

The partial hardening of the Jews

以色列人當中有一部分是硬心的
以色列人中的部分人變得剛硬
有一部分以色列人是硬心的
以色列人有幾分是硬心的

Romans 羅馬書 11:25-27

The partial hardening of the Jews will come to an end

Romans 11:25-27 (ESV)

²⁵ Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.

²⁶ And in this way all Israel will be saved, as it is written,

“The Deliverer will come from Zion, he will banish ungodliness from Jacob”;

²⁷ “and this will be my covenant with them when I take away their sins.”

羅馬書 11:25-27 (新譯本)

²⁵ 弟兄們，我不願意你們對這奧祕一無所知，免得你們自以為聰明。
這奧祕就是以以色列人當中有一部分是硬心的，直到外族人的全數滿了；

²⁶ 這樣，全以色列都要得救，如經上所記：

“拯救者必從錫安出來，除掉雅各家的不敬虔的心；

²⁷ 我除去他們罪惡的時候，就與他們立這樣的約。”



JEWISH EVANGELISM

MESSIANIC PERSPECTIVE

How To Share Jesus With Israelis You Meet

Why are Israeli Jews so closed to the Gospel?

Many Israelis will be friendly and will listen to what you have to say, but inside, there will usually be great opposition to the Gospel. The reasons for the hostility can be summed up in three ways:

1. God has partially hardened the hearts of the people of Israel
2. There are 2,000 years of very distressing history to contend with
3. It is culturally and socially taboo to even contemplate Yeshua as Messiah



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1. God has partially hardened the hearts of the people of Israel

The Bible says that God himself has “partially hardened” the hearts of the people of Israel, in order that the Gospel would go around the world (Romans 11:25 onwards). Paul explains that,

“They too have now been disobedient in order that by the mercy shown to you they also may now receive mercy” (v31).

In other words, God has deliberately hardened the hearts of his people as a mercy to the nations, but has determined that through this same mercy you have received (ie, through YOU!), they also will also receive that mercy.

So it’s good news and bad news – the bad news is that God has made them harder than other people groups against the Gospel, but the good news is that this hardness is only partial, not complete, and only for a certain time. For many years, it was extremely rare for Jewish people to come to faith in Jesus, but today, Jewish people are coming into the Kingdom in numbers never seen since the time of Acts! Also, it is through the mercy shown to the gentiles that God’s message of mercy can come! God wants to use you as a vessel of his mercy.

Romans 羅馬書 11: 25-27

*The partial hardening of the Jews
is coming to an end*

Romans 羅馬書 1-8

Paul outlined the Gospel

Romans 羅馬書 9-11

*Paul explained God's plan
on Israel and for the Jews*

Rom 9 *God's sovereign right in choosing the Gentiles over the Jews*

Rom 10 *The Jews stubborn rejection of God's outreach with the gospel*

Rom 11 *God's faithfulness and plan on the salvation of the Jews*

Romans 9: God sovereign right in choosing the Gentiles

¹⁸ So then He has mercy on whom He desires, and He hardens whom He desires.

¹⁹ You will say to me then, "Why does He still find fault? For who resists His will?"

²⁰ On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?

羅馬書 9: 神有揀選外邦人的主權

¹⁸ 這樣看來，他願意憐憫誰就憐憫誰，願意誰剛硬就使誰剛硬。

¹⁹ 這樣，你會對我說：“那麼他為甚麼責怪人呢？有誰抗拒他的旨意呢？”

²⁰ 你這個人哪，你是誰，竟敢跟神頂嘴呢？被造的怎麼可以對造他的說：“你為甚麼把我做成這個樣子呢？”

A remnant is promised in Romans 9:27

And Isaiah cries out concerning Israel: “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved,

以賽亞指著以色列人喊著說、『以色列人雖多如海沙、得救的不過是剩下的餘數。

Romans 羅馬書 9:30-32 Genuine and false righteousness 真義假義

30 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith;

31 but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law.

32 Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone,

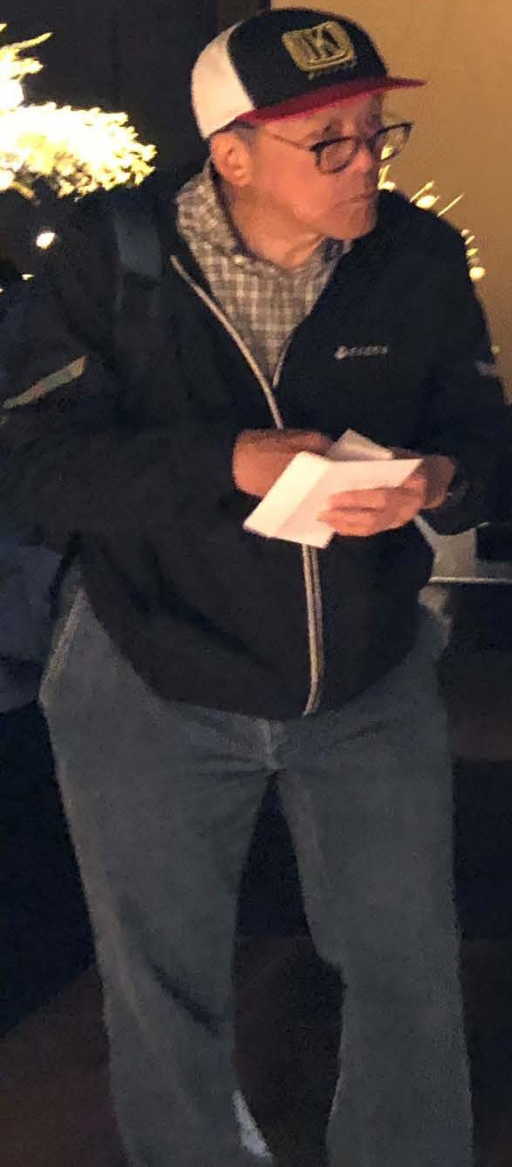
30 既是這樣，我們還有甚麼可說的呢？那不追求義的外族人卻得了義，就是因信而得的義。

31 但以色列人追求律法的義（“律法的義”原文作“義的律法”），卻達不到律法的要求。

32 這是甚麼緣故呢？因為他們不憑信心，只靠行為。他們絆倒在那絆腳石上，







Romans 10: Gospel is fully available to all but the Jews rejected it

- ¹ Brothers, my heart's desire and prayer to God for them is that they may be saved.
² For I bear them witness that they have a zeal for God, but not according to knowledge.
³ For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness.

- ¹ 弟兄們，我心裡切切盼望的，並且為以色列人向 神祈求的，是要他們得救。
² 我可以為他們作證，他們對 神有熱心，但不是按著真見識；
³ 他們既然不明白 神的義，而又企圖建立自己的義，就不服 神的義了。
¹⁶ But they have not all obeyed the gospel.

For Isaiah says, "Lord, who has believed what he has heard from us?"

但並不是所有的人都順從福音，因為以賽亞說：“主啊，我們所傳的，有誰信呢？”

²¹ But as for Israel He says, "All the day long I have stretched out my hands to a disobedient and obstinate people."

至於以色列人、他說、『我整天伸手招呼那悖逆頂嘴的百姓。』

Romans 11: God faithfulness and certain plan for the salvation of the Jews

神的信實和拯救猶太人的計劃 KV 26

1. God's faithfulness in preserving a Jewish remnant today 1-10

神是信實的，今天仍為猶太人保留餘民

1-4 The evidence of a Jewish remnant today

5-6 The choice of the remnant is also by grace

7-10 The rest are hardened to the gospel

2. A partial hardening of the Jews to work out the Gentile harvest 11-24

部份猶太人的剛硬帶給來外邦人的收割

11-15 The Gentile harvest is to drive the Jews into jealousy

16-20 Calling the Gentiles not to be arrogant against the Jews

21-24 How they should fear by continuing in faith

3. The final salvation of the Jews 猶太人最終得救 25-32

25-29 Reasons for the final salvation of the Jews

30-32 God's principle of showing mercy to all

4. Doxology 頌嘆 33-36

1. Paul speaks of partial hardening of Jews.....

Romans 羅馬 11:1

I say then, God has not rejected His people, has He?
May it never be! For I too am an Israelite

我且說、神棄絕了他的百姓麼·斷乎沒有·
因為我也是以色列人、亞伯拉罕的後裔、屬便雅憫支派的

11:10 "Let their eyes be darkened to see not, and bend their backs forward."
願他們的眼睛昏矇、不得看見·願你時常彎下他們的腰。

1. Paul speaks of partial hardening of Jews.....

2. Salvation to the gentiles to make Jews jealous

¹¹ I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous.
我且說、他們失腳是要他們跌倒麼·斷乎不是·反倒因他們的過失、救恩便臨到外邦人、要激動他們發憤。

¹⁴ if somehow I might move to jealousy my fellow countrymen and save some of them.

¹⁵ For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?

¹⁴ 或者可以激動我骨肉之親發憤、好救他們一些人。

¹⁵ 若他們被丟棄、天下就得與 神和好、他們被收納、豈不是死而復生麼。

1. Paul speaks of partial hardening of Jews.....

2. Salvation to the gentiles to make Jews jealous

3. We gentiles are grafted in because they are broken off

Romans 羅馬 11

¹⁹ You will say then, "Branches were broken off so that I might be grafted in."

²⁰ Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear;

¹⁹ 你若說、那枝子被折下來、是特為叫我接上。

²⁰ 不錯。他們因為不信、所以被折下來。你因為信、所以立得住。你不可自高、反要懼怕。

1. Paul speaks of partial hardening of Jews.....

2. Salvation to the gentiles to make Jews jealous

3. We gentiles are grafted in because they are broken off

4. They can be grafted in again.

There is indeed happening now.

Romans 羅馬 11

²³ And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again.

而且他們若不是長久不信、仍要被接上。因為神能夠把他們從新接上。

²⁴ For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural *branches* be grafted into their own olive tree?

你是從那天生的野橄欖上砍下來的、尚且逆著性得接在好橄欖上、何況這本樹的枝子、要接在本樹上呢。

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Romans 羅馬 11

²⁵ For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until (achar) the fullness of the Gentiles has come in;

²⁵ 弟兄們、我不願意你們不知道這奧秘、（恐怕你們自以為聰明）就是以色列人有幾分是硬心的、等到外邦人的數目添滿

數目 is not in the text

The partial hardening of the Jews

以色列人當中有一部分是硬心的
以色列人中的部分人變得剛硬
有一部分以色列人是硬心的
以色列人有幾分是硬心的

Romans 羅馬書 11:25-27



The Messianic Movement begins

The idea of “Hebrew Christians” developed, and [Count Zinzendorf](#) in Germany and Joseph Rabinowitz in Russia both attempted to initiate Jewish expressions of worshiping Jesus around this time, but neither were particularly successful. The first functioning place of worship for Jewish believers was Christchurch in Jerusalem, which was completed in 1849, with a Jewish believer called Solomon Alexander as the first protestant bishop in Israel. The number of Jewish believers in Israel was small, and even those few were evacuated out of Israel by boat after the Second World War, with Christians fearing what might happen to them once the state of Israel had been created.

This left less than twenty-five Jewish believers in the land when Israel was born as a country in 1948.



By [ONE FOR ISRAEL \(Messianic Jews In Israel\)](#) on June 4, 2016

Messianic Judaism is a modern [syncretic](#) religious movement that combines [Christianity](#)—most importantly, the belief that [Jesus](#) is the [Messiah](#)—with elements of [Judaism](#) and [Jewish tradition](#).^{[1][2][3][4][5]} Its current form emerged in the 1960s and 1970s.^{[1][2][6][7][8][9][10][11]}

In an Atlantic article, titled “*Kosher Jesus: Messianic Jews in the Holy Land*,” Sarah Posner explains that “*there are an estimated 175,000 to 250,000 Messianic Jews in the U.S. and 350,000 worldwide, according to various counts, they are a tiny minority in Israel – just 10,000-20,000 people by some estimates – but growing, according to both its proponents and critics.*”

Next Speaker

Dr. Seto

2. There are signs that fullness of the gentiles has come

Luke 21 – speaks of the times of the Gentiles when predicting the Roman siege.

²⁰ "But when you see Jerusalem surrounded by armies, then recognize that her desolation is at hand.

你們看見耶路撒冷被兵圍困、就可知道他·成荒場的日子近了。

²⁴ and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until (achar) the times of the Gentiles be fulfilled.

他們要倒在刀下、又被擄到各國去·耶路撒冷要被外邦人踐踏、直到外邦人的日期滿了。

Jerusalem is taken by Rome in 70 AD.

But in 1967 Jerusalem is recaptured by the Jews and is now capital of Israel

NET: *Until the times of the Gentiles are fulfilled* implies a time when Israel again has a central role in God's plan.

Rom 11

achri os pleroma (noun)
until fulfillment

ethnos
of gentiles

eischomai
come

Luke 21

achri os pleroo (verb)
until fulfilling

kairos
of times

ethnos
of gentiles

“In what remains one of the most incredible and inexplicable military victories in history, Israel bested its combined enemies, captured the uncapturable Golan Heights, and, most stunning of all, reunified Jerusalem. Israel was suddenly acknowledged by the world as the greatest military power in the Middle East. It had won what would be known as **“The Six-Day War”- a victory that miraculously took less than one week to accomplish.**”

Rabbi Benjamin Blech



Jewish New Testament Commentary – written by Messianic Jews agrees that the age of the gentiles is over

On Luke 21:24

On June 8, 1967, the Israeli army entered the Old City and converged on the Western (“Wailing”) Wall, liberating Yerushalayim at last.

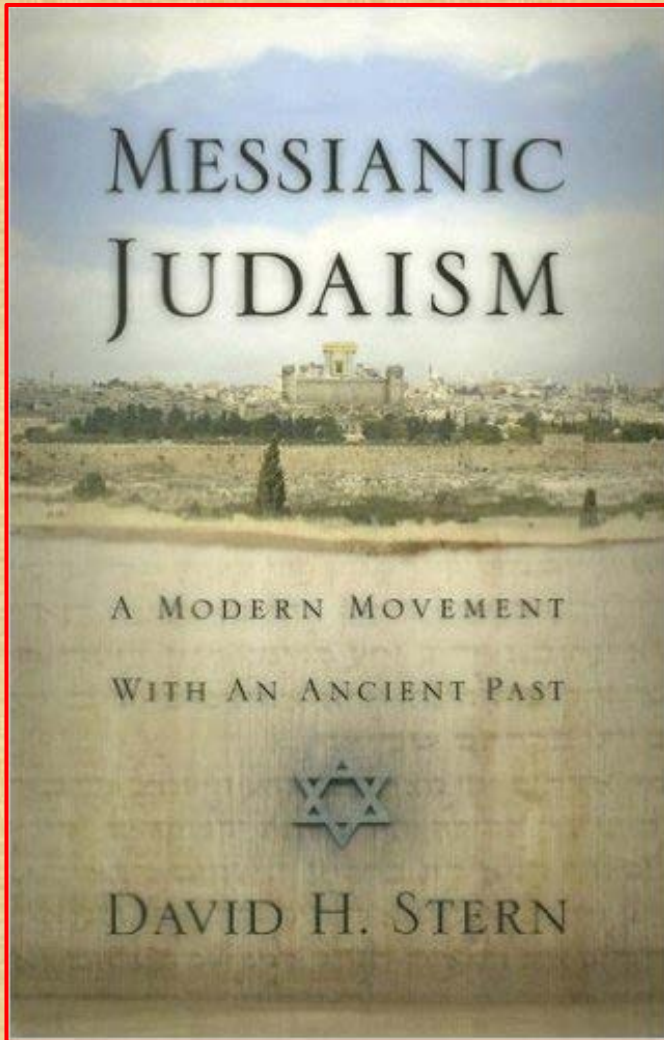
Many regard that as the moment when Yeshua’s prophecy was fulfilled - 1,897 years of Gentile rule over Yerushalayim came to an end, and she is no longer “trampled down by the Goyim,” because “the age of the Goyim has run its course”; at last Yeshua’s words have come true.

Yerushalayim - Jerusalem

Yeshua – Jesus

Goyim - gentiles

Another evidence that the partial hardening is over



Indeed Jews are turning to Christ
– “more Jews turning to Christ in last 19 years than 19 centuries put together”

5. All Israel will be saved

outo means in this way – so as we gentiles it will be a process

Romans (羅馬) 11:

26 and so (kai outos) all Israel (pas Israel) will be saved; (soso) just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB."

於是以色列全家都要得救、如經上所記、『必有一位救主、從錫安出來、要消除雅各家的一切罪惡。』

outo is also used in the same chapter and NASB and Chinese Bible translate it "in this way"

11:5 In (en) the same way (outos) then (oun), there has also come to be at the present time a remnant according to *God's* gracious choice.

如今也是這樣、照著揀選的恩典還有所留的餘數。

^{NIV} **Romans 11:26** and in this way all Israel will be saved.

^{ESV} **Romans 11:26** And in this way all Israel will be saved,

^{CSB} **Romans 11:26** And in this way all Israel will be saved,

One more evidence that partial hardening is over as stated in scriptures

3. In Rom. 11:24, the natural branches will be grafted in on their own

Romans (羅馬) 11:

²³ And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again.

而且他們若不是長久不信、仍要被接上。因為 神能夠把他們從新接上。

24 For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural *branches* be grafted into their own olive tree?

你是從那天生的野橄欖上砍下來的、尚且逆著性得接在好橄欖上、何況這本樹的枝子、要接在本樹上呢。

Messianic Jews are one body with the Church (Eph. 2:16) - and might reconcile them both in one body to God through the cross

Church and Messianic Judaism are one body
but are not the same parts
- each grafted in to the original olive tree.

It was not planned but naturally emerged.

本樹的枝子、要接在本樹上呢

But does the Abrahamic covenant still holds? (Gen. 17:7 says it is eternal)

Gen. 17:7 "I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.

我要與你，和你世世代代的後裔，堅立我的約，成為永遠的約，使我作你和你的後裔的神。

There is another important Biblical Principle

No new Christians to lead (1 Tim 3:6)

1 Timothy 3:6

and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil.

初入教的不可作監督、恐怕他自高自大、就落在魔鬼所受的刑罰裡。

Therefore It is difficult to assume that the present godly Messianic Jews will all be raptured leaving only new believers to go into the Tribulation are new believers....

**The prophecy of “all Israel will be saved” (v26)
is now in the process of being fulfilled.**

Other views

1. Partial hardening only ends when Christ comes again. If so, then it should say so in Rom. 11:25. But it says: **“a partial hardening has happened to Israel until the fullness of the Gentiles has come in”**
直到外邦人的日期滿了。
2. Partial hardening only ends when “all Israel will be saved” – v26
But the Greek for “so” is “outos”
 - (1) Strong's: in this way
 - (2) 11:5 is “outos” and translated as “in the same way” in NASB
 - (3) NIV: **in this way all Israel will be saved** ESV: **in this way all Israel will be saved,**
 - (4) No partial hardening with gentiles and it was by gradual growth
Why will the Jews be any different?