

Entrust Eschatology The Salvation “All Israel” in Rom 11:26 3/14/24

IV. The Salvation of “All Israel” in Romans 11:26

Romans 11:25–26 For I do not want you, brethren, to be uninformed of this mystery — so that you will not be wise in your own estimation — that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; ²⁶ and so all Israel will be saved; just as it is written, “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.”

- There are generally 3 views concerning the identity of the “all Israel” that will be saved in Romans 11:26
 - (1) “all Israel” is the church, consisting of both Jews and Gentiles who are saved throughout the present age [John Calvin]
 - (2) “all Israel” is the elect remnant of believing Jews within the ethnic nation of Israel, which is saved throughout the present age [John Murray, James Dunn]
 - (3) “all Israel” refers to the ethnic nation of Israel, which will be saved at the end of the present age:

View	Identity of “All Israel”	Timing of Salvation
#1	The Church (Jews & Gentiles)	Throughout Present Age
#2	The Remnant (elect Jews saved)	Throughout Present Age
#3	The Nation (ethnic Jews at the return of Christ)	End of Present Age

A. Evidence for an Eschatological Salvation of the Ethnic Nation

- Several contextual factors indicate that Romans 11:26 pictures a time at the end of the present age when the nation of Israel will be saved in fulfillment of the covenant promises of Yahweh in the Old Testament.

1. The Use of “Israel” in the New Testament

- In the New Testament, “Israel” refers to the ethnic nation of Israel as a corporate entity.

- The only two exceptions are in Rom 9:6a and Gal 6:16, where it refers to a believing remnant within the corporate nation.

2. Paul's Use of "Israel" in Romans 9-11

- In 9 out of the 10 other uses of term "Israel" in Romans 9-11, Paul refers to the ethnic nation as a corporate entity.
- The one exception is Paul's use of "Israel" in Romans 9:6a, where it refers to the believing remnant.

3. Paul's Use of "Israel" in Romans 11:25

Romans 11:25 For I do not want you, brethren, to be uninformed of this mystery – so that you will not be wise in your own estimation – that a partial hardening has happened to **Israel** until the fullness of the Gentiles has come in

- Paul's use of "Israel" is an indisputable reference to the nation of Israel, not the church and not the believing remnant within the nation.
- Therefore, only this view allows Paul's use of the term to remain consistent in vv. 26-27 ("all **Israel** will be saved...").

John Murray: "It is exegetically impossible to give to 'Israel' in [Romans 11:26] any other denotation than that which belongs to the term throughout this chapter."¹

4. Paul's Questions in Romans 11:1 and 11:11

Romans 11:1 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

¹ John Murray, *The Epistle to the Romans*, 2:96.

Romans 11:11 I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation *has come* to the Gentiles, to make them jealous.

- Paul's questions address whether God has permanently rejected the ethnic nation of Israel as a whole.
- The answer is a firm, "May it never be!"

5. The Reversal of Israel's Present Calloused Condition

- Israel's present "transgression" and "failure" will give way to her "fulfillment" (v. 12).

Romans 11:12 Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be!

- Israel's present "rejection" will give way to her "acceptance" (v. 15).

Romans 11:15 For if their rejection is the reconciliation of the world, what will *their* acceptance be but life from the dead?

- The "natural branches" will be grafted in again (vv. 23-24).

Romans 11:23-24 And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again. ²⁴ For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the **natural branches** be grafted into their own olive tree?

- The "partial hardening" will be removed (v. 25) and give way to the salvation of "all Israel" (v. 26).

6. The Dual Status of "All Israel" in Romans 11:28

Romans 11:28 From the standpoint of the **gospel** they are **enemies** for your sake, but from the standpoint of *God's choice* they are **beloved** for the sake of the fathers

- The First Half of Israel's Dual Status (v. 28a)
 - Israelites are **enemies** God because of her **rejection** of the gospel.
- The Second Half of Israel's Dual Status (v. 28b)
 - Though Israel is, during the present church age, enemies of the gospel due to their largely unregenerate state, they are still **elect**. Therefore, they are **beloved** by God because of His promise to the patriarchs (to whom he spoke the covenants).
- Donald Bloesch: "His rejection of his people is not final but only provisional. In the *No* of God's rejection is hidden the *Yes* of his election."²
- The Ultimate Basis of Israel's Dual Status (v. 29)

Romans 11:29 for the gifts and the calling of God are irrevocable.

- Therefore, Israel still has a role in God's plan because He is **faithful** to His covenant promises.

7. Paul's Use of Isaiah 27:9 in Romans 11:26b-27

Romans 11:26-27 and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB." ²⁷ "THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

Isaiah 27:9 Therefore through this Jacob's iniquity will be forgiven; and this will be the full price of the pardoning of his sin: when he makes all the altar stones like pulverized chalk stones; when Asherim and incense altars will not stand.

- Isaiah 27:9 refers to the ethnic nation.
- Isaiah 27:9 speaks of a literal, future day of restoration.

² Donald Bloesch, *The Last Things: Resurrection, Judgment, Glory*, 201.

8. A Summary and Overall Context of Romans 9-11

- The context of Romans 9-11

Romans 9:2-4 I have great sorrow and unceasing grief in my heart. ³ For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh, ⁴ who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the *temple* service and the promises,

Romans 9:6 But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel

➤ God's promise to Israel has not failed (9:6a).

****Scott Hafemann:** "Romans 11:25-32 provides 'the last and perhaps the most important support' for Paul's assertion in Romans 9:6a. Why has God's word not failed? Because, just as He has promised, all Israel will be saved."³

➤ God never promised to save every Jew (9:6b-13).

➤ But does that mean that God is unjust (9:14a)?

➤ No, because God has the sovereign right to do as He pleases (9:14-29).

➤ But why have Gentiles attained the righteousness of justification while Israel has not (9:30-31)?

➤ The Jews refused to embrace Christ and the Gospel (9:32-10:21).

➤ In light of this rejection, has God permanently rejected Israel (11:1-2)?

- No, because:

- Israel's present hardening is only partial (11:1-10).
- Israel's present hardening is only temporary (11:11-32).

³<https://static1.squarespace.com/static/569543b4bfe87360795306d6/t/5a4d469b71c10b6917899c57/1515013805675/14hafemann.pdf>

- Israel's "transgression" and "failure" will give way to her "fulfillment" (11:12).
 - Israel's "rejection" will give way to her "acceptance" (11:15).
 - Israel's unbelief will turn to belief (11:23-24).
 - The current hardening will be removed at the end of the age (11:25).
 - And in this way, all Israel will be saved (11:26a).
- Therefore, it is clear that there exists a future and a future salvation of a group of ethnic Israelites

B. Summary of the Eschatological Salvation of Ethnic Israel

- When the partial hardening of Israel is removed at the end of the present age (Rom 11:25):
- her present "transgression" will give way to her "fulfillment" (Rom 11:12)
 - her present "rejection" will give way to her "acceptance" (Rom 11:15)
 - and the natural branches will be grafted back in (Rom 11:23-24).
- In this manner, all Israel will be saved according to God's covenantal love and in fulfillment of His promises (Rom 11:26-27).
- As Yahweh vindicates the holiness of His own name through this restoration of Israel (Ezek 36:22- 23), His chosen nation will experience the following blessings of the New Covenant upon the return of Christ and His establishment of the Millennial Kingdom (just as He promised in the prophets):
1. The Return to the Land (Ezek 36:24, 28a)
 2. The Renewal of the Land (Ezek 34:25-27; 36:29, 30, 34-35a)
 3. The Rebuilding of the Cities (Ezek 36:33, 35-36a)
 4. The Increase of the Population (Ezek 36:37b-38a)
 5. The Gift of Repentance (Ezek 36:31)

6. The Forgiveness of Sin (Ezek 36:25, 29, 33; Jer 31:34c)
7. The Transformation of the Heart (Ezek 36:26; cf. 11:17-21; Deut 30:6)
8. The Provision of the Spirit (Ezek 36:27)
9. The Internalization of the Law (Jer 31:33b)
10. The Consummation of the Relationship (Ezek 36:28b; Jer 31:33c, 34a)

CONCLUSION:

- ❖ It has been demonstrated that there exists a literal future restoration for ethnic Israelites.
- ❖ A natural, plain sense (grammatical, contextual, historical hermeneutic) reading, according to authorial intent, of the many aforementioned passages demonstrates that ethnic Israel has a glorious future ahead at the return of Jesus Christ in the Millennial Kingdom, and has not and shall not be supplanted by Gentiles.
- ❖ The burden of responsibility is upon those who disagree to demonstrate how the cited Scriptures must be understood in a spiritualized, allegorical, or some other, manner such that the church is presently fulfilling Israel's promises in a spiritual way during this age of the Gentiles (a manner which violates what the original Israelites would have heard, many of whom were in exile).
- ❖ For further study:
 - Michael J. Vlach. *Has the Church Replaced Israel? A Theological Evaluation*. Nashville: B&H Publishing Group, 2010.
 - H. Wayne House, ed. *Israel, the Land and the People: An Evangelical Affirmation of God's Promises*. Grand Rapids: Kregel Publications, 1998.
 - Darrell L. Bock and Mitch Glaser, *The People, the Land, and the Future of Israel: Israel and the Jewish People in the Plan of God*. Grand Rapids: Kregel Publications, 2014.