



Jewish Believers and Christians working together for Israel's salvation since 1963



Kevin Geoffrey
President, MJMI

choose to walk away from God's kindness. In this, Paul is seeking to further dampen Gentile arrogance, pointing out that Gentile believers are not immune from being cut off from God's kindness, but that broken-off, fallen, unbelieving Jews can be grafted back in to their own olive tree—should they ever shed their unbelief in Yeshua the Messiah. Paul's brilliant and timeless metaphor simultaneously humbles the haughty Gentile heart while championing the special and unique place of the Jewish people in Israel's olive tree of salvation.

As we round the corner toward the conclusion of his indispensable exhortation, we hear Paul leave the metaphorical speech behind in favor of language that starts to bring the mystery of Israel into final focus. Continuing his address to the Gentiles in Romans 11:25-27, Paul says,

For I do not want you to be ignorant of this mystery, brothers, so that you may not be wise in your own conceits: that hardness in part has happened to **יִשְׂרָאֵל**, Yis'ra'el [Israel] until the fullness of the **גוֹיִם**, Goyim [Gentiles] comes in; and so all **יִשְׂרָאֵל**, Yis'ra'el will be saved, as it has been written, "There will come forth out of **צִיּוֹן**, Tziyon he who is delivering; he will turn away ungodliness from **יַעֲקֹב**, Ya'aqov. And this *is* the **בְּרִית**, b'riyt [covenant] from Me to them, when I take away their sins."

Here, Jewish Paul, calling the Gentile believers his

last time, in our look at Romans 9, 10 and 11, Paul concluded his famous olive tree metaphor in Romans 11:22-24 with a not-so-subtle wake up call to his Gentile listeners. Speaking of the kindness and severity of God, Paul tells the Roman Gentiles in no uncertain terms that they will surely face the same severity as unbelieving Israel, should they ever

"brothers," says that there is a "mystery" of which he does not want them to be ignorant. Indeed, in raising their awareness, Paul desires to keep them from becoming "wise in [their] own conceits." With this preface, Paul acknowledges that what he is about to reveal is somewhat inexplicable, yet nonetheless true. And by understanding it—or, at the very least, being cognizant of it—it will not just keep the already-arrogant Gentiles from thinking they know more than they really do, but will help them see their place in God's salvation plan.

The "mystery" that Paul finally reveals, then, is this: "that hardness in part has happened to **יִשְׂרָאֵל**, Yis'ra'el until the fullness of the **גוֹיִם**, Goyim comes in; and so all **יִשְׂרָאֵל**, Yis'ra'el will be saved." The mystery is that despite Israel's glaring "hardness," it is temporary—and the Gentiles will play a role in bringing about her salvation.

That a "hardness" was happening to Israel was clearly evident to the Roman Gentile believers, given the Jews' widespread rejection of Yeshua. Yet Paul points out that the hardness was only



Update from Israel

Your ongoing gifts to help the poor and needy are truly making a difference in people's lives, especially around the Jewish holidays. Our ministry friends who oversee this effort wrote, "One of our most important goals is to provide care and sustenance to

poor and broken individuals in Israeli society. We aim to bring lasting change in the lives of those in need, to restore dignity to those who are downcast, and to meet the practical everyday needs of all those who come to us for help. While providing humanitarian food parcels is an ongoing project, we also try to do something extra at every Jewish festival, to ensure that families have a chance to celebrate

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with their loved ones, having slightly more than just the basics. This past month, we put together special Pass-over food parcels for families in need, blessing families with a substantial basket filled with ingredients to allow them to have a dignified and wonderful Pass-over celebration. Thank you for standing with us in prayer and support, allowing us to reach the neediest among Israeli society with physical and spiritual nourishment, with the goal of sharing the love of Yeshua with every man, woman and child in Israel!”



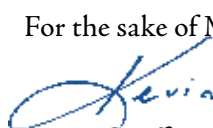
But in the context of Romans 11, “the fullness of the גוֹיִם, Goyim” seems to be related to numbers of Gentiles being saved. Paul is speaking in *progressive amounts*: part of Israel is hardened, there is a *fullness* of the Gentiles, and *all* Israel will be saved. Perhaps this means that when Gentile salvations worldwide and throughout history reach a critical mass—a “fullness”—the hardened “part” of Israel would finally begin to spiritually soften. Perhaps it is related to Israel’s physical repossession of the Land, which would correspond with a prophetic spirit of salvation among the Jewish people. Perhaps it’s neither; perhaps it’s both—and perhaps the two events have already come to pass. But in any case, this “fullness”—which is made possible in the first place because of Israel’s missteps—triggers some kind of revival within Israel which ultimately leads to “all Israel” being saved.

What Paul means by “all” is also something of a puzzle, given that some Jews have not and will never accept Yeshua as Messiah. But from the context, we may reasonably surmise that “all Israel” is “all” to the extent that the Jewish people *as a whole* will one day constitute a Yeshua-believing nation. Indeed, Paul provides prophetic support for this by citing Isaiah, who heralds a coming deliverer to turn Israel away from ungodliness; and Jeremiah, who reveals the covenant by which God will take away their sins. The words of the prophecy are fulfilled in Israel’s mystery—beginning in hardness, ending in Messiah.

My friend, though we may never know for sure the meaning of “the fullness of the גוֹיִם, Goyim,” we can be absolutely certain that the mystery of Israel will one day be completely fulfilled! God will keep His covenant with Israel, and you, as a supporter of MJMI, are helping to hasten that day. Will you send us your most generous gift of **\$10, \$25, \$100 or more** to help us fulfill our mission? Please use the enclosed card and envelope, or visit www.mjmi.org to send your much-needed donation today.

Thank you for supporting the work of MJMI. As we continue working toward Israel’s salvation, I look forward to continuing our look at Romans 9, 10 and 11!

For the sake of Messiah,


Kevin Geoffrey, President, MJMI

“in part,” hearkening back to his observations concerning Israel’s Messianic Jewish remnant. The hardened “part” of Israel, though considerable, was not complete.

The “mystery,” however, begins with the revelation of an enigmatic, spiritual timepiece that apparently stops—or starts, depending on one’s perspective—at the time when “the fullness of the גוֹיִם, Goyim comes in.” “Until” this time, Paul says, Israel will be partially hardened. But then, at the coming of this “fullness,” that hardening will stop, “and so all יִשְׂרָאֵל, Yis’rael will be saved.”

The exact definition of “the fullness of the גוֹיִם, Goyim” is itself somewhat of a mystery. The phrase is strikingly similar to the Master Yeshua’s own words in Luke 21:24, “And they will fall by the mouth of the sword and will be led captive to all the גוֹיִם, Goyim, and יְרוּשָׁלַיִם, Y’rushalayim will be trampled underfoot by גוֹיִם, Goyim, until the times of גוֹיִם, Goyim are fulfilled” (MJLT). In the context of Luke, this is clearly speaking of a time when Gentile people-groups would no longer physically possess Jerusalem—a time which, some have argued, came to an end with the Arab-Israeli Six-Day War in 1967, when the entire city of Jerusalem finally came back under Jewish control. Many have noted how, at virtually the same time, there was also a quantifiable resurgence among Jews who, for the first time in 2,000 years, began to accept Yeshua as Messiah in large numbers. The roots of the modern Messianic Jewish movement can absolutely be traced directly to 1967.