

11[1] I say then, the God did not push away¹ his people, did he? May it not be! For I also am an Israeli from Abraham's seed, of Benjamin's tribe. [2] The God did not push away his people whom he foreknew. Or have you not known what the writing says in Elijah how he pleads with the God against the Israel, saying, [3] “Lord, they killed your prophets and tore down your altars, and I left alone; and they seek my soul.”²

[4] But, what is the divine response to him? “I left for myself seven thousand men who did not bow a knee to the Baal.”³ [5] So then, also in the now time⁴ has a remnant been⁵ according to election. [6] And if by grace, it is no longer from works, otherwise the grace is no longer grace. And if from works, it is no longer grace. Otherwise, the work is no longer work.

[7] What then? What Israel is seeking after, this it did not obtain, but the elect did obtain and the rest were hardened.⁶ [8] Just as it has been written, “The God gave to them a spirit of deep sleep,⁷ eyes which are not to see, and ears which are not to hear, unto the today day.⁸ [9] And David says, “Let their table become for a snare and for a trap, and for an offense, and for a repayment to them. [10] Let their eyes be darkened which are not to see, and let their back be bent through everything.”⁹

[11] I say then, they did not stumble so that they might fall, did they? May it not be! But, through their trespass, the salvation is to the nations, for the provoking them to jealousy. [12] And, if their trespass is wealth for the world, and their failure wealth for nations, how much more their fullness?¹⁰

[13] For I speak to you, to the nations, inasmuch as I am indeed an apostle of nations, I glorify my service. [14] If somehow I might provoke to jealousy my flesh and save some of them. [15] For if the casting away of them is reconciliation of the world, what is the acceptance, if not life from the dead?¹¹

[16] And if the first fruit is holy, the lump is also. And if the root is holy, the branch is also. [17] And if some of the branches were broken off, and you being a wild olive tree were grafted in them and became a partaker of the root and the fatness of the olive tree, [18] do not boast over the branches. And if you do boast,

1 ἀπώσατο (apôsato) “push away” - see footnote for Acts 7:39.

2 1 Kings 19:10

3 1 Kings 19:18

4 νῦν καιρῷ (nun kairô) more literally, “now time”

5 γέγονεν (gegonen) “has . . . been” - perfect (past)

6 ἐπωρώθησαν (epôrôthêsan) “hardened” YLT, NAS; “blinded” NKJV, KJV – see John 12:40 where there is both “blinded” and “hardened” (NKJV).

7 κατανύξεως (katanuxeôs) “deep sleep” YLT; “stupor” NKJV – only here in NT. Same word in LXX Isaiah 29:10 for תַּרְדֵּמָה (tardēmâh) “deep sleep” (see footnote for Genesis 2:21).

8 σήμερον ἡμέρας (sêmeron hêmeras) more literally, “today day”

9 Psalm 69:22-23, - “let their back be bend through everything” = LXX (vs 68:24); Hebrew “make their loins shake continually” (NKJV) מַתְנֵי־הֶם תִּמְיֵד חַמְ'אֵד (mâtênêhem tâmiyd ham`ad).

10 πληρώμα (plêrôma) “fullness” - same word as in e.g. Romans 11:25 “fullness” of the nations; 13:10 “fullness” of law; Galatians 4:4 “fullness” of the time; Ephesians 1:10 “fullness” of the times; 23 His body, the “fullness” of Him; Colossians 1:19; 2:9 “the fullness.”

11 See Romans 11:25-26; 1 Thessalonians 4:15-5:3; Revelation 7 (144,000); 12 (the woman = Israel).

you do not bear the root, but the root you.

[19] You will say then, “Branches were broken off, so that I might be grafted in.” [20] Correct, for the unbelief they were broken off, and you have stood¹² by the faith. Do not be conceited,¹³ but fear. [21] For if the God did not spare the natural branches, so perhaps he will not spare you either.

[22] Behold then, kindness and severity of God. Upon those who fell, severity, and upon you, kindness, if you continue in the kindness. Otherwise, you also will be cut off. [23] And those also, if they do not continue in the unbelief, they will be grafted in. For the God is able to graft them in again. [24] For if you were cut off from the wild by nature olive tree, and contrary to nature were grafted into a cultivated olive tree, how much more these who are according to nature will be grafted into their own olive tree?

[25] For I do not desire you to be ignorant, brethren, of this mystery, so that you might not be prudent about yourselves.¹⁴ That, hardness in part has happened to the Israel until which the fullness of the nations might come in. [26] And so, all Israel will be saved. Just as it has been written, “Out of Zion the deliverer will come and he will turn back ungodliness from Jacob. [27] And this is the covenant from me to them, when I take away their sins.”¹⁵ [28] Indeed, concerning the good news, enemies because of you, but concerning the election, beloved because of the fathers, [29] for the gifts and the calling of the God are irrevocable.

[30] For just as you formerly were disobedient to the God, but now you received mercy in their disobedience, [31] so these also now were disobedient, the mercy is to you, so that these also might receive mercy. [32] For the God confined the all unto disobedience, so that he might have mercy on the all.

[33] O, depth of wealth and wisdom and knowledge of God, how unsearchable¹⁶ are his judgments and unfathomable¹⁷ his ways. [34] For who knew lord's mind? Or, who became his counselor?¹⁸ [35] Or, who gave to him first and he shall repay him? [36] Because, from him and through him and unto him are all things. To him be the glory unto the ages. Amen.

12 ἕστηκας (hestêkas) “you have stood” - perfect (past)

13 ὑψηλοφρόνει (hupsêlophonei) “conceited” - compound verb, first part, ὑψηλὸν (hupsêlon) is “high” (e.g. Luke 4:5), second, φρόνει (phonei) is to “think” (e.g. Romans 8:5).

14 “prudent about yourselves” - see Proverbs 3:7; 26:12; 28:11; **Isaiah 5:21**; Romans 12:16.

15 Passage unknown.

16 All that is done under the Sun is “unsearchable” (Ecclesiastes 8:16-17), how much more His judgments? For His understanding has much power. It is “without number” (עֵין מִסְפָּר [’êyn mispâr] Psalm 147:5, “infinite” NKJV).

17 ἀνεξιχνίαστοι (anexichniastoi) NAS “unfathomable” (“incapable of being fully explored or understood” Oxford); NKJV “past finding out” - found also in Ephesians 3:8 “unfathomable” (NAS).

18 See also Isaiah 40:13-17.