

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 11
f35

ROMANS 11
NLET

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

¹ Λέγω οὖν, μὴ ἀπόσωτο ὁ Θεὸς τὸν Λαὸν αὐτοῦ; μὴ γένοιτο. Καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.

² Οὐκ ἀπόσωτο ὁ Θεὸς τὸν Λαὸν αὐτοῦ ὃν προέγνω.

Ἡ οὐκ οἶδατε ἐν Ἡλίας τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ λέγων¹;

³ Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, καὶ² τὰ θυσιαστήριά σου κατέσκαψαν. Κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν ψυχὴν μου.

⁴ Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

⁵ Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν.

⁶ Εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.

Εἰ δὲ ἐξ ἔργων οὐκέτι ἐστὶν χάρις. Ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον.³

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

² 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction καὶ here.

³ 91.4% of the Greek manuscripts, including the best line of transmission (f35), include the two sentences Εἰ δὲ ἐξ ἔργων οὐκέτι ἐστὶν χάρις. Ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον here.

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, ⁴ ³ **“YaHWeH⁵, they have killed the Prophets *who are Yours*. And,⁶ they have utterly destroyed the altars *that are Yours*. And, I, *for my part*, have been left remaining alone. And, they are seeking the psyche⁷ *that is mine!*”⁸?**

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.”⁹**

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.

Now, if *it is* in consequence of deeds, it is no longer grace. Otherwise, the Deed is no longer a deed.¹⁰

⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the participle 'saying' here.

⁵ '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.

⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'and,' here.

⁷ 'psyche' – in other words, Elijah's 'life.'

⁸ A reference to 1 Kings 19:10

⁹ A reference to 1 Kings 19:18

¹⁰ 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%

PAUL EXPLAINS WHY MANY DESCENDANTS OF JACOB

DID NOT ATTAIN THIS GRACIOUS ELECTION

⁷ Τί οὖν; Ὁ ἐπιζητεῖ Ἰσραήλ, **τοῦτοῦ**¹¹ οὐκ ἐπέτυχεν.

Ἡ δὲ Ἐκλογή ἐπέτυχεν.

Οἱ δὲ λοιποὶ ἐπωρώθησαν, ⁸ καθὼς γέγραπται· Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὁφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.

⁹ Καὶ Δαυὶδ λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν

εἰς παγίδα καὶ

εἰς θήραν καὶ

εἰς σκάνδαλον καὶ

εἰς ἀνταπόδομα

αὐτοῖς.

¹⁰ Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.

¹¹ Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; Μὴ γένοιτο. Ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς.

¹² Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσω μᾶλλον τὸ πλήρωμα αὐτῶν.

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.”**¹²

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.”**¹³

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*!

the NU omits them.

¹¹ 32% of the Greek manuscripts, including the best line of transmission (f35), have τοῦτοῦ (*a genitive, neuter, demonstrative pronoun*) here instead of τοῦτο (*an accusative, neuter, demonstrative pronoun*). The verb can be followed by either case.

¹² A reference to Deuteronomy 29:4 and/or Isaiah 29:10

¹³ A reference to Psalm 69:22-23

¹³ Ὑμῖν γὰρ¹⁴ λέγω τοῖς ἔθνεσιν ἐφ' ὅσον μὲν ¹⁵ εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, ¹⁴ εἴ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν.

¹⁵ Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις¹⁶ εἰ μὴ ζωὴ ἐκ νεκρῶν;

¹⁶ Εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ρίζα ἁγία, καὶ οἱ κλάδοι.

¹⁷ Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ρίζης καὶ¹⁷ τῆς πίότητος τῆς ἐλαίας ἐγένου, ¹⁸ μὴ κατακαυχῶ τῶν κλάδων. Εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ρίζαν βαστάξεις ἀλλ' ¹⁸ ἡ ρίζα σέ.

¹⁹ Ἐρεῖς οὖν· Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρισθῶ. ²⁰ Καλῶς. Τῇ Ἀπιστίᾳ ἐξεκλάσθησαν. Σὺ δὲ τῇ Πίστει ἔστηκας.

Μὴ ὑψηλοφρόνει¹⁹. Ἀλλὰ φοβοῦ. ²¹ Εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μὴ πως²⁰ οὐδέ σοῦ φείσεται.

¹³ For, ²¹ to you – *that is*, the Ethnicities – I say, on the one hand ²², inasmuch as I, *for my part*, am an apostle for ethnicities, I glorify²³ 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* holy²⁴, 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 and²⁵ 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-minded²⁶! Rather, keep on fearing! ²¹ For, if the God did not spare the branches in accord with nature, He shall not in any way²⁷ spare you either!

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have γὰρ here instead of δέ.

¹⁵ 93% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction οὖν here.

¹⁶ 20% of the Greek manuscripts, including the best line of transmission (f35), have the spelling πρόσληψις here instead of πρόσλημψις.

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction καὶ here.

¹⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἀλλ' Here. On the basis of two manuscripts the NU has ἀλλὰ.

¹⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ὑψηλοφρόνει (a verb only) here instead of ὑψηλὰ φρόνει (an adjective and a verb).

²⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include the adverbs μὴ πως here.

²¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'For,' here instead of 'Now,'.

²² 93% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'so then' here.

²³ '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.

²⁴ 'holy' – describing something or someone who has been set apart from others for God and His purposes.

²⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'and' here.

²⁶ 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).

²⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include the adverbs translated as 'not in any way' here.

PAUL BIDS THE DISCIPLES IN ROME TO CONSIDER

THE KINDNESS AND SEVERITY OF GOD

TOWARD BOTH DESCENDANTS OF JACOB AND THE ETHNICITIES

²² Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν
 Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομίαν²⁸,
 ἐπὶ δὲ σὲ χρηστότητα ²⁹, ἐὰν ἐπιμείνης³⁰ τῇ
 χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

²³ Καὶ ἐκεῖνοι³¹ δέ, ἐὰν μὴ ἐπιμείνωσιν³² τῇ
 ἀπιστίᾳ, ἐγκεντρισθήσονται. Δυνατὸς γάρ ὁ
 Θεὸς ἐστίν³³ πάλιν ἐγκεντρίσαι αὐτούς. ²⁴ Εἰ
 γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπησ
 ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς
 καλλιέλαιον, πόσω μᾶλλον οὗτοι οἱ κατὰ
 φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ.

²⁵ Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ
 μυστήριον τοῦτο, ἵνα μὴ ᾔτε παρ' ἑαυτοῖς
 φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῷ
 Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν
 ἐθνῶν εἰσέλθῃ. ²⁶ Καὶ οὕτως πᾶς Ἰσραὴλ
 σωθήσεται· καθὼς γέγραπται· Ἦξει ἐκ Σιών
 ὁ ῥυόμενος. Καὶ³⁴ ἀποστρέψει ἀσεβείας
 ἀπὸ Ἰακώβ. ²⁷ Καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ
 Διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας
 αὐτῶν.

²⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have ἀποτομίαν (an accusative noun) here instead of ἀποτομία (a nominative noun, grammatically the wrong case).

²⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include Θεοῦ here.

³⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐπιμείνης here. On the basis of two manuscripts the NU has ἐπιμένῃς.

³¹ 87% of the Greek manuscripts, including the best line of transmission (f35), have καὶ ἐκεῖνοι here instead of the contraction κακεῖνοι.

³² 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐπιμείνωσιν here. On the basis of two manuscripts the NU has ἐπιμένωσιν.

³³ 65% of the Greek manuscripts, including the best line of transmission (f35), have the word order ὁ Θεὸς ἐστίν here instead of ἐστίν ὁ Θεός.

³⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction Καὶ here.

²² So then, look at *the* kindness and severity of God – on the one hand, “severity”³⁵ upon those who fell; on the other hand, “kindness”³⁶ 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,**³⁷ **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.**”³⁸

³⁵ 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.

³⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘of God’ here.

³⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here.

³⁸ A reference to Isaiah 59:20,21; Isaiah 27:9

²⁸ Κατὰ μὲν τὸ Εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς.
Κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς
Πατέρας. ²⁹ Ἀμεταμέλητα γὰρ τὰ
Χαρίσματα καὶ ἡ Κλῆσις τοῦ Θεοῦ.

³⁰ Ὡςπερ γὰρ καὶ³⁹ ὑμεῖς ποτε ἠπειθήσατε
τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ,
³¹ Οὕτως καὶ οὗτοι νῦν ἠπειθήσαν τῷ
ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ⁴⁰ ἐλεηθῶσιν.
³² Συνέκλεισεν γὰρ ὁ Θεὸς τοὺς πάντας εἰς
ἀπειθειαν ἵνα τοὺς πάντας ἐλεήσῃ.

³³ Ὡ βάθος
πλούτου καὶ
σοφίας καὶ
γνώσεως
Θεοῦ· ὥς
ἀνεξερεύνητα τὰ κρίματα αὐτοῦ καὶ
ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.
³⁴ Τίς γὰρ ἔγνω νοῦν Κυρίου;
Ἦ τίς σύμβουλος αὐτοῦ ἐγένετο;
³⁵ Ἦ τίς προέδωκεν αὐτῷ καὶ
ἀνταποδοθήσεται αὐτῷ;
³⁶ Ὅτι
ἐξ αὐτοῦ καὶ
δι' αὐτοῦ καὶ
εἰς αὐτὸν
τὰ πάντα.
Αὐτῷ ἡ Δόξα εἰς τοὺς Αἰῶνας, ἀμήν.

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

³⁰ For, just as also⁴¹ 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*, ⁴² 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 YaHWeH⁴³?

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!

³⁹ 94% of the Greek manuscripts, including the best line of transmission (f35), include καὶ here.

⁴⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the adverb νῦν here.

⁴¹ 94% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also' here.

⁴² 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the adverb 'now' here.

⁴³ '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.