

the Jews into His kingdom, and that it had been predicted that the great body of the Jews were to be rejected, he comes now to state the immediate ground of rejection. In these four verses Paul lays before us the problem which he will discuss further in chapter 10. τὸ οὖν ἐροῦμεν. This phrase is an indication of transition. It is never used by Paul to introduce a conclusion or summary of what has gone before. With it he always brings a new element into the discussion. It is a phrase of argument, used to bring before us an expressed or implied objection, which he wishes to repel. In four of the seven cases where it is used (all of which are in this epistle) the following objection is immediately indignantly repelled by μὴ γένοιτο before Paul proceeds to discuss the matter. Let us glance at the instances where it is used:

Rom. 3:5-6—"But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath?.....God forbid: for then how shall God judge the world?"

Rom. 4:1-3--"What then shall we say that Abraham, our forefather, hath found according to the flesh? For if Abraham was justified by works, he hath whereof to glory: but not toward God. For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness". This is very clearly a case of an implied objection. You say no man can be justified save by faith? Well, then, what about Abraham? Paul answers by showing that instead of being an instance of justification by works, the case of Abraham constitutes the strongest sort of proof of justification by faith.

Rom. 6:1-2. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?"

Rom. 7:7. "What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law."

Rom. 8:31, 2. "What then shall we say to these things? If God is for us, who is against us? He that spared not His own Son, but delivered him up for us all, how shall he not also with him freely give us all things?..". Here the objection is not quite so clear at first sight. Regarding this verse, Lange says: "Tholuck: 'τὸ ἐροῦμεν' is used here, contrary to the Apostle's custom, in a conclusion which has not a doubtful character". But the apparently doubtful element lies in the conclusion which might be drawn, that the Christian can have no opposition. He has, indeed, says Paul, no veritable opposition; all the opposition that he really has,