

# REFUTING PM – PART 9 (ALL ISRAEL WILL BE SAVED)

## I. Understanding the PM Mindset:

- A. For the PM, the restoration of Israel (5-14-48) is the point in history which represents the beginning of the end of time.
1. That Israel would once again become a nation was predicted, they claim, by Jesus in **Matt. 24:32** (the fig tree).
  2. Such is not true.
    - (a) The parable is not about the rebirth of the nation, but contextually the parable is about the destruction of the nation of Israel in AD 70.
    - (b) Jesus in that text was reminding his disciples (those in that generation) to watch for the signs carefully so as to escape the siege and destruction of Jerusalem.
    - (c) The point is that those folks were to look for the signs that the destruction was near, just as a fruit picker looks for signs that indicate that fruit will be soon on the trees.
- B. Ever since this event occurred, they have announced that the rapture and the events to follow are fast approaching.
1. One of the events they claim will occur after the rapture and during the 7 year tribulation period is that all of fleshly Israel will turn to Christ.
    - (a) This is supposed to occur during the last 3 ½ years of the 7 years that are to occur following the rapture.
    - (b) “The Anti-Christ” has been exposed for who he really is.
      - (i) Temple worship is ceased.
      - (ii) All the living Jews will convert to Christ.
      - (iii) When Christ returns, the Jews will then be given the land promised to them long ago.
  2. Notice some quotes:
    - (a) ***“We are convinced that the Jews are the physical descendants of Israel and that they will, as a nation, turn to Christ (just before the second coming – as they view it - SP), and also that they will occupy the central place in the millennial age when Jesus Christ personally brings to this earth universal peace, prosperity, and justice” (Israel and the Nations in Prophecy 67).***
    - (b) ***“The nation of Israel will be converted to Jesus Christ and live for God’s glory in the millennium” (ibid 70).***

## II. How do they draw this conclusion?

- A. They assume the land promise to ancient Israel has not been fulfilled (it has as we have shown in a previous study).
- B. They assume the kingdom is physical not spiritual (we have seen it is a spiritual kingdom).
- C. They assume that all fleshly Israel will be saved (this is based upon a distorted view of a section of **Rom. 11**).
- D. They assume that there will be a literal millennial reign of Christ upon the earth (this is error as the kingdom is spiritual).
- E. They assume the converted Jews will have limelight in the millennial kingdom (this too is error as kingdom is spiritual).

## III. The text they twist: Rom. 11:25-26.

- A. What has gone before?
1. Paul has been talking about the gospel and physical Israel’s condition (back then) as lost since **10:1**. Notice **10:21**.
  2. Leading up to verses **25-26** here is what we find:
    - (a) God had not universally nor finally rejected Israel; nor were they all now rejecters of the gospel. There remained a remnant of true believers, as there was in the days of the prophet Elijah (**vs. 1-5**).
    - (b) Those in that remnant had embraced the gospel, and thus were saved by grace, not OT law-keeping (**vs. 6**).
    - (c) The majority of Israelites have blindly rejected the gospel just as was prophesied (**vs. 7-10**). (**Isa. 29:10; 6:9-10; cf. Matt.13:14-15; Acts 28:25-27**)

- (d) The majority of Jews did not intend to fall but did. Their rejection was the springboard for the spreading of the message of salvation to the Gentiles. Hopefully, this would wake the Jews up and cause them to also seek the blessings the Gentiles now experienced (**vs. 11-14**) (**cf. Acts 13:44-46; 18:4-6; 28:28**).
- (e) There is hope yet for the rebellious Jews to become a holy people (**vs. 15-16**).
- (f) The obedient Gentiles must not glory over the fallen Jews unbelief and rejection lest they suffer (**vs. 17-22**).
- (g) The Jews can still be blessed if they abide not in unbelief – it just takes obedience to the faith (**vs. 23-24**).

3. **Questions:**

- (a) Is there anything in any of this that would suggest Paul is discussing Israel after 1948 and after the rapture?
- (b) Is it not obvious that Paul is talking about people who are his contemporaries (**Rom.10:1-3**)?
- (c) Is it not obvious to see that Paul is talking about his countrymen then living and not making a prophetic statement about 1000's of years in the future?

4. **Vs. 25-26.**

(a) **PM View:**

- (i) The majority of national Jews will remain blinded until the fullness of the Gentiles come in (the gospel goes into all the world and everyone has the opportunity to obey – based on twisting of **Matt. 24:14**). Once this happens, the end (rapture) will come and then (within that 7 year time frame) all fleshly Jews will be saved.
- (ii) You really have to read into things to arrive at this.

(b) **Contextual View:**

- (i) **Vs. 25** – Paul is here stating, in different terms, the same truths he had already stated.
  - ◆ He had already stated that a “partial hardening” on behalf of fleshly Israel had taken place (**vs. 7-10**).
  - ◆ He had already said that the Jews’ rebellion opened the door for preaching to the Gentiles, which resulted in Gentiles being saved and in obtaining the blessing of God (**vs. 11-12**).
  - ◆ He had already told them not to glory in this (**vs. 17-22**).
  - ◆ He had already inferred that the blindness would not last forever (**vs.12, 6-17, 23-24**).
    1. There was still hope for all of Israel if they would be **obedient**.
    2. The obedience is, contextually, a must – thus the “all” of **vs. 26** is limited and the PM idea fails.
- (ii) **Vs. 26** – All Israel shall be saved.
  - ◆ Again, the “all” is limited to those who would be obedient (**vs. 23**).
  - ◆ This is not a reference to each and every person no matter what.
  - ◆ How shall they be saved?
    1. And so = In this manner; in the way that follows (per the original language – BDAG).
    2. How will they be saved?
      - a. By abiding not in unbelief (**vs. 23**) in the Deliverer.
      - b. i.e. accepting Jesus and the terms of the NT (**vs. 27; cf. Jer. 31:33**) which included the gospel (**vs. 28**).

5. The majority of the rest of the chapter is Paul expressing praise about God.

6. There is nothing whatsoever in this text that even hints at every single living Jew being converted just prior to the Lord’s return after the rapture. In fact, there is nothing in the text that looks immediately beyond the first century.

7. All this text is teaching is that ancient Israelites could be saved and have the same blessings as the Gentiles if they would obey God’s conditions.

IV. **Is there application for today?**

A. Yes, just not the application the PM camp speaks of.

B. The application point is that Jews today need to wake up and accept the Messiah their forefathers rejected.