Romans 11

1 I say then, Surely God did not cast away (thrust away, put away, reject, repulse, refuse) His people? May it never be! For I am also an Israelite from out of the seed of Abraham of the tribe of Benjamin.

2 God did not cast away His people whom He foreknew. Do you not know what Elijah says in the Scripture? How he pleads with God against Israel,

3 “Lord, Your prophets they killed, Your altars they have dug down (torn down by digging, demolished), and I have been left behind (left surviving/remaining) alone and they are seeking my soul (psyche).”

4 But what is the divine answer (oracle, divine response) spoken to him? “I have left to Myself seven thousand men who have not bowed the knee to Baal.”

5 So then also in the present opportune time (fitting season), there has been a remnant according to the election (divine selection, choosing out) of grace.

6 But if by grace, it is no longer from out of works; otherwise grace no longer would be grace. But if it be out of works, then it is no longer grace; otherwise work is no longer work.

7 What then? What is Israel seeking after, this it did not obtain (obtain by lighting upon it), but the elect obtained it and the rest were hardened (render callous, made of stone, insensible).

8 As it has been written, “God gave them a spirit of stupor (stupefaction, deep sleep, a violent strike, the bewilderment which comes after being stuck, like falling into a mental stupor), eyes not to see, and ears not to hear,” unto this day- today.

9 And David says, “Let their table be for a snare and for a trap (entrapping, hunting) and for a stumbling block and for a retribution to them;

10 Let their eyes be darkened not to see and their backs You always bend down (bow together with, oppress).”

11 I say then, Did they stumble that they might fall? May it never be! But rather in their falling away (false step, trespass, fall away after being close beside), salvation is to the ethnicities so as to provoke them to jealousy (boil over with desire, to apply heavy/hot pressure to provoke change especially in an ‘up-close-and-personal’ way).

12 Now if their falling away is the wealth of the world and their diminishing (loss, defeat, failure) is the wealth of the ethnicities, how much more their fulfillment (completion, sum total, fullness)?

13 For I am speaking to you, the ethnicities, inasmuch as I am an apostle of the ethnicities, I glorify (esteem honor to) my ministry,

14 If at all I may provoke to jealousy those of my flesh and save some of them.

15 For if their casting away is the reconciliation of the world, what will their reception be, if not life from out of the dead?

16 Now if the first-fruit is holy, the mass (lump) also; and if the root is holy, the branches also.

17 Now if some of the branches were broken off, and you, being a wild live tree, were grafted in among them, and have become a co-partaker of the root and of the fatness (richness) of the olive tree;

18 Exult (boast, speak loudly) not down over against the branches. But if you exult (boast) down over against them you do not support the root, but rather your root.

19 You will say then, “The branches were broken off that I might be grafted in.”

20 Rightly so (well-perceived). By unbelief they were broken off, but by faith you stand. Be not high (loftly) minded (thinking, understanding, from the parts around the heart), but rather be afraid (fear, withdraw from, avoid).

21 For if God has not spared the natural branches, He may not spare you either.

22 Behold then the kindness (goodness, useful, profitable, well fit for use, kindness that is also serviceable, kind and good) and severity of God; severity upon those having fallen (fallen under as under condemnation), however upon you the kindness of God, if you remain persisting in the kindness, otherwise you will also be cut off.

23 And those also, if they do not remain in unbelief, will be grafted in; for God is able to graft them in again.

24 For if you, from out of the wild olive tree, were cut off and contrary to nature were grafted into a properly cultivated (desirable) olive tree, how much more will they who are according to nature, be grafted into their own olive tree?

25 For I do not want you to be ignorant (unknowing), brothers, of this mystery, that you may not be wise (practically wise, sensible, savvy, prudent) unto yourselves, that a hardening in part has happened to Israel until the fulfillment (fullness, sum total, completion) of the ethnicities comes in.

26 And so all (each and every of) Israel will be saved. As it has been written, “There will come from out of Zion the Deliverer (the One delivering), He will turn away irreverence (ungodliness) from Jacob.”

27 And this is the covenant from Me to them, when I should take away their sins.

28 As regards the gospel (God’s good news), they are enemies (hostiles) because of you, but as regards the election, they are beloved because of the fathers.

29 For the gifts (charismata- free grace-endowments) and calling of God are irrevocable (not repented of).

30 For just as you once were refusing to be persuaded (disobedient, disloyal) to God, but now you have obtained mercy by their willful unbelief (obstinacy, disobedience, not persuaded).

31 So just as you were once refusing to be persuaded to God, but now having been shown mercy to you they also may now be shown mercy.

32 For God has shut up together (enclosed) all into refusing to be persuaded, that He might show mercy to all.

33 O the depth of the wealth, both of wisdom and knowledge of God! How unsearchable His judgments and untraceable His ways!

34 For who has known the mind (reasoning) of the Lord, or who has been His advisor?

35 Or who has first given to Him and it will be given back correspondingly (recompense) to Him?

36 For from out of Him and through Him and unto Him are all things. To Him be the glory for ever (to the ages/eons). Amen.