

- **Rom. 9:3-5**—“For I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen, according to flesh; who are Israelites; whose is the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose are the fathers; **and of whom, as according to flesh, is the Christ, who is over all God blessed for ever. Amen.**”

That is:

For I have wished, I myself, to be a curse from **the Christ** for my brethren, my kinsmen, according to flesh; who are Israelites; whose is the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose are the fathers; and of whom [*i.e., of the Israelites*], **as according to flesh [*i.e., as to his human nature*]**, is **the Christ who is over all God** [*literally, ‘the one being over all God,’ referring back to Christ, ‘who is God over all,’ ‘who is absolute Deity over all’*] **blessed for ever. Amen** [*thus bearing testimony, in no uncertain terms, to both the humanity and deity of Christ in His one glorious Person: Christ the God-Man*].

See Rom. 1:1-4, along with the scripture references there. And further compare Christ being absolutely supreme “over all” with the following:

“**He [the Son] who comes from above is above all** [*superior and supreme ‘over all’ as God the Son, no exceptions*]. He who has his origin in the earth [*John the Baptist*] is of the earth, and speaks as of the earth. **He who comes out of heaven is above all**.” (John 3:31)

“The word which he sent to the sons of Israel, preaching peace by **Jesus Christ, (he [this one] is Lord of all things,)** ye know.” (Acts 10:36)

Now compare Rom. 9:5 to the following two passages (Rom. 1:25 and 2 Cor. 11:31) *in terms of their parallel grammatical construction*—two scriptures penned by the same apostle as divinely inspired by the Holy Spirit—conclusively demonstrating that “*the one being God over all blessed for ever*” (Rom. 9:5) *should not and cannot be taken as a separate, self-contained doxological declaration, but is a dependent affirmation referring back, in a climactic fashion, to the Person of Christ, and to Him alone:*

“Who changed the truth of **God** into falsehood, and honoured and served the creature rather than **him who had created it, who is blessed for ever** [*a dependent affirmation referring back to God (the Triune God) the Creator*]. **Amen.**” (Rom. 1:25)

“**The God and Father** of the Lord Jesus knows — **he who is blessed for ever** [*a dependent affirmation here referring back to God the Father*] — that I do not lie.” (2 Cor. 11:31)

“There is no discrepancy in the authorities here that affects the sense [of Rom. 9:5] . . . Manuscripts and versions proclaim the truth with an unwavering voice: **Christ is over all, God blessed for ever.**”

“The apostle . . . does not more surely lay down His descent from the fathers as to flesh, than His proper Godhead in His other and divine nature, ‘He that is’ (says he) ‘above all God blessed for ever. Amen.’ **A more illustrious testimony there cannot be.** But Satan for a while had blinded the eyes of Israel, so that they forsake their own mercies and deny a truth which, did they but see it, they would recognize as both their brightest jewel and the solid ground of all their hoped for blessing.

“**Here we have what He is; and He is over all, being essentially divine [‘it is impossible to have a stricter predication of supremacy’] . . . for ὁ ὢν ἐπὶ πάντων [‘the one being over all’] is the strongest affirmation in itself of divine supremacy [even apart from the further avowal that He is thus ‘God, blessed for ever’] . . . the reader may rest assured of both the text and the sense of this most impressive testimony to Christ, the importance of which may be in some measure inferred from the evident desire of so many . . . who have done what they could to neutralize its force. Thanks be to God who vouchsafes the truth to be in us and to abide with us for ever.**”

“Very needless difficulty has been raised about the terms ὁ ὢν ἐπὶ πάντων Θεός [‘the one being over all God’] . . . [Some] restrict ὁ ἐπὶ πάντων [‘the one over all’] to the Father, especially as He is unquestionably so qualified in Ephesians 4:6. But there is no real difficulty [*given the fundamental truth of the Trinity of God*]; and it is only ignorance or heterodoxy which finds any; for scripture is plain in attributing not merely θεϊότητα [*divinity*] but θεότητα [*Godhead*] to Christ. **He is God, as is the Father, and also the Holy Ghost. They are each and all styled Jehovah, the name incommunicable to the creature, let it be ever so exalted.** The Son did not deem it a matter of plunder to be on equality with God. He emptied Himself in taking a servant’s shape; whereas even the

archangel is at best but a servant [Ps. 103:21] and never can be other: it is Michael's blessedness and part to be serving God [i.e., to be in a place of obedience]. Not so the Son: He humbled Himself to take the place of a servant [the place of obedience], being in His own proper nature and dignity infinitely above it. He learned obedience by the things which He suffered; He had only known what it was to command [not to obey or to be in a place of subordination]; but, taking that position in communion with the love and counsels of the Father, He was therein the perfect pattern of all lowly obedience. How base to take advantage of His grace to despise His glory!—to be so occupied with the humiliation to which He stooped to glorify God the Father, and show us both God and man in His own person and ways, and above all to accomplish redemption—to be so filled, I may say, with the circumstances of shame into which He went down in love as to forget who He is in Himself that for us descended so low! No; He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only by Him but for Him.”

“To reason from human order to the divine nature and relations is ground as unsafe as it is false. No doubt in the creature, being essentially limited, the highest place for one excludes another. But it is the direct road to the worst gulf of error so to think of the Godhead, as to which we have only to believe what is revealed from on high. This may be hard to the natural mind; but it is unambiguous, and too clear for faith to deny or explain away.” (William Kelly [WK])

“The context [of Rom. 9:5], and the bearing of the sentence itself, resist all such efforts or mistakes [of severing the last clause from Christ, to whom it really belongs], and prove that the common version [the KJV] gives **the intended and only right sense**; for the Apostle is declaring that he intensely loved his Israelitish brethren, and that he estimated their privileges more highly than themselves. This leads him to enumerate them, and their highest mercy (alas! despised) naturally **forms the climax — the Messiah, descended after the flesh from their fathers, but in reality Emmanuel, God over all, blessed for ever**. His being God over all is the antithesis to His springing according to the flesh from the fathers, and is quite in harmony with the strain of the epistle (**Rom. 1:3, 4**), **as it was clearly foreshown in their own Scriptures. (Ps. 45 and Ps. 102 compared with Heb. 2; Ps.110 compared with Matt. 22, Isa. 6, 7, Zech. 12, 14).**

“2 Cor. 11:31, which might by a superficial reader be thought to favour the contrary view, **does in truth confirm the ordinary construction of Rom. 9:5**; for there, as here, it is the before-named subject of the proposition, with which ὁ ὢν κ. τ. λ. [*the one who is, etc.*] is in apposition; and clearly as this is ‘the God and Father of the Lord Jesus’ in the one case [2 Cor. 11:31], it is with equal certainty ‘Christ’ in the other [Rom. 9:5]. Moreover, if the sense for which [some unbelievably contend] . . . had been meant, I think that **in accordance with such formulas elsewhere in the New Testament the [last] clause would have begun with εὐλογητός** [*‘blessed,’* rather than have begun with *‘the one who is’* or *‘God’*]. . . . Why all this labour and ingenuity against the plain force of the sentence [as to its testimony to the absolute Divine glory of Christ]? Because men refuse, till grace wins or judgment compels them, to honour the Son even as the Father.” (WK)

“Romans 9:5 is one of the clearest affirmations of the deity of Christ found in the Bible. In no uncertain terms Paul declares that Christ, who came out of Israel according to the flesh, is none other than the One who is OVER ALL, GOD BLESSED FOREVER! Modern [unbelieving] scholarship, however, has made every effort to circumvent the obvious implications of such a statement, and to do so they have played an ingenious game of repunctuation. They have cleverly placed a period after ‘Christ’ (...Christ. God who is over all be blessed forever!) or after ‘over all’ (...Christ, who is over all. God be blessed forever!), but in either case they have made the doxology refer not to Christ, but to God the Father. Is the punctuation of this verse dependent on the whim of the translator? Is there any sure way of knowing which rendering is correct? Indeed, when Romans 9:5 is objectively examined in light of the rules of context, language, usage and grammar, the reverent interpreter can safely arrive at only one conclusion. . . . According to a parallel passage in Romans 1:3-4, we would expect Paul to say something about the deity of Christ in Romans 9:5. In Romans 1:3-4 Paul said (permit me to paraphrase), ‘As to His humanity He is of the seed of David, but as to His deity, He is the unique Son of God!’ Likewise in Romans 9:5, ‘As to His humanity He came out of Israel, but as to His deity, He is over all, God blessed forever!’ Or, as [Charles] Hodge has written, ‘Christ, according to the flesh, was an Israelite, but, according to His higher nature, the supreme God.’ We would expect such an antithesis. . . . There are two other places where the expression ‘blessed forever’ is used by Paul: i. Romans 1:25: ‘. . . the Creator, who is blessed forever.’ Who is ‘blessed forever’? THE CREATOR! ii. 2 Corinthians 11:31: ‘The God and Father of our Lord Jesus Christ, which is blessed forever.’ Who is ‘blessed forever’? THE GOD AND FATHER OF OUR LORD JESUS CHRIST! Thus, if we follow the

same pattern: Romans 9:5: ‘ . . . Christ, who is over all, God blessed forever.’ Who is ‘God blessed forever’? CHRIST WHO IS OVER ALL! Thus according to Pauline usage, the doxology would have to refer to Christ! . . . The liberal translators have no real precedent for making ‘God be blessed’ an independent doxology. **The standard form for doxologies in both the Old and New Testaments (and in other ancient literature) is almost always ‘Blessed be God’ not ‘God be blessed.’ Compare 1 Kings 8:15, 56; Ephesians 1:3; 2 Corinthians 1:3; 1 Peter 1:3; etc.”** (George Zeller)