Exegesis of Romans11:11-24

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A Preparation

a. Historical Background

i. Author: Paul, Romans 1:1. Though some nineteenth century liberal scholars questioned the Pauline authorship,[1] today, unlike many other Pauline letters, the Epistle to the Romans is almost universally held to be Pauline.[2]

ii. Historical Setting:

1. Paul's traveling plans included a stop in Rome on his way from Jerusalem to Spain, Romans 15:22–29. He writes this epistle in anticipation of this visit to Rome.
2. Paul had never yet visited the church in Rome, Romans 1:10-13 and 15:22, this despite the fact that about A.D. 180, Irenaeus identified Peter and Paul together as founders of the Roman church (*Adv. Haer*. 3.1.2).[3]
3. The epistle was written from Corinth during Paul's third missionary journey, probably during the winter of AD 56-57.

iii. The Church at Rome

1. According to Ambrosiaster (4th century) the church was not founded by an apostle, but rather by a group of Jewish Christians.
2. By the time Paul wrote his epistle, there appear to have been many believers of both Jewish and Gentile background (Rom. 16).

b. Outline of Romans:

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This paragraph occurs near the end of an extended section of Romans dealing with God's plan for Israel. Chapters 9-11 actually constitute a resumption of a subject that had been introduced at the beginning of chapter 3. Having established the equal guilt of both Jews and Gentiles in chapters 1 and 2, Paul asked the question, "What, then, is the advantage of the Jew, or what is the profit of circumcision?" (Rom. 3:1). Paul began to answer this question by enumerating a list. In Romans 3:2 he began the list by writing, "First, the oracles of God

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[1] Such as Evanson, Bauer, Loman and Steck. See C. E. B. Cranfield, *Romans 1 – 8* International Critical Commentary Series (London: T&T Clark, 1975), 1.

[2] Ibid., D. A. Carson and Douglas J. Moo. *An Introduction to the New Testament,* Second Edition (Grand Rapids, MI: Zondervan, 2005), 393.

[3] Carson and Moo, 395.

were entrusted to them."[4] But right away this list is interrupted by a discussion of righteousness by faith. This "digression" continues for the next six chapters. Chapter 9 opens with a resumption of the enumerated list. The list is actually resumed in Romans 9:4, "Whose are the adoption, and the glory, and the covenants, and the giving of the law, and the temple service, and the promises, from whom came the fathers, and from whom came the Messiah according to the flesh." Thus, in all (including Rom. 3:2), Paul enumerated 9 items which describe "the advantage of the Jew." In light of this exalted and privileged position of Israel, it seems an enigma that the Jews had rejected the Messiah at His first advent. Chapters 9-11 offer an explanation to this enigma. Chapter 9 explains that God's election of Israel guarantees that they will eventually acknowledge that Yeshu'a is their Messiah. Chapter 10 explains the means by which elect Israel will come to acknowledge that Yeshu'a is their Messiah, namely through the preaching of the Gospel. Chapter 11 explains how present day Israel's unbelief relates to the present age and what the believing Gentiles' attitude toward national Israel should be.

Chapter 11 begins by discussing the doctrine of the remnant. Though Israel has often known periods in her history that were dominated by unbelief, there have always been, and will always be, some individual Israelites who will walk by faith in Yahweh (vv. 1-10). The existence of such a believing remnant is evidence that the entire nation will one day be brought to faith. That being the case, how should present day Gentile believers view national Israel in their time of unbelief? This is the primary question addressed in Romans 11:11-24. The chapter concludes (vv. 25-36) with a description of the restoration of Israel at the Messiah's Second Advent (when "The deliverer will come out of Zion and will turn away ungodliness out of Yakov," v. 26) and the bringing of Israel into the New Covenant ("And this is my covenant with them, when I forgive their sins," v. 27). As Stifler noted, "When God's purpose in breaking them off is served their blindness will be removed (II Cor. 3:14-16), and they will come into the blessed 'advantage' mentioned in 3:2."[5]

Exegesis of Romans 11:11-24

a. Syntactical Diagram

In the following diagram clauses are arranged in such a way that a subordinate clause will be arranged beneath its main clause and indented one tab unit farther to the right than its main clause. A coordintate clause will be arranged beneath the clause to which it is coordinate, but is indented at the same level as the other clause. This results in some of the clauses being listed in a slightly different order than a strictly textual order. It is a grammatical ordering, rather than a textual ordering.

1	[11] Λέγω οὖν,	[rsm → 11:1[6]]
2	μὴ ἔπταισαν	[DD → 1]
3	ἵνα πέσωσιν;	[res → 2]
4	μὴ γένοιτο·	[ind – answer to the question]
5	ἀλλὰ … ἡ σωτηρία τοῖς ἔθνεσιν	[adv → 2]
6	… τῷ αὐτῶν παραπτώματι	[mns → 5]
7	εἰς τὸ παραζηλῶσαι αὐτούς.	[pur → 5]
8	[12] … δὲ … πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν.	[adv → 5]
9	εἰ … τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου	[cnd → 8]
10	καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν,	[con → 9]

[4] The ordinal numeral πρῶτος assumes that it will be followed by at least one more item. There is no second item listed in chapter 9. The remaining items are not mentioned until chapter 11. Chapter 11 is further tied together with this verse by the repetition of the term ἀπιστία which occurs both in 3:3 and in 11:20, 23.

[5] James M. Stifler, *The Epistle to the Romans* (Chicago: Moody Press, 1960), 193.

[6] Cranfield notes that the οὖν of 11:1 expresses a "connexion between 11:1 and the preceding verses, a connexion which is indicated by the οὖν. The fact that it has just been confirmed that Israel did hear and did know, and is therefore without any excuse, raises the question whether the conclusion to be drawn from Israel's stubborn disobedience is that God has cast away His people, excluded them from His plan of salvation." (*Romans 9-11,* 543).

11	[13] Ὑμῖν δὲ λέγω[10] τοῖς ἔθνεσιν·	[adv → 8[11]]
12	ἐφ᾽ ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος,	[cau → 11]
13	τὴν διακονίαν μου δοξάζω,	[parenthetical?]
14	[14] εἴ πως παραζηλώσω μου τὴν σάρκα	[cnd → 11]
15	καὶ σώσω τινὰς ἐξ αὐτῶν.	[con → 14]
16	[15] … γὰρ τίς ἡ πρόσλημψις;	[exp → 15]
17	εἰ … ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου,	[cnd → 16]
18	εἰ μὴ ζωὴ ἐκ νεκρῶν	[exc → 16[12]]
19	[16] … δὲ … καὶ τὸ φύραμα [sc. ἁγία]·	[exp[13] → 15]
20	εἰ … ἡ ἀπαρχὴ ἁγία,	[cnd → 19]
21	καὶ … καὶ οἱ κλάδοι [sc. ἁγία] .	[con → 19]
22	… εἰ ἡ ῥίζα ἁγία,	[cnd → 21]

After initially answering this question in the negative, a rather lengthy digression ensues (vv.2-10). Verse 11 picks the line of questioning back up again.

[10] λέγω appears to be used here intransitively. There is no apparent discourse clause to give the content of Paul's speech. Rather, he seems to be saying, "I am now speaking to you Gentiles…"

[11] The point of the contrast is that, whereas line 7 speaks of the Jews, line 10 now speaks to the Gentiles.

[12] The exceptive clause "except (lit. 'if not') life from the dead" constitutes an answer to the preceding rhetorical question ("what shall their acceptance be?"). The two clauses could be combined to form the following assertion: "Their acceptance will be life from the dead."

[13] Though uncommon for δέ, the explanatory force is possible. That an explanatory sense was felt in ancient times is perhaps reflected in the variant reading of γάρ found in A, Cl and Or. Δέ, according to BDAG, is frequently used in "connecting a series of closely related data." Alternatively, the combination of δέ with καί, as occurs here, may serve to give "heightened emphasis" to the preceding expression (lines 16-17, "their reception will be life from the dead.").

23	[17-18] … δέ … [18] μὴ κατακαυχῶ τῶν κλάδων·	[adv → 21[7]]
24	Εἰ … τινες τῶν κλάδων ἐξεκλάσθησαν,	[cnd → 23]
25	σὺ δὲ … ἐνεκεντρίσθης ἐν αὐτοῖς	[con → 24]
26	… ἀγριέλαιος ὢν	[cnc → 25]
27	καὶ συγκοινωνὸς τῆς ῥίζης τῆς πιότητος τῆς ἐλαίας ἐγένου,	[con → 25]
28	… δὲ … οὐ σὺ τὴν ῥίζαν βαστάζεις	[adv → 23]
29	ἀλλὰ ἡ ῥίζα σέ [sc. βαστάζει].	[adv → 28]
30	εἰ … κατακαυχᾶσαι	[cnd → 29]

[7] As line 11 indicates, this is essentially addressed to the Gentiles. Since the branches (Israel) is holy, the Gentiles should not boast over the branches.

31 [19] ἐρεῖς οὖν, [inf → 30]

32 Ἐξεκλάσθησαν κλάδοι [DD → 31]

33 ἵνα ἐγὼ ἐγκεντρισθῶ. [pur → 32]

34 [20] καλῶς· [ind[8]]

35 τῇ ἀπιστίᾳ ἐξεκλάσθησαν, [ind]

36 σὺ δὲ τῇ πίστει ἕστηκας. [adv → 35]

37 μὴ ὑψηλὰ φρόνει [asn, inf → 36]

38 ἀλλὰ φοβοῦ· [adv → 37]

39 [21] … γὰρ … [μή πως] οὐδὲ σοῦ φείσεται. [exp → 37-38]

40 εἰ … ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, [cnd → 39]

41 [22] ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· [inf → 23-40]

42 ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, [asn, app → 41]

43 ἐπὶ δὲ σὲ χρηστότης θεοῦ, [cor, adv → 42]

44 ἐὰν ἐπιμένῃς τῇ χρηστότητι, [cnd → 43]

45 ἐπεὶ καὶ σὺ ἐκκοπήσῃ. [cau → 44]

46 [23] κἀκεῖνοι δέ, … ἐγκεντρισθήσονται· [adv → 43]

47 … ἐὰν μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, [cnd → 46]

48 δυνατὸς γάρ ἐστιν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς. [cau → 46]

49 [24] … γὰρ … πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ. [exp → 46]

50 εἰ … σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου [cnd → 49]

51 καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, [con → 50]

List of tag abbreviations for above diagram:

[8] Though grammatically independent, this line is logically related to line 31 as a followup to the Gentile claim.

adv – Adversative clause exc – Exceptive clause app – Apposition
exp – Explanatory clause asn – Asyndeton ind – Independent
clause cau – Causal clause inf – Inferential clause cnc – Concessive
clause mns – Means clause cnd – Conditional clause pur – Purpose
clause con – Connective clause res – Result clause cor – Correlative
clause rsm – Resumptive clause
DD – Direct Discourse clause

b. Exegetical Outline

I. Paul's Word About the Jews' Stumble, 11-12 (lines 1-10)

A. Present Salvation for the Gentiles, 11 (lines 1-7)

B. Eventual Fulness (πλήρωμα) for Israel, 12 (lines 8-10) II. Paul's Word to the Gentiles, 13-24 (lines 11-51)

1. How Paul's apostolic ministry to the Gentiles relates to the salvation of Israel, 13-14 (lines 11-15)
2. Three Illustrations of Israel's Salvation, 15-24 (lines 16-51)
    1. Resurrection from death, 15 (lines16-18)
    2. The First fruits and the Lump, 16a (lines 19-20)
    3. The Root and the Branches, 16b-24 (lines 21-51)

c. Argument

The church at Rome consisted of both believing Jews and believing Gentiles. These two groups, formerly hostile toward each other, were now brought together in Christ. Ideally, they were united in Christ, but experientially, former hostilities may have persisted. Some degree of anti-Semitism appears to have existed among believing Gentiles – if not toward believing Jews, certainly toward the bulk of Jews who remained in unbelief. In this passage, Paul exhorted the believing Gentiles not to harbor anti-Semitic attitudes towards unbelieving national Israel. Instead, believing Gentiles were to view national Israel as God's sanctified people who were serving an important role in the outworking of God's purposes in the world. Paul developed this exhortation by pursuing two lines of argumentation: (1) Israel's unbelief was a temporary stumble that resulted in great blessing for the Gentile world, but national Israel will eventually recover from their stumble and will yet receive the fulfillment of God's covenants and promises that were made to the forefathers, verses 11-12; (2) Israel was, and will remain, a holy nation, a remnant of which will always believe, and ultimately, the entire nation will be saved, verses 13-24.

As Paul developed the first part of his argument (vv. 11-12), he explained first, that two positive things resulted from Israel's "stumble": (1) salvation has come to the Gentiles, v. 11a. (2) Israel itself will be provoked to jealousy over the Gentiles' receiving of such blessing, v. 11b. This provoking to jealousy will eventually lead to national Israel's fulfilling of the covenants and promises made to the forefathers, v. 12.

Paul then directly addressed the anti-Semitic attitude of the Gentile believers as he spoke to them directly in verse 13. A substantial part of the motivation for Paul's ministry to the Gentiles was that by his Gentile outreach, he may in fact move Israel to the point of jealousy, so that some of them may be saved, v. 14.

Beginning in verse 15, Paul employed three illustrations of how all of national Israel will eventually come to faith. The first of these illustrations came from Ezekiel's vision of the valley of dry bones (Ezek. 37:1-14). Paul referred to this prophecy by the succinct expression "life from the dead" (v. 15). What Ezekiel foresaw will yet come to pass; spiritually dead Israel will one day have the breath of God breathed into it, and all Israel will be saved.

The second illustration was put forth in verse 16a. The illustration is from the

Pentecost loaves presented to the priests in the temple (Num. 15:17-21). At Pentecost (*Shavu'ot*) a small portion of a lump of wheat dough was pinched off, formed into a loaf, baked and presented to the priests. This "first fruit" offering sanctified the entire lump of dough. Likewise, Paul argued, the remnant of Jews who were coming to faith was evidence that national Israel in its entirety was sanctified.

The third illustration received the most attention of the three and encompassed verses 16b-24. This was an illustration involving an olive tree. Three parts of this olive tree are distinguished from each other: the branches, representing national Israel; olive shoots grafted in from a wild tree, representing believing Gentiles; the root or lower portion of the tree, representing the position of privilege and administrative responsibility into which God places his mediatorial representatives on the earth. Unbelieving national Israel was described as branches that had been broken off (vv. 17-18). God had removed national Israel from the privileged place of being used as God's mediatorial agent in the world. Some of the original branches, however, remained; these were the remnant of Jews who believed in the Messiah and were subsequently incorporated into the church. Where national Israel was once in the place of mediatorial responsibility, God had now placed believing Gentiles. These believing Gentiles, along with the remaining original branches, were also incorporated into the church. While national Israel had been removed from the place of mediatorial responsibility, the church (composed of believing Jews and Gentiles) was now occupying that place.

This privileged position for believing Gentiles was not to become a cause of arrogance (vv. 18-22), for they had achieved this position, not by their own efforts or good works; rather, they stood by faith (v. 20). In fact, Gentiles would not hold this position in perpetuity; rather, God will one day remove the Gentiles from the position of mediatorial responsibility (vv. 21, 22) and place national Israel back into that position (v. 23-24).

d. Syntactical/Lexical[9] Analysis

The analysis below is arranged according to the syntactical diagram above. The points of the exegetical outline are referened, and the verses are listed at the left hand margin for convencience' sake. However, the word by word analysis below proceeds according to the line numbering in the diagram.

The following abbreviations will be used: **syn**. – Syntactical

Analysis. **lex**. – Lexical Analysis and development.

exg. – Comments of an exegetical nature that go beyond strict syntactical or lexical analysis.

hst. – Relevant background observations of a historical or cultural nature. **txt**. – Comments relative to textual criticism.

i. Paul's Word About the Jews' Stumble, 11-12 (lines 1-10) 1. Present Salvation for the Gentiles, 11 (lines 1-7)

v.11

Line 1 Λέγω οὖν, ("Therefore I say")

Λέγω] Pres. Act. Ind. 1p. sing. λέγω "to say," **syn.** Durative present.

οὖν] Inferential conjunction **syn.** relates what follows to the preceding section. Cranfield notes that "The fact that it has just been confirmed that Israel did hear and did know, and is therefore without any excuse, raises the question whether the conclusion to be drawn from Israel's stubborn disobedience is that God has cast away His people, excluded them from His plan of salvation." (*Romans 9-11,* 543). After initially answering this question in the negative, a rather lengthy digression ensues (vv.2-10). Verse 11 picks the line of questioning back up again.

Line 2 μὴ ἔπταισαν ("they did not stumble, did they?")

Line 2 expresses the direct discourse clause following λέγω of the preceding line. The discourse continues through the end of verse 12 (line 10). In verse 13 λέγω appears again, introducing a shift in topic at that point.

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[9] Basic lexical information is generally based on the standard definitions in William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. (Chicago: University of Chicago Press, 2000), hereafter abbreviated as BDAG.

μή] Negative particle **syn.** Introduces a rhetorical question expecting a negative reply. The entire question has to include the result clause that follows (line 3), for Israel did indeed stumble, but their stumble did not result in their fall.

ἔπταισαν] Aor. act. ind. 3p. pl. πταίω "to stumble, trip." **syn.** Constative aorist summing up the entire response of Israel to

Jesus' first coming.

lex. The verb was common in classical Greek from the time of Xenophon (V-IV BC) referring to literal stumbling, often with the thing that caused the stumbling being expressed by πρός either with the accusative (as in πρὸς λίθον "against a stone") or with the dative

(as in πρὸς πέτρᾳ "against a rock"). Here, as elsewhere in the New Testament (James 2:10; 3:2; 2 Pet. 1:10) it is used absolutely without reference to that which caused the action. πταίω is used in contrast to πίπτω in the following result clause. "To stumble" is not as serious as "to fall." One recovers from a stumble. Israel's present condition following their rejection of Jesus at His first coming is seen only as a temporary "stumble," not a more permanent "fall."

Line 3 ἵνα πέσωσιν ("so as to fall")

Line 3 constitutes a result clause related to line 2.

ἵνα] conjunction **syn.** Signifies result, not purpose. Israel's stumble did not result in a fall. Though some have attempted to assign purpose to the sense on ἵνα,[10] it is impossible that there could be any intentionality on God's part in producing an irrecoverable fall for Israel in light of the clear denial in the following μὴ γένοιτο. Even more unlikely is the view that it could have been Israel's intention to suffer an irrecoverable fall from their stumble.[11]

πέσωσιν] Aor. act. subj. 3p. pl. πίπτω "to fall." **syn.** Constative aorist summing up the totality of this hypothetical fall. The subjunctive mood is used to express result after ἵνα. Had this "fall" resulted there would be no future in God's program for national Israel.
lex. Πίπτω (common in Classical from the time of Homer, VIII BC) occurs some 90 times in the New Testament, frequently used literally of a fall from some higher elevation to a lower elevation ("fall to the ground," "fall to the earth," "fall among thorns," etc.), but also of moral or ethical failure, either in the sense of falling from a position of status (Rev. 14:8; 18:2, compare Is 21:9; Jer 28:8) or of falling from favor with God (as here and in v. 22; Heb. 4:11; Rev. 2:5). **exg.** That πίπτω is used here in the sense of an irrecoverable fall is clear from the fact that it is clearly differentiated from πταίω.[12] Israel did indeed stumble when they rejected Yeshu'a, but they will recover from that stumble when God brings them into the New Covenant.

Line 4 μὴ γένοιτο ("may it never be!")

Line 4 constitutes an aswer to the rhetorical question stated in line 3.

μὴ] Negative particle used with the following optative.

γένοιτο] Aor. deponent opt. 3p. s. γίνομαι "to be, become." **syn.** Constative aorist, voluntative optative, expressing a wish.
lex. The entire expression μὴ γένοιτο] occurs some fifteen times in the New Testament, all with the exception of Luke 20:16, in Paul. It may be translated something like, "May it never be!"

Line 5 ἀλλὰ … ἡ σωτηρία τοῖς ἔθνεσιν ("but … salvation *is now* for the Gentiles")

Line 5 is an adversative clause coordinate with line 2. The clause is "verbless," as is frequently the case with Greek clauses, particularly where the implied verb is some form of εἰμί, as here.

ἀλλὰ] Adversative conjunction **syn.** Expressing a strong contrast. In contrast to a stumble that results in a fall, Israel's stumble has resulted in something positive, namely the salvation of the Gentiles.

ἡ] Nom. fem. sing. article **syn.** Particularizes the substantive σωτηρία. It is not salvation in general that has come through Israel's stumble, but specifically salvation *for the Gentiles.* See further comments on ἔθνεσιν below.

σωτηρία] Nom. fem. sing. σωτηρία "deliverance, salvation." **syn.** Subject of the implied verb.
lex. The term appears in Classical Greek as early as Herodotus (V BC), and means consistently throughout the Classical era either, (1) deliverance from some peril, (2) preservation in a state of safety or security, (3) a way or means of safety, (4) a safe return from a voyage, (5) safe keeping or preservation of a thing, (6) a guarantee or security for the safe keeping of a thing (7) security against anxiety, or (8) bodily health or well-being.[13] In the Septuagint the vast majority of uses refer to deliverance from some sort of temporal peril, not too different from its use in Classical Greek. The Hebrew word יְשׁוּעָה *(yeshu'ah)* most frequently lies behind the Septuagint's use of σωτηρία. TDNT sums up the Septuagint's use of σωτηρία as follows:

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[10] According to Cranfield, this is the position of Gaugler, Cornely, Barth, and Käsemann, C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans* (London; New York: T&T Clark International, 2004), 554.

[11] Leon Morris, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1988), 406.

[12] Cranfield, 554.

[13] Liddell, Scott, Jones, *Greek-English Lexicon* (Oxford: Oxford University Press, 1940) s.v. σωτηρία.

> Deliverance, help and salvation come in favour of persons in situations which are often brought about by the hostile intent of other persons.… Human acts of deliverance are expected from military heroes, judges, and Nazirites (Ju 13:5)… Deliverance is also sought from the protecting power; this is for vassals the positive aspect of suzerainty, cf. 2 K. 16:7, Hos. 14:4. Above all, giving help and dispensing justice is one of the tasks of the king (cf. 2 S. 14:4; 2 K. 6:26) which is regarded as laid on him by God and whose discharge secures a happy and prosperous life for the people (Ps. 72:2 f., 12).[14]

In the prophets, especially Isaiah, salvation is frequently seen in the context of the eschatological reign of the Messiah. This salvation is often presented simply in terms of Israel's experiencing deliverance from her enemies (Ps. 89:26; Is 12:2-3; 25:9; 52:7, 10; 60:18). But at times, this eschatological salvation involves redemptive elements related to the righteousness and regeneration associated with the new covenant (Is. 49:6, 8; 51:6, 8; 56:1; 59:11; 62:1). In several of the references to spiritual salvation, there is still reference to deliverance from physical enemies (Is. 59:11, 17).

In the New Testament itself σωτηρία is used in two ways: [15] (1) deliverance from danger or impending death (Ac. 7: 25; 27:34; Heb. 11:7; Lk. 1:71), or (2) spiritual salvation of the soul by virtue of the atonement of Christ (Phil. 1:28, 2 Cor. 7:10; 1 Pe. 1:9; 2:2; Eph. 1:13; Ac. 13:26; 16:17). "σωτηρία is plainly expected to be fully culminated w. the second coming of the Lord Ro 13:11; Hb 9:28; 1 Pt 1:5."[16] The New Testament uses a rich variety of terms to refer to more specific aspects of "salvation" (e.g. δικαιοσύνη, κλήσις, ἀπολύτρωσις, καταλλαγή, ἄφεσις, etc.) σωτηρία occurs only five times in Romans; three of these are in chapters 9-11 (10:1, 10; 11:1) where God's future plans for Israel are in focus. The other two occurrences are Romans 1:16, an introduction to the book of Romans, and 13:11 which speaks of a future aspect of salvation, something that has not yet been attained. Here in Romans 11:11 σωτηρία includes the connotation of spiritual salvation for the Gentiles, but it also includes broader themes such as deliverance from their vain manner of life into a more meaningful calling as God's ambassadors and administrative representatives.

exg. The term "salvation" is a fairly heavily loaded term in the semantics of modern conservative theology. At least from the time of the Reformation, the term has carried with it the connotation of quite a few distinct, though related, theological concepts, including: justification, forgiveness, regeneration, redemption, propitiation, reconciliation, etc. For example, the term "salvation" occurs over 400 times in Calvin's *Institutes of the Christian Religion* and is used quite broadly to refer to all that Christ has accomplished through His death and resurrection on behalf of the believer.[17] Similarly, in most Reformation and Post-Reformation conservative Christian writings, the term "salvation" carries with it this broad semantic weight. But one should not assume that in the early days of the Christian church, when the Apostle Paul penned his epistles, the term σωτηρία *(soteria)* carried entirely the same semantic weight. As discussed above under the "Contextual Setting of Romans 11:11-24" and under the "Argument" of the passage, the major theme of this passage is dispensational and constitutes an explanation of how Israel figures into God's administration in light of their rejection of Christ. Israel's future "salvation" will include both the forgiveness of their sins (Jer. 31:34) and a restoration to the privileges associated with being God's principal mediators. So, too, for "salvation" to come to the Gentiles, as in the present verse, means more than merely the forgeveness of their sins; it includes their being

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[14] *Theological Dictionary of the New Testament,* 7:973-974.

[15] BDAG, 801.

[16] BDAG, 801.

[17] As, for example, in his "Prefatory Address to the King of France," Calvin states: "Before God there remains nothing of which we can glory save only his mercy, by which, without any merit of our own, we are admitted to the hope of eternal salvation (lat. *salvi*)." By way of contrast, the *Institutes* refers to "justification" about 200 times, "forgiveness" 188 times, "redemption" 91 times, "propitiation" 76 times and "reconciliation" 43 times.

"grafted in" to the position of mediatorial administrative responsibility and privilege. τοῖς] Dat. neut. pl. definite article.

syn. Used with the following noun ἔθνεσιν. **lex.** ἔθνος occurs in the plural 134 times in the NT (162 times in all). Of these plural occurrences, the noun is anarthrous 38 times (Mt 10:5; 12:21; Lk 2:32; 21:24 (2x, articular 1x), 25; Ac 4:25, 27; 9:15; 13:19, 47; 15:14, 23; 21:11; 22:21; Ro 2:14; 3:29; 4:17, 18; 9:24, 30; 11:12, 13 (1x anarthrous, 1x articular); 15:9 (1x articular, 1x anarthrous), 10, 12 (2x); 15:18; 1Co 1:23; 12:2; 2Co 11:26; Ga 2:15; 1Ti 2:7; 3:16; Rev 10:11; 11:9; 17:15) and articular the other 96 times. Here the force of the article appears to specify the Gentiles in contradistinction to the nation of Israel, rather than merely Gentile people in general.

ἔθνεσιν] Dat. neut. pl. ἔθνος "nation, Gentile." **syn.** Dative of advantage.

lex. A very old word, in use since Home (VIII BC), very common in the New Testament (162 times; 29 times in Romans). It is frequently used of the Gentile nations, as here. In the LXX it is the standard word used to translate גּוֹיִם.

exg. Had Israel not stumbled, had they received Jesus as their Messiah, national salvation would have come for Israel, but the Gentile world would have been largely left in an unsaved condition. Israel's stumble resulted in a specific kind of salvation, a salvation for the Gentiles.

Line 6 τῷ αὐτῶν παραπτώματι ("by their transgression")

Line 6 expresses the means by which salvation has come to the Gentiles. τῷ] Dat. neut. sing. definite article **syn.** Used with the following παραπτώματι. The article refers to the specific transgression of Israel in rejecting Yeshu'a as the Messiah.

αὐτῶν] Gen. masc. pl. third personal pronoun.

syn. The genitive case expresses a subjective genitive idea, "the transgression which they committed." The nearest antecedent of this pronoun can be found in Ἰσραήλ (v. 7, also in v. 2), which is also expressed as τὸν λαὸν αὐτοῦ (vv. 1, 2). Though both Ἰσραήλ and λαὸν are grammatically singular nouns, they are corporate singulars that may adequately be represented by a plural pronoun, as also five times in vv. 8, 9, 10. Note also the sequence of third person plural verbs looking back to these same two nouns (v. 3 ἀπέκτειναν, κατέσκαψαν, ζητοῦσιν; v. 11 ἔπταισαν, πέσωσιν). The reference is to national Israel corporately, not simply "Jews" and individual people who are in view here; rather, it is national Israel, as God's representative, mediatorial agent in the world.

παραπτώματι] Dat. neut. sing. παράπτωμα "transgression, offense, wrongdoing." **syn.** Dative of means. Cranfield labels this a dative of cause,[18] but Israel's transgression was not the cause of Gentile salvation; rather it was the means by which they were brought to salvation. It might be said that the transgression of Israel was the cause of Christ's death. **lex.** The word used in Greek from the time of Polybius (III-II BC) signifies a violation of moral standards. It may refer to offenses against people (Matt. 6:14, 15), but usually, as here of offenses against God. For the singular used collectively, see also Rom. 5:20. This noun occurs slightly more often in the plural (11 times, 8 times in the singular). Here it refers to the collective sin of the nation in rejecting the Messiah at His first advent.

exg. How does salvation come to the Gentiles by means of Israel's transgression? There are two ways this may be interpreted:

1. The rejection of the gospel by the Jews forced the early preachers to go to the Gentiles (Acts 11:20; 13:46, 47).[19]

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[18] Cranfield, 555, so also Moo *Epistle of Romans,* 687, n.19.

[19] Stifler, 187. John Witmer, "Romans," *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Walvoord, John F., Roy B. Zuck edd., (Wheaton, IL: Victor Books, 1983), 483.

2. The rejection of Yeshu'a by the Jews resulted in His death and subsequent resurrection, thus making salvation available to both Jew and Gentile (cf. Acts 2:23-24; 5:30).

Since, following the thesis of this paper, their fall (breaking off, transgression) resulted in their being removed from the position of mediatorial administrative responsibility, it seems best to understand their transgression as related to the earlier event expressed in the second view. The rejection of the gospel message is something that appears to be a development that occurs during the ministry of Paul (Acts 13:45-46; 18:6; 28:28). But Israel was removed from their dispensational responsibility/privilege primarily because they rejected Yeshu'a as Messiah. This was a national response already accomplished before Paul even began his gospel ministry. The aorist tense verbs (ἔπταισαν, v. 11; ἐξεκλάσθησαν, vv. 18, 19, 20; οὐκ ἐφείσατο, v. 21) seem to comport best with the one-time finality of the national rejection of Yeshu'a, rather than the progressive nature of the Jews' rejection of the gospel during Paul's ministry.

Line 7 εἰς τὸ παραζηλῶσαι αὐτούς. ("so as to provoke them to jealousy")

Line 7 expresses the purpose for which salvation has come to the Gentiles.

εἰς] Preposition used with an object in the accusative. **syn.** This preposition, when accompanying an accusative articular infinitive frequently expresses purpose, as it does here. It may also express result; however, the apostle appears to be speaking of intentionality here, rather than actual outcome. No doubt, as this passage will go on to affirm, Israel will indeed be so provoked as to accept the Messiahship of Jesus in the future, but as Paul wrote this epistle, this potentiality remained in the realm of intentions.

τὸ] Acc. neut. sing. definite article.

syn. The article identifies the following infinitive as an accusative, making it the object of the preposition εἰς. παραζηλῶσαι] Aor. act. inf. παραζηλόω "to provoke to jealousy." **syn.** The infinitive with εἰς expresses purpose. The Aorist tense is constative, summing up the entirety of the action of provoking Israel to jealousy. **lex.** This compound form of the verb is not attested in classical, though it does appear in the LXX (Dt 32:21; Baruch 16:2; 3Km 14:22; Sir 30:3) and in the Dead Sea Scrolls (4Q 372 I, 12). The simplex form ζηλόω is known in classical from the time of Homer (VIII BC). It occurs only four times in the New Testament, three of them in the context of this passage (10:19; 11:11, 14) where they all refer to Israel's being moved to feelings of resentment that they had missed out on the blessing received by the Gentiles. The only other New Testament occurrence is 1 Cor. 10:22. **exg.** The constative aorist looks to a future time when Israel as a nation will look back over its entire history since their rejection of Jesus, and reflecting on the blessing they have missed will finally turn to Him and be saved. As Zechariah related, "They will look on Me whom they pierced. Yes, they will nourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn. In that day there whall be a great mourning in Jerusalem" (Zech. 12:10-11). This provoking of Israel to jealousy so as to turn them from their unbelief was first foretold in Deuteronomy 32:31 and was mentioned first in Romans by Paul in 10:19.

αὐτούς] Acc. masc. pl. third personal pronoun.

syn. Direct object of παραζηλῶσαι. As with αὐτῶν in the preceding clause, the antecedent is national Israel.

2. Eventual Fulness (πλήρωμα) for Israel, 12 (lines 8-10)

v.12

Line 8 … δὲ … πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν. ("but by how much

more *will* their fullness *abound*!")

Line 8 is adversative to line 5. In contrast to the salvation that is for the Gentiles, a great blessing indeed, the fullness of Israel is seen as a much greater blessing. It is a verbless clause, some such verb as ἔσεται is to be supplied, or perhaps even περισεύσει.

δὲ] Conjunction "but" **syn.** The conjunction is used as an adversative here. It does not denote as strong a contrast as the ἀλλά of line 5 (v. 11), but it still denotes a contrast. In line 5 the

contrast was between Israel's fall vs. the salvation of the Gentiles. Here, the contrast is between the blessing of the Gentiles' salvation vs. the yet future fullness of Israel. They are both blessings from God, but there is a difference. When Israel comes into the New Covenant they will see the fulfillment of all God's covenants and promises (compare Rom. 9:4). National Israel will experience not only individual salvation for all the Jews, but also restoration as God's representative, mediatorial agent in the world.

πόσῳ] Dat. neut. sing. πόσος "how much, how many." **syn.** The dative case expresses the measure or degree of difference.
The combination πόσῳ μᾶλλον occurs eight times in the New Testament (Matt. 7:11; 10:25; Luke 11:13; 12:24, 28; Rom. 11:12, 24; Heb. 9:14). The similar phrase πολλῷ μᾶλλον occurs ten times in the New Testament (Matt. 6:30; Mark 10:48; Luke 18:39; Rom. 5:10, 15, 17; 1 Cor. 12:22; 2 Cor. 3:9, 11; Phil. 2:12).

μᾶλλον] Adverb, "more." Modifies the understood verb in this clause.

τὸ] Nom. neut. sing. definite article **syn.** Makes the following noun definite. Israel's "fullness" is a specifically known quantity, defined in terms of God's covenant relationship with the nation.

πλήρωμα] Nom. neut. sing. πλήρωμα "fullness." **syn.** Subject of the implied verb (ἔσεται or possibly περισεύσει). **lex.** This noun is found in classical Greek as early as Euripides and Herodotus (V BC). It occurs seventeen times in the New Testament indicating some idea related to fullness. It's semantic range includes the following five shades of meaning: 1. "That which fills us," "a supplement," "a full complement." 2. "That which is full of something." 3. "A full number," "sum total," "fullness." 4. "The act of fulfilling specifications," "fulfilling," "fulfillment." 5. "The state of being full," "fullness." Though some expositors, seeing a parallel in

Rom. 11:25 ("fulness of the Gentiles"), would adopt meaning 3,[20] it is more likely that here the term is used in the sense of meaning 4. See discussion below. **exg.** The reference is to the time when Israel will fulfill the predictions that are inherent in the covenants and promises (Rom. 9:4). This will occur when Israel is brought into the New Covenant at the Messiah's Second Advent. The "fullness" of Israel includes spiritual salvation for all individual Israelites (Jer. 31:34, quoted in Rom. 11:27), but involves much more. In their fall, Israel surrendered their position as

God's appointed mediatorial representative entity in the world; this position of mediatorial representation will be restored as part of their fullness, as well as full possession of their land grant in Canaan under the rule of the Messiah.

αὐτῶν] Gen. masc. pl. third personal pronoun.
syn. The antecedent, like the other third personal plural pronouns in this context, is national Israel. This is a subjective genitive; Israel will fulfill the covenants and promises when they recover from their stumble (v. 11) and receive Jesus as their Messiah.

Line 9 εἰ … τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου ("since their transgression *brought about* the world's riches")

Line expresses the condition under which line 8 will be realized. This is another verbless clause; one might supply a verb such as ἐποίησε. It being true that the transgression of Israel brought riches to the world, then surely
Israel's fulfillment of the covenants and promises will result in even greater blessing for Israel.

εἰ] Conditional particle **syn.** Introduces the protasis of a first class condition. The apostle has already established the factuality of this protasis in v. 11; hence, the conjunction may legitimately be translated "since" in English and have a causal force to it.

τὸ] Nom. neut. sing. definite article. **syn.** The article has anaphoric force here referring the following παράπτωμα to the παραπτώματι of verse 11.

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[20] Cranfield, 558.

παράπτωμα] Nom. neut. sing. παράπτωμα "transgression, offense, wrongdoing." **syn.** The nominative case is used to make this noun the subject of the understood verb of this clause. **lex.** See comments on the meaning of this term above in comments on line 6. αὐτῶν] Gen. masc. sing. third personal pronoun.

syn. Subjective genitive related to παράπτωμα. See comments above on line 6. πλοῦτος] Nom. or acc. neut. sing. πλοῦτος "wealth, abundance, riches." **syn.** Depending on what verb is supplied for this clause, the noun could be accusative direct object (of a transitive verb like ἐποιησε) or predicate nominative (to a copula verb such as ἦν).

lex. The noun πλοῦτος is found in Greek from the time of Homer (VIII BC). The word occurs twenty-two times in the New Testament, three other times in Romans (2:4 "the riches of His kindness;" 9:23 "the riches of His glory;" 11:32 "the riches of the wisdom and knowledge of God"). Here it is used to refer to the blessings of salvation (v. 12) that have come to the world through the means of Israel's transgression.

κόσμου] Gen. masc. sing. κόσμος "world." **syn.** The genitive expresses possession ("the world's riches"). **lex.** The term κόσμος has a very broad range of possible semantic reference, meaning sometimes "order, beauty, arrangement" (compare κοσμέω "to order, arrange"), other times "the ordered universe," and yet again "the world" (in contrast to heaven), "the earth" (as a place inhabited by human beings), "humanity that lives in the world," or "the world system that exists in opposition to God." Here, the world of unsaved humanity, the Gentiles in general, are in view. See the parallel term ἐθνῶν in the next line.

exg. The πλοῦτος κόσμου in this verse anticipates to the καταλλαγὴ κόσμου of verse 15 (line 16).

Line 10 καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, ("and their loss *brought about* the Gentiles' riches")

Line 10 is connective to line 9 and forms a parallel to it. The two lines form a pattern of AB-A'B' in which παράπτωμα || ἥττημα, πλοῦτος || πλοῦτος, and κόσμου || ἐθνῶν.

καὶ] Connective conjunction, **syn.** Introduces this clause as parallel with the preceding one.

τὸ] Nom. neut. sing. definite article; **syn.** Makes the following noun definite. A specific loss.

ἥττημα] Nom. neut. sing. ἥττημα "loss, defeat." **syn.** Subject of the implied verb.

lex. The noun is not attested in classical Greek and occurs only one other time in the New Testament (1 Cor. 6:7) and once in the LXX (Isa. 31:8). In both of these other Biblical references ἥττμα means "defeat." The corresponding verb ἡττάομαι/ἐσσάομαι, appears in classical Greek from the time of Sophocles (V BC) and means "to be inferior, be less than," "to be defeated, vanquished," or "to be worse (than)." Hence the "loss" in view here is not simply losing some commodity, but losing in the sense of losing a contest, losing out, being defeated. Israel's transgression (παράπτωμα) was their defeat.

This passage will go on to describe Israel's future rise from the ashes of this defeat by the grace of God. A few scholars argue that ἥττημα here means "diminution," not "defeat." Their argument is two-fold: (1) The etymology is essentially numerical, "to be less than." (2) The parallel with πλήρωμα, another numerical value term, requires that one understand ἥττημα as referring to numerical value. However, this position cannot be maintained in light of the clear usage in the two other Biblical references, and in light of the use of the verb in Classical Greek from the time of Sophocles.[21] Murray catches the sense well when he writes: "What is in view is the great loss, as by overthrow in battle, sustained by Israel when the kingdom of

[21] Morris, 407, n. 55.

God was taken from them. They are viewed after the figure of a defeated host and deprived of their heritage."[22]

αὐτῶν] See comments above on lines 9 and 6. πλοῦτος] See comments above on line 9. ἐθνῶν] Gen. neut. pl. ἔθνος "race, nation, kind." **syn.** Possessive genitive, like κόσμου in line 9. **lex.** See comments above on line 5. **v. 13** ii. Paul's Word to the Gentiles, 13-24 (lines 11-51)

The second main division of the paragraph is indicated in line 11 by the phrase δὲ λέγω. This looks back to λέγω of line 1. In line 11, the addition of the words Ὑμῖν ... τοῖς ἔθνεσιν indicate that, whereas the previous division addressed both the Jewish and Gentile believers in the church at Rome, now he is specifically addressing the Gentile believers. At issue here is the attitude of Gentile believers toward national Israel (see v. 18, "do not boast over the branches," v. 20 "do not think exalted things, but fear").

1. How Paul's Apostolic Ministry to the Gentiles Relates to the Salvation of Israel, 13-14 (lines 11-15)

Line 11 Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν· ("But I say to you Gentiles")

Line 11 is adverstative to line 8. The point of the contrast is that, whereas line 7 speaks of the Jews, line 10 now speaks to the Gentiles.

Ὑμῖν] Dat. pl. second personal pronoun.

syn. The antecedent of this pronoun refers to a portion of the Roman congregation. To limit the referent to just this portion, Paul will employ the following appositional phrase τοῖς ἔθνεσιν. The dative case expresses a dative of interest. Had λέγω been used transitively, this dative would be understood as an indirect object, but lacking the quality of transitivity, the dative is better thought of as a dative of interest, specifically of advantage. One might paraphrase, "I am speaking for the advantage of you Gentiles."

δὲ] Adversative conjunction. **syn.** See general comments on line 11 above.

λέγω] Pres. act. ind. 1 pers. sing. λέγω "to say, speak." **syn.** The present tense is durative, expressing what Paul was doing at the moment he wrote this. Λέγω may be used either transitively (as in v. 11 where it takes a direct object clause of direct discourse) or intransitively (as here where there is not direct object).

lex. Λέγω is used, instead of γράφω, since Paul was literally speaking out loud, while his amanuensis recorded the words being spoken. τοῖς] Dat. neut. pl. definite article. The article makes the noun ἔθνεσιν definite, because they are seen in contradistinction to the believing Jews in the congregation. Even though they are all one in Christ (Gal. 3:28), there are unique concerns that are peculiar to each group.

ἔθνεσιν] Dat. neut. pl. ἔθνος "race, nation, kind." **syn.** Simple apposition to ὑμῖν.

Line 12 ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, ("in so far as I myself am an apostle of *the* Gentiles")

Line 12 expresses the cause of line 11. Paul speaks to the Gentiles because he has been commissioned by God as the apostle of the Gentiles. ἐφ' ὅσον] An idiomatic expression. Literally, a prepositional phrase made up of ἐπί with the acc. neut. sing. of ὅσος "how much, how many." **syn.** The idiom takes on a causal force in this verse.

lex. The phrase occurs eight times in the New Testament (Matt. 9:15; 25:40, 45; Rom. 7:1; 11:13; 1Cor. 7:39; Gal 4:1; 2Pet. 1:13) and takes on the sense "*to the degree that, in so far as.*"

μὲν οὖν] The particle μέν is usually an indicator of some kind of contrast. It most often occurs in the New Testament in correlation with some other particle, especially δέ. μέν is frequently found in combination with οὖν, and depending on the ms. editor, may even be combined into

[22] John Murray, *The Epistle to the Romans,* Vol. II, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1965), 78.

the single term μενοῦν (μενοῦνγε is also found). **syn.** Here it is not correlated with another particle, but the contrast is with verse 14. Though he is an apostle to the Gentiles, his aspiration is to motivate Israel into an acceptance of Yeshu'a as Messiah.

εἰμι] Pres. ind. 1pers. sing. εἰμι "to be." **syn.** The present tense has durative force; Paul is continuing in his apostolic ministry.

ἐγὼ] Nom. masc. sing. first personal pronoun.

syn. The pronoun marks the intensive subject of εἰμι. **exg.** Paul was uniquely the apostle to the Gentiles (see 1:5; 15:16; Gal 1:16; 2:7, 9; 1 Tim 2:7; Acts 9:15; 22:21; 26:17f.), as Peter was uniquely the apostle to the Jews (Gal. 2:7).

ἐθνῶν] Gen. neut. pl. ἔθνος "race, nation, kind." **syn.** The genitive case expresses direction or purpose. Paul's apostleship is for the purpose of ministering to the Gentiles.

lex. Used, as previously in this context, to refer to the "Gentiles." **exg.** Leon Morris makes the following observation:

> The word *Gentiles* is given some prominence and stands in immediate juxtaposition to *I*. Paul's particular callin life was to bring the gospel to Gentiles rather than Jews (cf. Acts 22:21; Gal. 1:16; 2:7, 9; 1 Tim. 2:7). This he saw not as an arduous and repellent task which hhe must bring himself to face as well as possible. It was something he gloried in.[23]

ἀπόστολος] Nom. mas. sing. ἀπόστολος, "apostle." **syn.** Predicate nominative to εἰμί.

lex. The earliest examples of this noun in Greek literature (Lysias VIV BC and Demosthenes IV BC) use it to refer to "a naval expedition," and in the neuter to "a ship ready for departure." Related to the verb ἀποστέλλω, the basic idea is "a sending out." By the first century the papyri use it to refer to "a bill of lading" or "certificate of clearance (at a port)." But in appropriate contexts, it may refer to "persons who are dispatched for a specific purpose, and the context determines the status or function expressed in such Eng. terms as 'ambassador, delegate, messenger.'"[24] It is in this latter sense that the term is used nearly universally in the New Testament. On Paul's being specifically an apostle *to the Gentiles*, see Romans 1:5; 15:16; Galatians 1:16; 2:7, 9; 1 Timothy 2:7; Acts 9:15; 22:21; 26:17f.

Line 13 τὴν διακονίαν μου δοξάζω, ("I glorify my ministry")

Line 13 is a parenthetical remark inserted at this point as Paul's assurance to his believing Gentile readers that, though he has great passion and devotion toward his fellow Jews, he does not denigrate his ministry toward the Gentiles in any way.

τὴν] Acc. fem. sing. definite article. **syn.** The article makes the following noun διακονίαν definite. It is Paul's unique ministry, as opposed to anyone else's, that is under consideration.

διακονίαν] Acc. fem. sing. διακονία "ministry, service."

syn. Direct object of δοξάζω. **lex.** This noun occurs in Greek as early as Thucydides (V BC) and generally signifies either a service rendered or the performance of some kind of service. It comes to be used of the office of an overseer/bishop probably in the late first to early second century (IPhld 1:1; 10:2; ISm 12:1; Hs 9, 27, 2), though earlier foreshadowings of this usage might be seen in such references as Acts 1:17; 20:24; 1 Timothy 1:12. Here in Romans 11:13 it is more likely a reference to Paul's service as an apostle, rather than a reference to an office.

μου] Gen. masc. sing. first personal pronoun.

syn. Subjective genitive to διακονίαν giving the sense of "the ministry which I perform."

δοξάζω] Pres. act. ind. 1 pers. sing. δοξάζω "to glorify." **syn.** The present tense is durative here. The description of his ministry that Paul is presently writing is what glorifies his ministry.

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[23] Morris, 409.

[24] BDAG, 122.

lex. Δοξάζω is a very early Greek word, being found as early as Xenophanes (VI-V BC), meaning originally "to think, imagine, suppose," then "to hold an opinion" (compare δοκέω), and finally "to hold in high regard, esteem." From this comes the idea of exalting someone or something. In the New Testament it means "to praise, extol, honor" and also "to clothe in splendor, glorify." **exg.** Cranfield notes four interpretations for δοξάζω:

1. that he esteems his ministry among the Gentiles for the contribution it makes to the conversion of the Jews (Lietzmann).
2. that he glorifies his ministry among the Gentiles by achieving the salvation of some Jews by means of it (Barth)
3. that it is Paul's prayer of thanksgiving, his blessing of the divine Name (Michel).
4. that he honours and reverences his ministry to the Gentiles, in the hope—though we are not to infer that this is the only motive

   of his labours—that its success may provoke the Jews to jealousy and so bring about the conversion of some of them

   (Sanday and Headlam, Lagrange, Barrett).[25]

In light of the dispensational context of the passage, it is probable that a combination of views 1 and 4 is correct. A strong motivation in Paul's ministering to Gentiles is that sufficient numbers of Jews will be provoked to jealousy that a national turning of Israel to Yeshu'a will result in their being brought into the New Covenant and restored to their position of mediatorial administrative responsibility. This is not to say that his ministry to Gentiles is somehow disingenuous. Paul had a genuine care and compassion for his Gentile converts (2 Cor. 11:28; Phil 1:8), but he realized that the restoration of national Israel would ultimately bring even far greater blessing on both Jews and Gentiles than anyone was presently experiencing (verse 12).

v. 14

Line 14 εἴ πως παραζηλώσω μου τὴν σάρκα ("If perhaps I may

provoke my *own* flesh to jealousy")

Line 14 forms a protasis to line 13, expressing the condition under which line 13 may be considered to be true. If Paul's ministry to Gentiles can stir the nation of Israel to jealousy, resulting in their salvation, then Paul's Gentile ministry will be glorified.

εἴ] Conditional conjunction.

syn. For εἴ with the subjunctive (quite unusual) see also Philippians 3:12.[26] This makes the protasis less certain, but not as uncertain as a third class condition (ἐάν with the subjunctive). Paul was certain that Israel would indeed be provoked to jealousy to the point of receiving Yeshu'a as the Messiah; however, he was less certain about whether it would come about during his own lifetime.

πως] Particle of uncertainty, "perhaps." **syn.** Attached to εἰ, this particle makes the conjunction more suited to the following subjunctive verb. εἰ is joined with πως four times in the New Testament, always with some note of uncertainty, though the uncertainty is expressed in different ways. In Acts 27:12 uncertainty is expressed by the optative mood; in Romans 1:10 uncertainty is expressed by the future tense (though indicative mood); in Romans

11:14 uncertainty is expressed by the subjunctive mood; and in
Philippians 3:11 uncertainty is expressed by the subjunctive mood.

παραζηλώσω] Aor. act. subj. 1 pers. sing. παραζηλόω "to provoke to jealousy." **syn.** Constative aorist, as with παραζηλωῦσαι in line 7. **lex.** See comments on παραζηλωῦσαι in line 7.

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[25] Cranfield, 560.

[26] Friedrich Blass, Albert Debrunner and Robert Walter Funk, edd., *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1961), §375.

μου] Gen. masc. sing. first personal pronoun.
syn. Genitive of possession to σάρκα.

τὴν] Acc. fem. sing. definite article.
syn. The article makes σάρκα definite as a reference to the Jewish race.

σάρκα] Acc. fem. sing. σάρξ "flesh" **syn.** Direct object of παραζηλώσω. **lex.** Σάρξ is an old word, being found in Greek from the time of Homer (VIII BC). In classical Greek it was always used in the literal sense of the "flesh," "muscles," or "body," and it continues to bear this sense in the New Testament (Luke 24:39; 1Cor. 15:39; 2 Cor. 12:7; Rev 19:18, 21); however, it takes on the added sense of "that which is opposed to the spirit." As such it sometimes signifies that in man which is connected to the body and is dominated by sin. It is something like the sin nature (Rom. 7:18; 8:4, 5, 6, 9, 13; Gal. 3:3; 5:16, 17; 6:8). There are times when σάρξ refers to humanity, not making a distinction between material and immaterial (Luke 3:6; John 17:2; Acts 2:17; 1 Pet. 1:24; Matt. 24:22; Rom. 3:20; Gal 2:16); here, however, σάρξ has reference to one's "human/ancestral connection, ...
earthly descent"[27] (also Rom. 1:3; 4:1; 9:3, 5; Heb. 12:9). Paul's "flesh" here refers to the Jewish people related by consanguinity.

Line 15 καὶ σώσω τινὰς ἐξ αὐτῶν. ("so as to save some of them")

Line 15 is connective to line 14, forming a second coordinate part of this protasis. The καί́ introducing this clause may also have something of a resultative force to it ("so as to…").

καὶ] Conjunction "and" **syn.** See comments above.

σώσω] Aor. act. subj. 1pers. sing. σώζω "to save" **syn.** Main verb of this connective clause and parallel to παραζηλώσω
in the preceding clause. The aorist is constatnive.
lex. See comments on the noun σωτηρία (line 5). The verb has a wide semantic range similar to the noun. Here it is used of the spiritual salvation of the remnant of Israel. **exg.** The following τινας makes it clear that Paul is now speaking, not of the ultimate national salvation of all Israel, to be realized when the New Covenant is fulfilled, but of the more limited salvation of the remnant of Israel taking place throughout the Church age (as in vv. 110). The eschatological national turning of all Israel will come one day, but until then, there will be a steady, though limited, stream of remnant Jews who will be saved through grace. Paul could not know with certainty whether he would live to see the πλήρωμα of Israel. He holds open the possibility that such may be for a future generation. In the mean time, the "some" who are saved continue to hold out the hope that "all Israel" may be saved imminently.

τινὰς] Acc. masc. pl. τις, indefinite pronoun.
syn. Direct of of σώσω. **exg.** See comments immediately above on the word σώσω.

ἐξ] Preposition "out of, of" take a genitive object. **syn.** The prepositional phrase is adverbial, modifying σώσω. Ἐξ takes on a partitive sense in this context.

αὐτῶν] Gen. masc. pl. third pers. Pronoun.
syn. Object of ἐξ. The antecedent is μου τὴν σάρκα inline 14.

v. 15

2. Three Illustrations of Israel's Salvation, 15-24 (lines 16-51)

The γάρ that introduces verse 15 signifies that the following section is an explanation of the salvation that is to come to Israel. Morris' comment is somewhat perplexing; he states, "Paul is simply moving forward logically but without tying this next point closely to the preceding."[28] If it

[27] BDAG, 916.
[28] Morris, 410.

is a "logical" move forward, why would it not be tied "closely to the preceding"? The logical connection is actually fairly clear. The "salvation" that is to come to Israel which results in their being placed back into the position of mediatorial administrative responsibility is a grand event that needs to be explained. The explanation is in three parts: (1) Lines 16-18 speak of resurrection from death; (2) lines 19-20 speak of the holiness of the Pentecost loaves offered in the temple; (3) lines 21-51 refer to the

olive tree, its branches, and its root. This salvation is termed their "reception" (πρόσλημψις). When God brings Israel into the New Covenant they will be received by Him, since they will stand no longer on a basis of law, but of grace. This "reception" by God is illustrated by three figures: resurrection from death, the Shavu'ot (Pentecost) loaf, and olive branches grafted back into their native, cultivated tree. a. Resurrection from death, 15 (lines16-18)

Line 16 … γὰρ τίς ἡ πρόσλημψις; ("For what will this acceptance be?")

Line 16 is explanatory to line 15. It is the first of a three-fold explanation of Israel's salvation. See discussion above. The clause is in the form of a rhetorical question. The answer to the question is expressed by the exceptive clause in line 18. This is a verbless clause; the supplied verb should be understood as ἔσται. γὰρ] Explanatory conjunction "for." **syn.** Explanatory to line 15.

τίς] Nom. fem. sing. τίς interrogative pronoun, "who?, what?" **syn.** Subject of the implied verb (ἔσται).

ἡ] Nom. fem. sing. definite article.

syn. The article makes πρόσλημψις definite, and likely has something of an anaphoric force pointing back to πλήρωμα of verse 12, which might justify a translation like "*this* reception."[29]

πρόσλημψις] Nom. fem. sing. πρόσλημψις "acceptance, reception." **syn.** Predicate nominative of the implied verb (ἔσται). **lex.** This noun is attested neither in classical Greek nor in the LXX; however, the related verb προσλαμβάνω is known from the time of Thucydides (V BC) and is also found in Josephus (Ant. 18, 353), as well as twelve times in the New Testament. In the New

Testament the noun πρόλημψις is a hapax legomenon in Romans 11:15. The meaning of the noun appears to be taken from the idea in προσλαμβάνω of "to extend a welcome, receive in(to) one's home or circle of acquaintances."[30] Thus, the idea seems to be that of acceptance/reception into a welcoming, positive relationship.

Line 17 εἰ … ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου ("since their rejection *was* the reconciliation of the world")

Line 17 is conditional, forming a protasis to line16. Paul has already established the factuality of this protasis, so, as a first class condition, it is legitimate to render εἰ by the English "since" and give an explanatory force to this clause. This is a verbless clause requiring that some such verb as ἦν be supplied.

εἰ] Conditional conjunction. **syn.** See comments about line 17 above.

ἡ] Nom. fem. sing. definite article.

syn. Makes the noun ἀποβολή definite, referring to a specific loss/rejection. Here the article has a somewhat anaphoric force, looking back to the ἧττημα of v. 12. ἀποβολὴ] Nom. fem. sing. ἀποβολὴ "loss, rejection." **syn.** Subject of the implied verb (ἦν). **lex.** Used here essentially as a synonym for the term ἧττημα in v.

12. Both of these terms have reference to the "loss" that Israel experienced by rejecting Yeshu'a as Messiah at His first advent. ἀποβολὴ is slightly attested in classical Greek, being found from the time of Plato (V-IV BC). It does not occur in the LXX. The only other New Testament occurrence is in Acts 27:22 (referring to loss of life from a

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[29] Moo gives it a "possessive force" (*"their* reception"), *Epistle to the Romans,* 694, n.59.

[30] BDAG, 883.

shipwreck). Josephus, however, uses the term in a passage that forms an interesting parallel to this occurrence here in Romans 11:15. Speaking of Moses' prophecy about the consequences of Israel's disobedience and subsequent repentance, Josephus writes:

> If they transgressed that institution for the worship of God, they should experience the following miseries.— Their land should be full of weapons of war from their enemies, and their cities should be overthrown, and their temple should be burnt; that they should be sold for slaves, to such men as would have no pity on them in their afflictions; that they would then repent, when that repentance would no way profit them under their sufferings. (314) Yet," said he, "will that God who founded your nation, restore your cities to your citizens, with their temple also; and you shall lose these advantages [lit. "there will be a loss of these" ἔσεσθαι δὲ τὴν τούτων ἀποβολήν], not once only, but often."[31]

According to Josephus, what Israel loses through unbelief and disobedience includes: (1) loss of the land; (2) loss of the temple; (3) loss of personal dignity. One might add that Israel loses its position as God's representative, mediatorial agent in the world.

αὐτῶν] Gen. masc. pl. third personal pronoun.

syn. Subjective genitive to ἀποβολή.

καταλλαγὴ] Nom. fem. sing. καταλλαγή "reconciliation." **syn.** Predicate nominative of the implied verb (ἦν). **lex.** This compound form is found as early as Aeschylus (V BC). The simplex form ἀλλαγή "change" is similarly first found in Aeschylus. The compound form καταλλαγή (and the corresponding verb καταλλάσσω) refers to a change in relationship between two parties that have been estranged, thus a "reconciliation." The gospel message for the church age is described by Paul as a message of reconciliation, 2 Corinthians 5:11-21. The strengthened form of the verb, ἀποκαταλλάσσω, also occurs at Ephesians 2:16; Colossians 1:20.

exg. The καταλλαγὴ κόσμου in this verse looks back to the πλοῦτος κόσμου of verse 12 (line 9).

κόσμου] Gen. masc. sing. κόσμος "world." **syn.** Objective genitive to καταλλαγή. **lex.** See comments on κόσμος above, v. 12 (line 9).

Line 18 εἰ μὴ ζωὴ ἐκ νεκρῶν ("except life from the dead")

Line 18 is an exceptive clause. As an exception to a rhetorical question it amount to the same thing as an answer. Israel's acceptance is life from the dead. This is a verbless clause; the implied verb should be borrowed from line 16, namely ἔσται.

exg. Paul likely has in mind the prophecy of the dry bones, Ezekiel 37. The exact phrase ζωὴ ἐκ νεκρῶν does not occur anywhere in the LXX. In fact the two words ζωή and νεκρός occur together in the same verse in only 2 verses in the canonical LXX, Ecclesiastes 9:3 and Isaiah 26:14 neither of which provides a reference for Paul's statement in Romans 11:15 (The two words also occur together in Odes 5:14; Sirach 22:11, 12). But the two terms can both be found in close proximity in Ezekiel 37. Ezekiel 37:5 Τάδε λέγει κύριος τοῖς ὀστέοις τούτοις Ἰδοὺ ἐγὼ φέρω εἰς ὑμᾶς πνεῦμα ζωῆς. "Then the Lord said to these bones, Behold I myself bring into you a breath of life." Ezekiel 37:9 καὶ εἶπεν πρός με Προφήτευσον, υἱὲ ἀνθρώπου, προφήτευσον ἐπὶ τὸ πνεῦμα καὶ εἰπὸν τῷ πνεύματι Τάδε λέγει κύριος Ἐκ τῶν τεσσάρων πνευμάτων ἐλθὲ καὶ ἐμφύσησον εἰς τοὺς νεκροὺς τούτους, καὶ ζησάτωσαν. "And he said to me, Prophesy, son of man, prophesy over the wind and I said to the wind, The Lord says this, Come out of the four winds, and breath into these dead (ones), and they will live." Some commentators have preferred to see this as a figurative expression referring to the spiritual blessings that come with conversion (Calvin, Hodge, Godet, Gaugler, Leenhardt, Morris, and Murray); however, Cranfield has cogently argued that

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[31] Flavius Josephus and William Whiston, *The Works of Josephus: Complete and Unabridged* (Peabody: Hendrickson, 1996), Ant. 4.313-314.

> This interpretation seems inconsistent with v. 25f, according to which the conversion of τὸ πλήρωμα τῶν ἐθνῶν is apparently to take place *before* the salvation of the mass of Israel. In view of this objection which lies against the figurative interpretation in what would seem its most convincing form, it is difficult to resist the conclusion that ζωὴ ἐκ νεκρῶν should be taken to mean the final resurrection itself (an interpretation maintained by very many from early times to the present day)[32]

Murray asks the question, "… why did he not use the term [ἀνάστασις] occurring so frequently in his epistles and elsewhere in the New Testament to designate this event [i.e. resurrection] when referring both to the resurrection of Christ and to that of men?"[33] In answer, it might be stated that Ezekiel 37 has specific reference to national Israel, and so it would be appropriate for Paul to use language from Ezekiel 37 in this passage to refer, not to a general resurrection, but to a very specific resurrection, the resurrection and bringing to life of the nation to restore them to dispensational administrative responsibility and privilege. Murray's bias toward covenant theology prohibits him from seeing any specific, narrow purpose of God related to national Israel; in fact, he writes,

> It could be that Paul varied his language in order to impart an emphasis appropriate to his purpose. But no such consideration is apparent in this case, and in view of his use of the terms 'life' and 'dead', particularly in this epistle, we would expect the word 'resurrection' in order to avoid all ambiguity if the apostle intended the expression in question to denote such.[34]

But, in fact, Paul is speaking with respect to a very narrow purpose of God relative to national Israel's future administrative privilege and responsibility.

εἰ μὴ] This combination of particles expresses an exception,[35] essentially equivalent to πλήν.[36] **syn.** See general comments on line 18 above.

ζωὴ] Nom. fem. sing. ζωή "life." **syn.** Predicate nominative to the understood verb (ἔσται). **lex.** Very old Greek word, from the time of Homer (VIII BC). ζωή, occurring 135 times in the New Testament, can refer either to physical life or "transcendent life."[37] Ezekiel 37 combines both these senses. Ezekiel's vision has physical life coming into dry bones, but this is interpreted as spiritual life coming into "the whole house of Israel" (Ezek. 37:11) at such a time as God brings them back into the land (vv. 12-14).

ἐκ] Preposition taking a genitive object, "from, out of, out from." **syn.** The preposition has a partitive idea. The following term, νεκρῶν refers to a realm of dead ones (either physically or spiritually). Out of this vast realm, God will raise up some to life.

νεκρῶν] Gen. masc. pl. νεκρός "dead." **syn.** The adjective is used substantively to refer to "dead people." The genitive case makes it the object of ἐκ.

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[32] Cranfield, 563. It must be noted, however, that Cranfield's view of the future restoration of Israel is in entirely soteriological terms. He sees future Israel as merely incorporated into the church – "the final home-coming of the Synagogue and the hope of the final fulfilment of their own existence in the Church" (Ibid). But this does not fit Paul's description of the engrafted wild olive shoots being cut off from the tree before the formerly broken off natural branches are grafted back in again (vv. 16-24). Similar to Cranfield is Moo's argument in *The Epistle to the Romans,* 694-96.

[33] Murray, 83.

[34] Ibid.

[35] Friedrich Blass, Albert Debrunner and Robert Walter Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1961), §376.

[36] BDAG, 278.

[37] BDAG.

lex. νεκρός is likely as old a word as ζωή (Possibly in Homer VIII BC, certainly by Pindar V BC). Like its counterpart, ζωή, νεκρός may refer either to physical death or to "being so morally or spiritually deficient as to be in effect dead.**"**[38]

b. The First fruits and the Lump, 16a (lines 19-20)

v. 16

Line 19 … δὲ … καὶ τὸ φύραμα [sc. ἁγία] ("… but … also the **lump [is holy]")**

Line 19 adds a second explanatory clause to line 15, the first explanatory clause being line 16. It is unusual for the conjunction δέ to introduce an explanatory clause, but here the conjunction coordinates line 19 with line 16 making the two clauses a two-fold explanation (a third explanation will be introduced at line 21). The adversative force of δέ suggests that there is a contrast between these first two explanations. "Life from the dead" (line16) focused on the deadness of national Israel; whereas "the lump is holy" (line 19) focuses on the holiness of national Israel.

This clause consitutes the apodosis of a conditional sentence (protasis at line 20); it is also a verbless clause. The verb to be supplied is ἐστίν. A predicate nominative must also be supplied and is easily found in the protasis: ἁγία.

exg. The reference to the lump (φύραμα) and the first fruits (ἀπαρχή) is a clear reference to Numbers 15:17-21 where both terms are used in the LXX. This describes the offering of the loaf from the first fruits at the temple. See also Deuteronomy 26. Stifler's view that the first fruit refers to the Patriarch's is based on the faulty assumption that this figure must be parallel to the figure of the branches and the root that follows.[39] Paul's argument is that national Israel, despite their current unbelief, is still to be considered "holy." In Paul's analogy, the "first fruits" that are offered to the priests in the temple are like the remnant of believing Israelites; whereas the lump of dough from which the first fruits was taken are like the whole of the nation of Israel. The entire lump is considered "holy" because of the holiness of the first fruits. Thus, national Israel, though presently in unbelief, is still to be considered "holy," that is, set apart to God. God still has a specific plan for national Israel; He is not finished with them yet.

hst. The feast of *Shavu'ot,* or First Fruits, is the same as Pentecost.[40] In Biblical times, this was a harvest festival. Passover marked the beginning of the barley harvest, fifty days later First Fruits marked the beginning of the wheat harvest. Pentecost is associated with the feast of Unleavened Bread; whereas First Fruits is marked by the offering of two leavened loaves of bread. Barley ripens earlier than wheat. It is also true that bread made from barley flour does not raise as well as bread made from wheat flour. This is due to the higher gluten content of wheat. Passover bread, most likely barley, is unleavened; leaven would have minimum impact on the barley loaves. On the other hand, the First Fruits bread made from wheat is leavened and produces beautifully raised loaves of bread. After the destruction of the temple, the agricultural nature of the feast of First Fruits diminished. The Rabbis taught that since it took the Jews fifty days to travel from Egypt until the giving of the law on Mt. Sinai, the feast of *Shavu'ot* should signify the giving of the law. Today, most Jews think of *Shavu'ot* in this sense.

The OT nowhere says that this offering hallows the rest of the dough: [Nor (so Lagrange, p. 279) do Josephus or Philo say that it does this, though they both refer to it and indicate that the cakes were presented to the priests (Josephus, *Ant.* 4:71; Philo, *Spec. Leg.* 1:131–144).] its purpose seems rather to have been to free the rest of the dough for general

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[38] BDAG, 667.

[39] Stifler, 190-91.

[40] Paul J. Achtemeier, Publishers Harper & Row and Society of Biblical Literature, *Harper's Bible Dictionary*, 1st ed. (San Francisco: Harper & Row, 1985), 769. Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary*, Tyndale reference library (Wheaton, Ill.: Tyndale House Publishers, 2001), 1007.

consumption (cf. Lev 23:14). But a comparison of Lev 19:23–25, according to which the fruits of the trees are to be regarded as 'uncircumcised' until an offering has been made to God from them, suggests that it would be quite natural for the Jew to think of the offering of the first-fruit cake as purifying the rest of his dough.[41]

δὲ] Adversative conjunction.

syn. The conjunction makes this clause coordinate with line16, thus a second part of the explanation of line 15. See general comments above on line 19.

καὶ] Used adverbially with ascensive force, "also."

τὸ] Nom. neut. sing. definite article **syn.** The article makes φύραμα definite. The specific reference is to the Pentecost loaf offered in the temple (Num. 15:17-21).

φύραμα] Nom. neut. sing. φύραμα "lump (of dough)" **syn.** Subject of the implied verb ἐστίν. **lex.** This noun, occurring only five times in the New Testament, is attested from the time of Aristotle (IV BC) and is related to the verb φυράω "to mix." It is used both of the mixture of flour into a bread dough (most common use), as here and in 1 Corinthians 5:6, 7; Galatians 5:9, and of the mixing of clay and water into a lump to be fashioned by a potter (Rom. 9:21).

Line 20 εἰ … ἡ ἀπαρχὴ ἁγία, ("if the first fruit is holy,")

Line 20 is conditional to line 19, forming the protasis of this conditional sentence. A verbless sentence, the implied verb would be ἐστίν.

εἰ] Conditional conjunction **syn.** Assuming the implied verb to be indicative ἐστίν, this conjunction marks the protasis as a first class condition. The holiness of the first fruit is a well-established fact from Scripture; thus, the conjunction could legitimately be translated as "since" and carry a causal force.

ἡ] Nom. fem. sing. definite article. **syn.** The article marks the noun ἀπαρχὴ as definite, signifying the loaves offered in the temple at *Shavu'ot.* The article coming before the noun also places the adjective in the predicate position. ἀπαρχὴ] Nom. fem. sing. ἀπαρχὴ "first fruit." **syn.** Subject of the implied verb ἐστίν. **lex.** The noun ἀπαρχὴ comes from the verb ἀπάρχομαι "to make a beginning" in sacrifice. It is found as early as Homer (VIII BC) who used it in both the Odyssey and the Illiad of hair cut from the forehead and cast into the fire. The idea behind the first fruit is that the first of any kind (either animal or vegetable) were to be consecrated to God, before the rest of the group could be put to secular use.

exg. The "first fruit" has been given at least three different interpretations:

1. The Patriarchs (Chrysostom, Calvin, Sanday and Headlam, Lagrange, Michel, Morris, Murray, Käsemann, Schlier)
2. Christ (Clement of Alexandria, Origen, Theodore of Mopsuestia, Gennadius)
3. Remnant (i.e. believing) Jews

The primary argument in favor of the first view is the belief that the "first fruit" should correspond with the "root" of the following illustration.[42] This argument fails on two counts: First, because there is no reason that there should be a correspondence; they are two separate illustrations, the parts of which do not necessarily correspond to each other. Second, because ἀπαρχή is an obvious reference to the Jewish remnant, just as Paul had used the term to refer to the first Gentile believers of both Asia and Achaia (Rom. 16:5; 1 Cor. 16:15). The second view is based on a faulty parallel seen with 1 Corinthians 15:20. The third view corresponds best with the context, especially "since Paul has spoken of the λεῖμμα κατ᾽ ἐκλογὴν χάριτος in vv. 1–10."[43]

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[41] Cranfield, 563-64.

[42] Moo, *The Epistle to the Romans,* 700.

[43] Cranfield, 564.

ἁγία] Nom. fem. sing. ἅγιος "holy, sanctified." **syn.** Being in the predicate position, this adjective is the predicate adjective to the implied verb ἐστίν. **lex.** This adjective, attested since at least the fifth century BC, was "orig[inally] a cultic concept, of the quality possessed by things and persons that could approach a divinity … but found since V B.C. as a cultic term in Ion[ic] and Att[ic] e.g. ἱρόν ['holy temple'] … τόπος ['holy place']."[44] In the New Testament this term occurs quite frequently (233 times) and generally signifies that which is dedicated or consecrated to the service of God. Though it does not necessarily connote purity or worthiness, it is sometimes used in this sense (Rom. 7:12; 12:1; 1 Cor. 3:17; Eph 2:21; 2 Pet. 3:1).

Often, however, it signifies that which is set apart for God's use, even though it may be imperfect or impure in some respects (Jerusalem the holy city, Matt. 4:5; 27:53; Rev. 11:2; the Mount of Transfiguration, 2 Pet. 1:18; the church as a holy priesthood, 1 Pet. 2:5; every first born male in Israel 2:23; believers in Christ, Col. 1:26; Heb. 3:1; Even unbelieving spouses and children related to a believer, 1 Cor. 7:14). Here in Romans 11:16, national Israel, even while in unbelief, is considered "holy," because Israel is set apart for God's unique purposes.

c. The Root and the Branches, 16b-24 (lines 21-51)

The third illustration (the olive tree) is introduced by the conjunction καί. This makes the next section coordinate with the preceding two illustrations.

Line 21 καὶ … καὶ οἱ κλάδοι [sc. ἁγία]. ("and … also the branches are holy")

Line 21 is coordinate with line 19 in a connective sense. Lines 16, 19, and 21 each introduce another illustration of Israel's salvation. This final illustration is of and olive tree, its branches, and its root. This is a verbless clause; the verb εἰσί should be supplied.

καὶ] Connective conjunction. **syn.** As discussed above, the conjunction makes this line coordinate to lines 16 and 19 and thus introduces the third illustration of Israel's salvation.

καὶ] Ascensive adverb **syn.** The second καί in this clause is used in an adverbial sense meaning "also," that is, in addition to the root that is mentioned in the following protasis.

οἱ] Nom. masc. pl. definite article. **syn.** The article makes the following noun κλάδοι definite, the branches of this specific tree.

κλάδοι] Nom. masc. pl. κλάδος "branch." **syn.** Subject of the implied verb εἰσι.
lex. Attested from the time of Herodotus (V BC), always of a tree branch, never of a branch of a river, or branch of a road. The noun occurs eleven times in the New Testament. The branches may be of a mustard that grows into a tree, Matt. 13:32; Mark 4:32; Luke 13:19; of palm trees, Matt. 21:8; of a fig tree, Matt. 24:32; Mark 13:28; or of an olive tree, Rom. 11:16, 17, 18, 19, 21.

Line 22 … εἰ ἡ ῥίζα ἁγία, ("… since the root is holy")

Line 22 is conditional to line 21. This is another verbless clause. The implied verb is ἐστίν.

εἰ] Conditional conjunction **syn.** The conjunction marks a first class condition. It is presumed that the root is indeed holy. This makes the apodosis (line 21) a certainty and lends a sense of causality to this protasis. ἡ] Nom. fem. sing. definite article **syn.** The article makes ῥίζα definite. It also places ἁγία in the predicate position requiring that the verb ἐστίν be supplied for this clause.

ῥίζα] Nom. fem. sing. ῥίζα "root." **syn.** Subject of the implied verb ἐστίν. **lex.** This noun, found in Greek from the time of Homer (VIII BC) refers literally to the root of a tree or plant. While it may refer to the portion of the tree or plant that remains underground, it

[44] BDAG, 10.

may also refer to "that which grows from a root,"[45] the portion of the tree or plant that is nearest the ground (lower trunk), that into which a grafting may be placed. For example Isaiah 53:2 refers to a "root out of dry ground" (שֹׁרֶשׁ מֵאֶרֶץ יָ) for which the LXX translators put ῥίζα ἐν γῇ διψώσῃ. In Isaiah's figure, this ῥίζα refers to "the suckling, i.e., (in a horticultural sense) the tender twig which sucks up its nourishment from the root and stem."[46] In Romans 11:16, it clearly refers to the lower portion of the tree, that is, the trunk from which branches grow and into which shoots maybe grafted.

exg. Problems in interpreting the significance of the "root" emerge from viewing this passage from a soteriological perspective. It is tempting to view this passage as soteriological, since so much of the book of Romans focuses on soteriology. However, one should recognize that the context of chapters 9-11 is quite different from that of chapters 3-8. While chapters 3-8 do indeed focus on soteriology, chapters 9-11 resume a theme that had been introduced at 3:1-2. In reply to the question, "What, then, is the advantage of the Jew, or what is the profit of circumcision?" Paul began to enumerate a list of advantages held by the Jew. The first item is named in 3:2. Beginning the list with the ordinal numeral
"first" (πρωτον), the first item named is: "They were entrusted with the divine writings of God." God committed to national Israel the responsibility of guarding and transmitting the Scriptures. This responsibility is independent of national Israel's salvation; it is not a soteriological issue. It is, instead, a dispensational matter. The list of advantages to the Jew is resumed in 9:4-5. Combining these two segments, the following list of advantages is seen:

1. They were entrusted with guarding and transmitting the Scriptures.
2. "The adoption" belongs to them. That is, of all the nations represented in humanity, only Israel can lay claim to being adopted as God's unique "child."
3. The glory belongs to them. That is, God's shekinah glory dwelt only in the midst of Israel, never in any of the Gentile nations.
4. The covenants belong to them. Specifically, the Abrahamic, Davidic, and New covenants.[47]
5. The giving of the law (νομοθεσία) belongs to them. God had given His law, contained in the Mosaic Covenant, only to the nation of Israel, and to no other nation.
6. The temple service (λατρεία) belongs to them. The unique administration of the tabernacle/temple, also contained in the Mosaic Covenant, was given only to Israel.
7. The promises were given to them. While there may be general promises made to the Gentile nations, they are all comprehended as deriving from the blessings of the Abrahamic Covenant. Thus, the promises are uniquely given to Israel.
8. They are the source of the forefathers (Abraham, Isaac, and Jacob).
9. They constitute the human lineage of the Messiah.

This list of nine advantages for national Israel sets the stage for understanding chapters 9-11. The context is not specifically soteriological, though it is related to salvation; it is primarily dispensational. These nine advantages spell out the administrative responsibilities that were entrusted to national Israel. In chapters 911, Paul spells out both why and how Israel's responsibility as God's administrative mediator in the world has been suspended during the church age. He also describes how they will be restored ultimately to that position of mediatorial administrative responsibility. This contextual

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[45] BDAG, 906.

[46] Carl Friedrich Keil and Franz Delitzsch, Commentary on the Old Testament. (Peabody, MA: Hendrickson, 2002), Is 53:2.

[47] Possibly, the Mosaic Could be included here; however, that is probably to be understood under the next item, the νομοθεσία. The Noahic covenant, of course, was not uniquely Jewish, but neither was it uniquely the possession of any other nation. The Noahic covenant is universal, covering all of mankind. Paul's point in saying that the covenants belong to Israel is simply that there is no other nation to whom God has given His covenants.

background plays an important role in understanding what the "root" of the olive tree represents.

1. The root cannot represent the Patriarchs,[48] for Israel has not been broken off from the Patriarchs, as Romans 9:5 makes clear. Furthermore, while it may be admitted that believing

   Gentiles are "sons of Abraham" (Gal 3:7), they are not similarly related to Isaac and Jacob.[49]
2. The root cannot represent salvation, for national Israel was connected with the root prior to Christ's first advent, yet clearly Israel was not yet saved.
3. The root cannot represent "Israel," for Israel has been broken off from the root.
4. The root cannot represent "Christ," since Israel was connected with the root prior to Christ's first advent, yet national Israel throughout the Law dispensation could hardly be described as being "in Christ."

There is a relationship between the salvation of Israel and their being grafted back into the position of mediatorial administrative responsibility. National salvation by means of the New Covenant is a prerequisite to Israel's ingrafting, but the soteriological theme is secondary to the dispensational theme in this passage. It seems best to understand the "root" as representing the place of mediatorial administrative responsibility. National Israel occupied that place before the first advent. At their rejection of Yeshu'a, the nation was broken off from that position of responsibility, and in their place, Gentiles of the church have been grafted in, alongside of those remnant Jews (the branches that were not broken off) who believe in Yeshu'a and are thus incorporated into the church.

ἁγία] Nom. fem. sing. ἅγιος "holy, sanctified" **syn.** Predicate nominative to the implied verb ἐστίν. **lex.** See discussion above on this word in line 20.

vv. 17-18

Line 23 … δέ … 18 μὴ κατακαυχῶ τῶν κλάδων ("But … don't you

boast over the branches!")

Line 23 is adversative to line 21. The point of the contrast is that the

Gentiles, unlike national Israel, can lay no claim to being "holy." Since Israel is "holy" the Gentiles should not boast over them.

δέ] Adversative conjunction.
syn. The adversative force of this conjunction marks a contrast with the coordinate clause in line 21. See general comments above on line 23.

μὴ] Negative particle used with the following imperative κατακαυχῶ.

κατακαυχῶ] Pres. deponent impv. 2p. s. κατακαυχάομαι "to boast against or over (someone)."
syn. This is an imperative of prohibition. The present tense may imply that the Roman Gentiles were already engaged in the prohibited activity and were now being urged to stop boasting over their Jewish brethren. However, this is not a necessary conclusion based on the present tense.[50] Rather, the context suggests that this was a genuine problem in the Roman church. The use of the second person singular ("you") may be significant in singling out the Gentile believers, as opposed to the entire Roman congregation. In Romans 9-11 all imperatives are in the singular; whereas in chapters 12-16 there are nearly twice as many imperatives in the plural (9.9%) as in singular(5.8%). In the passage currently under investigation (11:11-24) imperatives are also found at verses 20 (φρόνει)

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[48] According to Cranfield this is the majority opinion (p. 565).

[49] Morris appears to have seen this weakness in the argument, so he adds the parenthetical remark, "perhaps he means only Abraham" (p. 411). But it is still true that Paul, according to Romans 9:5, did not regard Israel as broken off from Abraham.

[50] Daniel B. Wallace, *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan Publishing House, 1999), 714-17.

and 22 (ἴδε). Throughout the remainder of this passage, the singular is used from here on to refer to the believing Gentiles. In verse 25, Paul will return to his use of the plural.

lex. This compound form of the verb (κατακαυχάομαι) is not attested in the classical period of Greek. However the simplex form καυχάομαι is found as early as Pindar and Herodotus (V BC). In grave inscriptions from the Hellenistsic period the simplex form is used, for example, "of a gladiator over his defeated foe."[51] This verb occurs only two other times in the New Testament. In James 3:14, as here, it refers to arrogant boasting and is a prohibited action. In James 2:13 it is used metaphorically of "exulting triumphantly" where mercy is said to triumph over judgment. **exg.** Paul's exhortation to the Gentiles not to boast over the Jews balances out his earlier exhortation to the Jews not to boast over the Gentiles in chapter 2.[52]

τῶν] Gen. masc. pl. definite article **syn.** The article makes the following κλάδων definite referring back to the occurrence of κλάδων in the protasis (line 24). This gives this article an anaphoric sense.

κλάδων] Gen. masc. pl. κλάδος "branch." **syn.** Direct object of κατακαυχῶ. κατακαυχάομαι is roughly in the classification of verbs meaning "to rule, govern, surpass" which normally take a genitive direct object. **lex.** See comments on line 21 above.

exg. With the anaphoric article, this refers specifically to the branches that were broken off, namely, national Israel in their unbelief. Though there may have been some tensions between believing Gentiles and believing Jews, the specific object of derision here was *unbelieving* Jews. There appears to be here a hint of an early development of replacement theology, a belief that national Israel, because of her unbelief, has forfeited any place in God's future program. Paul admonishes the Gentile believers not to engage in such boasting.

Line 24 Εἰ … τινες τῶν κλάδων ἐξεκλάσθησαν, ("since some of the branches were broken off")

Line 24 is conditional to line 23. Most of line 24 (protasis) actually precedes line 23 (apodosis) in the actual text, as is normal in conditional sentences. However, the order of the clauses has been rearranged in the syntactical diagram to show the grammatical relationship of the protasis as subordinate to the apodosis.

exg. This protasis takes on a causal sense. The breaking off of the branches (national Israel in unbelief) should not be a cause of the Gentiles' boasting over the branches.

Εἰ] Conditional conjunction.

syn. The conjunction marks a first class condition. Here, the certainty of the protasis gives the conjunction a causal force and may properly be translated "since."

τινες] Nom. masc. pl. indefinite pronoun (τις, τι).

syn. Used substantively[53] as the subject of ἐξεκλάσθησαν. **lex.** Used in the plural, the indefinite pronoun may indicate "some (i.e. 'in contrast to a majority')";[54] however, in such cases the implication of minority must be "made evident by the context."[55] The plural used with a partitive genitive, as here, sometimes does imply a majority in Matthew 9:3 ("some of the scribes"); 1 Corinthians 10:7 ("some of them" [i.e. the Israelites who became involved in idol worship of the golden calf]).

exg. Not all of the branches are broken off. Those branches that remain refer to believing Jews of the church age. The branches that are broken off refer to unbelieving Jews. In this case τινες τῶν ... refers to the majority of the nation. The minority was left attached

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[51] BDAG, 517.

[52] Moo, *Epistle to the Romans*, 708.

[53] BDAG τις 1.a., p. 1008.

[54] Ibid. τις 1.a.α.א, p. 1008.

[55] Ibid.

to the tree, that is, they remained in the place of administrative mediatorial responsibility, by virtue of the fact that they now were incorporated into the church.

τῶν] Gen. masc. pl. definite article. **syn.** The article makes κλάδων definite with an anaphoric force, looking back to κλάδοι in line 21.

κλάδων] Gen. masc. pl. κλάδος "branch." **syn.** Partitive genitive to τινες. **lex.** See above on line 21. **exg.** In this clause the branches refer to the entirety of Israel, both the believing remnant and the unbelieving majority. Out of this entirety (partitive genitive) some (τινες, the majority) were broken off, so that Israel as a nation no longer serves in the capacity of administrative mediatorial responsibility. That place has now been entrusted to a body composed of both believing Jews (those branches that remain in the tree) and Gentiles (the wild olive shoots now grafted into the tree).

ἐξεκλάσθησαν] Aor. act. ind. 3pers. pl. ἐκκλάω "to break off." **syn.** Main verb of the protasis. The aorist is constative looking the entire act of breaking off.

lex. Attested in Greek since Plato (V-IV BC). Used in the New Testament only in this passage (vv. 17, 19, 20). Occurs once in the

LXX, Leviticus 1:17 of wings "broken off" a sacrificial bird. The word implies a breaking of *with force*.[56] **exg.** This "breaking off" is different from the "cutting off" (ἐκκόπτω) of Gentiles mentioned in lines 45 and 50, a distinction noted in nearly every major English translation.[57] Israel was broken off violently as a result of their unbelief. Paul may have had in mind Jeremiah 11:16 which uses the figure of breaking off[65] olive branches as a symbol for God's judgment against Israel.[58] This violent breaking off may even be somewhat prophetic of the future woes to be experienced by Israel in the destruction of the temple and subsequent scattering of Israel and generations of turmoil and persecution. It is not certain that Paul had these things in mind, but he certainly may have understood these things based on Moses' prediction of Deuteronomy 28-29 and on Jesus' Olivet Discourse in Luke 21. Moo fails to grasp the significance of the difference between ἐκκλάω and ἐκκόπτω when he refers to Israel's having been "cut off."[59] That this breaking off is temporary is clearly spelled out in verse 23 (lines 46-48) making Moo's following statement perplexing: "… branches, whether Jewish or Gentile, that do not remain attached to that tree are doomed to wither and die."[68] If it is argued that Israel now "dead" will be raised to life (as in v. 15), then what of verse 22 which speaks of a future cutting off of the Gentiles? The attempt to understand this metaphor from a soteriological (i.e., Covenant Theology) perspective leads to great difficulty and possible Arminian implications. See further comments at line 45.

Line 25 σὺ δὲ … ἐνεκεντρίσθης ἐν αὐτοῖς ("and you were grafted in among them")

Line 25 is coordinate with line 24 as a connective clause, forming a second part to the protasis of this conditional sentence. There is also a hint of an adversative relationship between lines 24 and 25, due to the contrast between the unbelieving Jews broken off (line 24) and the believing Gentiles grafted in (line 25). Both these actions constitute the protasis, because of which the Gentiles are not to boast over national Israel.

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[56] Ibid., 303.

[57] The one exception is American Bible Society's *Good New Translation*, which translates both as "break." [65] רעע may represent either of two separate linguistic roots. רעע I meaning "to be bad, spoiled;" רעע II meaning "to smash, shatter, break." Tranlsations and expositors differ as to which is meant in Jer. 16:11. But "break" collocates well with "branches," and may be the better choice. If so, then this provides a suitable Old Testament reference for Paul's figure.

[58] Joseph Shulam and Hilary Le Cornu, *A Commentary on the Jewish Roots of Romans* (Baltimore: Messianic Jewish Publishers, 1997), 372.

[59] Moo, *The Epistle to the Romans*, 701. Even the TNIV, of whose translation committee Moo was a member, preserves the distinction between "break" and "cut." [68] Ibid., 704.

σὺ] Nom. masc. sing. second personal pronoun **syn.** Subject of ἐνεκεντρίσθης. The antecedent is the pronominal subject contained in κατακαυχῶ (line 23). See comments in line 23 on the singular number of κατακαυχῶ, as opposed to the plural of ὑμῖν ... ἔθνεσιν (line11). The pronoun here is emphatic, yielding a sense something like, "You, that is, the very ones boasting, were grafted in among them."

δὲ] Connective/adversative conjunction. **syn.** Δέ may indicate either a connective or an adversative relationship, depending on the context. Here the context suggests that the primary sense is connective, since the protasis consists of two parts (lines 24 and 25), both of which are equally true. However, there is also a contrast (see general comments on line 25 above). Had the relationship been entirely connective with no contrast, one might have expected to see καί or possibly τέ. On the other hand, had the relationship been entirely adversative, the expected conjunction would have been ἀλλά.

ἐνεκεντρίσθης] Aor. pass. ind. 2 pers. ind. ἐγκεντρίζω "to graft." **syn.** Main verb of this second part of the protasis.

lex. This verb is attested from the time of Aristotle (IV BC). It is a compound composed on ἐν ("in") + κεντέω ("to prick" or "pierce"). Thus, at times ἐγκεντρίζω may refer to "stabbing," "stinging," or "striking," as in 1 Enoch 103:12 "They have had dominion over us that hated us and smote us," and metaphorically in Wisdom of Solomon 16:11 "To remind them of your oracles they were stung." In horticulture it refers to the practice of making a slit or cut into the trunk of a tree so that a shoot from another tree may be inserted to grow. In the New Testament it occurs only in this passage, verses 17, 19, 23, 24.

ἐν] Preposition used with an object in the dative case, "in, among." **syn.** The prepositional phrase is adverbial to ἐνεκεντρίσθης indicating the place where these wild olive shoots were grafted. As is often the case when the object of ἐν is plural, it is best rendered into English by the word "among."

αὐτοῖς] Dat. masc. pl. third personal pronoun.

syn. Object of the preposition ἐν. The antecedent is τινες of line 24, that is the believing remnant that remained connected to the olive tree.

Line 26 … ἀγριέλαιος ὢν ("though you were from a wild olive tree")

Line 26 in concessive to line 25. The circumstantial participle ὤν expressing a condition contrary to which the action of the main verb in line 25 is true. They were grafted in, despite the fact that they were from a wild olive tree and being grafted into a cultivated olive tree.
ἀγριέλαιος] Nom. masc. sing. ἀγριέλαιος, ον "from a wild olive tree." **syn.** Predicate adjective[60] to ὢν. **lex.** ἀγριέλαιος may be either an adjective or a noun. Both are attested from the fourth to third centuries BC (the adjective in Theocritos, the noun in Theophrastos). As a noun it refers to the wild olive tree, a compound of ἄγριος "wild," "uncontrolled,"

"growing in the open field" (cp. ἀγρός "field," "countryside") and ἐλαία "an olive tree." Here it appears to be used as an adjective. In the New Testament the term occurs only in this passage (vv. 17, 24). It does not occur in the LXX. This passage uses three distinct terms to refer to olive trees (1) ἀγριέλαιος in lines 26 and 50, "the wild olive tree;" (2) ἐλαία in lines 27 and 49, a generic term for any olive tree; and (3) καλλιέλαιος in line 51, "the cultivated olive tree." **hst.** Horticulturally, this is contrary to normal practice. The normal practice would be to graft a cultivated shoot into a wild olive tree. The wild olive would be naturally more resistant to diseases and pests, while the cultivated shoot would bear the better fruit. **exg.** One must be cautious about reading too much into the imagery here. However, the context does build on the image of the ἀγριέλαιος, describing them as grafted in κατὰ φύσιν ("contrary to nature"). The Gentiles by nature had civilization, government, law, and administration; however, they had never been in the place of mediatorial responsibility in the administration of God's affairs in the world. Their history had not prepared them for this position. The later negative influence of Greek

[60] Alternately, it may be viewed as predicate *nominative*. The specific classification depends on whether ἀγριέλαιος is taken as an adjective or a noun.

philosophy on the fourth century church illustrates the inherent dangers associated with grafting these wild olive shoots into the cultivated tree.

ὢν] Present ptcp. nom. sing. εἰμί́ "to be" **syn.** Concessive to ἐνεκεντρί́σθης. The present tense signifies contemporaneous time; thus, at the time they were grafted in, they were existing as "from a wild olive tree." The concessive idea is conveyed both by the horticultural unlikelihood of such a grafting process (see discussion above) and by the later expression "contrary to nature" (v. 21).

Line 27 καὶ συγκοινωνὸς τῆς ῥί́ζης τῆς πιότητος τῆς ἐλαίας ἐγένου, ("and [you] became a sharer of the fatness of the root of the olive tree")

Line 27 is coordinate with line 25 in a connective relationship. The Gentiles are both "grafted in" and are "partakers of" the olive tree.

καὶ] Coordinating, connective conjunction.

syn. Connects line 27 with line 25 as a connective clause. συγκοινωνὸς] Nom. masc. sing. συγκοινωνός "sharer, partner. **syn.** Predicate nominative to ἐγένου. **lex.** Attested from the time of Hippocrates (V-IV BC) as meaning

"one who participates in, or shares in" (e.g. Stephanos of Athens is reputed to have referred to συγκοινωνὸς τῆς βασιλεί́ας μου,[61] "one who shares in my kingdom,"). In the papyri it refers to a business partner. The word occurs four times in the New Testament. Besides its use here, it refers in 1 Corinthians 9:23 to Paul as a "partaker" of the gospel, probably in reference to his partaking in the gospel ministry; in Philippians 1:7 to the Philippian believers as "partakers" of grace along with Paul; and in Revelation 1:9 to John as a "partaker" of the "tribulation and kingdom and perseverance in Jesus." The noun is generally followed by a genitive of the thing in which one shares.

τῆς] Gen. fem. sing. definite article **syn.** The article makes ῥί́ζης definite, a specific root, namely one that belongs to the cultivated olive tree, not the wild olive tree.

ῥί́ζης] Gen. fem. sing. ῥί́ζα "root" **syn.** Genitive of origin, denoting the source or origin of the πιότητος. **lex.** See comments on line 22.
txt. Some manuscripts insert καί́ between τῆς ῥί́ζης and τῆς πιότητος, but these are mostly either later Byzantine manuscripts or appear to be at the hands of later editors of the earlier manuscripts. The insertion of καί́ appears to have arisen due to "the unexpected asyndeton of the reading τῆς ῥί́ζης, τῆς πιότητος τῆς ἐλαί́ας."[62] However, if ῥί́ζης is taken as a genitive of origin, as above, there is no awkwardness to attribute to asyndeton. καί́ is absent in ℵ* B C Ψ. **exg.** Those who view the root as representing the Patriarchs are forced into seeing ῥί́ζης here as the objective genitive and πιότητος as either apposition or in some other way as limiting ῥί́ζης.[63] This is due to their seeing Gentile believers as somehow grafted into the Patriarchs (Against this view, see on line 22 above). But Paul's point is that whoever is grafted into the root draws from its source of strength, its πιότης. Thus πιότητος is the true objective genitive (see below) and ῥί́ζης modifies πιότητος. That πιότητος is the proper objective genitive may be supported by the important textual variant that omits τῆς ῥί́ζης (p^{46} D* G it Ir).

τῆς] Gen. fem. sing. definite article **syn.** The article makes πιότητος definite. There is a fatness that comes from a cultivated olive root that is distinct from the fatness that comes from a wild olive root.

πιότητος] Gen. fem. sing. πιότης "fatness." **syn.** Objective genitive to συγκοινωνός ("one who partakes of fatness"). **lex.** In use from the time of Hippocrates (V-IV BC), πιότης

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[61] Hippocrates I, 76, Dietz [1834] cited in BDAG, 952.

[62] Bruce Manning Metzger and United Bible Societies, *A Textual Commentary on the Greek New Testament, Second Edition a Companion Volume to the United Bible Societies' Greek New Testament* (4th Rev. Ed.) (London; New York: United Bible Societies, 1994), 464.

[63] Cranfield, 567; Moo, *Epistle to the Romans,* 702, n.27, 28.

refers to a "state of oiliness, *fatness,*" used in reference to plants.[64] It is used especially in reference to the oil of the olive tree (cf. Judg.

9:9) and may be realted to πίνω ("to drink").[65] It is a hapax legomenon in the New Testament, though it does occur several times in the LXX. Apparently the ancients thought that the richness of the fat was drawn out of the ground, through the roots and into the fruit of the tree. The expression "fatness of the earth" occurs in Genesis 27:28, 39 (LXX).

τῆς] Gen. fem. sing. definite article.

syn. The article makes ἐλαίας definite. Reference is to the specific olive tree under discussion, the one that represents the place of mediatorial administrative responsibility. This olive tree, as opposed to the ἀγριέλαιος (see line 26).

ἐλαίας] Gen. fem. sing. ἐλαία "olive tree." **syn.** Possive genitive to ῥίζης. **lex.** A very old Greek word from the time of Homer (VIII BC). This noun occurs fifteen times in the New Testament, almost always of an olive tree, though in James 3:12 it refers to the fruit of the olive tree, "an olive." See comments in line 26 on ἀγριέλαιος. ἐγένου] Aor. dep. ind. 2 pers. sing. γίνομαι "to become." **syn.** Main verb of this clause. The aorist is constative viewing the entirety of the action of Gentiles becoming incorporated into the place of mediatorial responsibility.

Line 28 … δὲ … οὐ σὺ τὴν ῥίζαν βαστάζεις ("but you yourself are not supporting the root")

Line 28 is adversative to line 23. In contrast to any thought that they may be able to boast over the branches, the Gentiles in no way support either the root or the branches that are native to it.

δὲ] Adversative conjunction.

syn. The conjunction joins line 28 to line 23 in an adversative relationship which marks a contrast between the Gentiles' boasting and the fact that they do not bear the root. οὐ] Negative particle.

syn. The particle negates the verb βαστάζεις.

σὺ] Nom. masc. sing. second personal pronoun.

syn. Emphatic subject of βαστάζεις. The antecedent is ὑμῖν in line 11.

τὴν] Acc. fem. sing. definite article. **syn.** The article makes ῥίζαν definite and has anaphoric force. This particular "root" has been under discussion, and reference is being made to this same root.

ῥίζαν] Acc. fem. sing. ῥίζα "root." **syn.** Direct object of βαστάζεις. **lex.** See on line 22.

βαστάζεις] Pres. act. ind. 2 pers. sing. βαστάζω "to bear, support." **syn.** The present tense is durative (progressive) and describes the ongoing support that the Gentiles are receiving from the administrative position they now have from God. **lex.** A fairly common and ancient Greek word in use from the time of Homer (VIII BC). Almost all uses suggest the idea of the bearing or carrying of some burden. It may express the carrying of a burden from one place to another, or, as here, the support of some weight.

Line 29 ἀλλὰ ἡ ῥίζα σέ [sc. βαστάζει]. ("but the root is bearing you")

Line 29 is adversative to line 28, indicating a strong contrast. In contrast to the branches (Gentiles) bearing the root, the exact opposite is true, it is the root (the position of administrative privilege and responsibility) that bears the Gentiles. This is a verbless clause; the verb is to be supplied from the preceding clause, changing the second person singular to the third person singular.

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[64] BDAG, 814.

[65] In ancient times, and even in the Mediterranean world of today, olive oil is drunk. Cp. Ezek. 25:4 (LXX) αὐτοὶ πίονται τὴν πιότητά σου "They will drink your fatness."

ἀλλὰ] Adversative conjunction. **syn.** The conjunction connects line 29 to line 28 in an adversative relationship.

lex. Ἀλλά is the stronger of the Greek adversative conjunctions, δέ generally indicating a milder contrast.

ἡ] Nom. fem. sing. definite article.

syn. The article makes ῥίζα definite with anaphoric force looking back to the preceding occurrences of the noun.

ῥίζα] Nom. fem. sing. ῥίζα "root." **syn.** Subject of the implied verb βαστάζει.

lex. See on line 22.

σέ] Acc. masc. sing. second personal pronoun.

syn. Direct object of the implied verb βαστάζει. The antecedent is ὑμῖν in line 11.

Line 30 εἰ … κατακαυχᾶσαι ("if you boast")

Line 30 is subordinate to line 29 expressing a conditional relationship. Though a "first class" condition, it does not necessarily express that which is factual. It is probably better to see this first class condition as expressing that which may be considered true for the moment for the sake of the argument.[66] εἰ] Conditional conjunction.

syn. This conjunction, when used with an indicative verb, as here, introduces the protasis of a first class condition. When the context warrants, it may be translated "since" and have a nearly causal sense. **exg.** Here, the context does not necessarily connote that the Gentile believers were in fact boasting. Rather, it was to be considered true momentarily for the sake of the argument. It may have been that some of the Gentile believers had in fact engaged in such boasting at times, but this is to be seen as a cautionary statement more than an actual rebuke. κατακαυχᾶσαι] Pres. dep. ind. 2 pers. sing. κατακαυχάομαι "to boast over," "to boast against." **syn.** The present tense is gnomic, expressing a timelessness to the action. The condition expressed here might be paraphrased, "if at any time you boast…" The indicative mood is used with εἰ to express the first class condition. See comments above under εἰ. **lex.** See on line 23.

v. 19

Line 31 ἐρεῖς οὖν, ("therefore you will say")

Line 31 is inferential, consisting of a response to the statement of line 30. ἐρεῖς] Fut. act. ind. 2 pers. sing. λέγω "to say." **syn.** The future tense is gnomic expressing *a tendency or a likelihood* that something will happen, rather than a prediction that something will in fact happen.

οὖν] Inferential conjunction. **syn.** When used in declarative sentences, this conjunction usually denotes a result of or inference from what precedes. Here, it does not indicate a tight logical conclusion, but a counter argument posed by an imagined opponent – a tactic frequently employed by Paul in the development of his argument.

Line 32 Ἐξεκλάσθησαν κλάδοι ("branches were broken off")

Line 32 is a direct discourse clause expressing the content of ἐρεῖς in the preceding line.

Ἐξεκλάσθησαν] Aor. pass. ind. 3 pers. pl. ἐκκλάω "to break off." **syn.** The aorist tense is constative, expressing the totality of the action of God's removing Israel from the position of mediatorial administrative responsibility. The passive may be a divine passive, a pious avoidance of using God's name.

lex. See on line 24. **exg.** If this is indeed an example of a divine passive, there may be a touch of cynicism in Paul's putting this form in the mouth of his rhetorical opponent. He seems so smug in his use of pious language, but all the while he is guilty of the worst kind of arrogance.

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[66] Daniel B. Wallace, *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan 1999), 690.

κλάδοι] Nom. masc. pl. κλάδος "branch." **syn.** Subject of ἐξεκλάσθησαν. The noun is anarthrous because it refers only to some of the branches, those who are not part of the remnant. **lex.** See on line 21.

Line 33 ἵνα ἐγὼ ἐγκεντρισθῶ. ("in order that I, myself, might be grafted in")

Line 33 is subordinate to line 32, expressing the purpose of ἐξεκλάσθησαν. It also continues the direct discourse begun in line 32.

ἵνα] Conjunction of purpose or result.
syn. The conjunction introduces a purpose clause related to ἐξεκλάσθησαν in the preceding clause. This conjunction sometimes expresses result, but here the thought of *intention* marks the use as purpose.

ἐγὼ] Nom. masc. sing. first personal pronoun **syn.** The pronoun is emphatic and brings out the arrogance of Paul's rhetorical opponent.

ἐγκεντρισθῶ] Aor. pass. ind. 1 pers. sing. ἐγκεντρίζω "to graft." **syn.** The aorist tense is constative expressing the entirety of the action of grafting Gentiles into the place of administrative responsibility. **lex.** See on line 25.

v. 20

Line 34 καλῶς· ("Fine!")

Line 34 is grammatically independent. In the development of the argument it constitutes Paul's response to the statement of his rhetorical opponent. καλῶς] Adverb "well." **syn.** The term is used here as an exclamation, "Quite right! That is true! Well said!" It is used this way also in Mark 12:32 and 1 Kings 2:18 (LXX 3Kgm 2:18).

Line 35 τῇ ἀπιστίᾳ ἐξεκλάσθησαν, ("They were broken off because of unbelief")

Line 35 is grammatically independent. The asyndeton is striking. One senses something of an adversative relationship between this statement and the preceding καλῶς.

τῇ] Dat. fem. sing. definite article.
syn. The article makes ἀπιστίᾳ definite, referring to a specific instance of Israel's unbelief, namely their rejection of Yeshu'a as Messiah.
exg. There may be an anaphoric force to this article looking back to the earlier occurrence of ἀπιστία in 3:3, τί γάρ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία αυτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει; ("What then? If some did not believe, their unbelief will not destroy the faithfulness of God, will it?")

ἀπιστίᾳ] Dat. fem. sing. ἀπιστία "unbelief." **syn.** Dative of cause, expressing what caused the natural branches to be broken off. **lex.** Attested from the time of Hesiod (VI BC) meaning "disbelief, distrust, mistrust." Plato used it in the sense of "doubt;" Xenophon used it in the sense of "treachery." The word occurs eleven times in the New Testament, always of unbelief in God or Christ. Its four occurrences in the book of Romans (3:3; 4:20; 11:20, 23) appear to be thematic, never used of Gentile unbelief, but always of Israel (or of Abraham). Romans 3:3 is remarkable in its parallel to the theme of chapter 11; see comment on the article above.

ἐξεκλάσθησαν] Aor. pass. ind. 3 pers. pl. ἐκκλάω "to break off." **syn.** Constative aorist. See on line 32. **lex.** See on line 24.

Line 36 σὺ δὲ τῇ πίστει ἕστηκας. ("But you yourselves have taken your stand by faith")

Line 36 is coordinate with line 35 and bears an adversative relationship to it, expressing a contrast.

σὺ] Nom. masc. sing. second personal pronoun **syn.** The pronoun functions as the intensive subject of ἕστηκας. It signifies the Gentiles in contrast to national Israel.

δὲ] Adversative conjunction **syn.** The conjunction serves to connect this clause to the preceding one (line 35) in an adversative relationship expressing a contrast between Israel and the Gentiles. **exg.** The contrast between Israel and the Gentiles is twofold: (1) Israel was in unbelief; whereas the Gentiles exercised faith; (2)

Israel was broken off; whereas the Gentiles had taken a firm stand.

τῇ] Dat. fem. sing. definite article.
syn. The article goes with πίστει. The noun πίστις occurs with the article much more frequently than without it. Sometimes articular πίστις signifies a body of truth that is held to be true, such as in Jude 3, but this is by no means universally the case. Often articular πίστις signifies subjective faith, as it does here. The article may have a pronominal force giving a sense something like "your faith."

πίστει] Dat. fem. sing. πίστις "faith." **syn.** Dative of means related to ἕστηκας, expressing the means by which the Gentiles had taken their stand.
lex. A very common term (243 times in the New Testament) and one of the most prominent themes in Romans (this noun occurs forty times in Romans; the verb πιστεύω occurs twenty times; ἀπιστέω, once; ἀπιστία four times). This noun is attested in Greek from the time of Hesiod (VI BC) and represents a wide semantic range, including "faithfulness, reliability, fidelity, commitment;" "an assurance or oath;" "a proof or pledge;" "trust, confidence, faith;" "faithfulness, fidelity;" "freedom or strength in faith, conviction;" "body of faith/belief/teaching." Here it refers to the subjective faith of the Gentile believers. In the progress of the argument of Romans Paul has developed the theme that "faith" and "works" represent two opposing systems by which men may seek to be justified by God. Of these, only faith actually effects justification for sinful man.

ἕστηκας] Perf. act. ind. 2 pers. sing. ἵστημι "to stand." **syn.** The perfect tense is intensive, with the emphasis on the present state resulting from a past action.
lex. ἵστημι is attested from the time of Homer (VIII BC) and has a very wide semantic range. When used intransitively in the perfect and pluperfect it means "to be in a standing position," "to be at a place," "to stand in attendance on someone," or "to stand firm in belief."[67]

Line 37 μὴ ὑψηλὰ φρόνει ("do not think arrogant thoughts")

Line 37 is introduced without a conjunction. The asyndeton leaves the reader to supply the nature of the connection from the context. Since the command of line 37 recalls the similar command of line 23, it appears that in lines 24-36 Paul has been developing an argument to support this prohibition against boasting. Line 37 now brings that line of argumentation to a conclusion by repeating this prohibition, albeit in slightly different words. Line 37, thus, may be seen as an inferential clause. Specifically, it appears to be an inference related to lines 35 and 36.

μὴ] Negative particle used with non-indicative moods.
syn. The negative particle is used here with the present imperative φρόνει. In Hellenistic Greek μή may be used with either the aorist subjunctive or with the present imperative to form a prohibition (negative command).

ὑψηλὰ] Acc. neut. pl. ὑψηλός, ή, όν "high, proud, haughty, arrogant." **syn.** The adjective is substantival, the direct object of φρόνει. **lex.** Attested from the time of Homer (VIII BC), this adjective originally meant "high" or "lofty" as in the description of a highland country, and it was still used this way in the New Testament, for example, to refer to a high mountain (Matthew 4:8; 17:1; Revelation 21:10) . By the fifth century BC, such writers as Pindar and Plato were using the term metaphorically to refer to subject matter that is "high," "lofty" or "stately." To the Greek mind there was no pejorative connotation to one's thoughts being ὑψηλός. It is in the Scriptures that we find a negative meaning attaching to this term in the sense of "arrogant" or "haughty." 2 Samuel 2:3 (LXX 1 Km 2:3) records the words of Hannah's prophetic song, "Boast no more so very proudly, do not let arrogance (ὑψηλά) come out of your mouth." It is in this latter sense that it is used here, as well as in Romans 12:16 and 1 Timothy 6:17 (see also Philo *On Drunkenness*, 128; 1 Clement 59:3; Epistle of Barnabas 19:6).

[67] BDAG, 482-83.

φρόνει] Pres. act. impv. 2 pers. sing. φρονέω "to think." **syn.** As the verb of a prohibition (see syntactical comments on μή above) this verb might have been expressed either as an aorist subjunctive or as a present imperative. Some older commentators attempted to press the distinction that the aorist prohibited the beginning of an action; whereas the present prohibited the continuance of an action. This appears not to be a valid distinction in the New Testament.[68] It may be that the present imperative was employed here simply because of the parallel it would make with the positive command in the next clause, which could not be expressed by an aorist subjunctive.

Line 38 ἀλλὰ φοβοῦ ("but fear")

Line 38 is coordinate with line 37 as an adversative clause expressing a contrast. The opposite of arrogance is seen as fear.

ἀλλὰ] Adversative conjunction.
syn. The conjunction is used to connect this clause to the preceding clause in an adversative relationship, marking a strong contrast. **lex.** See on line 29.

φοβοῦ] Pres. dep. impv. 2 pers. sing. φοβέομαι "to fear." **syn.** The positive command is parallel to the prohibition of line 27. In both clauses the present imperative is used to command the Roman Gentile believers. **lex.** The active form, φοβέω, appears as early as Homer (VIII BC) and had the meaning "to terrify," "to frighten," "to alarm," or even "to put to flight." In the passive, φοβέομαι, it took on either an intransitive sense of "to be afraid," "to be frightened," "to be put to flight," or a transitive sense "to fear" (with the accusative of the person). By the Hellenistic period, the active form had dropped out of use, making this verb essentially deponent. From the idea of "fearing" someone developed the idea of "being in awe" or "holding someone in deep reverence." These latter two senses are closely related to each other.

v. 21

Line 39 … γὰρ … [μή πως] οὐδὲ σοῦ φείσεται. ("for [perhaps] He **will not spare you")**

Lines 39 and 40 constitute a conditional sentence. Line 39, the apodosis, is explanatory of lines 37-38. The reason the Gentiles were not to boast about their own position as God's mediatorial agents in the world, is that God would one day remove them from that position and restore national Israel as His mediatorial agent in the world.

γὰρ] Explanatory conjunction.
syn. The conjunction relates this conditional sentence to the preceding two lines (37 and 38) as an explanation of them. The Gentiles were to fear and not boast, and here is why.

[μή πως] **txt.** μή πως (μήπως) is missing from the most reliable Alexandrian manuscripts (א A B C 81 1739 and many others). However, its inclusion in p^{46}, as well as in other manuscripts (many Byzantine), has been influential in convincing modern editors to include this reading in standard Greek texts (USB[4] and NA[27] include the reading in square brackets). Manuscript p^{46}, part of the Chester Beatty collection, likely dates from the mid-second to mid-third centuries. All three major versions of the *Textus Receptus* (Stephens 1550, Elzevir 1624, Scrivener 1881) join μήπως with the aorist subjunctive φεισηται, resulting in the AV translation, "*take heed* lest he also spare not thee." This requires the editorial addition of a main verb "take heed" which has resulted in a traditional interpretation of this verse that takes it as a warning that the addressees may be in danger of losing God's favor. The Byzantine majority text, however, agrees with the Alexandrian reading of the future indicative φείσεται. If the future indicative is allowed to stand, then the verse is merely predictive of a future event, rather than a warning of dire consequences. Whether or not μή πως (μήπως) is genuine, the textual evidence is quite conclusive that it is coupled with a future indicative, not an aorist subjunctive.

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[68] Wallace, *Greek Grammar Beyond the Basics*, 690.

lex. μή πως (μήπως) in use from the time of Homer (VIII BC) tends to denote a sense of doubt and may be translated into English by "perhaps." When joined with a verb of apprehension (such as φοβεῖσθαι or βλέπετε) it takes on the sense of "lest."[69]

οὐδὲ] Negative correlative conjunction, "neither." **syn.** This conjunction answers to οὐκ ἐφείσατο in the protasis (line 40).

σοῦ] Gen. masc. sing. second personal pronoun.

syn. Direct object of φείσεται. Φείδομαι fall into the classification of verbs meaning "to strive after," "desire" and "to reach," "obtain" that take a genitive direct object.[70] The antecedent goes back to ὑμῖν of verse 13, although Paul has been using the singular since verse 17.

φείσεται] Fut. dep. ind. 3 pers. sing. φείδομαι "to spare, refrain, keep back." **syn.** The future tense is predictive.

lex. Attested from the time of Homer (VIII BC). Though φείδομαι may mean "to spare" in the sense of "to rescue from danger" (as in to spare in a time of war), it can also mean merely to retain in the same status quo, with no implication of impending danger (cp. the cognate adverb φειδομένως "sparingly"). This verb does not necessarily connote of impending danger. Such an idea comes from the *Textus Receptus'* reading of the aorist subjunctive, rather than the future indicative, and may be influenced by the presence of μήπως; see discussion above.

exg. When a primarily soteriological context is presumed here and the combination of μήπως with an aorist subjunctive is read, this verse takes on a warning about loss of salvation that sounds very

Arminian, leading Moo to state, "… if God so judged the Jews, who had a natural connection to the tree and its sustaining root, he will surely judge those who have been grafted in as alien branches."[71] However, the context is not primarily soteriological. At issue here is not one's salvation, but rather one's position as

God's mediatorial representative on the earth. When national Israel

was "broken off" (vv. 17-18) they did not experience a loss of salvation, for they were already in a non-regenerate condition. Their being broken off consisted in their being removed from a position of representative mediatorial responsibility in the administration of God's affairs on the earth. Likewise, οὐδὲ φείσεται here signifies that God will not retain the Gentiles in their place of mediatorial responsibility either. A time will come when national Israel will be grafted back in. At that time, the Gentiles will be removed from that position, possibly via a pretribulational rapture that removes them from the earth.

Line 40 εἰ … ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, ("since God did not spare the branches that correspond to [the tree's] nature")

Line 40 constitutes the protasis of the conditional sentence (line 39 is the apodosis).

εἰ] Conditional conjunction. **syn.** The conjunction introduces a first class condition in which the main verb (ἐφείσατο) is in the indicative. The context makes it clear that God did not, in fact, spare the natural branches, so it is appropriate to translate the conjunction into English with the word "since" and give a causal force to this clause. ὁ] Nom. masc. sing. definite article. **syn.** The article normally occurs with θεός when referring to the one true God.

θεὸς] Nom. masc. sing. θεός "God." **syn.** Subject of ἐφείσατο.

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[69] BDAG, 901.

[70] See Blass-Debrunner, §§169-78; Robertson, pp. 507-19; and Goetchius, pp. 307-308.

[71] Moo, *The Epistle to the Romans,* 706. Moo does not describe what sort of "judgment" will be visited against "those who have been grafted in," but Paul's clear statement is that "there is now no condemnation to those who are in Christ Jesus" (Rom. 8:1).

exg. The position so near the beginning of the clause, especially when the verb is so near the end, makes θεὸς quite emphatic. This places focus on God's sovereign act of removing national Israel from their place of mediatorial responsibility.

τῶν] Gen. masc. pl. definite article.

syn. The article makes κλάδων definite. These are the specific branches that have been under discussion throughout the paragraph. The article may also serve to place the prepositional phrase κατὰ φύσιν in the attributive position to κλάδων.

κατὰ] Preposition with an object in the accusative case, "according to." **syn.** The prepositional phrase κατὰ φύσιν is adjectival, modifying κλάδων.

lex. κατά, when used with an accusative object, occurs 399 times in the New Testament. It frequently has either a spatial reference ("along, over, through, in, upon," etc.) or temporal reference ("at, on, during"). Here, it has neither spatial nor temporal reference but signifies a relationship ("with respect to, in relation to, according to") similar to its use in the phrase "according to the flesh" in Romans 1:3; 4:1; 9:3, 5. BDAG suggests that here in Romans 11:21 translating the phrase as "in line with," or "in accordance with" would sound somehow "cumbersome" and that a better translation would be to render it as an adjective, "the natural branches."[72] This, however, misses the point. To be sure, in Paul's figure they are natural branches, but so are the wild olive shoots that are grafted into the tree. Paul's point is that these branches that were broken off are of a different nature than the wild olive shoots. To say that these branches are κατὰ φύσιν signifies that they correspond to the nature of the cultivated olive tree. This is not quite the same as saying that they are "natural branches." The point is, that national Israel has been constituted by God in such a way as to make them better suited to function as His mediatorial representatives than the Gentiles are. This notion goes back to Paul's eight-fold list of advantages to the Jew in 3:2; 9:4-5.

φύσιν] Acc. fem. sing. φύσις "nature." **syn.** Object of the preposition κατά. **lex.** Attested in Greek from the time of Homer (VIII BC). In classical Greek this term had reference to the "natural qualities, powers, constitution, condition, of a person or thing."[73] To translate this merely as "nature" in English may produce an erroneous connotation, unless it is coupled with a limiting phrase such as "nature *of the cultivated olive tree.*" It is not "natural" as opposed to "synthetic," nor "nature" as opposed to an urban setting." Rather, it has reference here to the innate qualities of the cultivated olive tree.

κλάδων] Gen. masc. pl. κλάδος branch. **syn.** Direct object of ἐφείσατο. See comments on σου in line 39 regarding genitive direct objects. **lex.** see on line 21.

οὐκ] Negative particle.

syn. negates the following indicative verb.

ἐφείσατο] Aor. dep. ind. 3pers. sing. φείδομαι.

syn. The aorist tense is constative, viewing the entirety of the action of removing (i.e. not sparing) the branches from their original position.
lex. See on line 39.

v. 22

Line 41 ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ ("Therefore, consider the kindness and severity of God")

Line 41 introduces an inference, a logical conclusion that looks back to the entire discussion of the branches and the tree that began in line 23. The remaining lines in this paragraph (lines 41-51) form a conclusion to the discussion.

ἴδε] Aor. act. impv. 2 pers. sing. ὁράω "to see." **syn.** This is the only positive imperative in this passage, the other two imperatives forming prohibitions (see lines 23 and 37). This is an imperative of command. The aorist is constative, summing up the entirety of the action

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[72] BDAG, 513.

[73] H.G. Liddell, A Lexicon : Abridged from Liddell and Scott's Greek-English Lexicon (Oak Harbor, WA: Logos Research Systems, Inc., 1996), 876.

of considering the consequences of the preceding line of reasoning. **lex.** εἶδον is considered to be the second aorist of ὁράω, though originally these two words derived from entirely different stems. Presumably, the stem ιδ- yields both εἶδον "to see" and οἶδα which is "the perf. of the stem εἰδ- (Lat. video),"[74] "to know." English has a similarly uses the word "see" with the sense of "know" (as in "I see what you mean"). Εἶδον is found in Greek as early as Homer (VIII BC). In the New Testament this word can mean (1) to perceive by sight of the eye, (2) to become aware of something, (3) to experience something, (4) to visit someone, and (5) to take special note of something. In this latter sense it can take on the meaning of "see, notice, note, consider." It is this latter sense in which it is used in Romans 11:22, as for example in Mathewt 27:3, 24; Acts 12:3; 15:6; Galatians 2:7, 14. Another example of this sense as an imperative is found in 1 John 3:1 ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, "Consider what kind of love the Father has given to us."

οὖν] Inferential conjunction. **syn.** The conjunction serves to introduce this clause as a conclusion to the preceding discussion. Its placement as the second word in the clause is due to its being postpositive.

χρηστότητα] Acc. fem. sing. χρηστότης, "kindness." **syn.** Direct object of ἴδε. Though anarthrous, the noun is still definite by virtue of its being limited by the genitive θεοῦ. **lex.** Attested from the time of Euripides (V BC). This term appears to be derived from the cognate χρηστός (from Homer VIII BC)

"useful, beneficial." χρηστότης occurs ten times in the New Testament, all in Paul. The LXX uses it 26 times, 17 in the canonical books of Esther and Psalms, the other nine in 1 Esdras (once), Odes of Solomon (once) and Psalms of Solomon (seven times). The original idea of "usefulness, profitableness" has become something more like "goodness, kindness, generosity" by the Hellenistic era.

exg. The specific "kindness" ("beneficence"?) in view here should not be understood in a soteriological sense. Though it is true that these believing Gentiles had been justified by faith, the issue here is the privilege that accompanies the responsibility of being God's mediatorial agent. Thus, to be engrafted or to be cut off is not merely a matter of being saved or lost. It is currently a matter of God's kindness that the believing Gentiles are serving as His mediatorial agents. But if, at some future point, these Gentiles are to be removed from that position (see lines 44 and 45), this does not mean that they will lose their salvation, only that they will be removed from their position of mediatorial agency in the world.

καὶ] Connective conjunction.
syn. The conjunction here joins the two direct objects χρηστότητα and ἀποτομίαν.

ἀποτομίαν] Acc. fem. sing. ἀποτομία "severity." **syn.** A second direct object of ἴδε.
lex. Not attested in the classical era; however, the cognate verb ἀποτέμνω, "to cut off," is found from the time of Diodorus (I BC), and the noun ἀποτομή "a cutting off" from Xenophon (V-IV BC) and the adjective ἀπότομος "cut off, abrupt, precipitous" from Herodotus (V BC). ἀποτομία occurs only here in the New Testament (twice in this verse). Moulton and Milligan cite a papyrus from Oxyrhynchus (dated AD 186) describing a court case in which "Counsel is pleading a native statute, admittedly harsh, which he claims was enforced rigidly."[75] παρ' οἷς ἀκρατός ἐστιν ἡ τῶν ν[ό]μων ἀποτομ[ί]α, "amongst whom the severity of the law is untempered." Moulton and

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[74] BDAG, 693. H.G. Liddell, *A Lexicon : Abridged from Liddell and Scott's Greek-English Lexicon* (Oak Harbor, WA: Logos Research Systems, Inc., 1996) explains that the "aor. 2 εἶδον retains the proper sense of to see: but pf. οἶδα (I have seen) means I know, and is used as a pres." p. 226.

[75] James Hope Moulton and George Milligan, *The Vocabulary of the Greek Testament* (London: Hodder and Stoughton, 1930), 71.

Milligan note, "the word does not suggest straining a statute, but simply exacting its provisions to the full."[76]

θεοῦ] Gen. masc. sing. θεός "God." **syn.** Subjective genitive related both to χρηστότητα and to ἀποτομίαν. God exercises kindness, and God is severe.

Line 42 ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ("for those who fell, severity")

Lines 42 and 43 form a pair of phrases related to each other as a correlative pair in an adversative relationship. Together, these two phrases are appositional to the phrase χρηστότητα καὶ ἀποτομίαν (line 41), giving further clarity and definition to that phrase. There is a chiastic ordering of these two lines with line 42 corresponding to the term ἀποτομίαν and line 43 corresponding to the term χρηστότητα.

ἐπὶ] Preposition with object in the accusative case, "for." **syn.** The prepositional phrase is not overtly related to anything expressly written. The entire line 42 is both asyndetic and has no obvious verbal structure. The sense of a clause may be constructed by supplying the genitive θεοῦ from line 41 (as is clear from the parallel expression χρηστότης θεοῦ in line 43) and understanding the verb ἐστίν, yielding the sentence "God's severity is for those who fell." Or, taking into account the subjective genitive θεοῦ (see comments on line 41) the sentence might be rendered, "God is severe for those who fell." With this understanding, the prepositional phrase functions as a predicate adjective to the understood verb ἐστίν. **lex.** ἐπί has a very broad semantic range, perhaps broader than any other Greek preposition, and is used with all three oblique cases. When used with the accusative case, as here, it may have one of the following ten distinct senses:

1. As a marker of location or surface, answering the question 'where?' "on, over, at, by, near
2. As a marker of movement to or contact with a goal,
    a. specifying direction, "toward, in direction of, on"
    b. from one point to another "across, over"
    c. of goal attained "on, upon"
    d. of closeness to something or someone "to, up to, in the neighborhood of, on"
    e. in imagery, of goal or objective "to, toward"
3. As a marker of power, authority, control of or over someone or someth., "over," as in "rule over."
4. As a marker of legal proceeding, "before," in the language of the law-courts (before governors and kings)
5. As a marker of purpose, goal, result, "to, for"
6. As a marker of hostile opposition, "against"
7. As a marker of number or measure, ἐπὶ τρίς "three times," ἐπὶ πολύ "more than once"
8. As a marker indicating the one to whom, for whom, or about whom something is done, "to, on, about"
9. As a marker of feelings directed toward someone after words that express belief, trust, hope, "in, on, for, toward"
10. As a marker of temporal associations
    a. answering the question 'when?' "on": ἐπὶ τὴν αὔριον "(on) the next day"
    b. answering the question 'how long?' "for, over a period of"[77]

[76] Ibid.
[77] BDAG, 363-67.

Here, meaning 9 should most likely be understood; although meanings 3 and 4 are suggestive, especially if limited to its use with the word ἀποτομία. But to give the preposition a consistent meaning with both ἀποτομία here and with χρηστότης in the next line, meaning 9 yields the best sense.

μὲν] Correlative conjunction corresponding to the δέ in the following line to indicate an adversative relationship between these two lines.

τοὺς] Acc. masc. pl. definite article.

syn. The article makes the participle πέσοντας substantival . πεσόντας] Aor. act. ptcpl. acc. masc. pl. πίπτω "to fall." **syn.** The participle is substantival, object of the preposition ἐπί. **lex.** See comments on line 3. **exg.** Expositors who bring to this passage a preunderstanding of a soteriological theme (as opposed to a dispensational one) become mired in inconsistencies. For example, Morris states with regard to πεσόντας,

> In verse 11 Paul denied that Israel's stumbling was in order that they might fall, and he has the same verb here. But there he was denying that ultimate disaster was the fate of God's Israel; here he is affirming that it is the fate of those branches that were cut off on account of unbelief (v. 20). Those who shut themselves up to unbelief can look forward to nothing but severity.[78]

By presuming that the "fall" here refers to soteriological effects Morris is forced to find two different meanings between verses 11 and 22. But this inconsistency is avoided when one understand the
"fall" to refer to a fall from mediatorial administrative responsibility and privilege.

ἀποτομία] Nom. fem. sing. ἀποτομία "severity." **syn.** See syntactical comments on ἐπί above. If this clause reconstruction is correct, ἀποτομία is the grammatical subject of the implied verb ἐστίν. **lex.** See comments on line 41.

Line 43 ἐπὶ δὲ σὲ χρηστότης θεοῦ, ("but for you, the kindness of God")

Line 43 is paired with line 42 in a correlative adversative relationship. See other comments at line 42. Also lines 43 and 44 form a conditional sentence, line 43 forming the apodosis, and line 44 forming the protasis. This conditional sentence is parallel to the one occurring in lines 46 and 47.

ἐπὶ] Preposition with object in the accusative case, "for." **syn.** See comments on line 42.

lex. See comments on line 42.

δὲ] Adversative conjunction, "but." **syn.** The conjunction is coupled with μέν in line 42, heightening the contrast between these two lines.

σὲ] Acc. masc. sing. second personal pronoun.

syn. Object of the preposition ἐπί. The antecedent of this pronoun

is to be found in the string of second person singular references beginning in verse 17. The passage started out using the plural in verse 13, but the singular has been consistently used ever since verse 17 (lines 23, 25, 27, 28, 29, 31, 33, 36, 37, 38, 39, 43, 44, 45, 50).

χρηστότης] Nom. fem. sing. χρηστότης "kindness." **syn.** Like ἀποτομία in line 42, this should be understood as the subject of an implied verb ἐστίν. **lex.** See on line 41.

θεοῦ] Gen. masc. sing. θεός "God." **syn.** Subjective genitive to χρηστότης. See comments at line 41.

Line 44 ἐὰν ἐπιμένῃς τῇ χρηστότητι, ("if you remain in His kindness")

Line 44 is conditional to line 43. ἐὰν] Conditional conjunction "if." **syn.** The conjunction used with a subjunctive verb introduces a third class (more probable future) condition. The

[78] Morris, 416.

third class condition is not as certain as a first class condition and introduces an element of contingency. **exg.** As long as the Gentiles remain in the position of mediatorial agency, they will remain in God's χρηστότης. But there may come a time, indeed line 45 predicts that there will be such a time, when the Gentiles will no longer remain in that position. Paul might have used εἰ with a negative future indicative, such as εἰ οὐκ ἐπιμενῆς

("since you will not remain"), but ἐάν with the subjunctive makes it uncertain as to when this event will occur. Any generation of

Gentile believers might be the final generation to serve as God's mediators in the world before national Israel is restored to this position. ἐπιμένῃς] Aor. act. subj. 2 pers. sing. ἐπιμένω "to remain." **syn.** Main verb of this protasis. The subjunctive is used with ἐάν to signify that this is a third class condition (see comments above). The aorist tense is constative looking at the entirety of the period during which Gentiles continue in the position of mediatorial agency.

lex. Attested in Greek from the time of Homer (VIII BC). This word is an intensified form of the word μένω. It signifies "to remain in the same place for an extended period of time" or "to continue in an activity or state." The latter sense is to be understood here. The word occurs just over sixteen times in the New Testament, just over half of which are in Paul (once in John 8:7 and six times in Acts).

τῇ] Dat. fem. sing. definite article.

syn. The article makes χρηστότητι definite and has anaphoric force looking back to the particular "goodness" referred to in lines 41 and 43. Since there it is used with the genitive θεοῦ, the article may be seen here as having a pronominal force giving the sense

"His goodness."[79] χρηστότητι] Dat. fem. sing. χρηστότης "goodness." **syn.** Dative of sphere. χρηστότης represents a metaphorical place where the Gentiles will "remain" (ἐπιμένω) for some undetermined period of time. **lex.** See on line 41.

Line 45 ἐπεὶ καὶ σὺ ἐκκοπήσῃ. ("Since you yourselves will also be cut off")

Line 45 is causal to line 44. ἐπεὶ] Causal conjunction "since." **syn.** The conjunction introduces line 45 as a causal clause expressing the reason for the uncertainty about the believing

Gentiles remaining in the position of God's χρηστότης.

lex. Attested from the time of Homer (VIII BC). In Classical Greek this conjunction may be either temporal or causal. In the New Testament there are no instances of its use as a temporal conjunction.[80] In the New Testament this conjunction is always causal.

exg. Believing Gentiles will not remain in the position of God's χρηστότης forever because one day God will cut them off from the position of mediatorial responsibility. This will happen at such time as when national Israel is grafted back in to this position. Those who interpret this passage along the lines of a soteriological theme run the danger of coming to Arminian conclusions. For example, Moo states, "… if the believer does not continue in the goodness of God – the believer will, like the Jew, be 'cut off' – severed forever from the people of God and eternally condemned…. Salvation is dependent on continuing faith; therefore, the person who ceases to believe forfeits any hope of salvation."[81] This conclusion is so surprising that Moo finds it necessary to issue a lengthy and confusing caveat in a footnote.[82] **exg.** Two kinds of causal clauses may be introduced by ἐπεί: (1) directly causal clauses, in which a reason or cause for the preceding clause is given where ἐπεί is translated "because, since, for," such as in

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[79] Morris, 416.

[80] A variant reading at Luke 7:1 has ἐπεὶ δέ instead of ἐπειδή as a temporal expression. But solid manuscript evidence for this reading is lacking, and no major published edition of the Greek New Testament has adopted it.

[81] Moo, *Epistle to the Romans,* 706-7. Similarly, Stifler states, "The Gentile is responsible for his conduct, and if he fails to honor God he will fall as did the Jew" (193). These statements, from men who would consider themselves to be Calvinistic in doctrine, are quite amazing.

[82] Ibid., n. 57.

Matthew 18:32; 21:46; 27:6; Mark 15:42; Luke 1:34; John 13:29; 19:31; 1 Corinthians 14:12; 2 Corinthians 11:18; 13:3; Hebrews 5:2, 11; 6:13; 9:17; 11:11. (2) Clauses introducing a contraindication where ἐπεί is translated "otherwise," such as in Romans 3:6; 11:6; 1 Corinthians 5:10; 7:14; 14:16; 15:29; Hebrews 9:26; 10:2. All major English translations have understood ἐπεί here to introduce a contraindication and translate it as "otherwise."[83] The position taken in this paper is that ἐπεί should be understood as directly causal. An analysis of the eight instances of ἐπεί as introducing a contraindication reveals that in such instances contraindication is denoted by two characteristics of the grammar:

1. An expression of uncertainty by means of a question, a subjunctive, a verb of volition (e.g. ὀφείλω) or a particle like ἄν. If not uncertainty, then there is the expression of a patently unacceptable result ('grace is no longer grace,' 'your children are unclean').
2. The implication of some negative to be rejected in the preceding clause.[84]

In Romans 11:22 there is no expression of uncertainty; on the contrary, the verb is a future indicative. It could be argued that ἐκκοπήσῃ ("you will be cut off") expresses a patently unacceptable result, but only on the assumption that the context is soteriological. It has been argued in this paper that the context is not primarily soteriological, and that the "cutting off" speaks of an

dispensational change in the way God administers His affairs in the world. Also, there is no implication of a negative to be rejected in the preceding clause. On the contrary, the preceding clause expresses a positive course of action to which the Gentiles should adhere ("if you remain in His goodness"). For these reasons, the position taken in this paper runs contrary to the major English translations and asserts that ἐπεί should be translated "since" or

"because."[85] καὶ] Used adverbially with an ascensive sense "also." **exg.** This looks back to the three instances of ἐκκλάω in verses 17, 19, 20. The branches (national Israel) were broken off (ἐκκλάω); you Gentiles will *also* be broken off (ἐκκόπτω).

σὺ] Nom. masc. sing. second personal pronoun.

syn. The pronoun is intensive, "you Gentiles, as opposed to national Israel."

ἐκκοπήσῃ] Fut. pass. ind. 2 pers. sing. ἐκκόπτω "to cut off." **syn.** Main verb of the causal clause. As argued above, the indicative mood is best seen as expressing a direct cause, rather than a contraindication. The future tense is predictive. **lex.** Attested in Greek from the time of Herodotus (V BC). This verb can mean "to cut off," "to cut down" (of trees), "to pluck out" (of eyes), "to deprive." In the present context the reference to branches and trees requires the sense "cut off."

exg. Paul's choice of ἐκκόπτω here, when he had used ἐκκλάω in verses 17, 19 and 20 suggests perhaps some difference in these two actions. There is similarity in that they both refer to removal from the position of administrative mediatorial responsibility. But there is a fundamental difference between national Israel's removal due to their rejection of Yeshu'a versus believing Gentiles' future removal which will be effected by means of the rapture. National

Israel's removal is described as a violent breaking off (ἐκκλάω) which may anticipate the coming destruction of Jerusalem in AD 70, the world-wide dispersion of the Jews in the second century, and the subsequent years of sorrow to be experienced by generations of Jews throughout the centuries. On the other hand, the removal of believing Gentiles is

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[83] ASV, AV, ESV, HCSB, NASB, NET, NIV, NKJV, NRSV, RSV. So also Cranfield, "The clause is a warning against a false and unevangelical sense of security," 570.

[84] See appendix.

[85] Darby translated it, "since [otherwise]," placing the word "otherwise" in square brackets.

depicted as a precise action of cutting off (ἐκκόπτω), a suitable expression to describe the event known as the rapture of the church.

v. 23

Line 46 κἀκεῖνοι δέ, … ἐγκεντρισθήσονται• (“but these also will be grafted in”)

Line 46 is coordinate with line 43 expressing an adversative relationship. The point of the contrast is that while the Gentiles are now experiencing the “goodness” of God, national Israel will once again be grafted into that position in the future. κἀκεῖνοι] Nom. masc. pl. κἀκεῖνος “that one also.” **syn.** Subject of ἐγκεντρισθήσονται. The antecedent looks back to the branches that were broken off (vv. 17, 19, 20). Beginning in verse 17, Paul has maintained a consistency in referring to the believing Gentile in the singular and to national Israel in the plural. **lex.** κἀκεῖνος is formed by crasis of καί and ἐκεῖνος and is found in Greek as early as Xenophon (V-IV BC).

δέ] Adversative conjunction.
syn. The conjunction connects line 46 to line 43 in an adversative relationship. See general comments on line 46 above.

ἐγκεντρισθήσονται] Fut. pass. ind. 3 pers. pl. ἐγκεντρίζω “to graft.” **syn.** The future tense is predictive denoting the certainty of a future event. The passive voice is a divine passive, a circumlocution employed to avoid use of the divine name with the active voice.
“They shall be grafted” is equivalent to “God shall graft them.” **lex.** See on line 25.

Line 47 … ἐὰν μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, (“if they do not remain in their unbelief”)

Line 47 is conditional to line 46. Together, these two clauses form a conditional sentence that is parallel to that found in lines 43 and 44.

ἐὰν] Conditional conjunction “if.” **syn.** The conjunction introduces this clause as the protasis of a third class (more probable) future condition. The apodosis of this conditional sentence is in line 46.
exg. Since this is describing a future event with some uncertainty as to the time of its fulfillment, the third class condition is employed. The grafting in of these branches will be fulfilled when God brings national Israel into the New Covenant and restores them to the place of administrative mediatorial responsibility as His primary governing agents in the world.

μὴ] Negative particle, “not.” **syn.** This negative particle is used with non-indicative verb forms. Here it negates the subjunctive ἐπιμένωσιν as the verb of a third class condition.
ἐπιμένωσιν] Pres. act. subj. 3 pers. pl. ἐπιμένω “to remain.” **syn.** The subjunctive mood is used in keeping with the normal form of a third class condition. See comments on ἐάν above. **lex**. See on line 44.

τῇ] Dat. fem. sing. definite article. **syn.** The article makes ἀπιστίᾳ definite, referring specifically to national Israel’s’ unbelief. As such, the article has anaphoric force, looking back to the previous occurrence of ἀπιστίᾳ in verse 20. This may give a pronominal sense to the article justifying a translation like “their unbelief.”

ἀπιστίᾳ] Dat. fem. sing. ἀπιστία “unbelief.” **syn.** Dative of sphere. This is parallel to the χρηστότητι of line 44. Here ἀπιστίᾳ represents a metaphorical place where national Israel “remains” (ἐπιμένω) for some undetermined period of time.

Line 48 δυνατὸς γάρ ἐστιν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς.
(“because God is able to graft them in again”)

Line 48 is causal to line 46, giving the reason why national Israel, though violently broken off from the place of mediatorial administrative responsibility, can still be grafted back into that original position.

δυνατὸς] Nom. masc. sing. δυνατός, ή, όν “able.” **syn.** Predicate adjective to ἐστιν. **lex.** This adjective is found in Greek as early as Pindar and Herodotus (V BC), but it belongs to a rich and varied word group with origins at least as early as the eighth

century BC (δύναμαι is attested in Homer). The entire word group, as represented in the New Testament, consists of the following:

Verbs:

- δύναμαι "to be able, to be capable"
- δυναμόω "to enable, to endow with capability, to strengthen"
- δυνατέω "to display capability, to be effective, to be able" Nouns:
- δύναμις "power, might, force, capability, miracle"
- δυνάστης "ruler, sovereign, court official" Adjective:
- δυνατός "able, capable, powerful, competent" Adverb:
- δυνατῶς "strongly"

In addition, Classical attests two other members of this word group:

Verb:

- δυναστεύω "to hold power or lordship, be powerful" (in Herodotus and Thucydides, both V BC).

Noun:

- δυναστεία "power, lordship, sovereignty, an oligarchy" (in Sophocles and Thucydides, both V BC).

γάρ] Causal/explanatory conjunction, "for, since, because." **syn.** The conjunction introduces this clause as a causal clause, giving the reason why national Israel with so many marks against it spiritually, can be grafted back in to the position of administrative mediatorial responsibility. The position of this word second in the clause is due to its being a postpositive term.

ἐστιν] Pres. ind. 3 pers. sing. εἰμί "to be." **syn.** The present tense has a gnomic force to it. There is a timelessness to this statement; it is an aphorism that is always true.

ὁ] Nom. masc. sing. definite article.

syn. The article often accompanies θεός when referring to the one true God; although the article is not necessary, since θεός belongs to the class of nouns that are definite in the nature of the case (at least in Judeo-Christian writings). The article also identifies θεός as the subject of this clause. Clauses formed with a copula verb normally use the article as an identifier of the subject. θεὸς] Nom. masc. sing. θεός "God." **syn.** Subject of ἐστιν.

πάλιν] Adverb "again." **syn.** Modifies the following infinitive (ἐγκεντρίσαι).

ἐγκεντρίσαι] Aor. act. inf. ἐγκεντρίζω "to graft." **syn.** The infinitive is epexegetical to δυνατός.

lex. See on line 25.

αὐτούς] Acc. masc. pl. third personal pronoun.

syn. The pronoun serves as direct object of the infinitive ἐγκεντρίσαι. The antecedent, as with other plural pronouns in this passage, is national Israel.

v. 24

Line 49 … γὰρ … πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν

ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ. ("for by how much more will these who correspond with the nature [of the tree] be grafted into their own olive tree")

Line 49 is explanatory to line 46. It offers an explanation based on the metaphor of the tree and the branches as to why national Israel will aptly be placed back into the position of administrative mediatorial responsibility that they once held. This clause is the apodosis of a conditional sentence that includes lines 49-51. γὰρ] Causal/explanatory conjunction, "for,

since, because." **syn.** The conjunction introduces this clause as explanatory to line 46. See comments above.

πόσῳ] Dat. neut. sing. πόσος "how much, how great." **syn.** Dative of measure related to the following μᾶλλον. See also on line 8. μᾶλλον] Adverb "more." **syn.** Modifies ἐγκεντρισθήσονται. This comparative adverb (The positive, μάλα "very much, exceedingly" is unattested in the New Testament, but appears frequently in Classical from the time of Homer [VIII BC]), is used to compare the ease with which national Israel will be grafted back into their own olive tree relative to the difficulty of having grafted Gentiles into this position. οὗτοι] Nom. masc. pl. proximate demonstrative pronoun οὗτος "this." **syn.** Subject of ἐγκεντρισθήσονται. The antecedent, as with other plural pronouns in this passage, is national Israel.

οἱ] Nom. masc. pl. definite article.
syn. The article makes the prepositional phrase κατὰ φύσιν substantival and places it in apposition to οὗτοι, so that the entire phrase οὗτοι οἱ κατὰ φύσιν has the following sense, "these, namely the [branches] that correspond to the nature [of the olive tree]."

κατὰ] Preposition with an accusative object, "according to." **syn.** The prepositional phrase is substantival, in apposition to οὗτοι. See comments above.
lex. See on line 40.

φύσιν] Acc. fem. sing. φύσις "nature." **syn.** Object of the preposition κατά. **lex.** See on line 40. ἐγκεντρισθήσονται] Fut. pass. ind. 3 pers. pl. ἐγκεντρίζω "to graft." **syn.** See line 46.

lex. See line 46.

τῇ] Dat. fem. sing. definite article. **syn.** The article places the following adjective (ἰδίᾳ) in the normal predicate position. ἰδίᾳ] Dat. fem. sing. ἴδιος, α, ον "one's own." **syn.** The adjective modifies ἐλαίᾳ. Though the reference is to national Israel, both the feminine gender and the singular number agree grammatically with the following ἐλαίᾳ. Throughout this passage, national Israel has routinely been referred to in the masculine plural. ἐλαίᾳ] Dat. fem. sing. ἐλαία "olive tree." **syn.** Dative of place, denoting the place where the grafting is to occur. **lex.** See comments in line 27 and in line 26 on ἀγριέλαιος.

Line 50 εἰ … σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου ("since you yourself were cut off from that which corresponds to the nature of a wild olive tree")

Line 50 is conditional to line 49. Together, lines 49, 50 and 51 form a conditional sentence. Line 50, the protasis, expresses a first class condition. εἰ] Conditional conjunction, "if, since." **syn.** The conjunction introduces this clause as the protasis of a first class condition. Since the clause refers to an established fact, the conjunction may be translated "since," giving the clause a causal/explanatory force.

σὺ] Nom. masc. sing. second personal pronoun.
syn. The pronoun is emphatic and serves as the subject of the following ἐξεκόπης. The emphatic pronoun highlights the distinction between believing Gentiles and national Israel.

ἐκ] Preposition with a genitive object, "from, out of." **syn.** The prepositional phrase is adverbial to ἐξεκόπης and expresses the idea of separation.

τῆς] Gen. fem. sing. definite article.
syn. The article serves to make the following prepositional phrase (κατὰ φύσιν) substantival. This results in meaning something like,
"that which corresponds to the nature." The phrase will be further limited by the possessive genitive ἀγριελαίου.

κατὰ] Preposition with an accusative object, "according to." **syn.** The prepositional phrase is substantival and serves as the object of the preposition ἐκ. Together, ἐκ τῆς κατὰ φύσιν gives the meaning, "out of that which corresponds to the nature." **lex.** See on line 40.

φύσιν] Acc. fem. sing. φύσις “nature.” **syn.** Object of the preposition κατά. **lex.** See on line 40.

ἐξεκόπης] Aor. pass. ind.[86] 2 pers. sing. ἐκκόπτω “to cut off.” **syn.** The aorist tense is constative looking at the entirety of the action of removing believing Gentiles from their previous position of being completely unrelated to God’s management of the world. **lex.** See on line 45.

ἀγριελαίου] Gen. fem. sing. ἀγριέλαιος, ον “wild olive tree.” **syn.** The adjective is used substantively here. The genitive case is possessive to the substantival prepositional phrase τῆς κατὰ φύσιν,

“that which corresponds to the wild olive tree’s nature.” **lex.** See on line 26.

Line 51 καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, (“and were grafted contrary to nature into a cultivated olive tree”)

Line 51 is coordinate with line 50 and is in a connective relationship with it. As such it forms a second part to the first class condition stated there.

καὶ] Connective conjunction “and.”

The conjunction connects this clause to the preceding one (line 50) as coordinate. The two clauses together make a two part protasis to the entire conditional sentence (lines49-51

παρὰ] Preposition with an accusative object, “contrary to.” **syn.** The prepositional phrase is adverbial to ἐνεκεντρίσθης. **lex.** This preposition is used with all three oblique cases and has a very wide semantic range in all three cases. When used with an accusative object, παρά may refer to (1) a physical position "by, along, at the edge of, by the side of, near, on;" (2) time "during, from;" (3) comparative advantage "in comparison to, more than, beyond;" (4) degree that falls short in comparison "except for, almost;" (5) causality "because of;" (6) that which does not correspond to what is expected "against, contrary to;" (7) that which is less "less." Here in Romans 11:24 it used in the sixth meaning above, “against, contrary to,” as also in the following:

- Romans 1:26 παρὰ φύσιν “contrary to nature”
- Romans 4:18 παρ’ ἐλπίδα “contrary to hope”
- Romans 6:17 παρὰ τὴν διδαχήν “contrary to the teaching” Acts 18:13 παρὰ τὸν νόμον “contrary to the law”
- Gal 1:8 παρ’ ὃ εὐηγγελισάμεθα ὑμῖν “contrary to what we preached to you”

The contrast between παρά and κατά is an intended word-play. See comments on κατά in line 40.

φύσιν] Acc. fem. sing. φύσις “nature.” **syn. O**bject of the preposition παρά. **lex.** See on line 40. ἐνεκεντρίσθης] Aor. pass. ind. 2 pers. sing. ἐγκεντρίζω “to graft.” **syn.** Main verb of the second part of this protasis. The aorist tense is constative, viewing the entirety of the action of God’s placing the believing Gentiles into the place of mediatorial administrative responsibility. The passive voice is a divine passive, used as a circumlocution to avoid mentioning the divine name. “You were grafted” is equivalent to “God grafted you.” **lex.** See on line 25. εἰς] Preposition with an accusative object, “into.” **syn.** The prepositional phrase is adverbial to ἐνεκεντρίσθης, indicating the place into which the grafting takes place.

καλλιέλαιον] Acc. fem. sing. καλλιέλαιος (a second declension feminine noun) “a cultivated olive tree.” **syn.** Object of the preposition εἰς. **lex.** This noun came into use in the time of Aristotle (IV BC). It is a compound of καλός “good” and ἐλαία “olive tree.” It refers to a tree that has proven to produce good fruit and is therefore worth keeping in the orchard. It

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[86] Moo incorrectly identifies this as a participle, despite the obvious presence of the augment (*Epistle to the Romans,* 708, n. 63). Perhaps this is one reason he believes that this “sequence of words is confusing” (Ibid.).

is contrasted with ἀγριελαιος a compound of ἀγρός "field" and ἐλαία "olive tree," an olive tree that simply grows wild in the field. See other comments on line 26.

e. Translation:

11 Therefore I say, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation *is now* for the Gentiles, so as to provoke them to jealousy. 12 But by how much more *will* their fullness *abound*! Since their transgression *brought about* the world's riches, and their loss *brought about* the Gentiles' riches. 13 But I say to you Gentiles, in so far as I myself am an apostle of *the* Gentiles, I glorify my ministry, 14 if perhaps I may provoke my *own* flesh to jealousy, so as to save some of them. 15 For, since their rejection *was* the
reconciliation of the world, what will this acceptance be except life from the dead? 16 But if the first fruit is holy, the lump also [is holy], and since the root is holy the branches also are holy. 17 But, since some of the branches were broken off, and you were grafted in among them and [you] became a sharer of the fatness of the root of the olive tree, though you were from a wild olive tree, 18 don't you boast over the branches! But, if you boast, you yourself are not supporting the root, but the root is bearing you. 19 Therefore you will say, Branches were broken off in order that I, myself, might be grafted in. 20 Fine! They were broken off because of unbelief, but you yourselves have taken your stand by faith. Do not think arrogant thoughts, but fear. 21 For, since God did not spare the branches that correspond to [the tree's] nature, [perhaps] He will not spare you. 22 Therefore, consider the kindness and severity of God – for those who fell, severity, but for you, the kindness of God, if you remain in His kindness, since you yourselves will also be cut off. 23 But these also will be grafted in, if they do not remain in their unbelief, because God is able to graft them in again.

f. Theological Teachings

i. The People of God. This passage clearly teaches a distinction between Israel and the church. Moo, on the other hand, arrives at the opposite conclusion when he writes, "… basic to the whole metaphor is the unit of God's people, a unity that crosses both historical and ethnic boundaries. The basic point of the metaphor is that there is only one olive tree, whose roots are firmly planted in

OT soil, and whose branches include both Jews and Gentiles. This olive tree represents the true people of God."[87]

ii. The Restoration of National Israel. iii. Replacement Theology.

iv.

g. Practical Applications

i. Antisemitism. Leon Morris notes on verse 11,

> It is a matter of profound regret that just as Israel refused to accept this salvation when it was offered to them, so the Gentiles have all too often refused to *make Israel envious.* Instead of showin gto God's ancient people the attractiveness of the Christian way Christians have characteristically treated the Jews with hatred, prejudice, persecution, malice, and all uncharitableness. Christians should not take this passage calmly.[88]

[87] Moo, *Epistle to the Romans,* 709.

[88] Morris, 407.

Appendix:
Ἐπει As A Conjunction Introducing A Contraindication ἐπεί = “otherwise” as introducing a

contraindication

Romans 3:6 … ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον;

- Preceded by [5]εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω. μὴ γένοιτο·
- The negative contraindicated is the idea that there is some unrighteousness with God.

Romans 11:6 … ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις. [patently unacceptable result]

- Preceded by εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων,
- The negative contraindicated is the idea that the election of Israel’ s remnant might be by works rather than by grace.

1 Corinthians 5:10 (UBS4) [10]… ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.

- Preceded by οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἅρπαξιν ἢ εἰδωλολάτραις
- The negative contraindicated is the idea that a believer would become so separated that he became a hermit.

1 Corinthians 7:14 (UBS4) [14]… ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἁγιά ἐστιν.
[patently unacceptable result]

- Preceded by ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικὶ καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ·
- The negative contraindicated is the idea that a marriage union between two unbelievers might become unsanctified if one of them becomes a believer.

1 Corinthians 14:16 ἐπεὶ ἐὰν εὐλογῇς [ἐν] πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ Ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδεν·

- Preceded by 1 Corinthians 14:14–15 ἐὰν [γὰρ] προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν. 15 τί οὖν ἐστιν; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοΐ.
- The negative contraindicated is the idea that one might speak in tongues in the spirit, but the mind is unfruitful.

1 Corinthians 15:29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;

- Preceded by 1 Corinthians 15:28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ θεὸς [τὰ] πάντα ἐν πᾶσιν.
- Difficult passage to interpret. But the contraindication appears to be the idea that somehow Christ’s subordination to the Father would somehow be negated if there is no resurrection from the dead.

Hebrews 9:26 ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. Preceded by

Hebrews 10:2 (UBS4) [2]ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους;

- Preceded by Hebrews 10:1 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ’ ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι·
- The negative contraindicated is the idea that the law might have made those who draw near by it perfect.

Contraindication is denoted by two characteristics of the grammar:

1. An expression of uncertainty by means of a question, a subjunctive, a verb of volition (e.g. ὀφείλω) or a particle like ἄν. If not uncertainty, then there is the expression of a patently unacceptable result ('grace is no longer grace,' 'your children are unclean').
2. The implication of some negative to be rejected in the preceding clause.

Endnotes

1 Carson and Moo, for example, while still holding to a future for Israel, nevertheless refer to a "transfer of covenant privileges from Israel to the church," D. A. Carson and Douglas J. Moo, An Introduction to the New Testament, Second Edition (Grand Rapids: Zondervan, 2005), 392.

2 Craig S. Keener and InterVarsity Press, The IVP Bible Background Commentary : New Testament (Downers Grove, Ill.: InterVarsity Press, 1993), Ro 11:9.

3 Moo comes close to seeing this when he observes, "Paul is thinking mainly in terms of corporate bodies, not in terms of individuals within those bodies." Douglas Moo, The Epistle to the Romans, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1996), 686.

4 Such as Evanson, Bauer, Loman and Steck. See C. E. B. Cranfield, Romans 1 – 8 International Critical Commentary Series (London: T&T Clark, 1975), 1.

5 Ibid., D. A. Carson and Douglas J. Moo. An Introduction to the New Testament, Second Edition (Grand Rapids, MI: Zondervan, 2005), 393.

6 Carson and Moo, 395.

7 The ordinal numeral πρῶτος assumes that it will be followed by at least one more item. There is no second item listed in chapter 9. The remaining items are not mentioned until chapter 11. Chapter 11 is further tied together with this verse by the repetition of the term ἀπιστία which occurs both in 3:3 and in 11:20, 23.

8 James M. Stifler, The Epistle to the Romans (Chicago: Moody Press, 1960), 193.

9 Cranfield notes that the οὖν of 11:1 expresses a "connexion between 11:1 and the preceding verses, a connexion which is indicated by the οὖν. The fact that it has just been confirmed that Israel did hear and did know, and is therefore without any excuse, raises the question whether the conclusion to be drawn from Israel's stubborn disobedience is that God has cast away His people, excluded them from His plan of salvation." (Romans 9-11, 543).

10 As line 11 indicates, this is essentially addressed to the Gentiles. Since the branches (Israel) is holy, the Gentiles should not boast over the branches.

11 Though grammatically independent, this line is logically related to line 31 as a followup to the Gentile claim.

12 Basic lexical information is generally based on the standard definitions in William Arndt, Frederick W. Danker and Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 3rd ed.

(Chicago: University of Chicago Press, 2000), hereafter abbreviated as BDAG.

13 According to Cranfield, this is the position of Gaugler, Cornely, Barth, and Käsemann, C. E. B. Cranfield, A Critical and Exegetical Commentary on the Epistle to the Romans (London; New York: T&T Clark International, 2004), 554.

14 Leon Morris, The Epistle to the Romans (Grand Rapids: Eerdmans, 1988), 406.

15 Cranfield, 554.

16 Liddell, Scott, Jones, Greek-English Lexicon (Oxford: Oxford University Press, 1940) s.v. σωτηρία.

17 Theological Dictionary of the New Testament, 7:973-974.

18 BDAG, 801.

19 BDAG, 801.

20 As, for example, in his "Prefatory Address to the King of France," Calvin states: "Before God there remains nothing of which we can glory save only his mercy, by which, without any merit of our own, we are admitted to the hope of eternal salvation (lat. salvi)." By way of contrast, the Institutes refers to "justification" about 200 times, "forgiveness" 188 times, "redemption" 91 times, "propitiation" 76 times and "reconciliation" 43 times.

21 Cranfield, 555, so also Moo Epistle of Romans, 687, n.19.

22 Stifler, 187. John Witmer, "Romans," The Bible Knowledge Commentary: An Exposition of the Scriptures.

Walvoord, John F., Roy B. Zuck edd., (Wheaton, IL: Victor Books, 1983), 483.

23 Cranfield, 558.

24 Morris, 407, n. 55.

25 John Murray, The Epistle to the Romans, Vol. II, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1965), 78.

26 Morris, 409.

27 BDAG, 122.

28 Cranfield, 560.

29 Friedrich Blass, Albert Debrunner and Robert Walter Funk, edd., A Greek Grammar of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1961), §375.

30 BDAG, 916.

31 Morris, 410.

32 Moo gives it a "possessive force" ("their reception"), Epistle to the Romans, 694, n.59.

33 BDAG, 883.

34 Flavius Josephus and William Whiston, The Works of Josephus: Complete and Unabridged (Peabody: Hendrickson, 1996), Ant. 4.313-314.

35 Cranfield, 563. It must be noted, however, that Cranfield's view of the future restoration of Israel is in entirely soteriological terms. He sees future Israel as merely incorporated into the church – "the final home-coming of the Synagogue and the hope of the final fulfilment of their own existence in the Church" (Ibid). But this does not fit Paul's description of the engrafted wild olive shoots being cut off from the tree before the formerly broken off natural branches are grafted back in again (vv. 16-24). Similar to Cranfield is Moo's argument in The Epistle to the Romans, 694-96.

36 Murray, 83.

37 Ibid.

38 Friedrich Blass, Albert Debrunner and Robert Walter Funk, A Greek Grammar of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1961), §376.

39 BDAG, 278.

40 BDAG.

41 BDAG, 667.

42 Stifler, 190-91.

43 Paul J. Achtemeier, Publishers Harper & Row and Society of Biblical Literature, Harper's Bible Dictionary, 1st ed. (San Francisco: Harper & Row, 1985), 769. Walter A. Elwell and Philip Wesley Comfort, Tyndale Bible Dictionary, Tyndale reference library (Wheaton, Ill.: Tyndale House Publishers, 2001), 1007.

44 Cranfield, 563-64.

45 Moo, The Epistle to the Romans, 700.

46 Cranfield, 564.

47 BDAG, 10.

48 BDAG, 906.

49 Carl Friedrich Keil and Franz Delitzsch, Commentary on the Old Testament. (Peabody, MA: Hendrickson, 2002), Is 53:2.

50 Possibly, the Mosaic Could be included here; however, that is probably to be understood under the next item, the νομοθεσία. The Noahic covenant, of course, was not uniquely Jewish, but neither was it uniquely the possession of any other nation. The Noahic covenant is universal, covering all of mankind. Paul's point in saying that the covenants belong to Israel is simply that there is no other nation to whom God has given His covenants.

51 According to Cranfield this is the majority opinion (p. 565).

52 Morris appears to have seen this weakness in the argument, so he adds the parenthetical remark, "perhaps he means only Abraham" (p. 411). But it is still true that Paul, according to Romans 9:5, did not regard Israel as broken off from Abraham.

53 Daniel B. Wallace, Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament (Grand Rapids: Zondervan Publishing House, 1999), 714-17.

54 BDAG, 517.

55 Moo, Epistle to the Romans, 708.

56 BDAG τις 1.a., p. 1008.

57 Ibid. τις 1.a.α.א, p. 1008.

58 Ibid.

59 Ibid., 303.

60 The one exception is American Bible Society's Good New Translation, which translates both as "break." 65 רעע may represent either of two separate linguistic roots. רעע I meaning "to be bad, spoiled;" רעע II meaning "to smash, shatter, break." Tranlsations and expositors differ as to which is meant in Jer. 16:11. But "break" collocates well with "branches," and may be the better choice. If so, then this provides a suitable Old Testament reference for Paul's figure.

61 Joseph Shulam and Hilary Le Cornu, A Commentary on the Jewish Roots of Romans (Baltimore: Messianic Jewish Publishers, 1997), 372.

62 Moo, The Epistle to the Romans, 701. Even the TNIV, of whose translation committee Moo was a member, preserves the distinction between "break" and "cut." 68 Ibid., 704.

63 Alternately, it may be viewed as predicate nominative. The specific classification depends on whether ἀγριέλαιος is taken as an adjective or a noun.

64 Hippocrates I, 76, Dietz [1834] cited in BDAG, 952.

65 Bruce Manning Metzger and United Bible Societies, A Textual Commentary on the Greek New Testament, Second Edition a Companion Volume to the United Bible Societies' Greek New Testament (4th Rev. Ed.) (London; New York: United Bible Societies, 1994), 464.

66 Cranfield, 567; Moo, Epistle to the Romans, 702, n.27, 28.

67 BDAG, 814.

68 In ancient times, and even in the Mediterranean world of today, olive oil is drunk. Cp. Ezek. 25:4 (LXX) αὐτοὶ πίονται τὴν πιότητά σου "They will drink your fatness."

69 Daniel B. Wallace, Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament (Grand Rapids: Zondervan 1999), 690.

70 BDAG, 482-83.

71 Wallace, Greek Grammar Beyond the Basics, 690.

72 BDAG, 901.

73 See Blass-Debrunner, §§169-78; Robertson, pp. 507-19; and Goetchius, pp. 307-308.

74 Moo, The Epistle to the Romans, 706. Moo does not describe what sort of "judgment" will be visited against "those who have been grafted in," but Paul's clear statement is that "there is now no condemnation to those who are in Christ Jesus" (Rom. 8:1).

75 BDAG, 513.

76 H.G. Liddell, A Lexicon : Abridged from Liddell and Scott's Greek-English Lexicon (Oak Harbor, WA: Logos Research Systems, Inc., 1996), 876.

77 BDAG, 693. H.G. Liddell, A Lexicon : Abridged from Liddell and Scott's Greek-English Lexicon (Oak Harbor, WA: Logos Research Systems, Inc., 1996) explains that the "aor. 2 εἶδον retains the proper sense of to see: but pf. οἶδα (I have seen) means I know, and is used as a pres." p. 226.

78 James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament (London: Hodder and Stoughton, 1930), 71.

79 Ibid.

80 BDAG, 363-67.

81 Morris, 416.

82 Morris, 416.

83 A variant reading at Luke 7:1 has ἐπεὶ δέ instead of ἐπειδή as a temporal expression. But solid manuscript evidence for this reading is lacking, and no major published edition of the Greek New Testament has adopted it.

84 Moo, Epistle to the Romans, 706-7. Similarly, Stifler states, "The Gentile is responsible for his conduct, and if he fails to honor God he will fall as did the Jew" (193). These statements, from men who would consider themselves to be Calvinistic in doctrine, are quite amazing.

85 Ibid., n. 57.

86 ASV, AV, ESV, HCSB, NASB, NET, NIV, NKJV, NRSV, RSV. So also Cranfield, “The clause is a warning against a false and unevangelical sense of security,” 570.

87 See appendix.

88 Darby translated it, “since [otherwise],” placing the word “otherwise” in square brackets.

89 Moo incorrectly identifies this as a participle, despite the obvious presence of the augment (Epistle to the Romans, 708, n. 63). Perhaps this is one reason he believes that this “sequence of words is confusing” (Ibid.).

90 Moo, Epistle to the Romans, 709.

91 Morris, 407.