

# Comprehensive Exegesis of Romans Chapter Eleven

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### Prologue:

Romans chapter eleven conveys eternalness in its progressions of deliberations from chapters nine and ten. In productive analysis of gleaning what its theme and resulting communications express, its exegetical modules: historical, contextual and grammatical should be strictly adhered to. Historically, all conveyances are couched in illumination of information and directions revealed in the Grace Covenant. Contextually, assessments in thought grouping must be on the basis of what has been established in the previously chapters and verses. Grammatically, revered applications of the moods, tenses, cases, and all other interpretive mechanisms should be adamantly utilized intrinsically in the Greek text. For example, the indicative mood's factual conclusion and the aorist tense's completed action aspect should be strictly connoted in literally translating conveyances. In addition, insertions of rhetorically structuring interrogatives as definitive statements must be ascertained. Further, componential ingressions exhibit distinguishing actualized eternal entities, existing in God's Decree from manifestly earthly sequenced testimonials depicted in the creative sphere of time. When each of these essentials is meticulously scrutinized, their alignments serve to codify what their cogitations reveal.

Verse one from the Greek Text states, "I say then, has God cast away His people? May it never be! ... For I also am an Israelite, out of the seed of Abraham, of the tribe of Benjamin". As a consequence of what was gleaned in the latter part of chapter ten, it is possible that some would draw the conclusion that God has *avpw,sato* (**ahp·o·sah·to**) rendered "cast away" or "thrust away and repelled from His covenant people, Israel." Enlightenment of the Grace Tenets convincingly opportune the conclusive ingression of this query's highlighting of the doctrine of election. The opening of this chapter (Romans eleven), hypothetically raises this very question in its usage of the Greek grammatical construction, which clearly indicates that God has not cast away His people. Here, the absurdity of such an impression is pointed out in the Greek expression *mh. ge,noito* (**mee yehn·ee·to**), literally rendered "let it not be," "may it never be," "absolutely not" or as expressed in the King James Version "God forbid." Thus, the implication is, "let there never be such thinking." Observe that this expression is in the optative mood, of which prayers (or petitions) are made. This is in essence stating that it is impossible for God to extricate His elect from His covenant wherein the designated descendants of Abraham (and Sarah) are indeed *lao.n auvtou* (**lah·on ahf·too**) rendered "His people". Therefore it should be understood that those whom God has chosen are "His people" or "His elect" forever.

Here, Paul presents himself as evidence to prove that God has not cast away His people. He states that he is an Israelite himself, being of the tribe of Benjamin, which is very significant, in that it places him under the auspices of the tribe of Judah or a Jew. Note again that the Greek verb *avpw,sato* (**ahp·o·sah·to**) (cast away or drive away or to reject) is in the indicative mood (it is a fact) and the aorist tense, verifying determination that such cannot and shall not occur, as it is a completed action. Those who shun and reject the doctrine of eternal security should look very closely at Paul's declaration in this verse. If ever there were a reason for a people to be loosed from God, Israel would certainly be qualified candidates to receive His repudiation. But the fact that Paul was a child of God, member of God's family (Ephesians 2:9); in spite of his terrible past record (I Timothy 1:13); it certainly proves that God has not driven away His people Israel God having saving a chief of sinners like him (Paul) communicates example of His (God's) longsuffering. This should convey

confidence for other chosen believing ones (I Timothy 1:16-17) because God's choice is not based on the merits of depraved men but solely on the value and worth of Jesus Christ.

Romans 11:2, from the Greek Text states, "God has not cast away his people whom He foreknew; or do you not know what the scripture says respecting Elijah? How he intercedes with God against Israel?" This verse opens with a positive declaration that God has not thrust away, repelled or repulsed the very people who He foreknew in Abraham. Here, the verb *proe,gnw (pro-ehg-no)* rendered "foreknew" is in the aorist tense, i.e., God knew beforehand, in having chosen Abraham in eternity as progenitor of His people, Israel (Romans 8:29). What must be comprehended is that God foreknew Abraham and his descendants in the sense that He actualized in His Word (Hebrews 1:2-3) He **knew** everything that is manifested in future ages. In other words He Knew that they would not obey the Law and that they would speak against Him and they would clamor for the death of His Son. So the logical question is why then would He cast away His people when they do that which He **knew because He decreed** what they would do before? Ingression of God's foreknowledge to His elect conveys how Paul now focuses on the incident of Elijah's plea to God against Israel as recorded in I Kings chapter 19. Note in verses 10 and 14, Elijah the Prophet actually thought that he was the only one left who was serving God in the Northern Kingdom of Israel. As the situation is documented, he encounters fierce opposition from King Ahab and the wicked one name Jezebel. As a result, there was a price placed upon his head and under pressure he began to feel sorry for himself. This also led him to the erroneous conclusion that God had cast away all His people **except him**.

Here, Elijah's ignorance can be attributed to his lack of understand of the foreknowledge of God. Again, in consideration of the question that is answered by the Apostle Paul's revelation of the foreknowledge of God, note the emphatic statement that God has not, has not finally and irrecoverably rejected a people whom He has loved (or approved) for so long, in spite of their obvious rejection of Him. this is definitively the meaning of the Greek word *proe,gnw (pro-ehg-no)* rendered "foreknew" or "foreknowledge." Historically, the Hebrew word *;/dey (ya-da)* in its primitive root means to know or to ascertain as it is used in a variety of senses, i.e., figuratively, euphemistically and inferentially, consisting of observations, recognition but also causatively. Consequently, foreknowledge involves comprehension, discernment and understanding governed by declaration. Focus on the Greek verb *ginw,skw (yeen-os-ko)* yields a prolonged form of the primary verb, meaning to "know" (absolutely) in a great variety of applications and with many implications, i.e., to be aware of, to perceive, to understand and that which is known because it is caused, decided or resolved in God's Decree, as factual.

Notice in this verse (Romans 11:2) the question Paul poses, i.e., "Do you know what the scripture says?" Note the normal usage of the verb *evntugca,nei (ehn-deeg-khahn-ee)* rendered "intercedes" or "pleads" or "to converse with". This derivation is in reference to the Holy Spirit interceding on behalf of the Saints in Romans 8:27, 34. It is also used as it expresses that Christ is continually alive in interceding in behalf of His elect (Hebrews 7:25). It can thus be concluded that if Elijah had been conversant of the foreknowledge of God, he would have been interceding on behalf of instead of against Israel as the apostle does in Romans 10:1. Thence, linking the conveyances of verses one and two, summarily submit that proof that Israel has not been cast away in citing the fact that as an Israelite Paul was elected. It is also noted that Israel is constituted of God's people whom He *proe,gnw (pro-ehg-no)* rendered "foreknew" in His timeless, immutably perfect knowledge. Hence, those teaching the doctrine of so-called "backsliding;" averring that it is possible to be son positioned and then discarded; should take special note of what this message conveys regarding God's unalterable commitment to His beloved elect. God does not change His mind regarding His love for His own because all decisions and callings were and are based on His complete and eternal knowledge, which is in essence its actualization.

Romans 11:3 from the Greek Text states, " .....Lord, they have killed your prophets, they have undermined your altars, and only I have been left and they seek my life". These are the words, which

Elijah spoke to the Lord while he was in the cave at Mount Horeb. It was during the time when he was in hiding from Jezebel who had threatened to kill him (I King 19:1-14). Note that the first two complaints Elijah made against Israel were true. They had killed true prophets whom God had sent to them. They had determined and destroyed the altars of the Lord God. However, Elijah's third statement was false, for there was no way he could know the relationship of every person in Israel to God. Here one should be aware of the tendency to be like Elijah, in judging the relationship of others to the Lord without being privy to the divine facts. This is particularly true during this present dispensation of grace wherein it is taught that God's relationship to His elect is totally by His grace through His faithfulness apart from human works. Now, God who knows the hearts and minds of all men, corrected Elijah on this third point. He informed him that He still had 7,000 in Israel, the Northern Kingdom, who had not bowed their knees unto Baal nor kissed (I Kings 19:18). Furthermore, instead of sympathizing with Elijah's plight, God told him to get moving, to anoint Kings for Syria and Israel and to anoint Elisha to replace him as a prophet (I Kings 19:15-16).

Romans 11:4 from the Greek Text states, "but what did the Divine Reply say to him? I have left to myself seven thousand men, who have not bowed the knee to Baal." Here the Greek noun *crhmatismo,j* (**kree-maht-ees-mos**) rendered "Divine Reply " or "divine response or "oracle" or "answer from God" (King James Version) is used only in this verse in the Greek Text. In the classical Greek, it conveys the idea of doing business or negotiation or listening to an authority. In light of the historical settings as expressed in I Kings 19:11-13, the thought is that God is communicating and expressing a warning to Elijah. Here, God's displeasure retorts Elijah's erroneous, egotistical conception that he was the only one in Israel who was on the Lord's side, in warning and chiding him for his egoism, self-pity and moping in the Mount Horeb cave. Historically, God's response was that He has *kate,lipon* (**kaht-eh-lee-pon**) rendered "left behind," "remain behind" or "has remaining seven thousand men for Himself."

This certainly aligns with II Timothy 2:19's statement: "The Lord knows those who are His" (Numbers 16:5). Hence, He knew those who had not bowed a knee to Baal, i.e., whom He had caused to give God their alliance. Elijah's testimonial exchanges with God, referencing the seven thousand caused to remain faithful to God constitute that a remnant is expressive of the call, choice and reservation eternally formulated in Him, which bears witness concerning the doctrine of election. Exegesis of verses (5 & 6) demonstrates that the doctrine of election revolves around God's sovereign choice of individuals chosen to fulfill His plan and purpose. It is an election or selection based solely on the principle of grace! Thus, no merit or input is contributed by those who are called or summoned by God. No, it is God alone, having previously determined who will manifestly serve Him only through His sovereign call that is actualized in His purpose.

The Grace principles confirm awareness of the fact that it was not nor is God's purpose to manifestly save all nor even most of mankind but those chosen in Christ before the foundations (creation) of the world (Acts 13:48; Romans 8:28-39; 9:11; Ephesians 1:11; II Timothy 1:9). Not surprisingly, this does not set well with denominations and other religious minded groups who teach that it is entirely in the hands of each individual to determine one's own eternal destination and that the choice is not God's but mankind's. However, determination of one's eternal destiny was pre-determined in an era before time began, i.e., before manifestation of creation. Thus, no one was around to make a decision except God. Accordingly, God solely for eternity made the decision concerning His calling and election, which in effect certifies that it was God's sovereign choice void of any meritorious input of mankind. Several different terms are used to designate those who are a part of God's remnant, such as: chosen, foreknew, foreordained, called, elect, vessel of mercy, etc. These are terms that every child of God should be very familiar with, for they identify God's actions or dealings with those who were the object of His love from the beginning.

Romans 11:5 from the Greek Text states, " Likewise then also at the present time there exists a remnant according to the election of grace." This verse's thesis is that it is not God's purpose to manifestly save all Jews but selectively some of them (I Corinthians 9:22) who are customarily

referred to as the elect *tou.j evklektou.j (toos ehk-lehk-toos)* rendered "the elect" according to II Timothy 2:10. In this verse, the Greek noun *lei/mma (leem-mah)* rendered "remnant" depicts a rather small number of Jews when compared to the total number who are manifestly God's elect in the present Church age. This word literally means "those remaining" or "left" or "a small residue." This is not speaking of the Jews manifestly being or is going to be but those having been saved. The leading verb *ge,gonen (yeh-go-neh)* rendered "to be" or "to exist" or "that which exists" or "that which is;" is in the perfect tense (completed action in the past with present effects). Hence, it denotes this remnant as "having been made" or "having been brought into being" or "having been elected" or "preordained" or "caused to exist" according to the election of grace.

Here, the connotation is very clear, i.e., if there was no election of grace, there would be no remnant and none of the Jews would be saved today. This reveals the determination of God's previous act in eternity in picking, choosing and placing "individuals" according to His eternal plan and purpose. Focus on the ending clause of this verse (5) examines the phrase *katV evklogh.n ca,ritoj (kaht ehk-lo-yeen kah-ree-tos)* rendered "according to the election of grace." Here the noun *evklogh.n (kaht ehk-lo-yeen)* rendered "election" is derived from the preposition *evk (ehk)* prefixed to the verb *lego (leh-go)* literally meaning "to speak out" or "to pick out" or "to select or choose." The noun *ca,ritoj (kah-ree-tos)* is in the genitive case denoting possession, as the basic thought is that this remnant was brought "into being" according to the principle of election, which belongs to grace. The specific premise expressed is that the factor of grace, i.e., no merit on the part of those saved posits the actuality that the selection process rests entirely on God's sovereignty having saved His elect solely on the basis of the merit of Christ.

So all who are called as a result of God's sovereign election are so favored because of Christ, i.e., because of all He is and has done. Jesus Christ, the matchless, Spotless Lamb of God is the epitome (expression) of the grace of God. Apart from the worth and value of Christ, and His finished work in eternity, as manifested on Calvary, the concept of election would have an empty hollow sound. In order for God to elect to bring a sinner into a relationship with Himself, there had to be the predetermined purpose to give His Son, the only perfect sacrifice a propitiation, the just on behalf of the unjust, in order that He, God, might simultaneously remain just and be the justifier of the ungodly (Acts 2:23; Romans 3:24). Note, ever as election depends upon grace to make it effectual, grace depends on election for its recipients, of which designated ones manifestly believe the gospel. It is very important for all to understand that apart from the espousing of election and grace, there would be no remnant of the Jews nor any Gentiles saved during this present church Grace Dispensation.

Romans 11:6 from the Greek Text states, "and if by grace, it is no longer out of works, for then grace is no longer grace." Here, notice the omission from the Greek translation any second sentence of the verse, namely: "but if it be of works then is it no more grace, otherwise work is no more work;" as conveyed in the King James translation. The Greek scripting is *eiv de. ca,riti( ouvke,ti evx e;rgwn( evpei. h` ca,rij ouvke,ti gi,netai ca,rij (ee theh kahr-ee-tee, ook-eh-tee ehx ehr-gon, eh-pee ee khahr-ees ook-eh-tee yee-neh-teh kahr-ees)* rendered literally word for word, no additions, "And if by grace, it is no longer out of works, for then grace is no longer grace". It is evident that this second sentence is added in some translations, supposedly for the sake of emphasis or clarity; utilizing the additional word order to express a contrary-to-fact counter condition. Some translations, i.e., the King James Version, have taken the liberty to add the consequence clause so expressed. In essence, it appears to be an unnecessary duplication and added gloss, which goes beyond the succinct definition of what grace is and what it is not.

Enlightenment in this verse clearly conveys that grace and works are at opposite ends of the spectrum and are mutually exclusive. Here, it is important to consider the exact meaning of both of these words. The Greek noun *ca,rij (khahr-ees)* rendered "grace" conveys the meanings of a free gift, free favor or freely given all that is necessary for salvation and the free provision God has established in Christ (II Corinthians 8:9; 9:15). Notice that grace focuses on what God has accomplished in Christ, the benefits of which having been freely proffered (II Corinthians 5:21). God's proffer of salvation by grace

included both the provision of it and means by which it was and is appropriated, namely, by or through Christ's faithfulness. Now, brief consideration of the contexts of Ephesians 2:8-9 in correlation to this verse (6) reemphasize its conveyance by noting that the Greek word *ca,rij* (**khahr-ees**) denotes a favor, benefit, kindness or good will that is undeserved or unmerited. In Ephesians 2:8, the Greek word *dw/ron* (**thor-ah**) is often used conjunctively with *ca,rij* (**khahr-ees**) (grace) and is basically rendered "free" or "without a cause." Anything that can be earned, merited, deserved or transferred with a cause or because of something is not grace. Only that which is received without any input on the part of its recipient can be considered grace and note again (for the record) that Ephesians 2:8 states this emphatic fact that grace is a "gift."

Also, note in Romans 5:15 that the Greek word *ca,risma* (**khahr-ees-mah**) is rendered "gift or "free gift," which conveys the inspiration of a favor, which one receives without any merit of its recipient. This is the description of the gift of divine grace. It is through the economy or dispensation of divine grace, by which the pardon of sin and eternal salvation was appointed, based solely on the merit of Jesus Christ's worth and value to God. Many do not comprehend this simply because they do not understand the concept of what a gift in essence truly is. When men give gifts for the most part, grace is not the motive. Normally the recipients of gifts given by men usually contribute something to receiving them. Basically, the gift is given because of either who the recipient is (love one or relative) or because of something the recipient has done (act of kindness, loyal service etc.). In these instances, the "gift" or "expression of kindness" that is conveyed is actually a "token of appreciation," thus not without cause and not a free gift.

Another example of men giving so-called "gifts" is the un-noble practice of those who convey favors for the purpose of influencing or obligating the recipient in some manner. In this instance the "gift giver" expects to receive some favor or acclamations in return for his gesture. It is crucial for to understand that God did not have any reason outside of Himself to save any, it was purely or freely by grace! Accordingly, in refocusing on Romans 11:6, note its second principle word, namely, the Greek noun *e;rgwn* (**ehr-gon**) rendered works, which refers to anything that mankind produces in his flesh to gain acceptance with God. This word (biblically speaking) is generally used in conjunction with the works of the Law. Hence, salvation by or through grace is a free gift from God whereas the effort to obtain salvation by works of the Law is futile due to weakness of the flesh (Romans 8:3). Thus to mix grace and works together effectively cancels both. In paraphrasing Romans 11:6, it could be conveyed, "And now if (it is) by grace (that is, election) then is it no more of works; otherwise grace is (becomes) no more grace".

The general position is fundamentally of supreme importance and may be expressed as thus: there are but two possible offerings of salvation: human works and God's grace. It should be noted that they (grace and works) are in essence distinct and opposite, thus salvation cannot possibly be of any combination or mixture of both, it must be wholly either one or the other. The essence of salvation entails those having been justified or declared legally righteous before God. Thus, the basic question induced is, how is one enabled to stand and be declared legally just or righteous (sinless) before God? Romans 4:25 discloses God's only remedy in its declaration from the Greek Text: "Who (Jesus) was delivered (sacrificed as an appeasement) on (account of) our offenses and was raised (up) on (account of) our justification (having been declared righteous)." Note the Greek expression *o;jj paredo,qh dia. ta. paraptw,mata h`mw/n* (**os pahr-ehth-oth-ee-ah tah pahr-ahp-to-mah-tah ee-mon**) rendered "who was delivered on account of our offenses (transgressions, sins)."

Note, it was "on account of our sin", that is, it was in order to expiate (perform the act of penance, self-mortification or devotion performed voluntarily to contrition, confession and acceptance of punishment, thus absolution that leads to reconciliation amend, atone completely) by His blood. Note the second Greek phrase of this verse *kai. hvge,rqh dia. th.n dikai,wsin h`mw/n* (**keh eey-ehr-thee thee-ah teen theek-eh-o-seen ee-mon**) rendered "and was raised up on (account of) our being declared righteous." Note the Greek preposition *dia.* (**thee-ah**) as expressed in the accusative case, which

denotes a cause or is indicative of the reason, thus it is literally rendered "on account of" or "for the sake of," Thus it was on account of or for the sake of our justification, i.e., in order of our having been justified *dikai,wsin h`mw/n(theek·eh·o·seen ee·mon)* or declared legally righteous or perfectly acceptable to God.

The Greek word *dikai,wsin (theek·eh·o·seen)*, literally rendered "perfectly righteous," strictly denotes an act of making right or just, hence justification, acquittal or absolute vindication. Thus, justification is the righteous act that sets free and gives life (Romans 5:18). Now the basic question is; what is the righteous act or acts that set sinners free and give(s) life to those who are dead? Here note the Greek verb *hyge,rqh (eey·ehr·thee)* is literally rendered "to wake up," "awaken" or "to arouse" but its meaning intransitively is to "get up" or "bring back" from death and such is the resurrection of Jesus. Next, the question is who is able to carry through to completion the action of resurrection? Also, can anyone qualify to the extent of defying the sting (harmful force, which is impelling) of death by fulfilling obligations and requirements in answering to the curse and penalty of sin, which is death? Here the righteousness of God through Jesus Christ is more than the ample antidote to arrest the destructive effect of sin unto death or separation from God. Accordingly, the exclusive work or righteous act of justification is limited to the virtuous accomplishments of our Lord Jesus Christ in eternity, as manifested upon the cross of Calvary, in Him having died for or because of our sins (sinful nature) and rose (resurrected) for or because of our justification (righteousness acceptable to God).

Now in light of the above, it should be evident that no man made remedy or solution or antidote is sufficient to accommodate that which is required to satisfy the justice or requisite demands of righteousness. No rite, no ritual, no ceremony, in fact no baptismal ceremony, no religious function(s), no do penance, nor repentance, no matter what it is; nothing, nothing but the blood of Jesus is competent to deliver any faultless before the throne of God, free and cleared of all charges, adorned with sufficiency acceptable to God. Accordingly, it is essential for all of God's people to understand that righteousness before God is obtained solely through imputation (righteousness of God transformed to mankind) through the merit of Jesus Christ.

It is so important for God's elect to be aware of the deleterious results that follow those who hold the position that portions of the bible simultaneously teach both Law and grace. As previously observed, Law avers that man saves himself as the result of his works whereas grace enlightens that God in Christ has already accomplished the work necessary for salvation. Note the contrasting distinction: Law formulates salvation totally dependent upon what man does, therefore there is never any assurance that the one working has done enough to obtain salvation. On the other hand, grace connotes that salvation is totally dependent upon what God has done. Thus, it is an accomplished fact for the elect and therefore formulates the assurance of salvation. Consequently, the major difference is that Law states that the person who had done his works will live (Romans 10:3). Revealingly, grace states that manifestly believing in testimony of one's God given faith identifies the believer with the life, which is in Christ (Romans 8:10-11).

These are only some of the basic differences between Law/works and grace/faith. It is a fact that these two systems operate according to opposite principles, which if mixed, cancel each other. Hence, to confuse the law/works covenant of the Old Testament with the grace/faith covenant revealed to the Church annihilates any effectiveness of the latter. Likewise to confuse the law/works covenant of the Messianic Kingdom presented in the Synoptic Gospels, as well as the first seven chapters of Acts with the grace/faith covenant presented in the epistles of Paul; causes one to face many conflicting and contradictory statements. The child of God who rightly divides the Scriptures recognizes these obvious contradictions of messages when they are approached in the Bible in a literal manner. Thus, when God's word is properly divided according to dispensations and covenants, one is forced to acknowledge that diverse portions of the Bible deal with different subjects for different economies; in which some are governed on the basis of Law/Law/Kingdom while others are governed solely on the basis of grace.

Humanistic thinking persons with a more cynical frame of mind, who are too lazy and uninterested to thoroughly investigate just what the Bible teaches instead of what it is purported to, may in their slothfulness reject it as a trustworthy book due to seemingly contradictions; though none actually exist when they are properly gleaned according to distinctive dispensations (administrations). Yet, the subtlest and most devastating result of mixing law/works with grace/faith is the subconscious effect it has on those who do so. It is sad, yet it is a fact that most believers don't personally examine the contents of the scriptures. What most of God's people commonly do is depend upon some person or persons to inform them what the Bible teaches. If their teachers do not adequately distinguish Mosaic and Kingdom laws with their works, from Grace Truth for the Church, inconsistent conflicting thoughts are impinging upon their minds. As this insidious process continues at a conscious or subconscious level, without divine interventions, it usually tends to dilute their attitude toward the truth and security of God's Word.

Grace Mystery truth is the primary order to the Church, which should be unequivocally obeyed (Romans 6:17). However, when there are the disparaging misapplications of the principles of the law and kingdom messages mixed in with the grace message; conflict arises, which induces an internal mental struggle. This usually robs God's people of the basic appreciation for grace truth; as well as any readiness to internalize it. Accordingly, instead of enjoying spiritual buoyancy in the body of Christ, some are often inclined to drift into a state of spiritual indifference and coolness. This common occurrence is the most widespread and devastating result of canceling out grace by mingling law and/or Kingdom Law with it. Every informed child of God must take an uncompromising stand against injecting the Mosaic or Kingdom Law into this Church age. If there is a vivid understanding that election is by grace and that any input or contribution on the part of men would constitute work even if one were not construed as the initiator of one's own faith, then it thus positions to reason that this, as well as any work of the law would mitigate grace. Thus, this verse (Romans 11:6) makes the explicit statement that if there is present the works of the law, the result is *evpei. h` ca,rij ouvke,ti gi,netai ca,rij* (**ehp-ee ee khahr-ees ook-eh-tee yee-neh-teh kahr-ees**) rendered "for then grace is no longer grace."

Romans 11:7 from the Greek Text states, "What then? That which Israel seeks, it did not obtain this but the election obtained it and the rest were hardened". In light of all that was expressed in the context of Romans 11:5 & 6, regarding grace and law; this verse begins with the Greek phrase *ti, ou=n* (**tee oon**) rendered "what then?" The interrogative is issued in querying of sequence that Israel did not obtain righteousness and salvation because they did not seek for it according to grace. That which Israel was seeking (like some are today) was their **own** righteousness through the Law (Romans 10:3). Here, the Greek verb *evpizhte* (**ehp-ee-zee-tee**) rendered "seeks" comprise the preposition *evpi* (**ehp-ee**) prefixed to the Greek verb *zhte* (**zee-teh-o**) for the purpose of emphasis. Thus, it may well be rendered "that which Israel diligently, fervently and persistently "seeks" or "aspires for," they did not obtain. However, the reason Israel did not obtain it was not because they failed to diligently pursue it; for they religiously did but it was because of the weakness of their flesh while they were under the Law (Romans 8:3) and it was because they were seeking it from the wrong source, i.e., works instead of grace.

Hence, this affirms that Israel as a whole did not obtain righteousness and salvation, in that such is not accomplishable through human efforts. Here, note that the verb *evpe,tucen* (**ehpeh-tee-khehn**) rendered "obtain" represents that Israel did not arrive at, reach or attain unto salvation. In other words, the vast majority of Israelites were estranged from God and they aren't presently manifested in any genuine spiritual relationship with Him. Now they did have an ardent religious godly zeal but it was not according to knowledge; because they were ignorant of the righteousness of God in Christ (Romans 10:2-4). But the fact that Israel as a whole did not obtain salvation; does not mean that the gospel, i.e., the word of God, has failed (Romans 9:6). Whether or not something fails or succeeds depends upon the extent to which it accomplishes the purpose for which it was given. If the purpose of the gospel was to save all Israelites according to the flesh, then it would be considered a colossal failure. Yet, if on the other hand, the purpose of the grace gospel

conveyed salvation to God's selected remnant out of Israel, then it is a tremendous success (Romans 9:6-8; 11:5).

Just as certain as Israel as a whole did not obtain salvation by works, "the election (remnant) obtained it." Observe that the same verb *evpe,tucen* (**ehpeh-tee-khehn**) is employed for "obtain" in both clauses of this verse. Stated another way, it would read Israel did not acquire it by law/works but the election acquired it by grace. Here, the noun *evklogh*. (**ehk-loy-ee**) rendered "election", refers to God's "speaking out," "selecting" and "choosing" designated individuals for salvation; namely: (1) Those whom God had chosen before the foundation (creation) of the world (Ephesians 1:4). (2) Those whom He foreknew and foreordained (Romans 8:29). (3) Those to whom He extended mercy and calling (Romans 9:23-24). Now all these were made righteous through Christ's faithfulness implanted on behalf of the elect, which irresistibly wrought them an eternal relationship with God in Christ. This means that in manifestation, the gospel elicits a one hundred percent response from designated ones of God's elect and consequently is perfectly successful in accomplishing its purpose.

However, what about the Israelites who aren't among the elect? Here the ending clause of this verse (7) states, "and the rest were hardened." The Greek phrase *oi' loipoi* (**ee lee-pee**) rendered "the rest" refers to the remaining ones or those left hardened. Note that the verb *evpwrw,qhsan* (**ehpo-ro-thee-sahn**) rendered "were hardened" is in the aorist tense and passive voice denoting in the past, they were left unimpressed, insensible and callused. The passive voice indicates that an outside source hardened them. Here God's sovereign purpose is manifested in testimonial depiction of depraved mankind's insensitivity to God's Word. Thus, it was the sinful nature resulting in their spiritual and eventually physical death in association with its hardening against God (Romans 1:24, 26 & 28; Ephesians 2:1-3). Thus, those who were hardened follow the same process of having been left entirely under the providence of God, as to who was allowed to be hardened and who He manifestly irresistibly drew unto Himself.

This knowledge exudes a teachable conveyance through the following three verses of chapter eleven. Romans 11:8, from the Greek Text states, "Even as it is written, God gave to them a spirit of slumber, eyes that should not see and ears that should not hear, unto this very day." This verse cites from Deuteronomy 29:4 to corroborate the fact that the rest were hardened, in stating what God *edwken* (**eh-tho-kehn**) (gave) to them. Note the indicative mood and aorist tense of this verb illustrating that previously (in eternity), a spirit of *katanu,xewj* (**kaht-ahn-eex-eh-os**) rendered "slumber, stupor or dullness" was committed unto them. This involved eyes that cannot see and ears that cannot hear. Note that the Lord through Moses spoke this statement to the children of Israel in Moab, thus, it is affirmed that this condition existed up until the day it was verbalized and even manifestly to the present moment. Proceeding forth with special note of the two phrases respectively used in Romans 11:7 & 8: (from the Greek Text) *oi' de. loipoi. evpwrw,qhsan* (**ee theh lee-pee ehpo-ro-thee-sahn**) rendered "and the rest were hardened (blinded)" in verse seven and *edwken auvtoi/j o` qeo.j pneu/ma katanu,xewj* (**eh-tho-kehn ahf-tees o Theh-os pnehv-mah kaht-ahn-eex-eh-os**) rendered "God gave to them a spirit of slumber (deep sleep) in verse eight.

These two phrases speak to the manifest activity or inactivity of God in determining who will see (spiritually) and who will hear (spiritually). Thus they manifest who will be drawn (elected) unto Himself. First note again as previously stated, the aorist tense, indicative mood and passive voice of the verb *evpwrw,qhsan* (**ee theh lee-pee ehpo-ro-thee-sahn**) in verse seven, (was hardened) was depicted in the past manifestly, but such was in eternity actualized in God's Decree. Note from the root word *di,dwmi* (**theeth-o-mee**), the verb *edwken* (**eh-tho-kehn**) in verse eight rendered "gave" or that which is assigned or appointed by one who is in a superior position to one who is in a subordinate position. Observe that this word is also in the aorist tense and indicative mood but it is in the active voice. This denotes that this action (God giving or assigning the spirit of blindness and hardness also occurred in a past period and the question is when? The answer would be manifestly at the fall of Adam when all of mankind was surrendered to the curse of separation from God, thus the inability to see or hear (spiritually) but actually in God's Decree in eternity.



Although if this is a fact (indicative mood), what is the connotation of the active voice? The answer is: manifestation of God's active allowance in testimony, permitting Satan to influence Adam (and Eve). Even though He (God) certainly had the power to thwart the efforts of Satan, His Decree was the determining factor in the matter. Exegeses of the context of these verses (7 & 8) acknowledge this stupor, lack of perception and inability of these Jews whom Paul speaks of, as well as all men who manifest a spirit of slumber (blindness)." Thus, eyes that cannot see and ears that cannot hear are verified by the genitive case, which would more accurately read: "eyes and ears, which are possessed by or belong to non seeing and non hearing." These depraved conditions are the results codified in God's purpose in the curse that is associated with it. Thus, it is not so much that God actively elected some and then actively hardened others but that He actively elected some out of all men who manifestly were previously hardened in depravity. If it were not for divine election all men would remain in a hardened, calloused and petrified position against God (Romans 1:24-32; 3:9-18). It is to God's praise and glory that He selectively called (summoned) and actively intervened to reverse the curse of eternal damnation to some (not all). He paid the price in the sacrifice of His only begotten Son, Jesus, who tasted death for those who were and are delivered from the penalty of death and manifestly, there are designated ones whose eyes and ears were and are opened to see, hear and believe the gospel. Nevertheless, others continue to not see nor hear and are in unbelief *efwj th/j sh,meron h`me,raj(eh-os tees see-mehr-on ee-mehr-ahs)* rendered "until this very or present day," manifestation-wise.

Romans 11:9, from the Greek Text states, "And David says, let their table be unto a snare and a trap and a stumbling block and recompense to them." The forepart of this verse is quoted from Psalms 69:22, wherein David is communicating with God about his adversaries. Here Paul cites this verse as a description of those who are hardened and callused against God. Notice how David invokes God to let their table become a ruinous snare; to let their peace become a trap unto the end that the same may be a stumbling block and a proper retribution unto them. What this verse is expressing with respect to those who have been hardened is: let the manner in which they have treated others be returned unto them. Note that conversely, Paul's petition was that his Jewish kinsmen might be saved (Romans 10:1). Yet, on the basis of election, he does not plead mercy for those who are hardened but justice; that they may be justly rewarded for their evil. Thus Paul's ministry was directed not toward all Israel (men) but toward God's elect, who are scattered among all of mankind. Therefore it encompassed all of men (II Timothy 2:10). The Gospel of the Grace of God is extended to all mankind in this age of grace but specifically those whom God elected in eternity. Manifestly, some are going to believe and respond to the call and saved because election is exclusively according to grace (Romans 11:5).

Continuing in the vein of this discourse, Romans 11:10, from the Greek Text states, "Let their eyes be darkened that they may not see and their back continually bowed." The forepart of this scripture is from Psalms 69:23. In contrast to the statement of fact in verse 8, where it is said that they have eyes, which are not able to see, this verse is an imprecation (a curse) that they may not be able to see. Here, he further imprecates that their backs may be continually bowed. As Paul identifies this passage with those who have been hardened, it portrays them as spiritually blind people who are bowed down and under their burdens. Summarizing, at this point in the first ten verses of Romans chapter eleven, note that God has not cast away His people, Israel. Even as God had a remnant in Elijah's time, likewise in this present time, He has a remnant that has been called out according to the election of grace. This emphasizes that if election is solely by grace, which it is, then there is absolutely no scope for works, which points out that Israel as a whole did not obtain the salvation that they sought via the works of the Law but the elect Israelites did obtain it. Here, classification of the majority of Israel as being hardened is a fact corroborated in the Old and New Testaments' Scriptures.

Notice that the last 21 verses of the 11th chapter of Romans confront the questions of why Israel is currently estranged from God and what is His ultimate plan for reconciling His elect unto Himself? In this regard, Romans 11:11, from the Greek Text states, "I say then, did they stumble in order that they might fall? May it never be; but by their fall salvation is come to the Gentiles unto the end to provoke

them to jealously." In view of the comparatively small number of Jews manifestly saved in this Church age according to the election of grace and the large number who were hardened, this verse speaks of Israel as having *e;ptaisan (eh·pee·teh·sahn)* rendered "stumbled," i.e., of having failed to reach its goal or as having fallen. Note that the Apostle James uses a reference to this same word to depict that the person who stumbles over one thing in the Mosaic Law is guilty of all the Law (James 2:10). Therefore, Israel's insistence upon relying upon their performance through the Mosaic Law for righteousness has assured their estrangement from God. Thence, the question is posed: *mh. e;ptaisan ifna pe,swsin (mee ehpt-eh·sahn ee·nah peh·so·seen)* rendered "did they stumble in order that (or for the purpose that) they might fall?"

In other words, did God "permit" or in effect, cause Israel to stumble just so she could *pe,swsin (peh·so·seen)* rendered "fall," "fall down" or "fall short" of obtaining salvation by grace in Christ? What must keep in mind is that this question is posed solely for the purpose of conveying a very important point. Here, the Greek grammatical construction *mh. ge,noito (mee yehn·ee·to)* rendered "may it never be, let it never be" or "God forbid," as it is expressed in the King James Version. So Paul's answer to this question is a resounding no! May this never be God's purpose of let it never be the reason for Israel's stumbling (II Peter 1:10). Here the point is in contrast to the question (did Israel stumble that they might fall?), as the emphatic answer is: no *avlla (ahl·lah)* rendered "but" by their fall salvation is come to the Gentiles. Intense scrutiny of this statement poses an additional question: what was it about the fall of Israel that caused salvation to be offered to the Gentiles? To answer this question, we turn first to the eternal purpose and plan of God, when in eternity He predetermined the elect for all the ages to come. As we now understand, salvation was for testimonial sequencing sake first manifested to Israel. In manifestation, they are God's covenant people, who first received the call of God unto eternal blessings, even though they are all in the earth's sphere.

Comprehensive "effectuation" of God's sequential call in manifestation flows necessarily to focusing attention to those hidden but who eternally belonged yet was unknown to all except God Himself. This conveys revelation in a direction away from Israel, manifested in a period wherein God blinded their eyes and blocked their ears, depicting hardness, inexorably unyielding in unbelief of the one who embodied the righteousness of God. Manifestly, this portrays what triggered God's shift to Gentiles. Acts 13:46; 28:28 depict Israel's rejection of the gospel resulting in it being preached to the Gentiles. Verse 11's revelation divulges God's purpose in Israel's induced rejection, which "stimulated" the preaching of the Grace Gospel to "foreordained" Gentiles who gladly received it. In this enlightenment, it was by means of Israel's fall that salvation reached out to the Gentiles; which very end was "to provoke Israel to jealousy." What should keep in mind is that this chapter's emphasized and theme are on the election of both Israel and the Gentiles and comprehended reason preaching to the Gentiles was in order to stir up jealousy in Israel, which will futuristically motivate them to believe in Jesus Christ. Here, the Greek infinitive *parazhlw/sai (pahr·ah·zee·lo·seh)* is rendered "to provoke, having provoked to jealousy," which conveys God's predetermination of inciting to emulate, vie, surpass or make Israel envious in their yet to be manifested future belief on Christ (Romans 10:19).

Continuing in this enlightened train of comprehension, Romans 11:12, from the Greek Text states, "But if their fall is the riches of the world and their failure the riches of the Gentiles, how much more their fullness." The Greek noun *para,ptwma (pahr·ahp·to·mah)* rendered "fall" is derived from *para, (pahr·ah)* and *pipto (peep·to)* and literally means "to fall by the side of" or "to fall away" with respect to the truth, hence to trespass or a transgression. accordingly the breadth of meaning of this noun, the fall of Israel may also be called the trespass or transgression of Israel. Since their fall involved their hardened adamant and obdurate mind and heart, which were manifest in unbelief, it follows that their unbelief could be equaled with their trespass and transgression. What must be understood however is that unbelief is the symptom of a depraved mind (heart) and attitude toward God, hence Israel's transgression is unbelief is comprehensive, as it inherently includes what produces unbelief, i.e., humanly hardened statuses in creation.

This assessment is applicable in comparing the two *ei* (**ee**) or "if" clauses: e.g., (1) if the fall of Israel is the riches of the world and (2) if the failure of Israel is the riches of the Gentiles. It emerges that these two clauses, even though conveyed differently in variety, express basically their equivalent modes. *Para,ptwma*(**pahr-ahp-to-mah**) rendered "fall" and *h/ptthma* (**ee-tee-mah**) rendered "failure" each portray their sinful nature's automatic default in trespassing and defaulting. The word *ko,smou*(**kos-mos**) rendered "world" is apparently utilized in its divers meanings also depicting "Gentiles." This denotes that God's testimonial purpose prevails that if their trespassing and defaulting has resulted in the riches of the Gentiles, in that case "how much more their fullness." The Greek noun *plh,rwma* (**plee-ro-mah**) rendered "fullness" refers to the completion and consummation of Israel, i.e., God receiving them in full fellowship with Himself (Romans 11:15). This portends when all those (who are **indeed** Israel) "shall be saved" (Romans 11:26). This will be a time when God will manifestly pour out His mercy, not just on a remnant but on all (the entire Commonwealth of) Israel (Romans 11:31).

Romans 11:13, from the Greek Text states, "But I speak to you who are Gentiles. Inasmuch then that I am the apostle of the Gentile, I glorify my ministry." Verses 11 & 12 primarily direct these remarks to the Gentiles. Here, the Greek phrase *evfV o/son* (**ehph ths-on**) rendered "inasmuch" may also be rendered "in as much as," "as long as" or "in so far as," thus Paul is speaking to them because God consigned him as the Apostle of the Gentiles. Hence, Paul refers to himself as *me.n ou=n eivmi evgw. evqnw/n avpo,stoloj* (**mehn oon ee-mee eh-go ehth-non ahp-os-tol-os**) rendered "I am the apostle (over) to the Gentiles, i.e., he is one "belonging to the Gentiles," according to the genitive possession of the Greek noun *evqnw/n* (**ehth-non**) (Gentiles). Referencing Paul's experience on the road to Damascus, the Lord expressed His Decree to one named Ananias. "This is an elect vessel for me, to bear my name before the Gentiles and Kings and the children of Israel (Acts 9:15).

In Romans 15:16, Paul refers to himself as "minister of Christ Jesus unto the Gentiles." In addition, Galatians 2:7-9 states that the Kingdom Apostles: Peter, James and John also recognize that the Lord commissioned Paul as the apostle of the Gentiles. Several other passages affirm that Paul had the message for the Gentiles committed unto him (Ephesians 3:1; I Timothy 2:7; II Timothy 4:17). With respect to his ministry unto the Gentiles, Paul states *doxa,zw* (**thox-ah-zo**) rendered "I glorify" or "I magnify" or "I highly honor it." This denotes that he thought very highly of his ministry (not himself), which God ordained to him, thus, he invested it with dignity and he magnified it. I Corinthians 3:4-5 states: "Wherein one says, I am of Paul and another I am of Apollos: are ye not carnal? Who then is Paul, and who is Apollos but ministers by whom you believed even as the Lord gave to everyone." I Corinthians 3:21 states, "Let no man glory in men." God bestowed a great honor on Paul when he selected him to be the Apostle of the Gentiles and as a result, He did not take it lightly but exalted and extolled the office or ministry but never sought to be exalted or honored personally (I Corinthians 3:8-9).

Romans 11:14, from the Greek Text states, "If somehow I may provoke to jealousy my flesh and save some out of them." Some that teach so-called corporate election point to this verse supposedly to make their case of mankind's participation in ones salvation. Accurate exegesis of this verse actually confirms and is consistent with the sovereignty of God's election, which ingress what is interrogatively construed in exhibiting rhetorical suppositions. Literally: *ei; pwj parazhlw,sw mou th.n sa,rka kai. sw,sw tina.j evx auvtw/n* (**ee pos pahr-ah-zee-lo-so moo teen sahr-kah keh so-so tee-nahs ehx af-ton**) rendered again, "If somehow I may provoke to jealousy my flesh and save some out of them." Here, the verb *parazhlw,sw* (**pahr-ah-zee-lo-so**) rendered "provoke to jealousy" conveys inciting rivalry or agitating to compete or rouse to emulate. In the discourse of election, this word is used three times: Romans 10:19; 11:11 and thus in this verse (14), refers to God's saving of Gentiles to arouse those of Paul's own *sa,rka* (**sahr-kah**) rendered "flesh," kindred, i.e., those of the seed of Abraham to manifest their salvation. Void of scrutinized exegesis, one could incorrectly construe that verse 14 confirms the input of mankind in determining salvation.

However, the converse is certified by the future-indicative (factual) or aorist (completed action), subjunctive (probable) tense-mood connotation of the Greek phrase *sw,sw tina.j evx auvtw/n* (**so-so tee-nahs ehx af-ton**), which can be literally rendered either "will save some out of them" or "might save, having saved some out of them." In addition, the verb *parazhw,sw* (**pahr-ah-zee-lo-so**), (provoke to jealousy), in each instance, as used in the 10<sup>th</sup> and 11<sup>th</sup> chapters of Romans, is either subjunctive aorist or indicative future. The subjunctive mood, which denotes what might happen or is "iffy," is tempered when it is linked to the aorist tense, which denotes a completed action. This connotes that what-ever manifests, was previously determined and actualized in God's Decree in eternity. The indicative mood (designating what is factual) linked to the future tense also conveys that previously determined and actualized in God's Decree in eternity. Corroboration of this connotes in the grammatical construction of the Greek phrase *ei; pwj (ee pos)* rendered "if somehow" (some way), as structured in the interrogative participle *ei; (ee)* in conjunction with the adverb *pwj (pos)* rendered "somehow," which denote "if in some manner or "some way" Paul might provoke "some" (not all) out of them.

Successively, historical aspect of scrutiny certification evidenced that only a remnant of Israel could possibly be stirred or aroused because the rest were hardened and are in a slumbered condition. In the context of this chapter, it becomes obvious and it is a fact that God will in the future awaken and save all of Israel who is indeed of Israel (Romans 9:6; 11:25-26). Thus, when all the facts are connectively put into the contextual aspect of scrutiny, it is important to observe that Paul does not say that he desires, somehow, to rouse up all Israel to be saved but only *tina.j evx auvtw/n* (**tee-nahs ehx af-ton**) rendered "some out of them." The indefinite pronoun *tina.j* (**tee-nahs** (some) denotes "certain ones or some ones." This same pronoun in I Corinthians 9:22, states, "I have become all things to all men, in order that by all means I might "save some." This is conveyed crystal clear in the 11<sup>th</sup> and two preceding (9<sup>th</sup> and 10<sup>th</sup>) chapters of Romans, in this discourse of election; that God's current purpose (in this dispensation of grace) is to manifestly save "some," i.e., "a remnant" out of Israel. Currently, all "the elect" in the Grace and futuristically subsequent Kingdom Ages engender all those having been elected and called (Romans 11:7).

Likewise, others of Paul's epistles reference those manifestly saved in this dispensation and designated as "the elect or the election" (II Timothy 2:10). With this knowledge in hand, Romans 11:15, from the Greek Text states, "For if the casting away of them is reconciliation of the world, what shall the receiving of them be except life out from the dead?" The previous context conveys Israel's fall as being unto the end of salvation of the Gentiles and the riches of the world (Romans 11:11-12). Similarly, this verse utilizes the equivalent vernacular: (casting away of Israel) unto the end of the reconciliation of the world. This is a duplication of the same ideas and thoughts expressed in different terminology. The position is that if the fall and *avpobolh* (**ahpo-vo-lee**) rendered "casting away" or "throwing away" of Israel results in salvation and reconciliation of the *ko,smou* (**kos-mos**) (world), i.e., of the Gentiles, then "what shall the receiving of them (the elect Jews) be except life out from the dead?"

This statement references the future age when God will take or receive unto Himself all Israel (who are really Israel). This is referred to as *h` pro,slhmyij* (**ee pros-leem-psees**) rendered "the receiving," "the taking" or "the acquiring" of Israel unto Himself, as His special people (Titus 2:14). This describes God's receiving of Israel as nothing short of raising them out of spiritual death into spiritual life in reality as the case. In the matter of those who may look upon this verse (15) and wonder if the term "casting away of them" (Israel) does in fact clash with Romans 11:1, wherein it states, "Has God cast away His people (Israel) and the response is "may it never be" (God forbid/King James Version). The difference in the statements (Romans 11:1, 11, 12, 15) is that the previous context in verse 11 communicates the permanent positioning of Israel, whereas the context in the latter verses convey the temporary setting aside of Israel in this age of grace. This enlightenment necessitates understanding and acceptance of the fact that the Kingdom (millennium) dispensation has been placed on hold (as pre-arranged) for a future age and that the Kingdom Gospel, which was preached by John the Baptist,

Jesus and His disciples, as well as Peter at Pentecost; has also been placed on hold as pre-arranged for a future era.

Romans 11:16, from the Greek Text states, "and if the first fruit is holy, also is the lump; and if the root is holy, also the branches." In order to understand usages of the terms "first fruit, lump, root, branches and wild olive tree" in this verse, as well as the following eight verses (Romans 11:17-24); one must in conjecturally ingress the workings of the economies under which Israel has and does even now abide. First, note, in the book of Leviticus chapter 23 (verses 10 & 11) that the Israelites were required to offer to God the first-fruits of the earth in their raw state in a sheaf of newly reaped grain, signifying that God was to receive this offering first. Also, in Numbers 15:19-21, whatever they produced in a prepared state, i.e. when they made cakes of dough, it was required that the first lump be an offering unto God as a heave offering. Here, focus on the word *vr,vow* is (**shaw-resh**) rendered "root" in the Hebrew language and *r'i,zan* (**ree-zahn**) in the Greek. It is a common figure in the Bible expressing either the origin or nourishment or stability of something. Sometimes it is symbolic, while other times it is metaphoric.

In context, ingresses of interrogatives are construed in exhibiting rhetorical suppositions employed in depictions of the root of a family or a people wherein its reference is to a progenitor (Abraham) whom God first established His salvation (Abrahamic Covenant's) relationship with. Thus, Abraham's relationship initiated by God is the established basis for His covenant relationship with Israel. Thence, focus on the word branch notes that there are several words in the Hebrew which, are so deemed: (1) *hr'AmZ* (**zem-o-rah**), refers to a vine branch and (2) *Tq.n:y*(**yo-neh-keth**) is used figuratively to refer to Israel, (3) *hl,j*(**aw-leh**) references a palm-branch, (4) *hn<Q* (**kaw-neh**), literally means "a little shoot" springing from the root and (5) *xm;c*(**tseh-makh**) references the glorious branch of the Messianic Prophecy. In Isaiah 4:2, it states that "in that day shall the branch of the Lord be beautiful and glorious and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." In Isaiah 11:1 it states "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots" (referencing the Messiah). In Jeremiah 23:5; 33, reference is made to "a righteous branch". In Zechariah 3:8, there is the quote "My servant the branch", and in Zechariah 6:12, reference is made to "the man whose name is "branch". Actually there are a number of other words, though less frequently used, which convey the meaning "branch."

Also, in examining the term "wild olive tree," note that the term "olive tree" is rendered *^t.yzE* (**zay-yith**) in the Hebrew language and *avgrie,laioj* (**ahg-ree-ehl-eh-os**) in the Greek. Here, note that the olive has been all through Old and New Testament history, one of the most characteristic, valued and useful of trees in Palestine. In Judges 9:8-9, it is the first named king of the trees. Also, when the children of Israel crossed over into the land of Canaan, they acquired or were given olive trees of which they did not plant (Deuteronomy 6:11; Joshua 24:11). The beauty of this tree is referenced in Jeremiah 11:16; Hosea 14:6 and its fruitfulness is stated in Psalms 128:3. Specific elaboration on the term "wild olive trees" is germane in the context.

In additional exegesis of Romans 11:16, the word *avparch*.(**ahp-ahr-khee**) rendered "first fruit" or the first grain from a new crop is kneaded into a lump of dough. The point is that the characteristics of the first grain threshed; will carry-over to the lump of dough made from it. Thus, if the first fruit is holy, i.e., the election of grace, then it follows that the lump as a part of it will likewise be holy. In this supposition: "if the root is holy, also the branches; as the principle conveys that qualities of the root is exhibited in the branches. In other words, a holy root will produce holy branches. Thus from within the similar type remnant (who manifest salvation in this present dispensation according to election) God ultimately will manifestly produce in future dispensation (Kingdom), holy branches. This is disagreeing with exegeses, which attribute the designation "first fruit" to the patriarchs Abraham, Isaac and Jacob. In employing the grammar, note that the Greek noun *avparch*. (**ahp-ahr-khee**), is in the nominate case, feminine gender and singular number, as also in Romans 8:23 & 16:5. This current content speaks figuratively of individuals or groups, as first of a set or category of first converts dedicated to

God, thus the first manifestly blessed from a redeemed people. These references are all in essentially categorized of their distinctive identity manifested in particular covenants.

Romans 11:17, from the Greek text states, "But if some of the branches were broken off, and you being a wild olive tree were grafted in among them, you were made a joint-partaker of the riches of the root of the olive tree". The suppositional approach of this verse conveys the manifestation perspective in delegating Israel an olive tree (Romans 11:24). Some of the branches being *evxekla, sqhsan (ehx·ehk·lahs·thee·sahn)* rendered "broken off" or removed through breaking off obviously references Commonwealth-elect Israelites manifestly presently left in their hardened condition (Romans 11:7), as verified by usage of the Greek pronoun *tinej (tee·nehj)* rendered "some:" allegorically those vessels of mercy to be revealed in the Kingdom Age. Here, symbolic and metaphoric usage of *avgrie, laioj (ahg·ree·eh·leh·os)* rendered "wild olive" imbues enlightenment of the process of planting or starting an olive yard. Observe that young wild olive trees or plants are from the cuttings of another yard then planted and cultivated subsequently grafted and commenced to bear full fruition.

Thus, the employment of "wild olive" or "wild olive tree" depicts elect Gentiles (Romans 11:24). As observed, when Israel, due to its induced hardness of heart didn't believe the gospel of grace, Paul "turns to" the Gentiles (Acts 13:46; 18:6; 28:28). The purposed intent was to provoke to jealously Israel that they might believe having believed. As the result of the gospel being preached to the Gentiles, as many as were ordained believed. Manifestly, the wild olive tree branches were *evnekentri, sqhj (eh·neh·kehr·drees·thees)* rendered "grafted" or engrafted among the remaining branches on the olive tree: elect out of Israel placed in the body of Christ in eternity (Ephesians 2:11-22; 3:26-29). Note, this indicates that Israel, as the seed of Abraham (the principle of faith), manifestly is the first fruit, albeit the root, i.e., the foundation for the gospel of salvation in this age of grace, as well as in all ages is Jesus Christ (Galatians 3:1-29; 4:4).

Thus, as Paul continues to address the individual Gentile in this verse (Romans 11:17), he states, "And you were made a joint-partaker of the riches of the root of the olive tree." The Greek-participle *sugkoinwnoj (seeg·kee·no·nos)* rendered "joint-partaker" denotes one who shares with, is a co-partner or a co-participant of the riches which emanate from root (Christ) of the olive tree, Israel. Note that in the gospel of John 4:22, Jesus makes the statement that (from the Greek Text) "salvation is out of the Jews," which specifically reference is solely to Christ (Romans 1:16; cf. Acts 4:10-12).

Romans 11:18, from the Greek Text states, "Do not be arrogant against the branches; and if you were arrogant, you do not support the root but the root you". Now with the information of the previous verse in hand, note this very important advice to the Gentile believers. The Greek verb *katakaucw (kaht·ahk·ahf·kho)* rendered "arrogant", basically means to boast or vaunt oneself. Here, Paul warns gentile converts not to assume an arrogant attitude toward the branches, i.e., elect Israel or those who are actually Israel. Note that Christ, as borne out of Israel is the root which actually *basta, zej (vahs·tah·zees)* rendered "supports," "bears" or "holds up" rather than vice versa. As Gentile God's elect need to recognize that He from eternity foreordained all of them but solely in testimony, Gentiles "were brought near" in this Church age at the Commonwealth of Israel's expense. Manifestation-wise, Gentiles are benefactors of Israel's temporary fall because they are original branches and olive trees sequence-wise in salvation through Jesus Christ!

Romans 11:19, from the Greek Text states, "Therefore you say, the branches were broken off that I might be grafted in". The proceedings in this thought progression of conjectural reasoning of some Gentiles misconstrues God's present transactions with Israel. It is necessary for to review certain facts, which have previously been conveyed. Note, as previously stated from the Hebrew language, that a branch references both Israel and a little shoot springing from the root, i.e., of Christ as prophesized (Romans 15:12; cf. Isaiah 11:10). The Greek noun *kla, doi (klah·thos)* rendered "branches", define young tender shoots broken off for grafting. So in this view, the Jewish Patriarchs are linked to a root, as their posterity are likened to branches. Procession of this heritage begins with

the original Hebrew, Abraham, from which evolved the original Israelite; Jacob (Israel) from which evolved the original Jew or Judah. It is at this point overall that confusion ensues.

Comprehension of God's elect placement dispensational-covenantal-wise culminates in correctly assessing who this verse's (19) designees' of the branches are. Elect Jews (remnants) of the Grace Dispensation are intricate partners (fellow-citizens, fellow-heirs) of the body of Christ (Ephesians 2:19; 3:6). Now it is into these holy branches that elect Gentiles, i.e., the wild olive tree, were and are grafted (I Corinthians 12:13; Galatians 3:27-28; Ephesians 2:13-16; Colossians 3:11). Clarity is accomplished in distinguishing declaration that some of the branches were broken off of the olive tree, i.e., elect Israel of the Kingdom Age from those described as left (remnant) in the Grace Age), who in fact through their amalgamation in the body forfeits their natural-national distinction. It is solely manifestly in testimony that Gentiles were grafted in, as understanding of election establishes all having been actualized in God's Decree in eternity for manifestations in the ages (Ephesians 1:3-14).

Deficiency of this information predicts the reaction of some of the haughty Gentiles in an attitude of false superiority over "those faithless Jews." This is misconstrued as the reason some were broken off (note the usage of the first person singular pronoun *evgw* (**eh-go**) rendered "I"), i.e., I (a more important gentile) might be grafted in. Here in this verse, the insinuation is that some of the Gentiles, relishing their relationship with Christ but blinded in their conceit, were thinking that God chose them over the Jews or Israel. These inquiries regarding Israel's relation with God in the present church have been the source of miscomprehensions for those not cognizant of dispensational and covenantal arrangements in the Scriptures. When all doctrines of God's Word are interchangeably amalgamated in decreed information and directives, confusion inevitably ensues. These resultantly are induced speculatively in the interpretations and variations of suppositions conjectured in misapplication of this conveyance. Throughout the numerous centuries of church teachings, this may be why some identify themselves as "Spiritual Israel."

Romans 11:20, from the Greek Text states, "Well, by unbelief they were broken off, but you by faith have stood. Be not high-minded; but fear". This verse opens with the Greek adverb *kalw/j* (**kahl-os**) rendered "well", which conveys the thought that manifestly and truly the faithless Jews were broken off. The reason they were broken off however was merely in testimony to manifest in sequence Gentiles being grafted in, thus, because of their "inherent" unbelief. Here, the Greek phrase *avpisti,a* (**ah-pees-tee-ah**) rendered "by unbelief" indicates that by means of or in the sphere of unbelief, they were manifestly disentangled but purposed in their eternal elective placement. There is no suggestion in this verse that the Gentiles (themselves) had anything to do with Jewish branches being broken off from Christ's body, the Church. The fact of the matter is that those branches broken off were the Commonwealth of Israel-elect and never had a place in the body of Christ. The actual cause for this "breaking off" was totally in sequencing manifestation of some Jews not believing on Jesus Christ as their Messiah in this age in prelude to and more importantly (for those in this age) their distinctly elect placement in the Kingdom Age rather than in the body of Christ.

In referencing the inheritance of Gentile converts; is conveyed literally: "and by faith you having stood, are standing." The Greek verb *e/sthka/j* (**ehs-tee-kahs**) rendered "have stood" is in the perfect tense, which denotes that in eternity they began standing and do in fact continue to stand. Note the Greek phrase *th/ pi,stei* (**tee peest-ee**) rendered "by faith" specifies that by means of or in the sphere of Christ's faith(fullness), they received their relationship with God in Christ (Romans 1:5; 16:26; Galatians 3:8). in view of the fact that Gentiles' standings are by Christ's faithfulness, "be not high minded, but fear." Now this statement must be understood in the light of God's sovereign love and mercy. Relations to God don't depend on human determining and running but God's mercy and provisions of His faithfulness (not human faith), in having drawn elected ones to Himself though the Holy Spirit (Romans 9:16; Ephesians 2; John 6:44). Hence, the testimony of many Jews, the national branches, presently void of faith in Jesus Christ and not a part of God's church; should educate Gentile not to be high-minded conceited and haughty. Instead, they are to have an attitude of fear

(awe or reverence) toward God, in realizing that He in eternity exercised His sovereign prerogative individually to give and withhold.

Romans 11:21, from the Greek Text states, "For if God did not spare the natural branches, neither will he spare you". Historically sequencing manifestation, the fathers, Abraham, Isaac and Jacob constitute corporate Israel, God's chosen people. However, in eternity, God elected individuals including some out of Israel, as are manifested in the present Grace Dispensation (Ephesians 3:2), as members of the body of Christ, the Church. While Israel's preferred status exhibits a corporate group based upon blood-lines (even though all Israel is not Israel), the Church is spiritually based upon God's divine election of certain individuals both out of Israel and the Gentiles (Romans 4:23-24; 9:6-7; Galatians 3:29). The corporate seed of Abraham according to the flesh, the olive tree with its natural branches, is conjectural addressed in the statement: "for if God did not spare the natural branches." Hence, the Greek verb *evfei,sato* (**eh·phee·sah·to**) rendered "spare" is inferred specifically in the sense of the subordinating conjunction *ei* (**ee**) rendered "if" God did not remove deserved judgment from the natural branches.

This suppositional expression invokes ingressions of election principles gleaned in the context, e.g., verse one's declaration that "God has not cast away His people whom He foreknew. Certification of "the natural branches" as vessels of mercy is imbued in them, having been spared, removed and delivered from eternal judgment. Definitively in locale of those in (the body of) Christ, the criterion of non-meritorious placement infuses His elect chosen before the creation of the world (Romans 8:32; Ephesians 1:4). No actions or inactions of any body members could ever lead to God casting them away. Thus, the decisive supposition, "neither will he spare you" is the conjecturally enlightened premise logically affixed in the latter phrase of this verse. It is in this scriptural reasoning that any rejection of members in the former designee beneficiaries would in principle, necessarily precipitate in the latter designee. "Not being spared," i.e., "rejection," determinately isn't involved in any sense in the purpose in God's sovereign election of Israel, or else, there would certainly be no reason to think that He would in any sense, spare elect Gentiles.

Romans 11:22, from the Greek Text states, "Behold then the kindness and severity of God. Upon those who had fallen severity but upon you, God's kindness, if you continue in the kindness, since you also shall be cut off. Note this verse's exhortation to *i;de*(**ee·theh**) rendered "behold," look at and consider what purpose is invoked contrastingly in the kindness and severity of God. The Greek noun *crhsto,thta* (**khree·stot·ee·tah**) rendered "kindness" denotes God giving what involves His goodness and beneficence. The most profitable benefit to humankind is testified to and emphasized in God having previously prepared certain individuals as the recipients of His mercy, faithfulness and salvation in the Heavens, in Christ (Romans 9:23; Ephesians 2:5-8). Conversely, the Greek noun *avpotomi,an* (**ahp·ot·om·ee·ahn**) rendered "severity" denotes "to cut off" or "cut from," hence, it manifests that God is severe, sharp and unsparing in His sovereign dealings with others, even though all humans justly deserve such harsh judgment. Apart from God's love and mercy, through which He called out some unto His name, all men would manifestly experience severity and wrath against their sinful nature (Ephesians 5:6; John 3:36).

Thus, severity is upon all those having fallen, i.e., upon those having been cut off, left in their inherent unbelief and rejection of Jesus Christ. In the light of the truth presented in this context, humans fall into either of two categories: those who are under the severity of God and those who are under the kindness of God. Aside from scriptural revelations of individuals' relations to God, there is no documentation, as to whether such ones' are feigned or authentic. Hence, void of such certification; the phrase, "If you continue in the kindness" addresses those manifestly endeavoring and assumed of the elect; enjoying the beneficial kindness of God (I Corinthians 15:2; Colossians 1:23). The subordinating conjunction *eva.n* (**eh·ahn**) rendered "if" and subjunctive mood-present tense-active-voice connotations of the Greek verb *evpime,nhj* (**ehp·ee·mehn·ees**) rendered "continue" enjoin strictly what is manifested in testimony. Otherwise, these Gentiles addressees aren't the recipients of the kindness of God, i.e., they haven't been elected occupants of the body of Christ. The concluding



suppositional phrase “since you also shall be cut off” obviously exhibits what its interrogative negative inference is rather than what its definitive positive future factual intimation would validate.

Romans 11:23, from the Greek Text states, “ and also those, if they may not continue in unbelief, will be grafted in; for God is able to graft, having grafted them in again.” This deduces that those having been broken off or severed verses those having remained or stood was actualized in eternity yet not totally manifested in time. Hence, this expresses that those *eva.n mh. evpime,nwsin th/ avpisti,a* (**eh-ahn mee ehp-ee-mehn-o-seen**) rendered “if they may not continue,” remain or persist in *th avpisti,a* (**tee ahp-ees-tee-ah**) rendered “unbelief,” i.e., void of faith. The subjunctive mood-present tense-active voice articulates what the present probable action of not remaining in unbelief supposedly may manifest. Here, it is conclusively proffered that the manifestation of such affirms in invoking the conviction: *evgkentrisqh,sonta* (**ehg-kehn-drees-thee-so-ndah**) rendered “will be grafted in,” which indicative mood-future tense-passive voice connotations convey actualized status in God’s Degree in eternity.

What is avowed is that this supposition presently depicts those not manifestly remaining in unbelief as in factuality, yet futuristically, affirmatively (will be) “grafted in.” Inclinations to superficially construe humans as instrumental in determining their future destiny, as to whether or not they will be grafted into a vital relationship with God are not validated in the light of the context. What is affirmed is that He has in His sovereignty determined Israel’s destiny (Romans 11:24-32). Manifestly, continuation in unbelief is intertwined with God extending His mercy toward His elect (Romans 9:16, 23). When the inherent sinful nature is left to itself, i.e., in its state of unbelief (Ephesians 2:1-3), it clearly authenticates its inability to “not continue” in unbelief. This comprehension confirms that God alone caused faith by which some manifestly identify with Him. As God instills faith (Romans 10:17; 1 Timothy 1:14), it exudes testimony of His elect having been grafted into a living relationship with Him.

The determinant phrase *dunato.j ga,r evstin o` qeo.j pa,lin evgkenti,sai auytou,j* (**thee-naht-os gahr ehs-teen o Theh-os pahl-een ehg-kehn-dree-seh ahf-toos**) rendered “for God is able to graft, having grafted them in again” resolutely instills the fact that God’s elect, Israel’s relationship with Him, inclusive of Abraham (Romans 4:9), Isaac, Jacob, Moses, Joseph and the prophets all displayed this either by what they said or did, yet it was never conceived as the basis of what constituted it. It is into this living relationship that God is going to restore unbelieving Israel. Manifestly, this verse makes it crystal clear that God is the one who is able to graft them in again. Most assuredly, the Greek infinitive *evgkenti,sai* (**ehg-kehn-dree-seh**) rendered “to graft, having grafted” solidly establishes actuality of what abides in God’s purpose. In addition, the implication is that partial hardness will manifest upon Israel until the fullness of the Gentiles “has come.” Therefore, even though this grafting eternally exists position-wise, its depiction is in the establishment of the Messianic Kingdom. Manifestly, as depicted in the Greek adjectival adverb *pa,lin* (**pahl-een**) rendered “again,” the majority of Jews are to remain in unbelief during the rest of this Church age, in expression of the phrase “for God is able to graft, having grafted them in again.”

Romans 11:24, from the Greek Text states, "For if you were cut out of the wild olive tree by nature, and contrary to nature were grafted into a good olive tree, how much more these of like nature will be grafted into their own olive tree". In this context, this verse is primarily addressing Gentiles that God has not abandoned Israel. They are not doomed to permanent unbelief, as God will manifestly graft them into a relationship with Himself in the future Kingdom age. Hence, the suppositional reasoning is that if God manifestly, purposed Gentiles (as branches) cut out of a wild olive tree, and *para. fu,sin* (**pah-rah phee-seen**) rendered "contrary to" and/or beyond their nature, to graft them into a good olive tree (metaphorically His elect) then Israel would be very logically grafted into their own olive tree (in election).

Thus, God’s design to manifest the Gentiles’ faith to believe the gospel wasn’t because they were better than Israel, contrariwise they were far worse (Romans 1:20-32) but His purpose in love prompted mercy (Ephesians 2:4). Manifestation of Gentiles’ salvation was designed to provoke Israel to emulate their depicted faithfulness (Romans 11:24). The premise is that if God extended His love

and mercy to Gentiles, who were not the recipients of a covenant and as such designed a wild olive tree, how much more will He extend to Israel, a people who had been cultivated by His Word; hence, a good or tame olive tree. Furthermore, grafting the Gentiles into the good olive tree was an act contrary to nature, whereas grafting them in again would rejoin that which belonged together. So what God has done for the Gentiles, a far off people, assures what He will manifest for Israel, a near people (Ephesians 2:13).

In the succeeding context of chapter (11), Romans 11:25, from the Greek Text states, "for I do not want you to be ignorant of this mystery, brethren, in order that you might not be wise among yourselves, for Israel has been partially hardened until the fullness of the Gentiles may, having come in." As previously detected in the 19<sup>th</sup> and 20<sup>th</sup> verses of this chapter (11), some Gentiles had assumed a haughty attitude toward Israel. Thus, the reason for enlightening Gentile regarding Israel's future was to prohibit them from becoming *fro,nimoi (phron-ee-mee)* rendered "wise," conceited or "intellectually proud" among themselves. Productively, spiritual intelligence imparts humble-mindedness to its recipients in God's purpose to deter haughty attitudes. This context addresses thinking (even as some do today) that Gentiles have replaced Israel as God's people. Conceited perceptions obtained from unscriptural assumptions instill unintelligent attitudes among some Gentiles.

Scriptural revelation of Israel's uninteruptable elect status encumbers this methodology for combating unjustified conceit by infusing knowledge regarding God's future plan for Israel. This verse enlightens through divulging God's bright future for His beloved; that no Gentile should ever think that they are preferred by God over Israel. God is going to pour out His elective mercy upon them manifestly in a kingdom relationship with Himself (Acts 3:17-25). This context references the time-lines regarding Israel's future from the vantage point of this current church age revealed in *to. musth,rion (to mees-tee-ree-on)* rendered "the Mystery." Since nothing is disclosed regarding the present church age in the Old Testament, this elucidation pertains to Israel's status during and subsequent to this church age, which was a mystery or secret until it is revealed here in this verse.

Manifestly, this revelation is that at the present time, *pw,rwsij avpo. me,rou (po-ro-sees ahpo mehr-oos)* rendered "partial hardness" or "hardness from part" (recognition of Jesus Christ) *ge,gonen(yeh-gon-ehn)* rendered having come and is, as transmitted by its perfect tense. Manifestly, this hardness will continue to blind the majority of Israelites *a;crij ou- to. plh,rwma tw/n evqmw/n eivse,lqh|(ahkh-ree oo to plee-ro-mah ton ehth-non ees-ehl-thee)* rendered "until the fullness of the Gentiles may, having come in," as the subjunctive mood-aorist of the Greek verb *eivse,lqh|(ees-ehl-thee)* affirms. The fullness of the Gentiles corresponds with the consummation of this church age. Note the fact that this hardness is partial in their engrossment in the Mosaic Law in lieu of Jesus Christ as the expiation for righteousness (Romans 3:21-22; 4:13; 5:17, 21; 8:4, 10; 9:31; 10:4-6; Galatians 2:21; 3:21; I Corinthians 1:30; Philippians 1:11; 3:6, 9; cf. II Peter 1:1; I John 2:1). Definitely, a remnant will manifest salvation through Christ in this Church Age but not in a corporate sense since there are no national designations in the body of Christ (Galatians 3:28). However, the masses have not been decreed to manifestly believe the gospel of the grace of God in this present dispensation.

Romans 11:26, from the Greek Text states, "And thus all Israel will be saved; even as it is written, the Deliverer will come out of Zion, He will turn ungodliness from Jacob." Here observe the time-line manifestation: when the fullness of the Gentiles has arrived, i.e., when the Messianic Kingdom is ready to be established, then "all Israel will be saved." This is previewed in Old Testament prophecy. Here, in this verse, it is corroborated with quotations from the Old Testament (Isaiah 59:20-21; Jeremiah 31:34). This eliminates in every sense, every Gentile's notion that aver they are superior to Israel. For Gentiles to assume a haughty attitude toward any display of faithlessness and for any to think they have replaced Israel in any way in God's eternal purpose is to display crass ignorance of the Scriptures. The Kingdom, which will consist of "saved Israel," will be the core of Christ's Kingdom manifested on Earth.

Romans 11:27, from the Greek Text states, "And this is my covenant with them, when I have taken away their sins". Here, this references the New Covenant (Jeremiah chapter 31) that is with the house of Israel and the house of Judah (Jeremiah 31:31). Contrary to some doctrinal teachings, comprehensions herein exude the emphatic statement that the New Covenant of Jeremiah 31 is not with the present day church in the dispensation of grace. Observe the reading from Jeremiah 31:31 (King James Version): "Behold, the days come, says the Lord that I will make a new covenant with the house of Israel and with the house of Judah". Now notice there is a great distinction throughout this context between the Commonwealth of Israel (house of Israel and Judah) and those who are members of the body of Christ. One should understand that nowhere (not even in the Hebrew epistle) is the covenant prophesied by Jeremiah extended to the Church. No, the blessings of the New Covenant are all **earthly**, whereas Ephesians 1:3 describes spiritual blessings as being in the sphere of the Heavens!

Since the quote of this verse (27) is an Old Testament quotation to confirm the fact that in the future all Israel (who are actually Israel, only God knows) will be saved; it is not purposed in this context to examine all its ramifications. The more accurate translation from the Greek: "And this is the covenant from me with them, whenever I *avfe,lwmai* (**ahph-ehl-o-meh**) may take, having taken away their sins," emphasizing its subjunctive mood-aorist tense connotation that God is the ONE who will manifestly effectuate His covenant and it will be in God's "time" after He has taken away their sins, which is after they manifestly (having been caused to) accept Him.

Romans 11:28, from the Greek Text states, " .....With respect to the gospel they are enemies on account of you but with respect to the election they are beloved on account of the fathers." in view of the grammatical construction IN this verse, note the meaning of the particles *me.n* (**mehn**) and *de* (**theh**), which emphasizes contrasting thoughts in a sentence or phrase. Thus, using this concept, an amplified translation of Romans 11:28 is, "on the other hand, with respect to the gospel, enemies on account of you but on the other hand, with respect to the election, blessed on account of the fathers. This verse conveys that God has a twofold purpose, which He is manifesting through Israel. At the present time they are unbelieving enemies of the gospel of God's grace. The reason is *diV u`ma/j*( **thee ee-mahs**) rendered "on account of," "because of" or "for the sake of" the Gentiles.

There are two ways in which elect Gentiles manifestly have been blessed as a result of the majority of Israel being enemies of both the gospel of the Kingdom and the gospel of the grace of God. Primarily, their temporary rejection of the Kingdom presented in the Synoptic Gospels and the first seven chapters of Acts provoked ushering in of the present church age. The Grace Dispensation exhibits elect Gentiles as equally blessed with elect Jews in one entity (Ephesians 2:19). Secondly, when the majority of Israel, particularly its leaders, initiatively rejected the gospel of the grace of God, Paul turned to the Gentiles (Acts 13:46; 18:6; 28:28). Manifestly, this in turn produced the positive effect of provoking some of the Jews to emulate the Gentiles to also believe.

God's elective purpose in relation to Israel focuses from the point of view of election: they are beloved on account of the fathers. Here, the Greek word *evklogh.n* (**ehk-lo-yeen**) rendered "election" is derived from the Greek preposition *evk* (**ehk**) prefixed to the verb *evk* (**leh-go**) and literally denotes to "speak out," "pick out" or the "act of choosing or selecting inhabitants." The point is that when it comes to God's determining whom He will chose and selected, the Jews display an edge. They are *avgaphtoi*(**ah-gah-pee-tee**) rendered "beloved" on account of or because of the fathers, namely Abraham, Isaac and Jacob, etc. Note in the light of God's present intertwined purpose to bless the Gentiles through the enmity of the majority of the Jews toward the gospel, there is not favoritism in election during the church age. However, when the Messianic Kingdom is established, every true descendant of Abraham will be saved. God will maintain all His promises made unto the fathers, which involves esteeming their offspring as beloved ones, the recipients of ultimate mercy and election (Deuteronomy 7:8;9:15;10:15).

Romans 11:29, from the Greek Text states, "for the gifts and the calling of God ,,,,,, not regrettable." The reflection in this verse is that what God has decreed in the gift of His distinct calling is irrevocably free from regret or excuse. The Greek adjective *avmetame,lht* (**ahm·eht·ahm·ehl·ee·tah**) rendered "not regrettable," i.e., God is unchallengeable to repent neither for what He has given nor for whom He has called. Yet again, the Greek word *avmetame,lht* (**ahm·eht·ahm·ehl·ee·tah**) rendered "not regrettable" is derived from *a* (**ah**), *meta* (**meh·tah**) and *me,lomai*(**mehl·o·meh**) and denotes that God is exempt from regret, remorse or change. God being God, actualized promises and oaths encompass eternity panoramically, which inhibits, revokes and annuls all regret, withdrawal, repeal, retraction, etc. Furthermore, the moral character of God would be violated if He did not manifest the fulfillment of His promises and oaths. Therefore, they confidently affirm the descendants of the fathers were blessed ones, as the elect exhibit prioritized purpose in election.

Even though this verse has reference to the gifts and the calling of God given to the fathers of Israel, it sets forth an important principle relating to God's dealing with all His elect. Sinners' testimonial God-given faith in Jesus Christ, thereby verify the fact that nothing can or will manifest condemnation of their God established relationship ,,,,,,,not even God Himself. God's call to salvation, apart from which no one is nor can be saved is totally the work of God through the Holy Spirit. In manifested sequence, begetting designated ones depicts predetermination (II Timothy 1:9), selection (Ephesians 1:4), call, justification and ultimately glorification (Romans 8:30), albeit, the indicative mood-aorist tense (factually completed) connotation is unchallenged in their actualized status. All that is involved in manifestation of a sinner into a saint is the gift of God (Ephesians 2:8) which is irrevocable, unalterable and eternal!

Romans 11:30, from the Greek Text states, "For even as you once were disobedient to God but now you have been given mercy by the disobedience of these". As informative addressed, Gentile believers were *pote* (**pot·eh**) rendered "once," at one time, were disobedient to God. This verse's conveyance is realized in grammatically scrutinizing that frequently, *hypeiqh,sate*(**eep·ee·thee·sah·teh**) rendered "disobedient" is used as a synonym of the verb rendered "not to believe" or "to disbelieve *avpeiqe,w* (**ahp·ee·theh·o**). Also in the noun forms of these words, there is an interchange between unbelief *avpeiqei,a*(**ahp·ees·thee·ah**) and disobedience *hypeiqh,sate*(**eep·ee·thee·sah·teh**). Likewise the Jews who were in a state of unbelief were also in a state of disobedience (Romans 11:20, 30). Unbelief in itself is an act of disobedience, inducing disobedience. Hence, disbelieving God is tantamount to disobeying Him, synonymously. As disobedience was once the lot of all Gentiles, this verse specifically addresses elect Gentiles in stating, "Now you have been given mercy." The Greek verb *hyleh,qhte*(**eel·eh·ee·thee·teh**) is in the indicative mood-aorist tense-passive voice connoting that from outwardly, God gave and extended to them mercy. God pre-determinately prepared them vessels of mercy, thus, those having believed and individually called *evx* (**ehk**) rendered "out of" both Jews and Gentiles (Romans 9:23-24).

The concepts of mercy and election are inextricably tied together. Because some (not all) are part of God's elect, they previously in eternity received mercy with all it entailed. This election engendered the faithfulness of Christ and as such is the basis of the elect. This verse references elect Gentiles, as those manifestly *pote* (**pot·eh**) rendered "once" disobedient but in actuality having receive saving mercy. Time-line-wise, this is depicted in process by the disobedience of the Jews. It is impossible for finite minds to fully grasp how the disobedience of the Jews occasioned such a great outpouring of the mercy of God upon elect Gentiles. In manifestation, this disobedience steered in the Church Age, a time when "the fullness of the Gentiles" is currently placed. Moreover, in the process of proclaiming the gospel to the Jews, note their rejection of it resulted in a turning to the Gentiles (documented in Acts 13:46; 18:6; 28:28). Evidently, in eternal actuality, behind this entire revelation, God fulfilled His sovereign purpose, i.e., having provoked Israel to jealousy for manifesting testimonial belief (Romans 11:11).

Romans 11:31, from the Greek Text states, "As also these now have been disobeying for your mercy, in order that they themselves might now be given mercy." Now there is a difference of opinion

(particularly among Greek scholars) as to the best way to translate this verse yet strict constructionist follows the grammatical construction flowing with the context. The phrase "as also these now have been disobedient," is addressed to elect Gentiles pertaining to unbelieving Jews. The Greek verb *hypei,qhsan* (**ee-p-ee-thee-sahn**) rendered "have been disobedient" is in the aorist tense, which means that in the present dispensation of grace they had manifested disobedience to the gospel. Again the query, "Why were these Jews disobedient? Here, it is explained it was *tw| u`mete,rw| evle,ei* (**to ee-meht-ehr-o ehl-eh-ee**) rendered "for your mercy." Note that the case used is dative, which denotes that this disobedience was for or with respect to elect Gentiles having been given mercy; hence, Jewish disobedience manifestly directs divine mercy to elect Gentiles in this age.

Thus, the purpose or reason the Jews were disobedient was that the Gentiles might be, having been given mercy, and this in turn, in order that they, the Jews might now be, having given mercy. In manifestation, God's sovereign saving of the Gentiles and Jews, primarily uses disobedience of elect Jews to bring elect Gentiles to Himself and having accomplished this, He is now positioned to bestow mercy to elect Jews. This statement involves God giving mercy to individual Jews in this church age, as well as to every true (positioned under promise) descendants of Abraham when the Messianic Kingdom is established.

Romans 11:32, from the Greek Text states, "For God has shut up all unto disobedience that he might extend mercy to all." The Greek word *sune,kleisen* (**seen- eh- klee-seen**) rendered "shut up" conveys the thought that God shut up together or locked up together all men, both Jews and Gentiles in the sphere of disobedience. This is an interaction of the truth set forth in the third chapter, verse 9, wherein it states, "For we before proved that both Jew and Greeks are all under sin." Likewise, Ephesians 2:3 confirms this of both Jews and Gentiles, in stating "that we all once were doing the will of the flesh and of the mind and we were by nature children of wrath as also the rest." The reason God shut up all men in the category of disobedience is that in testimony, no one can boast that such one has saved oneself by ones works (Romans 3:27-28; Ephesians 2:9). The reason God locked all men under disobedience was *ifna* (**ee-nah**) rendered "in order that" he might have mercy on all.

The preceding context conveys that God will manifest mercy on all Israel, who indeed are Abraham's descendants after the close of this church age (Romans 11:25-26). This verse portends a glorious future for elect Israel, but after the fullness of the Gentiles has arrived. In light of this revelation, there is no reason to anticipate any great outpouring of mercy upon them (positioned in the Commonwealth of Israel), as some teach. There is no question about it, all men are manifestly shut up together unto disobedience and are potential candidates for receiving mercy. Nevertheless, there is no basis for stating that any are beneficiaries of God's mercy except through His redemptive purpose operating according to election, initiated by love and activated by mercy. According to the ninth chapter of Romans, divinely distributed mercy is the key ingredient in determining who were elected (Romans 9:15-18,23). According to Ephesians 2:4-6, love prompted mercy preordained the elect alive with Christ. It raised and seated them all in the Heavenlies with Him. According to Titus 3:5, God saved His beloved in accordance with His mercy. The mercy of God provides all that is necessary for the salvation of His elect.

The last four verses of Romans chapter eleven is sometimes viewed in a general sense and is used by some to magnify the power and wisdom of God in creation. Now while much of what is conveyed can certainly be attributed to His power to create, this context is actually extolling the attributes of God as it relates to election. Romans 11:33, from the Greek Text states, "Oh the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways cannot be tracked out." As this verse reflects on God's sovereign method of having elected both Jews and Gentiles into a living relationship with Himself, it conveys such in these majestic words. Observe how awe struck the language connotes with the noun *ba,qoj* (**vahth-os**) rendered "depth," i.e., how deep and how immeasurable are the riches, which belong to the *sofi,aj* (**soph-ee- ahs**) rendered "wisdom" and knowledge of God. Note the Greek word *sofi,aj* (**soph-ee- ahs**) rendered "wisdom" is used some 16 times pertaining to truth revealed for the body of Christ. This wisdom

and *gnw,sewj (gno·seh·os)* rendered knowledge belong to God and have their origin in God and are a part of the Mystery Truth (Romans 11:25), which is truth for the Grace Church.

In this vein, this verse continues: "How unsearchable are the judgments of God." The Greek adjective *avnexerau,nhta(ahn·ehx·ehr·ahf·nee·tah)* rendered "unsearchable" is derived from three Greek words and literally speaks of that which cannot be searched out or cannot be interpreted or cannot be scrutinized. Now this is the only time this word is used in the Greek Text. As far as all that is conveyed, God's *kri,mata (kree·mah·tah)* rendered "judgments," "determinations" and "manner" of executing the salvation of elect Jews and Gentiles cannot be searched out in the Old Testament nor otherwise. Since this truth was a secret in the mind of God prior to its revelation to the Apostle Paul, it is now called Mystery Truth, even though it is now revealed. In other words, truth, which God formerly kept a secret and mystery is now named by its former description. So that which was previously described, as what was a mystery is now known as the Mystery. Also, Paul states that it is impossible to follow the tracks of God's ways. The Greek adjective *avnexicni,astoi (ahn·ehx·eehk·nee·ahs·tee)* rendered "cannot be tracked out", connotes that the tracks of His (God's) ways cannot be followed and cannot be tracked. Now the only other time this word is used in the Greek Text is in Ephesians 3:8, which declares that it was given unto Paul "to preach to the Gentiles the untraceable riches of Christ." The immediate context in the third chapter of Ephesians crystal clearly declares: this wisdom and knowledge of the Mystery cannot be tracked or traced out in neither the Old Testament nor any other body of literature. This verse emphasizes God's sovereign purpose in salvation, truth that had not been revealed in the Old Testament, namely that Israel has been partially hardened until the fullness of the Gentiles may, having come in (Galatians 1:12; II Timothy 1:9-13).

Romans 11:34, from the Greek Text states, "For who has known the mind of the Lord or who has become his counselor? having affirmed in Romans 11:33 that this particular truth cannot be traced out in the Old Testament; an Old Testament quote corroborates a universal truth about God. Romans 11:32 revealingly concludes how incomprehensible God's wisdom, knowledge and ways are, and adds the credence of the Old Testament to this argument. This is conveyed in the forum of two questions: (1) "Who has known the mind of the Lord? (2) "Who has assumed the position of being his counselor? Now the obvious answer to both of these questions is (1) No one has ever known the mind of the Lord apart from what God has been pleased to reveal. (2) No one has ever counseled and deliberated with Him, as to what He should or shouldn't do (Isaiah 40:13; Jeremiah 23:18).

Romans 11:35, from the Greek Text states, "Or who has first given to him, and it shall be repaid unto him again? Here in further emphasizing God's wisdom and knowledge and His unsearchable judgments and untraceable ways, the first phrase of Job 41:11 is quoted, which emphasizes that everything belongs to Him. God is the one who initiates and gives everything and does not do this in response to what man has done. It must be understood that the manner in which God operates, is beyond human comprehension, i.e., it cannot be searched or tracked out. Human reasoning and input have no place in God's work as to neither His purpose nor His will. Man is absolutely excluded from both the design and execution of God's plans. What He has given to men is according to His sovereign will and not as a repayment for something someone may have contributed.

This final verse closes out Roman's chapter 11 and its prior two chapters' discourse on the doctrine "election." Note their references to God being the cause and reason from which all things emanate. Romans 11:36, from the Greek Text states, "Because out of Him and through Him and unto Him are all things." This verse begins with the Greek coordinating conjunction *o/ti (o·tee)*, which according to the context is more accurately rendered "because" or "for that;" expressing why or the reason stated for what was done in the preceding verse. First note that the phrase *evx auvtou (eh ahf·too)* rendered "out of him" is in the ablative case, which means that God is the source of all things, the one from whom everything is sourced, the origin of all. According to Colossians 1:16, Christ "created all things in the Heavens and upon the Earth" (Ephesians 3:9; John 1:3; Revelations 4:11). Note that the phrase *di auvtou (thee ahf·too)* rendered "through Him" discloses all things, as having been brought

into existence through the essence of God. Colossians 1:16 declares all things, as having been being created *en (ehn)* rendered "in" Jesus Christ. These passages declare God restrictedly the active agent in the creation of all things (Hebrews 1:2; 2:10). The Greek phrase *eivj auvto.n (ees ahf-ton)* rendered "unto him", denotes that the end or object of all things that have been created is God Himself. In purpose, God is the end and object of creation according to Colossians 1:16 as well as Hebrews 2:10. All of creation, as actualized had as its purpose, glorification of God the Father, (even) the Son!

## Epilogue

Comprehensive exegesis of this discourse reveals how God in His sovereignty chose designated ones to Himself through His elective purpose (Romans 8:28; 9:11) and as specifically demonstrated in chapter 9-11, in declaration: "to Him be the glory forever. Amen." these three chapters (9, 10 & 11) of Romans clearly evince that apart from God in His sovereignty having chosen (elected) some as it pleased Him (Ephesians 1:4-9), no one in manifestation would ever believe and no one would ever "be saved." Without a doubt, God is called individual Jews and Gentiles unto Himself in this present church age, apart from any human merit. He alone is to be glorified and credited for performing the total work of salvation. He is not just responsible in part but in total; not only for the call but also He solely is the cause. It is because He loved His elect from the beginning (in eternity) that they are Sons of God!

The conclusion of this discourse on the doctrinal context of "Election" obviously exhibits that there are yet inexhaustible volumes of materials on this subject matter that have not been uncovered. Nevertheless as it is in all the salvation workings of God, all of eternity is required to give proper text to the glorious spiritual blessings of God. Now it has been this exegetical aim to bring illumination and elucidation to this blessed benefit, which God bestowed upon those who He loved before He ever manifested mankind in the physical universe. All those who are the recipients of the position of Sonship, i.e., those through adoption having been and are placed as members of the body of Christ, must rest in the fact that the actualization of selecting was enacted in eternity. It occurred in a sphere transcendent beyond creation and time when God, who was alone, i.e., all by Himself, thus in pre-physicality, formulated His Plan, Purpose and Will for all the ages to be manifested in testimony to His glory!

God is sovereign, which establishes that He has the absolute right to perform that which pleases Him and it has pleased Him to choose, select and call out some, (not all) some, according to the pleasure of His good will (Ephesians 1:5). He has abundantly poured out His kindness toward His beloved in having positioned them alive together with (in) Christ, having raised them up with (in) Christ, and having seated them in the Heavens with (in) Him (Romans 9:23; Ephesians 2:5-8). All things manifest according to God's preplanning and pre-purpose, thus His Will cannot and will not be denied. Accordingly, those who abide as His elect designees must rest confidently in knowing that everything that He decreed, manifestly "will come to pass."