

Romans 11: 25-27: The partial hardening of the Jews will end.

It affirms that the Jews will one day response to the gospel and then He will return soon.

Summaries of Romans chapters 9-11 as relevant background information.

After outlining the gospel in Romans chapter 1-8, Paul proceeds to explain in chapter 9-11 a problematic issue, namely why are the converts mostly gentiles? The argument for chapter 9-10 will first be given briefly. In chapter 9 Paul acknowledges that God has chosen the gentiles (**9:15-17**) but this is His sovereign right (**9:18**) and mere man doesn't have the right to judge God's action, just as clay has no right to question the work of the potter (**9:21**). Then chapter 10 insists that the Jews have heard the gospel (**10:18**) but they have willfully rejected it (**10:21**). Yet God remains faithful with a plan for the salvation of the Jews. This is the theme for chapter 11 and the argument begins in **11:1-6** affirming that God has kept a Jewish remnant but the rest of Israel is hardened to the gospel (**11:7-10**). But **11:11-15** explains that the massive conversions of gentiles are really for the sake of Jews, namely to provoke them into jealousy so that they will return to God. Gentile believers in **11:16-20** must not be arrogant against them for the Jewish Nation is started by God and so in v16, the "first piece" or the "root" is holy. Unbelieving Jews are broken off so that faithful gentiles can be grafted in. In **11:21-24**, He can similarly cut off gentile branches for unbelief and if the Jews return to believe, God will graft them in again.

Explaining the Passage: Romans 11:25-27

It is revealing a mystery in **v25**, meaning that this is something new. So it's not the partial hardening for it is already revealed (e.g. **11:5-7**) or the salvation of all Israel for there are many promises given, as Isa. 59:19-20 quoted in **v26-27**. The mystery is the end of partial hardening when the fullness of the gentiles has come in. But how will this be manifested? Gentiles without partial hardening convert in good numbers in a stepwise manner. Thus when we see this occurring with the Jews, it must be an indicator. But **v26** states that "so all Israel will be saved". In Greek "so" is "outos" meaning "in this way" (as translated in ESV & NIV) and the passage merely states that in the above way, all Israel will be saved. It is not stating that all Israel must convert when partial hardening ends. Evangelism is a process, as in **10:11-15** and Israel's conversion cannot occur the moment hardening ends.

Linkage to other passage: This is **Lu. 21:24** for Jerusalem will be trampled by Gentiles "until the times of the gentiles are fulfilled". It's quite similar to "until the fullness of the Gentiles has come in" in **Rom. 11:25** but the differences can be explained in the Greek text. In Luke, fulfill is a verb (plerothosin) and so it tells how a noun (the times – kairoi) is enacted. In Romans, fulfill is a noun (pleroma) and so its enactment is now by the verb "come in" (eiselthe). Otherwise the two phrases are similar. Some translations as NIV in Rom. 11:25 add "number" but it's not in the text and so fullness is more for "the times".

Evidence for fulfillment: When Israel retakes Jerusalem in 1967, it fits with the times of the gentiles being fulfilled. Amazingly after that is the emergence of the Messianic Jews and as promised they are grafted in again (**Rom. 11:23**). Some says that partial hardening only ends when Christ returns but this is not in the text. Also with His return, Jews are resurrected or a rebirth and it's not a re-grafting. The evidence is to take the Messianic Jews as fulfillment of this passage and if this is so, Christ will be returning soon. **PTL!!**

The two phrases in Greek transliterate:

Romans 11:25:

ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ
(achri) (ou) (to) (pleroma) (ton) (ethno) (eiselthe)

until which the fullness the gentiles comes_in

Luke 21: 24

ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν.
(achri) (ou) (plerothosin) (chairoi) (ethnon)

until which fulfilled times gentiles

羅馬書 11:25-27：猶太人的部分心硬將會結束。

的確，猶太人有一天會回應福音，然後主很快便回來。

羅馬書第 9-11 章的摘要，作為相關背景資料

保羅在羅馬書 1-8 章簡介福音大綱之後，在 9-11 章講及一個難題，就是為何大多數信徒都是外邦人？首先讓我們概略剖析第 9-10 章。保羅在第 9 章申述神揀選了外邦人(9:15-17)，但這是祂的主權(9:18)，人無權判斷神的作為，就像泥土無權質疑陶匠所做一樣(9:21)。在第 10 章他堅稱猶太人已聽到了福音(10:18)，不過他們故意拒絕(10:21)，然而，上帝對猶太人的救贖計劃仍然是信實的。這是第 11 章的主題，保羅在 11:1-6 開始論證，指出上帝保留了猶太的餘民，但其餘的以色列人對福音則心硬(11:7-10)。但 11:11-15 解釋，大量外邦人信主實際上是為了猶太人，就是激起他們的嫉妒，使他們回歸上帝。11:16-20 的外邦信徒不可對猶太人傲慢自大，因為猶太國是上帝所創立的，所以在第 16 節，「第一塊」或「根」是聖潔的。不信的猶太人被折下來，好讓忠心的外邦人能被接上。在 11:21-24，祂同樣可以因不信而砍下外邦枝子，如果猶太人重新相信，神會重新把他們接上。

解釋這段經文：羅馬書 11:25-27

它揭開了第 25 節的一個奧秘，是一件新事物。因此這不是部分心硬，因為已經解釋過(例如 11:5-7)，也不是以色列全家得救，因為已經有許多應許，如在第 26-27 節引用的賽 59:19-20。那奧秘是當外邦人的時期結束，部分心硬就會停止。這究竟會如何發生呢？沒部分心硬的外邦人信主數目逐步增加，因此，當我們看到這發生在猶太人身上時，就表示那時間已經到了。但是第 26 節說「因此所有以色列人都會得救」。這裡的「因此」希臘文是 *outos*，意思是「這樣看來」(ESV 和 NIV 的翻譯)，這段經文僅僅說明按以上方式，所有以色列人都將得救。這並不是說當部分心硬結束時，所有以色列人都必定信主。傳福音是一個過程，正如在 10:11-15 指出，以色列的回轉不會在心硬結束的那一刻就發生。

與其他段落的鏈接：

路 21:24 提到耶路撒冷將被外邦人踐踏，「直到外邦人的時期完結」。這與 羅 11:25 的「直到外邦人日子終結的來到」相似，但差異可以用希臘文本解釋。在路加福音，「完結」是個動詞 (*plerothosin*)，它可以解明「時期」(*kairoi*) 這個名詞的進程。在羅馬書，「終結」是個名詞 (*pleroma*)，它是由「來到」(*eiselthe*) 這個動詞說明時態，否則這兩個詞語沒有分別。一些譯本例如 NIV 在 羅 11:25 添加了「數目」這詞，但原文並沒有，因此「終結」多數是指那「時期」。

應驗的證據：

以色列在 1967 年重奪耶路撒冷，這與外邦人的時期完結吻合。令人驚奇的是，在那之後猶太信徒開始出現，他們正如所應許的再次被接上(羅 11:23)。有人說，部分的心硬只會在基督再來時才結束，但經文找不到這樣的說法；並且隨著祂的再來，猶太人只會復活或重生，而不是被重新接上。證據是：猶太歸主者的出現，應驗了這段經文。如果是這樣，基督將會很快再來，感謝主！！

Luke 21:20-28: Fall of Jerusalem and her recapture to fulfil “the times of the Gentiles”. Careful study shows that v20-24 is already fulfilled and we are indeed in the end times.

Summaries of relevant background information for related passages.

Summary of Luke 21:5-20 and reason for the Olivet Discourse: In v5-6 the disciples are impressed by the temple’s beauty and Jesus then utters an amazing prophecy that it will be totally destroyed. As expected, the disciples later question Jesus in v7 regarding when this will occur and the impending sign. He starts with a warning on deceivers in v8 and historically there are many before the fall of Jerusalem in 70 AD. Even in that final year, there are three false messiahs. Next in v9-19, events that will preempt the city’s fall is given and it is answering the question regarding the “sign”, a collective term for all these occurrences. Historically in the reign of Claudius, Nero and Vespasian before the fall, there are wars and famines (9-10). Earthquakes are reported, the most renowned being Vesuvius’ eruption that covers up Pompeii, while signs in heaven are also recorded (11). Josephus in “Jewish War” (Bk. 6; Ch. 5) records a sword shaped star over Jerusalem for a year and also a special comet and he decries that they “fail to attend nor give credit to the signs that were so evident”. Then the persecution of believers in v12-19 definitely occurs and partly described in Acts. They are indeed delivered to synagogues (e.g. Acts 14:19) and prisons; and stood before kings and governors (e.g. Acts 26:1-2). But the key sign is in v20 when the Jerusalem is surrounded by armies, the Romans in 70 A.D.

Summary of Olivet Discourse in Matt. 24 and Mk. 13: A key point to note, that unlike Luke, in Matt. 24:15 and Mk. 13:14, Jesus predicts that the Abomination of Desolation will stand before the city. This is the antichrist predicted by Daniel (Dan. 12:11), who will take over the temple during 3½ years of the Tribulation (also in 2Thess. 2:4). So the Olivet Discourse in Matthew and Mark mainly focus on the end time that is still future while Luke is on the fall of Jerusalem in 70 A.D. In line with this the word “tribulation” is mentioned in Matt. 24:21 and Mk. 13:19 but *not* in Luke. In fact Matt. 24:3 uniquely states that the “sign” here relates to His second “coming and of the end of the age”.

Explaining the Passage and evidence for fulfillment: Luke 21:20-28

Jerusalem’s fall as predicted in v20-24 is fulfilled to the letter as Titus surrounds the city with starvation so severe that mothers even devour their babies and later 97,000 captives were taken into exile. In v22, the fall is stated as His vengeance and this is judgment for Israel’s rejection of Christ. It is recorded that the Jewish Church actually obeyed v21 and fled north to Pella, so escaping the plight. Then v24 states that Jerusalem will be trampled until the end of the “times of the Gentiles”. It is a profound statement so similar to Rom. 11:25 but it definitely ended when Israel retakes the city in 1967. Next v25-26 is an obvious leap to the Tribulation as it is similar to Matt. 24:29 and Mk. 13:24 describing this period. Finally v27-28 is the second coming of Christ or the Son of Man in a cloud.

Linkage to other passages: In v24, the times of the Gentiles are fulfilled and with this in Rom. 11:25 is the end of partial hardening, matching so well with the emergence of the Messianic Jews. Then Rev. 11:1-2 predicts that the temple and the holy city (Jerusalem see 11:8) will be given to the nations or gentiles for 3½ years during the Tribulation. It confirms that God sees Israel as taking back the city in 1967 for it cannot be given to the nations in Rev. 11:2 if the Jews are not first of all in possession of it. Indeed they do now.

路加福音 21:20-28：耶路撒冷被毀及重奪，以實現「外邦人的日子」。
仔細研究顯示，20-24 節經已實現，而我們確實在末世了。

相關段落的背景資料摘要

路加福音 21:5-20 的總結和橄欖山講論的原因：

在 5-6 節，門徒讚嘆聖殿的華麗，耶穌卻語出驚人的預言它會被毀，而門徒後來在 7 節問耶穌這件事何時會發生以及有什麼預兆。祂在 8 節警告，將會有很多散播異端邪說的人，歷史證實，在主後 70 年耶路撒冷淪陷前的確有很多這類人，單單在最後一年，就有三個假彌賽亞！接下來在 9-19 節提到在耶路撒冷被佔領前所發生的事，回答了門徒的問題，所有這些事件就統稱為「預兆」。根據歷史記載，聖城淪陷前羅馬王克勞狄烏斯、尼祿和維斯巴辛在位，當時有戰亂和飢荒 (9-10 節)，也有地震，最著名的是維蘇威火山爆發，埋沒了整個龐貝城，又有異象從天上顯現(第 11 節)。約瑟夫在「猶太戰爭」一書 (第 6 冊第 5 課) 中記錄了出現在耶路撒冷上空一年之久的劍形星體和一顆特殊的彗星，並譴責那時的人沒注意也不相信如此明顯的徵兆。然後在 12-19 節提到信徒會被迫害，在使徒行傳確實有這樣的描述，他們被送到會堂 (例如徒 14:19) 和監獄；站在君王和官長面前 (例如徒 26:1-2)。但最關鍵的預兆是在 20 節，結果主後 70 年耶路撒冷被羅馬軍隊圍困。

馬太福音 24 章及馬可福音 13 章橄欖山講論摘要：

大家要留意，與路加福音不同，耶穌在太 24:15 和可 13:14 預言那毀壞可憎的將站在聖地，這是但以理 (但 12:11) 預言在大災難三年半霸佔聖殿的敵基督 (也在帖後 2:4)。因此，馬太福音和馬可福音的橄欖山講論主要集中在末世，而路加福音則在主後 70 年耶路撒冷的敗落。與此一致的，是太 24:21 及可 13:19 提到的「大災難」一詞在路加福音找不到。事實上，太 24:3 特別指出，這裡的「預兆」與祂的再來和末世有關。

解釋這段經文和應驗的證據：路加福音 21:20-28

20-24 節所預言耶路撒冷的敗落完全應驗了，提多將軍包圍這城，那時饑餓嚴重，有些母親甚至吞吃自己的嬰兒，後來有 97,000 名俘虜被流放。在 22 節，那城的淪落被描述為主給他們的報應，是對以色列拒絕基督的審判。據記載，猶太教會順服耶穌在 21 節的指示，逃到北面的佩拉，避過災禍。然後 24 節說耶路撒冷將被踐踏，直到「外邦人的日子」結束。這深遠的論述與羅馬書 11:25 一脈相承，以色列在 1967 年重奪這城，這段日子就明確結束了。25-26 節清楚已進入了大災難，因它與太 24:29 和可 13:24 描述的時期雷同。最後，27-28 節是基督或人子駕雲再降臨。

與其他段落的鏈接：

在 24 節，外邦人的日子已經完結，並如羅 11:25 所述，以色列人的部分心硬結束，與猶太信徒的出現極之吻合。然後啟 11:1-2 預言聖殿和聖城 (耶路撒冷，見 11:8) 將在大災難期間交給列國或外邦人三年半。以色列在 1967 年奪回這城實為上帝的旨意，因為若不是猶太人首先統治，它就不能在啟 11:2 交給列國。現在他們確實是這樣。