

In Romans 9:6-29 Paul gives a Petihah (Proem) Homiletic Midrash

Initial Text/Theme: Genesis 21:10 (Rom. 9:6-8)

Keywords: seed, children, called

Second Text: Genesis 18:9-10 (Romans 9:9)

Exposition: Romans 9:10-28

(additional verses cited, linked to initial text with keywords: call, sons)

Final Text: Isaiah 1:9 (Romans 9:29)

Keyword: seed

The Case of Jacob and Esau

11 Before her sons were born, and they had done neither good nor evil, the choice of Eloah was already made known: that [it] should remain not by works, but by the hand of Him who called.

12 For it was said that the elder will be a servant to the younger. (Gen. 25:23)

13 As it is written, Ya'akov I have loved, and Esav I have hated. (Malchi 1:2-3)

(Romans 9:11-13 HRV)

23 And YHWH said unto her: Two nations are in your womb, and two peoples shall be separated from your insides. And the one people shall be stronger than the other people, and the elder shall serve the younger.

24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25 And the first came forth ruddy all over, like a hairy mantle: and they called his name Esav.

26 And after that, came forth his brother. And his hand had hold on Esav's heel, and his name was called Ya'akov. And Yitz'chak was threescore years old when she bore them.

27 And the boys grew ... and Esav was a cunning hunter, a man of the field: and Ya'akov was a quiet man, dwelling in tents.

28 Now Yitz'chak loved Esav, because he did eat of his venison: and Rivkah loved Ya'akov.

29 And Ya'akov sod pottage, and Esav came in from the field and he was faint.

30 And Esav said to Ya'akov, Let me swallow, I pray you, some of this red, red pottage, for I am faint. Therefore was his name called Edom.

31 And Ya'akov said, Sell me first your birthright.

32 And Esav said, Behold! I am at the point to die! And what profit shall the birthright do to me?

33 And Ya'akov said, Swear to me first! And he swore unto him, and he sold his birthright unto Ya'akov.

34 And Ya'akov gave Esav bread and pottage of lentils. And he did eat and drink, and rose up and went his way, so Esav despised his birthright.

(Gen. 25:23-34 HRV)

2 I have loved you, says YHWH. Yet you say, Wherein have You loved us? Was not Esav Ya'akov's brother? says YHWH, yet I loved Ya'akov.

3 But Esav I hated, and made his mountains a desolation, and gave his heritage to the jackals of the wilderness.
(Malachi 1:2-3 HRV)

The Case of Moses

14 What then shall we say; is there iniquity with Eloah? Absolutely not!

15 Behold, also to Moshe He said: I will have mercy upon whom I will have mercy, and I will pity whom I pity. (Ex. 33:19)

16 Therefore [it is] not by the hands of him who wants [it], nor by the hands of him who strives [for it], but by the hands of the merciful Eloah.

(Rom. 9:14-16 HRV)

13 Now therefore I pray You, if I have found grace in Your sight, show me now Your ways, that I may know You: to the end that I may find grace in Your sight, and consider that this nation is Your people.

14 And He said: My presence shall go with you, and I will give you rest.

15 And he said unto Him, If Your presence go not with me, carry us not up hence.

16 For wherein now, shall it be known that I have found grace in Your sight, I and Your people? Is it not, in that You go with us so that we are distinguished, I and Your people, from all the people that are upon the face of the earth?

17 And YHWH said unto Moshe: I will do this thing also that you have spoken, for you have found grace in My sight, and I know you by name.

18 And he said, Show me, I pray You, Your glory.

19 And He said: I will make all My goodness pass before you, and will proclaim the Name of YHWH before you. And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

(Ex. 33:13-19 HRV)

The Case of Pharaoh

17 For He said in the Scripture to Pharaoh: For this very thing I have appointed you, that I might demonstrate by you My power: and that My Name might be proclaimed in all the earth. (Ex. 9:16)

18 Thus, upon whom he wants, he has mercy, and with whom he wants, he is harsh.

(Rom. 9:17-18 HRV)

And YHWH said unto Moshe: When you go back into Egypt, see that you do before Pharaoh, all the wonders which I have put in your hand. But ***I will harden his heart***, and he will not let the people go.

(Ex. 4:21 HRV)

11 (8:15) But when Pharaoh saw that there was respite, ***he hardened his heart***, and hearkened not unto them, as YHWH had spoken.

(Ex. 8:11 HRV)

15 (8:19) Then the magicians said unto Pharaoh, This is the finger of Elohim! And ***Pharaoh's heart was hardened***, and he hearkened not unto them, as YHWH had spoken.

(Ex. 8:15 HRV)

28 (8:32) And ***Pharaoh hardened his heart*** this time also, and he did not let the people go.

(Ex. 8:28 HRV)

7 And Pharaoh sent, and behold, there was not so much as one of the cattle of the Yisra'elites dead. ***But the heart of Pharaoh was stubborn***, and he did not let the people go.

(Ex. 9:7 HRV)

16 But in very deed for this cause, have ***I made you to stand***: to show you My power, and that My name may be declared throughout all the earth.

(Ex. 9:16 HRV)

Did YHWH Harden Pharaoh's Heart?

Ex. 4:21 & 9:16 are examples of a common Hebrew idiom in which an active verb is used to express not the doing of a thing, but permission to do it. The following are several examples of this idiom as used in the Scriptures:

“lead us not into temptation” (Mt. 6:13a) – Compare with “Let no one say when he is tempted, ‘I am tempted by Elohim’ for Elohim cannot be tempted by evil, nor does he himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed.” (James 1:13-14)

“For this cause Elohim shall send them strong delusion...” (2Thes. 2:11)

“...Elohim gave them up to uncleanness... Elohim gave them up to vile affections...” (Romans 1:24-26) – If you read the context of these verses you will see that it is an example of YHWH allowing people in his sovereignty to violate the “male and female” Yesod HaBriah (Principle of Creation) just as he allowed King David to have many wives in violation of the Yesod HaBriah.

“These are they whom YHWH has sent to and fro through the earth.” (Zech. 1:10b) (The “they” in context are horses which represent the 70 year Babylonian captivity (see Zech. 1:8-12).

“Surely You [YHWH] have greatly deceived this people...” (Jer. 4:10)

“And again the anger of YHWH was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.” (2Sam. 24:1) - I have saved the best example for last... here was are also dealing with David and told that YHWH moved David to number Israel... but wait, the parallel passage in 1Chon. 21:1 says “And Satan stood up against Israel, and provoked David to number Israel.” Atheists and Muslims claim this is a “contradiction” in the Bible, but it is just another example of the idiom, YHWH in his sovereignty ALLOWED Satan to provoke David.

In 2Sam. 12:8 YHWH is speaking through Nathan to remind David, that in his sovereignty (despite the instruction for Kings not to multiply wives to themselves Deut. 17:17) ALLOWED David to multiply wives to himself.

“I [YHWH] will harden his heart” (Ex. 4:21) - In Rom. 9:17-18 Paul refers to Elohim's sovereignty when he hardened Pharaoh's heart. Paul here quotes Ex. 9:16 and is referring to the material in Ex. 9:15-17. The Calvinist misunderstanding here comes from a lack of understanding the idiom Biblical Hebrew.

In the case of Pharaoh we have a man who was not a believer (Ex. 5:2) and who hardened his own heart (Ex. 8:11, 15, 28; 9:7). Paul simply refers to this story to show that Elohim had the sovereign right to allow Pharaoh to harden his own heart of his own freewill. This concept is also taught in the Talmud:

*In the way in which a man wishes to walk he is guided.
(b.Mak. 10b)*

*If one goes to defile himself, openings are made for him;
and if he goes to purify himself, help is afforded him.
(b.Shabb. 104a)*

*If a man defiles himself a little, he becomes much defiled:
[if he defile himself] below, he becomes defiled from above;
if he defile himself in this world,
he becomes defiled in the world to come.
Our Rabbis taught: Sanctify yourselves,
therefore, and be ye holy:
If a man sanctify himself a little,
he becomes much sanctified.
[If he sanctify himself] below,
he becomes sanctified from above;
if he sanctify himself in this world,
he becomes sanctified in the world to come.
(b.Yoma 39a)*

Elohim, has the sovereign right to further harden the heart of the man who has chosen himself to harden his heart. This does not conflict with freewill, it is an amplification of freewill.

The Parable of the Potter and the Clay

<p>19 Perhaps you will say, Why does He find fault: for who can stand against His will? 20 Therefore, who are you, O son of man, that you give an answer to Eloah? Does that which is formed, say to Him who formed it, Why have you thus formed me? (Isaiah 29:16; 45:9) 21 Does not the potter have authority over his clay, that from the same substance he may make vessels; one to honor and another to dishonor? (Wisdom 15:7 paraphrased) 22 Now, if Eloah wanted to display His wrath, and to make known His power, He would have brought, in the abundance of His long-suffering, wrath upon the vessels of wrath that were made to destruction: 23 And poured forth His mercy upon the vessels of mercy, that were prepared to Eloah to glory, (Romans 9:19-23 HRV)</p>	<p>O your perversity! Shall the potter be esteemed as clay, that the thing made should say of him that made it, He made me not: or the thing framed [YETZER] say of him that framed it, He has no understanding? (Is. 29:16 HRV)</p> <p>Woe unto him that strives with his Maker-- as a potsherd with the potsherds of the earth! Shall the clay say to him that fashioned it, What make you? Or, Your work, it has no hands? (Is. 45:9 HRV)</p> <p>For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou made? or who shall come to stand against thee, to be revenged for the unrighteous men?... For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:...</p> <p>For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge. (Wisdom 12:12, 20; 15:7 KJV)</p>
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- 1 The word which came to Yirmeyah from YHWH, saying:
- 2 Arise and go down to the potter's house, and there I will cause you to hear My words.
- 3 Then I went down to the potter's house, and behold, he was at his work on the wheels.
- 4 And whensoever the vessel that he made of the clay was marred in the hand of the potter, he made it again--another vessel, as seemed good to the potter to make it.
- 5 Then the word of YHWH came to me, saying:
- 6 O House of Yisra'el, cannot I do with you as this potter? says YHWH. Behold, as the clay in the potter's hand, so are you in My hand, O House of Yisra'el.

7 At one instant I may speak concerning a nation, and concerning a kingdom: to pluck up, and to break down, and to destroy it.

8 But if that nation turn from their evil, because of which I have spoken against it, I repent of the evil that I thought to do unto it.

9 And at one instant I may speak concerning a nation, and concerning a kingdom—to build and to plant it,

10 But ***if it do evil in My sight, that it hearken not to My voice, then I repent of the good with which I said I would benefit it.***

11 Now therefore do you speak to the men of Y'hudah, and to the inhabitants of Yerushalayim, saying, Thus says YHWH: Behold, I frame evil against you, and devise a device against you. Return you now every one from his evil way, and amend your ways and your doings.

12 But they say, There is no hope, but ***we will walk after our own devices, and we will do every one after the stubbornness of his evil heart.***

(Jer. 18:1-12 HRV)

YETZER as “Freewill”

It was He who created man in the beginning.

And He left him in the power of his own inclination (YETZER).

If you will, you can keep the commandments,
and to act faithfully is a matter of your own choice.

He has placed before you fire and water:

Stretch out your hand for whichever you wish.

(Sira 15:14-16)

Hebrew YETZER “that which is formed, inclination, freewill, free choice”

Greek: εν χειρι διαβουλιου αυτου

NAB and NRSV versions translate "free choice"

NEB “free to make his own decisions”

The Two Houses of Israel

“Children of Israel” “Gentiles”	“Children of Judah” “Jews”
<p>1 (1:10) Yet, the number of the children of Yisra’el shall be as the sand of the sea, which cannot be measured nor numbered. And it shall come to pass that, instead of that which was said unto them, <i>You are not My people</i>: it shall be said unto them, You are the children of the living El. (Hosea 2:1 HRV)</p> <p>25 (2:23) And I will sow her unto Me in the land, and I will have compassion upon her that had not obtained compassion. And I will say to them <i>that were not My people: You are My people</i>, and they shall say, You are my Elohim. (Hosea 2:25 HRV)</p>	<p>2 (1:11) And the children of Y’hudah and the children of Yisra’el shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land: for great shall be the day of Yizre’el. (Hosea 2:2 (1:11))</p>

The House of Israel as “Gentiles” in the Tanak

18 And Yosef said unto his father, Not so, my father, for this is the firstborn: put your right hand upon his head.

19 And his father refused, and said, I know it, my son, I know it. He also shall become a people, and he also shall be great. Howbeit, his younger brother shall be greater than he, and ***his seed shall become a multitude of nations [GOYIM/Gentiles]***.

20 And he blessed them that day, saying, By you shall Yisra’el bless, saying, Elohim make you as Efrayim and as M’nasheh, and he set Efrayim before M’nasheh.
(Gen. 48:18-20 HRV)

23 (9:1) For is there no gloom to her that was steadfast? Now the former has lightly afflicted ***the land of Z’vulun, and the land of Naftali***, but the latter has dealt a more grievous blow by the way of the sea, beyond the Yarden, in ***the district of the nations [GOYIM/Gentiles]***.

(Isaiah 8:23 (9:1) HRV)

Is the Messiah the End of the Law

*For Christ is the end of the law
for righteousness to every one that believeth.
(Rom. 10:4 KJV)*

*For Messiah is the aim of the law,
for righteousness, unto every one that believeth in him.
(Rom. 10:4 Murdock's 1893 translation of the Aramaic)*

*For the Messiah is the goal [SAKA] of the Torah;
for righteousness to all who believe.
(Rom. 10:4 HRV)*

Aramaic SAKA means "end" not in the sense of "termination" but in the sense of "goal" or "aim" or even "sum". In the Talmud the word SAKA means "sum"

*"...the SUM [SAKA] of pupils for a teacher in the primary class is twenty five"
(b.Baba Batra. 21a)*

Romans	Deuteronomy
<p>5 For Moshe thus wrote of the righteousness that is by the Torah: that he who does these, will live by them. (Lev. 18:5)</p> <p>6 And the righteousness that is by trust, [he] thus says: Do not say in your heart, Who has ascended to heaven and brought down the Messiah?</p> <p>7 And who has descended to the depth of She'ol, and brought up the Messiah from among the dead?</p> <p>8 But what does it say? The answer is near</p>	<p>9 And YHWH your Elohim will make you over-abundant in all the work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good; for YHWH will again rejoice over you for good, as He rejoiced over your fathers,</p> <p>10 If you shall hearken to the voice of YHWH your Elohim, to keep His commandments and His statutes which are written in this Book of the Torah; if you turn unto YHWH your Elohim with all your heart, and with all your soul.</p> <p>11 For this commandment which I command you this day, it is not too hard for you, neither is it far off.</p> <p>12 It is not in heaven, that you should say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'</p> <p>13 Neither is it beyond the sea, that you should say: 'Who shall go over the sea for us, and bring it unto us, and make us to</p>

to you, to your mouth and to your heart, (Deut. 30:11-14) which is the ***Word of Trust we proclaim.***

hear it, that we may do it?

14 But ***the word is very near unto you, in your mouth, and in your heart, that you may do it.***

15 See, I have set before you this day life and good, and death and evil,

16 In that I command you this day to love YHWH your Elohim, to walk in His ways, and to keep His commandments and His statutes and His ordinances; then you shall live and multiply, and YHWH your Elohim shall bless you in the land where you go in to possess it.

(Deut. 30:9-16)

Deuteronomy	Baruch
<p>10 If you shall hearken to the voice of YHWH your Elohim, to keep His commandments and His statutes which are written in this Book of the Torah; if you turn unto HYWH your Elohim with all your heart, and with all your soul.</p> <p>11 For this commandment which I command you this day, it is not too hard for you, neither is it far off.</p> <p>12 It is not in heaven, that you should say: `Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?`</p> <p>13 Neither is it beyond the sea, that you should says: `Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?`</p> <p>14 But the word if very near unto you, in your mouth, and in your heart, that you may do it.</p> <p>15 See, I have set before you this day life and good, and death and evil,</p> <p>16 In that I command you this day to love YHWH your Elohim, to walk in His ways, and to keep His commandments and His statues and His ordinances; then you shall live and multiply, and YHWH your Elohim shall bless you in the land where you go in to possess it.</p> <p>(Deut. 30:9-16)</p>	<p>29 Who has gone up into heaven, and taken her [wisdom] and brought her down from the clouds?</p> <p>30 Who has gone over the sea, and found her, and will buy her for pure gold? (Baruch 3:29-30)</p> <p>37 Afterward she appeared upon earth and lived among men.</p> <p>4:1 She is the book of the commandments of Elohim, and the Torah that endures forever. All who hold fast will live, and those who forsake her fast will die. (Baruch 3:37-4:1)</p>

Regarding “who shall go up for us to heaven” in the original Hebrew of Deut. 30:12, if we take the first letter of each word to form a new word (this is a technique known as “Notarikon”) then we spell the Hebrew word MILAH (which can mean “word” or “circumcision”) and if we take the last letter of each word we find the name YHWH, so hidden and imbedded in this Hebrew phrase is the phrase “Word of YHWH”. Paul’s point is that both the Messiah and the Torah are the “Word of YHWH”.

הַשְּׂמִימָה לָנוּ יַעֲלֶה מִי

יְהוָה מִלָּה

The Parable of the Two Olive Trees

Proselytes are “Grafted” into Israel

For this reason proselytes will no longer be admitted in the days of the Messiah. The Shekinah will be like a vine on which there cannot be grafted any shoot from another species, and Israel shall be “every tree pleasant to see”, and their former beauty shall be restored to them, of which we are told: “He cast from heaven to earth the beauty of Israel” (Lam. II, 1).
(Zohar 1:26a)

Fullness of the Gentiles

For I want you to know this mystery, my brothers, so that you will not be wise in the thought of your nefesh: that blindness of the heart, in part, has happened to Yisra'el until the <i>fullness of the Goyim</i> should come, (Romans 11:25 HRV)	And his father refused, and said, I know it, my son, I know it. He also shall become a people, and he also shall be great. Howbeit, his younger brother shall be greater than he, and his seed shall become <i>a multitude of nations</i> . (Gen. 48:19)
דעממא מוליא	הגויים מלא (Hebrew) דעממא מלא (Aramaic)

All Israel Shall be Saved

“All Israel has a part in the world to come.
As it is said: Your people also shall be all righteous; they shall inherit the land forever--the branch of My planting, the work of My hands, wherein I glory.” (Is. 60:21)
(m.San. 10:1)

The ten tribes are not destined to return, since it is said, “And he cast them into another land, as on this day” (Deut. 29:28).
Just as the day passes and does not return, so they have gone their way and will not return,” the words of Rabbi Akiva.
Rabbi Eliezer says,
“Just as this day is dark and then grows light, so the ten tribes for whom it is now dark-- thus in the future it is destined to grow light for them.”
(m.San. 10:3)

The Gemara to this passage of Mishnah says:

Our Rabbis taught: The ten tribes have no portion in the world to come, as it says, And the Lord rooted them out of their land in anger, and in wrath, and in great indignation: And the Lord rooted them out of their land, refers to this world; and cast them into another land — to the world to come: this is R. Akiba's view. R. Simeon b. Judah, of the Kefar of Acco, said on R. Simeon's authority: If their deeds are as this day's, they will not return; otherwise they shall. Rabbi said: They will enter the future world, as it is said, [And it shall come to pass] in that day, that the great trumpet shall be blown, [and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem]. (Is. 27:13) (b.San. 110b)