

# GOD'S MERCY

<sup>22</sup> I will betroth you to me  
in faithfulness, and you  
will know ADONAI.....

<sup>25</sup> I will sow her for me in  
the land. I will have pity on  
*Lo-Ruehamah* [Unpitied]; I  
will say to *Lo-Amni* [Not-  
My-People], 'You are my  
people'; and they will say,  
'You are my God.'" (Hosea  
2:22-25)

- Clearly Hosea 2 is referring directly to Israel
- How can Paul apply Hosea 2 to gentiles?
- Hermeneutics = ways to study, interpret, and apply the Holy Scriptures
- Allegory = story is told to express a hidden meaning in Bible passages that don't reflect the plain meaning

**P**

PESHAT

Plain Simple  
Meaning

**R**

REMEZ

A Hint or  
Allusion in The  
Text

**D**

D'RASH

A Metaphor,  
Comparison, or  
Illustration  
through a  
Teaching

**S**

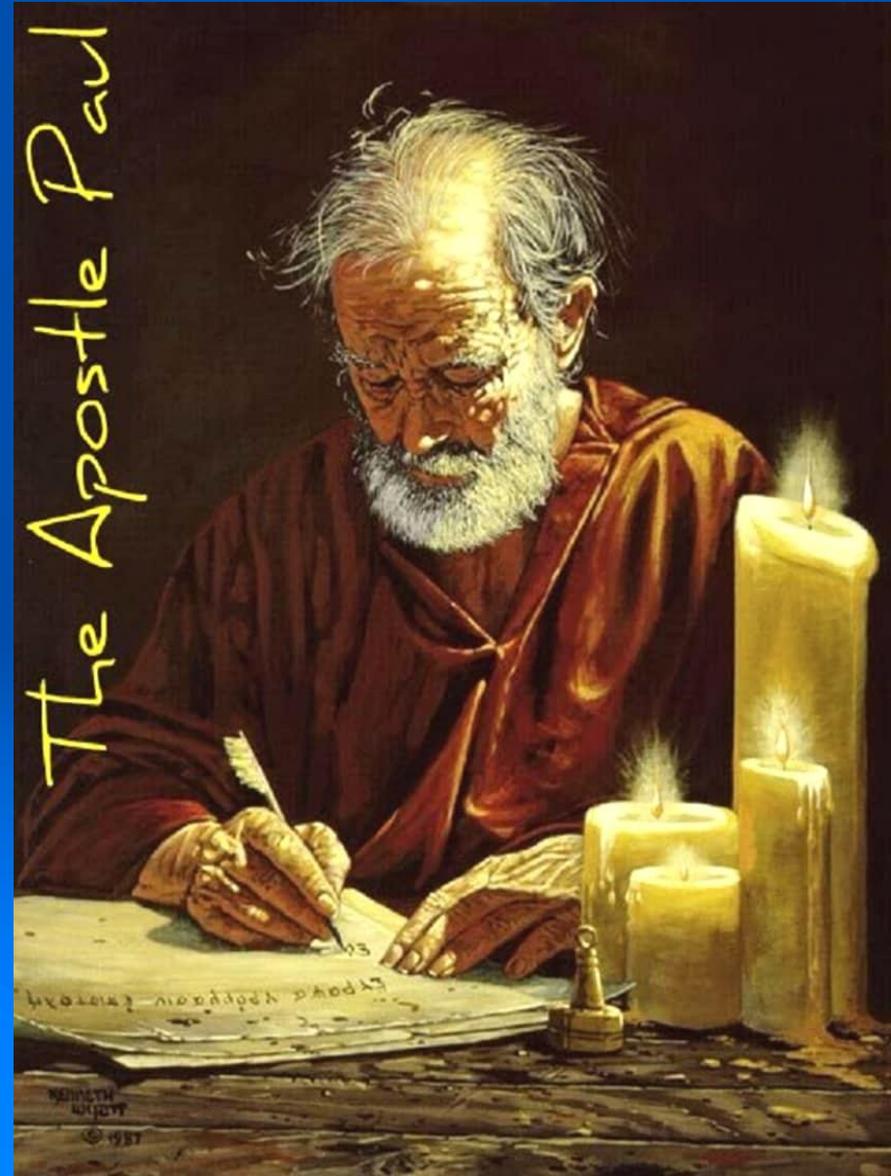
SOD

A Mysterious or  
Hidden  
Meaning Behind  
the Text

**METHODS OF INTERPRETATION**

# HOW TO READ PAUL

- Paul interprets Hosea 2 according to *Remez*
- Paul has been using *Derash* for much of the past few chapters
- Most commonly he uses *Peshat* (plain sense)
- Paul uses the Torah & Prophets for validating Yeshua as the Messiah so he quotes much Scripture and then interprets it
- Challenge, now, concerns the inclusion of gentiles
- Gentiles couldn't really properly understand Paul's thoughts without Jewish help
- Paul was the **ONLY** NT writer that was a trained Theologian

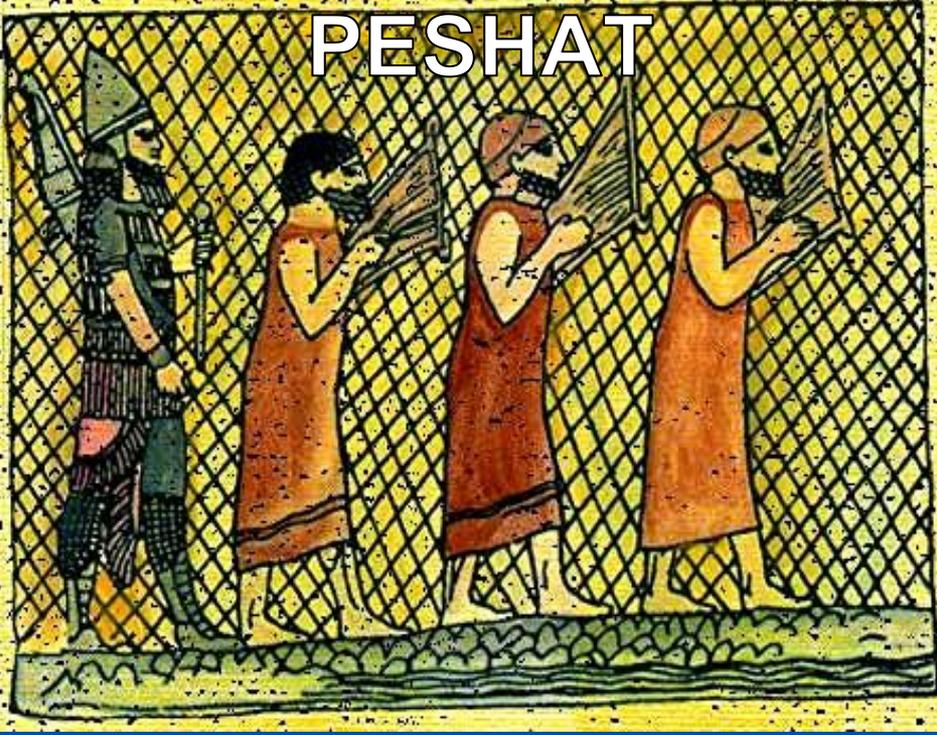


# PAUL'S INTERPRETER'S TOOL BOX

- The various interpretation methods were like tools in a tool box
- He would switch tools as needed
- We need to be able to identify which tool he is using at any given time when reading his letters
- Paul's entire understanding of Christ and redemption comes from the Old Testament
- There was no New Testament in Paul's time



PESHAT



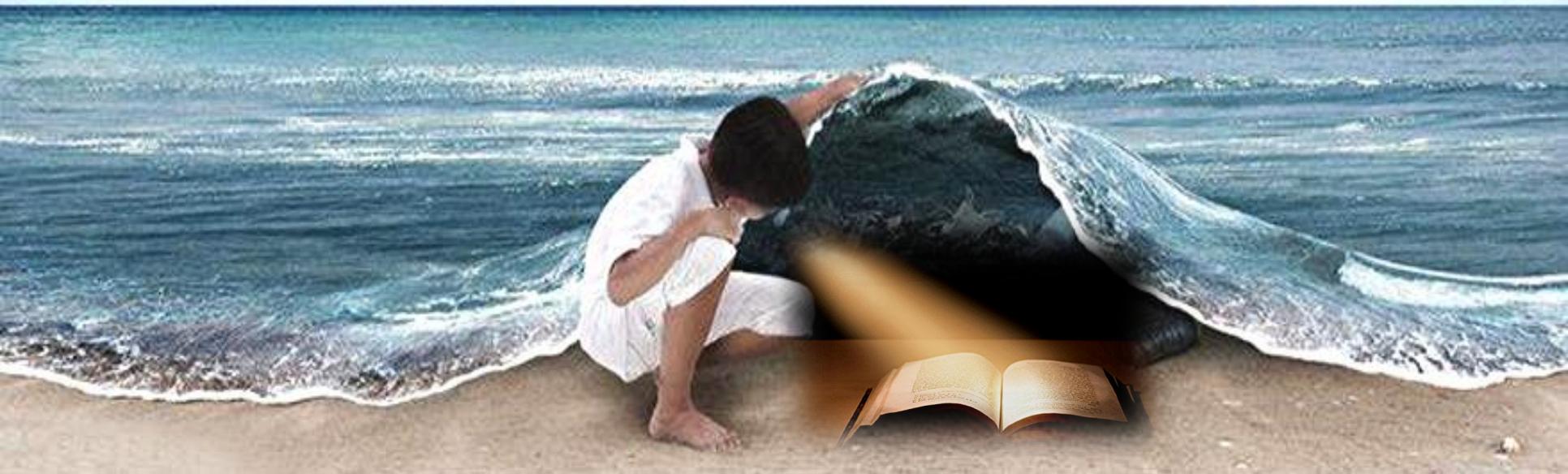
REMEZ



# ISAIAH 10

- Jewish method was to use only an abbreviated Scripture passage to refer to the entire passage (no chapters or verses to refer to)
- God's election or rejection of Israel was ONLY according to His mercy, not human will or activity
- Paul must explain that ONLY a remnant of Israel will be saved

# LOOKING UNDER THE SURFACE FOR MEANING



- The difference between Christian allegory and **Remez** is that in **Remez** BOTH the deeper meaning AND the plain sense (**Peshat**) are retained and valid
- In Christian allegory the plain sense is often discarded and replaced with the deeper meaning (allegory)
- Example: “Israel” becomes “the Church” if meaning is positive
- In Isaiah 10, Paul accepts the plain sense (the remnant of the Assyrian exile is past history) AND the hidden sense (a remnant of Israel will be saved from a future destruction)

# ISAIAH 1

- In Romans 9:29 Paul uses Isaiah 1 to back-up his assertion about the meaning of Isaiah 10
- Paul believed the end was imminent; he expected it to happen at any moment
- Isaiah 1 about Israel's rebellion and God's disgust with them
- "Seed" doesn't actually appear in Isaiah 1
- Paul changes "remnant" to "seed" because he is now using *Derash* to interpret Isaiah 1
- He is connecting this to Romans 4 when he talked about "true" Israel being seeds of Abraham



# PAUL'S NOT-SO-GOOD NEWS



- Christianity sees salvation as personal
- Judaism sees salvation as national
- Gentiles had not strived for righteousness but still received it!
- Jews had always strived for righteousness but not attained it!
- Keeping the Law is good, but it must be based on trusting and not doing works
- Yeshua is the stumbling stone of Isaiah 28:16
- Matthew 1:18 - 23

# ROMANS CHAPTER 10



- Paul explains why Israel is in such danger and it is NOT for the lack of zeal for the Torah, or for not pursuing righteousness
- Acts 21:18 – 20
- The problem for Israel is that their zeal is not based on correct understanding

# RIGHTEOUSNESS THEIR OWN WAY

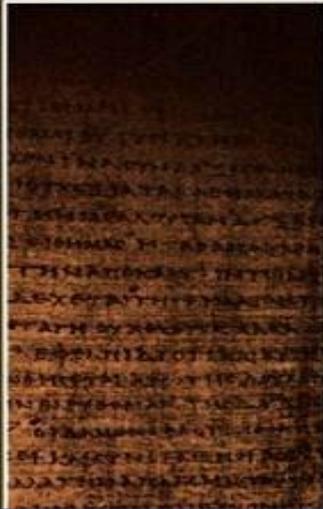


- *Halakhah* was the driver of Jewish society
- The link between the Law of Moses and *Halakhah* was a weak one
- Yeshua reprimanded the Pharisees in their wrong-minded quest for righteousness
- Matthew 15:1 – 9
- Paul says the way to righteousness is in the Torah, but is NOT the Torah itself

# ROMANS

A SHORTER COMMENTARY  
C. E. B.

## CRANFIELD



# CHRIST IS THE END OF THE LAW ?

- *“The (early) Church Fathers seem generally to have tended towards...a combination of fulfillment and goal.....end (telos) should be understood in the sense....that He is its goal, aim, intention, real meaning and substance..”*
- End means goal in the sense of “The End justifies the Means”

