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Faith, Law, and Redemption in Jesus and Paul:  
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## Redeeming Redemption in Paul – Reading Romans 9-11

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The traditional Protestant reading of Paul's theology of redemption has several constant components: 1) that the ultimate spiritual goal for which one strives is personal salvation in the form of eternal life; 2) that individuals must express faith in Christ in order to attain that salvation; 3) and that, inevitably, not everyone can or will achieve salvation. For those who value modern pluralistic theology, these components present serious challenges. On the traditional reading of Paul, redemption is exclusivist, individualistic, self-serving, and anthropocentric.<sup>(1)</sup> Moreover, it reflects a condemnatory view of Jews and Judaism (which is something of a problem for those interested in contemporary Jewish-Christian Relations). But, as I and some of my colleagues have argued, Paul has been badly misread, partly because of centuries-long anti-Jewish bias, a bias that has only begun to be undone. One important locus for deconstructing anti-Judaism and working toward rapprochement between Jews and Christians is Romans 9-11, which is the fullest expression of Paul's theology of redemption. Stripped of anti-Jewish assumptions, Paul's vision for redemption in Romans 9-11 can be read very differently, not as exclusivist, individualistic, and self-serving, but inclusive, corporate, and varied. In what follows, I will attempt to show how Paul answers this question, specifically in Romans 9-11. Central to my argument is that Paul never collapses the distinction between Jew and non-Jews. Ultimately, he believes all people are included in redemption but their circumstances are different as they approach the end, and they play different roles in the unfolding of redemption.

First I want to lay out some of the foundational elements in my approach to Paul. It is necessary to do so because my basic orientation to Paul rests on a different set of assumptions from the traditional reading of Paul with which most people are familiar.

**First, Paul never stopped being a Jew.** There is no question Paul became a follower of Jesus, but that fact did not alter his sense of identity as a Jew. I do not mean that he retained his Jewish identity in ethnic terms while in religious terms he became something else. The distinction between religion and ethnicity does not work well when it comes to ancient Judaism (or, frankly, modern Judaism). In the ancient Roman world, to worship certain gods places you in a certain kin group, and this is unambiguously the case with Judaism. Conversion to Judaism was an option in Paul's day, which might lead you to think that ethnic and religious identity are of two different kinds, but you would be mistaken. To convert to Judaism means one not only commits to the exclusive worship of Israel's God, it means one gets new ancestors. To become a Jew means to become part of the Jewish people.(2)

I emphasize Paul's Jewish identity because one needs to keep in mind Paul's Jewish perspective on the world. Some important elements of that perspective include his division of the world into two kinds of people—one is either a Jew or a non-Jew.(3) When he addresses his followers, they remain "gentiles", though he does speak of them as having turned from their former gods to the God of Israel (see 1 Thess 2:10). Interestingly, although conversion to Judaism is not uncommon in Paul's day (there is no such thing in ancient Israel), Paul adamantly opposed the conversion of non-Jews to Judaism. In the traditional paradigm of reading Paul there is nothing strange about this, since it is assumed that Paul and his followers are all Christians, so of course he does not want people converting to Judaism—he's trying to get them all to become Christians! But if we can agree that Paul understands himself as a Jew, and if we acknowledge the historical fact that there is as yet no such thing as "Christianity" in Paul's day—the term has not been invented yet; there is no institutional church, etc.—then it is worth taking note of Paul's rejection of conversion as an option, especially since he had been a Pharisee, and the Pharisees accepted conversion. I think there are specific reasons why Paul opposed non-Jews becoming Jews. While the apostle envisions world-wide reconciliation of peoples, he does not want to collapse the distinction between Jews and gentiles—ever. He has theological reasons for this, which will be evident when we look at Romans 9-11.

**Second, Paul understood himself as Apostle to the Gentiles.** The title is more than a description of Paul's career path. Being Apostle to the Gentiles is Paul's way of naming the divinely ordained mission that he has devoted himself to. I agree with the late Krister Stendahl that Paul was "called"—called in the sense that the Hebrew prophets were called-- rather than "converted." That is to say, God has chosen Paul to proclaim a message, in this case the message is to gentiles (not unprecedented—think Jeremiah's oracles to the nations or Jonah). That Paul spent his time among gentiles does not mean that he abandoned his people, the people of Israel; it means that he lived his life among non-Jews because this was his divinely ordained mission: to turn gentiles to the service of the one, true, living God.

As a Jew Paul was a monotheist (contrary to what some may think, his experience of Jesus did not compromise his monotheism). And just like other Jews, one of the things Paul finds most abhorrent is idolatry (see, e.g. Rom 1-2), and gentiles are by definition idolaters. Once Paul has his Damascus road experience—his encounter with the risen Jesus—he believes that God's final reckoning with the world was imminent. As Apostle to the Gentiles, Paul's task was to proclaim to the nations the oneness of God, and to inspire them

Eisenbaum, Redeeming Redemption in Romans 4 to reject their false gods and embrace the one true God, so that they would not suffer condemnation at the final judgment. Jesus plays a critical role in Paul's gospel to the gentiles, because Jesus' sacrifice cleanses gentiles of their former sins as idolaters, which enables them to become part of Israel. (More on this below.)

Because Paul makes clear he is an apostle to the gentiles, the audience to which he directs his letters is comprised of gentiles.(4) This is important, because the audience you imagine Paul writing to affects how you interpret what he says. When Paul makes negative comments about Torah observance, for example, he is not condemning Jewish law per se; he is condemning gentiles taking on the observance of Jewish law. Or when he says "if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved," (Rom 10:9-10), we can assume his exhortation to confession of faith is directed to gentiles, but not necessarily Jews.

**Third, I understand "Justification by faith" to refer to the desired status of non-Jews when they come to the final reckoning before the divine judge.** For Paul to say the gentiles are justified is to say they will be counted among God's people (Israel).(5) Put another way, non-Jews now have the chance to avoid the condemnation they otherwise deserve on account of their having been idolaters. It is Christ who has enabled this shortcut to salvation by virtue of his sacrificial obedience.

Unlike the Augustinian-Lutheran interpretive paradigm, in which Justification by Faith is a theological description of the state of grace obtained by baptized Christians as a result of their confession of faith in Jesus, Justification by Faith in the interpretation I offer refers to Jesus' faithfulness in willingly going to his death, and that death constitutes an atoning sacrifice that cleanses gentiles of their accumulated sin, so that they can stand before God as righteous (=justified) and participate in the new age as children of God.(6)

Within the Reformation framework of interpretation, Justification by Faith is at the center of Paul's theology. It is the theological corrective to "Justification by Works," which gets read as a label for Judaism or for bad religion in general. It is bad because it harbors the hubris that one can attain salvation by means of human merit. I am sure I do not need to belabor an explanation of Luther's doctrine of Justification by Faith. I only evoke it so that you might see the contrast between the traditional understanding and what I am suggesting. Traditionally, Justification by Faith is the solution to the problem of human pride and selfdeceit, inadequacy and moral depravity. It assumes a fundamental problem with the human condition, one that cannot be ameliorated by laws, rules, rituals, and religious practices.

Reformation readers take Justification by Faith as Paul's great insight—either the cause or effect of his conversation experience, and it is cast as the reason Paul abandons Judaism for Christianity. Paul comes to see that the only solution to the problem of the human condition is Christianity. Jews, by contrast, are without the possibility of salvation because they place their trust in "works" or "pious deeds" as Ernst Käsemann called it. The "Lutheran" doctrine of Justification by Faith is characterized by Christian stereotypes of Jews and Judaism. Indeed, the doctrine itself is both the cause and the effect of deeply embedded anti-Judaism. In marked contrast to this tradition of interpretation, I suggest that Justification is not the solution to the human condition; it is the solution to the *gentile* condition.

Remember Paul speaks not from a Christian perspective in which he critiques Judaism; he speaks from a Jewish perspective. The human binary in Paul is not Jew and Christian; it is Jew and gentile. It is very important to be mindful of this all-too-often slippage from “gentile” to “Christian.” The problem Paul addresses is not the problem of Jewish law or legalism; the problem is what to do about the gentiles who have not had benefit of Jewish law and were therefore given over to idolatry and all the sins that flow from idolatry (in Paul’s stereotyping of gentiles!).(7)

Paul contrasts faith and works in order to demonstrate that gentiles are off the hook for law observance. Like Israel, they are the beneficiaries of God’s grace. The observance of Torah is not required of gentiles in order for them to be righteous before God, in order for them to become part of God’s family, in order for them to be part of the world to come, “saved” in Christian language. The death and resurrection of Jesus has achieved the reconciliation between gentiles and God that was envisioned by Israel’s prophets. So Jesus saves, but he only saves gentiles. By that I do not mean that Paul believed that Jesus was irrelevant for Jews. Paul hoped his fellow Jews would eventually recognize the significance of Jesus. But that significance lay not in the need for Jews to be saved from their sins. The efficacy of Jesus’ sacrificial death was for the forgiveness of the sins of the nations. The gentiles, who were once idolaters, are forgiven for their sins, which have been building up (Rom 3:25). They now stand righteous (=justified), ready to become children of God, heirs to the Abrahamic promises, possessed of the same status as Israel, heirs according to the promise (Rom 4:12-25).

**Fourth, Paul has an apocalyptic orientation.** Put simply, he is anxiously expecting the end of the world. Paul’s experience of the risen Jesus led him to believe he was living at the end of history. Resurrection of the dead was an idea circulating among Jews of the first century (not all accepted the idea, though Pharisees and followers of Jesus did), but the idea was not that it happened one person at a time—as if people got up from their graves whenever, willy nilly—resurrection of the dead happened at the end of time in order that all people would stand before God at the final judgment.(8) (e.g., Enoch) Thus, the resurrected Jesus signaled to Paul that the end was nigh—Jesus is the “first fruits” of the resurrection, as Paul calls him; others are soon to follow.(9)

Paul’s apocalyptic anticipation means that he sees redemption on the horizon. Fundamental to Paul’s vision of redemption is the prophetic tradition of the ingathering of the nations. This tradition imagines history culminating in all the peoples of the world turning from their false gods and streaming to Jerusalem to worship the one God. And in this eschatological pilgrimage to Jerusalem, nations are not only reconciled to God, they are reconciled to each other, so that the world might finally know peace. The locus classicus of this tradition is found in Isaiah:

*The word that Isaiah son of Amoz saw concerning Judah and Jerusalem.*

*In days to come*

*the mountain of the LORD’S house  
shall be established as the highest of the mountains,  
and shall be raised above the hills;  
all the nations shall stream to it.*

*Many peoples shall come and say,  
“Come, let us go up to the mountain of the LORD,  
to the house of the God of Jacob;*

*that he may teach us his ways  
and that we may walk in his paths.”  
For out of Zion shall go forth instruction,  
and the word of the LORD from Jerusalem.  
He shall judge between the nations,  
and shall arbitrate for many peoples;  
they shall beat their swords into plowshares,  
and their spears into pruning hooks;  
nation shall not lift up sword against nation,  
neither shall they learn war any more.  
(Isa 2:1-4 NRSV)(10)*

This is a vision of the world redeemed as a whole, an inclusive vision—both in terms of all the peoples of creation, as well as of creation itself. To be sure, God will sit in judgment, but this is not the final judgment that envisions each and every person accounting for each misstep on an individual basis.(11) Rather the peoples of the world stand before God to be judged as peoples, not individuals. In modern terms, we might think of these as the collective injustices we humans inflict on the world: oppression, racism, pollution, etc. For the prophets, the nations’ great sins were oppression of Israel, mistreatment of the poor and vulnerable, and idolatry.

I turn now to Romans. Romans is Paul’s theology of mission.(12) In the opening paragraph Paul tells us that the purpose of his apostleship is to “bring about the obedience of faith among all the nations (i.e. gentile nations) for the sake of his name.” In the first eight chapters we get a good sense of the why and what of Paul’s gospel to the gentiles. With the exception of Israel, with whom God made a special covenant, all the nations are guilty of the egregious sin of idolatry. Idolatry is the violation of the very first commandment. With the world coming to an end, how can gentiles repent of this profound betrayal of the creator? Well, they can’t. It isn’t that Paul thinks gentiles are inherently more sinful by nature than Jews;(13) it’s that gentiles have accumulated sin because they have had no way to atone for it. Israel has had the Torah, which provides a means of atonement and procedures for making amends for wrongs committed. Torah also constitutes a covenant between God and Israel that insures an ongoing relationship—a state of grace Jews enjoy that means that no matter what happens, Israel will always find its way back to God, even if there has been a terrible breach. On the other hand, Gentiles have been outside the system, so to speak. As a result of lacking a covenantal relationship with God, they have never been disciplined and are without any standing that entitles them to God’s grace. But now, through the atoning death and resurrection of Christ, God has provided a means to put things right. As I said above, confessing Jesus as Lord is a remedy for the gentile condition in particular, not the human condition in general.

In chaps 9-11 Paul attempts to answer a vexing question: Why do so few Jews recognize what has been accomplished by the death and resurrection of Jesus? Why is it so few realize that the final reckoning is on the horizon? Israel is supposed to be the light to the nations. Israel is supposed to facilitate the nations’ turning away from their false gods and toward the one God. While Paul and a few other first-century Jews for Jesus are playing their divinely ordained part, Israel as a whole, as a people, is not living up to her divinely sanctioned role in God’s cosmic plan.

Because it is here that Paul addresses the fundamental issue that is central to the mission of your organization—how are we to think theologically about the relations between Jews and Christians. And by extension, Christians and peoples of other faiths? What is the relationship between our God and other peoples, i.e. outsiders, who may or may not know anything of our god. To invoke Stendahl once again—Rom 9-11 is a proposal for “how one can sing one’s song to Jesus without telling disparaging stories of others.”(14)

Using Paul’s message in Rom 9-11 to address this question is, however, a bit tricky because the two groups Paul speaks of are Jews and gentiles, not Jews and Christians. Nevertheless, Paul is speaking of a breach he is experiencing—not one caused by converting from one faith to another, but because he believes he is in synch with God’s plan for cosmic redemption—the fulfillment of all the divine promises scripture records—and most of his fellow Jews are not.

So in these chapters, Paul tackles two questions: First, why it is that so many of his kinsman are blind to God’s working, especially when it is Israel who is supposed to lead the way in enacting God’s plan to redeem the world. Second, what is Israel’s fate in light of their failure to live up to their status as God’s “chosen people” who lead the way in bringing the nations to Israel’s God, the creator God, the only God worthy of devotion.

I will unravel Paul’s answer as I understand by walking you through Paul’s argument.

I have broken it down into six “movements.” Paul’s logic is not always linear (and admittedly, I’m not sure he is always consistent, though I do think he has a coherent view), so describing it terms of linear logic does not work well, hence my use of the language of movement. These movements are not intended to represent a formal structure; I’ve broken things down this way for the sake of making things manageable. It is necessarily an oversimplification.

**First Movement, 9:1-29.** The bulk of chapter nine is Paul making the case that God favors some over others, not because certain peoples have earned it. Paul begins the chapter by enumerating the privileges and blessings Israel enjoys: They are the ones who were adopted by God as his own people, they received the Torah, the Messiah comes from Israel, etc. But he then explains that Israel did not do anything to earn these privileges. Paul recounts the story of Jacob and Esau in order to demonstrate that God chooses whomever God chooses. Even before they were born, before they even had the chance to do anything good or bad, God chose to love Jacob and reject Esau.

Paul is doing more than making this argument about divine election in the abstract.

He has a point to make and that point begins to emerge in vv.19-29 (he will make it more explicit in chapter 11), namely God may reject or embrace certain people for the sake of glorifying his name or, more specifically, for demonstrating his mercy on those who do not deserve it (vv. 22-23), by which he means gentiles, as shown by his quotation of Hosea, “Those who were not my people I will call ‘my people...And in the very place where it was said to them, ‘You are not my people,’ there they shall be called children of the living God.” Although he does not say it outright until chapter eleven, the reader can infer where he’s going: Israel’s disobedience means salvation for the gentiles. It is all part of the divine plan.

**Second Movement, 9:30-10:4.** Here Paul explains the nature of Israel’s disobedience. Israel has pursued “the law of righteousness” (9:31); in other words, Israel has

observed the Torah, which is no problem in itself, but Israel as a whole does not recognize that the promises made in the Torah are being fulfilled now. They have failed to recognize what time it is. It is the culmination of history, time for the final judgment, when everyone must account for him or herself, and Christ has enabled all the nations to stand righteous before God. In spite of their idolatry, gentiles can stand with Jews, justified before God, and thus be counted among God's children. If not for Christ, gentiles would stand condemned because they have not fulfilled God's law. But Israel is blind; she is "ignorant of the righteousness that comes from God" for the benefit of gentiles (10:3); Israel does not see that "Christ is the fulfillment of the law so there may be righteousness for everyone who has faith" (10:4). While Paul's mission to the gentiles fulfills the role of Israel as a light to the nations, most of Israel is not living up to that role.

**Third movement 10:5-21:** Redemption for all. Everyone who calls upon the name of the Lord shall be redeemed. Jews live by observing Torah; gentiles live by confessing Jesus as Lord—that is how they express their faithfulness to God. Torah is not an option for them since time grows short.

But in order to have the opportunity to call upon the Lord and thereby express their faith, they must first have the opportunity to hear the gospel proclaimed, and that is Israel's responsibility, she was chosen to be the light to the nations. Unfortunately, mysteriously, she is not fulfilling her mission—when Paul critiques Israel for her lack of faith, that is what he is talking about.

**Fourth Movement 11:1-10.** Although a hardening has come upon Israel, so that they are not keeping faith with God's promise of imminent redemption for all, God will never reject his people and renege on the divine promises. God preserves a remnant so that reconciliation is always possible. Remnant theology is a very important element in Romans 9-11 but Christian commentators too often miss its significance in Romans. The remnant enables God to find God's way back to the people, and vice versa, after there has been a breach or betrayal.

**Fifth Movement, 11:11-24.** In the mean time, Israel's seeming lack of faith serves a divine purpose—bringing salvation to all the nations. Israel's rejection of Christ enables God to show his great mercy—the deadline for the judgment has been extended, thus allowing Paul to extend his mission even further. Therefore Israel's disobedience constitutes a protraction of the timetable, so that the nations have a chance to respond to God's call. As a result of Israel's "hardening," there is more time to preach the gospel, more time for the nations to heed God's call. But no one should lose faith that God will deliver on the promises—all must remain faithful, for God could still choose to withhold mercy to those who stray from the faithful course.

**Sixth Movement 11:25-36.** "Once the full number of gentiles has come in...all Israel will be saved"—this statement is the climax of Romans 9-11. The remnant Paul spoke of in the fourth movement should not be interpreted as the chosen few left standing at the end of time, predestined for salvation while everyone else is damned. The remnant is the means by which God finds his way back to the people of Israel as a whole. "For the gifts and calling of God are irrevocable." By means of this unusual plan for redemption of the world, not only is Israel redeemed, but there will be full inclusion of all the nations who call

upon the Lord. Ultimately, I think we can call Paul's vision of redemption universal in that it includes all peoples. It is, however, not an imperialist universalism. Being part of this redemption does not mean everybody becomes Christian (or, for that matter, everybody becomes Jewish!). What is so miraculous about this vision of redemption is that reconciliation between nations does not mean everybody becomes the same so that they all think alike and all difference has been erased. If everyone becomes just like everyone else, then it cannot truly be a reconciliation. The beauty of the tradition of the ingathering of nations is that it represents the coming together of all the world's *different* peoples. To be sure, the nations are coming to Jerusalem to worship the God of Israel, but this is not a mass conversion.

In Jewish tradition from the Bible till today, it is possible for non-Jews to have a share in the world-to-come.(15) To put this in American Christian language, Jews do not believe that non-Jews must convert to Judaism to achieve salvation and have eternal life. Jews understand themselves as being bound to observe the requirements of Torah because of a special covenant between God and the people of Israel. Gentiles, however, are not obliged to live their lives in accordance with all the laws of Torah. (Although they are obliged to live in accordance with the spirit of Torah.) Jews understand themselves as playing a distinct role in God's cosmic plan; others play different roles.

Paul never seems to give up on the language of Jew and gentile, in spite of this vision. He envisions all the various nations coming together to dwell in the new creation as children of god, but they are included in their variety as different peoples. In other words, Paul does not collapse Jew and gentile into one generic mass of humanity.(16) All will be kin; none will be strangers, but the gentile will not become Jew and the Jew will not become gentile. God created a multiplicity of nations, and a multiplicity of nations God will redeem. The interpretation of Rom 9-11 I have offered is sometimes referred to as advocating "two-ways salvation;" in German, it's called "Sonderweg" salvation. Two-ways salvation is a designation used by interpreters who defend the "Lutheran" Paul in order to critique the interpretation of Romans 9-11 offered by some radical new perspective scholars. It refers to the view that interprets Paul as saying there are two different ways to salvation, Torah for Jews, Jesus for gentiles. The charge of "two-ways salvation" is meant to suggest incredulity at the idea that the apostle believed there are *two* ways to salvation. When put in these terms, it sounds as though God had two entirely different plans for how to reconcile people, two different standards for achieving salvation, and two independent means for each of them to get there. It makes no sense. All human beings share the same human condition and need the same remedy.

But Paul's Letter to the Romans is not an answer to the question, How can I be saved? Rather, it is how will the world be redeemed and how do I faithfully participate in that redemption? People are not passive recipients of salvation, they are participants in the process. There is no doubt that Paul envisions the world being redeemed as one world. And redemption certainly includes putting the whole world right, Jews, gentiles, everybody. But part of being put right means faithfully participating in the redemption underway, and there is no reason why the participants all need to have the same role to be faithful participants. Paul sees his own mission as his participating in redemption, and not everyone has to do what he is doing.

The rabbis did not think non-Jews needed to observe all the commandments of the Torah to be redeemed—in fact, they are decidedly not to observe many of them. The rabbis



envisioned the gentiles needing to adhere to a small subset of law, know as the Noahide code. Yet, the rabbis did not think this counted as two separate ways to salvation. Both groups are supposed to be in concord with the will of God, both are called to obedience, and in their different roles, both are being faithful to the Torah. There are different components that encompass redemption, and different stages in realizing it, and those different stages may affect people differently or require them to play different roles, but that does not mean there are different systems of redemption. It only looks that way when one assumes that each individual is seeking his or her own personal salvation.

Moreover, Paul's description of the culmination of history is not a description of how each and every individual person gets "saved." Paul's question is, now that the end of time is at hand, how will God reconcile all people, Jews and gentiles, collectively? Paul believes the answer to this question lies in the prophetic tradition of the ingathering of the nations, and the imagery of that tradition is of the nations coming together in harmony and living in peace, "the lion lies down with the lamb." It is a vision of the world redeemed as a whole.

My hope is that this reading of Romans 9-11 not only inspires a different way to read Paul, one which offers a much fairer portrayal of Judaism, but also a way to think creatively about theologies of pluralism more broadly.

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1 By which I mean that only humans are saved; the ultimate fate of the rest of creation is ignored.

2 See Philo, *Special Laws* XX. Mishnah XX also contains discussion about whether converts can refer to God as "God of our ancestors" when reciting certain prayers, since the convert's parents are not Jews. The majority position is that they must say "your ancestors," but their grandchildren should say "our ancestors." Thus, it may not happen in one generation, but the rabbis do view converts as in the process of becoming fully integrated into the lineage of Abraham. Moreover, elsewhere in the Mishnah (XX), the rabbis claim that a proselyte is a Jew in every way, just as one who is born to Jewish parents.

3 It is worth noting that there is no ancient Greek word for "gentile." The Greek word that underlies the plural form of the English "gentiles" is εἰθνη which might also be translated "nations." The singular of εἰθνη is εἰθνησ which is used to refer to a single nation.

4 In some of his letters, Paul names his intended audience plainly, as is the case in Rom 11:13: "Now I am speaking to you gentiles. Inasmuch then as I am apostle to the Gentiles."

5 "Righteous" and "justified" are the same word in Greek. "Righteous" is the word typically used to translate the adjective δικαιοσ, while "justified" is used for the verbal form, δικαιοω.

6 Although I do not have time to elaborate here, the case for understanding Justification by Faith as referring to Jesus' own faith, and not the faith of the believer, relies to a large extent on reading the phrase *pistis christou* as a subjective genitive. In English *pistis christou* typically

gets rendered "faith *in* Christ," but literally means "faith *of* Christ." For I and many of my colleagues the phrase is best taken as referring to Christ's own faith and not the faith of the believer in Christ

7 Moreover Justification by Faith is *not* a description of the confessing Christian's status as a result of their faith in Jesus. It is rather Paul's shorthand description of *Jesus'* act of faith by being obedient unto death.

8 See, for example, *1 Enoch*.

9 1 Cor 15:23: “Each in turn, according to the proper order. Christ, the first fruits, then, when he returns, those who belong to Christ.” See also 1 Cor 15:20; Rom 8:23; 11:16.

10 See also Mic 4:1-3; Zech 8:20-23. Cf. Ps 87 Day of the Lord/Judgment of the Nations: Joel 2:26-3:21; Zeph 1; Pss 98:7-9\*; 148.

11 As Robert Jewett has said, “The individual believer in the modern sense was not in view by Paul...Moreover, the question of life should be understood as a matter of living together in faith communities rather than in the traditional theological sense of gaining eternal life on an individualistic basis.” *Romans: A Commentary* (Hermeneia; Fortress, 2007), 146.

12 Krister Stendahl, *The Final Account*

13 As Romans 2-3 makes clear: not all Jews are good and all gentiles bad. There are good gentiles and bad Jews. Paul’s point is that Jews have had an advantage that has enabled them

to stay in covenant with God. This advantage is not a result of their having earned it—it is an act of grace. Hence, Paul’s emphasis on God’s grace toward gentiles is really just an extension of the grace Israel has already enjoyed.

14 Stendahl, *Final Account*, 39.

15 Assuming they meet the requirements of what becomes known as the Noahide code. Eisenbaum, *Redeeming Redemption in Romans*

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16 XXX Cite Beker article from Romans Debate XXXx