

THE MYSTERY | ROMANS 11:25-27

- for vv. 25-26, see session 35
- Verse 27 - The future salvation of Israel speaks of the New Covenant, which is **unto them** (Israel) and in which **I shall take away their sins** (compare Jeremiah 31:34).

PAUL'S SUMMARY STATEMENT ON ISRAEL TODAY | ROMANS 11:28-32

- Verse 28 –
 - The Israelites are **enemies of the gospel** (speaking of the saving gospel).
 - It is not only the Israelites, but Paul speaks of gentiles who are **enemies of the cross** (Phil. 3:18).
 - We should look on all enemies of the gospel **with weeping** (as Paul says in Phil. 3:18), and not with disdain or pride.
 - Paul reminds the gentiles that the enemy status of Israel is **for your sakes**.
 - The most literal translation is *enemies through you*. The word *dia* can be translated *for*, as it is done 58 (of 647) times in the KJV. See v. 15 to see how the **casting away of them be the reconciling of the world**.
 - **As touching** is simply *kata*, which is "according to" or "concerning." The issue is **the election**, which Paul gives with the definite article, signifying a single and all-encompassing election, is related to Israel.
 - Though the nation is **enemies of the gospel** they are still elect. Their elect status has clearly not been removed, clearly has nothing to do with their state of salvation, and clearly not a status of any individual believers of any race.
 - Note that while Calvinism teaches that election is all about God's glory, these elect are **for the fathers' sakes**.
- Verse 29 –
 - For one's theology to include the removal of election to national Israel they would have to deal with these clear words.
 - **Without repentance** is *not to be repented of or there can be no change of thinking*.
- Verse 30-31 –
 - Verses 30-31 are the supportive evidence of the irrevocability of the **gifts and calling of God**.
 - **Not believed** is ἀπειθέω [apietho], which is to be "unpersuaded."
 - The word is sometimes translated in some for of *disobedience*, however, this is interpretation, since disobedience may be a result of being unpersuaded. The primary meaning has to do with acceptance of facts, or belief.
 - These verses are in keeping with "the mystery."
 - Note the time element that is included here, that **in times past** the gentiles were unbelieving, **yet now have obtained mercy**.
 - Had Israel believed when the Kingdom was offered, the age of grace would not have been given.
 - We are living in a unique age, and every advantage must be accepted now, while it is "the day of salvation."
 - Note that the mercy toward the Gentiles is not by election but by the rejection of the Messiah by the elect.
- Verse 32 –
 - There is an interpretive question of whom **God hath concluded...in unbelief**.

- The Greek says that God *imprisoned together* "the all" (or, *the whole*).
 - Is this *the whole of Israel* (as the word **them** implies in KJV) or is it *all mankind* (as taught in Gal. 3:22)?
 - In context, it seems best to say, *God has shut up Israel in unbelief*, and the result is **that he might have mercy upon all**.

THE DOXOLOGY FOR GOD'S WORK WITH ISRAEL | ROMANS 11:33-36

While this word of praise could be given in any context, the context we have is the one we must apply it to. Paul stops in doxology because of the depth of God's thinking. His wording echos of *mystery*, for which Paul expresses praise.