

ROMANS 9:1-11:36 | GOD'S WORK FULFILLED THROUGH ISRAEL

Supplemental Resource: Romans Graphically Presented, Pg. 38

ROMANS 11:1-36 | GOD'S CURRENT PROGRAM: AN OVERLAP

Supplemental Resource: Romans Graphically Presented, Pg. 43-45

ROMANS 11:25-32 | WHAT AND WHY

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VERSE 25 - BLACK

An interesting thing has occurred with the pronouns in Romans, and it influences our Right Division Color Coding system. In verse 2, the Roman Jews were addressed using the second person plural pronoun. In verse 13, the same pronoun was used, but with a qualification, "**you Gentiles.**" From verse 13 to 24, Paul spoke to the individual using singular pronouns (thy, thee, thou, thine), and we used blue to designate these verses as applicable to the body of Christ. The gospel of the Body of Christ is unlike the Kingdom Gospel in that it is individual and not collective or national.

In verse 25, Paul switches back to the plural pronoun, **ye**. Since he had made a qualification in verse 13, he again qualifies by speaking to the "brethren." This term of endearment is used 13 times in Romans, but none of them are or will be coded in blue. The shift from the plural "**you Gentiles**" in verse 13 to the singular was intentional, not a slip into poor grammar. Furthermore, Paul's reversion to the plural in verse 25 indicates that he is returning to speaking about the nation and their national status.

The "pronoun pattern" in Paul's writings is essential for correct Biblical interpretation, but unfortunately, it is missed by the majority. I do not believe that Paul was sloppy in grammar, as there is no evidence of this, nor would the Holy Spirit have inspired bad grammar. The pronouns must mean what they mean. Interpretation is involved, but alternative interpretations must account for the "pronoun switch" and not simply ignore it by assuming that the singular means the same as the plural. The modern translations, avoiding the use of the archaic ye/thee pronouns, simply force the student to the Greek or settle with insufficient language.

Paul does not want the brethren to be "ignorant of this mystery," but we should not mix our mysteries. This is not "the Pauline mystery," though it pertains to it. The mystery that the Roman Jews need to know is that "**blindness in part is happened to Israel.**" This is a message about national Israel concerning the spiritual blindness the nation is now under. The phrase "**in part**" refers to the fact that God has established some boundaries at which point this blindness will end. Paul is not saying that **part of Israel is blind**, but that **Israel is wholly but temporarily blind.**

👉 Regarding the use of the Greek word μέρος, it is important to note that it refers to boundaries or limits, and is not the word used to refer to "some Israelites but not all." The correct word for that would be τινες [tines]. In this context, the phrase "blindness in part has happened to Israel" refers to the fact that there are boundaries or limits to Israel's current spiritual blindness, and that this will ultimately come to an end.

This blindness will end when "the fulness of the Gentiles be come in." The word "fulness" is πλήρωμα [plērōma], which is not a word used to indicate a particular quantity, but rather the fulfillment or completion of a process or period. In this case, it refers to the inclusion of the Gentiles in the faith. The word is used in various contexts in the New Testament to suggest a state of completeness, fullness, or fulfillment. This same word is used in verse 12 of this chapter.

It is interesting that Luke 21:24 teaches about "the times of the Gentiles." I believe that Paul is referring to these "times" that will be fulfilled.

VERSE 26 - BLACK

This verse has caused confusion for many readers, as it seems to indicate that God will save every Jew, which contradicts the fundamental beliefs of the Christian gospel. Despite attempts by some commentators to soften the language of "universal Jewish salvation," the text clearly states that "all Israel shall be saved." However, the context reveals that this is not a reference to all Jews throughout history, as "they are not all Israel, which are of Israel" (Rom. 9:6). Rather, it is the "remnant according to the election of grace" (Rom. 11:5) and "the election" (Rom. 11:7) that will be saved. Jesus himself declared that he would lose none of Israel (John 18:9).

On an individual level, some people will be like sheep and inherit the kingdom, while others will be like goats and be cast into everlasting fire (Matthew 25:31-46). However, on a national level, the elect and chosen generation of Israel will be saved in its entirety, but only after the "fullness of the Gentiles be come in" (v. 25).

The quoted passage (Isaiah 59:20-21) confirms that this salvation will occur at what we would call the Second Coming, which aligns with our interpretation of verse 25.

It is noteworthy that this verse aligns with 1 Corinthians 15:50-52, a passage that is often overlooked due to preconceived bias that it relates to the church and the rapture. If we assume that the mystery mentioned by Paul in verse 25 is not only the partial blindness of Israel, but continues into verse 26 to also be the salvation of Israel at the end of time, then the mystery of 1 Corinthians 15:51 would be the same mystery. In 1 Corinthians 15:50-52 Paul addresses the dilemma of Israel inheriting the Kingdom, and says that the mystery solution is that "we shall all be changed." Both passages are about the ultimate transformation and salvation of Israel in the coming Messianic age.

VERSE 27 - BLACK

God has a "covenant with them" to "take away their sins," and promises to do just that.

The idea of a covenant between God and the nation of Israel dates back to the Old Testament. In Jeremiah 31:31-34, God promised to make a new covenant with Israel, one that would not be like the old covenant that they broke. This new covenant would involve God writing His law on their hearts, and forgiving their sins. The prophet Ezekiel also spoke of a new covenant in Ezekiel 36:25-27, in which God would cleanse them from their impurities and give them a new heart and spirit.

The fact that the salvation of these verses is not yet realized is yet another piece of evidence that believers today are not under the new covenant at all. In fact, the New Covenant is for Israel alone, unrelated to the Body of Christ.