

Study Series 11: Study of Romans 11 (Sub studies on: "A Remnant Shall be Saved;" "Fullness of the Gentiles;" and "All Israel Shall be Saved")

I. ISRAEL'S REJECTION NOT TOTAL:

"¹ I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." (Rom. 11:1)

A) Paul himself represents and shows the meaning of the particular Jewish people that this passage is describing. Paul is not only a Jew but he is a Christian. Those are the Israelites that are not rejected by God. "Spiritual Israelites." (Rom. 2:25-29, 4:16, 10:12, 9:6-11; Gal. 3:26-29, 16; Phil. 3:2-3; Jer. 4:4, 9:25-26; Heb. 6:12; John 8:39-47).

"² God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, ³ "LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life"? ⁴ But what does the divine response say to him? "I have reserved for Myself 7 thousand men who have not bowed the knee to Baal." (Rom.11:2-4) (1 Kings 19:10, 14, 18).

B) God tells Elijah that there were some Israelites who had not bowed the knee to Baal, and God had reserved, or sealed, or elected them (7000 men). In the same way, in Paul's present time, God had a believing "Remnant" of Jews, who were still His people. They had become Christians. They had turned to Christ and were "born-again." They are not only physical Jews, but are also more importantly – "Spiritual Israelites." They are the Jews that have not been cast away. Their salvation and blessing is based on them being "Spiritual Israelites" – not because they are physical Israelites.

"⁵ Even so then, at this present time there is a remnant according to the election of grace. ⁶ And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work. ⁷ "What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded." (Rom.11:5-6).

C) Paul states here very clearly that it is a Jewish "Remnant" that are not cast away by God. They are those elect Jews who will come to Christ and be saved by grace. If they were saved because they were born to Jewish parents and practiced Jewish customs, it would be works and not grace. This is exactly what Paul is saying. They are not saved by being physical Jews or by other works, but by the grace of God.

** Look at the power of the contrast Paul is drawing on → he is relating his contemporary Old Covenant Israel people to the false god worshippers of Baal of old. National Israel at the time of Elijah was never "all" His people, and only a remnant were saved. Paul is saying exactly the same thing to his audience in his time → only a remnant of OC Israel will be saved.

Sub Study on: "A Remnant Shall Be Saved:"

God never said He would save the majority → all Old Testament prophecy foretold the last days salvation of only the remnant of Old Covenant Israel – not the entire nation.

- Isaiah 2-4 – Those who are left...
- Isaiah 6:9-13 – Judicial hardening of most of Israel. There shall be a tenth portion (remnant saved) (Jesus quoted this passage in the time of His ministry in Matt. 13:10-11; Mark 4:10-12, 34, as it was being fulfilled then. The majority of Old Covenant Hebrew hearts were hardened and rejected Him as their Messiah, but some of Israel (the remnant) were believing, His disciples and followers...then the day of Pentecost 3,000 **Jews** in Jerusalem, 5,000 a short time later, and the rest of the **believing Jewish remnant** continued to be saved throughout the time leading up to AD 66-70).

- Isaiah 10:20-23 – The remnant will return.
- Isaiah 65:8-9 – not destroy them all.
- Amos 5:1-3 – the city that goes out by the thousand shall have a hundred left.
- Zechariah 13:8-9- Two thirds shall be cut off from the land. One third left and **refined** and **tested** as is gold and silver – **by fire**. Notice the timing given to us in this passage in verse 7 “...strike the Shepherd, and the sheep will be scattered...” → Jesus quotes this in Matt. 26:31 as a “present” reality. Then look how just 34 years later in AD 64 (just 6 years before the complete destruction of the Jerusalem and the temple) how Peter was inspired by the Holy Spirit to quote this passage from Zech. 13:9 as having already begun to be fulfilled in his time and audience in 1 Peter 1:6-7, 4:12-13.

Paul and the Remnant:

- Fact: The remnant of Israel was being saved – in Christ – when Paul wrote.
- Fact: Paul said that the salvation of the remnant taking place was in fulfillment of:
 - Hosea 1:10-11 – Peter quotes this in 1 Peter 2:9-10 as being fulfilled with his 1st century audience.
 - Isaiah 10:22-23 – O **Israel**, even though your numbers are as the sand of the sea, **only a remnant will return**...for the Lord God of hosts will make a **determined end** in the midst of all of the land.
 - Isaiah 1:9 – unless the Lord had left to us a very small **remnant**, we would have become like Sodom (completely gone).

Israel Has Not, The Elect (Remnant) Has – Rom. 11:7

Paul affirms that the remnant was, when he wrote, receiving the fulfillment of Israel's hope.

- ***What was the hope of Israel?:***
 - ***The Kingdom***
 - ***The New Creation***
 - ***The New Covenant***
 - ***Restoration***
 - ***The Messianic Temple***
 - ***Resurrection***
 - ***Israel Has Not Obtained – The Elect Has!***

Fulfillment Not failure!

- **Fact:** Paul said the elect – the remnant – was, when he wrote, receiving the fulfillment of Israel's hope – Romans 11:7.
- The remnant was being saved in fulfillment of OT promises, made to OC Israel.
- ***There was no delay, no postponement – there was no failure*** (Num. 23:19; Psalm 2, Psa. 89:34-37; Isa. 42:3-4; Mal. 3:6; Heb. 6:17-18, 10:37; Jam. 1:17).
- ***God's was faithful in the Fulfillment of Israel's promises.***

Israel Has Not, The Elect (Remnant) Has:

- Romans 11:25-29 must be viewed in the light of Paul's discussion of the remnant.
- That work of salvation was taking place in the first century – including Paul's ministry.
- The salvation of "all Israel" is the consummation of that work: Paul develops his work from "some of the remnant → to all the remnant" – **not** from "some of the remnant to all of Israel."

- Paul said the work was not only on-going – in direct fulfillment of the OT prophecies – and thus no failure or postponement of God’s promises to Israel, but, he also said.....
→ A Short Work Will He Make:
 - “...The remnant will be saved. For He will finish the work and **cut it short** in righteousness, Because the LORD will make a **short work** upon the earth.” (Rom. 9:27-28)
- The salvation of “all Israel” in Romans 11:25-27 would be the completion / perfection of the salvation of the remnant **already taking place in the first century** – including the ministry of Paul.
- Paul quoted Isaiah in his time indicating its coming fulfillment and that God would complete the work of the salvation of the remnant – **and He would complete it shortly** (Rom. 9:27-28).
- Therefore, the salvation of “all Israel” of Romans 11:25-27 would come shortly ***from Paul’s perspective.***
- Romans 13:11-12a confirms this, “Do this, **knowing** the **time**, that **it is already the hour** for you to awaken from sleep; for now salvation is **nearer** to us than when we believed. The night is **almost gone**, and the day is **near...**” (NASB)
 - Knowing = Greek: *Eidotes* → means “fully knowing, perceiving.”
 - The Time = Greek: *Ton Kairon* → The **appointed** time.
 - Already the hour = Greek: *Hora Ede* → the hour now. HELPS Word Studies: (a temporal adverb) – already now, even now, referring to what is not yet strictly present but already (now) impacts the present (= "**already now**"). It means "a point of time preceding another point of time **and implying completion** – **'already.'**"
 - Now our salvation is **nearer**: See related verses Heb. 9:28; Luke 28:18; 1 Pet. 1:5; Tit. 2:13; Heb. 1:14.
 - The Night is almost over: it is so close that the sunrise is about to happen. Heb. 8:13, 10:37.

- Near = Greek: *Engiken* in the perfect tense → literally = drawn near. HELPS Word Studies: expresses "extreme closeness, immediate imminence – even a presence ('It is here') because the moment of this coming happened."
 - This was an extremely powerful and meaningful statement Paul was inspired to write his audience: Hebrew teaching taught that the present age in which they lived was termed as the "night" and the age to come of the Messiah, in which they were waiting for, was called the "day." Paul was telling them that the sunrise on the "day" had drawn/approached so close it was **just about dawn**.

Summary and Conclusion (Sub Study: A Remnant Shall be Saved):

- Paul's discussion of the salvation of "All Israel" needs to be seen in the context of the salvation of the remnant – God never promised to save "the entire nation".
- That salvation needs to be viewed as the climax of Israel's history – the coming of the Redeemer out of Zion to take away her sin.
- The promised salvation is distinctly said to be coming shortly – God would make a short work of bringing that salvation to a reality.

⁸ Just as it is written: "God has given them a spirit of stupor, yes that they should not see, and ears that they should not hear, to this very day." ⁹ And David says: "Let their table become a snare and a trap, a stumbling block and a recompense to them. ¹⁰ Let their eyes be darkened, so that they do not see, and bow down their back always." (Rom. 11:8-10).

D) Israel has not obtained salvation through the law and works. But the elect Jewish remnant have obtained it through grace. The northern kingdom of Israel had been judged long ago for their breaking of Torah, and were sentenced to death with the promised curses of their law we have looked into in many of the earlier Study Series (Deut. 28:20-22, 26, 35, 58-61. Jer. 3:8; Ezek. 23:4-10).

In 722 BC the Assyrian armies came in judgement from God and did as He promised – destroyed the northern kingdom to never exist again. The remaining southern kingdom of Judah still existing at the time of Christ would have been well aware of their sister/kingdom of Israel's complete destruction. They would also have been well aware of prophet after prophet in the Old Testament (OT) had come to Jerusalem and promised the same coming judgement on **them**. They would readily recall how Jer. 3:8-9, Ezek. 23:11, 18, 28-37 had promised **they** would be judged for breaking Torah just as her sister had.

The sentence had been pronounced many times long ago. The prophet Isaiah had been told to keep prophesying to all of Israel "until *their* hearts go dull, *they* no longer hear nor see," as the sentence was pronounced and judicial hardening was set upon *them* (Isa. 6:9-10). Isaiah had asked how long and the Lord answered him in verses 11-13 → "until the land is utterly desolate...yet a tenth will be in it."

Jesus Christ quotes this prophesy referring to all of the Old Covenant (OC) crowds He was speaking to in Matt. 13:10-11. He spoke in parables to OC Israel because they were already sentenced for their breaking of Torah, they had repeatedly hardened their hearts and closed their eyes since that time (Matt. 23:37; Isa. 65:2; Rom. 10:21), and now in Christ's time they were judicially hardened and would be completely destroyed as they had been promised so many times in the OT, but a "**remnant**" of believing Jews would be saved, as was also spoken about so many times in the OT.

II. ISRAEL'S REJECTION NOT FINAL:

"¹¹ I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles. ¹² Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!" (Rom. 11:11-12).

"¹³ For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, ¹⁴ if by any means I may provoke to jealousy those who are my flesh and save some of them. ¹⁵ For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?" (Rom. 11:13-15).

A) The fact is that, because of Jewish stubbornness and rebellion, God's New Covenant system was now spreading out to the Gentiles. This is "riches" or a blessing for the world. It is completely within God's original redemptive plan from Gen 12:3 (we will look into this more later on in this study). Paul is saying that there is a number of Jews during his time who are saved, and more who will continue to become saved. For some, this will be when they hear the New Covenant gospel and see the Gentiles saved, and realize that Jesus is the Messiah. Paul says that those Jews may be 'provoked to jealousy', and some of them would be saved.

"¹⁶ For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches. ¹⁷ And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, ¹⁸ do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you." (Rom. 11:16-18).

B) This is a symbolic example by Paul. The Old Testament is true and holy. It is God's Word about the coming Messiah to save all of those who call on the name of Jesus Christ through saving faith, both Jew and Gentile. God Himself is holy. The elect believing Jewish people, who are the remnant who have come to saving faith in the Messiah, are branches that are holy. Paul warned the Gentile believers not to boast, but instead to remember that their salvation is rooted in God and not themselves.

III. OLIVE TREE GRAFTING:

"¹⁹ You will say then, "Branches were broken off that I might be grafted in." ²⁰ Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. ²¹ For if God did not spare the natural branches, He may not spare you either. ²² Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off." (Rom. 11:19-22).

A) Paul describes how unbelief caused the Old Covenant Jews who had rejected Christ as Messiah to be cut off from the Olive tree. His warning is to all to remember that salvation is not of us, and to always be mindful and thankful that God has shown goodness to us Gentiles. He is re-enforcing the same thing he wrote to the Ephesian church in Eph. 2:14-15 how there is no distinction in Christ of Jew or Gentile anymore. Neither is to consider being better than the other. He has made one from the two.

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

B) The unbelieving nation of Israel was cut off from the blessings of the Kingdom of Christ. However, the righteous remnant of believing Jews were already being saved, such as the Apostles and their followers, who were grafted back into the Kingdom blessings. **Only believers** were grafted into the rich Olive Tree to inherit the promises to Israel and receive covenant blessings of the Kingdom. God opened the covenant to all, including all Gentiles who would believe in Christ, and Paul is also saying that if any Jew turns to Christ for salvation he will be able to be grafted back into the Olive Tree.

So we have the rich root of the Olive Tree used as an example of the Kingdom of Christ. The believing Gentiles were grafted/brought into it. Also individual Israelites could be brought back in, if they turned to the Messiah in faith. The promises to Israel were kept by God, but they were only meant for the faithful remnant of believing Jews as was promised in the OT, and to all of the believing Gentiles. The Kingdom of Christ (i.e., the Olive Tree) consisted of **re-grafted** believing Jews and **in-grafted** believing Gentiles. These are all "one in Christ," called "Christians."

IV. FULLNESS OF THE GENTILES:

"²⁵ For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the FULLNESS OF THE GENTILES has come in." (Rom. 11:25).

A) The mystery is the model of God's working in the Jew – Gentile interrelationship to bring them to equality in one Body of Believers.

- Romans 10:12-13, "¹² For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; ¹³ for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED." (NASB)
- Paul quoted from Joel 2:32, " And it shall come to pass that whosoever shall call on the name of the LORD shall be saved: for in mount Zion and in Jerusalem there shall be deliverance, and the LORD has said, among the **remnant** whom the LORD calls." (NKJV)

B) When the Gentiles were fully established into the new nation of true Spiritual Israel, then the old obsolete exclusively Jewish sacrificial system and temple would be destroyed. This included the elimination of the nationalistic-ethnic Jewish circumcision system that it was based on. The Gentiles had to be fully brought into the New Covenant Kingdom (grafted in) and brought to full equality as heirs and sons of God along with the Jewish believers – Christ would make “one out of the two,” and all of the believers would be “fitted together, growing into a holy temple in the Lord...for a dwelling place of God in the Spirit” (Eph. 2:11-22). Then, the Old Covenant temple system and people could be fully judged and destroyed. The New Covenant system needed to be in place before the old was taken out of the way. This was for continuity purposes, both for the Jew and for the Gentile, who were now one-Body in Christ.

Sub Study on: “The Fullness of the Gentiles:”

- **In Rom. 11:25 Paul said Israel’s salvation was dependent on the arrival of the fullness of the Gentiles.**
- The salvation of “all Israel” and the “fullness of the Gentiles” occur together (11:26). It is plain, then, that the salvation of the Gentiles *resulted from the **initial** salvation of Israel (Remnant). The coming fullness of the Gentiles, in turn, was meant for the fullness of the rest of Israel to come in.*
- **We thus have: Remnant → Fullness of Gentiles → Salvation of “All Israel.”**
 - The phrase ‘fullness of the Gentiles’ is the **same** for ‘fullness of Israel.’ Both ‘fullnesses’ would coincide. By ‘fullness’ it is **not** meant ‘numbers.’ It is **not** saying , ‘when the full *number* of Gentiles comes in’ – that is reading into the verse something which it does not say. The ‘fullness’ is speaking of the **fullness or equality of salvation** being given to both Jew and Gentile, and when that fullness comes, so also will Israel’s fullness: so all **true Israel** will be saved. It is not two ‘fullnesses’ here being discussed, but **one and same fullness reached simultaneously by both groups.**

- The salvation of the Gentiles would result from the initial salvation of Israel.
- Romans 11:7 – Israel has not, but, the elect (the remnant according to grace) has obtained, and the rest were blinded.
- Here is the “initial” salvation awaiting consummation when the fullness of the Gentiles would come in.
- God’s promises to Israel were being fulfilled!
- Remember Romans 9:28, *“For He will finish the work and cut it short...the Lord will make a short work upon the land.”* → Romans 11 would be the consummation
→ Romans 9:28 said it was coming shortly!

Paul and the Hope of Israel:

- The OT repeatedly predicted the salvation of the Gentiles – at the time of Israel’s restoration.
- Isaiah 11:10-11 – The banner; Gentiles – The remnant!
- Amos 9:11-12 – Acts 15:7-17 – So that the rest of mankind might seek the Lord...
- Romans 1:16 – To the Jew first, then the Greek.
- Isaiah 49:5-6a → Israel; – 49:6b → Then the Gentiles; – 49:8 → New Covenant salvation for both Jew and Gentile.
- Isaiah 56:3-8 → Foreigners (*allogenes*) and Eunuchs.

- Isaiah 60:3, 7, 10-11, 14 → Foreigners (*allogenes*) would offer sacrifice on YHWH's altar → this could never, ever happen in the Old Covenant temple!! → This could only be in the New Covenant church where Gentiles are priests offering spiritual sacrifices. (1 Peter 2:5, 9; Heb. 13:15; Rom. 12:1)
 - Look at this powerful reminder of our previous study: after Isa. 59:20 speaks about the Redeemer to come (Christ) → then Isa. 60:3 states that the Gentiles will be able to come into this covenant → and in verse 7 states that they will be able to offer acceptable sacrifices to God on His alter in the house of God (church). → Then look how verses 10-11 are quoting from Revelation 21:24-26 speaking about “there still will be kings and the Gentiles on the earth” → this is after the “New heaven and new earth” were created, as we were told in 21:1.
 - After that we see in verse Isa. 60:14 that all of the sons of those who afflicted you...will fall down at your feet → we are still in the same context of referring to Christ from Isa. 59:20. Who were those who afflicted Christ → the Jews.
 - Now look at where in the Bible Jesus quotes this verse → Revelation 3:9 when speaking to John about the church under persecution in Philadelphia,
 - “Behold, I will cause those of the synagogue of Satan, who say that they are Jews and are not, but lie – I will make them come and bow down at your feet, and make them know that I have loved you.”
 - Do we see the power of what Jesus is saying:
 - Remember the church is the body of Christ. The Jews were persecuting the Christians → they were persecuting Christ just like Paul was before he was saved in Acts 9:4-5, 26:9-11. Paul was arresting, beating and killing Christians → Jesus told Paul that he was persecuting Him. The Old Covenant Jews from the synagogue were persecuting the Christians in Philadelphia → they were persecuting Christ.

- Notice in Rev. 3:9 how Jesus says that “they say they are Jews,” but He says they are not, and calls them liars.
 - The Old Covenant fleshly Jews were never the “true Israel/Jews,” but always only those who were the believers in faith – the “children of the promise.” (Rom. 9:6-8, 2:28-29; Gal. 3:7)
- Jesus is quoting from Isa. 60:14 and saying that the Old Covenant Jews, those who were “the sons of those who afflicted you shall come bowing to you...” they would be forced to bow down in submission.
- Rev. 3:9 gives us the timing of fulfillment of Isa. 60 because we know that:
 - The Gentiles were accepted into the church and able to offer sacrifices pleasing to God in the 1st century.
 - The Philadelphia church was no longer in existence after the 1st century and Jesus said this prophecy fulfillment related to them.
 - The Old Covenant temple and Jews were destroyed and ceased to exist in a special unique covenant with God in AD 70.
 - Therefore, Isaiah 60 was fulfilled in the full consummation of the New Covenant and judgement and destruction of Old Covenant Israel by AD 70.

Paul – The Song of Moses – the Hope of Israel:

- Deuteronomy 32 – In Israel’s last days, when Israel turned her back on YHWH, He had said that He “will provoke them to jealousy by those who are not a nation;” in Deut. 32:21 by the calling of the Gentiles – **This was God’s plan all along as Paul quotes it being fulfilled in His time in the 1st century in Rom. 10:19 and 11:11!!**
- Paul, who preached the hope of Israel (Acts 28:20), said that Israel was rebellious (as predicted in Isaiah 65:1-2 – and quoted as happening in Rom. 10:20-21), and that God was through him and his ministry to the Gentiles, provoking Israel to jealousy (Rom. 10:19; 11:11-14)
- Paul appeals to Deuteronomy 32:19-21 **three times** (Rom. 10:19, 11:11, 14).
- Israel’s last days prophecies were being fulfilled – just as promised – right on time!

Paul and the Fullness of the Gentiles:

- The salvation of Israel was dependent on the bringing in of the fullness of the Gentiles according to Romans 11:26.
- **Remember: Initial salvation (remnant) → fullness of the Gentiles → fullness of Israel.**
- During Paul's ministry: the remnant was being saved → he was the apostle to the Gentiles (**Read: Rom. 11:13; Gal. 2:7**).
- Paul played a distinctive and pivotal role in bringing in the fullness of the Gentiles in fulfillment of God's OT promises of Israel's last days →
 - Romans 10:19-21; 11:11-14 (Rom. 11:13 "I magnify my office!")
- Colossians 1:24-27, "²⁴ I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church, ²⁵ of which I became a minister according to ***the stewardship from God which was given to me for you, to fulfill the word of God,*** ²⁶ ***the mystery*** which has been hidden from ages and from generations, but now has been revealed to His saints. ²⁷ To them God willed to make known what are the riches of the glory of this mystery **among the Gentiles:** which is Christ in you, the hope of glory."
- Paul was given the distinct, personal role of completing → fulfilling the word of God → the mystery → to "fully accomplishing the mystery" → the fullness of the Gentiles.
- The mystery was the "Jew – Gentile" equality in Christ.
- The mystery was the bringing up to fullness (equality) the Gentiles with Israel, in the body of Christ!
- **The salvation of Israel at the coming of the Lord would be finished when the fullness of the Gentiles was accomplished – Romans 11:25-27.**
- **Therefore the salvation of Israel and the coming of the Lord is tied temporally to the completion of Paul's mission to the Gentiles – he had to fulfill the word of God → the mystery → the fullness of the Gentiles being brought to equality in the body of Christ!**

Paul and the Mystery:

- Romans 16:25-26 – The mystery – from the OT → Now, in 1st century made manifest!
- Ephesians 3:1-6, 2:11-22; Gal. 3:7-8, 26-29; Col. 1:24-27 – The mystery → “Jew–Gentile equality in Christ.”
- Romans 15:16-18 – That I might present the offering of the Gentiles.
- 2 Timothy 4:17 – “...that through me the proclamation might be fully accomplished, and that all the Gentiles might hear...”
 - Might be fully accomplished = Greek: *plerophorethe* → I complete, carry out fully, satisfy fully. HELPS Word Studies: from *plērēs*, "full" and *phérō*, "carry, bring") – properly, fully carry-through (make full); bear (or wear) fully.

Paul and the “Offering of the Gentiles”

- Romans 15:16-18 – Paul was going to Jerusalem with the “offering of the Gentiles,” or to put it another way “offering the Gentiles,” as a sacrifice unto God.
- The language is liturgical – Paul was acting as a priest!
- Scholars labor to discern if he meant he was offering the gifts from the Gentiles, or, if he was offering the Gentiles as a sacrifice to God.
- *It is not “either–or” → It is **Both!***
- Romans 15:30-31 – Paul asked the Roman saints to pray for him:
 - That he might be delivered from ungodly men.
 - That he might make the journey with joy.
 - *That my service for Jerusalem may be acceptable to the saints.*

- Why was Paul concerned about the Jerusalem church possibly not accepting the offering? → ***It was from the Gentiles!*** This had never happened before!
- **Jewish Acceptance of the gifts from the Gentiles would be acceptance of the Gentiles as brethren!**

The Fullness and the Great Commission:

- The fullness of the Gentiles could / would only come as a result of the completion of the world mission as Jesus declared in Matthew 24:14,
 - “This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come.”
- Romans 10:18, “But I say, surely they have never heard, have they? Indeed they have; **their voice has gone out into all the earth (past tense), and their words to the ends of the world.**”
- Colossians 1:5-6, “⁵ because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel ⁶ **which has come to you, just as in all the world** also it is constantly bearing fruit and increasing, even as it has been doing in you also since the day you heard of it and understood the grace of God in truth;”
- Colossians 1:23, “if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, **which was proclaimed in all creation under heaven (past tense),** and of which I, Paul, was made a minister.”
- Titus 2:11-13, “¹¹ For the grace of God has appeared, bringing salvation to all men, ¹² instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, ¹³ looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,” (*He could not be saying he is looking for it unless he knows he accomplished the “in the whole world” the Lord had said*).

- 1 Timothy 3:16, “By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world (past tense), Taken up in glory.”
- Acts 2:5, “Now there were Jews living in Jerusalem, devout men from every nation under heaven.”
- Every word used by Jesus to describe the preaching into all the world (*kosmos*) to every creature (*ktisis*), earth (*ge*), nations (*ethnoi*), and world (*oikoumene*) was used by Paul to say it had been done!
- The Holy Spirit inspired Paul to write in so many of his letters to the various churches throughout the known world that the world mission as Christ required was fulfilled in the first century.
- Therefore, the fullness of the Gentiles came in the first century. His mission was accomplished – the Fullness Arrived!

All Israel Shall Be Saved – Revelation:

- Revelation 7:4-8, 14:1, 3-4 – The remnant of all twelve tribes – Here is the “all Israel” consummation.
- 14:4 – they were called the “First fruits” of those redeemed!
- Revelation 14:6-8 – then it speaks of the angel flying in the midst of heaven having the “everlasting gospel” to preach to all the world.
- This was to happen at the time of the judgment of the Great Harlot city – Babylon (Rev. 16:19, 17:1, 5-6, 18, 18:10, 18-21, 24, 19:2).
- The city where the Lord was slain (11:8).

- Jesus promised from the very first verse of Revelation right through to the 2nd to last verse in the Revelation → these things must shortly come to pass (Rev. 1:1, 3:11, 22:7, 12, 20)

Summary and Conclusion (of the Sub Study: The Fullness of the Gentiles):

- Paul preached the hope of Israel.
- His doctrine of the salvation of the remnant was from the OT → it was being fulfilled in the first century.
- God said that work would be finished shortly.
- His ministry to the Gentiles was foretold in Israel's scriptures.
- Paul's personal ministry was the fulfillment of God's end times scheme → Deut. 32.
- Paul's message was that God was fulfilling His promises to Israel, **in Christ and the church** → not through national restoration → not through ethnic elevation → but **through faith**.
- Paul's message of fulfillment meant the end of the Old Covenant exclusionary system.
- Old Covenant Israel had brought the Seed, but then rejected Him as their Messiah, and judged herself unworthy of eternal life.
- The remnant was being called into the one body where there is no such thing as ethnicity. There is neither Jew nor Greek, Scythian, or Roman, etc!
- Thus, the salvation of "all Israel" was a good news/bad news reality.
- It was the catastrophic end of the Old Covenant System.
- It was the glorious establishment of the New Covenant world order in the blood of Christ, and His glory in the church for all generations, forever and ever.
- This is what you and I are called to live out in our lives.

V. ALL ISRAEL WILL BE SAVED:

"²⁶ And so all Israel will be saved, as it is written (Isaiah 59:20-21): "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." (Romans 11:26).

A) The Apostle Paul says that "All Israel will be saved." Earlier in the Book of Romans he defined who is a "true Jew" and also what he means by "all Israel."

- (1) **TRUE JEW:** A true Jew according to Scripture is one who has come to Christ to be saved and has been born-again spiritually. This has nothing to do with being physically circumcised or being physically born to Jewish parents. A true Jew, in God's New Covenant Kingdom, is one inwardly. His position and praise come from God. All believers in Christ for salvation are the "true Jews," and all of them will be saved.

"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 2:28-29)

- (2) **ALL ISRAEL:** All Israel or "True Israel" is made up of those who have been saved by faith in Jesus Christ. These are not people who have been born physical descendants of Abraham. True Israel is made up of those who, like Isaac, are children of the promise and not the children of the flesh. God's New Covenant Kingdom consists of "True Israel," which is spiritual Israel and not physical Israel.

"⁶ 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 9:6-8)

B) Salvation is now provided for whoever believes in the Lord, Jew or Gentile. Jesus has created a New Covenant for all of those who come to Christ for salvation, Jews and Gentiles. This occurred as a result of His death and resurrection to defeat sin and provide eternal life for all those who believe. Paul wrote the letter to the Romans about AD 58. The fullness of the Gentiles meant that they were now brought to full equality with the believing Jews in Christ, and are forever included in the Kingdom of God, just as the believing Jews. This inclusion of the Gentiles was made full and clearly demonstrated for all to see, when the obsolete Old Covenant system and temple was finally destroyed and completely desolated in AD 70.

Sub Study on “So All Israel Shall Be Saved:”

Of Critical importance: notice in Romans 11:26 it says, “and **so** all Israel will be saved...” (Greek: *Houto* = thus, so, in this manner). It does **not** say “**then** all Israel will be saved...” This verse is not to be isolated on its own, but is in **conjunction** with verse 25 and the entire proceeding passage in context. Verse 26 starts with “**and**” meaning that once “the remnant is saved AND the Gentiles are grafted into full equality” → So, or “**that will be**” “**all** Israel saved.” Verse 26 cannot be taken out of context and attempted to be shown as a contrast to verse 25 → the words “and” and “so” are conjoining words and not contrasting words.

- Paul is powerfully confirming what we also see him write to the Ephesians in Chpt 2:14-15 → that Christ had broken down the walls of separation and the Gentile believers were being grafted in with the Jewish believers into “one new man/creation” from the two.

Looking Deeper into the “All Israel” and the “Timing:”

- The salvation of “all Israel” would be at the coming of the Lord, *as foretold in so many of Israel’s prophecies.*
- This reinforces what we have seen before: Paul’s eschatology echoed the hope of Israel (Acts 28:20, 26:22; Eph. 4:4; Gal. 3:8; Rom. 11:7).
- There are four major texts that lie behind Romans 11.
 - Isaiah 27:10 → Isaiah 59:20f → Jeremiah 31:29f – Daniel 9:24-27.
- We will focus on Isaiah and Daniel in this study.

“Isaiah 26-27:”

- The coming of the Lord to avenge the blood of the martyrs – 26:21.
- The destruction of “Leviathan”— (27:1).
- When He would “slay” the rebellious – by sending them away – (27:7).
- When the altar would be turned to chalkstones – (27:9).
- The time when YHWH would forget the people whom He had created – (27:11).
- At the gathering of the “dead ones” at the sounding of the great trumpet – (v. 13).
 - **Food for thought: “Avenging of the Martyrs:”**
 - The coming of the Lord for the salvation of Israel in Romans 11:26 is the coming of the Lord predicted in Isaiah 26-27.
 - The coming of the Lord of Isaiah 26-27 would be the coming of the Lord in judgment of Israel for shedding innocent blood – (26:21-27:12).
 - Jesus said in Matt. 23:31-36 that all the blood of all the martyrs would be avenged in the AD 70 judgment of Jerusalem. (**Read**) Matt. 23:29-36, “²⁹ Woe to you, scribes and Pharisees, hypocrites!... ³² Fill up, then, the measure of your fathers’ guilt... ³⁵ that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. ³⁶ Assuredly, I say to you, all these things will come upon this generation.”
 - Therefore, the coming of the Lord of Romans 11:26-27 would be the coming of the Lord in judgment of Israel for shedding innocent blood in the AD 70 judgment of Jerusalem.

- **Food for thought: “Israel Saved”**
 - Israel would be saved, in fulfillment of Isaiah 27.
 - But, Isaiah 27 would be fulfilled when Israel’s altar would be turned to chalk stone (i.e. a time of **judgment**, *not* deliverance from judgment).
 - Therefore, Israel (remnant) would be saved at the time of her judgment.

“Isaiah 59:”

Isaiah 59 can be broken down into three headings:

- Accusation – vs. 3-7 → Three times YHWH accuses Israel of being guilty of violence and shedding innocent blood.
- Acknowledgement – vs. 9-15 → Israel admits her sin and her futility with YHWH – but does not repent.
- Action – vs. 16-18, 20 – God acts in judgment – for salvation of the remnant and justice for the wicked (Israel) for the shedding of innocent blood.

- **Food for thought:**

- The coming of the Lord for the salvation of Israel in Romans 11:26 is the coming of the Lord predicted in Isaiah 59.
- The coming of the Lord of Isaiah 59 would be the coming of the Lord in judgment of Israel for shedding innocent blood (59:3-7, 17-18).
- Jesus said in Matt. 23:31-36 that all the blood of all the martyrs would be avenged in the AD 70 judgment of Jerusalem.
- Therefore, the coming of the Lord of Romans 11:26-27 would be the coming of the Lord in judgment of Israel for shedding innocent blood in the AD 70 judgment of Jerusalem.

“Daniel 9:24-27:”

- Seventy Weeks Are Determined → To put away sin (v. 24).
- Death of Messiah (v. 26).
- Destruction of Jerusalem (vs. 24-27).
- The seventy weeks cannot be extended beyond the fall of Jerusalem in AD 70 by any serious consideration of the text.
- Death of Messiah did not postpone the countdown!
 - **Death of Messiah was to put away sin and make atonement.**
 - **Death of Messiah would be after the 69th week.**
 - **Therefore death of Messiah would be in the 70th week.**
- Notice that the fall of Jerusalem in Daniel climaxes the 70 weeks.
- There is a direct relationship between the death of Messiah and that destruction → as God had said He would judge Israel in the last days for shedding innocent blood.
- Isaiah 26:21 – The Lord shall come down and the earth shall disclose her blood– the day of Israel’s salvation and judgment of chapter 27 – the source of Paul’s doctrine in Romans 11!
 - **Food for thought:**
 - The coming of the Lord of Romans 11:26-27 would be for the taking away of Israel’s sin in Daniel 9:24-27.
 - The time of the putting away of Israel’s sin is confined to the seventy weeks of Daniel 9:24-27, 10:14, 12:1-9.
 - The seventy weeks of Daniel 9 is confined to, and ends no later than the fall of Jerusalem in AD 70.
 - Therefore, the coming of the Lord of Romans 11:26-27 to take away Israel’s sin, is confined to, and ended no later than the fall of Jerusalem in AD 70.

“Daniel 9 and the Blood of Jesus:”

- Daniel 9:26 posits the death of Messiah after the sixty ninth week.
- Daniel 9:27 describes the overwhelming flood of destruction in “the war” against the city and the people.
- This destruction should be seen as the time of the vindication of the blood of Messiah!
- God would avenge the blood of His Son!

“The Fall of Jerusalem and the Martyrs:”

- All three of the texts we have examined are the texts that underlie Romans 11 – they all predict the coming of the Lord for both the judgment and the salvation of Israel.
- Isaiah 27 – When YHWH would “*forget*” the people He created.
- Isaiah 59 – When God judged Israel for shedding blood.
- Daniel 9 – When Jerusalem was destroyed.
- Isaiah 27, 59, and Daniel 9 all posit that time of salvation as the time when the martyrs of God would be vindicated!
- When does the Bible say the time of the vindication of the martyrs would be?
- **(Read)** Matt. 23:29-36, “²⁹ Woe to you, scribes and Pharisees, hypocrites!... ³² Fill up, then, the measure of your fathers’ guilt... ³⁵ that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. ³⁶ Assuredly, I say to you, all these things will come upon this generation.”
- So, Romans 11:26 → Matthew 23:29-36 → Isaiah 26-27 → Daniel 9:24-27.

My Covenant with Them:

- Ezekiel 37:16-28; restoration of two families; new covenant; temple.
- Isaiah 49:5-6, 8 – day of salvation; covenant, restoration of “earth.”
- Isaiah 55:3-5 – sure mercies, covenant of peace.

Paul and Ezekiel 37:

- Ezekiel 37: spirit poured out (vs. 11-14); Israel united under messiah (vs. 16-25); new covenant (v. 26); tabernacle among men (vs. 27-28).
- 2 Corinthians 6:16 – “we (plural) are the temple of God, as it is written.”
- 2 Cor. 11:2 – “betrothed...**present**...chaste virgin...” Consistent marriage talk in OC/NC. (See Matt. 25:1 for parable)
- Eph. 5:24-27 – “...He might **present** her to Himself a glorious church, not having spot or wrinkle...” (Also see Col. 1:28 “...**present** every man perfect in Christ Jesus.”)
- Rev. 21:2-3 – “New Jerusalem...**bride**...tabernacle of God **with** men...dwell **with** them...” (Also see Rev. 21:9 “...bride, the Lamb’s wife.” Rev. 19:7 “...marriage of the Lamb...” Matt. 22:1-14 Marriage banquet)

Paul and Israel’s Salvation:

- Isaiah 49 → salvation of Israel (v. 6a) → salvation of Gentiles (v. 6b) → day of salvation / acceptable time (v. 8) → new covenant → restoration of the “earth.”
- Paul → 49:6 → fulfilled in Acts 13:46-48 – the light to the nations.
- Paul → 49:8 → fulfilled in 2 Corinthians 6:2 – the day of salvation.

- ARGUMENT:
 - In the day of salvation YHWY would save both houses of Israel, and “restore the earth.”
 - But, Paul said “now is the acceptable time, today is the day of salvation.”
 - Therefore, the time of the salvation of **both houses of Israel** (all Israel), and the time of the restoration of the earth was present right there in the 1st century (the true spiritual meaning of this).

When I Take Away Their Sin:

- The salvation of Israel would occur at the *Parousia*, when God would take away Israel’s sin.
- God would take away Israel’s sin by the end of the 70 weeks of Daniel 9 (9:24).
- The end of the 70 weeks was AD 70.
- Therefore, the salvation of Israel, when God took away her sin, would be in AD 70.
- How would YHWY take away Israel’s sin?
- Without repentance/obedience?
- Isaiah 4:4: “by the spirit of fire, and the spirit of judgment.”
- Salvation through judgment, not from judgment!!
- Isaiah 65:2-7, 11-15 → God says of Old Covenant Israel “I will number you for the sword, and you shall all bow down to the slaughter...I will slay you, and call My servants by another name;” → then the Lord does the new creation in vs. 17 → New Heavens and New Earth → The Old Covenant Mosaic animal sacrificial system way man had to come into relationship with God is gone → the new eternal covenant relationship through the shed blood of Jesus Christ is established forever → bringing man back into relationship with God through Christ in His church (Eph. 3:21)!

"²⁸ Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. ²⁹ For the gifts and the calling of God are irrevocable. ³⁰ For as you were once disobedient to God, yet have now obtained mercy through their disobedience, ³¹ even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. ³² For God has committed them all to disobedience, that He might have mercy on all. ³³ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! ³⁴ For who has known the mind of the LORD? Or who has become His counselor?" ³⁵ Or who has first given to Him and it shall be repaid to him?" (Isaiah 40:13; Jer.23:18; Job 41:11). ³⁶ For of Him and through Him and to Him are all things, to whom be glory forever. Amen." (Romans 11:28-36).

- C) Paul says that Jews and Gentiles are united in two things: (1) the disobedience of sin, and (2) the offer of the mercy of God to all who repent and believe in both groups. The wisdom and sovereignty of God's grace are shown by how His purposes are fulfilled. The disobedience of the Jews leads to God's mercy reaching the Gentiles. The mercy of God to the Gentiles leads to the reception of mercy by the Jews. They are all the same when it comes to God's plan of salvation. They all have sinned and He shows mercy on all of them. God's dealings with all believers in Christ (both Jews and Gentiles) shows much of Who He is. This includes His sovereign will ("of Him"), His sovereign work ("through Him"), and His sovereign glory ("to Him").

Overall Summary of Our Lesson:

We have shown the following:

- The “all Israel” to be saved was the “rest” of the remnant → and God said He would complete that work shortly – from Paul’s day. (Rom. 9:27-28)
- That the blindness of Israel was a longstanding and prophesied reality → that would result in judgment of Israel → and that judgment was near in the first century.
- That the fullness of the Gentiles was related to Paul’s ministry, thus, to be perfected/completed in his lifetime. (Rom. 11:13; Gal. 2:7; Col. 1:24-27)
- That the prophetic source of Romans 11 predicted the salvation of Israel at the time of the judgment of Israel for shedding innocent blood. (Isa. 22:10, 59:20f; Dan. 9:24-27)

Conclusion:

Jesus emphatically said that all of the blood of all the martyrs was to be avenged in the first century judgment of Old Covenant Jerusalem (Matt. 23:31-38), this means that:

- Every strand of evidence we have examined so far points us in one direction → it points us to the fact that the obsolete Old Covenant world was about to reach its much anticipated **end** → but that consummation included the **removal** of that **old world**.
- That was a bad news – good news reality.
- It is when Jesus said:
 - “These be the days of vengeance in which **all things that are written must be fulfilled.**” (Luke 21:22).
 - “... when you see these things begin to come to pass...know that your redemption draws nigh.” (Luke 21:28)