

## Romans Chapter Eleven

The Jewish Positive Remnant (vv. 1-10)

Paul is Proof that God is not finished with Israel (vv. 1-2)

**VERSE 1** | **say then, God has not rejected His people, has He** (λέγω οὖν, μὴ ἀπόσωτο

ὁ θεὸς τὸν λαὸν αὐτοῦ; (*pres.act.ind.1s. lego say + conj. oun then + neg. me + aor.dep.ind.3s. apotheomai set aside, reject + d.a.w/noun nom.m.s. theos + d.a.w/noun acc.m.s. laos people + pro.gen.m.s. autos*)?)

**May it never be [Certainly not]** (μὴ γένοιτο· [*neg. me + aor.dep.opt.3s. ginomai; Certainly not*])!

**For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin** (καὶ

γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν [*conj. kai also; “too” + conj. gar for + pro.nom.s. ego I + noun nom.m.s. Israelite + pres.act.ind.1s. eimi + prep ek + noun gen.nt.s. sperma seed, descendant + noun gen.m.s. Abraham + gen.f.s. phule tribe + noun gen.m.s. Benjamin*]).

### ANALYSIS: VERSE 1

1. A critical observation regarding Israel's unbelief is here introduced.
2. A false conclusion might be entertained in regards to the presentation thus far, and that is that God has for all time rejected the Hebrew race.
3. This is the position of some Christian dominations, namely that all the promises given under the Abrahamic Covenant is fulfilled in the Church.
4. Paul categorically and emphatically denies this.
5. Paul's language reflects 1 Sam. 12:22, Ps. 94:14, and Jer. 31:37.
6. God is free to temporally set Israel aside as the most favored nation, but not permanently.
7. The second part of v. 1 provides additional support that Jews are not excluded from full participation in the plan of God.
8. Paul appeals to his unimpeachable credentials as an Israelite.
9. Paul is living proof that God still blesses any Jew that is positive.
10. Even during the time when corporate Israel is set aside in favor of another people.
11. Paul's example is further enhanced by the fact, that prior to his conversion, he was exceedingly hostile to Christian Jews (Acts 8:1; Gal. 1:13-14; 1 Tim. 1:13-15).

Evidence from the Days of Elijah (vv. 2-4)

**VERSE 2 God has not rejected His people whom He foreknew** (οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. [*neg ouk + aor.dep.ind.3s. apotheomai reject + d.a.w/noun nom.m.s. theos + d.a.w/noun acc.m.s. laos + pro.gen.m.s. autos + pro.acc.m.s. hos whom + aor.act.ind.3s. proginosko know beforehand*]).

**Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel** (ἢ οὐκ οἶδατε ἐν Ἰηλίου τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ [*conj. e or + neg. ouk + pf.act.ind.2p. ginosko know + prep en in + noun loc.m.s. Elijah + pro.acc.nt.s tis what + pres.act.ind.3s. lego + d.a.w/noun nom.f.s. graphe + conj. hos as; “how” + pres.act.ind.3s. entugchano appeal, plead + d.a.w/noun instr.m.s. theos + prep kata with reference; “against” + d.a.w/noun gen.m.s. Israel*])?

**VERSE 3 "Lord, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE** (Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, καὶ γὰρ ὑπελείφθην μόνος καὶ ζητοῦσιν τὴν ψυχὴν μου [*noun voc.m.s. kurios + d.a.w/noun acc.m.p. prophetes prophet + pro.gen.m.s. su + aor.act.ind.3p. apokteino kill + d.a.w/noun acc.nt.p. thusiasterion altar + pro.gen.m.s. su + conj. kago I also + aor.pass.ind.1s. hupoleipo leave + adj.nom.m.s. monos alone + conj. kai + pres.act.ind.3p. zeteo seek + d.a.w/noun acc.f.s. psuche soul; life*])."

**VERSE 4 But what is the divine response to him** (ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; [*conj. alla but + interrog.pro.acc.m.s. tis what? + pres.act.ind.3s. lego “what does he say” + pro.dat.m.s. autos + noun nom.m.s. chrematismos oracle; “divine response”*])?

## "I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE

**KNEE TO BAAL** (Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῆ Βάαλ [*aor.act.ind.1s. kataleipo leave; keep + pro.dat.m.s. emautou myself + adj.acc.m.p. epakischilioi seven thousand + noun acc.m.p. aner man + pro.nom.m.p. hostis who + neg. ouk + aor.act.ind.3p. kampto bend + noun acc.nt.s. gonu knee + d.a.w/gen.m.s. Baal*])."

### ANALYSIS: VERSES 2-4

1. Paul appeals to the doctrine of foreknowledge with respect to the original chosen people (v. 2a).
2. A distinction must be maintained between Jews who are believers versus those who are unbelievers in the true Messiah.
3. "His people" is here applied to Jews who make the salvation adjustment.
4. Foreknowledge is the basis for election.
5. This applies to all believers in all dispensations.
6. The negative volition of the many does not invalidate the positive volition of the few (cf. Rom. 3:1-3).
7. Paul proceeds to supply an example of the principle of non rejection.
8. In the days of the prophet Elijah there was widespread apostasy within the northern kingdom of Israel.
9. The words "Or do you not know" is a regular Pauline expression to highlight something believers ought to know (1 Cor. 3:16; 5:6; 6:2, 3, 9, 15, 16, 19).
10. In the historical narrative Elijah's prayer is a complaint and accusation "against Israel."
11. Elijah succumbed to the pressure of being around so many idolatrous Israelites, and was at the point of renouncing Israel.
12. He suffered from self-pity and other reactor factors.
13. He exaggerates the situation and contends that he is the only positive Jew alive!
14. Believers under pressure often tend to exaggerate the situation.
15. It is true that Israelites of his time were guilty of the crimes listed in verse 3.
16. The exaggeration is found in the words "AND I ALONE AM LEFT."
17. Killing the prophets, tearing down God's sacrificial altars, and plotting to kill Elijah are all true.
18. So God in response to Elijah's emotional STA complaint sets the record straight.
19. The setting for Elijah's complaint, is not when he was in the land, but after he had fled to the cave atop Mt. Sinai (1 Kings 19).
20. The threat dispatched by Jezebel to Elijah provoked him to extreme fear, and he fled the land, and came to the mountain of the Law (1 Kgs. 19:3-8).
21. God came to him and asked him "What are you doing here, Elijah?" (19:9).
22. His response is recorded in 19:10 of 1<sup>st</sup> Kings.
23. God informed Elijah that there was 7000 in Israel who had not engaged in Baal worship.
24. This small number as compared to the mass of Jews living in the northern kingdom is proof God preserves a remnant, and that remnant was the basis for the cleansing of the land from the likes of Jezebel.

## The Principle of the Remnant Applied to the CA (vv. 5-6)

**VERSE 5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice [an election of grace]** (οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν [*adv. houto in the same way + conj. oun then + conj. kai + prep en + d.a.w/noun loc.m.s. kairos time + adv. nun now, present + noun nom.nt.s. leimma remnant + prep kata + noun acc.f.s. ekloge choice + noun gen.f.s. charis grace + pf.act.ind.3s. ginomai become*]).

**VERSE 6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace** (εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις [*part. ei if + conj. de but + noun instr.f.s. charis grace + adv. ouketi no longer + prep ek from + noun abl.nt.p. ergon work + conj. epei otherwise + d.a.w/noun nom.f.s. charis + adv. ouketi no longer + noun nom.f.s. charis*]).

### ANALYSIS: VERSES 5-6

1. Paul proceeds to apply the Elijah example to his own time.
2. In the apostolic era there was a prominent Jewish remnant that was not like the great majority of Jews in and out of the land.
3. All the apostles and all the writers of the NT were Jewish, except one.
4. Widespread unbelief among the Jews did not override grace to those who were positive in the early church, and down to the present time.
5. They are recipients of the same grace as all members of the current elite dispensation (Eph. 2:14-16).
6. "The present time" refers to the CA.
7. Jewish believers are here designated as "a remnant according to God's election of grace (literally).
8. Election is based on foreknowledge (1 Pet. 1:1-2).
9. Both actions are to be viewed from eternity past.
10. Grace is the principle by which God chose them.
11. God did not choose them based on a merit system (works based).
12. Grace and works are mutually exclusive with respect to the salvation adjustment.
13. Paul asserts in no uncertain terms that a works-based system for salvation would neutralize the grace factor (v. 6).