**Romans #52 Notes**

**Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_**

**11.25-27**

11.25

1. “ignorant”-*agnoein St 50-*The present tense speaks of being continuously ignorant or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Some people are ignorant of the truth because \_\_\_\_\_\_\_\_\_\_\_ has not been taught to them. Others are uninformed because the teaching and preaching in their houses of worship is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and/or there is a tendency to avoid non-seeker friendly topics such as are found in Romans chapters 9-11. The most despicable reason for ignorance is not that one has not heard the \_\_\_\_\_\_\_\_\_\_\_\_\_\_, but having heard the revelation of this mystery makes a conscious \_\_\_\_\_\_\_\_\_\_\_\_\_ to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ it.

2. There exists a subtle “antisemitism” in much of the church world, today, in which some believers do not like the fact that \_\_\_\_\_\_\_\_\_ has a chosen nation called \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and that He is not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with them.

3. “mystery”-m*usterion St 3466. “*Mystery” in the New Testament speaks of some \_\_\_\_\_\_\_\_\_\_\_\_ that is not discoverable apart from being revealed by \_\_\_\_\_\_\_\_\_\_\_. Thus, “Mystery” in the New Testament is a truth previously unknown but now is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. They mystery revealed, here, is that Israel’s hardening is partial, not complete, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

4. Paul was concerned that some Gentile believers would be wise in their own estimation become conceited. So, he wants them to understand that God’s sovereign plan to put Israel aside temporarily in order to show \_\_\_\_\_\_\_\_\_\_\_\_ to the Gentiles is designed to display further the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_.

5. God had always had a Jewish \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and He is definitely saving Jews in our day. Paul is returning to the subject with which he began chapter 11 of Romans. He desires to explain to his readers how God would work out His plan for His people whom He had \_\_\_\_\_\_\_ rejected.

6. This partial hardening will be fully lifted when the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ has come in.

7. Gk-fullness-*pleroma-St. 4138.* This word describes fullness, a full \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, an abundance, a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

8.Gentiles-*ethnon St 1484-* peoples, \_\_\_\_\_\_\_\_\_\_\_\_\_, tribes, “Gentiles”.

9. See GN. 48.19-The Hebrew text of this verse is

In order to compare Romans 11.25 with Gen. 48.19, one must use the LXX (Greek translation of the Hebrew text) and compare the terms used. They are identical. Thus, we are given insight of what the Apostle Paul means by the “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Gentiles”.

LXX-GN. 48.19-

Note: RM. 11.25-fullness-*pleroma* and Gentiles is *ethnon.* Gk text of GN. 48.19-fullness is *plethos (fr. Same root as plethora)* and nations is *ethnon.*

Thus, these verses give us insight from the promise given to Ephraim that continued through the northern Kingdom of Israel [take note that often in the Old Testament the people of the northern Kingdom of Israel with their capital at Samaria were often referred to by Ephraim because the descendants of Ephraim comprised the most prominent tribe in the northern kingdom.

10. The tribes of the northern Kingdom of Israel went into captivity in 722 B.C. after they were conquered by Assyria. From the places into which they were placed, they scattered across the world. They lost their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and even the full memory of their faith. \_\_\_\_\_\_\_\_ had told them that He scatter them. In their scattering, they became the fullness of nations (most particularly those descendants of the tribe of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ which gave rise to the nations of the United Kingdom). However, representatives of each of the tribes have gone throughout the whole \_\_\_\_\_\_\_\_\_\_\_\_\_.

11. According to the prophecy which Jacob/Israel declared about Joseph in Gn. 49.22, his descendants would spill over like a branch over a wall. It is probable that they indeed became the fullness of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that Paul speaks about.

12. Paul says that blindness in part has happened to Israel. This blindness is often associated with the Jewish people failing to see that Yeshua was the promised \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. That is right. However, because of what Jacob/Israel spoke regarding Joseph and by implication Joseph’s sons Ephraim and Manasseh, whom Jacob/Israel adopted as his own, giving them full tribal identities, this is also a reference to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the “Lost Tribes.” The last part of this verse is clear. The term “the fullness of the Gentiles” is the very term related to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_’s descendants prophesied about by Jacob/Israel in Genesis 48 and 49.

13. The word translated “multitude” in the NKJV in GN. 48.19 is *melo St 4393* and means \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, multitude, entire contents.

14. Blindness in part has happened to Israel until the “fullness of the Gentiles” comes in. One of the missions of the Messiah was and is to bring back the lost sheep of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. See MT. 15.24, MT. 10.5,6 Yeshua has brought the members of the “lost” tribes back to the Father. And, He has brought many actual \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the God of Israel. During the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Age, God has been restoring members of the “Lost” Tribes to Himself through their \_\_\_\_\_\_\_\_\_\_\_\_ in Yeshua (Jesus Christ).

11.26-27

11.26

15. And, one day in the future, both Judah and Israel will recognize the Messiah Yeshua (Jesus Christ) when He comes in His second coming. That is why we wait with anticipation for the fulfillment of \_\_\_\_\_ things and the return of our Lord and Savior, Jesus Christ, Yeshua Ha Meschiach.

16. All Israel being saved is an absolute \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It will be all the nation of Israel.

17. All Israel will be saved when Jesus comes in His Second Coming. That is when the fullness of the Gentiles comes in. It is at that time that He will establish His millennial \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

18. The Deliverer will come from \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

19. At His 2nd Coming Jesus will this earth from Zion (\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_) on the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of David.

20. “He will remove”-*apostrepsei St 654-*This word is a marker of dissociation and implies a rupture from a former association. This word indicates \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, cessation, reversal, turn around, to turn \_\_\_\_\_\_\_\_\_\_. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ will be removed from the family of Jacob. This word is suggestive of the whole \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ life of the one who lives in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to God.

21. Jacob in this context stands for all those in Israel who will \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and place their \_\_\_\_\_\_\_\_\_\_\_\_\_ in Yeshua their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

22. God loves us not because of who \_\_\_\_\_\_\_ are, but because of Who \_\_\_\_\_\_\_ is.

11.27

23. The “them” in this verse is Israel, Jews. Clearly, this refers to Yahweh’s immutable \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with \_\_\_\_\_\_\_\_\_\_\_\_\_.

24. “Covenant”-*diatheke St 1242.* A covenant is an agreement between two parties that binds the together and conveys the of very close \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, even oneness.

25. “Covenant” in the New Testament: 1) A legal term used when one settles an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. 2) A binding \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ between two or more persons 3) A declaration of the \_\_\_\_\_\_\_ of God concerning His self-commitment, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and conditions by which He entered into \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with man. That is called \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

26. Covenant is the most \_\_\_\_\_\_\_\_\_\_\_\_\_\_, binding, intimate \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ known in the Bible. Covenant agreement was not to be entered into lightly. Covenant was a pledge to \_\_\_\_\_\_\_\_\_\_\_, a pledge cut in \_\_\_\_\_\_\_\_\_\_\_\_\_\_. In ancient times, the two persons would walk between the divided pieces of the sacrifice. This was called the walk of \_\_\_\_\_\_\_\_\_\_\_\_, the blood path. That walk was a testimony by each covenant partner that if either broke the covenant, \_\_\_\_\_\_\_\_ would take his/her \_\_\_\_\_\_\_\_\_\_ even as had been done to the sacrificial animal. This was serious business. In this, we see the gravity of entering into and then breaking the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. By cutting covenant, the two parties are bound for \_\_\_\_\_\_\_\_\_\_\_\_\_. See Gn. 15

27. “take away”-*aphelomai St 851 (Gk “shall take away”).* This word means to put out of the way or \_\_\_\_\_\_\_\_\_\_\_\_\_, to cause to cease. *Aphelomai,* in this context,means to take away sins and to procure the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin.

28. This has been fulfilled in part since the Day of Pentecost and continues, today, as Israel/Jews have faithed in Yeshua the Messiah, but awaits its \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ fulfillment at the Second Coming of Jesus, the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.