

Paul's Use of Old Testament Quotations in Romans
Tim Hoelscher
Royal City, WA.

Dispensationalism is the result of the consistent literal interpretation of Scripture. It is not an artificial system to be superimposed over God's Word. When people interpret God's Word in a literal manner and do so with consistency, dispensational distinctives are recognized. When there is a deviation from literal interpretation, dispensational distinctives are missed or abandoned.

When the Dispensation of Grace began, there already existed a canon of Scripture. This Old Testament canon had been completed about 400 years prior to Jesus' birth. That canon did not contain the truths necessary for the conduct of the Grace believer. For this reason, God the Holy Spirit bore along the New Testament writers to record precisely the revelation necessary for the Grace Believer. Thus, the canon, having been closed for 400 years, was expanded.

When the Spirit bore these men along, He made use of the Old Testament scriptures. He did so by means of quotations and paraphrased references. These quotations and references uphold the Old Testament scriptures as God's Word. There are places in which the Holy Spirit brings out a whole new understanding of a Scripture. However the Holy Spirit employed the Old Testament Scriptures in the New, He did not twist or allegorize those Scriptures.

Both dispensationalists and non-dispensationalists can easily read and agree that the Old Testament Scriptures are quoted within the New. The non-dispensationalist frequently refers to this as an application. This is also repeated by some inconsistent dispensationalists. Yet, when the interpreter misapplies the Old Testament Scriptures, he in reality reinterprets those very Scriptures to fit the present circumstances. This undermines literal interpretation and the clear distinctions which result.

The writers of the New Testament, as was the case with the Old Testament writers, wrote Scripture as the Holy Spirit bore them along (cp 2 Peter 1:21). The Biblical truth of inspiration is sometimes misstated, "The writers were inspired men who wrote Scripture." The Scriptures do not apply inspiration to the writers but to the writings (2 Timothy 3:16). The truths which they recorded were recorded precisely. Every thought which God desired to reveal, God the Holy Spirit revealed by matching that thought with the exact words which would communicate it accurately (1 Corinthians 2:9-13). It is important to understand that the writers of Scripture were not writing independently of the Spirit, nor were they merely helped. The Spirit bore them along so that everything was written down exactly as God desired it to be stated. This allowed the Spirit to bear individually each writer, so that Paul sounds like Paul, Peter like Peter and so on. The Spirit allows the character and concerns of the writers to show, even using these to accomplish His will. As a result the Bible is a book authored by God and men with every word of the original autographs being precisely those God desired.

When the New Testament writers were being borne along by the Spirit to record this truth, they did quote the Old Testament. Their writings express their understanding of those Old Testament Scriptures. Because of the work of the Holy Spirit, they were able to understand those Old Testament Scriptures as perhaps they had not previously been understood. However, their writings still express an interpretation which is consistent with literalism.

The Holy Spirit's work of bearing these writers was unique and is not being repeated today. Psalm 110:1 is quoted eight times throughout the New Testament, "Jehovah says to my Adonai, You sit to my righthand until I precede to make your enemies a footstool for your feet." Christ quoted this when questioning the Pharisees regarding the "Messiah". They believed the Messiah would be David's son (Matthew 22:42). Christ then points to this psalm asking how David could then by the Spirit call Him [Messiah] Lord [κυριος] (v. 43). Christ, a member of the Godhead could give a divine interpretation of a passage. However, for anyone else apart from the work of the Holy Spirit, this understanding of Psalm 110:1 would not be clear. Christ's interpretation of the verse does not violate in any way a literal interpretation, but it does bring a meaning to the passage which would not otherwise be apparent. Such an interpretation is again repeated for Psalm 110:4 in Hebrews 7:21. These shed light on the meaning of such Old Testament Scriptures but do not violate literal interpretation.

This paper is an attempt to demonstrate that even the writers of the New Testament were consistent in their use of Old Testament Scriptures. This paper will consider as examples, Paul's use of Old Testament quotations in his letter to the Romans. By noting his use of such Scriptures, it will be seen that he did not interpret and use those Scriptures any differently than the consistent literal interpreter. God left us an example through these writer. The modern interpreter will not find legitimate deeper meanings in Scripture, for there is no Biblical evidence that the Spirit is continuing to bear men along in the manner the New Testament writers experienced. The example that is left is that even in those passages in which deeper meanings are given, the writers still interpreted the Scriptures literally.

Paul's quotations of Old Testament Scriptures can be categorized under four uses. He cites passages as historical references or proofs of a former situation which he is describing. He quotes passages almost as axioms, in which a truth, perhaps concerning God, is so well summed up in an Old Testament passage that it serves his purposes to simply quote it. He quotes passages which are applied to or describe the present situation. He also quotes Scriptures as comparisons to a present situation, sometimes for illustrative purposes. None of these uses violate a consistent literal interpretation.

The quotations followed in this paper are based upon the list in the back of the United Bible Societies' *The Greek New Testament*, page 899.¹ Most of these are indeed quotations, preceded by quotation terminology. Paul often writes "it stands written" translating a Perfect tense of γραφω to lay emphasis on the abiding state of those Scriptures. For vividness, Paul sometimes employs the Present tense λεγει translated "he says" or "it says". With some but not all of the clear quotations, Paul names the human authors. Certain other quotations are only allusions or paraphrases and still others may have no exact connection to the Old Testament. The United Bible Societies' list notes which passages do not exactly represent the Hebrew text and they attribute some of these to the Septuagint.² However, consulting the Septuagint, one finds that not

¹ *The Greek New Testament* 3 ed. (1983), 898-900.

² The Septuagint text consulted for this study is the one used for the *Unbound Bible* on the Biola web site: unbound.biola.edu/

all of these are exact quotations as the Holy Spirit bore Paul along to give a different emphasis. This list was then compared with the text to determine the genuine quotations.

The lists below are organized under the type of quotation. On the left margin is the quotation language which introduces the quotation itself. This is left blank if there is none in the text or if more than one passage is connected under one introduction. The location of the quotation in Romans is then given followed by the reference to the original Old Testament passage.

Historical citations

These historical citations are the simplest to understand. Paul simply quotes an Old Testament passage while he writes concerning a literal historical incident. The first of these historical citations is in Romans 4:3. Paul refers to the incident in which Abraham was declared righteous in Genesis 15. Paul quotes Genesis 15:6, "Now Abraham believed God and it was logically counted to him for righteousness." This was the exact incident exactly as it happened. There is no application or comparison, simply a citation.

List of passages which are historical citations

say	<u>4:3</u> - Gen. 15:6 - This is a simple historical quotation concerning Abraham's faith in God's promise.
David says	<u>4:7-8</u> - Ps. 32:1-2 -Paul uses the particle [kayaper ³] meaning "according as generally". Thus, it looks at a general statement rather than a specific detailed statement. This is because David and Abraham's situations were not identical. Abraham's faith was counted to him for righteousness. David was counted righteous apart from works and by God not logically counting his sins to him. It could be paraphrased, "David goes as far as saying..."
we say	<u>4:9</u> - again quotes Gen. 15:6
-	<u>4:18a</u> - Gen. 17:5 - Paul quotes just three words "father of many nations" as the historical promise upon which his hope was based. Abraham did not stop at hope but went the hope and believed upon the basis of this hope that God would do what He had promised.
spoken	<u>4:18b</u> - Gen. 15:5 - See the last paragraph.
-	<u>4:22, 23</u> - Gen. 15:6 - The phrase begins with dio "wherefore" expressing the logical conclusion of Abraham's faith, and quotes
-	<u>9:7</u> - Gen. 21:22 - This is a simple quotation to prove that simply being of Abraham's physical seed did not guarantee being children of promise. There were many who physically descended from Abraham but God narrowed the physical descendants who would receive the promise.
-	<u>9:9</u> - Gen. 18:10, 14 - Paul states the promise of outov "this" points to the exact promise.
-	<u>9:12</u> - Gen. 25:23 - This is part of a narrative of historical events.
writes	<u>10:5</u> - From Leviticus 18:5 - Paul refers to Moses' statement concerning the righteousness which is out of the Law. It is not a comparison but a statement of what the law righteousness is.

³ Thayer, op cit., p. 312, "kaya marking the comparison, per (akin to the prep. peri) the latitude of the application" Therefore, it is a comparison that goes "as far as".

- 13:9 - Exodus 20:13-15, 17 - Paul simply quotes several of the commandments demonstrating that they are all summed up in the command, taken from Leviticus 19:18, to love one's neighbor. See Note following next reference.

summed up 13:9 - Leviticus 19:18 - In this passage, "love" is in contrast to avenging yourself or guarding a grudge against another. Note that it is against the sons of your people. At this time, this was for the Nation of Israel among themselves. They were their own neighbors. Their neighbors did not consist of every other nation or people group of the world.

Note - Paul is not applying this passage to us nor the law or a part of the Law to us. Rather, the Romans were under Roman Law. In the context, Paul was dealing with the payment of taxes to the Roman government. He is instructing the Romans to be law-abiding citizens (vv. 7-8). He illustrates by the Old Testament Law, that it was fulfilled by love for one's neighbor as one loved himself. So, the best attitude towards the Law of Rome was to exercise love as a part of the fruit from the Spirit. The believers should have no debt towards the government but should be in debt to love one another, that is other believers. Therefore, this does not misapply the law to us, it illustrates the fulfillment of living above law by loving whether by the Old Testament standard of love or our new standard of love.

Application quotations

This list of quotations consists of those in which Paul applies the passage to himself or to others. These applications may be in the past or in the present. The Holy Spirit bore Paul along so that he interpreted some of these quotations with meanings which would not have been possible at the time they were written. It is important to note that of the five passages which Paul applies, not one is applied to the Grace believer. After his initial salvation, Paul did apply the law to himself. He records this event in Romans 7 but he also records his failure. Paul discovered that applying the Law to the Grace believer does not work but worked against the very thing Paul desired to accomplish.

List of passages which are application quotations

said 7:7 - Exodus 20:7; Deuteronomy 5:21 - Paul states that he learned that lust was wrong from the Law. He simply cites the commandment as it was given. This application was prior to his salvation. As one raised under Law he would have learned early the tenth word, "Covet not."

David says 11:9-10 - Psalm 69:22-23 LXX - This text is important as it describes the Jews' present condition as a result of rejecting Christ. It is from the LXX, having just a few words added to that in the Hebrew text. The picture is that of Israel setting a king's table [שלחך] before Christ as He hangs upon the cross. They did not receive Him as a king, but set before Him the ignominious table of gall and soured wine [vinegar]. It was at this table, that they rejected Him and this very table would become a snare and a trap. Israel brought judgment upon herself by rejecting Him and setting this table before Him. Paul applies the Old Testament passage. Without Paul's words we would not know when Israel did this. This is an instance in which the Holy Spirit provides **the** meaning and application to a passage which could not previously have been known.

- 10:18 - Psalm 19:4 - Paul asks whether Israel has heard. He answers quoting an axiom regarding God's physical creation. This Psalm is not a declaration of the gospel but of God's creative hand. As in Romans 1, by God's creative work, there exists a revelation concerning God: everlasting power, god-hood. Even for Israel this remained available.
- Isaiah says 10:20 - Isaiah 65:1 LXX These two verses communicate Israel's nature at the time which God came to them and became their God. He had allowed Himself to be found by a people who were not seeking for Him. This again paints a picture of the nation, not only in the past but even at the time which Paul wrote this.
- he says 10:21 - Isaiah 65:2 LXX see last verse - these two are a pair.

Agreement quotations

This list of quotations are not applications. Some of these are axiomatic truths regarding God with which Paul agrees. These passages are true whether Paul agrees with them or not but Paul does cite them in agreement with his opinion.

List of passages which are agreement quotations

- 11:34 - Isaiah 40:13 LXX Paul simply quotes Isaiah in agreement with the awe of God's unaided omniscience and plan. No one has ever acted as a consultant to God. His plan for the Jews, the Gentiles, salvation, is all of God's omniscience and infinite wisdom. As Paul has considered God's work with the Jews and His present work with the Gentiles in the Church, Paul agrees regarding God's greatness.
- 11:35 - Job 41:11 Paul simply quotes God's words to Job. God made it clear to Job that He owes nothing to any man or created being. He has never received anything from man that would put God in a man's debt. What can any created being give to God that God needs?
- stands written 12:19 - Deuteronomy 32:35 - This is a quotation representing an axiom with God. God simply does not allow His people whether Israel then or the Church now, to go on unavenged. Even during the Tribulation those people will be avenged. (2 Thessalonians 1:6-10; Revelation 6:10-11; 18:20-24). God can use other nations to punish His people as He did many times with Israel. God can allow his people to be persecuted and endure tribulation [pressure] at the hand of others. These nations and people were willing participants in God's punishment. Therefore God is righteous in avenging His people.
- 12:20 - Proverbs 25:21-22 - This is a simple quotation. It is taken from a section of Proverbs expressing wise responses to various types of people. For example, if you reprove one who listens, then that is like a gem set in gold (v. 12) but putting confidence in a man who is not trustworthy when you really need him is like a toothache or a sensitive tooth (v. 19). Attempting to sing a song of cheer to one who is troubled isn't much help (v. 20). Then comes this statement, which could be summarized, "Do some helpful and good things for your enemy." But don't expect it to be appreciated, it is more like heaping

burning coals upon his head. You do your part and in so doing, it leaves God an open door for vengeance.

Comparative quotations

Most of the Old Testament Scriptures which Paul quotes are comparative quotations. Paul quotes an Old Testament passage because the circumstances can be compared to something which is taking place in the present. Paul does not take these passages out of context. Frequently the original context has similarities to the context to which Paul compares it. None of these are applications. This can best be illustrated by Paul's quotation of Hosea 2:23 in Romans 9:25. Hosea prophesied only of Judah. Hosea prophesied of Judah becoming God's people in the future after having been made "not my people". Paul compares this to Gentiles becoming God's people. The objects who are called "my people" are different in both passages but the situation is similar allowing a comparison. These passages are only comparisons.

Comparative quotations and the conjunction $\kappa\alpha\theta\omega\varsigma$

Paul frequently uses a comparative conjunction with these quotations. Of the approximately 58 Old Testament quotations, Paul begins his citation of 24 of these with $\kappa\alpha\theta\omega\varsigma$. He only uses $\kappa\alpha\theta\omega\varsigma$ 14 times when introducing quotations. Of these, five introduce multiple quotations as in Romans 3:10-18 in which Paul quotes six separate passages. Paul also uses the simple adverb $\omega\varsigma$. This comparative conjunction is very important to understanding Paul's use of these quotations.

There are two possible meanings of $\kappa\alpha\theta\omega\varsigma$. G. Abbott-Smith takes the word as a contraction of $\kappa\alpha\theta\alpha\ \omega\varsigma$. He offers the following meanings, "according as, even as, just as, as."⁴ Joseph Henry Thayer adds, "according as i.e. in proportion as, in the degree that."⁵ Thayer also accepts it as a contraction of the same. A.T. Robertson defines it as a contraction of $\kappa\alpha\tau\alpha\ \omega\varsigma$.⁶ With this contraction agree both W.E. Vine and J. Stegenga. $\omega\varsigma$ is an adverb which can be simply translated "as" or "like".

$\kappa\alpha\tau\alpha$ is a preposition. It occurs with three different cases: Genitive, Ablative, and Accusative. Its meaning varies with these three cases. The root meaning seems to be "down".⁷ With all three cases it maintains the idea of "down" but with different emphases. Robertson notes that when used with the Ablative the idea of "down from" is expressed, "down upon" with the Genitive and "down alongside" with the Accusative case.⁸ The use with the Accusative is important

⁴ Thayer, op cit., p. 312, "kaya marking the comparison, per (akin to the prep. peri) the latitude of the application" Therefore, it is a comparison that goes "as far as".

⁵ *New Thayer's Greek - English Lexicon of the New Testament* (Lafayette, IN.: Christian Copyrights, 1979) 315.

⁶ *A New Short Grammar Of The Greek New Testament* (Grand Rapids: Baker Book House 1977) 335.

⁷ A.T. Robertson, *A Grammar of the Greek New Testament in Light of Historical Research* (New York: George H. Doran Company, 1914) 605. kaya is a variation of kata.

⁸ *ibid*, p. 606

to an understanding of καθως. Robertson writes, “As a standard or rule of measure κατα is very common and also simple.”⁹ From a modern perspective this meaning is easily understandable. You place a ruler down alongside of an object to measure it. The ruler is the standard. So, very frequently κατα occurs to express the relation of one thing as a standard to another. A ruler might be in inches or centimeters, each being a different standard. Liquid might be measured in liters or gallons. Each is a different standard by means of which we measure another object or substance. The ASV expresses this usage nicely in 1 Corinthians 9:8 “Do I speak these things after the manner of men?” “After the manner of” translates the preposition κατα. “Men” is the standard, the ruler laid down alongside Paul’s words to measure their nature. κατα will bring an idea of measurement to the comparative conjunction καθως.

The ως is an adverbial ending. “**Adverbs** typically add specific information about time, manner, or place to the meaning of verbs in whole clauses.”¹⁰ When connected with κατα the two form a conjunction. Dana and Mantey distinguish conjunctions from adverbs. “The conjunctions express adverbial ideas in relation to clauses, whereas adverbs in the narrower sense express such ideas only in relation to words.”¹¹ Black lists καθως among several conjunctions used to introduce comparative clauses.¹² In a non-technical sense καθως is an adverb, adding information from one clause to clarify another. It modifies one phrase by the measure of a second phrase.

There is the potential distinction between ως and καθως. Both are comparative adverbs and used as comparative conjunctions. The distinction lies in the degree of comparison. In several New Testament passages the expression of the Law is summed up, “Love your neighbor **as** yourself.” (Matthew 19:19). When Christ gave His new kind of commandment it was stated, “You love one another **according as** I have loved you,” (John 13:34). In the former ως is used while in the latter καθως. This small difference expresses the change between the commandments. The Old Testament man under law, could love his fellow Jew in the manner he loved himself. The New Testament believer is to love other believers in a manner measured by Christ’s love. We do not die on a cross for other believers as Christ did. But the quality of His love, expressed in the act of laying down His life for us, is the kind of love we are to have, by laying down our lives for other believers. Rather than dying for them, for example, we can give up material benefits to meet their needs (cp 1 John 3:16). Note also in this verse how a whole clause, “as I have loved you,” is used to modify or clarify another clause or word, “you love...”.

καθως can express an exact measure between two things (cp Matthew 28:6). This is very common in the New Testament but is not absolute. There are examples of καθως in which identity can not exist but a comparison between two similar things is made.

⁹ *ibid*, pp. 608-609

¹⁰ David Alan Black *It’s Still Greek To Me* (Grand Rapids: Baker Books, 1998) 127

¹¹ H.E. Dana & Julius R. Mantey *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Company, 1955) 235

¹² Black *op cit* p. 142

John 3:14 - "And even as Moses lifted up the serpent in the desert, in this way it is necessary that the Son of Man be lifted up." There is not an identity in manner. Both the serpent and the Son of Man were lifted up. Christ was lifted up upon a cross, while the serpent was placed upon a pole. The manner in which Christ was lifted up could be measured by means of comparing the lifting up of the serpent. Both were raised up from the earth with the result that people could see them (Numbers 21:8, 9).

John 13:15 - "That you should do even as I have done," Christ had washed the feet of the disciples. He did so to set example concerning service. He did not desire them to go and wash feet like He had, but that they should serve as He had. The comparison is not one of identity but of similar attitude, no believer should ever feel he is above doing something as menial as washing others' feet.

John 15:4 - Even as the branch can not bear fruit except it abide in the vine. Here the comparison is between the real branch and the real vine and the relationship between the Grace believer and Christ. The vine and branches is one of several pictures given to illustrate the real relationship between the Grace believer and Christ. There is not an identity but a comparison of the real situation to this picture.

Acts 2:4 - "Even as the Spirit gave them utterance." These people spoke but they were not the measure of how they said it. The Holy Spirit was the measure. The nature of their speaking was compared to the Holy Spirit's work, versus that which would be natural for men.

Acts 22:3 - "Being a zealot with reference to God, even as all you are today." Paul compares his former zeal for God while he was under law to the zeal of these Jews. It is comparable but not identical. When you read Paul's testimony concerning his attitude and conduct prior to his salvation, Paul may likely have been even more zealous than these Jews (cp Galatians 1:14; Philippians 3:5-6).

Romans 1:28 - "And even as they did not approve to have God in their full experiential knowledge, God delivered them over to an unapproved mind," These people did not approve of the act of thinking about God. They did not want to relate to God in their experience. They had altered their worship to a worship of the creature. As a result God delivered them over to a mind which was unapproved. Paul compares their act to their resulting God-given state. This is not identical. Since God gave them over, it is indicated that they were not in this state even when they were acting.

Romans 15:7 - "Therefore, you receive one another, even as Christ received you," A division over certain practices had arisen in the Roman church. The division was between those believers who were strong and those who were weak in the doctrine concerning the spiritual life. Considering the specific areas of concern mentioned by Paul, it would appear the division was between those of a Jewish heritage and those of a Gentile. Christ had received the Gentiles when God's work had been primarily with the Jews. Now the Gentile believers should receive the Jewish believers. The manner of reception is compared to Christ's act of receiving them. The exact manner in which Christ received them is not duplicated.

List of passages which are comparative quotations

written

Romans 1:17 - Habakkuk 2:4 - Paul compares this passage to the Grace believer living by faith. He uses the comparative adverb καθως meaning according as, pointing to a similarity not identity. In the light of Judah's being

punished, those who were righteous could go on living by faith in anticipation of future deliverance.

written

2:24 - Isaiah 52:5 - Paul is addressing the transgressing Jew, who boasts in the Law. He points out that in a measure similar to what Isaiah wrote, God would be blasphemed by the Gentiles. If a Jew boasted in the Law and then transgressed that same Law before the Gentiles, it would give cause for God to be blasphemed.

written

3:4 - Psalm 51:4 - Again Paul employs the *καθως* adverb to make a comparison between an Old Testament statement and that which he is writing. Paul is comparing God's character, righteous [justified] and blameless in contrast to mankind. Paul is making a comment about all mankind while David's words were about his own actions and his relationship to God. In this way, Paul's words are not an application but a similarity between what David wrote and what he was writing.

written

3:10-18 - In the next nine verses Paul compares these quotations to the present situation. Paul uses *καθως* to make this comparison. Most of these quotations are specifically regarding the nation of Israel. Therefore, Paul compares what had been written concerning the Jews to the present state of both Jews and Gentiles.

3:10-12 -Ps. 14:1-3 - Paul compares [*καθως*] David's words concerning mankind, to his own conclusion that both Jews and Greeks are all under sin. David writes concerning the sons of men, therefore this first quotation is broad encompassing both Jews and Gentiles.

3:13a - Ps. 5:9 - See above. The context of this psalm may be directed at the wicked men of Israel.

3:13b - Ps. 140:3 - See above. As in the last instance this is probably directed at the nation.

3:14 - Ps. 10:7 - See above.

3:15-17 - Isa. 59:7-8 - See above. This passage is clearly in view of Israel's perversities [expressions of the sin nature] which made a separation [*ברל*] between them and their God (v. 2). The nations were already separated from God. God did not dwell in the midst of the other nations. God did dwell among the nation of Israel by manifesting His presence in the temple.

3:18 - Ps. 36:1 - See above. This passage begins with "transgression" [*פשע*].

A transgression only exists under law, therefore this is regarding Israel who was under law.

written

4:17 - Genesis 17:5 - Paul uses *καθως* to point out the similarity in Abraham's promise to He being our Father. He is the Father of many nations literally and physically. But because we share in the same kind of faith which he had, he is in a similar manner our Father.

written

8:36 - Psalm 44:22 - *καθως* begins this quote in which Korah expresses Israel's situation under God's discipline. But Paul is relating this expression to

the possible circumstances of the grace believer. There is a comparison not an identity between Israel's suffering and the Grace believer. It can not be an identity because Israel was experiencing defeat (vv. 9-16). Defeat was a promised curse upon Israel for her disobedience (Deuteronomy 38:45-52). The struggle which Paul describes in Romans 8 is not due to disobedience. Therefore, rather than misapply Paul compares two situations.

- 9:13 - Malachi 1:2 - Paul compares Malachi's statement to the situation in Genesis 25. God did not actually make that statement in Genesis 25 but through Malachi of Israel contrasted to Edom.
- says 9:15 - Exodus 33:19 - Paul quotes Moses who was quoting God, that God does what He desires.
- says 9:17 - Exodus 9:16 - From this quotation, Paul demonstrates that God has used individuals to accomplish His divine purpose, even some like Pharaoh whose heart, Jehovah made strong [קָרַח]. God caused Pharaoh and his people to stand to make them see His power and to really declare His name.
- says 9:25 - Hosea 2:23 - This quotation concerns Israel's restoration, when they are not a people and again become a people. But Paul uses the $\omega\varsigma$ to point to a similarity between Hosea's comment and Paul's comment on the display of God's mercy even to Gentiles [εθνοί]. Hosea prophesied of a future time in which Judah would have become, "not my people (Hosea 1:9) but God would again make them His people. Here the difference is clear. The Gentiles were never God's people. God has taken some from among the Gentiles in forming the body of Christ. Paul compares the two but the distinction between them is also plain.
- says 9:26 - Hosea 1:10 - Paul quotes Hosea under the same adverb. Hosea prophesied that God would call those who are not his people, His people.
- cries 9:27-28 - Isaiah 10:22-23 - Paul quotes Isaiah concerning the small remnant within Israel. Even under the Law, when God was specially dealing with the nation of Israel as a nation, there was still only a remnant. This provides a good measure against which Israel's present circumstance can be compared.
- previously said 9:29 - Isaiah 1:9 - He quotes Isaiah with the $\kappa\alpha\theta\omega\varsigma$ adverb concerning the remnant of Israel. These statements were not exactly about the time in which Paul was writing, but of Israel's return and restoration. This is only a comparison.
- stands written 9:33 - Isaiah 8:14; 28:19 - Paul uses $\kappa\alpha\theta\omega\varsigma$ to compare the statements of Israel's fall and offense to the Gentile's reception of blessings.
- says 10:6 - Deuteronomy 9:4; 30:12-14 - In explaining the righteousness which is out of faith Paul quotes. He begins this with the adverb $\sigma\upsilon\tau\omega\varsigma$ meaning, "thusly" or "in a manner like this". Again, identity is not stressed. The manner is stressed.
- says 10:11 - Isaiah 28:16 - Paul's quotation stresses the lack of shame for those who believe on Christ. It is the same Person - Christ - Who is the object of

faith in both passages. Faith in Him in both circumstances does not result in shame. There is no need to compare the texts because both involve faith in the Person of Christ.

- 10:13 - Joel 2:32 - Paul translates the Hebrew טָלַח - meaning deliverance by σωζω “saved”. The context involves future deliverance which is the context of Joel 2. The Grace believer can call on the Lord with the assurance of future salvation. You can compare this, for the measure is similar, to Israel’s future deliverance during the day of the Lord. The only Israelites who will call on the name of the Lord, at that time, are those who believe He is indeed their Messiah and is indeed coming shortly. This is also very similar to the Grace believer. The only person today who calls on the name of the Lord, is the one who has believed into Him (Romans 10:14).
- says 10:15 - Isaiah 52:7 - Paul quotes Isaiah, using the comparative adverb καθως. Paul’s statement concerning the authoritative declaration of the gospel is compared to the measure [kata] of Isaiah’s statement. The Peace of which Isaiah wrote dealt with liberation from exile and return to Zion.
- 10:16 - Isaiah 53:1 - Just as Isaiah’s message was not believed by most of Israel, so was Paul’s message. Isaiah’s comment comes from the beginning of a section detailing Christ’s sufferings as Jehovah’s servant. No comparison is made, for it is Israel’s belief in the suffering servant that is related.
- Moses says 10:19 - Deuteronomy 32:21 - speaks of God’s judgment upon Israel. He made them jealous by using a foolish nation. A foolish nation was one that was unwise or without law, for the Law was their wisdom (Deuteronomy 32:6; 4:6). This is appropo to the present situation in which God is making Israel jealous by His attention to those who are non-Jews, people to whom the Law has not been given. God is taking out from the Gentiles a people for His name.
- v.2 saying 11:3 - 1 Kings 19:10, 14 - Elijah speaks these words after several undaunted triumphs over Baal on behalf of God. But regardless of his brave success, he fled from Israel and was now in Horeb, either on or near the Sinai Mountains. Elijah felt that he was the only one who was remaining true to God. He was envious for God. Similarly, Paul notes that though it seems that Israel is cast away, they are not. Paul, like Elijah, is not alone.
- does he say 11:4 - I Kings 19:18 - God responded to the situation in Elijah’s day by promising to judge Israel. He would bring new kings to power and in their struggle, they would slay the survivors and thus purge out all the Baal worshippers. But God was going to set aside 7,000 in Israel who had not bowed their knee or kissed Baal. Likewise, though God has judged Israel, He has left a remnant today as He did then.
- stands written 11:8 - Deuteronomy 29:4; Isaiah 29:10 - God promised Israel, that if she did not guard the covenant which He had made with her, that He would judge her and do so by causing her to become hard of hearing and sleepy in the eyes. This very judgment could be measured as far as [kayaper] most of Israel even at the time Paul was writing this. In Deuteronomy, as they entered into the

covenant in Moab concerning the land, they had to keep the covenant made in Horeb [Sinai]. Despite all God had done, they still didn't see. Then in Isaiah which is actually the first part of the quote, it is in judgment that they can not see. Note the connection between the prophets and the seers.

stands written

11:26-27a - Isaiah 59:20-21 - The kaywv adverb is used to compare Paul's revision of Isaiah's words. This first part of the quotation is Paul's translation of Isaiah's words. Paul considers the return of Messiah out [ek] of Zion - the heavenly Jerusalem, while Isaiah prophesies His coming to [ל] Zion, the earthly Jerusalem. These two are closely related in time. Christ will descend out of the heavenly Jerusalem and come to the earthly. He is a deliverer [לְשׂוּבָה], the One who rescues. It is in the next part of the verse, which Paul clarifies the time.

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stands written

11:27b - Isaiah 27:9 LXX - This may not be a quote but Paul's clarification.

14:11b - Isaiah 45:23 LXX - Paul is writing concerning the reward seat of Christ at which only believers will stand. Because of this, Paul quotes from Isaiah 49:18 in which only believers, albeit Old Testament saints, are those involved in bowing their knees. Thus Paul consistently refers to this Old Testament passage. The Isaiah passage involves those who realize that there is no other God but one. They realize that He alone created all things (v. 18). They realize that He is the potter, (vv. 9-10). He is Israel's Maker. He is the righteous God and Savior (v. 21). These Jews who believe this turn to Him and are saved (v. 22). These willfully bow their knee to Him (Jesus).

stands written

15:3 - Psalm 69:9 - In Romans 15:1, Paul instructed the strong believer to bear the weaknesses of the weak [literally, "not able to bear"] believer. He can put up with the weaknesses while God matures the immature believer by His grace. Paul points to Christ as an example. Christ did not come to please Himself. When the mature offends the immature, he is more concerned about himself and his rights than the immature. But Christ didn't take this posture. Paul quotes Psalm 69:9 to illustrate Christ's attitude and situation. The reproaches which were directed at God fell upon Him. Reproaches [פְּרוֹכָה] are those sharp words intended to hurt another (Jeremiahs 24:9).

The next four quotes all illustrate God's work with Gentiles from an Old Testament perspective. None are fulfilled today by the Church for our circumstances are different. But each demonstrates that a work with Gentiles does not contradict anything God had previously stated. Paul has concluded that Christ is a servant for the circumcision for the promises which were previously made to the fathers.

stands written

15:9 - Psalm 18:49 - The promise in this Psalm is deliverance by Christ. It is done in faithfulness to David. He points out the benefits for Gentiles. אָרַךְ [יָרַךְ] Hiphiel Impf. [Judah is derived from this word] "I will cause to point out, to indicate" This is a proclamation, a pointing out of an aspect of God's character. Even Gentiles, nations could benefit from God's work, if they were to align themselves with Israel.

- he says 15:10 - Deuteronomy 32:43 - In Romans Paul uses eufraiw - to be cheerful, to make glad, merry. This translates the Hebrew רַנַּן - to vibrate, emit a shrill repetitive sound in excitement or joy. As God promises through Moses, His continued work with Israel and the contrast with the nations' response and idolatry, He explains His force and ability to consume those nations. God encourages the nations [a Hiphiel] to trill with His people rather than to be against them. It is better to be on the winning team than against it.
- 15:11 - Psalm 117:1 - In the Greek, Paul uses a Present Imperative of aineō which agrees with the Hebrew הַלְלֵה meaning "You praise". It is not an actual statement of praise but an instruction to do so. In the second phrase, Paul uses the perfective form epaineō which corresponds to the change and the word שָׁבַח meaning to soothe by praise (Psalm 89:9; Proverb 29:11). The Gentiles are encouraged to praise Jehovah. They are to compliment Him. There is no real background to the Psalm, rather a simple charge to praise God.
- Isaiah says 15:12 - Isaiah 11:10 - This passage sees Christ as a stem coming from the root of Jesse among the nation Israel. Gentiles will come to Him. The significance is Jews first then Gentiles. This is really a Millennial text. At that time the Gentiles will come to Zion. The nations will come to see Him and speak with Him. Isaiah indicates that He will be a banner of peoples. The idea of a banner is large flag to which the people can look and approach. Additionally they will seek Him. Paul uses hope while Isaiah uses "seek" [רָשׁוּ] It should again be pointed out, that none of these passages are addressing the present situation of a Church comprised of those who were formerly Jews and Gentiles. These passages do demonstrate that the Old Testament didn't prohibit God from involving Gentiles. But neither did it foresee the extent of this present position.
- stands written 15:21 - Isaiah 52:15 - This is also a millennial passage. Paul desired to take the gospel where it had not already been announced. As the King will in the future kingdom sprinkle many nations, those nations will then in turn see what had not been previously spoken to them and understand what they had not perviously heard. In other words, they will see things and understand things, that those same nations were previously ignorant. So Paul is not stating that what he does is fulfilling this text but this text illustrates what he himself desired to accomplish.

Conclusion

Paul employs over 62 quotations of Old Testament passages in Romans. This is only a sample of the total number of quotations which he uses in all his letters. This sample does provide a good representation of how Paul makes use of the Old Testament. Paul was a pharisee of the pharisees. Paul thoroughly knew the Old Testament. Paul was also the recipient of the mystery of the dispensation of grace (Ephesians 3:9). He knew that the believer no longer lives under law but under grace. Paul wrote 2 Timothy 3:16 in which he expressed his complete confidence in all Scripture. Yet that confidence did not extend to the applicability of all Scripture. This is

demonstrated by Paul quoting the Old Testament 62 times in Romans without applying even one quotation to the Grace believer. This is consistent with the proper use of Old Testament Scriptures.

The Grace believer can learn from Paul. If Paul, borne along by the Holy Spirit did not misuse Scripture, then it would be a fitting example for the Grace believer to also approach all Scripture in this manner. Not only are the Old Testament Scriptures misused. Frequently New Testament Scriptures are quoted out of context and misused. All Scripture is indeed profitable. It is only profitable when it is properly understood. Misused and misquoted Scripture is not profitable for it leads one astray from properly understanding what God is doing and will do. Scripture profitable for different things, but it is not all profitable in the same way. This is demonstrated by Paul's use of those writings which already existed as Scripture when the Spirit bore him along to pen his letters. It is a use which is consistent with the original context and does not violate a literal interpretation of Scripture and results in the recognition of dispensational distinctions.