

## Concerning Romans 11:25-27

By Pastor Scott Markle

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### Debate Between Two Others

**1. First Contributor** – In Romans 11:26-27 Paul said, "There **shall come** out of Sion the Deliverer, and **shall turn** away ungodliness from Jacob: For this is my covenant unto them, when I **shall** take away their sins." Paul knew all about the cross and resurrection, but he is still looking for a Sion Deliverer. Paul said it had not happened, yet but it shall happen.

**2. Second Contributor** – In Romans 11:26-27 Paul was quoting Isaiah who, over 700 years before, wrote in the future tense concerning the Redeemer and the covenant. Paul used the same future tense because he was quoting; but of course the Redeemer has come, did come, as prophesied.

### My Commentary Concerning Romans 11:25-27

It is correct that the apostle Paul was quoting from Isaiah in Romans 11:26-27. It is correct that in his original prophetic utterance, Isaiah was employing the future tense to speak concerning an event that was yet future to him. It is correct that the apostle Paul was quoting the future tense verbs that Isaiah originally employed.

However, in Romans 11:26-27 the apostle Paul was not quoting Isaiah with regard to our Lord Jesus Christ's first coming to die on the cross and rise again from the dead. Rather, the apostle Paul was providing this quote from Isaiah as an Old Testament evidence for a statement that he had made at the beginning of Romans 11:26 under the inspiration of God the Holy Spirit concerning the children of Israel. That Holy Spirit inspired statement is as follows, "*And so all Israel shall be saved.*"

Now, when the apostle Paul made this Holy Spirit inspired statement concerning the salvation of "*all Israel*," he also employed a future tense verb ("*shall be saved*"). This statement ("*And so all Israel shall be saved.*") was **not** a quote from Isaiah; therefore, it referred to some event that would occur in the future from the apostle's declaration of the statement in the epistle to the Romans. Then the apostle made the quote from Isaiah as Old Testament Scriptural evidence for this statement concerning this event that would be future to that moment. Even so, the future tense verbs of the quotation from Isaiah were presented as being in union with the future tense verb of the statement concerning the salvation of "*all Israel*" in the future.

As such, all of these future tense verbs, both in the statement and in the quotation, were a reference to some event that would be future to the apostle's writing of the epistle to the Romans. Yet our Lord Jesus Christ's crucifixion and resurrection was already past tense at that point. Furthermore, the sending forth of the Holy Spirit on the Day of Pentecost was already past tense at that point. In fact, the entire first number of years of the church, wherein the church was comprised only of believing Israelites, was already past tense at that point. It would seem then that the apostle Paul, under the inspiration of God the Holy Spirit, could not have been speaking concerning any of those scenarios when he prophesied concerning an event wherein "*all Israel shall be saved.*"

What then is the contextual flow of thought in Romans 11:23-27 concerning this event? In Romans 11:23-24 the apostle presented his conclusion to a picture concerning a good olive tree, its natural branches, some of which had been “*broken off*,” and branches from a wild olive tree that had been “*grafted in*” to the good olive tree. Within that picture the natural branches that had been “*broken off*” represented unbelieving Israelites. Even so, with the conclusion of Romans 11:23-24, the apostle revealed that these “*broken off*” branches (these unbelieving Israelites) could be again “*grafted into their own olive tree*” if they would come to heart-faith in the Lord Jesus Christ as Savior.

Then in Romans 11:25-27 the apostle Paul revealed a Biblical mystery concerning the children of Israel, in order to warn believing Gentiles not to be wise in their own conceits against unbelieving Israelites. This Biblical mystery has three basic parts, as follows:

1. “*That blindness in part is happened to Israel.*” This report was presented by the apostle in the present tense. Therefore, this “*in part*” spiritual blindness had already begun for the children of Israel, and was a present reality for the children of Israel when the apostle wrote the epistle to the Romans. Now, it is important to notice that this spiritual blindness upon the children of Israel was not in total, but was only “*in part.*” This “*in part*” spiritual blindness still allows for a small remnant of the children of Israel to be saved through faith in the Lord Jesus Christ as Savior.
2. “*Until the fulness of the Gentiles be come in.*” This phrase indicates the length of time wherein the “*in part*” spiritual blindness would continue for the children of Israel. That “*in part*” spiritual blindness would continue for the children of Israel “*until*” the occurrence and “*coming in*” of that event which is described as “*the fulness of the Gentiles.*”
3. “*And so all Israel shall be saved.*” The “*and so*” of this statement indicates an event that would occur following the event of “*the fulness of the Gentiles.*” Even so, this statement is presented in direct contrast to the report concerning the “*in part*” spiritual blindness upon the children of Israel. In the first place, this contrast is revealed by the two contrasting phrases, “*in part . . . to Israel*” and “*all Israel.*” Whereas the first phrase concerns something that will be true only “*in part*” to the children of Israel, the second phrase concerns something that will be true for “*all*” of the children of Israel. In the second place, this contrast is revealed by the two contrasting phrases, “*blindness . . . has happened*” and “*shall be saved.*” Whereas the first phrase focusses upon a condition of spiritual blindness for the children of Israel, the second phrase focusses upon a condition of salvation for the children of Israel. It is also important to notice that the event described in this statement (“*And so all Israel shall be saved.*”) does not allow only for a small remnant to be saved, as in the case of the “*in part*” reality, but indicates that ***all*** of the children of Israel will be saved at whatever time this event would occur.

Now, as I have indicated above, the quotation from Isaiah in Romans 11:26-27 is presented as an Old Testament Scriptural evidence for this statement that “*all Israel shall be saved.*” This is signaled by the word “*as*” in the phrase, “*as it is written,*” that immediately follows the statement that “*all Israel shall be saved.*” Even so, the apostle Paul was guided by God the Holy Spirit to understand that the event about which Isaiah spoke was the same event as that about which he was prophesying concerning the salvation of “***all*** Israel.” Apparently in this event, the Deliverer, the Lord Jesus Christ, would “*come out of Sion*” in order to “*turn away ungodliness from Jacob,*”

and in that to “*turn away ungodliness*” from **all** of Jacob, since this is a supporting quote for the prophetic utterance that “*all Israel shall be saved.*” Yet had not the Deliverer, the Lord Jesus Christ, already come once. Certainly, he had; therefore, this prophetic utterance must be a reference to the Deliverer, the Lord Jesus Christ, coming again.

With our Lord Jesus Christ’s first coming, spiritual darkness has fallen upon Israel “*in part,*” such that only a small remnant shall be saved. Furthermore, with our Lord Jesus Christ’s first coming, the gospel opportunity has been opened wide unto the Gentiles; and this reality shall continue “*until the fulness of the Gentiles be come in.*” However, when the event of “*the fulness of the Gentiles*” occurs, then shall follow the event wherein “*all Israel shall be saved,*” that is – the event of our Lord Jesus Christ’s Second Coming wherein He will turn ungodliness completely and totally from “*all Israel.*” Yea, then shall come the event wherein God the Father will fulfill His covenant with the children of Israel by which He has promised “*to take away their sins,*” completely and totally from all of them at that time.

Indeed, “*the gifts and calling of God are without repentance.*” What He has promised unto the children of Israel in His covenants with them as recorded in the Old Testament, He shall certainly fulfill. Yea, this He will do because He is by great, good, gracious, and glorious nature the ever true and faithful Lord God! Amen, and AMEN!!!

## Dispute #1

Quoted from Pastor Scott Markle:

However, in Romans 11:26-27 the apostle Paul was not quoting Isaiah with regard to our Lord Jesus Christ’s first coming to die on the cross and rise again from the dead. Rather, the apostle Paul was providing this quote from Isaiah as an Old Testament evidence for a statement that he had made at the beginning of Romans 11:26 under the inspiration of God the Holy Spirit concerning the children of Israel. That Holy Spirit inspired statement is as follows, “*And so all Israel shall be saved.*”

Not necessarily. His Scripture quotes were to prove his previous assertions regarding:

1. The failure of Israel after the flesh, apart from an elect remnant, to believe the Messiah. (See Romans 11:1-6)
2. Questions about God apparently failing to keep his covenant promises. (See Romans 9:1-5)
3. Gentiles being included in the (covenant) promises to Israel as "my people."
4. Who is a true Jew, and who is "all Israel"? (See Romans 2:28-29 & Romans 9:1-12)

He has made it very clear that Gospel-believing Gentiles are more truly Jews than unbelieving Jews (e.g. Romans 3:21-31), so that the promises to the Patriarchs include all who believe in Jesus Christ. (See Romans 8:1-4; Galatians 3:26-29; Philippians 3:1-3)

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Now, when the apostle Paul made this Holy Spirit inspired statement concerning the salvation of “*all Israel*,” he also employed a future tense verb (“*shall be saved*”). This statement (“*And so all Israel shall be saved.*”) was **not** a quote from Isaiah; therefore, it referred to some event that would occur in the future from the apostle’s declaration of the statement in the epistle to the Romans. Then the apostle made the quote from Isaiah as Old Testament Scriptural evidence for this statement concerning this event that would be future to that moment. Even so, the future tense verbs of the quotation from Isaiah were presented as being in union with the future tense verb of the statement concerning the salvation of “*all Israel*” in the future.

So, who comprise “all Israel;” and how will all Israel be saved? Notice that the key expression is: “*And so all Israel shall be saved.*” That expression, “*And so...*,” relates to what has gone before, rather than what follows. The following quotations are to substantiate what Paul has been teaching, rather than to initiate a new prophecy.

All Israel (whoever) is saved when they believe (“... *abide not still in unbelief*”). Actually Paul makes an extraordinary statement:

Romans 11:25-27 – “*For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 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: for this is my covenant unto them, when I shall take away their sins.*”

Let’s look at the grammar. “*And so*” indicates the procedure previously described - salvation by faith in the Lord Jesus Christ.

The mystery is the blindness of ethnic Israel resulting in the salvation of the Gentiles. We would expect, once “*the fulness of the Gentiles be come in*,” Paul to write, “*And THEN all Israel shall be saved*,” so we tend to read what follows as a further prophecy, rather than an explanation. Paul has previously explained:

Romans 11:11-12 – “*I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?*”

Israel can expect a fullness, as well as the Gentiles, but is that fullness actually prophesied, or hypothetical? A possible meaning is that there will be a great Jewish revival before Jesus returns, resulting in great Gospel activity towards the Gentiles – the fullness of both. We know that the Jewish persecution of the believing Jews resulted in the spread of the Gospel by the scattered Jews, first to other Jews, then to Gentiles. (See Acts 11:18-21) Many thousands of Jews believed, as recorded in Acts, so that the church comprised large numbers of Jews (including priests) before Gentiles began to be added. They ceased to be identified as “Jews” or “Israel” but became “Christians.” The fall of the Jews was partial, and we are still waiting for the fullness of the Gentiles.

Quoted from Pastor Scott Markle

As such, all of these future tense verbs, both in the statement and in the quotation, were a reference to some event that would be future to the apostle's writing of the epistle to the Romans. Yet our Lord Jesus Christ's crucifixion and resurrection was already past tense at that point. Furthermore, the sending forth of the Holy Spirit on the Day of Pentecost was already past tense at that point. In fact, the entire first number of years of the church, wherein the church was comprised only of believing Israelites, was already past tense at that point. It would seem then that the apostle Paul, under the inspiration of God the Holy Spirit, could not have been speaking concerning any of those scenarios when he prophesied concerning an event wherein "*all Israel shall be saved.*"

Reading Isaiah 59, it is a clear prophecy of the coming of Messiah - Jesus as recorded in the Gospels. He did confirm the covenant and take away the sins of all who repented. The Jews continued to persecute Christians until the destruction. Whether Jewish persecution of Christians was significant after AD 70, so that in effect their enmity ceased, I don't know. Certainly all Israel shall be saved; and to date 60 generations of believing Jews and Gentiles have been saved so "all Israel" is indeed countless - as sand and stars. There is no specific prophecy for Israel after the flesh, except that they are saved when they believe.

He may not be speaking of past scenarios, but he is speaking of salvation; and of course the future has been running for nearly 2,000 years.

Quoted from Pastor Scott Markle

What then is the contextual flow of thought in Romans 11:23-27 concerning this event? In Romans 11:23-24 the apostle presented his conclusion to a picture concerning a good olive tree, its natural branches, some of which had been "*broken off*," and branches from a wild olive tree that had been "*grafted in*" to the good olive tree. Within that picture the natural branches that had been "*broken off*" represented unbelieving Israelites. Even so, with the conclusion of Romans 11:23-24, the apostle revealed that these "*broken off*" branches (these unbelieving Israelites) could be again "*grafted into their own olive tree*" if they would come to heart-faith in the Lord Jesus Christ as Savior.

Of course, all unrepentant sinners are "broken off;" and all repentant sinners "grafted in." Not necessarily en mass.

Quoted from Pastor Scott Markle

1. "*That blindness in part is happened to Israel.*" This report was presented by the apostle in the present tense. Therefore, this "*in part*" spiritual blindness had already begun for the children of Israel, and was a present reality for the children of Israel when the apostle wrote the epistle to the Romans. Now, it is important to notice that this spiritual blindness upon the children of Israel was not in total, but was only "*in part.*" This "*in part*" spiritual blindness still allows for a small remnant of the children of Israel to be saved through faith in the Lord Jesus Christ as Savior.

The remnant comprises many thousands, as recorded in Acts.

Quoted from Pastor Scott Markle

2. *“Until the fulness of the Gentiles be come in.”* This phrase indicates the length of time wherein the *“in part”* spiritual blindness would continue for the children of Israel. That *“in part”* spiritual blindness would continue for the children of Israel *“until”* the occurrence and *“coming in”* of that event which is described as *“the fulness of the Gentiles.”*

3. *“And so all Israel shall be saved.”* The *“and so”* of this statement indicates an event that would occur following the event of *“the fulness of the Gentiles.”* Even so, this statement is presented in direct contrast to the report concerning the *“in part”* spiritual blindness upon the children of Israel. In the first place, this contrast is revealed by the two contrasting phrases, *“in part . . . to Israel”* and *“all Israel.”* Whereas the first phrase concerns something that will be true only *“in part”* to the children of Israel, the second phrase concerns something that will be true for *“all”* of the children of Israel. In the second place, this contrast is revealed by the two contrasting phrases, *“blindness . . . has happened”* and *“shall be saved.”* Whereas the first phrase focusses upon a condition of spiritual blindness for the children of Israel, the second phrase focusses upon a condition of salvation for the children of Israel. It is also important to notice that the event described in this statement (*“And so all Israel shall be saved.”*) does not allow only for a small remnant to be saved, as in the case of the *“in part”* reality, but indicates that ***all*** of the children of Israel will be saved at whatever time this event would occur.

"And so" relates to what has gone before, rather than what will happen. Sadly, by your reasoning, "all Israel" excludes 60 generations over 2,000 years. We can understand Paul meaning by "all Israel" all those saved by faith under the old covenant period, together with all those saved through the new covenant in the Deliverer's blood, together, of course, with believing Gentiles.

Quoted from Pastor Scott Markle

Now, as I have indicated above, the quotation from Isaiah in Romans 11:26-27 is presented as an Old Testament Scriptural evidence for this statement that *“all Israel shall be saved.”* This is signaled by the word *“as”* in the phrase, *“as it is written,”* that immediately follows the statement that *“all Israel shall be saved.”* Even so, the apostle Paul was guided by God the Holy Spirit to understand that the event about which Isaiah spoke was the same event as that about which he was prophesying concerning the salvation of *“all Israel.”* Apparently in this event, the Deliverer, the Lord Jesus Christ, would *“come out of Sion”* in order to *“turn away ungodliness from Jacob,”* and in that to *“turn away ungodliness”* from ***all*** of Jacob, since this is a supporting quote for the prophetic utterance that *“all Israel shall be saved.”* Yet had not the Deliverer, the Lord Jesus Christ, already come once. Certainly, he had; therefore, this prophetic utterance must be a reference to the Deliverer, the Lord Jesus Christ, coming again.

When Jesus comes again, he will come from heaven. He came to Sion, was crucified outside the gate, rose from the dead, and met with his disciples in Sion with his Kingdom teaching and the great commission. (See Acts 1) We need not see a future event but a continuous process until Jesus returns.

Quoted from Pastor Scott Markle

With our Lord Jesus Christ's first coming, spiritual darkness has fallen upon Israel "*in part*," such that only a small remnant shall be saved. Furthermore, with our Lord Jesus Christ's first coming, the gospel opportunity has been opened wide unto the Gentiles; and this reality shall continue "*until the fulness of the Gentiles be come in*." However, when the event of "*the fulness of the Gentiles*" occurs, then shall follow the event wherein "*all Israel shall be saved*," that is – the event of our Lord Jesus Christ's Second Coming wherein He will turn ungodliness completely and totally from "*all Israel*." Yea, then shall come the event wherein God the Father will fulfill His covenant with the children of Israel by which He has promised "*to take away their sins*," completely and totally from all of them at that time.

The remnant wasn't small - it was many thousands. They don't need another covenant, but to repent and trust in the new covenant in Jesus' blood.

Quoted from Pastor Scott Markle

Indeed, "*the gifts and calling of God are without repentance*." What He has promised unto the children of Israel in His covenants with them as recorded in the Old Testament, He shall certainly fulfill. Yea, this He will do because He is by great, good, gracious, and glorious nature the ever true and faithful Lord God! Amen, and AMEN!!!

Indeed, all the glorious covenant promises will be gloriously fulfilled in the New Heaven and New Earth in a condition of perfect righteousness, for all those redeemed by Jesus' new covenant blood.

I do not see a prophecy of the wholesale conversion of ethnic Israel after Jesus returns. Now is the day of salvation. What I do see, as we read on in Romans is the inclusion of the Gentiles as prophesied. (See Acts 15)

## My Response #1

Please remember that Biblical truth is understood as we, being guided by God the Holy Spirit, come to discern the Holy Spirit inspired grammar and context for any given statement of God's Holy Word. This Holy Spirit inspired grammar and context is the straightforward meaning of God the Holy Spirit for the passage. Anything else is simply a *man*-ufactured idea.

Quoted from Pastor Scott Markle:

However, in Romans 11:26-27 the apostle Paul was not quoting Isaiah with regard to our Lord Jesus Christ's first coming to die on the cross and rise again from the dead. Rather, the apostle Paul was providing this quote from Isaiah as an Old Testament evidence for a statement that he had made at the beginning of Romans 11:26 under the inspiration of God the Holy Spirit concerning the children of Israel. That Holy Spirit inspired statement is as follows, "*And so all Israel shall be saved.*"

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Quoted from Disputer

Not necessarily. His Scripture quotes were to prove his previous assertions regarding:

1. The failure of Israel after the flesh, apart from an elect remnant, to believe the Messiah. (See Romans 11:1-6)
2. Questions about God apparently failing to keep his covenant promises. (See Romans 9:1-5)
3. Gentiles being included in the (covenant) promises to Israel as "my people."
4. Who is a true Jew, and who is "all Israel"? (See Romans 2:28-29 & Romans 9:1-12)

He has made it very clear that Gospel-believing Gentiles are more truly Jews than unbelieving Jews (e.g. Romans 3:21-31), so that the promises to the Patriarchs include all who believe in Jesus Christ. (See Romans 8:1-4; Galatians 3:26-29; Philippians 3:1-3)

Yes, *necessarily*. Grammatically, Romans 11:26-27 is a *single sentence* as inspired by God the Holy Spirit. The word "*as*" that is found in the midst of this *single sentence* begins the phrase, "*as it is written*," which in turn introduces the quotation from Isaiah that concludes this *single sentence*. Furthermore, this word "*as*" in this *single sentence* serves as a modifier for the statement with which this Holy Spirit inspired *single sentence* began -- "*And so all Israel shall be saved.*" As such, this word "*as*," the phrase that it begins ("*as it is written*"), and the quotation from Isaiah that it introduces all serve to provide Old Testament Scriptural evidence for that Holy Spirit inspired statement *in the same sentence*. Even so, the quotation from Isaiah found in Romans 11:26-27 is not at all provided in relation to the truths of Romans 9:1-12 or the truths of Romans 11:1-6, which are *whole paragraphs distant* from the quotation. The straightforward reading does not require us to jump from one grammatical sentence and paragraph to the context of a completely different and distant paragraph. The straightforward reading allows us to remain within the context of *the same sentence* and the same paragraph wherein the quotation is found.



Quoted from Pastor Scott Markle

Now, when the apostle Paul made this Holy Spirit inspired statement concerning the salvation of “*all Israel*,” he also employed a future tense verb (“*shall be saved*”). This statement (“*And so all Israel shall be saved.*”) was **not** a quote from Isaiah; therefore, it referred to some event that would occur in the future from the apostle’s declaration of the statement in the epistle to the Romans. Then the apostle made the quote from Isaiah as Old Testament Scriptural evidence for this statement concerning this event that would be future to that moment. Even so, the future tense verbs of the quotation from Isaiah were presented as being in union with the future tense verb of the statement concerning the salvation of “*all Israel*” in the future.

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Quoted from the Disputer

So, who comprise “all Israel;” and how will all Israel be saved? Notice that the key expression is: “*And so all Israel shall be saved.*” That expression, “*And so...*,” relates to what has gone before, rather than what follows. The following quotations are to substantiate what Paul has been teaching, rather than to initiate a new prophecy.

1. Who comprise “*all Israel*”? Israel = Israelites, the biological descendants of Jacob-Israel. All = every single one at the time period wherein the prophecy applies.
2. How will all Israel be saved? The same way that every sinner since Adam and Eve have ever been saved – through faith in the Lord God and His Savior.
3. Yes, the phrase, “*And so . . .*,” does relate to what has gone before, that is – to the truths of the verse that ***immediately*** precede it, Romans 11:25.
4. The following quotation from Isaiah is to substantiate what the apostle Paul stated under the inspiration of God the Holy Spirit at the beginning of ***that very same sentence*** (“*And so all Israel shall be saved*”), which is not at all the initiation of a “new” prophecy, but is a New Testament confirmation for the multitude of Old Testament prophecies that the Lord God had already made through His prophets unto the children of Israel.

Quoted from the Disputer

Let's look at the grammar. “*And so*” indicates the procedure previously described - salvation by faith in the Lord Jesus Christ.

Yes, let us look at the grammar. Yes, the phrase, “*And so . . .*,” refers back to the truths ***immediately*** previously described in the verse (and sentence) ***immediately*** previously presented (Romans 11:25) – “*that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*” This is **not** a statement about “salvation by faith in the Lord Jesus Christ.” Rather, this is a statement about the spiritual blindness “*in part*” that has happened and is now happening to the children of Israel. Such is the straightforward reading of the ***immediate*** context.

Quoted from the Disputer

The mystery is the blindness of ethnic Israel resulting in the salvation of the Gentiles.

The mystery is the blindness "in part" of ethnic Israel, "until *the fulness of the Gentiles be come in.*"

Quoted from the Disputer

We would expect, once "*the fulness of the Gentiles be come in,*" Paul to write, "And THEN all Israel shall be saved," so we tend to read what follows as a further prophecy, rather than an explanation.

No, we would only expect the apostle Paul to employ the adverb "then" if he is strictly presenting a sequence of events. However, if he is presenting the manner by which something is brought to pass or the reason for which something is brought to pass, then we would expect him to employ the adverb "so," which is just what he did under the inspiration of God the Holy Spirit. At the present time, spiritual blindness "*in part*" has happened and is happening to the children of Israel. That spiritual condition of blindness "*in part*" will continue "*until the fulness of the Gentiles be come in.*" However, when the event of "*the fulness of the Gentiles*" comes in, then the spiritual blindness "*in part*" that has happened and is happening to the children of Israel will be removed. "*And so,*" through the very means and for the very reason that this spiritual blindness "*in part*" has been removed, "*all Israel shall be saved.*" In fact, since the adverb "so" indicates the means or reason for something to come to pass, by definition it requires a sequence of events. First, the means or reason must happen (that is – "*the fulness of the Gentiles*" must "*come in*"), **then** the result can occur (that is – "*And so all Israel shall be saved.*"). As such, the phrase, "*And so . . .*," does not indicate an explanation at all. Rather, it indicates **a resulting event**.

Quoted from the Disputer

Paul has previously explained:

Romans 11:11-12 – "*I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?*"

Israel can expect a fullness, as well as the Gentiles, but is that fullness actually prophesied, or hypothetical?

Yes, the children of Israel certainly can expect "a fullness," as per the statement – "*And so all Israel shall be saved.*" That word "*all*" certainly does communicate "a fullness."

Quoted from the Disputer

A possible meaning is that there will be a great Jewish revival before Jesus returns, resulting in great Gospel activity towards the Gentiles – the fullness of both. We know that the Jewish persecution of the believing Jews resulted in the spread of the Gospel by the scattered Jews, first to other Jews, then to Gentiles. (See Acts 11:18-21) Many thousands of Jews believed, as recorded in Acts, so that the church comprised large numbers of Jews (including priests) before Gentiles began to be added. They ceased to be identified as "Jews" or "Israel" but became "Christians." The fall of the Jews was partial, and we are still waiting for the fullness of the Gentiles.

No, "a great Jewish revival," such that they engage in a "great Gospel activity toward the Gentiles," so that there might be a "fullness of both" at the same time, *is not at all Biblically possible*. The children of Israel cannot have "a fullness" until the spiritual blindness "*in part*" is removed from them. That spiritual blindness "*in part*" will not be removed from them "*until*" after "*the fulness of the Gentiles be come in.*" Only then can "a fullness" happen for the children of Israel, even as the prophetic utterance will be fulfilled that "*all Israel shall be saved.*" This is the straightforward truth of Romans 11:25-26 just as God the Holy Spirit inspired it.

Quoted from Pastor Scott Markle

As such, all of these future tense verbs, both in the statement and in the quotation, were a reference to some event that would be future to the apostle's writing of the epistle to the Romans. Yet our Lord Jesus Christ's crucifixion and resurrection was already past tense at that point. Furthermore, the sending forth of the Holy Spirit on the Day of Pentecost was already past tense at that point. In fact, the entire first number of years of the church, wherein the church was comprised only of believing Israelites, was already past tense at that point. It would seem then that the apostle Paul, under the inspiration of God the Holy Spirit, could not have been speaking concerning any of those scenarios when he prophesied concerning an event wherein "*all Israel shall be saved.*"

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Reading Isaiah 59, it is a clear prophecy of the coming of Messiah - Jesus as recorded in the Gospels. He did confirm the covenant and take away the sins of all who repented. The Jews continued to persecute Christians until the destruction. Whether Jewish persecution of Christians was significant after AD 70, so that in effect their enmity ceased, I don't know. Certainly all Israel shall be saved; and to date 60 generations of believing Jews and Gentiles have been saved so "all Israel" is indeed countless - as sand and stars. There is no specific prophecy for Israel after the flesh, except that they are saved when they believe. He may not be speaking of past scenarios, but he is speaking of salvation; and of course the future has been running for nearly 2,000 years.

There most certainly is specific prophecy "for Israel after the flesh," declared a multiple number of times in the Old Testament Scriptures and confirmed in Romans 11:26 – "*And so all Israel shall be saved.*" This is God's Own Word on the matter. Furthermore, when the apostle Paul delivered this prophetic utterance in Romans 11:26, the first coming of the Lord Jesus Christ was

years in the past. Yet the apostle Paul made this statement under the inspiration of God the Holy Spirit *in the future tense*. The apostle delivered this prophetic utterance concerning the future for "all Israel" after first revealing under the inspiration of God the Holy Spirit *in the present tense* (with a present perfect tense verb) the reality that spiritual "***blindness in part is happened to Israel.***" In addition, the apostle revealed under the inspiration of God the Holy Spirit that this spiritual blindness "*in part*" upon Israel would continue "until *the fulness of the Gentiles be come in.*" Each of these statement, as given by the inspiration of God the Holy Spirit Himself, indicate time periods and time sequences. So then, has "*the fulness of the Gentiles*" yet "*come in*"? If it has not, then the blindness "*in part*" is ***still even now happening*** to Israel. Furthermore, if it has not, then we ***are still awaiting the fulfillment of the Biblical prophecy*** that "*all Israel shall*" yet "*be saved.*"

Quoted from Pastor Scott Markle

1. "*That blindness in part is happened to Israel.*" This report was presented by the apostle in the present tense. Therefore, this "*in part*" spiritual blindness had already begun for the children of Israel, and was a present reality for the children of Israel when the apostle wrote the epistle to the Romans. Now, it is important to notice that this spiritual blindness upon the children of Israel was not in total, but was only "*in part.*" This "*in part*" spiritual blindness still allows for a small remnant of the children of Israel to be saved through faith in the Lord Jesus Christ as Savior.
2. "*Until the fulness of the Gentiles be come in.*" This phrase indicates the length of time wherein the "*in part*" spiritual blindness would continue for the children of Israel. That "*in part*" spiritual blindness would continue for the children of Israel "*until*" the occurrence and "coming in" of that event which is described as "*the fulness of the Gentiles.*"
3. "*And so all Israel shall be saved.*" The "*and so*" of this statement indicates an event that would occur following the event of "*the fulness of the Gentiles.*" Even so, this statement is presented in direct contrast to the report concerning the "*in part*" spiritual blindness upon the children of Israel. In the first place, this contrast is revealed by the two contrasting phrases, "*in part . . . to Israel*" and "*all Israel.*" Whereas the first phrase concerns something that will be true only "*in part*" to the children of Israel, the second phrase concerns something that will be true for "*all*" of the children of Israel. In the second place, this contrast is revealed by the two contrasting phrases, "*blindness . . . has happened*" and "*shall be saved.*" Whereas the first phrase focusses upon a condition of spiritual blindness for the children of Israel, the second phrase focusses upon a condition of salvation for the children of Israel. It is also important to notice that the event described in this statement ("*And so all Israel shall be saved.*") does not allow only for a small remnant to be saved, as in the case of the "*in part*" reality, but indicates that ***all*** of the children of Israel will be saved at whatever time this event would occur.

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Quoted from the Disputer

"And so" relates to what has gone before, rather than what will happen. Sadly, by your reasoning, "all Israel" excludes 60 generations over 2,000 years. We can understand Paul meaning by "all Israel" all those saved by faith under the old covenant period, together with all those saved through the new covenant in the Deliverer's blood, together, of course, with believing Gentiles.

Indeed, as I have communicated above, the phrase, "*And so . . .*" does relate to the truths that come immediately before it in Romans 11:25; and it reveals a result that will follow after those things are completed – "*And so all Israel shall be saved.*" It is not by my reasoning. The Lord God of heaven and earth Himself has caused "*blindness in part*" to be happening unto and upon the children of Israel. I myself have had no say in the matter whatsoever at all. The Lord God did not ask for my opinion. He has done and shall continue to do whatsoever He has willed and does will to do. I am simply communicating that which He Himself has reported in His Holy Word that He has done and is doing.

Furthermore, you can only understand the apostle Paul to mean what you have stated above if you view the Biblical definition (or, even the New Testament definition) for the word "Israel" to be "believing Israelites." However, if you do view the definition of the word "Israel" as such, then I would ask – Does it mean this in every case wherein we find it within the Holy Scriptures (or, even just in the New Testament)?

Quoted from Pastor Scott Markle

Now, as I have indicated above, the quotation from Isaiah in Romans 11:26-27 is presented as an Old Testament Scriptural evidence for this statement that "*all Israel shall be saved.*" This is signaled by the word "*as*" in the phrase, "*as it is written,*" that immediate follows the statement that "*all Israel shall be saved.*" Even so, the apostle Paul was guided by God the Holy Spirit to understand that the event about which Isaiah spoke was the same event as that about which he was prophesying concerning the salvation of "*all Israel.*" Apparently in this event, the Deliverer, the Lord Jesus Christ, would "*come out of Sion*" in order to "*turn away ungodliness from Jacob,*" and in that to "*turn away ungodliness*" from *all* of Jacob, since this is a supporting quote for the prophetic utterance that "*all Israel shall be saved.*" Yet had not the Deliverer, the Lord Jesus Christ, already come once. Certainly, he had; therefore, this prophetic utterance must be a reference to the Deliverer, the Lord Jesus Christ, coming again.

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Quoted from the Disputer

When Jesus comes again, he will come from heaven. He came to Sion, was crucified outside the gate, rose from the dead, and met with his disciples in Sion with his Kingdom teaching and the great commission. (See Acts 1) We need not see a future event but a continuous process until Jesus returns.

When our Lord Jesus Christ comes again, He will indeed come out from Heaven unto Zion. Furthermore, He will send forth from Zion unto the uttermost parts of the earth in order to call every single one of the children of Israel that are alive at that time back unto their land, as per the Old Testament prophecies of the Lord God's new covenant unto them.

If we desire to accept God's Own Word on the matter, we most certainly do need to look for a future event, as per the Holy Spirit inspired time elements that we find in Romans 11:25-27 – (1) "*. . . is happened . . .*," (2) "*until . . .*," (3) "*And so . . . shall be . . .*"

Quoted from Pastor Scott Markle

With our Lord Jesus Christ's first coming, spiritual darkness has fallen upon Israel "*in part*," such that only a small remnant shall be saved. Furthermore, with our Lord Jesus Christ's first coming, the gospel opportunity has been opened wide unto the Gentiles; and this reality shall continue "*until the fulness of the Gentiles be come in*." However, when the event of "*the fulness of the Gentiles*" occurs, then shall follow the event wherein "*all Israel shall be saved*," that is – the event of our Lord Jesus Christ's Second Coming wherein He will turn ungodliness completely and totally from "*all Israel*." Yea, then shall come the event wherein God the Father will fulfill His covenant with the children of Israel by which He has promised "*to take away their sins*," completely and totally from all of them at that time.

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Quoted from the Disputer

The remnant was't small - it was many thousands. They don't need another covenant, but to repent and trust in the new covenant in Jesus' blood.

The remnant is "small" when compared to the size of the whole, since the size of the whole is "*as the sand of the sea*" and "*as the stars of heaven*." Thousands is a fairly small number when compared to millions upon millions.

Quoted from Pastor Scott Markle

Indeed, "*the gifts and calling of God are without repentance*." What He has promised unto the children of Israel in His covenants with them as recorded in the Old Testament, He shall certainly fulfill. Yea, this He will do because He is by great, good, gracious, and glorious nature the ever true and faithful Lord God! Amen, and AMEN!!!

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Quoted from the Disputer

Indeed, all the glorious covenant promises will be gloriously fulfilled in the New Heaven and New Earth in a condition of perfect righteousness, for all those redeemed by Jesus' new covenant blood.

I do not see a prophecy of the wholesale conversion of ethnic Israel after Jesus returns. Now is the day of salvation. What I do see, as we read on in Romans is the inclusion of the Gentiles as prophesied. (See Acts 15)

That is too bad, since God the Holy Spirit inspired the prophetic utterance that "**all Israel shall be saved**." It seems like God the Holy Spirit sees "the wholesale conversion of ethnic Israel after Jesus returns." Indeed, "*there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins*."

## Dispute #2

Quoted from the Disputer

"And so" relates to what has gone before, rather than what will happen. Sadly, by your reasoning, "all Israel" excludes 60 generations over 2,000 years. We can understand Paul meaning by "all Israel" all those saved by faith under the old covenant period, together with all those saved through the new covenant in the Deliverer's blood, together, of course, with believing Gentiles.

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Quoted from Pastor Scott Markle

Furthermore, you can only understand the apostle Paul to mean what you have stated above if you view the Biblical definition (or, even the New Testament definition) for the word "Israel" to be "believing Israelites." However, if you do view the definition of the word "Israel" as such, then I would ask – Does it mean this in every case wherein we find it within the Holy Scriptures (or, even just in the New Testament)?

If “*all Israel shall be saved*,” then we need a Biblical definition of "all Israel" that makes the prophetic statement true. It cannot mean all the physical descendants of Israel. It must mean what I have stated above, that is – that the Covenant promises to Israel are appropriated only by true believers, not by unbelievers, however much they claim descent from Abraham through Israel. John had harsh words for such (Matthew 3:7-12), while Jesus dismissed them as children of the devil (John 8:31-47).

Moses warned the people of Israel of the consequences of not harkening to the Prophet (Messiah) in words that Peter took up to warn his hearers. (See Deuteronomy 18:18-19; Acts 3:22-23)

*“And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.”*

Clearly such are *not my people*. Read on in Acts, where after “*the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith*,” the unbelievers accused Stephen; and by the Holy Spirit he declares them of being "uncircumcised." The old covenant is FINISHED. We have a new covenant in Jesus' blood.

You can read in John 4 what Jesus said to the Samaritan woman about Jerusalem centred temple worship.

You can read in Galatians the value of Jewish physical circumcision:

*Galatians 5:1-6 – “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is*

*circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."*

In Philippians, Paul has some strong words against the Jewish enemies of the Gospel:

*Phil. 3:1-3 – "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."*

It seems there was no synagogue in Philippi, and the church there comprised of Greeks; so Paul could not be addressing them as Jews (Acts 16). Yet even there the Jews had to be warned against. Paul called circumcision done in unbelief "concision." True circumcision is spiritual, of the heart, NOT physical. Paul's words are reminiscent of Jesus' words to the Samaritan:

*John 4:21-24 – "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."*

Jesus, writing in Revelation 3:9 warns, *"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie..."*

It is certainly true that *"all Israel shall be saved"* but that does not include those who claim to be Israel yet reject the LORD Jesus Christ. It can only mean all and only believers in Jesus, together with old covenant believers. There is NO other name. (See Acts 4:12)

There are, of course many references to Israel as a nation, and promises to them and rebukes for unbelief, but true faith is essential to be saved members of "all Israel." Context will make the Scriptural intention clear.



## My Response #2

Quoted from the Disputer

If "*all Israel shall be saved*," then we need a Biblical definition of "all Israel" that makes the prophetic statement true. It cannot mean all the physical descendants of Israel.

1. The prophetic utterance concerning "*all Israel*" in Romans 11:26-27 cannot refer to the Isrealite believers of the Old Testament time because that prophetic utterance is presented *in the future tense* to the apostle Paul's time, whereas the Isrealite believers of the Old Testament were *in the past tense* to the apostle Paul's time.
2. The prophetic utterance concerning "*all Israel*" in Romans 11:26-27 cannot refer to the Israelite believers of this time of the New Testament church because this time is in the present tense wherein spiritual "*blindness in part is happened to Israel*," as per Romans 11:25. Such Israelite believers of this time of the New Testament church would comprise *the other part* upon whom spiritual blindness has not happened.
3. The prophetic utterance concerning "*all Israel*" in Romans 11:26-27 cannot refer to Gentile believers of any time because the term "*Israel*" is never made equivalent in God's Word to Gentiles.
4. The prophetic utterance concerning "*all Israel*" in Romans 11:26-27 **can** refer to every single physical descendant of Jacob-Israel that will be alive on the whole earth at the future time wherein the fulfillment of this future prophetic event will occur, if in fact every single physical descendant of Jacob-Israel that is alive on the whole earth at that time places heart-faith in the Lord Jesus Christ as Savior.

Now, since God the Holy Spirit inspired the future tense helping verb "*shall be*," I will believe that this will be a future event. And since God the Holy Spirit inspired the noun "*Israel*," I will believe that this refers to the physical descendants of Jacob-Israel. And since God the Holy Spirit inspired the adjective "*all*" as a modifier for the noun "*Israel*," I will believe that this future event will occur in relation to every single physical descendant of Jacob-Israel who is alive at that time. And since God the Holy Spirit inspired the full future tense verb "*shall be saved*," I will believe that every single physical descendant of Jacob-Israel who is alive at that time will be saved through the only Biblical means for eternal salvation, through heart-faith in the Lord Jesus Christ as Savior. And so (a phrase that indicates a resulting conclusion from that which has come before it), I will also believe that every single physical descendant of Jacob-Israel who is alive at that time will come to heart-faith in the Lord Jesus Christ as Savior, which belief on my part is in perfect unity with the Old Testament prophecies concerning the Lord God's new covenant unto the children of Israel. And so also, I will believe that the prophetic utterance of Romans 11:26-27 is a New Testament confirmation for those Old Testament prophecies concerning the Lord God's new covenant promises (including the physical land promises) unto the children of Israel, which new covenant has not yet been fulfilled unto the children of Israel, but shall yet be fulfilled unto them.

(Note: Although we are now in the time of New Covenant blessings in relation to the church, such that any individual sinner, whether Israelite or Gentile, experiences the gift of the indwelling Holy Spirit through faith in the Lord Jesus Christ as Savior, the full new covenant promise *unto the children of Israel themselves* has not yet been engaged or fulfilled. As a people group they are now in a time of spiritual darkness *"in part;"* they are not in their time of full new covenant promise. However, that time of new covenant fullness for them is yet to come when our Lord Jesus Christ returns in His Second Coming, wherein *"all Israel"* at that time shall be gathered unto Him and unto their land from wherever they are scattered throughout the whole earth, wherein *"all Israel"* at that time shall experience eternal salvation and complete conversion, and wherein *"all Israel"* at that time shall experience and enjoy the full possession and blessings of their promised land. *"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: for this is my covenant unto them, when I shall take away their sins."*)

### Dispute #3

Brother Scott,

It would be more convincing if you responded to what I wrote, with proper consideration of the Scriptures quoted.

### My Response #3

From my perspective, there was no need for me to deal with the various passages that you presented since none of them were in the immediate context of Romans 11:25-27. Furthermore, all of those passages that you presented were based upon your premise, which was as follows:

"If '*all Israel shall be saved*,' then we need a Biblical definition of 'all Israel' that makes the prophetic statement true. It cannot mean all the physical descendants of Israel. It must mean what I have stated above, that is – that the Covenant promises to Israel are appropriated only by true believers, not by unbelievers, however much they claim descent from Abraham through Israel."

Basically, your premise was that an alternate definition for the phrase "all Israel" in Romans 11:26 was needed because the natural definition could not be legitimate within this context. Therefore, it was only necessary for me to focus my argument against your premise (and not upon the various passages that you based upon it) by demonstrating that the natural definition for the phrase "all Israel" certainly can and does have legitimacy within the context of Romans 11:25-27. As such, the issue was not over your alternate definition itself. Rather, the issue was over whether an alternate definition *was even necessary at all*. By undercutting your foundational premise, I cause all of the arguments and/or passages that you built upon it to become irrelevant.