

**Notes on the Greek New Testament**  
**Day 208 – July 27<sup>th</sup> – Romans 10:14-11:12**

**Works frequently referenced in these notes on Romans**

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**Verse 14**

Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;

πιστεω believe (in), have faith (in)  
 χωρις prep with gen without, apart from  
 κηρυσσω preach, proclaim

**Verse 15**

πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται· Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων τὰ ἀγαθὰ.

ἐαν if  
 ἀποσταλῶσιν Verb, aor pass subj, 3 pl  
 ἀποστελλω send, send out

This series of questions underlines the necessity of the apostolic mission.

γέγραπται Verb, perf pass indic, 3 s γραφω  
 ὠραῖος, α, ον beautiful, attractive,  
 welcome, pleasant  
 πους, ποδος m foot  
 εὐαγγελιζω act. and midd proclaim the  
 good news  
 ἀγαθος, η, ον good, useful, fitting

The quotation from Is 52:7 shows that the emphasis is upon heralds being sent *by God*. It also shows that the condition has been met – Preachers have been sent.  
 Note the context in Isaiah 52. Paul has already quoted Is 52:5 in Rom 2:24. Isaiah 52 "contains the basic scheme of salvation history as Paul presents it in Romans: sin and disobedience of Israel at the present (Isa 52:4-5), to be changed when God sends the good news of 'salvation' to Zion (52:7), and both Israel (52:9) and the Gentiles ('the ends of the earth,' 52:10) are saved. The alert reader of Romans should be led by the explicit quotations back to this great Isaiah prophecy and allow Isaiah and Paul mutually to interpret one another." Moo.

Wright adds, "As the following passage seems to indicate, Paul understands the message concerning YHWH's servant in Isaiah 52-53 as the message about Jesus the Messiah. The people who announce the servant-message are therefore the people who now, in his own day, proclaim Jesus. The effect of vv. 14-15 is to say: this is how my own apostolic ministry fits into the larger narrative of exile and restoration, of God restoring the covenant in the Messiah and calling both Jews and Gentiles into the renewed community (9:24)."

**Verse 16**

ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαΐας γὰρ λέγει· Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

οὐ πάντες litotes, meaning 'only a few.'  
 Echoes the remnant theology introduced in 9:6b.

ὑπακουω obey, be subject to  
 εὐαγγελιον, ου n good news, gospel  
 ἀκοη, ης f report, news, hearing

Cf. Is 53:1. Paul quotes again from the same section of Isaiah, the introduction now to the passage regarding the suffering servant. τῇ ἀκοῇ Wright comments, "Though this word can also refer to the faculty of hearing, the act of hearing or listening, and the organ with which one hears (i.e., the ear), the meaning here is the thing that is heard: the report or message (see also Gal 3:2, 5; the KJV's 'faith cometh by hearing' is thus misleading, as is 'act of hearing')."

**Verse 17**

ἄρα ἡ πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοῇ διὰ ῥήματος Χριστοῦ.

'faith comes from the message, and the message happens through the word of/about the Messiah'

πιστις, εως f faith, trust, belief, the  
Christian faith

A restatement of v.14.

ῥημα, ατος n word, thing, matter

ῥήματος Χριστοῦ many manuscripts have the more common phrase ῥήματος θεου, which would appear to be secondary.

The 'word of Christ' probably means the word concerning Christ, "the message about his lordship and resurrection (vv. 8-9)." Moo.

Paul does not often use ῥήμα, preferring to use λόγος. Wright thinks he may have used ῥήμα here because his mind was still on Deut 30:14 (ἐγγύς σου τὸ ῥήμα), which he quoted in v.8. It also allows him to lead into Ps 18:5 [LXX] which follows.

### Verse 18

Ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενουῖνε· εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

μενουν and μενουῖνε rather, on the  
contrary, indeed

γῆ, γης f earth

φθογγος, ου m voice, sound, tone

πέρατα Noun, nom/acc pl περας, ατος n  
end, boundary, conclusion

οἰκουμένη, ης f world, inhabited earth

Paul would have had the whole context of Psalm 19 in mind here with its link between general and special revelation.

Wright comments, "If Paul has the rest of Psalm 19 in mind, he may have taken vv. 1-6, as well as vv. 7-11, as referring to Torah, in which case he would be celebrating the fact that the 'word' of Deut 30:14 was now freely available to all, as God always intended. The link between the occurrences of *rhema* in vv. 8 and 17-18 seems to point in this direction. This seems to be the most likely understanding, though certainty here is perhaps out of reach."

### Verses 14-18 – Conclusion

"The Gentile world, then, has heard the gospel. Not all have believed; but, as he said in 9:30, Gentiles who were not looking for covenant membership have received it. Meanwhile, Israel, embracing the Torah, which did indeed hold out the status of 'righteousness,' the prospect of covenant membership, has not attained to that Torah. Instead (and this is what is driving the whole section), Israel has to look on as outsiders come to share the blessings that had been promised, blessings to which they had looked forward for so long. This is the point with which the chapter now closes." Wright.

### Verse 19

ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει· Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτω παροργιῶ ὑμᾶς.

ἔγνω Verb, aor act indic, 3 s γινωσκω

Wright thinks that the sense 'know' is better here than 'understand.' "Israel had long ago been warned that the Gentiles would be coming in to share, and even apparently to take over, the blessings they had been promised. What Israel could not claim ignorance of, in other words, was not 'the gospel,' as is sometimes suggested, but the more specific point that Paul had stated first in 9:30-31. This is what the first two quotations are about." Wright.

πρῶτος, η, ον first

παραζηλωω make jealous

ἔθνος, ους n nation, people

ἀσυνετος, ον without understanding

παροργιῶ Verb, fut act indic, 1 s παροργιζω  
make angry, make resentful

Cf. Deut 32:21. "[Paul] will in the next chapter use this key category of 'jealousy' as the fulcrum around which to turn his crucial argument." Wright.

### Verse 20

Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει· Εὐρέθην ἐν τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.

ἀποτολμαω be or become bold

"a reference to the stark, almost horrifying content of what is said, more than to the prophet's state of mind." Wright.

εὐρέθην Verb, aor pass indic, 1 s εὐρισκω

ἐμὲ Pronoun, acc s ἐγω

ζητεω seek, search for

ἐμφανης, ες visible, revealed

ἐπερωτῶσιν Verb, pres act ptc, m dat pl

ἐπερωταω ask

Cf. Isa 65:1, see also Rom 9:30.

"Isaiah 65 comes straight after the long prayer for God to intervene at the time of Israel's devastation (63:15-64:12), a prayer that Paul himself might have been imitating in 10:1." Wright.

### Verse 21

πρὸς δὲ τὸν Ἰσραὴλ λέγει· Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

όλος, η, ον whole, all, complete, entire

ἐξεπέτασα Verb, aor act indic, 1 s

ἐκπεταννυμι hold out

χειρ, χειρος f hand, power

λαος, ου m people, a people  
 ἀπειθεω disobey, be an unbeliever  
 ἀντιλεγω object to, oppose

Cf. Isa 65:7.

"Paul understands the first verse to refer, as in 9:30, to the Gentiles who are coming in even though they were not expecting or wanting to, and the second to refer, as in 9:31-3, to Israel itself, remaining recalcitrant...

"Having told his version of the story about God and Israel in the past, Paul will now move cautiously to tell a story about God and Israel in the future." Wright.

### Romans 11

See Ralph Martin's 'Excursus on Israel's Salvation and the Gentiles' Reconciliation' in his commentary on *2 Corinthians*, pp.268-270.

"Paul ... unfolds his teaching about God's enduring faithfulness to Israel in two stages. If 9:6-29 have surveyed the history of God's faithfulness to Israel in the past, 11:1-10 focus on the present and 11:11-32 on the future." Moo.

### Verse 1

Λέγω οὖν, μὴ ἀπόσωτο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.

Λέγω οὖν 'So this is the question I must raise at last ...'

ἀπόσωτο Verb, aor midd dep indic, 3 s

ἀποθεομαι push aside, reject

λαος, ου m people, a people

Several MSS (p<sup>46</sup> G it<sup>f.g.z</sup> et al) read τον κληρομενον in place of τον λαον. This appears to be a Western assimilation to Ps 94:14.

γένοιτο Verb, aor opt, 3s γινομαι

σπερμα, τοσ n seed, offspring

φυλη, ης f tribe, nation, people

Paul's own existence as a Jewish Christian, and the nature of his ministry, prove that God did not cast off his people.

On Paul's sense of his own Jewishness and its privileges, see 2 Cor 11:22; Gal 1:13-14; Phil 3:4-6.

### Verse 2

οὐκ ἀπόσωτο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. ἢ οὐκ οἶδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ;

Cf. 1 Sam 12:22; Ps 94:14 [93:14 LXX].

προέγνω Verb, aor act indic, 3 s προγινωσκω  
 know beforehand, choose from the beginning

Cf. 8:29. What does ὃν προέγνω qualify? If it is taken as restricting those whom God has not cast off the statement could be taken to refer to the remnant – God did not reject the remnant from among his people. But this is probably not Paul's meaning. "Whom he foreknew' does not identify the 'people' Paul is talking about, rather it explains why God remains faithful to that people. Paul, in other words, has all of (physical) Israel in view here, and he is reasserting the common Old Testament teaching that God chose Israel as his very own people." Moo.

Wright draws attention to the context of the quotation from 1 Samuel. "This passage brings two particular overtones into Paul's context. First, the statement is Samuel's, as part of his promise that he will never stop interceding for Israel, despite their sin and folly. Samuel stands in the tradition of Moses interceding for Israel; Paul has stood in the same tradition in 9:1-5 and 10:1, and the implication here is that he is not only an example of a Jew who has been faithful to the gospel but is also part of the means, through his prayer, of Israel's continuing non-forsakenness. He highlights this praying role, as the next part-verse makes clear (11:2b): the link between v. 2a and v. 2b is Elijah's intercessory task. Second, the Samuel passage is all about God's provision for Israel through the choice of the first king, Saul; and Saul was from the tribe of Benjamin. Paul, whose Hebrew name was Saul, seems content here to suggest, by implication, that just as God provided for Israel through the choice of the Benjaminite Saul a thousand years ago, so now he has done the same thing."

ἢ οἱ, (ἢ ... ἢ either ... or, ἢ και or even),  
 than

οἶδα (verb perf in form but with present meaning) know, understand

Ἠλιας, ου m Elijah

γραφη, ης f writing, Scripture

ἐντυγχανω turn to (God on behalf of), plead

"Paul more naturally, though, identified himself with the prophetic tradition than the kingly... The prophet with whom the young Saul of Tarsus seems to have identified above all, and with whom the converted Paul still felt a strong affinity, was Elijah. Paul's early 'zeal' was in the tradition of Elijah's zeal against the prophets of Baal; but now he saw himself in a subsequent part of the story, standing all but alone before God as the true, and persecuted prophet, praying for the people." Wright.

**Verse 3**

Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ  
θυσιαστήριά σου κατέσκαψαν, κἀγὼ  
ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν ψυχὴν  
μου.

Cf. 1 Kings 19:10,14.

ἀποκτείνω and ἀποκτενω, -ννω kill, put to  
death

θυσιαστήριον, ου n altar (of incense)

κατασκαπτω demolish, destroy

κἀγω a compound word = καὶ ἐγώ

ὑπελείφθην Verb, aor pass indic, 1 s

ὑπολείπω leave, leave remaining

μονος, η, ον only, alone

ζητεω seek, search for, look for

ψυχη, ης f self, life

**Verse 4**

ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον  
ἐμαντῶ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ  
ἔκαμψαν γόνυ τῆ Βάαλ.

χρηματισμος, ου m oracle, reply from God

Cf. 1 Kings 19:18b

κατέλιπον Verb, aor act indic, 1 s & 3 pl

καταλείπω leave, leave behind, keep  
(for oneself)

ἑπτακισχιλιοι, αι, α seven thousand

ἄνηρ, ἄνδρος m man, husband

οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὅ τι  
who, which

καμπτω bend, bow (of the knee)

γονυ, γονατος n knee

A 'remnant' "in the manner spoken of by Isa  
1:9 quoted in 9:29."

**Verse 5**

οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ'  
ἐκλογὴν χάριτος γέγονεν·

οὕτως thus, in this way

καιρος, ου m time

λείμμα, ατος n remnant, small remainder

ἐκλογη, ης f election, choosing

γέγονεν Verb, perf act indic, 3s γινομαι

"God's word affirms a continuing role for  
Israel in salvation history. But Israel cannot  
claim this role as a matter of right, for it is due  
solely to the working of God's grace." Moo.  
"If Paul and the other Jewish Christians are a  
new kind of 'remnant,' called by God's grace in  
the gospel of Jesus, there is no reason why  
others should not join them. That is the  
argument of 11:11-16 and beyond." Wright.

**Verse 6**

εἰ δὲ χάριτι, οὐκ ἐτι ἐξ ἔργων, ἐπεὶ ἡ χάρις  
οὐκ ἐτι γίνεται χάρις.

χάριτι Noun, dat s χάρις, ιτος f

οὐκ ἐτι adv no longer, no more

ἐπει since, because, for

After the final χάρις above, some MSS add the  
obverse statement εἰ δὲ ἐξ ἔργων, οὐκ ἐτι ἐστι  
χάρις, ἐπει τον ἔργων οὐκ ἐτι ἐστιν ἔργων.  
Metzger comments, "There appears to be no  
reason why, if the words were original, they  
should have been deleted. The existence of  
several forms of the addition likewise throws  
doubt upon the originality of any of them."

**Verse 7**

τί οὖν; ὁ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν,  
ἢ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ  
ἐπωρώθησαν,

ἐπιζητεω seek, desire, search for

ἐπέτυχεν Verb, aor act indic, 3 s ἐπιτυγχανω  
obtain, receive, attain

Cf. 9:31. The parallel suggests that what they  
sought was 'righteousness.'

ἐκλογη, ης f election, choosing, what is  
chosen

λοιπος, η, ον rest, remaining, other

ἐπωρώθησαν Verb, aor pass indic, 3 pl

πωροω make stubborn, make hard,  
make insensitive

A different verb, σκληρυνω, is used in 9:18 but  
the idea conveyed is the same.

Wright says that it is vital to understand what  
Paul is saying here, particularly as it is also a  
vital move in the decisive statement at 11:25.  
"Paul is drawing on the Jewish tradition that  
runs like this: when God delays outstanding  
judgment, those who do not use this time of  
delay to repent and turn back to him will be  
hardened, so that their final judgment, when it  
comes, will be seen to be just. This apocalyptic  
context of 'hardening' is vital; ignoring it leads  
interpreters either into abstract discussions of  
predestination and reprobation or into the idea  
of a temporary 'hardening,' which is then  
reversed. As the analogy with Pharaoh in 9:17-  
18 indicates, this 'hardening' is not something  
that comes for a while, during which  
something else happens, and which is then  
removed. The 'hardening,' rather, is what  
happens during a temporary suspension of the  
judgment that would otherwise have fallen, to  
allow time for some to escape. In the case of  
Pharaoh, the result was the exodus from Egypt,  
seen as a sign of God's glorious power and the  
reputation of the divine name (9:17). In the  
present case, the result is that there is time not  
only for the Gentiles to come in (11:11-15),  
but also for more Jews, like Paul himself, to  
recognise that the risen Jesus is indeed Israel's  
Messiah and to serve him in 'the obedience of  
faith.'"

**Verse 8**

καθώς γέγραπται· Ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανόξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.

Cf. Deut 29:4 and Isa 29:10.

γέγραπται Verb, perf pass indic, 3 s γραφω  
ἔδωκεν Verb, aor act indic, 3 s δίδωμι  
κατανόξις, εως f stupor, numbness  
βλεπω see, be able to see  
οὖς, ὦτος n ear, hearing  
σημερον today

"It is the Jewish Scriptures themselves that speak of YHWH pouring out a 'spirit of stupor' (Deut 29:4 [29:3 LXX]), and making eyes not to see and ears not to hear. Tragic though this is, this is part of what Israel already should have known (10:19)." Wright.

**Verse 9**

καὶ Δαυὶδ λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,

Cf. Ps. 69:22-23. "Elsewhere in this letter, and frequently in the NT, this psalm is seen as a prediction of the sufferings of the Messiah. (See, e.g., Rom 15:3, quoting Ps 69:9; elsewhere Matt 26:37 and Heb 12:2 quoting Ps 69:20; Matt 27:34, 48 and par. quoting Ps 69:21; John 1:17 quoting Ps 69:9; John 15:25 quoting Ps 69:4; Acts 1:20 quoting Ps 69:25). The judgment that is called down on impenitent Israel in this passage is not something separate from the central gospel events, the events concerning Jesus." Wright.

γενηθήτω Verb, aor pass dep imperat, 3 s  
γίνομαι

τραπέζα, ης f table, food, meal

'Table' has the sense of table fellowship and hence is a symbol of unity. Barrett comments, "The unity and interrelatedness created by the law and so highly valued in Judaism were no more than a delusion since they were a union in sin (3:20), not righteousness." On the other hand, in the gospel, 'table fellowship' has embraced the Gentiles, cf. Gal 2:11-21.

παγίς, ἰδος f snare, trap

θήρα, ας f trap

σκάνδαλον, ου n that which causes sin/  
offence, obstacle

ἀνταποδομα, τος n repayment, retribution

**Verse 10**

σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.

σκοτιζομαι be or become darkened  
νωτος, ου m back

σύγκαμψον Verb, aor act imperat, 3 s

συγκαμπω bend

The bent back is a symbol of bondage (cf Gal. 4:25).

**Verses 11-32**

In verses 11-23, Paul repeats a basic theme several times. "God's rejection of Israel is not his last word. He has brought about that rejection in order to further his plan for salvation history. This plan initially is bringing salvation to the Gentiles, but it ultimately is intended to 'bounce back' and benefit Israel as well. . .

"Considerable debate surrounds this sequence. Does Paul think of it as a continuing oscillation, which repeats itself many times over the course of history as Jews and Gentiles interact with each other? Or does he view it as a single, linear sequence, which leads from the Jewish rejection and Gentile acceptance of his own day to a climax of greater Jewish response to the gospel in the last days? We prefer the latter, and we will show why as the exegesis proceeds." Moo.

Wright thinks differently, as we shall see below.

**Verse 11**

Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς.

Cf. v.1.

πταιω stumble, go wrong, sin

Cf 9:32-33.

πέσωσιν Verb, aor act subj, 3 s πιτω fall,  
fall down

γένειτο Verb, aor opt, 3s γίνομαι

παραπτωμα, τος n sin, wrongdoing

σωτηρια, ας f salvation

ἔθνεσιν Noun, dat pl ἔθνος, ους n nation,  
people; τα ἔ. Gentiles

As illustrated in Paul's ministry as depicted in Acts. When he was drummed out of the synagogues he turned to the Gentiles (Acts 13:44-47; 14:1-3; 18:4-7; 19:8-10; 28:23-29).

παραζηλωω make jealous

Cf. Deut 32:21. Verse 10b looks back to 10:19 and on to v. 14.

**Verse 12**

εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου  
καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνῶν, πόσω  
μᾶλλον τὸ πληρωμα αὐτῶν.

πλουτος, ου m & n riches, wealth  
ἥττημα, τος n defeat, failure

Implies a cutting down of numbers. "What is in view is the great loss, as by overthrow in battle, sustained by Israel when the kingdom of God was taken from them. They are viewed as a defeated host deprived of their heritage."

Murray

πλουτος, ου m & n riches, wealth  
ποσος, η, ου how much(?), how many(?)  
μαλλον adv more; rather, instead, more  
than that  
πληρωμα, τος n fulness, completeness,  
fulfilment

"'Fullness' is itself a rare term in Paul, but there is another parallel occurrence close by in 11:25. Other parts of that verse are controversial, but at this point we are on safe ground: by the 'fulness of the Gentiles,' we may confidently say, Paul means 'the total number of those Gentiles who believe the gospel of Jesus.' He is well aware that large numbers of Gentiles do not believe it, and never will. The 'fulness' will consist of all those who eventually do. There is no reason to suppose that 'the fullness' of Israel will mean anything more than this: the complete number of Jews, many more than at present, who likewise come to faith in the gospel." Wright.