

## Notes on the Greek New Testament Week 102 – Romans 10:12-11:16

### Day 506: Romans 10:12-15

#### Verse 12

οὐ γὰρ ἐστὶν διαστολή Ἰουδαίου τε καὶ Ἑλλήνων, ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν·

Cf. 3:22-23.

διαστολή, ης f distinction, difference  
τε enclitic particle and, and so; τε καὶ  
and also

Ἑλληνας, ηνος m a Greek, non-Jew

ὁ γὰρ αὐτὸς κύριος πάντων Caesar's claim. Wright remarks, "As in 3:27-30, monotheism undergirds the universality of the gospel – though, as elsewhere in Paul, it is monotheism with Jesus at the heart of it."

πλουτεῶμαι be rich, grow rich

ἐπικαλεῶμαι call, name, surname; midd call upon, appeal to

#### Verse 13

Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

ἂν particle indicating contingency

ὄνομα, τος n name, person

σωθήσεται Verb, fut pass indic, 3 s σωζω

Cf. Joel 2:23. "The 'LORD' in Joel is Yahweh, the covenant name of God. But Paul identifies this 'Lord' with Jesus (see Rom 10:9, 12), the 'stone' of Isaiah 28:16 (Rom 10:11). Verse 13, then, is important evidence that the early Christians identified Jesus with God." Moo. Wright adds, "The quotation from Joel is a further point at which we are right to hear echoes of God's renewal of the covenant. Joel 2 sits comfortably alongside Deuteronomy 30 as a powerful statement of how God will restore the fortunes of Israel after devastating judgment [cf. Acts 2:16-21]. When we read the whole chapter there are various echoes of what Paul has already said." He also remarks, "We should not miss the force of v 13 in relation to the argument of chaps 9-11 as a whole. If 'those who call on the name of the Lord' is a regular biblical designation of 'Israel,' then v. 13 is an exact functional equivalent of 11:26a: 'All Israel shall be saved.' Verse 13 supplies Paul's initial answer to the problem of 10:1 and suggests the correct way of understanding 11:26a."

#### Verse 14

Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὐκ ἔχουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;

πιστεύω believe (in), have faith (in)  
χωρὶς prep with gen without, apart from  
κηρύσσω preach, proclaim

#### Verse 15

πῶς δὲ κηρύξουσιν ἂν μὴ ἀποσταλώσιν; καθὼς γέγραπται, Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων [τὰ] ἀγαθὰ.

ἂν if

ἀποσταλώσιν Verb, aor pass subj, 3 pl

ἀποστελλω send, send out

This series of questions underlines the necessity of the apostolic mission.

γέγραπται Verb, perf pass indic, 3 s γραφω  
ὡραῖος, α, ον beautiful, attractive,  
welcome, pleasant

πούς, ποδός m foot

εὐαγγελίζω act. and midd proclaim the  
good news

ἀγαθός, η, ον good, useful, fitting

The quotation from Is 52:7 shows that the emphasis is upon heralds being sent *by God*. It also shows that the condition has been met – Preachers have been sent.

Note the context in Isaiah 52. Paul has already quoted Is 52:5 in Rom 2:24. Isaiah 52 "contains the basic scheme of salvation history as Paul presents it in Romans: sin and disobedience of Israel at the present (Isa 52:4-5), to be changed when God sends the good news of 'salvation' to Zion (52:7), and both Israel (52:9) and the Gentiles ('the ends of the earth,' 52:10) are saved. The alert reader of Romans should be led by the explicit quotations back to this great Isaiah prophecy and allow Isaiah and Paul mutually to interpret one another." Moo.

Wright adds, "As the following passage seems to indicate, Paul understands the message concerning YHWH's servant in Isaiah 52-53 as the message about Jesus the Messiah. The people who announce the servant-message are therefore the people who now, in his own day, proclaim Jesus. The effect of vv. 14-15 is to say: this is how my own apostolic ministry fits into the larger narrative of exile and restoration, of God restoring the covenant in the Messiah and calling both Jews and Gentiles into the renewed community (9:24)."

### Day 507: Romans 10:16-21

#### Verse 16

Ἄλλ• οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

οὐ παντες litotes, meaning 'only a few.' Echoes the remnant theology introduced in 9:6b.

ὑπακουω obey, be subject to  
εὐαγγελιον, ου n good news, gospel  
ἀκοη, ης f report, news, hearing

Cf. Is 53:1. Paul quotes again from the same section of Isaiah, the introduction now to the passage regarding the suffering servant. τῇ ἀκοῇ Wright comments, "Though this word can also refer to the faculty of hearing, the act of hearing or listening, and the organ with which one hears (i.e., the ear), the meaning here is the thing that is heard: the report or message (see also Gal 3:2, 5; the KJV's 'faith cometh by hearing' is thus misleading, as is 'act of hearing')."

#### Verse 17

ἄρα ἡ πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοῇ διὰ ῥήματος Χριστοῦ.

'faith comes from the message, and the message happens through the word of/about the Messiah'

πιστις, εως f faith, trust, belief, the  
Christian faith

A restatement of v.14.

ῥημα, ατος n word, thing, matter

ῥηματος Χριστου many manuscripts have the more common phrase ῥηματος θεου, which would appear to be secondary. The 'word of Christ' probably means the word concerning Christ, "the message about his lordship and resurrection (vv. 8-9)." Moo.

Paul does not often use ῥημα, preferring to use λόγος. Wright thinks he may have used ῥημα here because his mind was still on Deut 30:14 (ἐγγύς σου τὸ ῥημα), which he quoted in v.8. It also allows him to lead into Ps 18:5 [LXX] which follows.

#### Verse 18

ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε, εἰς πάσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

μενουν and μενουνγε rather, on the  
contrary, indeed

γη, γης f earth

φθογγος, ου m voice, sound, tone

πέρατα Noun, nom/acc pl περας, ατος n  
end, boundary, conclusion

οἰκουμενη, ης f world, inhabited earth

Paul would have had the whole context of Psalm 19 in mind here with its link between general and special revelation.

Wright comments, "If Paul has the rest of Psalm 19 in mind, he may have taken vv. 1-6, as well as vv. 7-11, as referring to Torah, in which case he would be celebrating the fact that the 'word' of Deut 30:14 was now freely available to all, as God always intended. The link between the occurrences of *rhema* in vv. 8 and 17-18 seems to point in this direction. This seems to be the most likely understanding, though certainty here is perhaps out of reach."

#### Verses 14-18 – Conclusion

"The Gentile world, then, has heard the gospel. Not all have believed; but, as he said in 9:30, Gentiles who were not looking for covenant membership have received it. Meanwhile, Israel, embracing the Torah, which did indeed hold out the status of 'righteousness,' the prospect of covenant membership, has not attained to that Torah. Instead (and this is what is driving the whole section), Israel has to look on as outsiders come to share the blessings that had been promised, blessings to which they had looked forward for so long. This is the point with which the chapter now closes." Wright.

#### Verse 19

ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει, Ἐγὼ παραζηλωσάω ὑμᾶς ἐπ• οὐκ ἔθνει, ἐπ• ἔθνει ἀσυνέτω παροργιῶ ὑμᾶς.

ἔγνω Verb, aor act indic, 3 s γινωσκω

Wright thinks that the sense 'know' is better here than 'understand.' "Israel had long ago been warned that the Gentiles would be coming in to share, and even apparently to take over, the blessings they had been promised. What Israel could not claim ignorance of, in other words, was not 'the gospel,' as is sometimes suggested, but the more specific point that Paul had stated first in 9:30-31. This is what the first two quotations are about." Wright.

πρωτος, η, ον first  
 παραζηλωω make jealous  
 ἔθνος, ος n nation, people  
 ἀσυνετος, ον without understanding  
 παροργιῶ Verb, fut act indic, 1 s  
 παροργιζω make angry, make  
 resentful

Cf. Deut 32:21. "[Paul] will in the next chapter use this key category of 'jealousy' as the fulcrum around which to turn his crucial argument." Wright.

### Verse 20

Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέθην [ἐν] τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.

ἀποτολμαω be or become bold

"a reference to the stark, almost horrifying content of what is said, more than to the prophet's state of mind." Wright.

εὐρέθην Verb, aor pass indic, 1 s εὐρίσκω  
 ἐμὲ Pronoun, acc s ἐγώ  
 ζητεω seek, search for  
 ἐμφανῆς, ες visible, revealed  
 ἐπερωτῶσιν Verb, pres act ptc, m dat pl  
 ἐπερωταω ask

Cf. Isa 65:1, see also Rom 9:30.  
 "Isaiah 65 comes straight after the long prayer for God to intervene at the time of Israel's devastation (63:15-64:12), a prayer that Paul himself might have been imitating in 10:1." Wright.

### Verse 21

πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὀλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

ὅλος, η, ον whole, all, complete, entire  
 ἐξεπέτασα Verb, aor act indic, 1 s  
 ἐκπεταννυμι hold out  
 χεῖρ, χειρος f hand, power  
 λαος, ου m people, a people  
 ἀπειθεω disobey, be an unbeliever  
 ἀντιλεγω object to, oppose

Cf. Isa 65:7.

"Paul understands the first verse to refer, as in 9:30, to the Gentiles who are coming in even though they were not expecting or wanting to, and the second to refer, as in 9:31-3, to Israel itself, remaining recalcitrant...  
 "Having told his version of the story about God and Israel in the past, Paul will now move cautiously to tell a story about God and Israel in the future." Wright.

## Day 508: Romans 11:1-6

### Chapter 11

See Ralph Martin's 'Excursus on Israel's Salvation and the Gentiles' Reconciliation' in his commentary on *2 Corinthians*, pp.268-270.

"Paul ... unfolds his teaching about God's enduring faithfulness to Israel in two stages. If 9:6-29 have surveyed the history of God's faithfulness to Israel in the past, 11:1-10 focus on the present and 11:11-32 on the future." Moo.

### Verse 1

Λέγω οὖν, μὴ ἀπωσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγώ Ἰσραηλῆτις εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.

Λέγω οὖν 'So this is the question I must raise at last ...'

ἀπωσατο Verb, aor midd dep indic, 3 s  
 ἀπωθεομαι push aside, reject  
 λαος, ου m people, a people

Several MSS (p<sup>46</sup> G it<sup>l.g.z</sup> et al) read τον κληρομενον in place of τον λαον. This appears to be a Western assimilation to Ps 94:14.

γένειτο Verb, aor opt, 3s γινομαι  
 σπέρμα, τος n seed, offspring  
 φυλη, ης f tribe, nation, people

Paul's own existence as a Jewish Christian, and the nature of his ministry, prove that God did not cast off his people.

On Paul's sense of his own Jewishness and its privileges, see 2 Cor 11:22; Gal 1:13-14; Phil 3:4-6.

### Verse 2

οὐκ ἀπωσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ.

Cf. 1 Sam 12:22; Ps 94:14 [93:14 LXX].

προέγνω Verb, aor act indic, 3 s  
 προγινώσκω know beforehand,  
 choose from the beginning

Cf. 8:29. What does ὃν προέγνω qualify? If it is taken as restricting those whom God has not cast off the statement could be taken to refer to the remnant – God did not reject the remnant from among his people. But this is probably not Paul's meaning. "Whom he foreknew" does not identify the 'people' Paul is talking about, rather it explains why God remains faithful to that people. Paul, in other words, has all of (physical) Israel in view here, and he is reasserting the common Old Testament teaching that God chose Israel as his very own people." Moo.

Wright draws attention to the context of the quotation from 1 Samuel. "This passage brings two particular overtones into Paul's context. First, the statement is Samuel's, as part of his promise that he will never stop interceding for Israel, despite their sin and folly. Samuel stands in the tradition of Moses interceding for Israel; Paul has stood in the same tradition in 9:1-5 and 10:1, and the implication here is that he is not only an example of a Jew who has been faithful to the gospel but is also part of the means, through his prayer, of Israel's continuing non-forsakenness. He highlights this praying role, as the next part-verse makes clear (11:2b): the link between v. 2a and v. 2b is Elijah's intercessory task. Second, the Samuel passage is all about God's provision for Israel through the choice of the first king, Saul; and Saul was from the tribe of Benjamin. Paul, whose Hebrew name was Saul, seems content here to suggest, by implication, that just as God provided for Israel through the choice of the Benjaminite Saul a thousand years ago, so now he has done the same thing."

ἢ or, (ἢ ... ἢ either ... or, ἢ καὶ or even),  
 than

οἶδα (verb perf in form but with present  
 meaning) know, understand

Ἰηλίας, ου m Elijah

γραφή, ης f writing, Scripture

ἐντυγχάνω turn to (God on behalf of),  
 plead

"Paul more naturally, though, identified himself with the prophetic tradition than the kingly... The prophet with whom the young Saul of Tarsus seems to have identified above all, and with whom the converted Paul still felt a strong affinity, was Elijah. Paul's early 'zeal' was in the tradition of Elijah's zeal against the prophets of Baal; but now he saw himself in a subsequent part of the story, standing all but alone before God as the true, and persecuted prophet, praying for the people." Wright.

### Verse 3

Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν ψυχὴν μου.

Cf. 1 Kings 19:10,14.

ἀποκτείνω and ἀποκτείνω, -ννω kill,  
 put to death

θυσιαστήριον, ου n altar (of incense)

κατασκαπτῶ demolish, destroy

κἀγὼ a compound word = καὶ ἐγὼ

ὑπελείφθην Verb, aor pass indic, 1 s

ὑπολείπω leave, leave remaining

μόνος, η, ον only, alone

ζητέω seek, search for, look for

ψυχή, ης f self, life

### Verse 4

ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός;  
 Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους  
 ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῆ  
 Βάαλ.

χρηματισμός, ου m oracle, reply from  
 God

Cf. 1 Kings 19:18b

κατέλιπον Verb, aor act indic, 1 s & 3 pl  
 καταλείπω leave, leave behind, keep  
 (for oneself)

ἑπτακισχιλιοί, αι, α seven thousand

ἄνηρ, ἄνδρος m man, husband

οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὅ

τι who, which

καμπῶ bend, bow (of the knee)

γόνυ, γονατός n knee

A 'remnant' "in the manner spoken of by Isa  
 1:9 quoted in 9:29."

### Verse 5

οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα  
 κατ' ἐκλογὴν χάριτος γέγονεν·

οὕτως thus, in this way

καιρός, ου m time

λείμμα, ατος n remnant, small remainder

ἐκλογή, ης f election, choosing

γέγονεν Verb, perf act indic, 3s γινομαι

"God's word affirms a continuing role for Israel in salvation history. But Israel cannot claim this role as a matter of right, for it is due solely to the working of God's grace." Moo. "If Paul and the other Jewish Christians are a new kind of 'remnant,' called by God's grace in the gospel of Jesus, there is no reason why others should not join them. That is the argumant of 11:11-16 and beyond." Wright.

#### Verse 6

εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.

χάριτι Noun, dat s χάρις, ιτος f  
οὐκέτι adv no longer, no more  
ἐπεὶ since, because, for

After the final χάρις above, some MSS add the obverse statement εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστι χάρις, ἐπεὶ τον ἔργον οὐκέτι ἐστιν ἔργον. Metzger comments, "There appears to be no reason why, if the words were original, they should have been deleted. The existence of several forms of the addition likewise throws doubt upon the originality of any of them."

#### Day 509: Romans 11:7-10

#### Verse 7

τί οὖν; ὃ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογή ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωροθησαν,

ἐπιζητεω seek, desire, search for  
ἐπέτυχεν Verb, aor act indic, 3 s

ἐπιτυχανω obtain, receive, attain

Cf. 9:31. The parallel suggests that what they sought was 'righteousness.'

ἐκλογή, ης f election, choosing, what is chosen

λοιπος, η, ον rest, remaining, other

ἐπωροθησαν Verb, aor pass indic, 3 pl

πωρω make stubborn, make hard,  
make insensitive

A different verb, σκληρυνω, is used in 9:18 but the idea conveyed is the same.

Wright says that it is vital to understand what Paul is saying here, particularly as it is also a vital move in the decisive statement at 11:25. "Paul is drawing on the Jewish tradition that runs like this: when God delays outstanding judgment, those who do not use this time of delay to repent and turn back to him will be hardened, so that their final judgment, when it comes, will be seen to be just. This apocalyptic context of 'hardening' is vital; ignoring it leads interpreters either into abstract discussions of predestination and reprobation or into the idea of a temporary 'hardening,' which is then reversed. As the analogy with Pharaoh in 9:17-18 indicates, this 'hardening' is not something that comes for a while, during which something else happens, and which is then removed. The 'hardening,' rather, is what happens during a temporary suspension of the judgment that would otherwise have fallen, to allow time for some to escape. In the case of Pharaoh, the result was the exodus from Egypt, seen as a sign of God's glorious power and the reputation of the divine name (9:17). In the present case, the result is that there is time not only for the Gentiles to come in (11:11-15), but also for more Jews, like Paul himself, to recognise that the risen Jesus is indeed Israel's Messiah and to serve him in 'the obedience of faith.'"

#### Verse 8

καθως γέγραπται, Ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὠτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.

Cf. Deut 29:4 and Isa 29:10.

γέγραπται Verb, perf pass indic, 3 s γραφω  
ἔδωκεν Verb, aor act indic, 3 s διδομι  
κατανυξις, εως f stupor, numbness  
βλεπω see, be able to see  
οὖς, ὠτος n ear, hearing  
σημερον today

"It is the Jewish Scriptures themselves that speak of YHWH pouring out a 'spirit of stupor' (Deut 29:4 [29:3 LXX]), and making eyes not to see and ears not to hear. Tragic though this is, this is part of what Israel already should have known (10:19)." Wright.

**Verse 9**

καὶ Δαυὶδ λέγει, Γενηθήτω ἡ τράπεζα  
αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς  
σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,

Cf. Ps. 69:22-23. "Elsewhere in this letter, and frequently in the NT, this psalm is seen as a prediction of the sufferings of the Messiah. (See, e.g., Rom 15:3, quoting Ps 69:9; elsewhere Matt 26:37 and Heb 12:2 quoting Ps 69:20; Matt 27:34, 48 and par. quoting Ps 69:21; John 1:17 quoting Ps 69:9; John 15:25 quoting Ps 69:4; Acts 1:20 quoting Ps 69:25). The judgment that is called down on impenitent Israel in this passage is not something separate from the central gospel events, the events concerning Jesus." Wright.

γενηθήτω Verb, aor pass dep imperat, 3 s  
γίνομαι

τράπεζα, ης f table, food, meal

'Table' has the sense of table fellowship and hence is a symbol of unity. Barrett comments, "The unity and interrelatedness created by the law and so highly valued in Judaism were no more than a delusion since they were a union in sin (3:20), not righteousness."

On the other hand, in the gospel, 'table fellowship' has embraced the Gentiles, cf. Gal 2:11-21.

παγίς, ἰδος f snare, trap

θήρα, ας f trap

σκάνδαλον, ου n that which causes sin/  
offence, obstacle

ἀνταπόδομα, τος n repayment,  
retribution

**Verse 10**

σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ  
βλέπειν, καὶ τὸν ὠτον αὐτῶν διὰ παντός  
σύγκαμψον.

σκοτιζομαι be or become darkened

νωτός, ου m back

σύγκαμψον Verb, aor act imperat, 3 s

συγκαμπτω bend

The bent back is a symbol of bondage (cf Gal. 4:25).

**Day 510: Romans 11:11-16****Verses 11-32**

In verses 11-23, Paul repeats a basic theme several times. "God's rejection of Israel is not his last word. He has brought about that rejection in order to further his plan for salvation history. This plan initially is bringing salvation to the Gentiles, but it ultimately is intended to 'bounce back' and benefit Israel as well..."

"Considerable debate surrounds this sequence. Does Paul think of it as a continuing oscillation, which repeats itself many times over the course of history as Jews and Gentiles interact with each other? Or does he view it as a single, linear sequence, which leads from the Jewish rejection and Gentile acceptance of his own day to a climax of greater Jewish response to the gospel in the last days? We prefer the latter, and we will show why as the exegesis proceeds." Moo.

Wright thinks differently, as we shall see below.

**Verse 11**

Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ  
γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτωματι ἡ  
σωτηρία τοῖς ἔθνεσιν, εἰς τὸ  
παραζηλώσαι αὐτούς.

Cf. v.1.

πταιω stumble, go wrong, sin

Cf 9:32-33.

πέσωσιν Verb, aor act subj, 3 s πιπτω  
fall, fall down

γένοιτο Verb, aor opt, 3s γίνομαι

παραπτωμα, τος n sin, wrongdoing

σωτηρία, ας f salvation

ἔθνεσιν Noun, dat pl ἔθνος, ους n nation,  
people; τα ἔ. Gentiles

As illustrated in Paul's ministry as depicted in Acts. When he was drummed out of the synagogues he turned to the Gentiles (Acts 13:44-47; 14:1-3; 18:4-7; 19:8-10; 28:23-29).

παραζηλω make jealous

Cf. Deut 32:21. Verse 10b looks back to 10:19 and on to v. 14.

**Verse 12**

εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος  
κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος  
ἔθνῶν, πόσω μᾶλλον τὸ πλήρωμα αὐτῶν.

πλοῦτος, ου m & n riches, wealth

ἥττημα, τος n defeat, failure

Implies a cutting down of numbers. "What is in view is the great loss, as by overthrow in battle, sustained by Israel when the kingdom of God was taken from them. They are viewed as a defeated host deprived of their heritage." Murray

πλουτος, ου m & n riches, wealth  
ποσος, η, ον how much(?), how many(?)  
μαλλον adv more; rather, instead, more than that  
πληρωμα, τος n fulness, completeness, fulfilment

"'Fulness' is itself a rare term in Paul, but there is another parallel occurrence close by in 11:25. Other parts of that verse are controversial, but at this point we are on safe ground: by the 'fulness of the Gentiles,' we may confidently say, Paul means 'the total number of those Gentiles who believe the gospel of Jesus.' He is well aware that large numbers of Gentiles do not believe it, and never will. The 'fulness' will consist of all those who eventually do. There is no reason to suppose that 'the fulness' of Israel will mean anything more than this: the complete number of Jews, many more than at present, who likewise come to faith in the gospel." Wright.

#### Verse 13

Ἔμιν δὲ λέγω τοῖς ἔθνεσιν. ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω,

This part of the letter is intended to warn Gentile Christians against a sense of superiority.

ὅσος, η, as much as, how much; ἐφ' ὅσον inasmuch as, while  
διακονια, ας f ministry, service, contribution, help  
δοξαζω praise, honour, glorify, exalt

#### Verse 14

εἴ πως παραζηλωσω μου τὴν σάρκα καὶ σωσω τινὰς ἐξ αὐτῶν.

εἴ πως if by any means, if by some means  
παραζηλωσω make jealous  
σαρξ, σαρκος f flesh, physical body, human nature  
σωζω save, rescue, heal

Paul makes it clear that his ministry to the Gentiles does not mean he lacks concern for his own people. "He was taking to the Gentiles the news that Israel's God, Abraham's God, was welcoming them into the one family now reconstituted around the Messiah (4:1-25). And he was seeking to hold this up before his fellow Jews so as to make them see what was happening and, becoming jealous, long to have a share in the eschatological blessings themselves." Wright.

#### Verse 15

εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἢ προσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν;

ἀποβολη, ης f loss, rejection  
καταλλαγη, ης f reconciliation, being put into fellowship with God  
προσλημψις, εως f acceptance

Black argues that ἀποβολη and προσλημψις are technical terms in Rabbinic Judaism for God's rejection and acceptance of men. προσλημψις occurs here alone in the NT. Wright says that it must "be explained in terms of vv. 12 and 14. If, after all that has happened, Jews come back into the family, hearing and believing the gospel as in 10:6-13, then, says Paul, the significance of this will be like a kind of resurrection."

ζωη, ης f life  
νεκρος, α, ον dead

ζωη ἐκ νεκρων Murray views as a reference to revival. Moo suggests that the reference may have apocalyptic overtones, associating the conversion of the Jews with the resurrection of the dead, "the last and climatic stage in God's plan for salvation." Wright argues that this is to read Paul's words outside the train of his thought in this chapter. "The 'now' of 11:31 strongly suggests that Paul is not postponing this hoped-for salvation to some distant future."

#### Verse 16

εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

ἀπαρχη, ης f firstfruit, first portion (set apart to God)

What is this firstfruit? There are three views:  
i) Christ;  
ii) Present Jewish believers;  
iii) The patriarchs.

Wright argues that the 'firstfruits' and the 'root' are not necessarily the same. "The argument so far, and some of Paul's other uses of the same image, would lead us to assume that the 'first fruits' refers to the 'remnant' chosen by grace, including Paul himself (see particularly 16:5; 1 Cor 16:15; 2 Thess 2:13)." 'Holy' here does not mean 'automatically saved', but, as in 1 Cor 7:14, to be regarded as 'holy by extension', not to be despised.

ἅγιος, α, ον holy, consecrated, set apart  
to/by God; οἱ ἅγιοι God's people  
φυραμα, τος n lump  
ῥιζα, ης f root, source

Moo suggests that the 'root' is the patriarchs and that therefore the 'firstfruits' probably refers to the patriarchs also. "God's promise to the patriarchs has not been revoked, their descendants remain 'holy.' By this Paul does not mean that all their descendants will be saved. Rather, 'holy' (ἅγιος), as in the Old Testament and 1 Corinthians 7:14, means that the people continue to be 'set apart' by God for special attention. This continuing special relationship between God and Israel gives reason to hope for a future spiritual renewal of the people – a hope Paul spells out in verses 23-24."

Wright takes 'root' to be the Messiah. "The olive tree in the illustration [to come] is Israel, the true seed of Abraham, into which wild branches have been grafted but into which, far more easily, natural branches can be regrafted. And the crowning privilege of Israel, the human and historical focus of the nation's long story as God's people, is the Messiah (9:5). It is considerably easier, I think, to see the 'root' that 'bears' both Gentile and Jewish Christians (11:18) as the Messiah than as the patriarchs."

κλαδος, ου m branch

### 11:11-16 – Conclusion

"We conclude that 11:11-16 begins the argument that God still wants and intends to save more Jews by lining up Israel according to the flesh with both Adam and the Messiah, as the argument of chaps. 5-8 might have prepared us for. Israel has acted out both the trespass of Adam and the redemptive 'casting away' of the Messiah. Within this Paul addresses a warning to the Gentile Christians in Rome: even the Gentile mission in which he exults has this as its oblique purpose, to bring more Jews to faith and so to salvation. For Jews to embrace the gospel now, after all they have gone through, would be like resurrection from the dead. They are, after all, the relatives according to the flesh not only of the existing remnant, but of the Messiah himself." Wright.