

**Romans 11**  
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**I. Verses 1–4**

**A. I say therefore.**

1. **I say.** λέγω, or **lego**, i.e. emphasis on what is said, and not just the specific words.
2. **Therefore.** This word links us to what Paul has established in Chapter 10. We recall the following (in part from Jim Hilston’s notes on Romans 10):
  - a. Paul ended his discussion in Chapter 10 with these citations from the Law and the Prophets:

Deut. 32:21—They have moved me to jealousy with no God, They have provoked me to anger with their vanities; and I will move them to jealousy with no people, I will provoke them to anger with a foolish nation.

Isaiah 65:1—I am sought of them that asked not for Me; I am found of them that sought Me not; I said “Behold Me, behold Me” unto a nation that was not called by My name.

Isaiah 65:2—I have spread out My hands all the day unto a rebellious People, which walketh in a way not good, after their own thoughts.
  - b. These citations, in their original context, refer to the setting aside of Rebrobate Israel in favor of Elect Israel—from within and out of the Nation of Israel an Elect Nation would be brought forth that would be regarded by Reprobate and Rabbinical Israel as foolish and non-representative of the Nation and hence no nation at all, and to this Elect Israel would be given the eternal, earthly empire. This is referred to in Is. 11:12, Matt. 8:5–12; 19:23–30; 21:28–46; 23 (chapter). In particular, the 12 (with Matthias) are the Sanhedrin or Great Synagogue of the Foolish Nation (Is. 32:1, Matt. 19:28, Luke 22:27–30), even though they (along with Christ) were “foolish” or “untutored” in the eyes of the rabbis (Prov. 3:5–7, Jer. 8:8, Luke 18:17, Matt. 18:4; 5:11; 10:22–25, I Pet. 4:14, cf. Acts 4), i.e. not graduates of any recognized rabbinical seminary; yet with David, they are the Israel that truly studies, learns, obeys the Law and the Prophets (Ps. 1 (psalm); 119:97–104), while those of Reprobate Israel do not, consumed with their traditions and commentaries of same (Matt. 15:1–9, Mark 7:1–13). We note that Elect Israel is fully Israel, i.e. ethnic Israel and ceremonial Israel, distinct from the Elect Gentiles, inheriting the Land and ruling over the nations (Is. 2:1–4; 14:1–3; 60 (chapter); 61:5–6, Joel 3 (chapter), Amos 9:11–12, Zech. 8:23, Matt. 5:3–18, etc). We also note: the rabbis of the Second Generation maintain that a thrusting-away of them is a thrusting-away of the Nation (essentially asserted every time the “Nazarene” and His disciples are discussed in the Talmud (tractate Sanhedrin)), but the Scriptures assert that putting away of the rabbis and the establishing of Elect Israel and her earthly, ethnic empire is in fact the bringing in of the true Israel (Amos 9:8–10).
  - c. These citations, in Paul’s context in Romans 10, have an even richer meaning. Paul in Romans 10 gives a resounding defense of his gospel and its distinctiveness, including its completely non-ceremonial and non-ethnic character, against the gain-sayers, especially those of Second Generation Israel. Such assert, through a perverse and subtle use of Scripture, that the non-ethnic character of Paul’s gospel implies there is no Nation to spearhead the proclamation of the gospel to the nations; and so such a gospel is not logistically possible or morally fair. Paul dismisses their argument (10:18), claiming that his gospel has gone out as effectively to the nations as did the original Gentile gospel proclaimed in the stars (Psalm 19). And then Paul

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gives the citations at hand to show the character of those doing this particular gainsaying: they claim to be true Israel, while despising Elect Israel as a foolish nation not worthy of being the People; and it follows that they especially despise the Body of Christ in which there is no Israel at all. This is the point of Paul's citation of these Scriptures within his overall argument of Chapter 10; restated, their character in gainsaying the Body can also be seen in their hatred of Elect Israel.

- d. We should also note that the gainsayers from Second Generation Israel have their counterparts today, who, like their rabbinical forbears (whose nature they share), both deny the distinctive character of Paul's Gospel—and hence deny Paul's Gospel to their destruction (cf. II Pet. 3:15–16)—and at the same time deny there is a future ethnic, eternal, earthly Israel—and hence deny Elect Israel's future (recall the rabbis deny a future Israel apart from themselves!). See also I Thess. 2:14–18.
- e. **Therefore** would then seem to refer to at least both of the following matters:
  - i. Reprobate Israel will come to naught, and Elect Israel will triumph in the end.
  - ii. In the present dispensation, there is no Israel before God at all; and the Body that exists now will be the key to that future triumph of Elect Israel and her hope and kingdom (Rom. 8:16–25).

**B. Himself-thrust-away.**

1. The verb *ἠπόσατο*, or **'apwsato**, is in the aorist middle voice of *ἠποθέω*, or **'apwthew**, which a compound of two words meaning “away from” and “to thrust, shove”.
2. Usage of *ἠπόσατο*.
  - a. LXX (including apocrypha): occurs 71 times in totality of all manuscripts [Hatch & Redpath, p. 115]. A pertinent example is I Sam. 12:22 (in context).
  - b. Greek N. T. All the occurrences are: Acts 7:27,39; 13:46, Rom. 11:1,2, I Tim. 1:19.
  - c. In the context of election and salvation, *ἠπόσατο* appears to have a sense of finality, often used in LXX where the Hebrew has the sense of **forsake** (e.g. Judges 6:13, I Sam. 12:22, etc). This seems clearly the sense in Acts 7:39; 13:46, I Tim. 1:19.
  - d. Given this apparent pattern of usage and the context of God's sovereign intent, we take *ἠπόσατο* in the sense of **thrust away with finality, to forsake utterly**.
  - e. Finally, this meaning is intensified by the middle voice.

**C. Has not God Himself-thrust-away His people?**

1. **His people** in context refers to Israel in some sense.
2. **Not** is the general negative.
3. The LXX reading in I Sam. 12:22 (**For absolutely-not will the Lord thrust away His people**) uses the very same wording as Rom. 11:1, but with the future middle of the verb along with the absolute negative. This faithfully renders the Hebrew text as well—He will never forsake His people. What is the sense of **people**?
  - a. Elect Israel? In this case:
    - i. The answer from the Law, Prophets, Gospels (Synoptics) is **no** in every way since they proclaim Elect Israel's eternal future as the chief nation of the earth (Is. 2:1–4; 14:1–3; 60 (chapter); 61:5–6, Joel 3 (chapter), Amos 9:11–12, Zech. 8:23, Matt. 5:17–18, etc). Is God a liar? His Word is understandable and true.
    - ii. Further, the Hebrew and Jewish Scriptures (e.g. Gospels) proclaim, even as in I Sam. 12:22, that God will in fact never do that since He called Israel to be a nation after His great name. See Matt. 5: 17–18.

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- b. Israel in some national, ethnic sense? This reduces to the previous case. Israel has a national future before God precisely because Elect Israel has a secured future.
  - c. Reprobate Israel? In this case, the answer is ultimately **yes**. Reprobate Israel has been and will yet be cast utterly away and forsaken, and the Hebrew and Jewish Scriptures proclaim this over and over (e.g. Is. 66:24, Amos 9:8–10).
  - d. In which sense does Paul mean **people**? His answer (which we examine below) makes it clear that he intends **Elect Israel**. You cannot defend against a forsaking that has been foreordained from of old (Jude 4) and prophesied from of old; and Paul would have to do this if he meant Reprobate Israel. Therefore, he intends **Elect Israel**.
4. But why does Paul need to defend against a question that has already been answered before, over and over again, in the Law and Prophets, namely that Elect Israel is secure as an eternal, ethnic empire? Because he intends to give a DIFFERENT answer, i.e. he will answer **no** for distinct reasons never considered in the Law and Prophets. And he will present this answer, and its reasons, in several different ways so that we cannot fail to get the point (except for unbelief).
- D. **May it not be; for I am an Israelite, out of the seed of Abraham, of the tribe of Benjamin.**
1. This answer is entirely new and completely different from that of the prophets. Paul does not say cite Israel's future from the prophets or God's faithfulness, for these answers were known and had been repeatedly given. Rather he cites the fact that he is of Jewish stock (cf. Philip 3:4–10); and indeed his point later sharpens to say he is of Jewish stock from unbelieving, Messiah rejecting, Second Generation Israel, for see all of Rom. 11, especially 6–7,30–33, along with Rom. 9:3, Gal. 1:13,22–23, I Tim. 1:11–16.
  2. Paul is NOT of Elect Israel, for his hope is not in the Land under angels, but in the Third Heaven over angels (I Cor. 6:2–3, II Cor. 12:1–4, Rom. 8:16–25, Eph. 1:3,20–1; 2:6, Col. 1:12, Phil. 3:20 (Greek), I Thess. 4:16–17, etc); rather, Paul is of the Body of Christ which is neither Jew nor Gentile (I Cor. 12:12–27, Rom. 10:9–12, Gal. 6:15, Eph. 3:6 (Greek), etc). As we comment below in (7), it was manifestly not possible for him to have the hope of Elect Israel.
  3. Paul's answer is inspired and new, and his answer, from both this verse and all of Rom. 11, boils down to simply this: he is BOTH in the Body and of Jewish stock from rebellious Second Generation Israel.
  4. The NEW proof of Elect Israel's eternal and distinct, ethnic hegemony over the earth, already proclaimed in the prophets and guaranteed by God's veracity, is that in the Jewless-Gentileless Body of Christ there are members of Jewish stock from unbelieving Second Generation Israel. Indeed, Paul and many others were saved out of Second Generation Israel, indeed Rabbinical Israel, indeed that Israel which persecuted Elect Israel, into the Body of Christ; for Paul had refused the Kingdom Gospel of Christ and the 12.
  5. The existence of members of the Body of Christ which are of Jewish stock, together with the existence of members of the Body of Christ which are of Gentile stock, and these together without distinction, confirms how the Pauline Gospel defines the Body (see the references adduced above). The LACK of either one would deny the Scriptural claim that the Body is non-ethnic. Thus Paul being of Jewish stock, along with Titus being of

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Gentile stock, sets forth the truth of the Body of Christ. The presence of both shows that God is not “prejudicial” either way. This argument is strengthened when we consider those Jewish and Gentile members of the Body at the time of its formation would all have been reprovved if Israel’s Third Generation had begun immediately, i.e. if there had not been a Body (see (7) below)—if God has mercy on Jews who rejected the Kingdom gospel and who would have been reprovved, then surely God will honor His promises to Elect Israel.

6. But now Paul claims that the existence of Body members of Jewish stock, especially those of Second Generation Israel, serves a purpose other than just confirming the non-ethnic character of the Body of Christ: it assures us that ethnic Elect Israel will come to pass just as the prophets said. In particular, God being non-prejudiced, with respect to a Jew being of that Generation refusing the Kingdom Gospel, proves that the judgment against Reprobate Israel and Second Generation Rabbinical Israel CANNOT be taken as a judgment against Elect Israel and her prophesied future; and moreover the presence of such Jewish stock in the Body serves as a reminder that Israel’s ethnic prophecies MUST COME TO PASS, despite what the gainsayers of this dispensation say. (Remember, if Elect Israel should have no future, then Israel could have no future as a nation before God, which would mean that God would be prejudicially minded against those of Jewish stock, especially those of the Second Generation refusing the Kingdom Gospel.)
7. For the sake of emphasis, let us restate what we see as Paul’s overall point from Rom. 11 concerning the surety of Israel’s righteous, ethnic hegemony over the earth.
  - a. The behavior of unbelieving Second Generation Israel in opposition to Christ as Messiah of Israel and in opposition to the Kingdom hope under Christ is part of why Paul asks this question of God totally forsaking Israel.
  - b. Now during the Second Generation, Paul (Saul), Timothy, Silas, Sosthenes, Gaius, Crispus Gaius, and almost the entire Corinthian, Roman, Thessalonian assemblies were all Jews in opposition to Jesus as Israel’s Messiah; so that they were part of the problem of unbelieving Israel opposing Christ, the 12, and Elect Israel and so part of the motivation for God forsaking Israel entirely.
  - c. It seems that those rejecting the witness of Christ and the 12 in the Second Generation CANNOT be part of Elect Israel and all such would therefore have been manifested as reprovved if the Third Generation had started immediately (Rom. 11:30–33 (Greek text), Gal. 1:13,22–23, Philip. 3:4–9, I Tim. 1:11–16). This principle would also seem to apply to the Gentiles of the Second Generation as well, namely, those rejecting the witness of Christ and the 12 CANNOT be part of their respective national Elects, and all would have manifested as reprobates if the Body had not been formed. This is all confirmed by the Second Generation being a complete 40 year period of testing and probation. Those failing the test in that period cannot be part of Elect Israel or the Righteous of the Nations.
  - d. But from what would have otherwise been reprobates of the Second Generation—for it seems that those rejecting the witness of Christ and the 12 in the Second Generation CANNOT be part of Elect Israel and would therefore have been manifested as reprovved if the Third Generation had started immediately, God chose instead to make these anti-Kingdom, anti-Elect-Israel Jews into members of the Body of Christ, in which there is neither Jew nor Gentile, and which will be a critical

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part of the means of restoring to Elect Israel the very Kingdom they opposed while in the Second Generation. More later in Verses 5–6 below.

- e. The non-ethnic character of the Body would seem to be a necessary consequence of points (d,e) since the actual reprobate are neither Jew or Gentile, but all have one destiny in the Lake of the God-Fire (Greek text of Rev. 20:10). Those not responding to the Kingdom gospel were, at the end of the 40 years, as good as “reprobate” in some sense and hence all-without-distinction were sinners (Rom. 3:23) and all-without-distinction concluded in unbelief (Rom. 11:32a) so that in the Body God can have mercy upon all-without-distinction (Rom. 11:32b).
  8. Paul later speaks (Verse 5) of the members of the Body of Jewish stock, and in context these are specifically those from the rebellious Second Generation, as a “Jewish remnant” within the Body of Christ as a proof of the future restoration of Israel’s ethnic kingdom. To repeat, this remnant has no special privilege or role in the Body; but rather serves the purposes of showing the Body is non-ethnic AND proving ethnic Israel has its prophetic future and showing God’s superabundant grace to the Body—this remnant in the Body from Second Generation Israel would otherwise have been reprobate.
  9. The Body of Christ is the shrine of the Father, Christ as the chief cornerstone, indwelt by the Spirit (Eph. 2:19–22, Rom. 8:9–11, I Cor. 3:16, II Cor. 3:16), in which each member is built into the shrine, as God sees fit. This shrine comprises stones sourced from both Jewish and Gentile suppliers; and since this is the **naos**—the Holy of Holies in context—no stone has priority over another, save Christ has priority over all. No outer-wall stones, inner-wall stones, middle-wall-of-partition-between-Jew-and-Gentile stones, court-of-women stones, priest-shed stones, along with shrine stones; there are only the shrine stones, without distinction between Jew and Gentile, bond and free, male and female. The Jewish stones of the Father’s personal shrine remind us Elect Israel and her future temple-compounds (**hieron**) are assured.
  10. The Jewish “stones” in the Body are not unlike the stones in this dispensation left from the Herod-Zerubbabel **hieron**. From the temple study posted to the e-group (“Comments to E-Group Concerning the ‘Temple’ Prophecies of Matthew 24, Mark 13, Luke 21”, 22 April 2001), we summarize:
    - a. The “remnant” stones show that no functioning temple exists and hence no priestly nation exists before God today; i.e. there is no national Israel before God at the present time.
    - b. The “remnant” stones show that the prophecies of Matthew 24, Mark 13, Luke 21 have a future fulfillment and hence that ethnic Israel will be restored before God in the future as the priestly nation.
- E. **God has absolutely-not thrust-away His people whom He foreknew.**
1. This answers to **may it never be**; i.e. this is the conclusion which Paul draws upon His being both a member of the Body and of Jewish stock.
  2. Structure of this part of the passage is as follows: the assertion claimed (**may it never be**), the reason (Paul is a Body member of Israel’s Second Generation), the assertion proved (God has absolutely not forsaken Elect Israel as the future priestly nation).
  3. **Absolutely-not.** Strong Greek negative **oúk** (οὐκ).

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4. **Foreknew**. This translates the aorist indicative (3rd person singular) **proégnw** (*προέγνω*) of **proginwskw** (*προγινώσκω*). This requires a little work. We now give a worksheet with (almost) all the occurrences of **proginwskw** (*προγινώσκω*) and **prógnwsis** (*πρόγνωσις*).
- a. Concordance of **proginwskw** (*προγινώσκω*) in LXX canon: no occurrences.
  - b. Concordance of **proginwskw** (*προγινώσκω*) in LXX apocrypha for God's foreknowing(?):  
Wisdom of Solomon 18:6 (5–7) And when they had determined to slay the babes of saints, one child being cast forth and saved to reprove them, thou tookest away the multitude of their children and destroyest them all together in a mighty water. Of that night [first Passover] were our fathers *foreknown*, that assuredly knowing unto what oaths they had given credence they might afterwards be of good cheer. So of thy people were accepted both the salvation of the righteous and the destruction of the enemies.
  - c. Concordance of **proginwskw** (*προγινώσκω*) in Greek N. T.  
Acts 26:5 Who [the Jews] *foreknew* me from the first, if they would will to testify, that after the strictest sect of our religion lived I a Pharisee.  
Rom. 8:29 Because whom He *foreknew*, He also pre-marked to be jointly-conformed to the icon of His Son, that He should be Firstborn among many brethren.  
Rom. 11:2 God has absolutely-not thrust away His people whom He *foreknew*.  
I Pet. 1:20 Having been *foreknown*, on one hand, before the foundation of the kosmos, but on the other hand, being manifest in the last times because of you.  
II Pet. 3:17 You therefore, *foreknowing*, [be on] guard lest, being led away with the error of the lawless [ones], you should fall from your own stability.
  - d. Concordance of **prógnwsis** (*πρόγνωσις*) in LXX canon: no occurrences.
  - e. Concordance of **prógnwsis** (*πρόγνωσις*) in LXX apocrypha of God's foreknowledge(?):  
Judith 9:6 Yea, what things Thou didst determine were ready at hand, and said, Lo, we are here: for all Thy ways are prepared and Thy judgments are in Thy *foreknowledge*.  
Judith 11:19 And I [Judith] will lead thee [Nebuchadnezzar] through the midst of the Judea, until Thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my *foreknowledge*, and they were declared unto me, and I am sent to tell thee.
  - f. Concordance of **prógnwsis** (*πρόγνωσις*) in Greek N. T.  
Acts 2:23 This man, given up by the having-been-fixed decree and *foreknowledge* of God, you killed through [the] hand of lawless [men] fastening [Him to a tree].  
I Pet. 1:2 [Elect] according to the *foreknowledge* of God [the] Father, sanctification of [the] Spirit, unto [the] truly-sprinkling-obedience of Jesus Christ: grace to you and peace, may it be multiplied.
  - g. Concordance of **proginwskw** (*προγινώσκω*) and **prógnwsis** (*πρόγνωσις*) from papyri and pottery fragments: see [Moulton & Milligan, p. 538]. Essentially the same as in the previously indicated occurrences as used of men foreknowing.

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5. **First conclusions on foreknow.** We have two basic, usage-based, initial conclusions.
  - a. The foreknow wordgroup, when used of man foreknowing or man's foreknowledge, refers to man knowing about things ahead of time, or with reference to a particular time, man already knowing something or having previously known something. Such foreknowledge is in fact based in God revealing His foreknowledge, i.e. on God revealing His decisions as to what the future should be; but see discussions below on God's foreknowledge and Is. 46:9–11.
  - b. The foreknow wordgroup, when used of God foreknowing or God's foreknowledge, particularly w.r.t. the case of God foreknowing, refers to God's deciding an individual to a specific end or purpose (Is. 46:9–11)—and knowing His own mind in the “process”, which decision is then articulated into decree—and in every actual case refers to God's choosing of the members of the Elect. It therefore seems equivalent to the **thélw** (*θέλω*) word group as regarding the Elect. Recall from previous studies that this word group expresses God's will as impulse or desire springing from His inclination and nature and is especially linked to the Father.
6. **Second conclusions on foreknow.**
  - a. The foreknow wordgroup, when used of God foreknowing or God's foreknowledge, is used with dispensational specificity (because God does not make murky and ill-defined decisions and decrees—every jod and tittle are decided) and used of each House of the Elect—Body, Israel, and (implicitly) the Nations.
  - b. The foreknow wordgroup, when used of God foreknowing or God's foreknowledge, is not used exclusively of the Body of Christ and is not part of the distinctive “pre” vocabulary which shows the Body to be logically prior to Elect Israel and the Nations. When the foreknow wordgroup is used in a distinctive way of the Body, the context or the presence of the “pre” words distinctive words (distinctive of the Body) will so indicate. Similarly, context will tell us when Israel is intended.
  - c. The prefix **pro** or “pre” in **foreknow** is a reference to time order and not to logical order within the decisions and decrees of God. He decided the Body in eternity past, ahead of time, but this is also true of Israel and the Nations. The distinctive “pre” vocabulary of the Body is logical in nature as is the distinctive “from” vocabulary of Israel and the Nations. But all the Redemptive Elect were already decided and known in eternity past.
7. **Third conclusions on foreknow.**
  - a. **Foreknow** in Rom. 11:2 refers directly to the ordaining of Israel to be an eternal, ethnically distinct nation and kingdom, and that God has already decided and known Israel in this way: this is a necessary implication of the meaning of **foreknow** AND the prophets.
  - b. **Foreknow** in Rom. 11:2 refers directly to the ordaining of Israel to be an eternal, ethnically distinct nation and kingdom, and that God has already decided and known Israel in this way: this is a necessary implication of meaning of **foreknow** AND Paul's membership in the Body of Christ (and indeed the membership of anyone, e.g. Timothy, Sosthenes, Gaius, Crispus, Silas, etc, of Jewish stock).
  - c. Paul's NEW proof of Israel's distinctive ethnic imperial future brings together TWO senses of **foreknow**:
    - i. Paul was foreknown as a member of the Body which is prior to all the Elect in logical order of decree, being foreknown before the creation of the kosmos.

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- ii. Israel was foreknown as the special Nation, to administrate the Nations of the earth, being foreknown from the creation of the kosmos.
  - iii. This two senses play against each other in ways not yet fully understood by me.
- F. **Or do you absolutely-not see precisely-what the Scripture says concerning Elias, how he pleads to God against Israel: Lord, they killed Thy prophets, they dug-down Thy altars, and I alone was left behind and they seek my life.**
1. **Absolutely-not.** Absolute Greek negative.
  2. **Do see.** This translates **'oídaτε** (*'oídaτε*), second person plural of the **'oída/'eídw** (*'oída/'eídō*). To know by seeing with the mind.
  3. **Precisely-what** translates **τί** (*τί*), meaning specifically or particularly what.
  4. **Says.** Historical present of **légw** (*λέγω*).
  5. **Pleas.** Historical present of **'entugchánw** (*'entugchánō*), meaning to converse with, intercede with supplicate, accuse, depending on the context. **Against** (**kata** (*κατά*)) indicates the context of accusation.
  6. **Elias.** The Greek spelling of **Elijah**.
  7. The accusation of Elijah against Israel is from LXX of III Kings 19 (I Kings 19 in the Hebrew text). The whole chapter is relevant, especially 10–18.
  8. The comparison which Paul is setting up is by implication, i.e. a *hypocatastasis*; namely the Anti-Israel of Elijah's day is being compared with the Anti-Israel of the Second Generation, that time period immediately preceding the calling out of the Body of Christ. The Anti-Israel of Elijah's day opposed Elijah just as the Anti-Israel of the Second Generation opposed Christ and the 12 (with Matthias) and the Body which followed (cf. I Thess. 2:14–16). We should note that Anti-Israel's opposition against the Body includes a new element, namely that of slander and misrepresentation (Acts 13:44; 18:6—the actual meaning of the Greek term behind **blaspheme**). This comparison of Anti-Israel in both cases is needed for Paul to modify God's response to Elijah to make a principle for the Body which guarantees Israel's future ethnic kingdom.
  9. As I Kings 19:4 AND 10,14, the purpose of Elijah's supplication to God, in the context of his petition to die, is that Israel would be finished as a nation: for, seemingly, only Elijah is left and when he dies, true Israel is finished.
- G. **But-on-the-contrary, precisely-what says to him the divine-response.**
1. **But-on-the-contrary** translates **'allà** (*'allà*), a conjunction indicating opposition to what has gone before.
  2. **Precisely-what** translates **τί** (*τί*), the accent indicating that “what” is intended with specificity.
  3. **Divine-response** translates the noun **chrematisós** (*χρηματισμός*) of the **chrematízō** (*χρηματίζω*) word group. For usage of the noun, we have the following:
    - a. Occurrences in LXX canon:  
Prov. 24:69 (31:1 in Hebrew/English) My words have been spoken by God, ORACLE of a king, whom his mother instructed.
    - b. Occurrences in LXX apocrypha:  
II Macc. 2:4 It [was] also in the same scripture, that the prophet, being [an] ORACLE, commanded the tabernacle and the ark to accompany him ...  
II Macc. 11:17 John and Absalom, sent from you, delivered the PETITION subscribed, and made request for the performance of the contents thereof.



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c. Greek N. T. Only here in Rom. 11:4.

d. Occurrences in the papyri / pottery fragments: [Moulton & Milligan, p. 692] give several examples of **chrematisós** (χρηματισμός) meaning “report”.

The history of this word is interesting. The **chrematízw** (χρηματίζω) word group is based on the word **chrema** (χρημα), which means “business, money”. The verb form apparently, originally, meant to “conduct business, to negotiate business, to consult about business, to get business advice” and eventually the verb came to include “asking an oracle” and “getting a response from an oracle”. The verb occurs rather frequently in LXX canon, LXX apocrypha, Greek N.T., and in the papyri / pottery fragments [Moulton & Milligan, p. 692]; and the examples of it relating to an oracle or divine response include Matt. 2:12,22, Luke 2:26, Acts 10:22, Heb. 8:5; 11:7; 12:25. The noun form can be seen as being what the verb does, which in the case of Rom. 11:4 is the divine answer to Elijah’s petition.

4. The use of **chrematisós** (χρηματισμός) in the sense of “oracle” or “divine response” is striking given the circumstances of I Kings 19. Typically, the oracle of a god was at a designated place (perhaps a cave?) and the actual answer of the god could be through wind, the tinkling of a bell, actions of sacred animals, a human voice, etc. Elijah is in a cave and witnesses several phenomena; but the small still voice is, in fact, of the Holy Spirit. This was the oracle of the true God and not of some demonic spirit.
5. The wording of the first sentence of Rom. 11:4 indicates that Paul sees the response to Elijah as contrary to his petition against Israel.

**H. I reserved to Myself seven thousand males who absolutely-not bowed [a] knee to Baal.**

1. **Reserved** translates the aorist **katélipon** (κατέλιπον) of **kataleípō** (καταλείπω), which means to leave behind. So God left behind to Himself, i.e. reserved to/for Himself, a certain group of true and faithful Jews. Paul is also setting up a word play between Verse 4 and Verse 5 in which **remnant** translates a word deriving from the stem of the present verb.
2. **Seven thousand males.**
  - a. **Seven thousands** (with the plural). **Seven** is the number of divine completion, meaning that these seven thousand represent an Elect Israel not one of which is missing. The God of Elijah is not some pitiable God Who is barely scraping by!! Those who apostasized to Baal did so as God ordained, and every single one of Elect Israel persevered. Therefore on this basis alone, Elect Israel will yet have her ethnic empire.
  - b. **Males.** The Greek is **’ándras** (’άνδρας), the accusative plural of **’anér** (’ανήρ), whose exclusive usage otherwise in the Greek N.T. appears to be that of a mature male of full stature. In the LXX and the Greek classics, this usage is the same. Therefore by the normative hermeneutic, we must take it in this sense here unless the context, or the context of a parallel passage would require otherwise.
    - i. Note that the Hebrew text merely states **seven thousand**. This is not sufficient to force **’ándras** (’άνδρας) to include non-mature males or non-males.
    - ii. Paul does NOT quote the LXX, but rather plays against it, for the LXX in I Kings 19:18 states: **And thou [Elijah] shalt reserve in Israel seven thousand of the males, all the knees which have absolutely-not bowed [the] knee to Baal.**

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- iii. Paul gives an original translation of the Hebrew text. The LXX was correct to infer that **seven thousand families** or **heads of households** was intended by the Hebrew; but the LXX was very wrong to change Jehovah reserving His own in Elect Israel to Elijah reserving them, even though Elijah is part of the means.
- iv. Note that Paul uses the LXX when the rabbis were accurate in their translation from the Hebrew to the Greek; but, on the other hand, when the rabbis have not been accurate and have interposed themselves as text-priests between the text and the Greek reader (especially when it is so blatant as here), then Paul, out of his apostolic office, disregards the rabbis and gives his own translation overseen by the Spirit of Christ.
- c. **Bowed** translates the aorist of **kamptw** (*κάμπτω*) which means **to bend**, in this verse **to bend the knee**, and hence to bow in this manner vis-a-vis bowing from the waist as is common with us. This refers not to courtesy, but to subjugation. The concordance in the Greek N. T.: Rom. 11:4; 14:11, Eph. 3:14, Philip. 2:10.

## II. Verses 5–6

### A. So therefore even in this present time-period.

1. **So therefore even** translates **houtws oun kai** (*‘ούτως ’ούν και*) with **kai** taken as emphatic. Paul is not claiming that what he is stating is a consequence of what God said to Elijah in context, but rather a consequence of a principle parallel to that at work in Elijah’s case.
  - a. The claim of seven thousand males (and households) is within the context of the whole oracular response, which response is distinctively for Israel (I Kings 19:15–18).
  - b. Paul quotes only that part specifically dealing with the seven thousand, which are the remnant in Elijah’s day, true to the God of Israel and seemingly hidden from view and not obvious to others (and apparently not even Elijah).
2. **Present time-period.** This translates **nun kairw** (*νὺν καιρῶ*) and is a Pauline flag indicating the present dispensation of the Body of Christ. **Kairos** generally means **measured, suitable, fitting**, and hence **a suitable period of time or season, a period of time fitting certain characteristics** and of **specific duration**. **Nun** often indicates the time of the Body’s dispensation, especially with certain combinations. The following are sample lists:
  - a. **Now (nun)** in Rom. 5:9,11; 11:30, II Cor. 5:16,16; 6:2(with **kairos**),2, Col. 1:24.
  - b. **But now (nun de or nuni de or de nun)** in Rom. 3:21; 7:6, I Cor. 12:18,20, Gal. 2:20; 4:9, Eph. 2:13, Col. 1:20, II Tim. 1:10.
  - c. **As now (hws nun)** in Eph 3:5.
  - d. **And now (kai nun)** in Philip. 1:20, II Thess. 2:6.
  - e. **Now time-period/season (nun kairos)** in Rom. 3:26; 8:18; 11:5, II Cor. 8:14
3. **This present time-period.** This is actually the article of previous reference, the **nun kairos** already dealt with in 3:26 and 8:18.
4. **In this present time-period.** This is the dative of sphere—within this specific period of time.
5. Paul is asserting, on the basis of a principle parallel to that for Elijah, the existence of a remnant of Israel within the Body of Christ. We will see that, even though any member of the Body of Jewish Stock may be regarded as part of such a remnant, Paul is

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especially focusing on that remnant of Israel coming from the unbelieving Second Generation, seemingly slated for condemnation, into the Body. Who would have guessed such a thing (Rom. 11:33–36)? Such a God is surety for both Israel and the Body!

**B. So therefore even in this present time-period, [a] remnant according-to [an] election of grace has-come-to-be.**

1. **Remnant** translates **leimma** (*λεῖμμα*). This word is of the **leipw** (*λείπω*) word group. The verb **leipw** has as a primary meaning **to leave behind**. Here are some of the noun derivatives:
  - a. **leimma**, which only occurs in Rom. 11:5 in Greek N. T. and II Kings 19:4 in LXX (using English book names) and almost no occurrences from the papyri/pottery [M&M, 372]. This word’s meaning should then be taken as **those left behind, those remaining, remnant**.
  - b. **kataleimma/hupoleimma** (*κατάλειμμα/ὑπόλειμμα*), which only occurs in Rom. 9:27 in Greek N. T. and the **kata** form occurring 24 times in LXX (17 times in LXX canon) and no occurrences listed from [M&M] the papyri/pottery. The **hupo** form occurs only in (certain manuscripts of) Rom. 9:27 in the Greek N. T. and 13 times in LXX and one occurrence listed in [M&M, 658] from papyri/pottery. Each form means **left behind** or **remnant** but sometimes with the notion of the remnant being proportionately small. In the occurrences I checked in LXX canon, Elect Israel was intended by the **kata** form (Gen. 45:7, Jud. 5:13, Is. 10:22). It is important to note that the verb form **hupoleipw** (*ὑπόλειπω*) is used in Rom. 11:3 of Elijah’s claim to be the only Elect Jew **left** in the context of I Kings 19.
  - c. **loipos** (*λοιπός*) occurs 41 times in the Greek N. T. (e.g. in Matt. 22:6, Rom. 11:7, Rev. 11:13; 12:17; 19:21) and 130 times in the LXX and many occurrences listed from papyri/pottery in [M&M, 380]. In Paul it is never used of the Body of Christ as a whole or of any soteriological subgroup within the Body. More than half the occurrences are outside Paul and, soteriologically speaking, it is used of both reprobate and Elect Israel.
  - d. Time fails me to give a full account of **hupoloipos, epiloipos**, etc; but you can check these out for yourself using the study aids.
  - e. To summarize this discussion so far, Paul had a number of related words to choose from. Given the citation from I Kings 19, he could have chosen **hupoleimma** to fit perfectly with the description of Elijah and Elect of Israel of his day. Instead, Paul chose the closely related word **leimma** in order to make the parallel with Elijah but yet be distinct from Elijah and Elect Israel. This matches perfectly with the group that Paul has in mind, namely a remnant of Israel within the Body of Christ, a remnant plucked, as it were, from the “would-have-been-otherwise” reprobate of Second Generation Israel.
  - f. A further matter of interpretation of **leimma** concerns the lack of the article in Rom. 11:5. **Leimma**’s other occurrence in II Kings 19:4 is used with the article of faithful (and presumably) Elect Israel. Other **leipw** word group remnant words I have checked, when used of Elect Israel, occur with the article (e.g. **epiloipos** in Micah 4:3, **hupoleimma** in Micah 4:7,8, **loipos** in Rev. 12:17). Similar usage occurs in regard to the Non-Elect of Israel (**loipos** in Rom. 11:7, Rev. 11:13). Also, the **leipw**

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word group remnant words occur with the article describing the Elects of the Nations (**hupoloipoi** in Amos 9:12).

- g. Thus, in Rom. 11:5, we have a remnant of Israel in the Body of Christ in the present dispensation (**the present time-period**) which is other than THE remnant of Elect Israel and THE remnant of reprobate Israel
2. **Has-come-to-be** translates **gegonen** (γένονεν), the 3rd person singular, 2nd perfect indicative of **ginomai** (γίνομαι), which means **to exist, to be, to come to be**. Paul is referring to a remnant, not existing previously, but having come to exist in the present dispensation.
3. **[An] Election**. This is an inflection of **ekloge** (ἐκλογή) from the **eklegw** (ἐκλέγω) word group, the latter meaning **to say/articulate out of, to pick out, to choose, to elect**. The absence of the article here is fundamental to the meaning of Verse 5; and likewise, the presence of the article is fundamental to the meaning of Verse 7 below. The working principle is the following: if a notion of widget is defined for Israel and expressed as “THE widget”, then “[an] widget” in the Pauline ministry/gospel without the article refers to the Body of Christ in some analogous way. Examples: “THE Door” refers to the Kingdom gospel, but “[a] door” refers to Paul’s distinctive gospel; “THE Book of Life” refers to the Elects of Israel and the Nations, but “[a] Book of Life” refers to the Body of Christ; “THE remnant” generally refers to Israel or the Nations in some way, but “[a] remnant” (**leimma**) refers to members of the Body of Christ of Jewish stock; “THE regeneration” refers to the restoration of Israel’s kingdom and the Shrine of Jehovah in the Millennial and Eternal earthly temple, but “[a] regeneration” refers to that renewal of the human spirits of the members of the Body of Christ by which the Body (including its Head) is made into the Father’s personal shrine in the Third Heaven; and below (Rom. 11:7) “THE Election” refers to Elect Israel, but “[an] Election” refers to the Body of Christ (Rom. 11:5). Let us document the “THE widget / [an] widget” principle or the “widget rule”.
  - a. **DoorS**.
    - i. Christ as the Messiah of Israel (and implicitly the Savior of the Nations) is THE Door of Faith for the Kingdom gospel: John 10:1,2,7,9 in context of John 10 and Ezek. 37:15–28. This door is the foundation of the 12’s ministry (e.g. Acts 2:36; 4:12). Each of these references (in the Greek text) to Christ as the Messianic Door uses the article, i.e. THE Door.
    - ii. Christ as Head of the Body of Christ is [a] Door of Faith/Word, namely for His Body: Acts 14:27 (in context of 14:26 and 13:1–3), I Cor. 16:9 (in context of 16:1–4), II Cor. 2:12 (in context of Acts 16:8,11; 20:5–6), Col. 4:3 (in context of 1:21–29; 2:2–3, 8–23; 3:1–2). Each of these references (in the Greek text) to Christ as revealed in Paul’s ministry lacks the article; thus we take **[A] Door** to mean **Another Door**, i.e. **A Door other than THE Door of Israel’s kingdom**, i.e. the **Body Door**. The Body Door was the door that opened AFTER the Door of Israel’s Second Generation closed, and so the Body Door is the Door of God’s greatest mercy and grace.
  - b. **BookS of Life** (See detailed study on this by REW)
    - i. The written record of the Elect of Israel and the Righteous of the Nations is called THE Book of THE Life (*both articles!*), all in the first written book of the Greek N. T. (Apocalypse): Rev. 3:5 (in context of letters to 7 synagogues, here

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each one in this Book is confessed before the holy angels, which is not true of any member of the Body of Christ), Rev. 13:8 (in context of chapter 13, here this Book is the Book of the Lamb, i.e. Christ as Messiah of the ceremonial, priestly nation, etc), Rev. 17:8 (in context of those living in the Land during the time of the AntiChrist in the Third Generation, namely the Elect of Israel (and perhaps implicitly the Elects of the Nations), Rev. 20:12 (in context of those declared righteous at the Great White Throne judgment, namely the Elects of the Nations, whose resurrection is long after that of the Body of Christ, and hence no Body members are included), Rev. 20:15 (same context as 20:12), Rev. 21:37 (in context of those either in holy Jerusalem—Elect Israel or of those who enter and leave the city—the Elects of the Nations, and hence no member of the Body is in this Book).

**Note:** Rev. 22:19 has **[a] Book of the Life** only in the Received Text, but in no Greek manuscripts that I can find, not even in any Byzantine manuscripts, and apparently this reading is an anomaly of the Received Text of Revelation being a translation into Greek by Erasmus of the Latin Vulgate of Jerome; the language of **take-away his portion away-from [a] Book of the Life** is problematic logically and differs in at least two significant respects from **blot-out his name out-of the Book of the Life** (Rev. 3:5) and **names written within the Book of the Life** (Rev. 13:8; 20:15; 21:27), the logic of the latter usages being clear; and finally, all the Greek manuscripts apparently read **take-away his portion away-from the Tree of Life** in Rev. 22:19, which is not only supported by all the physical evidence but is logically clear. The Received Text reading violates the pattern we see elsewhere, and is it not interesting that when man introduces errors, the Divine pattern is disrupted? With the proper determination of the actual holy words, the pattern is maintained that we see elsewhere!

- ii. The written record of the Body of Christ, kept secret, and still secret, within the Logos in the Bosom of the Father, is called Book of Life (*no articles!*): Philip. 4:3 (in context of 1:5 cf. 4:15 and Mark 1:1–4; 2:25 (Greek text!); 3:1–8, 17–21 (Greek text!)). No member of Israel’s Elect or of the Nations can be written in this Book of Life. Only those who are jointly-seated with Christ in the Third Heaven (3:20 (Greek text)), who manifest a justification by works before others apart from ceremonies (3:1–8), who are blessed by the Pauline apostleship (2:25 (Greek text), cf. Eph. 3:5 and see our notes on Pauline apostleship), and who are partners with Paul of that gospel that BEGAN with the Pauline public ministry subsequent to Acts 13 (!:5 / 4:15) can be written in this Book of Life.
- c. RemnantS. See discussion of **[a] leimma/remnant** in (1)(f–g) above.
- d. RegenerationS.
  - i. THE **regeneration** (*παλιγγενεσία*) or THE **paliggenesia** in Matt. 19:28 refers to the restoration of Israel’s kingdom, i.e. her eternal earthly empire, under the authority of the 12 as the Sanhedrin / Great Synagogue, or Supreme Court, with Peter as the Nasi (or head of the Sanhedrin) (cf. Matt. 16:18–20; 18:19–20), in which the shrine of Jehavah is restored to the earth (Ezek. 40–47, Rev. 21).
  - ii. **[A] regeneration** is used of the Body of Christ in Tit. 3:5 in a “hendiadytic” construction ([a] truly-holy-spirit-renewing regeneration), which describes the

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regeneration of Body members which Paul elsewhere describes as the indwelling of the Holy Spirit (Rom. 8:9–11) and shrine of the Father (Eph. 2:19–22 (Greek text)).

- e. ElectionS. Since **ekloge** is the word directly concerning us in Romans 11, we consider **ekloge** on an occurrence-by-occurrence basis.

Acts 9:15 But the Lord said to him [Ananias]: “Go thou, because a vessel of [an] **ekloge** is this one [Saul/Paul] to Me, to bear My name before nations [NO article], even kings and sons of Israel.

Rom. 9:11–12 For not yet being born nor practicing anything good or bad [Jacob and Esau], to-the-intent-that God’s purpose according to THE **ekloge** should remain, absolutely-not out-of works, but-rather out-of-the-One calling, it was said to her [Rebekkah] that the greater [Esau] will serve the lesser [Jacob].

Rom. 11:5 So therefore even in this present time-period, a remnant according-to [an] **ekloge** of grace has-come-to-be.

Rom. 11:7 Precisely-what therefore? What Israel seeks-after, this [he: Israel]-obtained absolutely-not, but THE **ekloge** obtained [it], and THE remnant were hardened.

Rom. 11:28 On-one-hand, [they: Israel] [are] enemies according to the gospel because-of you; but-on-the-other-hand, [they: Israel] [are] beloved according to THE **ekloge** because-of the fathers.

I Thess. 1:4 Knowing, brothers beloved by God, THE **ekloge** of-you.

II Pet. 1:10 Wherefore rather, brethren, be diligent to make firm THE calling and **ekloge** of-you (note: an hendiadys).

- i. In Rom. 11:5, the **ekloge** describes a group which is according to the grace of the present time-period or dispensation and hence must be the Body of Christ.
- ii. In Rom. 11:7, the **ekloge** obtains what Israel was seeking, namely the Kingdom and Messianic deliverance, i.e. the Hope of Israel. Now Paul is speaking within a historical framework, as discussed at length above, namely the Second Generation (from John the Baptist and Christ through the Pentecostal ministry of the 12) and what the Second Generation sought after (e.g. Matt. 5:5, Luke 1:46–80). This **ekloge** is Elect Israel, particularly Elect Israel of the Second Generation. Note THE rest (with the article!) of Second Generation Israel were hardened in regards to the Kingdom gospel, and out of these some were saved as a remnant into the Body according to A different **ekloge** (from Verse 5).
- iii. Rom. 11:28 makes it clear that the **ekloge** in view is that Elect of God including the fathers of Israel, namely Elect Israel.
- iv. Overall, what is the pattern? As with doors and books and remnants, those passages using the article concern Israel and those not using the article concern the Body (or individuals of same). There is one exception to this pattern in I Thess. 1:4, but it may only be a partial exception. In the other occurrences concerning the Body (Acts 9:15, Rom. 11:5), the Kingdom gospel and program are expressly in the context (remember Luke’s purpose for writing Acts and the “door” references in Acts); but here in I Thess. 1:4, Israel’s program is not in view and has no contextual priority. Thus, the overall pattern just stated can be tweaked to a principle having no known exceptions: whenever the election of the Body is discussed in the context of Israel’s election and the word **ekloge** is the

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currency of discussion, the article indicates Elect Israel and the lack of the article indicates the Body of Christ.

**Note:** There is another word of the **eklegw** word group which also has a distinctive pattern concerning Elect Israel *vis-a-vis* the Body of Christ, and this word is **eklektos** (ἐκλεκτός). The pattern is that whenever **eklektos** is used in the singular of a group of people, it is never the Body of Christ; i.e. the singular and plural are both used of Elect Israel, only the plural is used of the Body, and the singular in relation to the Body is only used of specific individuals in the Body (e.g. Christ and Rufus). The presence or absence of an article is not part of a pattern for Israel and hence the widget rule does not apply here. Here is the breakdown: singular of Elect Israel in Matt. 24:22,24,31, Mark 13:20,22,27, I Pet. 2:4,6,9, II John 1,13; plural of Elect Israel in Matt. 22:14, Luke 18:7, I Pet. 1:1, Rev. 17:14; plural of the Body in Rom. 8:33, Col. 3:12, II Tim. 2:10, Tit. 1:1; singular of Christ in Luke 23:35 and of Rufus in Rom. 16:13; and the plural of the elect angels in I Tim. 5:21. These are all the occurrences in the Greek N. T. Finally, the article occurs in Matt. 24:22,24,31, Mark 13:20,22,27, Luke 18:7; 23:35, Rom. 16:13, I Tim. 5:21, II Tim. 2:10, II John 13; and the article does not occur in Matt. 22:14, Rom. 8:33, Col. 3:12, Tit. 1:1, I Pet. 1:1; 2:4,6,9, II John 1, Rev. 17:14. Again, as stated above, the widget rule does not apply here and so is not falsified.

- f. **Interpretation of [an] ekloge/election in Rom. 11:5.** To recall, this **ekloge** describes a group which is according to the grace of the present time-period or dispensation and hence must be the Body of Christ.
- i. Out of Second Generation Israel (part of) Elect Israel was called. Elect Israel is THE Remnant called in accordance with THE **ekloge**/election.
  - ii. At the close of that Second Generation, those not submitting to Jesus as Messiah are forever closed off from Israel's Kingdom, whether Jew or Gentile. But, grace upon grace, a remnant of those who would have been part of reprobate Israel were saved into the Body of Christ according to a different and heretofore unrevealed election. These constitute a different remnant according to a different election, namely that election which describes the Body of Christ in which there is neither Jew or Gentile. Recall: if there be ethnic distinction in the Body, then the remnant of Verse 5 is in conflict with the remnant of Verse 7—conflict in terms of the purpose of the Second Generation, conflict in terms of the different hopes of these two remnants, etc.
  - iii. As a continuation of Paul's argumentation, the presence of such a remnant according to such an election of the Body proves that Elect Israel, THE remnant according to THE election, will indeed not be cast away but enter into her eternal, earthly, ethnic empire.
4. **Of-grace. Charitos** (χάριτος) is the genitive singular of **charis** (χάρις), the well-known word in the Greek N. T. for **grace, free favor/gift**, etc. But the grace Paul is referring to is completely unknown, so far as I can tell, in the so-called evangelical community.
- a. Grace in context is that underlying that election, namely the Body of Christ, by which those who would have been condemned under the Kingdom gospel are now saved under Paul's gospel. For those Body members of Jewish stock, such grace is

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also proof that those saved under the Kingdom gospel will indeed enter into that hope.

- b. The Body of Christ is graced in multiple ways:
    - i. We are born of Adam and deserve condemnation.
    - ii. We are all those who do not have Jesus of Nazareth as our Messiah, and therefore under the Kingdom program we again deserve condemnation.
    - iii. We are saved to a hope of being the personal humanity of Christ and expressing His full authority over all the angelic hosts, the highest hope of all.
  - c. This grace is the highest of all saving graces (e.g. Eph. 2:7).
- C. **But since [this remnant is] within-grace, [then] absolutely-no-longer out-of works.**
1. **But. De** ( $\delta\epsilon$ ) indicates continuation of the preceding thought.
  2. **Since. Ei** ( $\epsilon\iota$ ) is the conditional particle, but which condition of class is intended here? Since no verb is provided and **de** indicates a continuation, then the verb must be taken elliptically from the preceding clause, and this verb **gegonen** (see Verse 5 notes above) is indicative. Therefore this is a condition of the first class, meaning the antecedent of the conditional is assumed to be true; and this requires the translation **since** unless the context indicates otherwise (which it does not).
  3. **Within-grace. Chariti** ( $\chi\acute{\alpha}\rho\iota\tau\iota$ ) is the dative singular of **charis** ( $\chi\acute{\alpha}\rho\iota\varsigma$ ). In the preceding clause, something comes to be **of-grace**, indicating this word in Verse 5 is the genitive of source. That having its source in grace is therefore within grace (dative of sphere).
  4. But what is the antecedent of this conditional? What should we assume is within grace so that we should make an inference as to works? This is an ellipsis to be filled from the preceding clause because of **de**. There are two possibilities: **this election of this remnant is within-grace** or **this remnant is within-grace**. We choose the latter for the following reasons (my thanks to Jim Hilston for his personal outline and conversation on this passage):
    - a. The focus of the context is the **remnant** and not the **election per se**.
    - b. That which is **within grace** ought to be that which **comes-to-be according to an election of grace**, namely the **remnant**.
    - c. If the **election** is that which is **within grace**, then looking ahead we have that this same election was at one time **out-of-works** (see discussion below on the Greek term **ouketi**), a contradiction to this very context, as well as many passages in chapters 9 and 10 (see citations below) and the whole testimony of Scripture elsewhere. There is no such thing as an election of a remnant unto any of the salvations of Scripture that is out-of-works, i.e. rooted in or based upon works.
  5. Thus **since** is asserting the certainty of the fact:
    - a. that within the Jewless-Gentileless Body of Christ there is a remnant of Israel's physical stock out of her rebellious Second Generation as a reminder of Israel's future restoration as the chief nation of the earth,
    - b. that this remnant is by an election wholly distinct from that of Elect Israel and the Righteous of the Nations out of a grace wholly distinct from that for Elect Israel and the Righteous of the Nations, and
    - c. that from this fact certain inferences must be drawn concerning works (more below).
  6. **Absolutely-no-longer. Ouketi** ( $\text{\textcircled{O}}\upsilon\kappa\acute{\epsilon}\tau\iota$ ) is a compound of the strong Greek negative **ouk** (absolutely-not) and the adverb **eti** (yet, still, longer). Often the two words appear



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separated, often together as a compound, and often we have **ou** and **eti** separated (**ou** being an alternative to **ouk**). One can peruse the standard concordances, but there seems to be no significant variation in any of these combinations; i.e. **ouketi**, **ouk + eti**, **ou + eti** all appear to mean the same. The general sense is **not any longer, no more, not now, not henceforth**, etc, where the negative is to be understood as absolute; e.g. Luke 16:2, John 15:15, Rom. 7:20; 14:15). It is very remarkable that this meaning is invariable in some 200 occurrences I have checked (LXX, N.T., Papyri, etc) spanning several centuries. These combinations represent a linguistic constant which we must recognize in applying the normative hermeneutic.

- a. The clear inference is that of contrast of conditions w.r.t. time, i.e. BEFORE-AND-AFTER. Up to a certain point a condition prevails and after that point that condition does not prevail.
  - b. In context with Paul being a part of this remnant in the Body from Israel's Second Generation in Verses 1–2, in analogy with the remnant of the 7,000 of Elect Israel in Elijah's day, and **the now time** of Verse 5, indicating the present dispensation of the Body of Christ in contrast with the just-concluded Second Generation of Israel, **ouketi** refers to the present dispensation in contrast with the Israel's Second Generation, i.e. we should associate **in the now time** with **absolutely-no-longer**.
  - c. Restated, **ouketi** refers to the change of dispensation from the Kingdom to the Body of Christ with specific reference to this special remnant in the Body as a proof not only of the Body but of Israel's distinctive eternal future, even as the remnant of Elect Israel in Elijah's day was a proof of Israel's distinctive eternal future.
7. **Out-of works.** The contrast in between **within-grace** (namely that grace from which comes an election of a remnant in the Body of Christ) and **out-of works**.
8. Our purpose now is to understand the intent of **but since [this remnant is] within-grace, [then it is] absolutely-no-longer out-of works**.
- a. In the context of Romans, Paul has already made several "grace-works" contrasts (again, my thanks to Jim for bringing these passages to my attention):

Rom. 9:30—What shall we say then? That the nations, which pursued not after righteousness, apprehended [a] righteousness, namely that righteousness [which is] out-of faith.

Rom. 9:31—But Israel, pursuing a law of righteousness, did not arrive at [such a] law.

Rom. 9:32—Precisely why? Because they [pursued] absolutely-not out-of faith, but as out-of works.

Rom. 10:2—For I bear them record that they have a zeal of God, but absolutely-not according to detailed-knowledge.

Rom. 10:3—For being-ignorant-of the righteousness from God, and seeking to establish the[ir] own, they absolutely-not submitted to the righteousness from God.

Rom. 10:4—For Christ is [the] completion of the law for righteousness to every believing one.

Rom. 10:5—For Moses writes: the man doing righteousness [which is] out-of law shall live within it.

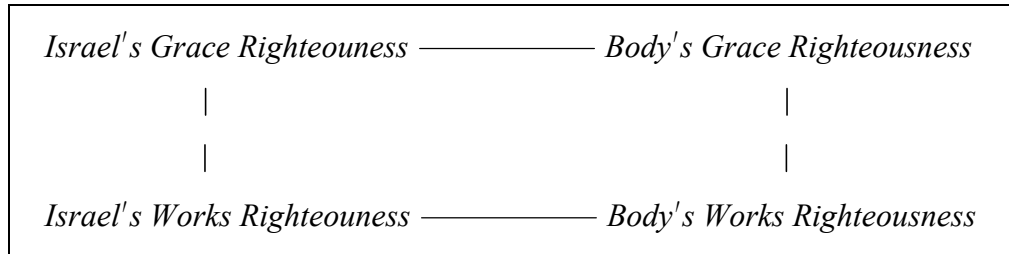
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These passages describe two grace-works examples: those within the Body of Christ have attained Body righteousness out-of faith (namely that faith which is in accordance with the Mystery); and the reprobate of Israel, specifically the reprobate of the Second Generation pursued an impossibility, namely the out-of works righteousness in accordance with Israel's Law. Note for both of these examples that each is intra-dispensational, i.e. within a dispensation. Further, for every dispensation, Christ is the end of the futile out-of works righteousness for the believing ones.

- b. If we say in Rom. 11:6 that the grace and works being contrasted are from the same dispensation—as a covenantalist might allege or a dispensationalist might allege if the latter thought the grace and works are both from the Gentile dispensation or both from Israel's dispensation or both from the Body dispensation—then we have a plain contradiction to the conjoining of the enormous inventory of usage of **ouketi**, **ouk + eti**, **ou + eti** and God's sovereignty and man's Adamic impotency.
  - i. It is rank arminianism to say that election operates for the first part of a dispensation out of works and then for the second part of a dispensation within grace.
  - ii. To avoid such unbiblical arminianism we can try to deny that **ouketi** requires a consideration of two abutting periods of time—thus contradicting its overwhelming usage and the normative hermeneutic. Recall, the context further reinforces this usage of **ouketi**.
  - iii. We must note: (and the calvinistic view is that) works are required in each dispensation and these works are the outworking of an election rooted within grace. Thus within a dispensation the works and the grace of that dispensation are COEXTENSIVE IN TIME. This follows from the “grace-works” examples cited above from Rom. 9,10.
- c. If we say that the grace and works being contrasted are from the same dispensation, then we have a plain contradiction to the context as coming over from Verses 1–5 (especially Verse 5 via **de**) in which we have a contrast between the Second Generation of Israel and the Body of Christ, the latter—**the now time**, a distinct dispensation separating the Second and Third Generations of Israel.
- d. We conclude:
  - i. that **ouketi** continues this contrast of two dispensations, Israel's Second Generation *vis-a-vis* the Body of Christ, in fact indicating a complete change in dispensation (for Paul had the more general form **mhketi** available);
  - ii. that **ouketi** is contrasting the works of Israel's program against the grace of the Body of Christ—there is no other logical possibility given the usage of **ouketi** and the calvinistic principles of Scripture; and
  - iii. that there is an *ellipsis of comparison*—a gap to be filled in by the reader so that a comparison is directly possible and meaningful—so that Body grace can be compared directly with Kingdom grace, Body works directly with Kingdom works. In essence, Paul has stated a “diagonal” comparison/contrast between Body “apples” and Kingdom “oranges”, and we must complete this comparison by supplying Body “oranges” and Kingdom “apples”.

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- 1) Generally, one can directly compare apples of Category A with oranges of Category A, apples of Category A with apples of Category B, but not directly compare apples of Category A with oranges of Category B.
- 2) Paul elsewhere has elliptically compared A apples with B oranges. In I Cor. 11:21, he compares one person being hungry with another person having



drunk their fill. This is an “ellipsis of comparison”. What is really meant is that we have one person hungry (lacking food) and another full of food, one person thirsty (lacking drink) and another person full of drink. Category A in this case are those persons who have not yet begun eating the supper, Category B are those persons who have hastily eaten the supper, “apples” relate to eating food (what is chewed), “oranges” relate to drinking a beverage; and Paul compares A apples—those who have not eaten anything and are hungry—with B oranges—those who have hastily and rudely drunken their fill. But the real issue is that one person is hungry (lacking food) and another full of food—A apples with B apples—and one person is thirsty (lacking drink) and another person full of drink—A oranges with B oranges. See Session IV of TGF 2001 Conference Proceedings.

- e. To correlate with (4) above, if we now say that the **election of this remnant** is out-of the works of Israel’s Law up to some point, but afterwards (**ouketi**) is out-of grace distinctive to the Body (and declared in the Mystery), then we have an even greater contradiction to God’s sovereignty and man’s Adamic impotency than in (b) above, because:
  - i. we have all the contradictions of (4) and (b) above; plus

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- ii. we now have a decree of election concerning a specific part of God's Elect (this special remnant within the Body) which spans two dispensations, i.e. a decree concerning the Body of Christ that concerns TWO houses of God's Elect (Israel and the Body), which is confusion.

Thus we conclude, in confirming of (4), that it is not the **election of the remnant** that is in view in Rom. 11:6, but rather it is this special **remnant** itself which in some sense is **out-of works** in regard to Israel's Law up to some point, and after that point this remnant is **out-of faith**, i.e. **within grace**, in regard to the grace declared concerning the Body.

- f. The special remnant of Second Generation Israel within the Body satisfies these two characteristics:
  - i. As members of Israel's Second Generation, they fit the descriptions cited in Rom. 9 and 10 above, where we reword certain of these verses (per Jim's suggestion):

Rom. 9:31—But Israel, pursuing **righteousness out-of works**, did not arrive at [such a] **righteousness**.

Rom. 9:32—Precisely why? Because they [pursued] absolutely-not **out-of /within grace**, but as **out-of works**.

Rom. 10:2—For I bear them record that they have a zeal of **righteousness out-of works**, but absolutely-not according to **grace**.

Rom. 10:3—For being-ignorant-of **righteousness out-of /within grace**, and seeking to establish the[ir] own **righteousness out-of works**, they absolutely-not submitted to the **righteousness out-of /within grace** from God.

Rom. 10:4—For Christ is [the] completion of **righteousness out-of works** to every believing one.

Rom. 10:5—For Moses writes: the man doing **righteousness out-of works** shall live within **them**.

Now these paraphrases, as well as the original verses, must be taken as addressing the attitude of reprobate Second Generation Israel concerning the grace of the Kingdom Gospel and the works of Israel's Law. And it is *Paul's personal testimony* that these paraphrases are true of him, as is clear not only from Romans, but also from Phil. 3:2–9. Thus, *this special remnant during Israel's dispensation and Second Generation was seeking out-of works righteousness in accordance with Israel's Law*.

- ii. This special remnant NOW is within the grace of the Body of Christ and NOW has the **grace-righteousness** of the Body of Christ, a righteousness even more glorious than the grace-righteousness of Elect Israel. Had Israel's Third Generation been brought in immediately, those of this special remnant would have been reprov'd as part of Israel's Second Generation reprobate. But God, Who is rich in mercy, chose to save them as part of the Body of Christ in which there is neither Jew nor Gentile as proof of His mercy both to them, to all of us in the Body, and to Israel's future Third Generation.
- 9. The grace of the Body of Christ is fundamentally different from the grace of Elect Israel and the works expressing the grace of the Body of Christ in accordance with Pauline

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Law (Eph. 2:10) are fundamentally different from, and inconsistent with, those works expressing the grace of Elect Israel in accordance with Israel's Law.

10. The remnant of Second Generation Israel's stock within the Body of Christ is according to an election out of a grace unrelated to the works of Israel's Law. It is NOT within the grace of Elect Israel that a remnant be chosen after the end of the Second Generation of Israel, unless the Third Generation immediately followed—which it did not given that Saul of Tarsus was saved:
  - a. after the close of that probationary period which he utterly failed, and
  - b. apart from the ministry of the 12 (Acts 9) to whom were given the keys and charge of Israel's kingdom (Matt. 16,18).
11. The grace of God toward Israel had manifested itself through their sanctification by works of their (ceremonial) Law; but in **the now time** of the Body of Christ, His grace **absolutely-no longer** manifests itself that way. Hence the election, out of which the election of the Body—including the remnant of Israel's stock—comes, is not manifested **out-of works** with those works which had previously manifested God's grace.

SUMMARY OF SECTION C. The grace of the Body of Christ has absolutely nothing to do with the works of Israel's Law, even though the grace of Elect Israel has everything to do with the works of Israel's Law. Israel's Second Generation rejected the grace of Elect Israel and pursued works-righteousness of Israel's Law. At the close of that Second Generation, God graciously saved certain members of that rebellious generation, within the grace allotted to the Body of Christ, to be that part of the Body of Christ designated the **remnant** in Rom. 11:5 of Israel (to prove Israel's eternal ethnic kingdom will come to pass). This remnant was in their state **out-of works** in the previous dispensation, **but in the now time**, and **absolutely-no-longer**, they are **within grace** in the Body of Christ.

**D. For then [in the case of Israel's works-righteousness] this grace absolutely-no-longer comes-to-be grace.**

1. **For then** translates 'επει (επει) meaning **for then, for in that case, since in that case**, etc. It is referring to someone remaining in the state of striving for out-of-works righteousness according to Israel's Law; i.e. **for since this remnant is within-grace, it is absolutely-no-longer out-of works, for in that case, that of being out-of-works**. This conjunction is used to indicate cases, logically the issue of Separation of Cases (SOC) and shows that Paul's point here is logical, not "actual" (since this hypothetical case is impossible).
2. **This grace** is **the grace** in the Greek, indicating the article of previous reference, namely that grace previously discussed, namely that grace peculiar to the Jewless-Gentileless, ceremony/symbol-free Body of Christ within which this particular remnant of Israel's Second Generation was chosen to be in this Body. The second **grace** is anarthrous (without the article), which seems to have real significance as discussed below.
3. **Comes-to-be** translates the present, third person, indicative of **ginomai** (γίνομαι), a play on words in the Greek text linking us back to the aorist of this same verb in Verse 5, where it says that **[a] remnant according [an] election of grace has-come-to-be**. This link is lost in the translations and is important because it parallels the remnant of Verse 5 with the grace of Verse 6b, a metonymy confirming proves the point made above that the REMNANT, as the demonstration both of the distinctive grace of the Body and of

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the certainty of the grace given to Israel in the future, is the subject of Verse 6 as well as of Verse 5.

4. IF, for the sake of argument, we humanly consider the remnant of Verse 5 to continue to be **out-of-works**, i.e. continue to strive for the works-righteousness of Israel's dispensation and the Kingdom gospel, THEN we must conclude that the grace peculiar to the Body of Christ—which places this remnant into the Body—logically does not exist and that indeed this remnant logically does not and cannot exist.
5. **This grace absolutely-no-longer comes to be grace** appears to play grace in two senses against each other. **This grace** refers to the that grace within which the Body is decreed, while **grace** without the article refers to the attribute of grace. Thus *Body grace* cannot be *saving grace* IF viewed from Israel's works-righteousness; restated, Body grace-righteousness is compatible ONLY WITH Body works-righteousness—namely the Body is decreed out of Body grace to be righteous as defined by Body Law and therefore decreed to be conformed to Body works-righteousness, and Body grace and Body Law are not compatible with Israel's grace and Israel's Law.
6. IMPORTANT COROLLARY. Those rejecting today Paul's distinctive gospel and Paul's distinctive Law, and this includes rejecting the importance of Pauline distinctiveness, are rejecting the saving grace of this dispensation, and hence are (as yet) unsaved. Restated, anyone rejoicing in their heart of hearts, the center of their beings, in performing ceremonial works (symbols, holydays, spiritual times, baptisms, ritual meals, etc) today cannot do so on a foundation of Body grace, and therefore such works can only be done in self-righteousness, i.e. only be done in an effort to establish oneself before God by ceremonial works; and this is the case no matter how much they talk about grace and salvation by grace!
7. Testual Concerns. There are alternate Greek readings in 11:6 to **for then this grace absolutely-no-longer comes-to-be grace**, principally **for then this grace absolutely-no-longer comes-to-be grace. But if out-of works, [then] absolutely-no-longer is [it] grace; for then this work is absolutely-no-longer work.** The shorter reading was chosen as the text in this case, not because it is the shorter reading—generally I find the “conflation theory” tautologous—but because of these reasons:
  - a. It is supported by the greatest number of the older witnesses.
  - b. It is supported by the oldest readings (though the oldest reading is Egyptian).
  - c. It is supported by the greatest geographic spread of witnesses.
  - d. It has significant support from both “Byzantine” and “Western” sources: this is important because this epistle was written in the East (from Corinth, 16:23) to Rome (1:7), meaning that the East and the Rome has first contact with the autographs as well as the first copies.
  - e. It is seems better supported by context—the latter phrase **for then this work is absolutely-no-longer work** seems obscure in light of the remnant from Second Generation Israel in the Body. I point out that Pickering (The Identity of the New Testament Text) is correct is claiming that criterion of context and criterion of transcriptional probability cancel each other (they either contradict or merge into tautology); and criterion of context is Biblically mandated in the normative hermeneutic, at least implicitly (II Tim. 2:15). So we use the context criterion and reject the transcriptional probability criterion.

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- f. We cannot help but point out that UBS in its apparatus, as well as in Metzger's Textual Commentary on the UBS text, rates the shorter reading as "A", meaning sure beyond all reasonable doubt, i.e. to a moral certainty. BUT, the support for the longer reading in Luke 22:19–20, using the same criteria as above, is FAR stronger than for the shorter reading in Rom. 11:6; but in Luke the rating is only "C" (significant reasonable doubt). Of course, as analyzed in the TGF 2001 Conference on the Lord's Supper, we know the reasons why.

**III. Verses 7–10**

**A. Precisely-what therefore? What Israel is-seeking-after, this he absolutely-not obtained. But the election obtained [it] and the rest were hardened.**

1. **Precisely-what therefore?** I agree with Robertson that Paul is taking us back to his original question opening up this chapter—has God completely thrust away Israel and her distinctive, future, earthly empire—in light his having cited that special remnant of Second Generation Israel within the Body of Christ, his proof of an emphatic "No!" to his original question. The Greek indicates that Paul is going to give us a precise and crisp answer to this question using what he has adduced in the first six verses.
2. **Is-seeking-after** translates the present indicative active of **epizhtew** (ἐπιζητέω), literally to **seek upon**, hence to **intensely seek**. Paul puts it in the present tense, but in context this is part of an ongoing process, hence our translation as the continuous present (as Robertson calls it).
3. **Israel** here refers to Israel's Second Generation. **What** refers to what they were striving for, namely the Kingdom and Messianic deliverance, i.e. the Hope of Israel. Now Paul is speaking within a historical framework, as discussed at length above, namely the Second Generation (from John the Baptist and Christ through the Pentecostal ministry of the 12) and what the Second Generation sought after (e.g. Matt. 5:5, Luke 1:46–80).
4. **This he absolutely-not obtained.** **He** is Paul's literal reference to the Second Generation of national Israel as a whole and as the physical line of Jacob-Israel. **Absolutely-not** is the strong Greek negative **ouk** (οὐκ). **Obtained** translates **epetuchen** (ἐπέτυχεν), the 3rd person singular, aorist indicative of **epitugchanw** (ἐπιτυγχάνω) meaning literally to **hit upon**, and in this context, to **intensely/truoly acquire/obtain**; the singular here goes with viewing Israel as the whole nation.
  - a. Why did Israel not obtain the Kingdom and the Hope of Israel? Because they were seeking it by out-of-works righteousness. That is, Israel was seeking to demonstrate to God by his works that he was worthy of being the priestly nation and of being given the Kingdom.(10:1–4).
  - b. The continuous present is borne out by the rabbis, in the centuries immediately following, insisting on the view that Israel must make himself righteous for Messiah to come. Indeed, Israel must make the world righteous for Messiah to come. For the rabbis teach that the righteous must make the world white, like a leper, before Messiah come.
5. **But the election obtained [it].**
  - a. What is obtained is the Hope of Israel, since this is what Second Generation Israel is seeking.
  - b. **The election** cannot refer to the Body of Christ, and in particular, to the election of a remnant of Second Generation Israel to be in the Body of Christ. Thus the context

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overrules the general pattern of article of previous reference, i.e. the article here does not indicate that discussion discussed in Verse 5, but rather the Elect of Israel called and regenerated in the Second Generation. Indeed, not only the context overrules article of previous reference, but the pattern of The Widget for Israel, [An] Widget for the Body, documented at length in II.B.3 above, must also be considered and is indeed favored by this context. Thus **the election** refers to the Elect of Israel from the Second Generation, not the remnant placed into the Body of Christ from Second Generation Israel who would have otherwise have been Second Generation reprobate.

6. **And the remainder were-hardened.**

- a. **The remainder** translates **hoi loipoi** (οἱ λοιποὶ). This is one of the **remnant** words catalogued in II.B.1 above, all of the **leipw** word group. In particular, **hoi loipoi** in the Greek text answers to **leimma**, of the **leipw** word group, in Verse 5, used there of the remnant of Israel's Second Generation in the Body of Christ. Again there is the issue of article of previous reference. But this is impossible since **leimma** refers to elect persons, in fact the remnant of Second Generation Israel placed in the Body of Christ, and **hoi loipoi** refers to the reprobate of Second Generation Israel. In fact, we again have the principle of a word without the article referring in some way to the Body of Christ and the same or closely word with the article referring to Israel.
- b. **Were hardened** translates **epwrwthsan** (ἐπωρώθησαν), the aorist third person indicative active of **pwrow** (πωρόω), which means to become a stony concretion, hence to petrify or harden. Thus the reprobate of Second Generation Israel are viewed as “cast in stone”, hardened onto reprobation.

7. **SUMMARY OF VERSE 7.** In answering Paul's original question, we must say that Second Generation Israel in tres partes divisa est: (1) Elect Israel, examples being the 12 (without Judas Ischariot); (2) reprobate Second Generation Israel, examples being the majority of Sanhedrin, scribes, Pharisees, etc, such as Judas Ischariot, Annas the high priest, ...; and (3) the remnant of Second Generation Israel in the Body of Christ. The third part is God's witness within the Body of Christ that the damnation of the second part is sure AND the ethnic, imperial, earthly hope of the first part, as promised in the prophets, is indeed sure.

ADDED COMMENT. This probably belongs earlier in this exposition, but the basic theme of Rom. 11:1–7—that certain ones who would have been reproved with Israel's Second Generation are now shown mercy—is beautifully illustrated by all of Phil. 3, esp. Phil. 3:9.

B. **Just-as it has been written, God gave them a spirit of stupor, eyes of [the type] not to see, ears of [the type] not to heed, until the present day.**

1. **Just as it has been written.** This introduces a concatena of edited quotations, similar to that given beginning in Rom. 3:10. These are edited quotations, not precisely quotations from either the Hebrew or LXX texts. This verse (Verse 8) cites (or edits) passages from Is. 29:10 and Deut. 29:4; and Verses 9–10 adds a citation from David (Ps. 69:22–23). Thus concatena is representative of the ENTIRE body of Israel's Scriptures, since we have the Prophets (Isaiah), the Law (Moses), and the Writings (David).
2. **God gave them a spirit of stupor.** This is taken, with some modification, from Is. 29:10.



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- a. **Stupor** translates **katanuxis** (*κατάνυξις*), meaning **pricking, piercing, severe sorrow, extreme grief, insensibility/torpor/stupor of mind**. This occurs in Rom. 11:8 (here) in Greek N. T., twice in LXX (Ps. 59(60):3, Is. 29:10), and once in the papyri [MM, 330].
  - b. The Hebrew states: **For Jehovah has poured out upon you a spirit of deep sleep**. This is in context of the Nation's refusal to heed Israel's Scriptures in the day of Jerusalem's siege in the Third Generation (e.g. Verses 9–16).
  - c. The LXX states: **For the Lord has made you to drink a spirit of stupor**. The context is exactly the same as in the Hebrew text.
  - d. Once again (Rom. 11:4), Paul has given his own translation of the Hebrew text; and the context of Paul's citation, while different from that of Isaiah, is nonetheless closely related. The context of Paul's citation concerns the reprobate of Second Generation Israel who rejected Messiah and who are therefore opposed to Paul and the Body of Christ in the present day; while that of Isaiah's prophecy concerns the reprobate of Third Generation Israel who will reject Messiah. As we have seen in other studies, the Second and Third Generations are closely linked, collectively comprising the Last Days of the prophets.
3. **Eyes of [the type] not to see, ears of [the type] not to heed, until the current day**. This is taken, with significant modification, from Deut. 29:4.
- a. Apart from the fact that this is again an original translation from the Hebrew text by Paul, differing significantly from the LXX almost word-by-word, and apart from the idiomatic character of Paul's use of the genitive, the most striking phrase is **until the current day**.
    - i. **Current** translates **shmeron** (*σημερον*), meaning **today, this day, this might**; and in its 41 occurrences in the Greek N. T., except here in Rom. 11:8, it occurs by itself, that is, WITHOUT the word **day**. Restated, **shmeron** has the meaning of **today** by itself. E.g., see Matt. 6:11, Luke 2:11, etc. The Pauline occurrences are Rom. 11:8, II Cor. 3:14,15.
    - ii. **Until the present day** translates **hews ths shmeron hhmeras** (*‘εως τῆς σήμερον ἡμέρας*), which literally reads **until this today day**. There is no question, in isolation or in context, that Paul is referring to the present dispensation in which certain members of the Body would have been reprovved in Israel's Second Generation but for the kept-secret grace of the Mystery. The consequences of this phrase are more easily understood when we consider the wordings of the Hebrew and LXX texts in Deut. 29:4.
  - b. The Hebrew states: **Yet Jehovah has not given to you a heart to know, and eyes to see, and ears to heed, until this very day**.
    - i. **Until this very day** translates **GHaD Ha-YoM Ha-oo-eH** (“until this day existing”)
    - ii. The context is that of the reprobate of the First Generation who refused to see and heed all those things performed by Jehovah in Egypt, many of whom fell in the wilderness (I Cor. 10:5). We must understand the important principle that nationally the regenerated Jews entering the Land are identified with the reprovved, and Moses' language reflects this identification.
    - iii. Paul's citation is appropriate since the reprobate of the First Generation are to be compared with the reprobate of the Second Generation. Even as the reprovved of

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the First Generation rejected the miracles of Jehovah on behalf of Israel, even so the reprobate of the Second Generation rejected the miracles of Christ (claiming them to be sorcery both in Scripture and in Talmud (Tractate Sanhedrin)). Those rejecting the report of the Joshua and Caleb and insisting on the report of the 10 faithless spies are to be compared with those rejecting the Messianic witness of John the Baptist, Christ, and the 12 in the Second Generation.

- iv. A similar quotation of Is. 6:9–10, for the reprobate of Isaiah’s day, is applied to the reprobate of Second Generation Israel by both Christ (Matt. 13:14–17) and Paul (Acts 28:25–28). It is important to note that Christ applied it to their refusal of the Kingdom gospel and Paul applied it to their refusal of the Body gospel. Also compare with Stephen’s indictment of Second Generation Israel in Acts 7:51 at the close of that Generation.
  - v. The Elect of the First Generation saw and heard (e.g. Moses, Aaron, Joshua, Caleb, etc) as did the Elect of the Second Generation (Matt. 13:16–17).
  - vi. It is very important to note that Moses’ statement **until this very day** is used to indicate that the First Generation has come to a close; and thus this phrase indicates that the First Generation was a COMPLETED period of probation and testing for the Nation.
- c. The LXX states: **Yet the Lord God has not given you a heart to know, and eyes to see, and ears to heed, until this selfsame day**
- i. **Until this selfsame day** translates **hews ths hmeras tauths** (“until this day selfsame”). Please note that Paul does not quote it exactly, but changes **tauths** to **shmeron**.
  - ii. The context is exactly the same in LXX as in the Hebrew text. Thus **until this selfsame day** in the LXX is associated with the end of the First Generation as a period of probation.
4. CONCLUSIONS FROM VERSE 8.
- a. **Present day**, along with **but now, the now time**, etc—see II.A(2) above for an inventory of such phrases—refers specifically to the present dispensation of the Body of Christ.
  - b. **Until the present day**, in keeping with the Hebrew and LXX antecedents for Paul’s citation/translation/modification, marks the end of the Second Generation, and hence the beginning of the Body dispensation. The Hebrew and LXX antecedents prove that this phrase marks off a time of probation, and hence confirms our earlier claim that the Second Generation was a “self-contained” period of probation. Thus the salvation of Saul of Tarsus, for whom therefore no salvation is available in the house of Israel, marks the beginning of a new dispensation.
  - c. These two Scriptures, Is. 29:10 and Deut. 29:4, together with Paul’s use of them, condemn the reprobate of each of Israel’s three designated Generations: Moses condemns those of the First Generation, Paul condemns those of the Second Generation, and Isaiah condemns those of the Third Generation. See Verses 9–10 below for David’s judgment against Second Generation Israel.
  - d. The blindness and deafness of the reprobate of Israel’s Second Generation, essentially those of rabbinical Judaism, continues today for all those following the rabbis—II Cor. 3:14–15, where **shmeron** is also used of the Body dispensation. The blindness and deafness toward the Hebrew Scriptures in the “Jewish community” is

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exactly the same today as it was in Christ's day. They absolutely ignore the grammatico-historical method, or they would be forced to a trinitarian view of God, a virgin-birth view of Messiah, a proper sense of the timing of when Messiah would come (cut off at the close of the 69th sabbatical of Daniel's clock, 483 years after the decree to rebuild Jerusalem, etc). which would force them to reject Talmudic/rabbinical Judaism; and in looking at the world around them, they would see Body members studying Torah, Tanakh, and Talmud without their assistance, an absence of angelic ministry today, an absence of Shekhinah on the Temple mount, an absence of a shrine on the Temple mount where Israel used to intercede for the nations, and many other evidences confirming Paul's distinctive gospel. Their blindness, and the vail upon their heart, is the abandonment of the method of straightly plowing (II Tim. 2:15), and hence the abandonment of the very text they often kiss and read at dictation speed. The rabbis boast in Talmud (Tractate Megillah) that they are the Light of the World (which shows what Christ was really aiming at in John 8:12), but they are agents of blindness.

- e. APPLICATION. The gainsayers of this Body dispensation show characteristics analogous to those of Israel's rabbis. There are many today who read Scripture, and particularly Paul's gospel, but do not have a heart given to them to know it—indeed to have detailed knowledge (**epignosis**) which Christ commands us through Paul to have, do not have eyes to see the fundamental distinctions of Paul's gospel and honor the salvation which Christ rendered for His Body, and do not have ears to hear and heed and obey the Law of Paul given by Christ in Paul's distinctive gospel. They read the same epistles, have access to the same study aids. Is there a prominent minister, is there a professional minister of whatever denominational affiliation who is not blind and not deaf to Paul's gospel? This was all in progress even in Paul's own day (II Tim. 1:15).
  - f. We are charged with the obligation to have open heart and eyes and ears to the sacred deposit of Paul's gospel and of all Scripture (II Tim. 1:13–14; 2:1–3; 3:16–17).
- C. **And David says, Let their table become for a snare and for a net and for an offence and for a retribution for them; let their eyes be darkened in-order not to see and their back always bending-down.**
- 1. This citation is a concatena of the following passages in this order: Ps. 69(68):22; 35(34):8; 28(27):4; 69(68):23. We cite below in the order of 69:22–23; 35:8; 28:4.
  - 2. The Hebrew states: **Let their table become before them for a trap and to those at ease for a snare; let their eyes be darkened from seeing and cause their loins to be troubled continually. Let destruction come on him he will not know; and let the net he has concealed catch him. Let him fall into it, into destruction. Give them according to their deeds; and according to the evil of their practices, according to the work of their hands, give to them.** The Paul has clearly not quoted the Hebrew exactly, though his citation is logically equivalent if taken in David's context. This context is discussed below.
  - 3. The LXX states: **Let their table become before them for a snare and for a retribution and for an offence; let their eyes be darkened in-order not to see and their back always bending-down. Let a snare which they know not come upon them, and the gin which they hid take them; and let them fall into the same snare.**

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**Give them according to their works and according to the wickedness of their devices; give them according to the works of their hands; render their retribution unto them.** Clearly Paul has not quoted the LXX exactly either.

4. Paul has retranslated and concatenated the Hebrew texts, retaining the idea of retribution which is certainly in the Hebrew texts, but explicitly named in the Greek text, which Greek term Paul expressly uses.
5. The context of all of these is essentially that of Psalm 69, which is an indictment of those putting Messiah to death, each detail of which was fulfilled by the Second Generation's murder of Christ. Since those putting Christ to death must be of His generation (cf. Is. 53:8, Luke 17:25), then David of necessity is indicting the Second Generation.
6. CONCLUSIONS FROM VERSES 9–10.
  - a. Paul's citations in Verses 8–10 are originally indictments of the reprobate of each of Israel's Three Generations: the Third Generation is judged by Isaiah, the First Generation by Moses, and the Second Generation by David.
  - b. Paul's turns each of these indictments into judgments against Second Generation Israel. But see also I Thess. 2:14–17. Paul judges them not only for their refusal of Christ and the 12 and the Kingdom gospel, but that their relentless opposition to truth carries over to opposition to his gospel, the Mystery gospel. It is the latter which finally completes, and fills up, the sins of those living in Israel's Second Generation.
  - c. If this is the condemnation of those of the Second Generation, how much greater is the condemnation of those living today who gainsay Paul's gospel without repentance?

#### IV. Verses 11–12

A. **I say therefore: did [they] not stumble in-order-that [they] should have fallen? May it not be.**

1. Verse 11 opens exactly as does Verse 1. Thus Paul returns to his original question, though worded differently; to which he will give a compatible and logical equivalent, though worded differently answer.
2. **Did [they] not stumble in-order-that [they] should have fallen?**
  - a. **Did stumble** translates the 3rd person plural aorist of **ptaiw** (*πταίω*) meaning **to stumble, to err, to make a false step, to slip**.
  - b. **Should have fallen** translates the 3rd person aorist subjunctive of **piptw** (*πίπτω*) meaning **to fall down, to come to ruin, to collapse, to plunge**.

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- c. These two verbs are very closely related in form and usage. Further, their usage teaches that *each one that stumbles will in fact fall to ruin*: **piptw** is in fact used of the Second Generation reprobate **falling to ruin** over Him as the Stone in Matt. 21:44 and Luke 20:18, while generally Christ is presented as the cause of stumbling to Second Generation Israel (see Rom. 9:32,33, I Pet. 2:8, where the Second Generation stumbled on Jesus as the Messianic Deliverer, though a Greek verb different from **ptaiw** is used in these references). This is further supported below and in Verse 12.
- d. In context, Paul's question, as noted above, is a reworking of his question opening Verse 1: **did not God completely-thrust-away His people?** Therefore in context we have these correlations:
- i. **Stumble** correlates to the **disobeying / contradicting** of the Second Generation of 10:21 (where Paul applies Is. 65:2 to the reprobate of Second Generation Israel). This confirms that each one stumbling in fact falls to ruin.
  - ii. **Fall** correlates to **completely-thrust-away** of Verse 1 used in regard to the nation Israel as a whole, but specifically of Elect Israel.
  - iii. Paul's answer in Verse 1—**may it not be**—means that the hope of national Israel, which is the hope of specifically Elect Israel—is not jeopardized by the disobedience/contradictions of reprobate Israel of the Second Generation (or of any other generation).
  - iv. In like manner, **stumble** refers to the reprobate of Second Generation Israel; i.e. the reprobate of Second Generation Israel stumbled in their rejection and crucifixion of Christ.
  - v. In like manner, national Israel, specifically Elect Israel, **has not fallen** and has not been thrust aside because of the reprobate of the Second Generation.
  - vi. In like manner, Paul gives the same answer in Verse 11—**may it not be**—that the stumbling of the reprobate of the Second Generation does not have the result that Elect Israel (and hence the nation) falls into ruin.
- e. ISSUE OF "THEYS". It is extremely important in Romans 11, and especially in Verses 11–24, to note that both the reprobate and the Elect of a dispensation are frequently referred to by the same label. This is not unexpected for Israel, since Elect and reprobate Israel are all part of national Israel in this life, though not in the future hope. The issue in Verse 11 concerns the implicit [theys] and the explicit **their/them**, but this is a critical issue throughout. Here is a brief inventory of these usages in Romans 9–11:
- i. Rom. 9:6. **Israel** is used of the nation generally, Elect and reprobate, and specifically of Elect Jews only. Contrast between reprobate and Elect in context.
  - ii. Rom. 10:21; 11:1,2. **People** is used of reprobate Israel only and then of Elect Israel only.
  - iii. Rom. 11:11. **[They]/them** is used as follows: reprobate Israel only, Elect Israel only, reprobate Israel only, Elect Israel only—see additional discussion below. Note that Rom. 11:7–10 uses **they/them** only of reprobate Israel (of the Second Generation).
  - iv. Rom. 11:12–15. **They/them** used similarly to the usage of Verse 11.
  - v. Rom. 11:17–24. There are two usages here.
    - 1) **Branches/trees** used both of reprobate Israel only and of Elect Israel only.

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- 2) **Thou (you singular)** used both of the Body of Christ only and of the reprobate of this dispensation only.
- f. Discussion of **[they]** in Verse 11:
- i. The **stumble** and **fall** verbs do not have explicit subjects. Thus there are no actual pronouns requiring antecedents in some tight way. A subject must be supplied for each verb and it must be a plural subject. We indicate this implicit subject **[they]**, noting that there is no requirement that one [they] be the same group of people as the other [they].
  - ii. Each one stumbling will in fact fall to ruin; see discussion above and below in Verse 12. Therefore the [they] which stumble CANNOT be the same as the [they] which do not fall to ruin.
  - iii. Viewing the two [they]s as different is consistent with the “double subject” usage cited above that goes back to Chapters 9, 10.
  - iv. **Did not [they]**, i.e. Second Generation Israel reprobate, **stumble in order that [they]**, i.e. Elect Israel, **should have fallen?**
  - v. This double usage is very ironic:
    - 1) The first **[they]** not only **stumbled**, but the first **[they]** also **have fallen** and will be utterly **thrust away**.
    - 2) The second **they** not only did NOT **stumble**, but the second **they have NOT fallen** and will NEVER fall and they will enter into Israel’s kingdom with all promises fulfilled.
  - vi. To sum up: the stumbling of the reprobate of Second Generation Israel did not, does not bring about the falling of Elect Israel and the hope of Israel, for Elect Israel did not stumble; but rather, the stumbling of Second Generation reprobate, and of all reprobate Israel, brings about their fall utterly and completely.
  - g. To repeat, Christ is the cause of stumbling to Second Generation Israel. Though a different Greek word is used in Rom. 9:32,33, I Pet. 2:8, the Second Generation stumbled on Jesus as the Messianic Deliverer. Furthermore, Christ uses the very word **piptw** of the Second Generation reprobate **falling to ruin** over Him as the Stone in Matt. 21:44 and Luke 20:18. Thus each individual stumbling in fact falls to ruin.
- B. **But-rather by their offence [is] the salvation to the nations for the to-provoke-to-zeal them.**
1. **But-rather** translates **alla** (ἄλλὰ) meaning **but**, but in the sense of **on contrast to**. Paul is giving the real purpose of the stumbling of the Second Generation reprobate, and this real purpose is not the demise of Elect Israel, but rather something quite different which will bring Elect Israel to her hope.
  2. **Offence** translates the dative singular of **paraptwma** (παράπτωμα) meaning **a falling by the side of, a stumbling aside, a false step, an offence, a trespass**. This noun is of the **parapiptw** (παραπίπτω) word group, related to **piptw** we saw in the first part of Verse 11. This word, and the associated **their** [literally, **of them**], pertains to the Second Generation reprobate of Israel and correlates to **stumbling** above. This is added confirmation that *each one stumbling will in fact fall to ruin*. The Second Generation reprobate stumbled and trespassed.

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3. **Nations** translates the dative plural of **ethnos** (ἔθνος). As we see, in this context, it includes all those, and only those, who are saved through the **stumbling** of Israel's Second Generation, including those of Israel's stock as being just another nation:
  - a. The nations here include Paul, as he has explained in Verses 1. Paul was saved through the stumbling of Israel's Second Generation, so Paul, of Jewish background is of the nations.
  - b. After Rom. 3:9, Paul generally uses **nations** to refer to those that God saves without regard to any specific ethnicity, without regard to Jew or Gentile. Thus, **nations** in this sense refers in Romans to the BODY OF CHRIST, including the remnant of Second Generation Israel within it. Often Paul distinguishes a Gentile in our sense from a Jew by the word **Greek**. But **nations** refers to the Body of Christ whenever Israel's special ethnicity is put aside (as here) in Romans.
  - c. Here there is no other choice. Verses 11–15 explicitly give these time frames:
    - i. There is the time frame of Second Generation Israel in which the **stumbling** takes place.
    - ii. Then there is the salvation to the nations.
    - iii. Then there is the restoration of Israel as a distinctive nation, so that Israel **has not fallen**.

This pattern of distinctive Israel, not distinctive Israel, distinctive Israel forces us to conclude that **nations** here refers to a program and time frame in which there is neither Jew nor Gentile, which is exactly as claimed above.
4. **The salvation** in context refers to that salvation specific to those who are saved through the **stumbling/offence** of Israel's Second Generation reprobate. See comments above on **nations**. **The salvation to the nations** refers precisely to the salvation of the Body of Christ as a fundamentally distinct part of God's Elect.
5. **To-provoke-to-zeal** translates the aorist infinitive of **paradzhlow** (παραζηλόω), **to have zeal alongside, to provoke to zeal or jealousy**. It can include the notion of emulation or imitation; hence to provoke one to be zealous to accomplish that which is analogous to what someone else is accomplishing. The basic Greek stem **dzh** seems to be cognate with these words: English "zeal" and "goal", German "ziel" (which means "goal"), and French-based "jealous". Goal and ziel indicate purpose or end, and dzh, zeal, and jeal indicate ardor to an end, a cause, a person.
  - a. The **nations**, the Body of Christ, receives its salvation, and this stirs the zeal of Elect Israel to enter/persevere into its hope.
  - b. So the first purpose of the stumbling/offence of Israel's Second Generation is to bring in the Body of Christ, which will then accomplish the second purpose of arousing Elect Israel to enter into their hope.
- C. **CONCLUSIONS FROM VERSE 11**. The stumbling of reprobate Second Generation Israel is not for the purpose of bringing about the ruin of Elect Israel and Israel's kingdom, but rather is for the purpose of bringing in the Body of Christ and its salvation in order to provoke the zeal of Elect Israel to bring in Israel's kingdom. As a consequence, the reprobate of Second Generation Israel will be forever fallen and thrust away, while Elect Israel did not stumble and will be forever secure in the Land.
- D. **But since their offence [is] wealth of [a] kosmos and their shortcoming [is] wealth of [the] nations**.

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1. **But since** translates **de ei** (ἐι δὲ) and includes the conditional particle **ei**. Since the ellipsis is assumed to be indicative (the tense of the discussion itself, *vis-a-vis* the citations and historical references, is the present tense as seen from Verses 1,2,4,6,7,9,11), then we have a condition of the first class.
  2. **Offence. Paraptwma** as in Verse 11 above. As above, it refers to the stumbling or offence/trespass of the reprobate of Israel's Second Generation in rejecting and stumbling over Christ.
  3. **Wealth** translates **ploutos** (πλοῦτος) meaning **opulence, riches, wealth, abundant benefits/blessings**. In both parts of this phrase it refers to the salvation of the Body of Christ and the glorious hope of that salvation.
  4. **Kosmos**. This word indicates an **order**, that which has been **arranged/ordained** to some purpose.
    - a. In this context, it specifically refers to all who are enriched through the stumbling of Israel's Second Generation, i.e. the Body of Christ. This is the same kosmos being dealt with in Rom. 11:15, II Cor. 5:19, I Tim. 3:16, namely that order of God's Elect ordained to be the fullness of Christ's righteous humanity and sit with Him in the Third Heaven over the angelic hosts. Such a kosmos is apart from Israel's earthly program and any distinction between Jew and Greek.
    - b. Note the absence of the article here and the presence of the article in John 3:16 where kosmos is used of Elect Israel and her kingdom. And note all the Elect of God is blessed through the Body of Christ, which in turn is enriched by the offence of Israel's Second Generation. See Rom. 8:18–22 and the context here starting with the end of Verse 12.
  5. **Shortcoming** translates **hththma** (ἡττημα) meaning **that which is less, inferiority, failure, shortcoming, that which is lacking**. It derives from the verb **hhtaomai** (ἡτάομαι) meaning **to be less, to lack, to be inferior to, to be in a less favored position**. In this context, this refers to the Second Generation reprobate coming up short in rejecting Jesus as the Messiah. Cf. Mark 10:17–31, Luke 18:18–30; also cf. Matt. 23:37 (22:1–23:37) and Luke 13:34 (31–35).
  6. **Nations**. As above in Verse 11, namely the Body of Christ. This confirms that the kosmos of this context is the Body of Christ because of the parallelism between **wealth of [a] kosmos and wealth of [the] nations**.
- E. **By-how-much more their fullness?**
1. This is an ellipsis: **since their offence/shortcoming enriches the nations, by how much more will their fullness enrich the nations?**
  2. Once again, the first **their** refers to reprobate Israel and the second **their** refers to Elect Israel.
  3. Israel was called as a priestly nation to bless the nations. Second Generation Israel, excluding the Elect of that Generation, rejected Christ and refused to be that nation of blessing.
  4. Through that disobedience, the Body of Christ is called forth to bless the nations apart from Israel (see Paul's modification in Acts 13:44–48 of Is. 49:6). This Israel has indirectly blessed the nations through her disobedience.
  5. When Elect Israel comes into her kingdom, she will be the priestly nation that directly blesses the nations of the earth. Thus Israel in her **fullness** blesses the nations directly,



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while today she blesses the nations indirectly through her **stumbling/offence/shortcoming**.

6. Notice the play of **shortcoming** against **fullness**. Reprobate Israel has **shortcomings**, while Elect Israel has **fullness**.

**V. Verses 13–14**

**A. But-further I say to you-all, the nations.**

1. **But-further** translates **de** (δέ) meaning in this context **but in continuation, but in addition to**, etc.
  - a. This conjunction tells us to take Verse 13 in light of what Paul has just said and as an amplification of what Paul has just said, namely that reprobate Israel's stumbling in the Second Generation is used by God to bring in the salvation of the Body of Christ (in which there is no special nation), and that the salvation of the Body of Christ is used to provoke Elect Israel to zeal of their hope in the Third Generation.
  - b. Thus Paul is going to amplify and further explain this dispensational overview in Verses 13–14.
2. **I say** translates **legw** (λέγω), which has the emphasis on the message communicated (*vis-a-vis* the specific words to communicate it). This is an emphatic way of introducing a *declaration* that will amplify the dispensational overview just presented.
3. **To you-all, the nations**. Paul now identifies the object of his declaration.
  - a. **You-all**. Dative plural, indicating the saints in Rome of the Body of Christ. These facts—Paul refers to the **host of the assembly** (Rom. 16:23), a synagogal officer, and this is understandable to the Roman saints—indicate these saints are of Jewish stock. Yet they are of the Body of Christ in which there is neither Jew nor Gentile (Rom. 10:12), and hence of the remnant of Second Generation Israel within the Body of Christ (Rom. 11:5). Within the Body of Christ, they are from “just another nation”, not a special nation, hence of the *nations*.
  - b. **The nations**. The article of previous reference, the **nations** just described in Verses 11–12, namely the **order (kosmos** of Verse 12) of those blessed though Second Generation Israel's rebellion, i.e. blessed through Israel being *no* special nation today, i.e. the Body of Christ. This is in keeping with Paul's previous usage of **nations** in Romans (see discussion under Verse 11 above). Paul here explicitly identifies this assembly of Jewish stock with the **nations** in this sense, further proving that Israel today is no special nation before God.
  - c. Paul is now about to make a declaration to the Body of Christ that will give further detail to Verses 11–12.

**B. Forasmuch as indeed therefore: I AM APOSTLE OF NATIONS.**

1. **Forasmuch as indeed therefore** is no mistake on my part and this translation has *no* extra words.
  - a. This is a translation of **eph' hoson men oun** (ἐφ' ὅσον μὲν οὖν), literally **forasmuch as indeed therefore**.
  - b. This hyperbolic, over-redundant construction can only be for one purpose: what Paul is about to say is of the utmost and fundamental and absolute importance. It is of extreme importance not only for the Body of Christ, but also for the way in which Body of Christ is related to both the Second and Third Generations of Israel, the very topic of Verses 11–12 and the stated purpose of Verse 13.

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**2. I AM APOSTLE OF NATIONS.**

- a. **I am**, actually **am I**, translates **eimi ego** (ἐγώ εἰμι).
- b. **Nations** is as above: the Body of Christ in itself as well as in relation to Israel's Second and Third Generations.
- c. **Apostle** translates **apostolos** (ἀπόστολος) meaning **sent-away one, one sent to represent the one sending, one commissioned with the authority of the one doing the commissioning**. It is distinct from **aggelos** or **angel**, meaning **messenger** in that **apostle** is not simply a messenger with a message, but a messenger with *authority* which expresses the authority on the one sending the apostle. **Apostle** appears to correspond to the Latin based word **legate**: the **legate** was sent by Caesar with the very authority of Caesar himself negotiate terms of surrender, etc (when the Roman general at Masada declared to the zealots that he was the legate of the emperor, this meant he negotiated or warred with imperial authority). See the Pauline Bootcamp on Paul's apostleship, from which we abstract the following:
  - i. Paul's apostolic call was at salvation apart from the 12 (Acts 9:1–16, Gal. 1:15–16).
  - ii. Paul's apostleship is from the Father through Christ, apart from the 12 (Gal. 1:1,15–16).
  - iii. Paul's apostleship is for the purpose of a new gospel, apart from the 12, concerning the Body of Christ (Gal. 1:6–12,15–16, Eph. 3:1–6, II Tim. 1:11)—gospel which the 12 later learned from Paul (Gal. 1:17–2:2)—and the establishing of local assemblies of this Body of Christ (II Cor. 11:28, I Tim. 3:1–16, Tit. 1:1–2:15).
  - iv. Paul's apostleship concerns the gospel in which there is no circumcision, i.e. the *uncircumcision gospel*, while the apostleship of the 12 concerns the gospel in which circumcision has the special role of signifying the priestly nation in Israel's future kingdom, i.e. the *circumcision gospel* (Gal. 2:7–8, Greek text). Thus Peter's apostleship concerns Israel's Second and Third Generations (and the earthly kingdom to follow), while Paul's apostleship concerns the Body of Christ separating Israel's Second and Third Generations.
  - v. Paul's commission does not include water baptism (I Cor. 1:17, Greek text!, I Cor. 12:13 *and* Eph. 4:5), and by extension no ceremonies, holydays, or religious symbols (Gal. 4:8–11, Col. 2:8–23).
  - vi. Paul has joint apostles, even as Peter has joint apostles: Paul's apostles include Timothy and Silvanus (I Thess. 1:1; 2:6, cf. I Cor. 4:17), Sosthenes (I Cor. 1:1; 4:9), Titus and a whole group of brethren (II Cor. 8:23, Greek text!), Epaphroditus (Phil. 2:25, Greek text!), Tychicus (II Tim. 4:12, Greek text!), unnamed brother (II Cor. 8:22; 12:18, Greek text!), etc.
  - vii. Paul's apostleship has "legate" authority: Rom. 2:16; 16:17, II Cor. 13:1–14, Phil. 3:17; 4:9, I Thess. 1:6–7; 2:13, II Thess. 2:14–15; 3:6, I Tim. 3:14–15; 4:11, II Tim. 1:11; 4:1, etc.
  - viii. Paul's apostleship is despised by the confessing church to the final damnation of all who do not repent: II Tim. 1:15; 2:17–18; 3:7,12; 4:3,10,14–18.

**C. I glorify my ministry.**

1. **I glorify** translates **doksadzō** (δοξάζω), the basic idea of which is **evaluate, honor, praise, celebrate, to make renowned and acknowledged, to glorify or make**

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**glorious**, etc. It would seem that all these meanings apply, so I shall just use **glorify**. It seems synonymous with **hold up** in I Tim. 3:9.

2. **Ministry** translates **diakonian** (*διακονίαν*) meaning **service, deaconate, ministry**. In the local assembly, an officer may have specific charges of service; e.g., a bishop means an officer whose service is to be rendered (in part) though teaching. In this context, *Paul's service = Paul's apostleship to the Body*. Paul is praising his apostleship in the text and by inspiration.
  3. QUESTION: Why does Paul glorify his apostleship in this context?
    - a. Is it ONLY because only Paul's gospel explains Person of Christ as Head of the Body? This is a wonderful reason, but not only for that.
    - b. Is it ONLY because only Paul's gospel gives us a complete, trinal view of salvation in which each Member of the Godhead has a distinctive inheritance among the Elect, and therefore furthers our understanding of the Triune God. This is a wonderful reason, but not only for that.
    - c. Is it ONLY because only Paul's gospel is the gospel of salvation today? This is a wonderful reason, but not only for that.
    - d. Is it ONLY because only Paul's gospel explains the hope and calling of the Body of Christ and its position over the holy angels in the Third Heaven? This is a wonderful reason, but not only for that.
    - e. Is it ONLY because only Paul's gospel explains the day in which we are living, apart from Israel's priesthood and the Shekhinah and rabbinical tutors? This is a wonderful reason, but not only for that.
    - f. Is it ONLY because only Paul's gospel allows us to retain the normative sense of the prophets and protect Israel's distinctive kingdom future against the gainsayers? This is a wonderful reason, but not only for that.
    - g. Is it ONLY because only Paul's gospel gives us the unique argument that the presence in the Body of Christ of a remnant from Israel's Second Generation—of those who would otherwise have been reprobate—also guarantees Israel distinctive future against the gainsayers? This is a wonderful reason, but not only for that.
    - h. Is it ONLY because only Paul's gospel explains how the Body entering into its hope sets in motion the rest of the ElectS (elect angels, elect Israel, elect Gentiles) entering into their respective hopes? This is a wonderful reason, but not only for that.
    - i. The additional reason Paul is about to give for glorifying his apostleship concerns how the Body of Christ relates to the THIRD GENERATION. Rom. 11:1–10 is primarily concerned with the relationship of the Body of Christ to the SECOND GENERATION. Verses 11–12 discuss the relationship of the Body to BOTH generations. It is the relationship of the Body to the Third Generation that gives Paul reason to praise his apostleship, in the text and by inspiration.
- D. **Since by-whatever-means I shall provoke-to-zeal my flesh and shall save some of them.**
1. **Shall provoke-to-zeal, shall save** respectively translate **paradzhlow** (*παραζηλώω*) and **swdzw** (*σώζω*).
    - a. The spellings of these two verbs are “complacent”, meaning that the spelling alone does not give you the necessary grammatical information about these verbs. The spellings **paradzhlws** (*παραζηλώσω*) and **sww** (*σώσω*) are both future indicative and aorist subjunctive. The difference is extremely important as to how we interpret

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this verse starting with its first word **ei** ( *'ei* ), i.e. whether we have a condition of the first class—the condition or antecedent assumed as true—or a condition of the third class—the condition or antecedent assumed as quite probable.

- b. Speaking from the standpoint of a naturalist/reductionist, the Greek future indicative is viewed as arising from the aorist subjunctive in part because who knows the future anyway. However, it has been my observation that the aorist subjunctive is often used with future indicative force, particularly in purpose clauses expressing the intent of a sovereign God.
- c. Since the spellings are complacent, the hermeneutic requires us to consider the context and the context of parallel passages. Motivated by comments of A. T. Robertson [WPITNT, IV, pp. 395], the key to the puzzle is to focus on the word combination **ei pws** ( *'ei pws* ) and its occurrences with spellings of verbs in conditional sentences, and then decide each complacent spelling occurring with **ei pws** on the basis of the context—did the writer or speaker know, or claim to know, the future for the matter in question? This seems a fair way of resolving each complacent situation.
- d. The combination **ei pws** occurs exactly four times in the Greek N. T.:
  - i. Acts 27:12. Here **ei pws** occurs with the optative in a condition of the fourth class.
  - ii. Rom. 1:10. Here **ei pws** is used with a future indicative (that is not complacent) in a condition of the first class.
  - iii. Rom. 11:14. Here **ei pws** is used with a complacent spelling of the two verbs in question.
  - iv. Phil. 3:11. Here **ei pws** is used with a complacent spelling of the verb.
- e. It would seem that Rom. 11:14 and Phil. 3:11 should be solved together.
  - i. Phil. 3:11. The question is the following: does Paul know, or claim to know, that he will in fact attain to the resurrection out-of-the-dead? Note that Paul comes to Verse 11 through Verses 9–10 in which he uses aorist subjunctive clauses with future indicative force (as commented on above). If Verse 11 be a condition of the third class—that is, Paul is claiming on the basis of his complete identification with Christ, which will in fact take place, that he will probably have a resurrection—then this Paul seems very much at odds with the Paul rebuking the Sadducees in the Corinthian Body synagogue (I Cor. 15:1–58) for doubting the resurrection and the Paul making the resurrection his defense before his divided colleagues of the Sanhedrin (Acts 23:1–10). This seems like nonsense, so we decide the spelling of the verb represents the future indicative. Thus we have a condition of the first class in Phil. 3:11—Paul is asserting that he will in fact have a resurrection out of the dead, indeed the Body resurrection out of the dead—**since by-whatever-means I shall [in fact ] attain to the out-resurrection out of the dead**. The indeterminate **pws** simply indicates Paul does not know precisely all the means used in the resurrection.
  - ii. Rom. 11:14. The question is the following: does Paul know, or claim to know, that Israel's Third Generation Elect will be moved to zeal by the salvation of the Body of Christ, i.e. by HIS apostleship? Note that Paul comes to Verse 14 through indicative verbs, some implied, along with conditions of the first class in Verses 11–13, particularly the strong indicative verbs of Verse 13. If Verse 14

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be a condition of the third class—that is, Paul is stating that his apostleship probably will move some of the Third Generation to passionate zeal and probably some of them will be saved—then apart from the obvious lunacies of probable zeal and probable salvation, we have a contradiction to that Paul who has just most emphatically with redundancy upon redundancy glorified his apostleship. Thus we have a condition of the first class in Rom. 11:14—*Paul is asserting that he, meaning his apostleship which he is glorifying, will in fact be a cause of zeal to Israel's Third Generation Elect so that in fact they will persevere to the end (be overcomers) and be saved.* Thus in solving these two verbs we have essentially solved the whole verse. But there is more.

2. In context, we have a parallel between Verse 11–12 and Verse 14: *salvation is come to the nations [ = Body of Christ] for the purpose of provoking Israel's Elect to zeal for fullness* correlates with *Paul's apostleship by-whatever-means shall provoke Israel's Third Generation Elect to zeal so that they are saved.* Verses 11–12 are emphatic, so this parallel reinforces the conclusion that Verse 14 has indicative verbs.
3. When the Body gospel is upheld, clarified, glorified, honored, in word and deed, then not only is the Body edified, the AntiBody hardened, the angels instructed, BUT somehow we are participating, with Paul, in provoking Israel's Third Generation Elect to zeal and salvation. Perhaps the intermediate causes are as follows: at the conclusion of the Sixth Seal, the Shekhinah descends on Olivet (Ezek. 11:18, Zech 14) and Israel sees Christ (Rev. 16:15–17). But the Body will also be seen with Christ (Col. 3:4) and the 144k are in the cleft of Olivet under the Cloud of Shekhinah for the first 3.5 years of Daniel's 70th sabbatical. They will see us and be provoked to zeal to bring in the kingdom in the last 3.5 years by killing every reprobate and nephilim on the planet still alive (who will have rushed into the Land to oppose them). This is a fulfillment of Rom. 8:18–23.
4. Satan's plan is to discredit the Body of Christ, and diminish the provoking of Israel's Elect, by DIMINISHING PAUL'S APOSTLESHIP. This is another proof that those gainsaying Paul's distinctive apostleship, if they do not repent, are part of the Anti-Body. Satan is working NOW to set up his program for the Third Generation. Restated, one denies Israel's distinctive future **if and only if** they deny Paul's distinctive apostleship; and those who do this in their being of beings without repentance will spend eternity in the God-Fire, for they in fact deny ALL of God's Elect (even while claiming to be calvinistic).
5. This is part of how Paul resolves his conflict with his own gospel, recorded in Rom. 9:1–3. What a difference between 9:1–3 and 11:10–14!!
  - a. Paul's adamic solution, which he had desired out of his old nature, apparently during the three year bootcamp in the wilderness (Gal. 1:18), was that he would be condemned, and the Mystery with him, in order to avoid delaying Israel's eternal (and Millennial) kingdom.
  - b. Paul's regenerated solution, which he desires out of his new, Body nature, apparently resolved during his three year bootcamp, is that he glorify his apostleship to the Body since it and they are a means of provoking the Third Generation Elect to bring in Israel's kingdom.

**VI. Verses 15–16**

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- A. **For since this casting-away of them [is] reconciliation of [a] kosmos.**
1. **For** translates **gar** (*γὰρ*), summing up all that has been said, especially in Verses 11–14.
  2. **Since** translates **ei** (*εἰ*). The implicit verb is the indicative (is there is any other kind), making this conditional sentence a condition of the first class, and making the conditional particle to be **since**.
  3. **This casting-away of them.**
    - a. **Casting-away** translates **'apobolh** (*ἀποβολή*), gerund of **'apoballw** (*ἀποβάλλω*), meaning **to throw away from, cast aside, reject, condemn**. It answers to **'apwthew** or **thrust-away** in Verses 1–2.
    - b. **Of them** refers to those of Second Generation Israel who stumbled (Verse 11), who committed offence (Verse 11), who are judged before God as coming short (Verse 12). **POINT**. This proves that those that **stumble** leads **fall to ruin** and confirms the points made throughout the discussion above on Verses 11–12, including the double of usage throughout this passage of **they/them**. God has rejected the reprobate of His Nation Israel, and in this context, the reprobate of Second Generation Israel.
    - c. **This** translates the article **the**. Based on the above points, I view **the** as the article of previous reference, namely the stumbling offending, falling short, and being thrust away of the earlier verses.
  4. **Reconciliation** translates **katallagh** (*καταλλαγῆ*), the noun/gerund form of **katallassw** (*καταλλάσσω*), meaning generally **to cause to change**, and by extension **to reconcile or make reconciliation, restore to a favorable condition/state**, etc. Here are some facts:
    - a. The root **'allassw** means **to change** and occurs as follows: Acts 6:14, Rom. 1:23, I Cor. 15:51,52, Gal. 4:20, Heb. 1:12.
    - b. **Katallassw** occurs as follows: Rom. 5:10,10, I Cor. 7:11, II Cor. 5:18,19,20.
    - c. **Katallagh** occurs as follows: Rom. 5:11; 11:5, II Cor. 5:18,19
    - d. **'Apokatallassw** occurs as follows: Eph. 2:16, Col. 1:20,21
    - e. **Diallassw/diallattomai** occurs as follows: Matt. 5:24.

NOTE. Every occurrence of the **katallassw** word group (**katallassw, katallagh, 'apokatallassw**) is in Paul and in every instance the reconciliation of the Body to its Head and to each other is in view, with the exception of the marriage passage in I Cor. 7.
  5. **Reconciliation of [a] kosmos**, both by this specific verse, by parallel in context, and by Pauline doctrine throughout, *refers precisely to the formation of the Body of Christ*. In particular, **kosmos** here refers precisely to the Body of Christ and not one other creature.
    - a. In Verse 15, this kosmos comprises those reconciled by the throwing away of Israel's Second Generation reprobate, namely the Body of Christ.
    - b. In parallel with context of 11:11–12, this kosmos comprises those of the nations (Israel included as just another nation) saved and enriched through the stumbling, offence, and falling short of Israel's Second Generation reprobate. Indeed, this kosmos is precisely the kosmos of Verse 12, which we already showed is the Body of Christ.
    - c. In accordance with Pauline usage elsewhere, to take one example, this kosmos is that being reconciled even now in the present time: II Cor. 5:18–20, and please note there the periphrastic verb tense in the Greek text, **was-is-reconciling** (katallassw word

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group) [a] **kosmos to Himself**, namely the Body of Christ (as that context additionally confirms).

**B. Precisely-what [is] the reception [of them] if not life out-of dead?**

1. **Precisely-what** is **tis** with the accent (*τίς*).
2. **The reception.** **Reception** translates **proslhmpsis** (*πρόσλημψις*), a noun of the **proslambanw** (*προσλαμβάνω*) word group, meaning **to take to one's self**. Here Jehovah taking the Elect of Israel, particularly of the Third Generation, to Himself.
3. **[Of them]** is required by the context. It illustrates yet again that **they/them** have a double usage in this passage. **Them** in Verse 15a above refers to the reprobate of Second Generation Israel, while here it refers to the Elect of Third Generation Israel.
4. **If not life out-of dead.**
  - a. Rhetorical construction. Actually, it may be properly reworded: **since this reception will in fact be life out-of dead.**
  - b. **Life out-of dead** is literally true in a spiritual sense.
    - i. As proved in Session V of the TGF 2000 conference, each one left behind at the Ascension of the Body of Christ is reprobate. In this general sense, the present dispensation is a “generation” is that it is a “self-contained” time of probation which is indeed called a generation in Phil. 2:15. Except for the Body of Christ, all fail the text.
    - ii. The Elect of Third Generation Israel are therefore born to reprobate parents of Abrahamic stock. Thus they are born out-of dead, i.e. out of reprobate mothers.
    - iii. Also, the Abrahamic line has lain dormant for many centuries in terms of God's purposes for Israel, and now out of this dormant line comes Israel's Third Generation Elect. So in this sense they are born out-of dead. Cf. Ezek. 37:11
    - iv. I pose as a question: are the babies of Israel's Third Generation Elect sanctified in the womb, even as Jeremiah and John the Baptist? Then yet again, the living of Israel's house are born out of the dead.

**C. But since the firstfruit [loaves] [are] holy, so-also the lump [of dough].**

1. **But** translates **de** (*δέ*) indicating a further development of Verse 15.
2. **Since** translates **'ei** (*'εἰ*), the conditional particle in a condition of the first class, the condition to be assumed as true. This is because the implicit verb is indicative (unless the context should compel otherwise, which it does not).
3. **Firstfruit** translates **'aparchh** (*'απαρχή*), a compound of **'apo** (*'απο*) meaning **from** and (*'αρχή*) meaning **first**, hence **from [the] first, at the beginning**. By extension and usage it means **firstfruit**. This word bears close examination, which is done when we consider the word **lump**. The concordance of **aparchh** in the Greek NT: Rom. 8:23; 11:16; 16:5, I Cor. 15:20,23; 16:15, James 1:18, Rev. 14:4; and in LXX around 78 times.
4. **Lump** translates **phurama** (*φύραμα*) from the verb **phuraw** (*φύραω*), meaning **to mix to homogeneity, to uniform consistency**. Hence **phurama** means **that which has been mixed to uniformity** such as **potter's clay** or **baking dough** or etc, with the context indicating what kind of homogenized lump is in view. The concordance of **phurama** in the Greek NT: Rom. 9:21, Rom. 11:16, I Cor. 5:6-7, Gal. 5:9; and in LXX it occurs in Ex. 8:3 (7:28); 12:34, Num. 15:20,21, Hos. 7:4.
5. The combination **'h 'aparchh ... phurama** occurs in Greek NT only in Rom. 11:16 and in LXX only in Num. 15:20,21.

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6. In this context we must consider the great rival to **aparchh**, which was indeed subsumed by **aparchh** in the Greek NT, namely **prwtogennhma** (*πρωτογεννήμα*) from **prwtoginomai** (*πρωτογίνομαι*), meaning **to produce first, to fruit first**. Hence **prwtogennhma** means **firstfruted** literally, i.e. **firstfruit** or **firstfruits**. It never occurs in the Greek NT; but in LXX around 20 times.
7. The distinction between **aparchh** and **prwtogennhma** appears to be the following: **aparchh** refers to that which is harvested first, literally at the beginning—indeed that is the reading of the Hebrew in Lev. 23:10, **ye shall bring a sheaf of [the] beginning of your harvest**”, in which reference the LXX replaces **beginning** by **aparchh**; while **prwtogennhma** literally refers to that which grows and ripens first. As a general rule, that which ripens first is that which is harvested first, and conversely. Thus these words appear to be true equivalents in regard to an actual harvest. It would seem that this equivalence carries over to idiomatic cases. The usage proves these claims:
  - a. In the structure of Lev. 23, the chapter outlining the 7 festivals, those most closely related to each other occur in contiguous blocks introduced by the phrase, **And the Lord spake unto Moses, saying**. In particular, the Feast of Firstfruits and the Feast of Pentecost are of one block and are closely related: one deals with the beginning of the new grain harvest and the second deals with the ending of the new grain harvest; the one offers a sheaf of the beginning of the new grain harvest, and the second offers two loaves of the flour of that new grain harvest. Now the LXX uses **aparchh** in Lev. 23:10 and **prwtogennhma** in Lev. 23:17,20.
  - b. Lev. 23:17,20 is restated in Num. 15:17–21; and in LXX, **prwtogennhma** of Lev. 23:17,20 is replaced by **aparchh** in Num. 15:20,21.
  - c. Lev. 23:17,20 (LXX) uses **prwtogennhma** in describing the Feast of Pentecost, but in Num. 28:26, Hebrew calls this Feast the **Day of Firstfruits**, using the Hebrew rendered **prwtogennhma**, while the LXX renders it by **new grain**.
  - d. The phrase **firstfruit of the Land** is rendered with both words in LXX: **aparchh** in Deut. 26:10 and **prwtogennhma** in Ezek. 44:30; 48:14. It is important to note that Paul’s comparable phrase **firstfruit of Achaia** in Rom. 16:5 uses **aparchh**.
  - e. Both words occur together in LXX in Ex. 23:19—**Firstfruit of thy firstfruit, aparchh of thy prwtogennhma**.
8. With the phrase **the firstfruit [loaves] [are] holy, so-also the lump [of dough]**, Paul is almost quoting Num. 15:20,21 word for word. This tells us that **phurama** is a lump of dough of the flour from the new harvest.
9. INTERPRETATION OF VERSE 16A. We are now ready to interpret **but since the firstfruit [loaves] [are] holy, so-also the lump [of dough]**.
  - a. In the narrow sense, Paul uses **firstfruit** to reference the Feast of Pentecost; but in the broad sense, he is referring to that block of the festal calendar from Firstfruits to Pentecost, *including* the provision for Gentiles harvesting in the Land, for the block between **And the Lord spake unto Moses, saying** to **And the Lord spake unto Moses, saying** is in fact Lev. 23:9–22—10–14 for Firstfruits, 15–21 for Pentecost, and 22 for Gentiles being provided through the Land.
  - b. In the narrow sense, Paul uses **firstfruit** to precisely reference the prophetic fulfillment of Pentecost in the Pentecostal ministry of the 12 (with Matthias!) to Israel, along with her proselytes of the gate (righteous Gentiles), which literally



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began on the Day of Pentecost (Acts 1–3) and continued through Acts 8/10.

Restated, Paul refers in the narrow sense to the Elect of Israel called in the last seven years of the Second Generation, along with her Gentiles (e.g. Ethiopian eunuch).

- c. In the broad sense, Paul uses **firstfruit** to refer to all the Elect of Israel and the Nations called during the Second Generation. Remember that the closely associated Feast of Firstfruits is fulfilled in the resurrection of Christ (John 20:17–18). Recall that the Second and Third Generation TOGETHER comprise the Last Days of Israel’s program (Heb. 1:1–2). Thus the Elect of the earthly program called in the Second Generation are truly the firstfruit of the Last Days.
- d. In the broadest sense, Paul uses **firstfruit** to refer to all of Elect Israel and the Nations called up to the end of the Second Generation, and who in Abraham’s bosom await the fulfillmen of the Third Generation.
- e. Paul uses **lump** to refer to the dough from which the two firstfruit loaves are made, again essentially quoting Num. 15:20,21. In keeping with the harvest and with the context in Rom. 11, **lump** refers to Christ as the Messiah of Israel. As Messiah, He is the Firstfruit of the beginning of the harvest, and from Him (and His Spirit) comes forth the loaves of the Pentecostal ministry (Acts 2:33, **He hath poured forth this which you-all now see and hear**). Christ is the new grain, the new meal, the new dough as the Messianic Deliverer.

**D. And since the root [is] holy, so-also the branches.**

1. **And** translates **kai** (*και*), indicating a continuation of the present thought, *vis-a-vis* the use of **de** at the beginning of Verse 16. **De** indicated a further development, a new thought connected to what went before, and **kai** continues that development and thought.
2. **Since** is **ei** as above, and again we have a condition of the first class; hence **since**.
3. **Root** translates **‘ridza** (*‘ριζα*), meaning **source, cause, origin**, and by extension **root of a tree**, coming from **‘ridzow** (*‘ριζόω*), meaning **to originate, to cause to take root**. In the Greek NT, the verb occurs in Eph. 3:17, Col. 2:7 and the noun occurs in Matt. 3:10; 13:6,21, Mark 4:6,17; 11:20, Luke 3:9; 8:13, Rom. 11:16,17,18; 15:12, I Tim. 6:10, Heb. 12:15, Rev. 5:5; 22:16. The noun form occurs around 60 times in LXX, including Is. 11:1, 53:2. We should note that Christ is the Root of Elect Israel as her Messiah, and this is expressed in a number of places using **‘ridza**: Is. 11:1, 53:2 (LXX), Rom. 15:12, Rev. 5:5; 22:16. Essentially the same thought is in John 15:1–6.
4. **Branches** translates **kladoi** (*κλάδοι*), **klados** meaning **branch, shoot, bough**, the source of our word **cladistics**.
  - a. **Klados** derives from **klaw** (*κλάω*), of central importance in the Lord’s Table debate, meaning **to issue forth, to share, to distribute**. Clearly, when a tree puts forth branches, it is not snapping itself in two, but issuing forth, sharing itself, distributing itself. And a **klados** is thereby an issuing forth, a distribution of itself. Only when **klaw** is appropriately PREFIXED does it become **snap-in-two**: this is based on looking at ALL the occurrences of **klaw**. Further, an examination of ALL the occurrences of **klados** shows that in itself the word cannot mean **broken-off**—the only such occurrences have special modifiers of **klados** or special prefixes on **klaw**. Here in Rom. 11:16, there is no indication of any snapping off of these **kladoi** for **THEY ARE HOLY**, and would God snap off HOLY branches? This is *another*

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*unanticipated bonus* for the view of the Lord's Table that is faithful to the text and defends Paul's gospel.

- b. **Kladoi** here refers to branches of a cultivated olive tree, as later verses make clear.
5. INTERPRETATION OF VERSE 16B.
  - a. **Root** refers to Christ as Messiah of Israel, as the above references (in (3) above) would indicate, correlating with Christ as Messianic dough lump in Verse 16a.
  - b. **Branches** refers to that yet to come out of the Root.
    - i. The grain harvest is concluded by June in the lower elevations, but the harvest from trees concludes much later; e.g. the harvest of figs/olives/grapes concludes in September/October. Thus, Paul shifts from the harvest represented by Firstfruits and Pentecost to that represented by the Feast of Tabernacles when all harvesting and ingathering is completed. Therefore, **branches** refers to the Elect of Israel (and her Gentiles) called in the Third Generation, when in fact the actual prophetic fulfillment of the Feast of Tabernacles takes place (TGF 1997 conference Five Great Prophetic Clocks of Scriptures, Session I, The Clock of Ceremonies: the Seven Feasts of Moses).
    - ii. Another proof (from Jim Hilston): this is the Feast of Tabernacles of the Third Generation is that branches are absolutely associated with the celebration of Tabernacles (Lev. 23:33–44), for the booths (**sukkot**) are made from branches. Indeed the very word **kladoi** of Rom. 11:16 is used twice by LXX in Lev. 23:40, making the association absolute at the level of syntax. Yet more evidence: Christ is THE BRANCH (Jer. 23:5–6, Zech. 6:12). So out of the Messianic Branch comes the branches of the Third Generation.
6. INTERPRETATION OF VERSE 16 (A+B).
  - a. INTROVERSION

Holy Loaves of Firstfruits: Elect of Second Generation Israel  
Holy Lump of Dough: Christ as Messiah of Israel  
Holy Root of Jesse: Christ as Messiah of Israel  
Holy Branches of Final Harvest: Elect of Third Generation Israel
  - b. Paul has given yet again MORE answers to the question **Has God thrust away His people whom He foreknew?**
    - i. The very term **firstfruit** indicates that the final harvest will come.
    - ii. The introversion contains this argument: the loaves of Pentecost (5,000 on the Day of Pentecost alone) prove that Christ is the Holy Source (Acts 2:33). Therefore His future branches will bring forth fruit in the final harvest and all Israel's Elect will be saved and enter into the Kingdom.
  - c. The BODY OF CHRIST is what separates the two harvests from each other, and it is the Body which sets up Israel final olive tree and harvest, as we shall see!!
7. IMPORTANT POINT FOR LATER VERSES. The structure of the olive tree which Paul gives here is in precisely TWO parts: **roots** and **branches**. There is no reference to trunk—as we shall see in Verses 17–24 below, an olive tree does not have a trunk in the usual—i.e. oak and maple tree—sense of the word. This has important consequences.