

THE BOOK OF ROMANS  
"The Indestructible Nation – Delivered"  
Romans 11:25, 26

Revision

1. The argument of Romans 9-11 is clear. Simply: God has not given up on Israel as a nation. The testimonies of Paul and Elijah support this (vv. 1-4). The failure of the nation did not exclude God's election of grace (vv. 5, 6).

2. However, the nation's failure did bring a judicial judgment of God to them (vv. 7-10). Consequently they are bowed down (v. 10). Nonetheless, there is opportunity to praise, since the stumbling of the nation is not permanent nor is it without a purpose (vv. 11-15).

3. The stumbling of Israel is the occasion for Gentiles to enjoy God's gracious salvation. But this should not lead Gentiles to boast (vv. 17, 18), to pride (vv. 19-21), or to presumption (vv. 22-24). Without affecting His plan for the Gentiles, He looks to restore Israel as a nation.

4. The question now is – when and how will God actually put Israel into the place of fruitfulness? When will Israel's fullness (v. 12) be? Consider these aspects of the question.

1. The IMPORTANCE of the Question v. 25

"I would not, brethren, that ye should be ignorant . . . ." "Brethren" addresses believers. Those who are saved are expected to have an edge on non believers (1 Cor. 2:14). By inspiration, Paul "wills" (θέλω thelo) that the Romans (all believers) be not "ignorant" (ἀγνοεῖν agnoein). The verb for "ignorant" may be transliterated as "agnostic." Believers are supposed to know God' s purposes (1 Cor. 2:12)!

2. The CHARACTER of the Question v. 25

"This mystery" (μυστήριον musterion) is a word denoting something revealed, not concealed. The blindness of Israel concerns something God has revealed. It is open to believers (Mt. 13:10-17). The same word is used of the incarnation (1 Tim. 3:16). The crucifixion (1 Cor. 2:1, 7), summation of God' s will (Eph. 1:9), revelation of body (Church) of Christ (Eph. 3:3, 4), rapture of the Church (1 Cor. 15:51), expression of iniquity (2 Thess. 2:7). It is also used of the kingdom (Mt. 13:3-50), Christ in believer (Col. 1:26, 27), Church as bride (Eph. 5:28, 32), Babylon (Rev. 17, 5, 7).

3. The INTENTION of the Question v. 25

"Lest ye should be wise in your own conceits." Here is a purpose clause so that "lest" really states "in order that . . . ." The noun "wise" (φρόνιμοι frōnimoi) and its accompanying prepositional phrase (παρ' ἑαυτοῖς par' heautois ) does mean "wise in your own conceits." Therefore, the knowledge provided by this mystery will abolish all false conceit. The Gentiles are not to cherish their own incorrect views about the future of Israel. Any self-sufficiency, vanity, or pride by Gentiles is totally unacceptable.

4. The EXPLANATION of the Question v. 25

"That blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Now a causal particle is used to explain what has happened (γέγονεν gegonen) to the nation Israel. The main issue is "blindness" (πώρωσις porosis), a word earlier used in the verb form (cf. v. 7). The matter of Israel' s judicial condition is clearly described (vv. 7-10). It did "happen" and is now explained:

a. As Partial

The "blindness" is a process (hardening) and not a state (hardness). Moreover it has "happened" "in part" (ἀπὸ μέρους apo merous), hence not completely. Partial is not total (cf. vv. 5, 7, 17). There must be room for the election of grace (v. 5).

b. As Temporal

This thought is conveyed by the conjunction "until" (ἄχρις achris). Thus the present arrangement with the nation Israel will continue "until the fullness of the Gentiles is come in." The "fullness" of the Gentiles" is a technical doctrinal phrase referring to the present time during which God' s primary purposes in the Church are towards the Gentiles (cf. Acts 15:13-18). When these purposes are reached, then God will take up again His covenant faithfulness with Israel. Presently the nation Israel is on the back burner, but will move forward when the current outreach of God is complete (cf. "bidden guests" (Jews) and the "highways and byways" (Gentiles) in Matt. 22:1-14; Luke 14:16-24).

Note: 1. Contrast "times of the Gentiles" (Luke 21:24), a political concept which commenced with the Babylonian captivity in 586 B.C. and ends with the collapse of the Anti-Christ (Dan. 9:27) at the second coming of Messiah Jesus.

2. Consider additional "untils" of Scripture demonstrating that God has clear parameters (Gen. 49:10; Ruth 3:18); 2 Chron. 36:21; Ps. 110:1; 1 Cor. 15:25; Phil. 1:10, etc.).

5. The CONCLUSION of the Question v. 26

The adverb (οὕτω houto) begins a new sentence as in the KJV translation. The hardening of Israel is not the cause for Israel' s ultimate salvation. Rather, when the partial hardening is removed, then "all Israel shall be saved." This does not and cannot mean every individual Israelite, but Israel as a whole nation. The obvious meaning in view of the context is that there will be a future national conversion as distinct from the present conversion of individuals. It will be at the end of the seven year Tribulation Period. The future passive verb indicates the "salvation" is all an act of God and not something generated by the nation itself.

6. The CONCOMMITENTS of the Question v. 26, 27

All of these "stand written" in Scripture. Such is the significance of the perfect tense "is written" (γέγραπται gegraptai). Four specifics are recorded in the Word stating when "all Israel shall be saved." Here they are:

- a. Deliverer will come out of Zion.
- b. Deliverer will turn away ungodliness from Jacob.
- c. Deliverer will fulfill His covenant with Israel.
- d. Deliverer will take away Israel' s sin

The above quotation is an inspired Holy Spirit statement (cf. Isa. 27:9; 59:20). James noted a similar chronology after the Jerusalem conference (Acts 15:13-18). Therefore both O.T. and N.T. buttress what the Holy Spirit directed Paul to write here to the Romans.

Conclusion God' s national hardening for Israel is judgmental (vv. 7-10), beneficial (vv. 11, 12), partial (v. 20), and temporal (vv. 23, 24, 25). What God will yet do for the nation He can do for you personally today. Turn to Him with all your heart. Believe on Christ as the Lamb of God Who has taken your sins in His own Body on the Cross. You will be saved (Rom. 10:13). Do it now!