

Israel's Rejection is not Permanent (vv. 11-32)

The Present Status Quo (vv. 11-12)

VERSE 11 I say then, they did not stumble so as to fall, did they (Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; [*pres.act.ind.1s. lego say + conj. oun then + neg me + aor.act.ind.3p. ptaio stumble + conj. hina so as + aor.act.subj. 3p. pipto fall*])?

May it never be (μὴ γένοιτο· [*neg. me + aor.act.opt.3s. ginomai*])!

But by their transgression salvation has come to the Gentiles, to make them jealous (ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν εἰς τὸ παραζηλώσαι αὐτούς [*conj. alla but + d.a.w/noun dat.nt.s. paraptoma transgression + pro.gen.m.p. autos "their" + d.a.w/noun nom.f.s. soteria salvation + d.a.w/noun dat.nt.p. ethnos "Gentiles" + prep eis + d.a.w/aor.act.infin. parazelo make jealous + pro.dat.m.p. autos*]).

VERSE 12 Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be (εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσω μᾶλλον τὸ πλήρωμα αὐτῶν [*part. ei if + conj. de now + d.a.w/noun nom.nt.s. paraptoma transgression + pro.gen.m.p. autos + noun nom.m.s. ploutos riches + noun gen.m.s. kosmos + conj. kai + d.a.w/noun nom.nt.s. hettma failure; 1 Cor. 6:7 + pro.gen.m.p. autos + noun nom.m.s. ploutos riches + noun gen.nt.p. ethnos + interrog.pro.dat.nt.s. posos how much + adv. mallon more + d.a.w/noun nom.nt.s. pleroma fulfillment + pro.gen.m.p. autos*])!

ANALYSIS: VERSES 11-12

1. The preceding discussion was that despite the failure of the mass of Jews a positive remnant remains.
2. This proves God has not cast off Israel in the extreme in spite of the failure of the many in regards to the way of salvation.
3. The topic in these verses is that God has not cast off His people.
4. In other words, the temporary setting aside of Israel is not final.
5. Two considerations support the contention that God has not permanently and in the extreme cast off Israel:
 - a. There is a positive remnant in the CA.

- b. The setting aside is confined to the CA.
6. The expression “I say then” (as in v. 1) is Paul’s way of introducing a question to obviate (dispose of) a conclusion which some might assert from what precedes.
 7. Paul denies emphatically that Israel’s stumbling is permanent.
 8. The mass of Jews came to a place historically where they stumbled with respect to their Messiah (cf. 9:32,33).
 9. For the individual Jew this stumbling results in the most serious of all consequences.
 10. Israel stumbled so severely that God had to set them aside as the most favored nation.
 11. He denies that this is a permanent “setting aside.”
 12. Their “transgression” is their rejection of their Messiah, Jesus Christ.
 13. Their “transgression” opened the door for the Gentiles.
 14. Israel’s prolonged history of unbelief coincided with an upsurge in Gentile positive volition over the course of the CA.
 15. Jesus addressed Israel’s displacement of exclusivity in Matt. 21:43.
 16. In this regard He was echoing what certain OT prophets had said (Moses, Isaiah, Daniel, etc.).
 17. So the positive volition among the Gentiles was such that it merited a new dispensation.
 18. Paul proceeds to assert that this was designed “to make them [the Jews] jealous” (cf. 10:19).
 19. The best case scenario is that the some Jews might come to salvation and enjoy the privileges of Gentile believers.
 20. Verse 12 introduces a *fortiori* argument (all the more).
 21. “Their transgression” and “their failure” refers to the same thing.
 22. Namely, repudiation of their Messiah, Jesus Christ, and their rejection of the true way of salvation.
 23. “The world” and “the Gentiles” refers to the same objects of divine “riches.”
 24. This includes everything that is available to believing Gentiles in time and in Ph 3.
 25. Israel’s loss in the Gentiles gain.
 26. The final phrase in v. 12—“how much more will their fulfillment be” refers to Israel’s final status in the millennial age.
 27. Divine patience over the course of the CA with respect to Israel will pay off big dividends for Israel during the Millennium.
 28. The provocation to jealousy will pay off in a major way when a large percentage of the Jews will turn to Christ during the Tribulation.
 29. In their case jealousy and anger will result in a major shift for that generation and beyond.
 30. The enrichment of the Gentiles (CA believers) will eventually provoke a remnant who will flourish under Christ in the Promised Land (Micah 5:7; Isa. 14:1; Rom. 11:26).

Paul Applied the Principle of Provocation (vv. 13-14)

VERSE 13 **But I am speaking to you who are Gentiles.** (Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν·

ἐφ’ ὅσον μὲν οὖν εἰμι ἐγὼ ἔθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω [*pro.dat.p. su + conj.*

de but + pres.act.ind.1s. lego “I am speaking” + *d.a.w/noun dat.nt.p. ethnos Gentiles*]).

Inasmuch then as I am an apostle of Gentiles, I magnify my ministry (ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω [*prep. epi + pro.acc.nt.s. hosos as much as + conj. oun then + pres.act.ind.1s. eimi + pro.nom.m.s. ego I + noun gen.nt.p. ethnōs + noun nom.m.s. apostolos apostle + d.a.w/noun acc.f.s. diakonia ministry + pro.gen.m.s. ego + pres.act.ind.1s. doxazo exalt, magnify*]),

VERSE 14 if somehow I might move to jealousy my fellow countrymen and save some of them (εἴ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν [*part. ei if + adv. pos somehow + aor.act.subj.1s. parazeloo make jealous + pro.gen.s. ego "my" + d.a.w/noun acc.f.s. sarx flesh + conj. kai + pro.acc.m.p. tis some + prep. ek + pro.gen.m.p. autos "of them"*]).

ANALYSIS: VERSES 13-14

1. Paul's mention of his apostolic ministry to the Roman Gentile Christians is to impress on them their special status within this dispensation.
2. Paul in the preceding verses emphasized the phenomenal grace bestowed on the Gentile world as a result of Israel's fall from favor.
3. "I am speaking to you who are Gentiles" is to highlight the fact that the believers within the church in Rome are prime examples of God's grace within the CA.
4. Paul's primary audience during the years of his ministry was Gentiles as they were much more open to the truth than his native race.
5. This is especially noteworthy as Paul was a Jewish convert.
6. "I magnify my ministry" has to do with his pre-salvation history as an fanatic persecutor of God's people, as well as the fact that against this backdrop he was hand-picked by the Lord to complete the twelve man apostolic roster.
7. Paul righteously boasted in the grace that came to him.
8. In v. 14 he says that his magnification of his ministry was to provoke Jewish jealousy if perhaps some of them might take his message of salvation seriously.
9. He made it clear the danger they were in, and what they were missing out on as unsaved Jews.
10. Paul with regards to the Jews he came in contact with was doing exactly what God declared He was doing by promoting Gentiles to elite dispensational status (Rom. 10:19 quoting Deut. 32:21).
11. This tactic of provoking the Jews to faith bore limited fruit as most reacted with hate (ex. Acts 17:5).
12. Another example is in Acts 13:27ff. of Paul's provocation to a Jewish audience and the mixed reactions on the part of the Jews (city of Thessalonica).

13. In Acts 13:40 & 41 Paul exhorts the Jews making reference to the Prophets who prophesied of Jewish negative volition, and their repudiation of their Messiah.
14. For Jewish reaction at Antioch note Acts 13:45-49.