the fact of *congruity of nature* (*their  
own olive tree*) is set against *incongruity*,—as   
making the re-engrafting more  
probable.

**25–32.**] *Prophetic announcement that  
this re-engrafting* SHALL ACTUALLY TAKE  
PLACE (25–27), *and explanatory justification   
of this divine arrangement* (28–32).

**25.**] **For** (I do not rest this on mere  
hope or probability, but have direct revelation   
of the Holy Spirit as to its certainty)  
**I would not have you ignorant, brethren**(an expression used by the Apostle to announce,   
either as here some authoritative  
declaration of divine truth, or some facts  
in his own history not previously known  
to his readers), **of this mystery** (the meanings   
included in the word **mystery** may be  
thus classified: (1) *such matters of fact  
as are inaccessible to reason, and can only  
be known through revelation:* (2) *such  
matters as are patent facts, but the process  
of which cannot be entirely taken in by the  
reason.* We may add a third sense,—  
that, which is no mystery *in itself*, but  
*by its figurative import*. Of the first, we  
may cite ch. xvi. 25; 1 Cor. ii. 7–10;  
Eph. i. 9; iii. 4; vi. 19; Col. i. 26, as  
examples: of the second, 1 Cor. xiv. 2;  
xiii. 2; Eph. v. 32; 1 Tim. iii. 9, 16: of  
the third, Matt. xiii. 11; Rev. i. 20;  
xvii. 5; 2 Thess. ii. 7.—The first meaning  
is evidently that in our text:—‘a prophetic  
event, unattainable by human knowledge,  
but revealed from the secrets of God’),  
**lest ye should be wise in your own conceits**(that ye donot take to yourselves the  
credit for wisdom superior to that of the  
Jews, in having acknowledged and accepted   
Jesus as the Son of God,—seeing  
that ye merely have received mercy through  
their unbelief, ver. 30),—**that hardening**  
(not ‘*blindness;*’ see above on ver. 7, and  
Eph. iv. 18, note) **is come upon Israel in  
part** (i.e. a *portion* of Israel have been  
hardened), **until** (this until has been variously   
understood by those who wish to  
escape from the prophetic assertion of the  
restoration of Israel. So Calvin says, “*until*”   
has no reference to progress or order  
of *time*, but rather means *in order that* the  
fulness of the Gentiles may come in. Others  
interpret it, “*while the fulness... shall*  
*come in:*” but all these are mere evasions)  
**the fulness** (completion) **of the Gentiles**  
(shall have) **come in** (to the Church or  
Kingdom of God, where we, the Apostle  
and those whom he addresses, are already:  
as we use the word ‘*come in,*’ with reference   
to the place in which we are. Or  
the word may be used absolutely, as it  
seems to be in Luke xi. 52, of *entering  
into the Kingdom of God*).—In order to  
understand **the fulness of the Gentiles**, we  
must bear in mind the character of the  
Apostle’s present argument. He is dealing  
with *nations:* with the Gentile nations,  
and the Jewish nation. And thus dealing,  
he speaks of *the fullness of the Gentiles*  
coming in, and *of all Israel* being saved:  
having *no regard* for the time to the *individual   
destinies* of Gentiles or Jews, but  
regarding nations as each included under  
the common bond of consanguinity according   
to the flesh. The **fulness of the Gentiles**   
I would regard then as signifying  
‘*the full number*,’ ‘*the totality,*’ of the  
nations, i.e. *every nation under heaven*,  
the prophetic subjects (Matt. xxiv. 14) of  
the preaching of the gospel. The idea of  
an *elect number*, however true in, itself,  
does not seem to belong to this passage.

**26.**] And thus (when this condition  
shall have been fulfilled) **all Israel shall  
be saved** (*Israel as a nation,* see above:  
not individuals,—nor is there the slightest  
ground for the notion. This prophecy has  
been very variously regarded. Origen,  
understanding by the all Israel which  
shall he saved, the *elected remnant*, yet  
afterwards appears to find in the  
passage his notion of the final purification of  
all men,—of the believing, by the word and  
doctrine: of the unbelieving, by purgatorial  
fire—Chrysostom gives no explanation:  
but on our Lord’s words in Matt. xvii. 11,