Romans 11:4-6

Romans 11:4-Paul Cites 1 Kings 19:18 To Teach That God Has Not Rejected Israel Because He Has Set Aside A Remnant Of Believers In Israel

Thus far in our studies of Romans chapter eleven we noted Romans 11:1 and in this passage Paul poses a rhetorical question that is the result of an inference that could be implied from his teaching in Romans chapters nine and ten, namely that God has rejected Israel. He emphatically rejects this idea and then presents himself as living proof that this is not the case.

Then, in Romans 11:2, he emphatically declares that God has by no means rejected the nation of Israel whom He foreknew. Next, in Romans 11:3, he cites 1 Kings 19:10 to demonstrate that God has not rejected Israel. In this passage, Elijah pleaded with the Father against Israel when he was the lone surviving prophet in Israel who was alone in the desert because he was fleeing Jezebel who sought to murder him.

Now, Romans 11:4, Paul presents the Father’s response to Elijah’s complaint against Israel by citing 1 Kings 19:18, which records God telling him that He had set aside a remnant composed of seven thousand men in Israel that had not bowed the knee to Baal. He states in Romans 11:5 that in the same way that God set aside a remnant for Himself in a Elijah’s day so He had done so in Paul’s day in the mid first century. Therefore, Romans 11:1-5 teaches that God has not rejected Israel because He has set aside a remnant of believers at the present time.

Romans 11:4, “But what is the divine response to him? ‘I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.’”

“But” is the adversative use of the conjunction alla (ἀλλα) (al-lah), which introduces a statement that stands in direct contrast to Elijah’s complaint to the Father against Israel that is quoted by Paul in Romans 11:3 from 1 Kings 19:10 and 14.

Romans 11:3, “Lord, they have murdered Your prophets. They have destroyed Your altars. I myself alone am left. Also, they are making it a top priority to diligently, earnestly and tenaciously seek my life, sparing no expense to do so because it is of great value to them!”

In this passage, Elijah pleaded with the Father against Israel when he was the lone surviving prophet in Israel who was alone in the desert because he was fleeing Jezebel who sought to murder him.

Now in Romans 11:4, Paul employs the strong adversative conjunction alla in order to introduce a statement that is in direct contrast to the idea that Elijah is the only believer in Israel who has not succumbed to idolatry. The Father’s response to
Elijah’s complaint against Israel is that He had set aside a remnant composed of seven thousand men in Israel that had not bowed the knee to Baal. We will translate *alla*, “however, in direct contrast.”

Romans 11:4, “But what is the divine response to him? ‘I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.’”

“What” is the accusative neuter singular form of the interrogative pronoun *tis* (τίς) (tis), which asks a question and functions as an accusative direct object meaning it is receiving the action of the verb *lego*.

“The divine response” is the articular nominative masculine singular form of the noun *chrematismos* (χρηματισμός) (khray-mat-is-mos), which refers to an act whereby God the Father verbally and authoritatively responds to Elijah’s prayer against Israel by giving Elijah revelation of His plan for Israel.

Commenting on this word Colin Brown writes, “This word is found in secular Greek from Plato onwards in the sense of money-making (Rep. 2, 357c). But it is also a term for an official answer, instruction or decree and also a divine answer in Hellenism (Theological Dictionary of the New Testament, volume 9, page 482). In the LXX it means dispatch (2 Macc. 11:17), oracle (Prov. 31:1; Isa. 13:1), and divine direction (2 Macc. 2:4). In the NT it is found only at Romans 11:4…The instance affords a precedent and example for Paul to argue ‘So too at the present time there is a remnant chosen by grace’ (verse 5). The argument is concerned to show that God has not rejected altogether his ancient people, and that God’s way of working now is the same as it was in time past under the old covenant.” (*The New International Dictionary of New Testament Theology*, Colin Brown, General Editor, volume 3, page 325, Regency, Reference Library, Zondervan Publishing House, Grand Rapids, Michigan, 1967, 1969, 1971)

Reicke make the following commenting regarding this word, he writes, “In spite of the linguistic link between *entynchano* and *chrematismos* Elijah is thought of, not as an attorney submitting written petitions, not as a mantic practicing incubation, but as a man of God receiving revelations.” (*Theological Dictionary of the New Testament*, volume 9, page 482; Gerhard Kittel, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964)

Therefore, in Romans 11:4, the noun *chrematismos* refers to the content of divine revelation that Elijah received from the Father in response to his prayer against Israel.

The word’s articular construction signifies that it functions as a nominative subject meaning that it is performing the action the verb *lego* indicating that the Father gave the response to Elijah’s prayer against Israel, and which response is recorded in 1 Kings 19:18. We will translate *chrematismos*, “divine response.”
“Says” is the third person singular present active indicative form of the verb *lego* (λέγω), which refers to the “content” of what Paul is quoting from in 1 Kings 19:18 that records the Lord’s response to Elijah’s prayer against Israel.

This is a “perfective” present, which is used to emphasize the results of a past action. Therefore, the “perfective present” of the verb *lego* emphasizes that even though 1 Kings 19:18 records the Lord’s response to Elijah’s prayer against Israel centuries ago in the past, it still speaks today to the citizens of Israel and applies to Israel in Paul’s day.

The active voice indicates the quotation from 1 Kings 19:18, as the subject produces the action of the verb.

The indicative mood is an ‘interrogative’ indicative meaning that it is used to ask a question, which Paul answers by quoting from 1 Kings 19:18.

We will translate *lego*, “does say.”

**Romans 11:4, “But what is the divine response to him? ‘I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.’”**

“To him” is the dative masculine singular form of the intensive personal pronoun *autos* (αὐτός) (ow-tos), which refers of course to Elijah.

The word functions as a “dative indirect object” meaning that the word is that to or for which the action of the verb is performed. When the verb is in the active voice as we have here in Romans 11:4, the indirect object receives the direct object. The direct object in our passage is the interrogative pronoun, which refers to the content of what is recorded in 1 Kings 19:18. Therefore, as the indirect object, *autos* indicates that Elijah is receiving that which is quoted from 1 Kings 19:18, which records the Lord’s response to Elijah’s prayer against Israel that reveals that Elijah is not alone in Israel but rather God had set aside for Himself a remnant of believers. We will translate *autos*, “to him.”

Corrected translation thus far of Romans 11:4: “However, in direct contrast, what does the divine response say to him?”

**Romans 11:4, “But what is the divine response to him? ‘I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.’”**

Paul is quoting from 1 Kings 19:18, which records the Lord’s response to Elijah’s prayer. 1 Kings 18:1-40 records Elijah’s courageous victory in standing up Ahab and the prophets of Baal. On the heels of this great victory, Elijah achieves another one by praying to God persistently in accordance with His will to bring rain to Israel. However, after these two great victories that the Lord gave Elijah, Jezebel, Ahab’s wife got wind of Elijah’s victory over the prophets of Baal and his execution of them. She sends a threatening letter to the prophet and seeks to assassinate him. Elijah in turn out of despair for his life, prays to God against Israel
but God responds by telling Elijah that He has set aside for Himself a remnant of believers who will not bow to Baal.

1 Kings 19:1-18, “Now Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, ‘So may the gods do to me and even more, if I do not make your life as the life of one of them by tomorrow about this time.’ And he was afraid and arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die, and said, ‘It is enough; now, O LORD, take my life, for I am not better than my fathers.’ He lay down and slept under a juniper tree; and behold, there was an angel touching him, and he said to him, ‘Arise, eat.’ Then he looked and behold, there was at his head a bread cake baked on hot stones, and a jar of water. So he ate and drank and lay down again. The angel of the LORD came again a second time and touched him and said, ‘Arise, eat, because the journey is too great for you.’ So he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mountain of God. Then he came there to a cave and lodged there; and behold, the word of the LORD came to him, and He said to him, ‘What are you doing here, Elijah?’ He said, ‘I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away.’ So He said, ‘Go forth and stand on the mountain before the LORD.’ And behold, the LORD was passing by! And a great and strong wind was rending the mountains and breaking in pieces the rocks before the LORD; but the LORD was not in the wind. After the wind an earthquake, but the LORD was not in the earthquake. After the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of a gentle blowing. When Elijah heard it, he wrapped his face in his mantle and went out and stood in the entrance of the cave. And behold, a voice came to him and said, ‘What are you doing here, Elijah?’ Then he said, ‘I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away.’ So He said, ‘Go forth and stand on the mountain before the LORD.’ And behold, the LORD was passing by! And a great and strong wind was rending the mountains and breaking in pieces the rocks before the LORD; but the LORD was not in the wind. And after the wind an earthquake, but the LORD was not in the earthquake. After the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of a gentle blowing. When Elijah heard it, he wrapped his face in his mantle and went out and stood in the entrance of the cave. And behold, a voice came to him and said, ‘What are you doing here, Elijah?’ Then he said, ‘I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away.’ The LORD said to him, ‘Go, return on your way to the wilderness of Damascus, and when you have arrived, you shall anoint Hazael king over Aram; and Jehu the son of Nimshi you shall anoint king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place. It shall come about, the one who escapes from the sword of Hazael, Jehu shall put to death, and the one who escapes from the sword of Jehu,
Elisha shall put to death. Yet I will leave 7,000 in Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him.””

Paul only quotes the first statement that appears in 1 Kings 19:10 since it is the only part of the text that is relevant to the point he is making in Romans 11:4. He is not quoting the Septuagint translation exactly and appears to be closer to the MT (Masoretic text). He adds the reflexive pronoun emautou, “for Myself” to emphasize his point and changes the tenses of the initial verb from future to aorist because he is of course speaking from his own perspective.

Romans 11:4, “But what is the divine response to him? ‘I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.’”

“I HAVE KEPT” is the first person singular aorist active indicative form of the verb kataleipo (κατέλειπω) (kat-al-i-po), which is composed of the verb leipo, “to leave behind” and is intensified by the preposition kata.

In classical Greek the word primarily means “to leave behind” such as leaving a certain location or a person in the sense of breaking a relationship or contract. The word appears in the papyri where it relates to property left or bequeathed.

In the Septuagint, the verb applies to the leaving of descendants (Deuteronomy 28:54; Proverbs 20:7). This meaning in the Septuagint appears in the Greek New Testament (See Mark 12:19; Luke 20:31).

Kataleipo is used often of leaving behind a place or a person (Matthew 19:5; Mark 10:7; Hebrews 11:27). The classical meaning of “breaking a relationship or contract” is found in Matthew 19:5, Mark 10:7 and Ephesians 5:31 of leaving one’s father and mother in order to be married to a wife. It can also mean “to be neglected” or “left without help” (Luke 10:40; Acts 24:27). The verb can also refer to “forsaking a path” or “destiny” in Hebrews 11:27 and 2 Peter 2:15.

Although the verb kataleipo means “to leave behind,” in Romans 11:4 it means “to reserve” since it is used with the reflexive pronoun emautou, “for Myself.” Therefore, it refers to the act of God “reserving” a remnant of believers in Elijah’s day.

The first person singular form of the verb is a reference of course to the Father since Elijah is receiving a response from his prayer and all prayer according to Scripture is to be made to the Father.

The aorist tense of the verb is a “culminative” or “consummative” aorist tense, which is used to emphasize the cessation of an act or state. This type of aorist views an event in its entirety but regarding it from the viewpoint of its existing results. Therefore, the “culminative” aorist views God the Father reserving for Himself in Elijah’s day, seven thousand believers. But regards this obedience from the standpoint of its existing results, which is that God has not rejected the nation of Israel.
The active voice of the verb indicates that God the Father as the subject performs the action of the verb.

The indicative mood is “declarative” presenting this Pauline assertion as an unqualified statement of Bible doctrine.

We will translate the verb kataleipo, “I have reserved.”

Corrected translation thus far of Romans 11:4: “However, in direct contrast, what does the divine response say to him? I have reserved…”

Romans 11:4, “But what is the divine response to him? ‘I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.’”

“For Myself” is the dative first person masculine singular form of the personal pronoun emautou (ἐμαυτοῦ) (em-ow-too), which indicates that the subject, God the Father, is also the object of the action of the verb kataleipo, “I have reserved” emphasizing the Father’s participation in this verbal action. It emphasizes that God the Father alone was responsible for reserving the remnant of 7000 in Elijah’s day. The word speaks of God’s sovereignty.

The word functions as a dative of advantage indicating that the Father reserved this remnant “for the benefit of” Himself. We will translate emautou, “for the benefit of Myself.”

Corrected translation thus far of Romans 11:4: “However, in direct contrast, what does the divine response say to him? ‘I have reserved for the benefit of Myself…”

Romans 11:4, “But what is the divine response to him? ‘I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.’”

“SEVEN THOUSAND MEN” is composed of the accusative masculine plural form of the cardinal number heptakis-chilioi (ἑπτάκις χιλιῶν) (hep-tak-is-khil-ee-oy), “SEVEN THOUSAND” and the accusative masculine plural form of the noun aner (ἀνήρ) (an-ayr), “MEN.”

In classical Greek, aner primarily designates man as opposed to woman whereas anthropos designated man as opposed to the animal kingdom or angels. Aner was used to denote adult male as opposed to a boy. It was also used to denote a husband as opposed to a wife. The word even was used for a war hero. In fact, a related term, andrizomai means, “manly” and implied strength or courage.

In Romans 11:4, the noun aner refers to a male as opposed to a female. It functions as an accusative direct object meaning that it is receiving the action of the verb kataleipo, “I have reserved.”

The cardinal number heptakis-chilioi is a compound adjective composed of the adverb heptakis, “seven times” and the numeral chilioi, “thousand.” The word
appears often in the Septuagint but only once in the Greek New Testament, here in Romans 11:4.

In Romans 11:4, it is modifying the noun *aner*, “*men*.” The seven thousand is taken by some as a symbolic number as is often the case in the Scriptures with the number seven and its multiples. However, it is better to take it as a literal number since in context, the seven thousand mentioned by the Lord to Elijah in 1 Kings 19:18 appear in 1 Kings 20:15 who accompanied Ahab, the king of Israel in defeating the king of Aram (Syria), Ben-hadad.

Notice, that the Lord does not mention women as part of this remnant, thus the number of this remnant in Israel in the days of Elijah was significantly higher than seven thousand.

In Romans 11:4, Paul is not saying that there was a remnant of seven thousand in Israel in his day but rather, he is simply quoting from 1 Kings 19:18 to support his teaching that God has not rejected Israel altogether. Paul is saying that just as in the days of Elijah when God had reserved for Himself a remnant of at least 7000 believers so in his day in the first century, God had reserved a remnant of believers in Israel, thus demonstrating that He had not rejected Israel altogether.

We will translate the expression *heptakischilious andras*, “*seven thousand men*.”

Corrected translation thus far of Romans 11:4: “*However, in direct contrast, what does the divine response say to him? ’I have reserved for the benefit of Myself seven thousand men…’*”

Romans 11:4, “*But what is the divine response to him? ’I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.’*”

“*Who*” is the nominative masculine plural form of the qualitative relative pronoun *hostis* (δῶσις) (hos-tis), which is composed of the relative pronoun *hos* and the interrogative pronoun *tis*.

The word is an indefinite relative pronoun found in Greek literature from the time of Homer. In the Iliad and Odyssey Homer used *hostis* both as an indefinite relative pronoun (“anyone” Odyssey 1:47; “the man who,” Iliad 21:347) and in indirect interrogation (“what man can he be?” Iliad 3:192; Liddell and Scott). Herodotus used *hostis* as an indefinite relative pronoun (“who,” Histories 8:65; Liddell and Scott).

In the Septuagint, *hostis* occurs over 100 times and can mean “who, whom, which,” etc. It is substituted for several Hebrew terms or phrases but mainly for `asher which has the closest meaning to *hostis*. *Hostis* and *hos* are not distinguished in the Septuagint.

The relative pronoun *hostis* appears 150 times in the Greek New Testament.
The New Thayer’s Greek-English Lexicon lists the following meanings for the word (page 457): (1) whoever, every one who (2) It refers to a single person or thing, but so that regard is had to a general notion or class to which this individual person or thing belongs, and thus it indicates quality: one who, such a one as, of such a nature that. (3) It serves to give a reason, such as (4) It is put for the interrogative *tis* in direct questions.

Bauer, Gingrich and Danker lists the following three-fold usage for the word (A Greek-English Lexicon of the New Testament and Other Early Christian Literature pages 586-587): (1) generically or generalizing: whoever, every one who with the aorist indicative, future indicative, an (*ean*) by which the indefiniteness of the expression is heightened (2) qualitatively to indicate that persons (or things) belong to a certain class (such a one); to emphasize a characteristic quality, by which a preceding statement is to be confirmed who (to be sure, by his very nature). (3) *hostis* takes the place of the simple relative *hos*, *he*, *ho*; this occurs rarely in classical usage.

The relative pronoun *hostis* agrees in gender (masculine) and number (plural) with its antecedent, which is the accusative masculine plural form of the noun *aner* “men.” It is used by Paul in a “qualitative” sense indicating that the remnant of seven thousand in Elijah’s day belongs to a certain class in Israel, namely believers. It emphasizes the character or nature of this group or the characteristic quality of this group. Therefore, *hostis* emphasizes that these seven thousand Israelites in Elijah’s day were unique in character in contrast with the rest of idolatrous Israel in that they were believers.

The word functions as a “nominative subject” meaning that the word is performing the action of the verb *kampto*, “HAVE BOWED” whose meaning it emphatically negated by the emphatic negative adverb *ou* (*où*) (oo), “NOT.”

We will translate *hostis*, “who are indeed of such character and of a particular class of individuals.”

Corrected translation thus far of Romans 11:4: “However, in direct contrast, what does the divine response say to him? ‘I have reserved for the benefit of Myself seven thousand men, who are indeed of such character and of a particular class of individuals…””

Romans 11:4, “But what is the divine response to him? ‘I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.””

“HAVE NOT BOWED” is composed of the emphatic negative adverb *ou* (*où*) (oo), “NOT” and the third person plural aorist active indicative form of the verb *kampto* (*κόμπτω*) (kamp-to), “HAVE BOWED.”

The use of *kampto* is attested in the works of Homer (from the 8th century B.C.), Sophocles and Aeschylus (from the 5th century B.C.), in papyri and in
Philo. It was used by Homer of those taking a seat or sitting down to rest (Iliad 7, 118; 19, 72). The verb is often found in conjunction with the word *gonu* with the sense of bending the knee in order to sit down or rest. Also, *kamptein* (the infinitive form) is found alone with the same meaning “to sit down.” However, as in the Septuagint and later in the New Testament there does not appear to be any religious formula of prayer associated with this act of “bending one’s knee.”

Liddell and Scott list the following classical usages for the verb: (1) to bend the knee so as to sit and rest (2) to turn or guide a horse or chariot around the turning post and head for the stretch end of the race. (3) (metaphorically) to make the last turn in the course of life. (4) of seamen, double a headland. (5) (in music) turns and twists (6) (metaphorically) to bow down, humble; (passive) to be bent or bowed down. (7) to be moved with pity.

There are 20 occurrences of *kampto* in the Septuagint where it is used of: (1) the bowing of one’s head (Isaiah 58:5). (2) of adversaries bowing at the feet of David (2 Sam. 22:40 [LXX 2 Kings 22:40]). (3) of a captain who fell on his knees before Elijah (2 Kings 1:13 [LXX 4 Kings 1:13]). (4) of Jehoram who, being shot with an arrow by Jehu sunk down in his chariot (2 Kings 9:24 [LXX 4 Kings 9:24]).

It is also related to worship in the Septuagint (1 Chron. 29:20; 2 Chron. 29:29; Isaiah 45:23). *Kampto* is used to describe Daniel’s posture of prayer when he kneeled upon his knees 3 times a day and prayed (Dan. 6:10).

*Kampto* appears only 4 times in the Greek New Testament (Rom. 11:4; 14:11; Eph. 3:14; Phil. 2:10). It is always found in conjunction with the noun *gonu* and in this connection it is used transitively with *gonu* as object (Rom. 11:4; Eph. 3:14) and intransitively with *gonu* as subject (Rom. 14:11; Phil. 2:10).

Heinrich Schlier commenting on the word’s New Testament usage, writes, “*Kamptein gonu* (*gonata*) is the gesture of full inner submission in worship to the one whom we bow the knee. Thus in Rom. 14:11 bowing the knee is linked with confession within the context of a judgment scene, and in Phil. 2:10 it again accompanies confession with reference to the worship of the exalted Kurios Jesus by the cosmos. At Romans 11:4 *kamptein* *gonu* te *Baal* signifies surrender to Baal, and at Eph. 3:14 the formula *kampto* to *gonata* pros ton theon is a solemn description of the attitude of submission to God in prayer. The figurative use of the expression *kamptein* to *gonata* in connection with the demand to cast oneself down and repent makes it clear that *kamptein* ta *gonata* may also be understood as a gesture of humble obedience” (Theological Dictionary of the New Testament volume 3, pages 594-595).

In Romans 11:4, the verb *kampto* means “to bow” and is used with the noun *gonu*, “knee” and with the Canaanite deity, Baal as its object and refers to an over act of worshipping this deity. The word’s meaning is emphatically negated by the emphatic negative adverb *ou*, which means “never.”
The aorist tense of the verb is a “constative” aorist describing in summary fashion the fact that this remnant of seven thousand in Elijah’s day never worshipped Baal.

The active voice indicates that the remnant of seven thousand in Elijah’s day as the subject performed the action of never worshipping the Canaanite deity, Baal.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of fact.

We will translate the expression *ouk ekampsan*, “have never bowed.”

“THE KNEE” is the accusative neuter singular form of the noun *gonu* (γόνυ) (gon-oo), which is used in relation to the worship of Baal.

The word functions as an accusative direct object meaning that it is receiving the action of the verb *kampto*, “have bowed” whose meaning is emphatically negated by *ou*, “never.”

Corrected translation thus far of Romans 11:4: “However, in direct contrast, what does the divine response say to him? ‘I have reserved for the benefit of Myself seven thousand men, who are indeed of such character and of a particular class of individuals that have never bowed a knee…””

Romans 11:4, “But what is the divine response to him? ‘I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.’”

“TO BAAL” is composed of the dative feminine singular form of the definite article *ho* (ὁ) (ho), “TO” and the genitive masculine singular form of the proper name *Baal* (Βάαλ) (bah-al), “BAAL.”

The apostle Paul is the only New Testament writer that makes a reference to the ancient Canaanite god, Baal who is sometimes identified with Hadad. Baal was the storm god worshipped throughout the ancient Near East.

The original Semitic name had a consonant between the two vowels that does not occur in Greek or English. The word itself means “lord,” or “master” or “owner” and should never be confused with *kurios*, “Lord.” Baal was considered to be the grandson of El and controlled rain, wind and clouds and was considered as responsible for fertility. This forms the basis for the sexual orgies that constituted part of the worship of this deity. He was depicted by artists as a man with a thunderbolt in his left hand, a club in the other and a helmet with the horns of a bull.

Depending on the location in which he was worshipped, he was called by various names such as Baal-gad, Baal-hamon, Baal-hermon and Baal-Peor. The idols of this god as a group were the *Baalim*, which is the masculine form of Baal.

Baal first appears in the Old Testament in Numbers 24:21. The Israelites were wandering in the wilderness and arrived in Moab and there many in Israel got involved in licentious worship. This Canaanite deity continued to plague Israel for
approximately 800 years from the time of their sojourn in Moab through the period of the judges (Judges 2, 6, 8, 10), the monarchy (1 Samuel 12:10) and the divided kingdom (1 Kings 16, 18, 22) until the time of the Babylonian captivity of Judah.

The most famous incident in the Old Testament associated with Baal worship occurred when Elijah challenged Jezebel’s 450 Baal prophets to a contest on Mount Carmel and defeated them, causing Jezebel to take a contract out on the prophet.

In Romans 11:4, the word is used with reference to the worship of this Canaanite deity in Elijah’s day where in response to Elijah’s prayer against Israel, the Father declared to the prophet that He had reserved for Himself a remnant of seven thousand believers who never bowed the knee to this deity.

The proper name Baal functions as a dative direct object meaning that the Canaanite god, Baal never received worship from the remnant of seven thousand believers in Elijah’s day and that they never had a personal relationship with Baal.

The word is in the masculine gender, however, article before the word is feminine. The reason for this is that when a passage in the Old Testament was read, pious Jews would not use the word and would apparently substitute the noun bosheth (πασχάλω), “shame,” which is feminine. Thus, the feminine article before the masculine name Baal indicates contempt for this Canaanite deity.

Completed corrected translation of Romans 11:4: “However, in direct contrast, what does the divine response say to him? ‘I have reserved for the benefit of Myself seven thousand men, who are indeed of such character and of a particular class of individuals that have never bowed a knee to Baal.’”

Therefore, in Romans 11:4, Paul presents the Father’s response to Elijah’s complaint against Israel by citing 1 Kings 19:18, which records God telling him that He had set aside a remnant composed of seven thousand men in Israel that had not bowed the knee in worship to the Canaanite deity, Baal. This passage supports Paul’s statement in Romans 11:2 that God has not rejected the nation of Israel altogether.

Romans 11:2, “God the Father has by no means rejected His people whom He knew in advance. Or, have you totally forgotten what the Scripture says about Elijah, how he repeatedly pleaded with God the Father against Israel?”

God has by no means rejected the nation of Israel altogether because of her rejection of Jesus of Nazareth as their Messiah because He has reserved for Himself a remnant of believers just as He did in Elijah’s day. This recalls Paul’s remnant doctrine, which he taught in Romans 9:27-29 and 10:16.

In Romans 9:27, Paul cites Isaiah 10:22 to teach that only a remnant of Jews throughout history will be saved, which supports his premise in Romans 9:6 that not all racial Israel is considered by God to be spiritual Israel, children of the promise and spiritual descendants of Abraham.
Romans 9:27, “However, Isaiah cries out over Israel, ‘Though the number which is the posterity descended from Israel is like the sand, which is by the sea only the remnant will be delivered.’”

Then, in Romans 9:28, Paul quotes from Isaiah 10:23 to warn unregenerate Israel of eternal condemnation in that the Lord Jesus Christ will execute this judgment thoroughly and decisively.

Romans 9:28, “In fact, the Lord will execute judgment upon the inhabitants of the land thoroughly and decisively.”

In Romans 9:29, Paul quotes Isaiah 1:9 to teach that if the Lord had not been merciful by leaving a remnant in Israel that it would have become like Sodom and would have been make like Gomorrah in that not only would the nation have been destroyed but all its citizens would have suffered eternal condemnation as well.

Romans 9:29, “So that just as Isaiah predicts, ‘If the Lord over the armies had not left to us descendants and He has, we would have become like Sodom and in addition like Gomorrah, we would have been made like.’”

The reason why there will always be a remnant of believers in Israel is the four unconditional covenants that God made with Israel. The four unconditional covenants to Israel: (1) Abrahamic deals with the race of Israel (Gen. 12:1-3; 13:16; 22:15-18). (2) Palestinian is the promise of land to Israel (Gn. 13:15; Num. 34:1-12). (3) Davidic deals with the aristocracy of Israel (2 Sam. 7:8-17) (4) New deals with the future restoration of Israel during the millennium (Jer. 31:31-34).

The word used most often in the Old Testament to express the covenant concept is the Hebrew noun בְּרִית (brith). A general characteristic of the OT בְּרִית is its unalterable and permanently binding character.

There two categories of covenants: (1) Conditional (2) Unconditional. The fulfillment of unconditional covenants depended entirely upon the faithfulness of God rather than the man whereas the fulfillment of a conditional covenant depended upon the faithfulness of man.

In a conditional covenant, that which was covenanted depended on the recipient of the covenant for its fulfillment, not on the one making the covenant. Certain obligations or conditions would need to be kept by the recipient of the covenant before the giver of the covenant would be obligated to fulfill what was promised. This type of covenant has an “if” attached to it. The Mosaic Covenant made by God with Israel is an example of a conditional covenant.

In an unconditional covenant, on the other hand, that which was covenanted depended for its fulfillment solely on the one making the covenant. That which was promised was sovereignly given to the recipient of the covenant on the authority and integrity of the one making the covenant, entirely apart from the merit or response of the receiver. It was a covenant with no “if” attached to it whatsoever.
Now we need to clarify an important aspect of an unconditional covenant. An unconditional covenant which binds the one making the covenant to a certain course of action, may have blessings attached to it that are conditioned on the response of the recipient. That response is simply faith or to trust that God will deliver on His promise. The fulfillment of unconditional covenants does not depend on the continued obedience of the recipient but rather the integrity and faithfulness of God who instituted the covenant. Therefore, God will always have a remnant of believers in Israel since He is faithful to His promises to the nation of Israel that appear in these covenants.
Paul in Romans 11:5 teaches that in the same way that God set aside a remnant for Himself in Elijah’s day so He had done so in Paul’s day according to His sovereign grace.

Romans 11:5, “In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.”

“In the same way” is the adverb of manner houtos (ὁὗτος) (hoo-tos), which introduces a comparative clause that draws a comparison between the preceding statement in Romans 11:4 with the one to follow here in Romans 11:5.

In Romans 11:4, Paul presents the Father’s response to Elijah’s complaint against Israel by citing 1 Kings 19:18, which records God telling him that He had set aside a remnant composed of seven thousand men in Israel that had not bowed the knee to Baal.

Romans 11:4, “However, in direct contrast, what does the divine response say to him? ‘I have reserved for the benefit of Myself seven thousand men, who are indeed of such character and of a particular class of individuals that have never bowed a knee to Baal.’”

Now, in Romans 11:5, the adverb of manner houtos introduces a statement that teaches that in Paul’s day during the church age, just as in Elijah’s day God has set aside a remnant of believers for Himself according to His sovereign grace. Therefore, Paul is comparing what God did in Elijah’s day with what He is doing in his day. We will translate houtos, “in the same way.”

Romans 11:5, “In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.”

“Then” is the “inferential” use of the post-positive conjunction oun (οὖν) (oon), which denotes that Paul’s statement in Romans 11:5 is the result of an inference from his statements in Romans 11:1-4.

In Romans 11:1, Paul poses a rhetorical question that is the result of an inference that could be implied from his teaching in Romans chapters nine and ten, namely that God has rejected Israel. He emphatically rejects this idea and then presents himself as living proof that this is not the case.

Romans 11:1, “Therefore, I ask, God the Father has not rejected His people, has He? Absolutely not! Because I myself also am an Israelite, a biological descendant of Abraham, descended from the tribe of Benjamin.”

Then, in Romans 11:2, he emphatically declares that God has by no means rejected the nation of Israel whom He foreknew.
Romans 11:2, “God the Father has by no means rejected His people whom He knew in advance. Or, have you totally forgotten what the Scripture says about Elijah, how he repeatedly pleaded with God the Father against Israel?”

Next, in Romans 11:3, he cites 1 Kings 19:10 to demonstrate that God has not rejected Israel. In this passage, Elijah pleaded with the Father against Israel when he was the lone surviving prophet in Israel who was alone in the desert because he was fleeing Jezebel who sought to murder him.

Romans 11:3, “Lord, they have murdered Your prophets. They have destroyed Your altars. I myself alone am left. Also, they are making it a top priority to diligently, earnestly and tenaciously seek my life, sparing no expense to do so because it is of great value to them!”

Now, Romans 11:4, Paul presents the Father’s response to Elijah’s complaint against Israel by citing 1 Kings 19:18, which records God telling him that He had set aside a remnant composed of seven thousand men in Israel that had not bowed the knee to Baal.

Romans 11:4, “However, in direct contrast, what does the divine response say to him? ‘I have reserved for the benefit of Myself seven thousand men, who are indeed of such character and of a particular class of individuals that have never bowed a knee to Baal.’”

Then, in Romans 11:5, Paul employs the inferential use of the conjunction oun, which denotes that his statement in this passage is the result of an inference from his statements in verses 1-4.

In Romans 11:2-4, he taught that God had reserved a remnant of believers for Himself in Elijah’s day when the majority of Israelites were involved in idolatry and in verse one, he says that he is living proof that this is the case. In Romans 9:30-10:21, the apostle taught that the majority of Israelites in his day rejected Jesus of Nazareth, the incarnate Son of God as their Messiah. Therefore, Paul is saying, “If God reserved a remnant of believers for Himself in Elijah’s day when the majority of Israelites were unbelievers, we can infer that He is doing the same in our day when the majority of Israelites had rejected Christ.” We will translate oun, “therefore.”

Romans 11:5, “In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.”

“Also” is the “adjunctive” use of the conjunction kai (καί), which indicates that “in addition to” the remnant in Elijah’s day, God has set aside one in Paul’s day.

“There has come to be” is the third person singular perfect active indicative form of the verb ginomai (γίνομαι) (ghin-om-i), which means “to come into existence.”

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The third person singular form of the verb means “there” and refers to the remnant of believers that God has set aside for Himself in Israel in Paul’s day as indicated by the noun leimma, “remnant.”

The perfect tense of the verb is an “intensive” perfect emphasizing the results or present state produced by a past action. This indicates that the remnant of believers in Paul’s day were in existence as a result of God’s gracious sovereign decision in eternity past to elect them. The “intensive” perfect is best translated into English with a present tense since Paul’s emphasis is more concerned with the existing results rather than the action itself.

The active voice indicates that the subject, the remnant of believers in Paul’s day, performs the action of coming into existence in Paul’s day.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of fact.

We will translate ginomai, “there is in existence.”

Corrected translation thus far of Romans 11:5: “Therefore, in the same way also, there is in existence…”

Romans 11:5, “In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.”

“At the present time” is composed of the preposition en (ἐν), “at,” which is followed by adverb of time nun (νῦν) (noon), “present” and the dative masculine singular form of the noun kairos (καιρός) (ki-ros), “time.”

The preposition en is employed with the dative of time kairo and functions as a marker of a point of time. Therefore, the preposition en with the dative of time kairo indicates that God has set aside a remnant of believers “at the present time” meaning in Paul’s day in the mid first century. Therefore, we will translate the preposition en, “at.”

The adverb nun is a commonly used word with reference to time. It is found throughout classical writers such as Homer, Sophocles, Herodotus and Euripides, as well as in inscriptions, papyri, the LXX, Philo and Josephus.

In classical writings a number of nuances are expressed with the use of nun. Not only does it express time in the sense of “this present moment” but also with the sense of “the present time generally.”

Additionally, nun is employed: (1) To express time in the past. (2) To indicate the immediate sequence of one thing upon another, “then, therefore, thereafter.” (3) To show the sequence of one thing from another, “then, therefore.” (4) To strengthen or precipitate a command or call. (5) To strengthen a question, “what, then?”

Nun is used extensively in the Septuagint and is used to translate a number of Hebrew words which relate to time. In the Greek New Testament, a variety of
nuances are present, carrying forward the Hebrew concepts of time. It appears approximately 140 times in the Greek New Testament.

The majority of the instances in which the word appears are found in the writings of Luke, John and Paul. In the New Testament the word is used of the immediate present and to denote both a particular point in time as well as the extent of time. In this sense it occurs with a variety of verb tenses in order to give the constructions different nuances of meaning. In this way the writer could express himself according to his desire, e.g., using nun with aorist tense to make a contrast with the past, denoting the action or condition as beginning in the present.

*Nun* is also used in conjunction with other particles such as: (1) *de*, “but now” (2) *alla*, “but now” (3) *gar*, “for now” (4) *oude eti*, “not even now” (5) *kai*, “even now.”

There are other conjunctions as well that the word is employed with. In addition to the emphasis being placed upon the immediate present, *nun* is used to direct attention to the situation at a given time. Lastly, when *nun* is found with the article it functions as an adjective or a substantive.

In Romans 11:5, the adverb of time *nun* is used adjectivally modifying the noun *kairos*, which as we will note refers a particular or distinct moment in human history. The adverb of *nun* functioning as an adjective modifying *kairos* indicates that this particular moment in human history refers to the moment Paul wrote this epistle. Therefore, the word denotes “the present” moment in human history.

The definite article preceding the adverb of time *nun* functions as a substantivizer meaning that it converts the adverb into an adjective. Also, it emphasizes that this present moment in human history is “distinct” or “unique” from other periods of human history since Paul is speaking of the “this particular” moment in history when he wrote this epistle and the majority of Israelites had rejected Jesus Christ and only a remnant had believed in Him. Therefore, we will translate the articular form of the adverb *nun*, “this particular.”

The noun *kairos* was used in classical Greek referred to any “decisive crucial place or point, whether spatially, materially or temporally (Delling, “*kairos*,” Theological Dictionary of the New Testament, volume 3, page 455; Liddell and Scott, pages 859-860).

In classical Greek, the temporal sense of the word developed and came to dominate. The word had religious, ethical and philosophical overtones. The noun *kairos* translates nearly twenty Hebrew words in the Septuagint with the primary term being `eth.

In the Septuagint, the word was used as a temporal term denoting a “precise point in time” (Genesis 17:21, 23). The word is used often in a theological sense for “God’s time, His appointed time” where it concerns God’s actions in the salvation history of Israel (Exodus 34:18; Numbers 9:13; Deuteronomy 1:9, 16, 2009 William E. Wenstrom, Jr. Bible Ministries
It frequently brings to remembrance Israel’s military victories that God gave them (Deuteronomy 2:34; 3:4, 8, 12, 18, 21).

*Kairos* was used in eschatological sense for a “a point of time in the future” when God will act (Jeremiah 3:17). Although, the word usually denotes “a specific point or moment in time,” that may include “a distinct but long period of time.” In Romans 11:5, Paul employs the former usage.

The noun *kairos* is used often in a temporal sense in the Greek New Testament for a “distinct point in time.” It can have the following meanings in the Greek New Testament: (1) A fitting situation (2) A limited period of time marked by suitableness of circumstances, a fitting season (3) Opportunity (4) A limited period of time marked by characteristic circumstances (5) A destined time (6) A season in ordinary succession.

The noun *kairos* means a point of time or period of time, time, period, frequently with the implication of being especially fit for something and without emphasis on precise chronology. It means a moment or period as especially appropriate the right, proper, favorable time (at the right time). *Kairos* can refer to a fixed and definite time, the time when things are brought to crisis, the decisive epoch waited for or a strategic point in time.

In Romans 11:5, the noun *kairos* refers to a particular “moment in human history” when the majority of Israelites had rejected Jesus of Nazareth as their Messiah and only a remnant had believed in Him.

The word functions with the preposition *en* as a “dative of time” denoting a point of time in human history, which the word *nun* identifies as the present moment when Paul wrote this epistle when only a remnant of Israelites had exercised faith in Jesus Christ as their Savior. We will translate *kairos*, “moment in history.”

Therefore, the prepositional phrase *en to nun kairo* means, “at this particular moment in history.”

Corrected translation thus far of Romans 11:5: “*Therefore, in the same way also, there is in existence at this particular moment in history...*”

**Romans 11:5**, “In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.”

“A remnant” is the nominative neuter singular form of the noun *leimma* (λείμμα) (lime-mah).

The noun *hupoleimma* (ὑπόλειμμα) (hoop-ol-im-mah), “remnant,” which appears in Romans 9:27 is related to the noun *leimma*, “remnant,” which in turn is related to the verb *leipo*, “to leave” and speaks of “that which is left, remnant.” In Romans 9:27, Paul cites Isaiah 10:22 to teach that only a remnant of Jews throughout history will be saved.
Romans 9:27, “However, Isaiah cries out over Israel, ‘Though the number which is the posterity descended from Israel is like the sand, which is by the sea only the remnant will be delivered.’”

In Romans 9:27, *hupoleimma* speaks of those Jews in Paul’s day who had trusted in Jesus of Nazareth as Messiah in contrast to the majority of Jews who did not.

The Septuagint translation of Isaiah 10:22 uses the noun *kataleimma* (κατάλειμμα) (kata-ol-im-mah), “remnant.” This is insignificant since they are synonymous terms (Theological Dictionary of the New Testament volume 4, page 195).

In the Old Testament, in relation to the nation of Israel, a “remnant” referred to a small percentage of the population of the nation of Israel who survived divine judgment in the form of the Assyrian and Babylonian invasions and deportations. The concept has its roots in Deuteronomy 4:27-31; 28:62-68; 30:1-10.

In these passages, Moses warns Israel that they would be dispersed throughout the nations for their disobedience but would be brought back to the land based upon God’s grace and covenantal faithfulness. The prophets subsequent to Moses continued this doctrine when teaching the nation of Israel during the time each lived.

The Septuagint uses the noun *leimma* of a remnant in Israel during the days of King Hezekiah when Sennacherib invaded Israel and threatened to destroy Jerusalem (2 Kings 18:13-2 Kings 19:37). The prophet Jeremiah uses the word often of the remnant in his day (Jeremiah 40:11, 15; 41:10, 16; 42:2, 15, 19; 43:5; 44:7, 12, 14, 28; 44:28; 47:4, 5; 50:20). In Jeremiah 42:2 and 50:20 the remnant refers to those Israelites returning from the Babylonian captivity. Jeremiah uses the remnant of those Israelites who will experience the millennial reign of Christ (Jeremiah 23:3; 31:7).

Zechariah also speaks of a remnant of Israelites during the millennial reign of Christ (Zechariah 8:6, 11, 12). The prophet Micah also speaks of a future remnant of Israelites during the millennium (Micah 2:12; 4:7; 5:7-8; 7:18) and so does Zephaniah (3:13).

The remnant doctrine appears in the writings of Isaiah (Isaiah 10:20-22; 11:11, 16; 15:9; 16:14; 17:3; 28:5; 37:4, 31, 32; 46:3). It is used in Nehemiah (1:3) and in the writings of Ezra of the returning Israelites from Babylon (Ezra 9:8, 13, 14, 15). Haggai speaks of this remnant that returned from Babylon (1:12, 14; 2:2).

The noun *leimma* appears only once in the Greek New Testament, Romans 11:5, where it refers to the “remnant” of believers in Israel in Paul’s day, in the first century. Paul first mentions this remnant doctrine in Romans 9:6 and then develops it further in Romans 9:27-29.
In Romans 9:6, he taught that the nation of Israel’s rejection of Jesus of Nazareth does not imply that God promises to the nation have been nullified because those who descended in a racial sense from Israel, aka Jacob are never considered by God to be spiritual Israel.

Romans 9:6, “Now, this does not by any means imply that the word originating from God is nullified because each and every person who descended from Israel, these are, as an eternal spiritual truth, by no means, Israel.”

In Romans 9:27-33, Paul instructs his readers that the prophets of Israel had foretold this rebellion against the Lord and that only a remnant would be delivered from eternal condemnation in the lake of fire. That a remnant has always been preserved by God in Israel is demonstrated during the church age where only a small percentage of Jews have trusted in Jesus of Nazareth as Messiah. There will only be a remnant that will be saved during Daniel’s Seventieth Week and at the Second Advent of Jesus Christ.

Therefore, in Romans 9:27-33, Paul continues to demonstrate his premise in Romans 9:6. Romans 9:27-33 reconciles the promises of God to Israel with the small number of Jewish Christians and serves to substantiate the premise found in Romans 9:6. So the doctrine of the remnant taught by Paul in Romans 9:27-29 serves to support his premise in Romans 9:6. By doing this Paul is actually defending his gospel since its failure to attract the majority of Jews in his day to trust in Jesus of Nazareth as Messiah was undoubtedly used to discredit it.

Just as Israel was at fault in the past for rejecting her prophets sent to her by God, so during Paul’s day Israel was at fault for rejecting the greatest of her prophets, Jesus of Nazareth as well as Paul’s gospel.

In Romans 9:27, Paul cites Isaiah 10:22 to teach that only a remnant of Jews throughout history will be saved, which supports his premise in Romans 9:6 that not all racial Israel is considered by God to be spiritual Israel, children of the promise and spiritual descendants of Abraham.

Romans 9:27, “However, Isaiah cries out over Israel, ‘Though the number which is the posterity descended from Israel is like the sand, which is by the sea only the remnant will be delivered.’”

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Romans 9:29, “So that just as Isaiah predicts, ‘If the Lord over the armies had not left to us descendants and He has, we would have become like Sodom and in addition like Gomorrah, we would have been made like.’”

Paul alludes to this remnant doctrine in Romans 10:16.

Romans 10:16, “But on the contrary, by no means did everyone obey the gospel for Isaiah says, ‘Lord, who will exercise absolute confidence in our message?’”

“By no means did everyone obey” is composed of the negative adverb ou (οὐ) (oo), “not” and the nominative masculine plural form of the adjective pas (πᾶς), “all” and the third person plural aorist active indicative form of the verb hupakouo (ὑπάκουο) (hoop-ak-oo-o), “they heed.”

In Romans 10:16, the verb hupakouo means, “to obey” and is used with the unregenerate citizens of the nation of Israel as its subject and the gospel as its object. The emphatic negative adverb ou emphatically is used to deny the reality of an alleged fact of this obedience to the gospel of Jesus Christ occurring among the majority of Israelites. It emphatically negates the idea that Israel obeyed the gospel command to trust in Jesus of Nazareth as Savior. Therefore, the verb hupakouo and the emphatic negative adverb ou refer to the nation of Israel’s disobedience to the command that is found in the gospel to believe in the Lord Jesus Christ.

The adjective pas, “all” and the third person plural form of the verb is a reference to the citizens of the nation of Israel since in Romans 9-11 Paul is discussing the nation of Israel’s failure to accept Jesus of Nazareth as their Savior. Further indicating that Paul is speaking of Israel specifically rather than the Gentiles is that Paul is quoting Isaiah 53:1, which was addressed to Israel in Isaiah’s day and Paul applied it to the Jews in his day.

The adjective is used as a substantive without the article and with the negative ou and means “everyone.” These two word is a figure of speech called “litotes” (pronounced: lie-ta-tees), which is an affirmation expressed in negative terms, or in other words, a positive point is made by denying its opposite. Therefore the expression ou pantes, literally means “only a few.”

This expression echoes Paul’s “remnant” doctrine he introduced in Romans 9:6 and developed further in Romans 9:27-29. Throughout Israel’s history she had rejected the Word of the Lord as witnessed by the Assyrian and Babylonian captivities.

Jesus Christ is the incarnate Word of God, thus Israel has always rebelled against Him since to disobey His Word is to disobey Him. Israel’s rejection of the incarnate Word of God resulted in the destruction of Jerusalem and the temple by the Roman armies in 70 A.D. resulting in a long dispersion that lasted until 1948
when Israel was brought back into the land of Palestine. The reason why there will always be a remnant of believers in Israel is the four unconditional covenants that God made with Israel.  

The four unconditional covenants to Israel: (1) Abrahamic deals with the race of Israel (Gen. 12:1-3; 13:16; 22:15-18). (2) Palestinian is the promise of land to Israel (Gn. 13:15; Num. 34:1-12). (3) Davidic deals with the aristocracy of Israel (2 Sam. 7:8-17) (4) New deals with the future restoration of Israel during the millennium (Jer. 31:31-34).

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Now we need to clarify an important aspect of an unconditional covenant. An unconditional covenant which binds the one making the covenant to a certain course of action, may have blessings attached to it that are conditioned on the response of the recipient. That response is simply faith or to trust that God will deliver on His promise. The fulfillment of unconditional covenants does not depend on the continued obedience of the recipient but rather the integrity and faithfulness of God who instituted the covenant.

Therefore, God will always have a remnant of believers in Israel since He is faithful to His promises to the nation of Israel that appear in these covenants. In Romans 11:5, the noun leimma functions as a predicate nominative meaning that it is making the assertion that there existed in Paul’s day a remnant of believers just as their was in the days of Elijah. We will translate the word “a remnant.”

Corrected translation thus far of Romans 11:5: “Therefore, in the same way also, there is in existence at this particular moment in history, a remnant…”

Romans 11:5, “In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.”
“According to God’s gracious choice” is composed of the preposition *kata* (κατά), “according to” and the accusative feminine singular form of the noun *ekloge* (ἐκλογή) (ek-log-ay), “choice” and the genitive feminine singular form of the noun *charis* (χάρις) (khar-ece), “gracious.”

The noun *ekloge* is a compound word composed of the preposition *ek*, “out from” and the verb *lego*, “to select, choose,” thus the word literally means, “to choose out from” something.

In classical Greek, the term is used for the simple act of choosing and as it developed in use from military to political vocabulary it came to be used exclusively for “the process of electing, selecting or a choice.” The word does not appear in the canonical portion in the Septuagint and appears only seven times in the Greek New Testament (Acts 9:15; Romans 9:11; 11:5, 7, 28; 1 Thessalonians 1:14; 2 Peter 1:10). It is always used of believers and never unbelievers in the Greek New Testament.

Election is never used in Scripture in relation to the unbeliever since 1 Timothy 2:4 and 2 Peter 3:9 teach that God desires all men to be saved. In Acts 9:15, the word is attributed to the Lord Jesus Christ when speaking to Ananias in describing the apostle Paul at His conversion as being “chosen” by Him. *Ekloge* is used with reference to the church age believers’ election in 1 Thessalonians 1:4 and 2 Peter 1:10.

In Romans 9:11, 11:5, 7 and 28, the word is used by Paul in relation to the election of those racial, descendants of Abraham, Isaac and Jacob who exercised faith in Jesus Christ as their Savior and help to compose “spiritual” Israel.

*Ekloge* in these verses describes this remnant of born-again Israelites in Paul’s day as those who were “chosen’ or “elected” to the privilege, responsibilities and blessings related to the four unconditional covenants to Israel as well as an eternal relationship and fellowship with the Trinity and service to the Father through faith in Jesus Christ.

**Romans 9:11**, “For you see, when they had not yet been born nor practiced anything good or evil in order that God the Father’s predetermined plan, which is in accordance with election would remain immutable. Never based upon meritorious actions as constituting its source, but rather based upon the one who effectually calls is the one who constitutes its source.”

God elected or chose the remnant in Paul’s day before the foundation of the world in the sense that God, in His foreknowledge, which is based upon His omniscience, knew before anything was ever created, that they would believe in His Son in time.

God elected or chose them before the foundation of the world since He knew beforehand that they would accept Jesus Christ as Savior in time and therefore elected them to privilege.
Election means that God has a plan for them, which is to be conformed to the image of Christ. Their election to privilege is a gift and irrevocable.

**Romans 11:29, “for the gifts and the calling of God are irrevocable.”**

Election is the expression of the sovereign will of God in eternity past. The election of this remnant in Israel in Paul’s day is God’s complete agreement with His own foreknowledge. It is also based upon God’s grace policy meaning that they do not merit election but rather they receive it based upon the merits of the Lord Jesus Christ and His finished work on the Cross.

The preposition *kata* with the accusative noun *ekloge*, “election” denotes conformity to a particular standard or policy. Therefore, *kata* specifies that the remnant of born-again Israelites in Paul’s day is “in conformity with” God’s grace policy. We will translate *kata*, “in accordance with.”

Election ensures the fact that God will never reject Israel altogether since in every generation He elects in eternity past those who will believe in His Son in time since election excludes human merit and failure.

In Romans 11:6, the noun *charis* refers to God’s grace policy towards the remnant of Israelite believers in Paul’s day in the sense that God imparted to this remnant who are sinners, unmerited benefits, both temporal and spiritual, as a result of making the non-meritorious decision to trust in Jesus Christ as their Savior.

The election of this remnant of born-again Israelites in Paul’s day was by means of God’s grace policy. Grace ensures the fact that God will never totally and completely reject Israel since He deals with that nation according to His grace policy, which excludes all human merit and overcomes human failure. It ensures the fact that God will never totally and completely reject Israel since He does not deal with Israel according to her faithfulness or lack thereof but rather in accordance with His character and integrity and faithfulness. There would never be a remnant in Israel and the nation would be totally destroyed if they were elected by God based on their own merit. That this remnant was elected by God based on His grace or unmerited favor, ensures the fact that God will never totally and completely destroy Israel since God’s grace excludes human merit.

The noun *charis* denotes that this remnant did not earn or deserve the unmerited blessings of salvation but received them based on the merits of Jesus Christ and His substitutionary spiritual and physical deaths on the cross. They received salvation based on their faith in Christ, which is compatible with grace since both give the sinner not credit and God all the credit.

The word functions as a genitive of means, which takes place when the genitive substantive indicates the means or instrumentality by which the verbal action implicit in the head noun is accomplished. The verbal action implicit in the head noun *ekloge*, “election” is God electing this remnant of born-again Israelites in
Paul’s day. As a genitive of means, the noun charis indicates “the means by which” God elected this remnant of Israelite believers in Paul’s day.

Election of this remnant is in accordance with God’s grace because the justified sinner was not yet created when he was elected nor had they done anything good or bad to merit or not merit this election. We will translate charis, “by means of grace.”

Completed corrected translation of Romans 11:5: “Therefore, in the same way also, there is in existence at this particular moment in history, a remnant in accordance with election by means of grace.”

Grace is all that God is free to do in imparting unmerited blessings to those who trust in Jesus Christ as Savior based upon the merits of Christ and His death on the Cross. The remnant of believers in Israel in Paul’s day was saved based upon the object of their faith, Jesus Christ and His death and resurrection. It is God treating us in a manner that we don’t deserve and excludes any human works in order to acquire eternal salvation or blessing from God. Thus, this remnant didn’t deserve their salvation.

Grace means that God saved us and blessed us despite ourselves and not according to anything that we do but rather saved us and blessed us because of the merits of Christ and His work on the Cross. The remnant of Israelite believers in Paul’s day were saved despite themselves since they were sinners.

It excludes any human merit in salvation and blessing (Eph. 2:8-9; Titus 3:5) and gives the Creator all the credit and the creature none. The election of the remnant of Jewish believers in Paul’s day gave the Creator credit and them none.

By means of faith, we accept the grace of God, which is a non-meritorious system of perception, which is in total accord with the grace of God. This remnant accepted the grace of God by exercising faith in Christ.

Grace and faith are totally compatible with each other and inseparable (1 Tim. 1:14) and complement one another (Rom. 4:16; Eph. 2:8). Grace, faith and salvation are all the gift of God and totally exclude all human works and ability (Eph. 2:8-9).

Ephesians 2:8-9, “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God, not as a result of works, so that no one may boast.”

The unique Person of the Lord Jesus Christ and His finished work on the Cross is the source of grace (2 Cor. 8:9) and He is a gift from the Father (2 Cor. 9:15).

2 Corinthians 8:9, “For you know the grace of our Lord Jesus Christ that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.”

2 Corinthians 9:15, “Thanks be to God for His indescribable gift!”
Jesus Christ was full of “grace and truth” (John 1:17) and the believer receives the grace of God through Him (John 1:16).

John 1:16-17, “For of His fulness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Christ.”

The remnant of Israelites in Paul’s day received the grace of God through faith in Jesus Christ. It is by the grace of God that Jesus Christ died a substitutionary spiritual death for all mankind (Heb. 2:9); therefore, the throne in which Christ sits is a “throne of grace” (Heb. 4:16).

Hebrews 2:10, “But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.”

Hebrews 4:14-16, “Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.”

The grace of God has been extended to every member of the human race because of the act of love and justice on the Cross when the Father imputed the sins of every person in history-past, present and future to the impeccable humanity of Christ in hypostatic union on the Cross.

The Father then judged His Son as a substitute for the entire human race (Titus 2:11).

Titus 2:11, “For the grace of God has appeared, bringing salvation to all men.”

The message of God's saving act in Christ is described as the “gospel of the grace of God” (Acts 20:24), and the “word of His grace” (Acts 20:32; cf. 14:3). By His grace, God justifies the undeserving and unworthy through faith in His Son Jesus Christ (Rom. 3:24).

Romans 3:23-24, “For each and every person has sinned consequently, they are always failing to measure up to the glory originating from God with the result that they might, as an eternal spiritual truth, be undeservedly justified based upon His grace by means of the redemption, which is by means of the spiritual death of Christ who is Jesus.”

The remnant in Israel in Paul’s day were undeserving and unworthy but yet were justified through faith in Christ. Grace is an absolute and is no longer grace if we are saved on the basis of human works (Rom. 11:6).
Romans 11:6, “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”

Believers in the Lord Jesus Christ are the recipients of three categories of grace: (1) Antecedent grace: The Father’s work in eternity past. (2) Living grace: Our spiritual life and its accompanying invisible assets. (3) Eschatological grace: Resurrection bodies and our eternal inheritance.

Ephesians 1:3-14, “Worthy of praise and glorification is the God and Father of our Lord Jesus Christ, the One who has blessed with every spiritual blessing in the heavenlies in the Person of Christ. When He elected us to privilege in Him before the foundation of the world for the purpose of being holy and blameless before Him. By means of divine love He has predestined us for the purpose of adoption for Himself according to grace purpose of His will. For the praise of the glory of His grace by means of which (grace) He has graced us out in the Person of the Beloved. In whom (the Beloved) we have the redemption through His blood (Christ’s substitutionary spiritual death), the forgiveness of sins according to the riches of His grace. From which (riches of His grace) He has directed infinite wealth toward all of us by means of all wisdom and perfect judgment. When He made known to all of us the mystery of His will according to His grace purpose, which He (the Father) purposed in Him (Christ). With respect to the dispensation of the fullness of the times to unite all things in the Person of Christ those in heaven and those on earth by means of Him (Christ). In whom also we have obtained an inheritance when we were predestined according to the purpose of the One who works all things according to the counsel of His will. For the purpose of us being for the praise of His glory, those of us who have confidently placed their trust in the Person of Christ. In whom (the Person of Christ) you have confidently placed your trust after hearing the word of truth, namely, the gospel of your salvation, in the Person of whom (Christ), in fact, when you had trusted, you were sealed with the Holy Spirit who is the Promise who (the Holy Spirit) is the guarantee of our inheritance until the deliverance of the purchase possession (church) for the praise of His glory.”

The remnant of Israelite believers in Paul’s day was the recipient of these three categories of grace. Therefore, since God has dealt graciously with the believer, the believer is in turn commanded to be gracious with all members of the human race, both believers and unbelievers (Eph. 4:32; Col. 3:13; 4:6; 1 Thess. 3:12).

Colossians 3:12-13, “So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.”
A Christian is someone who is a “partaker” of the grace of God (Phil. 1:7) and he is to live by the same principle of grace after salvation (Col. 2:6; Rom. 6:4). Grace is the Christian’s sphere of existence (Rom. 1:7; 1 Cor. 1:3; Col. 1:2). The believer who rejects this principle is said to have “fallen from grace,” (Gal. 5:1-5). God in His grace and love disciplines the believer in order to get the believer back in fellowship with Himself (Heb. 12:5-12). He also trains the believer through undeserved suffering in order to achieve spiritual growth (2 Cor. 12:7-11).

2 Corinthians 12:9, “And He has said to me, ‘My grace is sufficient for you, for power is perfected in weakness.’ Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me.”

The believer is commanded to “grow in the grace and knowledge of our Lord Jesus Christ” (2 Pet. 3:18). The believer experiences the grace of God while in fellowship with God, which is accomplished by obedience to the Word of God. God in His grace has given the believer the ability to learn and apply bible doctrine through the ministry of God the Holy Spirit in order to achieve spiritual maturity (Jn. 16:13-15; 1 Cor. 2:9-16).

God in His grace has provided the church with the spiritual gift of pastor-teacher to communicate the mystery doctrine for the church age, which produces spiritual growth (Eph. 3:1-5; 4:8-12, 16). It was in grace that the apostle Paul received this revelation from the Lord concerning the remnant doctrine.

The Christian life from beginning to end is built upon God's policy of grace (2 Cor. 6:1-9; Rom. 5:2; John 1:16).

Romans 5:2, “through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.”

Romans 6:14, “For sin shall not be master over you, for you are not under law but under grace.”

The grace of God has been manifested and revealed to the entire human race in time through the following: (1) Unique Theanthropic Person of Jesus Christ (2) Salvation work of Christ on the Cross (3) Word of God (4) Holy Spirit’s various salvation and post-salvation ministries.

Therefore, the remnant in Israel in Paul’s day was the beneficiary of these different manifestations of God’s grace.

God the Father according to His grace policy has provided the unbeliever the spiritual gift of evangelism and the royal ambassadorship of believers as the vehicles that God the Holy Spirit employs to communicate the Gospel of Jesus Christ for their salvation (Jn. 16:7-11; Eph. 4:11; 2 Cor. 5:17-21). Therefore, the remnant in Israel in Paul’s day as unbelievers was the beneficiary of this manifestation of God’s grace.
God the Father according to His grace policy has provided the believer with the spiritual gift of pastor-teacher as the vehicle, which the Holy Spirit employs to communicate the Word of God, which produces spiritual growth (Eph. 3:1-5; 4:8-12, 16).

God the Father according to His grace policy, which is accomplished through the merits of the Person and Work of Christ on the Cross has provided the human race the Word of God and the Spirit of God, which reveal His plan from eternity past (Word: 2 Pet. 1:20-21; 2 Tim. 3:15-16; Spirit: Jn. 16:13-15; 1 Cor. 2:9-16).

In relation to the unbeliever, God the Father’s gracious provision of salvation based upon faith in the merits of the Person and Work of Christ on the Cross-is revealed by the Holy Spirit through the communication of the Gospel. Therefore, the remnant in Israel in Paul’s day was the beneficiary of this manifestation of God’s grace.

In relation to the believer, the Holy Spirit through the communication of the Word of God reveals all the benefits of God the Father’s gracious provision for their salvation. The Spirit of God through the communication of the Word of God reveals all that the Father has graciously done and provided for the believer to do His will. We learn about the grace of God by listening to the Spirit’s voice, which is heard through the communication of the Word of God.

Colossians 1:3-6, “We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and the love which you have for all the saints; because of the hope laid up for you in heaven, of which you previously heard by means of the word of truth, the gospel which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as {it has been doing} in you also since the day you heard {of it} and understood the grace of God by means of truth.”

The Word of God informs the believer of all that God the Father has provided for the believer through Person, Work and Life of the Lord Jesus Christ. The Holy Spirit reveals the will of the Father through the communication of the Word of God (Acts 21:11; 28:25; 1 Cor. 12:3; 1 Tim. 4:1; Heb. 3:7; Rev. 2:7, 11, 17; 3:6, 13, 22).

The impeccable unique Person and Work of Christ on the Cross not only revealed the grace policy of the Father but also the Word of God, which is His mind and thinking also reveals the grace policy of the Father. The grace of the Lord Jesus Christ is not only His impeccable unique Person and Work on the Cross but also it is the gift of His Words, His thoughts as communicated to the believer by the Holy Spirit.

1 Corinthians 2:16, “For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we possess the mind of Christ.”
The Spirit does not operate independently from the Word of God when He is actively working on behalf of the believer.

John 16:13-15, “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose {it} to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose {it} to you.”

God the Holy Spirit in common grace makes the Gospel message understandable to the unbeliever (John 16:7-11; 1 Cor. 2:10-15). Therefore, the remnant in Paul’s day was the beneficiary of this manifestation of God’s grace.

God in His grace has to seek after spiritually dead human beings who have no ability to seek Him (Rom. 3:11; 5:6-11; Eph. 2:1-5). Therefore, the remnant in Paul’s day was the beneficiary of this manifestation of God’s grace.

In the Greek New Testament, the term charis is used in the expression “grace and peace” that appears in the introduction to his epistles.

Philippians 1:1-2, “Paul and Timothy, slaves owned by Christ Jesus, to all the saints in union with Christ who are presently located in Philippi including the overseers and deacons. Grace to all of you and peace from God our Father and the Lord Jesus Christ.”

Romans 1:7, “To those who are presently located in Rome, loved by God, set apart ones, elected to privilege: Grace to all of you and peace that originates from God our Father and the Lord Jesus who is the Christ.”

In this expression charis, “grace” is a revelation of the blessings and benefits given to the believer at the moment of salvation, and which blessings and benefits are imparted by the Holy Spirit through the communication of the Word of God, which is the mind of Christ.

These blessings and benefits would include the revelation of the following: (1) character of God and the Lord Jesus Christ; (2) blessings effected by the work of the Trinity; (3) will of the Father; (4) provisions to perform the Father’s will, (5) rewards for executing the Father’s will.

The impartation of these blessings to the believer pivots off his obedience to the will of the Father. Both the believer and the unbeliever “learn” of the grace of God (i.e. His unmerited favor) by “listening” to the voice of the Spirit, which is heard through the communication of the Word of God.

The unbeliever receives the grace of God at the moment of salvation by obeying the voice of the Spirit, which is heard by the unbeliever through the communication of the Gospel for salvation by an evangelist or a believer operating under his royal ambassadorship. Therefore, the remnant in Paul’s day was the beneficiary of this manifestation of God’s grace.
The believer receives the grace of God by obeying the voice of the Spirit who speaks to the believer regarding the will of the Father through the communication of the Word of God by the believer’s divinely ordained pastor-teacher, or fellow-believer. The Holy Spirit reveals the Word of God to the believer making it understandable to the believer since the Word of God is spiritual phenomena (Jn. 16:13-15; 1 Cor. 2:10-16). Therefore, the remnant doctrine that Paul was communicating in writing in Romans 11:1-5 was a manifestation of God’s grace.

The human race would have no knowledge of who and what God is, what He has graciously done for the human race through the death, resurrection, ascension and session of Jesus Christ nor the extent to which and manner in which God has loved the entire human race if it were not for the Spirit of God inspiring the Scripture which reveals these things and who speaks to humanity through the communication of the Word of God.

Believers would not know the deliverance that they can experience in time from Satan, his cosmic system and the old sin nature if it were not for the Spirit revealing through the communication of the Word of God the will of the Father and what the Father did on their behalf through Christ’s death and resurrection, ascension and session. They would know nothing of the fantastic future that the believer has if it were not for the Spirit revealing it to the believer through the communication of the Word of God (1 Cor. 2).

The believer could not experience fellowship with God if it were not for the Spirit and the Word. The believer is able to experience a relationship with His Master, the Lord Jesus Christ by obeying the Spirit’s voice, which is heard through the communication of the Word of God. The believer experiences the blessings of having the character of Christ reproduced in their lives by obeying the Spirit’s revelation of the Father’s will, which is accomplished through the communication of the Word of God.

Obedience to the Father’s will as it is revealed by the Holy Spirit through the communication of the Word of God in turn enables the Holy Spirit to reproduce the life and character of Christ in the believer, which is the Father’s will for the believer from eternity past.

The grace of God is the harmonious function of all God’s divine attributes in relation to both men and angels. Grace is God giving of Himself (His holiness) in order to benefit all mankind. It must be remembered that God is not only a unity of three Persons, all with same divine essence but also the essence of God is a unity of invisible attributes, never working independently of each other.

If they did work independently of each other, this would corrupt the integrity of the divine essence. Each of the divine attributes has a role to play in man’s salvation.
Grace is the sum total of unmerited benefits, both temporal and spiritual, imparted to the sinner through the harmonious function of the sum total of divine attributes of each member of the Trinity as a result of the sinner making the non-meritorious decision to trust in the Person and Work of Christ on the Cross. This is why John writes the following: John 1:16, “For of His fullness we have all received, and grace upon grace.”

Therefore, since God has dealt graciously with the believer, the believer is in turn commanded to be gracious with all members of the human race, both believers and unbelievers (Eph. 4:32; Col. 3:13; 4:6; 1 Thess. 3:12).

Colossians 3:12-13, “So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.”

Ephesians 4:31-32, “Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.”

This leads us to the subject of grace orientation vs. grace disorientation. Grace orientation is obedience by the believer to the revelation of the Father’s will by the Holy Spirit through the communication of the Word of God. Grace disorientation is disobedience by the believer to the revelation of the Father’s will by the Holy Spirit through the communication of the Word of God.

Though grace is the New Testament way of life, it still contains prohibitions and commands that God expects us to obey, but not as a means of merit with Him, but because of God’s grace.

1 Peter 1:22-23, “Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God.”

Grace orientation is using grace as a license to sin but rather it is a license to love and serve both God and one’s neighbor.

Romans 6:1-2, “What shall we say then? Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it?”

Grace orientation is experiencing fellowship with God whereas grace disorientation is not experiencing fellowship with God.

1 John 1:6-7, “If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.”
Grace orientation is the acknowledgment by the believer that God has dealt graciously with him and is manifested by the believer who reciprocates by loving, serving and thanking God in appreciation for dealing graciously with him. It is the believer’s failure to acknowledge that God has dealt graciously with him and is manifested by the believer who does not reciprocate by loving, serving and thanking God for dealing graciously with him.

Grace orientation is manifested by living for God and others whereas grace disorientation is manifested by living for self. It is an objective and accurate view of oneself meaning that we considers others more important than ourselves, whereas grace disorientation is a subjective and distorted view of self that considers oneself more important than others.

Philippians 2:3-4, “All of you continue thinking the one thing. Never (thinking) according to inordinate ambition nor according to self-deception but with humility. All of you continue regarding each other as better than yourselves. Each stop being occupied with your own interests but rather the interests of others.”

Grace orientation is manifested by dependence upon God and His provisions whereas grace disorientation is manifested by independence from God and His provisions. It is manifested by the gracious treatment of others whereas grace disorientation is manifested by not dealing graciously with others.

Grace orientation is treating others the way you would want to be treated.

Matthew 7:12, “In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.”

Grace orientation is manifested by graciousness to the obnoxious and unlovely and unattractive whereas grace disorientation is manifested by not being gracious. It is manifested through magnanimous behavior meaning being generous in forgiving insults without being petty, resentful or vindictive, being noble in character, loving justice but not insisting upon the letter of the law in order to preserve the spirit of the law. It is being generous, tolerant, patient, moderate, courageous, noble, and not insisting upon one’s own rights to the fullest but rectifying and redressing the injustices of justice.

Philippians 4:5, “Permit your magnanimity to become manifested to everyone. The Lord is immanently near.”

Grace disorientation is manifested by failing to forgive, being petty, resentful and vindictive, being unjust, insisting upon the letter of the law, failing to preserve the spirit of the law, being selfish, intolerant, impatient, immoderate, cowardly, insisting upon one’s own rights at the expense of the rights of others. It is living like Christ through the new Christ nature in dependence upon the Father’s provisions whereas grace disorientation is living like Adam through the old Adamic sin nature in independence from God.
Grace orientation is the believer who is governed by the Spirit whereas grace disorientation is the believer who is governed by his flesh (Gal. 5). The remnant of Israelite believers in Paul’s day oriented themselves to the grace of God by believing in Jesus Christ as their Savior.
Romans 11:6-The Election Of The Remnant Is Based On Grace, Thus Excluding Human Merit Otherwise Grace Is Never At Any Time Grace

We noted in Romans 11:5 that in the same way that God set aside a remnant for Himself in Elijah’s day so He had done so in Paul’s day according to His sovereign grace. Now, Paul in Romans 11:6 argues with his readers that if you agree with me that the election of the remnant in Israel is on the basis of God’s grace policy, then it follows logically that it is never at any time on the basis of human merit otherwise grace never at any time exists as grace.

Romans 11:6, “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”

“But” is the “explanatory” use of the conjunction de (δὲ) (deh), which introduces a statement that presents additional information with regards to Paul’s statement in Romans 11:5.

Romans 11:5, “Therefore, in the same way also, there is in existence at this particular moment in history, a remnant in accordance with election by means of grace.”

Paul teaches in this verse that in the same way God set aside a remnant for Himself in Elijah’s day so He had done so in Paul’s day in the mid first century according to His sovereign grace. Now, in Romans 11:6, Paul employs the “explanatory” use of the conjunction de, which is introducing a statement that provides additional information with regards to the election by grace of the remnant in Israel. In this passage, the additional information is that because the remnant in Israel was elected by grace, then this would exclude their selection by God on the basis of meritorious actions otherwise grace no longer exists as grace.

Romans 11:6 is therefore giving us additional information with regards to the remnant’s election by means of grace. It tells us what it does not mean, namely that the remnant was never selected by God on the basis of meritorious actions. The passage is “explaining” more about the election of the remnant by grace, namely that it excludes meritorious actions. Therefore, we will translate de, “for you see.”

Romans 11:6, “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”

“If” is the conditional particle eί (εἴ) (i), which introduces a protasis of a first class condition that indicates the assumption of truth for the sake of argument.

The conditional particle eί, “if” is employed with the indicative mood of the verb eimi, “is,” which is deliberately omitted by Paul but implied due to his use of the figure of ellipsis. Together, they explicitly convey a protasis of a first class condition that indicates the assumption of truth for the sake of argument. However, the apodosis is introduced implicitly meaning without a structural marker, thus we
will insert the word “then” into our translation before the apodasis statement in order to account for this.

As we noted many times in our study of the book of Romans, the idea behind the first class condition is not “since” but rather, “if-and let us assume that it is true for the sake of argument that, then…”

This would encourage Paul’s audience to respond and come to the conclusion of the apodosis since they already agreed with him on the protasis. Therefore, Paul is employing the first class condition as a tool of persuasion with his audience.

Paul’s audience would respond to his protasis and acknowledge that this election of the remnant is based on God’s grace policy. Thus, this is a “responsive” condition. The response to Paul’s protasis by his Christian readership would be obvious. Of course they believe that the remnant’s election was by means of grace! They would agree emphatically with his protasis.

Here the protasis is “if and let assume that it is true for the sake argument the remnant’s election is on the basis of grace.” The responsive condition would say: “Of course we agree that it is.”

Paul’s readers would agree that the election of the remnant in Israel was by means of grace because election takes place in eternity past before this remnant could do anything good or bad. They would also know this for certain based upon what he has taught about salvation in the first ten chapters that justification and salvation of sinners is based upon God’s grace policy and received through faith alone in Christ alone totally excluding human merit.

The apodasis is “(then) the election of the remnant in Israel is never at any time on the basis of meritorious actions as the source of this election otherwise grace never at any time exists as grace.”

Paul is not attempting to prove that his protasis is true rather he is saying with the first class condition that we agree that this doctrine is true that the election of the remnant in Israel is on the basis of grace. The first class condition would then persuade them to respond to the conclusion that this election by grace would exclude meritorious actions as the basis and source for their election. Therefore, Paul’s audience would have to come to his conclusion if they submit to this line of argumentation.

He wants them to come to his line of argumentation because he is teaching them about the mechanics of salvation. Therefore, it is essential that they agree with him on this point since it will also help them to understand how God deals with Israel and all men. He also wants them to understand God’s grace policy and that God’s grace and human merit are mutually exclusive.

The basic relation that the protasis has to the apodasis is “evidence-inference.” The “evidence” is that the remnant’s election is on the basis of grace. The “inference” is that this would exclude meritorious actions as the basis for this
election. Therefore, we will translate or paraphrase the conditional particle *ei*, “if, and let us assume that it is true for the sake of argument that…And of course, we agree that it is …then…”

Corrected translation thus far of Romans 11:6: “For you see, if and let us assume that it is true for the sake of argument that…And of course, we agree that it is…then…”

Romans 11:6, “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”

“*It is*” does not translate a Greek word but is correctly added by the translators since the third person singular present active indicative form of the verb *eimi* (εἰμι) (i-mee) is deliberately omitted by Paul since he is employing the figure of ellipsis, though it is clearly implied.

The verb *eimi* means, “to exist in a particular state or condition.” Therefore, the word denotes that election of the remnant in Israel in Paul’s day exists in a state of being on the basis of grace.

The third person singular form of the verb means “it” and refers to the election of the remnant in Israel in Paul’s day.

The present tense of the verb is “gnomic” used of a general timeless fact indicating an eternal spiritual truth or spiritual axiom. This indicates that the election of the remnant in Israel in Paul’s day is “an eternal spiritual truth” on the basis of grace.

The active voice is “stative” indicating that the subject exists in the state indicated by the verb *eimi*. The subject is the election of the remnant in Israel in Paul’s day. Therefore, the “stative” active voice indicates that the election of the remnant in Israel in Paul’s day “exists in the state of being” on the basis of grace.

The indicative mood of the verb is “conditional” meaning that it is employed with the conditional particle *ei*, “if and let us assume that it is true for the sake of argument” in order to form the protasis of a first class condition that indicates the assumption of truth for the sake of argument.

We will translate *eimi*, “*it is, as an eternal spiritual truth.*”

Corrected translation thus far of Romans 11:6: “For you see, if and let us assume that it is true for the sake of argument that it is, as an eternal spiritual truth… And of course, we agree that it is…then…”

Romans 11:6, “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”

“*By grace*” is the dative feminine singular form of the noun *charis* (χάρις) (khar-ece), which refers to God’s grace policy towards the remnant of Israelite believers in Paul’s day in the sense that God imparted to this remnant who are sinners, unmerited benefits, both temporal and spiritual, as a result of making the non-meritorious decision to trust in Jesus Christ as their Savior.
The word functions as a dative of cause indicating the basis of the action of the verb *eimi*, which is omitted by Paul due to his use of ellipsis. This indicates that the election of the remnant in Israel in Paul’s day is “on the basis” of God’s grace policy. In Romans 11:5, he taught that it was by means of grace but now in verse 6, he teaches that it is also on the basis of grace.

Therefore, Paul is saying in the protasis of the first class condition in Romans 11:6 that the election of this remnant of born-again Israelites in Paul’s day was “on the basis of” God’s grace policy. Grace ensures the fact that God will never totally and completely reject Israel since He deals with that nation according to His grace policy, which excludes all human merit and overcomes human failure. It ensures the fact that God will never totally and completely reject Israel since He does not deal with Israel according to her faithfulness or lack thereof but rather in accordance with His character and integrity and faithfulness.

There would never be a remnant in Israel and the nation would be totally destroyed if they were elected by God based on their own merit since all have sinned and fallen short of the glory of God and there is none righteous. That this remnant was elected by God based on His grace or unmerited favor, ensures the fact that God will never totally and completely destroy Israel since God’s grace excludes human merit.

The noun *charis* denotes that this remnant did not earn or deserve the unmerited blessings of salvation but received them based on the merits of Jesus Christ and His substitutionary spiritual and physical deaths on the cross. They received salvation based on their faith in Christ, which is compatible with grace since both give the sinner not credit and God all the credit. We will translate *charis*, “on the basis of grace.”

Corrected translation thus far of Romans 11:6: “For you see, if and let us assume that it is true for the sake of argument that it is, as an eternal spiritual truth on the basis of grace. And of course, we agree that it is…then…”

Romans 11:6, “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”

Next, we come to the apodasis of this first class condition, which is introduced implicitly meaning without a structural marker. Therefore, we will insert the word “then” into our translation before the apodasis statement in order to account for this.

“*It is*” does not translate a Greek word but is correctly added by the translators since the third person singular present active indicative form of the verb *eimi* (ἐίμι) (i-mee) is deliberately omitted by Paul since he is employing the figure of ellipsis, though it is clearly implied.

The verb *eimi* means, “to exist in a particular state or condition.” Therefore, the word denotes that if Paul readers agree with him that the election of the remnant in
Israel in Paul’s day exists in a state of being on the basis of grace, then logically speaking it can no longer “exists in the state of being” on the basis of meritorious actions.

The third person singular form of the verb means “it” and refers to the election of the remnant in Israel in Paul’s day.

The present tense of the verb is a “customary” or “stative” present tense emphasizes ongoing state. This indicates that the election of the remnant in Israel in Paul’s day never at any time “existed in the state of being” on the basis of meritorious actions since it is based on grace.

The active voice is “stative” indicating that the subject exists in the state indicated by the verb *eimi*. The subject is the election of the remnant in Israel in Paul’s day. Therefore, the “stative” active voice indicates that since Paul readers agree with him that the election of the remnant in Israel in his day is based on God’s grace policy, then it never at any time “exists in the state of being” on the basis of meritorious actions.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of fact and Bible doctrine.

We will translate *eimi*, “it is.”

**Romans 11:6,** “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”

“No longer” is the adverb *ouketi* (οὐκέτι) (ook-et-ee), which is composed of the emphatic negative adverb *ouk*, “never, absolutely not,” and *eti*, “yet, still.”

The word expresses an absolute, direct and full negation and is used in both a logical and temporal sense here in Romans 11:6 and thus means “never at any time.” With this word *ouketi* Paul is saying to his readers in this first class conditional statement that “if you agree with me that the election of the remnant is on the basis of grace, then logically, it is ‘never at any time’ on the basis of meritorious actions.” The translation ‘no longer’ should not be used here since it implies that at one time this election of the remnant was based on human merit. However, Paul has established in the protasis and his teaching in the first ten chapters that it is a spiritual axiom that this election of the remnant is based on God’s grace policy. Therefore, Paul is saying that this election of the remnant could “never at any time” in history be based on human merit since it is a spiritual axiom that it is based on grace.

Corrected translation thus far of Romans 11:6: “For you see, if and let us assume that it is true for the sake of argument that it is, as an eternal spiritual truth on the basis of grace. And of course, we agree that it is! Then, it is never at any time…”

**Romans 11:6,** “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”
“On the basis of works” is composed of the preposition ἐκ (ἐκ), “on the basis of,” which is followed by the genitive neuter plural form of the noun ἐργον (ἐργον) (er-gon), “works.”

The noun ἐργον is used in the plural form means, “meritorious actions” since we are speaking in the context of God electing the remnant on the basis of grace, which is totally antithetical to it being on the basis of human merit.

The preposition ἐκ functions with the genitive form of the noun ἐργον, “works” as a marker of cause with focus upon source. Therefore, this prepositional phrase indicates that if the election of the remnant in Israel in Paul’s day is based on God’s grace policy, it follows logically that it is never at any time “on the basis of” or “because of” meritorious actions as constituting its (the election of the remnant) source. So we will translate the prepositional phrase ἐκ ἐργον, “on the basis of meritorious actions as constituting its source.”

Corrected translation thus far of Romans 11:6: “For you see, if and let us assume that it is true for the sake of argument that it is, as an eternal spiritual truth on the basis of grace. And of course, we agree that it is! Then, it is never at any time on the basis of meritorious actions as constituting its source…”

Romans 11:6, “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”

“Otherwise” is the conjunction ἐπεὶ (ἐπεὶ) (ep-i), which is employed as a “causal” conjunction introducing a statement that presents the “reason why” the election of the remnant in Israel in Paul’s day is never at any time on the basis of meritorious actions, if his readers agree with his premise that this election is based on God’s grace policy.

Corrected translation thus far of Romans 11:6: “For you see, if and let us assume that it is true for the sake of argument that it is, as an eternal spiritual truth on the basis of grace. And we agree that it is! Then, it is never at any time on the basis of meritorious actions as constituting its source, otherwise…”

Romans 11:6, “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”

“Grace” is the articular nominative feminine singular form of the noun χάρις (χάρις) (khar-ece), which once again refers to God’s grace policy towards the remnant in the sense that God imparted to this remnant who are sinners, unmerited benefits, both temporal and spiritual, as a result of making the non-meritorious decision to trust in Jesus Christ as their Savior.

Grace is all that God is free to do in imparting unmerited blessings to those who trust in Jesus Christ as Savior based upon the merits of Christ and His death on the Cross. It is God treating us in a manner that we don’t deserve and excludes any human works in order to acquire eternal salvation or blessing from God.
Grace means that God saved us and blessed us despite ourselves and not according to anything that we do but rather saved us and blessed us because of the merits of Christ and His work on the Cross. It excludes any human merit in salvation and blessing (Eph. 2:8-9; Titus 3:5) and gives the Creator all the credit and the creature none.

By means of faith, we accept the grace of God, which is a non-meritorious system of perception, which is in total accord with the grace of God. Grace and faith are totally compatible with each other and inseparable (1 Tim. 1:14) and complement one another (Rom. 4:16; Eph. 2:8). Grace, faith and salvation are all the gift of God and totally exclude all human works and ability (Eph. 2:8-9).

Ephesians 2:8-9, “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God, not as a result of works, so that no one may boast.”

Titus 3:5, “He saved us, not on the basis of deeds, which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”

In Romans 11:6, the noun charis functions as a “nominative subject” as indicated by its articular construction and indicates that it is the subject of the verb ginomai, “is.” We will translate charis, “grace.”

Corrected translation thus far of Romans 11:6: “For you see, if and let us assume that it is true for the sake of argument that it is, as an eternal spiritual truth on the basis of grace. And we agree that it is! Then, it is never at any time on the basis of meritorious actions as constituting its source, otherwise grace…”

Romans 11:6, “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”

“Is” is the third person singular present (deponent) middle indicative form of the verb ginomai (γίνομαι) (ghin-om-i), which is used here as a substitute for the verb eimi and means, “to exist.”

Paul is saying to his readers with this word that “if you agree with me that the election of the remnant is on the basis of grace, then logically speaking it is never at any time based on human merit otherwise grace no longer ’exists’ as grace.”

Paul omits the usual verb for “being” or “existence,” which is the verb eimi and uses instead ginomai as he does in Romans 11:5 for stylistic reasons. In verse 5, the verb ginomai was used to denote the “existence” of a remnant in Paul’s day in Israel. Here in verse 6, the verb is used to denote that grace is never at any time “in existence” if the election of the remnant is based on human merit. Therefore, the parallel between the two verses that it tied together by the verb ginomai is that the existence of the remnant is based on God’s grace.
The present tense of the verb is a “customary” or “stative” present tense emphasizes ongoing state. This indicates that if Paul’s readers agree with him in his premise that the election of the remnant is based on grace, then it follows that it is never at any time on the basis of human merit, otherwise grace never at any time “exists in the state of” being grace.

The middle voice of the verb is “deponent” meaning that it has an active voice meaning even though it has a middle voice form. The active voice denotes the subject exists in the state indicated by the verb. The subject is grace. Thus, the deponent middle voice form of verb *ginomai* indicates that grace is performing the action of never at any time “existing in the state of being” grace if the election of the remnant in Israel in Paul’s day was on the basis of meritorious works.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of fact.

We will translate *ginomai*, “exists.”

Romans 11:6, “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”

“No longer” is once again the adverb *ouketi* (οὐκέτι) (ook-et-ee), which as it did the first time it appeared in the verse, expresses an absolute, direct and full negation and is used in both a logical and temporal sense here in Romans 11:6 and thus means “never at any time.”

With this word *ouketi* Paul is saying to his readers in the apodasis of this first class condition that “if we agree that the election of the remnant is on the basis of grace, then logically speaking, this election is never at any time on the basis of meritorious actions otherwise grace ‘never at any time’ exists as grace.”

The translation “no longer” should not be used here since Paul has established in the protasis and his teaching in the first ten chapters that it is a spiritual axiom that this election of the remnant is based on God’s grace policy and never at any time based on human merit. Therefore, when he uses *ouketi* a second time in this causal clause it is a paralleling the first use of the word in the apodasis. In the apodasis, Paul is saying that the election of the remnant is never at any time in human history based on human merit. The causal clause that it is connected to it presents the result if the election was based on human merit. If we follow Paul’s logic, grace is never at any time in history grace if the election of the remnant is based on human merit.

Corrected translation thus far of Romans 11:6: “For you see, if and let us assume that it is true for the sake of argument that it is, as an eternal spiritual truth on the basis of grace. And we agree that it is! Then, it is never at any time on the basis of meritorious actions as constituting its source, otherwise grace never at any time exists...”
Romans 11:6, “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”

“Grace” is the nominative feminine singular form of the noun charis (χάρις) (khar-ece), which once again refers to God’s grace policy. The word functions as a predicate nominative meaning that it is making the assertion that grace is never at any time grace if the election of the remnant is based upon meritorious actions on the part of the remnant. Therefore, we will translate the word, “as grace.”

Completed corrected translation of Romans 11:6: “For you see, if and let us assume that it is true for the sake of argument that it is, as an eternal spiritual truth on the basis of grace. And we agree that it is! Then, it is never at any time on the basis of meritorious actions as constituting its source, otherwise grace never at any time exists as grace.”

After charis, the Textus Receptus adds εἰ δὲ ἔργων οὐκέτι ἐστὶν χάρις ἐπεὶ τὸ ἔργων οὐκέτι ἐστὶν ἔργων. The insertion of the clause has the following witnesses for support: Ν² B Ψ 33 υδ 365 vg ms sy

The following witnesses do not contain the clause: Π⁴⁶ Ν* A C D F G P (81) 629 630 1739 1881 pc lat co; Origen.

The 27th edition of Nestle-Aland’s Novum Testamentum Graece does not consider the clause apart of the text.

Bruce M. Metzger commenting on this textual problem, writes, “After χάρις the Textus Receptus, following Νχ (B) L Ψ and later manuscripts, adds ’ δὲ ἔργων οὐκέτι ἐστὶν χάρις ἐπεὶ τὸ ἔργων οὐκέτι ἐστὶν ἔργων (“But if it be of works, then it is no more grace: otherwise works is no more work” AV) 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.” (A Textual Commentary on the Greek New Testament; second edition. Stuttgart: Deutsche Bibelgesellschaft: 1994, page 464).

Therefore, based on this information, we conclude that adding the clause εἰ δὲ ἔργων οὐκέτι ἐστὶν χάρις ἐπεὶ τὸ ἔργων οὐκέτι ἐστὶν ἔργων is not in the original.

Thus far in our studies of Romans chapter eleven, we have seen in Romans 11:1, Paul posing a rhetorical question that is the result of an inference that could be implied from his teaching in Romans chapters nine and ten, namely that God has rejected Israel. He emphatically rejects this idea and then presents himself as living proof that this is not the case.

Romans 11:1, “Therefore, I ask, God the Father has not rejected His people, has He? Absolutely not! Because I myself also am an Israelite, a biological descendant of Abraham, descended from the tribe of Benjamin.”
Then, in Romans 11:2, he emphatically declares that God has by no means rejected the nation of Israel whom He foreknew.

Romans 11:2, “God the Father has by no means rejected His people whom He knew in advance. Or, have you totally forgotten what the Scripture says about Elijah, how he repeatedly pleaded with God the Father against Israel?”

Next, in Romans 11:3, he cites 1 Kings 19:10 to demonstrate that God has not rejected Israel. In this passage, Elijah pleaded with the Father against Israel when he was the lone surviving prophet in Israel who was alone in the desert because he was fleeing Jezebel who sought to murder him.

Romans 11:3, “Lord, they have murdered Your prophets. They have destroyed Your altars. I myself alone am left. Also, they are making it a top priority to diligently, earnestly and tenaciously seek my life, sparing no expense to do so because it is of great value to them!”

Next, in Romans 11:4, Paul presents the Father’s response to Elijah’s complaint against Israel by citing 1 Kings 19:18, which records God telling him that He had set aside a remnant composed of seven thousand men in Israel that had not bowed the knee to Baal.

Romans 11:4, “However, in direct contrast, what does the divine response say to him? ‘I have reserved for the benefit of Myself seven thousand men, who are indeed of such character and of a particular class of individuals that have never bowed a knee to Baal.’”

Then, in Romans 11:5, the apostle teaches that in the same way that God set aside a remnant for Himself in a Elijah’s day so He had done so in Paul’s day in the mid first century according to His sovereign grace.

Paul in Romans 11:6 argues with his readers that if you agree with me that God had set aside for Himself a remnant in Israel on the basis of His grace policy, then it follows logically that this election of the remnant is never at any time on the basis of meritorious actions otherwise grace never at any time exists in the state of being grace.

Romans 11:6, “For you see if and let us assume that it is true for the sake of argument that it is, as an eternal spiritual truth on the basis of grace. And we agree that it is! Then, it is never at any time on the basis of meritorious actions as constituting its source, otherwise grace never at any time exists as grace.”

In this passage, Paul is teaching that once the reader acknowledges that the election of the remnant in Israel is never based on meritorious actions but rather on the basis of God’s grace policy, there is never any place in the plan of salvation for meritorious actions. Therefore, Romans 11:6 once again refutes the Judaizers and the Pharisaical teaching in Israel that taught that justification is by meritorious
actions. Paul is teaching in Romans 11:6 that God’s grace policy and human merit are mutually exclusive.