

{45} Romans

King James Version	King James Paraphrase
<p>(20) But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.</p> <p>(21) But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.</p> <p>Chapter 11</p> <p>(1) I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, <i>of</i> the tribe of Benjamin.</p> <p>(2) God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,</p> <p>(3) Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.</p> <p>(4) But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to <i>the image of</i> Baal.</p> <p>(5) Even so then at this present time also there is a remnant according to the election of grace.</p> <p>(6) And if by grace, then <i>is it</i> no more of works: otherwise grace is no more grace. But if <i>it be</i> of works, then is it no more grace: otherwise work is no more work.</p>	<p>(20) But Isaiah is very bold, and says, “I was found by those who did not seek Me; I was revealed to those who did not look for Me.”ⁱ</p> <p>(21) But to Israel He said, “All day long I have stretched forth My hands towards a disobedient and arrogant people.”^j</p> <p>Chapter 11</p> <p>(1) I say then, Has God cast away His people? God forbid. I also am an Israelite, of the descent of Abraham, <i>of</i> the tribe of Benjamin.</p> <p>(2) God has not cast away His people whom He foreknew. Do you not know what the Scripture says about Elijah? how he made intercession to God against Israel, saying,</p> <p>(3) “Lord, they have killed Your prophets, and torn down Your altars; and I am left alone, and they seek my life.”^a</p> <p>(4) But what was God's answer to him? “I have reserved to Myself seven thousand men, who have not bowed the knee to <i>the image of</i> Baal.”^b</p> <p>(5) Even so then at this present time also there is a remnant according to the chosen by grace.</p> <p>(6) And if by grace, then <i>is it</i> no longer by works: otherwise grace is no longer grace. But if <i>it is</i> by works, then is it no longer grace: otherwise work is no longer work.</p>

10:20i - Is. 65:1
11:4b - I Ki. 19:18

10:21j - Is. 65:2

11:3a - I Ki. 19:10

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<p>(7) What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded</p> <p>(8) (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.</p> <p>(9) And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:</p> <p>(10) Let their eyes be darkened, that they may not see, and bow down their back alway.</p> <p>(11) I say then, Have they stumbled that they should fall? God forbid: but <i>rather</i> through their fall salvation <i>is come</i> unto the Gentiles, for to provoke them to jealousy.</p> <p>(12) Now if the fall of them <i>be</i> the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?</p> <p>(13) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:</p> <p>(14) If by any means I may provoke to emulation <i>them which are</i> my flesh, and might save some of them.</p> <p>(15) For if the casting away of them <i>be</i> the reconciling of the world, what <i>shall</i> the receiving <i>of them be</i>, but life from the dead?</p> <p>(16) For if the firstfruit <i>be</i> holy, the lump <i>is</i> also <i>holy</i>: and if the root <i>be</i> holy, so <i>are</i> the branches.</p>	<p>(7) What then? Israel has not obtained that which he searches for; but the chosen have obtained it, and the rest were blinded.</p> <p>(8) (As it is written, “God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) to this very day.”^c</p> <p>(9) And David said, “Let their table be made a snare, and a trap, and a stumbling block, and a payment to them:</p> <p>(10) Let their eyes be darkened, that they may not see, and bow down their back always <i>with burdens</i>.”^d</p> <p>(11) I say then, Have they stumbled that they should fall? God forbid: but <i>rather</i> through their fall salvation <i>has come</i> to the Gentiles {non-Jews}, to provoke them to jealousy.</p> <p>(12) Now if their fall <i>results in</i> the riches of the world, and their diminishing <i>results in</i> the riches of the Gentiles {non-Jews}; how much more their fullness?</p> <p>(13) I speak to you Gentiles {non-Jews}, since I am the apostle of the Gentiles {non-Jews}, I magnify my office:</p> <p>(14) If by any means I may provoke <i>those who are</i> my kinsmen to imitate me, and might save some of them.</p> <p>(15) Because if their casting away <i>results in</i> the reconciling of the world, what <i>will</i> their receiving <i>be</i>, but life from the dead?</p> <p>(16) If the first-fruit <i>is</i> holy, the lump <i>is</i> also <i>holy</i>: and if the root <i>is</i> holy, so <i>are</i> the branches.</p>
11:8c - Is. 29:10	11:10d - Ps. 69:22f

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<p>(17) And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;</p> <p>(18) Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.</p> <p>(19) Thou wilt say then, The branches were broken off, that I might be grafted in.</p> <p>(20) Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:</p> <p>(21) For if God spared not the natural branches, <i>take heed</i> lest he also spare not thee.</p> <p>(22) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in <i>his</i> goodness: otherwise thou also shalt be cut off.</p> <p>(23) And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.</p> <p>(24) For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural <i>branches</i>, be grafted into their own olive tree?</p> <p>(25) For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.</p>	<p>(17) And if some of the branches are broken off, and you, being a wild olive tree, were grafted in among them, and with them partake of the root and fatness of the olive tree;</p> <p>(18) Do not boast against the branches. But if you boast, <i>remember that you do not bear the root, but the root bears you.</i></p> <p>(19) You will say then, The branches were broken off, that I might be grafted in.</p> <p>(20) Well; because of unbelief they were broken off, and you stand by faith. Do not be high-minded {arrogant}, but fear:</p> <p>(21) Because if God did not spare the natural branches, <i>take heed</i> lest He also not spare you.</p> <p>(22) Consider therefore the goodness and severity of God: on those who fell, severity; but towards you, goodness, if you continue in <i>His</i> goodness: otherwise you also shall be cut off.</p> <p>(23) And they also, if they do not continue to live in unbelief, will be grafted in: because God is able to graft them in again.</p> <p>(24) If you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more will these, who are the natural <i>branches</i>, be grafted into their own olive tree?</p> <p>(25) Brothers I do not want you to be ignorant of this mystery, lest you should be wise in your own conceit; that blindness in part has come upon Israel, until the fullness of the Gentiles {non-Jews} has come in.^e</p>
<p>11:25e – until the fullness of the Gentiles has come in – Israel’s blindness towards Jesus will be removed when the last Gentile who will accept Him before the Rapture has accepted Him</p>	
<p>45.031 Romans Chapter 11 (Page 3307)</p>	

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<p>(26) And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:</p> <p>(27) For this is my covenant unto them, when I shall take away their sins.</p> <p>(28) As concerning the gospel, <i>they are</i> enemies for your sakes: but as touching the election, <i>they are</i> beloved for the fathers' sakes.</p> <p>(29) For the gifts and calling of God <i>are</i> without repentance.</p> <p>(30) For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:</p> <p>(31) Even so have these also now not believed, that through your mercy they also may obtain mercy.</p> <p>(32) For God hath concluded them all in unbelief, that he might have mercy upon all.</p> <p>(33) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable <i>are</i> his judgments, and his ways past finding out!</p> <p>(34) For who hath known the mind of the Lord? or who hath been his counselor?</p> <p>(35) Or who hath first given to him, and it shall be recompensed unto him again?</p> <p>(36) For of him, and through him, and to him, <i>are</i> all things: to whom <i>be</i> glory forever. Amen.</p>	<p>(26) And so all Israel will be saved: as it is written, “There will come out of Zion the Deliverer, and He will turn away ungodliness from Jacob:”^f</p> <p>(27) “Because this is My covenant to them, when I will take away their sins.”^g</p> <p>(28) As concerning the gospel, <i>they are</i> enemies for your sakes: but concerning the chosen, <i>they are</i> beloved for the forefathers' sakes.</p> <p>(29) Because the gifts and calling of God <i>are</i> without repentance.</p> <p>(30) Because as you in times past had not believed God, yet now have obtained mercy through their unbelief:</p> <p>(31) Even so have these also now not believed, that through your mercy they also may obtain mercy.</p> <p>(32) Because God has concluded them all in unbelief, that He might have mercy upon all.</p> <p>(33) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable <i>are</i> His judgments, and His ways past finding out!</p> <p>(34) “Who has known the mind of the Lord? or who has been His counselor?”^h</p> <p>(35) Or “who has first given to Him, that it may be paid back to him again?”ⁱ</p> <p>(36) Because of Him, and through Him, and to Him, <i>are</i> all things: to Whom <i>be</i> glory forever. Amen {Let it be}.</p>
11:26f - Is. 59:20f 11:35i - Job 35:7;41:11	11:27g - Is. 27:9 11:34h - Is. 40:13f
45.032 Romans Chapter 11 (Page 3308)	