

|6| But if on the mekor (basis) of chen v'chesed (unmerited favor, grace), then not on the mekor (basis) of [loin (wages), batsolen (pay) for] ma'asim (works), vi-bahlt (since) otherwise chesed would no longer be chesed (4:4 5).

|7| What then? What Yisroel sought for, that is what it did not obtain; but hannivcharim (the elect, the chosen ones) obtained it. And the rest were hardened (9:17-18)

|8| As it is written, "G-d gave to them a ruach tardemah (spirit of deep sleep), eyes that they should not see and ears that they should not hear, until this very day" Isa 29:10.

|9| And Dovid said, "Let their shulchan (table) become a snare and a net, a trap and a retribution for them;

|10| "Let their eyes be darkened so that they cannot see, and bend their backs forever." TEHILLIM 68:23-24 TARGUM HASHIVIM; [69:22-23].

|11| I ask, therefore, have they stumbled so as to fall? Chas v'shalom! But by their peysha (transgression), Yeshu'at Eloheinu is coming to the Goyim in order to provoke them to jealousy.

|12| And if their peysha (transgression) means riches for the world, and their failure means riches for the Goyim, how much more will their fullness mean!

|13| I am speaking to you Goyim. So then, in as much as I am Shliach of the Ethnic Groups, I magnify my avodas kodesh, in the tikvah

|14| that I might provoke my kinsmen to jealousy and might save some of them.

|15| For if their rejection means ritztzuy (reconciliation, *cessation of enmity, hostility between a wrathful holy G-d and sinful men*) for the gontzer velt (whole world), what shall

their acceptance mean other than Chayyim min haMesim (Life from the dead ones)?

|16| If the terumah haissa (portion, offering of the dough) that is reshit (first) is kodesh (holy), so is the whole; and if the shoresh (root) is kodesh (holy), so also are the ana'fim (the branches).

|17| But if some of the ana'fim have been broken off, and you, a wild olive, have been grafted among them and have become sharer in the richness of the olive tree's root,
|18| Do not boast (4:2) over the ana'fim. If you do boast, it is not the case that you sustain the shoresh, but the shoresh sustains you.

|19| You will say, then, "Anafim were broken off in order that I might be grafted in."

|20| Quite so: they were broken off on the mekor (basis) of no emunah, but you stand only by emunah. Do not cherish proud thoughts, but fear.

|21| For if G-d did not spare the natural anafim, neither will He spare you.

|22| Consider then the nedivut (generosity), the chesed of Hashem, and also the fearful judgment of Hashem: to those who fell (11:15), severity; but to you the goodness of Hashem, provided that you continue in that goodness; otherwise, you too will be cut off.

|23| Whereas, they also, if they do not continue in a condition of no emunah, shall be grafted in; for Hashem is able to graft them in again.

|24| For if you [Goyim] were cut off from the wild olive tree and grafted unnaturally into the cultivated olive tree, how much more shall those who belong to it naturally be grafted into their own olive tree.

|25| For I do not want you to be unaware, Achim b'Moshiach, of this raz (mystery), lest you be wise in your own estimation, that a hardening in part has come over Yisroel, until the full number of the Goyim has come in;

|26| And so Klal Yisroel shall be delivered, as it is written: "Out of Tziyon shall come the Go'el (Deliverer, Redeemer); He will turn away, remove peysha from Ya'akov (Jacob),
|27| "And this will be My Berit (covenant) with them, when I take away their sins" YESHAYAH 59:20-21; 27:9.

|28| With regard to the Besuras HaGeulah they are oyevim (enemies) for your [you Goyim] sake, whereas with regard to the bechirah (election) they are beloved for the sake of the Avot (Fathers).
|29| For the matnat Hashem and the kri'at Hashem are irrevocable.

|30| For just as you Goyim were once without mishma'at to Hashem, but now have received chaninah (mercy, pardon) by their lack of mishma'at,

|31| So also they have now been without mishma'at for your chaninah (mercy, pardon) in order that they also might receive chaninah (mercy) (Ro 9:15-16).

|32| For G-d has confined all in disobedience in order that He might have chaninah (mercy) on all;

|33| O the depth of the riches and the chochmah (wisdom) and da'as (knowledge) of Hashem. How unfathomable are His mishpatim and unsearchable His ways.

|34| For who has known the Ruach of Hashem? Or who has been ISH ATZATO ("His Counselor") [Isa 40:13]?