

## The Restoration of Israel (vv. 25-32)

Israel's Prophesied Restoration Harmonizes with the Mystery Doctrine (vv. 25-27)

**VERSE 25 For I do not want you, brethren, to be uninformed of this mystery** (γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο [*neg. ou + conj. gar + pres.act.ind.1s. thelo + pro.acc.p. su + pres.act.infin. agnoeo be ignorant + noun voc.m.p. adelphos + d.a.w/noun acc.nt.s. musterion mysetery + pro.acc.nt.ss. houtos this*]-- **so that you will not be wise in your own estimation** [ἵνα μὴ ᾗτε [παρ'] ἑαυτοῖς φρόνιμοι, [*conj. hina that + neg. me + pres.act.subj.2p. eimi be + prep para + pro.dat.m.p. heautou own + adj.nom.m.p. phronmos wise; "estimation"*]-- **that a partial hardening has happened to Israel until the fullness of the Gentiles has come in** [ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθη [ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθη [*conj. hoti that + noun nom.f.s. porosis hardening; Mk. 3:5 & Eph. 4:18 + prep apo + noun gen.nt.s. meros partial + d.a.w/noun dat.m.s. Israel + pf.act.ind.3s. ginomai "has happened" + prep achri until + pro.gen.m.s. hos + d.a.w/noun nom.nt.s. pleroma fullness, completion + d.a.w/noun gen.nt.p. ethnos Gentile + aor.act.subj.3s. eiserchomai come in*]);

**VERSE 26 and so all Israel will be saved; just as it is written** (καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέγραπται, [*conj. kai + adv. houto so + adj.nom.m.s. pas all + noun nom.m.s. Israel + fut.pass.ind.3s. sozo + adv. kathos just as + pf.pass.ind.3s. grapho*], **"THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB** [Ἦξει ἐκ Σιῶν ὁ ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώ [*fut.act.ind.3s. heko come + prep ek + noun gen.f.s. Zion + d.a.w/pres.dep.part.nom.m.s. hruoma deliver + fut.act.ind.3s. apostrepho remove + noun acc.f.p. asebeia godlessness + prep apo from + noun abl.m.s. Israel*])."

**VERSE 27 "THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR**

**SINS** (καὶ αὕτη αὐτοῖς ἢ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν [*conj. kai + pro.nom.f.s. houtos this + pro.dat.m.p. autos "with them" + d.a.w/noun nom.f.s. diatheke covenant + prep para + pro.gen.s. ego + conj. hotan when + aor.mid.subj.1s. aphaireo remove; "take away" + d.a.w/noun acc.f.p. harmartia sin + pro.gen.m.p. autos*])."

**ANALYSIS: VERSES 25-27**

1. Paul introduces the importance of the doctrine of "the mystery.
2. This refers to the hidden doctrine of the Church.
3. It was hidden from past generations (Eph. 3:5 "which in other generations was not made known to the sons of man, as it has now been revealed to His holy apostles and prophets in the Spirit.").
4. This mystery is fulfilled in a dispensation where Gentiles share equally with Jews.
5. Paul will expand upon this mystery in Rom. 16:25.
6. Paul was the main individual that set forth this doctrine (Eph. 3:5-9).
7. Paul seeks to offset any misunderstanding on the part of Gentile believers who are informed regarding the doctrine of the mystery.
8. Hence, his words "so that you will not be wise in your own estimation."
9. Gentiles were exalted in the Plan of God not because of anything they possessed that impressed God.
10. Israel's "partial hardening" was the occasion for Gentile promotion.
11. Again, we are told that Israel's fall from grace is only "partial."
12. This means that corporate Israel will make a comeback and once again be reinstated as the priest nation.
13. The "partial hardening" is said to persist "until the fullness of the Gentiles has come in" (v. 25c).
14. This expression is the same as what we saw in v. 12 (cf. v. 15).
15. Israel's *pleroma* (v. 12) and Gentile's *pleroma* will be realized in the Millennium (cf. Eph. 1:10).
16. In Rom. 11:15 different terminology is used to express the same concept.
17. The words "reconciliation of the world" refers to Gentile preeminence, and the words "their acceptance from the dead" refers to Israel's resurgence to preeminence.
18. The Gentile world will be incomparably enriched when Israel is restored to divine favor.
19. When Paul says "all Israel will be saved" he is referring to the elect of Israel, not just Jews who only possess a genetic connection to the founding patriarchs.
20. This of course will ensue just after the Rapture of the Church and the onset of the Day of the Lord.
21. As an example the Jews who exit America to avoid the coming holocaust will be made up of believers in Christ (cp. Jer. 50:4-8, 19-20, 28; 51:5, 10, 45; Rev. 18:4; Zech. 2:6, 7).
22. Paul once again appeals to Scripture to support the doctrine of Israel's physical and spiritual reestablishment in a quotation taken from Isa. 59:20-21 and the last part from Jer. 31:34.
23. This is the 1<sup>st</sup> instance of a large-scale reclamation of true Israel.
24. "The Deliverer will come from Zion" refers to the 2<sup>nd</sup> Advent.

25. "Zion" here refers to the throne of God (cf. Psa. 2:6 "But as for Me (God the Father), I have installed My King (glorified God-Man) upon Zion, My holy mountain."; 14:7).
26. Mostly the designation refers to Israel's capital city Jerusalem.
27. The second quotation refers to the forgiveness of sins in connection with the salvation adjustment when a major contingent of Jews will come to recognize who and what Christ is.
28. "Ungodliness" refers to sins and apostate doctrine such as salvation thru the Law.
29. Read Jer. 31:31-34 and Isa. 59:20-21.
30. The Isaiah quote clearly indicates that Israel will never again fall into negative volition, and that this will persist through the 1000 years and will include a 100% compliance!
31. This then is Israel's fullness when they are grafted back into the olive tree.
32. They were broken off in mass and will be restored in mass.
33. Israel will be elevated into a new covenant status the specifics of which are found in Jer. 31:31-34 (v. 27).