

Does Roman 6:26 teach that Jesus Christ is coming back to earth to save all the Jews?

Thank you for asking about Romans 11:26:

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

"The deliverer will come from Zion;  
he will turn godlessness away from Jacob.

27 And this is my covenant with them  
when I take away their sins."

Paul finished the 11 chapter with a sentiment that I hold:

33 Oh, the depth of the riches of the wisdom and knowledge of God!

How unsearchable his judgments,  
and his paths beyond tracing out!

34 "Who has known the mind of the Lord? Rom 11:33-34a.

God will have whatever judgments and paths he chooses. Who are we to say what his mind is? Or what he will do? We can only study the scriptures and work hard to understand.

## The Context of Romans 11:26

In the context of verse 26, I believe that the Bible teaches that all Israel is under the same constraints as Paul, the rest of the Jews and the Gentiles – past, present, and future.

There is nothing special awaiting the Jews as a nation. This passage and those of the immediate context teach that God treats the Jews and Gentiles exactly alike in respect to opportunity and requirement to obey the gospel.

The question is *when* was Israel saved. I believe this passage teaches that it was

- *when the deliverer came* (Matt 21:5: "Say to the Daughter of Zion, 'See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey.'");
- *when Christ sealed his covenant with his blood* (Matt 26:28: "This is my blood of the covenant, which is poured out for many for the forgiveness of sins.);
- *and when he died to take away their sins* (Rom 6:22-23: "But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life. 23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."). Peter is even more emphatic about the permanent nature of this plan of God (1 Peter 3:18 "For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit.").

While the nation of Israel rejected Christ, the Lord and King, individual Jews heard the word and called on the name of the Lord just as did the Gentiles. Isaiah had prophesied in Isaiah 59:20:

20 "The Redeemer will come to Zion,  
to those in Jacob who repent of their sins,"  
declares the LORD.

Christ confirmed that repentance and the forgiveness of sins would be preached in Luke 24:46-48: "This is what is written: The Christ will suffer and rise from the dead on the third day, 47 and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem." The same message was to be preached to all nations – Jew and Gentile. In Acts 2:5, we are told, "Now there were staying in Jerusalem God-fearing Jews from every nation under heaven." When Peter preached, he

quoted the prophet Joel in Acts 2:21: "And everyone who calls on the name of the Lord will be saved." When these devout Jews heard this, they were cut to the heart and asked what they should do. Peter's answer is the truth for Jews and Gentiles for all time. Acts 2:37-38

37 When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?"

38 Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

Peter began at the same quotation from Joel as did Paul in Romans 10 where the context of Romans 11:26 begins. Not only do both passages begin with Joel 2:32, but they both address Jew and Gentile alike. Peter said in Acts 2:39, "The promise is for you and your children and for all who are far off — for all whom the Lord our God will call." Paul began his discussion in Romans 10:8 and continued through 11:32. The opening statement made by Paul is summarized in verse 12, which is highlighted:

The word is near you; it is in your mouth and in your heart," that is, the word of faith we are proclaiming: 9 That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. 10 For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. **11 As the Scripture says, "Anyone who trusts in him will never be put to shame." 12 For there is no difference between Jew and Gentile — the same Lord is Lord of all and richly blesses all who call on him, 13 for, "Everyone who calls on the name of the Lord will be saved. [Emphasis added]"**

The subject is *how* and *who* is justified and saved. The *who* is anyone who trusts and calls on him. In verse 13, this passage quotes Joel exactly as Peter did. The *how* follows in verses 14 and 15:

14 How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? 15 And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

The substance of what Paul, a Jew, teaches here is the same thing Ananias told Paul, himself, at the point of his conversion in Acts 22:16 "And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name."

Not all the Israelites accepted the good news (the gospel) in Romans 10:16-18:

16 But not all the Israelites accepted the good news. For Isaiah says, "Lord, who has believed our message?" 17 Consequently, faith comes from hearing the message, and the message is heard through the word of Christ. 18 But I ask: Did they not hear? Of course they did:

"Their voice has gone out into all the earth, their words to the ends of the world."

Did they hear the message? Of course they did. What then was the problem for Israel? They were disobedient.

21 But concerning Israel he says,

"All day long I have held out my hands to a disobedient and obstinate people."

Jew and Gentile alike, then, must hear the gospel of God's grace, believe the message, repent of sins, confess the Lord unto salvation, arise and be baptized and wash away their sins, calling on the name of the Lord and of course be faithful even to death (Revelation 2:10). Those of Israel who hear and do not are disobedient and obstinate.

In Romans 11:5, we learn of a remnant of the Jews chosen by grace: "So too, at the present time there is a remnant chosen by grace." This can only be the same grace of which Paul said in Titus 2:11-14:

11 For the grace of God that brings salvation has appeared to all men. 12 It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this

present age, 13 while we wait for the blessed hope – the glorious appearing of our great God and Savior, Jesus Christ, 14 who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

The Israel as a nation was not saved nor will it be, but only those who were elected by grace, just as the Gentiles, and called on the name of the Lord. Salvation comes to the elect and not to the nation state of Israel: “7 What then? What Israel sought so earnestly it did not obtain, but the elect did.” Romans 11:7. Of these lost Jews, David prophesied:

9 And David says:

"May their table become a snare and a trap, a stumbling block and a retribution for them. 10 May their eyes be darkened so they cannot see, and their backs be bent forever." Romans 11:9-10.

Paul then asks whether they fell beyond recovery. *Not at all* was his answer in verse 11. How can it be *forever* in verse 10 and be *not at all* at the same time? The answer comes in verse 13 where Paul says that that he hopes to arouse his fellow Jews and save some. Some is not all. Who are the saved of the Jews? Verse 15 teaches that they are those who accept the reconciliation of the world and life from the dead.

Jew and Gentile alike stand by faith and are broken off because of unbelief:

But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. 21 For if God did not spare the natural branches [Jews, my addition], he will not spare you either.

The *full number of Gentiles* in verse 25 must be all those who hear the word of truth, obey it, calling on the name of the Lord. The *all of Israel* in verse 26 are those Jews who hear the word of truth, obey it, calling on the name of the Lord. The grace of God has appeared to all men. From the beginning, God chose us to be saved and called us through the gospel. We, too, as the Jews and Gentiles, can be broken off because of unbelief:

13 But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. 14 He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ. 15 So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter. 2 Thessalonians 2:13-15.

## **The Nation State of Israel**

The Bible does not here teach the return of a physical and temporal nation state of Israel as a part of God's plan. Nor does the Bible ever teach that Jesus will step even on foot on the earth again. Jesus was emphatic in John 18:36: “36 Jesus said, ‘My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place.’” That spiritual kingdom exists now on earth and forever in heaven: “12 giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. 13 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, 14 in whom we have redemption, the forgiveness of sins.” Col 1:12-14. Clearly, those who believe and obey, calling on the name of the Lord are in the kingdom of the Son he loves. The passage is in the present tense. To the Hebrew Christians, the writer spoke in the present tense also, in Heb 12:28-29: “Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, 29 for our ‘God is a consuming fire.’” John in Rev 1:5-6 confirms this teaching by placing the kingdom in the past tense: “To him who loves us and has freed us from our sins by his blood, 6 and has made us to be a kingdom and priests to serve his God and Father – to him be glory and power for ever and ever! Amen.” Christ has glory and power as King now and forever: “Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth.” Rev 1:5. We are now a kingdom, and Christ is the Lord of Lords and King of Kings for ever and ever.

Christ was so raised King of Kings:

That power is like the working of his mighty strength, 20 which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, 21 far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. 22 And God placed all things under his feet and appointed him to be head over everything for the church, 23 which is his body, the fullness of him who fills everything in every way. Eph 1:19-23

## **The Spiritual War against the Spiritual Forces of Evil**

Neither does the Bible teach a future material physical battle for the nation of Israel. The war is a spiritual war being waged right now: "12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms." Eph 6:12-13.

God's chosen people are now all inclusive of those in this spiritual kingdom fighting this spiritual war:

11 Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.

12 Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. 13 Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. 14 And over all these virtues put on love, which binds them all together in perfect unity. Col 3:11-14.