rom 9-11. Lastly, the general framework moves remarkably in parallel with Rom 9-11 from an historical overview into material focused on Jesus followed by a confrontation with the gospel of forgiveness through Jesus and finally into warnings. Just as the historical progression mirrors 9-11, an appearance of Paul's preaching vv.32,38 (καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα ... καταγγέλλεται) follows immediately after section 3, reminding us of Rom 10:8, 14-17 in and after the attention on Jesus! Perhaps it could also be mentioned that a high concentration of oral words are found in this text, although again, it would be difficult to distinguish Luke's rhetorical interests from his source. Intriguingly, Paul's sermons, above all the others in Acts displays more general verbal correspondences to Rom 9-11. Since Luke probably was a traveling companion of Paul's, this is not surprising. Therefore, despite the absence of a proper direct introduction, Rom 9-11 mimics this sermon pattern very closely.

Of all the sermons, Stephen's speech before the Sanhedrin incorporates the largest historical section (7:2-50). Indeed 'prologue' would be inappropriate, except that its great span is used indirectly to make the main point of the speech (vv.51-53). It seems noteworthy to find a personified Introductory Formula at the most dramatic point

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and different traditions regarding rules for readings the sedarim, likewise, *a fortiori*, the haftarot or readings from the *Ketubim*.

<sup>719</sup>Following Smith 1968:88 who began his comparison of Gospel material with Tannaitic materials supposing that, "the editors of the Gospel, when writing the outline of an imaginary sermon, wrote it according to the customary form of the sermons known in their days". Nevertheless, though a specific form may have existed in the early Church, the possibility of adapting it to new and unpredictable situations or the possibilities of creating new forms in these formative stages must be entertained; Davies 1964:6-8,13 likewise criticized Smith for his analysis of the Sermon on the Mount and for his assumption of a unified pattern in the Tannaitic parallels.

<sup>720</sup>This outline agrees in large part with Wilckens 1961:54 and Dunn 1996:179-181.

<sup>721</sup>Ps 89 and 1Sam 13 (v.22); Ps 2 (v.33); Isa 55 (v.34); Ps 16 (v.35); and Hab 1 (v.41).

of the sermon to project its voice above all others and finally to answer his accusers (6:13).<sup>722</sup>

Peter's sermon at the day of Pentecost (2:14-39) jumps right into the present in order to dispel the accusations of drunkenness, so the outlines are not similar—if anywhere a weak historical emphasis is found, it is in the later parts (vv.29-35). What reminds us again of Rom 9-11 is the employment of personified Introductory formulae and the interspersed OT references. For Peter, to establish living witnesses to his claims was crucial and these introductions to the OT reveal that he wanted God and David to validate his voice (v.32) in the proclamation of Christ's resurrection and the advent of the Holy Spirit's presence. Again, it is striking to observe the density of verbal vocabulary in this sermon. Thus, the broad contours of this speech differ from Rom 9-11, while the intertextuality and orality does favorably correlate.

Curiously, a similar structure to the Pentecost sermon is found in Peter's speech at Solomon's Colonnade (3:12-26). The historical section is inverted in the order (vv.24-26). Peter's use of the vocative and specific connectives (καὶ νῦν and οὖν) are employed to signal important points of application or inference as one observes in Rom 9-11.

What can be concluded from these brief comparisons? Paul's sermon comprised several parallel components to those which were observed in the study of Rom 9-11, including vocabulary, orality, and outline.<sup>723</sup> Other sermons were less illuminating, both corresponding and varying significantly. All of these use a vocative, direct address to begin and Rom 9-11 clearly lacks that component. This should be an excusable omission, however, considering its present location in the midst of a letter.<sup>724</sup> Without

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<sup>722</sup>Scroggs 1976:291, mistakenly claims that Stephen's sermon is closer in comparison to Rom 1-4,9-11. He primarily bases this decision on its long historical section as a parallel to the long historical section of his alleged sermon structure. The minor space given to the present situation in Stephen's sermon is a poor analogue, however. The balance is also tipped in favor of Paul's sermon for its more obvious parallels in language and outline.

<sup>723</sup>Space does not permit a comparison of OT speeches with which Rom 9-11 shares some affinities. One will find, for example, that eclectic historical overviews are common place among covenant lawsuits such as Jer 2:2-30, 34:12-22, and Hos 11:1-11, or in other orations such as Ezek 20:5-44, Neh 9:5-38 and Pss 105,106 cf. also (CD 2:14-4:1). An examination of these examples would verify Scroggs's point about *Heilsgeschichte* in the pattern of 9-11 (following the work of Wilckens 1961:50-55 on Acts 13), but it would also undermine his attempt to paint Paul's (or Luke/Stephen's) work as being unprecedented. There was never *one* historical template for the Israelite authors. An author's intentional selection of elements in the broad history of Israel was motivated by the exigencies of each setting, audience, or theological question. Bell 1994:58-63, shows that the arguments against seeing *Heilsgeschichte* in Rom 9-11 have been successfully answered.

<sup>724</sup>There is no doubt that Paul incorporated bits of argument into his letters which had proved useful in live debate, so finding his traditional material elsewhere would not be surprising. This essay has endeavored, by contrast, to account for the accumulation of special oral and dramatic features in Rom 9-11 which make it probable that Paul had wanted his audience to recognise that it represented his sermons.

more independent examples of early Christian and synagogue preaching it will be impossible to conclude definitely that Rom 9-11 was a sermon or theological speech which Paul used for his epistle to the Romans. Nevertheless, the evidence has been so diverse and pervasive that probability must surely rest on the conclusion that Rom 9-11 was indeed a Pauline sermon or theological speech. This is not to conclude that Rom 9-11 is a transcription of a previous sermon, but more likely a written representation of material with a sermonic style.

The stage has now been set for a discussion of other views on Rom 9-11 and the narrative sub-stratum of Rom 9-11.

### A Narrative sub-stratum in the Argument of Romans 9-11

Werner Kümmel cites Peter Stuhlmacher as saying that the study of Rom 9-11 is a test case for Pauline exegesis.<sup>725</sup> What is so puzzling, therefore, is that so few studies look closely at its structure and genre,<sup>726</sup> but rather prefer to leap directly into detailed exegesis<sup>727</sup> or into systematic-theological debates such as predestination vs. human responsibility, *israelkritisch* vs. *kirchekritisch*, theodicy, etc.<sup>728</sup> This study, on the other hand, has attempted to disengage its approach from a strict textual orientation which encourages this tremendous appetite for dogmatic, propositional theology, opting rather for an appreciation of its residual oral components and strategies.

When Rom 9-11 is set forth in this manner, it becomes apparent that as Paul thinks about history he thinks about the present, and as he thinks about the present he thinks about the past.<sup>729</sup> The temporal fabrics are interwoven, inextricably and mutually interpretative. For, in Paul's perspective the arrival of his messiah pulled the present

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<sup>725</sup>Kümmel 1977:14. Kümmel appeals to exegetes to ground their questions for the passage in the historical context of the letter, but he does not call for a more thorough analysis of the structure and genre (pp.32f). Thielman 1994:169-81 does analyze the historical background but overlooks structure or rhetoric. For histories of interpretation of Rom 9-11, see Sanday-Headlam 1902 269-75; Müller 1964:17-27; Käsemann 1980:253-56; and Bell 1994:44-79.

<sup>726</sup>E.g., Aageson 1986:266. His observations on the structure are driven by three features: 1) interrogatives, 2) statements, 3) scriptural citations. The first and third are important but too fine to describe the greater unity and meaning of the composition. Wagner's 1988:77-112 overview of the passage pertains mostly to the relationship between chs.8 and 9 (pp.77-81).

<sup>727</sup>See e.g., Müller 1964; Hübner 1984; Räisänen 1988:178-206; Refoulé 1991:51-79; Cosgrove 1996:71-87; Getty 1988:456-69.

<sup>728</sup>See e.g., Caird 1957:324-27; Dinkler 1956:109-27; Walter 1984:172-95 (the individualistic focus and universality of the Gospel vs. Paul's use of nationalistic and particularistic Scriptures); Meeks 1990:105-24.

<sup>729</sup>Evans 1984:569 reaches this conclusion based on Paul's reflexive appeal to Scripture. Paul's transformed view of the past is most poignantly expressed in the *analogy* he strikes up between the present and the past (ὥς καὶ) in v.25.

into a warp of time such that all divine activity was reaching its consummate expression and profoundest explication: the gospel had been promised before through God's prophets (1:2; 3:21) who were themselves looking at time through the bifocal lenses of the present and future. Moreover, the Pauline mission was vital to unfolding these prophetic mysteries, precipitating both (regrettably) a rejection of its message by the Jews and (joyfully) its acceptance by the gentiles. It was the mysteriousness of Paul's present that reminded him of the present's participation with the future. But, the troubles of the past were intruding on the present, so the apostle remained consumed with his present evangelistic ambitions and with the unmitigated need for instruction, guidance, and correction in the fledgling faith-communities.<sup>730</sup> Therefore, despite whatever foretastes of the future Paul was enjoying (e.g. 15:17-19), he was still required to recognize that the future was yet to arrive fully. Heikki Räisänen, who for his in-depth review of secondary literature will be the main dialogue partner in this section, does not hear the balanced tones in Rom 9-11 or sense the temporal and thematic progression, but claims instead that Paul's fault in these chapters was not stopping after 9:29.<sup>731</sup> This presupposes that Paul's sole objective was the making of a theological argument: "the majority of the Jews will be damned" and God's word always intended it so. If, however, Paul had in fact stopped at 9:29, one would reasonably question whether Paul was aware of Israel's sin in Hosea's or Isaiah's day (9:25,26) and if he had consequently neglected Israel's role in those moments of judgement. Of course, reading onward to 9:30-33 and particularly to his overt descriptions of Israel's rebellion at the time of Elijah (11:2-3), the listener could be confident that Paul understood Israel's rebellion stood behind 9:25-29. To be mindful of the structure of Rom 9-11 is not to force Paul into harmonizing the inherent dissonance in biblical theology and anthropology, but it does reveal the fact that Paul was, as other biblical writers were, able to posit *simultaneously* both divine sovereignty and human causality (11:22; cf. Ph 2:12-13).<sup>732</sup> Overall, eschatology drove Paul forward with vision and purpose, but the troubled present also drove him into ongoing reflection, into

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<sup>730</sup>Longenecker 1989:101,106 demonstrates that there are many signs in the letter which show "the penultimate is now, the ultimate is soon"; cf. e.g., 8:19ff,23.

<sup>731</sup>Räisänen 1988:178-206. The following quotation is lifted from p.184.

<sup>732</sup>Cf. Barrett 1977:105 and Caird 1957:324. Räisänen, "Paul, God, and Israel, p.188, however, does not see divine hardening here. Aside from the parallels between B and B', the "severity" of God could be related to his will (11:8-10) to harden them in part.

a study of his scriptures for guidance for himself and his churches.<sup>733</sup>

9:1-5 (A)

Paul begins ch.9 in the present, after the jubilation of ch.8, to consider again (cf. 3:1-3) his own grief over Israel and the consequences which their overwhelming rejection of the Messiah might have for God's faithfulness.<sup>734</sup> His sentiments were intensified because he was all too aware of the privileged historic place Israel had held in God's purposes for humanity.<sup>735</sup> Räisänen discusses the differences in current scholarly opinions that take 9:4-5 as representative of either a past or present state of Israel's benefits. Clearly, however, vv.4-5 are paratactic not hypotactic and contain no temporal reference. Therefore, neither the past (when the covenants and promises began) nor the recent past (at the appearance of ὁ χριστός) can be denied. When placed next to 11:25-36 we see how Paul was perfectly content to move from past promise, to present commentary, to future hope, and 9:1-5 presents no difficulty when read in a similar fashion (without such an emphasis on the future). The past intrudes on the present. Such logic is evident in the argument throughout ch.9. A careful reading will see a general (not absolute) pattern therein: when Paul brings forward implications of the past into the present he begins with οὖν or ἀρα οὖν (vv.14,16,18,30), and when he pulls back to reflect on the past he often employs γὰρ (vv.3,9,15,17,19b).

9:6-29 (B)

Paul marches through Israel's history from Abraham, down through the patriarchs (in order), until the time of the Exodus (9:6-18). So far the narrative is in the forefront.<sup>736</sup> His reflections are not merely historical, however, but theological and this covering has been laid over the narrative. To articulate his theology, Paul selected pieces of *the* story of humanity<sup>737</sup>—in Israel—for his own story. The era of the Judges,

<sup>733</sup>Evans 1984:562.

<sup>734</sup>This is stated most succinctly at 9:6. Käsemann 1980:261, sees three related questions to be addressed: 1) the history of Israel; 2) the validity of the promise; and 3) God's faithfulness.

<sup>735</sup>Sanday-Headlam 1902:232. Räisänen's 1988:181,198n.25) comment on 9:1-23 is flagrantly tendentious when claiming that 9:1-5 are mere "lip service" to the benefits of Israel, since, according to Räisänen, Paul "denied" these very privileges of vv.4-5 to Israel according to the flesh (v.4) in vv.6-23. Far better to say "qualified" than "denied"; Räisänen seems to have forgotten or supposes that Paul has forgotten that (in order of their appearance in the text) Isaac, Jacob, Moses, Hosea, Isaiah, the remnant, Paul himself, Elijah, and David were all Abraham's *children according to the flesh!* (Cf. τινάς in 11:14.)

<sup>736</sup>Barrett 1957:183.

<sup>737</sup>Michel 1966:288-90; against Schlier 1977:282.

Monarchy and Exile leave but a vague impression of their story line (vv.22-29) under the blanket of Paul's reflections on the efficacy of God's will to fulfill his promises to Abraham. Tension in the plot comes, of course, in the fearful judgment placed on Israel for its disobedience when read in light of these promises. Only the prophetic conclusion to this history, alluding to the Monarchy and Exile, appears, first in a text from Hosea and then Isaiah (in chronological order no less).<sup>738</sup> Pathos suffuses this chapter with its direct address, tales of election and rejection, and finally Isaiah's dramatic exclamation of the disaster which has befallen God's people.<sup>739</sup> The tragedy of 9:25-29 accomplishes several things for Paul's argument: it 1) reflects Israel's sin and God's disaffection with them; 2) substantiates Paul's division of Israel in 9:6b; 3) demonstrates that God's word is not simply comprised of promises (9:4-5) but also prophetic judgement (9:28), neither of which have failed (9:6a);<sup>740</sup> 4) creates the rhetorical effect of reversing the associations of Ishmael, Esau, Pharaoh, and vessels of wrath with the gentiles into a signification for the bulk of Israel; 5) illustrates Paul's climactic portrait of God as one who delivers mercy and wrath (9:14-18); and 6) allows for a smooth transition (and implicit comparison) to 9:30ff for the present culpability of the Jews and the divine resolve to include the gentiles (cf. vv.24f).

Within this historical sweep we should notice how Paul has anticipated his application of the second, tree metaphor (ch.11) by way of the interjected text at 9:24; this verse openly initiates a redefinition of the people of God with the inclusion of the gentiles (vv.25-26). That 9:24 is juxtaposed to Paul's vessels of mercy and wrath signals first that a strange reversal has transposed Israel's dominant position in salvation history which the stereotyped difference between Moses (as Israel) and Pharaoh (as the gentiles)<sup>741</sup> had represented (vv.14-16).<sup>742</sup> The tree imagery continues this peripeteia,

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<sup>738</sup>Cf. Badenas 1985:90. Aageson's 1987:51-72 description of Paul's use of Scripture in these three chapters overlooks this historical framework and homogenizes its intertextual diversity: "Paul often appears to have used scripture verbally or thematically to make an ethical or theological statement without linking scripture to the present according to a notion of redemption history." This assumes that a portrayal of redemption history would not have an ethical or theological point; cf., however, n.723 above.

<sup>739</sup>*Contra* Meeks 1990:112; v.29 does not assure "miraculous (and gracious) salvation", but *re*-presents an 'eleventh-hour' rescue from utter annihilation (see Isa 1:4-8,10ff)!

<sup>740</sup>This conclusion arises perforce of the chiasmic structure (n.717). To ignore either God's mercy or judgement is to make a caricature of the biblical picture and Paul does not do this.

<sup>741</sup>With, e.g., Sanday-Headlam 1902:254,347f; Cranfield 1975:2.480; Ziesler 1989:242. V.13 takes the names of Jacob and Esau from a passage (Mal 1:2-3) where national symbolism is attached to these patriarchs in a way to parallel Moses and Pharaoh. This is a subtle association which might have been lost on the audience generally, but probably reflects Paul's reason for choosing it.

<sup>742</sup>Räisänen 1988:182 and Aageson 1987:54--56 read the reversal back into Ishmael (tacitly present) and Esau. This deeper significance would have been clear to a reader in retrospective, after encountering vv.24-25,

since the discarded original branches must observe the foreign, dishonorable branches enjoying the richness of the sap while they (who were previously honored) waste away. Certainly this transposition was tragic, so Paul warned the gentiles that their new advantage must not be occasioned by irreverent triumphalism.<sup>743</sup> Likewise, the parity in which Paul places himself with the Roman congregations at 9:24 (cf. 1:12) presages his insistence on peace in ch.11. Thus, this balance between sections B and B' indicates that the admonition of 11:22 stands in the same tradition as the historical display of God's character in 9:6-29.<sup>744</sup> This analysis cautions a reading of 9:6b (οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραήλ) through the language of texts such as Gal 3:29 and Rom 4:16. In 9-11, believers as a whole, or to use the language of ch.11: the 'tree' and its 'branches', is still distinguishable between Jews and Gentile believers (9:24;10:12;11:13,25), even if their Lord, confession and salvific status are singular and indistinguishable (οὐ διαστολή).<sup>745</sup> Therefore, οὗτοι Ἰσραήλ in 9:6b, is not to be decoded as "spiritual Israel" or "eschatological Israel" as inclusive of Jews *and gentiles*.<sup>746</sup> Rather, 9:8 with the "children of God" (cf. 8:16,17,21;9:26; Ph 2:15) and "children of the promise" (cf.4:13,16) as set against children according to the flesh fulfills that purpose.<sup>747</sup>

How is it that Räisänen can be so confident that this recapitulation of Israel's history would only be of interest to the Jewish Christians and that the "Roman gentile Christians would not have cared"?<sup>748</sup> Does the rebuked boastful attitude of ch.11 imply such indifference as he claims? On the contrary, he confuses the value of their feelings,

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(see Dunn 1988:2.567f,70,74f), since the stories of the Patriarchs work for Paul to demonstrate God's mercy and hardening with or without such an ironic twist. Therefore, Paul is subtly, by innuendo, building towards an overt expression of the reversal at vv.24ff; cf. Thielman 1994:174ff who underestimates this subtlety when claiming flatly that "in 9:13 'Jacob' referred primarily to gentiles". Jacob is Israel both in 9:13 and 11:26—in the first instance the point is growing more obvious that Israel has largely fallen out of right relationship with God while in the second that they will be put back.

<sup>743</sup>Intriguingly, and as Dunn 1988:2.663 has observed, the imagined objection here (9:19) is matched by one in 11:19 but by a complementary not identical interlocutor. The balancing is achieved by silencing a Jewish speaker first and then a gentile. As shown above, ἐπεὶς οὖν signals this association. Paul's structure thus supports his parenetic interests of undermining a basis for boasting among both ethnic parties. See also Stowers 1981:98ff.

<sup>744</sup>Cf. Barrett 1957:219f and also Rom 2:4.

<sup>745</sup>This feature contributed to Watson's 1986:98-105 conclusion that Paul was encouraging the Christian Jews to separate completely from the non-believing Jews to join the Christian gentiles. Despite the support he gains here, his argument generally outruns the evidence.

<sup>746</sup>*Contra* Sanday-Headlam 1902:240f; Dinkler 1956; Watson 1986:168-70,227n9. By contrast, see Dunn 1988:2.540. See also n.774.

<sup>747</sup>Cranfield 1975:2.473-75, is correct about limiting the sense of "Israel", but "children of God" here is used, as listed above, too recently in Paul's argument and too frequently not to connote all believers.

<sup>748</sup>Räisänen 1988:181.

which are difficult to reconstruct (are they real or hypothetical?),<sup>749</sup> with a proper basis from which one might plausibly infer the targeted audience of Paul's address. Doubtless, ch.8 would be of interest to the gentile constituents. Therefore, how could Paul's boasts in the eschatological promises of God for them just a few verses earlier be anything but grandstanding if the historical basis of gentiles' faith in Christ (9:4-8; cf. 4:18)<sup>750</sup> was riddled through with tales of an unreliable God?<sup>751</sup> The chiasmus of 9-11, where B and B' reinforce their messages, endures the passage of time between Paul's composition and ourselves as a better gauge of Paul's intentions to address *all* constituents, whatever their predisposition towards Jews.<sup>752</sup>

*9:30-10:13 (C)*

Rom 9:30-33 brings the story's plot to the fringes of the present,<sup>753</sup> creating an overlap of Christ's experiences and Paul's own and rendering a kind of double exposure of and commentary on Israel's problems.<sup>754</sup> Coming on the heels of 9:25-29, and its related prophetic texts, there would potentially be another layer of meaning to 9:32-33 which would shade even into the more distant past. At 10:16b Paul may quickly glance again at the past and even anticipate the near future (vv.14-15b,19), yet for the majority of the chapter, Christ, in Paul's gospel, is fully on the scene and all eyes must turn to him for reconciliation to God and salvation.

*10:14-21 (D)*

At the center of Rom 9-11, Paul throws out a line of questions to pull his reader towards the climactic v.17: "Therefore, faith(fulness) follows the proclaimed message, that is a message through the word about Christ".<sup>755</sup> As Schlier reminds us, the words of failing to heed (οὐ ὑπήκουσαν) v.16 and disobedience (ἀπειθοῦντα) v.21 tie this

<sup>749</sup>Walter 1984:176. Strangely, Räisänen 1988 later admits this on p.188.

<sup>750</sup>Dunn 1988:522,533

<sup>751</sup>Scatter 1935:308; Dunn 1988:2.519; Meeks 1990:106-108. The query about God's faithfulness in 9:14 aims directly at the heart of this potential problem; cf. also Paul's point in 15:8-12!

<sup>752</sup>Paul's extraordinary anathema language (9:3; cf. Gal 1:8-9) would have arrested everyone's attention, as Bray 1998:244-46 demonstrates among writers in the early church. See also Cranfield 1975:2.454-59.

<sup>753</sup>Munck 1967:79 thought 9:30-10:4 mainly pertained to "the earthly life of Jesus in Palestine, the Jews' rejection of him, and his crucifixion"; also Campbell 1972:359. This is justified for 9:30-33, while the asyndeton at 10:1 propels the narrative into Paul's own time where his personal experiences underlie his comments.

<sup>754</sup>Ziesler 1979:254 wonders whether in Rom 9:32f Paul was thinking about their stumbling at the time of Christ or during his own ministry (cf. 11:14 and 10:19).

<sup>755</sup>Cf. Paul's use of ἀκοή elsewhere with this sense Gal 3:2,5; 1Th 2:13; 2Tim 4:3,4.

section firstly to Israel's failure to submit to God's righteousness (v.3), and secondly to Paul's interest in promoting the obedience of faith (ὕπακοή πίστεως - 1:5; 15:18;16:26).<sup>756</sup> Therefore, Paul's objective in evangelism is both faith and faithfulness.

Paul ends 10:13 with his characteristic emphasis on the universality of the Gospel, since he has stated that both Jews and gentiles alike may escape the shame of God's judgement if they call upon κύριος, i.e. Jesus. The twice used πᾶς (vv.11,13) supplies the subject of vv.14ff.<sup>757</sup> Both Jews and gentiles must hear the gospel (v.15) and call upon the Lord (v.14), if they are to be saved.<sup>758</sup> Who, then, is to be sent, ἀποσταλῶσαν, in order to achieve this? Three options seem possible: 1) members of the Roman churches; 2) Paul and his company of followers; or 3) no one in particular (apostles generally). No one has suggested that Paul hoped to recruit new missionaries in Rome. Although many authors weakly associate Rom 10 with the Pauline mission, each time they abjure the notion of a purposeful reference, and thus take the third option.<sup>759</sup> Yet, if an allusion to Paul's mission is being sensed with such regularity, is it difficult to believe that this would be apparent in a first century reading? The time has come to view Rom 10 especially, but also ch.9-11 generally, as a purposed allusion to Paul's objective to use the churches in Rome to reach Spain.

Furthermore, at least two problems exist for the third option. First, there are no experiences mentioned in Rom 9-11 regarding the evangelism of either the gentiles or Jews that falls outside the orbit of Paul's mission. Paul repeatedly reminds his readership of this (9:1-4; 10:1-2; 11:1-2,13-14). Many references in his other letters (and Acts) could also be adduced<sup>760</sup> to contend that Paul's habit was to preach to both Jews and gentiles. Therefore, one must not interpret Paul's claim to be an 'apostle to the gentiles' in such absolute categories so as to preclude his first hand experience of

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<sup>756</sup>Schlier 1977:317. Cf. Cranfield 1975:2.445.

<sup>757</sup>*Contra*, Munck 1967:91 who sees vv.14ff as mainly about the Jews.

<sup>758</sup>Watson 1986:166 sees the connection between vv.13 and 14, but seems determined that Paul had completely divorced himself from evangelizing Jews (see pp.23-48). However, the historical timeline of Rom 9-11 and the development of 10:19 in 11:11,14 (note the first person) ensures a reference to Paul's entire mission, past and ongoing, both to the Jews and gentiles.

<sup>759</sup>Sanday-Headlam 1902:296; Barrett 1957:175,204; Dodd 1932:179; Cranfield 1975:2.535; Schlier 1977:318f; Käsemann 1980:294; Achtemeier 1985:173f; Morris 1988:389-90; Dunn 1988:2.627-32; Ziesler 1989:266; Fitzmyer 1992:596f; Stuhlmacher 1994:158; Bell 1994:84-5. Aageson 1987:59,65,71n.52, entertains this possibility, but remains undecided.

<sup>760</sup>E.g., 1Cor 1:23-25; 9:20,10:32;12:13; 2Cor 11:24. Hengel 1997:61-76,80-90,222 agrees and interprets Rom 1.16 (Ἰουδαίῳ πρῶτον καὶ Ἑλληνι) as evidence. See Räisänen's 1988:189-92 critique of Gager 1983.

rejection among the Jews.<sup>761</sup> He did not walk through the streets of Asia Minor with *gentiles only* blinkers lest he be distracted or waylaid. Secondly, there is no unequivocal reference to the work of other missionaries here or in the letter generally, including ch.1 when it would have been appropriate to mention those who had established the Romans.<sup>762</sup> Indeed, it seems to be strategic that κηρύσσοντος (v.14), “one who preaches”, as a substantival participle would allude to Paul himself (cf. 9:12 for God). Furthermore, in vv.18-19 Paul introduces commentary on the results of his ministry with λέγω which pointedly directs attention back to himself. Dunn rightly takes the language of Ps 19:4 in v.18 as a hyperbolic expression of the boundaries of the Christian mission, so the third person pronouns should not therefore distract one from the emphasis Paul is placing on his own evangelism of the Jews.<sup>763</sup> In marked contrast to the joy which should accompany the good news of Paul’s gospel he often faced recalcitrant Jewish audiences.

Another clue that this section was meant to recapture the dynamics of Paul’s own ministry is found in v.17 which concludes (ἄρα): “the message comes through the word about Christ” (ἡ δὲ ἀκοή διὰ ῥήματος Χριστοῦ) and echoes v.8: “this is, the word of faith which *we proclaim*” (τοῦτ’ ἐστὶν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν). In chs.9-10 Paul used first *sg.* (9:1,3,19;10:1,2,18,19) and *pl.* pronouns or verbs (9:14,30;10:8; cf. also 1:5 - ἐλάβομεν<sup>764</sup>) interchangeably, so vv.8,17 should likewise represent Paul himself.<sup>765</sup> Recognizing the importance of ‘preaching’ in this chapter moves us to the next stage of determining what convergence there might be between content and rhetoric in Rom 9-11.

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<sup>761</sup>In 11:13 ἐφ’ ὅσον μὲν adds the necessary qualification: “In as much as [but not absolutely] I am an apostle of the gentiles...”; cf. 7:1; 1Cor 7:39; Gal 4:1; Mt 9:15; etc. for a similar sense.

<sup>762</sup>Contrast 1Cor 1:12; 2Cor 3:1. What makes even less sense of the text is an inference, such as made by Munck 1959:53, 1967:12,17,89ff and Stuhlmacher 1994:160, about a ‘failed’ Jewish mission (v.18). In private conversation, however, Stuhlmacher says that he would now retract this. Stendahl 1976:2-4, following Munck, went so far as to say that Paul is arguing *for* the cessation of the Jewish mission. This aspect of his otherwise provocative and helpful work has been soundly rebutted by Campbell 1980:65-72 and by Hafemann 1988:38-58.

<sup>763</sup>Dunn 1988:2.624 (among others). Paul would have been aware of, but never mentions Egypt or North Africa, Gaul (Gallia), or the area (now called) Great Britain (cf. Col 3:11)—not to mention the eastern reaches of the empire.

<sup>764</sup>Cf. with 1Cor 1:21-25; 2Cor 4:5 as other examples of Paul’s use of the first plural for the first singular in regards to his preaching. When looking at the words of Paul’s quotations, it is always difficult to say for sure whether or not any particular word appears as a mere accident of inclusion or is integral to his argument. Thus, it is said with caution, that the ἡμῶν of 10:16 is significant and is meant to refer to Paul’s own mission.

<sup>765</sup>Stowers 1994:310 correctly identifies v.8 with Paul and his companions, but he completely omitted comment on vv.14-17 and therefore missed this connection. Moreover, his eagerness to narrow the encoded audience to gentiles, blinds him to the wider emphasis Paul has placed on his experiences with both people groups. Campbell 1980:65-72 argues for a view of 10:12-21 as an affirmation of missions to both Jew and Gentile, but stops short of identifying them chiefly with the Pauline mission.

It is true that by the time ch.10 was read aloud before the churches, they would not yet know that he was looking forward to *them* sending him on to Spain, since that will not appear until the end of the letter (ὅφ' ὑμῶν προπεμφθῆναι ἐκεῖ - 15:24). Nonetheless, Paul has here continued his appeal to them, gently began in ch.1, by means of these subtle references to his ambitions. Upon subsequent readings of the letter the connection would become all the more obvious. Similarly, when Moses addressed Paul's audience in 10:19 it was most assuredly Paul's creative way to introduce his distinctive rationale for, goal for, or even his hope for a byproduct of, his gentile mission. His audience clearly knew he wanted to come to them and preach in their midst, so these references to his "jealousy" strategy would not be lost on them as indications of his intentions when he would eventually meet them. By this tactic and the other means of Paul's oral strategy, the power of his own presence or *parousia* would have been more forceful than has generally been appreciated before by commentators. A chief exception to this is Stanley Stowers who describes chs.9-11 thus: "Chapters 9-11 contain the climax, in terms of both ethos and pathos, of the authorial persona in the letter."<sup>766</sup>

Therefore, Paul himself at vv.14-21, according to his distinctive missionary program, plays a crucial role in this present era and thus features prominently in the narrative of chs.9-11. He is certainly more than narrator, he is a participant and leader in the present drama.<sup>767</sup>

### 11:1-12 (C')

Chapter 11 will end looking towards the final climax of history, but before Paul can arrive there, he pauses to remember the past again.<sup>768</sup> Asking why he interrupts the progression of his present drama would be a puzzling question without a sense of residual orality in this text. Studies on orality fortunately reveal that oral compositions

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<sup>766</sup>Stowers 1994:293. He cites the heightened use of first person in this section as the key evidence.

<sup>767</sup>It is not a fair inference, however, as made by Munck 1959:43, to claim that Paul sees himself as the most important apostle in salvation history. Munck overplays Paul's role in 'salvation history' by neglecting the situation at hand and Paul's limited audience. Romans is not a 'manifesto on faith', as Munck claimed, even admitting its lofty language and far ranging theological scope.

<sup>768</sup>Paul modified the future tense (ἵνα τῆς ἡμέρας ταύτης) in the original context to a past tense (κατέλιπον) in his quotation which indicates he could use the OT with an historical perspective. This conclusion corrects Bring's 1971:29 categorical statement, "Paul has no intention to expose the OT in a historical way". By contrast, Meyer 1980:60 notes that in Rom 9-11 "the historical horizons of his theology become most apparent". Again, in v.8 Paul has transformed his citation to accentuate its application to the present—his ἕως τῆς σήμερον ἡμέρας replaces ἵνα τῆς ἡμέρας ταύτης.

do not maintain a strict, linear time line, but prefer to fold the structure back on itself.<sup>769</sup> Even as A' reflects elements of A, so also C' parallels C and together these two sections form Paul's rueful vision of the present (11:1-2a,5-10; cf. Mark 4:10-12). Paul's story breaks with strict chronology to consider how Elijah's time (vv.2-4) might explain Israel's current rebellion and the small numbers of Jewish believers.<sup>770</sup> He senses a reverberation of Elijah's cry, so Elijah's lament gives voice to his mourning over Israel's extreme hardening.<sup>771</sup>

Here it is instructive to note that Paul viewed the remnant as a variable, dynamic entity whose numbers could wax and wane.<sup>772</sup> He equates the remnant with the elect in vv.5-7 in order to make this clear. Indeed Paul viewed his present situation as an extreme, likened to Elijah's virtual isolation; yet he also hoped that the remnant would swell some under the enticement of his successful Gentile mission (10:19;11:11,14);<sup>773</sup> and, ultimately he championed the hope that it would grow to πᾶς Ἰσραὴλ (11:26)<sup>774</sup> at

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<sup>769</sup>Scholes 1966:58-67.

<sup>770</sup>The concept of remnant is crucial for Paul's assessment of Israel's dilemma, beginning in 9 and returning explicitly in 11. Its presence is implicit in ch.10 as the parallel between 11:7 and 9:31 reveals; cf. 10:1,3-4,16 as well. The empathy with which Paul reads the Elijah story is illuminating for Paul's mission (D) and for his prophetic rebuke and prayer (C). Dinkler's 1956:114,116 contention that the remnant concept disappears in Rom 10 is thus erroneous, and it explains why 1) he finds a contradiction between chs.9 and 11, and 2) he misreads the tree metaphor as the Church. Instead, the metaphor depicts a broadening of the concept of God's people to include Christian gentiles with the true seed of Abraham. Käsemann 1980:263 also depreciates the value of remnant theology for what he alleges is a conflict between it and God's election. These concepts are not incompatible, as he imagines, if we attribute the *continuous* remnant to God's mercy that elects and enables Israel to fulfill the purpose which Rom 3:2 describes. Thus, Käsemann misrepresents the tension in Paul's text and the contradiction he perceives between 9:6 and 8 is of his own contrivance.

<sup>771</sup>Many have seen an allusion to Paul's situation here: e.g., Sanday-Headlam 1902:311; Dodd 1932:185f; and Schlier 1977:323; among others. Aageson 1987:56-58 sees an emphasis in this section on God's grace which preserved the remnant (v.5), but Paul has attended primarily to the despair of Elijah's situation (vv.1-3,7-10).

<sup>772</sup>*Contra* the all too static view promoted by Räisänen 1988, following Hübner 1984:19-21,57: "Es ist geradezu das Leitmotiv, das sich mehrfach in Röm 9-11 meldet: *Schon damals war es so*: Nur ein kleiner Teil ist berufen!" (p.21 as a commentary on 9:6; emphasis his). Regrettably, such a use of 'remnant' is ubiquitous. Westerholm's 1996:224-26 description reflects these dynamic qualities much better. There is, as a corollary, an all too common imprecision of language in the exposition of Paul's use of Ἰσραὴλ in relation to the remnant. Even Westerholm lapses into this: "If Israel as a whole has failed to submit to God's righteousness (so 10:3), a 'remnant' at least has found it" (p.228). Opposing "a remnant" with "Israel as a whole" is an illogicality that must be resisted, lest Paul's language remain obfuscated by ours.

<sup>773</sup>Cranfield 1975:2.561 calls Paul's efforts a "precious foretaste" of the future.

<sup>774</sup>Does πᾶς Ἰσραὴλ refer to the population of Israel for all times (diachronic) or *at the time* of the Savior's arrival (synchronic) or is it a cipher for eschatological Israel which includes both gentiles and the remnant? Moo 1996:719, calls this question the "storm center in the interpretation of Rom 9-11 and of NT teaching about the Jews and their future". His interpretation of the phrase, which adds significant clarity to the terms and exegetical options, is affirmed here; i.e. the synchronic position, so that "Israel" connotes the national or ethnic group of Israelites (which has been its sole reference throughout the chapters) at the time of the second coming, and that "all" primarily adds a quantitative aspect to imply a "large-scale conversion", pp.719-24, (cf. Philo *Praem.* 163). The first or diachronic option must be rejected since it would require Paul to completely revise his soteriology in 11:26 from his earlier teaching on the vessels of wrath (9:22; cf. 1:24ff), who are definitely rejected, εἰς ἀπώλειαν (cf. Ph 3:19), as well as his comment on the severity of God (11:22f—applied to both historical Jews and gentile Christians); it is a forced and improbable reading, despite being espoused by certain commentators: e.g., Sanday-Headlam 1902:335; Hofius 1990:35; Fitzmyer 1992:624f; Bell 1994:140-43; and Longenecker

the parousia of the Savior.<sup>775</sup> Therefore, Paul gained his utopian vision (Isa 59:20-21), not from the universal aspirations of Alexander the Great, but rather in the historical fabric of Scripture. The growing awareness of a narrative sub-structure in these chapters should serve as an antidote to propositional analyses that suddenly awaken to an alleged contradiction in the particularism of 11:25ff vis-à-vis his universalism in 9:22, 10:4,9-13 (and implied elsewhere).<sup>776</sup> Israel's history supplied the foundation for Paul's articulation of the gospel,<sup>777</sup> not merely as a foil to his sense of God's grace in Christ, but also, just as crucially, as the very source of promises for the Christ and as the source of illumination on life in the Church. Mary Ann Getty stresses the hopeful dimension to remnant theology as the thread of God's grace through history (11:5-6).<sup>778</sup> On the one hand, this is a helpful reminder to see a continuity between the various stages of history of God's people, from the past to the final, glorious ending. On the other hand, an optimistic reading of Paul's view of Israel is hardly sustainable without

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1989:97. Barrett 1957:223f cites *m.Sanh* 10:1 as a parallel to our text which he believes supports reading 11:26 as the salvation of historical Israel. There are significant qualifications even there on "all" which become tantamount to a reduction of historical Israel to what could also be called the remnant or faithful Israel; those excluded are every Sadducee, heretic, magician, among others. To define "all Israel" as just another expression for the elect of Israel, as Hofius 1986:316ff and Refoulé 1991:76-79 have done from either a diachronic or synchronic perspective adds little to Paul's discussion, since this is true of the "elect" by definition, and this group is clearly not a static entity. This solution does not account adequately for Paul's anguish over Israel (in the present) that must be related to their extreme hardening or his hope in the promise of Scripture for a dramatic reversal of that state. The parallel texts upon which they rely do not have Paul's characteristic emphasis (*m.Sanh* 10:1; T.Ben. 10:11).

Wright's 1993:249f and Chilton's 1988:27,31,44 contention for the third option is not persuasive. First, it creates a pleonasm with the "fullness of the gentiles" in 11:26, especially considering the contrasts between the gentiles and Jews throughout ch.11. Secondly, it burdens "Israel" with abrupt equivocations (as it is also sometimes understood in 9:6b; see above), an issue of which Wright is aware but unconcerned, in effect making the argument hopelessly subtle; surely, "Jacob" in v.26, "on account of the patriarchs" in v.28 along with v.25 shows how ethnicity continues to be associated with "Israel". Third, when read with 9:1-5 the emphasis on Israel as a people group is reinforced as the recipients of God's irrevocable promises (*contra* Refoulé 1991:77). Thus, as a parallel to the "fullness of the gentiles", it most likely indicates a substantial quantitative increase in the remnant which would approximate "all Israel". Refoulé is surely correct to see "all Israel" anticipated in 11:12 (p.78), "their fullness", but this strengthens the objections against his conclusions, since it is precisely there that Paul is describing how the remnant will increase under his ministry as a way to anticipate the final and dramatic increase. Coherence in Paul's argument emerges by maintaining an unequivocal referent to "Israel" and seeing its remnant of believers as an organic and dynamic entity not an abstract constant.

Furthermore, Longenecker's 1989:101-103,117n.26 inference from 11:26 that Paul "admits to a salvation which will ultimately spring from an ethnic *condition*" (emphasis added), whatever "condition" precisely means, neglects ἡ παρ' ἐμοῦ διαθήκη, v.27, as the expression of God's election and covenantal loyalty to Israel. If election and faith are antithetical, then Pauline soteriology for the gentiles is similarly at risk and ethnicity is irrelevant. As the plan for the salvation of Israel has been developed above, there is no need to appeal to alternative salvific paths, (as Longenecker rightly contends), or even to different salvific logics (as Longenecker mistakenly contends). The remnant was an organic entity, growing and atrophying over the ages, and Paul holds out hope at 11:25-36 that at the finality of history Christ himself will "turn" (ἀποστρέψει) all Israel from disbelief to belief, from their own course of righteousness to submission to God's, and join the "fullness of the gentiles".

<sup>775</sup>Cranfield 1975:2.577; cf. v.15. For Jesus as Paul's "rescuer" see Rom 7:24; 2Cor 1:10; Col 1:13; 1Th 1:10; (and 2Tim 4:18).

<sup>776</sup>See the discussion on 11:25-36 below.

<sup>777</sup>Dunn 1988:2.535.

<sup>778</sup>Getty 1988:464-66. Barrett 1957:209,212 shows more reserve than Getty, but still stresses it over much, so that he struggles to find a motivation for 11:8-10 in Paul's elaboration on the remnant.

qualification throughout the whole section, not least at 10:1-3. Insofar as Rom 9-11 reflects on Paul's contemporary situation, his presentation of Israel's history reveals his understanding of this subset (remnant) in a historical, dynamic relationship with the gentiles:

9:6	beginning with Abraham alone;
[9:13	Mal 1:2-3, Israel and Edom];
9:15-17	Moses the instrument of mercy and compassion to grow the nation; Pharaoh the antagonist;
9:25-29	Jewish numbers diminish under gentile regimes;
9:(24),30-10:13;	Jewish Christians the temporary minority with a Gentile
11:1-11	majority;
10:14-21;11:12-24	Jewish and Gentile numbers will grow; and
11:25-32	all Israel with the fullness of the gentiles. <sup>779</sup>

The unavoidable conclusion is that Paul's universalism contains his particularism—in theory (1Cor 12:12-14) and in practice (1Cor 9:20), so to speak. And so, Hengel's encouragement to take seriously Paul's formula "to the Jew first and also the gentiles" is pertinent.<sup>780</sup>

Finally, the chiasmic structure of Rom 9-11 may be used to address Getty's contention that Paul's argument in ch.11 is theological not christological, since he does not mention Christ.<sup>781</sup> The many correspondences between C and C' indicate, however, that Paul was alluding to the Jews' rejection of Christ in ch.11 (cf. especially σκάνδαλον v.9; σωτηρία v.11 as well as πλοῦτος κόσμου/πλοῦτος εθνων v.12 [10:11]; and similar OT quotations in 11:8). While it would be a mistake to deny her emphasis on the theocentric quality of ch.11, the christological echoes should also be heard.

### 11:13-24 (B')

Since Räisänen insists on dividing Rom 9 and 10 as testimonies respectively of God's predestination, which lead to wrath on Israel, and of Israel's responsibility, which was implicated by its sin, when he reaches this section (and the next) Paul's hope for the future state of Israel becomes problematic. Specifically, 11:16 becomes an enigma for him and the debate for the antecedents for ἀπαρχή and ρίζα is thereby

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<sup>779</sup>Consequently, there should be much less "surprise" to 11:25ff than Cosgrove 1996:277f finds. A major flaw in Cosgrove's work results from ignoring Rom 10. The surprise of Rom 9-11 is not that Paul held hope for Israel, but that he hoped his success with the gentiles would be efficacious for winning part of Israel back *and* that he could find scriptural warrant for this.

<sup>780</sup>Rom 1:16;2:9-10 as well as 3:9,29;9:24;10:12; see also n.760.

<sup>781</sup>Getty 1988:461,64 following Stendahl 1976:4.

complicated.<sup>782</sup> By contrast, when B and B' are heard together, this corresponding occurrence of φύραμα,<sup>783</sup> echoes God's pan-temporal creation of *honorable* vessels.<sup>784</sup> Accordingly, Paul was completing a picture of continuity of those in Israel who have been holy to God.<sup>785</sup> In light of the history in B, the apostle then developed the olive tree metaphor so that the Roman congregations would first see the severed branches (past-present) as a warning against arrogance and unfaithfulness (present), and secondly, recognize God's kindness though the knowledge that large numbers of Israel will be grafted in again eventually (future). Thus by moving from the past to the future, Paul situated his own ministry (11:13-14) within this broad sweep of history. He also was able to articulate that history with potent admonitions for his readers (vv.18,20-22) who lived with him in the overlapping of ages.

Since the analogy of the branches and olive tree enabled Paul to instruct his readers that God's people were once comprised of Israelites alone and that its size had been subsequently pruned, then Paul's choice of Hosea 2:23 in 9:25 can be exonerated from the harsh treatments which commentators have often administered upon it.<sup>786</sup> For, if the Gentile believers could be grafted into and then later cut off (11:21f), then it is hereby clear that the very principles of faith and faithlessness that determined whether Israel was the beloved or not-beloved of God were in harmony with those which determined whether the gentiles would remain or not. Paul's introductory words ὡς καὶ to the Hosea citation signaled to his audience that he was looking at the past through an analogy to the present.<sup>787</sup> What has been construed as a ham-fisted manipulation of the text is in reality a comment on the text (the present is like the past) and an application of its theological principles (the past is like the present) for a new cast of characters in

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<sup>782</sup>Räsänen 1988:188.

<sup>783</sup>This is an unusual word in Paul's letters, being found only here, 1Cor 5:6-7, and Gal 5:9.

<sup>784</sup>The referent of ριζα is the living, historical and faithful Israel, starting with Abraham; see Stuhlmacher 1994:166 for such an identification with "root" in early Jewish texts. Sanday-Headlam 1902:326 and Barrett 1957:216 see v.16 as laying the groundwork for Paul's confidence in the future of Israel rooted in the Patriarchs. For v.18, cf. 15:26f.

<sup>785</sup>Dunn 1988:2.660-75 resoundingly refutes attempts to distort the picture of the allegory as Israel being grafted into the Church (cf. Dinkler 1956:116). Longenecker 1989:104 explains the imagery clearly.

<sup>786</sup>Exceptions include: Cranfield 1975:2.500; Dunn 1988:2.570,75; and Hays 1989:67.

<sup>787</sup>*Contra* Käsemann 1980:274 who flatly denies this. What is perplexing about Käsemann's analysis is that he introduces his commentary on these verses (9:24-29) by saying "Unlike allegory, comparisons and typology do not erase history but clarify God's acts" (p.273), and yet he misses this opportunity to apply this insight. He is right, although not very clear, in taking the first καὶ in v.24 as adverbial which in itself also indicates that Paul is likening the calling in v.24 to the principles of mercy (and hardening) derived from vv.6-18 in vv.19-23; cf. the καὶ in 7:4. Paul's clausal structure is attenuated at this point, but the punctuation of vv.23-24 in the UBS<sup>4</sup> (and NA<sup>27</sup>) is preferable to the UBS<sup>3</sup>.

order to demonstrate an abiding principle of God's dealings with humanity (cf. 1Cor 10:6,11).<sup>788</sup> Hearing the balance between B and B' would enable his readers to follow his oral logic.

*11:25-36 (A)*

This final section has troubled many commentators for what they believe is a dissonant sound between it and chs.9-10. Some have even postulated that Paul did not anticipate his conclusion to chs.9-11 when he began dictating ch.9.<sup>789</sup> By contrast, our reading indicates a level of artistry in the composition that strikes at the heart of any such a theory.

An appreciation for the historical development and dynamic conception of God's people also undermines the basis for resorting to extreme reconstructions of Paul's rhetoric. As one reads, for example, Charles Cosgrove's analysis, the question arises whether his allegation of a severe tension in Paul's text is more a product of pedantic reading than Paul's theological myopia or trickery<sup>790</sup>. Cosgrove states:

In fact, if it were not for chap. 11, there would be no debate about how divine impartiality and the divine election of Israel hang together logically in Romans, for there would be no reason to assert that Paul affirms election of carnal Israel.<sup>791</sup>

There are several problems with this conclusion. First, for Paul the problem is rooted in the Scriptures (Rom 4; 9:6; 10:5ff;11:2-5).<sup>792</sup> Consequently, he attempts to highlight a continuity between the past hardening of Israel and the present. Furthermore, and as a necessary correlation in which any informed Jewish (and gentile) reader would have been keenly interested, he describes a continuity between his theology and the promised salvation of Israel. Do we read Paul so bluntly to think he only looked at Scripture as a rod with which to beat his fellow Israelites? If there were no tension in Paul's Scripture, for example in the Jacob cycle or between prophecies of salvation and hardening, then we could suppose Paul would be far less concerned by the dearth of Jewish believers; to

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<sup>788</sup>Cf. Barrett 1957:191. Bring 1971:42 complements this analysis with his concentration on election rather than faith. It is not an either-or choice, since Paul's theology integrates them, as Schreiner 1991:211 argues. So, Paul's use of Hosea implies that God's election of the gentiles expresses his freedom. Election does not belong to humanity, to certain individuals or people groups, because it is by grace.

<sup>789</sup>Walter 1984:176, following Noack 1965:155-66, (esp. p.165).

<sup>790</sup>Meeks 1990:110 claims: "the tricks Paul plays on the Christian listening to his letter force them to think about the trick God has played on Israel." His exegesis alleges problems in the text that do not truly exist.

<sup>791</sup>Cosgrove 1996:275.

<sup>792</sup>Cf. also Wagner 1988:97.

ignore this continuity is to reduce Paul's anathema language to a mawkish nationalism. The *power* not the problem of Rom 9-11 is that Paul squarely faced texts like Gen 21, Lev 18, Joel 3 and Isa 59. How hollow Paul's rhetorical questions at 9:14,30; 10:8,18,19 would ring if he avoided the biblical tensions between salvation and hardening, inclusion and exclusion, divine impartiality and election! How much more debate there should have been among scholars if ch.11 did not exist! As Cranfield states it:

And, had Paul not, in as full and systematic a presentation of the gospel as is included in Romans, come to grips with this question, the seriousness and integrity of his appeals to the OT would have been open to doubt.<sup>793</sup>

Secondly, Cosgrove maintains there would be "no debate" without the explicit development of this topic in ch.11, supposing that ch.11 was penned not by a battle-hardened missionary (2Cor 12:22-28) but by a cloistered theoretician.<sup>794</sup> One of the points of application from our analysis of Rom 9-11 as a theological speech is to draw a connecting line between Paul's rehearsal of the questions herein with his many years of debate on the streets and in the synagogues. Third, hope in God's promises for Israel in ch.11 is hardly surprising when Paul's finale in ch.8 is remembered.<sup>795</sup> How incongruent a completely dismal outlook for Israel would be in view of ch.8! Any reading that pretends there are no condemnatory words of Paul for Israel or any reading that marginalizes all hopeful words of Paul for Israel will necessarily fail by the error of reductionism. The paradox between the present and the future encased *in nuce* at 11:28 is the energy source of Paul's pathos: despair, compassion, wrath, prophetic rejection and intercession, pride, lamentation, hope, awe, resignation and finally praise.<sup>796</sup>

Without being sensitive to the flow of thought throughout Rom 9-11, Räisänen still comes to the conclusion that these chapters have a great deal to do with Paul's own life.<sup>797</sup> Räisänen's intuition, however, is only partially right, because, the effect of this

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<sup>793</sup>Cranfield 1975:2.447.

<sup>794</sup>This echoes Munck's 1967:76f characterization of Paul.

<sup>795</sup>Westerholm 1996:215.

<sup>796</sup>Cf. Meeks 1990:111f.

<sup>797</sup>Räisänen 1988:196: "Paul is wrestling with a burning personal problem, attempting to 'square the circle', trying different solutions." Even when Räisänen claims, based more on 2Cor 3 than on his analysis of Romans, that "Paul is in effect concerned to justify his own activity as a preacher of the gospel" he dilutes this with "He is struggling to find peace and consolation in view of the nagging problem of Israel's rejection of his message". No one needs to think of Paul as an unwavering tower of certainty and graceful composure, but this interpretation is difficult to accept when one asks, why Paul needed to expose his befuddlement to this church to which he was not intimately connected at this exact moment. A more satisfactory solution must be sought.

historical and theological composition has more rhetorical value than merely to enunciate his vexing questions over Israel's future as if Paul's psyche needed this catharsis. Not only is Räsänen's conclusion another reduction of Paul's argument, but it reflects a view of chs.9-11 in isolation to the book's wider strategies, a topic to which the thesis will return in Chapter 6.

### *Conclusions*

Therefore, Rom 9-11 coheres by means of a narrative sub-structure set within an oral, chiasmic balancing of its major movements. In brief, ch.9 traces a history of Israel from Abraham to Isaiah. Rom 10 introduces Christ and Paul the missionary onto the historical stage at a time of intense confrontation with the majority of ethnic Jews. Chapter 11 first attends to Elijah's troubles, which mirror Paul's own, and then summons David as a contemporary witness against those who have rejected Christ before Paul directs the narrative into the near future and then the ultimate end of history. These two large scale oral factors still do not prove Rom 9-11 was a sermon, but the evidence for affirming its sermonic style has moved past mere incidence of vocabulary or common small scale oral features to a structural design fit for a theological speech. This was confirmed by its notable and positive correlations with Luke's record of Paul's sermon at Pisidian Antioch (Acts 13).

### **An Intertextual reading of Romans 9:30-10:13**

In order to introduce a detailed exegesis of Rom 9:30-10:13 into this overview of chs.9-11, an implicit connection must be made explicit between 1) the problem with the status of Israel in salvation history and 2) what has been described as a sermonic summons to support Paul's mission. They are related, but not obviously so. Already at the point when 9:24 seems to intrude on the argument, this point would have been appropriate. However, when 9:30, which concentrates on *gentiles* obtaining righteousness, is read the connection begs for clarification. Paul's concern for the Jews in the past, present, and future is, on the one hand, a dominating feature of these chapters. On the other hand, chs.9-11 blend the problem of Jewish unbelief with the surprising success of the gentile mission. Paul ended ch.8 with great verve only to break into an adjuration, and such contrasts are replete in chs.9-11, apparently so that he

might attempt to reconcile his confidence with his grief.<sup>798</sup> The emerging conclusion is that Paul wrote Rom 9-11 to integrate the problem of Israel with the phenomenon of gentile conversions as obstacles in and results of his apostolic ministry, all of which serves his desire to inform the Roman congregations of his theology of missions and to garner their support when he arrives in Rome.<sup>799</sup> Thus rather than a distraction, 9:30 is a partner to 9:31ff in that strategy, and to label Rom 10 as “Israel’s failure” or an equivalent,<sup>800</sup> hides both the role of Paul’s preaching and the necessary if adjunct role 9:30 plays in 9:30-10:13. By moving the center of gravity in Rom 9-11 over all and Rom 10 particularly to this dialectical purpose, between the antipodes of grief and confidence, Paul’s universal scope for his gospel in 10:11-13, and 14-21 gains his intended balance.<sup>801</sup>

### Translation of Rom 9:30-10:13

<sup>9:30</sup>What should we say therefore? The gentiles, although they did not pursue righteousness, have apprehended it—that is the righteousness which comes from faith.

<sup>31</sup> By contrast, Israel, although they pursued a law from righteousness, did not reach it.

<sup>32</sup> Why is that? Since, *they did not pursue it* from faith, but as by works; *that is* they stumbled on the stumbling stone. <sup>33</sup> Even as it was written, “Behold, I lay a stone in Zion, a stone of stumbling and a rock of offense; whoever trusts in it will not be shamed.”

<sup>10:1</sup> Brothers, my own heart’s desire and prayer to God concerning them is for *their* salvation. <sup>2</sup> For, I can testify on their behalf that they have a zeal for God. *This zeal,*

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<sup>798</sup>Several features reveal the binary, contrasting structures within these chapters: 1) οὐ ... ἀλλὰ in 9:7;8,12,16,32;11:18,20; 2) μὲν ... δὲ in 9:21;11:28; 3) ἀλλὰ alone in 10:2,16,18,19; 4) δὲ as contrastive in 9:13,18,31;11:7,20; 5) verbal contrasts in 9:8 (flesh/spirit), v.12 (greater/lesser), v.13 (love/hate), vv.15,17 (Moses/Pharaoh), v.18 (mercy/hardening), v.21 (honorable/dishonorable), vv.22-23 (wrath/mercy), vv.25-26 (not my people/my people and not beloved/loved), v.30 (not pursuing/gaining), v.31 (pursuing/not attaining), v.32 (faith/works); 10:3 (human righteousness/God’s righteousness), 10:6 (ascending/bringing down), 10:7 (descending/rising up); 11:7 (elect/the rest and seeking/not attaining), v.11 (trespass/salvation) v.12 (trespass/mercy and failure/mercy), v.15 (rejection/reconciliation), vv.17-24 (cut off/grafted in), vv.22 (kindness/severity), v.28 (enemies/loved), vv.30-31 (disobedience/mercy). As mentioned already, Cranfield sees “mercy” as the overarching theme for chs.9-11, but, while it is one in which Paul eventually finds consolation, these contrasts thoroughly suffuse the text, reflecting Paul’s dialectical integration of his mission’s failures and successes expressed theologically by “hardening” and “mercy”. See Badenas 1985:88 for a more balanced reading.

<sup>799</sup>Suggs 1967:298 unites the two by speaking of Paul’s “pressing need to justify his gentile mission in a manner which salvages Israel’s *heilsgeschichtlich* role.” His belief that Romans was a circular “brief” on Paul’s theology that was adapted for the Roman congregations is not followed (see pp.295-98). The “need” was specifically created by Paul’s aspirations to expand his missionary work in the West.

<sup>800</sup>E.g., Sanday-Headlam 1902:275 (“Israel itself to blame for its Rejection”) and articles such as Barrett 1977:99-121; Rhyne 1985:487,97; and Seifrid 1985:6. In Barrett’s overview of chs.9-11, on pp.100f, his description of ch.10 mentions not a word about the gentiles. When he finally mentions 9:30 and the gentiles, he claims it serves Paul’s argument merely for establishing certain terminology. Also, a fatal flaw is hereby exposed in Hays’s 1989:75 belief that Rom 10 “has a parenthetical place in the logic of the argument” and that Paul “pauses in midcourse to describe how Israel has temporarily swerved off the track”.

<sup>801</sup>Howard 1969:336 goes too far in saying, “Rom 10:1-13 is a passage dominated by the theme of the inclusion of the gentiles”.

however, is not based on knowledge.<sup>3</sup> For, being ignorant of God's righteous act and seeking to confirm their state of righteousness, they have refused to submit to God's righteousness.<sup>4</sup> For, the end result of the law is Christ which leads to righteousness for all who trust *in him*.

<sup>5</sup>This is clear, since Moses writes regarding the righteousness as from the law: "The one who does these things will live by them", <sup>6</sup> while the righteousness from faith speaks in this manner, "You must not boast saying, 'Who will ascend into heaven...?'—that is to bring Christ down, <sup>7</sup> or 'Who will descend into the abyss...?'—that is to bring Christ up from the dead".<sup>8</sup> But by contrast, what does it say? "Near to you is the word, in your mouth and in your heart."—that is the word of faith which we preach.<sup>9</sup> Namely, if you confess with your mouth, "Jesus is the Lord" and have faith in your heart that "God raised him from the dead", then you will be saved.<sup>10</sup> For, with the heart one has faith, resulting in righteousness, and with the mouth one confesses, resulting in salvation.<sup>11</sup> For, scripture says, "Everyone who trusts in him will not be shamed",<sup>12</sup> because there is no distinction between Jew and Gentile. For, the same Lord is over all, blessing all who call upon his name,<sup>13</sup> since whoever calls upon the name of the Lord will be saved.

### 9:30

This section begins, "What should we say therefore?", just as 4:1, 6:1, 7:7, 8:31, and 9:14 begin, except on this occasion an assertion rather than a question follows.<sup>802</sup> From the immediate context Paul was developing the implications (σὺν) of 9:24 in 9:30-33 as well as explicating his reasoning behind 9:25-29:<sup>803</sup> v.30 explains the analogy in vv.25-26, while vv.31-33 apply vv.27-29.<sup>804</sup> In addition, vv.30-33 join with similar expressions in 9:12 and 9:16 (cf. also 11:7)<sup>805</sup> which contribute to their contrast. First, the gentiles who despite being foolish (φᾶύλον - 9:11; cf. 10:19) have nevertheless been graciously called into relationship with God (9:24 and 8:30). Second, the majority of Israel excluding the remnant are understood by Paul to be in a state of dishonor. The important development in 9:30-33 is that it makes a pointed application of the elements which Paul selected in his historical review for his *present* observations concerning the gentiles and Jews. The gentiles in the past have stood outside the realm of God's kingdom and people, but *now* have been called into that relationship with God.

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<sup>802</sup>See Sanday-Headlam 1902:279. Fitzmyer 1992:577 attempts to force vv.30f into a question, but is not persuasive.

<sup>803</sup>Cf. Michel 1966:319; Cranfield 1975a:35; Wilckens 1978:2.211f; and Schreiner 1991:210. Thus this section, 9:30-33, is a "hinge" between chs. 9 and 10, so a strong break should not be inserted before 9:30 or after 33. Nonetheless, *contra* Lambrecht 1999:141-47, it is more focused on the present than past, since Paul has developed the important themes of righteousness and faith for the era of his present apostolic ministry. The citation of 28:16 in 9:33 and 10:11 is pivotal in this strategy.

<sup>804</sup>Leenhardt 1961:261 characterises the preceding verses as Paul's reflection "on the plane of abstract doctrine", but now they have been shown to be an historical overview selected and written from Scripture strategically for application to the present context of his letter. Michel 1966:320 contends that 9:33 is the key to understanding vv.24-29.

<sup>805</sup>Reinbold 1994:260.

Paul's reintroduction of the language of faith and righteousness is another important contribution of 9:30. Given their close association with Abraham in 3:21-4:25 and Gal 3-4, and given Paul's choice to begin his historical review in 9:6 with Abraham implies that he was preparing for another discourse on these subjects. Since he returned to Abraham at 11:1, the story of Abraham must not be far beneath the surface in Rom 10.

This speculation finds affirmation from the probability that he has alluded to Isa 51:1-8 here. Several commentators have now noted this<sup>806</sup> and among them Lloyd Gaston has expressed this most fully.<sup>807</sup> By virtue of the fact that Paul has excerpted so many texts from Isa, including 52:4,5,11 (2Cor 6:17; Rom 2:24;10:15) and 53:1 (10:16), his familiarity with ch.51 is all but certain. The first two verses are reproduced here:

Listen to me, you who pursue righteousness (קְדָרְפִי וְרָדִים/οἱ διώκοντες τὸ δίκαιον) and who seek YHWH (הֲרָדִים? שִׁי/ζητούντες τὸν κύριον). Look to the rock (רֹצֵץ/σπεραῶν πέτραν) from which you were hewn and to the chiseled pit from which you were dug. Look to Abraham your Father and to Sarah who gave birth to (LXX - suffered labor for) you. For he was only one when I called him (יִתְאַוְרָה/ἐκάλεσα αὐτὸν) and blessed him (LXX - adds and loved him) and multiplied him.

In addition to the parallels of pursuit, righteousness, seeking, and stone, one observes:

- 51:3 - Zion (cf. Rom 9:33)
- v.4 - the law (νόμος/תורה—9:31; 10:4) will bless and be a light for all peoples (ἐθνῶν/עמים—9:30;10:4,11-13) by going out.
- v.5(6,8) - God's righteousness and salvation (δικαιοσύνη... σωτήριόν/ישע... צדקי—10:1,9-10) draws near (ἐγγίξει ταχὺ/קרוב—10:8) and the nations will hope in it (ἐθνη/איים—10:11-13).
- v.7 - God will place the law (νόμος/תורה) in the heart (ἐν τῇ καρδίᾳ ὑμῶν/תורתך בלבבך—10:8-10).

Even the later verses of ch.51 overlap with Rom 10:

- v.10 - Are you [God] the one who dried up the sea, the waters of the abyss (ὑδῶν ἀβύσσου πληθός/רבה מִי תהום—10:7)?
- v.16 - God will place his words in their mouth (θήσω τοὺς λόγους μου εἰς τὸ στόμα σου/בפיך דברי אשים—10:8,9) and declare to Zion that they are his people.

These links are very provocative, and their respective story lines suggest more potential. The oracle in Isa 51 set Abraham and Sarah forth as models to those who

<sup>806</sup>Hübner 1984:63-65; Wilckens 1978:2.212; Refoulé 1985:174ff; and Reinbold 1994:261.

<sup>807</sup>Gaston 1987:126-33. His exegesis of Gen 15:6 in ch.3 ("Abraham and the Righteousness of God") and his suggestion that Gen 15:6 owes some literary debt to Isa 51, is not convincing, (pp.52-53,56).

would seek justice and restoration in the midst of their exilic existence. Abraham was chosen as the object of their pursuit (יְטִיבֵנִי/ἐμβλέψατε) most probably because he epitomized one who was faithful to God and stood in right relationship with him<sup>808</sup> and because Israel believed that it was to him that the promises of land and peace were first granted (Gen 12:2f; 15:4f; 17:2ff; cf. 51:2 for promise to be multiplied; v.3 for promise of the land; v.4 for blessings to the nations). Israel's interest in finding justice suggests that they were now spiritually pliant.<sup>809</sup> Isa 51 promised not only a restoration of the Hebrews, but also, in accord with God's promises to Abraham, to bless the nations through a global promulgation of the Torah; God's law would become a light to all nations, a means to justice for all (51:4).

There are several benefits the informed reader gains by hearing this echo, including an appreciation for the text's coherence, which will be exploited in this discussion. For those in Paul's audience who did not, the argument would be somewhat problematic but not incoherent. Troels Endsberg-Petersen has demonstrated for Ph 3:1-16, which bears some striking similarities to Rom 9-11, how its athletic imagery was comfortably at home in Stoic vocabulary.<sup>810</sup> Rom 10 exhibits enough parallels to this imagery (and by extension, Stoicism) that one may be certain that 9:30-10:4 would be intelligible to Paul's Hellenistic audience.

The sum of these various observations for v.30 is this: when Paul wrote that the gentiles apprehended righteousness, despite not pursuing it, he was claiming that God's election of the gentile converts could never be attributed to their own piety or even aspirations to piety, but instead was part of the divine plan to bless them with mercy even as he had once chosen and saved Abraham, Isaac, etc.<sup>811</sup> The marked difference between Paul's words and Isa 51 is their perception of the law's function in the process of extending God's righteousness to the gentiles. Isa 51:4 saw the law itself as the blessing, where Paul was convinced that it was Christ. This transformation of Isa 51:4 depends in part on Paul's earlier assertions in 3:21 ("righteousness with God has been revealed now apart from the law") and 7:10 ("the command which leads to life was

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<sup>808</sup>Many texts remember Abraham's faithfulness to God; e.g., Isa 41:8; 2Chr 20:7; CD 3:2; 4QpGen<sup>a</sup> 2.8; Jn 8:39; Js 2:20-23. See Clements 1967:60-78 for the role of the Abrahamic covenant in later biblical traditions.

<sup>809</sup>Ezek 33:23-33, also from the exile, contrasts remarkably with Isa 51. It forbids a renitent people from considering Abraham as their guarantee for restoration. These two prophets, although addressing the same Judaeen nation, show that hope was given to those who pursued God with faithfulness yet removed from those that did not. See Deut 16:20 as a likely literary precursor to both texts.

<sup>810</sup>Endsberg-Petersen 1994:256-290. Cf. also 1Cor 9:24.

<sup>811</sup>Wilckens 1978:212.

found in me to be death”). Paul offers three principal solutions to span the intertextual distance: Christ, faith, and the presence of the Spirit, the first two of which he deals with here, having mentioned the Spirit extensively in Rom 8.<sup>812</sup> The closeness that these three bridges hold to “life” in Paul’s thinking (cf. Gal 2:15-3:14; 2Cor 3) first of all prompted Paul to append to the end of this verse “that is, the righteousness *from faith*”, a use of ἐκ πίστεως from Hab 2:4 (“the just shall *live ἐκ πίστεως*”),<sup>813</sup> and secondly eventually led him to address Lev 18:5 in Rom 10:5.

### 9:31-32a

After hinting at the gentile mission, Paul’s attention turned again to Jewish resistance to the gospel. Here again “Israel” retains its ethnic association, being set in contrast with “gentiles”. Since 9:6 makes it plain that Paul may vacillate between the hardened majority and the remnant with “Israel”, it should be inferred that the hardened members of Israel stand behind its appearance in this context;<sup>814</sup> they have failed, while he (11:1) with the remnant(11:7), who *do attain it*, are not in view.<sup>815</sup> What this majority have not done is to arrive at or attain (φθάνω) a law of righteousness (νόμον δικαιοσύνης). This verb may mean “to arrive early or first” (cf. 1Th 4:15); “to meet” or more simply, “to arrive at” (cf. 1Th 2:16), and this last meaning fits here as a parallel to ἐπιτυγχάνω in 11:7 (cf. Dan 6:26 θ’).<sup>816</sup> Although they pursued, they never arrived at the end of their pursuit.

These words, to pursue, apprehend, and arrive, in addition to being common components of athletic imagery,<sup>817</sup> were used by several Jewish authors in conjunction with virtues, such as the pursuit of knowledge or truth: e.g. Prov 15:9; Sir 27:8; 4Q298

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<sup>812</sup>Wright 1993:204 connects this verse with 8:1-11 where the believer’s participation in the Spirit of God and Christ (v.9) explains their righteousness (8:10) with God. Indeed, Paul’s dependence on such christological points in chs.1-8 is implied throughout 9:30-10:13. Stuhlmacher 1994:152 recalls the argument of ch.8 when he comments on v.31: “Israel lacks the power of the Spirit of Christ”.

<sup>813</sup>Schlier 1977:306.

<sup>814</sup>Reinbold 1994:258ff.

<sup>815</sup>This precision is necessary. The commonplace imprecision of the language among commentaries or articles on this passage, which practically equates Ἰσραήλ in 9:30-10:3 with Israelite religion, is both logically disappointing and ethically distressing. Paul’s attention has narrowed to this group, his contention and critique is for them, and the faults he finds lay at their doorstep not at that of Israelite religion at large (cf. 1Cor 10:5,7-10). When at Rom 10:5 his interests broaden to Israelite religion it is to support his argument in 10:4, and his critique at that point will proceed along different lines.

<sup>816</sup>Contra Badenas 1985:104.

<sup>817</sup>Badenas 1985:101.

1:2; 2:5,7; 4Q418 frag.69 ll.7,11; 4Q424 frag.3 l.2.<sup>818</sup> Paul himself advocated the pursuit of hospitality (12:13), peace (14:19) or love (1Cor 14:1); and the Pastorals encouraged the pursuit of righteousness, godliness, faith, love, steadfastness, and gentleness (1Tm 6:11, 2Tm 2:22). It appears doubtful, therefore, that the pursuit of righteousness or, in v.31, a law of righteousness would have been culpable in Paul's mind.<sup>819</sup> When Paul wrote in Ph 3:12, Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ, he acknowledged personally the nature of religious life as a pursuit (as a partner to election, no less!).<sup>820</sup> The failure was not simply "pursuing". Determining what the Jewish failure was, in Paul's estimation, rests on deciphering the genitive relationship in νόμον δικαιοσύνης which was the goal they failed to attain.

E. P. Sanders<sup>821</sup> and James Dunn<sup>822</sup> have argued most forcefully for a revision in the way scholars relate conceptions of the law and righteousness in Paul's letters and as a result have recaptured a sense of Christianity's contiguity with first century Judaism. A detour into the grand landscape of debates about the law, though interesting, is not possible at this point, especially since many other scholars have now also questioned the theological bias at the root of views on the law as an impossible, onerous standard or as demanding legalistic religion.<sup>823</sup> This is not to say the fight over the new and older perspectives on the law and Paul has ceased, just that the battle lines are clearly established. The reading presented here will lend its support to the new perspective. These two verses, for instance, have been employed in the service of explaining the futility of religious pursuit<sup>824</sup> *per se* or of the impracticability of the

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<sup>818</sup>Fitzmyer 1992:577 somewhat inexplicably attributes Paul's language in 9:30f to Prov 15:9 and passes over Isa 51.

<sup>819</sup>*Contra* Michel 1966:321.

<sup>820</sup>Dodd 1932:175 was concerned to distance ethical pursuits from those in 9:30-31. With "works", "zeal", and "knowledge" on the horizon it seems premature to rule out an ethical dimension of the term. Such a reduction is not intended by our "nature of religious life", which preserves scope for divine-human relationship. Barrett 1957:193, captures the meaning of "righteousness" in this context well, saying "the harmonious relation with God" and Ziesler 1989:252, reminds us "Paul is dealing with the maintenance of Israel's existing status as people of God, not with how they might gain it for the first time."

<sup>821</sup>Most notably in his ground breaking Sanders 1977 and its sequel 1983. The opinion that νόμος is a generic principle was suggested by Sanday-Headlam 1902:279, but is not widely held.

<sup>822</sup>Dunn 1990; 1991; 1997; 1998; 1998a.

<sup>823</sup>For surveys of scholarship on the law in Paul's works, see Toews 1977:3-104 and Moo 1987. A bibliography is provided for 1980 to 1994 in Dunn 1996:335-41.

<sup>824</sup>E.g., Leenhardt 1961:262; Michel 1966:320f (see also n.5); and Bell 1994:187f.

law<sup>825</sup>, but the intertextuality in these verses will lead us to draw a very different picture of Paul's intention.

Paul's contrast in vv.30-31, it must be noted, is not between pure opposites: first he speaks of (not) pursuing righteousness while secondly of pursuing a law of righteousness. This incongruity has troubled most commentators. Although Cranfield makes the unforgettable comparison between various exegetical manipulations applied νόμον δικαιοσύνης and "a waxen nose to be pulled into any shape", it is not clear that he himself escapes the temptation to treat it thus.<sup>826</sup> He claims that it means, "the law which promises righteousness", which equates to "the law-promised righteousness", still as if righteousness is being modified by law, (δικαιοσύνην νόμου). Of course, the root of the temptation to "rewrite Paul's sentence for him" is aesthetics, that implicit gauge for what Paul's contrast should be like if his is to write contrasting sentences.<sup>827</sup> In any case, to make clear how righteousness modifies and restricts the semantic value of νόμον is the task at hand not vice versa.<sup>828</sup> From a syntactical perspective νόμον δικαιοσύνης could be understood<sup>829</sup> as 1) epexegetical: a law that is righteousness;<sup>830</sup> 2) descriptive: a just law;<sup>831</sup> or 3) designating origin or source: a law from righteousness.<sup>832</sup>

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<sup>825</sup>Toews 1977:3-16 indicates that this view dominated the 19<sup>th</sup> century. More recently it has been advocated, e.g., by Gordon 1992:165 and Moo 1996:627

<sup>826</sup>First in Cranfield 1975a:36f, later in 1975:2.507 (cf. also Käsemann 1980; Rhyne 1985). His warning was for the conclusions of Calvin and Bengel, followed more recently by RSV and Schlier 1977:307. Bring 1971:45f paraphrases it as "righteousness that the law speaks about". Most commentators are too eager to race past νόμος to arrive at δικαιοσύνης, but νόμος is the more important term here, which explains why Paul can elide the phrase as εἰς νόμον. If readers can suspend their overly keen interest in reconciling νόμος and δικαιοσύνη until 10:4, then the solution to Paul's 'faulty' antithesis will be eventually resolved.

<sup>827</sup>Dunn 1988:2.582 counters this urge by characterizing it as an apologetic tactic. This is preferable to Michel's 1966:321 attempt which tries to extract a double meaning for each term in this phrase: "Die Auslegung der schwierigen Verse 30 und 31 muß berücksichtigen, daß die beiden Begriffe δικαιοσύνη und νόμος doppeldeutig gebraucht werden"—law as Torah and promise and righteousness as their own and God's.

<sup>828</sup>Refoulé 1985:175f, describes the phrase, "loi qui conduit à la justice ou la donne", and while this reading is not at odds with Paul's idea of the law or righteousness, it takes too many liberties with the syntax; cf. Fitzmyer 1992:578. It better describes 10:4 (εἰς δικαιοσύνην); cf. Toews 1977:119; Bechtler 1994:293.

<sup>829</sup>Schreiner 1991:212 strangely advocates an objective genitive and Gaston, *Paul*, p.128 and Toews, *Law*, pp.131ff a subjective genitive, both of which are wholly inappropriate for νόμος; cf. Dana 1927:78f; Turner 1963:3.210f; Porter 1994:94.

<sup>830</sup>Reinbold 1994:262; cf. Campbell 1980a:76. Should Ziesler 1989:249-54, be understood this way? He acknowledges Cranfield's criticism of the RSV, then ignores it, and then on p.254 freely substitutes "righteousness" for "law".

<sup>831</sup>Barrett 1977:108.

<sup>832</sup>Cf. Philo *Praem.* 162 (τῶν ἑρῶν νόμων δικαιοσύνης καὶ εὐσεβείας), who describes the law's source and basis in the "acknowledgement of the One Nature, the Supreme God". In Rom 3:27, Paul writes διὰ νόμον πίστεως with a positive sense, and then immediately initiates an echo of Gen 15:6 in v.28 to indicate that the law, when it is to be viewed positively, must be within and *from* a context of (Abrahamic) faith and righteousness!

The first view would preempt Paul's need for Christ entirely and certainly within this argument.<sup>833</sup> If Paul could ever have made this simple equation that time had past. Turning to the second, we find a much better alternative that would echo the apostle's sentiments in 7:12: "the law is holy, and the commandment is holy, righteous and good". This meaning seems too weak, however, to carry the contrast between vv.30 and 31; i.e., righteousness is more important in this context than this interpretation reflects.<sup>834</sup> By comparison, the third view makes excellent sense when heard along with reverberations of Isa 51:1-8.<sup>835</sup> Whereas those who pursue righteousness were directed by the Isaianic oracle to look to Abraham, Paul has also held up Abraham as the progenitor of the righteous remnant in Israel and as its model of faith and righteousness, both in Gal 3:6-9 and Rom 4:11f. Whereas the blessing of Abraham in Isa 51 was fulfilled in part by the restoration of Israel and by the law's promulgation to the gentiles, for Paul, Abraham's blessing was fulfilled by his seed in Christ (Gal 3:16) and by the replication of his faith in God's resurrection power among Jews and gentiles. Abraham had trusted this power for his own (aged) body (4:17-21); they were to trust that this same power had resurrected Christ's crucified body (4:24f). Moreover, Paul had concluded that righteousness in Abraham's life had preceded the dispensation of the Torah, so "righteousness" preceded the "law" (4:11;Gal 3:17). Thus a critical Pauline logic emerges in the relationship between law and righteousness: even if righteousness was found in the Torah (δικαιοσύνη ἢ ἐκ νόμου), since it preceded the law and now was found apart from the law (3:21), it was never, strictly speaking, derived from the law. Quite the opposite in fact—the law was derived from righteousness, the rock from which it was hewn. In the words of Rom 9:15, it was derived from mercy! Isa 51 saw the law as one manifest blessing of Abraham's promises, and similarly Paul described the law in 9:31 as derived from righteousness.

The law was Israel's to pursue not the gentile's; 10:5 will rely upon this fact to

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<sup>833</sup>Reinbold 1994:262 attempts to circumvent this awkward equation by adducing 3:21, (the law and prophet's testify to Christ). Paul's view of the law is not as sanguine as this option would make it appear, and interpretations such as Reinbold's (un)intentionally create unmerited tensions in Paul's use of the term. It is more faithful to Paul's positive and negative statements about the law to keep these two terms, "law" and "righteousness" mediated by other, qualifying and restrictive terms such as Paul uses in 10:4.

<sup>834</sup>Here again we have an occasion where general reading competence and authorial intention may have diverged. Paul's audience could reasonably hear it as 2) while Paul, it will be argued, probably was thinking along the lines of 3).

<sup>835</sup>Hübner 1984:65 also encourages this intertextual association, but highlights 51:5 here rather than 51:1-2. V.5 would more probably have inspired Paul at 10:4 where he reunites Jews and gentiles in his argument. Here, at the point of Paul's analysis of Israel (v.31), Abraham (51:2) as Israel's example would have influenced Paul's writing. See Hübner's discussion (pp.62f,65) for more comments on scholarly opinions concerning this phrase.

make its point. This exegesis has demonstrated that, in addition to the specific association of the law to Israel's national identity, this peculiar *phrase* is best heard with the intertextual echoes of Isa 51. Paul's charge was that Israel did not attain the law and most importantly the righteousness, modeled by Abraham, at the foundation of their law. Therefore, the law was built on the foundation of righteousness and a pursuit of it requires faith (v.32a).

When in the OT, for example, a pursuit of the law became separated from a pursuit of righteousness, as the prophetic texts such as Isa 1:10-17; Amos 5:21-24; and Mic 6:6-8 suggest happened, then the law's works were resoundingly condemned. Paul may be echoing these prophets through a similar quality of criticism against Israel, especially considering he just quoted Isa 1:9 just two verses earlier (9:29)! His complaint would run thus: Israel, in its history of turpitude, pursued the law which should properly be characterized by righteousness, since it was derived from righteousness, but did not attain the law and was found partially obedient but reprehensibly disobedient. Or, rather and more likely, his indictment was leveled against those who failed to acknowledge with Abrahamic faith that the law and prophets were directing their pursuit of the law towards trust in God's work in Christ (3:21;4:23-24; cf. John 5:46f, Lk 16:31),<sup>836</sup> and thus failed to arrive at such a law. Consequently, νόμον δικαιοσύνης, which never appears elsewhere in the NT,<sup>837</sup> signals an intertextual wrinkle, or "scrambling" as Michael Riffaterre likens this phenomenon, requiring for its full understanding a reading of Isa 51:1-8 and Gen 15:6 (or Rom 4) to connect the implied contrast between Abraham's faith and Israel's which precipitated their failure to embrace Paul's proclamation of Christ.<sup>838</sup> This is not exegetical trickery or mere word games, because δικαιοσύνη points to a large concept or religious framework in Pauline usage. He may employ it to emphasize reconciliation (καταλλάσσω, εἰρήνη - 5:1-2,9-10; 2Cor 5:18-21) or life presently (ἁγιασμός - 6:12-19,22; 8:10; 1Cor 1:30) or eschatological salvation (σωτηρία - 1:16-17;3:30;10:9-10)—that is to say the beginning, middle or consummation of religious life—or it may be the entire process

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<sup>836</sup>Cf. Cranfield 1975a:40.

<sup>837</sup>It does appear once in Wis 2:11: ἔστω δὲ ἡμῶν ἡ ἰσχυς νόμος τῆς δικαιοσύνης : Let our might be a principle of righteousness. Despite Moo's 1996:625n.38 interest in this case, Wis 2:11 is not even remotely related to Paul's context; it does not dilute the phrase's unexpected or enigmatic quality. Because Moo, pp.621-27, does not entertain the option outlined above, he does not realize how his analysis of νόμος actually supports a genitive of source. His translation, "The law whose object is righteousness", which he compares with Rom 7:10, suffers the same problem as that mentioned above for Refoulé (n.828).

<sup>838</sup>See n.62 above.

(6:16). He may stress the human side (10:3) or the divine side (9:14) of the relationship or both together. Its large compass indicates how strategic this term was to the coherence of the apostle's theology; it should not be surprising that he could find in it room to differentiate its origin from its manifestation. Paul in effect has sharpened his statement about Israel by speaking of their non-attainment of both righteousness and the law.<sup>839</sup>

It would be misguided to see Paul's critique as one against Israelite religion *in toto*, because some Jews of the past and present had attained the law of righteousness (11:7). Rather, following upon our suggestion that 9:31-33 applies the historical observations in 9:27-29, it is suggested that Paul's critique of these Jews should be viewed as prophetically styled. The reason for his selection of Isaiah's complaint against Israel, was to adumbrate his own against his contemporaries. Likewise at 11:1-12, the corresponding panel in the chiasmus, he chose to expand this complaint by Elijah's plea and also by David's oracle. The distance or transforming tension between Paul and these prophets came from his reckoning that the glory of attaining righteousness by the law had paled, become worthless even, *when he compared it* to the glory of righteousness through faith in Christ (2Cor 3:7-18; Ph 3:4-11).

Already this reading is becoming dominated by christological references, not so much because this foundation is visible at v.31, but because vv.30-31 represent conclusions which Paul has already constructed (chiefly in chs.3-8) and which he will unearth in the coming verses.<sup>840</sup>

From this exegesis of v.31, v.32a is not so difficult to understand. The implicit verb δῶκω, agreed upon by most scholars, is affirmed by the translation above.<sup>841</sup> Also, Paul's reference to ἐξ ἔργων and its precursor in 9:12 are shorthanded references to his fuller expression, ἔργα νόμου, "works of the law" (cf. 3:20), but the textual variant which actually includes this is the inferior reading (ℵ<sup>2</sup> D Ψ 33, etc.).

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<sup>839</sup>Wilckens 1978:2.212.

<sup>840</sup>Cf. Sanders 1983:36-38 for a defense of the christological perspective in this section. The argument given here attempts to avoid dividing theological from christological language. Faith in God is the fundamental issue of Judaism and Pauline Christianity. Paul's perspective on that faith is now guided by God's righteous act in Christ.

<sup>841</sup>Notable exceptions being Wilckens 1978:2.212 who reads φθάνω; Käsemann 1980:277-"lived" (ἐζησαν?); and Gordon 1992:163-66-ἔστιν. Hübner 1984:61 and Reinbold 1994:253-64 remove the semicolon between v.32a and b, so that προσκόπτω governs the whole verse. This suggestion would be the next best solution, except that no Pauline parallel can be found to this proposed syntactical construction.

If Paul concluded that the law was built upon righteousness and thus distinguishable, then likewise works of the law were separable from faith, since faith is a prerequisite for righteousness.<sup>842</sup> Paul does not at this point clarify the connection between faith and works in detail, but he had earlier been paving the way for this statement in 9:11-12:<sup>843</sup>

“... because, [Rebecca’s children] not yet having been born, having practiced neither virtue nor folly, in order that God’s ordained choice might remain, not from (their) works (ἐξ ἔργων), but by him who called [Jacob]...”.

There the apostle staged God in the foreground of his story. God elected Jacob in accord with the divine plan (based on mercy as he later explains in v.16) and so human works, good or bad, were rendered irrelevant. In the meantime, Paul reversed the plot, turning the tables on Israel to imply they could be likened to Esau and the gentiles to Jacob. Therefore, Paul replayed 9:12 in v.30 through the voice of irony. Then, by directing Israel into the spotlight in v.31 Paul illumined faith as the primary human response to God’s initiative of mercy (e.g. the law). Divine election and human faith in this context mutually relegate works to a secondary status (v.32a). God elects, humanity trusts, and being virtuous or foolish follows. Moreover, insofar as particular works of the law encroached upon his conception of God’s gracious election and calling of the gentiles and became a burden to the universal scope of Paul’s mission, they became a lightning rod for his indignation. Circumcision, for example, was a legal requirement to which Paul could remain indifferent until certain Jewish Christians attempted to make it a necessary accessory to faith, or worse, prerequisite (Gal 5:6; cf. 1Cor 9:19-23). The apostle’s thrice negated reference to works in Rom 9-11 sounds this undertone. Paul had become convinced that Christ stood at the center of God’s administration of righteousness in the present epoch for both Jews and gentiles (ῥῶν - 3:21,26,<sup>844</sup> 7:4-6; cf. 5:12-20).<sup>845</sup> As a result, he questioned the relevance of the law

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<sup>842</sup>Rom 9:32 is a corollary to 2:13: doing the law must be done out of a true knowledge of God’s law which itself leads to faith (10:2-3,17); faith is required for a hearing that engages cognition and will, and hearing is required for doing.

<sup>843</sup>Reinbold 1994:258-60 argues for the importance of this text and adds 11:5-6 which also mentions election and works now with grace not love. Here it has already been stated that 11:7 recapitulates elements of 9:31, so his point is received happily. His conclusion that, “es ist evident, daß Paulus den Begriff ἔργων hier in ganz neutralem Sinn gebraucht”, however, cannot be fully embraced. Paul has in all three occasions (9:12,32;11:6) negated the value of works vis-à-vis election; yet it is true that Paul has moderated his argument against works.

<sup>844</sup>For the epochal shift in Paul’s thinking, shown most pointedly by ῥῶν, see Dunn 1988:1.160-194 as well as pp.117ff above.

<sup>845</sup>Sanders 1979:442-47; 1983:137-41,49-54 is right to assert that Paul’s reflections on his life before Christ show no signs of a great discontentment with Judaism which would have led Paul inexorably towards a polemic

with its embedded geopolitical interests and its sociological expressions, which he was wont to label, ἔργα νόμου.<sup>846</sup> It is no careless oversight on Paul's part that, in his use of Abraham as the archetype of human righteousness, he neglected the literal promise of land (cf. 4:13; Gal 4:26)! Paul's strategy was similar to Philo's treatment of Deut 30:11-14 which purposefully avoided its attachment to Sinai in order to release the author's universal interests from the text's social and political anchor. Therefore, Paul did not flatly depreciate works, but he subordinated it to election and faith and he stripped the specifically geopolitical works from the law.

Perhaps one final clarification is important. Although it is plausible to infer that Israel's works were a result of faithlessness, as a way of logically connecting the οὐ ... ἄλλά, it is not necessary. Religious conviction and praxis may not be judged by simplistic cause and effect scenarios. Therefore, to whatever extent true legalism existed in Judaism, and Sanders and Dunn force us to realize it would be atypical (no one will ever prove it was non-existent), an exegete pushes irresponsibly past contextual limits when claiming that vv.31-32a levels charges of legalistic religion against those masses.<sup>847</sup> That neither pursuit nor works are inimical to righteousness by faith in Paul's theology must also be remembered when making generalizations from these texts about Israelite religion. A focus on legalism here would certainly miss the fact that Paul does not mention works again specifically until 11:6, even if he hints at it in 10:3. By contrast, πίστις (and πιστεῶν) is repeated at 9:33; 10:4,6,8,9,10,11,14,16, and 17. To answer the questions, Why did Israel not arrive at the law of righteousness? or (to look ahead) "On what did Israel stumble?", one cannot overlook these facts. The answer could be related primarily to faith or to works, but the likelihood must rest with the first. If Israel's works could be neutral to Paul, the same could never be said of faithlessness.

### 9:32b-33, 10:11

Israel's failure is first explained in terms of faithlessness and works, as the

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against the righteousness defined by the law; Paul's confrontation with Christ is the material cause for his change of perspective.

<sup>846</sup>Sanders 1983:102. However, Sanders is unjustified in saying on this same page, that Paul's view of these laws is not formed on the basis of the messianic age. He refers to Rom 4 as if it is only about Genesis and not about the new epoch and ongoing significance for the promises to Abraham—yet 4:23-5:1. See n.461 above for more discussion of this in the exegesis of Gal 3:12.

<sup>847</sup>Reinbold 1994:264.

manner (ὡς) of their approach to their goal.<sup>848</sup> At v.32b Paul continued his athletic metaphor, saying “they stumbled on the stumbling stone”. This assertion is not connected to v.32a by a conjunction.<sup>849</sup> Consequently, it is neither syntactically nor logically subordinate to v.31a, but apposite to it or weakly implying a consecutive (result) relationship.<sup>850</sup> Most likely Paul conceived of their faithlessness and works as the stumbling itself, because he was quite capable of adding ὥστε if he desired (e.g. 7:12), and 11:11 implies that the stumbling could yet be reversed, as one might picture faithlessness yielding to trust. This is not to minimize Paul’s charge against Israel, because a comparison of his use of “stumbling” elsewhere in his letters indicates that, for him, “stumbling” leads one to destruction (cf. 14:13,15,20,21; 1Cor 8:9,11,13) just as he described in 9:22 (εἰς ἀπώλειαν). Therefore, Paul felt Israel was stumbling towards destruction in failure to exhibit Abrahamic faith and to attain the law. To the ears attuned to Isa, it is clear that Paul articulated this claim (v.32b) through an allusion to 8:14.<sup>851</sup> For those not so attuned Paul’s introductory formula in v.33 would alert everyone that Israel’s failure was consonant with Scripture. No doubt Paul, here postured as oracle and competent reader of Scripture, chose at this juncture to buttress his complaint against his fellow Jews with divine authority.<sup>852</sup>

The thesis now returns to the questions raised in Chapter 2, (see pp.55 and 84 above) in order to describe the intertextual semantics of Isa 8:14 and 28:16 in this conflated citation which supports v.31. What remains at the forefront of this explication is the recognition that Israel alone was the target of these words, since the gentiles have been momentarily sidelined in Paul’s argument. The situation which Paul’s sees for Israel, i.e. the majority of ethnic Israel excluding the remnant, is quite grave and

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<sup>848</sup>Varying significance has been attributed to ὡς: 1) a subjective, personal effect (Sanday-Headlam 1902:280; Dunn 1988:2.583); 2) an illusion (Käsemann 1980:278); 3) a heightened contrast with the manner (Morris 1988:375). The third option is the most certain and the one preferred here, although the others are not ruled out.

<sup>849</sup>Refoulé, 1985 argues at length that γάρ should be inserted between them. This reading is not listed in NA<sup>27</sup>, but Tischendorf 1872 lists the following witnesses for this reading: Ⲛ<sup>c</sup>D<sup>c</sup>EKLP and others. The Vulgate shows *enim* in manuscripts KΦ and ς (*Vetus Latinus*). Despite Refoulé’s claim to the contrary, it is quite plausible that γάρ could have been added by later scribes to fill the asyndeton, intending it as an exegetical γάρ. In other words, either stumbling is faithlessness or it is the result of it, not the reverse. If γάρ was original and were read as a strong causal conjunction, so that faithlessness was the result of stumbling, then Israel has moved past stumbling which means it has fallen and Paul’s reply in 11:11 would be undermined. Reinbold 1994:254-57 also overemphasizes the lack of a connective.

<sup>850</sup>Godet 1881:182 believed that one should read a (causal) participle of δῖωκω as the missing verb.

<sup>851</sup>Lindars 1961:177.

<sup>852</sup>Capes 1994:122.

καταίσχυυθήσεται adds to the gravity, as an indication of eschatological punishment, insofar as it means being separated from the power of resurrection and God's salvation.<sup>853</sup>

One of the most important questions for a reading of 9:32b-33 is the identification of the stone's referent. Classically, it has been taken as Christ, but in the past three decades, primarily, certain scholars have challenged this view. Following the analysis of v.32a, Paul likely intended it to represent Christ. More support for this position will be added after a brief review is made of those scholars who have placed an emphasis on works rather than faith in this context.

In 1977 C.K. Barrett and John E. Toews concluded that the stone was better understood as the Torah. Barrett takes the Targum's mention of "Memra" as the stumbling stone (Isa 8:14), (but which more closely approximates God's presence than Torah), and the appearance of תורה/νόμος in 8:16 as reasons to see why Paul would have equated the stone with the law.<sup>854</sup> He then adds T<sup>PJ</sup>'s elaborated version of Gen 22 as evidence for two types of Torah obedience: that which is based on faith and that based on works, as the religious background to our passage. He appears to be aware of the circuitous route in this inventive argument so he softens his conclusion by claiming that the identification of the stone as the law instead of Christ cannot be maintained absolutely. Indeed, he subsequently describes Paul's ἐπ' αὐτῷ as referring to God, which in effect undermines his entire discussion.<sup>855</sup> Toews appears to believe that the presence of Ps 118:22 would be necessary in order for Isa 28:16 to take on messianic connotations. This is a surprising conclusion considering the Targum's לך and 1QH 14.<sup>856</sup> His very peculiar claim that the pronoun ἐπ' αὐτῷ is neuter (λίθος is masculine and πέτρα is feminine!) also does not help his argument.<sup>857</sup> Paul Meyer, following Toews and Barrett, agreed that the stone represented the Torah.<sup>858</sup> Although again, like Barrett, his analysis waffles when seeing it as God and the law, he correctly perceives

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<sup>853</sup>Käsemann 1980:279 who compares it with Rom 5:5. This shame is also what Paul is sure of avoiding himself, (cf. 1:16f, which also features δόναμις θεοῦ, and 9:17; 1Cor 1:18;24). In keeping with the image of a race, Badenas 1985:107 rightly sees it as the shame of defeat (cf. ἡττημα in 11:12). Cf. also the Jesus tradition at Lk 9:26.

<sup>854</sup>Barrett 1977:112.

<sup>855</sup>Barrett 1977:113.

<sup>856</sup>Toews 1977:198f. The personal agency behind the stone's imagery is sufficient to answer Toews's objection to messianic significance.

<sup>857</sup>Toews 1977:200.

<sup>858</sup>Meyer 1980:64; 1988:1157.

that the stone “confronts those who encounter it with alternatives”. He fails then to develop what those alternatives would be in this context and his only rebuttal to a christological solution is the absence of Ps 118:22. Again, do Paul’s instructions insist on a cessation of works or do they call Israel to faith in Christ?

Paul Dinter’s suggestion, among the alternatives—if it can be called an alternative, answers this question more satisfactorily. He reckons that the stone is the gospel message of Christ.<sup>859</sup> Certainly our analysis of Rom 9-11 as a theological speech would be amenable to this conclusion. What is difficult to concede, however, is any value in trying to separate Paul’s understanding of the historical Christ (cf. 1Th 2:14f) from his own report and exposition of Christ’s life, either in 1Cor or here. Elizabeth Johnson, writing eight years later, does not refer to Dinter, but comes to the same conclusion.<sup>860</sup> Going further still, she understands Χριστός in ch.10 as a synecdoche for the gospel,<sup>861</sup> which would at the very least make 10:7 awkward. Johnson’s interpretation would be more plausible if Paul thought Jesus was dead (and not still living) and merely a token image for his mission (i.e., in accordance with what “synecdoche” means).

Finally, in view of the two facets of Paul’s critique, of Israel’s faithlessness and works, N. T. Wright not unreasonably tries to read into the stone imagery the law, Christ and the preaching about Christ.<sup>862</sup> It is an admirable attempt to bridge the two main options, but without more evidence its persuasiveness suffers, especially when compared with the following evidence in favor of equating Christ with the stone.

First, perhaps at Rom 9:28, which includes *συντελῶν καὶ συντέμων* (Isa 10:22), the apostle was considering Isa 28:16 in context with v.22 (cf. *כלה ונחרצה/συντετελεσμένα καὶ συντεμμημένα*) for its tragic and ironic view of God’s relationship with his people. Paul’s claim that Israel failed in their pursuit, ultimately has repercussions for an assessment of their relationship with God, and in Isa 8 and 28 the message in this regard is the same: God had turned against his own people. In their respective tests of fidelity to God, the stone played a pivotal role in these Isaian texts, in that the stone represented God himself (ch.8; cf. esp. LXX, *ἐπ’ αὐτῶ*) or a new regime

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<sup>859</sup>Dinter 1979:115-25.

<sup>860</sup>Johnson 1987:154f.

<sup>861</sup>Johnson 1987:155n.133.

<sup>862</sup>Wright 1993:240.

which he established (ch.28; cf. the Targum).<sup>863</sup> God's judgment on his own people thus features in both. Reading λίθος as a personal agent in Rom 10 fits most appropriately, especially since the climactic statement in 10:4 and the ensuing confession in vv.9-10 center on Christ. Secondly, the apostle had associated tests of faith with Christ or his crucifixion in his allusion to Isa 8:14 in 1Cor 1:23;<sup>864</sup> cf. also Gal 5:11 and 2Cor 13:5. Christ is furthermore linked to Paul's use of Isa 28:16 in 1Cor 3:11 as was seen above. Third, many other texts can be adduced from the Pauline corpus to demonstrate that he believed that faith must be intimately associated with Jesus Christ (e.g. Rom 3:22,26; Gal 2:16; Ph 3:9; Col 1:4) and that participation of faith in Christ now precisely defines the people of God (Gal 3:26). Fourth, Christ will be God's agent of judgment (Rom 2:16) in Paul's Christology, which suggests a role similar to the stone's. Fifth, Paul had even pictured Christ as a rock on another occasion (1Cor 10:4). Sixth, the phrase ἐπ' αὐτῷ from Isa 28:16 was used elsewhere by Paul for Christ: Rom 15:12, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν; cf. 1Th 1:3, 2Th 2:1; and 1Tm 1:16. That 10:11 uses the phrase to symbolize Christ is certain. Finally, the only other time Σιών appears in the Pauline corpus, (Rom 11:26), happens to come in a citation of an OT *messianic* prophecy.<sup>865</sup> These various lines of arguments indicate that Christ has become a leading character in Paul's present argument and his representation by the stone in 9:32b-33 should not be doubted.<sup>866</sup> With this *crux interpretum* settled, the function of the combined quotation, as a final form, in Rom 10 must be discussed.

Taking these words at their face value, it becomes clear that Paul has removed all evidence of the cornerstone, foundations, walls or fortress from 28:16 and manipulated its prophetic message to say that God has laid a *stumbling* stone in Zion! Rom 9:33 talks of trusting in a stumbling stone, not in a cornerstone—an element of Isaiah's text that we may be too quick and accustomed to read into Paul's text.<sup>867</sup> The

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<sup>863</sup>Bruce's 1973:235 assessment of Isa 28:16 as representative of the "remnant" is not correct. Capes 1994:124 claims it is YHWH based on 28:5-6,21.

<sup>864</sup>Capes 1994:124.

<sup>865</sup>Stanley 1992:122 mentions the christological importance of Σιών in reference to 9:33 and 1Pet, overlooking 11:26, however.

<sup>866</sup>Additional arguments advanced by commentators that Christ was the stumbling stone include: 1) Israel's rejection of Christ is likened to apostasy in 10:19 (Deut 32:21), so faith in Christ is the key issue for Rom 10 (Bring 1971:43); 2) this and other stone passages in Jewish literature may signify the Messiah (Capes 1994:124).

<sup>867</sup>By saying with Barth 1933:369, "The stone of stumbling, the rock of offence, which is, however, at the same time the precious corner-stone laid in Sion, is—Jesus Christ", we ignore Paul's redaction and force between the lines precisely what Paul has left out. Cf. also Bring 1971:45; Dunn 1988:2.584f.

result of Paul's very selective editing is a provocative, ironic statement about the judgement of God on Israel, since there is no obvious reason why anyone would trust in a stumbling stone!

As stunning as this negative and dark picture may be, it is not completely surprising now that our conception of Isa 28:16 has been freed to appreciate judgement as a traditional function for its stone. If Paul had been ignorant of their (Isa 8 and 28) contexts in Isaiah, then the image which he had designed for his Roman readers should be acknowledged for its perfectly synthesized metaphor and recreated intention.<sup>868</sup> Paul's critique of hardened Israel runs unrelentingly from 9:31 towards 10:4 and this new stone imagery contributes to this without complications. If Paul was mindful of the contexts, and this must surely be the case,<sup>869</sup> then his deliberate omission of cornerstone, foundation, and fortress becomes all the more revealing. As it is remembered that Isa 8:14 held a comforting message for Isaiah and his disciples through the picture of YHWH as a sanctuary and refuge, we plainly see that Paul has again ignored any potentially hopeful elements from that passage as well. Paul could have chosen either ch. 8 or 28 as messages of hope (for 8:14 cf. Ezek 11:16), and yet, he *compounded and doubled* their negative messages to create a *severely ironic and tragic picture* of the relationship between Israel and her God.<sup>870</sup> Such a combination of and dynamic between these Isaian texts is important to note, because, Isa 8 was in fact *more hopeful*<sup>871</sup> for its audience (i.e., Isaiah and his disciples) than Isa 28 (i.e., the scoffers).<sup>872</sup> Both passages, as their histories of interpretation witness, were capable of a dual message, yet he chose to select only the negative; his redaction, therefore, eliminates any doubt that Isa 28:16 should be read as judgement in 9:33. This reading corrects the typical comment that Cranfield recorded regarding 9:33:

the middle part of Isa 28:16 has been replaced by some words from 8:14, and the tenor of the quotation has thereby been radically altered. An element of promise remains in

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<sup>868</sup>Stanley 1999:124-44 rightly questions the tendency to read into a citation elements which disrupt a perfectly cohesive and rhetorically striking picture, just for the sake of exploring potential intertextual echoes.

<sup>869</sup>Cf. the allusions to Isaiah simply in Rom 9-11: Isa 1:9 (Rom 9:29); 8:14 (9:32,33); 10:22-23 (9:27); 13:5 (9:22); 27:9 (9:27b); 28:16 (9:33,10:11); 28:22 (9:28); 29:10 (11:8b); 29:16 (9:20); 40:13 (11:34-35); 45:9 (9:20); 49:10 (9:16); 51:1 (9:31); 52:7 (10:15); 53:1 (10:16); 59:20 (11:26-27a); 65:1-2 (10:20-1).

<sup>870</sup>Getty's 1982:107 interpretation of this text widely misses the mark when she repeatedly asserts that "Paul avoids lingering on the humanly tragic ramifications"; see pp.104-108 for her analysis of 9:33.

<sup>871</sup>Especially LXX 8:14. Evans 1984:565, explains: "In its translation of 8:14 the LXX wishes to underscore the possibility of averting judgement".

<sup>872</sup>Here, one thinks of Dodd 1932:72n.1, Hubner 1984:66-69, or Gaston 1987:128f, who argue that Isa 8:14 is more important for Paul's judgmental assessment.

the last part, but a strong note of judgment and threatening has been introduced into the passage.<sup>873</sup>

While it is true the stone had been called precious and made a sure foundation, the negative consequences or negative functions of the stone as cornerstone and fortress were employed in Isaiah and by later traditions (cf. 1QS 8, 1QH 14,15). This realization indicates afresh why Paul chose Isa 28:16 for his argument at this juncture, and seeing these texts in combination from this newly gained perspective reveals the razor's edge of his argument.

Paul gained another advantage by conflating these texts. In both texts the agent of action and the recipient of that action are the same: i.e., YHWH is judging his own people. Isa 28, however, conveys that message with more direct language, saying "Behold *I* lay in Zion a stone" with its exclamation (ἰδοὺ) and first person verb. Although Isa 8 is prophetic literature, v.14 is stated in third person and is not even composed as indirect address. By encasing Isa 8 within Isa 28, Paul has more precisely articulated a state of disaffection between God and his people. This will serve his argument in 10:3 which again addresses the state of relationship between them. Our assessment is a revision of Dunn's comment that the combination of the two verses strengthens Paul's expression of divine purpose.<sup>874</sup> More specifically, Isa 28 was given the lead in the conflated quote for its directness, even its confrontational manner, while the stumbling shows the tragedy most vividly, and in this way Paul heightened the message of judgement beyond each particular citation.

We pause here to examine the final line which reads, "the one who trusts in it will not be put to shame". It is at first tempting to forget such an emphasis on judgement and grasp for a message of hope such as Leon Morris comments, "Paul ends not with despair but with hope and confidence".<sup>875</sup> Nevertheless, the participle πιστεύων and future tense of καταίσχυθησεται preserve, as in the original context, a gnomic and conditional aspect to the words. The so-called promise of 28:16c, therefore, is more correctly viewed as an equivocal statement, which takes on its meaning only by its surrounding context, and here is best understood as a stinging indictment in complete alignment with Paul's argument (vv.31-2): they have not trusted

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<sup>873</sup>Cranfield 1975:2.511; also Schlatter 1935:309; Nygren 1951:377; Käsemann 1980:278; Fitzmyer 1992:580-81. Dinter 1979:240; and Stanley 1992:120.

<sup>874</sup>Dunn 1988:2.584-5; cf. also Michel 1966, Müller 1964:36; Fitzmyer 1992:576; Refoulé 1985:184, but against Räisänen 1988:185,201n57.

<sup>875</sup>Morris 1988:376 does this blatantly, but most others follow this pattern as well.

in Christ, so they *are* being put to shame.

If 1Pet 2:6 is remembered again for a moment, in light of the persistently ominous association with the stone, it now becomes clearer that Isa 28:16 there energizes a predominately negative thrust in the text (vv.7b-8).<sup>876</sup> Recognizing the role of the participle to create conditionality or indeterminacy frees one to see this point. Thus Michaels's assertion that 1Pet 2:6c gives a "promise" which is the focus of the citation,<sup>877</sup> overlooks the fact that the flow of thought proceeds to explain both results but especially the infelicitous. Peter's use of Ps 118:22 (v.7) exalts the stone to the shame of those who do not believe (ἀπιστοῦσιν) and Isa 8:14 (v.8) indicates that the stone had and was continuing to precipitate hostility.

An understanding of the function of Isa 28:16 in 9:33 as presented here, however, leads us directly to a problem with Rom 10:11, since it seems impossible to read this passage as judgmental. Indeed it is positive through and through. This text resonates with the similar hope for unity that 1Cor 3 and Eph 2 exhibited in their particular ways. It does not appear, therefore, that 10:11 is simply a shorthand reference to 9:33.<sup>878</sup> By examining an author's selection of words, and the characters surrounding the text, we have found repeatedly a potential for two meanings. In Rom 9:30-10:13, it is faith in Christ that becomes the unifying factor between 9:33 and 10:11, but in the first instance where the focus is on Israel's failure to trust in Christ and thereby reach the proper goal of the law, it signifies judgement; in the second appearance at v.11 the cast of characters again includes both Jews and gentiles (πᾶς) and accordingly signifies opportunity for salvation. There are, therefore, two directly opposing functions that Isa 28:16 fulfilled in Paul's argument in Rom 10. Paul will later describe the first divine action as breaking off the branches (11:17ff). While in 10:11, Paul inserts the single word πᾶς in order to anticipate the possibility for both grafting the wild branches and re-grafting the formerly attached cultivated branches into a unified and universal tree of God's people. Paradoxical rather than contradictory is the proper way of describing Paul's use of Isa 28:16 in Rom 9:30-10:13.<sup>879</sup> In both

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<sup>876</sup>Cf. Wildberger 1982:1080.

<sup>877</sup>Michaels 1988:102,105. Ep. of Barn. also preserves a similar intertextual dynamic!

<sup>878</sup>As Müller 1964:34f, and Wilckens 1978:228, and Johnson 1987:153 seem to treat it.

<sup>879</sup>These comments build on Stowers's 1994:305 insights regarding the identity of the stone. In actual fact, it is not the identity but the function and results of the stone which are paradoxical.

analogies, for the stone and the tree, destruction proceeds restoration; Paul found in Isa 28:16, as with the Qumran traditions before him, potential for two messages but he chose to separate them in his argument to create or reflect this troubling paradox of Israel's fate in light of God's promises. Paul's paradox stems from his conviction that, though Israel is the enemy on behalf of the gospel, the nation will be reconciled to God eventually (11:26-28). O. Michel described the function of 9:33 in this way, "Wenn das Gotteswort zum Vertrauen auf diesen Stein auffordert, dann ist damit die Überleitung zu Röm 10,1-13 gegeben".<sup>880</sup> By our analysis, the purpose must be reconsidered. The purpose for 9:33 in the general argument, as an indictment, is narrower than Michel's description would suggest. Yet, Paul's use of 28:16 in 9:33 and 10:11 ultimately bridges first, Paul's complaint against and his prayer for Israel as well as second, Paul's failure with the Jews, his success with the gentiles and his hope for both in the future.

Of course, C.H. Dodd's claim, following Rendall Harris, that these texts were *testimonia* for the early church has already been mentioned with reference to Paul's *Vorlage*.<sup>881</sup> More important, however, than any hypothesis that the early church had testimony scrolls or had memorized Scriptural sound-bites, Dodd argued that these sixteen *testimonia* were understood in relation to their context.<sup>882</sup> His suggestion is especially intriguing, or problematic, for these fused texts in Rom 9:33. Which context did Paul have in mind, neither or both? There are three main correlations in context to reiterate: 1) symbolic representations of a personal agent(s); 2) tests of faith; and 3) resultant judgement.<sup>883</sup> Nevertheless, and this is crucial to remember, Paul purposefully chose to ignore aspects of the contexts, and not merely incidental aspects, so that this point of Dodd's argument appears to be denied as well. The question of a faithful contextual relationship between Isa 28 or 8 and Rom 10 in this case must be given in a "yes-and-no" answer which illustrates that Dodd's paradigm does not serve the analysis of intertextuality adequately, particularly for creative thinkers and writers such as Paul. The very evidence of Paul's redaction must be a hint not to judge 9:33 in mechanical or fixed categories; they are simply insufficient for the level of artistry employed by Paul

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<sup>880</sup>Michel 1966:320; see also p.322.

<sup>881</sup>Dodd 1952:41-3 and Harris 1916:2.18-9,26-32. Cf. also Ellis 1957:89; Lindars 1961:49-50,179.

<sup>882</sup>Dodd 1952:126ff.

<sup>883</sup>Also, Capes 1994:123, but *contra* Fitzmyer 1992:579-80, who concludes that Paul has completely disregarded the contexts.

who is pulling, pushing, and reconfiguring the bounds of his conceptions of Israel, God, the law, faith, and righteousness.<sup>884</sup> His earliest and purely figurative use of Isa 28:16 in 1Cor 3 is again a signal that he felt free to use the words of Scripture to supply illustrative pictures (cf. Rom 14:13: *τιθέναι, πρόσκομμα, and σκάνδαλον*), add voices of authority, or give historical precedent to his points. Lindars' conclusion that its association for Paul (and the early church) was inextricable to "the Judaistic controversy" is hereby shown as too simplistic.<sup>885</sup> Even as Paul's mission was an extension of Israelite religion, it also belonged to a period of redefinition and evolution which induced him to articulate the distinctiveness emerging in early Christian religion vis-à-vis Israelite religion. This period of religious creativity is reflected in Paul's use of the OT. Such a dynamic use of scripture is what Julia Kristeva conceived as its "transforming" nature.<sup>886</sup> The literary critical theory of 'intertextuality' prompts us to recognise that every text is a production of previous texts, oral traditions, and other culturally based semiotic expressions. The transfer of texts (intertexts) across geographic or temporal space simultaneously and necessarily produces a continuity and discontinuity, to challenge both contexts, and thereby both author and reader. Paul marked this intertext (combination of intertexts even) by the formula *καθὼς γέγραπται*, while his ironic synthesis which speaks of trusting in the stumbling stone of Zion, catches us as by tripwire in his intertextual transformation.<sup>887</sup> Paul's use of Isa 28:16 and 8:14 in 9:33 combined their notes of solemn judgment for his new lament over Israel's abandonment of her Messiah. Only later, in 10:11, after he had exposed the way

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<sup>884</sup>Analogies to *peshar* exegesis or 'pearl stringing' (*gezerah shawah*), thus appear inappropriate for Paul's manipulation of these texts; *contra* Longenecker 1975:116-17,203; Lindars 1961:178; Dinters 1979:25; Capes 1994:122. Ellis 1957:49-50 shows proper caution by not including 9:33 among his examples.

<sup>885</sup>Lindars 1961:179.

<sup>886</sup>Kristeva 1986:34-61, as was mentioned above, sees the most significant transformation in terms of political critique. Even if Paul's preaching and writings could not be characterized as politically motivated or targeted, this dimension cannot be overlooked completely; cf. Meggitt 1998:181-88. Christian missionary efforts (including Paul's) undoubtedly had political consequences (cf. 2Cor 11:32), especially for Diaspora Judaism if the earliest gentile converts came from 'god-fearers' and sympathizers to the synagogue (cf. Hengel 1997:61-76,126,225-30 and the pertinent comments by Boyarin 1995:294). Political sensitivities between Jews and gentiles could be agitated in two principle ways by Christian missionaries: by enticing such sympathizers out of contact with the synagogues, therefore, straining or fracturing delicate political relationships, and by assertions, such as Paul makes with Isa 8 and 28, that those who remained faithful to the synagogues were out of sync with God's new administration of righteousness through Christ. That Paul attempts to reinforce the political status quo in Rom 13:1-7 reveals his knowledge of the subversive potential of the gospel and his idealized hope that it not cause great agitation. Similarly, Hengel postulates that the full year spent by Paul and Barnabas in Antioch (cf. Acts 11:25f, c.40 CE) coincided with the coining of the label 'Christians' for the messianic sect which came precisely during the politically tense crisis of Caligula's oppression of the Jews with its concomitant rise of anti-Jewish sentiments and reactionary Jewish nationalism, all of which placed the sect potentially in a visible and extremely vulnerable political position (pp.225-30).

to (re)gain a state of right relationship with God through Christ, was he able to revisit 28:16 to capitalize on its potential for hope and salvation.

Another aspect of the contribution made by Isa 28:16 and 8:14 to Rom 10 comes into view through Paul's transformed use. For instance, he used these texts to situate himself in the drama of Rom 9-11. While Isa 28 was used regularly as a prophetic text whereby authors expressed hope in a future fulfillment or argued that it was beginning to be fulfilled, Isa 8:14 was consistently understood to be fulfilled already, being manifest primarily in the exile (e.g. S.O. 3:289f). Its continued value was for its typology of sinful and unbelieving patterns in Israelite religion. Paul thereby appears to synthesize the prophetic and typological in this verse for his own messianic message. First, by using the typological, Paul situated himself as a prophet who was calling out the sins of his own people and calling them back to fidelity to God. His reference to Elijah in ch.11 makes this clear, and his employment of Scripture throughout Rom 9-11 supports this inference, especially his citations in 11:8-10. Even as Isaiah had sounded the alarm of God's judgement on the people of God in the past (9:27-29), so now also Paul presumed to cite the errors of Israel's lack of faith in God's messiah. In both periods, of the prophets and of Paul, Israel was being reduced to a remnant. Secondly, by using the prophetic, he aligned his critique with God's trustworthy word, to prove that Christ was the fulfillment of prophecy and that his apostleship was a continuance of the prophetic moment.<sup>888</sup>

Beginning from this line of inquiry, more signs become evident that Paul's prophetic or apostolic message was central to the intentions of Rom 10 as we have argued extensively at the opening of this Chapter. Paul mentions preaching specifically in 10:8,14,15,16. To those references may be added the observation made earlier that Isa 8 appears in 1Cor 1:23: "but we *proclaim* Christ crucified, a stumbling block to Jews and foolishness to gentiles". Likewise, the way Isa 28 informs 1Cor 3:10-11 is relevant:

<sup>10</sup> According to the grace of God given to me, like a skilled master builder *I laid a foundation*, and someone else is building on it. Each builder must choose with care how to build on it. <sup>11</sup> For no one can lay any foundation other than the one that has been laid; *that foundation is Jesus Christ.*

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<sup>887</sup>Such a nonsensical interruption of a text is what Riffaterre 1990 described as an 'ungrammaticality' and an indication of an intertext.

<sup>888</sup>Käsemann 1990:279; Moo 1996:630.

By looking at Paul's previous correspondence it is plain that Paul maintained associations between these texts, the crucified Messiah and his preaching. His readership in Rome would never have recognized this, yet these connections reveal to us at least that they were intimately conjoined. If Paul had been emulating a mode of preaching in Rom 9-11 and relating his experiences in a preaching style, as we have argued, then at least we have found another motivation for including these quotations here. On the other side of the coin, their presence again confirms that the hypothesis of Paul's sermonic intent is not so fanciful when applied to an analysis of these three chapters. Of course Paul uses "shame" (καταισχυυθήσεται) from Isa 28:16 in 9:33 and 10:11 and this theme again recalls the important beginning of the letter (1:16f) just after Paul has expressed his interest in preaching in Rome.

## 10:1

Paul's deepest personal convictions, expressed at 10:1, add another dimension to his criticism of Israel. His prayerful intercession gives a redemptive-historical balance to his indictment, probably adumbrating, as Michel has sensed, 11:25f.<sup>889</sup> With solemnity, conveyed here by the asyndeton, Paul began putting Rom 10 into a context of intercession as he had done in 9:1-5. This confirms that Israel's shame was not merely hypothetical—he must pray for them to gain salvation. In the coming verses he would continue to partner his explanation of their stumbling with his hope and anticipation for their salvation.

His passion for Israel in v.1 is evident partly through his use of "heart". καρδιά has, of course, already appeared in the epistle, and here it may be best understood as something like Paul's core or inmost consciousness.<sup>890</sup> The heart for Paul was also where loyalty and devotion reside (cf. 1Th 2:17); where God's outpoured spirit was received (5:5); and from where the light of intellect and spirit emanate (8:27). So Paul's exacting argument betrays his pursuit of answers in the scriptures, not as a dispassionate scholar might search, but rather as one who is thoroughly engaged theologically and intellectually (cf. 9:1; 2Cor 2:4).<sup>891</sup> In this context, each fact could be

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<sup>889</sup>Michel 1966:324f.; Wilckens 1978:2.219.

<sup>890</sup>Moo 1996:631.

<sup>891</sup>Meyer 1980:71 may emphasize Paul's personal search for answers too much; he seems to say this was Paul's leading motive for writing this section.

relevant so it may connote a wide range of Paul's capacities.

Before the reading may move on it should be noted that the review of 1:16f, with regards to 9:33, was motivated by more than a mere coincidence of their 'shame' language. Indeed, a closer look finds other indications that Paul was reworking the epistle's thematic material here. As Paul dictated this prayer for Israel in 10:1, he proved that Ἰουδαίῳ τε πρῶτον in 1:16 was more than a formula or artifact of an earlier stage in the movement's history. Secondly, the crucified Christ was what divided the remnant from the hardened and, therefore, salvation from shame; accordingly, he recalled εἰς σωτηρίαν from 1:16 as the antipode to shame (cf. 5:9-10).<sup>892</sup> Thirdly, the language of God's power for salvation in the gospel is pertinent to both texts.<sup>893</sup> For Israel to need salvation meant that their access to God's righteousness (as his saving and vindicating activity) was required at this moment, and, insofar as its access was gained via faith in Christ, unless they redirected their pursuit of the law and righteousness they would continue to suffer shame (cf. Ph 1:19; 1Thes 5:9).<sup>894</sup> In other words, it was logical for Paul to discuss righteousness in 1:17-18 and 10:2 immediately after mentioning shame and God's salvation. This sustains the echo of Isa 51:5 as well.

Using a vocative in v.1 was also strategic for Paul to maintain a close rapport with his audience who would be straining to follow him through the rigors of his theological narrative and to elicit their empathetic participation in his speech.

## 10:2

Paul's thoughts in vv.2ff build upon his declaration of prayer in v.1, as his repeated deployment of γάρ shows.<sup>895</sup> Paul's conclusions about the current state of the gentiles and Jews were given at 9:30-31; he then succinctly explained why he reached his conclusion about the Jews (9:32-33); at 10:1 he addressed in a parallel fashion the same conclusion of 9:31, adding now his hope for moving beyond the dilemma. Naturally, as vv.1ff dig deeper into the reasons beneath these conclusions there will be

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<sup>892</sup>Dunn 1988:2.586.

<sup>893</sup>Cf. Schlier 1977:310.

<sup>894</sup>Eschatological salvation is obviously the emphasis at this point, but *access* (προσσάγωγῆ) to righteousness as peace now with God through Christ should not be neglected in this formula; cf. Rom 5:2.

<sup>895</sup>Cf. 8:1-6 for a similar structure.

similarities with 9:32-33, but they are not strictly a recapitulation.<sup>896</sup> Paul's aim now looks beyond stumbling, towards redemption to achieve a unified people of God. His prayer and mission strategy move along that trajectory.

Certain comments from the apostle in Gal 1, 2Cor 11, Rom 11, and Ph 3 reflect the basis of Paul's claim to bear testimony (μαρτυρῶ-v.2) to Israel's state of disaffection with God. Jesus-traditions of which he had become aware (cf. 1Th 2:15; 1Cor 15:1-9) and his sober recognition of an antagonism to his message in Jerusalem at the end of this epistle (15:31) likely contributed to his critique of Israel as well. The point of rehearsing these contacts with Judaism in Paul's life is to limit his indictments in Rom 10.<sup>897</sup> When Ragnar Bring claims that "in Rom 10 the context shows that he [Paul] is concerned with the law itself, whose righteousness the Jews *never* succeeded in gaining",<sup>898</sup> a generalization has once again yielded another careless, grossly offensive, and unbiblical comment.

Paul's testimony about Israel claimed that Israel had a zeal for God which lacked knowledge (ὁὐ κατ' ἐπίγνωσιν)—a contradiction on the surface. For, zeal requires knowledge.<sup>899</sup> Like every paradox or profound irony, however, there is but a fine line separating it from contradiction. What he meant by this becomes clear by following the argument onward, because just as v.2 explains v.1, so this peculiar statement itself must be explained. One gets the impression of Paul peeling off another layer of the paradox with each succeeding verse until 10:4 and 11ff. Paul intended his readers to infer that Israel's problem of knowledge was not their unfamiliarity with God, but their failure to acknowledge God's newest revelation and act of righteousness in Christ.<sup>900</sup> The reader cannot help be pulled forward to 10:4 by Paul's argument.

The most colorful word in v.2 is certainly "zeal": colorful, because this word

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<sup>896</sup>Contra the treatments of 10:1ff of Käsemann 1980:284 and Rhyne 1985:491, who claim this section "does not introduce a new theme", despite ὁὐ κατ' ἐπίγνωσιν and Paul's prayer; cf. also Bechtler 1994:288,91-6.

<sup>897</sup>Munck 1967:79ff (and Cranfield 1975:2.515) anchors this text to an allusion to Christ's life; see, however Mayer 1974:35 who rightly ties it to Paul's; also Campbell 1980a:74; Dunn 1988:2.586f; and Meyer 1980:66.

<sup>898</sup>Bring 1971:49; italics added.

<sup>899</sup>Sanday-Headlam 1902:283 argued that ἐπίγνωσις was "moral discernment" not simply knowledge. Schlier 1977:310 sees the word as emphatic, meaning knowledge and recognition of God, with a view towards submission; cf also Bultmann *TDNT* 1.707, Mayer 1974:233f. Schmithals 1988:368 stresses the implied culpability of disregarding their knowledge. These observations resolve the contradiction and indicate the irony. Schlatter 1935:310f and Käsemann 1980:281 misses this when they mistakenly condemn zeal outright. In view of 11:8-10, it is likely for their lack of moral or spiritual discernment that Paul was chastening them, so Wilckens's 1978:220 comments which tend toward the purely intellectual side seem less compelling. By contrast, Stuhlmacher's 1994:154 interpretation as unconscious delusion goes too far away from the intellect.

<sup>900</sup>Munck 1967:81-3; Leenhardt 1961:265; cf. Sanders 1979:482.

runs with a wide range of lexical companions. Among vice lists it joins in with various acts of aggression, quarreling, divisiveness, even drunkenness or debauchery (Acts 5:17; Rom 13:13; 1Cor 3:3, etc.). Or on other occasions, among tender expressions of concern, it may be found (2Cor 7:7; 11:2; cf. Gal 4:17f).<sup>901</sup> Moreover, like “pursuit” and “works”, encountered just a few verses before, zeal must be characterized by its objective. In this case it appears to describe the most admirable of pursuits, i.e., zeal for God (cf. 1Cor 14:1).<sup>902</sup> So, Paul could not be chastising Israel for having zeal, rather this would be to their credit.<sup>903</sup> Once the reader realizes this, however, the paradox intensifies and this then explains why the adversative (ἀλλά) was required.<sup>904</sup> Barrett senses this when he cites what appears to be a mild contradiction between 10:2 and 19.<sup>905</sup> Irony, though, rather than contradiction, explains more aptly the technique of Paul’s quick reversion (cf. 11:8-10). The precise point of Paul’s criticism is against the direction of Israel’s passions for God, which achieves the subtle point that to have access to the knowledge of truth is not automatically to use it.<sup>906</sup> Paul had made this same point about Israel earlier on moral grounds in 2:20. Now however, the stakes were higher; he has abandoned his *ad hominem* argument for the more majestic contours of redemptive history.

If virtuous zeal shames double-mindedness and exhibits fierce loyalty to its object of devotion, misdirected zeal is blameworthy for its infelicitous byproducts such as selfishness, boasting, and pride (1Cor 3:3; 2Cor 12:20). Nevertheless, the differences between them may sometimes be simply a matter of perspective, since zeal often arises from intense partisanship. One’s assessment of another’s zeal reveals where one’s sympathies lie: one faction’s virtue is often another’s vice (cf. Acts 13:45). It will not be surprising, therefore, that in the coming verses Paul should hint at Israel’s arrogance in

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<sup>901</sup>Käsemann 1980:280 goes too far when calling ζήλος a technical term. Stowers 1994:303 also exceeds credibility when it evokes the imagery of lovers: i.e., God taking now the gentiles in the place of the Jews. This might be more apropos to 11:14.

<sup>902</sup>Barrett 1977:114. Our comments move the onus of Paul’s indictment away from religious pursuit and zeal *per se*. Therefore, contrary to Barrett, no significance is inferred from the fact that Paul himself never claims to have “zeal for God”.

<sup>903</sup>Following Bring 1971:44; Sanders 1979:485; Cranfield 1975:2.514; Wilckens 1978:2.220; Meyer 1980:65; but *contra* Flückiger 1955:154f and others.

<sup>904</sup>Bell 1994:103.

<sup>905</sup>Barrett 1977:100.

<sup>906</sup>Several commentators have described Israel’s ignorance as a misunderstanding of the OT; (see e.g., Flückiger 1955:154; ). This would not be completely out of line with Pauline thinking (2Cor 3:14-16), if it does not imply that a legalistic reading obtained among Jews predominantly. Rather, Paul faulted them for missing pointers to Christ in the law and prophets; cf. Wright 1993:181-4,192.

the wake of their rudderless zeal. Dunn has argued persuasively, on a more historical note, that this verse should be associated with Jewish attitudes similar to those preserved in texts such as 1 Macc 2:19-26,54-58.<sup>907</sup> Events from the Maccabean period would doubtless have been a model for the rising nationalism in Palestine of Paul's time. They would have fueled a natural (and biblical) inclination among all Jews to read the holiness of the Torah as a prescription for cultural boundaries and walls of exclusions. Against such sentiments, Paul's universal missionary objectives came to grief (11:28a). Zeal for national/ethnic holiness must certainly be part of Paul's understanding of "works (of the law)". The ramifications for such zeal transcend a pure sociological analysis, however, when Paul draws out certain christological implications from his soteriology and includes his broader critique of the law.<sup>908</sup>

### 10:3

Even as Paul believed Israel's knowledge of God was now blinkered, he continued at v.3 to move one step closer to identifying specifically what they failed to see: τὴν τοῦ Θεοῦ δικαιοσύνην. Righteousness is simultaneously liberating and condemning: to align with God is to receive salvation, to be unsubmitive is to receive shame. Paul had described the aim of Israel's pursuit earlier in v.31 as a "law from righteousness", and for the commentators who were overly anxious to read that phrase simply as righteousness itself, it is easy to overlook that Paul has been carefully drawing together Christ and the law. If Israel pursued its law, but stumbled on faith in Christ, and if their zeal has shown (willful) ignorance for the righteous act of God (which is the resurrection of and vindication of Christ) and if this zeal was manifest in works of the law, then the law and Christ must be connected in Pauline theology. In the context of salvation, the "righteousness of God" is best understood as God's saving action in Christ.<sup>909</sup> It thus hints again that Paul was getting ever closer to the christological core

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<sup>907</sup>Dunn 1988:2.594f, following Käsemann 1980:280. Dunn stresses results of Jewish religious zeal and their efforts to distinguish themselves from gentiles, a key issue at hand for Paul as indicated in 10:4,11-13; cf. Gal 1:13f and Ph 3:6 as well as Num 25:11-13; 1Kgs 19:10,14; Ps 106:29f; Sir 45:23; 1QS 4:4; 9:23; 1QH 14:14; and T.Ash. 4:5.

<sup>908</sup>Dunn's 1988:2.594f comments on 10:2-4 (cf. also Bechtler 1994:296f) over emphasize Israel's abusive use of the law and under emphasize the disaffection between God (and his Messiah) and Israel. The former is given merit by 9:31 but the latter by 9:32-10:3. In other words, although 'works' are an essential component of Paul's critique, faith(lessness) and unsubmitiveness are more prominent here.

<sup>909</sup>Cf. Badenas 1985:109-12 for an overview of this discussion; the position above agrees in this case with Müller 1964:72-75 (conditioned by context in accord with its relational nature: *Verhältnsbegriff*); Käsemann, *Romans* 1980: 281; and Williams 1980:258f.

of his paradox. Sam Williams accentuates the promises of God (esp. to Abraham) and their fulfillment as part of God's righteousness which helps account for the γάρ between vv.3 and 4.<sup>910</sup> It also appropriately ties 10:3 with 9:6ff and the allusion to Isa 51 here.<sup>911</sup> An emphasis on God's promise and fulfillment of *salvation* may be the best way to combine both aspects, with the salvific implications foremost.

The traditional understanding of v.2 identified "zeal" with legalism and, in v.4, faith in Christ as its end (expressed in a variety of ways). Yet, if pursuit, works, and zeal in themselves do not point to legalism in Judaism,<sup>912</sup> does perhaps τῆν ἰδίαν [δικαιοσύνην] ζητοῦντες στήσαι in v.3? Three principal matters need attention. First, the textual evidence for or against δικαιοσύνη aside (it is obviously implied)<sup>913</sup>, the collective nature of "one's own" must be first acknowledged for its importance in the reading.<sup>914</sup> Paul, again in distinction to ch.2, was not referring here to an individual's conscience which accuses or excuses, but rather to a corporate relationship with God.<sup>915</sup> Barrett's eloquent description of personal submission to God, unfortunately also overlooks the contrasts of people groups in 9:30-31 and Paul's prayer for Israel.<sup>916</sup> Furthermore, the present tense participle and infinitive reflect this situation's ongoing nature, so a position of innocence, if that could be attributed to a collective entity, was not intended either. Israel's state of relationship or, better, their understanding of what was required for the proper functioning of that relationship is what was at stake. Secondly, the prevailing translation for στήσαι as "establish" is not viable in this context.<sup>917</sup> Luther's translation, *aufrichten*, is similarly problematic.<sup>918</sup> Dunn rightly connects ἵστημι here with **קָם** in covenantal contexts of the Hebrew Bible.<sup>919</sup> These

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<sup>910</sup>Williams 1980:283.

<sup>911</sup>Leenhardt 1961:265 is probably justified in remembering Abraham at this point as the pattern for submission to God's promise. The language of Gen 15:6 will bubble up in the very next verse.

<sup>912</sup>As argued in most of the older commentaries: e.g., Sanday-Headlam 1902:283, Michel 1966:325, etc.

<sup>913</sup>Fitzmyer 1992:583.

<sup>914</sup>E.g. Howard 1969:336, Toews 1977:212; and Badenas 1985:86,232n52. A corollary to this is that a comparison between 10:3 and Ph 3:9 must be made with caution to account for their difference in scope; cf. Müller 1964:73 (cites three major differences) and Wilckens 1978:2.221.

<sup>915</sup>E.g., Schlatter 1935:310f.

<sup>916</sup>Barrett 1957:197.

<sup>917</sup>E.g., Bring 1971:45f. Stowers's 1994:302 "substitute" is even less acceptable.

<sup>918</sup>Wilckens 1978:2.221 recognizes this awkwardness and stresses "bleiben" over "aufrichten".

<sup>919</sup>Dunn 1988:2.588 ; cf. Michel 1966:325n.5; Schlier 1977:310. The problem does ultimately stem as Dunn has argued from Israel's failure to recognize that "only God's righteousness can 'establish' the covenant", but that reasoning does not come through στήσαι; it may be deduced from *ὑπετάγησαν* and 9:33.

words may express either the “establishing”, i.e., the installation, of a new covenant (cf. 1Macc 8:17,29) or its “confirmation”.<sup>920</sup> Indeed, *LSJ* and *BAGD* include “confirm” as an lexical option for ἵστημι and this would be more appropriate for 10:3.<sup>921</sup> Dunn argues elsewhere that the appearance of στήσαι in v.3 was inspired by the allusion in v.6 to Deut 9:4 (9:5 - στήση/םקיה) where it clearly means “confirm”.<sup>922</sup> To advocate “establish” a scholar must face the historical absurdity it implies: Can we sincerely attribute to Paul such a blunder to have been claiming that his fellow Jews who were *continuing* in their traditions, holidays, and sacrifices were actually erecting a *new* means of relating to God?<sup>923</sup> Finally, Paul’s overall argument certainly strikes at the social boundaries of Israel’s piety, yet his chief concerns are with Israel’s actions in relation to God’s acts of and plans of righteousness.<sup>924</sup> This requires the implicit sociological dimension of “zeal” and “one’s own” be kept subordinate to the theological.<sup>925</sup>

Paul’s critique in vv.2-3, as a development of 9:31-33, against his unconverted countrymen was for their faithless zeal. Having said this, as many commentators do, we again must not lose Paul’s stinging irony under the covering of centuries of Christian commentary, for this also is approximate to a contradiction: faith should naturally be considered an integral part of zeal for God. If Bell’s definition of ζηλον θεοῦ as “exclusive loyalty” to God is granted, then zeal is virtually synonymous with faith(fulness).<sup>926</sup> How could Israel have zeal *for God* and not faith? A general answer to

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<sup>920</sup>*TDOT* 2:260. Weinfeld’s assertion that מקיה (Hiphil) more often means “establish” than “confirm” is not persuasive, since many of the examples he lists are not in fact best served by “establish”; e.g., Gen 17:7,9,21; Ex 6:4; Lev 26:9 and others. He does recognise “confirm” as the dominate meaning of מקיה (Piel).

<sup>921</sup>Significantly Paul used ἵστημι (or ἵστανω) to mean “confirm” in 3:31 and 2Cor 13:1. Aside from Col 4:12, it is not clear whether Paul ever used this word to mean establish, erect, or to stand up.

<sup>922</sup>See n.520 above. Moo 1996:635 also sees this text in the background of 10:3, but he mysteriously uses it in defense of an individualistic interpretation of “one’s own”.

<sup>923</sup>Schreiner’s 1991:219 claim to find legalism behind Paul’s criticism of the Jews rests substantially on his misunderstood meaning of ἵστημι.

<sup>924</sup>Wright 1993:244 records his thoughts thus: “Israel’s fault was her rejection of God’s plan, which manifested itself in her ‘national righteousness’ (which was invalidated by her Adamic sin); which expressed itself in her rejection of the crucified Messiah”. This would be more helpful if the first and third clause were equivalent, since the rejection of God’s plan was its rejection of the Messiah.

<sup>925</sup>Sanders 1983:38,43-46 emphasizes the privilege of the Jewish people in the covenant which is not unimportant to Paul (10:4bβ,11-13), but in v.3 the leading emphasis is on their relationship with God. Paul is systematically undermining Jewish privilege, starting with their relationship with God, (9:31-10:4,9-10), next with the law itself (10:4-8), and lastly with the gentile Christians (9:30;10:4,11-13).

<sup>926</sup>Bell 1994:6,104. This irony is unfortunately lost on Bell, who is too quickly inclined to read Paul’s critique of Israel as an attack on legalism (cf. pp.188-93).

this question would make the language unintelligible.<sup>927</sup> There must be a very specific or restricted answer which requires a subtle use of these terms. It has already been observed that Paul's argument in chs.9-11 is marked by a relentless series of binary contrasts. His argument in ch.10 is more nuanced and ironic, but his points here are still bouncing between conceptual poles in a way that creates a fence around his intent, between the extremes. Paul's subtlety will be made explicit and the tension will be momentarily resolved in the next verse. One might argue that Paul's paradoxes have a rhetorical punch, which has at once both the effect of making the reading intriguing yet also difficult.

#### 10:4

In 10:4, it appears Paul has finally reached the core of the paradox in his understanding of Israel's failing which is the cause for his prayer. He writes, "For, Christ is the end result of the law, which leads to righteousness for everyone who believes". If Israel pursued its law, but stumbled on faith in Christ, and if their zeal has shown (willful) ignorance for God's righteous act (the resurrection and vindication of Christ), and if this zeal was manifest in works of the law, then the law and Christ must be connected in Pauline theology. Finally, at 10:4, Paul dramatically ushers Christ to the center of attention, and this stage is constructed on the intersection of motifs from Gen 15:6, Hab 2:4; Isa 51:4 as well as Rom 1:16f, 3:21ff.<sup>928</sup>

No little effort by scholarship, modern and ancient, has been expended on interpreting this verse in context, within Pauline theology, or Christian theology, but in the scope of this work, justice to this illustrious history of debate may not be served.<sup>929</sup> In brief, there are four main ways to understand Paul's intention: 1) Christ has ended the law's role in righteousness;<sup>930</sup> 2) Christ had ended the nationalistic and narrow use of the law which obtained in late antiquity;<sup>931</sup> 3) Christ fulfilled the purpose (goal) of

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<sup>927</sup>Cf. Meyer 1980:65f.

<sup>928</sup>Cf. Lindars 1961:230,38; Gaston 1987:130; and Hays 1989:77f.

<sup>929</sup>An history of scholarship is provided by Badenas 1985:7-37.

<sup>930</sup>As read by Sanday-Headlam 1902:283-85; Dodd 1932:176; Schlatter 1935:311; Nygren 1951:379f; Michel 1966:326; Munck 1967:83; Schlier 1977:311; Mußner 1977:34,37; Käsemann 1980:282f; Martin 1983:271-82; Linss 1988:5-12; Morris 1988:379-81; Schmithals 1988:369f; Stuhlmacher 1994:155f; Bell 1994:189f; Moo 1996:638-42.

<sup>931</sup>Dunn 1988:2.586-91,96f.

the law;<sup>932</sup> or 4) a combination of 1, 2, or 3.<sup>933</sup>

What must be understood is that Christ is the “goal” of the Mosaic law according to Paul. He had already said as much in 3:21 (cf. 1:2). Robert Badenas also has amply demonstrated the preponderance of this denotation for τέλος.<sup>934</sup> Certainly the pursuit, apprehending, not attaining, stumbling, and even zeal contribute to the imagery of religious pursuit in Rom 10, which would invite this interpretation.<sup>935</sup> Such a rendering of τέλος νόμου benefits the overall reading with a coherence and resolution, making understandable how Paul could sustain his numerous, shocking paradoxes; in other words, it takes seriously the γάρ connecting it to v.3, etc. His peculiar antitheses between not pursuing-attaining and pursuing-not attaining; works and faith; zeal and knowledge; and confirming and not submitting are finally intelligible. Had the (majority of the) Jews attained the law, they would have necessarily accepted Jesus in faith (cf. 11:7).<sup>936</sup> Had the Jews accepted the call of the gentiles in Christ’s advent, their works (of the law) would not continue futilely to differentiate themselves from the gentiles.<sup>937</sup> Had the Jews followed God’s mercy to his power in Christ, Paul would not need to pray for their salvation. Had the Jews coupled their zeal for God with spiritual discernment to recognize God in Christ, they would have exhibited proper submission to God. The measure of the law was its origins in the election of Abraham and God’s continuing mercy (9:31 and 9:6ff,15; 11:25ff). The measure of Israel was its faith(fulness) in that mercy and election which Paul was convinced *should* have led them back to Abraham<sup>938</sup> and forward to their Messiah. As a prophetic figure, Paul was reminding Israel of its fundamental responsibility to trust God unto submission and 10:4 contributes to that by asserting that they met Christ on the road laid by the law, but

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<sup>932</sup>As read by Barth 1933:375; Flückiger 1955:153-57; Ellis 1957:119; Suggs 1967:311; Howard 1969:336f; Bring 1971:45-47; Cranfield 1975:2.516-19; Toews 1977:219-45,335f; Meyer 1980:66-8; Badenas 1985:112-18; Rhyne 1985:491f; Johnson 1987:151-55; Gaston 1987:130; Zeisler 1989:257f; Hays 1989:76,137; Fitzmyer 1992:584f; Hills 1993:585-92, (who reads *ἦν* instead of *ἔστιν*); Bechtler 1994:288-308; Dewey 1994:114f; Stowers 1994:304,307.

<sup>933</sup>As read by Barrett 1957:197f; Leenhardt 1961:266; Schneider 1964:410-22; Campbell 1972:360-66; 1980a:77; Kuss 1978:751-53; Wilckens 1978:2.222f; Dinter 1979:143,312, 321; Achtemeier 1985:168; Seifrid 1985:10; Wright 1993:241-5.

<sup>934</sup>Badenas 1985:38-80.

<sup>935</sup>Bring 1971:47n22; Campbell 1980a:76; Badenas 1985:115; Fitzmyer 1992:584; cf. Ph 3:12ff; *contra* Käsemann 1980:283, 9:32f do not obstruct the racing imagery.

<sup>936</sup>Rhyne 1985:492; Johnson 1987:155.

<sup>937</sup>Stowers 1994:307. The prepositional phrase, εἰς δικαιοσύνην, modifies all of 10:4a; in contrast to Flückiger 1955: 155 (with τέλος); Murray 1959:2.50 (with νόμου), or Martin 1983:278f (with πιστεύοντι).

<sup>938</sup>Meyer 1980:66.

rather than embracing him, they stumbled over him. Furthermore, insofar as this text has drawn allusively from Isa 51 (especially v.4), Paul was now asserting that the benefits of righteousness through the law was being opened to everyone who believed; Christ's advent achieved that goal of the law.

The uniqueness which Jesus Christ played in Paul's theology may be understood when 10:4 is placed alongside ch.9 where Paul glorified God's election, mercy, and grace as the sole source of salvation. Israel presently has largely neglected Christ and his central role in salvation for everyone who believes; however, Paul's prayer for them was that they would indeed come to this realization and confession (vv.5-13). Bringing Christ on stage therefore allowed Paul to refine his prayer for Israel's salvation and tie his hope for Israel to his global mission and future plans in Rome and Spain. Since this verse echoes Paul's introduction (9:4-5) which named the messiah among Israel's benefits, another implication of v.4 follows closely: as one of God's mercies Israel did not own rights to or deserve its Messiah and its substantial failure to follow him in no way points to God's injustice.

Returning to τέλος νόμου, what Badenas has not shown convincingly is that this phrase should be constrained to signify *only* "goal of the law".<sup>939</sup> The lead question for reading 10:4 becomes: Does the context indicate that τέλος νόμου means this goal has been attained and that in some way (or completely) the law *ended*?<sup>940</sup> For example, Badenas discusses τέλος βίου, regarding someone's death, which should be seen to say the life has climaxed and ended.<sup>941</sup> In truth, if Paul's argument consisted of 9:30-10:4, taking τέλος as goal would be simple and inescapable.<sup>942</sup> Nevertheless, the γάρ in v.5, prevents the reader from making a hasty contextual decision.<sup>943</sup> It will be argued below that the focus of v.5 was not simply directed against the present faithlessness of the hardened, because it more broadly assesses the purpose of the law. Considering Paul's ongoing evaluations of both humanity and the law in 7:7ff and 8:1ff, it should not be surprising that he could make such a connection again at 10:5. Perhaps to anticipate and

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<sup>939</sup>Cf. the critique of Badenas by Hofius 1989:103n175,110f. Doubts have long been expressed whether a lexical study could solve the problem; cf. Getty 1982:123n.4.

<sup>940</sup>Cf. Moo 1987:304: "To argue that Paul is claiming Christ as the ultimate goal of the law, and that, having attained its goal, the law is in some important manner no longer applicable, may very well do justice both to exegetical considerations and to the larger picture of the law in Paul" (cf. 3:21 and 6:14).

<sup>941</sup>Badenas 1985:46. This interpretation of the phrase is not his, however, since he concludes, rather tendentiously, that it describes "less the fact of the death than the fate or consummation of life".

<sup>942</sup>Bechtler 1994:298.

<sup>943</sup>Schmithals 1988:369 calls v.4 the *Überschrift* of vv.5ff.

answer questions regarding his full intentions in 10:4, he felt compelled to continue, to explain the wider implications for the law now that Christ has been formally reintroduced into his discussion. The combined emphasis of Gen 15:6 and Isa 51:4, Paul's chief intertexts here, which point to God's commitment to bless both Jews and gentiles, may have prompted him to address the more profound implications of his words as well. Implications from Rom 10:4 for Paul's transnational mission and for the nationalistic elements of the law certainly needed to be addressed.<sup>944</sup> That is to say, in view of 9:24 and 30, which tell of God's calling large numbers of gentiles, we could suspect even now that insofar as the law supported this phenomenon, Paul would likely have taken affirmation from it, while insofar as it did not, he may indeed have struck at the law (cf. 4:12-16; 1Cor 7:18-19). The inclusive language of 10:4b, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι, therefore may itself be one such hint that τέλος represented for Paul both goal and (partial) end.

## 10:5

Moving on to v.5 we encounter another quotation, Lev 18:5, that Paul had used previously (Gal 3:12). There are several aspects of Rom 10 that strike a cord of familiarity with this prior context. Just as Gen 15:6 and Hab 2:4 appeared in Gal 3:6 and 11, so also 10:4 reverberates with their sounds. Moreover, in both letters Paul addressed gentile right relationship with God alongside issues regarding Jewish piety. When it is also observed that Gal 3:1,2,4 describe Paul's preaching, these various data all suggest that Lev 18:5 may have featured regularly in the Pauline kerygma before mixed audiences of Jews and gentiles.<sup>945</sup>

In addition to these notes, some initial comments about the structure of Paul's argument will help to frame this discussion of vv.5-8. These verses return the reader to more quotations of the OT, after a respite in 10:1-4, and thus mark another phase in Paul's argument. This subsection, nonetheless, continues to explain his concern for Israel's salvation which has preoccupied him since v.1. Paul's hope for Israel's restoration was always firmly anchored to his convictions that Israel must reckon with Jesus Christ. The description of their intriguing intertextual features now offered will briefly point out how they add more depth to Paul's ongoing reflections on Christ, the

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<sup>944</sup>Cf. Schmithals 1988:370.

<sup>945</sup>Dunn 1998:169.

law, and the Pauline mission. Accordingly, and glancing at the connectives in 10:1-13, one immediately notes that the string of explanatory clauses began in v.2 pauses here, so that 10:6-8 *along with* v.5 were intended to support 10:4.<sup>946</sup> When γάρ is used again in 10:10-13 (5x), the gospel's universal mission reemerges as the foundation upon which the apostle had erected his remarkable citations of the OT,<sup>947</sup> all of which suggests that the quotations must be substantially intertwined with Paul's interest to motivate the hardened majority of Israel into a joint faith with the gentiles. In other words, Paul was proceeding upon the γάρ in v.5 to explain how τέλος, νόμος, and Χριστός should be related more precisely. Finally, since v.5 works in cooperation with vv.6-8 in the flow of thought, it will be impossible to discuss v.5 in isolation from the later verses. To anticipate one conclusion about their relationship, it may be affirmed now, in agreement with most commentators, that a contrast does exist between vv.5 and 6. How that contrast operates will be explained in more detail when attention can be devoted to vv.6-8.

“Moses writes ...” leads off Paul's recollection of Lev 18:5.<sup>948</sup> It has already been suggested that the present tense and personified introductory formulae in Rom 9-11 give this text a vivid and dramatic dimension. God speaks to Moses in 9:16 as the instrument of mercy for Israel and the instrument of hardening for the Egyptians. At 10:19, just a few verses hence, Moses speaks out against the history and present state of Israel's disobedience. Paul has postured Moses in both of these texts as the leader of Israel even as he had done in 1Cor 10:2 and 2Cor 3:13 (cf. 2Tim 3:8).<sup>949</sup> In Rom 9:4 and 10:1, Paul even imitates Moses' bold intercessions for Israel which are preserved in the traditions of Ex 32:32 and, significantly, of Deut 9:18,20,25. Such remembrances certainly derive from Paul's esteem for Moses. In addition to acknowledging him as Israel's prophetic leader, Paul had, on other occasions, ascribed praise to Moses both directly and indirectly, as the giver of the law (2Cor 3:7, 1Cor 9:9), and it is in this function that his appearance in 10:5 should be viewed. Both ‘writing’ and ‘law’ in 10:5

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<sup>946</sup>Campbell 1972:368; Seifrid 1985:13; Fitzmyer 1992:587.

<sup>947</sup>It is not the climax of the argument as Sanders 1983:40f claims (also Bechtler 1994:306) but the foundation.

<sup>948</sup>Regarding the textual problems in v.5 see n.498 above.

<sup>949</sup>E.g., Käsemann's 1980:286ff characterization of Moses' role neglects the positive role played by Moses in Rom 9-11. See the response of Wilckens 1978:2.226.

fix the picture of Moses as Israel's paradigmatic lawgiver.<sup>950</sup> It was because of Moses' definitive association with the law, however, that Paul could take license to place Moses in contexts that at first may seem to be less than flattering to him (cf. 5:12,20, 2Cor 3:7,15). This brief character sketch can be used as a limiting factor for any negative implications taken from 10:5 regarding Moses or his role in establishing Israelite religion and law. It obviously need not eliminate all traces of contrast between the law and gospel, but it requires some constraint.<sup>951</sup>

Like Adam, Moses emblemized an epochal divide within Paul's theology.<sup>952</sup> By mentioning Moses Paul signaled to his audience that he wanted to return his discussion to a broader historical framework of redemptive history which he could conveniently outline by its leading figures such as Adam, Moses, and Christ (ch.5). By mentioning "writing" Paul dramatized the presentation of this particular epoch's defining element: the written Torah. Kelber posited a technological difference and significance between the regimentation (γράμμα) of "writing" in v.5 versus the vitality (πνεύμα) of "saying" in v.6—as a battle of technologies.<sup>953</sup> Dewey rightly countered, however, that "the written texts in the ancient world were not silent."<sup>954</sup> Instead, he found a difference in their respective conveyance of power between author and audience.<sup>955</sup> More value in this contrast will be exploited below, but it is clear Paul was emphasizing the "writing" of Moses rather than his other personal qualities or speeches, in order to direct the reader's and auditor's attention to the written law and to situate his citation of Lev 18:5 within the Mosaic epoch.

Another support for this inference comes from the phrase which Paul inserted between the introductory formula and the citation. "The righteousness which comes from the law" (δικαιοσύνην τὴν ἐκ [τοῦ] νόμου) defines both "Moses writes" and Lev 18:5.<sup>956</sup> As part of the introduction to the citation, this phrase indicates that Paul was not engaging in a specific halakic dispute or about to adduce a specific law to

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<sup>950</sup>Kuss 1978:754.

<sup>951</sup>This is meant to correct the zealous comments such as Nygren 1951:380f makes about vv.5-6 which he believes depict an "absolute contrast". "Faith" is a synecdoche for "faith in Christ"; cf. 10:8 and 17.

<sup>952</sup>Getty 1982:110; Dunn 1987:219 and 1988:2.600; cf. also 1Cor 10; 2Cor 3.

<sup>953</sup>Kelber 1983:142-152.

<sup>954</sup>Dewey 1994:111f.

<sup>955</sup>Dewey 1994:117 emphasizes the personal dimension in v.6. "Paul not only would be appealing to their own experience but would be demonstrating inductively that *Dikaosune* herself is speaking from the midst of their own situation, that is, from their experience of a trusting relationship with God."

<sup>956</sup>Getty 1982:108.

substantiate his argument (cf. 1Cor 9:9), but rather it summarizes the nature of the written Torah and anticipates the citation's significance.<sup>957</sup> Of course, "righteousness" and "law" tie v.5 to what has just been read as well. This phrase indicates that the purpose of v.5 is to describe the administration of righteousness under the law, began at the hand of Moses, which the zealous Jews were still most eager to confirm (9:31;10:3).<sup>958</sup> It corroborates the epochal signal in the special formula, "Moses writes" (cf. Ph 3:6ff - δικαιοσύνην τὴν ἐν νόμῳ).<sup>959</sup> More than an emphatic contrast between "writing" and "speaking", the essential theological contrast between vv.5 and 6 is the paradigmatic shift (τέλος) from righteousness from the law to righteousness of faith (in Christ). Again, the focus in vv.5ff has broadened beyond Israel's failure to trust in Christ to include a critique of the law itself.<sup>960</sup>

The elaborate introduction to Lev 18:5 was probably necessitated because the words of the citation are pedestrian and unremarkable in their own right. The words are neither technical theological terms nor particularly descriptive. Throughout the study of Lev 18:5 and of its History of Interpretation, in order to determine the semantic value of the intertext, each new context was analyzed for its scope of laws and statutes, for the relevant dimensions of living, and for the relationship between observing the laws and living. In accord with this new context, chiefly Rom 10:5a and 9:31, the whole Mosaic law should be considered as the antecedent to πάντα and ἀντοῖς.

'Doing', another general term even within the book of Romans, might be simply considered "life lived": one's philosophy, personality, or vocation realized and made visible. Just as deeds may be virtuous (3:12; 12:20;15:26), they may be vicious (2:3;3:8), consciously monitored (13:14) or unconsciously controlled (7:15), but they overtly express the operative principles of one's life. Most recently Paul had employed ποιέω to denote commercial production (Rom 9:20f), as with the workmanship of the potter in the analogy of God's production of creation. 'Doing' is a constituent of living

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<sup>957</sup>Barrett 1957:198.

<sup>958</sup>δικαιοσύνην τὴν ἐκ νόμου does not mean, as Leenhardt 1961:267 claims, a measuring of merits against sins, but a relationship with God within Israel's covenants which, as numerous OT texts testify, not least Isa 28:16, depend upon trust and obedience.

<sup>959</sup>Bring 1971:49 also cites Ph 3:6, yet he contrasts the two, saying Romans is not to be construed as a "false kind of righteousness" such as in Ph 3:6. Neither, in fact, demonstrate this; Paul's expressions of the law's inferiority are relative to his esteem of Christ and must not be read absolutely. Paul narrowly defines Abraham's righteousness as apart from the law on the technicality that circumcision came after the promise, but he nowhere does that for Moses, David, Elijah, etc. Could it be rightfully denied that Paul viewed them as righteous after the law? Likewise, to claim that Paul was denying in 10:5 that "living" according to Lev 18:5 was never achieved within biblical history is to far exceed the scope of this context.

<sup>960</sup>Lindemann 1982:246.

to be understood or judged by a variety of categories. Paul enjoyed using the word as a barometer of the inner conflict of the desires of the Spirit and of the flesh (Rom 13:14; cf. 7:23 and Gal 5:17). In addition, ‘doing’ may move beyond a personal dimension since conduct is both personally and socially imprinted, and hence it may be as much ‘custom’ (1:28,32; 2:14) as ‘habit’ (1:9). When Paul chose Lev 18:5 for Rom 10:5, and when he set it in the context of Moses’ composition and description of “righteousness from the law”, it was probably motivated by his interest in the distinctive activities (doing) required by the law.<sup>961</sup> Stated another way, the ‘doing’ of Lev 18:5 stands for the constituent actions of life as specified and regulated by the law, and it thus should be understood to connect the Mosaic Law with Israel’s zeal and distinctive works (9:32;10:3; cf. Ezek 20, Neh 9; 4QD<sup>a</sup>).<sup>962</sup>

Likewise, “living” may be understood only when anchored to its context, given its wide range of meaning and the gnomic quality implied in the verb’s future tense.<sup>963</sup> Within this letter, because Paul was convinced that his gospel held consequences of the greatest importance, he frequently set out the alternatives of acceptance or rejection of his gospel in terms of life or death. So when Paul described “the righteousness of the law” through Lev 18:5 with its promise of life, he first of all intended it to follow this trend, being very appropriate to his discussion of salvation in 10:1, and he secondly alluded to his earlier statement in 7:10, “Even though the commandment was found in me which was to lead to life, this commandment led to death.” This text belongs to a lengthy discussion of the law when viewed in the face of Sin’s death grip on humanity. Despite Paul’s recognition that the law is good and just, he argued that its effect when seized by sin yielded death instead of life. One struggles to clarify what “life” means in 7:10, because of the complex issues involved in interpreting the strange soliloquy as a whole and because life and death (ἀπέθανον, ἀπέκτεινεν, and θάνατος,) were being used metaphorically. The discussion will return to these issues momentarily, but what does become clear is that Paul intended to develop the themes of righteousness, the law, and life (and death).

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<sup>961</sup>Dunn 1987:219.

<sup>962</sup>Rhyne 1985:495. Interestingly, 2:13 (οἱ ποιηταὶ νόμου) is followed by challenges to the interlocutor’s morals (stealing, adultery, etc. - vv.21f) which is conceptualized within the framework of circumcision (literal and spiritual) not because there is a clear distinction between observing the law’s moral or cultic codes, but because circumcision is a requirement of the law that has especial significance when Jewish and gentile concerns come to the forefront.

<sup>963</sup>This form is not indicative of a future time here; *contra* Michel 1966:327; Käsemann 1980:285; cf. Lindemann 1982:241f.

When tracing these themes in the epistle an ongoing contrast emerges between life under the law and life through Christ, in which 10:5 and 6 participate. For example, 5:18 (“living righteousness/acquittal”) and 8:10 (“life through righteousness”), in their respective contexts, hint at the same fundamental difference between 10:5 and 6; namely, life in the present (8:10) and life after resurrection (5:18,21) has been secured for believers only by Christ’s righteous act (δικαίωμα). These uses of ζωή, whether of this or the next life, connote peace with God rather than physical life or national prosperity. By contrast to the partnership of righteousness through Christ and life, Rom 7:10 conjoins the law with death to suggest that the law does not (or no longer) provide life and that believers have passed from life under the law to life with Christ and the Spirit. Paul would only be able to arrive at this contrast if the law was no longer a partner with righteousness, and of course the very point of 3:21-31 and 7:1-6 was to sever this older partnership and to link Christ with righteousness instead. Rom 7:9 is a corollary to Gal 3:21 in that Paul metaphorically portrays the law as the power which resurrects (ἀναζάω) sin and death rather than eternal life. The purpose of both texts was to point up the deficiency of the law in light of Christ’s resurrection.

Citing the ‘living’ of Lev 18:5, therefore, sparks the memory of these issues of death and life; it contributes to the contrast between existence with the law and with Christ; and it creates an intertextual link between τὴν δικαιοσύνην τὴν ἐκ νόμου (10:5) and the lifestyle, customs, and geopolitical particularity which characterizes Moses’ written Torah as summarized in Lev 18:1-5a. This full picture of the law and life under the law was assumed by τὴν ἰδίαν [δικαιοσύνην] ζητοῦντες στήσαι in 10:3 and as such it binds the texts before and after 10:4.<sup>964</sup> Israel was zealous for doing the things of the law: eager to pursue the law (9:31), to confirm their state of peace with God (10:3), and to maintain its corporate life (10:5). A commendable hope though this may be, it nevertheless had, in Paul’s reckoning, failed first because of sin’s power over fleshly humanity (chs.2 and 7) and secondly because it did not conform to hope in God’s newest and superior provision of life through faith in Christ (10:2-3). Insofar as Lev 18:5 represented the Mosaic law that was still susceptible to the first or subordinate to the second, Paul denied and subverted “living” according to it. “Doing” the righteous commands of the law could neither lead (ἐν αὐτοῖς as “by them”) Israel to life (9:31)

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<sup>964</sup>Dunn 1987:222f.

nor maintain (ἐν αὐτοῖς as “in them”) its relationship with God (10:3).<sup>965</sup> This epochal distance must not be ignored in order to infer that Paul was thoroughly impugning Israel’s historical faithfulness to God through the law or denying that the law ever led Israel to a true realization of living such as Lev 18:5 describes.<sup>966</sup> Nor should Paul’s qualifications on Israel’s election (with its inherent geopolitical framework), of which his subversion of Lev 18:5 plays a part, be construed as a full assault on righteous deeds. The goal in this argument was to expose the universal foundation of the gospel (vv.4,9-13).

Even if the apostle’s words supplant the central role of the law, they do not abrogate observance of the law entirely, since 3:31; 8:4 and 13:10 all validate the law within the framework of faith in Christ. This necessarily entails jettisoning all works of the law, such as circumcision (2:26) and Jewish feast days (14:5ff), that would negate 10:4 (“for *all* who believe”) and interdict Paul’s mission to the gentiles. Rom 10:5 evokes the entirety of the law, not Paul’s modified appreciation thereof, in order to contrast fidelity to God through the law versus fidelity to God through believing and confessing Christ.<sup>967</sup>

Consequently, Rom 10:5 assists Paul’s redefinition of God’s people and the ongoing function of the law.<sup>968</sup> It could be said that Paul’s description of 10:4 initially proceeds in 10:5 (γάρα) to declare what it does *not* mean: 10:4 means that doing, living, or zealotry for God is no longer bound to the law. Three chief differences set 10:4-5 apart from Lev 18:5. First, the characteristic emphasis on Israel’s holiness (separateness - *קדש*, *בדל*) in Lev 17-26, which could be manifest in Israel’s zeal, and its special provisions for including the אֲרָם (18:26) was radicalized by God’s calling of the

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<sup>965</sup>Arguments for divining a difference between “in” or “by” in the phrase (in this context) is over-interpretation; see Dunn 1987:219; 1998:150-53 and 1988:2.601 or Moo 1996:649n.18. Dunn is right to relate Lev 18:5 with “covenantal nomism”, but to divide the two senses of ἐν presumes too little about the dimensions of “living”—a point for which our treatment of Lev 18:5 and its History of Interpretation has argued extensively—which does not cleanly equate to either righteousness or salvation, although it is more approximate to the former. There is no contextual evidence to deny that Paul believed certain aspects of “living” were *achievable* through observance of the law, e.g., material prosperity, national security, etc.

<sup>966</sup>See n.959; also cf. Barrett 1977:116f; Kuss 1978:755; Käsemann 1980:285. The contrast between vv.5 and 6 is not “doing” and “believing”, as e.g. Seifrid 1985:15, would articulate it, but “law” and “believing (in Christ)”.

<sup>967</sup>Heller 1972:485f attempts to reduce the essential difference between vv.5 and 6: “Lev 18,5 legt den Nachdruck auf das Tun des Menschen, dagegen Dtn 30,11-14 auf das Tun Gottes, der selbst sein Wort sienem Volke nahe gebracht hat.” The function of Lev 18:5 in Paul’s redemptive historical narrative is far richer than this suggests. Heller believes that the contrast between these has preserved the original intention of both. The exegesis of vv.6-8 will partly respond to this because he ignores Deut 9 and its effect on the whole section.

<sup>968</sup>Paul’s contention is squarely with the law and not a false, “exclusivistic reading of the Lev 18:5” as Bechtler 1994:303f attempts to argue.

gentiles.<sup>969</sup> Paul did not remove holiness from his theology as seen in Rom 6:22; 15:16; and significantly 1Cor 6:11 wherein Paul had prohibited prostitution, following his censorship of the incestuous Corinthian congregant in 5:1 (cf. Lev 18:7-8).<sup>970</sup> Secondly, in Rom 10 Paul replaced the theme of separation and holiness in Lev 18:5 with faith and righteousness not only as the characteristic themes of righteousness with God, but also as the defining attributes of God's people. This intent is paralleled in Gal 3:11-12. What might have motivated Paul to do this? The History of Interpretation for Lev 18:5 from the OT even to the NT, has demonstrated that boundary issues were associated repeatedly with this intertext. If Paul desired to redefine the boundaries of God's chosen, he could rely on Lev 18:5 to signify the old limits and then employ a different set of terms to clarify his new conceptions. His subversion of Lev 18:5 was partly achieved by keeping "holiness" (a valuable but 'loaded' term) at a safe conceptual distance from it. Accordingly, among the Pauline corpus it was only Galatians, where Paul's fight with issues of ethnic/religious boundaries were so vociferous, that ἀγι-κ.τ.λ. is completely lacking! Paul constrained holiness within his conception of righteousness which he then redefined for admission of the gentiles into the people of God. Thirdly, membership of God's people was broadened beyond the physical boundaries of Canaan to the world (9:25f;10:19f). τέλος νόμου, therefore, must signify that Israel's pursuit of God through the law was simultaneously ended, transformed and redirected.

The preceding comparisons between Rom 7 and 10 do not ignore the differences for the sake of their commonalities. It is universally acknowledged that the first person speech in Rom 7 resists a facile reading. The competing interpretations for 7:7-25 number at least five, but the one advocated here, following Fitzmyer, takes the passage to represent Israel's historical struggles with obedience before and after Mt. Sinai (7:9).<sup>971</sup> At issue for the "I" is a war of passions and self-control. Played upon the stage of Israel's history such a struggle characterizes Paul's view of Israel's inevitable course into exile (7:14). This was Israel's death or forfeiture of life because of sin's

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<sup>969</sup>Contrast the use of Lev 18:5 here with the rabbinic text Sifra Aḥare pereq 13.13, cited and explained by Sanders 1977:207. The extension of life and righteousness to the יִי by the rabbis was contingent upon adherence to its administration in the law.

<sup>970</sup>Cf. also Mt 14:4 (and pars) with Lev 18:16. Paul's deprecation of homosexuality in Rom 1:27 was also based on the Levitical prohibition in 18:22 and his rulings against adultery (Lev 18:20; Exod 20:14; Deut 5:18) are found in Rom 2:22; 7:1-3; 13:9; 1Cor 6:19.

<sup>971</sup>Fitzmyer 1992:463-79.

power over the law. Against this tragic background, Paul reconstituted the “sons of God” in 8:14-17 as those who are enabled to fulfill the law (8:4) by means of God’s work in Christ and with the help of the Spirit. The law described life, but Israel was unable to keep its hold on its promise (7:10). Given this reading of Rom 7 there are notable correspondences and differences between it and ch.10. Both depend upon redemptive historical templates, emphasize Israel’s collective disobedience, and look to Christ as the solution to Israel’s problem (cf. 7:6,24f). However, whereas ch.7 more *generally* depicts Israel’s desperate cries for a solution to its plight of immorality (ἐπιθυμία), Rom 10 *narrows* the focus on their plight to a fundamental faithlessness.<sup>972</sup> Rom 7 dramatizes their historical impiety; Rom 10 denies the efficacy of their piety. Even as idolatry or unsanctioned political treaties could be cited by the prophets to indict Israel, so in Rom 10 Paul criticized Israel for their singular failure to trust in Jesus, the new stone of Zion. Finally, and in view of this comparison, “life” and “living” must be viewed from a corporate perspective in both chs.7 and 10, and yet they remain rather indeterminate as to their implications for physical, economic, or eternal life within this framework.<sup>973</sup> As with Gal 3:12, Paul does not provide an exegesis of Lev 18:5, so his full understanding of the verse has again been subordinated to his agenda of trumpeting the proclamation of eternal life through Christ. We may speculate that his Pharisaic background (Ph 3:5; Acts 23:26-28) would lead him to read Lev 18:5 as both living here and in the eschaton (as with CD 3,7; PssSol 14; Lk 10,18), but it will not be profitable to venture farther either for the sake of his theology or the exegesis of Rom 10:5. In other words, a temptation to succumb to the root fallacy (“Lev 18:5 in context does not refer to eternal life, therefore ...”) or the illegitimate totality transfer (“The contemporary use of Lev 18:5 in PssSol, CD and Lk take it to refer to eternal life, therefore...”) of intertextual semantics must be avoided in light of Paul’s silence and specific purposes for the intertext.

One final comment must be made regarding the intertextual qualities of Lev 18:5 before moving to vv.6-8. Paul’s remarkable denial of the validity of Lev 18:5 may have been prompted by more than an aggressive interest in reconstituting the people of

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<sup>972</sup>Getty 1982:109 compared 10:5 with 2:13 where “the intent of Lev 18:5 is retained”. A brief comparison of chs.2 and 10 is informative as well. Paul takes up his discussion of Christian gentiles from 2:14-5,26-27a in Rom 9:30 along with his indictment of the Jews. Rom 2 like 7, however, points up Israel’s sin and moral failings, so again the same differences between chs.2 and 7 with 10 obtain.

<sup>973</sup>The issue is not individual observance of the law or individual life; *contra* Rhyne 1985:495. Again, as with Lev 18, Deut 4 and 30, Ezek 18,20, and 33, etc. (in contrast with PssSol 14, Philo *Cong.* 86; Lk 10,18) the singular (“the one who...”) is a token for a plurality.

God. The exegesis offered thus far explains how he handled Lev 18:5, but not why he chose this text to illustrate his limited break with Moses whom he regarded so highly. Within the History of Interpretation, however, there lies a likely explanation for Paul's appropriation of Lev 18:5. Its legacy of symbolizing Israel's religious distinctives certainly was a factor, but specifically its occurrences at Ezek 20:11,13,21 and Neh 9:29 suggest even more reasons for its usefulness on this occasion.<sup>974</sup> In both OT speeches, Lev 18:5 featured in an historical review and served precisely to express how Israel had failed to seize upon its potential promise of life (cf. Rom 9:31). Its appearance in these orations correlates to the oral features found in Rom 9-11. Also, to render its promise virtually into curse,<sup>975</sup> as Ezekiel and Nehemiah have done, already suggests how Paul could have arrived at his telling statement in Rom 7:10, (that the commandment meant for life had led instead to death).<sup>976</sup> It becomes ever more apparent that Paul was reading Lev 18:5 through the lenses of the prophet Ezekiel when we compare 7:10 with Ezek 20:25 (highlighting the correspondence with Lev 18:5):

Ez 20:25   גַּם-אֲנִי נִתְּחִי לָהֶם חֻקִּים לֹא טוֹבִים וּמִשְׁפָּטִים לֹא יִחִיו בָּהֶם  
Rom 7:10   ἐγὼ δὲ ἀπέθαινον καὶ εὐρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὐτὴ εἰς θάνατον·

Ezekiel twisted Lev 18:5 in this astonishing verse to claim that God had responded to Israel's sin by giving them laws and statutes that would lead them to their death. Whatever this difficult text meant originally,<sup>977</sup> it takes little imagination to see how Paul would discover in these words that Israel's immorality led them inexorably to exile, that the law contributed to this predicament, and that Israel stood in dire need of a solution to such a plight. Ezek 20 hereby gave Paul a prophetic precedent for his historical speech in Rom 9-11. Both authors faced a pivotal crisis for understanding the past, present, and future of Israel. Paul was probably influenced by Ezek 20 to articulate the inferiority of life under the law and to deny the relevance of Lev 18:5 in the face of Christ's resurrection.

<sup>974</sup>Moo 1996:648n.16 says "Paul has predecessors in using Lev 18:5 as a 'slogan'" and he cites Ezek 20, Neh 9, and CD 3. Unfortunately, he does not expound on "predecessors", so the present reading supports and refines his intuitive remarks.

<sup>975</sup>This is of course facilitated by the indeterminacy of the relative pronoun and participle in Lev 18:5; cf. the discussion above for Isa 28:16.

<sup>976</sup>Wilckens 1978:2.224 comments on 10:5 saying, "Was freilich dort [Lev 18:5] eine Verheißung ist, wird bei Paulus zur Warnung bzw. zur Verurteilung des Sünders ...". This comment is more appropriate to 7:10 than 10:5, however.

<sup>977</sup>Kaiser 1971:25 tried to dismiss the importance of this parallel because of the difference in its original intent (God's permissive use of "polluted customs and observances of heathenism").

10:6-8

Until now the pathway of Paul's argument made no easy traveling, but upon reaching vv.6-8 the terrain seems nearly impassable. Quite unlike 9:33 which seamlessly united Isa 8:14 and 28:16, these verses leave great logical gaps. For example, one might note that the questions "who will ascend/descend...?" are not answered by the succeeding phrases. Paul has left out significant portions of Deut 30:12-14 and as it stands the text simply does not make sense with only a surface reading. Indeed these verses offer a text which starts and stops with abrupt interruptions. The author has made it the reader's task to bridge the gaping connections, i.e., the intertextual and rhetorical connections.

Many commentators have struggled with the intertextual features of these texts. Some, Sanday-Headlam for example, have found the verses so strange they denied the presence of a quotation.<sup>978</sup> Few have followed this suggestion, because the correspondences of peculiar elements, that is elements of the intertext which are not obviously motivated by the typical Pauline language or argument, are too remarkable to ignore.<sup>979</sup> Even among the works dedicated to studying the use of the OT in Paul's writings, a wide variety of opinions have been offered. Ellis looks to 30:6 (God's pledge to circumcise Israel's hearts) for some contextual bridge to Paul's attitude of faith,<sup>980</sup> while Longenecker and Stanley stress the non-contextual use of these verses.<sup>981</sup> Hanson attempted to argue for a typological reading, between Christ and Moses, and Hays believes Paul saw the gospel prefigured in Deut 30.<sup>982</sup> Two scholars, however, may be highlighted for their lead in explaining vv.6-8. First, the influential work of Suggs has convincingly related Jewish Wisdom traditions to Deut 30:11-14, such as those visited above in the History of Interpretations (along with Sir 24:4,23 and Wis 9:4-9), concluding that Jewish theology, in Paul's time, could understand or equate the

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<sup>978</sup>Sanday-Headlam 1902:289. Barrett 1957:199 calls it merely a rhetorical form.

<sup>979</sup>Suggs 1967:301 argues similarly in his second point.

<sup>980</sup>Ellis 1957:123. He also relies on Jer 31:31 for this bridge, but Hübner 1984:87 justifiably calls this "einen zeimlichen Umweg".

<sup>981</sup>Longenecker 1975:121f; Stanley 1992:130.

<sup>982</sup>Hanson 1974:152; Hays 1989:155. Schoeps 1959:250, however, believed that Paul "can no longer be excused by alleging the freedom proper to typological exegesis".

Torah with divine Wisdom.<sup>983</sup> Suggs speculated that Deut 30 was used in debates against Paul, but that Rom 10:6-8 represents his answer to his opponents through a new interpretation of the text facilitated by replacing the Torah with Christ (10:4) as the newly revealed word of God.<sup>984</sup> Secondly, perhaps the most nuanced reading has been offered by Hays who rightly senses the importance of Deut 9 and the generally subversive features in Paul's argument. He describes the form of these verses as a line-by-line *peshet* interpretation of Deut 30:11-14 and again this text becomes a support of or articulation of "righteousness from faith".<sup>985</sup> Despite the great value of these contributions, several questions persist which this thesis hopes to address. Neither of these arguments explain the differences between Deut 9:4 and 30:11 or expose a purpose in the allusion to 9:4 or Paul's jump from ch.9 to 30. Suggs completely ignores Deut 9 and Hays's off-handed conjecture is unsatisfactory.<sup>986</sup> Also, neither account for the difference between ἀλλὰ (Rom 10:8) and וְ/γάρ (Deut 30:14). When these differences are brought to light, questions about the rhetorical structure and voicing will also emerge which must be addressed.

The consensus among scholars reads a contrast between vv.5 and 6-8, finding the δέ between them as the signal for this. Intriguingly, this reading results in a surprising conflict between Lev 18:5 and Deut 30:12-14, both of which are attributable to Moses and encourage fidelity to the law. Has the apostle made Moses contradict himself?<sup>987</sup> Many scholars have interpreted this contrast as a sign of inspired exegesis that probes deeper than the literal meaning of Deut 30 (Nygren, Leenhardt, Lindars, Cranfield, Seifrid), or have described it less charitably as simply arbitrary (Windisch), fanciful (Dodd), paradoxical (Barrett), fantastic (Käsemann), or historically outrageous (Hays). Most attribute it to the (alleged) wiles of Jewish midrashic interpretation. Opposing this consensus, a few have tried reading Lev 18:5 and Deut 30 in a positive

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<sup>983</sup>Most recently Suggs's work has been viewed approvingly by Humphrey 1999:129-48. She argues that Sir 24 is particularly enlightening for seeing Paul's argument against Jewish mysticism (esp. pp.146ff). Paul's level of critique, however, is more general than this scenario describes, and Humphrey does not convincingly show that it was an issue for this letter's audience.

<sup>984</sup>Suggs 1967:301. Cf. Michel 1966:328n.14; Johnson 1987:133-139,158ff.

<sup>985</sup>Hays 1989:77-83.

<sup>986</sup>*Ibid.* He wonders if Paul chose Deut 30 over a sustained exposition of Deut 9, because the latter text was "too easy" to exploit and would "end the argument prematurely". He is forced into such speculation for Paul's motives, because he concludes about the argument itself: "Paul's interpretation presupposes what it argues and argues what it presupposes: that the real meaning of Deuteronomy 30 is disclosed not in lawkeeping but in Christian preaching".

<sup>987</sup>Sanders 1983:160f says yes and compares it with other alleged instances in Jewish literature.

light, rendering δέ as a conjunctive, and alleviating the intertextual tension.<sup>988</sup>

In the favor of the consensus, several signs of a contrast cannot be ignored. It has been maintained that 10:5 participates in an ongoing contrast within Romans between life with the law, for which Paul can no longer be an advocate, and life with Christ. The positive element of the contrast comes in v.6 which claims to represent the righteousness from faith. Hence v.6 joins with earlier texts in Romans that examine faith as the key to peace with God in this life and the next. A contrastive style is well at home within Rom 9-11 which is dominated by a binary logic. Furthermore, the difference in “writing” and “speaking” points to a contrast in different strengths of presence, and hence relevance, implying that the righteousness from the law (v.5) was being distanced from the auditor and that its replacement, righteousness by faith (vv.6-8), was being brought nearer.

Having defended the consensus, certain significant objections must also be raised against it that could benefit the cause of the minority. First, given Paul’s regard for Moses—who has just been made to *write* a doctrine which Paul cannot support instead of personally *speaking* it, and upon whom Paul will very soon call upon for his authoritative voice (10:19)—would it be reasonable for Paul to be striking up a polemic with Moses with his very own words? Secondly, given the significant verbal and conceptual affinity shared by Lev 18:5 and Deut 30:16, would it be likely that Paul chose 30:12-14 to combat the former? Suggs’s article takes this question seriously, resulting in a conjecture that Paul was cornered into using Deut 30:11-14 because his opponents had found it handy ammunition against his contention with Lev 18:5.<sup>989</sup> Thirdly, since Deut 30:12-14 defends the law so that Baruch and Philo could derive great comfort from its meaning, would it be logical and likely that Paul could employ this text in an opposite way without realizing the outrageous results of his argument? These questions are meant to be more than rhetorical. Although each could be answered affirmatively, they at least show how steep is the way which the consensus has taken. Moreover, the refuge must be abandoned, which is so often taken by commentators who are uncomfortable with their conclusions, that the thrice given τούτ’ ἔστιν is a signal for “(midrashic) pesher” hermeneutics and thus exempt from

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<sup>988</sup>E.g. Kaiser 1971:26f; Bring 1971:49f; Toews 1977:246ff; Cranfield 1975:2.521f (although Cranfield finds the contrast between Christ’s righteousness and believers’ righteousness); Baden 1985:120-25; Hays 1989:76; seemingly Johnson 1987:157; Gaston 1987:130; Wright 1993:245; Stowers 1994:308.

<sup>989</sup>Suggs 1967:304.

common logic. On the contrary, this phrase is an ubiquitous literary convention which Paul and other Greek writers used for all manner of explanations (e.g., 7:18; Acts 1:19; Heb 2:14), including explanations of quotations.<sup>990</sup> Rom 10:6-8 is no more a peshet in form than Philo's *Sac.* 46.4, or Plutarch's *Lives* 6.4.7,<sup>991</sup> or Epictetus's *Dissertationae Arrianodigestae* 1.9.25.1 (quotation of Socrates and explanation), among many others.<sup>992</sup> Given that Michael Fishbane's research in the Hebrew Bible<sup>993</sup> uncovered what could be called verbal and functional equivalents to τοῦτ' ἔστιν, such as אֵלֶּךָ and אַתָּה, it must be admitted that these literary precursors to Paul's text and Qumran also undermine a conclusion that the phrase can be taken as a technical indication of peshet exegesis. Therefore, in the face of this impasse, is there another route through these tortuous verses?

The answer to this question comes from revisiting key aspects of v.6 which will determine the whole effect of the section. First, v.6 begins a speech by ἡ ἐκ πίστεως δικαιοσύνη λέγει, and identifying who or what 'the-Righteousness-from-faith' is and how long it speaks is important not only from a theological interest but also from a rhetorical one, because Paul has personified this abstraction and given it a voice.<sup>994</sup> Also, since it directly addresses a "you (sg.)" in vv.6,8, and 9 and since v.8 ends with "this is the word of faith which we preach", it is clear that the passage features direct address. Therefore, the question with whom the-Righteousness-from-faith is *directly* speaking must be considered.<sup>995</sup>

This brings the discussion to the initial words voiced by the-Righteousness-

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<sup>990</sup>In a search of the TLG database, this phrase (in its various forms: e.g. with or without the final ν) appears over 700 times between the 2<sup>nd</sup> Century BCE and 1<sup>st</sup> Century CE. *Contra* Michel 1966:328n16, this phrase can indeed introduce exegetical remarks. Thus it should not be differentiated from "*hellenistischen Rhetorik*".

<sup>991</sup>τοῦτ' ἔστιν followed by an infinitive is not uncommon as the references to Philo and Plutarch exemplify.

<sup>992</sup>So also concluded by Seifrid 1985:27-34. Fitzmyer 1992:590 refuses to associate this phrase with מִשְׁרָשׁוֹ, yet still retains "midrashic".

<sup>993</sup>Fishbane 1986:44-65.

<sup>994</sup>Regarding the use of personification as a rhetorical device in diatribes, see Bultmann 1984:87f ("wenn er 1 Kor 12,15f und 21 die Glieder des Leibes sprechen läßt, so erinnert das an die griechische Manier; und noch mehr ist das der Fall, wenn er Röm 10,6-8 die abstrakte Größe der δικαιοσύνη ἐκ πίστεως redend einführt"); also Schlier 1977:311; Cranfield 1975:2.522; Stowers 1994:309.

<sup>995</sup>Compare the use of first and second person pronouns in the citations of 9:7 (σοι=Abraham); 9:17 (σε/σου=Pharoah, μου=God); 9:20 (με="Oh man", Paul's Jewish diatribe partner); 9:25f (μου=God, υμεις=Israel); 9:29 (ημῖν=Isaiah and Israel); 10:16 (ημῶν=Isaiah and God) 10:19 (εγω=Moses on behalf of God); 10:20f (εμε/μου=Isaiah on behalf of God); 11:3 (σου=God, μου=Elijah); and 11:27 (εμου=God). The only other occasions for second person pronouns or verbs is Paul's direct statements to the Romans (e.g., 9:1-3:11:13,25,28,30) or a Gentile diatribe partner (11:19ff). Thus all the characters of direct address in chs.9-11 are identifiable, leaving only 10:6-9.

from-faith, μὴ εἰπῆς ἐν τῇ καρδίᾳ σου. In the earlier analysis of Deut 9, pp.138ff above, several correspondences between its context and Rom 10 were brought to light: verbal (δικαιοσύνη, ἴστημι) and conceptual (a denial of Israel's ability to rely upon their righteousness,<sup>996</sup> the patriarchs, and intercessions for Israel). Our analysis also demonstrated the intertext's restricted and diminishing currency in Paul's time, as a distinctively Hebrew idiom, so it was argued that its presence in the-Righteousness-from-faith's speech would create a tension or awkwardness that would jolt a flat reading of these words and necessitate an intertextual reading.<sup>997</sup> This represents Riffaterre's second stage reading. Of course, Paul's use of the-Righteousness-from-faith as a speaker in his presentation would already signal to the audience that a heightened literary reading was expected by the author. This tension, contextual affinities, and the clear match between 10:6 and the Hebrew of Deut 9 (versus Deut 8:17), therefore, point conclusively to Paul's choice of and dependence upon Deut 9:4. This portion of Deut 9:4 could stimulate a sophisticated auditor's memory back to its original context when Moses warned Israel that its righteousness was of no account in God's plans to use them in the conquest of Canaan. The semantic value (in Deut 9:4) of "do not say in your heart", a literal translation of אַל-תִּאמַר בְּלִבְּךָ/μὴ εἰπῆς ἐν τῇ καρδίᾳ σου, is more idiomatically approximate to "do not boastfully say". Hence, after making this literary connection, the following question could immediately present itself: How does this literary reading of the intertext effect its new context? Indeed several questions immediately ensue, and in response to them it will be argued now that when they are answered the halting text of Rom 10:6-8 will become comprehensible.<sup>998</sup> Just as importantly, the text will be shown to contribute strategically to Paul's articulation of his hope for Israel's salvation.

First, is "boasting" appropriate to the context and who would be the one(s) to boast? If this can be answered affirmatively, the reader would thereby be able to eliminate other, potential semantic values for the intertext, such as those listed earlier

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<sup>996</sup>This is not to say as Leenhardt 1961:269, has said, that Deut 9:4 in context means that one's own righteousness is trusting in "the power and might of one's hand".

<sup>997</sup>Moo 1996:650, by contrast, simply asserts that Paul "wants his readers to associate these words with the context from which they are drawn" without explaining how Paul's desire would be perceptible to the readers.

<sup>998</sup>Dunn 1988:2.603 believes partial citations are "characteristic features of Jewish exposition". This present reading contends that the structure (form) of Paul's argument points to a different explanation for the ellipsis, especially in a way that accounts for the differences between the source and new contexts and would be more appropriate for a non-Palestinian provenance and destination.

from OT and post-biblical Jewish literature.<sup>999</sup> The answer to both parts of the question come from 10:3 and Israel's zeal. Those who have zealously affirmed their relationship with the law and have refused God's righteousness and salvation would be the likely candidates for a warning or prohibition from the-Righteousness-from-faith, such as "do not boastfully say".<sup>1000</sup> Their nearness to v.6 supplies the reasonable and natural antecedent to σου. Schlatter, by contrast, believed the target of the-Righteousness-from-faith's speech was the believer who must not look for Jesus.<sup>1001</sup> This would be unlikely because: 1) it assumes looking for Christ according to Deut 30 (in word or in concept) was an issue for believers (in Rome or elsewhere);<sup>1002</sup> and 2) it neglects the interest Paul has expressed to correct and win over the unsubmitive Jews.<sup>1003</sup> Therefore, the direct and confrontational tone is highly appropriate to the context if Paul hoped to close the pathway to life by the law and to strip away Israel's basis for its zeal and to motivate them to a joint faith with the gentiles. Israel's zeal was based on a presumption of righteousness and Paul aimed to eliminate their delusion (10:2-5). The apostle had earlier upbraided a hypothetical Jewish interlocutor for boasting in the law when his sin betrayed infidelity to it (2:17,23). Then after demonstrating the sinfulness of all humanity, Paul, in 3:27 (and 4:2), refused the right of boasting to those who would claim such a right based on their distinctive Jewish piety (cf. 9:32a). With these earlier direct attacks on Jewish boasting and with the offensive mounted against Jewish piety in 9:31-10:3, a subtle attack on their boasting again in 10:6 is reasonable. Perhaps this allusion to Jewish boasting could be considered a counterbalance to his prohibition of Gentile Christian boasting in 11:18 and 12:3-16. Therefore, to answer the question just posed, the zealous Jews of 10:3 are the target of the prohibition of 10:6 (σου) and a rejection of their boasting is indeed apropos to the larger context of Rom and fitting for an attack on misguided zeal.

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<sup>999</sup>Cranfield 1975:2.523 and Dunn 1988:2.602 perceive the nuance of boasting in Deut 9, but do not apply it to Rom 10.

<sup>1000</sup>Capes 1994:127 unjustifiably reads both Deut 9 and Rom 10 as if they were concerned with performance-based righteousness". Better stated, both question the relevance of or existence of Israel's right relationship with God.

<sup>1001</sup>Schlatter 1935:313.

<sup>1002</sup>*Contra* Goldberg 1972:130 and Heller 1972:484f. Both authors use rabbinic material to reconstruct a polemic between Paul and mystics within the Church.

<sup>1003</sup>Campbell's 1972:372 suggestion that "the Jews ought not to seek to bring Christ down from heaven..." makes more sense in this context which addresses the Jews primarily. However, the History of Interpretation does not suggest such an association with this intertext, and it is not clear from the context that Paul was fighting a Jewish belief that certain deeds could induce God to send his messiah; see Munck 1967:87. A more general use of Deut 30 as proposed here fits the general nature of Paul's argument.

The next questions would naturally be, how does Deut 30:12-14 relate to boasting, if at all, and why would the-Righteousness-from-faith prohibit zealous Jews from reciting it? Even to ask these questions reveals how this reading of Deut 9 has set off a chain reaction. For, it becomes clear that Deut 30:12-14 comes from the voice of the-Righteousness-from-faith only as *indirect speech*, as It quotes its opponent (σου). Rom 10:6c, “who will ascend into heaven?”, a snippet from Deut 30:12, must be heard from the voice of the zealous Jew. Paying attention to the voicing of vv.6-8 is critical to a clear exegesis. In both Rom 10 and Deut 30, neither audience was to ask this question, but the reasons for this are different. Originally, Moses discouraged the people from asking for and seeking the law in the heavens, because it was near to them already. The passage originally affirmed the law, and the Jewish traditions preserved by Bar 3 and Philo (esp. *Post.*, *Mut.*, *Virt.*, and *Prob.*) in their respective ways employed Deut 30:12-14 to affirm and boast about the law as well.<sup>1004</sup> In other words, to cite Deut 30:12-14 was itself to vaunt the law as the distinctive and supreme expression of God’s Wisdom. It was this very purpose in Bar 3, that led Suggs to believe the text was originally used against Paul. Arnold Goldberg discovered that Deut 30:12-14 was applied in rabbinic literature against mystical heretics, which again typifies its role in Jewish reactions to abhorrent movements. Its didactic value could be exploited in at least two ways: to discourage a pursuit of truth, wisdom and righteousness elsewhere and to highlight Judaism’s superiority over other religions. In either case, Paul’s gospel runs against the grain of this text, and it is clear now that the-Righteousness-from-faith would have ample reason to interdict Jewish boasting through their citation of Deut 30:12-14. Paul would have taken Moses’ intention through these words to encourage loyalty to the Torah. The confrontational tone in Deut 9, however, supplanted Moses didacticism with a rebuke, and then recast the dynamics of entire speech. The-Righteousness-from-faith thus sustains the assault on reliance on the law as the administration of righteousness.

The indirect speech of the Jews does not progress very far before the-Righteousness-from-faith interrupts and replaces the second half of the verse. Instead of “in order that he might retrieve it (the law) and teach it to us that we might do it?”, the-Righteousness-from-faith interjects, “that is to bring Christ down”. Again in v.7, the

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<sup>1004</sup>Despite Dunn’s 1987:224ff correct observation that these authors had made more universal applications of the law through Deut 30, their esteem for the law and their basis of confidence in it was not thereby

Jewish interlocutor attempts to proceed, saying “who will descend into the abyss?”, now employing a transformed rendering of Deut 30:13 also preserved in an Aramaic tradition.<sup>1005</sup> This is the last word from the opponent. For again, the-Righteousness-from-faith interrupts with “that is to bring Christ up from the dead”.

As the Reflection on Paul’s use of Deut 30:12-14 hinted above, if Paul’s intention was merely to quote the OT, 10:8 would have begun with γάρ or ὅτι, but instead Paul replaced the expected connective with a strong adversative, ἀλλά. Paul himself, as a narrator, also broke the pattern of recitation to add, “what does *it* say”, clearly meaning that the-Righteousness-from-faith was now leading with direct speech. Together these signs were meant to tell the audience that the opponent had been silenced and that Deut 30, having been transformed and subverted by the interruptions, could now be rightfully exploited. The typical Jewish (and original) inferences from Deut 30:12-14 have been *denied* not simply reappropriated according to a christological hermeneutic.<sup>1006</sup>

Paul’s countermining of Lev 18 is of no different degree and for no different a motivation to that of Deut 30. Just as Paul had denied the validity of Lev 18:5, so likewise he must deny the validity of Deut 30:12-14. In other words, although there is an irreducible contrast between 10:5 and 6, there is no tension between Lev 18:5 and Deut 30:12-14 in Rom 10!<sup>1007</sup> These intertexts function in a parallel manner, so the perception that the latter is a proof text for the-Righteousness-from-faith is becoming evermore doubtful. In v.8, the speech overlays the original meaning of Deut 30:14 with Paul’s new appropriation of God’s calling to both Jew and Gentile through a transformation of the near-word or revelation of God. It is not enough to say, as Hays does, that Paul’s interest in Deut 30 was really for v.14,<sup>1008</sup> because the abruptness of

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undermined. It was this universal dimension in their reading of the law that contended for its abiding superiority. So, Paul’s point in Rom 10:5-6 was not to compare Jewish particularism and universalism.

<sup>1005</sup>See p.155 above and Lyonnet 1959:494-506. McNamara (and Lyonnet) is followed here, however, with the acknowledgement that his argument has been repeatedly critiqued (see e.g. Fitzmyer 1992:591), and that no claim is here made that Paul knew of this Targum. More likely, the association of sea and abyss which long preceded Paul or the targumim helped certain Jewish traditions revise Deut 30:13 such as is preserved by both Paul and T<sup>N</sup>.

Not only is the second singular address characteristic of the diatribe, but also, as Stowers 1981:94,229n69 states, questions began with ἦ ( as in 10:7) have parallels.

<sup>1006</sup>*Contra* Hays 1989 and Suggs 1967.

<sup>1007</sup>So, analyses of Rom 10:5-8 which attempt to account for the alleged antinomy from the rules of rabbinic rhetoric miss the mark; see Vos 1992:254-270. Schoeps 1959:177f compared the cancellation of Lev 18:5 in Gal 3:12 to the exegetical technique specified in the thirteenth midda of R. Ishmael which requires a third text to settle a contradiction between two other contradictory texts. He does not apply this rule to Rom 10:5-8, however.

<sup>1008</sup>Hays 1989:81; also Barrett 1977:117 and Dunn 1987:224.

this indirect dialogue indicates that Paul first meant to challenge the Jewish introspection (saying in one's heart) that found in Deut 30:12-14 a proverbial defense of the law and grounds for boasting. The overall transformation is clarified and made comprehensible only in light of the denial of the law. Paul was not sneaking Jesus into Deut. He strikes out against the differences, effectively subverting the primary position of the law as God's revealed word, in order to claim positively that Christ was the τέλος νόμου. The continuity between Rom 10:8 and Deut 30:14, to which commentators hasten in the hope of redeeming Paul's exegesis, is achieved only at the cost of denying the fundamental purpose of Deut 30: supporting the law. Extracting principles of transcendence/immanence, wisdom theology, or God's gracious election must be secondary.<sup>1009</sup> Just as crucially, if the indirect speech was over and if the Righteousness-from-faith has hijacked its opponent's recitation, the adversative ἄλλα in v.8 would signal a change in attitude as well.<sup>1010</sup> Whereas 10:4 released the tension between v.1 and vv.2-3, i.e. between compassion and criticism, and whereas vv.5-7 resumed the prophetically adversarial tone so that the passage began to build a rhetorical tension again between these two poles, v.8 again releases it, coming back to conciliatory words in order to lead its Jewish opponent towards faith in Christ and to a new state of right relationship before God. Suggs supposed Paul had been attacked with Deut 30 and was therefore forced to respond, yet he cited no textual evidence for this supposition. This analysis supports him first by listening to Deut 9 and then by recognizing the indirect speech of Paul's real or hypothetical antagonists. Moreover, this reconstruction comports with the assertion that Rom 9-11 exhibits both diatribe and other dramatic oral qualities.

Such is the rhetorical structure of vv.6-8 which accounts for the strange fits of starts and stops in the truncated citation. This reading corrects the universal perception that Deut 30:12-14 in Paul's hands became an affirmation of the righteousness from faith.<sup>1011</sup> While the contrast between vv.5-6 has been preserved, the inexplicable tension between Lev 18 and Deut 30 has been removed without recourse to a "midrashic"

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<sup>1009</sup>Moo's 1996:653 belief that God's graciousness is the main point of Paul's citation is susceptible to this criticism and also represents the weakest (contextual) correlation of the three listed above.

<sup>1010</sup>Wilckens 1978:2.225 seems to recognize the differences between vv.7 and 8, but he does not explain them other than to say, "Der nach den beiden abgewiesenen Fragen entscheidende positive Satz V 8a entspricht nahezu wörtlich Dtn 30,13 [sic-30:14?]." Toews 1977:318 also senses the importance of this disjunction and highlights the contrast between v.6 (εἴπησ) and v.8 (λέγει).

<sup>1011</sup>A comprehensive listing of commentators would be superfluous; see e.g., Sanday-Headlam 1902:285. Dodd 1932:177 believes Paul was treating it as a prophecy about Christ.

explanation. At v.6 the contrast is light and δέ may be translated as “while” or “now” as a progressive (epochal) contrast, because the deepest contrast is postponed until v.8 when the-Righteousness-from-faith speaks directly. On a final note about structure, it is now evident that the phrases began by τοῦτ' ἐστίν are more akin to interruptions and rejoinders to an implied exegesis, rather than an explicit exegesis. Certainly, the pesher label is no longer pertinent. With these clarifications established, the actual wording of the speeches may be examined properly.

Paul’s rendering of Deut 30:12 in 10:6c, except for omitting נִלְבֵּן/ημῶν, matches the MT and LXX, but in 10:7a he modified Deut 30:13, which originally spoke of crossing the seas, into a descent into the abyss. Perhaps this modification was prompted by Ps 107:26<sup>1012</sup> or, more likely, Paul’s intertext was mediated by an Aramaic tradition for Deut 30:13.<sup>1013</sup> As it was noted above, this change does not materially disrupt, enough to cast doubt upon, the reference to Deut 30:13, particularly considering the ancient associations between the sea and the abyss.<sup>1014</sup> The significance of both questions, about ascending and descending, has largely been answered by the work of Suggs<sup>1015</sup> as well as the survey, conclusions, and reflections in the History of Interpretation for Deut 30 in Chapter 4.<sup>1016</sup> These discussions revealed how quests to the remotest parts of the cosmos often symbolized an interest in obtaining divine knowledge, virtue, and wisdom. Paul’s comment on his own ascent (ἀπράζω) to heaven supports an association of heaven with a special source of knowledge, if not also an association of boasting upon the acquisition of its secrets (2Cor 12:1-5).<sup>1017</sup> Historically, Israelite traditions of the law’s divine revelation no doubt facilitated its use of common ANE motifs of ascending to the heavens, crossing the seas, or descending

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<sup>1012</sup>So Kuss 1978:755; Hübner 1984:86; Fitzmyer 1992:588.

<sup>1013</sup>Goldberg 1970:127-30 argues against such a connection, but on this point he is unconvincing. On the other extreme, Hanson 1974:154f, claims that Paul was using a Targum and that he was hereby portraying Christ as types of Moses (v.12) and Jonah (v.13).

<sup>1014</sup>Heller 1972:484.

<sup>1015</sup>Suggs 1967:305ff. Not every tradition, however, envisaged Wisdom being made accessible to humanity as he implies (e.g. Prov 30:1-4). Aspects or limited portions of divine wisdom, often a divinely inspired law, could be apportioned for human enlightenment, but the full bounds of wisdom was the prerogative of heaven alone. See also the well reasoned discussion by Stuhlmacher 1994:125.

<sup>1016</sup>Seifrid 1985:23 concludes against Suggs that Paul was not making use of the equation of Christ and Wisdom-Torah. No assumption is being made here that Paul knew of Bar 3 or was building upon this tradition specifically, but this is not necessary to hold a general association of Torah with divine wisdom was available for Paul’s use.

<sup>1017</sup>Humphrey 1999:136f also discusses 2Cor 2-3 as an expression of Paul’s de-emphasis of esoteric knowledge.

to the abyss to defend and extol the law as the embodiment of revealed wisdom. With 10:4 in mind, the relationship of Christ and the law helps create the subversive substitution Paul hoped to achieve through the responses of the-Righteousness-from-faith.

What remains to be explained in vv.6-7 are the replies to this implied exegesis interjected by the-Righteousness-from-faith. Interpreting v.6 is not straightforward, because Christ's descent from heaven is neither a theme of Romans nor even of the Pauline corpus generally. It has been variously characterized as an allusion to Christ's incarnation<sup>1018</sup> or a return from his present station in heaven.<sup>1019</sup> An explanation of v.7, which speaks of Christ's ascent from the abyss to be resurrected, may come from early Christian speculation that Christ's death took him into Hell, i.e. the abyss or underworld (1Pet 3:19f).<sup>1020</sup> Christ's resurrection as a theme of Romans, repeated often since 1:4, is the chief interest here as the basis of righteousness for all believers (4:25).

The employment of the peculiar language of Deut 30 in this context invites speculation. Yet, Goldberg's reminder that the two halves of the imagery are probably best seen as working together rightfully diminishes its value.<sup>1021</sup> The more tenable contextual equation would be between Christ and Torah which in turn was increasingly seen in Jewish traditions of Paul's day as the embodiment of divine Wisdom.<sup>1022</sup> Christ's arrival from the extremes of the cosmos shows he also came from the abode of Wisdom and thus he now represents the divinely revealed word (v.8).<sup>1023</sup> The immanence of God through Christ's journey's down from heaven and up from the abyss has brought, for Paul's historical sketch in Rom 9-11, the mysterious transcendence of the Creator (9:19ff) into intimate contact with humanity.<sup>1024</sup> The bridge between God and humanity

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<sup>1018</sup>Sanday-Headlam 1902:290; Nygren 1951:381; Barrett 1957:199; Käsemann 1980:288; Cranfield 1975:2.525; Achtemeier 1985:169; Fitzmyer 1992:590. One of the most ardent defenders of this reading is Capes 1994:130ff. He cites 2Cor 8:9; Ph 2:6-11 (see however Munck 1967:87f), and 1Cor 15:47 for other texts which hint at incarnational thinking. Cf. also Jn 3:13-58. Among the Pauline texts, all of which are debated, perhaps the clearest indication (in the undisputed Pauline letters) of Paul's belief in Christ's preexistence, a prerequisite of incarnation, shows through in 1Cor 8:6, καὶ εἰς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ, which ascribes a responsibility in the Creation to Jesus; cf. then Col 1:15-20.

<sup>1019</sup>As in 1Th 4:16; cf. Wilckens 1978:224f; Rhyne 1985:496; Stuhlmacher 1994:156; Ziesler 1989:261.

<sup>1020</sup>Michel 1966:328; Kuss 1978:758.

<sup>1021</sup>Goldberg, 1970:130f.

<sup>1022</sup>Suggs 1967: 307f.

<sup>1023</sup>Leenhardt 1961:269.

<sup>1024</sup>Another way of expressing this is, as Getty 1982:113f says, making righteousness accessible to all humanity. The language of transcendence and immanence is preferred, however, for three reasons: 1) God's implied agency; 2) the issue of the trustworthiness of God's word (9:6); and 3) the connection it maintains with its literary precursors.

supplied by the law was now provided by Christ. Such a transposition supports (γάρ ... δέ-vv.5,6) the point of 10:4 and the essence of τέλος.

God's immanence in Christ as the near word was then remarkably appropriated by Paul, in this context of an implied appeal to the Romans for support of his mission, as the "word of faith which we preach". Christ's resurrection was a transition from death to life and thus Christ became the τέλος νόμου. Then as Paul's preaching of Christ both presented the resurrection and also participated in its power (1:16-17; cf. 1Th1:5f), he was able to equate his preaching with the significance of Christ and the prior significance of the law in v.8.<sup>1025</sup> Therefore, Rom 10:6-8 subtly contends for the Pauline kerygma as the access to God's power and salvation for all who believe. Paul was pointing out the way for the Jews to move beyond encountering Christ as a stumbling stone towards making it their object of trust and confession. By finishing the quotation of Deut 30 with 'preaching' Paul echoed וְנִלְמַדְנָהּ "and will teach us" in vv.12-13. Perhaps such a focus on preaching (leading to confession) also motivated Paul's selectivity in the citation's form that omitted the thrice mentioned "doing" (ἡΨΥ/ποιέω) in vv.12-14. Of course, what follows in vv.9-13 builds upon Paul's conciliatory gesture where the 'you' is eventually incorporated into the πᾶς.

Additional christological questions, spurred by the interjected references to Christ, may be only highlighted now: 1) what is the significance of his passive role; and 2) what is his relationship with God. His passive role is likely to be significant; for, keeping an eye on the inferences that scholars have made about the OT prophecies which Paul has used to describe Christ yet which had originally described YHWH, it might be reasonable to conclude that Christ and YHWH have been fully equated by Paul.<sup>1026</sup> Yet, even if the functions and essence of Christ and YHWH have been intermingled, as the title κυρίως itself encourages, the passive role in 10:6-7 implies that God was the agent of action who has taken Christ down and up.<sup>1027</sup> Rom 10:9 says as much explicitly: ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν. The importance of Christ was artfully depicted here by Paul, and a high Christology is neither denied by nor at odds with Rom 10 (cf. 1Cor 8:6).

Finally, it remains to identify the-Righteousness-from-faith. As v.8 ends "this is

<sup>1025</sup>Contra Seifrid 1985:26.

<sup>1026</sup>E.g. Capes 1992:90-159. See also 1Cor 2:16 (40:12) and Ph 2:11 (Isa 45:23).

<sup>1027</sup>By contrast, Eph 4:8ff depicts Christ in an active role as a victorious king taking the spoils of warfare (Ps 68:18), not too dissimilar to 2Cor 2:14 (θριαμβεύω).

the word of faith which we preach”, is it Paul speaking or the-Righteousness-from-faith? The first person plural ‘we’ seems to imply Paul is again speaking, but the ‘you’ of vv.9-10 would carry on from the speech of the-Righteousness-from-faith. Perhaps Paul has subtly picked up the speech, or, just as likely, the transition in v.8b fuses Paul and the-Righteousness-from-faith. This latter possibility is substantiated by the similarity which this passage has with other Pauline texts: Gal 2:2, Col 1:23; 1Th 2:9; and 2Tim 4:2.<sup>1028</sup> According to this reading, the skillful voicing of vv.6-8 allowed Paul to speak in the prophetic tradition of Moses (Deut 9), yet simultaneously remove Moses’ written Torah as the focus of God’s salvific activity. Again, the attachment Paul has to his Scriptures embodies the transitional role of the law in salvation, for it points to Christ, continues to speak prophetically of Israel’s sin, but yet yields its priority to the newest revelation of God. τέλος is a transition, both goal and end.

In conclusion, the preceding exegesis has argued that the-Righteousness-from-faith character stands in for Paul who desired to win over the Jews to his gospel. The tone is at first confrontational or prophetic (vv.5-7) before it turns towards encouragement (v.8). With intriguing creativity and craftsmanship Paul transformed Deut 30 in a remarkable way. Paul attacked boasting in the law and supplanted the law as the greatest expression of God’s nearness with Christ and his gospel. Hanson described the contrast in vv.5-8 as being “between two ways of life”, which is correct if the alternatives are understood as life guided by the law versus faith in Christ.<sup>1029</sup> The contrast is not between obedience and faith.<sup>1030</sup> These verses rest on the epochal divide typified for Paul by Adam or Moses on the one hand and Christ on the other. Both Lev 18 and Deut 30 stood for the former, so they became a foil to Paul’s gospel until he could redefine the immanence of God in Christ and his own preaching as an intertextual bridge between the two. Instead of abetting Israel’s presumptive introspection (“saying in one’s heart”) which relied on texts such as Lev 18:5 or Deut 30:12-14 and hoped observance to the law could confirm its place before God, the-Righteousness-from-faith

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<sup>1028</sup>Taken from Schlier 1977:312. In light of the parallel between vv.8 and 17, he also appropriately cites κηρύσσειν Χριστόν Ἰησοῦν in 1Cor 1:23; 15:12; 2Cor 4:5; 11:4; Ph 1:15. Together all this shows that the-Righteousness-from-faith served as a mouthpiece for Paul.

<sup>1029</sup>Hanson 1974:47,149.

<sup>1030</sup>Sanders 1983:40 says it is not “righteousness versus anarchy”. He is also right to say that Paul was not denying “there is righteousness based on the law, concerning which Moses wrote”, yet agreement is not extended here to him when he claims that Deut 30 proved for Paul that there was “another righteousness”.

claimed that Christ was the near-word of God or τέλος νόμου. Moving from parochial introspection to universal confession Paul described this near-word in vv.9-10.

### 10:9-10

That v.8 has warmed the cold voice of criticism is confirmed by the positive development which the word of faith receives through the emphatic repetition of salvation (10:9,10,13). The ὅτι in v.9 is recitative, since, following immediately after κηρύσσομεν, it specifies the content of the word of faith which Paul preached (cf. Gal 5:2; 2Cor 13:2).<sup>1031</sup> Paul primarily achieved two things in these next two verses. He first of all charted the way for a repentant Jewish heart (cf. 2:4-5 and 2Cor 7:10)<sup>1032</sup> to obtain salvation—his intent since v.1—and he also gained a platform to set out a crystal clear expression of his gospel (κήρυξσω).<sup>1033</sup> Many commentators have found the (chiastic) balance in these verses to reflect a creedal formulation.<sup>1034</sup> This early Christian creed may have been forged in the fires of Paul's own mission, but in this context it also answers the ignorance of 10:2-3 and aims for repentance and full submission to God's righteousness.<sup>1035</sup> Obviously, a transformed Deut 30:14 continues to reverberate through the mouth and heart themes.

Confession (ὁμολογέω),<sup>1036</sup> a new theme, enters at this point to take up the covenant renewal ceremony implied from the context of Deut 30 which would naturally incorporate public confessions (27:14-26;29:12; cf. also Ex 24:3; 1QS 1:16-2:18; CD 15:5ff; 4Q286 frag.7 II:1-2)<sup>1037</sup> and adapts it to a new epoch. In the place of pledges to

<sup>1031</sup>Pace Cranfield 1975:2.526 ("because").

<sup>1032</sup>See Dunn 1988:1.82 on repentance in 2:4f.

<sup>1033</sup>Nygren 1951:382.

<sup>1034</sup>Augustine associated this text with baptismal confessions, (see Bray 1998:276); more recently: Cranfield 1975:2.527; Käsemann 1980:291; Wilckens 1978:2.227 among others. Neufeld 1963:48f not only claims "Jesus is Lord" but also "God raised him from the dead" were creedal forms. His work needs to be updated, however, in light of developments in oral theory. With the chiastic structure of vv.9-10 to bind them together, it seems inadvisable to split them into smaller formulas, even if they are repeated elsewhere.

<sup>1035</sup>Sanders 1983:62n.122 illustrates the myopia of source criticism when he wonders, "since Rom 10:9 is almost certainly an inherited formula, one may question whether or not it should be used to determine Paul's own thought." First, without a clearly established source context which precedes Rom 10:9f, it is difficult to know what cultural value it would have had outside of Rom 10. Secondly, unless it could be demonstrated to be contrary to Paul's thought in some degree, so that its appearance here was for rebuttal or a similarly subversive purpose, then Sanders's speculation is fruitless and the intertextual semantic value should be assessed as usual within this new context alone.

<sup>1036</sup>See Schlier 1977:313 for the various uses of this word.

<sup>1037</sup>*TDOT* II:269f,273ff. Weinfeld argues that the "2<sup>nd</sup> person address, so prevalent in Israelite law, can be explained only against the background of the dialogue relationship".

obey the law, congregants must profess allegiance to Jesus as their Lord (κύριος<sup>1038</sup>) and must trust that God's power had resurrected him (cf. 1Cor 8:6;12:3;15:1-8; Ph 2:11; Jn 9:22; 1Jn 4:2,15; Heb 3:1;4:14). A correlative confession, which Michel points out, led Paul regularly to claim he was a slave of Jesus his Lord (Rom 1:1; 2Cor 4:5, etc.).<sup>1039</sup> From "Jesus is Lord" in v.9a it could reasonably be understood that Paul was equating Jesus with YHWH, except that v.9b clarifies this formula, showing that God and Jesus are distinct. Intimacy in purpose and even identity between Jesus and God are qualified by a functional subordination. A view of their intimacy could be aided by an awareness that the title κύριος was used in LXX for יהוה.<sup>1040</sup> Furthermore, if Jesus is the object of their confession, from a Jewish perspective<sup>1041</sup> especially which guarded its monotheistic reverence for God, Paul indeed directs a highly significant acclamation to Jesus.<sup>1042</sup> Perhaps even the Shema echoes in the background of this text with its confession of YHWH alone as God and with its instructions to keep its truth in one's heart and to speak of it always (cf. Deut 6:6-7).<sup>1043</sup> Two conclusions, at least, which are relevant to our text follow. First, if Jesus can be accorded such a reverential place in Paul's theology, it is quite understandable that he could submit his loyalty to the law under his loyalty to Christ. This need not imply a deprecation of the law, but rather in view of 7:12 it would explain the greater glory Paul perceived in Christ's death and resurrection. Secondly, Paul has created a tension between the nature of Christ and God which we might feel cries out for clarity, but which he left unresolved. Such a tension will continue into v.12, cf. 3:29, and reach its climax in 10:13. A fuller exposition than can be offered now would follow the implications which the title "Christ" have for adding to or alleviating this tension.<sup>1044</sup> The singularly central fact, whatever the undefineables, is that faith in God in Christ is required for righteousness and salvation.

Confession was not perfunctory for Paul. By returning within this creed to his

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<sup>1038</sup>See Neufeld 1963:42-68 and Capes 1992:1-33 for a summary of the (significant) history of debate on the meaning of this title.

<sup>1039</sup>Michel 1966:330.

<sup>1040</sup>However, Neufeld 1963:57, reminds us that κύριος θεός, (the LORD God), which is very common in the LXX, does not appear in Paul's writings and that silence may be significant because Paul has carefully separated κύριος from θεός for Jesus and God the Father respectively.

<sup>1041</sup>Neufeld 1963:66f contends for a Jewish background to Paul's words here.

<sup>1042</sup>Cranfield 1975:2.528 compares this formula with 1Cor 16:22 (μαράνα θά - transliterated Aramaic meaning "Our Lord comes") to conclude it belonged to early worship and liturgy. For his defense of equating Jesus and God through this title see p.529.

<sup>1043</sup>Dunn 1988:2.607. Cf. Rom 3:30; Gal 3:20; 1Cor 8:4; Eph 4:5-6; 1Tim 2:5.

<sup>1044</sup>See e.g., Michel 1966:330.

resurrection motif, Paul echoed his claim that he was not ashamed of the gospel (his confession of faith) because it contains the very power of God. The apostle was manifestly convinced that his preaching was a conduit for that power (1:16f; 1Cor 1:18,21; 2Cor 2:15). Believing-and-confessing was the access to the near-word as God's immanence and to the transforming presence of that power. An eschatological urgency in the repetition of "salvation" and "shame" intensify the potency and relevance of Paul's kerygma.<sup>1045</sup> Furthermore, the unity of thinking and speaking, as a means to God's righteousness, hints at the natural link between faith (internal) and faithfulness (external). This is true despite the fact that Paul had removed the emphasis on doing and works from his citation of Deut 30:12-14 where *ἡψὺ/ποιέω* appears three times. Neither doing nor works are threatening to the gospel in and of themselves, yet by this omission the apostle gained room to redefine the confession of God's people based on faith in Christ. Later in the letter, Paul was able to return to exhortations of good works, and 12:1 shows the transition between inward renewal and outward manifestations (cf. Mt 15:18). For Paul personally, that continuity between faith, confession, and obedience was reflected in his calling and bold proclamation of this creed to both Jew and Gentile.

### 10:11-13

If Paul had conceived of two ways of salvation as Stendahl,<sup>1046</sup> Gager,<sup>1047</sup> and Gaston<sup>1048</sup> have argued, one for gentiles and another for Jews, then Romans 10 and particularly vv.11-13 make little sense. Paul's purpose in the entire section has been to motivate the Jews to join faith with the gentiles, to recognize the law's foundation in righteousness, to see its end result in Christ, and to abandon their (now) ignorant presumption of a right relationship with God. The purpose of tearing down those presumptions would be lost, the need to pray and rebuild their relationship with God based on a new creed would be wasted, and even now upon reaching v.11, having come back to Isa 28:16, the addition of *πᾶς* would be superfluous and inexplicable. Indeed,

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<sup>1045</sup>Cf. Getty 1982:116.

<sup>1046</sup>Stendahl 1976:2-4.

<sup>1047</sup>Gager 1983:197-212.

<sup>1048</sup>Gaston 1987:131 rightly notes that vv.10-13 imply the inclusion of the gentiles, but is that the main point? In this context the stress of the gospel's universality is at least as much on his affirmation that the Jews were (still) in God's plan of salvation. See Johnson 1987:176-205 for more thorough critique of Gaston.

the *universality* of Paul's gospel runs through these final verses of the paragraph like a freight train. Yet another wrinkle in a two path theory of salvation comes into view through Barrett's forceful argument that these formulas of salvation and righteousness imply the intrusion of the "Age to Come" by their association with Christ's resurrection.<sup>1049</sup> A great divide between chs.10 and 11 cannot be maintained and thus a two road plan of salvation fails again.

Paul had alluded in 9:33 to the Jewish problem: they were suffering God's shame as long as they refused to yield faith to God's new stone. Since 10:1 Paul has outlined the process to remove that shame and thus he comes back to Isa 28:16. With regards to the section's structure, this verse and 9:33 act like an *inclusio* along with the Jew and Gentile themes in 9:30-31 and 10:12-13. His addition of  $\pi\alpha\varsigma$  to the citation also indicates that mentioning the gentiles in 9:30 lay at the center of his intention to integrate the success of his gentile mission with his prayers for the hardened majority of Israel. Furthermore, v.12 is largely a development of the significance that that addition plays. In other words, "all" is both Jews and Greeks, there is no distinction and Jesus, who fulfilled what was anticipated in the law and prophets, has ended the need for boundaries between them (3:20-2). Eph 2 reflects the depth of this Pauline tradition and makes perhaps as clear a statement of that as anywhere in the Pauline corpus. Gal 3:28 and 1Cor 12:13 express how the unity of God's people transcends every ethnic, gender and socio-economic boundary. Thus Paul has returned in v.12 to a defining theme of his mission.<sup>1050</sup> The emphasis of 10:1-10 was on Jewish salvation, because of his great sorrow and because of his need to confirm that the promises and gifts of God to Israel were not forsaken, yet this passion belonged inseparably to his vision for a single people of God, a single olive tree. To reverse Paul's logic in v.12, if there were two distinct peoples of God, there would be two Lords. There is nonsense in this conclusion which derives from the nonsense of the premise.

The logical defense of Paul's argument is not finished until the reader reaches v.13, whereupon another  $\gamma\alpha\rho$  leads to an explanation of the preceding point. Intriguingly, Paul summoned the words of Joel 3:5 for this purpose. There is no formal introductory formula, yet the analysis above has shown how its presence in 1Cor 1:2, and in Acts indicate a high probability that Paul knew he was quoting Scripture. That it

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<sup>1049</sup>Barrett 1957:201.

<sup>1050</sup>Räisänen 1987:189. See also 1Cor 1:24; Rom 1:16;2:10,24;3:29;9:24.

matches the LXX precisely supports this inference. It would also be likely that the wider context of Joel 3:5 could have been known by Paul if it had been used early and broadly by Christians.

What may be immediately gleaned from a synopsis of passages within the Pauline corpus that take up this language, (1Cor 1:2; Rom 10:13; and 2Tim 2:22), is that they all used this intertext to stress the continuity of a convert's or congregation's profession with those who have all ready done so. In 1Cor 1:2, these words were used by Paul as an extended part of the letter's Greetings to point out an affiliation the Corinthians congregation had with other gentile Christians. In Rom 10:13 it draws Jews into an intimate relationship with gentile believers. Later, in 2Tim 2:22, it would take on an admonishing tone to undergird the author's hope that Timothy will be pure just as other believers are required to be. Therefore, Joel 3:5 worked in Pauline theology as a mark of confession of loyalty to Christ. This use is similar to its function in Joel 3:5 originally. Paul's casual use (i.e. without introductory formulae) of Joel 3:5 here and in 1Cor 1:2 may even reflect that it had become a slogan of sorts for Paul's preaching.<sup>1051</sup> Perhaps Paul remembered it now to draw upon a well known mantra of the Christian movement as a means to aid his appeal to the Romans who knew comparatively little about him and he them.<sup>1052</sup> Using Joel 3:5 as a mark of identification for confessing Christians would certainly help Paul's argument at this time when he wanted to show how he envisaged the Jews overcoming their lack of faith, submitting their loyalty to the law to God's new work in Christ, and joining a single, global confession for God's people. In Rom 9:24 Paul described God's calling to both Jews and gentiles, and the citations in 9:26; 10:19, and 20 deal in various ways with the older definition of God's people, so the context was ripe for Paul to present a new identifying mark for believers.<sup>1053</sup> To invoke Jesus' name in confession as the risen Lord was one such mark according to Rom 10:9-13.

In this context of salvation and shame, the intertext also represents an invocation of divine power and relates to the confession of v.9, "Jesus is Lord". For, it

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<sup>1051</sup>Moo 1996:659, argues that an acclamation that Jesus was "Lord of all" (v.12) was common in the early church. If so, then vv.9-13 may preserve a catena of oral pronouncements from Paul's preaching.

<sup>1052</sup>Therefore, Dodd's 1952:47 assertion that it was a mere accident that Joel 3:5 was not given an introductory formula does not hold. This omission may a telling sign that the intertext was assimilated so deeply into the apostle's thinking that it had ceased to be important as a citation *per se* and had been memorable as a quick and sure connection to wider Christian expressions, a pet phrase so to speak.

<sup>1053</sup>See also Dunn 1988:2.610f.

links Jesus as κύριος with God's eschatological power<sup>1054</sup> which was manifest in Christ's miracles, resurrection, and ascension (cf. Acts 2) and to which Rom 10:6-7 may obliquely refer. There is a balance, therefore, between the sociological and theological importance of this phrase in Paul's argument. The remarkable parallel between Rom 10:9-13 and PsSol 15 at the very least indicates that the collocation of confession, heart, mouth (lips), and an invocation of divine power for salvation are all natural impulses of Jewish theology.

Paul's application of these impulses for an eschatological hope wherein the Jews would join the gentiles makes his appropriation of Joel 3:5 here all the more stunning from a historical theological perspective. To review, in order to hearken back to Joel these words in Rom 10:13 travel across a common Christian tradition perpetuated among Greek speaking believers to Peter's Pentecost sermon which was subsequently broadened for use outside of Jerusalem; they also must depart from the LXX's rendition of the Hebrew (σώζω for מלט) before finally reaching back to a post-exilic prophet who was intent on protecting a small Jewish remnant.<sup>1055</sup> Dunn correctly observes that by means of Joel 3:5, Christians "saw themselves in continuity with the people of Israel...".<sup>1056</sup> From a synchronic perspective, the social dimensions of Rom 10:13 just explored take into account such an insider's perspective. Clearly, Isaiah's more generous attitude toward gentiles colored Paul's use of Joel's words. Nonetheless, from an outside, Jewish perspective the subversiveness it exhibited vis-à-vis PsSol 15 or a contemporary Jewish reading of Joel 3 is clear. These readings of Isa 28, Lev 18, Deut 30, and Joel 3 would all rankle Jewish sensibilities, and surely as Paul had used them previously, they had precipitated exegetical battles which induced Paul even in this conciliatory moment to call the Jews "enemies on account of the Gospel" (11:28).

What results is a complicated puzzle. How could the apostle to the gentiles move from his contentious readings of scripture to his plan for winning the Jews by his own ministry? Despite the contextual dissimilarities between Joel and Rom, a more subtle contextual correspondence which Paul does not develop here may supply the

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<sup>1054</sup>Dewey 1994:118 believes the phrase would "carry with it overtones of the common experience of an appeal to a superior.... Of course, in any patron/client relation it was vital to the proper address for effective access". Paul's appeal to Caesar (Acts 25:11,12,25) simultaneously marked Paul as a subject of Caesar and carried with it a power to which Agrippa and Festus had to submit (26:22).

<sup>1055</sup>Cf. Hanson 1979:132. Joel's world was retracting while Paul's was expanding and their viewpoints towards gentiles thus dramatically diverge.

<sup>1056</sup>Dunn 1988:2.611.

missing piece for this puzzle. In brief, it is the role of the Holy Spirit in Joel 3:1. If Gal 3:1-4 is remembered, Paul could look upon the presence of the Holy Spirit as a definitive legitimation for his work among the gentiles. Not long before Rom 10, in ch.8, Paul had similarly brought the role of the Holy Spirit again to a prominent place to validate God's work among the gentiles. In 1Cor 12:13 Paul states

For by one Spirit we all were baptized into one body, whether Jew or Greek, whether slave or free, and all were made to drink one Spirit.

It seems likely that Joel 3 stands behind this text. It may represent a creed such as Rom 10:9-10; it stresses the transcendence of that confession across ethnic and social boundaries (Joel 3:1-2); and it implies, from their "drinking", that an outpouring of the Spirit had already occurred (Joel 3:1). Moreover, Paul recognized evangelistic implications in manifestations of the Holy Spirit's presence in 12:28;14:22. The Holy Spirit's presence was vital for Paul's understanding of salvation as he shows in Rom 5:5:

Now hope is not put to shame (καταισχύνηι), because the love of God has been poured out (ἐκκέχυται) into our hearts (καρδίαις) through the Holy Spirit which was given to us.

Shame, hope of salvation, and the transformation of the hearts of believers are all joined explicitly here with an outpouring of the Holy Spirit. Therefore, these passages suggest that Paul had concluded that the outpouring of the Spirit was being experienced by the gentiles primarily, and that the manifestations of this outpouring would be a strategic means of making Israel jealous and would eventually entice them again to faith in God. Paul mentions jealousy in 10:19 and 11:14 without actually specifying how this would spur Israel to repentance and confession. Thus Joel's promised outpouring of the Holy Spirit appears to be the missing piece to Paul's hope to bridge the synchronic intertextual gap between his readings of these intertexts and the readings of his Jewish contemporaries.

To conclude the treatment of v.13, four brief points are relevant. First, this exegesis has emphasized the public and confessional aspect of invoking Jesus' name. The impression should not be taken that this precludes the use of this invocation in Christian worship or prayer; 1Cor 16:22 may reflect this practice in a variant form based on an Aramaic rather than a Greek tradition. Such an application for invoking

Jesus' name is not so greatly apparent here, however.<sup>1057</sup> Secondly, the "all" of v.13 which carries the argument from 10:10 onward cuts both ways—for the Jews despite their opposition to the gospel and also for the gentiles despite Joel's original exclusivity. It cuts off all historical roots for boasting, for the Jew first but also for the gentile converts. Thirdly, "shame" and "salvation" are familiar antipodes from the OT which highlights how well suited Paul's citations are for his argument in Rom 10. Perhaps as David Capes advocates, it is another sign that the context of Joel 3:5 was known to Paul.<sup>1058</sup> As we have seen, such a knowledge does not prevent an author from delivering an innovative, transformed reading. Finally, the use of Joel 3:5 as a slogan for early Christian missions again feeds into the argument made here that Rom 9-11 intentionally preserved sermonic dynamics.

### Summary of the Exegesis

Rom 10 deals primarily with Paul's interest for the salvation of the Jews. It articulates the impediments which remain for their conversion: failure to trust in Christ and failure to see both the continuity and discontinuity with the Jewish law that he embodies. Rom 9:30-10:3 stress the continuity, roughly speaking, and lend a nuance of "goal" to τέλος, while 10:5-13 stress the discontinuity, roughly speaking, and lend a nuance of "end" to τέλος. Thus this pivotal word is better viewed as a transition which simultaneously ends, turns, and continues.

This tension between continuity and discontinuity strained Paul's creative argument from the OT in ways that would be plainly subversive to most Jews. Since Paul remained convinced that the gospel was the power of God for everyone's salvation, however, he was willing to sustain this tension between his argument and his sources. He thus resolutely believed that the word of God had not failed. It was trustworthy for him (1:16), the Romans (ch.8), and the Jews (ch.10). Paul's preaching and his prophetic readings of Scripture clearly alienated more Jews than it persuaded, but its attendant power was perhaps his best hope for the ultimate success of the Jewish mission.

The apostle's interests in Rom 10 also and significantly encompassed his gentile

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<sup>1057</sup>Cranfield 1975:532, unfortunately, only mentions this use. Käsemann 1980:292 does not restrict it to prayer, but prefers to keep it more generally associated with worship. Its practice may be primarily realized within worship, but the results ripple out beyond the service into the marketplace.

<sup>1058</sup>Capes 1994:134f

mission, both past and future. Paul's dual concern for the gentile and Jewish missions, with their respective and contrastive successes and failures, gives the passage its cohesiveness. God was calling all humanity to himself, but while the gentiles were responsive, Israel in large part was not. Paul's argument stressed the universality of his gospel in Rom 10: 1) by repeated references to Scripture which demarcated a continuity between it and Scripture's ancient prophecies or typological patterns and 2) by opening up these same scriptural references to new meanings. The latter strategy was consciously intended to redefine Isaiah's stumbling stone and Israel's test of faith, to supplant the law with Christ in God's administration of righteousness, to challenge Jewish presumptive boasting over the law and their historical relationship with God, and to invite all humanity to a new confession of faith in God in Christ.

These strategies contributed to Paul's greater rhetorical plan for Rom 9-11. Paul had not founded the Roman churches nor had he visited them. Rom 9-11 represents not a manifesto or last testament from Paul, but rather this section gave this unfamiliar audience a profound aural impression of the way Paul's mission would bring the word of God to them soon.

## Chapter 6

### CONCLUSIONS

The diachronic and synchronic readings of Rom 10 have been completed. To close out this study, three matters will be briefly mentioned. Two suggestions for studies on the book of Romans will be made as a result of the overview of chs.9-11 and detailed exegesis of ch. 10. Also, in accord with the focus on intertextuality, a final reflection is offered for the theory's importance for studies on the use of the OT in the NT.

#### **Romans 9-11 as Theological Speech and Apostolic *Parousia***

It was argued above that Paul had deliberately written Rom 9-11 in the form and character of a theological speech. Dramatic introductory formulae, a large scale chiasmic structure, common features with the sermon of Acts 13, many small scale oral techniques, a significant density of oral/aural words, and a narrative sub-structure all were cited as signals of this special oral text. These internal features of the section, if truly important to Paul's epistolary strategy, should have a purpose within the letter as a whole. To this question of relating Rom 9-11 to the wider interests of the letter the discussion now turns, first in terms of structure and then of purpose.

A leading analyst of Hellenistic letters has been Robert Funk. A specific contribution of his to the study of NT epistles has been his work on what he calls the apostolic *parousia*.<sup>1059</sup> More studies have followed his analysis especially regarding to the Corinthian correspondence<sup>1060</sup> but also in regards to Romans.<sup>1061</sup> Strictly speaking, Funk employed this phrase to account for the *travelogue* sections of Paul's letters. Herein the apostle intended to explain 1) why he was writing to the recipients instead of actually visiting them, 2) who would be the emissary, 3) what he hoped they (letter and

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<sup>1059</sup>Funk 1966, 1966a:197-213, and particularly 1967:249-68. Harvey 1998:16-22 offers a helpful historical overview of 'Epistolary Analysis'.

<sup>1060</sup>E.g., Ward 1994:102-105.

<sup>1061</sup>See e.g., Jervis 1991 (ch.5 - "The Pauline Apostolic Parousias"); Fee 1994:486-9.

emissary) would accomplish at the church, and 4) when he hoped to visit in person.<sup>1062</sup> Funk describes three levels of *parousia* through ascending levels of assertion of authority and power: 1) a letter; 2) a letter with an emissary; and 3) personal visitation. Paul employed all of these at different times to influence his churches (cf. 2Cor 2:1-4). Romans, however, as Funk explains, has unique qualities in its *parousia*. First, it seems to have a double occurrence: 1:8-15 and 15:14-33—although the first is defective in its form, it clearly anticipates the latter.<sup>1063</sup> Paul probably repeated this element because of his unfamiliarity with the church and his pressing need to clarify his hope to visit them personally. Secondly, Funk found that the *parousia* section “is normally attached to the theological body of the letter, preceding *parenesis*”, but in Romans it is postponed until the end. When looking for the location between the theological body and the parenthesis in Romans, we find chs.9-11 standing exactly at this juncture! This section’s unusual narrative sub-structure and self-standing organization is what led Dodd erroneously towards the conclusion that these chapters *interrupted* the body and parenthesis sections. It will not be proposed here that Rom 9-11 be analyzed by means of the *travelogue* structure of Paul’s letters. However, its placement, precisely where the *travelogue* normally stands, suggests again that Paul may have been thinking in terms of his *travelogue* when he composed Rom 9-11, even with the terms that 1:8-15 and 15:14-33 embody. In other words, the heightened oral and dramatic power of Rom 9-11 was probably intended to function *with* the *travelogue*, in lieu of it and in anticipation of its full expression in ch.15. Paul mentioned no emissary in this letter, even though its final greetings are extensive, so Paul was confined to express his presence solely through written form. Such a constraint would easily provide him motivation for attempting to encode his presence into the letter through highly dramatic ways.

Nils Dahl believes that epistolary style is “more evident in 9-11 than in 1:17-8:39” by way of his personal addresses, oath-like assurances (cf.1:8), etc.<sup>1064</sup> Our investigation supports his affirmation of chs.9-11 by realizing how it, in the exact place where apostolic authority was needed most, i.e., before the “bold” instructions to the congregation (cf. 10:20 with 15:15), gave Paul a stage onto which he might project his

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<sup>1062</sup>Funk 1967:263-6.

<sup>1063</sup>Jervis 1991:101n.4 declines to call this a *parousia* section and incorporates it into the letter’s thanksgiving. Although Funk also elects to do this, he recognizes the anticipatory role it has for ch.15, while Jervis, by quickly dismissing it, tries to place a categorical straitjacket over an ancient and creative writer. It is preferable to see a dual function.

<sup>1064</sup>Dahl 1977:139f.

apostolic qualifications through a potent explanation of his understanding of God's people of God in the past, present, and future. It is in Rom 9-11 that Paul arguably marshalled his most impressive array of scriptural argument which would demonstrate his irrefutable qualifications for claiming to be an oracle of God and interpreter of sacred scripture. The implicit evidence in the words, rhetoric, and placement of Rom 9-11 continues to point towards reading the section as a written device crafted by Paul to spark recognition among his readers that a special performance had begun which was to invite their participation in the drama of Paul's apostolic mission.

### Romans 10 and the Purpose of the Letter

Among the many assessments of the purpose of Romans, the chief question has usually been one of prioritizing the many potential reasons implied or stated in the letter.<sup>1065</sup> One issue emanates from trouble in reconciling a Paul who has made clear that he considers himself on par with the Romans (1:12) and seeks their aid in preaching the Gospel in Spain, with a Paul who, in the body of the letter, betrays himself as one who is indeed willing to foist his apostolic authority on them. A second stumbling stone arises in that fact that his interest in visiting them or reaching Spain appears lost throughout the body of the letter.<sup>1066</sup>

Our observations on the sermonic qualities of Rom 9-11 and its function in the letter as part of the *parousia* section lend credence to Paul's own statements that he has written to them for their support in his apostolic mission by finding evidence for this interest in the very heart of the letter. Such a purpose cannot and should not be trivialized vis-à-vis the epistle's great theological argument. Just as Rom 9-11 makes its sweeping theological overview of the history of salvation, we have found, at the place one should expect it, in the assessment of the present situation, Paul's sense of his own place in history and the goals for his apostolic mission. Paul's movement westward necessitated a more convenient base of operations.<sup>1067</sup> The theological intensity and

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<sup>1065</sup>Overviews of the debate may be found in Jervis 1991:12-28 or Lo 1988:1-22 and of course, Donfried 1991:xli-lxxii. Fee 1994:489ff and now Longenecker 1999:49-70, pick up on the *χάρισμα πνευματικόν*, 1:11, as the reason for the letter: it is the spiritual gift which Paul wishes to impart on them.

<sup>1066</sup>Jervis 1991, for example, only mentions portions of Rom 9-11 on three pages of her book.

<sup>1067</sup>Important cities in Paul's missions would be Damascus, Tarsus, Ephesus, Corinth, and of course Antioch which may have been his longest standing base. Paul writes of Zion in Rom 9-11 as the center of God's saving work in the (recent) past and in the future (9:33; 11:26; cf. Gal 4:26). He considered Jerusalem as a center of his

length of Romans may indicate that this epistle served Paul as a letter of introduction and preparation.<sup>1068</sup> Since Paul was unable to visit them personally his written text was sent ahead as his representative presence. Part of that strategy included the sermon of Rom 9-11 which certainly retained material regularly featured in his sermons, as Dodd correctly discerned,<sup>1069</sup> and which is evidenced in part by his repeated use of the OT passages (Isa 8,28, Lev 18, Joel 3). By introducing himself through this oral event, Paul also challenged the Romans with the lessons he had gleaned from Scripture, his missionary experiences, and with his vision for a united people of God.

Therefore, the content of Rom 9-11 and its rhetoric uniquely converge, and this study has used Rom 10 as a key to opening a door to understanding this insight. *Preaching*, and Paul's preaching over all others' is the rhetorical point of Rom 10. Paul was not merely describing the apostolic mission generally, but rather Rom 9-11 was the word of faith which he himself preached. Within this sermon, Paul cited texts from all three major divisions of the OT, interspersed these texts with explanations, and selected elements of the OT's large salvation narrative to create his own narrative and sermonic fusion. The rhetorical value of this masterful performance was to encode his own *parousia* for the Romans as an authoritative oracle of God, since he would soon (chs.12-14) instruct them boldly even though he was not yet their partner. Rom 10 reveals that Paul saw himself as both the preaching prophet who announced the sins of his own people for rejecting Christ as well as the apostle to the gentiles; he did not shy away from either task, but remained ever hopeful that God's mercy would work through him for the salvation of all humanity.

### **Concluding Reflections on Intertextuality**

The content and means of expression in any age and culture are extremely complex. The semiotic values conveyed by written texts are a product of previously known cultural scripts, newly pressing questions, and creative attempts to combine the old and the new. At the intersection of diachrony and synchrony, meanings collide and emerge transformed.

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earlier missionary work (15:19) and it would soon be the destination of his harvest from the Gentile churches (15:25f,31).

<sup>1068</sup>Cf. Watson 1986:105; Wright 1993:195.

<sup>1069</sup>See pp.173f above. Scroggs 1976:281 goes too far to call this a "text of a sermon Paul had preached".

This reading of Rom 10 at the intertextual crossroads has resisted the temptation to pigeonhole Paul's hermeneutic as Christological, Hellenistic, Jewish, biblical, or prophetic, for the very reason that these individual characteristics, however important they are for understanding Paul's use of the OT, inevitably and unacceptably reduce the phenomenon of textuality in Romans. What Michael Fishbane has dubbed "inner-biblical exegesis" and what he has attempted to restrict to Jewish literature in the Hebrew Bible or Rabbinic literature, to the exclusion of NT literature, is also evident in Rom 10. Paul's view of Lev 18:5 was probably refracted through Ezek 20, for example. Fishbane pointed out the signs within the Hebrew Bible which reflect a perpetual need to make sacred texts speak to new contexts. Paul's use of the OT was engaged in this same enterprise. In short, the discontinuity of intertextuality is its continuity. Nevertheless, intertextual space is not a constant. The impact of Jesus' life, death, and resurrection on Paul's writings often resulted in a subversive use of these texts. The apostle plainly challenged their cultural authority in favor of a new authority. Intertextuality as a theory of textuality, therefore, on the one hand encourages us to see a correlation between the use of the OT in the OT, in non-canonical second Temple Jewish writings, in the NT, and in Rabbinic literature. On the other hand, intertextuality recognizes there is no need to homogenize these corpora over much, since their beginning presuppositions and ending applications are often dissimilar.

The seminal traditions of the Bible are met afresh by every generation that seeks for meaning in their existence, their relationship with God, and their relationships with cultural compatriots and competitors. Each generation requires a prophetic voice for guidance in the present and into the future while maintaining a grasp of the past. The authors of Joel, Jubilees, the Temple Scroll, Romans, Leviticus Rabbah, The Divine Comedy, and Sinners in the Hands of an Angry God were all engaged in this fundamental task.

## APPENDIX 1

This list of oral and aural words found in chs.9 and 11 compliments the list in ch.10 given on p.178 above. (The observations made regarding the doxologies and rhetorical questions will not be duplicated here).

- 9:1** saying (λέγω), lying (ψεύδομαι), bear witness with (συμμαρτυρέω)  
v.2 grief (λύπη)  
v.3 praying (εὐχομαι), accursed (ἀνάθεμα)  
v.4 promise (ἐπαγγελία)  
v.5 blessed (εὐλογητός), Amen! (ἀμήν)  
v.6 word or promise (λόγος)  
v.7 calling (καλέω)  
v.8 promise (ἐπαγγελία)  
v.9 promise (ἐπαγγελία), word (λόγος)  
v.11 choice (ἐκλογή)  
v.12 calling (καλέω), saying (λέγω)  
v.14 saying (λέγω)  
v.15 saying (λέγω)  
v.17 saying (λέγω), declaring (διαγγέλω)  
v.19 saying (λέγω), blaming (μέμφομαι), will, decision (βουλήμα)  
v.20 exclamation (ὦ ) + vocative, arguing against (ἀνταποκρίνομαι), saying (λέγω)  
v.24 calling (καλέω)  
v.25 saying (λέγω), calling (καλέω)  
v.26 saying (λέγω), calling (καλέω)  
v.27 crying out (κράζω)  
v.28 word (λογός)  
v.29 saying before (προεἶπον)  
v.30 saying (λέγω)
- 11:1** saying (λέγω)  
v.2 saying (λέγω), interceding (εντυγχάνω)  
v.3 vocative  
v.4 saying (λέγω), oracle (χρηματισμός)  
v.5 choice (ἐκλογή)  
v.8 ear (οὖς), hearing (ἀκούω)  
v.9 saying (λέγω)  
v.11 saying (λέγω)  
v.13 saying (λέγω), direct address, glorying (δοξάζω)  
v.17 direct address  
v.18 boasting (κατακαυχάομαι - 2x )  
v.19 saying (λέγω)  
v.20 direct address  
v.21 direct address  
v.22 direct address  
v.24 direct address  
v.25 vocative

- v.28 good news (εὐαγγέλιον), choice (ἐκλογή)  
 v.29 irrevocable (ἀμεταμέλητος), call (κλήσις)  
 v.33 exclamation (ὦ), judgement (κρίμα)  
 v.34 counselor (σύμβουλος)  
 v.35 Amen! (ἀμήν)

Table 3 is divided in two parts. In Part 1, the words are listed which were just given above along with those from p.178 (the words from ch.10) in order to display their distribution by chapter of the book. The results of Part 1 show that as a group they are found most frequently in chs.9-11. Part 2 lists additional words that have been taken from Louw and Nida's *Greek-English Lexicon of the New Testament based on Semantic Domains*, §33 - "Communication" and § 24B - "Sensory Events and States - 'Hear'" (where nearly all of the words from Part 1 are found)<sup>1070</sup> and which occur in Romans. It displays their distribution throughout the book as well.<sup>1071</sup> Since "Communication" is a broad domain, only words which express verbal communication were included in the investigation. The purpose of Part 2 is to add an objective basis to the comparison of the phenomenon in Rom 9-11 with the other chapters of the book. The totals after Part 2 are aggregate, meaning they include the statistics of both Part 1 and 2.

Table 3 - Distribution of Oral/Aural words in Romans

word	Chapters in Romans																total
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
<b>Part 1</b>																	
ἀκοή										3							3
ἀκουῶ										3	1				1		5
ἀμήν	1								1		1				1	1	5
ἀνάθεμα									1								1
ἀνταποκρίνομαι									1								1
ἀντιλέγω										1							1
βουλήμα									1								1
δέησις										1							1
δοξάζω	1							1			1				2		5
διαγγέλω									1								1
ἐντυγχάνω								2			1						3
ἐπαγγελία				4					3						1		8
ἐπερωτάω										1							1
ἐπικαλέω										3							3
εὐαγγελίζομαι	1								1						1		3
εὐαγγέλιον	3	1								1	1				2	1	9
εὐλογητός	1								1								2
εὐχομαι									1								1
καλέω				1				2	5								8
κατακαυχάομαι											2						2
κήρυσσω		1								3							4
κλήσις											1						1
κράζω								1	1								2
κρίμα		2	1		1						1			1			6
λέγω or εἶπον	1	4	5			2	2	1	10	10	7	2		1	3		48
λόγος			1						3			1	1	1			7
λύπη									1								1
μαρτυρέω			1							1							2
μεμφόμεαι									1								1
ὁμολογέω										2							2

<sup>1070</sup>The only exceptions are: λύπη, ἀμήν, ἐκλογή (cf. κλήσις v.29); ὦ, and κρίμα.

<sup>1071</sup>Louw 1989.

οὐς										1							1
προεῖπον								1									1
ῥῆμα									4								4
στόμα			2						3					1			6
σύμβουλος										1							1
συμμαρτυρέω		1					1	1									3
φθογγός									1								1
χρηματισμός										1							1
ψεύδομαι								1									1
ὦ (Exclamations)		2						1		1							4
Vocatives	1	4					2	2	1	2	2	2			4	1	21
<b>Total</b>	8	12	9	10	1	2	4	10	36	40	22	5	2	2	16	3	182
<b>% of total</b>	4.4	6.6	5.0	5.5	0.6	1.1	2.2	5.4	19.8	22.0	12.1	2.7	1.1	1.1	8.8	1.6	
<b>word</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>	<b>total</b>
<b>Part 2</b>																	
αἰνέω															1		1
ἀκροατής		1															1
ἀλάλητος								1									1
ἀναγέλλω															1		1
ἀπολογέομαι		1															1
ἀσπάζομαι																21	21
βλασφημέω		1	1											1			3
γλῶσσα			1											1			2
διακρίνω				1										1			2
διάκρισις														1			1
διαλογισμός	1													1			2
διαταγή												1					1
διδασκαλία												1			1		2
διδάσκω		2										1					3
δίδαχή						1										1	2
ἐγκαλέω								1							1		1
ἐξομολογέω														1	1		2
ἐπαγγέλλομαι				1													1
ἐπαινος		1											1				2
ἐπιταγή																1	1
ἐπονομάζω		1															1
εἰλογέω												2					2
εὐφρανέω															1		1
εὐχαριστέω	2													2		1	5
καταγγέλλω	1																1
καταράομαι												1					1
κατηγορέω		1															1
κατηχέω		1															1
κήρυγμα																1	1
λαλέω			1				1								1		3
λόγιον			1														1
καύχημα				1													1
νουθετέω															1		1
ονομάζω															1		1
παρακαλέω												2			1	1	4
προαιτιάομαι			1														1
προεπαγγέλλομαι	1																1
προφητεία								1						1			1
στεναγμός								1									1
στενάζω																	1
τάσσω													1				1
φάσκω	1																1
χαίρω													3			1	4
χρηματίζω								1									1

χρηστολογία ψευδός	1															1	1
<b>Aggregate Total</b>	15	21	14	13	1	3	6	14	36	40	22	13	8	10	25	31	272
<b>% of total</b>	5.5	7.7	5.2	4.8	0.4	1.1	2.2	5.2	13.2	14.7	8.1	4.8	2.9	3.7	9.1	11.4	
<b>Words per chapter (NA<sup>27</sup>)</b>	547	449	430	403	432	367	469	653	525	340	581	305	270	379	543	425	7,118

These figures, when aggregated by section of the letter, yield the following totals.

	<i>word count</i>	<i>% of 271</i>	<i>Total no. of words per section</i>	<i>% of 7,118</i>
a. Chapters 1-4	63	23.2	1,829	25.7
b. Chapters 5-8	24	8.8	1,921	27.0
c. Chapters 9-11	98	36.0	1,446	20.3
d. Chapters 12-15	56	20.6	1,497	21.0
[e. Chapter 16	31	11.4	425	6.0]

Considering the particular function of ch.16 and its repeated greetings (ἀσπάζομαι - 2)x of 31 tallies), it is separated and not included in the comparison between chs.9-11 with chs.1-8,12-15.

When chs.9-11 are compared to sections a, b, and d, chi squared is 64.6 for 1 degree of freedom and so  $p$  is less than  $10^{-15}$ .<sup>1072</sup>

Therefore this study indicates that chs.9-11 show a significant concentration of verbal and aural words. The fact that Chapter 16, with its repeated greetings, also shows such a high frequency lends credence to an inference that the verbal and aural vocabulary in chs.9-11 may serve a special purpose, even if that purpose is less obvious.

<sup>1072</sup>My thanks go to Alan Jesepe for assistance in the statistical analysis of this data.

**APPENDIX 2**

Table 4 - Synopsis of the Framing material in Lev 18 and 20

18:1-5	18:24-30	20:1-2	20:22-27
The LORD spoke to Moses, speak to the people of Israel (vv.1-2)		The LORD spoke to Moses, speak to the people of Israel (vv.1-2)	
I am the LORD (your God) (vv.2,5)	I am the LORD your God (v.30)		I am the LORD your God (v.24); I the LORD am holy (v.26)
Canaan (v.3)	nations (vv.24,28); inhabitants of the land before you (v.v.25,27); implied in v.30		nation (v.23)
Egypt (v.3)			separated you from the peoples (vv.24,26)
land (of Canaan) to which I am bringing you (v.3)	cf.v.28		the land to which I bring you to settle (v.22)
You shall not do as they do ... you shall not do as they do .... You shall not follow their statutes (v.3)			You shall not walk in the statutes of the nations (v.23)
My ordinances you shall observe and my statutes you shall keep, following them...(v.4) You shall keep my statutes and my judgements (v.5)	But you shall keep my statutes and my judgements (v.26)		You shall keep all my statutes and all my judgements, and observe them (v.22)
	defilement (vv.24,25,27, 28,30); abominations (v.26,27,29,30)		defilement (v.25); cf. v.27 in view of 19:31; abomination (יִרְשׁוּ - v.25)
	I am driving out before you (v.24)		I am driving out before you (v.23)
	land vomits people out (vv.25, 28)		the land... may not vomit you out (v.22)
	citizen or alien who resides among you (v.26)	people of Israel or alien who resides in Israel (v.2)	

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