

ROMANS 11:26-27

The "fulness of the Gentiles," promised in verse 25, will most certainly occur with the partial blindness of Israel ending at that time. The reality of the partial blindness ending is emphatically stated in verse 26 starting with "**And so**" and verse 27, "**For.**" In other words, "The promise of verse 25 will happen because" the promises of the Abrahamic Covenant (specifically the New Covenant expansion of Genesis 12:3) will be fulfilled.

26 ***And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:***

Once again we need to be reminded to keep our "Israel glasses" on. This is a promise to the nation - "**Jacob**" and "with **them**" (vs. 27) - not to individuals in the nation. In Isaiah 65:20, there are individuals who rebel against the Lord and are cut off from God in the millennium but not the nation of Israel.

20 **There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.**

In the Messianic kingdom there is death. There is also longevity of life (in natural bodies) like it was before the flood.

Two groups of people will die:

1. "The child shall die an hundred years old"

Is this stating that life is extended in stating that dying at 100 years of age one is still referred to as a child? Or, stating both the reality of extended life AND that there will be death in the Millennium?

2. "But the sinner being an hundred years old shall be accursed"

If one is "accursed" there is no salvation possible.

Everyone who goes into the Millennium is saved. Thus, they can't be accursed. The children born of these people in the Millennium are sinners who need to be saved.

Perhaps the people born in the Millennium have 100 years to at least make a profession of faith. We know there are many in the Millennium that rebel against God at the end when Satan is loosed - Revelation 20:7-10.

- 7 And when the thousand years are expired, Satan shall be loosed out of his prison,
- 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.
- 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.
- 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

These rebels are obviously not saved, but made it to the end of the 1,000 years. Their life span is obviously in the hundreds of years. These have made a profession of faith in Jesus but there is no true faith.

This reality is the same throughout the ages - 2 Peter 2:20-22

- 20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.
- 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.
- 22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

The dispersion(s) of 586 B.C. and 70 A.D., when the nation was destroyed (temporarily) because of its sin, will never happen again as Israel enjoys the promised blessing of national rest in the land forever (from the millennial kingdom into the eternal kingdom).

"And so all Israel shall be saved" when the **"fulness of the Gentiles"** occurs.

"What 'all Israel' means ... only God knows, along with his only begotten Son and perhaps a few of his friends..." Origen, *Commentarii in Epistulam ad Romanos*, ed. T. Heither (Freiburg im Breisgau, Germany: Herder, 1994), 4:304.

"Paul has literally redefined the term 'Israel' to refer to the New Testament church by arguing that God's irrevocable promises to Israel are fulfilled by means of the salvation of both Jew and Gentile in the church age." Lee Irons, "Paul's Theology of Israel's Future," 102.

"God's faithfulness to the promises made to the patriarchs finds expression, not in the salvation of the remnant of elect Jews merely, much less in a future national conversion, but in the entrance of Gentiles into the covenant fold, along with the concomitant jealousy which provokes elect Jews to faith in Christ throughout the church age. It is in this manner that "all Israel" will be saved."
Lee Irons, "Paul's Theology of Israel's Future," 122.

"And so all Israel, etc. Many understand this of the Jewish people, as though Paul had said, that religion would again be restored among them as before: but I extend the word Israel to all the people of God, according to this meaning, — "When the Gentiles shall come in, the Jews also shall return from their defection to the obedience of faith; and thus shall be completed the salvation of the whole Israel of God, which must be gathered from both; and yet in such a way that the Jews shall obtain the first place, being as it were the first-born in God's family." This interpretation seems to me the most suitable, because Paul intended here to set forth the completion of the kingdom of Christ, which is by no means to be confined to the Jews, but is to include the whole world. The same manner of speaking we find in Galatians 6:16. The Israel of God is what he calls the Church, gathered alike from Jews and Gentiles; and he sets the people, thus collected from their dispersion, in opposition to the carnal children of Abraham, who had departed from his faith." John Calvin, *Commentary on Romans*, Chapter 11:26

"Unfortunately some commentators spiritualize this phrase all Israel and distort it to mean "spiritual Israel" or what they interpret to be the "church". In my opinion this interpretation has a faulty foundation for they usually base it on a misinterpretation of the phrase Israel of God in Galatians 6:16, where the Church is said to be the spiritual Israel!" https://www.preceptaustin.org/romans_1117-33

GALATIANS 6:16

"And as many as walk according to this rule, peace be on them [Gentile Christians], and mercy, and upon the Israel of God [Jewish Christians]."

- 1) Two groups of people, Jews and Gentiles

This has already been taught in Galatians
2:7-9; 5:6; 6:15

"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love," Galatians 5:6.

- 2) The use of *and*

"Finally, if it were Paul's intention to identify the "them" of the text as "the Israel of God," then why not simply eliminate the *kai* after "mercy?" The result would be far more to the point, if Paul were identifying the "them," that is, the church, with the term "Israel." The verse would be rendered then, "And as many as shall walk by this rule, peace be upon them and mercy, upon the Israel of God." A case could be solidly made for the apposition of "the Israel of God" with "them," and the rendering of the NIV ["Peace and mercy to all who follow this rule—to the Israel of God.] could stand. Paul, however, did not eliminate the *kai*."

S. Lewis Johnson, pg. 49, TMSJ 20/1 (Spring 2009) 41-55

Let me summarize the teaching that "Israel of God" is the church by quoting S. Lewis Johnson once more:

"...If there is an interpretation that totters on a tenuous foundation, it is the view that Paul equates the term 'the Israel of God' with the believing church of Jews and Gentiles. To support it, the general usage of the term *Israel* in Paul, the New testament, and in the Scriptures as a whole is ignored. The grammatical and syntactical usage of the conjunction *kai* is strained and distorted—and the rare and uncommon sense accepted when the usual sense is unsatisfactory—only because it does not harmonize with the presuppositions of the exegete. And to compound matters, in the special context of Galatians and the general context of the Pauline teaching, especially as highlighted in Romans 11,

Paul's primary passages on God's dealings with Israel and the Gentiles, are downplayed. If, as LaRondelle asserts, 'Paul's benediction in Galatians 6:16 becomes, then, the chief witness in the New Testament in declaring that the universal church of Christ is the Israel of God, the seed of Abraham, the heir to Israel's covenant promise (cf. Gal. 3:29; 6:16),' then the doctrine that the church of Gentiles and Jews is *the* Israel of God rests on an illusion. It is a classic case of tendentious exegesis."

S. Lewis Johnson, pg. 54, TMSJ 20/1 (Spring 2009) 41-55

Israel means Israel! Not the Church! The ethnic nation of Israel! Simple.

"The next question is when will all Israel be saved? What is the nearest time phrase? Clearly Paul has given us a clue for he has just stated that this will not occur until the fullness of the Gentiles has come in. The terminus of this event as discussed is difficult to state with absolute dogmatism. The juxtaposition with another event however that can be accurately "timed" gives us a strong clue. In other words, in this same verse Paul describes the return of Israel's Messiah. Therefore one can reasonably associate the time in which all Israel will be saved with the time of the return of Christ, which we know from other passages occurs at the end of the Great Tribulation."

https://www.preceptaustin.org/romans_1117-33#11:27

Israel will be saved at the end of the Tribulation

Zechariah 12:10

- 9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.
- 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.
- 11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.
- 12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;
- 13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;
- 14 All the families that remain, every family apart, and their wives apart.

Zechariah 13:8-9

- 8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.
- 9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

Isaiah 66:7-10

- 7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.
- 8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.
- 9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God.
- 10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

"*as it is written*" is referencing a quote from Isaiah 59:20-21 and Psalm 14:7.

"...There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

Isaiah 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

Psalm 14:1-7

1 The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, there is none that doeth good.

"From the italics in the New King James Version [and the KJV, ASV, etc.] we can see that what the fool actually says is, "No God." "That is, 'No God for me.' So his is a practical as well as theoretical atheism. Not only does he not believe in God, he also acts on his conviction."
<https://enduringword.com/bible-commentary/psalm-14/>

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.

2 Peter 3:3-4

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 There were they in great fear: for God is in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD is his refuge.

7 **Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.**

Jesus will return, deliver Israel from her enemies, save the nation, and set up His kingdom!

27 ***For this is my covenant unto them, when I shall take away their sins.***

"Blessed is the man who truly knows God as his God; who knows what the Covenant promises him; what unwavering confidence of expectation it secures, that all its [covenant's] terms will be fulfilled to him; what a claim and hold it gives him on the Covenant-keeping God Himself. To many a man, who has never thought much of the Covenant, a true and living faith in it would mean the transformation of his whole life. The full knowledge of what God wants to do for him; the assurance that it will be done by an Almighty Power; the being drawn to God Himself in personal surrender, and dependence, and waiting to have it done; all this would make the Covenant the very gate of heaven. May the Holy Spirit give us some vision of its glory.

Andrew Murray, Two Covenants, Grand Rapids: Christian Classics Ethereal Library

Isaiah 59:21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

When Jesus returns the New Covenant is fulfilled.

Jeremiah 31:33-34

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.