

ROMANS 11

NLET

PAUL EXPLAINS THAT GOD HAS ALWAYS RETAINED
A REMNANT FROM THE DESCENDANTS OF JACOB

1 So then, I say, the God did not thrust away the People *who are His*, *did He?* May it never come to be! For also, I, *for my part*, am an Israelite,

- from seed of Abraham,
- of *the* tribe of Benjamin.

2 The God did not thrust away the People *who are His*, whom He knew beforehand.

Or, do you not know what the Scripture says in connection with Elijah, how he pleads with the God against Israel, saying, ¹ ³ **“YaHWeH², they have killed the Prophets *who are Yours*. And,³ they have utterly destroyed the altars *that are Yours*. And, I, *for my part*, have been left remaining alone. And, they are seeking the psyche⁴ *that is mine!*”**^{5?}

4 However, what divine response does He say to him? **“I have left behind for Myself seven thousand men, who did not bend a knee to the Baal.”**⁶

5 So then, in the same way also at the present time *there* has lastingly come to be a remnant in accord with an election – *that is*, a gracious one.

PAUL EXPLAINS THAT THIS ELECTION OF THE
DESCENDANTS OF JACOB
IS BY GRACE AND NOT BY DEEDS

6 Now, if *this election is* by grace, *it is* no longer in consequence of deeds. Otherwise, the Grace no longer comes to be grace.

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘saying’ here.

² ‘YaHWeH’ – The Greek has the word ‘Lord’ (κύριον) without a definite article here. Paul and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears. Indeed, this is the first name for God in 1 Kings 19:10.

³ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘and,’ here.

⁴ ‘psyche’ – in other words, Elijah’s ‘life.’

⁵ A reference to 1 Kings 19:10

⁶ A reference to 1 Kings 19:18

Now, if *it is* in consequence of deeds, it is no longer grace. Otherwise, the Deed is no longer a deed.⁷

PAUL EXPLAINS WHY MANY DESCENDANTS OF JACOB
DID NOT ATTAIN THIS GRACIOUS ELECTION

7 So then, what? What Israel is seeking after, this he did not attain.

Now, the Elect attained *it*.

Now, the rest were petrified, ⁸ just as it has lastingly been written, **“The God gave to them a stupefied spirit – eyes *that were not seeing* and ears *that were not hearing*, until the present day.”**⁸

9 And, David says, **“Let the eating-table *that is theirs* come to end**

- in a trap trigger, and
- in a snare, and
- in a deathtrap, and
- in a repayment to them.

10 **Let the eyes *that are theirs* be darkened *that they do not see* and the backs *that are theirs* bend down continually.”**⁹

PAUL EXPLAINS THAT THE MISSTEP OF THE JEWS
BECAME A BLESSING TO THE ETHNICITES

11 So then, I say, they did not stumble in order that they might fall, *did they?* May it never come to be! Rather, by the Step in the Wrong Direction *that is theirs* the Salvation *is* for the Ethnicities, to the end that they emulate them.

PAUL EXPLAINS WHY IT IS DESIREABLE
THAT THE FULLEST NUMBER OF ISRAELITES BE ACQUIRED

12 Now, if the step in the wrong direction *that is theirs* is a *created* order’s wealth and the discomfiture *that is theirs* is an ethnicity’s wealth, how much more the fulfillment *that is theirs!*

⁷ 91.4% of the Greek manuscripts, including the best line of transmission (f35), include the two sentences ‘Now, if it is in consequence of deeds, it is no longer grace. Otherwise, the deed is no longer a deed.’ here. On the basis of 3.5% the NU omits them.

⁸ A reference to Deuteronomy 29:4 and/or Isaiah 29:10

⁹ A reference to Psalm 69:22-23

13 For, ¹⁰ to you – *that is*, the Ethnicities – I say, on the one hand ¹¹, inasmuch as I, *for my part*, am an apostle for ethnicities, I glorify¹² the Service *that is* mine, ¹⁴ if somehow I might provoke the Body of *Israelites that is* mine and might save some from among them.

15 For, if the jettisoning of them *results in* a change from enmity to friendship for a created order, what *will* the acquisition of them *result in* except in life from among dead ones?!

16 Now, if the starter dough *is* holy¹³, so *shall* the lump of dough *be*. And, if the root *is* holy, so *shall* the branches *be*.

PAUL WARNS THE DISCIPLES IN ROME NOT TO BOAST AGAINST THE JEWISH BRANCHES THAT WERE BROKEN OFF

17 Now, if some of the branches were broken off and you, being a wild olive, were grafted in among them and became a participant in the root and¹⁴ the fatness of the olive tree, ¹⁸ do not even begin to boast against the branches. Now, if you boast yourself against *them*, *it is not that* you are holding the root up; rather, the root *is holding you up*.

19 So then, you shall say, “Branches have been broken off in order that I might be engrafted.” ²⁰ Fair enough! By the Unbelief they were broken off. Now, you, *for your part*, by the Faith have lastingly stood.

Stop being high-minded¹⁵! Rather, keep on fearing!
21 For, if the God did not spare the branches in accord with nature, He shall not in any way¹⁶ spare you either!

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘For,’ here instead of ‘Now,’.

¹¹ 93% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘so then’ here.

¹² ‘glorify’ – the verb form of ‘glory,’ meaning ‘to do what will raise someone or something higher in the estimation of others so that they see they see the excellent attributes beaming forth from something or someone.’

¹³ ‘holy’ – describing something or someone whose attributes shine forth and raise that thing or person high in the estimation of others.

¹⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘and’ here.

¹⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘being high-minded’ (a verb only) here instead of ‘thinking high (thoughts)’ (an adjective and a verb).

¹⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include the adverbs translated as ‘not in any

PAUL BIDS THE DISCIPLES IN ROME TO CONSIDER
THE KINDNESS AND SEVERITY OF GOD
TOWARD BOTH DESCENDANTS OF JACOB
AND THE ETHNICITIES

22 So then, look at *the* kindness and severity of God – on the one hand, “severity”¹⁷ upon those who fell; on the other hand, “kindness”¹⁸ upon you, if ever you might persist in the Kindness. Otherwise, you, *for your part*, shall also be cut off.

23 Now, also these, if ever they might not continue in the Unbelief, shall be engrafted. For, the God is able to again engraft them. ²⁴ For, if you, *for your part*, were cut off from what is by nature a wild olive tree and, contrary to nature, were engrafted into a cultivated olive tree, how much more shall these – the ones who by nature *are cultivated olive branches* – be engrafted into their own olive tree!

PAUL REVEALS THE MYSTERY OF THE PARTIAL HARDENING OF THE DESCENDANTS OF JACOB

25 For, I do not wish you to be ignorant, brothers, of the Mystery – *namely*, this *one* – lest you might be wise before yourselves: that a hardening of a part *of the descendants* of Israel has lastingly come about, until the full number from the Ethnicities might come in. ²⁶ And, in this way the whole of Israel shall be saved – just as it has been lastingly written: **“From Zion ‘the One Who Sets Free’ shall come. And,¹⁹ He shall turn away ungodliness from Jacob. ²⁷ And, for them THIS is the Testament from Me, whenever I might take away the moral failures *that are theirs*.”**²⁰

28 On the one hand, according to the Excellent Announcement *they are* enemies for your sake. On the other hand, according to the Election *they are* beloved ones for the sake of the Fathers. ²⁹ For, the

way’ here.

¹⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have an accusative noun here instead of a nominative noun – grammatically. the wrong case.

¹⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘of God’ here.

¹⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here.

²⁰ A reference to Isaiah 59:20,21; Isaiah 27:9

Favors Bestowed and the Calling of the God *are* IRREVERSEIBLE!

30 For, just as also²¹ you, *for your parts*, at one time refused compliance to the God but now were shown mercy by the Refusal to Comply *that was* theirs, 31 in the same way also these now refused compliance to the mercy *that is* your own, in order that also they, *for their part*,²² might be shown mercy. 32 For, the God confined the whole *of mankind* in regard to a refusal to comply, in order that He might show mercy to the whole *of mankind*.

PAUL PRAISES GOD

FOR HIS WEALTH, WISDOM, AND KNOWLEDGE

33 Oh, *such* depth

- of wealth, and
- of wisdom, and
- of knowledge

belonging to God, as

- the judgments *that are* His *are* unsearchable and
- the ways *that are* His *are* inscrutable!

34 Who has come to know a thought of YaHWeH²³?

Or, who has come to be His advisor?

35 Or, who has given beforehand to Him and shall be repaid by Him?

36 Because,

- from out of Him, and
- by agency of Him, and
- in regard to Him

are the whole sum of things!

To Him *be* the Glory into the Ages! Amen!

²¹ 94% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also' here.

²² 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the adverb 'now' here.

²³ 'YaHWeH' – As happens so many times in the New Testament, when the unarticulated word for 'Lord' (Κύριος) appears, it is a Greek translation of יהוה, the famous, Hebrew, four-letter name for the eternally-existing God.