

# Romans

## Discussion about Israel [9:1-11:36]

### • Sorrow for Israel [9:1-5]

- I am telling the truth in Christ, I am not lying,  
Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι,
  - The phrase “I am telling the truth” is Ἀλήθειαν λέγω (Alētheian legō) which is literally “I am speaking truth”.
  - This phrase is idiomatic and is used here as it would be in the courtroom setting to assert the veracity of a person’s statements.
  - Paul then adds the phrase “in Christ” referring to his standing (position) in Him.
  - By using this phrase Paul is emphasizing his accountability to Christ in everything that he says being someone who had been baptized into Christ through faith in Him.
  - To give even greater emphasis to the honesty of what he is about to say, Paul adds the phrase “I am not lying”.
  - To fully highlight the emphasis of this construction, this phrase should be read slowly as in “I ... am ... not ... lying”.
- my conscience testifies together with me in the Holy Spirit,  
συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ,
  - The phrase “testifies with” is from συμμαρτυρέω (summartureō) which means “testify together with”.
  - The emphasis here is on confirmation through supporting testimony.
  - The phrase “my conscience testifies together with me” is similar to what Paul described in Rom 2:15.
  - In this case, Paul’s thoughts are in accord with his conscience since he is speaking the truth.
  - Paul adds the phrase “in the Holy Spirit” which gives this verse meaning similar to Rom 8:16.
  - Paul was filled with the Spirit and, thus, “in the Holy Spirit” while writing these things [Rev 1:10].
- that my sorrow is great and the grief in my heart is unceasing.  
ὅτι λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου.
  - The phrase “I have great sorrow” is literally “my sorrow is great”.
  - This reveals Paul’s deepest feelings regarding his Jewish kinsmen.
  - The phrase “unceasing grief in my heart” is literally “the grief in my heart is unceasing”.
  - This expresses the depth of Paul’s feelings toward his Jewish kinsmen.
- For I could wish that I myself were accursed,  
ἠὲν ἰδοὺ γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ
  - The word “wish” is from εὐχομαι (euchomai) which means “pray” or “wish”.
  - This word is used here in the same sense as it is in Acts 26:29 and 27:29.

- Paul could wish that he were accursed, but he would not pray for something which is impossible.
- The word “accursed” is ἀνάθεμα (anathema) which means “accursed”.
- This is a very strong word which describes someone or something that is under an extremely great curse and is doomed for destruction.
- *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh, ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,
  - The phrase “separated from” is ἀπὸ (apo) which means “from” or “away from”.
  - This word is used here in the sense of being cut off from Christ, so “separated from” is appropriate.
  - The phrase “for the sake of” is ὑπὲρ (huper) which means “on behalf of” or “for the sake of”.
  - This is the word Paul used to describe Christ’s death for our sake [Rom 5:6, 8].
  - The phrase “my brethren” could be a reference to Paul’s brothers in Christ, but the remainder of this verse makes it clear that he is talking about the Jewish people.
  - The phrase “kinsmen according to the flesh” does not refer to “flesh” in the sense of the sin nature, but instead describes being related through physical ancestry.
- who are Israelites, to whom belongs the adoption as sons, and the glory οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα
  - The phrase “who are Israelites” removes all doubt as to whom Paul was referring in v. 3.
  - The phrase “to whom belongs the adoption as sons” refers to Israel’s status of sonship [Ex 4:22; Deut 14:1; Jer 31:9].
  - The phrase “and the glory” refers to the Shekinah glory of the Lord [Ex 40:34; 1 Kgs 8:10-11] as well as the glory of the cherubim overshadowing the mercy seat [Heb 9:3-5].
- and the covenants and the giving of the Law and the *temple* service and the promises, καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,
  - The phrase “and the covenants” refers to the various unconditional covenants (Abrahamic, Palestinian, Davidic, etc.) given to Israel.
  - The phrase “and the giving of the Law” refers to the conditional covenant given to Israel through the Mosaic Law.
  - The phrase “and the temple service” is actually just “and the service” and refers to the sacred service of worship performed by the Levitical priests first in the tabernacle and then in the temple.
  - The phrase “and the promises” refers to the promises made to Israel by God even beyond those made in the covenants.
- whose are the fathers, and from whom is the Christ according to the flesh, ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα,
  - The phrase “whose are the fathers” refers to Abraham, Isaac and Jacob [Acts 3:13].
  - By extension, Moses, David, etc. could be considered “fathers” of Israel, but strictly speaking this is a reference to Abraham, Isaac and Jacob.

- The phrase “and from whom is the Christ according to the flesh” refers to the fact that Jesus is a descendant of Abraham, Isaac and Jacob [Matt 1:1-16].
- Jesus is also in the line of David [Rom 1:3].
- who is over all, *who is* God, *who is* blessed forever. Amen.
  - ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.
  - The phrase “who is over all” refers to Christ having authority over all things [Col 1:16-19].
  - The word “God” is the second thing given in the list of “who Christ is”.
  - The phrase “blessed forever” is the third thing given in the list of “who Christ is”.
  - This phrase is literally “blessed to the ages” but means “blessed forever”.
  - Paul finishes this passage with the word “Amen”.
  - This word is a transliteration of the Hebrew word Amen (אָמֵן) which means “truly” or “it is so” and is a strong affirmation of what has been stated.
- Principles of Romans 9:1-5
  - Paul concludes chapter eight by expressing his joy regarding the Church’s eternal state and begins chapter nine by expressing his sorrow regarding Israel’s present state.
  - Israel’s present state begs the question, did God reject Israel when He called the Church?
  - God did not abandon His chosen people Israel.
  - Paul loved his Jewish brethren so much that he was willing to give up his own eternal salvation so that they might be saved.
    - Moses expressed a similar sentiment regarding the people of Israel [Ex 32:32].
    - Paul’s use of the word “accursed” here is particularly meaningful [Gal 1:8-9].
  - Paul highlighted seven spiritual privileges which belonged to Israel...
    - Adoption as sons.
    - The presence of the Shekinah Glory.
    - The covenants.
    - The receiving of the Law.
    - The temple service to worship God.
    - The promises.
    - The patriarchs.
  - Israel’s national adoption provided them with a unique place before God and corresponding responsibilities [Deut 10:12-16].
  - The patriarchs and their calling by God is unique in human history.
    - He is the God of Abraham, Isaac and Jacob [Ex 3:6, 16; 4:5].
    - He is the God of Israel [Ex 5:1].
  - Israel is the earthly nation that God chose to produce the Kinsman-Redeemer [Rom 1:3].
  - The Gentiles have their Christ because Israel has its Messiah.
  - Paul highlighted three aspects of Christ’s greatness...
    - He has authority over all things [Eph 1:17-23].
    - He is God [John 1:1].
    - He is blessed forever [2 Cor 11:31].

- **Israel: Children of the Promise [9:6-13]**

- But *it is* not as though the word of God has failed.  
Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ.
  - The phrase “as though” is from οἷος (hoios) which means “of what sort” plus the conjunction ὅτι (hoti) which means “that”.
  - The word οἷος (hoios) can be translated “such as” [Matt 24:21; Mark 13:19; 2 Tim 3:11; Rev 16:18].
  - The combination of οἷος (hoios) and ὅτι (hoti) is somewhat unusual.
  - The literal translation would be “such as that”, but this is difficult to translate and “as though” seems to communicate the idea fairly well.
  - The phrase “the word of God” refers to God’s word as written in the Scriptures.
  - In this passage Paul will place particular emphasis on the promises God has made toward His people Israel.
  - The word “failed” is from ἐκπίπτω (ekriptō) which means “fall”, “drift off course” or “fail”.
  - If it were true, this word would mean that the word of God has ceased being effective because it has drifted away from its true course.
- For not all who are *descended* from Israel are truly Israel;  
οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραήλ.
  - This phrase begins, “For not all who are from Israel.”
  - The NASB reordered this, but we will put this in the order of the Greek.
  - The final phrase is literally “they are Israel”.
  - To communicate what Paul is saying, we will translate this “are truly Israel”.
  - Paul uses “Israel” in 2 different ways in this verse.
  - The first “Israel” refers to the man, Jacob.
  - The second “Israel” refers to the people of the nation Israel who fulfilled God’s calling by being spiritually faithful.
- nor are they all children because they are Abraham’s descendants,  
οὐδ’ ὅτι εἰσὶν σπέρμα Ἀβραάμ πάντες τέκνα,
  - The word “children” is from τέκνον (teknon) which means “offspring” or “child”.
  - Another Greek word for “child” is παιδίον (paidion) which is used of young children, normally below the age of puberty.
  - The word we have here, τέκνον (teknon), is used to describe children of all ages.
  - It is also the word used in the N.T. to describe children of God [John 1:12; Rom 8:16; Phil 2:15; 1 John 3:1-2, 10; 5:2].
  - The word “descendants” is σπέρμα (sperma) which means “seed” or “descendants”.
  - Paul uses this word here to denote the descendants of Abraham through physical birth.
- but: “THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED.”  
ἀλλ’ ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.
  - To illustrate his point, Paul quotes Gen 21:12 here.

- Abraham had physical descendants through both Ishmael and Isaac, but only those who are descendants through Isaac are, indeed, the children of the promise.
- That is, it is not the children of the flesh who are children of God,
 

τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ

  - Paul creates a distinction between “children of the flesh” and “children of God”.
  - His point is that physical descendancy is not the key to being children of God.
- but the children of the promise are regarded as descendants.
 

ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.

  - Paul then turns his focus to “the children of the promise”.
  - Verse 9 makes it clear that the specific promise in view is to Abraham and Sarah, but as we shall see, this principle applies in general [v. 10ff].
  - The word “regarded” is from λογίζομαι (logizomai) which means “consider”, “regard” or “reckon”.
  - This is a thinking word which shows that proper consideration must be given to fully understand the truth of God’s word.
- For this is the word of promise: “AT THE APPROPRIATE TIME I WILL RETURN, AND SARAH SHALL HAVE A SON.”
 

ἐπαγγελίας γὰρ ὁ λόγος οὗτος· κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρα υἱός.

  - The phrase “For this is the word of promise” introduces the quote of Gen 18:10 which specifies God’s promise to Abraham and Sarah.
  - The word “TIME” is from καιρός (kairos) which does not refer to chronological time.
  - This should be translated “appropriate time” here.
  - The word “COME” is from ἔρχομαι (erchomai) which means “come” or “come back”.
  - This should be translated “return” here.
- And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac;
 

Οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν.

  - The phrase “not only this” takes the discussion beyond God’s promise to Sarah in Gen 18:10.
  - Paul gives a second example of a child of promise by highlighting the two sons conceived by Isaac and Rebekah.
  - The word “conceived” is literally “had sexual relations” emphasizing that Rebekah had been intimate with only one man.
  - This makes it clear that both boys had the same father and places the emphasis on the conception rather than the birth.
- for though *the twins* were not yet born and had not done anything good or bad,
 

μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον,

  - Paul highlights the time when Rebekah was still pregnant with the twins.
  - As we will see, God chose one of the two boys while they were still in the womb.

- This verse tells us that, although a baby in the womb has a soul, the child is not held accountable for any actions prior to physical birth.
- The word “bad” is from φαῦλος (phaulos) which means “morally substandard” or “base”.
- This is not the common word for “bad” and is sometimes translated “evil” [John 3:20; Jas 3:16].
- so that God’s purpose according to *His* choice would stand, not because of works but because of Him who calls,
 

ἵνα ἢ κατ’ ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη, οὐκ ἐξ ἔργων ἀλλ’ ἐκ τοῦ καλοῦντος,

  - Before completing his thought [v. 12], Paul takes a little side trip to make it clear why God told Rebekah what he did while she was still pregnant.
  - God’s eternal purpose was that His chosen nation would come through Abraham, Isaac and Jacob.
  - That choice was not predicated upon the merits of any of these men, but because of God Himself.
  - In some ways, Esau was better behaved than Jacob, but God chose Jacob in eternity past to be the father of the nation Israel.
- it was said to her, “THE OLDER WILL SERVE THE YOUNGER.”
 

ἔρρέθη αὐτῇ ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι,

  - Paul finishes his thought from the beginning of verse 11 by quoting a snippet of Gen 25:23.
  - It is important to note that the emphasis in Gen 25:23 is on nations, not the individual boys.
- Just as it is written, “JACOB I LOVED, BUT ESAU I HATED.”
 

καθὼς γέγραπται· τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα.

  - Paul continues by quoting a snippet of Mal 1:2-3.
  - It is again important to note that the emphasis in Mal 1:2ff is on the nations of Edom and Israel, not the individual boys.
  - Notice that Paul emphasizes to his audience that he is quoting from Scripture to make his point.
  - It is always more powerful when you use Scripture to convey a message.

- Principles of Romans 9:6-13
  - God's word never fails [Isa 55:11; John 10:35].
  - The word of God is very much alive and active today, discerning and judging our innermost thoughts and intentions [Heb 4:12].
  - Man may fail to believe in the promises of God [Heb 4:2], but that does not invalidate the faithfulness of God and His promises [Rom 3:3].
  - When Abraham heard God's promise regarding Sarah having a son, he laughed in belief [Gen 15:2-6; 17:15-19].
  - When Sarah heard God's promise regarding having a son, she laughed in unbelief and received a rebuke [Gen 18:10-15], but eventually she believed [Gen 21:1-7; Heb 11:11].
  - The progression of revelation over time has given us greater clarity without invalidating any of the promises of God [Gal 3:15-17; Rom 4:13-14].
  - The promise to Abraham and Sarah regarding Isaac was clarified, not invalidated, by God's choice of Jacob [Gen 35:9-12].
  - Isaac and Ishmael were both Abraham's sons, but born of different mothers, so it may seem that was the reason for God's choice of Isaac.
  - Jacob and Esau were both Isaac's sons, but born of the same mother (twins), and yet God chose Jacob showing that the line of Israel was God's sovereign choice [Gen 25:23].
  - God's choices are based upon His sovereign purpose which has been established from eternity past [Matt 25:34; 1 Pet 1:20; Eph 1:4; Rev 13:8].
  - Man's choices (good and bad) are made within the circumstances and parameters which God has allowed [Matt 11:20-24].
  - Man's choices are not causative for God's choices because His choices are the result of His nature (JERILOOOVS).
  - God's choice of Jacob was corporate, not personal, as He was establishing the line of Israel.
  - God's choice of the Church is corporate, not personal, as He is establishing the body of Christ.

- **God is Just in Choosing Israel [9:14-21]**

- What shall we say then? There is no injustice with God, is there? Absolutely not!  
 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο.
  - Paul is once again employing a literary device to highlight a point of significance or a potential opposing view.
  - We have seen Paul use this method for making his point in Rom 3:5-6; 6:1-2; 7:7.
  - Paul then asks a question that suggests that some people might erroneously conclude that God is unjust in making His choices.
  - We know from Scripture that God is righteous and just in all His ways [Deut 32:4].
  - Without hesitation, Paul refutes the idea that God could be unjust.
  - As we have done before, we will translate this phrase “Absolutely not!”.
- For He says to Moses, “I WILL HAVE MERCY ON WHOMEVER I HAVE MERCY,”  
 τῷ Μωϋσεῖ γὰρ λέγει· ἐλέησω ὃν ἂν ἐλεῶ
  - Paul then quotes the second half of Ex 33:19 to emphasize his point.
  - God is sovereign and will have mercy on whomever He chooses.
  - The phrase “ON WHOM” is the combination of ὃν (hon) and ἂν (an).
  - The word ἂν (an) introduces uncertainty, so we will translate this “ON WHOMEVER”.
- “AND I WILL HAVE COMPASSION ON WHOMEVER I HAVE COMPASSION.”  
 καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.
  - The rest of the quotation focusses of God’s compassion as opposed to His mercy.
  - The two phrases “HAVE COMPASSION” are from οἰκτίρω (oiktirō) which means “have compassion”.
  - This word occurs only here and emphasizes the act of being compassionate as opposed to the more common word (σπλαγχνίζομαι, splanchnizomai) which emphasizes feelings of compassion [Mt 9:36; 14:14; 15:32; 18:27; ...].
  - Once again, we will translate the combination of ὃν (hon) and ἂν (an) as “ON WHOMEVER”.
- So then it *does* not *depend* on human will or human effort,  
 ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος
  - The phrase “it does not depend on” is literally “it is not of”, but the sentence construction implies the idea of dependence upon something.
  - The phrase “the man who wills” is describing human will.
  - The word “runs” is from τρέχω (trechō) which means “advance”, “progress” or “exert effort”.
  - The phrase “the man who runs” is describing human effort.
- but on God who shows mercy.  
 ἀλλὰ τοῦ ἐλεῶντος θεοῦ.
  - The phrase “has mercy” is from ἐλεάω (eleaō) which means “show mercy”.
  - The phrase “HAVE MERCY” in verse 15 is from ἐλεέω (eleeō) which means “have compassion” or “have mercy”.

- For the Scripture says to Pharaoh, “FOR THIS VERY PURPOSE I RAISED YOU UP,”  
λέγει γὰρ ἡ γραφή τῷ Φαραῶ ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε
  - There is a parallel between this verse and verse 15 which began with “For He says to Moses”.
  - This verse starts with “For the Scripture says to Pharaoh” equating Scripture with God’s words.
  - Paul then begins a quotation from Ex 9:16.
  - The Hebrew states that Pharaoh was “allowed to remain”, the LXX says “preserved” and this verse says, “raised up”.
  - The key thing here is that God’s hand was involved in bringing Pharaoh to prominence and keeping him alive through the various plagues.
- “TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH.”  
ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ.
  - The Hebrew says “show you My power”, but the LXX and this verse say “show My power in you”.
  - Either way, God’s power is on display.
  - The display of God’s sovereignty in the hardening of Pharaoh’s heart while yet freeing His people Israel from slavery was known far and wide.
- So then He has mercy on whom He wills, and He hardens whom He wills.  
ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.
  - Just as he had done back in verse 16, Paul starts this sentence with ἄρα (ara) which means “so then” or “as a result”.
  - He does this to introduce a conclusion based on the preceding content.
  - The word “desires” is from θέλω (thelō) which means “desire”, “wish”, or “will”.
  - This word was used for human will back in verse 16 and it refers to God’s will here.
  - The word “hardens” is from σκληρύνω (sklērunō) which means “harden”.
  - This word is always used in the NT of the hardening of the heart in the sense of resisting instruction [Acts 19:9; Heb 3:8, 13, 15; 4:7].
- You will say to me then, “Why does He still find fault? For who has resisted His will?”  
Ἐρεῖς μοι οὖν· τί [οὖν] ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;
  - The phrase “You will say to me then” introduces some questions that might be raised.
  - This is similar to “What shall we say then?” or “What then?” which we have seen before.
  - In this case, the questions are not aggressive challenges to the faith but are logical questions that would arise from Paul’s statements.
  - The first question is “Why does He still find fault?”.
  - This is a natural question given that Paul has described God choosing to have mercy on some and hardening others.
  - The phrase “find fault” is from μέμφομαι (memphomai) which means “find fault” or “blame”.

- This is describing God’s judgment of those who are disobedient.
- The next question is “For who resists His will?”.
- This is another good question which acknowledges the sovereignty of God.
- The word “resists” is the perfect tense of ἀνθίστημι (anthistēmi) which means “oppose” or “resist”.
- The perfect tense indicates a past completed action with present ongoing results.
- The word “will” is from βούλημα (boulēma) which means “will” or “intention”.
- This is the only use of this word where God is the subject [Acts 27:43; 1 Pet 4:3].
- On the contrary, who are you, O man, who talks back to God?  
ὧ ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ;
- The phrase “On the contrary” is μενοῦνγε (menounge) which is a logical contrastive, both in the negative sense [Rom 10:18] and the positive sense [Phil 3:8].
- The phrase “answers back” is from ἀνταποκρίνομαι (antapokrinomai) which means to “make a reply” or “answer back”.
- This describes a response that is critical [Lk 14:6].
- The thing molded will not say to the molder, “Why did you make me like this,” will it?  
μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι· τί με ἐποίησας οὕτως;
- The word “molded” is πλάσμα (plasma) which means “that which is formed or molded”.
- This is the only occurrence of this word in the NT and is where we get our English word “plasma”.
- The word “molder” is from πλάσσω (plassō) which means “form” or “mold”.
- The only other use of this word is regarding Adam in 1 Tim 2:13.
- The phrase “like this” is οὕτως (houtōs) which means “in this manner” or “thus”.
- This is the word which should be translated “in such a way” in John 3:16.
- Or does not the potter have authority over the clay,  
ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ
- The phrase “a right” is from ἐξουσία (exousia) which means “right”, “power” or “authority”.
- We will translate this “authority” to better communicate God’s sovereignty.
- to make from the same lump one vessel for honorable use and another for common use?  
ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκευὸς ὃ δὲ εἰς ἀτιμίαν;
- The word “lump” is from φύραμα (phurama) which means “mixture” or “lump”.
- Here this word refers to a lump of potter’s clay.
- The phrases “honorable use” and “common use” are literally “honor” and “dishonor” – τιμή (timē) and ἀτιμία (atimia).
- The NET Bible translates these words as “special use” and “ordinary use”.
- This makes sense because the context indicates that the purpose of these things is in view.

- Principles of Romans 9:14-21
  - No element of God's essence can be denied, including that He is perfectly just [Rom 3:5-6 cp. Gen 18:23-25].
  - God's choices regarding mercy and compassion are not made arbitrarily nor are they unfair.
  - God exercises His perfect justice in everything He does, including the choices He makes [2 Tim 2:13].
  - God chooses to show mercy and compassion for His sake, not for man's sake [Ps 23:3; 25:11; 31:3; 79:9; 143:11; Isa 48:9; Jer 14:7; Ezek 36:21-28].
  - God's choices are made in accordance with His eternal purpose, to the praise of His glory [Rom 9:11; Eph 1:5-6, 11-14].
  - Man's choices will result in the praise and glory of God, even though they might be negative choices [Ps 76:10; Phil 2:9-11].
  - God exalts those who are humble at the proper time [1 Pet 5:6], but He will also allow the wicked to prosper when it serves His purpose [Jer 12:1-2].
  - God chose to harden Pharaoh's heart in order to display His power in Egypt [Ex 7:3], but Pharaoh also chose to harden his own heart [Ex 8:15, 32; 9:34; 1 Sam 6:6].
  - God made His choice in accordance with His purpose and good pleasure [Isa 46:10; Phil 2:13], but Pharaoh's was according to his sin nature.
  - God desires that none should perish [2 Pet 3:9] and that all men be saved and come to a knowledge of the truth [1 Tim 2:3-4].
  - However, these desires cannot be realized in an unjust manner since God must remain faithful to His character [Rom 2:4; Rev 2:21].
  - Man will find fault with God for allowing some to reject Him and go to the Lake of Fire [Job 40:2].
  - However, God is absolutely righteous in all His judgments [Ps 7:11].
  - Those who resist God's directive will [Acts 7:51] or arrogantly assert their personal will [Isa 14:13-14; 65:2] do so within the realm of His permissive will.
  - All of God's creatures operate within the scope of His eternal purpose [Eph 3:11] in creating us with the ability to choose [Deut 30:19-20; Josh 24:15].
  - We must never lose sight of the Creator/creature distinction [Isa 55:8-9; Job 38:1-11; 40:6-14].
  - We are the work of God's hands [Job 34:18-19] and tools in His hands [Isa 10:15].

- **True Sons: The Remnant [9:22-29]**

- What if God, although willing to demonstrate His wrath and to make His power known, εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ
  - The word “if” is a 1<sup>st</sup> class conditional which means this is assumed to be true.
  - We will leave it translated “if” because Paul is using this to present a challenge to his readers.
  - The phrase “although willing” is a participle of θέλω (thelō) which means “will” or “wish”.
  - Just because God is willing to do something does not mean that He will choose to do so.
  - Paul highlights two related things that God is certainly willing to do...
    - Demonstrate (His) wrath
    - Make His power known
- endured with much patience vessels of wrath made ready for devastation? ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν,
  - The word “endured” is from φέρω (pherō) which means “carry” or “bear”.
  - The meaning here is to “bear patiently” or even “put up with”.
  - The meaning “bear patiently” is emphasized by the used of μακροθυμία (makrothumia) which means “forbearance” or “patience”.
  - The phrase “vessels of wrath” describes unbelievers who have rejected Christ and will receive eternal judgment.
  - The word “prepared” is from καταρτίζω (katartizō) which means “prepare”, “create” or “make ready”.
  - Those who have rejected Christ have been made ready by God for their eternal judgment.
  - The word “destruction” is from ἀπώλεια (apōleia) which means “destruction” or “ruin”.
  - This word does not describe annihilation, but the devastation which unbelievers face [Phil 3:18-19].
- In order that He might also make known the abundance of His glory upon vessels of mercy, καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκευὴ ἐλέους
  - The phrase “He did so” was added by the NASB translators.
  - We will remove this phrase and reword the translation.
  - The word “And” is καὶ (kai) which means “and” or “also”.
  - The word “to” is ἵνα (hina) which means “in order that”.
  - The phrase “make known” is the subjunctive of γνωρίζω (gnōrizō) which means “make known”.
  - This is the same word we saw at the beginning of verse 22.
  - The word “riches” is from πλοῦτος (ploutos) which means “wealth” or “abundance”.
  - We will translate this “abundance” here.
  - The phrase “vessels of mercy” describes believers who have trusted in Christ and will spend eternity in the presence of God’s glory.

- which He made ready beforehand for glory, *even* us, whom He also called,  
 ἃ προητοίμασεν εἰς δόξαν; Οὗς καὶ ἐκάλεσεν ἡμᾶς
  - The word “which” is a plural, neuter pronoun referring back to the phrase “vessels of mercy”.
  - The phrase “prepared beforehand” is from προετοιμάζω (proetoimazō).
  - This is the prefix προ (pro) plus the verb ετοιμάζω (etoimazō) which means “prepare” or “put in readiness”.
  - Paul adds the phrase “even us” to make sure his readers know that, as believers who are part of the Church, they are “vessels of mercy” which God has made ready for glory in eternity past.
  - The phrase “whom He also called” explains that God called (invited) Church-age saints to hear the gospel and believe in Christ just as He has called everyone who has come to faith in God’s provision for salvation.
- not from among Jews only, but also from among Gentiles.  
 οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν,
  - The phrases “from among” are the preposition ἐξ (ex) which means “from”.
  - When used of people groups it is almost always translated “from among” [Acts 6:3; 15:14, 19, 22; 20:30; 1 Cor 5:13; Gal 2:15; Heb 5:1; Rev 14:4].
  - Paul wants to be very clear that these “vessels of mercy” are people who have been called from all nations and not limited to the Jewish people.
- As He says also in Hosea, “I WILL CALL THOSE WHO WERE NOT MY PEOPLE, ‘MY PEOPLE,’  
 ὡς καὶ ἐν τῷ Ὠσηε λέγει· καλέσω τὸν οὐ λαόν μου λαόν μου
  - To further drive home his point, Paul quotes from Hosea 2:23.
  - Hosea 2:23 was given to inform the Jews that God would bring a previously rejected people (Israel) back into a relationship with Himself.
  - Paul is extracting a principle from this verse that he then applies to God’s gracious dealings with people during the dispensation of the Church.
- AND HER WHO WAS NOT BELOVED, ‘BELOVED.’”  
 καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην·
  - The remainder of verse 25 is not found in the Hebrew text of Hosea 2:23, but is in the LXX.
  - This portion of this verse emphasizes God’s love and affection which He would have for these formerly rejected people.
- “AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, ‘YOU ARE NOT MY PEOPLE,’  
 καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς· οὐ λαός μου ὑμεῖς,
  - Paul then quotes from Hosea 1:10.
  - Hosea 1:2-9 is a passage that represents God’s judgment upon the Northern Kingdom.

- THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD.”  
*ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.*
  - The remainder of Hosea 1:10 speaks of the sonship of the restored people of Israel.
  - Paul makes application of this verse to believers (Jews and Gentiles) in the Church age.
- Isaiah cries out concerning Israel, “THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA,  
*Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ· ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραήλ ὡς ἡ ἄμμος τῆς θαλάσσης,*
  - Paul continues with a quote from Isaiah 10:22-23.
  - Verse 22 highlights how numerous the people of Israel were.
  - Notice that this verse from Isaiah references the sons of Israel whereas Hosea 1:10 spoke of sons of the living God.
- IT IS THE REMNANT THAT WILL BE SAVED;  
*τὸ ὑπόλειμμα σωθήσεται·*
  - The remainder of verse 22 emphasizes the salvation of the remnant.
  - The Hebrew text speaks of the remnant returning to God (see v. 21), but this quotation of the LXX refers to the remnant being saved.
- FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY.”  
*λόγον γὰρ συντελεῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.*
  - Isaiah 10:23 speaks of God’s swift and thorough judgment upon rebellious Israel.
  - In this judgment, God chose to save the remnant.
- And just as Isaiah foretold, “UNLESS THE LORD OF SABAOOTH HAD LEFT TO US A POSTERITY,  
*καὶ καθὼς προείρηκεν Ἡσαΐας· εἰ μὴ κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα,*
  - Paul wraps up with a quotation of Isaiah 1:9.
  - This verse highlights God’s grace in preserving survivors during His judgments.
- WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH.”  
*ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὁμοιώθημεν.*
  - The remainder of Isaiah 1:9 speaks of what would have happened without God’s gracious choice to preserve some survivors.
  - The example of the utter destruction of Sodom and Gomorrah is interesting because even in that case God chose to preserve Lot [Gen 19:29].

- Principles of Romans 9:22-29
  - God takes no pleasure in the death of the wicked [Ezek 18:23; 33:11].
  - He patiently endures because He does take pleasure in repentance [Rom 2:4; 2 Pet 3:8-9].
  - God's lovingkindness and longsuffering are highlighted in many O.T. verses [Ex 34:6-7; Num 14:18; Neh 9:17; Ps 86:15; Joel 9:13; Jon 4:2, ...].
  - Both vessels of wrath and vessels of mercy are called, but only the vessels of mercy are chosen because of their faith response [Matt 22:14].
  - The Church is called in a similar, yet distinct way from O.T callings [2 Cor 5:17].
  - The Church and Israel are different in many ways and should not be viewed as one and the same.
  - Israel is an earthly nation with its own eternal promises [Deut 4:5-8; 2 Sam 7:18-29].
  - Therefore, the promises Paul quotes from Hosea and Isaiah apply to Israel, not the Church.
  - However, Paul cites these O.T. passages in a Church context for the purpose of illustration [see also 1 Pet 2:10].

## • Israel Stumbled [9:30-10:4]

- What shall we say then?

Τί οὖν ἐροῦμεν;

- As we saw in Rom 9:14, Paul uses this question as a literary device to highlight a point of significance or a potential opposing view.
- In this case Paul is building on his discussion of God preserving the remnant to highlight how unbelieving Israel went wrong.
- That Gentiles, who did not pursue righteousness, attained righteousness, ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην,
  - The word “pursue” is from διώκω (diōkō) which means “run after”.
  - The word “attained” is from καταλαμβάνω (katalambanō) which means “catch up with”.
  - The righteousness Paul is referring to here is God’s absolute righteousness, not the relative righteousness that is produced by human effort.
- that is, the righteousness which is the result of faith; δικαιοσύνην δὲ τὴν ἐκ πίστεως,
  - The word “even” is the conjunction δὲ (de) which typically means “and” or “but”.
  - In this case this word is used as a marker linking two statements, so it is best to use the translation “that is” here.
  - The word “by” is the preposition ἐκ (ek) which typically means “out of” or “from”.
  - In Rom 4:2 we saw that this was a special usage of ἐκ (ek) and translated this word “as a result of”.
  - We will use a similar translation here as well.
- but Israel, pursuing a Law of righteousness, did not reach the standard of the Law. Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν.
  - As in verse 30 the word “pursuing” is from διώκω (diōkō) which means “run after”.
  - However, here we have the word “arrive” which is from φθάνω (phthanō) which means “reach”.
  - The sense of φθάνω (phthanō) in this verse is to achieve a goal or reach a particular state.
  - Therefore, we will translate this word “reach” here.
  - The phrase “a law of righteousness” refers to the Mosaic Law.
  - We have seen before that the Mosaic Law is righteous and holy [Rom 7:12].
  - Here this phrase refers to righteousness which may be derived from the Law [Isa 51:1, 7].
  - The phrase “at that law” is εἰς νόμον (eis nomon) which means “to law”.
  - When combined with our verb φθάνω (phthanō) this phrase refers to the standard of the Law.
- Why did they fall short? Because the outcome was not the result of faith, but they pursued it as if it were the result of works. διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ’ ὡς ἐξ ἔργων.
  - The word “Why” is διὰ τί (dia ti) which means “on account of what”.
  - Put in context, this question would be “Why did they fall short?”.

- The rest of this sentence translated in a raw, literal way says, “Because not out of faith, but as if out of works.”
- As in verse 30, the two words “by” are from the preposition ἐκ (ek) which means “out of” or “from”.
- We will translate this “as a result of” as we did in verse 30.
- The NASB translators added the words in italics to try to make this sentence clearer.
- Unfortunately, they slightly missed the mark.
- The first half of this sentence highlights that the outcome did not come as the result of faith.
- The second half of this sentence highlights that the reason the outcome fell short.
- They stumbled over the stumbling stone,
  - προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος,
  - The phrase “stumbled over” is from προσκόπτω (proskoptō) which means “strike against”.
  - This word indicates a violent impact that causes intense pain and causes the person to take offense.
  - The phrase “the stumbling stone” is literally “the stone of stumbling” .
  - As we shall see from the O.T. quotations which follow, this phrase refers to the Lord Jesus Christ.
- just as it is written,
  - καθὼς γέγραπται·
  - As he is given to do, Paul utilizes an O.T. quotation here.
  - By saying “as it is written” Paul is highlighting the authority of the O.T. in its original context and for application to the current context.
- BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE,
  - ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου,
  - Paul begins this O.T. quotation with a blending of Isa 28:16 and Isa 8:14.
  - This blending works because the stone mentioned in both verses is the Lord Jesus Christ.
- AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.
  - καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ κατασχυνθήσεται.
  - Paul continues this O.T. quotation with the final part of Isa 28:16.
  - As we have seen before, these quotes are from the LXX.
  - The word “disappointed” is from κατασχύνω (kataischunō) which means “put to shame”.
  - Here (and in Rom 10:11 and 1 Pet 2:6) this word describes the disappointment that would arise from being put to shame for one’s beliefs.

- Brethren, my heart’s desire and my prayer request to God for them is for *their* salvation. Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν.
  - The word “Brethren” is Ἀδελφοί (adelphoi) which means “brothers” or “brothers and sisters”.
  - This can be used as a reference to Paul’s Jewish brethren, but here it refers to fellow believers.
  - The word “desire” is εὐδοκία (eudokia) which means “good pleasure” or “desire”.
  - This is a thinking word that emphasizes the good thoughts Paul has towards the Jewish people.
  - The word “prayer” is δέησις (deēsis) which means “prayer”.
  - This word specifically refers to prayers that are urgent requests being made to God.
  - The word “salvation” is from σωτηρία (sōtēria) which means “deliverance” or “salvation”.
  - This word refers to phase 1 eternal salvation from the penalty of sin here [Acts 7:25 cp. Acts 13:26].
- For I testify about them that they have a zeal for God, but not in accordance with true knowledge. μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν ἀλλ’ οὐ κατ’ ἐπίγνωσιν.
  - The word “testify” is from μαρτυρέω (martureō) which means “bear witness” or “testify”.
  - This is more than a simple statement – this is an attestation or confirmation.
  - The word “zeal” is from ζῆλος (zēlos) which means “intense interest” or “zeal”.
  - Paul is describing the passion that his Jewish brethren had in their dedication to God.
  - The problem was that the Jews had passion, but not in accordance with knowledge.
  - Many Christians today are passionate for Christ, but not in accordance with knowledge.
  - The word “knowledge” is from ἐπίγνωσις (epignosis) which means “full knowledge” or “true knowledge”.
  - In the N.T this word is almost always used of God and His truth [Eph 1:17; 4:13; Col 1:9-10, 2:2; 3:10; 1 Tim 2:4; 2 Tim 2:25; 3:7; Titus 1:1; Phlm 6; Heb 10:26; 2 Pet 1:2-3, 8; 2:20].
- For being ignorant of God’s righteousness and striving to establish their own, ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν [δικαιοσύνην] ζητοῦντες στήσαι,
  - The phrase “not knowing about” is from ἀγνοέω (agnoeō) which means “not know about” or “be ignorant of”.
  - We will translate this word “being ignorant of”.
  - The phrase “God’s righteousness” refers to God’s absolute (and perfect) righteousness.
  - The Jews understood the righteous requirements of the Law, but not God’s righteousness.
  - The word “seeking” is from ζητέω (zēteō) which means “seek” or “look for”.
  - This word can also mean “strive for” which is the sense in which it is used here.
  - Some manuscripts contain the word for “righteousness” after the word for “their own”.
  - It is obvious that righteousness is in view, so the meaning is the same either way.

- they did not humble themselves under subjection to the righteousness of God.  
τῆ δικαιοσύνη τοῦ θεοῦ οὐχ ὑπετάγησαν.
  - The word “subject” is from ὑποτάσσω (hupotassō) which means “subject” or “subordinate”.
  - This word involves humble submission, so we will include that in our translation.
- For the end of the Law is Christ resulting in righteousness for everyone who believes.  
τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.
  - The word “for” is the preposition εἰς (eis) which means “to” or “toward”.
  - The meaning here is that of “leading to” or “resulting in”.
  - The phrase “to everyone who believes” is a dative clause which could mean “to” or “for”.
  - Here the translation “for” fits the context.
  - The question is, does the phrase “resulting in righteousness” go with “the law” or with “for everyone who believes”.
  - The key is the ordering of the words in this verse.
  - The phrase “Christ is the end of the law” is literally “the end of law is Christ”.
  - This makes more sense because the Law was pointing everyone to the Messiah.
  - With the verse in proper word order, it is obvious that the phrase “resulting in righteousness” belongs with “for everyone who believes”.

- Principles of Romans 9:30-10:4
  - Whether Jew or Gentile, it is impossible to attain the righteousness of God through following the Law (or any other standard of conduct) [Gal 2:21].
  - Even if it were possible, no one except Jesus could claim to have done so because He is the only person who has ever been able to completely fulfill the requirements of the Law [Matt 5:17].
  - Instead, God causes the Law to be fulfilled in us when we walk by means of the Spirit [Rom 8:3-4].
  - In the dispensation of the Church today, believing Jews and Gentiles live a life to which they were never called under O.T. stewardships.
  - Israel will finally fulfill the life to which they were called in the O.T. during the Millennial Kingdom.
  - Those who respond to God's promises through the works of the Law will never "arrive" because there is always more work to do [Matt 19:16-21].
  - Those who respond to God's promises by grace through faith have "arrived" in that they have received the promises [Heb 6:15; 9:15].
  - Jesus Christ is the Cornerstone [Psalm 118:22] and is either a stumbling block or the power and wisdom of God [1 Cor 1:23-24].
  - As believers we should express our desires to God in prayer [2 Thess 1:11-12].
  - As we mature spiritually, our desires line up with God's desires [1 Tim 2:1-4; 1 John 5:14-15].
  - As we mature spiritually, we should not lose our zeal for God [Ps 69:9; 119:139; John 2:13-17].
  - However, zeal without knowledge is disastrous [John 16:2-3; Acts 22:3-5; 26:9-11; Gal 1:13-14].
  - We need to learn what God's will is and not simply do what we think is right [Deut 12:8; Prov 21:2; Matt 7:21-23].
  - We receive the righteousness of God by grace through faith, but this is received in obedience through a volitional subjection [John 3:36].
  - The Law is powerless to save us because it cannot make us righteous [Gal 3:21].
  - This impotence of the Law was understood even prior to the coming of Christ [Ps 51:14-17].

## • **Salvation for Israel [10:5-13]**

- For Moses writes about the righteousness which is based on the Law that “THE MAN WHO PRACTICES THESE THINGS SHALL LIVE BY THEM.”

Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

- The phrase “based on” is ἐκ (ek) which means “from” or “out of”.
- In the previous section we translated this as “the result of”, but “based on” communicates here.
- This verse ends with a quotation from Lev 18:5, but the NASB translators rearranged the sentence.
- We will restore the original order of this verse.
- But the righteousness based on faith speaks as follows:

ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει·

  - As in verse 5 the phrase “based on” is ἐκ (ek) which means “from” or “out of”.
  - Because it communicates well, we will again leave this translated “based on” here.
  - The verb in verse 5 is γράφει (graphei = writes) whereas here Paul uses λέγει (legei = speaks).
  - This change in verb is important as it is key to understanding what Paul is emphasizing here.
  - The subject of this sentence is “the righteousness based on faith”.
  - What follows are quotations from Deuteronomy, so Moses is actually the one who “spoke” these things when he wrote the Pentateuch.
  - Paul uses this interesting sentence construction to emphasize that Moses wrote about righteousness which is based upon faith and that is a message which still speaks to believers today who no longer live under the Mosaic Law [v. 4].
- “DO NOT SAY IN YOUR HEART, ‘WHO WILL ASCEND INTO HEAVEN?’ (that is, to bring Christ down),

μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ’ ἔστιν Χριστὸν καταγαγεῖν·

  - Though the remainder of the quotations in vv. 6-8 are from Deut 30:12-14, Paul begins with a quote from the beginning of Deut 9:4.
  - This is a little bit unusual, but Paul is capturing the essence of Deut 30:12 in doing so.
  - Paul then quotes a portion of Deut 30:12.
  - In its original context this question had to do with the commandment Moses was giving (see v. 11).
  - Here Paul uses this quotation to refer to Christ who has ascended into heaven and is seated at the right hand of God the Father [Heb 8:1].
  - Paul is not equating Christ with the commandment of Moses but is using these verses to demonstrate a N.T. application.

- or ‘WHO WILL DESCEND INTO THE ABYSS?’ (that is, to bring Christ up from the dead).”

ἢ· τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ’ ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

- Paul then loosely quotes a portion of Deut 30:13.
- This variant is likely due to the abyss being associated with bodies of water [Luke 8:26-33].
- As before, in its original context this question had to do with the commandment of Moses.
- Here, in another N.T. application, Paul uses this quotation to refer to Christ who has been resurrected from the dead [1 Cor 15:12-20].
- But what does it say? “THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART”

ἀλλὰ τί λέγει; ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου,

- The phrase “But what does it say?” refers back to verse 6 where the righteousness based on faith is still speaking to us today.
- Paul then quotes the beginning of Deut 30:14.
- The people of Israel knew the commandment of Moses and merely had to respond with faith.
- Likewise, the gospel testimony regarding Christ’s resurrection and ascension are understood and one must respond with faith.
- (that is, the word of faith which we are proclaiming).

τοῦτ’ ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.

- Verse 8 has the same construction as verse 6 and 7, so this is another parenthetical statement.
- Also, the Greek sentence ends here, so we will conclude this verse with a period.
- In its original context “the word” in Deut 30:14 referred to the commandment of Moses.
- Paul makes his final N.T. application of that passage by pointing out that Moses’ message concerning faith still rings true today.
- The word “preaching” is from κηρύσσω (kērussō) which means “announce” or “proclaim”.
- In this passage the best translation would be “proclaiming”.
- Because if you confess with your mouth that Jesus is Lord,

ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν

- The word “that” is ὅτι (hoti) which means “that” or “because”.
- In this passage “because” probably fits best since this is the beginning of a new sentence.
- The word “if” is a 3<sup>rd</sup> class conditional which means “maybe yes, maybe no”.
- Not everyone who hears the proclamation of the word of faith (the gospel) will be saved.
- The phrase “Jesus as Lord” is literally “Jesus is Lord”.
- We will translate it that way here because the implication is critical to this passage.
- The message to “confess with your mouth that Jesus is Lord” is directed at the Jewish people.

- The work “Lord” is from κύριος (kurios) which was widely accepted as the translation for the tetragrammaton יהוה (Yahweh).
- Just as the commandment of Moses was to be in their mouths [Deut 30:14], the gospel truth that Jesus Christ is Yahweh must now be in their mouths.
- and believe in your heart that God raised Him from the dead, you will be saved;
  - καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ.
  - The Jewish people had stumbled over the stumbling stone by not recognizing that Jesus is Yahweh, but many also denied bodily resurrection which is critical in attesting to Him as the Savior.
  - Just as the commandment of Moses was to be in their hearts [Deut 30:14], the gospel truth that Jesus Christ was raised on the 3<sup>rd</sup> day must now be in their hearts.
  - The final declaration that “you will be saved” is contingent upon the Jewish people recognizing these essential truths of the gospel and believing in Jesus Christ.
  - Though this passage addresses issues pertinent to the Jewish people, salvation is, and always has been, based upon faith alone in Christ alone (see footnote by L.S. Chafer from his book on Grace).
- for with the heart a person believes, resulting in righteousness, and with the mouth he confesses regarding that salvation.
  - καρδία γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.
  - The same four words from verse 9 are repeated here in verse 10 with the order reversed.
  - Most commentaries assert that this is merely a restatement of verse 9.
  - I believe Paul is clarifying the statement he made in verse 9.
  - The key is Paul’s use of the preposition εἰς (eis) which the NASB translates “resulting in” both times.
  - The basic meaning of the preposition εἰς (eis) is “to” or “towards”.
  - The first use of the preposition εἰς (eis) is clearly denoting the outcome of faith, so “resulting in” is a good translation (see Rom 6:16).
  - However, the second use of the preposition εἰς (eis) is similar to Peter’s use in 1 Pet 2:2.
  - Here the sense of this word is “with regard to”, so in order to best capture this meaning we will translate this “regarding”.
- For the Scripture says, “WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”
  - λέγει γὰρ ἡ γραφή· πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ κατασχυνθήσεται.
  - Paul knew that the Jewish people would take note of his quotations from Scripture.
  - Paul used this phrase in Rom 9:17 and uses a similar phrase in Rom 11:2 (see also Gal 4:30).
  - Paul then repeats part of his quotation of Isa 28:16 from back in Rom 9:33 reinforcing that the key element in salvation is faith.

- For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, οὐ γὰρ ἐστὶν διαστολὴ Ἰουδαίου τε καὶ Ἑλλήνου, ὁ γὰρ αὐτὸς κύριος πάντων,
  - The word “distinction” is διαστολή (diastolē) which means “difference” or “distinction”.
  - This is the same word Paul used in Rom 3:22 where he states that righteousness comes through faith in Jesus Christ for all who believe.
  - As he had done in Rom 3:29-30, Paul makes sure the Jewish people understand that Jesus Christ is the Lord and Savior of everyone who believes.
  - The phrase “same Lord” is αὐτὸς (autos) which means “same”.
  - This word is masculine, so here it could be translated “same man” or “same person”.
  - The NASB translators used the word “Lord” because of the context.
  - This captures the essence of what Paul is saying, so we will leave this as is.
- abundantly providing for all who call on Him;
  - πλουτῶν εἰς πάντα τοὺς ἐπικαλουμένους αὐτόν·
  - The phrase “abounding in riches” is from πλουτέω (plouteō) which means “be rich” or “be plentifully supplied”.
  - This is a participle which makes this word mean “richly blessing” or “abundantly providing”.
  - The phrase “call on” is from ἐπικαλέω (epikaleō) which means “call upon” or “call out”.
  - This word is specifically used regarding calling upon God for any purpose [Acts 7:59; 1 Cor 1:2; 2 Tim 2:22; 1 Pet 1:17].
- for “WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.”
  - πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.
  - Paul then quotes from Joel 2:32.
  - This is a Day of the Lord passage which tells us that Paul is highlighting temporal salvation for believers in verses 12 and 13 (see verse 14).

- Principles of Romans 10:5-13
  - The Law is righteous and holy [Rom 7:12] and taught the people of Israel about righteousness.
  - However, the Law has never been able to save anyone [Gal 3:21-25].
  - Righteousness that saves has always been based upon faith in God's Promised One [Rom 3:21-22].
  - Jesus Christ is God's Promised One and that was demonstrated when He was resurrected [Rom 1:4].
  - He also ascended into heaven [Acts 1:9-11] to be seated at the right hand of the Father [Col 3:1].
  - No one else has ascended into heaven as Christ has done [Acts 2:34; John 3:13], though Satan arrogantly wishes that he could [Isa 14:13-14].
  - God is near to us and that is by design so that we might easily find Him [Jas 4:8; Psalm 145:18; Isa 55:6].
  - Those who are positive toward God and seek Him will find Him [Acts 17:24-27].
  - The Jewish people have a promised future of nearness to God [Jer 31:33-34; Joel 2:28-29].
  - At that time, they will declare that Jesus is "The Lord our righteousness" [Jer 23:6].
  - The Jewish people today need to make the same declaration that Jesus is Lord (Yahweh).
  - This requires that they wake up and realize that Jesus is the Messiah (Christ) and that He alone can save them [John 20:31; Acts 9:22; 1 Jn 5:1].
  - This public confession that Jesus is Lord is particular to the Jewish people, but their salvation is the same as ours – by grace alone through faith alone in Christ alone [Acts 15:8-11; Eph 2:8-9].
  - Jesus Christ is Lord of all [Acts 2:22-36; 10:34-36].
  - He provides abundantly for those who believe in Him and call on His name [John 10:7-10].

## • **Israel Heard, But Did Not Believe [10:14-21]**

- How then will they call on Him in whom they have not believed?

Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν;

- As we saw in verses 12 and 13 the phrase “call on” is from ἐπικαλέω (epikaleō) which means “call upon” or “call out”.
- Paul repeats it again here in this verse to build upon the previous section.
- This verse makes it clear that calling on Jesus and believing in Him are two different things.
- The order of the words in this verse makes it clear that we call on Jesus after we have been saved (believed in Him).

- How will they believe in Him about whom they have not heard?

πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν;

- The word “whom” is οὗ (hou) which is the genitive of the pronoun ὅς (hos).
- This should be translated “of whom” or “about whom”.
- The order of the words in this verse makes it clear that we believe in Jesus after we have heard about Him.
- What we hear is the gospel message, but we place our faith in Jesus [Acts 15:7; 16:30-31].

- And how will they hear without someone evangelizing?

πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;

- The phrase “a preacher” is a participle of κηρύσσω (kērussō) which means “announce” or “proclaim”.
- We translated this verb “proclaiming” back in v. 8.
- The participle here refers to a person proclaiming the gospel, so “someone evangelizing” works best.

- How will they evangelize unless they are sent out?

πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν;

- The word “preach” is from κηρύσσω (kērussō) which means “announce” or “proclaim”.
- To follow our translation in verse 14, we will translate this verb “evangelize” here.
- The phrase “unless they are sent” is literally “if they are not sent”.
- The “if” here is a 3<sup>rd</sup> class conditional.
- The word “sent” is from ἀποστέλλω (apostellō) which means “send away” or “send out”.
- The cognate noun ἀπόστολος (apostolos) is the word translated “apostle” in the N.T.

- Just as it is written, “HOW WONDERFUL IS THE ARRIVAL OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!”

καθὼς γέγραπται· ὡς ὥραῖοι οἱ πόδες τῶν εὐαγγελιζομένων [τὰ] ἀγαθά.

- Paul uses the phrase “Just as it is written” 9 times with 7 of those occurring in Romans [Rom 2:24; 8:36; 9:13, 33; 10:15; 11:8, 26; 1 Cor 1:31; 2:9].
- This phrase carries the same weight as “For the Scripture says” [v. 11] and similar phrases referencing the written word of God.
- Paul then quotes from Isa 52:7 in the LXX.

- The messenger of Isa 52:7 brings good news to Judah about the Babylonian exile ending.
  - Here Paul applies Isa 52:7 to the gospel message being given to the Jewish people.
  - The messenger in Isa 52:7 is singular, but here Paul speaks of messengers (evangelists) in the plural.
  - The phrase “how beautiful are the feet” is an idiom in the Greek.
  - This idiom means “how wonderful is the arrival”.
  - In the context of Romans, “those who bring good news of good things” refers to “those who proclaim the gospel”.
- However, they did not all respond to hearing the good news; for Isaiah says, “LORD, WHO HAS BELIEVED OUR REPORT?”
- Ἄλλ’ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει· κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;
- The word “heed” is from ὑπακούω (hupakouō) which means “obey” or “follow”.
  - This is equated with believing in this verse.
  - This word is the verb ἀκούω (akouō = hear) with the prefix ὑπό (hupo = under).
  - We will translate this “respond to hearing” here.
  - To substantiate his claim, Paul quotes Isa 53:1.
  - This is a powerful message to the Jewish people given how Isa 53 clearly describes Jesus Christ.
- So, then, faith *comes* from hearing, and hearing through the message spoken about Christ.
- ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ.
- The word “so” is the particle ἄρα (ara) which means “so”, “then” or “consequently”.
  - To express what Paul is saying here, we will translate this “So, then”.
  - The phrase “faith comes from hearing” is literally “faith is from hearing”.
  - The NASB translators inserted the word “comes” here and it captures the meaning well.
  - The word “by” is the preposition διὰ (dia) which means “through” or “via”.
  - We will translate this word “through” here.
  - The phrase “the word of Christ” is ῥήματος Χριστοῦ (rhēmatos Christou).
  - The word ῥήματος (rhēmatos) is from ῥῆμα (rhēma) which means “spoken message” here.
  - The word Χριστοῦ (Christou) is a genitive which means “about Christ” here.
  - We will translate this phrase “the message spoken about Christ”.
- But I say, Israel has certainly not heard *this message*, right? On the contrary, they have;
- ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε·
- The phrase “surely they have never heard, have they?” is an interesting construction in the Greek.
  - It is a negative question, “Have they not heard?” which is then modified by another negative.
  - If we did this in English you would end up with a double negative, “Have they not not heard?”.

- However, in the Greek this turns into the emphatic negative question, “They have certainly not heard, right?”.
- The “they” in this question are the people of Israel.
- What they heard was the message spoken about Christ.
- We end up with, “Israel has certainly not heard this message, right?”.
- The phrase “Indeed they have” is the particle *μενούγγε* (menoungē) which means “on the contrary” or “on the other hand”.
- The words “they have” are implied by the construction.
- “THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD.”
 

*εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.*

  - Paul quotes the first 2 lines of Psalm 19:4 as proof that Israel has indeed heard.
  - This quote emphasizes God’s natural revelation.
  - However, that same Psalm highlights God’s special revelation to Israel [Psalm 19:7-11].
  - Paul’s quote is intended to highlight both.
- But I say, Israel certainly did not know, right? First Moses says,
 

*ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει·*

  - The phrase “surely Israel did not know, did they?” is identical in construction to verse 18.
  - We will translate this phrase in a similar way.
  - Instead of explicitly refuting the previous statement, Paul quotes Moses.
  - Because the construction is identical to verse 18, the “On the contrary” is understood.
- “I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU.”
 

*ἐγὼ παραζηλώσω ὑμᾶς ἐπ’ οὐκ ἔθνει, ἐπ’ ἔθνει ἀσυνέτω παροργιστῶ ὑμᾶς.*

  - Paul quotes the second half of Deut 32:21 as proof that Israel did indeed know.
  - Moses had warned the Israelites that God would make them jealous and angry by the Gentiles.
  - This is in spite of the fact that the Jewish people viewed the Gentiles as ignorant fools.
  - Even though Moses’ message did not refer to the Church, Paul is making that application here.
- And Isaiah is very bold and says,
 

*Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει·*

  - After quoting Moses, Paul references two verses from Isaiah chapter 65.
  - Paul says that Isaiah was bold to inform the rebellious people of Israel that people from other nations had found God even though they were not seeking Him or calling on Him.
- “I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME.”
 

*εὐρέθην [έν] τοῖς ἐμὲ μὴ ζητοῦσιν, ἐφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.*

  - Paul quotes Isaiah 65:1 from the LXX translation.
  - Isaiah is clearly talking about revealing Himself to the Gentiles here.

- But as for Israel Isaiah says,
  - πρὸς δὲ τὸν Ἰσραὴλ λέγει·
    - Paul continues his quotation of Isaiah with verse 2 from chapter 65.
    - The NASB translators capitalized the pronoun “He” indicating that this is God speaking.
    - Given the context, Paul was indicating what Isaiah very boldly said.
- “ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE.”
  - ὄλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.
    - Paul quotes Isaiah 65:2 from the LXX translation.
    - Isaiah is clearly talking about the stubborn, rebellious people of Israel here.
    - The contrast is obvious...
      - The Gentiles found God while not seeking Him.
      - God reached out to the Jews continually, but they were too stubborn to find God.
- Principles of Romans 10:14-21
  - In order to call upon the Lord Jesus Christ, one must first believe in Him.
  - In order to believe in Jesus, one must first hear about Him.
  - In order to hear about Jesus, people must be sent out to share the gospel message.
  - The Church delivers this good news today and that makes Israel jealous [Rom 10:19; 11:11-14].
  - Once the Church is gone, Israel will once again be God’s stewards on the earth and will evangelize the Gentiles [Zech 8:20-23; Isa 52:7-10].
  - As those who have believed in Jesus, we have been give access to call upon God [1 Pet 1:17-25].
  - This wonderful truth for us today will become a reality for Israel after the Rapture of the Church [Matt 23:39; Ps 118:22-29].
  - At the First Advent, only a small number of the Jewish people believed in Jesus [John 12:36-43].
  - The Jews who believed Jesus were treated with disdain by the Jewish leaders [John 7:45-49].
  - The gospel message tells us about Jesus Christ, but saving faith is in Him and Him alone [John 3:16; Acts 10:43].
  - This saving faith involves trusting in Jesus as the only person (or thing) that can save us from eternal condemnation [John 3:18].
  - The Jewish people were given both natural and special revelation so they would know about God [Psalm 19:1-6; Neh 8:1].
  - In addition, they could not claim ignorance regarding the birth of the Messiah because Jesus was sent to them [Matt 15:24].
  - Israel had all the knowledge they needed, but they refused to believe [John 1:11; Acts 3:11-26].
  - God is patient and loving toward His people which is demonstrated by the future plans He has for the stubborn and obstinate people of Israel [Isa 65:17-25; Rom 11:1].

- **Israel Hardened, Not Rejected [11:1-10]**

- I say then, God has not rejected His people, has He? Absolutely not!  
Λέγω οὖν, μὴ ἀπόσωτο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο·
  - This chapter begins with the statement Λέγω οὖν (legō oun) which means “Therefore, I say”.
  - This builds upon the previous “But I say” phrases in chapter 10 as Paul continues his thoughts.
  - The word “rejected” is from ἀποθέω (apōthēō) which means “push aside” or “reject”.
  - This word is used to describe the way the Israelites had rejected Moses [Acts 7:1-42 (see v. 27, v.39)].
  - Paul’s use of the phrase “His people” highlights the relationship between God and the Jewish people.
  - This would have reminded them of various O.T. verses [1 Sam 12:22; Ps 94:14; 125:2; 135:12].
  - Although the construction of this question is different from the ones at the end of chapter 10, it is still asked with the expectation of a negative response.
  - As we have seen before, Paul’s response is the phrase μὴ γένοιτο· (mē genoito).
  - As we have done before, we will translate this phrase “Absolutely not!”.
- For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.  
καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.
  - Paul presents himself as evidence by citing his credentials as a fellow Israelite.
  - He had been saved by grace through faith and so could his Jewish brethren be.
- God has not rejected His people whom He foreknew.  
οὐκ ἀπόσωτο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω.
  - The question Paul had posed in verse 1 is now clearly stated in the affirmative.
  - Paul wants there to be no doubt that God has plans for the Jewish people both during the Church and in the future.
  - He then adds the phrase ὃν προέγνω (hon proegnō) which means “whom He foreknew”.
  - With this phrase Paul highlights the fact that when God made the eternal promises to His people Israel, He was well aware of their future failures.
- Or do you not know what the Scripture says in *the passage about* Elijah,  
ἢ οὐκ οἶδατε ἐν Ἡλίου τί λέγει ἡ γραφή,
  - Paul challenges his readers with one of his favorite phrases οὐκ οἶδατε (ouk oidate) which means “do you not know”.
  - Whenever Paul uses this phrase, he means “you should know” [Rom 6:3, 16; 7:1; 1 Cor 3:16; ...].
  - The phrase “in the passage about Elijah” is ἐν Ἡλίῳ (en ēlia) which means “in Elijah”.
  - The word “in” here is used in the sense of “in connection with” or “in the case of”, so the NASB translation captures Paul’s meaning.

- how he pleads with God against Israel?  
ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ;
  - The phrase “pleads with” is from ἐντυγχάνω (entunchanō) which means “make an appeal”.
  - In 3 of the 5 uses of this word it is the positive sense of interceding [Rom 8:27, 34; Heb 7:25].
  - Here, however, Elijah makes an appeal to God against the people of Israel.
  - The word “against” is the preposition κατὰ (kata).
  - This is a very interesting preposition in the Greek because it can mean two opposite things.
  - With the accusative, it means “in accordance with”.
  - With the genitive (as here), it means “against”.
- “Lord, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE.”  
κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαμαν, καὶ γὰρ ὑπελείφθη μόνος καὶ ζητοῦσιν τὴν ψυχὴν μου.
  - Paul then quotes from 1 Kings 19:10.
  - This is when Elijah was camped at Horeb after fleeing from Jezebel [1 Kings 18:20-19:10].
- But what is the divine response to him?  
ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός;
  - The phrase “divine response” is χρηματισμός (chrēmatismos) which means “divine answer”.
  - This is the only use of this word in the N.T.
  - This is a cognate of χρηματίζω (chrēmatiszō) which means to impart a divine message [Luke 2:26] and is often a warning [Matt 2:12, 22; Heb 8:5; 11:7].
- “I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.”  
κατέλιπον ἑμμαντῷ ἑπτακισχίλιους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.
  - Paul then quotes from 1 Kings 19:18.
  - This is the concluding verse of God’s response to Elijah [1 Kings 19:11-18].
- In the same way then, there has also come to be in the present age a remnant according to *God’s* gracious choice.  
οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ’ ἐκλογὴν χάριτος γέγονεν·
  - The phrase “in the same way” is οὕτως (houtōs) which means “this”, “so” or “in this manner”.
  - This means verse 5 builds upon verse 4.
  - The phrase “at the present time” is ἐν τῷ νῦν καιρῷ (en tō nun kairō).
  - The word “at” should be translated “in”.
  - The word “time” is from καιρός (kairos) which means “time period” or “proper time”.

- We will translate this as “age”.
  - The word “remnant” is λείμμα (leimma) which means “remnant”.
  - This word is only used once in the N.T.
  - However, Paul used ὑπόλειμμα (hupoleimma) in Rom 9:27 in his quotation of Isa 10:22 where the Hebrew word for remnant is תִּירָאִים (sh’arim).
  - The Hebrew word תִּירָאִים (sh’arim) is used 7 times in Isaiah to refer to the remnant of Israel [Isa 10:20-22; 11:11, 16; 28:5].
  - The phrase “according to God’s gracious choice” is literally “according to a choice of grace”.
  - It is implicit that it is God who does the choosing.
  - The choice referenced here is God’s choice of all believers in the present age to be members of the body of Christ as members of the Church.
- But since it is by grace, it cannot be on the basis of works, otherwise grace ceases to be grace.  
 εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.
- The word “if” is a first-class conditional meaning “if, and it is true”.
  - We will translate this as “since”.
  - The phrase “it is by grace” is literally “by grace”.
  - This clearly refers back to God’s gracious choice in verse 5.
  - The phrases “no longer” are both οὐκέτι (ouketi) which means “not”, “no longer” or “no more”.
  - Paul uses this word in a particular way here.
  - The second instance does mean “no longer” in the sense of “ceases to be”.
  - However, the first means “not” or “cannot be”.
- What then? What Israel is eagerly seeking, it has not obtained,  
 τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν,
- This is the fourth of four times in Romans where Paul uses the phrase “What then?” [Rom 3:3, 9; 6:15; 11:7].
  - As before, this phrase is used to highlight a point of significance or a potential opposing view.
  - The word “seeking” is from ἐπιζητέω (epizēteō) which means “strongly wish for” or “eagerly seek”.
  - This refers back to Rom 9:31 which spoke of Israel pursuing a law of righteousness.
  - The word “obtained” is from ἐπιτυχάνω (epitunchanō) which means “obtain” or “attain to”.
  - This word specifically describes achieving or gaining what one is seeking.
- but those who believed and are among the chosen obtained it, and the others who rejected Christ were hardened;  
 ἡ δὲ ἐκλογή ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν,
- The phrase “those who were chosen” is literally “the chosen”.

- This again refers to God’s gracious choice of all believers in the present age to be members of the body of Christ as members of the Church.
  - We will translate this “those who believed and are among the chosen”.
  - This expresses the idea that Paul has been building toward in the previous two chapters.
  - The phrase “the rest” is οἱ λοιποὶ (hoi loipoi) which means “the rest” or “the others”.
  - We are going to use a verbose translation that captures Paul’s meaning here.
  - The word “hardened” is from πωρόω (pōroō) which means “harden” or “petrify”.
  - This word is always used of the hardening of the heart/mind [Mk 6:52; 8:17; Jn 12:40; 2 Cor 3:14].
- just as it is written, “GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY.”
- καθὼς γέγραπται· ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὄτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.*
- As we have previously noted, Paul uses the phrase “just as it is written” quite often (7 times in Romans) to introduce an O.T. quotation.
  - Paul then gives a reworded quotation of Deut 29:4 from the LXX with a little bit of Isa 29:10 mixed in.
- And David says, “LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM.”
- καὶ Δαυὶδ λέγει· γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,*
- Paul’s next quotation is from Psalm 69, so he cites the human author, King David.
  - Paul then loosely quotes Psalm 69:22 from the LXX.
  - David prayed that the food on the table of his enemies (within Israel) would ensnare them.
- “LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER.”
- σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.*
- Paul then loosely quotes Psalm 69:23 from the LXX.
  - The first half of this quotation is similar to Deut 29:4 emphasizing the inability of the Jewish people to see the truth.
  - The second half of this quotation speaks of the bending of their backs in grief because they had refused to receive God’s truth.

- Principles of Romans 11:1-10
  - Because He is omniscient, God has always known the successes and failures of the people of Israel.
  - This was true when God made His unconditional promises to Abraham, Isaac and Jacob [Gen 12:3; 21:12; 35:10-12].
  - God cannot break His unconditional promises, so we know He has not rejected His people, Israel.
  - God has future plans for Israel that include a renewed stewardship during the Tribulation and Millennial Kingdom.
  - This stewardship will be based upon the crucified and risen Christ, not a promised, coming Messiah.
  - God also has current plans for the Jewish people during the stewardship of the Church.
  - God's plan for the Church has always been to include both Jews and Gentiles [Acts 20:18-21].
  - Paul, who was born an Israelite himself, is a prime example of how a Jew can believe in Jesus.
  - Today, as in Paul's generation, there is a remnant of Jews who have believed in Jesus.
  - Because of their faith in Jesus, these people of Jewish birth have been chosen by God to be identified with the body of Christ rather than with Israel [Gal 3:27-28].
  - The other Jews who have rejected Christ have been hardened because of their unbelief.
  - This partial hardening of individual Jews harkens back to how Israel was hardened because they merely gave lip service to God [Isa 29:9-14].
  - As with Pharaoh, personal negative volition was already present when God hardened their hearts [Exod 8:15, 32; 9:7, 12, 34-35; 10:1].

- **Gentiles Grafted In [11:11-24]**

- I say then, they did not stumble so as to fall beyond recovery, did they? Absolutely not!  
Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο·
  - This verse begins with the statement Λέγω οὖν (legō oun) which means “Therefore, I say”.
  - This builds upon the previous “I say then” from verse 1 of this chapter and the “But I say” phrases in chapter 10 as Paul continues his thoughts.
  - The “they” in this verse refers to Israel – in particular the “others” from verse 7 who had rejected Christ.
  - They are the ones pursuing righteousness through works and not obtaining it [Rom 9:31 cf. 11:7].
  - The word “stumble” is from πταίω (ptaiō) which means “stumble” or “trip”.
  - This is the word James used to refer to failing to keep some aspect of the Law [Jas 2:10] and Peter used regarding walking upright [2 Pet 1:5-10].
  - Even though the word for “stumbling block” in verse 9 is from σκάνδαλον (skandalon), Paul is clearly drawing upon that reference here.
  - This stumble is in reference to the Stone of Stumbling, Jesus Christ [Rom 9:33].
  - The word “fall” is from πίπτω (piptō) which means “fall” or “fall down”.
  - This word, used in conjunction with πταίω (ptaiō), indicates a fall of more permanent nature rather than a simple fall to the ground.
  - The construction of this question is the same as the one in verse 1 of this chapter and is asked with the expectation of a negative response.
  - As we have seen before, Paul’s response is the phrase μὴ γένοιτο· (mē genoito).
  - As we have done before, we will translate this phrase “Absolutely not!”.
- On the contrary, by means of their failure to believe salvation *has come* to the Gentiles,  
ἀλλὰ τῷ αὐτῶν παραπτώματι ἢ σωτηρία τοῖς ἔθνεσιν
  - The word “but” is ἀλλὰ (alla) which forms a sharp contrast with the previous phrase.
  - To capture this meaning, we will translate this “On the contrary” here.
  - The word “by” is part of the translation of the dative phrase τῷ αὐτῶν παραπτώματι (tō autōn paraptōmati) which means “their transgression”.
  - This is a dative of means, so we will translate this accordingly.
  - The word “transgression” is from παράπτωμα (paraptōma) which means “misstep”.
  - The misstep in view is their failure to believe in Jesus as the Christ.
  - The word “salvation” is σωτηρία (sōtēria) which means “deliverance” or “salvation”.
  - The reference here has to do with the gospel message of salvation through faith in Jesus being sent to the Gentiles [Acts 28:25-28].
  - The word “Gentiles” is from ἔθνος (ethnos) which means “a people”, “a nation” or “Gentiles”.
  - We have seen this word used of people in general, but here it is clearly set in contrast to the Jews, so the Gentiles are in view.

- in order to make them jealous.  
εἰς τὸ παραζηλῶσαι αὐτούς.
  - The word “to” is the preposition εἰς (eis) plus the article τὸ (to).
  - When this construction is followed by the infinitive of a verb (as it is here), it forms a purpose clause, so we will translate this “in order to”.
  - The phrase “make jealous” is the infinitive of παραζηλόω (parazēloō) which means “provoke to jealousy” or “make jealous”.
  - This is the verb used back in Rom 10:19.
  - Paul is building upon that quotation here and further develops the idea in Rom 11:14.
- Now since their failure to believe is spiritual abundance for the people of the world  
εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου
  - The word “if” is a first-class conditional meaning “if, and it is true”.
  - We will translate this as “since”.
  - The word “transgression” is παράπτωμα (paraptōma) which means “misstep”.
  - This is the word we translated “failure to believe” in verse 11 and we will again here.
  - The word “riches” is πλοῦτος (ploutos) which means “wealth” or “abundance”.
  - This word refers to spiritual abundance here, not temporal wealth.
  - The word “world” is from κόσμος (kosmos) which means “world”, “universe” or “orderly arrangement”.
  - This word refers to mankind here, not the physical world or Satan’s world system (see v. 15).
- and their loss is spiritual gain for the Gentiles,  
καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν,
  - The word “failure” is ἥττημα (hēttēma) which means “loss”.
  - The word “riches” is again πλοῦτος (ploutos) which means “wealth” or “abundance”.
  - In conjunction with ἥττημα (hēttēma), this word refers to spiritual gain here.
- how much more spiritual abundance will there be when they are fully restored!  
πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν.
  - The phrase “how much more” refers to the spiritual abundance/gain in the first part of this verse.
  - To capture this meaning, we will add the phrase “spiritual abundance” to the translation.
  - The word “fulfillment” is πλήρωμα (plērōma) which means “fullness”, “full number” or “fulfillment”.
  - This word refers to the fulfillment of God’s promises concerning Israel when they are fully restored to the land and living under the New Covenant during the Millennial Kingdom.
  - The phrase “will their fulfillment be!” is simply “their fulfillment”.
  - Given the meaning of fulfillment here, we will do our own verbose translation.

- But I am speaking to you, the Gentiles. Given that I am indeed an apostle of Gentiles, I take my ministry very seriously,  
 Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν· ἐφ’ ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω,
  - Paul makes it clear that, although he has been engaged in a long discussion about Israel, he is now speaking to the Gentiles.
  - The phrase “to you who are Gentiles” is actually “to you, the Gentiles”.
  - He is addressing the Gentiles as a group.
  - The phrase “Inasmuch then as” is a literal translation, but Paul uses this expression in the sense of “Given that”.
  - The phrase “I am” is εἰμι ἐγὼ (eimi egō).
  - The inclusion of ἐγὼ (egō = “I”) intensifies the verb and we will translate this “I am indeed”.
  - The word “magnify” is δοξάζω (doxazō) which means “praise” or “glorify” and refers to how seriously Paul takes his ministry.
- hopeful that I might move my kinsmen to jealousy and save some of them.  
 εἴ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν.
  - The word “if” is a third-class conditional meaning “maybe it is true, maybe it is not”.
  - The word “somehow” is πως (pōs) which means “in some way”, “by any means” or “perhaps”.
  - These two words together express why Paul takes his ministry very seriously.
  - To express this meaning, we will translate these words “hopeful that”.
  - The phrase “I might move to jealousy” is the subjunctive of παραζηλώω (parazēloō).
  - This is the word we saw back in verse 11 referring to the quotation from Deut 32:21 from chapter 10.
  - The phrase “my fellow countrymen” is literally “my flesh”.
  - It is clear from the context that Paul is talking about his kinsmen according to the flesh [Rom 9:3].
  - The word “save” is the subjunctive of σώζω (sōzō).
  - The key here is that, even if Paul is able to move his kinsmen to jealousy, they still might not come to know Jesus as their Savior.
- For since their being set aside leads to the reconciliation of the *people of the* world,  
 εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου,
  - The word “if” is a first-class conditional meaning “if, and it is true”.
  - We will translate this as “since”.
  - The word “rejection” is ἀποβολή (apobolē) which means “rejection” or “loss”.
  - This word is a combination of the prefix ἀπο (apo = “away/aside”) and the noun βολή (bolē = “toss”).
  - We will translate this as “being set aside”.
  - The word “reconciliation” is καταλλαγὴ (katallagē) which means “reconciliation”.

- This is the word Paul used of our reconciliation through Christ in Rom 5:11 and the ministry/word of reconciliation in 2 Cor 5:18-19.
- Once again, the word “world” is from κόσμος (kosmos) which means “world”, “universe” or “orderly arrangement”.
- As in verse 12 this word refers to mankind, not the physical world or Satan’s world system.
- what will *their* acceptance be but life from the dead?  
τίς ἡ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν;
  - The word “acceptance” is πρόσλημψις (proslēmpsis) which means “acceptance”.
  - This word describes being accepted into a relationship, so Paul is talking about God once again accepting Israel as his stewards on earth.
  - The ultimate fulfillment of this is the Millennial Kingdom with Jesus Christ as King and Israel living under the New Covenant.
  - At the beginning of the Millennium, O.T. saints will be resurrected to serve the Lord [Dan 12:2].
- Principles of Romans 11:11-15
  - Though Israel did indeed stumble over the stumbling stone when they rejected Jesus as the Christ, God still has plans for His chosen people.
  - The failures of individuals or entire people groups will never thwart God’s A to Ω plan [Job 23:13; 42:2; Isa 46:10].
  - During the Church Age the stewardship has been extended to all Gentiles who believe in Jesus, and this makes the Jewish people jealous [Deut 32:21].
  - This blessing for believing Gentiles today is an example of how God works all things (even Israel’s failure) together for good [Rom 8:28].
  - However, there will be even greater spiritual abundance for all when God’s plans for Israel have been fulfilled [Micah 4:1-5; Jer 3:15-18].
  - Paul’s deep love for his kinsman [Rom 9:1-3] prompted him to reach out to the Jewish people before fulfilling his given ministry to the Gentiles [Acts 13:46-47 cf. 9:15].
  - His ministry to the Gentiles did not constitute an abandonment of the Jewish people [1 Cor 9:19-23] because sharing the gospel with the Gentiles would ultimately bring some Jews to faith in Christ.
  - The ministry of reconciliation has been granted to the Church today [2 Cor 5:16-21].
  - In the future stewardship of Israel, the ministry of reconciliation will be granted to all Israel, including the resurrected O.T. saints [Matt 8:11; Dan 12:13; Ezek 37:25-28].

- Since the first piece *of dough* is holy, the whole lump *of dough* is also;  
εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα·
  - The word “if” is a first-class conditional meaning “if, and it is true”.
  - We will translate this as “since”.
  - The phrase “first piece of dough” is ἀπαρχή (aparchē) which means “first portion”.
  - This word is often used of first fruits [Rom 8:23; 1 Cor 15:20, 23; 16:15; Jas 1:18; Rev 14:4].
  - The NASB translators added the words “of dough” because of the reference to a lump of dough in the phrase which follows.
  - The word “lump” is φύραμα (phurama) which means “lump of dough”.
  - This word was used of a lump of potter’s clay back in Rom 9:21.
- and since the root is holy, the branches are too.  
καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.
  - Again, the word “if” is a first-class conditional meaning “if, and it is true”.
  - We will translate this as “since”.
  - The word “root” is ῥίζα (rhiza) which means “root”.
  - This is the first if three uses of this word in this passage where Paul calls on the imagery of the olive tree as it represents Israel.
  - The root represents the patriarchs of Israel.
  - The branches represent the people of Israel.
  - In the previous imagery, the first piece of dough represents the patriarchs of Israel and the whole lump of dough represents the people of Israel.
- But since some of the branches were broken off,  
Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν,
  - Again, the word “if” is a first-class conditional meaning “if, and it is true”.
  - We will translate this as “since”.
  - The branches that were broken off represent unbelieving Jews who lost their stewardship.
  - The branches that were not broken off represent believing Jews who, as part of the Church, continue to serve in a stewardship role.
- and you, being a wild olive branch, were grafted in among them  
σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς
  - The “you” Paul is addressing in this verse is the Gentiles [v. 13].
  - The Gentiles are described as a wild olive.
  - This implies that the olive tree that represents the Israelites is a cultivated olive tree.
  - Normally, a cultivated olive branch would be grafted into a wild olive tree.
  - Paul recognizes that grafting a wild olive branch into a cultivated olive tree is not the norm [v. 24].

- and became partakers together with them of the rich root of the olive tree,  
καὶ συγκοινωνὸς τῆς ῥίζης τῆς πιότητος τῆς ἐλαίας ἐγένου,  
  - The phrase “partaker with” is from συγκοινωνός (sunkoinōnos) which means “fellow partaker”.
  - The συν (sun) prefix means “together with”.
  - The root of the verb is κοινωνός (koinōnos) which means “partner” or “sharer” and is a cognate of κοινωνία (koinōnia), the N.T. word for fellowship.
  - The phrase “the rich root” is literally “the root of fatness”.
  - This describes the spiritual blessings that are available to us via Israel’s rich spiritual heritage.
  - The phrase “the olive tree” symbolically represents Israel [Jer 11:16; Ps 52:8].
- stop being arrogant toward the natural branches;  
καὶ συγκοινωνὸς τῆς ῥίζης τῆς πιότητος τῆς ἐλαίας ἐγένου,  
  - The phrase “do not be arrogant toward” is μὴ (mē) plus the present imperative of κατακαυχάομαι (katakauchaomai).
  - This is a construction in the Koine Greek that indicates that an activity is currently in progress and means “stop being arrogant toward”.
  - The phrase “the branches” refers to the natural branches of the olive tree.
  - This arrogance could be toward any of the natural branches, but in particular the branches that were broken off for their unbelief are in view here.
- and given that you are arrogant, you ought to recognize that it is not you who provides support for the root,  
εἰ δὲ κατακαυχᾶσαι οὐ σὺ τὴν ῥίζαν βαστάζεις  
  - The word “if” is a first-class conditional meaning “if, and it is true”.
  - Typically, we would translate this as “since”, but this time we will use “given that” instead.
  - The phrase “remember that” was added by the NASB translators to capture Paul’s meaning here.
  - With the same thing in mind, we will translate this “you ought to recognize that” instead.
  - The word “supports” is from βαστάζω (bastazō) which means “carry” or “bear”.
  - The meaning here is to “provide support for” someone or something.
- but the root provides support for you.  
ἀλλὰ ἡ ῥίζα σέ.  
  - The word “supports” is implied by the sentence construction.
  - Given that we changed the translation to “provide support for” previously, we will use a similar translation here.

- You will say then, “Branches were broken off so that I might be grafted in.”  
ἐρεῖς οὖν· ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρισθῶ.
  - The phrase “You will say then” is used in a way similar to “You will say to me then” in Rom 9:19.
  - Here, this phrase introduces a rebuttal that might be proffered by the Gentiles.
  - The rebuttal presumes that God’s reason for removing natural branches was to be able to graft in the wild branches.
  - Paul will clearly state that was not God’s purpose.
- Rightly so, but they were broken off for their unbelief, and you have standing by means of your faith.  
καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας.
  - The phrase “Quite right” is καλῶς (kalōs) which means “rightly” or “correctly”.
  - Paul offers a correction to the statement, so we will translate this “Rightly so, but”.
  - The word “unbelief” is ἀπιστία (apistia) which means “unbelief” or “unfaithfulness”.
  - Here it refers to an active state of disbelief rather than an absence of faith.
  - The word “stand” is from ἵστημι (histēmi) which means “establish”, “stand” or “stand firm”.
  - Here it is used to describe our standing in Christ which we have through faith in Him.
  - The phrase “by faith” is the dative of πίστις (pistis).
  - This is a dative of means which we will translate “by means of faith”.
- Stop being conceited, but instead show proper respect;  
μὴ ὑψηλὰ φρόνει ἀλλὰ φοβοῦ·
  - The phrase “Do not be conceited” is the same construction we saw back in verse 18.
  - As we saw before, this construction in the Koine Greek that indicates that an activity is currently in progress and means “Stop being conceited”.
  - The word “but” is ἀλλὰ (alla) which forms a sharp contrast with the phrase which came before.
  - To express this contrast, we will translate this word “but instead” here.
  - The word “fear” is from φοβέω (phobeō) which means “be afraid” or “have reverence”.
  - Paul uses this imperative here to admonish Gentile believers to show the proper respect for Almighty God.
- for since God did not spare the natural branches, He will not spare you, either.  
εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, [μὴ πως] οὐδὲ σοῦ φείσεται.
  - The word “if” is a first-class conditional meaning “if, and it is true”.
  - We will translate this as “since”.
  - The words “spare” are from φείδομαι (pheidomai) which means “save from loss”.
  - This corresponds to branches being broken off of the olive tree.
  - God did not spare the natural branches in that He (temporarily) revoked Israel’s stewardship because of their unbelief.
  - Paul warns the Gentiles it could happen to them.

- Notice then the kindness and judicial strictness of God;  
 ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ·
  - The word “Behold” is from εἶδον (eidon) which means “see” or “perceive”.
  - Paul is using this word to instruct his readers to pay attention and notice something.
  - The word “kindness” is from χρηστότης (chrēstotēs) which means “goodness”, “kindness” or “generosity”.
  - This is the word we find in Rom 2:4, Eph 2:7 and Titus 3:4 referring to God’s kindness toward us.
  - This is also the word used to describe one aspect of the fruit of the Spirit in Gal 5:22-23 and a proper heart attitude in Col 3:12-14.
  - This word is found 3X in this verse.
  - The word “severity” is from ἀποτομία (apotomia) which means “harshness” or “severity”.
  - This term refers to God’s strict enforcement of judicial matters.
- to those who fell, judicial strictness, but to you, God’s kindness,  
 ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ χρηστότης θεοῦ,
  - The phrase “to those who fell” refers to unbelieving Israel [v. 11].
  - These are the branches which were broken off of the olive tree.
  - Again, the word “severity” is ἀποτομία (apotomia) which means “harshness” or “severity”.
  - We will translate this “judicial strictness” as we did before.
  - The word “you” refers to Gentiles as a whole.
  - God’s kindness is directed toward all Gentiles, but only those who have believed in Jesus Christ as Savior are the beneficiaries of His kindness.
- if you continue in His kindness; otherwise you also will be cut off.  
 ἐὰν ἐπιμένῃς τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ.
  - The word “if” is a third-class conditional meaning “maybe yes, maybe no”.
  - This indicates that the volition of the Gentile people will be involved.
  - The word “continue” is from ἐπιμένω (epimenō) which means “remain” or “persist”.
  - The root word μένω (menō) means “remain” and the ἐπι (epi) prefix serves as an intensifier.
  - The phrase “you also will be cut off” does not describe loss of salvation for individuals.
  - This phrase is talking about the loss of the blessing of participating in the present stewardship for Gentiles as a whole.
- And they also, if they do not continue in their unbelief, will be grafted in,  
 κἀκεῖνοι δέ, ἐὰν μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται·
  - The phrase “they also” refers to the Jews as a whole.
  - The word “if” is a third-class conditional meaning “maybe yes, maybe no”.
  - Once again, the word “continue” is from ἐπιμένω (epimenō) which means “remain” or “persist”.
  - As it is now, the Jews (as a whole) remain in a state of active disbelief.

- The word “unbelief” is from ἀπιστία (apistia) which means “unbelief” or “unfaithfulness”.
  - As we saw back in verse 20 this refers to an active state of disbelief rather than an absence of faith.
  - The phrase “will be grafted in” refers to the future restoration of Israel’s stewardship.
  - Individual Jews who believe during the Church are natural branches which were never broken off.
- for God is able to graft them in again.  
 δυνατὸς γὰρ ἐστὶν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς.
- The word “able” is δυνατός (dunatos) which means “able” or “capable”.
  - This word describes potential power and indicates that God has more than enough power to do this.
  - Israel’s stewardship has not been restored due to their unbelief, not because God is not capable.
- For since you were cut off from what is by nature a wild olive tree,  
 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπησ ἀγριελαίου
- The word “if” is a first-class conditional meaning “if, and it is true”.
  - We will translate this as “since”.
  - The phrase “what is by nature a wild olive tree” is literally “a wild olive tree according to nature”.
  - This adds extra emphasis to the fact that we were not naturally a part of the cultivated olive tree of Israel’s spiritual heritage.
- and were grafted contrary to nature into a cultivated olive tree,  
 καὶ παρὰ φύσιν ἐνεκεντρίσθησ εἰς καλλιέλαιον,
- The phrase “contrary to nature” indicates that it is not natural to graft an “inferior” wild olive branch into a cultivated olive tree.
  - The standard practice was to graft a cultivated olive branch into a wild olive tree.
  - The phrase “cultivated olive tree” is from καλλιέλαιος (kallielaios).
  - This clarifies that the olive tree (including the root and natural branches) in this running analogy has been a cultivated olive tree.
- how much more will these who are the natural branches be grafted into their own olive tree!  
 πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρίσθησονται τῇ ἰδίᾳ ἐλαίᾳ.
- We saw the phrase “how much more” back in verse 12 referring to Israel’s full restoration.
  - This verse also refers to the future when Israel (as a whole) will believe in Jesus as the Messiah.
  - For these natural branches to be grafted in, they had to be previously broken off of the olive tree.
  - Paul did not pose this as a question, but rather made this statement as an exclamation.

- Principles of Romans 11:16-24
  - Paul's illustration using the first piece of dough was most likely based upon the first fruits offering of Israel [Num 15:17-21; Neh 10:37; Ezek 44:30].
  - As members of the Church, we are to be a new lump [1 Cor 5:6-7] and ought to appreciate those who came before us and provide examples from which we can learn [1 Cor 10:1-12].
  - Just as the first piece of dough and the lump make a good illustration of Israel's spiritual heritage, so do the root and branches of a tree.
    - The branches of a tree owe their very existence to the root system.
    - Israel is the foundation of the spiritual heritage of the Church [Rom 9:4-5].
  - In Paul's illustration of the olive tree there are four types of branches...
    - Natural branches that were broken off represent unbelieving Jews (temporarily) removed from their stewardship function.
    - Natural branches that were not broken off represent Jews who have believed in Jesus and retain their stewardship function as part of the Church.
    - Wild branches that are grafted in represent Gentiles who have believed in Jesus and share in the stewardship function as part of the Church.
    - Natural branches that are grafted back in represent Israel in the fullness of their restored stewardship function during the Millennial Kingdom.
  - Israel's unbelief should serve as a warning for us today [Heb 3:10-19].
  - When God chooses not to spare something, it is worthy of our attention...
    - His Son [Rom 8:32]
    - Jerusalem [Ezek 7:9; Jer 25:29]
    - Fallen angels and the pre-Flood world [2 Pet 2:4-5].
  - If Israel's stewardship was taken away for their unbelief, we should be aware that the present stewardship can also be taken away.
  - If we become arrogant toward Israel because of their failures, we should recognize that whatever we have is by the grace of God [1 Cor 4:7].
  - The Church is not under Law, but under grace [Rom 6:14], and that means we face an even greater accountability [Heb 10:28-29].
  - God is abundant in His lovingkindness toward us, but He is also omniscient [Heb 4:12-13] and will be strict in His administration of justice [Num 14:18; Heb 12:28-29].
  - If God will prune individual branches of the vine [John 15:1-6], He will also certainly remove the grafted in branches of the olive tree.
  - Recognizing these things, spiritual believers should conduct themselves with fear [1 Pet 1:17] and be concerned about the failures of other believers within the church [Gal 6:1; Jas 5:19-20].
  - The Rapture is indeed the blessed hope of the Church, but that event will also constitute the end of the present stewardship which (as all previous stewardships have done) ends in failure [1 Tim 4:1-3; 2 Tim 3:1-5; Rev 3:14-22].

## • All Israel Will Be Saved [11:25-32]

- For I do not want you, brethren, to be uninformed of this mystery —  
Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο,
  - The word “brethren” is ἀδελφοί (adelphoi) which means “brothers” or “brethren”.
  - Paul is not talking about his Jewish brethren here, but rather his brothers and sisters in Christ.
  - The word “uninformed” is from ἀγνοέω (agnoeō) which means “not to know” or “be ignorant of”.
  - The translation “uninformed” expresses well Paul’s use of this word here.
  - The word “mystery” is μυστήριον (mustērion) which means “something previously unrevealed”.
  - This word describes something that is simply unrevealed, not difficult to understand.
- so that you might not continue to be wise in your own estimation —  
ἵνα μὴ ᾔτε [παρ’] ἑαυτοῖς φρόνιμοι,
  - The phrase “so that” is ἵνα (hina) which introduces a purpose clause.
  - Paul’s purpose in revealing the mystery of the partial hardening of Israel is to prevent believers from being conceited toward the Jews.
  - The phrase “will not be” is the subjunctive of εἰμί (eimi) which means “to be”.
  - The subjunctive is a doubtful assertion, so this phrase should be translated “might not be”.
  - The phrase “wise in your own estimation” refers to being conceited [v. 20].
  - Paul is telling believers (Gentile believers, in particular) about how God has been dealing with Israel so that they will stop being conceited.
- that a partial hardening of their hearts has happened to Israel  
ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν
  - The word “hardening” is πώρωσις (pōrōsis) which means “hardening” or “dulling”.
  - This word is a noun cognate of the verb πωρόω (pōroō) which we saw back in Rom 11:7.
  - As with the verb form, πώρωσις (pōrōsis) is always used of hardness of heart [Mark 3:5; Eph 4:18].
  - We will add the word “of their hearts” to make this meaning clear.
  - The word “partial” is ἀπὸ μέρους (apo merous) which means “partial”.
  - This makes it clear that individual Jews are capable of believing in Jesus today.
- until the fullness of the Gentiles has come about;  
ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εισέλθῃ
  - The word “fullness” is πλήρωμα (plērōma) which means “fullness” or “fulfillment”.
  - This is the word we saw back in Rom 11:12 that referred to the full restoration of Israel.
  - Here it refers to the fullness of the blessings for the Gentiles in the Church as described in Rom 15.
  - Thus, the phrase “the fullness of the Gentiles” should not be confused with “the times of the Gentiles” [Luke 21:24] or the Dispensation of the Gentiles [Gen 1-11; Job].

- The phrase “has come in” is from εἰσερχομαι (eiserchomai) which means “enter” or “come into”.
- The meaning here has to do with entering into a particular state.
- We will translate this “has come about”.
- This entire phrase tells us that the hardening of Israel’s hearts, in addition to being partial in nature, is also temporary because it will come to an end.
- and, in the end, all Israel will be saved;  
καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται,
  - The word “so” is οὕτως (houtōs) which means “thus” or “so”.
  - This word can be used in a modal sense or, as here, in a temporal sense.
  - We will translate this “in the end”.
  - The phrase “all Israel” does not refer to every individual Jewish person.
  - This is describing the ultimate salvation of Israel as a whole when Christ comes at the 2<sup>nd</sup> Advent.
  - At that time there will be some individual Jews who do not pass muster [Ezek 20:34–38].
  - The word “saved” is from σῶζω (sōzō) which means “save”, “rescue” or “deliver”.
  - Here, this word is talking about believing Israel’s deliverance at the end of the Tribulation.
  - As they enter into the Kingdom, all of Israel will be comprised of born-again believers.
- just as it is written,  
καθὼς γέγραπται·
  - As we have previously noted, Paul uses the phrase “just as it is written” quite often (7 times in Romans) to introduce an O.T. quotation.
  - This gives additional credibility to Paul’s position because he is supporting it with Scripture.
- “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.”  
*ἥξει ἐκ Σιών ὁ ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.*
  - Paul begins his quotation of O.T. Scripture by citing Isa 59:20.
  - This refers to Christ’s coming at the 2<sup>nd</sup> Advent and the establishment of the New Covenant.
- “THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.”  
*καὶ αὕτη αὐτοῖς ἡ παρ’ ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.*
  - Paul continues his quotation of O.T. Scripture by citing the beginning of Isa 59:21.
  - This covenant is the New Covenant [Jer 31:33-34].
  - Paul completes his quotation of O.T. Scripture by referencing the beginning of Isa 27:9.
  - This is true for any Jew who believes today and all Israel under the New Covenant.

○ Principles of Romans 11:25-27

- In the Pauline epistles, the word mystery refers to some aspect of the stewardship of the Church [Rom 11:25; 16:25; 1 Cor 2:7; 4:1; 13:2; 15:51; Eph 1:9; 3:3-4, 9; 5:32; 6:19; Col 1:26-27; 2:2; 4:3; 2 Thess 2:7; 1 Tim 3:9, 16].
- During the present dispensation of the Church, Israel is under a partial hardening of their hearts.
- This partial hardening was done in response to Israel's unbelief and rejection of the Messiah.
- Israel, as a nation, will not repent and accept Jesus as the Messiah until the Tribulation.
- However, because the hardening is only partial, individual Jews are capable of believing in Jesus throughout the stewardship of the Church.
- The Times of the Gentiles [Lk 21:24] corresponds to a dream interpretation given to Daniel by God [Dan 2:31-45].
  - This period of history is characterized by four great Gentile empires – Babylon, Persia, Greece, and Rome – having dominion over Israel.
  - The final phase (the feet of iron and clay) is the western world which would spring out of Rome.
  - After the Rapture, the feet of iron and clay will take the form of a revived Roman empire which rises out of the western world during the Tribulation.
  - The Times of the Gentiles will finally come to an end at the Second Advent of Christ.
- The Fullness of the Gentiles refers to blessings for Gentiles during the stewardship of the Church and is not the same thing as the Times of the Gentiles.
- The Dispensation of the Gentiles (Mankind) is the period from Adam to the call of Abraham and is not the same thing as the Times of the Gentiles or the Fullness of the Gentiles.
- In the end, all Israel will be saved as they enter the Millennial Kingdom under the New Covenant.
- This will take place after the Wilderness Judgment when Jesus Christ has purged Israel of all unbelievers [Ezek 20:34-38].
- This judgment comes at the end of the Tribulation which is a time of spiritual revival for Israel.
- The Mosaic Covenant could only cover Israel's sins as they looked forward to the coming Messiah who would be their Redeemer.
- The New Covenant that has been ratified by the Blood of Christ will remove Israel's sin and bless them forever [Isa 59:21; Jer 31:31-34; Luke 22:20; Heb 8:7-13; 10:1-4].

- Regarding the gospel they are subjected to hostility for your sake,  
κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι’ ὑμᾶς,
  - The phrase “From the standpoint of the gospel” is literally “According to the gospel”.
  - This usage of κατὰ (kata) can also be translated “With respect to” or “In relation to” or “Regarding”.
  - The word “enemies” is from ἐχθρός (echthros) which means “hated” or “hostile” or “enemy”.
  - This word is used here in the sense of being subjected to hostility.
- but regarding God’s choice they are objects of His love for the sake of the patriarchs;  
κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας·
  - The phrase “from the standpoint of God’s choice” is literally “According to the choice”.
  - As we did before, we will translate κατὰ (kata) as “regarding” here.
  - The NASB translators added the word *God’s* to this phrase.
  - They did so because it is clear from the text that it is God who made this choice.
  - The word “beloved” is from ἀγαπητός (agapētos) which means “dear” or “beloved”.
  - This word describes Israel as being the objects of God’s love.
  - The phrase “the fathers” is used here to refer to the patriarchs of Israel.
  - We will translate the “the patriarchs” in order to capture this meaning.
- for the things bestowed by grace and the calling of God are irrevocable.  
ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ.
  - The word “gifts” is from χάρισμα (charisma) which means “favor bestowed” or “grace gift”.
  - This word is often used to refer to spiritual gifts of the Church, but here it is used in reference to the privileges granted by God to the people of Israel.
  - The word “calling” is κλήσις (klēsis) which means “calling” or “invitation”.
  - Here this describes the call of God to the people of Israel from among the nations to be a separate (and holy) nation unto Him.
  - The word “irrevocable” is from ἀμεταμέλητος (ametamelētos) which means “without regret”.
  - In this case, this word is used of the faithfulness of God and carries the full force of the translation “irrevocable”.
- For just as you once were disobedient to God,  
ὥσπερ γὰρ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ,
  - The word “disobedient” is from ἀπειθέω (apeitheō) which means “disobey” or “be disobedient”.
  - In the N.T. this disobedience is always directed toward God, His ordinances, or His revelation.
  - This word and the cognate noun ἀπειθεία (apeitheia) appear four times in this passage.
  - These two words highlight the negative volitional choices made by mankind.

- but in the present time have been shown mercy by means of their disobedience,  
 νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ,
  - The word “mercy” is from ἐλεέω (eleeō) which means “have compassion” or “show mercy”.
  - This word occurs three times in verses 30-32.
  - Thus, we can see that the theme of this passage is man’s disobedience and God’s mercy.
  - The phrase “because of their disobedience” is the dative phrase “by their disobedience”.
  - This is a dative of means and should be translated “by means of their disobedience”.
- so they have been disobedient in the present time as well,  
 οὕτως καὶ οὗτοι νῦν ἠπειθήσαν
  - Just as we have seen with the pronouns “they” and “their” throughout this passage, the word “these” refers to the people of Israel.
  - The phrase “also now” refers to the disobedience of the Jewish people in the present time.
- in order that, by means of the mercy shown to you, they might be shown mercy as well.  
 τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσιν.
  - The word “that” is ἵνα (hina) which means “so that” or “in order that”.
  - This word is used to introduce a purpose clause.
  - We will translate this “in order that” here.
  - The phrase “because of the mercy shown to you” is the same basic construct as “because of their disobedience” we saw in verse 30.
  - This is a dative of means and we will translate this as “by means of the mercy shown to you”.
  - There is a text question whether the word “now” belongs here.
  - Because this construction looks very similar to the beginning of this verse, it is probable that the word was added by the copyists.
  - Paul is developing his argument regarding Israel’s future, so it follows that he is not talking about the present time here.
  - We will omit the word “now” from the translation.
  - The phrase “may be shown mercy” is the subjunctive of ἐλεέω (eleeō).
  - The subjunctive mood is one of doubtful assertion, so this should be translated “might be shown mercy”.
- For God has locked up all in disobedience so that He might show mercy to all.  
 συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.
  - The phrase “shut up” is from συγκλείω (sunkleiō) which means “enclose” or “confine”.
  - This word has the force of imprisonment, so we will translate this as “locked up”.
  - The words “all” are both τοὺς πάντας (tous pantas) which means “them all”.
  - Paul is using this Greek phrase to refer to all people.
  - The phrase “may show mercy” in the subjunctive of ἐλεέω (eleeō).
  - The subjunctive mood is one of doubtful assertion, so this should be translated “might show mercy”.

- Principles of Romans 11:28-32
  - Today we must view Israel from two perspectives.
    - Regarding the present stewardship of the Church, they are subjected to hostility from God as their hearts have been partially hardened.
    - Regarding the eternal plan of God, they are objects of God's love and an integral part of the future of His A to Ω plan for the sake of the patriarchs who received His immutable promises.
  - The call of God and the things bestowed by Him in grace are irrevocable.
    - For Israel, this applies to all the benefits they enjoy as His chosen nation as well as future blessings.
    - For the Church, this applies to spiritual gifts [Rom 12:6] as well as our heavenly calling in Christ [1 Cor 1:26-31; 7:20-24; Eph 1:18-23; 4:1-6; Phil 3:13-14; 1 Th 2:10-13; 2 Th 1:11-12; 2 Tim 1:8-11; Heb 3:1].
  - God's plan for Israel, including their future restored stewardship, is recorded in the O.T. Scriptures.
  - God's plan for the Jewish people to be part of the Church today was never revealed in the O.T.
  - However, God, who is the A and the Ω, has always had a plan which included Israel and the Church [Isa 41:4; 43:8-13; 44:6-8; Rev 1:8, 17-18; 22:13].
  - Israel has been locked up in disobedience so that they might be shown mercy in the future Millennial Kingdom under the New Covenant.
  - This mercy will be received by believing Jews who live throughout the 1000-year kingdom age.
  - It is equally true that all people have been locked up in disobedience so that they might be shown mercy [Gal 3:22-26].

## • **Glory Be to God [11:33-36]**

- Oh, the depth of the abundance both of the wisdom and knowledge of God!  
Ω βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ.
  - The word “riches” is from πλοῦτος (ploutos) which means “wealth” or “abundance”.
  - Here this refers to the abundance of the wisdom and knowledge of God.
  - The knowledge of God speaks of His omniscience which is unlimited.
  - The wisdom of God speaks of His perfect application of that knowledge to everything in His creation.
- How unsearchable are His judgments and unfathomable His ways!  
ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.
  - The word “unsearchable” is from ἀνεξεραύνητος (anexeraunētos) which means “unsearchable”.
  - This is the only use of this word in the N.T. and it can also mean “unfathomable”.
  - This reference to God’s judgments highlights His perfectly just dealings with His creation.
  - This is particularly important as Paul wraps up his discussion on God’s dealings with Israel.
  - The word “unfathomable” is from ἀνεξιχνίαστος (anexichniastos) which means “inscrutable”.
  - This word describes something that is beyond being traced out.
  - This word is very similar in meaning to ἀνεξεραύνητος (anexeraunētos).
  - Either word could be translated as “unsearchable” or “unfathomable”.
  - This reference to God’s ways highlights all that God does in every circumstance.
- For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR?  
*τίς γὰρ ἔγνω νοῦν κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;*
  - Once again Paul quotes O.T. Scriptures to support his position.
  - Regarding the unsearchable and unfathomable attributes of God, Paul cites Isa 40:13.
- Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN?  
*ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;*
  - Paul continues his quotation of O.T. Scriptures with citations from the Book of Job.
  - This quotation is an amalgamation of two verses – the first half of Job 35:7 and a rewording of the first half of Job 41:11.
- For from Him and through Him and to Him are all things.  
ὅτι ἐξ αὐτοῦ καὶ δι’ αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα.
  - The word “to” is εἰς (eis) which can mean either “to” or “for”.
  - Both meanings are applicable to what Paul is saying, but we will leave this word translated “to”.

- Paul continues this doxology by highlighting three important truths about God.
  - Everything in the creation comes from God.
  - Everything has come about through God.
  - Everything that exists is to/for God.
- To Him be the glory forever. Amen.  
 αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.
  - Paul concludes this doxology by attributing glory to God the Father.
  - This is common in the Pauline epistles [Rom 16:27; Eph 3:21; Phil 4:20; 1 Tim 1:17; 2 Tim 4:18] and elsewhere in the N.T. [1 Pet 4:11; 5:11; 2 Pet 3:18; Jude 25; Rev 1:6; 5:13; 7:12].
- Principles of Romans 11:33-36
  - The fullness of God is indeed unsearchable and unfathomable [Job 11:7-9; 37:5; Isa 40:28; 55:8-9].
    - This does not negate the fact that we do search for God and find Him [Deut 4:29; Jer 29:13].
    - This does not change the fact that, with God's help, we can fathom many things about Him [Prov 2:4-6; 1 Cor 2:6-13; Eph 3:8-10].
  - The from, through and to/for concept applies to God the Father [Heb 2:10].
  - The from, through and to/for concept applies to Jesus Christ [Col 1:16].
  - The from, through and to/for concept applies to God the Father and Jesus Christ [1 Cor 8:6].
  - This makes complete sense because, as believers, we know that God the Father and God the Son are one [John 1:1-2; 10:30].
  - This makes the oneness of the Church through our fellowship with one another and with God the Father and Jesus Christ even more amazing [John 17:11, 20-23; 1 John 1:1-3].