

Romans 11, Part C
Trinity Grace Fellowship

X. Verses 25–27.

A. For I will you-all, brothers, absolutely-not to-sinfully-ignore this very mystery.

1. **For** translates **gar** (*γάρ*) is an important conjunction which tells us that what Paul is about to say must be taken in light of what has been revealed in Chapter 11, *especially* the just concluded and extensive allegory of the olive tree giving the divine timeline, and interrelationship between, Israel and the Body of Christ, a timeline previously given in I Thess. 4:13–5:11 (though not so extensively there). The key to the implementation of Israel's eternal and secure future as the priestly, imperial nation of the earth is the Third Heavenly Body of Christ and its fundamental distinction from Israel and the nations, and the corresponding fundamental distinction between Christ's gospel through Peter and the 12 to Israel and the Gentiles and Christ's gospel through Paul and the Pauline Apostleship to the Body of Christ.
2. **Absolutely-not** translates the emphatic, absolute negative **'ou** (*'ου*). It is the denial of any alleged fact and is typically associated with the indicative mood of the verb being negated [D&M, pp. 263–265]. The importance of this emphatic negation in context will be commented on more below.
3. **I will** translates **thelw** (*θέλω*), a verb meaning will as impulse and desire, rooted in inclination and nature. But whose nature? Is this act of Paul's will sourced out of Paul alone; or is Paul's will in this case rooted out of his new nature under the moving of the Holy Spirit. Since this is the Scriptural record of Paul's will for the Body of Christ, it must be the latter. In fact, the following considerations lead us to conclude that Paul's will is expressed as an apostolic act as he is the Apostle of the Nations (= Body of Christ) and that Paul's will as expressed here is ultimately the very will of the Father concerning the Body of Christ.
 - a. The Body of Christ is the result of the Holy Spirit's power—exercised according to His deep understanding of the purposes of God (I Cor. 2:10–11 and His expressing the will of God **phronhma** (*φρονήματα*) as understood (Rom. 8:27)—based upon the will of God **boulh** (*βουλή*) as decree (Eph. 1:11) as expressed by the Son as the Logos (Is. 9:6 (Counselor = Decree-er in LXX), Matt. 11:27, Luke 10:22), based in turn upon the will of God **thelhma** (*θέλημα*) as desire (Eph. 1:11) exercised freely by the Father. Thus the Body of Christ is ultimately the result of the Father's desire-will. Generally, everything the Father desires is decreed by the Logos, and everything decreed by the Logos is understood and brought to pass by the Spirit; and this is specifically true of that which is decided concerning the Body of Christ (Eph. 1:1–11).
 - b. Paul was made an apostle apart from all other men (Gal. 1:1), therefore separate from the apostleship of, and therefore fundamentally distinct in his gospel from, the 12 and their apostles to the Gentiles (e.g. Barnabas—Greek text of Acts 11:22); rather Paul was an apostle of the glorified Christ by the **desire-will of the Father** (I Cor. 1:1, II Cor. 1:1, Eph. 1:1, II Tim. 1:1) and the **command of the Father** (I Tim. 1:1), both expressed through Christ directly to Paul.
 - c. Paul is Apostle of the Body, or as he expressed it in Rom. 11:13, Apostle of the Nations. We point out that "nations" in the Roman epistle almost always means the Body of Christ in which there are no Jews and no Gentiles, and Israel today is simply one of the nations (as proved by the Jewish Roman branches being wild olive branches)—when Paul wants to say "Gentiles", i.e. "ethnic non-Jews" in contrast to

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- "Jews", he speaks "Greeks" or some other ethnic term (e.g. Rom. 1:14; 10:12, Col. 3:11).
- d. Note the parallel between **will** and **command** in the references under (b) above.
 - e. Therefore, in Rom. 11:25, **I will** means Paul's apostolic command, which is Spirit revealed, the very command of the Father through the Son to the Body of His Son.
4. **Brothers** translates **'adelphoi** (᾿αδελφοί), the plural of **'adelphos** (᾿αδελφός). **Brother** occurs hundreds of times in the Greek N. T., with rare exception has an ethnic frame of reference outside the Pauline epistles and those portions of Acts dealing with Paul's Body ministry, and with rare exceptions has no ethnic frame of reference in the Pauline Scriptures; one of those exceptions is Rom. 9:3, which adds the explicit qualification of **kinsmen according to the flesh**. Using the normative hermeneutic, we conclude that this reference is to those which have no ethnic position before God and hence that this is Paul's way of referring to the Roman assembly specifically and the Body of Christ generally, at the same time identifying himself with them.
- a. When Paul says **brothers**, he addresses and identifies with the collective of the Body of Christ. This is confirmed by the plural **you-all** translating **humas** (᾿υμᾶς).
 - b. When addressing each individual of the Body of Christ, Paul says **thou**. The use of **brothers** for the collective of the same individuals addressed as **thou** confirms what was said in Verses 17–24 about **thou**.
5. **To-sinfully-ignore** translates the infinitive **'agnoein** (᾿αγνοειν), meaning **to be ignorant, to not understand, to sin through ignorance** (cf. [AGLNT, p. 4] and hence **to-sinfully-ignore**. Here is the Greek N.T. concordance of this pivotal Greek verb: Mark 9:32, Luke 9:45, Acts 13:27; 17:23, Rom. 1:14; 2:4; 6:3; 7:1; 10:3; 11:25, I Cor. 10:1; 12:1; 14:38; II Cor. 1:8; 2:11; 6:9, Gal. 1:22, I Thess. 4:13, I Tim. 1:13, Heb. 5:2, II Pet. 2:12.
- a. It is my view that EVERY occurrence of this verb and its two noun forms, with one exception (Gal. 1:22), takes the latter meaning cited above from [AGLNT]. Indeed, it means in each such case **willful and sinful and inexcusable ignorance**. It does NOT mean the mere fact of someone not knowing a fact (save Gal. 1:22). Rather, it directly or indirectly carries the charge of the person knowing just enough that in rebellion or stubbornness they refuse to know enough to really know the matter; and it means that God has made the information available which they refuse to accept. It is a refusal to seek **epignosis**, which is contrasted with **ignorance** in the usage cited below, even as the antediluvians are indicted for not retaining God in their **epignosis** (Rom. 1:28).
 - b. It is an old adage that one cannot truly learn that which they refuse to learn. We all know that in spiritual matters, as in life, that a person speaking "I do not understand" is really saying "I will not accept" or "I do not want to know" or "I dare you to teach me". **The fear of the Lord is the beginning of wisdom** (Ps. 111:10)—without submission to authority there can be no learning and without submission to the God of Scripture there can be no real and final learning.
 - c. To prove our claim in each of these 21 references (plus 5 more for the noun forms) would be a study in itself, but it can surely be done and we encourage the reader to do this with the Greek text at hand. For now, we make some citations.

Mark 9:31–32. ... The Son of Man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day. But they **ignored** that saying, and *were afraid to ask Him*. Cf. Luke 24:25–26.

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Luke 9:44–45. Let these sayings sink down into your ears: for the Son of Man shall be delivered into the hands of men. But they **ignored** this saying, and it was hidden from them that they perceived it not; *and they feared to ask Him of that saying*. Cf. Luke 24:25–26.

Acts 13:27. For they that dwell at Jerusalem and their rulers, because they **ignored** Him *and-even the voices of the prophets which are read every sabbath day*, they have fulfilled them in condemning Him. Cf. John 5:39–40.

Acts 17:23. ... TO AN UNKNOWN GOD. Whom you-all, **ignoring**, worship ...

Rom. 1:13. But I will you-all, brothers, absolutely-not **to-ignore** [the fact] that oftentimes I purposed to come unto you ... (the first phrase is almost identical to that of Rom. 11:25).

Rom. 2:4. Or *despisest thou the truly forbearing and longsuffering goodness of God*, **ignoring** [the fact] that this goodness should lead thee to repentance?

Rom. 6:3. **Are you-all ignoring** ...

Rom. 7:1. **Are you ignoring, brothers,** ...

Rom. 10:2–3. ... but absolutely-not according to *epignosis*. For they **ignoring** the righteousness of God, and going about to establish their own righteousness, *have not submitted themselves to the righteousness of God*.

Rom. 11:25. For I will you-all, brothers, absolutely-not **to-ignore**, ...

I Cor. 10:1. For I will you-all, brothers, absolutely-not **to-ignore**, ... (identical to the phrase in Rom. 11:25).

I Cor. 12:1. Now concerning the spirituals, I will you-all, brothers, absolutely-not **to-ignore** (the latter phrase almost identical to Rom. 11:25).

I Cor. 14:37–38. ... let him *epiginoskw* that the things that I write unto you are the commandments of the Lord. But if anyone **ignores** [this fact], [then] **let him ignore** this fact].

II Cor. 1:18. But we will you-all, brothers, absolutely-not **to-ignore** the affliction that we suffered in Asia, for ...

II Cor. 2:11. ... Satan. For we are **do not ignore** his devices.

II Cor. 6:8–9. Through honor and dishonor, through ill report and good report, as deceivers and true men, as **ignored** and *truly-known (epiginwksw)*, as dying and behold we live, as chastened and not killed.

Gal. 1:22. And I was **unknown** by face to the assemblies of Judea ...

I Thess. 4:13. But we will you-all, brothers, absolutely-not **to-ignore** [the facts] concerning them that sleep, that you grieve absolutely-not as the others *that do not have hope* (the first phrase almost identical to that in Rom. 11:25).

I Tim. 1:13. ... **ignoring** [the Scriptures], I acted in *unbelief*.

Heb. 5:1–2–3. ... to the intent that he should offer both gifts and sacrifices on behalf of men, being able to feel in due measure for those who *waywardly ignore* [the Law]

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[hendiadys], since he himself is beset with weaknesses. Because of this he is bound to offer sacrifices for his own sins as well as *for those of the people*.

II Pet. 2:12. ... *blaspheming* in things of which they **ignore**, they will be *destroyed* ...

- d. Paul, on his apostolic authority, is commanding the Body of Christ absolutely-not to be sinfully and willfully ignore the Body as the great mystery behind Israel's future ethnic hegemonic restoration. But as he repeatedly commands elsewhere, true Body members, who have submitted themselves to Christ as non-ceremonial and Third Heavenly Head, show themselves to be such by seeking and progressing in **epignosis** or detailed and secure knowledge of the Body of Christ and Christ as Head—Phil. 1:9–10, Eph. 1:17, I Cor. 13:2; 14:37; 16:18, II Cor. 1:13,14; Col. 1:6, I Tim. 4:3, Eph. 1:17 (hendiadys in the Greek text), Eph. 4:13, Col. 1:9,10; 2:2; 3:10, I Tim. 2:4; 3:7, Tit. 1:1, Philemon 6.
- e. This command is part of Pauline Law, the Law of God for today in which true Body members rejoice in their regenerated spirit (Rom. 7:22, I Tim. 1:15–16)) but with which the unregenerate is at war and which he/she is unable to obey (Rom. 8:7–8).
6. **This very mystery**. This translates the emphatic phrase **to mysthrion touto** (τὸ μυστηριον τοῦτο). Other more literal ways to translate this phrase are **this mystery itself, this mystery [the] self-same**. Although **mysthrion** is explicitly defined later in this verse (and the beginning of Verse 26), it is important to know its meaning generally and consider its usage. **Mysthrion** is of the **muew** (μύεω) word group, **muew** itself deriving from **muw** (μύω).
 - a. **Muw** means **to shut the mouth**, i.e. keep a matter secret or hidden [TAGLNT, p. 273; Vincent, Matt. 13:11]. This verb occurs neither in the LXX nor in Greek NT.
 - b. **Muew** means **to initiate, to instruct fully**, usually in the sense of **to initiate and fully instruct** in secret, hidden things or in relation to such things. Among the Greeks it meant to instruct in those things needed for membership in the cult; and by metonymy, it was also associated with the cult ceremonies associated with that initiation; so that this word group was later used of one about to be baptized into a Greek "Christian" cult (which derived from Mithraic baptism). See [Vincent, Matt. 13:11; M&M, p. 418].
 - i. In LXX, **muew** occurs in III Macc. 2:30.
 - ii. In Greek NT, **muew** occurs in Phil. 4:12.
 - c. **Mysthrion** means **initiation**, and by inference, **the secrets / hidden things revealed exclusively to the initiates**. But the analysis of the usage of this extremely pivotal word is deficient in the standard lexicons, particularly in its Pauline usage.
 - i. LXX non-canon: Tobith 12:7,11, Judith 2:2, Wisdom 2:22; 6:22; 14:15,23, Sirach 3:18; 22:22; 27:16–17,21, II Macc. 13:21.
 - ii. LXX canon: Dan. 2:18,19,27,28,29,30,47,47; 4:6.
 - iii. Greek NT: Matt. 13:11, Mark 4:11, Luke 8:10, Rom. 11:25; 16:25, I Cor. 2:7; 4:1; 13:2; 14:2; 15:51, Eph. 1:9; 3:3,4,9; 5:32; 6:19, Col. 1:26,27; 2:2; 4:3, II Thess. 2:7, I Tim. 3:9,16, Rev. 1:20; 10:7; 17:5,7.

Mysthrion carries into each of these contexts the idea of a revealed secret given to the initiates, but **mysthrion** occurs frequently enough that the precise nature of the secret being revealed, and therefore the precise identity of the initiates being initiated, is very

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context dependent. We find these broad meanings, which the reader can check by using the normative hermeneutic in each context:

- iv. Matt. 13:11 (context), Mark 4:11 (context), Luke 8:10 (context), Rev. 1:20; 10:7; 17:5,7 refer to mystery or mysteries concerning Israel's future, ceremonial/ritual, ethnic, earthly, angelically administrated empire. This is irrefutable given the normative hermeneutic. Basically, **mysthriion** in these contexts refers to various revealed secrets which fill in additional details of this empire as ALREADY REVEALED in the Hebrew Law and Prophets and are therefore a completion of the Law and Prophets; and hence it is **mysthriion** kept secret FROM the foundation of the universe (Matt. 13:35).
- v. Rom. 11:25; 16:25, I Cor. 2:7; 4:1; 13:2; 14:2; 15:51, Eph. 1:9; 3:3,4,9; 5:32; 6:19, Col. 1:26,27; 2:2; 4:3, I Tim. 3:9,16 refer to that mystery which stands apart from all the Law and Prophets since it reveals a group of God's Elect that is non-ceremonial, non-ritualistic, third-heavenly and hence non-earthly, and superior to all angels. It follows that this mystery, which Paul calls the THE VERY MYSTERY in Rom. 11:25 and THE MYSTERY THE GREAT in Eph. 5:32, must stand utterly distinct from and outside of the Law and the Prophets and the mysteries completing the Law and the Prophets. Restated, the Great Mystery of Paul's epistles is completely different from any mysteries of Israel's future kingdom. Further, the Great Mystery of Paul's epistles was revealed EXCLUSIVELY through Paul and his apostleship (Rom. 16:25–26 (cf. Acts 2:16; 3:21,24), I Cor. 1:1; 4:9, II Cor. 8:23 (Greek); 12:17–18 (Greek), Phil. 2:25 (Greek), I Thess. 1:1; 2:6, II Tim. 4:12 (Greek), etc); indeed a new apostleship, namely the Pauline apostleship, was ordained for the express purpose of revealing the Great Mystery (Gal. 1:1–12; 2:1–9 (Greek)). Finally, the Great Mystery is not Gentile salvation, since eternal earthly salvation into ethnic, non-Jewish units under Israel's rule is part of the kingdom gospel, kingdom mystery, and kingdom apostleship (Is. 2:1–4; 14:1–4; 60–61, Amos 9:12, Luke 7:1–10 / Matt. 8:1–13,14, Matt. 15:21–28, Acts 10; 15:9, Acts 11:22 (Greek)); rather the Great Mystery concerns individuals who are regarded as neither Jew nor Gentile and are joined to Christ, not as ethnic nations as in His earthly kingdom, but as His personal humanity or Body, jointly-seated with Him in the Third Heaven over all angels, principalities, and powers (Rom. 11:25 (Greek, in context), I Cor. 6:3, II Cor. 12:1–4, Gal. 6:15, Eph. 1:1–3,20; 2:6,11–22 (Greek), Phil. 3:20 (Greek), Col. 1:12 / I Tim. 6:15–16 (Greek), Col. 2:8–23) in perfect righteousness (Eph. 1:4–7; 2:1–10). This is the **mysterion** kept secret in the eternal ages BEFORE creation (Rom. 16:25, Greek text) concerning the Body of Christ ordained BEFORE the foundation of the universe (Eph. 1:4).
- vi. II Thess. 2:7 (in context of Chapters 1 and 2) refers to that mystery associated with, concomitant with the Great Mystery, namely the mystery concerning the Anti-Body. Even as the Great Mystery reveals the Body of Christ, even so the Mystery of Lawlessness reveals those who oppose the fundamentally important gospel and law revealed exclusively through the Pauline apostleship. The Anti-Body will not undergo the catching-away, rapture, ascension of the Body with Christ, but will be in place to help bring the Anti-Christ to power. Those who hate the fundamental distinctiveness of Pauline Gospel and Law—and therefore hate the very idea of a

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future, Messianic, priestly, Israel which will rule the earth forever—and who live past the Rapture of the Body will actively oppose the formation of that very Israel and will actively bring to power the Anti-Christ who opposes that very Israel. The term Anti-Body is used because even as the Anti-Christ mimics Christ, even so the Anti-Body mimics the Body.

- vii. This dispensation therefore has two main mysteries: the Great Mystery = the Very Mystery concerning the Body of Christ; and the Mystery of Anti-Pauline-Law concerning the deceiving Anti-Body of Anti-Christ.
 - viii. **Mystrion** in Rom. 11:25 has a prior context, namely the overall book up to now, and especially the extended allegory of the olive tree. Since the rebellion of Israel's Second Generation was already revealed in the Law and Prophets and Gospels—and indeed has already taken place—and since the restoration of Israel's kingdom in the Third Generation was already revealed in the Law and the Prophets and the Apocalypse (the first book written down of the Greek NT), *the Very Mystery being revealed* in the allegory of the olive tree and in Romans generally *is the existence of the Body of Christ* between Israel's Second and Third Generations and his relationship to those generations. Restated, since Israel's tree is not a secret, whether in the Second or Third Generation, it is the Body's tree, and its fundamental distinction from and relationship to Israel's tree, that is the Very Mystery. It is a corollary that this Very Mystery is incompatible with the view that Israel's tree does not exist in the future—it is part of the Very Mystery that the Body is key to Israel's restoration in Rom. 8 and 11—and that this Very Mystery is incompatible with the view that the Body is not fundamentally different from Israel—it is part of the Very Mystery that the Body tree is absolutely not the same tree, not even having any of the same branches, as Israel's tree past or future. Thus the Very Mystery in the prior context of Rom. 11:25 is precisely the same as the Great Mystery of Eph. 5:32, and indeed the Mystery everywhere in Paul (with the exception of the closely related Mystery of Anti-Pauline-Lawlessness in II Thess. 2:7). Finally, the Very Mystery of 11:25 equips the Body to be correct choosers (see below), and the Mystery of Rom. 16:25 establishes the Body of Christ (Paul is addressing the same audience in 11:25 and 16:25), so these are the SAME (and not two different bodies of truth as alleged by the so-called "Acts 28ers", destroying the Acts 28 position of Appendix 193 of the Companion Bible).
 - ix. **Mystrion** in Rom. 11:25 is defined precisely in the latter half of the verse itself and the beginning of Verse 26. Will it be the same as what we have already seen?
 - x. The solemn command of the apostle is that the Body of Christ not willfully ignore this Very Mystery; and in fact true members of the Body of Christ will obey this command. The Anti-Body willfully ignores this Very Mystery.
- B. To-the-intent-that you-all should not be thoughtfully-willing with[in] yourselves.**
- 1. **To-intent-that ... should be** in a standard purpose clause construction, 'ina ('iva) + the second person plural present subjunctive 'hte ('ἦτε) of 'eimi ('εμι), the verb meaning **to be**. **Not** is the general negative mh (μη), the negative that is usually required with the subjunctive. Hence the reading **to-the-intent-that you-all should not be**.
 - 2. **Thoughtfully-willing** translates **phronimoi** (φρόνιμοι), the nominative masculine plural of **phronimos** (φρόνιμος) from **phrhn** (φρήν) of the **phronew** (φρονέω) word group. **Phrhn** means **diaphragm and above** or **area around the heart**, and by extension **thinking, will**

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(even as the Semitic peoples viewed the heart as the seat of intellect), and **phronew** is one of the three important words in the Grekk NT for **will**, namely **will acting upon understanding and comprehension** (as compared with **thelw—will as impulse proceeding out of inclination and nature** and **boulhmai—will as articulation to express in rational form or decree**). The basic idea is that of choosing in a thoughtful or informed way, i.e. informed choice.

- a. **Phronimos** occurs 14 times in the Greek NT and in each occurrence has the idea of informed or thoughtful choice, whether that thinking is correct or not or that choice is right or not, often meaning **practical wisdom**. This word is in contrast to **mwros** (*μωρός*), the root of our word **moron** meaning a **thoughtless fool**, one whose chooses or wills apart from thought or understanding: see I Cor. 4:10.
- b. The Greek NT usage: Matt. 7:24; 10:16; 24:45; 25:2,4,8,9, Luke 12:42; 16:8, Rom. 11:25; 12:16, I Cor. 4:10; 10:15, II Cor. 11:19.
3. **With[in] yourselves** translates **'en 'eautois** or **par' 'eautois** (*'εν 'εαυτοίς*), the latter a dative of sphere. The preposition is disputed, even whether there is a preposition.
 - a. The usage **mh 'hte phronimoi 'en/par' 'eautois** is in Rom. 11:25
 - b. The usage **mh ginesthe phronimoi par' 'eautois**, meaning **to not be thoughtfully-willing with yourselves** occurs in Rom. 12:16.
 - c. Both usages mean that the Body is not to make thoughtful choices WITHIN themselves, that is, in ISOLATION from the Very Mystery.
 - d. The command to not willfully ignore the Very Mystery is for the purpose that Body members do not isolate themselves from the this Mystery in their thinking and understanding; so that their informed choices are the right choices BECAUSE THESE CHOICES ARE INFORMED BY THE VERY MYSTERY. The Mystery, the wisdom of God for the Body (I Cor. 2:6–8, Col. 2:2–3), equips Body members to make correctly informed choices.
 - e. Since the Very Mystery equips the Body members to make correctly informed choices, and since the Mystery of Rom. 16:25 establishes the Body, the Very Mystery of 11:25 and the Mystery of 16:25 are the same **mysthriion** for the same Body (for the audience of 11:25 is the same as the audience of 16:25). This destroys the Acts 28 position of Appnedix 193 of the Companion Bible.
4. Logical Structure. To say "I command you to not to do A in order that you do not B" includes the conditional sentence "If you do A, then you do B". Thus it follows from the structure of this verse that anyone that willfully ignores the Very Mystery will in fact isolate themselves in their own carnal wisdom. As a corollary, anyone that denies Israel has a distinctive, ethnic future or that the Body is fundamentally different from Israel or that Paul is fundamentally different from the 12 has isolated himself within his own thinking and will therefore choose and do contrary to Pauline Law. If they do not repent, they will burn forever in the eternal flames. Such are described in Rom. 8:7 in their opposition to Pauline Law.
- C. **That hardness has happened to Israel, on-account-of part [of a whole], until-the-very-moment the fullness of the nations should have come in, and so [then] shall all-manner-of Israel be saved.**
 1. **That** translates **'oti** (*'ότι*). This conjunction introduces Paul's official summary of the Very Mystery. We shall see that it is fully consistent with the prior context, the allegory of the

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olive tree, and Paul's doctrine elsewhere in his epistles. It comprises the rest of Verse 25 and the first phrase of Verse 26.

2. **Hardness** translates **pwrwsis** (πώρωσις), of the same word group as **pwwrow** (πωρόω), meaning **to harden**. Both are related a Greek word for stone. **Pwrwsis** in Greek NT occurs in Mark 3:5, Rom. 11:25, Eph. 4:18; while **pwwrow** occurs in Mark 6:52; 8:17, John 12:40, Rom. 11:7, II Cor. 3:14. Notice that some of these usages are linked: Mark 3:5, John 12:40, Rom. 11:7; 25, II Cor. 3:14 all refer to the hardness of the reprobate of Second Generation Israel AND THOSE THAT FOLLOW THEM IN THE PRESENT DISPENSATION. This is an important connection in Rom. 11:25.
3. **On-account-of part [of a whole]** translates **'apo merous** (ἄπο μέρους), the latter being the ablative-genitive, indicating SOURCE, of **meros** (μέρος).
 - a. The preposition **'apo** always has the notion of **[away] from**, but in some contexts, carries the notion of **on-account-of** [D&M, p. 101]. The standard translations use **in** which is just plain wrong and makes a precise understanding of the passage nigh impossible.
 - b. The word **meros** means **part of a whole** stemming both from its root verb, which means to get a portion or allotment, and its usage in each of its 41 occurrences in the Greek NT. See Luke 15:12, I Cor. 11:18; 12:27; 13:9,10,12, Col. 2:16, etc. This holds regardless of the preposition being used with **meros**.
 - c. What is the part depends on what is the whole. It is my view, when the entire context fore and aft is taken into account is that the **WHOLE IS NATIONAL ISRAEL AND THE PART IS THE REPROBATE OF SECOND GENERATION ISRAEL**.
 - d. The text is saying, then, that **on account of a part of national Israel, namely the reprobate of Second Generation Israel, hardness has happened to national Israel**.
4. **To Israel** translates **tw Israhel**, the dative. This is a reference to all of national Israel. The text is NOT saying that hardness has happened to part of Israel. This is how some translations read, and it cannot be. **Merous** is not dative but ablative—it is the SOURCE or REASON for the hardness; and Israel is not in the genitive, but the dative—Israel is the sphere and location of this hardness. Thus the text is saying that the entirety of national Israel today—those who identify themselves as Israel today in defiance of the Very Mystery—is hardened on account of the unbelief of the reprobate of Second Generation Israel. Of course, individuals of Jewish stock are made into Body members—as the remnant within the Body in the sense of Rom. 11:5 in context, but these are not Israel, neither Jew nor Greek as members of the Body of Christ.
 - a. There is therefore no functioning priestly nation at the present time, as is also seen by the lack of Shekhinah glory on the Temple Mount, the lack of a functioning priesthood making reconciliation for the nations, the lack of an angelic ministry, the lack of tutors for those who study the Scriptures and Talmud and Zoharin and Midrashim and Targumim and ... directly for ourselves, etc. This fits perfectly with the olive tree allegory in which Israel's tree is COMPLETELY DISASSEMBLED today and therefore non-functioning.
 - b. This language parallels Acts 13:4–12, II Cor. 3:13–15 (cf. 16, Rom. 11:26).
5. **Until-the-very-moment** translates the emphatic phrase **'achri 'ou** (ἄχρι ὅδ), a contraction of **'achri toutou** (ἄχρι τούτου), meaning **up until + selfsame**. Thus the hardening of national Israel, which came about through the unbelief of the reprobate Second Generation,

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is only for specified time. Thus the Very Mystery proclaims that national Israel is hardened for a specific time and then it will be restored; and this is commanded for our obedience.

6. **The fullness of the nations should have come in.**

- a. **The fullness** translates to **plhrwma** (πλήρωμα), meaning **filled up to the brim**. Many take this to be a reference to number of Gentile converts or number of the Body members. As indicated by definition and usage both of **plhrwma** and the associated verb **plhrow** (πληρώω), **plhrwma** does not have to do number per se; and so such interpretations seem to be in error. It is a reference to the Body of Christ as the glory and fullness of Christ as His full humanity and Body: see Eph. 1:23; 4:13, Col. 2:10 (Greek). It is set in contrast with Israel's fullness in Verse 12, which refers to the consummation of Israel's program. Thus in context it is associated with the consummation of the Body of Christ, i.e. the catching away or rapture or ascension with Christ to the Third Heaven forever to be (I Thess. 4:13–18).
- b. **The nations** translates **twn ethnwn** (τῶν ἐθνῶν). **Nations** is NOT Paul's way of referring to Gentiles taken in the sense of those of non-Jewish stock; and since this the current common English sense of the word Gentiles, **Gentiles** is a mistranslation. When Paul wants to distinguish between Jewish and non-Gentiles stocks, he uses **Greeks** or some other specific ethnic term for the latter: see the Greek text of Rom. 1:14,16; 2:9,10; 3:9; 10:12, I Cor. 1:24; 10:32; 12:13, Gal. 3:28, Col. 3:11. When Paul uses **nations**, he consistently intends the Body of Christ, which is neither Jew nor Greek, in which those of Jewish stock are individuals of just another nation: this proved in the immediate context by Paul defining the **nations** in counterdistinction to Israel's ethnic kingdom (Rom. 11:11–13) in which Paul includes himself as part of a remnant and by Paul referring to the Roman saints—of Jewish stock—as wild olive branches throughout the olive tree allegory.
- c. **Should have come in** translates **'eiselthh** (ἔεισέλθη), the third person singular aorist 2 subjunctive of **'eiserchomai** (ἔεισερχομαι), **to go/come in, enter into**. This is a reference to the fulness of the nations, the Body of Christ, coming into its glory in the Third Heaven. Again, we note that both here and Verse 13, **fullness** refers to consummation, there of Israel and here of the Body; and this is confirmed by **'eiselthh**. Again cf. I Thess. 4:13–18.

D. **And so all-manner-of Israel shall be saved.**

1. At the very moment the Body enters into its glory, the present dispensation closes, and Israel's Third Generation begins, that generation in which Israel's kingdom is restored in all its priestly, world-wide hegemony.
2. **Saved** does not mean converted. It refers to Israel being regenerated to faith in Christ as Messianic Deliverer and entering into their eternal earthly kingdom—actually the Millennial phase of the eternal earthly kingdom.
3. **All-manner-of-Israel**. The Elect of Israel that enters into the eternal earthly kingdom is diverse in two ways:
 - a. Every tribe is represented: Ezek. 47:13–48:35, Rev. 7:4–8.
 - b. Every generation is represented: Rev. 5:9–10; 7:9–14, Heb. 6:9–12; 11:40.
4. This completes the succinct summary of the Very Mystery: through the unbelief of Second Generation Israel, national Israel is hardened and disabled and the Body is brought in; and as soon as the Body is consummated, God will begin restoring Israel.

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5. This succinct summary supports the dispensational overview of history given earlier in Verses 11–15, namely that the Body of Christ is literally the dispensational parenthesis between the Second Generation of Israel and her Third Generation in which she is fully and ethnically restored.
6. This succinct summary supports Paul's emphatic rejection in Verses 1–2 of the notion that Israel does not have a distinct ethnic future which is the grammatico-historical / normative fulfillment of all that the prophets have spoken concerning Israel's future kingdom; and this statement of the Great Mystery supplements the reasons given in Verses 3–5 for that emphatic rejection.
7. This succinct summary is supported at length and in detail by the allegory of the olive trees given in Verses 17–24.
8. In context, Rom. 8 in fact teaches that the Body's entry into its glory is the means by which the consummation of the other parts of God's Elect begins: first the angels enter into their hope through the Body, then Israel enters into her hope through the angels, and the Gentiles enter into their respective hopes through Israel.
9. This succinct summary, and all connected with it, cannot be consistently rejected unless one rejects both witness of the prophets of Israel and that of the Pauline apostleship. To reject this summary is to reject all of revealed Scripture. Such are willfully ignorant (Verse 25). And such are all those who are any of the following in their hearts:
 - a. covenantalists;
 - b. baptists of any kind;
 - c. anyone identifying Paul's gospel with Peter's gospel;
 - d. anyone practicing any ritual or symbol or holyday.

Those who ignore and refuse this Very Mystery are in defiance of Pauline Law and Pauline apostolic commandment: all dying in a state of rejection of this summary will burn forever in the eternal flames. Such, if they do not repent, will wallow in their own poorly informed thinking and act accordingly to their own condemnation. These are the Anti-Body. Those who live to the time of the Rapture of the Body will be left behind and help bring the Anti-Christ to power in order to oppose the restoration of Messianic Israel's ethnic and priestly kingdom.

E. According-as it has been written: There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them, when I shall take away their sins.

1. **According-as it has been written.** To the question **has God Himself-thrust-away His people [Elect Israel] whom He foreknew** Paul gives an emphatic **no** and for three different sets of reasons:
 - a. **Remnant of Israel's stock within the Body argument.** The argument presented in Verses 1–10 is that since there are those of Abraham's stock in the Jewless-Gentileless Body of Christ—specifically those of Second Generation Israel who would have otherwise have been reprov'd—and these constitute a "remnant" within the Body of Christ, so too God has foreordained a remnant of Israel's stock within Israel to be Elect Israel for whom all the promises will be fulfilled—Rom. 9:6.
 - b. **Role of the Body of Christ argument.** The argument presented in Verses 11–25, stated initially in Verses 11–16, presented in allegory in Verses 17–24, and summarized as the Very Mystery in Verse 25, is that the role of the Body of Christ and his program—in part—is to restore to Elect Israel her kingdom as promised: the fall of

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Israel's Second Generation brings in the Body, but the Body brings in Israel's restoration in the Third Generation.

- c. **Perspicuity of the Hebrew canon on Israel's ethnic future (as understood by the normative hermeneutic) argument.** Paul now begins this argument explicitly in Verse 26—one could say this argument was in place all along implicitly—by the phrase **according-as it has been written**.
 - i. The very phrase **according-as it has been written** implicitly appeals to a hermeneutic. How can Paul appeal to what is written if it cannot be assigned a meaning? All know in their beings of beings that the method to be used is that of the normative hermeneutic, the method of straightway plowing (II Tim. 2:15). To deny this hermeneutic is to deny **according-as it has been written**.
 - ii. The syntax **according-as it has been written**, concerning Israel's prophets and the fact that Israel is the context, indicates that Paul's intention is the original meaning of the cited passages (as assigned by the normative hermeneutic) *vis-a-vis* when Paul intends an analogy or principle analogous to the original meaning (cf. Rom. 10:13 as an example of the latter).
 - iii. The prophets state clearly that Israel will rule the earth eternally in a kingdom in which Jew is distinct from Gentile, Israel is the priestly nation for the Gentiles, and the Gentiles serve Israel and provide physically for her (Is. 4:1–3; 14:1–3; 60:1–61:11, Amos 9:9–12, etc—see [DS7]).
2. **The Delivering One will come out of Zion, He will turn away ungodliness from Jacob.**
 - a. This is a word-for-word citation of Is. 59:20 from the LXX, except that LXX says **for the sake of Zion**. The phrase **out of Zion** is taken from a cognate passage in Ps. 14:7, where LXX says **Precisely-Who will bring out of Zion the salvation of Israel?**
 - b. Paul's composite citation of Ps. 14:7 and Is. 59:20 identifies the national salvation of Israel with the Deliverer and thereby identifies Christ as Messiah with Israel ethnic kingdom. This reinforces the fact that Christ as Messiah stands before God on behalf of the members of Elect Israel, and thereby so justifies them, in a way fundamentally distinct from how He represents the righteous Gentiles before God as the Savior of the Nations, in a way fundamentally distinct from how He represents the Body of Christ before God as their non-ethnic, non-ceremonial Head. Further:
 - i. **Zion** indicates geographical Israel, the actual LAND. So Christ's role as Messianic Deliverer and the salvation He gives Elect Israel are tied to the Land as promised in Gen. 15; whereas the Body of Christ is jointed-seated with Christ in the Third Heaven, above all angelic powers and the earthly sphere.
 - ii. **Jacob** indicates the physical Israel, the actual LINE. So Christ's role as Messianic Deliverer and the salvation He gives Elect Israel are tied to the biological entity of Abraham's seed. Elect Israel comprises those regenerate members of Jacob assigned the national, priestly, ceremonial role in the Land; whereas the Body of Christ is neither Jew nor Gentile and hence is to be free of all ceremonies and earthly distinctions between Jew and Gentile.
3. **And this [is] my covenant with them when I take away their sins.**
 - a. The first phrase is a continuation of Is. 59 from 59:21, but the second phrase is taken from Is. 27:9 in LXX—**therefore shall the iniquity of Jacob be taken away; and this is his blessing when I shall have taken away his sin**—except that Paul refers to Elect Israel as a plural and states **when I take away their sins**.

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- b. The same points are to be made as above. **Covenant** here does not refer to the Body of Christ, but to ethnic Elect Israel. The salvation of members of Elect Israel and the removal of their sins is unavoidably linked to Israel's sins as a nation, so **take away their sins** refers to Elect Israel both as individuals and as a nation.
- 4. Thus Paul uses these three passages: Ps. 14:7, Is. 27:9, and Is. 59:20–21. It is instructive to look at the context of each passage.
 - a. Context of Ps. 14:7.
 - i. This psalm begins with the condemnation of those claiming to deny the God of Scripture.
 - ii. This psalm continues with an emphatic denial of any inclination or ability on man's part to seek, obey, understand the God of Scripture, as well as a condemnation of those hating those who do seek, obey, understand the God of Scripture.
 - iii. The psalm ends with an emphatic statement of Elect Israel's personal and national salvation, referring to Jehovah reversing the captivity of Israel—putting Israel over the nations instead of under the nations—and to the physical line of Israel (Jacob).
 - iv. Therefore those who deny Elect Israel's ethnic future as the chief of the nations—and who therefore deny the fundamental distinction of Paul's gospel—have denied the existence of the God of Scripture and refuse to seek, obey, understand the God of Scripture. **THEY ARE FOOLS.**
 - b. Context of Is. 27:9. The entire chapter, as well as 26:12–21 before and 28:1–17 after, is concerned with the Day of the Lord. A theme throughout much of this context is the return of Diaspora to the Land, both from the grave and from among the Gentiles. Also note:
 - i. The destruction of the Nephilim, 26:14
 - ii. The Nation is dispersed to the ends of the Land, 26:15
 - iii. The travail of Israel in childbirth, 26:17–18
 - iv. The humiliation of Satan, 27:1
 - v. Israel gives birth, 27:6
 - vi. The false worship destroyed and the corrupted altar beaten to powder, 27:9
 - vii. The gathering of Diaspora, 27:12–13
 - viii. The corrupt leadership of Jerusalem forever destroyed, 28:14–15
 - ix. The foundation laid for the eternal earthly kingdom, 28:16–17
 - x. Therefore those who deny Elect Israel's ethnic future as the chief of the nations—and who therefore deny the fundamental distinction of Paul's gospel—deny Israel's future childbirth and have allied themselves with the Nephilim, the corrupted worship, the false leadership of Israel and are opposed to the True Foundation of Israel's future kingdom. **THEY WILL BE DESTROYED.**
 - c. Context of Is. 59:20–21. The entire context concerns the Day of the Lord and the resulting kingdom in which Israel rules and ministers to the Gentiles. Note also:
 - i. Prophetic fulfillment of the Feast of Trumpets, 58:1.
 - ii. Prophetic fulfillment of the Day of Atonement, 58:2–7.
 - iii. Prophetic fulfillment of Feast of Tabernacles, 58:8–14.
 - iv. Persecution of Elect Israel in Third Generation by reprobate Israel, 59:1–15
 - v. Deliverance of Elect Israel and the Land, 59:16–21.
 - vi. Elect Israel exalted above the righteous Gentiles subjugated to Israel, 60:1–22

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- vii. Righteous Gentiles serve Israel and Israel ministers before God on behalf of the righteous Gentiles, 61:1–6.
- viii. Therefore those who deny Elect Israel's ethnic future as the chief of the nations—and who therefore deny the fundamental distinction of Paul's gospel—have allied themselves with reprobate Israel and those persecuting Elect Israel. When the deliverance comes cited by Paul, **THEY WILL BE DESTROYED**.

XI. Verses 28–32.

A. On one hand, according to this gospel, [they are] enemies because of you-all; but on the other hand, according to that election, [they are] beloveds because of the fathers.

1. **On one hand, on the other hand.** This is the **men, de** (*μὲν, δὲ*) construction which we have seen many times before, e.g. in Verse 22 above.
2. **According to this gospel** translates **kata to 'euaggelion** (*κατὰ τὸ 'εὐαγγέλιον*). The article is the article of previous reference, namely This Very Mystery concerning the fundamentally distinct Body of Christ and its relationships to Second and Third Generation Israel previously explained in Verses 11–16, illustrated in detail in Verses 17–24, and succinctly summarized in Verse 25. This refers to Paul's distinctive gospel and to nothing else.
3. **Enemies** translates **echthroi** (*'εχθροὶ*), the singular of **echthros** (*'εχθρός*), which stems from a similar word meaning **hatred**. So **echthros** means **hater** (active meaning) or one that is **hated** (passive meaning).
 - a. This word occurs 32 times in the Greek N.T. and the closely related form **echthra** occurs 5 additional times.
 - b. **Hate** in some sense is its usage throughout LXX.
 - c. It is used in the contemporaneous papyri in the sense of **alien (para thewn echthra panta—from all foreign gods)** [M&M, 270].
 - d. Its general sense in the Greek N.T. is **enemy, adversary**. See the usage in Romans: 5:10; 8:7; 11:28; 12:20. My view is that here **echthros** means **hater** in the active sense and hence means **adversary/enemy**. However, there is also the sense of **alien** built in.
4. **Because of you-all.** **You-all** refers in context to the Body of Christ. Paul used the second person plural to refer to the Body in Verse 13, switched to the second person singular in Verses 17–24 to refer to each individual member of the Body, then switched back in Verse 25 to the second person plural for the Body. This usage continues in Verse 28.
5. The first part of Verse 28—**on one hand, according to this gospel, [they are] enemies because of you-all**—has the following meanings:
 - a. The phrase **because of you-all** bends the meaning of **echthroi**, which in turn determines the scope of the implicit **they**. The primary interpretation is therefore that Israel nationally is in opposition to the Body of Christ, even to the very notion of the Body of Christ and its Mystery in which there is neither Jew nor Greek; as a consequence, they are enemies of God Himself. And the specific members of national Israel who are our enemies and alien to us comprise reprobate Israel, in context specifically the reprobated of Second Generation Israel—for Elect Israel gave the right hands of partnership to the Body of Christ in Gal. 2:1–9. This is in keeping with olive tree allegory: reprobate Israel is an enemy of Elect Israel's tree and the trees of the righteous Gentiles and especially the tree of the Body of Christ. And it is in keeping with I Thess. 2:15–16, in which **nations**—as is the Pauline custom—means not

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- non-Jews, but rather all nations without distinction (including those of Jewish stock), i.e. the Body of Christ: the reprov'd of Second Generation Israel are explicitly stated to have opposed Paul's ministry to the Body of Christ.
- b. There are a number of applications of this phrase and its interpretation.
 - i. Anyone unrepentantly claiming that they are a Jew today—part of a religious nation or people before God—is an enemy of, and alien to, Paul's gospel and the Body of Christ and God Himself. On the other hand, we are to do
 - ii. In terms of the olive tree allegory, a Jewish or "groupist" branch is alien to the Body tree, and anyone trying to make such a branch would be an enemy of the Body of Christ. For example, unrepentant Christian Zionists and unrepentant denominationalists are enemies of the Body of Christ and God Himself.
 - iii. In terms of the olive tree allegory, it is alien to the Body of Christ tree to have its branches indistinguishable from those of Elect Israel's tree or the trees of the righteous Gentile nations, and anyone who promotes that the Body tree is the same tree is an enemy of the Body of Christ. For example, unrepentant covenantalists are enemies of the Body of Christ and God Himself.
 - iv. Since gospel and law are logically inseparable, those who oppose the notion that the Body of Christ has a distinctive law—namely Pauline Law—are enemies of the Body of Christ. This is precisely the usage of **echthra** in Rom. 8:7. For example, those who unrepentantly believe in their hearts in holidays or ceremonial meals or ceremonial washings or symbols or ... are enemies of the Body of Christ and God Himself.
 6. **According to that election** is the same construction as **according to this gospel**.
 - a. The article by itself indicates that this is Elect Israel—see the word study in the notes on Verse 5.
 - b. The article is the article of previous reference and takes us back to Verse 7, where the exact same wording occurs in the Greek (except for inflection)—**de thn ekloghn**; see the notes on Verse 7. There Elect Israel is in view; therefore Elect Israel is in view here.
 - c. That elect is described as the **beloveds** in contrast to the **enemies**, both referring to the nation Israel, the former to Elect Israel, and hence the latter to reprobate Israel.
 - d. So we conclude that **the election** here refers to the **that election** discussed in Verse 7, referred to repeatedly in Verses 11–16—including the elect of the Second Generation and the elect of the Third Generation, referred to repeatedly in allegory in Verses 17–24, and now discussed in Verses 26–28. **That election** is **all-manner of Israel** of Verse 26, namely, Elect Israel.
 7. **Beloveds** or **beloved-ones** translates **'agaphtoi** (*'αγαπητοι*), the plural of **'agaphtos** (*'απαπητος*), meaning **beloved/cherished one**. In context, this is a reference to those within national Israel (none of whom exist in this dispensation once the Elect of Second Generation Israel died) who are beloved and cherished, namely Elect Israel. Elect Israel is beloved by the Father (Who so loved the order of Elect Israel, John 3:16).
 8. **Because of the fathers**. Analogous construction to **because of you-all** using **dia** (*διὰ*) with the accusative. **The fathers** in this context refers to Elect Israel that has gone on before, and not just the First Generation.
 - a. Christ confirmed **the promises of the fathers** (Greek text of Rom. 15:8), whereupon Paul cites Deut. 32:43, Ps. 18:49; 117:1, Is. 11:1, namely each of the Law, the Writings,

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- and the Prophets are represented; so by synecdoche of the part for the whole, all of the Hebrew canon is intended.
- b. The Law and the Prophets were until John the Baptist (Matt. 11:13).
 - c. **The fathers** in this context refers to Elect Israel that has gone on before, up through the Second Generation, and not just the First Generation, and by metonymy all that was prophesied to and through these fathers.
 - d. Elect Israel is beloved because this is what God has decreed and declared through His Word to and through Elect Israel.
9. **They ... they.** These two "theys", as we found in the earlier part of Romans 11, are implicit, must be supplied by the reader (especially in English), and refer to different parts of national Israel.
- a. The **they** who are enemies are reprobate Israel.
 - b. The **they** who are beloved ones are Elect Israel.
10. The second part of Verse 28—**on the other hand, according to that election, [they are] beloveds because of the fathers**—has the following meanings:
- a. Even though a distinctive Israel is alien to the Body of Christ in this dispensation, yet a distinctive and earthly Elect Israel is cherished by election and promise to the fathers. Therefore, what has been promised concerning Israel's eternal, earthly kingdom and empire WILL come to pass.
 - b. Those who unrepentantly insist that Israel and the Body are the same or who unrepentantly insist that Paul's Law and Gospel are not distinctive or who unrepentantly insist on ceremonial expression or who unrepentantly deny Israel's distinctive future with Christ as Messiah or ..., hate Elect Israel and the fathers and God Himself because they hate what He loves and has ordained.
11. Additional Comments on Verse 28. Paul presents two issues concerning national Israel, both of which must be learned and acknowledged and honored. These two issues are another way of expressing The Very Mystery, or Great Mystery, taught throughout the chapter and summarized in Verse 25, buttressed with the sternest of apostolic warnings, which the reprobate of all ages ignore at the peril of their very souls. On one hand, the Mystery requires us to understand that those promoting any notion of a distinctive Israel TODAY are enemies of the Mystery and the Body and hate Elect Israel; and on the other hand, the Mystery requires us to understand that those promoting any notion of no distinctive Israel superior to Gentiles in the future are enemies of the Mystery and hate Elect Israel.
- B. For unregretted [are] these gracious-gifts and this calling of God.**
1. **For** translates **gar** (γάρ). In some contexts, **gar** gives the consequence of what has just been stated (e.g. Verse 25); but in other contexts, **gar** gives the reason behind what has been just stated, as here (cf. [Thayer, pp. 109–110]). In the overall context of Rom. 11, the local context of Verses 25–28, or the immediately preceding statement of Verse 28, Paul now gives the most fundamental reason underlying the fact that these Three Houses of the One Elect are forever and always fundamentally distinct in their laws and salvations and hopes.
 2. **Unregretted** translates the neuter plural of **'ametamelhtos** (ἄμεταμέλητος), which derives from the negation of the verb **metamelomai** (μεταμέλωμαι), itself a compound **meta** (μετά) + **melomai** (μέλωμαι), meaning **to change one's mind in regard to something, to change one's mind about something, to repent about something, to regret a decision or course**

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of action. This word by usage is related to, and to be carefully distinguished from, **metanoew**, also a compound **meta** (*μετά*) + **noew** (*νοέω*), meaning **to change one's mind, to have—or be given—a change of mind, to repent, be in a state of repentance.** It is necessary to study both these words together to understand the significance of the word Paul chose, clearly the fulcrum word of Verse 29.

- a. Usage of **metamelomai** word group.
 - i. Usage of **'ametamelhtos** in Greek N. T.: Rom. 11:29, II Cor. 7:10.
 - ii. Usage of **metameleia** in LXX canon: Hos. 11:8.
 - iii. Usage of **metamelomai**.
 - 1) In Greek N.T.: Matt. 21:29,32; 27:3, II Cor. 7:8, Heb. 7:21.
 - 2) In LXX canon: Ex. 13:17, I Sam. 15:35, I Chron. 21:15, Ps. 105:45; 109:4, Prov. 5:11; 25:8, Jer. 20:16, Ezek. 14:22, Zech. 11:5.
 - iv. Usage of **metamelos** in LXX canon: II Kings 3:27, Prov. 11:4.
 - v. Usage of **metamelomai** word group in papyri: [M&M, p. 403]. These citations generally fit the introductory remarks above. Several of these occurrences carry the notion of regret or sorrow due to painful consequences of one's actions.
 - 1) "If you do not stop your malpractices in the village, you will repent it."
 - 2) A man is warned to give back an artaba of corn he has wrongly taken, "otherwise you will have reason to be sorry for it."
 - 3) "Your cupidity will again cause you regret."
- b. Usage of **metanoew** word group.
 - i. Usage of **'ametanohtos** in Greek N. T.: Rom. 2:5.
 - ii. Usage of **metanoia**.
 - 1) In Greek N. T.: Matt. 3:8,11; 9:13, Mark 1:4; 2:17, Luke 3:3,8; 5:32; 15:7; 24:47, Acts 5:31; 11:18; 13:24; 19:4; 20:21; 26:20, Rom. 2:4, II Cor. 7:9,10, II Tim. 2:25, Heb. 6:1,6; 12:17, II Pet. 3:9.
 - 2) In LXX canon: Prov. 14:15.
 - iii. Usage of **metanoew**.
 - 1) In Greek N. T.: Matt. 3:2; 4:17; 11:20,21; 12:41, Mark 1:15; 6:12, Luke 10:13; 11:32; 13:3,5; 15:7,10; 16:30; 17:3,4, Acts 2:38; 3:19; 8:22; 17:30; 26:20, II Cor. 12:21, Rev. 2:5,5,16,21,21,22; 3:3,19; 9:20,21; 16:9,11.
 - 2) In LXX canon: I Sam. 15:29,29; Prov. 29:25; 24:24,47, Is. 46:8,9(+S), Jer. 4:28; 8:6; 18:8,10; 38:19[31:19], Joel 2:13,14, Amos 7:3,6, Jonah 3:9,10; 4:2, Zech. 8:14.
 - iv. Usage of **metanoew** word group in papyri: [M&M, pp. 403–404]. These citations generally fit the introductory remarks above.
 - 1) **Metanoew** is expressly used in one place for "change of mind". Another occurrence: "If you persist in your folly, I congratulate you; but if you repent, you only know."
 - 2) **Metanoia** seems to degenerate in ecclesiastical usage to **penitence, penance.** M&M mention one German scholar (Wrede) claiming that in the Greek N. T., **metanoia** means "nicht Sinnesänderung, sondern Buße" ("not change-of-mind, but-rather penance"). No one in their right mind can look at the references adduced above and come to that conclusion, only by looking at them through the "Lutheran-Catholic" lens.

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- v. It may well be that the only "pure" examples of **metanoew** are those involving regeneration.
- c. Representative examples comparing **metamelomai** with **metanoew**.
 - i. Judas repented in the sense of **regret (metamelomai)**: Matt. 27:3. But his subsequent actions (Matt. 27:3–5, Acts 1:15–20), compared with the next example, show that he did not **repent** in the sense of **metanoew**. There was sorrow and regret, but not a fundamental change of heart due to the new birth given Elect Israel. Had he repented in the sense of **metanoew**, he would have gone to Christ and asked for His mercy and forgiveness; but he rather chose hopelessness and death.
 - ii. In II Cor. 7:8–10, Paul both repents and does not repent in the sense of **metamelomai** in regard to the Corinthians' sorrow caused by his previous epistle. This epistle produced godly sorrow which led to repentance in the sense of **metanoew**, whereas sorrow of the world simply leads to death. Paul repented in the short term sense that he regretted or felt sorrow over their sorrow, but he did not repent in the long term sense of regret over the result of their sorrow bringing repentance in the sense of change of mind.
 - iii. The Lord does not repent in the sense of **metamelomai** that Christ is the High Priest after the order of Melchizedek: Heb. 7:21. He has sworn with an oath, so He cannot and does not have any regrets or second guesses about Christ's Priesthood.
 - iv. In II Tim. 2:25, repentance (**metanoia**) is unto belief of the truth and salvation.
 - v. Summary. **Metanoew** concerns a change in the person and mind and even nature, while **metamelomai** concerns regret over specific things or events.
- d. Logical relationship between **metamelomai** and **metanoew**. As the above data shows, **metamelomai** does not imply **metanoew** (e.g. Judas), but rather **metanoew** implies **metamelomai**: if one has had a change of mind and nature, then they will regret or have a change of mind concerning specific things. Repentance in the sense of **metanoew** brings godly sorrow and regrets over specific sins and hence brings **metamelomai**. But the converse implication is not true. So **metanoew** is the stronger or more restrictive of the two words.
- e. Logical relationship between **'ametamelhtos** and **'ametanohtos**, between **'ametamelomai** and **'ametanoew**.
 - i. Principle of Contraposition. We would agree that snowing implies cold; that is, whenever it snows, we can reliably infer that it is cold. The converse is not true: it can be cold without snowing, so that cold does not imply snowing; that is, knowing that it is cold does not allow us to infer that it is snowing. However, if it is not cold, we may always infer that it is not snowing. Restated, not cold implies not snowing. Given a conditional statement of the form

$$p \Rightarrow q \text{ (} p \text{ implies } q\text{)}$$

its *contrapositive* is a conditional statement of the form

$$\neg q \Rightarrow \neg p \text{ (not } q \text{ implies not } p\text{)}$$

In standard Boolean logic, these two statements are *equivalent* to each other, written

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$$(p \Rightarrow q) \Leftrightarrow (\neg q \Rightarrow \neg p)$$

meaning that they are both true or both false and also that each implies the other. Thus snowing \Rightarrow cold and not cold \Rightarrow not snowing are contrapositives and equivalent statements.

- ii. From (d) above we have that

metanoew \Rightarrow metamelomai

But the *contrapositive*

'ametamelomai \Rightarrow 'ametanoew

or

'ametamelhtos \Rightarrow 'ametanohtos

is an equivalent conditional statement and hence also true. In fact, since **metanoew** is strictly stronger than **metamelomai**—**metanoew** implies **metamelomai**, but **metamelomai** does not imply **metanoew**—we have that **'ametamelomai** is STRICTLY STRONGER THAN **'ametanoew**.

- f. Importance of Paul's choice of **'ametamelhta** in Verse 29 and context.
- i. Verse 29 is another high point in the development of Rom. 11. Paul is giving the final reason, from which there can be no appeal, why Elect Israel has the eternally distinct earthly hope declared in the prophets (and why she will be restored), why the Body of Christ is therefore eternally distinct from Elect Israel and her Elect Gentiles, and why their relationships are as stated numerous times ways in Rom. 11.
 - ii. Paul chose the STRICTLY STRONGER word to indicate that God has not repented in ANY sense concerning Israel and the Body and their distinction from each other. Since these things are **'ametamelhta**—unregretted, un-sorrowed over, un-second guessed, then they are also, absolutely **'ametanohta**—unchanged in mind and in decree. The God of Scripture fully intends to honor His prophets as understood by the normative hermeneutic.
 - iii. Those claiming that the Body and Israel are not eternally distinct stand in flagrant defiance of God's very decrees and mind: He has no second guesses or regrets (**'ametamelhta**) and hence no change of mind (**'ametanohta**). All such making this claim, who are decreed to be members of the Body, will indeed in God's good time truly repent (**metanoew**) of this wicked position and hence regret their opposition to the distinctive truth of Paul's gospel (**metamelomai**); while all such who are not decreed to be members of the Body will stand at the Great White Throne and be held accountable in part for this defiance of Paul's gospel—God will not regret their reprobation. Thus in regard to fundamental dispensational distinctions within the decrees of God, Mal. 3:6 (**I am the Lord; I change not**) holds by analogy for each dispensation and house of God, the context of which Scripture is the restoration of Israel's kingdom!!

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3. Preliminary comment on **these gracious-gifts and this calling**. This phrase is not a hendiadys, which requires the same case and number (among other things), for **gifts** is plural and **calling** is singular; and the separate articles (of previous reference) tends to weaken the case for hendiadys. In fact, this is a polysyndeton, meaning a list sharing common attributes—these show the dispensationally distinct houses of God for which He has no regret—in which the items of the list are distinct and emphasized. The lack of hendiadys and the presence of polysyndeton both suggest that we consider these terms separately before looking at their combined effect.
4. **These gracious-gifts**.
 - a. **Gracious-gifts** translates **charismata** (*χαρίσματα*), the accusative plural of **charisma** (*χάρισμα*), which means **free gift, free favor** and is of the same word group as **charis** (*χάρις*) meaning grace.
 - b. The usage of **charisma** and **charismata**, in the modern context of "charismatics" overusing these words in describing their return to "Pentecost", is rather shockingly different than expected (see (c,d) below). Here is the concordance of usage:
 - i. **Charisma** occurs in the following Greek N.T. passages, those with the plural **charismata** are marked with *: Rom. 1:11; 5:15,16; 6:23; 11:29*; 12:6*, I Cor. 1:7; 7:7; 12:4*,9*,28*,30*,31*, II Cor. 1:11, I Tim. 4:14, II Tim. 1:6, I Pet. 4:10.
 - ii. There are no occurrences in LXX canon.
 - iii. There are two occurrences in LXX apocrypha: Sirach 7:33; 38:30, both singular and the latter disputed.
 - iv. There are a few occurrences of the plural in the papyri, but none appear to be spiritual or religious in context [M&M, p. 685].
 - c. All Biblical or "religious" occurrences of the plural **charismata** are in Paul, in fact in Romans and I Corinthians. Therefore, there is no reference whatever to Israel's supernatural gifts by **charismata**.
 - d. All Biblical or "religious" occurrences of the plural **charismata** OUTSIDE of Rom. 11:29 include the "supernatural" gifts of the Body of Christ during the time the Pauline canon was being given, written, and confirmed in the local assemblies (I Cor. 1:7, I Cor. 13, I Cor. 14:37) and/or the "non-supernatural" gifts of the Body from the completion of the Pauline canon to the rapture and/or the supernatural gifts of the Body after the rapture. Some occurrences of the singular **charisma** are used also of these supernatural Body gifts. There are no references using **charismata** of Israel's supernatural gifts in the Greek N. T. More precisely in chronological order:
 - i. In I Cor. 1:7, **charisma** includes each of the supernatural gifts for the Body of Christ later itemized in I Cor. 12 and I Cor. 13. The Greek text of I Cor. 12–13 teaches the supernatural gifts were given directly by the Spirit to the Body—whereas Israel's gifts came through the angels, these gifts were for the purpose of formation of the Pauline canon and ministering to the saints until such canon (and hence the canon of Scripture) would be finished, the supernatural gifts were withdrawn from the Body once the Pauline canon was completed, and all these gifts will be supernaturally reinstated when the Body ascends to the Third Heaven and takes on its role of overseeing the angelic recovery of Israel's program.
 - ii. In I Cor. 7:7, **charisma** refers to marital state, whether married or single.

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- iii. In I Cor. 12:4,9,28,30 **charismata** includes the panoply of Body gifts, supernatural and natural, including apostles, prophets, teachers, and so on, an observation that is useful below.
- iv. In II Cor. 1:11, **charisma** refers to blessings which the Body apostles (Paul, Timothy) received in response to prayers of the Corinthian saints.
- v. In Rom. 1:11, **charisma** refers to doctrinal aspects of the Mystery—note the verb for **establish** occurs in Rom. 16:25, the only two occurrences of this verb in the Greek N.T.; so this reference is predominately doctrinal in nature. Of course, the Pauline canon was in formation at this time, so this could implicitly include the supernatural gifts to reveal, write, confirm the Mystery.
- vi. In Rom. 5:15, **charisma** refers specifically to the judicial securing of the Body of Christ by Christ's substitutionary death, burial, and resurrection as its Head. There is no reference here to any other part of God's Elect (see the Rom. 5 notes).
- vii. In Rom. 6:23, **charisma** refers specifically to the whole panoply of the salvation of the Body of Christ.
- viii. The use of Rom. 11:29 is discussed below.
- ix. In Rom. 12:6, **charismata** includes both the supernatural gift of prophecy (in counterdistinction to the gift of teaching which is not physically or neurologically supernatural) as well as non-supernatural gifts for the Body of Christ.
- x. In I Pet. 4:10, **charisma** refers to any of various aspects of ministry of Elect Israel to each other in the Third Generation, and hence refers to both supernatural and non-supernatural gifts.
- xi. In I Tim. 4:14, II Tim. 1:6, **charisma** refers specifically to the Timothy's apostolic gift of prophecy, in keeping with his being an apostle of the Body of Christ (Acts 19:22 (Greek text), I Thess. 1:1, 2:6, etc).
- xii. The word **doma** (*δόμα*), meaning **gift**, and its plural **domata** (*δόματα*) seem relevant here. The usage in the Greek N.T. is as follows: Matt. 7:11 (God's gifts to Israel, implicitly including supernatural gifts), Luke 11:13 (God's gifts to Israel, specifically supernatural gifts), Eph. 4:8 (Christ's gifts to the Body of Christ, both supernatural and non-supernatural), and Phil. 4:17 (financial support for Paul from the Philippian saints). The point of comparison is the following:
 - 1) **Charismata** in I Cor. 12:4,9,28,30 includes the giving of apostles, prophets, teachers to the Body of Christ.
 - 2) **Domata** in Eph. 4:8 specifically includes the giving of apostles, prophets, evangelists (in Biblical sense of traveling teachers who train assemblies and their officers, not the corrupted modern sense), truly-teaching-pastors (hendiadys in Greek text).
 - 3) **Charisma** in I Pet. 4:10 refers to God's gifts (supernatural and non-supernatural) to Israel in Third Generation.
 - 4) **Domata** in Matt. 7:11, Luke 11:13 refers to God's gifts (supernatural and non-supernatural) to Elect Israel.
 - 5) I believe these two terms—**charisma/charismata** and **doma/domata**—are essentially synonyms. They mean the same thing, with the former emphasizing grace (and hence the Giver) and the latter emphasizing the gift.
- e. Meaning of **charismata** in Rom. 11:29. We have examined above in detail the meaning and usage of **charisma/charismata** outside of Rom. 11:29. For the normative

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hermetic to apply, we must play this usage against the demands of context to resolve this crucial word.

- i. The context is dealing with the following: the certainty of Israel's priestly, ethnic restoration through and after the Body of Christ coming into its hope, with the Body and its role in Israel's restoration being the subject of the Very Mystery; and that with respect to this gospel of this Very Mystery, Reprobate Israel are our enemies even while with respect to Israel's election, Elect Israel are beloved ones.
 - ii. The plural article **ta** (τὰ) is used with **charismata**, hence **these gracious-gifts**, **ta** being the article of previous reference.
 - iii. To honor the context and its previous and current usage (and overlap with **domata**) , **ta charismata** refers to the totality of gifts given to the Body of Christ—these gifts equip the Body to oversee the angelic restoration of Israel into her future empire. These gifts include the supernatural and non-supernatural gifts which operated in Paul's day to initialize the Body and its canon, the non-supernatural gifts which operate today to develop the Body and his truths, and the supernatural gifts which operate in the future when the Body is glorified with his Head (all gifts in that day are supernatural). These gifts were communicated directly, are communicated directly, and will be communicated directly to the Body, respectively, by the indwelling of the Holy Spirit. The great and terrible irony is that "charismatics" of today are either deluded or demoniacs, but they are NOT charismatic in the Biblical sense of the term. Only truly regenerated Body members—and such persevere and progress in understanding Paul's gospel and its fundamental distinctiveness and associated Law—have the non-supernatural **charismata** which operate today to develop the Body in Pauline truths.
 - iv. The Body's **charismata** equip the Body to supervise the angelic ministry to, and restoration of, Israel, in the Third Generation and into the Kingdom, through which angelic ministry Israel receives her supernatural gifts equipping her to be the priestly nation and rule the earth and the righteous Gentiles. These gifts were tasted for a short time by the Elect of Second Generation Israel.
 - v. The bearing of **ta charismata** on Paul's overarching question of the certainty of Israel's ethnic hope and priestly restoration includes the following:
 - 1) **ta charismata** are consistent only with Israel's future restoration and the Body's role in her restoration; and
 - 2) **ta charismata** are absolutely **unregretted** on God's part and therefore His decrees concerning the Body and Israel are clear and firm and trustworthy.
 - 3) Thus, both the Body's and Israel's future, distinct hopes are secure.
5. **This calling.** That this is the article of previous reference will follow from our understanding of **calling**. **Calling** translates **klhsis** (κλήσις) of the **kalew** (καλέω) word group. **Kalew** means **call, summon, send for, name, regard, favor** and in its Biblical usage crosses over into **choose, ordain**.
- a. Usage of **klhsis**.
 - i. Greek N.T. usage of **klhsis**.
 - 1) In Paul in chronological order: II Thess. 1:11, I Cor. 1:26; 7:20, Rom. 11:29, Eph. 1:18; 4:1,4, Philip. 3:14, II Tim. 1:9.
 - 2) Outside Paul: Heb. 3:1, II Pet. 1:10.
 - ii. LXX usage of **klhsis**.

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- 1) Canon: Jer. 38:6 (Hebrew 31:6)—translates **cry** in KJV.
 - 2) Apocrypha: Judith 12:10, III Macc. 5:14.
- iii. Papyri [M&M, 348]: **call/summon to witness** in a court of law, **name** a child on a sepulchral epitaph.
- b. Standard (evangelical) interpretation of **klhsis** as meaning **an invitation to salvation which can be refused** is wrong in so many fundamental ways and contrary to Biblical usage: first, there are three salvations in Scripture—Body, Elect Israel, Elect Gentiles; second, for each member of each of these Houses, their specific invitation is effectual, always resulting in their salvation in accordance with the hope and law of their specific House.
- c. Each of the inspired usages indicates a sovereign and effectual call into a specific salvation. We start with the non-Pauline occurrences, then take up the Pauline occurrences.
- i. The occurrence in Heb. 3:1, **heavenly calling**, is defined by its context to pertain to those under angelic authority (2:2), to those whose hope is the same rest as First Generation Israel (3:8–4:11), having a legal foundation including water baptisms and laying on of hands (6:1–2), to those whose hope is the promise made to Abraham (6:13–20), to those whose hope is anchored in Christ as a Priest of the Order of Melchisedec (7:1–28) according to the New Covenant made with the House of Elect Israel (8:1–13) in which Christ is both the Offerer and the Offering (9:1–10:16), to those who worship at a physical location after a water baptismal ceremony (10:22), to those who complete the earthly kingdom of Elect Jews and Elect Gentiles (11:40) which includes the eternal Jerusalem (11:10–16, 13:14), to those whose hope is Mount Zion and eternal Jerusalem and the earthly kingdom of Elect Israel and the Elect Nations before the holy angels (12:22–28) whom they have sometimes hosted (13:2), etc. Thus it appears that the **heavenly calling** is precisely the **kingdom from the heavens** (Matt, 5:5, etc) which is established on earth, and this calling is precisely that calling which sovereignly places Elect Jews of Third Generation Israel into that kingdom (and implicitly the Elect of the Nations as well).
 - ii. The occurrence in II Pet. 1:10 is part of a hendiadys (one thing is being addressed as indicated by the context and reinforced by one article for both nouns, the nouns are joined by the copulative **kai**, the nouns are of the same case and number), namely **the truly-elected calling**, defined by its context to pertain to those who are of like precious faith with Peter and the 12 (including Matthias) with whom they shall enter into the eternal kingdom (1:1,11) of the new earth in which is righteousness (3:13), to those who will see the re-incursion of demonic angels and the Nephilim as in the days of Noah whose bondage they are to avoid and against whom they are not to speak (2:1–19), to those who will see the Day of the Lord and the Day of God (3:10–12) delayed because of the non-ethnic Body of Christ revealed in Paul's epistles (3:3–3:16). Thus it appears that **the truly-elected calling** is that which sovereignly places Elect Jews of Third Generation Israel into the eternal earthly kingdom (and implicitly the Elect of the Nations as well).
 - iii. The pre-Romans occurrences in Paul are II Thess. 1:11, I Cor. 1:26; 7:20.
 - 1) In II Thess. 1:11, **this calling of our God** specifically refers to the condition of being troubled in this dispensation followed by the hope of being at eternal rest

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from such troubling when Christ and the holy angels take vengeance on those opposing **this gospel of our Lord Jesus Christ**, which opposers in context refer to those troubling the Body (1:6–8) and which gospel is Paul's distinctive gospel both by inference and by direct statement (1:10, 2:11–15). This implies that after the rapture of the Body in I Thess. 4:11–18 and the taking away of the Body in II Thess. 2:6, there is a time of vengeance, expressly taught also in I Thess. 5:1–13 (**that day shall not catch up to you**). This time of vengeance is Israel's Third Generation in which the man of sin will be revealed (II Thess. 2:1–10). Thus **this calling of our God** in context is specific to the Body of Christ only. Also, this calling is effectual and sovereign since Paul's and Silvanus' and Timothy's apostolic—and hence supernaturally informed—prayers that the Body saints prove themselves worthy of this calling will be answered YES.

- 2) In I Cor. 1:26, **your calling** is preconditioned by a sibling from the **kalew** word group, **the called-ones** translating **tois klhtois** (τοῖς κλητοῖς)—the plural accusative of (ὁ κλητός), from I Cor. 1:24, as well as by Paul's use of the word **brethren**, i.e. those having a common hope with Paul such as ruling the holy angels (I Cor. 6:3) and being members of that House of God's Elect which form a Body (I Cor. 12:12–27) ministered to directly by the Persons of the Godhead without angelic mediation (I Cor. 12:1–11) and without water ceremonies (I Cor. 1:17 (Greek text) **for Christ absolutely-not apostleized me to water baptize**). **The called-ones** in Verse 24 refers to a House of God's Elect which is neither Jew nor Greek and hence is non-ethnic. All these things are in agreement and imply that **your calling** is peculiar to the Body of Christ. But this calling is the exercise of God's "weakness" which is stronger than men and hence is sovereign and effectual.
- 3) In I Cor. 7:20, **this calling** is part of a metonymic polyptoton—**this calling in which he was called**, using both **klhsis** and **kalew** of the **kalew** word group, and is surrounded both fore and aft by occurrences of **kalew** which set the context for **klhsis**. This is a remarkable passage:
 - Verse 18 says that if one is **called** while in a state of circumcision, then let him not go through the process of regenerating a complete foreskin (**epispasm** using an **episater**); and if one is **called** while in a state of uncircumcision (particularly important for those who had gone through **epispasm**, which Jews felt extremely guilty about it), then let him not trim his foreskin in circumcision.
 - Verse 19 says that the state of circumcision or the state of uncircumcision does not matter in the Body of Christ, but rather the keeping of God's commandments, of which—obviously—the non-issue of circumcision and uncircumcision is one such commandment. (This is an explicit reference to Pauline Law as binding and non-optional, and because circumcision was a benchmark of ceremonial obedience, that it is the Law of God today, Pauline Law, that all rituals and symbols and ceremonies and holydays are forbidden). Hence in the Body of Christ there is neither Jew nor non-Jew.
 - Verse 20 forbids, as a commandment of Pauline Law, God's Law today, that anyone called should change his physical state for religious reasons. Thus

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this is a metonymy, with **calling** being put for the physical state of a person when they were regenerated and indwelt and placed into the Body of Christ.

- Verse 21 forbids, as a commandment of Pauline Law, God's Law today, that anyone called should change his social or economic state (from **slave to free** or **free to slave**) for religious reasons. One is only allowed to change such a state for social or economic reasons, for practical reasons, as God allows. It is forbidden to give up one's job for the gospel and step out by alleged "faith". Hence in the Body of Christ there is neither bond nor free.

This context is so at variance with the non-Pauline Scripture that it is absolutely distinct and only for the Body of Christ. Add in the fact that the overall context in I Cor. is the same as for I Cor. 7:20 as for I Cor. 1:26, and we forced to say that all these things are in agreement and imply that **your calling** is peculiar to the Body of Christ. That this is a sovereign and effectual calling is proved by Verse 23 which states that this of the members of the Body was judicially secured by Christ's sacrifice for the Body; and hence we reap the corollary so often seen elsewhere that Christ's atonement of the Body is peculiar to the Body.

- iv. The post-Romans occurrences in Paul are Eph. 1:18; 4:1,4, Philip. 3:14, II Tim. 1:9.
- 1) In Eph. 1:18; 4:1,4, we have **what-precisely is the hope of His calling** (1:18), which in context refers to the Body being the shrine of the Father in the Holy of Holies (=Third Heaven = the glorified Christ, cf. Eph. 2:19–22 Greek text) and the outworking of the very same power which exalted to the Third Heaven over all angelic powers (1:19–21) where the Body will be jointly-seated with Christ (2:6), along with the polyptoton **calling with which you were called** and **One Hope of your calling**, which in context refer back to 1:18 as well as to the neither Jew nor non-Jew One Body of Chapter 2, and which in context are subsequently defined by the Seven Ones absolutely unique to the Body of Christ among the Houses of God's Elect. The sovereignty of God in this effectual calling is emphasized repeatedly throughout and especially in Chapter 1.
 - 2) In Philip. 3:14, **the above/upper calling of God in Christ Jesus** has these features in the immediate fore-context and the immediate after-context.
 - Paul, as the apostle of Christ, legislates that circumcision is barbaric and is forbidden.
 - Paul, as the legate of Christ, pronounces all of ceremonial law as forbidden for this dispensation. It follows ALL of Mosaic Law in its dispensational context is forbidden for the Body of Christ. Remember that Mosaic Law is disjoint from Body at every point, though at some points Pauline Law is analogous to Mosaic Law and at others it abnegates Mosaic Law.
 - Paul rejects all his Mosaic perfections as dung, for to do otherwise is to reject the distinctive righteousness which Christ as Head secured for His non-ethnic, non-earthly, non-ceremonial, non-Mosaic Body.
 - Paul rather presses onward to the **ABOVE CALLING**, to the Third Heavenly Hope of the Body of Christ, that hope which is above angels and ceremonies and ethnicity and symbols.
 - True Body saints join in following Paul's obedience to the very Law which Christ gave Paul; for Paul in his public ministry exhibited by the power of

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the Holy Spirit perfect obedience to that Law, and that obedience is to be imitated.

Thus the **above calling** is specific to the Body of Christ. And it is sovereign and effectual because God brings about the conformity of the Body to its peculiar salvation (Philip. 2:12–13).

- 3) In II Tim. 1:9, **having called [us] with [a] holy calling** is explicitly identified as that calling given the Body of Christ BEFORE the eternal ages, even as the Body was pre-chosen and pre-marked (Eph. 1:4,5) (and has many other "before" aspects which we have detailed in numerous studies). Recall that Israel is called and redeemed FROM the foundation of the world (Greek text of Rev. 13:8; 17:8) and the righteous Gentiles also (Matt. 25:34). God decided everything beforehand, so this distinctive language concerning the Body of Christ is logical and not chronological—God chose the Body of Christ before He chose Elect Israel and the Elect Gentiles, even before He chose the holy angels. The proclamation of this specific calling is Paul's unique gospel (II Tim. 1:10–11), which has been innumerable times to be distinctive and the gospel of salvation for today.

v. **This calling** in Rom. 11:29.

- 1) The prior usages in Paul (II Thess. 1:11, I Cor. 1:26; 7:20) all refer to various aspects of the unique calling of the Body of Christ.
- 2) Fact. **This calling** is singular, so only one calling is being referred to.
- 3) Context of Rom. 11:29.
 - Paul and others, who would have been reprobate Jews of the Israel's rebellious Second Generation, are instead placed in the Body of Christ, in which there is neither Jew nor non-Jew, as remnant stones of Israel's physical line and as reminders that Israel's future is secure as prophesied (Rom. 11:1–10).
 - The Body has been called through the rebellion of Israel's Second Generation to be the means of mercy and restoration of Israel in her Third Generation (Rom. 11:11–16, 30–32).
 - Israel's olive tree was totally disassembled so that the Body tree could be established deep within the root of what had been Israel's tree. But the day is coming when the Body tree will be totally disassembled so that Israel's tree will be reconstituted and completed (Rom. 11:17–24).
 - It is indeed the Very Mystery, hidden from ages past and revealed in Paul's gospel, that hardness, and hence abeyance of Israel's kingdom, is the condition of Israel, until the Body is completed; and then all Elect Israel will be saved and come into her kingdom as promised. From Rom. 8:16–25 and from Rom. 11:11–16, 17–24, the restoration comes about through the completion of the Body of Christ; and in keeping with other Pauline and non-Pauline Scriptures, the role of the Body of Christ is to oversee and administrate the angelic restoration of Israel into her future empire.
 - **These gracious-gifts**, referring to the gifts involved in revealing and building and shaping the Body of Christ, are the object of the same "unregretting" as **this calling**.

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- The subsequent usages in Paul (Eph. 1:18; 4:1,4, Philip. 2:14, II Tim. 1:9) all refer to various aspects of the unique calling of the Body of Christ.
- 4) **This calling** in Rom. 11:29 refers to the effectual and sovereign and specific call of the Body of Christ, particularly in its being called to be the extended humanity of Christ which oversees the angelic restoration of Israel's kingdom. This role is unique to the Body among the Houses of the Elect. To play this role is part of its hope, hence **the hope of His calling** in Eph. 1:18.
- 5) This interpretation of **calling** in Rom. 11:29 is consistent with its usage throughout the Pauline canon (and analogous to those of the Jewish Scriptures in the N.T.), but in Rom. 11:29 it places special emphasis on the Body's relationship to Israel, namely that the Body is called in order to show mercy to Israel.

C. SUMMARY. What are Paul's arguments for the security of Israel's future kingdom?

1. Truthfulness of Israel's Prophets Argument (Rom. 11:26–27). God's promises can be trusted, and this applies to the prophecies concerning Israel's future kingdom.
2. Remnant Argument (Rom. 1:1–10). There is a remnant of Israel's physical line within the Body of Christ representing those who would have been reprov'd had God not ordained that the Body would exist and separate in time the Second Generation of Israel from her Third Generation. The existence of this remnant proves that God has not forsaken Israel and she will enter into her future kingdom.
3. Role of Body Argument (Rom. 11:11–16,17–24,25,28,30–32). The largest part of Rom. 11 is spent developing this argument and restating it in various ways. It is stated plainly in 11–16,28,30–32, stated figuratively in the extended olive tree allegory in 17–24, and given an absolute capstone in Rom. 11:29. This argument states that the Body was formed out of the ashes of Israel's terrible Second Generation, and out of the completion and sanctification and glorification of the Body will come Israel's national resurrection in the Third Generation. In particular, the Body will administrate the angelic hosts as they bring Israel into her eternal earthly kingdom, including its Millennial phase. **IF THIS ROLE OF THE BODY IS SECURE, THEN ISRAEL'S FUTURE IS SECURE.** Rom. 11:29 says that the calling and ordaining of the Body is unregretted, and hence secure, and the gifts which bring about that calling in revealing and developing and finishing the Body are unregretted and hence secure. **SO THE BODY AND ITS ROLE ARE SECURE. HENCE ISRAEL'S FUTURE IS SECURE.**
4. Some of the Mid-Acts camp (I used to be one of them) have said that those who deny Israel's distinctive future have not necessarily denied the Body's future. **THIS IS NOT SO.** It is remarkable that the gifts and calling that Paul addresses in Rom. 11:29, as we have proved above, refer directly to the **BODY** alone, even though the context is the security of Israel's future kingdom. But we have the implication from the previous point. If the Body has the role that Paul describes for it, and if this role is secure, then Israel will have her future kingdom. Note this role is part of the very hope and calling of the Body of Christ. By contraposition, if one denies Israel's future kingdom, then one denies this role and hope of the Body of Christ, in which case one denies the Body of Christ. **WARNING:** those who deny Israel's ethnic future deny the Body of Christ and the salvation that obtains **TODAY.**

D. **For just-as you-all formerly disobeyed the God, but now obtained-mercy by their disobedience.**

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1. **Just-as** translates **‘wsp̄er** (ὡσπερ) and indicates Verse 30 is to be paired with Verse 31 for comparison and/or contrast.
2. **Disobeyed** and **disobedience** are, as in English, a polyptoton in the Greek of the **’apeithhs/’apeithéw** (ἁπειθήσῃ/ἁπειθέω) word group. **’apeithéw** is the compound of **’a** + **peíthw**, the negation of **peíthw** (πείθω). **Peíthw** anchors a large word group which include the **pisteúw** (πιστεύω) word group as a subgroup. **Peíthw** in the active means **to persuade/convince** and in the middle and passive voices **to be persuaded, to believe**, this latter sense being strengthened in the form **pisteúw** which means **to believe, to become a slave of** (when used with certain prepositions). **Peíthw** indicates persuasion and compliance while **pisteúw** indicates commitment.
 - a. The negation of **peíthw** is stronger than the negation of **pisteúw** in that negation of the former indicates unresponsiveness while negation of the latter indicates lack of commitment.
 - b. Greek NT usage.
 - i. **’Apeítheia**: Rom. 11:30,32, Eph. 2:2; 5:6, Col. 3:6, Heb. 4:6,11.
 - ii. **’Apeithéw**: John 3:36, Acts 14:2; 17:5; 19:9, Rom. 2:8; 10:21; 11:30,31; 15:31, Heb. 3:18; 11:31, I Pet. 2:7,8; 3:1,20; 4:17.
 - iii. **’Apeithhs**: Luke 1:17, Acts 26:19, Rom. 1:30, II Tim. 3:2, Tit. 1:16; 3:3.
 - c. It follows the **’apeithhs/’apeithéw** word group describes that consistent only with a state of unregeneracy. Cf. Is. 1 (virtually the whole chapter) for an illustration.
3. **Their** refers to the reprovèd of Second Generation Israel, not to the Elect of that Generation. We take up the issue of the "two theys", seen throughout Romans 11, again in Verse 31 below.
4. **Formerly** translates **pote** (ποτε).
 - a. This pivotal word occurs with a complacent spelling in all the texts. Is it **póte** (πότε) or **poté** (ποτέ)? The difference between the two spellings is the placement of the accent. The former means **when, at what time**, while the latter means **formerly, previously, once, at some previous time**. Since the former is always used with interrogatives, in context we take the second spelling as the intended spelling and have therefore rendered this word as **formerly**.
 - b. The strategic importance of this word cannot be overemphasized. Paul is declaring that there was a period of time when each saint of the collective **you-all** was unregenerate. **BUT DOES PAUL INTEND THE ROMAN ASSEMBLY ONLY OR THE WHOLE BODY OF CHRIST?**
 - i. In the broad context, we have the repeated assertions of Rom. 5:6–11 that there was a period of time when all of the "we" were unregenerate, the "we" including the Roman saints + Paul, and in this period of time Christ died a death efficacious for every one of the "we". This forces the conclusion that the entire of Body of Christ is intended, and that the Body of Christ is its membership were ALL UNSAVED at the time of Christ's death, which implies that Peter and the Twelve are NOT in the Body of Christ, which implies that Peter's and the Pentecostal ministry concern Elect Israel and not the Body of Christ, and that Paul's gospel and apostleship alone address the Body of Christ.
 - ii. In the immediate context of Rom. 11, the "you" singular and the "you-all" are both used to describe the following: **nations** (11:13–15), generally an appellative in the

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Pauline Scriptures for the Body of Christ (since it includes individuals of Jewish stock as being from just another nation); **wild olive branches** (11:17–24), those grafted into the root of Israel's tree and constituting a new tree while the entirety of Elect Israel's tree is for the present time is disassembled; **nations of the Very-Mystery** (11:25–28), those whose salvation was completely hidden from the prophets and who are being formed into the Body of Christ during the time of Israel's hardening. It seems ludicrous to say that any of these usages refers exclusively to the Roman saints: is Israel shown mercy only through the Roman saints, are only the Roman saints formed into the tree of the Body of Christ for the present time, are only the Roman saints the subject of the Very-Mystery.

We conclude that **you-all** refers to the Body of Christ at that time and, by extension and identification of the Body members with each other, to the whole Body of Christ as if all of it was existing at that time.

- c. The implication of **pote** is that there was a time when ALL of the Body of Christ was disobedient, i.e. unregenerate. When was this time? The next phrase tells us: in the time of Israel's disobedience, i.e. during the Second Generation. This immediately refutes the view that the Body of Christ is all of God's human elect going back to Abel and immediately refutes the view that Peter and the Twelve are in the Body (since they were regenerate in the Second Generation) and that Paul's gospel is not distinct and that distinctness is not part of salvation today.
- d. The occurrence here of **pote/poté** seems parallel to several other occurrences in Paul: Gal. 1:13,23(both used precisely of Paul's activities of unbelief during the Second Generation); 2:6(used in connection with reprobates from Second Generation Israel), Eph. 2:2,3,11,13; 5:8(all used of the unregeneracy of Body saints during the Second Generation), Col. 1:21; 3:7(both as in Ephesian references), Tit. 3:3(as in Ephesian references). Note the usage of the plural **you-all** or the second person plural of the verbs, indicating the Body of Christ as a collective. All of the Body of Christ are as if they had lived from the Second Generation into the time of Israel's hardening.
5. **But now** translates **nûn dé** ($\nu\upsilon\nu\ \delta\grave{\epsilon}$), a phrase referring to the present dispensation ushered in—with the consequent delay of the Third Generation—at the the close of the Second Generation of Israel.
 - a. Other occurrences of the same or equivalent phrases in Romans include 3:21,26; 5:9,11; 6:19,21; 8:1,18,22; 11:5,30,31; 13:11; 16:26.
 - b. This reinforces that the **you-all** is a collective identified together which is formed in the **now-time**, the present dispensation between the Second and Third Generations.
6. **Obtained-mercy** translates **'hlhéthhte** ($\epsilon\lambda\eta\theta\eta\tau\epsilon$), the second person, plural, aorist, indicative, passive of **'eleéw** ($\epsilon\lambda\epsilon\acute{\epsilon}\omega$), meaning in the active **to pity, to have compassion** and in the passive **to receive pity, to obtain mercy**.
 - a. Greek NT usage of **'eleéw** in Paul: Rom. 9:15,16,18; 11:30,31,32; 12:8, I Cor. 7:25, II Cor. 4:1, Phil. 2:27, I Tim. 1:13,16.
 - b. Greek NT usage of the noun form **'éleos** ($\epsilon\lambda\epsilon\omicron\varsigma$) in Paul: Rom. 9:23; 11:31; 15:9, Gal. 6:16, Eph. 2:4, I Tim. 1:2, II Tim. 1:2,16,18, Tit. 1:4; 3:5.
 - c. In all these usages, this word group refers to salvation, and in context of Israel, that salvation peculiar to Elect Israel, and in the context of the Body of Christ, that salvation peculiar to the Body of Christ.
 - d. In Rom 11:30, the passage at hand, the salvation of the Body is in view.

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- e. Thus the Body of Christ obtained mercy, i.e. obtained salvation through the disobedience of Israel's Second Generation. This does NOT mean that the disobedience of the reprobate of the Second Generation causes mercy for the Body, but rather God used the disobedience of Israel as the occasion to bring in the Body and justify Himself—declare His righteousness in a new way according to a new Law given by Christ to Paul—in the process.
7. Summary of 11:30.
- a. During the Second Generation, both Jews and non-Jews were disobedient, the Jews against the Law of Moses (and its later extensions by David, etc) and the non-Jews against the Law of the Nations.
 - b. God concluded the reprobate of that Second Generation in unbelief, and in particular, took the unbelief of the reprobate of Israel as legal justification for setting aside *protemp* Israel's special place as the priestly nation, and then took certain ones of that Second Generation—both Jew and non-Jew—who otherwise would have been reprobated and gave them mercy, i.e. salvation. Of necessity, this salvation stands outside that of Elect Israel and the Elect of the Nations and hence concerns the Body of Christ in which there neither Jew nor non-Jew.
 - c. Again, for emphasis, it is specifically the disobedience of Second Generation Israel which gives the legal ground for setting Israel aside and bringing in the mercy that is PECULIAR to the Body.
 - d. This very point Paul has made plainly in 11:11–15, figuratively in 17–24, and now plainly in 11:30–32.
- E. **Even so these now disobeyed.**
- 1. **Even so** translates ‘**ούτως καί**’ (‘*οὕτως καί*’) and answers back to **just-as** of Verse 30. Again, these verses are to be compared with each other.
 - 2. **Now** is as above, indicating the present dispensation or time of the present salvation of the Body of Christ.
 - 3. **Disobeyed** is the 3rd person plural indicative AORIST of the verb ‘**ἠπειθήω**’.
 - a. The pairing of **now** with **disobeyed**, as opposed to, say, **now** with **disobeys**, implies that a mixed verb tense is intended. Thus we have implicitly a periphrastic construction.
 - b. Thus this phrase is really saying: **even so these disobeyed and are continuing to disobey**.
 - c. This parallels **hardness** in Verse 25, which see. Verse 31 refers to the disobedience of the Second Generation Israel and those that follow them today.
 - d. **These** again refers to the reprobate of Second Generation Israel, not to the Elect of Second Generation Israel. This is part of the issue of the "two theys". See our discussion of the "theys" in Verse 11 and also see below. Note that all Israel is one nation and the disobedience of the reprobate applies nationally to all even though it applies individually to the reprobate only.
- F. **To-the-intent-that they now should-obtain-mercy by your mercy.**
- 1. Standard purpose clause construction using ‘**ἵνα**’ (‘*ἵνα*’) and the aorist subjunctive—**to-the-intent-that ... should**. When such a construction is used of God, it tells us His sovereign intent which shall surely come to pass.
 - 2. **They** refers to Elect Israel, while the previous pronouns **these, they (their)** in Verses 30, 31a refer to the reprobate of the Second Generation. Thus we have the completion of the "two theys", which also occurs previously in Romans 11.

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3. **By your mercy** translates a dative of means, hence the **by**, i.e. **by means of, through the agency of**. Further this is a metonymy in more than one sense. It is not the mercy originating in the Body, but rather the mercy given to the Body, which is the means of Israel receiving mercy; and further, it is God's power giving the Body mercy that also gives Israel's mercy, but through the mercy given the Body as a means.
 4. **Now** again has reference to the now time, the present dispensation. But **now** combined with the aorist subjunctive indicating future fulfillment, we have another implicit periphrastic construction. Thus this phrase should be understood as including the meaning: **by your mercy they are receiving, and will continue to receive, mercy**. Elect Israel even now is comforted by the knowledge that God is bringing to pass the Body of Christ; and as for the future, the Body entering into its glory over the holy angels is the means by which the Body will supervise the angelic recovery of Israel's future earthly empire, the very hope of Elect Israel and Elect Gentiles alike.
 5. The point of this verse, and in Verses 30–31, was made in Rom. 8:18–25; 11:11–15,17–24; see D.7.(d) above.
- G. **For God jointly-enclosed the All-Without-Distinction into disobedience to-the-intent-that He should mercy [the] All-Without-Distinction.**
1. **Jointly-enclosed** translates **sunékleise(n)** (*συνέκλεισε(ν)*), the 3rd person singular aorist indicative active of **sugkleíw** (*συνγκλείω*), a compound of **sun** (*συν*) and **kleíw** (*κλείω*), the latter meaning **close, shut, shut up** and the compound meaning **shut up together, jointly enclose, contain together, jointly hem in**, etc.
 - a. **Kleíw** in the Greek N.T. occurs Matt. 6:6; 23:13/14; 25:10, Luke 4:25; 11:7, John 20:19,26, Acts 5:23; 21:30, I John 3:17, Rev. 3:7,8; 11:6; 20:3; 21:25. In these occurrences, it seems to mean **shut with finality** with no degree of fuzziness. This is confirmed by the comments of [M&M, pp. 345–345] on occurrences in the papyri, where they cite the verbal substantive of **kleíw** as **locking**, i.e. **closed and locked**. There are quite a number of occurrences in the LXX which I did not analyze.
 - b. **Sugkleíw** in the Greek N.T. occurs in Luke 5:6, Rom. 11:32, Gal. 3:22,23. Note the AV translates the Luke passage "**inclose**" which was essentially the choice made here for Rom. 11:32. Note also that the Romans and Galatians passages are parallel, about which more is said below. There are no citations in [M&M] from the papyri, but there is a large number of occurrences of **sugkleíw** in the LXX which I did not analyze.
 - c. We point out that the AV translation of **conclude** is extremely accurate for medieval English. Indeed the Latin **concludere** = **con** + **cludere** means exactly what we have given above for **sugkleíw** above and shows that this Latin verb is a precise counterpart of the Greek verb in question. But the English verb **conclude** has changed a great deal in its meaning to mean **infer, to draw a conclusion**. Luther uses **beschloßen**, which meant in his day **contain**, but today means **conclude** (in the modern sense), **decide**.
 - d. WHEN DID THIS JOINT-ENCLOSING OR PACKAGING [OF THE BODY—see Point 2 just below] IN DISOBEDIENCE TAKE PLACE? Collectively, I believe it took place in Israel's Second Generation with Saul and the other as-yet-unregenerate members of the Body in that day. Please see the notes on Verse 30 above and Point 5 below comparing Verse 32 with each of Verse 30 and Gal. 3:22–23.
 2. **The All-Without-Distinction** translates **toùs pántas** (*τοὺς πάντας*), a masculine accusative plural, with the article, stemming from **pâs** (*πάς*). As established long ago in [John Owen,

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The Death of Death in the Death of Christ, in Volume 10 of *The Works of John Owen*, The Banner of Truth Trust (Edinburgh, Scotland), third printing (1978)] by analysis of the almost 1,200 occurrences of **pâs** in Greek N.T., its essential meaning is **all-without-distinction**; i.e., **pâs** is a *general* word constrained by context indicating *lack of distinction* and NOT a *universal* word independent of context necessarily indicating *without exceptions*. The failure to exegete **pâs** correctly leads to all kinds of errors, including the usual view of Rom. 11:32 (as we shall see).

- a. It has been our discovery that throughout the Roman letter, that in the context of salvation and unless constrained otherwise, **pâs** is used in the sense of those saved from all the nations without distinction, i.e. describing a salvation in which the nations are not distinguished from each other, i.e. describing the Body of Christ in which there is neither Jew nor Greek. As samples, see in context Rom. 1:5; 3:9; 5:12,18; 10:12, etc.
 - b. Normally, **pânta** and **pântas** are used in the sense of **things**, as in **all-things-without-distinction** or **all-manner-of-things**. But here, **pântas** is used of people, for **things** cannot be described as being in disobedience or being given mercy.
 - c. The context here in Rom. 11:32 concerns how that Israel is "mercied" through the Body being "mercied". So the ultimate foundation in context of Israel's national security is the salvation of the Body of Christ.
 - d. Elsewhere, the phrases **tá pânta**, **toûs pântas** are never used of national Israel, but are used expressly of the Body of Christ or in association with the Body of Christ in various contexts: see Rom. 8:32, Gal. 3:22, Eph. 1:23.
 - e. The gender of **pântas** is masculine, in keeping with it being people; and note the Body of Christ is masculine in dispensational gender (Eph. 4:13), for it is the Body of Israel's Bridegroom, for Israel is the Bride (Hos. 2:16, Rev. 21:1–27).
 - f. We conclude **the all-without-distinction** refers exclusively to the Body of Christ. See additional justification in the Summary for Verse 32 (Point 5 below) using the parallels with Verse 30 and Gal. 3:22–23.
3. **Into disobedience** translates **'eis 'apeitheian** (ἐἰς ἀπειθειαν), the latter term of which is discussed at length in the notes above on Verse 30 and here is accusative singular.
- a. Israel and the Body have different Laws and so exhibit in their state different disobediences. This disobedience is singular, namely that of the members of the Body of Christ, of the All-Without-Distinction.
 - b. As discussed above under Verse 30, this term deals with the actions of a person in their state and is consistent only with an unregenerate state, into which all Body members (except Christ) are born (Rom. 5:12–21).
 - c. But the actual time of this disobedience, collectively, was during the Second Generation—again see Point 5 below for the parallels with Verse 30 and Gal. 3:22–23 along with the notes above for Verse 30.
4. **To-the-intent-that He should mercy the All-Without-Distinction.**
- a. Standard purpose clause construction as in Verse 31 with **hína** (ἵνα) with the subjunctive mood of the verb.
 - b. **The All-Without-Distinction** as in the previous phrase. We simply add that the masculine fits the Body's dispensational gender as stated elsewhere (e.g. Eph. 4:13). Again, this is an exclusive reference to the Body of Christ.
 - c. **Should-mercy** translates **'elehsh** (ἐλεήσῃ), the aorist subjunctive active of **'eleéw** discussed in Verse 30 above. This is the special and distinctive mercy shown to the

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Body, through which mercy Israel and the Nations will be shown their respective mercies. To repeat, the Body enters into its glory with Christ as His full authority over the angelic ranks through which Israel's kingdom will be restored (and the Nations with her).

5. SUMMARY OF VERSE 32 IN CONTEXT.

- a. The first part of Verse 32 answers back to the first part of Verse 30:

For just-as you-all formerly disobeyed God (Verse 30)

For God jointly-enclosed the All-Without-Distinction into disobedience (Verse 32)

And the second part of Verse 32 answers to the first part of Verse 30:

But now [you-all] were mercied by their [Israel's] disobedience (Verse 30)

To the intent that He [God] should mercy the All-Without-Distinction (Verse 32)

Thus Verses 30–32 form an introversion (pyramid): God's mercy to the Body, God's mercy to Israel through the Body, God's mercy through the Body.

- b. That the last verse, Verse 32, before Paul's Magnificat deals specifically with the Body's mercy shows that the REAL point of Romans 11 is the BODY OF CHRIST. Of course, Israel's future is fundamentally important and the mercy that will be shown her, but the climax of this chapter is the mercy shown to the Body. The answer to the question of Israel's future posed in the beginning of the chapter hinges around the mercy shown the Body of Christ. Although Israel's security is the motivation for much of this chapter and is a goal of this chapter, the primary goal was the Mystery and the Body of Christ.
- c. Verse 32 and Gal. 3:22 are in parallel as well, both in vocabulary and in teaching:

But the Scripture jointly-enclosed the All-Without-Distinction under sin to-the-intent-that the promise out-of [the] faith of Jesus Christ should be given to the believing-ones (Gal. 3:22)

For God jointly-enclosed the All-Without-Distinction into disobedience to-the-intent-that He should mercy the All-Without-Distinction (Rom. 11:32)

This parallel and the context of Gal. 3:22 gives additional proof that **All-Without-Distinction** in fact means the Body of Christ. Further, it demonstrates the means by which God mercies the Body of Christ, namely by the faithfulness of Christ standing in the Body's place before God as its Head in perfect righteousness with respect to Body Law (which is the context of Gal. 3). Further, Gal. 3:23 shows that the act of **jointly-enclosing** was aimed specifically at the Body. Since these are all the "theological" occurrences of **sugkleíw**, it would seem that this word soterologically is another Body exclusive.

- d. This word **sugkleíw** is so striking, that it seems appropriate to sort out its relationship to the decrees of God, in particular, the decrees of the election of the Body of Christ. It appears that given the Body has been ordained to be the full humanity of Christ and He is ordained the Body's Head and He perfectly represents the Body before God with respect to Pauline Law from eternity past, given that Body members are ordained to be

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- born in a sinful state (with the exception of the Head) and collectively identified with those Body members which came out of the Second Generation, then God consequently ordains, i.e. **jointly-encloses**, the Body to disobedience of Pauline Law and to mercy through Christ. But He does this in such a way that Israel's nationally receives mercy as a consequence.
- e. To repeat from Point 1 above: the only occurrences of **sugkleíw** are in Luke 5:6, Rom. 11:32, Gal. 3:22,23. The reference in Luke concerns a net enclosing a multitude of fishes and is not a directly theological reference. The only directly theological references are in Paul and to the Body of Christ. This shows **sugkleíw** to be a Body vocabulary exclusive along with a host of other **sun** and **pro** terms. Further, the Luke reference shows the nature of the verb and justifies the comment in (d) that this verb indicates that during the Second Generation the Spirit has His Hand on the members of the Body even if it is not YET a regenerating, indwelling Hand.
 - f. Thus Verse 32 is the final statement of The Mystery The Very of Verse 25 concerning the Body of Christ and its relationship to Israel's security and future kingdom.

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XII. **Verses 33–36** (Paul's Body-Distinctive Magnificat: Capstone to Romans 11)

A. **O depth of riches and of wisdom and of knowledge of God: how unsearchable the distinguishing-decrees of Him and untraceable the distinctive-courses of Him.**

1. This magnificat, as we shall see, has to do with the Mystery and the Body of Christ, long kept secret, and its salvation and relationship to the rest of God's Elect, and how all of this points to the character of God and how all of this should cause one to worship Him almost speechlessly. There is the attendant corollary that WITHOUT a recognition of Paul's gospel AND its distinctiveness, without a love of the Body and its role in bringing about Israel's righteous ethnic kingdom future, THERE CAN BE NO TRUE WORSHIP of God for the salvation He is working today.
2. **O** transliterates 'W' (ὠ) for slack-jawed amazement and wonder and worship. The apostle whose salvation began years before with private, gut-wrenching battles against the Mystery (Rom. 9:2,3 with the imperfect), now stands in amazement and worship at the wonder of this same Mystery and that God was far more right than anyone could ever have imagined in regards to Israel's future and the Body's role in that future. The foolishness of God is indeed infinitely wiser than the wisdom of men and the weakness of God than the strength of men (I Cor. 1:25), and in that passage the foolishness of God is preaching Christ according to the distinctive Mystery concerning the Body of Christ, the hidden wisdom of God, for which Paul was apostolically commissioned (I Cor. 1:17–2:16, Greek text).
3. **Depth** translates **báthos** (βάθος) and indicates immensity and abundance. In context, especially in the upcoming introversion (pyramid), it refers to the depth of God revealed in various ways by the Mystery of the Body. Those who deny the distinctiveness of Pauline Law and Gospel cannot know the depth of God as it is referred to here and hence cannot worship; and those who know this depth cannot but worship even as Paul is singing in this text. The use of this word should be compared with its plural in I Cor. 2:6–16 in which the Mystery in that context is called **the depths of God**; and we note that passage was written before Rom. 11:33 and was available to the Roman saints.
4. **Of riches and of wisdom and of knowledge** is a polysyndeton—hendiatrix is ruled out even though all the nouns are of the same number and case and even though there is one primary subject being discussed, namely the depth of God—normally compelling evidence for hendiatrix unless the context overrides. The primary reason for rejecting hendiatrix in context for polysyndeton comes from the magnificat's introversion (pyramid) outlined in (5) below: this introversion (pyramid) views each of these nouns as members of different lines of the parallelism and hence forces each of these items to be considered separately, so that the latter two nouns cannot be viewed as superlative modifiers of the first noun. Now the conjunctions must be viewed as those of polysyndeton: this means Paul is emphasizing the infinite depth of God separately in EACH of these areas: **riches, wisdom, knowledge**. (See B(1) below for the logical character of this introversion which gives additional evidence in favor of polysyndeton.) Further, in context, each of these, and God's depth in each of these, has primary reference to His electing, redeeming, indwelling the Body of Christ as declared in the Mystery given to Paul and the Pauline apostleship alone.
 - a. **Riches** translates the genitive singular of an old friend **plōûtos** (πλοῦτος) meaning **wealth, riches**, etc. It occurs 22 times in the Greek N.T., has 3 citations in [M&M, p. 521], and has over 100 occurrences in LXX and Apocrypha.
 - i. There are 15 occurrences in Paul: Rom. 2:4; 9:23; 11:12,33, II Cor. 8:2, Eph. 1:7,18; 2:7; 3:8,16, Phil. 4:19, Col. 1:27; 2:2.

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- ii. This word in the sense of spiritual riches is used, with rare exception, only of Christ and His Body—this is the almost exclusive usage in Paul, where the Mystery expresses God's riches as given in Christ to the Body of Christ.
 - iii. In context, it refers to the riches of the Mystery, both by inference and by direct usage in Rom. 11:12.
 - iv. This is the case in most of the other Pauline references; e.g., Eph. 3:8–9 speaks of the untraceable riches of the Dispensation of the Mystery; and it is stated plainly in Col. 2:1–3 that Christ (Head and Body) is the subject of the Mystery which we are commanded to know in detail.
- b. **Wisdom** translates **sophias** (*σοφίας*), genitive singular of **sophia** (*σοφία*), meaning **wisdom, knowledge in action/application**. It occurs 62 times in the Greek N.T., has two citations in {M&M, p. 581}, and occurs around 280 times in LXX and Apocrypha.
- i. Its concordance in Paul is as follows: Rom. 11:33, I Cor. 1:17,19,20,21,22,24,30; 2:1,4,5,6,7,13; 3:19; 12:8, II Cor. 1:12, Eph. 1:8,17; 3:10, Col. 1:9,28; 2:3,23; 3:16; 4:5.
 - ii. Every Pauline usage in context refers either to the Mystery concerning the Body of Christ or the wisdom of man in opposition to the Mystery.
 - iii. This pattern of usage is upheld in Rom. 11:33 by context.
 - iv. The Mystery shows the depth of God's wisdom in action toward the Body and ultimately toward Israel.
- c. **Knowledge** translates **gnwsews** (*γνώσεως*), the genitive singular of **gnwsis** (*γνώσις*) meaning **knowledge**, and in context with **sophia**, **knowledge in itself**. The two words together emphasize both "theory" and "applications". In this context, **gnwsis** refers to knowledge of the Mystery concerning the Body of Christ and his relationship to Elect Israel, while **sophia** emphasizes the Mystery as implemented and applied. **Gnwsis** occurs 29 times in the Greek N.T., has many citations in [M&M, pp. 129–130] (which run a gamut of meanings—handed-down knowledge, revealed knowledge, accounting of military requisitions, personal regard for someone, personal knowledge of someone), and occurs around 70 times in LXX and Apocrypha.
- i. There are 23 occurrences in Paul: Rom. 2:2; 11:33; 15:14, I Cor. 1:5; 8:1,7,10,11; 12:8; 13:2,8; 14:6, II Cor. 2:14; 4:6; 6:6; 8:7; 10:5; 11:6. Eph. 3:19, Phil. 3:8, Col. 2:3, I Tim. 6:20.
 - ii. Generally, **gnwsis** in Paul refers to knowledge of the Mystery, the supernatural gifts by which the Mystery was revealed, or what man supposedly knows in opposition to the Mystery.
 - iii. This pattern of usage is upheld in Rom. 11:33 by context.
 - iv. The Mystery shows the depths of God's knowledge regarding the Body and his relationship to Israel.
5. **Riches, wisdom, knowledge** are the first occurrence of the outer members of the introversion (pyramid) structuring Paul's magnificent:

Hymn Title: Oh, Depths of God!

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Hymn Structure:

Riches of God in the Mystery
Wisdom of God in the Mystery
Knowledge of God in the Mystery
Unsearchable Distinguishing-Decrees (Mystery)
Untraceable Distinctive-Courses (Mystery)
Knowledge of Mind of God (Mystery)
Jointly-Articulating God (in Wisdom) (Mystery)
Repaying or Indebting God (Mystery)

This is definitely not the pabulum that passes for musical praise these days!!

6. **Unsearchable** translates **'anexereúnhta** (*'ανεξερεύνητα*), the nominative neuter plural of **'anexereúnhtos** (*'ανεξερεύνητος*), a word that occurs only here in Verse 33 and which is a compound of **'a** and the verb **'exereunáw** (*'εξερευνάω*), the latter meaning **to search out, examine closely**.
 - a. **'Exereunáw** occurs only in I Pet. 1:10 and is itself a compound of **'ex** (*'εξ*) and the verb **'ereunáw** (*'ερευνάω*) meaning **to search, to examine**.
 - b. **'Ereunáw** occurs in John 5:39; 7:52, Rom. 8:27, I Cor. 2:10, I Pet. 1:11, Rev. 2:23 in the Greek N.T.
 - c. The use of **'ereunáw** and its compounds in Rom. 11:33 and I Pet. 1:10,11, as well as the context of the uses in these passages, shows that Rom. 11:33, I Pet. 1:10,11, II Pet. 3:15–16 are all intimately connected with each and complement each other and individual and synergistically prove the fundamental distinctiveness of the Mystery and Paul's gospel—see (8)(d) below.
7. **Distinguishing-decrees** translates **krímata** (*κρίματα*), plural of **kríma** (*κρίμα*) of the **krínw** (*κρίνω*) word group. **Krínw** originally meant **to separate, to differentiate**, and since governance and judicial decisions require making distinctions, it came to also mean **to decide, to govern, to judge**, and if the context warrants, **to condemn**. **Krímata** simply means the action, or result of action, of **krínw** and hence means **decision, judgment**, but with the idea that this action is based upon distinctions having been made.
 - a. There are 28 occurrences in the Greek N.T., several papyri citations in {M&M, p. 360} (on one hand, legal decisions of different kinds, and on the other hand, convictions of criminal offences so that it is tantamount by metonymy to **sin**), and around 220 occurrences in LXX and Apocrypha.
 - b. Based on these occurrences and the context of Rom. 11:33 (passage in question), **krímata** here means precisely

**decrees of God regarding the Body of Christ, Elect Israel, Elect Gentiles,
their fundamental distinctions, their interrelationships**

- i. That the meaning is **decisions** and not **judgements/condemnations** is clear from the context, which is God's MERCY to the Body through which Elect Israel will be MERCIED into her future kingdom-empire; and this, we learn from other Scriptures cited above, refers to the restoration of Elect Israel's kingdom through the Body of Christ's supervision of the angelic hosts who so do.

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- ii. That the meaning is **decisions** and not **judgements/condemnations** is clear from the PLURAL **krímata**. It is difficult to reconcile the plural with the notion of condemnation, particularly since:
 - 1) There is ONE condemnation at the end of time, namely the Great White Throne Judgment (Rev. 20).
 - 2) There is only ONE reprobate, namely those condemned at the GWTJ.
 - 3) The plural form **krímata** never occurs in conjunction with condemnation, only the singular **kríma**—the plural only occurs in Rom. 11:33 and I Cor. 6:7.
 - 4) It is parallel with the plural **'odoi**, and **'odós** is never associated directly with notions of judgment/condemnation.
 - iii. The **decisions** of God, being made freely and sovereignly, are His **decrees**.
 - iv. The notion of DISTINCTION is always present in the **krínw** word group, so these are not simply **decrees**, but **decrees which separate and distinguish**. Further, since God is Triune, these decrees are coherently related and those decreed to salvation through these decrees are coherently related. This fits PERFECTLY the repeated teachings in Romans 11 concerning the relationship between the Body and Israel (and the Nations).
 - v. Theologically, there is really ONE decree subsumed in MANY decisions; and in the case of the redemptive Elect of God, ONE decree in THREE decisions.
 - vi. The meaning assigned seems amply confirmed.
8. **Unsearchable distinguishing-decrees** as a phrase is extremely powerful.
- a. If the student will refer back to the word study done on the term Mystery (**mystrion**) in Verse 25 above, they will see that this term and its usage in Paul refers to that great secret kept veiled from eternity past until it was revealed in Paul's ministry (cf. Rom. 16:25) concerning the Body of Christ and its role in the national salvation of Israel.
 - b. The Mystery in question was in fact completely hidden until Paul's apostleship, being before that time the **hidden wisdom** (I Cor. 2:6–8) and **Mystery-will** (Eph. 1:9), and now after the Pauline Scriptures, the **truly-revealed-wisdom** (Eph. 1:17)
 - c. The context in Rom. 11:33 is precisely about this Mystery and how the Body relates to Israel.
 - i. This fits PERFECTLY the notion of **unsearchable, not to be examined closely**. The Mystery could not be sought for and found in any revelation prior to the Pauline Scriptures, could not be examined.
 - ii. This fits PERFECTLY the notion of **distinguishing-decrees**, for the Mystery sets forth and clarifies the fundamentally different decrees of salvation for the Body, Israel, and the Nations. Without the Mystery, the notion of **distinguishing** would be unknowable with regard the decrees of God concerning the redemptive elect: it is precisely the Mystery which sets forth what is distinguishing about these decrees.
 - iii. While Israel's and the Nations' salvations were already known in Israel's canon, they were known only partially (I Pet. 1:10); and the Body was known not at all in Israel's canon. Not until the Mystery do we know the decree concerning the Body at all, and then fully, and as a consequence know the decree concerning Israel and the Nations fully. Note that ISRAEL'S CANON means ALL non-Pauline Scripture.
 - d. It is fitting that we now outline the remarkable relationship between Rom. 11:33, I Pet. 1:10–12, II Pet. 3:15,16 as indicated by their content and the linkage by **'ereunáw** and its compounds (cf. (6) above), along with other passages:

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- i. As shown in detail in the TGF 1997 Conference on the Clocks of Scripture, the Clock of Weeks in Dan. 9 has an explicit timetable of 490 years to complete Israel's dispensation, together with an additional implicit 40 years to reconcile this Clock with the previously revealed Clock of Generations—the end of the 69th week requires another 7 years of the earthly dispensation to complete the Second Generation, while the 70th week is the climax of the Third Generation requiring an initial 30 years of the earthly dispensation (each Generation is 40 years). Thus the Clock of Weeks STATES 490 years but SAYS 530 years to complete Israel's program. Further, the prophets DO describe the character of these implicit 40 years at some length.
- ii. The consequence of (i) is that Israel's Scriptures REQUIRE and CHARACTERIZE a gap between the sufferings of Christ (69th week) and the Messianic glory that should follow (70th week) of AT LEAST 40 years. This begs the asking of these questions:
 - 1) First, IS THERE ANY ADDITIONAL GAP (other than the 40 years to end the Second Generation and begin the Third Generation) BETWEEN THE 69TH WEEK AND THE 70TH WEEK, and, if so, second, WHAT IS THE CHARACTER OF THIS ADDITIONAL GAP?
 - 2) Here are logically equivalent restatements: first, IS THERE A GAP BETWEEN THE SECOND AND THIRD GENERATIONS, and, if so, second, WHAT IS THE CHARACTER OF THIS GAP?
 - 3) To restate, Israel's canon establishes a gap of AT LEAST 40 years between the sufferings of Christ and the Messianic glory that should follow. But AT LEAST is not completely precise. Is the gap precisely these additional, implicit, understood 40 years required by the prophetic clock of generations imposed on the prophetic clock of weeks, or are there more years, and if the latter, what would be their character of these additional years?
- iii. THESE QUESTIONS OF THE (ADDITIONAL) GAP ARE REAL AND CANNOT BE ANSWERED FROM WITHIN ISRAEL'S CANON BY EITHER STATEMENT OR IMPLICATION.
 - 1) Christ acknowledges that at the time of His earthly ministry, He does NOT humanly know the answers to these questions (though in His Deity with the Father He articulates and therefore knows the answers: Matt. 24:36, Mark 13:32). This implies that the Scriptures available to Him do not imply answers. Further He asserts that no angel can give answers to these questions; and since Israel's canon came through angels, this again implies that Israel's canon cannot give answers to these questions.
 - 2) Peter's question to Christ in Acts 1:6–7 shows that Peter knew of no answer to these questions from Israel's canon, and Christ asserts that it is NOT for Peter to know these answers at that time, which implies they cannot be derived from Israel's canon. (Note that Christ at this time does not explicitly deny knowing the answers: I do not yet know how to answer the question of when Christ knew the Mystery concerning the Body of Christ, though He certainly knew it by the time He called Saul and brought him to the Third Heaven to tutor him in the Mystery.)
 - 3) Finally, we come to I Pet. 1:10–12 which explicitly confirms our present point.

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- The prophets **examined closely, searched out** ('exereunáw) Israel's canon WITHOUT SUCCESS for answers to these two questions stated above:
 - ✓ IS THERE A GAP BETWEEN THE SECOND AND THIRD GENERATION—the (possibly additional) time between the sufferings of Christ and the Messianic glory that should follow (beyond the gap time mandated by the Generations)?
 - ✓ WHAT IS THE CHARACTER OF THE TIME BETWEEN THE SECOND AND THIRD GENERATION, SHOULD THERE BE SUCH A TIME—the manner of (possibly additional) time between the sufferings of Christ and the Messianic glory that should follow?
 - The angels **examined, searched** ('ereunáw) these same Scriptures for answers to these same questions—indeed these Scriptures came through angels—WITHOUT SUCCESS.
- iv. The **unsearchable distinguishing-decrees** of God revealed in the Mystery given to the Pauline apostleship answer BOTH questions completely.
- 1) The unique occurrence of the very term '**anexereúnhtos**/'**anexereunáw** use in Rom. 11:33 in the context of The Very Mystery links us to Peter's discussion of the two questions which cannot be searched for in Israel's canon. Further, the content of Paul's epistles and especially Romans 11 in context, do emphatically ANSWER THESE QUESTIONS:
 - YES, there IS a gap between the Second and Third Generations of Israel's consummation or Last Days; i.e. there IS additional time in the gap between the sufferings of Christ (after 69th week) and the glory that should follow (70th week).
 - YES, we have a complete characterization of the gap between the Second and Third Generations of Israel, namely this gap is the time of the Body of Christ in which there are no ethnicity, no class, no ceremony, no symbols, no religious times, no earthly prospect, with the hope of sitting with Christ in the Third Heaven as the full expression of His authority over the angelic hosts.
 - 2) Peter acknowledges in his second epistle that ONLY in Paul's epistles can the questions of his first epistle be answered: II Pet. 3:1–16.
 - 3) Paul claims in his very first epistle that the preaching ministry of Paul, Silas, and Timothy amongst the Thessalonians had equipped them to answer the above two questions, which Paul answers again explicitly in writing in the text: I Thess. 4:13–5:11 and note 5:2. Basically, the Body is of the day which precedes the night in which comes the Day of the Lord; i.e., the Body of Christ is precisely that which separates the Second and Third Generations of Israel.
 - 4) Paul uses '**ereunáw** to describe the Spirit **examining** the depths of God PRECISELY IN REGARD TO THE UNSEARCHABLE MYSTERY: I Cor. 2:10. What Israel's prophets, angels, and even Messiah could not infer from Israel's canon—for indeed it could not be inferred from Israel's canon, was deep in the as-yet-unrevealed depths of God; and the Spirit of God, having searched completely the depths of God, at the appropriate time revealed these Mystery depths and brought forth what had been unsearchable in the Mystery given to the Pauline apostleship and through them to the Body of Christ. See comments

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above in (a) concerning the **hidden wisdom** (I Cor. 2:6–8), making known the **Mystery-will** (Eph. 1:9), and the **truly-revealed-wisdom** (Eph. 1:17).

9. **Untraceable** translates **'anexichniástoi** (*'ανεξίχνιαστοι*), the nominative plural feminine of **'anexichniástos** (*'ανεξίχνιαστος*), a word that occurs only here in Verse 33 and in Eph. 3:8 and which is a compound **'a** and the verb **'exichniázō** (*'εξίχνιάζω*), the latter meaning **to track down, to hunt an animal by following its tracks**. It means there is no evidence or clues to betray the existence of the object in question.
- a. The only other occurrence is in Eph. 3:8, where it refers in context (3:8–9) precisely to the Mystery concerning the Body of Christ as being **untraceable**, meaning that there were no bent leaves, tracks in the grass, smells on the bushes, etc in Israel's canon which even remotely hinted at the Body of Christ in the mind of God.
- b. The context of Rom. 11:33 here forces **untraceable** to refer to the Mystery and the Body of Christ as was so locked up in the mind of God that there was absolutely NO HINT of this in previous revelation, NO HINT until the revelations given to Paul and the Pauline apostleship (cf. Tit. 1:1–3 in Greek text).
10. **Distinctive-courses** translates **'odoi** (*'οδοι*), plural of **'odós** (*'οδος*), meaning **way, path, road, highway, course, direction**, and metaphorically a **course / direction of action**.
- a. **'Odós** occurs 102 times in the Greek N.T. (only 14 times in the plural), it has several citations in the papyri [M&M, p. 438] (primarily in the sense of **road, journey**), and it occurs over 900 times in LXX and Apocrypha.
- b. The occurrence of the plural is significant, both because the plural is comparatively rare, because it parallels the plural **krímata**, and because the context emphasizes the **course** of the Body and the **course** of Israel's kingdom which are **distinctive** and hence plural.
- c. Based on the plural, these occurrences, and the context of Rom. 11:33, **'odós** here means precisely:

**courses of action implementing the distinguishing decrees of God
regarding the Body of Christ, Elect Israel, Elect Gentiles,
their fundamental distinctions, their interrelationships**

11. **Untraceable distinctive-courses** is a very powerful phrase in context:
- a. Again, if the student will refer back to the word study done on the term Mystery (**mystrion**) in Verse 25 above, they will see that this term and its usage in Paul refers to that great secret kept veiled from eternity past until it was revealed in Paul's ministry (cf. Rom. 16:25) concerning the Body of Christ and its role in the national salvation of Israel.
- b. The Mystery in question was in fact completely hidden until Paul's apostleship, being before that time the **hidden wisdom** (I Cor. 2:6–8) and **Mystery-will** (Eph. 1:9), and now after the Pauline Scriptures, the **truly-revealed-wisdom** (Eph. 1:17)
- c. The context in Rom. 11:33 is precisely about this Mystery and how the Body relates to Israel.
- i. This fits PERFECTLY the notion of **untraceable, without a trace or hint**. The Mystery could not be inferred or anticipated or intuited from any revelation prior to the Pauline Scriptures. This is plainly stated in Eph. 3:8–9 and must be our independent conclusion of Rom. 11:33 in context as well.

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- ii. This fits PERFECTLY the notion of **distinctive-courses**, for the Mystery sets forth and clarifies the fundamentally different Laws, justifications, and hopes of the Body, Israel, and the Nations. Each elect household has its own course, i.e. its distinctive dispensation. The very issue of DISTINCTION is without a trace apart from the Mystery: it is the Mystery which sets forth the Body course and, hence, that there are distinctive courses for the Body and for the earthly program.
 - iii. While Israel's and the Nations' salvations were already known in Israel's canon, they were known only partially (I Pet. 1:10); and the Body was known not AT ALL in Israel's canon. There is NO HINT of the Body in Israel's canon. Not until the Mystery do we know the course of the Body at all, and that fully, and as a consequence know the courses concerning Israel and the Nations fully. Only the Mystery and its Pauline distinctiveness can explain the emphatic strength of **untraceable** and the plurality and distinctiveness of **courses**. While there are traces of Israel and Nations in Israel's canon, there are NO traces of the Body in Israel's canon and hence NO TRACES OF DISTINCTIVENESS IN THESE COURSES in Israel's canon.
 - d. Note how the Mystery being **untraceable** fits perfectly with the discussion above—(8)(d)—of how Peter's two questions of I Pet. 10,11 are unanswerable since the needed information has no TRACE in Israel's canon. The Mystery cannot be searched in Israel's canon since there is NO trace of it there.
12. The parallel phrases **unsearchable distinguishing-decrees and untraceable courses** are an overwhelming combination.
- a. These two phrases form the apex of the introversion (pyramid) outlined above.
 - b. Being the apex puts extra stress on the importance of these phrases.
 - c. Each phrase is extremely powerful in isolation, and they synergistically combine their strengths as the apex of the pyramid of Paul's magnificent. Again see (8)(d) and (9)(d) above.
13. SUMMARY OF VERSE 33. After all the development of Rom. 11:1–32, the question of Israel's future is absolutely resolved from every angle in answer to every reprobate contention: ISRAEL'S FUTURE IS RESOLVED BY THE MYSTERY CONCERNING THE BODY OF CHRIST. The resolution of this question by the Mystery reveals the depths of God's riches, wisdom, knowledge in a way previous, non-Pauline Scriptures could NOT have revealed since the Mystery reveals the UNSEARCHABLE decrees of God and the UNTRACEABLE courses of God. Thus the apostle who once resisted (Rom. 9:2–3 (aorist in Greek text)) now worships.
- B. Logical Overview of Verses 34–35 (see D below for translation and exegesis)
- 1. The overall construction of Verses 34–35 is that of *paradiastole* (the Greek name) or *disjunctio* (Latin name), namely *many disjunctions* [Bullinger, *Figures of Speech Used in the Bible*, p. 238]. The disjunction in this case is **or** and translates 'h ('η) —in this context the standard Boolean disjunction **and/or**, sometimes called the *weak disjunction*. When we use **or** below, it will be in the **and/or** sense.
 - a. This disjunction is precisely DUAL to the (strong) conjunction used in Verse 33a; i.e. the "downside" of the introversion (pyramid) is exactly, logically dual to the "upside" given in Verse 33a. The upside uses conjunction and the downside uses disjunction.

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- b. It is fascinating how Paul exploits this duality. Each of the downside members is a rhetorical question to which the answer is NO ONE. The duality between conjunction (\wedge) and disjunction (\vee) uses negation (\neg) and is expressed through two rules called *DeMorgan Laws*. The "small" form of these two fundamental laws is written as follows:

$$\neg(p \wedge q) \leftrightarrow (\neg p \vee \neg q), \quad \neg(p \vee q) \leftrightarrow (\neg p \wedge \neg q)$$

- i. Paul is applying the first law (but with three sentences rather than two), which says **the denial of the conjunction is equivalent to the disjunction of the denials**.
- ii. Specifically, Paul's application of the DeMorgan Laws is as follows:
 - 1) Paul on the upside of the pyramid asserted that:
 - God is infinitely deep in riches (in regard to the Mystery) **AND**
 - God is infinitely deep in wisdom (in regard to the Mystery) **AND**
 - God is infinitely deep in knowledge (in regard to the Mystery)
 - 2) To DENY Paul's conjunction of these statements means (by DeMorgan) that one must ASSERT the disjunction of their DENIALS, i.e. one must assert:
 - God fails to be infinitely deep in riches (in regard to the Mystery), i.e. God can be indebted (in regard to the Mystery) prior to the revelation of this Mystery **AND/OR**
 - God fails to be infinitely deep in wisdom (in regard to the Mystery), i.e. God can be jointly-articulated by a finite creature (in regard to the Mystery) prior to the revelation of this Mystery **AND/OR**
 - God fails to be infinitely deep in knowledge (in regard to the Mystery) i.e. God's mind can be known to a finite creature (in regard to the Mystery) prior to the revelation of this Mystery.
 - 3) Paul has phrased each of these denials in the form of a rhetorical question to which the intended answer is obviously NO ONE. This means that each of the denials is denied. So the downside of the pyramid confirms each of Paul's "original" upside statements, using the Law of Double Negation (DN)

$$\neg\neg p \leftrightarrow p$$

and hence their conjunction is confirmed: **God is infinitely deep in regard to the Mystery in each of riches and wisdom and knowledge before this Mystery was revealed.**

- c. The logical duality of the downside paradiastole to the upside of the pyramid gives even more convincing evidence that the upside of pyramid is indeed a POLYSYNDETON, an important point asserted earlier in A(4) above.
2. There are in fact applications of the DeMorgan Laws within each of Paul's rhetorical questions, but that more subtle logical structure is given below. Each of the disjunctions of Verses 34,35 begin with **tís** ($\tau\acute{\iota}\varsigma$) with the accent, meaning **precisely what, specically who**. This specificity is required by the "large" form of DeMorgan Laws called *Quantifier Exchange*:

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- a. To DENY that EVERYONE ON THE TEAM IS TALL is to assert AT LEAST ONE MEMBER OF THE TEAM IS NOT TALL. In symbols, using \forall (**each**) and \exists (**there exists at least one**), this law is written:

$$\neg(\forall x \in A, T(x)) \leftrightarrow (\exists x_0 \in A, \neg T(x_0))$$

To DENY that AT LEAST ONE MEMBER OF THE TEAM IS TALL is to assert EVERYONE ON THE TEAM IS NOT TALL. In symbols, using \forall (**each**) and \exists (**there exists at least one**), this law is written:

$$\neg(\exists x_0 \in A, T(x_0)) \leftrightarrow (\forall x \in A, \neg T(x))$$

- b. Paul uses the first law of Quantifier Exchange:
- i. To DENY that God is infinitely deep in riches in ALL aspects (in regard to the Mystery) is to assert that AT LEAST ONE specific individual could indebt Him (in regard to the Mystery) on AT LEAST ONE occasion prior to the revelation of the Mystery.
 - ii. To DENY that God is infinitely deep in riches in ALL wisdom (in regard to the Mystery) is to assert that AT LEAST ONE finite creature could function as His joint-articulator (in regard to the Mystery) on AT LEAST ONE aspect prior to the revelation of the Mystery. .
 - iii. To DENY that God is infinitely deep in riches in ALL knowledge (in regard to the Mystery) is to assert that AT LEAST ONE finite creature could know His mind (in regard to the Mystery) in AT LEAST ONE detail prior to the revelation of the Mystery. .
 - iv. Paul in every case states these denials as rhetorical questions whose obvious answer is NO ONE. EACH POSSIBLE, SPECIFIC DENIAL OF GOD'S DEPTH IS DENIED in regard to the Mystery.
 - v. To expand our earlier statement, **God is infinitely deep IN EVERY WAY in regard to the Mystery in each of riches and wisdom and knowledge prior to the revelation of the Mystery. .**
3. Those who deny the fundamental distinctiveness of Pauline Law and Pauline Gospel, i.e. of The Very Mystery (Rom. 11:25; 16:25), i.e. of The Mystery The Great (Eph. 5:32) AFFIRM these denials and DENY God's infinite depth in each of these ways regarding this Mystery and therefore DENY God.
- a. To say that Peter and Paul are the same—preach the same gospel—is to say that BEFORE Paul was given the Mystery, Peter could have known God's mind with respect to at least one aspect of the Mystery, Peter could have jointly-articulated God's will on at least one aspect of the Mystery, etc. Such a gainsayer is denying the God of the Scriptures.
 - b. To say that the Body of Christ includes all the redemptive Elect, from Abel on down, or to include even one redeemed person prior to Paul is to say that particular person (Abel or Abraham or ...) could have known God's mind on an aspect of the Mystery, namely, Body membership (which would include that person!). Such a gainsayer is denying the God of the Scriptures.

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- c. To belabor the obvious, such gainsayers deny the plain statements and terms of these verses—**unsearchable** (not to examined), **traceable** (not a hint), **Mystery** (secret until its unveiling), etc. The Mystery is not much of a mystery if Peter already knew it!!
- d. *A fortiori*, such gainsayers cannot worship as Paul here worships.

C. Order-Theoretic Overview of Verses 34–35.

The particular introversion formed by Verses 33,34,35 has an order-theoretic structure as well which exhibits yet ANOTHER form of DeMorgan behavior. In mathematics, it is well-known that the logical structures and DeMorgan Laws discussed in B above are also order-theoretic (since implication is an example of order); but here we discuss another DeMorgan situation not discussed in B.

1. Let X be an ordered set of objects, with order \leq and let $' : X \rightarrow X$ be a function from X to X (i.e. a rule of correspondence or operation which "changes" an object a of X into a possibly different object a' of X) such that the following conditions hold:

- a. $\forall a \in X, (a')' = a$;
- b. $\forall a, b \in X, a \leq b \rightarrow b' \leq a'$.

The operation $'$ is called *DeMorgan complementation*. Condition (a) is the *involution* condition and states that if the complementation is applied twice in succession, then the object you get is the object you started with. Condition (b) is the *antitone* or *order-reversing* condition and states that if a is less than or equal to b , then b 's complement is less than or equal to a 's complement.

2. Numerical example. Let $X = \{\dots -5, -4, -3, -2, -1, 0, 1, 2, 3, 4, 5, \dots\}$ and let $'$ be the operation of taking the arithmetic negation or numerical opposite. Then observe:

- a. The involution condition holds: e.g., $-(-1) = 1, -(-(-5)) = -5$.
- b. The order-reversing condition holds: e.g., $2 \leq 3$, yet $-3 \leq -2$.

3. Logical example. Let X be a set of propositions, let the ordering be when \rightarrow is true, and let $'$ be the operation of negation, i.e. $' = \neg$. Then observe:

- a. The involution condition is DN seen in B above (Law of Double Negation): $\neg\neg p \leftrightarrow p$.
- b. The order-reversing condition is CONTRA (Law of Contraposition) seen in our exegesis of Verse 29:

$$(p \rightarrow q) \rightarrow (\neg q \rightarrow \neg p)$$

(So, if (repentance implies regrets), then (not regrets implies not repentance).)

4. Application to Rom. 11:34–35. The items listed in Verses 34–35 are the complements (negations) of those listed in Verse 33 AND in the *opposite order*. In other words:

Verse 33 riches, wisdom, knowledge

Verses 34,35 not knowledge, not wisdom, not riches

So Verses 33–35 exhibit a DeMorgan complementation as well as the DeMorgan Laws and Quantifier Exchange discussed in B.

D. For precisely-who knew [the] Lord's mind or precisely-who became/was His joint-articulator or precisely-who repaved to Him and it-will-be-surely-repaid him.

- 1. Apart from the word **gàr** ($\gamma\acute{\alpha}\rho$), meaning **for** and connecting Verse 34 to Verse 33, the rest of Verse 34 is a word-for-word quotation from the LXX of Is. 40:13. Further, Verse 35 is a word-for-word translation of the Alexandrian (**theta** (θ)) manuscript of LXX of Isaiah 40:14, which is clearly a scribal gloss and not a translation of the Hebrew text whatsoever. Questions to be addressed in the following discussion include:

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- a. QUESTION A. Why does Paul choose the LXX wording over the Hebrew wording in Verse 34?
- b. QUESTION B. How is Paul's statement in Verse 34 related to Isaiah's statement in 40:13?
- c. QUESTION C. Why does Paul quote a scribal gloss in Verse 35?
2. **Mind** translates the accusative singular of **noûs** (νοῦς), meaning **mind, seat of intellect, faculty of reason**. This word occurs 24 times in the Greek N.T., has several citations in the papyri [M&M, p. 431], and occurs 32 times in LXX and Apocrypha. In context it refers to any aspect of God's thinking concerning the Mystery and the Body of Christ. Further, its usage in Paul is often associated with knowing and obeying the Mystery—Rom. 7:23,25; 11:34; 12:2; 14:5, I Cor. 2:16,16; 14:14,15,15,19, Eph. 4:17, Phil. 4:7, II Thess. 2:2—or disobedience to the Mystery—Eph. 4:17, Col. 2:18, I Tim. 6:5, II Tim. 3:8, Tit. 1:15.
3. **Knew** translates **'égnw** (ἔγνων), the third person singular, aorist 2, indicative active of **ginwskw** (γινώσκω), the standard verb meaning **to know** (to which our word **know** and **cunning** and the German **kennen** are related). The importance of the aorist and its translation as **knew** is as follows:
 - a. Translating this word by **has known** gives the impression that Paul is generally saying "Who can know the mind of God—He is just too deep". This translation fails for the following reasons:
 - i. Paul's point, in light of **unsearchable** and **untraceable** at the pyramid's apex, is that not one hint of God's thinking concerning the Body of Christ was known.
 - ii. Since the God of Scripture does reveal aspects of His mind to us, and in particular since the Mystery is now known, then in fact we DO know certain aspects of His mind concerning the Body of Christ.
 - iii. The argument of (ii) is essentially that of I Cor. 2:16, which the Roman saints already have and which exactly quotes the first part of Is. 40:13 even as Rom. 11:34 does. But Paul adds: **we have the mind of Christ**. Thus the mind of God was not known concerning the Body of Christ prior to a certain point, but now is known in detail in a finite representative way through the Mystery.
 - iv. Since (i) and (ii) are in contradiction, then **has known** is simply not adequate.
 - b. **Knew**, the simple past tense, more accurately conveys that in regard to a specific topic or issue of the Mystery, God's mind was not known. This translation is better for the following reasons:
 - i. Again, in context, Paul's point, in light of **unsearchable** and **untraceable** at the pyramid's apex, is that not one hint of God's thinking was known.
 - ii. Until Christ revealed the Mystery to Paul, there was not one hint of God's mind on this matter. Up to the point of the revelation of the Mystery, no creature **knew** the mind of God concerning the Mystery.
 - iii. Again, as indicated in (a)(iii) just above, I Cor. 2:16 supports **knew** both in I Cor. 2:16 and in Rom. 11:34.
4. **Joint-articulator** translates **súmboulos** (σύμβουλος), a compound of **súm** and **boúlos**, the latter stemming from the verb **boúlomai** (βούλομαι).
 - a. Our previous studies show this verb means **will in the sense of decree and determination**, and in connection with God Himself, **boúlomai** means **to articulate desire into decree**—God's will as desire is articulated into God's will as decree, and God's will as decree is implemented with power into God's will as understood and

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- applied, giving the order for the Triune God as first **thélw** (*θέλω*) of the Father, second **boúloomai** of the Son as the Logos or Sayer, third **phronéw** (*φρονέω*) of the Spirit coupled with **'energéw** (*ἐνεργέω*) for the Spirit's power (Eph. 1:11, Rom. 8:27, etc).
- b. **Súmboulos** thus means **co-decreer, joint-decreer, joint-articulator**. Since the Son as the Logos is the Decreeer of the Father, articulating the Father's will as desire into decree, then only the Son can bear the title **Joint-Decreeer**. This is consistent with the Greek texts of the LXX in Is. 9:6, as well as Matt. 11:27, Luke 10:22, Eph. 1:11.
 - c. Only the Son is the Decreeer of the Godhead or Joint-Decreeer of the Godhead. The prefix **súm** means that the Son does not articulate alone, but He articulates and expresses as the Logos each of the Father's desires (Matt. 11:27a, Luke 10:22, John 1:18; 5:22; 6:46)
 - d. Christ is said to be the Joint-Decreeer (Is. 9:6) and Decreeer (Matt. 11:27, Luke 10:22, Eph. 1:11) precisely because He is the incarnation of the Logos. We cannot view Christ as merely creature because of His intrinsic Deity as the Logos.
 - e. In context, Paul is asking **precisely-who became His joint-articulator** in regard to the MYSTERY prior to its revelation by Christ to Paul and the Pauline apostleship.
 - i. The question is asking precisely which creature could articulate the Mystery as decree and speak for the Godhead as a joint-articulator.
 - ii. Only the Logos, and Christ as the Logos, can function as the Joint-Decreeer of the Mystery or any other aspect of God's will. From eternity past, the Logos has decreed, as the articulation of the Father's desire, the Body of Christ to be the fullness of His incarnate humanity.
 - iii. No one outside the Godhead could have articulated the Mystery before Christ revealed it to Paul. This includes both angels and men. NO ONE could have become God's joint-articulator of the Mystery before its revelation to Paul.
5. **Became/was** translates **'egéneto** (*ἐγένετο*), the third person singular, aorist 2, indicative of **gínomai** (*γίνομαι*), meaning **to become, to come into existence, to be produced, to be situated, to be performed**, etc. This verb occurs over 650 times in the Greek N. T., has an extensive list of citations in the papyri [M&M, pp. 126–127], and occurs some 2100 times in LXX and Apocrypha. Such an extensively used word must be understood together with its context. In this context, it is my view that the actual meaning is best understood as **was**, which is sometimes used by various translators of the Greek N.T. in other passages. The importance of the aorist and its translation as **became/was** is as follows:
- a. Translating this word by **has become** gives the impression that Paul is generally saying "Who can be the joint-articulator of the will of God—He is just too deep". This translation fails for the following reasons:
 - i. Paul's point, in light of **unsearchable** and **untraceable** at the pyramid's apex, is that not one hint of God's will concerning the Mystery was known, and no creature could have articulated this will prior to its revelation.
 - ii. Since the God of Scripture does reveal aspects of His mind to us, and in particular since the Mystery is now known, then in fact we CAN articulate certain aspects of His will.
 - iii. The argument of (ii) is essentially confirmed in Eph. 1:9—**having made known His Mystery will**—and Eph. 1:17—**truly-revealed-wisdom in a detailed knowledge of Him**. Thus the will of God was not known concerning the Body of Christ prior

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to a certain point, but now is known in detail in a finite representative way through the Mystery.

- iv. Since (i) and (ii) are in contradiction, then **has become** is not adequate.
- b. **Became/was**, the simple past tense, more accurately conveys that in regard to a specific topic or issue of the Mystery, God's will was not previously known. This translation is better for the following reasons:
 - i. Again, in context, Paul's point, in light of **unsearchable** and **untraceable** at the pyramid's apex, is that not one hint of God's will concerning the Body was previously known.
 - ii. Until Christ revealed the Mystery to Paul, there was not one hint of God's will concerning the Body of Christ. Up to the point of the revelation of the Mystery, no creature **was** able to **articulate** the will of God concerning the Body of Christ.
- 6. **Pre-gave** translates **proédwken** (προέδωκεν), the third person singular, aorist 1, indicative active of **prodídwmi** (προδίδωμι), itself a compound of **pró** (πρό) and **dídwmi** (δίδωμι) meaning **to give before**, literally **to pre-give**.
 - a. This word occurs only here in Rom. 11:35, has no citations in the papyri [M&M], and has 5 occurrences in LXX and Apocrypha: IV Kings (II Kings) 6:11—**to betray, give up beforehand**, Is. 40:14 (Alexandrian theta manuscript exactly as Rom. 11:35), Ezek. 16:34 (Jerusalem as the mother of all whores **pre-gives** gifts to her lovers to "hire" them instead of taking payments), II Macc. 7:37 (**pre-offer, dedicate** one's body and soul for Israel's Law to obtain mercy for the Nation), IV Macc. 4:1 (**to betray, give up beforehand** as in IV Kings 6:11).
 - b. The arguments for the simple past tense in translating by **knew** and **became/was** given above apply here suitably analogized, so we will not repeat the arguments, just the conclusions.
 - i. Translating this word by **has given** or **has given beforehand** gives the impression that Paul is generally saying "Who can give anything to God—He already has everything". This translation is inaccurate.
 - ii. **Pre-gave**, the simple past tense, more accurately conveys that in regard to a specific topic or issue of the Mystery, no creature could pre-give anything to God.
 - iii. But the foregoing begs the question of why **pre** is used. Why not just say that specifically no one has ever given to God in a way which indebts Him? Paul uses **pre** since it regards the Body of Christ which is logically FIRST in the mind with respect to the redemptive Elect—see Subsection 2.3 of Session III (*The Place of Paul's Gospel in God's Electing Decrees*) of the Pauline Bootcamp (available at www.tgfonline.org), Subsection C of Section II of Session II (*Unconditional Election of the Body of Christ*) of the 1994 TGF Conference, and the notes on Rom. 8:28–30 (from the current TGF series in Romans)—for the convenience of the student, we reproduce in Appendix A below, its chart of parallel columns giving the pre-vocabulary of Romans and Ephesians jointly. For a sample, just recall that in logical order, the Body is pre-chosen before the foundation of the kosmos (Eph. 1:4), while Israel is chosen from the foundation of the kosmos (Rev. 13:8; 17:8).
 - iv. The point is that the only way that one could be a peer with God in riches with respect to the Body of Christ is to **pre-give** to God.

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- v. Our point is further supported by the fact that Verse 35 is analogous to Job 35:7 (**If thou be righteous, what givest thou Him, or what receiveth He of thine hand?**) in which the LXX uses **dídwmi** and not **prodídwmi**.
- vi. QUESTION C: Why does Paul quote a scribal gloss in Verse 35? Clearly, the reading of the Alexandrian manuscript is a mistranslation of the Hebrew text of Is. 40:14 and is opposed to other manuscripts which much more accurately translate Is. 40:14.
ANSWER C: Even though the gloss of the theta manuscript is grossly inaccurate w.r.t. the Hebrew text, it is also grossly inaccurate with respect to Israel's logical place in God's electing decrees. But what is highly inaccurate w.r.t. Israel furnishes the syntax exactly needed to express the impossibility of God's indebtedness with respect to the unique logical place of the Body of Christ in God's electing decrees.
7. **It-will-be-surely-repaid** translates **'antapodothhsetai** (*'ανταποδοθησεται*), the third person singular, future 1, indicative passive of **'antapodídwmi** (*'ανταποδίδωμι*), itself the compound **'antí + 'apó + dídwmi** (*'αντί + 'από + δίδωμι*), meaning **against/back + from + give**. The compound **'apodídwmi** thus means **repay, pay back** and the additional prefix **'antí** simply intensifies the idea that payment is made back; hence, we have the translation **surely-repay**.
- a. This meaning is confirmed by the 6 occurrences in the Greek N. T. (Luke 14:4, Rom. 11:35; 12:19, I Thess. 3:9, II Thess. 1:6, Heb. 10:30), citations from the papyri [M&M, pp. 46] (where a noun form **'antapódosis** is used of a **loan** on a house and of an assured **backpayment** with interest on wages for overtime), and the approximately 80 occurrences in LXX and Apocrypha.
- b. The double prefix intensifies the meaning of **pay back** to counter the intense logical meaning of **pre-give**.
- c. Future indicative for the optative. If Verse 35 were stated as a conditional, then clearly it would be a condition of the fourth class—**if one were to pre-give to God (w.r.t. the Mystery), then God would surely-repay him (w.r.t. the Mystery)**—with no claim of truth of the antecedent; in fact the antecedent is false, so this is only an "academic" proposition for discussion with no actual connection to reality. There is no way, José, for the God of Scripture to be indebted concerning the Body and its logical place in the electing decrees.
8. Answering QUESTIONS A, B
- a. QUESTION B. How is Paul's statement in Verse 34 related to Isaiah's statement in 40:13?
ANSWER B. In context, Isaiah sings about the restoration of Israel's ethnic empire, while Paul sings about the Body's secret role in Israel's restoration. More precisely:
- i. Jerusalem at the conclusion of the Third Generation and its warfare (including Armageddon) is to be comforted even though she was the Mother of Whores (40:1–2, cf. Ezek. 16).
- ii. This kingdom is the culmination of the Last Days, the fulfillment of which began with the Second Generation and the ministry of John the Baptist (40:3, cf. Mal. 3:1; 4:5–6, Matt. 3:3; 11:13–14, Mark 1:2–3, Luke 3:4; 7:27, cf. Heb. 1:1–2).
- iii. Pangea has been reformed—the tectonics of the Flood and its aftermath are reversed, the mountains lowered and the valleys raised (40:4); and in the Apocalypse every island is gone (e.g. Rev. 16:20).

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- iv. Angelic Shekhinah as the Cloud of Glory is plainly visible (40:5), leads the 144k into battle in the Mother of All Campaigns (Ez. 11:23, Zech. 14:4–7, Micah 4:8–5:8, and the student should see the session outlines of the TGF 2000 Conference, *The Complete Ministry Of The 144,000*, at www.tgfonline.org), sits atop Mount Zion with the 144k in victory (Obadiah 21, Rev. 14:1,14), and anoints the great Temple of the Millennium (Ez. 42:1–9).
 - v. The Scriptural prophesies concerning the restoration of Israel's future empire stand forever, unlike the plants of the field before the eternal phase of Israel's empire (40:6–8) and the opinions of those opposing Pauline and Body distinctiveness and therefore opposing Elect Israel's future and eternal distinctiveness.
 - vi. The 144k will liberate the Land and declare Jesus as the exalted Messiah to the Nation: Who is seen in, and at the top of, Shekhinah Cloud (cf. Rev. 14:1), Who establishes Israel's future ethnic empire, and Who will shepherd Israel through resurrected David as the single shepherd over a unified Nation (Ez. 37:15–28; 45:22). See 40:1,9–11.
 - vii. The God Who reforms Pangea (40:1–2,12,15), Who has full control over the heavens and the geology of the earth and the Land, will perform His Word concerning Israel exactly as understood by the normative hermeneutic (II Tim. 2:15).
 - viii. The God Who guarantees Israel's ethnic future is accountable to no one (40:13 (Hebrew text)) and performs what He promised (40:8).
 - 1) **Who measured-out the Spirit of Jehovah?** The Breath of Jehovah (40:7) proceeds through the Mouth of Jehovah (40:5) from Master Jehovah (48:16 in context with Hebrew word order). Therefore, no creature can measure-out or direct the Spirit of God. BUT IN CONTEXT this is in reference to Israel's future empire as promised in the Scriptures.
 - 2) **[What] man taught Him His counsel?** The counsel of the Father is articulated by the Word/Mouth of Jehovah (cf. Is 9:6), according to which the Spirit is measured out. No creature can instruct God. BUT IN CONTEXT this is in reference to Israel's future empire as promised in the Scriptures.
 - 3) NO ONE can direct the Spirit of God regarding Israel's future: the Father, according to His own Holy will, through the Son, sends forth the Spirit to accomplish these things (in fact, ultimately) through the angelic hosts AS HE PROMISED since **His Word stands forever** (40:9)
 - ix. Isaiah's statement, in context, is that the God of Israel is accountable to NO ONE and that He will bring to pass His prophetically REVEALED will concerning Israel and the Nations.
 - x. Paul's statement, in context, is that the God of the Body is accountable to NO ONE and that He will bring to pass His SECRET-MYSTERY will concerning the Body of Christ and his role in bringing about Israel's future empire.
 - xi. These two statements are beautifully consistent, dovetailing with each other, showing the perfection of the whole Biblical record.
- b. QUESTION A. Why does Paul choose the LXX wording over the Hebrew wording in Verse 34?
- ANSWER TO QUESTION A. In context, Isaiah's wording is perfect for praising God's sovereignly bringing about His REVEALED will concerning Israel and the Nations; but

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the wording of the LXX, in the context of Rom. 11, is perfect for Paul's praising God's sovereignly bringing about His SECRET—but now revealed—will concerning the Body and his role in bringing about His previously revealed will concerning Israel and the Nations.

9. SUMMARY OF VERSES 34, 35.

- a. These verses are the "downside" of the pyramid or introversion comprising Verses 33–35.
- b. These verses are structured logically, with nested applications of the DeMorgan Laws, as a most emphatic affirmation of what was stated on the "upside" of the pyramid: namely, God is absolutely infinite in depth of riches and wisdom and knowledge regarding the Mystery concerning the Body of Christ and his role in Israel's prophetic restoration.
- c. The upside and downside of the pyramid are beautifully structured together as a "DeMorgan algebra", supporting the apex of the pyramid asserting that the Body of Christ is absolutely unsearchable and untraceable from the non-Pauline Scriptures.
- d. These verses are Paulinized citations from Isaiah 40:13–14, where Paul has chosen wording from the LXX, or even from specific manuscripts of LXX, in order to use the syntax which best fits the Body of Christ as the subject of the Very/Great Mystery. Yet these verses dovetail perfectly with the original Hebrew statements of Isaiah: Isaiah's and Paul's statements together affirm that God will sovereignly bring Israel's restoration to pass through the salvation of the Body of Christ and its position over the angelic hosts as the full humanity of Israel's Messiah, namely Christ.
- e. Verses 33–35 are so overwhelming that they must lead to the doxology of Verse 36 to finish Paul's magnificent.

E. **Because out-of Him and through Him and unto Him [are] the all-things-without-distinction. To Him [be] the glory unto the ages. Amen.**

1. **The all-things-without-distinction** translates **tà pánta** (τὰ πάντα), the neuter of the very word used in Verse 32 of the Body of Christ, namely **the All-Without-Distinction**. Thus **tà pánta** in Verse 36 refers to each and every thing having to do with the Body of Christ, that is, each and every distinctive thing having to do with the All-Without-Distinction, namely its fundamentally distinct election, redemption, indwelling-calling, hope, law, sanctification, resurrection, and its relationships to the other parts of God's Elect, including Israel and the Nations. Cf. Eph. 1:20–23.
2. **Out-of Him** translates **'ex 'autoû** (ἐξ' αὐτοῦ) and refers to the Father as the Source of the Body of Christ and all the distinctive things, as itemized above in (1), ordained for the Body of Christ. Among the members of the Godhead, the Father is generally associated with **'ek, 'ex, 'apo** as the Source.
3. **Through Him** translates **di' 'autoû** (δι' αὐτοῦ) and refers the Son as the Articulator of all the distinctive things ordained for the Body, the One Who personally articulates the redemption of the Body as its Head, and through Whom the Spirit goes forth to call and indwell the Body as the shrine of the Father (Eph. 2:19–22 (Greek), Eph. 1:11,18 (Greek), I Cor. 6:19 (Greek), II Cor. 6:16 (Greek), Rom. 8:9–11). Among the members of the Godhead, the Son is generally associated with **día** as the One through whom the Fathers wishes are articulated into decrees.
4. **Unto Him** translates **'eis 'autòn** (εἰς αὐτὸν) and refers to the Spirit as the Worker of all the distinctive things ordained for the Body, the One Who regenerates via His indwelling

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unique to the Body and Who thereby forms and shapes the Body to be the full humanity of Christ and thereby to be the personal possession and shrine of the Father (Eph. 2:19–22 (Greek), Eph. 1:11,18 (Greek), I Cor. 12:13; 6:19 (Greek), II Cor. 6:16 (Greek), Rom. 8:9–11,30, Tit. 3:5); and in this way the Body is **unto Him**. Among the members of the Godhead, the Spirit is generally associated with the work of regeneration and sanctification for each of the Houses of the Elect.

5. Later in Eph. 4:6, Paul states that in the Body's relationship to the Father, the Father is the **One truly-Father God of [the] All-Without-Distinction** (genitive of source, hence *out-of*), **the-One [Who is] over [the] All-Without-Distinction** (the Father heads Christ Who heads the Body), **through [the] All-Without-Distinction** (*dia* indicates the role of the Son as discussed above), **and within-in [the] All-Without-Distinction** (*'en* indicating the indwelling of the Spirit).
6. **To Him be the glory**. The Body's specific glory, namely being jointly-glorified with Christ above the angelic hosts, is described in Rom. 8:17–39 (cf. I Cor. 6:3, Phil. 3:20 (Greek), etc; see the Romans 8 notes circa 8:17). But the Triune Godhead is glorified by that which He specifically does with each House of His Elect; and each House of the Elect ascribes glory back to Him (Eph. 5:27). He alone is worthy of praise. But only those alive at the writing of these notes who are members of the Body are capable of giving this praise, for this praise is based how the triune God glorifies Himself by the THREE, FUNDAMENTALLY DISTINCT HOUSES OF HIS ELECT—this is the context of Paul's statement. Those denying the fundamental distinctiveness of Paul's Law and gospel—or equivalently, the fundamental distinctiveness of Israel's Law and gospel—CANNOT PRAISE GOD AND GIVE HIM GLORY.
7. **Unto the ages**. A Semitic idiom indicating eternity without end. God is to be glorified forever for His saving of the Body, and through its salvation, the individual and national salvations of Elect Israel and the Righteous of the Nations.
8. **Amen**. A transliteration of the Greek which is a transliteration of the Hebrew. It means (from the Hebrew) **firm, faithful, true**. In other words, **let it so be**. It is a confession that the doctrinal content of the prayer is true and a petition that the prayer come to pass. May God bring to pass Israel's future kingdom through the Jewless-Gentileless, ceremony-less, symbol-less, holyday-less, non-earthly, third-heavenly Body of Christ as declared in the Mystery given to Paul and the Pauline apostleship. *May God perform forever ALL His will and decrees concerning the Body, Israel, and the Nations and so glorify Himself*. Only true Body members can say **amen** to Paul's magnificat.

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APPENDIX A: The Pre-Vocabulary of the Body of Christ (cf. pre-gave in Rom. 11:35)

Body “Pre”-Vocabulary in Romans

1. Pre-known as the pre-placed Body (8:29–30), while Israel is only spoken of as known (Matt. 7:21–23, John 10:14–27). In context, this is key to the final redemption of the whole created order (8:19–21).
2. [(Pre-)loved], inferred consequence of being pre-known as the Body. See opposite column and compare with 8:37,39
3. Pre-marked to be the jointly-formed image of the Son (8:29); cf. Phil. 3:20–21 (Greek text), which includes being mature sons and joint-heirs with Christ (8:15,17,19) as a consequence of being pre-known [and then pre-loved] as Body. This includes:
 - a. Pre-(circumcision)fathered by Abraham (4:1), in contrast with Elect Israel being fathered by Abraham and Matt. 3:9, Luke 1:73; 3:8; 16:24,30, John 8:39, 53,56, Acts 7:2, James 2:21, etc.

Body “Pre”-Vocabulary in Ephesians

1. Two equivalent verbs here:
 - a. (Pre-)chosen before the foundation of the cosmos (1:4), same as Christ (Prov. 8:22–31, John 17:5,24, I Pet. 1:20), and prior to Elect Israel (Heb. 4:3; 9:26, Rev. 13:8; 17:8), Israel’s Scriptures and Law (Matt. 13:35–36; 24:31, Luke 1:70; 11:50, Acts 3:21), and her Elect Gentiles (Matt. 25:34, Amos 9:9–12, Luke 11:50).
 - b. (Pre-)willed by the Father according to the secret will (cf. I Cor. 2:6–8) according to his good pleasure which He pre-places within Himself concerning the dispensation of the fullness of the times (1:9–10), in which He pre-marks us to be His personal inheritance (1:11).
2. (Pre-)loved as the Body of Christ in the Third Heaven (1:3–5) within the Beloved One (1:6) as the logical antecedent to being pre-marked, even as Christ is (pre-)loved before the foundation of the cosmos (Prov. 8:23–30, John 17:24).
3. Pre-marked to be the Father’s personal, mature sonship through Christ, and hence to be Christ’s personal fullness as a consequence of being (pre-)loved (1:5), (pre-)willed and pre-marked (1:9,11). This includes (from Galatians):
 - a. Pre-seen to be mature-sons of Abaraham, i.e. the (pre-)mature- sons of Abraham (Gal. 3:8), in contrast to Israel being sons of Abraham (Matt. 3:9, John 8:33, etc).

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- b. (Pre-)travailed/birthed (8:22–23), even as Christ is (pre-)travailed/ birthed (Prov. 8:23–30 (25), Is. 66:7), in contrast to Elect Israel being travailed (Is. 54:1–5; 66:6–13, Matt. 24:8 (Greek), Mark 13:8, Rev. 12:1–5).
- 4. (Pre-)called according to the Body’s pre-placement (8:30) in consequence of being pre-marked.
- 5. (Pre-)justified/declared in consequence of being pre-placed (8:30), in which case:
 - a. (pre-)propitiated, literally Christ is pre-placed as our propitiation (3:25); and
 - b. (pre-)passed over in regard to (Greek text) the having pre-occurred sins (3:25).
- 6. (Pre-)glorified to be jointly-glorified with Christ (8:17–18,30) in the Third Heaven (II Cor. 12:1–4, Eph. 1:3; 2:6), even as Christ is (pre-)glorified before the foundation of the cosmos (John 17:6).
- b. Pre-confirmed/established to be heirs (cf. mature sons) according to the covenant made by the Father to Christ (Gal. 3:17), literally the **having been pre-confirmed** covenant in which there is neither Jew nor Gentile (Gal. 3:28). Hence, Body of Christ is (pre-)seed of Abraham and heirs according to promise of Paul’s gospel (Gal. 3:29).
- 4. (Pre-)lotted, i.e. (pre-)called, to be the Father’s personal inheritance as a consequence of being pre-marked (1:11).
- 5. (Pre-)graced (1:6), in which case:
 - a. (pre-)redeemed through His blood (1:7); and
 - b. (pre-)forgiven according to the riches—another Body distinctive word (He is rich toward Israel and the Gentiles, but RICHES toward the Body (cf. 2:7, etc))—of His grace.
- 6. Pre-hoped within the Christ, literally **the having pre-hoped ones in the Christ** (1:12). The hope of the Body of the Christ, to be seated with Christ in the Third Heaven and govern the angelic hosts (I Cor. 6:3, Eph. 2:6, Phil. 3:20–21 (Greek text), Col. 1:12, etc), is logically prior to the hopes of the holy angels, Israel, and the Gentiles.

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APPENDIX B: Two Songs

HOLY, HOLY, HOLY

(slight Pauline changes throughout)

Holy, Holy, Holy! Lord God Almighty!
Evermore and constantly our song shall rise to Thee.
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, blessed Trinity!

Holy, Holy, Holy! All the saints adore Thee,
Praising Thee upon the earth and on the heavenlies.
Cherubim and seraphim falling down before Thee,
Which wert, and art, and evermore shalt be.

Holy, Holy, Holy! Though the darkness hide Thee,
Though our sinful, helpless state, Thy glory shall we be.
Only Thou art holy, there is none beside Thee,
Perfect in power, in love and purity.

Holy, Holy, Holy! Lord God Almighty!
All Thy works shall praise Thy Name, in earth and heavenlies.
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, blessed Trinity!

GOD REST YOU MERRY BODY SAINTS

God rest you merry Body saints, let nothing you dismay,
Remember Christ our Savior, will take us up that Day,
He'll resurrect us by His power, and lead us through the Fray.

From Christ our Head and Master, the Mystr'y wisdom came,
And to His Body members, revealings of the same,
The Father inherits us, to glorify His Name.

Not Jew, nor Gentile, we are one, the Head's own fullness bright,
Not holiday nor ritual, should ever us affright,
For Christ has died and freed us, from angelic power and might.

Now saints who hear these doctrines, should keep them much in mind,
And holding fast the Mystery, tradition leave behind,
Press upward to the Hope, joint rulership with Christ to find.

Chorus

O tidings of comfort and joy, comfort and joy,
O tidings of comfort and joy.