

ROMANS 12:1-16:27 | LIFE TODAY*Supplemental Resource: Romans Graphically Presented, pg. 46***ROMANS 12:1-15:14 | JEWISH LIFE BEYOND THE TEMPLE***Supplemental Resource: Romans Graphically Presented, pg. 47***ROMANS 15:8-14 | THE MINISTRY OF CHRIST***Supplemental Resource: Romans Graphically Presented, pg. 50***Verse 8 - see session 40****VERSE 9 - BLACK**

In addition to ministering directly to the Jewish people (v. 8), Jesus' earthly ministry also had the purpose of causing the Gentiles to "glorify God for his mercy." However, it is important to note that this does not imply that the Gentiles would receive salvation by grace through faith during Jesus' ministry. The words, context, and Scripture itself do not support this interpretation. The salvation offered through grace and faith was not made available until the time of Paul, as mentioned in 1 Timothy 1:15-16, and it was not foreshadowed in the Hebrew scriptures. The glorification mentioned in this verse, as well as in verses 10-12, is in reference to the fulfillment of the kingdom promises to Israel.

Paul provides four instances in verses 9-12 where the Hebrew Scriptures foreshadow the work of the Messiah among the Gentiles. He begins by referencing 2 Samuel 22:50, a Psalm of David that is also found in its entirety in 2 Samuel 22 and repeated in Psalm 18. This Psalm serves as a testimony for David, who represents Israel. It is a clear prophetic Psalm. The words themselves become clear when taken from their original location. David expresses gratitude for being lifted "high above them" and being delivered from the violent man. It is in the context of the establishment of the kingdom that Israel (represented by David) will "give thanks...among the heathen." This means that after the kingdom is established, Israel will praise the Lord among the Gentiles (as the New Testament translates the word ἔθνος [ethnos], rather than using the term "heathen" found in the Old Testament).

Therefore, verse 9 states that the Gentiles glorify God not because of their individual salvation by grace through faith, but because of the fulfillment of the kingdom promises to Israel.

VERSE 10 - BLACK

Like the quote in verse 9, Paul once again quotes from a passage about the ultimate victory of Israel, this time from Deuteronomy 32:43. The rejoicing of the Gentiles is a celebration of the national salvation of Israel, rather than an individual salvation.

VERSE 11 - BLACK

Paul continues by quoting Psalm 117:1, a Psalm that celebrates the reign of the Messiah. This quote continues the theme of millennial praise of the Gentiles.

VERSE 12 - BLACK

Next, Paul loosely quotes Isaiah 11:10, referring to the "root of Jesse" in whom the Gentiles will trust. This quotation is also clearly from the Millennial period, as it is in the context of the famously misquoted "lion and lamb" passage of Isaiah 11:6-9.

Notice how each one of these quotes supports verse 8, in which Jesus confirms the promises to Israel. The greatest of these promises is the establishment of the Theocratic kingdom, which has a worldwide dominion. In essence, Paul celebrates the Jewish kingdom by pointing to the Gentile praise of that Kingdom and its King.

Yet the passage is invariably taken as somehow saying that Jesus brings salvation to the Gentiles, and did so long before Paul. For example, Moses Stuart, quoting on these verses, displays his belief that the Gentiles were "to be brought into the church" and "destined to be brought into the church of God" even in Old Testament times.¹

Or Mounce, in The New American Commentary, clearly displays his believe that God's redemptive plan was for Christ to reach all nations from the very beginning. He sees this foreshadowed in the Old Testament passages quoted. Mounce says, ""Paul cited the verse (Psalm 117:1) in support of his position that the salvation of the Gentiles was in God's mind from the very first. It was not something he decided at a later time.""²

VERSE 13 - BLACK

Paul concludes this segment and transitions to the next subject by offering a prayer. He prays that the ministry of Christ to Israel would bring them joy, peace, and hope, all through the power of the Holy Spirit. In doing so, Paul acknowledges the indwelling of the Holy Spirit that came upon the Jewish believers at Pentecost.

VERSE 14 - BLACK

It must have been encouraging for the recipients to hear Paul's praise, that they were "**full of goodness, filled with all knowledge, able also to admonish.**" These attributes are indeed praiseworthy and worth pursuing by all Christians.

¹ Moses Stuart, A Commentary on the Epistle to the Romans, ed. R. D. C. Robbins, Fourth Edition. (Andover; Boston; Philadelphia: W. F. Draper; William H. Halliday and Company; Smith, English, & Co., 1868), 421.

² Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 261–263.