

Romans

Romans Chapter Eleven

Romans 11:26

April 17, 2011

This is lesson number **86** in our exposition of the Book of Romans.

The Theme of the Letter

“For I am not ashamed of **the gospel of Christ**, for it is the **power** of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the **righteousness of God is revealed** from faith to faith; as it is written, ‘The just shall live by faith.’ ” Romans 1:16-17

Title: And So All Israel Will Be Saved

Romans 11:26-27

And so all Israel will be saved, as it is written:

**"The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;
27 For this is My covenant with them,
When I take away their sins."**

This lesson is almost anticlimactic for me. Some of you have endured all 85 of the previous lessons from the Book of Romans and I have no idea how many times I have said, “Wait until we get to Chapter Eleven.”

Well, here we are at Chapter Eleven.

Yogi Berra said, “When you come to a fork in the road, take it.”

The “fork in the road” is “Who is Israel”?

“All Israel **will** be saved,” but “Who is Israel”?

Today I plan to give you my conclusion of the matter by coming directly to the point. By that I mean to go directly to 11:26 and God willing, in subsequent lessons I will take up all the parts of Chapter 11, because there is much to be learned.

Some people have said, “What is the question?” Everyone knows that “Israel” is the nation of the ethnic Jews and besides that they have already returned to the land and formed a nation in 1948.

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That “fact” alone “proves” that OT Bible prophecy is being fulfilled. We will come back to that claim in another lesson.

Now if you come to Romans 11:26 without traveling with Paul through Chapters One through Ten, and especially Chapters Nine and Ten, with an occasional visit to the Book of Galatians, **and** you have already made up your mind that “Israel” must mean the Jews, then you will not agree with my interpretation of Romans 11:26.

One of my principles of interpretation is that the focus of the entire Bible is on the church and not on a race of people known and the Jews.

Another principle of interpretation is that the New Testament interprets the Old Testament and not the other way a round.

Because the focus of the Bible is on the church we must see that there are **two Israel’s** in the Bible.

One Israel is the **nation** that was instituted when God delivered the Hebrews from their bondage in Egypt and through Moses gave them the law, circumcision, dietary rules, and Sabbaths, and set them apart from all the other nations on the earth. This Israel is the ethnic Jews; Paul’s kinsmen according to the flesh.

The other Israel is the **church**. In Galatians 6:16 the church is called the “Israel of God” and the “seed of Abraham according to the promise”.

This view says that all of the promises that God made to national Israel have either been **fulfilled** or were **forfeited** because of unbelief. Read all of the prophecies regarding the promise of a land to the Jews. They were all contingent on obedience. Can you tell me with a straight face that the Jews were obedient?

There is no future national Israel.

The modern country in the Middle East that is called Israel is not the Israel of God’s prophecy in the OT. Israel as a nation disappeared when Roman soldiers destroyed Jerusalem and the temple in A.D. 70.

The church and ethnic Israel are clearly described in Galatians 4:21-31.

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What sense can be made of this passage if the allegory of the two women and the two sons does not mean that the 'Jerusalem that now is' is Jewry and the 'Jerusalem above' is the offspring of the true son and is the church?

That is the doctrine of the church in the OT, is it not?

God has only one method of saving sinners. In the OT Abraham was justified by faith in God and Abraham believed that God would provide a sufficient Substitute for sin.

Every person that God saved in the OT looked **forward** to Christ who is the Lamb of God. Saved means justified; declared not guilty. Justification is the opposite of condemnation; guilty!

In the present NT age and until the end of the present age, everyone who is saved looks **back** to what Christ has done as the sufficient Substitute for sin.

In both the OT and NT there is only one method of salvation and that is by grace through faith alone!

The Church is the final object of the love of God **in Christ** [John 17] and there is nothing to follow the church. When Christ returns at the end of this 'present age' the 'age to come' continues forever.

Central to my argument is that in view of all of the Scriptures that show that **God does not make any distinction between Jews and Gentiles** then how can anyone come to Romans 11:26 and say that now God **does** make a distinction between Jews and Gentiles?

To me the power of these Scriptures is so strong that I am dismayed at the men whom I so greatly admire and respect do not see the inconsistency of their interpretation. Given the opportunity I am sure that they would say that I am naïve and unsophisticated in my simplistic approach.

Before we read and comment on some of the verses in Chapter Eleven, I want to put before you a number of the Scriptures that speak to God's **impartiality** when it comes to whomever He justifies.

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These references came from a concordance search. I found 30 NT references that speak to God's **impartiality** when it comes to whomever He justifies and I will mention only a few of them, but I will gladly give you my list if you want it.

God Makes No Distinction!

Matthew 8:11-12

And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. 12 But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth."

Romans 1:5-7

5 Through Him we have received grace and apostleship for obedience to the faith among **all nations for His name**, 6 among whom you also are **the called** of Jesus Christ; 7 To all who are in Rome, beloved of God, **called to be saints**:

Romans 1:13

... that I might have some fruit among you also, just as among the other Gentiles

Romans 1:16-17

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. 17 For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

Romans 2:8-11

8 but to those who are self-seeking and do not obey the truth, but obey unrighteousness -- indignation and wrath, 9 tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; 10 but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek.
11 For there is no partiality with God.

Romans 2:28-29

28 **For he is not a Jew who is one outwardly**, nor is circumcision that which is outward in the flesh; 29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.

Romans 3:9

What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

Romans 3:21-22

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But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. **For there is no difference.**

Romans 3:29-30

29 Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, 30 since there is one God who will justify the **circumcised by faith** and the **uncircumcised through faith.**

Romans 4:9-11

Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. 10 How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.

Romans 4:13-14

For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.

Romans 4:16

16 Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all

Romans 9:6-9

But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, 7 nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." 8 That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.

Romans 10:12-13

12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. 13 For "whoever calls on the name of the LORD shall be saved."

1 Corinthians 7:19

Circumcision is nothing and uncircumcision is nothing,

Galatians 1:6-9

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, 7 which is not another; but there are some who trouble you and want to pervert the gospel of Christ. 8 But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. 9 As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

Galatians 2:6

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God shows personal favoritism to no man

Galatians 3:7-9

7 Therefore know that only those who are of faith are sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed." 9 So then those who are of faith are blessed with believing Abraham.

Galatians 3:15-16

Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. 16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.

Galatians 3:26-29

For you are all sons of God through faith in Christ Jesus. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

Galatians 4:21-31

Tell me, you who desire to be under the law, do you not hear the law? 22 For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. 23 But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, 24 which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar -- 25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children --26 but the Jerusalem above is free, which is the mother of us all. 27 For it is written:

"Rejoice, O barren,
You who do not bear!
Break forth and shout,
You who are not in labor!
For the desolate has many more children
Than she who has a husband."

28 Now we, brethren, as Isaac was, are children of promise. 29 But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. 30 Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." 31 So then, brethren, we are not children of the bondwoman but of the free.

Galatians 5:6

6 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.

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Galatians 6:16

And as many as walk according to this rule, peace and mercy be upon them, and [even] upon **the Israel of God**.

Ephesians 2:11-18

Therefore remember that you, once Gentiles in the flesh -- who are called Uncircumcision by what is called the Circumcision made in the flesh by hands --12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. 14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, 15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, 16 and that He might reconcile them both to God in **one body** through the cross, thereby putting to death the enmity. 17 And He came and preached peace to you who were afar off and to those who were near. 18 For through Him we both have access by one Spirit to the Father.

Ephesians 2:19-22

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being fitted together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a dwelling place of God in the Spirit.

Ephesians 3:1-9

For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles --2 if indeed you have heard of the dispensation of the grace of God which was given to me for you, 3 how that by revelation He made known to me the mystery (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), 5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: 6 that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,

To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, 9 and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;

Colossians 3:8-11

8 But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. 9 Do not lie to one another, since you have put off the old man with his deeds, 10 and have put on the new man who is renewed in knowledge according to the image

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of Him who created him, 11 where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.

1 Peter 2:9-10

9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10 who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.

Acts 15:6-11

Now the apostles and elders came together to consider this matter. 7 And when there had been much dispute, Peter rose up and said to them: "Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. 8 So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us, 9 and made no distinction between us and them, purifying their hearts by faith. 10 Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we [Jews] shall be saved in the same manner as they [Gentiles]."

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Now with all of those Scriptures in your head that clearly say that God makes **no distinction** between Gentile and Jew I will preview Romans 11.

Next week {D.V.} we will look at Chapter 11 in some of its parts.

Be sure you are looking at the verses and read them in your own Bible as I skim over Chapter 11.

11:1-2 His people...whom He **foreknew**. Cf. 9:28-29

11:5 **remnant**.... Cf. 9:6; 27

11:6 **grace**.... If God made a distinction for the Jew would that be grace?

11:7 the **elect**.... Cf. chapters 8 & 9

11:14 and save **some** of them – nowhere in the Word of God does it say God will save ‘all of them.’”

11:21 God **did not spare** the natural branches....

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This is most important: Read 9:1-6

Now ask yourself in light of all of these Scriptures that say that God makes **no distinction** between Jew and Gentile as to justification, remember Paul's grief over the stubborn unbelief of his "kinsmen according to the flesh", then ask yourself this: when he comes to 11:26 will Paul toss everything else away and now mean that God will indeed save "ethnic Israel"?

If you can hold to that interpretation, I say that you are ignoring the Scriptures or you are blinded by your preconceived notions.

"For it must be remembered the ultimate context of any particular Scripture is the totality of Scripture." O. Palmer Robertson

11:26 And so all Israel will be saved.

Who is 'all Israel'?

"All Israel" are the spiritual seed [children] of Abraham, the Israel of God, and is made up of elect Gentiles and the elect remnant of the Jews.

Read 11:25-26

It is not first the fullness of the Gentiles **and then** "all Israel", i.e., not a sequential order of events. It is not **after** the Gentiles, then the Jews!

It is **'in this manner'** all Israel will be saved. Gentiles and Jews who make up the church who are the Israel of God,

And so all Israel will be saved.

And so 'in this manner' all Israel will be saved.

I will close with this admonition. It will not matter how you interpret Romans 11:26 if you do not personally repent of your sin and come to Jesus Christ in faith. The meaning of 'all Israel' will be of little importance in hell.