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Ein Prediger muss nicht allein weiden, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen wehren, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren.

Luther

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie*, Art. 24

If the trumpet give an uncertain sound, who shall prepare himself to the battle? — 1 Cor. 14:8

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## **"All Israel Shall be Saved," Rom. 11:26<sup>1)</sup>**

"All Israel shall be saved." What do these words mean? The sentence must not be isolated from its context and given a meaning which collides with what precedes and follows. Paul's letters have had to submit to torture since Peter's days (2 Pet. 3:16). The history of the interpretation of our particular passage along with its setting illustrates such exegetical torture. Again and again Paul's words have been manhandled and wrested from their context.<sup>2)</sup>

Our passage is closely connected with a lengthy argument covering three chapters (9—11). Paul here continues the great theme of his letter, "God's Righteousness by Faith Alone," showing that in just this fact, that it is *by faith alone*, we have the explanation of what occurs with Israel and with the Gentiles. God's righteousness comes as promise (9:1-13) and as mercy (9:14-30) and is conveyed by the Gospel (chap. 10). Faith alone receives this righteousness. But, now, Israel as a nation, as a whole, in stubborn unbelief has rejected the promise, the mercy, the Gospel, and so has failed to obtain God's righteousness. The Gentiles, however, through faith have obtained it. This, in brief, is the substance of chapters 9 and 10.

In chapter 11 Paul underscores what he has already indicated,<sup>3)</sup> that what has been said applies to the Jewish people as a whole, but not as an absolute whole — there are exceptions, for a "rem-

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1) This paper was read to the Pastoral Conference of the South Wisconsin District and is submitted to the CONCORDIA THEOLOGICAL MONTHLY at the request of the brethren. The writer acknowledges especial obligations to the excellent treatment of the passage in Lenski's *Interpretation of Romans*.

2) For the history of the interpretation of Rom. 11:25, 26 consult Calov, *Biblia Illustrata*, ad 1.; Stoeckhardt, *Roemerbrief*, p. 533 ff.; Walther, *Lutheraner*, Vol. 13, 85 ff.

3) See chap. 9:8, 27, 29; 10:16.

nant" is left which is won to faith. Chapter 11 revolves about this remnant.

Chapter 9 began with the broken-hearted cry: "I could wish that I myself were *anathema* from Christ *in place of* (ὑπέρ) my brethren, my kinsmen according to the flesh," 9:3. He uses the preposition of substitution, which implies that his kinsmen according to the flesh, the Jewish nation, are anathema from Christ, that is, "cast out as accursed" from fellowship with Christ, delivered up to the judicial wrath of God.<sup>4)</sup> It is their own fault, because of their unbelief (9:25-33; 10:16-21). Chapter 10 closes with a quotation from Isaiah:<sup>5)</sup> "But as to Israel He saith, All the day long did I spread out My hands unto a disobedient and gainsaying people," v. 21. Then Paul continues (11:1): "Did God cast off His people?" and answers: "God forbid," pointing to himself as an Israelite who was not cast off. And so there are others. "God did not cast off His people whom He foreknew," v. 2. For even as God in the days of national apostasy in Elijah's time had left for Himself 7,000 men who bowed not the knee to Baal, "even so, then, at the present time also there is a remnant according to the election of grace (λείμμα κατ' ἐκλογὴν χάριτος)," v. 5. "What Israel seeks for, that he obtained not; but the election (ἡ ἐκλογή) obtained it, and the rest were hardened," v. 7. So, then, God's people in Israel have never been the whole mass, but the elected, the remnant.<sup>6)</sup> This agrees with what Paul said right at the beginning of his whole discussion, where he defined God's people (9:6-8): "They are not all Israel that are of Israel, neither, because they are Abraham's seed, are they all children; but, In Isaac shall thy seed be called. That is, it is not the children of the flesh that are children of God; but the children of promise are reckoned for a seed." What about "the rest"? They are anathema from Christ (9:3); they are a disobedient and gainsaying people (10:21), despisers of grace (11, 6-10). And so "the rest were hardened," 11:7.<sup>7)</sup>

This hardening of Israel began of old, but reached its terrible completion in the time of Jesus Christ and His apostles. There was a fatal crash-up against the Stone set up by God in Zion.<sup>8)</sup> As a result<sup>9)</sup> Israel fell, but so "salvation is come unto the Gentiles,"

4) Cf. G. Kittel, *Theol. Woerterbuch*, 1,356, sub ἀνάθεμα.

5) American Revised Version. As a rule, this version is adopted in the present paper.

6) Cf. 9:27 (ὑπόλειμμα) and 9:29 (σπέρμα).

7) Cf. v. 25. See also 2 Cor. 3:14 and 1 Thess. 2:16.

8) Ἐπταίσαν (11:11). The Stone (9:33).

9) V. 11 ἵνα πέσωσιν. "In a result (vide Robertson's *Grammar*, 998) as 3:19; 5:20, 21. The meaning: "You don't suppose that the only result of their crash-up is that they fell? On the contrary," etc.

v. 11.<sup>10)</sup> The result of this, in turn, is that the yet unconverted elect of Israel are provoked to jealousy; that is, they desire to get a share in the blessings which the Gentiles enjoy in the kingdom of Christ (vv. 11, 12). Therefore Paul in his ministry as the apostle of the Gentiles did not lose sight of Israel: "I glorify my ministry if by any means I may provoke to jealousy them that are my flesh and may save some of them," v. 13 f. Note well these "some." Paul has no hope for the salvation of all. Well might Paul glorify his ministry, for (v. 15, translated literally) "if the casting away of them reconciliation of the world, what the receiving but life from the dead?" That "receiving" went on in part through Paul's ministry; it goes on today; it goes on wherever and whenever "some" Jews are saved. The casting away of the hardened Jewish nation brought the reconciliation of God to the Gentile world through the coming of the Gospel to the Gentiles. That's the one side; the other is that whenever now a Jew, one of the elect remnant, is received into the Kingdom it is like "life from the dead." Conversion of Gentiles is that also (Eph. 2:5, 6), but it is eminently so in the case of conversions in a nation so conspicuously hardened and dead as the Jewish nation.<sup>11)</sup>

Throughout the chapter thus far has run an implied warning to Gentile readers against mistaken notions and false pride. To use Dr. F. Pieper's expression, "Paul, the official apostle of the Gentiles, becomes the advocate of Israel."<sup>12)</sup> Just as the Jews had falsely believed that the physical descent from Abraham guaranteed for them membership in God's people and superiority to the Gentiles in God's favor, — a notion that Paul has blasted throughout the letter, — so now after Israel's rejection and the Gentiles' acceptance the latter might reverse the error. The whole drift of the argument in this chapter assails the false assumption of Gentiles, fraught with so much danger to themselves, that now to be a Jew meant to be

10) Cf. Acts 13:46: "And Paul and Barnabas spake out boldly, and said, It was necessary that the Word of God should first be spoken to you. Seeing ye thrust it from you and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles."

11) The understanding of v. 15 has been made difficult by the insertion of verbs where Paul has none. Paul employs, as he often does, the verbless "presentative sentence." (See on this Josephine M. Burnham, Univ. of Kansas Publications, *Humanistic Studies*, Vo. VI, No. 4). The English versions insert the future tense: "What shall the receiving of them be but life from the dead?" This future tense is then made by many to refer to a "reception" or conversion of Israel at a distant future time, and the "life from the dead" is then taken to mean either "a glorious boom era of the Church of Christ Jesus" or the final resurrection of the dead, which is supposed to follow after that future conversion, even though the final resurrection is always called ἀνάστασις ἐκ νεκρῶν, never ζῶη ἐκ νεκρῶν.

12) *Christliche Dogmatik*, III, p. 598.

excluded from salvation. The warning is made explicit in the famous illustration taken from the unnatural process of grafting the branches of a wild olive-tree in the stock of a good olive-tree (v. 16-24) and then in a second passage, which forms the immediate context of the particular statement which we are trying to understand. The passage reads: "For I would not, brethren, have you ignorant of this mystery, lest you be wise in your own conceits, that a hardening in part hath befallen Israel until the fulness of the Gentiles be come in; and so *all Israel shall be saved.*" This rendering of the American Revised Version splendidly reproduces the Greek (Nestle's edition): Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτε ἐν ἑαυτοῖς φρόνιμοι, ὅτι πόρρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται.

The explanatory conjunction "for" (γὰρ) links this section to the preceding argument concerning the remnant (vv. 5, 7, 14) and to the warning to Gentiles running through the whole argument. Formally it unfolds the previous verse with its statement about the broken branches that God will graft back into their own olive-tree, telling us the *extent of time* during which this will be done.

The "brethren" addressed are Gentiles.<sup>13)</sup> Paul makes known to them a mystery which is to prevent unwarranted conclusions that they might form if they judged only on the basis of their own observation of the Jew over against the Gospel. A "mystery" is not necessarily something abstruse and difficult to understand. In pagan religion "mystery" was a technical term to denote a "secret" or "secret doctrine" known only to the initiated, which they were not at liberty to disclose. In New Testament usage, however, a mystery is "not a thing which *must* be secret. On the contrary, it is a secret which God wills to make known, and has charged His apostles to declare, to those who have ears to hear it."<sup>14)</sup> It will not be necessary to examine all the passages and study all the nuances of usage. But we do want to call attention to Eph. 3:3-6, where the *destined inclusion of the Gentiles* among the people of God is called a "mystery": "By revelation was made known unto me the mystery, as I wrote before in a few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs and fellow-members of the body and fellow-partakers of the promise in Christ

13) This is shown by the contrast with Jews and made absolutely clear in v. 28 and v. 30.

14) Moulton and Milligan, *Vocabulary of the Greek New Testament*, s. v., μυστήριον.

Jesus through the Gospel." In our Romans passage we have the parallel mystery that also Israel is included among God's people. The Church Universal, called in Gal. 6:16 "the Israel of God" and symbolized in our chapter by the picture of the "good olive-tree," thus includes Jews and Gentiles, and that to the end of time. Here is the second mystery in its classical statement: "*Hardening in part hath befallen Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved.*"

The phrase "hardening in part" or "partial hardening" (πώρωσις ἀπὸ μέρους) looks back to, and condenses, v. 8: "The rest were hardened, the election obtained." "The rest were hardened" is equated in our verse by "hardening in part." The "election which obtained" is equated by the non-hardened part which is implied in the limiting prepositional phrase. Paul once more in our verse thinks of the remnant, the election, the "some" that can and will be won by the saving message (11:1-5, 7, 14; cf. 1:16; 10:11-16).

"Hardening" (A. R. V.) is a better translation of πώρωσις than "blindness," as in Luther and the A. V. The noun πώρωσις and the verb πωρόω (v. 8) are derivatives of πῶρος, by which tufa stone is meant. The verb, accordingly, means "to make hard like stone, to petrify." Petrification has befallen Israel. Hardening, *Verstockung*, petrification, is judicial and punitive —<sup>15)</sup> the result of self-hardening.<sup>16)</sup> Stoeckhardt in his classical excursus on this state, in his commentary on Isaiah (p. 71 f.), says among other things: "This state is incurable. It excludes the possibility of conversion and salvation. . . . It is a just judgment of God. God will not allow men to mock Him and His grace. When man wilfully despises and stubbornly rejects grace, simply refusing to be saved by grace, God pronounces the judgment that he shall not be saved and delivers him into this irreparable state of hardening." Lest Stoeckhardt appear to be too severe listen to Paul's quotation from Scripture in this very chapter (vv. 7-10): "The rest were hardened: according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, until this very day. And David saith, Let their table be made a snare and a trap and a stumbling-block and a recompense unto them; let their eyes

15) Cf. ἀνταπόδομα, v. 9.

16) Cremer-Koegel, 10th and 11th ed., p. 970: "Es bezeichnet die durch Widerstreben gegen die Eindrücke der göttlichen Bezeugung in gerichtlicher Folge eintretende Unfähigkeit, weitere Eindrücke zu empfangen und sich helfen und retten zu lassen, also die gerichtlich bewirkte Empfindungslosigkeit gegen die Gegenwart und den Heilswillen Gottes." Cf. Pieper, *Christliche Dogmatik*, II, p. 32 f.; Mueller, *Christian Dogmatics*, p. 607; Hoenecke, *Ev.-Luth. Dogmatik*, II, p. 442 ff.; Stoeckhardt, *Roemerbrief*, p. 437 ff.; idem, *Jesaias*, p. 71 ff.; *Formula of Concord*, p. 722, 83—85.

be darkened that they may not see, and bow down their back always."<sup>17)</sup>

How terribly history down to this day has fulfilled these ancient words! The Jews' back is bowed down under their own curse (Matt. 27:25). They crucified their own Messiah-King; they stiffened their hearts and blocked their ears against the Gospel of the risen Lord. But Israel has remained; and not merely the third and fourth generations have acquiesced in the fathers' iniquity, but all the succeeding generations have inherited and increased the fathers' guilt, resisting the Holy Spirit even as the fathers did (Acts 7:51). And so it shall continue: "*Hardening in part hath befallen*<sup>18)</sup> *Israel until the fulness of the Gentiles* (τὸ πλήρωμα τῶν ἐθνῶν) *be come in.*"

The exegetically difficult word πλήρωμα, "fulness," gives no trouble in this connection, where numerical expressions precede and follow — "hardening in part" and "all Israel."<sup>19)</sup> It means, as often,<sup>20)</sup> *full number*. "Hardening in part hath befallen Israel until the full number of the Gentiles<sup>21)</sup> has come in." "Come in" (εἰσερχεσθαι) has no expressed terminus. But as the usage of the word in the gospels makes clear, the understood terminus is the kingdom of God.<sup>22)</sup> Does Paul mean to say that all Gentiles without exception shall enter the kingdom of God? Only absolute restitutionists have dared to suggest this in the face of Paul's frequent statements to the contrary,<sup>23)</sup> to say nothing of the rest of the Bible. The *full number of the Gentiles* can be only those who come into consideration in this matter, viz., those who enter into the kingdom of God, the full number of *elect* Gentiles, the "other sheep" of which Jesus says (John 10:16): "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and they

17) Compare Matt. 13:10-15; John 12:37-43; Acts 28:25-27; 2 Cor. 3:14-16.

18) Note the γέγονεν, perfect tense of completed action with resultant continuous state.

19) Πλήρωμα in v. 12, if we see rightly, is no parallel; for here it is a correlated antonym to ἥττημα, which does not refer to numbers but means "loss," sc., of salvation; hence, πλήρωμα "fulness," sc., of salvation. See Zahn, *Roemerbrief*, p. 505, Note 31. Compare also Lenski, *Romans*, p. 699.

20) Cf. Herodotus 8.43, 45; Euripides, *Ion*, 664; Aristotle, *Pol.*, 2. 7, 22; 3. 13, 3 (cf. 4. 4, 12); Plato, *Rep.*, 371 E.

21) "Gentiles" is the correct translation of ἐθνῶν and not "nations," as though Paul were speaking of a conversion of the full number of nations. ἔθνη here, as in about 100 other passages, is a technical term for Gentiles in contrast to Jews, e. g., Rom. 9:24; 11:13. See Kittel, *II*, 367, 4.

22) Cf. Matt. 5:20 with 23:13 and 7:13.

23) Cf. Rom. 10:16 with 2 Thess. 3:1 ff.; also 1 Cor. 1:18; 2 Cor. 2:15; 2 Thess. 2.

shall become one flock, one Shepherd." So then, *until* these "other sheep" have come in, the "hardening in part" continues with respect to Israel. There are three coextensive parallel lines: (1) Gentiles coming into the Kingdom; (2) a part of Israel hardened; (3) a part of Israel which is not hardened and which, as the whole chapter shows, is the *elect remnant* whose "reception" is like "life from the dead." Paul makes his program of mission-work look also to these in order to save them (v. 14). So the Church must never forget Jewish missions, for ever there is a non-hardened part in Israel, synchronous with the petrified part. This synchronous state endures until the full number of the Gentiles has come in.

What then? Our passage does not tell us. But Jesus does. To the question of the disciples (Matt. 24:3): "What shall be the sign of Thy coming and of the end of the world?" Jesus replies (v. 14): "This Gospel of the Kingdom shall be preached in the whole world for a testimony unto all nations; and then (καὶ τότε) shall the end come." And in another passage, in some points similar to our Romans passage, Jesus says (Luke 21:24): "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," whereupon He at once speaks of the signs of the parousia and end of the world. The temporal conjunction "until"<sup>24)</sup> requires a remark. Let me quote Goodwin, a past master of syntax:<sup>25)</sup> "The idea of a clause with 'until' is that the action (or negation) of the leading clause continues to a time *at which* that of the dependent clause takes place. That the former action then *ceases* is an inference generally made, but not positively implied in the language, and not necessary." In other words, "until" merely marks the terminus. What follows the terminus depends upon the nature of the situation. Jesus has told us what follows upon the times of the Gentiles, upon the period during which the Gospel is witnessed to the nations: καὶ τότε τὸ τέλος, "and then the end." What, then, about the Jewish petrification? Is it to be replaced by the opposite, the living heart of faith? No. Is it to continue? No, again. The end has come; "no more Gospel against which to set hearts of stone, no more salvation to reject with adamant opposition."<sup>26)</sup> Walther says: "After the entering in of the fulness of the Gentiles, that is, after Judgment Day, we can as little speak of a continued partial hardening of Israel as of a showing forth of the Lord's death after He has come, 1 Cor. 11:26."<sup>27)</sup>

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24) Rom. 11:25 and Luke 21:24 both have ἄχρι οὗ, synonyms of μέχρι and ἕως.

25) Goodwin, *Greek Moods and Tenses*, Section 611.

26) Lenski, *Romans*, p. 726.

27) *Lehre und Wehre*, 1859, p. 325.



Thus v. 25 teaches that the situation which confronted Paul in his days confronts the Church until the end of the world — partial hardening, partial non-hardening of Israel, making possible the salvation of the remnant; and therefore Paul goes on to say: "*And so all Israel shall be saved.*" Mark well, *so*, not *then*. Just so as has been said: by the ingrafting of the broken branches that did not remain in unbelief, by the reception of the "some" that can be saved, by the conversion of the non-petrified remnant among the hardened Jewish people throughout the period in which the *elect Gentiles* enter in, chronologically concurrent with them, so all Israel shall be saved. To be saved (σώζεσθαι) means to be endowed with the salvation won by Christ: to be rescued from eternal death, from damnation and all that leads to damnation, to be made members of the Kingdom of Grace, which issues into the Kingdom of Glory.<sup>28)</sup>

"*All Israel shall be saved.*" Also the spiritually petrified Israelites? Impossible, for petrification and salvation are mutually exclusive, as has been shown; and this petrification endures to the end of the world. Or is it the "Israel of God" (Gal. 6:16), the whole assembly of both elect Jews and Gentiles?<sup>29)</sup> Of course this "Israel of God" shall be saved. But here, as in the whole section from chapter 9 on, "Israel" is used in contrast to Gentiles, and in our passage itself "all Israel" balances the "fulness of the Gentiles."<sup>30)</sup> So Paul must be speaking of *born* Jews. But since the petrified Jews are excluded, he must be speaking about the Jews who are such "inwardly" and not only "outwardly" (2:28, 29), about the Israel which is "God's people" (11:2), defined as "the children of promise" (9:8), and identical with the elect remnant (11:5, 7). Just as the *full number of the Gentiles* means all elect and saved Gentiles, so *all Israel* is the full number of elect and saved Israelites from Abraham to the last Jew before the end of the world who confesses: "Blessed is He that cometh in the name of the Lord." If it is objected that the Israel of v. 26 must be identical with the Israel of v. 25, which is the *physical* nation, the objection is overruled by the whole course of Paul's argument, which compels us to take "all Israel" in v. 26 as all *spiritual* Israel. The objection forgets that in

28) See Cremer-Koegel, s. v., σώζω. The full Biblical force of the word must be insisted upon in opposition to a number of interpreters who greatly weaken its force. See below.

29) This is the view, e. g., of Besser in his *Bibelstunden*. Some of the Lutheran fathers, such as Bugenhagen, Brenz, and Osiander, thus interpreted the words.

30) Also the ἐχθροί and ἀγαπητοί of v. 28 and the οὔτοι of v. 31 would lose their reference if the total congregation of believers were meant. Then, too, we should expect, as in the Galatians passage, the addition of τοῦ θεοῦ to Ἰσραήλ.

the pivotal definition of chapter 9:6 we have the same repetition of "Israel" in a twofold sense in close juxtaposition: "They are not all Israel that are of Israel." This use of the same word in different meanings focuses attention upon the expression and stimulates reflection.

"So all Israel shall be saved." Who, left to himself, would ever have expected the refractory nation of Israel to endure to the end of the world? Who, left to himself, could in the apostle's time ever have seen that there would be a remnant saved to the end of the world? God revealed this "mystery" as a message of hope for Israel and as a direction for the Church in its mission program.<sup>31)</sup>

Over against our interpretation (essentially it is that of the early Church down to St. Augustine and of most Protestant theologians in the age of the Reformation) stands another interpretation, which makes the apostle teach a general conversion of the Jews before the end of the world and succeeding the "times of the Gentiles." Often this is hooked up with millennialistic views.<sup>32)</sup>

We now add to our positive presentation a number of points which show the exegetical untenableness of the opposing view.

31) See the powerful words of Dr. F. Pieper, *op. cit.*, p. 599 ff.

32) Gifford, quoted by James Denney in *Expositor's Greek Testament*, says of the passage that "it foretells a 'conversion' of the Jews so universal that the separation into an 'elect remnant' and 'the rest who were hardened' shall disappear." Sanday and Headlam, *Romans*, p. 332, paraphrase thus: "That hardening of heart which has come upon Israel is only partial and temporary. It is to last only until the full complement of the Gentiles has entered into Christ's kingdom. When this has come about, then the whole people of Israel shall be saved." Iver Olsen has given a brief summary of the view of the Dispensational School in a good essay entitled "The Chosen People," *Journal of Theol. of the Amer. Luth. Conf.*, April, 1941, p. 368. We shall copy this summary. "This is the age of the Gentiles (Church-age); during this period blindness, or hardness of heart, is upon Israel — the greater part. God is now dealing with Gentiles largely, so that the present time is called the time of the Gentiles. True it is that an occasional Jew is saved, but it is Gentiles on the whole who constitute the Church. When the fullness of the Gentiles is come, i. e., such a time has arrived when not another Gentile will permit himself to be saved, then God will turn again to His covenant people of the Old Testament. He will deal with them nationally and will fulfil all the unfulfilled promises given to the Jews in the Old Testament. He will gather them from the East and the West — Lost Tribes and all — and make them to live in peace and security in the land promised to their fathers. . . . If it is objected that Palestine cannot accommodate even all the known Jews in the world today, it is answered that the promises to the fathers included much more territory than was ever occupied. The Jews will become the nucleus of the greatest kingdom of all times — the millennium which will follow the Church-age." This view is effectively refuted in the article referred to. For a fuller study of our passage we should refer the reader to Calov, *Biblia Illustrata*; Philippi, *Roemerbrief*, 3. Aufl. (in this edition Philippi retracts his earlier presentation in a lengthy excursus); Walther in *Lehre und Wehre*, November, 1859; Stoeckhardt, *Roemerbrief*; Lenski, *Interpretation of Romans*; Pieper, *Christliche Dogmatik*, III, p. 592—600.

First, we repeat that Paul does not say, "*And then* all Israel shall be saved"; he says, "*And so* all Israel shall be saved." No amount of exegetical legerdemain can turn an adverb of *manner* into an adverb of *time*. If in some passages a "then" may be added in thought to the "so," the right to do so does not lie in the word "so," which is purely modal; but the right must be vindicated by other considerations. There is a difference between saying: "They hit him and so killed him" and saying: "They hit him and *then* killed him." The Savior has told us the chronological *sequel* to the times of the Gentiles, *viz.*: "Then cometh the end." According to Paul the saving of all Israel is the chronological *concurrent* of the times of the Gentiles.

Secondly, Paul does not say that the partial hardening is temporal in the sense of its passing over into non-hardening and conversion. The sequel of hardening is final doom. If the view of the opposition is right, there is no point to Scripture's warning (Heb. 3:8): "Today if ye shall hear His voice, harden not your hearts." At least as far as Israel is concerned, these words should be turned into the promise: "If today you hear not His voice and harden your hearts, tomorrow you shall nevertheless all be saved."

Furthermore, the opposing view virtually makes Paul say in this verse: "Brethren, I have written three chapters to show that 'they are not all Israel that are of Israel' (9:6). I take that all back: all that are of Israel *are* Israel, and all Israel shall be saved. It is only too bad that you Gentiles haven't Jewish blood in your veins." This is sufficient in itself to show that the second interpretation is clearly wrong. It involves Paul in self-contradiction and makes him give a priority to the Jews which his whole letter opposes. Consider only a few passages. "The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference," 3:22. "Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also," 3:29. "For God hath concluded them all [referring to both Jews and Gentiles] in unbelief that He might have mercy upon all," 11:32. Israel's only real priority is one of opportunity. "They were entrusted with the oracles of God," 3:2. To them first the Gospel came, 1:16. Wasted opportunity sums up Israel's history. Unto whom much is given, from him much shall be required. "Unto them which are factious and obey not the truth but obey unrighteousness shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, *of the Jew first*, and also of the Greek," Rom. 2:8, 9. There you have a second priority of the Jew — terrible priority! — a priority of judgment.

The advocates of a general conversion of Israel before the end of the world also come to grief in connection with the word "all" in

"all Israel shall be saved." If Israel here is the physical Israel, then only the absolute restitutionists are right, who see all the *dead* hardened Jews raised from the dead to join the generation that is saved after the Gentiles have entered in. That indeed does justice to the "all," but at the price of casting the rest of the Bible overboard. These restitutionists, we must grant, at least see the point that the Israel which Paul speaks of includes *all generations*. Indeed, the *progressive* saving of Israel is the theme of our chapter. This, however, is generally disregarded, and all attention is centered on the physical Israel of the assumed millennial age. The majority of these interpreters, feeling uneasy about the "all," whittle it down to mean "Israel as a whole, Israel as a nation, and not necessarily including every individual Israelite."<sup>33</sup> But if the petrification *in part* is to fall away, as they insist, then the "all Israel" must be 100 per cent., and the balancing "fulness of the Gentiles" must be 100 per cent. of the Gentiles — absolute universalism in both directions! What becomes then, pray, of the Pauline doctrine of the ἐκλογή, the election of grace? (Cf. Rom. 9: 6-18, 23, 24, 27; 10: 20, 21; 11: 4, 5, 28.) To escape this dilemma some have tried to weaken the σωθήσεται, "shall be saved," to a conversion understood in the sense, for instance, of the phrase "the Christianizing of Germany."<sup>34</sup> Others refer it to the return of Israel to Palestine. But all this founders on the Scriptural use of σώζειν and σωτηρία, which refer to the actual personal appropriation of Christ's redemption.<sup>35</sup>

What the σωτηρία, "salvation," of all Israel means is at once described by Paul: "And so all Israel shall be saved, even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob. And this is My covenant unto them, when I shall take away their sins," vv. 26, 27. Forgiveness of sins, justification by faith, is the salvation of all Israel, not a return to Palestine, not an external Christian veneer.

These words also clinch the interpretation which we have given of Paul's word "And so all Israel shall be saved." The prophetic passages which Paul quotes in substance<sup>36</sup> happen to be passages that treat not of the *last times* before the end of the world, but of the *entire* period of the New Testament, beginning with Christ's first advent. Admittedly they treat of the justification of the Jews who turn from unbelief, and do not treat of a future conversion of all physical Israel, as one should expect if Paul really taught that in his words "all Israel shall be saved." Rueckert boldly says: "It

33) Sanday and Headlam, p. 335.

34) Rohnert, *Dogmatik*, p. 582.

35) See above, note 28.

36) Is. 59: 20, 21; 27: 9; Jer. 31: 33 f.

is only too evident that these Scripture-passages do not offer for us the proof that they are meant to offer. Even in the form of the quotations as given by Paul they fail to do so. But Paul's method of quoting Scripture is too well known to trouble us."<sup>37)</sup> This rationalist gives the case away. He starts out with the premise that Paul teaches a future conversion of all physical Israel, and because Paul's Scripture proof fails to prove that, he rejects the proof and still sticks to his assumption with regard to Paul's teaching. The actual case is that Paul's Scripture proof gives the knock-out blow to what he is falsely assumed by some to teach and emphasizes what attention to his whole argument <sup>38)</sup> shows to be his true teaching.

We can confidently subscribe to the unequivocal position taken in our Synod's *Brief Statement* of 1932: "There will be no general conversion, a conversion *en masse*, of the Jewish nation."<sup>39)</sup>

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## The Alleged Contradiction between Gen. 1:24-27 and 2:19

The first chapter of Genesis, as every Bible student knows, has the animals made first and then man. But the second chapter is commonly held to reverse the order and to place the creation of man before that of the animals. This view is based upon the assumption that Gen. 2:18-25 constitutes a continuous piece of narrative and that the tense of the Hebrew verb with which v. 19

37) Quoted in German by Walther, *Lehre und Wehre*, 1859, p. 328.

38) Also the concluding verses of the chapter enforce the interpretation presented by us. Let us hear Philippi on this (*Roemerbrief*, 3. Aufl., p. 559): "Was nun endlich noch den Schluss des 11. Kapitels betrifft, so fuehrt der Apostel V. 28-32 durch, dass Israel zwar wegen seiner Verwerfung des Evangeliums Gott verhasst, aber um des mit den Vaetern geschlossenen Bundes willen von Gott geliebt sei, denn Gottes Gnaden-gaben, vgl. 9:4, 5, und seine Berufung moegen ihn nicht gereuen. Er hat also seinen Bund mit dem Volk Israel nicht schlechthin aufgehoben, sondern ist stets bereit, diejenigen wiederum gnaedig in denselben auf-zunehmen, welche ihrerseits glaeubig zu ihm zuruecktreten. Wie der unglaeubigen Heidenwelt durch den Abfall Israels Heil widerfahren ist, so soll ja auch Israel dadurch zur Rueckkehr zum Glauben gereizt werden, damit es das ihm stets bereite Erbarmen Gottes auch wirklich ueberkomme. Denn Gott hat alle beschlossen unter den Unglauben, nicht um sich der einen zu erbarmen, der andern aber nicht, sondern um, so viel an ihm liegt, sie alle in sein Erbarmen einzuschliessen, wenn sie nur diesen Einschluss nicht ihrerseits zurueckweisen. Zuletzt bricht dann der Apostel V. 33-36 in den bewundernden Lobpreis der goettlichen Weisheit aus, die ihren geheimnisreichen Erwaehlungsratschluss in der K. IX—XI entwickelten Weise zu seinem Ziele fuehrt."

39) *Doctrinal Declarations*, St. Louis, 1937, p. 57, section 42.