Session 1	
Historical Introduction:	
The Synagogue Context	
Romans 9–11: "Paul's Story of Israel," © 2024 Gerald L. Stevens	
Paul's Story of Israel: Romans 9–11	
Intro: Historical, Literary Context	
S Historical: Synagogue Context	
S Literary: Romans Context	
Paul's Story of Israel: Romans 9–11	
Historical: Synagogue Context	
Israel's Synagogue Context	
Paul's Synagogue Context	
Paul's Story of Israel: Romans 9–11	
Israel's Synagogue Context	
Synagogue Dominance	
Synagogue Story	

Synagogue Dominance

- *Philo: centrality of synagogues in Jewish life*
- Jesus: constantly taught in synagogues
- Acts: replete with synagogue references
 - Hellenist movement opposition (Stephen)
 - Saul's campaign against Jesus movement

Israel's Synagogue Context

Synagogue Dominance

Israels's synagogue dominance should be our first hermeneutical impulse toward parsing any problematic statement in Paul's letters. But what story of Israel was the synagogue telling?



Israel's Synagogue Context

- Synagogue Story
 - Synagogue legend: the Great Assembly

Synagogue Story

A legend developed in postexilic synagogue traditions that controlled its narrative of Israel. The legend was about an assembly of Jewish leaders maintained through time going all the way back to Moses correctly interpreting his law. They called this group the "Great Assembly." This synagogue

Israel's Synagogue Context

Synagogue Story

legend of the "Great Assembly" asserted a mythical direct line of transmission all the way back to Moses himself to validate the authority of postexilic Ezra teachings preserved in Pharisaic oral traditions. Totally ignored in the legend is that this purported "Great Assembly" body never is mentioned

Israel's Synagogue Context

Synagogue Story

once in all of Hebrew Scripture. Further, the legend has to leapfrog an entire millennium of Jewish history to concoct this supposed historical connection from Ezra after the exile all the way back to Moses.

Israel's Synagogue Context

Synagogue Story

- Synagogue legend: the Great Assembly
- Synagogue legacy: Israel's trajectory
 - Primacy of Moses: ultimate seer of God
 - Primacy of Ezra: ultimate seer of Moses
 - Sets trajectory of postexilic Israel

Synagogue Story

Synagogue legend: the

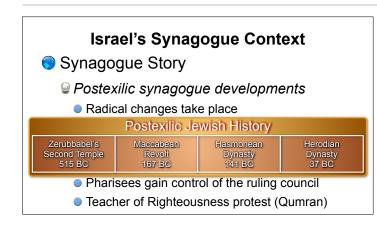
even the prophets were "opaque"

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Israel's Synagogue Context

Synagogue Story

- Postexilic synagogue developments
 - Radical changes take place
 - Priests lose religious authority
 - Scribes, Pharisees gain religious authority
 - Hasmonean high priesthood (non-Zadokite)
 - Pharisees gain control of the ruling council
 - Teacher of Righteousness protest (Qumran)



Israel's Synagogue Context Synagogue Story

Postexili Synagogue w

- Postexili Synagogue was stronghold of control and popular impact
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- Synagogue Story
 - *Postexilic synagogue developments*
 - Radicol
 Background: king Alexander
 Jannaeus, queen Alexandra Salome
 - Hasmon nigh priesthood (non-Zadokite)
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Israel's Synagogue Context

Synagogue Story

Postevilie supercours developments "Neither Jesus nor Paul was the first Jew to find fault with the Pharisee vision of Israel buttressed in authority with its mythic Great Assembly." —Dr. Stevens (p. 100)

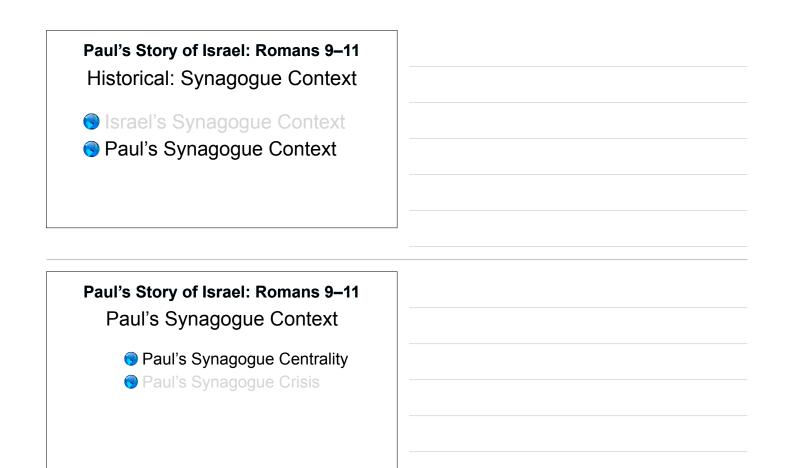
Teacher of Righteousness protest (Qumran)

Israel's Synagogue Context

Synagogue Story

- Synagogue impact (first century)
 - Coupling oral law to written law
 - Great Assembly patent on Torah interpretation
 - Jesus: rejected Great Assembly vision of Israel
 - James: on-going struggles with synagogue vision
 - Saul of Tarsus: conflict focused in one person
 - Paul of Antioch: synagogue priority, traditions





Paul's Story of Israel: Romans 9-11

Paul's Synagogue Centrality

Jewish Heritage: Family, Language

- Tarsus, Roman citizenship (Acts 21:39; 22:3, 28)
- Tribe of Benjamin (Rom 11:1; Phil 3:5)
- Skilled tradesman (Acts 18:3)
- Jerusalem family (sister, nephew, Acts 23:16)
- Aramaic (Acts 21:40; 1 Cor 16:22)
- Hebrew (1 Cor 3:19; 2 Cor 8:15; 2 Tim 2:19)

Paul's Story of Israel: Romans 9-11 Paul's Synagogue Centrality Jewish Heritage: 🗲 vage

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Paul's Story of Israel: Romans 9-11

Paul's Synagogue Centrality

- Jewish Heritage: Pharisaic Training
 - Educated, literate, Hillelite Pharisee
 - Scriptural knowledge (quotes, illustrations)
 - Aragumentation (midrashic, Jewish methods)
 - Beliefs (eschatology, resurrection, angeology)
 - Progressive (place of gentiles in future world)
 - Distinctive zeal (Phil 3:6; Rom 10:2; Acts 22:3–5)

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Paula Acts 21:37; 2 Thess 3:17; Phil 3:5; cf. Gamaliel as teacher (Acts 22:3)

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Paul's Story of Israel: Romans 9-11

Paul's Synagogue Centrality

Sewish Commitment: Synagogue Preaching

- Synagogue activity obvious in Paul's letters
- Synagogue priority seen in missionary strategy
 - Synagogue always first preaching station
 - Synagogue leaders converted in Corinth
 - Synagogue mission in Rome (Acts 28:17–28)

Paul's Story of Israel: Romans 9–11

Paul's Synagogue Centrality

- Jewish Crispus (Acts 18:8), Ching Crispus (Acts 18:8), Crispus (Acts 18:13–17; Crispus Cr
 - cf 1 Cor 1:1)
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Effort centers on synagogue control (Acts 9:2)

Paul's Story of Israel: Romans 9-11

Paul's Synagogue Crisis

- Saul's zealot activity in Jerusalem
 - Death of "and asked him for letters to the Ravad
 - synagogues in Damascus"
- Saul's territorial expansion of versecution
 - Authority by high priest commission (cts 9:1)
 - Effort centers on synagogue control (Acts 9:2)

Paul's Story of Israel: Romans 9-11

Paul's Synagogue Crisis

- Damascus Road: cruciality of the vision
 - Clear in Acts (rehearsed three times)
 - Clear in Paul (rehearsed multiple times in letters)
- Damascus Road: inherent Pharisaic appeal
 - Pharisaic zeal (which Saul never lost)
 - Pharisaic doctrines (resurrection, etc.)
 - Hillelite focus on gentile proselytism

Paul's Story o Acts 9:3-18 (narrative)

Acts 22:1–21 (speech to crowd)

- Paul's Synago Acts 26:1-23 (speech to Agrippa II) Damascus Road: crucial, / of the vision
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Paul's Story of Israel: Romans 9-11

1 Cor 9:1; 15:8-11 Paul's Synago Gal 1:12-17

Samascus Rot Eph 3:2-3

vision

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- Clear in Paul (rehearsed multiple times in letters)

2 Cor 11:32-33

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Paul's Story of Israel: Romans 9–11

Paul's Synagogue Crisis

- Damascus Road: redirected hermeneutic
 - Great Assembly myth exposed
 - Synagogue authority challenged
 - Prophetic authority reestablished (esp. Isaiah)
 - Mosaic tradition transcended
 - Abrahamic promise refocused (via incorporation)

Paul's Story of Israel: Romans 9–11

Paul's Synagogue Crisis

- Damascus Road: revisioning Israel (six plot turns)
 - Adam: story of Israel and creation
 - Abraham: story of Israel and the nations
 - Moses: story of Israel and the law
 - David: the story of Israel and kingship
 - Isaiah: the story of Israel and exile
 - Ezra: the story of Israel and return

story begins and ends with a powerful, purposeful God

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 - Ezra: the story of Israel and return

Paul's Story of Israel: Romans 9–11

S Pr story of election, promise, faith, and community

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Paul's Story of Israel: Romans 9–11 Paul's Synagogue Crisis Damage of "Messiah" is the redemption of kingship in Israel (six plot turns) Moses: ory of Israel and the law David: the story of Israel and kingship Isaiah: the story of Israel and exile Ezra: the story of Israel and return

Paul's Story of Israel: Romans 9-11

Paul's Synagogue Crisis
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 Adam: diana Israel as "light to the nations" as solution to exile
 David: the story or israel and kingship
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Paul's Story of Israel: Romans 9–11

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 - Damascus Road: revisioning Israel (six plot turns)
 - Adam: story of Israel and creation
 - Abrek exposing need to distinguish observance of law and obedience of faith
 - Isaiah: "story of Israel and exile
 - Ezra: the story of Israel and return

Paul's Story of Israel: Romans 9–11

Paul's Synagogue Crisis

- The Synagogue and the Coming of Messiah
 - Good news: God fulfills every promise ever made
 - God fulfills promise to Israel, nations
 - God consummates creation in Israel
 - Bad news: synagogue rejection of God's Messiah
 - Paul's anguish: Israel's eschatological stumbling
 - Paul's resolution: Romans 9–11