

WALDEMAR RAKOCY CM

“[...] AND THUS ALL ISRAEL WILL BE SAVED” (Rom 11:26)  
THE QUESTION ABOUT THE MOMENT  
IN THE HISTORY OF SALVATION

Apostle Paul in Rom 11 expresses his deep belief that all Israel<sup>1</sup> will gain salvation in the future. The basic statement on this (vv. 25b-26a) will be defined by the name mystery (*mysterion*)<sup>2</sup>. The particle *gar* (v. 25a) indeed somehow combines the message of a mystery with the preceding discussion in chapter 11, or even with the argumentation from 9:1<sup>3</sup>, in the strict sense the mystery contains the statement starting with the pronoun *hoti*, where the

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Dr hab. Waldemar RAKOCY CM, prof. KUL – kierownik Katedry Egzegezy Pism Apostolskich NT w INB KUL; adres do korespondencji: ul. Altanowa 5/11, 20-819 Lublin, e-mail: rakocyw@poczta.fm.

<sup>1</sup> The Apostle uses the term “Israel” to describe the historical concept of Israel; together with *pas* Israel should be understood in the sense of nation (this does not mean that he has in mind each individual person, of which we shall be talking later). Therefore we do not accept the proposals put forward by some scholars that it is the spiritual Israel that is meant here, i.e. the Church in its ultimate stage [e.g. O. G l o m b i t z, *Apostolische Sorge: Welche Sorge treibt den Apostel Paulus zu den Sätzen Röm. XI, 25 ff.?* NonT 7 (1964-1965), p. 316; H. P o n s o t, „*Et ainsi tout Israël sera sauvé*”: Rom 11:26a: *Salut et conversion*, RB 89 (1982), p. 406-417] or about the faithful remnant of Israel (F. R e f o u l é, „... *Et ainsi tout Israël sera sauvé*”: *Romains 11, 25-32*, LD 17, Paris 1984).

<sup>2</sup> On the use of this term by Paul see e.g. J. C o p p e n s, ‘Mystery’ in the Theology of Saint Paul and Its Parallels at Qumran, in: J. M u r p h y - O’C o n n o r, *Paul and Qumran. Studies in New Testament Exegesis*, Chicago 1968, p. 132-158.

<sup>3</sup> W. S a n d a y – A. C. H e a d l a m, *The Epistle to the Romans*, ICC, Edinburgh 1908, p. 334.

statement (*kai houtos...*) following in v. 26a constitutes its conclusion<sup>4</sup>. The quotation from Isaiah (vv. 26b-27) is not a part of mystery, but a proof that confirms it. In the revealed mystery and in the quotation from the scripture the apostle shows 1) the way to gain salvation by all Israel (vv. 25b-26a) and 2) the way of its salvation (vv. 26b-27). He does not speak, however, when it will take place, i.e. at which moment of the history of salvation<sup>5</sup>.

The scholars' opinions with regard to the above question may be classified in two principal groups. The first and more popular position states that Israel will be saved at the end of times<sup>6</sup>. This moment is sometimes linked with Parousia, or the universal raising of the dead. The reason for such a conclusion is mainly the interpretation of 11:15 and the expression *zōē ek nekrōn* contained there, as well as the quotation from Isaiah (vv. 26b-27). Holding this opinion, some are cautious in defining the final conclusion<sup>7</sup> or locate the event within the end of times, but not as the ultimate salvation<sup>8</sup>. A less numerous group of scholars that hold the second position allows salvation for all Israel in the time of the Church's duration<sup>9</sup>. Naturally they interpret Paul's words in 11, 15 and 26b-27 differently. Their conclusions are more restrained than those from the authors of the earlier group, and like Morris they are not so definite in their exclusion of the first position. Some of them think that the apostle was convinced about the near end of times, therefore the "return" of Israel remains in some relation to the end of the world, i.e.

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<sup>4</sup> See H. H ü b n e r, *Gottes Ich und Israel. Zum Schriftgebrauch des Paulus in Römer 9-11*, FRLANT 136, Göttingen 1984, p. 109; R. H v a l v i k, *A 'Sonderweg' for Israel. A Critical Examination of a Current Interpretation of Romans 11, 25-27*, JSNT 38(1990), p. 96 ff.; S. K i m, *The 'Mystery' of Rom 11, 25-26 once more*, NTS 43(1997), p. 412.

<sup>5</sup> The category of "time" in the case of speaking about the return of the unfaithful Israel will be made more precise in a further part of the study.

<sup>6</sup> E. g. C. K. B a r r e t t, *A Commentary on the Epistle to the Romans*, London 1957, p. 215, 223-224; W. D. D a v i e s, *Paul and the People of Israel*, NTS 24(1977-1978), p. 23-27; F. M u s s n e r, *Traktat über die Juden*, München 1979, p. 60; C. E. B. C r a n f i e l d, *The Epistle to the Romans*, vol. 2, ICC, Edinburgh 1979, p. 563; H. S c h l i e r, *Der Römerbrief*, HTKNT 6, Freiburg i. B. 1979, p. 329; R e f o u l é, .... *Et ainsi tout Israël sera sauvé*", p. 92, 133 or 142; H ü b n e r, *Gottes Ich*, p. 114-118; J. D. G. D u n n, *Romans 9-16*, vol. 2, WBC 38B, Dallas 1988, p. 682-683; the same, *The Theology of Paul the Apostle*, London-New York 2003, p. 524.

<sup>7</sup> M.-J. L a g r a n g e, *Saint Paul: Épître aux Romain*, ÉB, Paris 1950, p. 278; U. W i l c k e n s, *Der Brief an die Römer 6-11*, vol. 2, EKK 6, Zürich 1980, p. 256.

<sup>8</sup> S a n d a y – H e a d l a m, *Romans*, p. 336.

<sup>9</sup> E.g. L. M o r r i s, *The Epistle to the Romans*, Grand Rapids (MI) – Leicester (U. K.) 1988, p. 411 and 421; J. A. F i t z m y e r, *Romans*, AB 33, New York 1993, p. 620.

it was supposed to take place before its (near) coming<sup>10</sup> Besides the two leading opinions, we find studies whose authors avoid a clear answer or use Paul's words as an excuse (i.e. when the full number of the Gentiles enters the kingdom of God)<sup>11</sup>, therefore we do not isolate a third position because the basis for its coming to existence is to point at a solution.

We shall seek to solve the problem of the “time of return” of Israel through an analysis of the way of its coming to salvation (signalled earlier in Rom 11) and the way of salvation itself. We think that it will bring us closer to an answer to the question in which period of *historiae salutis* the apostle could have placed this event.

## 1. THE WAY HOW ALL ISRAEL WILL COME TO SALVATION (*MODUS SALUTIS ACCEDENDAE*)

First, we ask how, according to Rom 11, Israel will come to salvation. The answer to this problem and the one in point 2 (*modus salvandi*) is being prepared by a preceding statement: first the question whether God has rejected His people (v. 1a); having given a negative answer (leaving the rest: vv. 1b-10), the apostle poses another question in v. 11. This results from the earlier argumentation: if God has not rejected Israel, what is its present situation<sup>12</sup>? The question: “did they stumble so as they fall<sup>13</sup>?” again encounters a negative answer. The apostle agrees that their present situation is

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<sup>10</sup> S. L é g a s s e, *L'épître de Paul aux Romains*, LD Commentaires 10, Paris 2002, p. 726 ff.

<sup>11</sup> P o n s o t, „Et ainsi tout Israël sera sauvé”, p. 406-417; M. R e s e, *Die Rettung der Juden nach Römer 11*, in: A. V a n h o y e (ed.), *L'Apôtre Paul. Personnalité, style et conception du ministère*, BETL 73, Leuven 1986, p. 429; H v a l v i k, *A 'Sonderweg' for Israel*, p. 87-107; J.-M. D u b o i s, „Cały Izrael będzie zbawiony” (Rz 11:26), in: *Tajemnica odkupienia*, Com 11(1997), p. 460-473.

<sup>12</sup> See M. C z a j k o w s k i, „Czyż Bóg odrzucił lud swój” (Rz 11:10). *Rola Izraela w historii zbawienia dzisiaj*, STV 23(1985), fsc. 2, p. 45-54.

<sup>13</sup> The word *hina* may introduce here a purposeful or consecutive sentence (see J. H. M o u l t o n, *A Grammar of New Testament Greek*, vol. 3, Edinburgh 1963; F. B l a s s – A. D e b r u n n e r – F. R e h k o p f, *Grammatik des neutestamentlichen Griechisch*, Göttingen 1976). Let us favour the second possibility. In the first case the question would read as follows: “did they stumble so as to fall?” Although both questions introduce a different sense, it is of no importance here because the apostle gives a definite negative answer (cf. L é g a s s e, *Romains*, p. 696).

a stumbling (cf. 9:32b-33), but at the same time he excludes that it is a (total) fall. This is a basis for his further argumentation.

### 1.1. *The interdependence between Israel and the Gentiles in the coming to salvation*

The question and negation in 11:11a are followed by Paul's words in which he states that because of the transgression (*paraptōma*)<sup>14</sup> of Israel (who rejected Christ) the Gentiles partake in salvation, so that their faith could arouse Israel to jealousy (and competition for the Messianic goods) (v. 11b). The statement in v. 11b constitutes a scheme of the apostle's thought which he will develop in further lines. In this scheme we notice three stages within the framework of the salvation history: a) the rejection of the Messiah by Jews, b) the proclamation of the Gospel to the Gentiles, c) the unbelieving Israel is given a stimulus for return. These stages are closely interconnected: the link between the destiny of Israel and the destiny of the Gentiles can first be seen in the attitude of Israel, the attitude that becomes a blessing for the Gentiles, and then the attitude of the Gentiles (the blessing given to them) is supposed to make Israel reflect. The theme has been expressed with a more intensive emphasis in vv. 30-31, where the destiny of the Gentiles is put side by side with the destiny of Israel<sup>15</sup>: in the past (*po-te*) the Gentiles were disobedient to God, now (*nyn*) they have been granted mercy (owing to Israel's disobedience), and similarly now (*nyn*) Israel remains disobedient to God, so that (*nyn*)<sup>16</sup> they were granted salvation (owing to mercy shown to the Gentiles<sup>17</sup>). The three aforementioned stages in the history of salvation are formulated here, with a difference that in v. 30a the apostle mentions yet the stage in which the Gentiles had been before they were granted salvation. The interdependence between the destiny of Israel and the Gentiles leads him in v. 32 to a conclusion that, ultimately, both Israel and the Gentiles will reach salvation. Paul considers the problem in the categories of the history of salvation (*categoriae historiae salutis*).

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<sup>14</sup> *Paraptōma* – is the stumbling of Israel, not their (definite) fall, for this has been categorically excluded in v. 11a.

<sup>15</sup> The succession: the Gentiles – Israel results from the fact that the apostle addresses Christians from the Gentiles and considers them in the context of Israel's situation.

<sup>16</sup> The lesson containing *nyn* causes difficulties, but according to B. M. Metzger (*A Textual Commentary on the Greek New Testament*, Stuttgart 1975, p. 527) seems to be more probable. The word "now" should therefore be interpreted in the sense of the eschatic times which already well under way, but will be fully completed at the end of the world.

<sup>17</sup> On another interpretation of the sense of this vers see subpoint 1.2.

As regards the interdependence between Israel and the Gentiles in the coming to salvation, Paul in Rom 11 lays stress on the destiny of Israel (the third stage). The idea in vv. 11b and 30-31, like in the whole passage, tends to prove that Israel may return: the result of their unbelief is the salvation of the Gentiles, and this in turn is supposed to arouse Jews to jealousy (and competition). *Eis to* with an infinitive (v. 11c) introduces a purposeful sentence<sup>18</sup>, to which the previous statement tends; similarly, *hina* in v. 31b. The purposeful sentences have in view Israel, not the Gentiles<sup>19</sup>

Paul interprets the unbelief of Israel, the faith of the Gentiles and, ultimately, the salvation of all Israel in historical-salvific categories. This can be seen, among other things, in the way adverbs, conjunctions, or adverbials of time are used. In 11:26a he states: „[...] and thus all Israel will be saved” Despite discussions among scholars on the meaningful tone of the adverb *houtōs*<sup>20</sup>, the apostle does not stress the temporal succession, for he does not speak: „and then/then (*kai tote*) ...”, but stresses *modus accedendi*, i.e. the salvation of Israel will take place as a result of the „coming in of the full number of the Gentiles”<sup>21</sup>. By the word *modus* we mean here a certain degree of causality<sup>22</sup>; in other words, „the coming in of the full number” is a condition of its salvation<sup>23</sup>. Consequently, the „coming in” does not point at the time of Israel’s conversion<sup>24</sup>, but at the connection of their destiny with the destiny of the Gentiles. Similarly, one should understand *achris hou* in v. 25b: “the coming in of the full number of the Gentiles” will be the

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<sup>18</sup> Or a consecutive sentence, but we regard this as less likely in the context of the analyses in subpoint 1.3.

<sup>19</sup> Cf. also 11:23-24 and 25b-26a.

<sup>20</sup> See the presentation of various opinions in: R e f o u l é, „*Et ainsi tout Israël sera sauvé,*” p. 32-35.

<sup>21</sup> In contemporary biblical studies there is almost a unanimous belief that *houtōs* does not contain a temporal sense (e.g. C r a n f i e l d, *Romans*, vol. 2, p. 572 and 576-577; F i t z m y e r, *Romans*, p. 622-623; D. S ä n g e r, *Die Verkündigung des Gekreuzigten und Israel: Studien zum Verhältnis von Kirche und Israel bei Paulus und in frühen Christentum*, Tübingen 1994, p. 166). On the basis of Greek sources from various periods (including NT) P. W. van der Horst (‘*Only then will all Israel be saved*’: a short note on the meaning of *kai houtōs* in *Romans 11:26*, JBL 119(2000), fsc. 3, p. 521-525) proves that the temporal sense of *houtōs* is permissible. He notes at the same time that both sense, i.e. the modal (causative) and temporal ones, may occur simultaneously. This is pinpointed by the majority of examples from Greek literature that he quotes.

<sup>22</sup> See e.g. L a g r a n g e, *Romains*, p. 277-278. 284; H ü b n e r, *Gottes Ich*, p. 111.

<sup>23</sup> Cf. H v a l v i k, A ‘*Sonderweg*’ for Israel, p. 97, or P o n s o t, „*Et ainsi tout Israël sera sauvé,*” p. 413.

<sup>24</sup> L a g r a n g e, *Romains*, p. 284 and many others after him.

cause of the end of Israel's obstinacy<sup>25</sup> In vv. 30-31 one may clearly see the application of adverbials of time in the historical-salvific sense<sup>26</sup>: *pote* and *nyn* do not point only at the temporal succession of periods, but were used by the apostle to show the interdependence of the destinies of Israel and the Gentiles within the history of salvation. For this reason, inasmuch as the destinies of Israel and the Gentiles are interdependent, in the same manner the successive stages (with their participation) in the history of salvation are interconnected. In other words, *used by Paul category is a succession of further stages in the history of salvation with Israel and the Gentiles, which is pinpointed by the principle of permanent dependence.* The succession of such stages is, above all, mutual interdependence, in which the category of time is not entirely eliminated, but stands in the background of the first.

The combination of the destiny of Israel and the destiny of the Gentiles within the history of salvation proves that God governs either destinies.

### 1.2. *The dependence of the salvation of all Israel*

*on "the coming in of the full number of the Gentiles" (vv. 25b-26a)*

We shall first establish what "the coming in of the full number of the Gentiles" ("[...] *to plērōma tōn ethnōn eiselthē*": v. 25b) means and shall begin our analysis from the verb *eiserchomai*, which is an idiom characteristic of Jesus' teaching<sup>27</sup> In combination with the fact that Paul uses this verb only four times makes us conclude that he is likely to make use here of earlier tradition, such that reaches back to the teaching of Jesus<sup>28</sup>. In that case, the "coming in" of the Gentiles should be understood here in the sense of their entrance to the kingdom of God<sup>29</sup> The apostle makes it precise that he means here "the full number of the Gentiles" Does that mean that he has in mind all nations? Or each particular person? We do not think he meant a concrete or exhaustive number of nations or persons. The historical-salvific category in use here rather makes us see in "the full number of the

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<sup>25</sup> We do not entirely exclude the temporal sense which is basic for that conjunction (see R e f o u l é, „*Et ainsi tout Israël sera sauvé,*” p. 35-36).

<sup>26</sup> Cf. S c h l i e r, *Römerbrief*, p. 343.

<sup>27</sup> J. J e r e m i a s, *Neutestamentliche Theologie. Erster Teil: Die Verkündigung Jesu*, Gütersloh 1973, p. 42-43.

<sup>28</sup> See S a n d a y – H e a d l a m, *Romans*, p. 335; S c h l i e r, *Römerbrief*, p. 340; D u n n, *Romans*, vol. 2, p. 680.

<sup>29</sup> Fitzmyer (*Romans*, p. 622) says that it is better to speak about community of salvation because the kingdom of God is not a typical expression of Paul. Irrespective of this objection, the same reality comes into play here.

Gentiles” the *number* established by God<sup>30</sup>, i.e. such a stage of the development of the kingdom of God at which God will deem the preaching of the Gospel to the Gentiles complete. In other words, we mean here the completion of God’s plan to introduce the Gentiles to the kingdom of God<sup>31</sup>, not their concrete number.

The apostle deems the entrance of the full number of the Gentiles to the kingdom of God as a “condition” of the stage of salvation of all Israel. By “the coming in of the full number of the Gentiles” he means – as we have deduced – the completion of a stage in the history of salvation at which the Gospel is preached to the Gentiles. A similar dependence occurs in the case of the evangelisation of the Gentiles as a result of Israel’s unbelief (v. 11b): the Gospel was directed at the Gentiles because the stage of preaching it to Israel as the first heir of God’s promises had come to an end (Rom 1:16; cf. Acts 2:39; 3:26; 13:46). Proclaiming it to the Gentiles in the second place results from the privilege of priority which the Jews exercised in the economics of salvation (*ratione historiae salutis*) – and is not connected with the unbelief of Israel<sup>32</sup>. That the apostle combined the rejection of salvation by a part of Israel with its reception by the Gentiles (v. 11b; cf. v. 30) does not mean that this process should be understood in its literary sense; this is contradicted by the historical-salvific category (God acts in the case of the Gentiles’ faith), which is reflected by a very reticent way that this fact is described<sup>33</sup>

Paul seeks not so much to explain to the Christians from paganism the reliance of their faith on the unbelief of Israel, as above all to show them the enormous benefit of the existing situation<sup>34</sup>: their belief follows from a particular God’s action (a further stage in the history of salvation) which was

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<sup>30</sup> Cf. Schlier, *Römerbrief*, p. 339.

<sup>31</sup> Morris, *Romans*, p. 420; cf. Léga s s e, *Romains*, p. 726. The view held by R. D. Aus [*Paul’s Travel Plans to Spain and the ‘Full Number of the Gentiles’ of Rom. XI, 25*, NovT 21(1979), fsc. 3, p. 232-262] is much less likely. He claims that the full number of the Gentiles will enter the kingdom of God only then when Paul will bring the representatives of Christians from Spain to Jerusalem as a part of organized collection.

<sup>32</sup> Against M u s s n e r, *Traktat*. Moreover he considers the unbelief of Israel as a God’s work (p. 89).

<sup>33</sup> In v. 11b the apostle avoids a predicate gerund clause, or a pronoun that combines the two elements of the sentence (he uses only *dativum instrumenti*), therefore the degree of dependence between the salvation of the Gentiles and Israel’s unbelief is not unanimously defined.

<sup>34</sup> We do not share the view of Dunn (*Theology*, p. 523) who claims that Israel – due to their being chosen – had this advantage over the Gentiles in striving after justice that if they all could enter the kingdom of God, then the Gentiles would be “[...] wholly put off and missed out”.

manifested as a result of Israel's unbelief (cf. 11:23-24). It is not so much Israel's unbelief that is beneficial for the Gentiles, as the completion of proclaiming the Gospel to Israel (as a result of his unbelief). That fact initiated a further stage in the history of salvation, i.e. the proclamation of the Gospel to the Gentiles (its initiation in this and not another moment of this history)<sup>35</sup>. Accordingly, we state that as at the moment of its completion („the coming in of the full number of the Gentiles”) in a similar manner a further stage will take place, that is salvation of all Israel<sup>36</sup>. It is based on the apostle's belief that in the economy of salvation further stages are closely linked (like the destinies of Israel and Gentiles) and at the same time they follow directly one another. Therefore he could think that when “the full number of the Gentiles” believed in Christ (this condition being fulfilled), there would come time for the salvation of all Israel<sup>37</sup>

Paul's statement in 11:11b and 30-31 manifests a clear conception of the economy of salvation: like Israel's unbelief contributed to the faith of the Gentiles so “now” (*nyn*) the faith of the Gentiles contributes to Israel's belief<sup>38</sup>. Therefore *tō hymeterō eleei* (v. 31a) in the statement, crowning the apostle's argumentation in chapter 11, should be linked with the second element of the verse: “[...] so they [i.e. Jews] have now disobeyed in order that, by virtue of the mercy shown to you [i.e. the Gentiles], they too may [now] receive mercy”. The authors' opinions are divided in this question. On the basis of this construction, some scholars link the mercy shown to the Gentiles with Israel's disobedience (v. 31a)<sup>39</sup> The logic of the statement in question

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<sup>35</sup> Since Paul can see a benefit in it, his statement should be understood as e.g. acceleration of the stage of turning with the Gospel to Gentiles. We are dealing here with a certain form of language by means of which the apostle seeks to perceive a good for Gentiles that results from Jews' unbelief.

<sup>36</sup> “All (*pas*) Israel” is understood similarly as “the full number of the Gentiles”, i.e. not necessarily all generations and each individual person (see C r a n f i e l d, *Romans*, vol. 2, p. 576-577; W. G. K ü m m e l, *The Theology of the New Testament*, London 1974, p. 244; H v a l v i k, *A 'Sonderweg' for Israel*, p. 100; F i t z m y e r, *Romans*, p. 623; L é g a s s e, *Romains*, p. 728).

<sup>37</sup> The beginning and end of salvation are linked with Jews.

<sup>38</sup> The apostle sees further stages in the history of salvation (with Israel and Gentiles' participation) in the context of God's salvific action. Therefore vv. 30-31 do not speak about belief or unbelief, but about disobedience to God and His mercy shown both to Israel and the Gentiles.

<sup>39</sup> Like e.g. L a g r a n g e, *Romains*, p. 288; B a r r e t t, *Romans*, p. 226; D. Z e l l e r, *Juden und Heiden in der Mission des Paulus: Studien zum Römerbrief*, FB 8, Stuttgart 1973, p. 213; S c h l i e r, *Römerbrief*, p. 337; K. R o m a n i u k, *List do Rzymian. Wstęp – Przekład z oryginału – Komentarz*, vol. VI/1, Poznań-Warszawa 1978, p. 235; W i l c k e n s, *Rö-*



speaks against it, especially in vv. 11b and 25b-26a, where it contains such an understanding of the economy of salvation in which Gentiles' faith ultimately contributes to the faith of Israel<sup>40</sup>, and the idea in v. 31 tends to support it. Otherwise we have an opposite logic: the mercy shown to the Gentiles contributes to Israel's disobedience. If that were the case, then the development of evangelisation among Gentiles would deepen this state according to Paul, a fact which his words contradict, for it is in evangelisation of the Gentiles that he sees an impulse for Israel's faith (vv. 11b. 13-14). The suggested understanding of the apostle's statement is also pinpointed by the fact that if it were otherwise v. 31a would repeat the idea from v. 30b, and *houtōs* introduces a new, although analogous, idea. The interpretation that we suggest preserves a balance of ideas in the elements of both lines: disobedience of the Gentiles (v. 30a), now obedience owing to Israel's unbelief (b), present Israel's disobedience (v. 31a), the expected obedience owing to Gentiles' faith (b).

### 1.3. *The relationship between the salvation of all Israel and their stimulation to jealousy*

Now we are posing a question about the relationship between the stimulation of all Israel to jealousy by evangelisation of the Gentiles and, as a result, bringing some of them to salvation (11:11b.14), and the salvation of all Israel after the full number of the Gentiles had entered the kingdom of God (vv. 25b-26a). By stimulating to jealousy, Schlier<sup>41</sup> understands an impulse to reflection and conversion. According to Cranfield<sup>42</sup>, Israel will become aware that the Gentiles have become beneficiaries of the benefices promised to them and will start yearning after salvation it has rejected. Dunn<sup>43</sup> in turns states that once the mission among the Gentiles succeeds Israel will feel uncomfortable and this will force them to approve of the way God grants justification.

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*mer*, vol. 2, p. 259 f.; D u n n, *Romans*, vol. 2, p. 688; L é g a s s e, *Romains*, p. 742-743.

<sup>40</sup> Sanday – Headlam are of the same opinion (*Romans*, p. 338); J. M u r r a y, *The Epistle to the Romans*, vol. 2, NICNT, Grand Rapids (MI) 1968, p. 102; C r a n f i e l d, *Romans*, vol. 2, p. 572, 582-585; M o r r i s, *Romans*, p. 418, 425; M. A. G e t t y, *Paul and the Salvation of Israel: A Perspective on Romans 9-11*, CBQ 50(1988), p. 462; F i t z m y e r, *Romans*, p. 627-628.

<sup>41</sup> *Römerbrief*, p. 331.

<sup>42</sup> *Romans*, vol. 2, p. 556.

<sup>43</sup> *Romans*, vol. 2, p. 669.

The apostle drew the topic of arousing (stimulating to) jealousy from biblical tradition (Deut. 32:21), a fact confirmed by the quotation from Deut in Rom 10:19b. Neither in chapter 10 nor 11 does the apostle penetrate the nature of arousing (stimulating to) jealousy or explain this state. He accepts it as a fact. In view of the immediate context of the statement we may most generally see here an impulse to reflect triggered off by the success of the mission among the Gentiles. This will force Israel to revise their hitherto attitude to the Gospel.

The preceding context helps us to determine the nature of this stimulation to jealousy. In 9:30ff. the apostle sees Israel's mistake in their tendency to be justified by virtue of the "works of the Law" The mission to the Gentiles by virtue of justification "on faith" which is confirmed by the pouring of the Divine blessing on them should force the Jews to a proper reading out of God's plan in the Moses Law from the times of Abraham onwards<sup>44</sup>. The understanding that God's promises were given to the Gentiles based on faith (not works) is supposed to make them change their hitherto way of thinking and accept the same way leading to justification. It seems that in context 9:30ff. the apostle perceived in this sense the stimulation to Israel's jealousy.

The purpose that Paul sees towards Israel in relation with the evangelisation of the Gentiles (arousal to jealousy) refers to the time prior to the entrance of the full number of the Gentiles to the kingdom of God. It follows from the statement in 11:13-14 that we are dealing here with the present time of the Church. The apostle hopes that in this concrete period he will bring to salvation at least some of their fellow-Israelites (*tinas eks autōn*). Irrespective of whether through this expression we mean modesty, realism, or diplomacy<sup>45</sup>, on the basis of his words it is certain that the arousal to jealousy will not make all Israel believe. If the apostle actually understood the nature of this arousal in the way we have formerly described it, he was aware of the fact that only some of his fellow-Israelites might partake in such a reflection and its effectiveness.

Such being the case, since the stimulation to jealousy leads to salvation of only some, then *the entrance of the full number of the Gentiles into the kingdom of God will not lead to the salvation of all Israel on the principle of their being stimulated to jealousy*. God's supernatural action is necessary here, such that took place at the moment the Gospel was preached to the

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<sup>44</sup> See the argumentation coming from Abraham in Ga 3-4 and Rom 4.

<sup>45</sup> See especially the quoted commentaries.

Gentiles<sup>46</sup> The salvation of all Israel should be interpreted as a further stage within the frameworks of the history of salvation which will result from a special action of God. Therefore the mercy shown to the Gentiles, which is supposed to bring all Israel to obey God (11:31), that is not only their faith as a result of Jews' unbelief (arousing the latter to jealousy), but above all the stage at which the Gentiles entering the kingdom of God will reach fullness, on which the salvation of all Israel rests. The mercy shown to the Gentiles in v. 31 – this is the completion of the stage of their entrance to the kingdom of God!

Since the salvation of all Israel will take place in connection with the entrance to the kingdom of God of all Gentiles (11:25b-26a), then it seems that between the stimulation to jealousy (before the full number of the Gentiles comes in the kingdom of God) and the salvation of all Israel there is a very loose relationship: the condition of the salvation of all Israel is the entrance of the full number of the Gentiles. The arousal to jealousy before the moment of the entrance of the full number of the Gentiles will lead to the salvation of only some among their fellow-Israelites. Contrary to this, the relationship is close: it is constituted by the development of evangelisation (whose by-product or partial result is to make part of the Jews to reflect) which will bring about a completion of the stage of preaching good news to the Gentiles. Thereby the condition of “the coming in of the full number of the Gentiles” will rely on the effectiveness of this mission. This belief, as we think, motivated Paul: *he brought the Gospel to the Gentiles in order to save them (simultaneously making some Jews jealous and believe), but at the same time he believed that his activity contributed to hasten the entrance of the full number of Gentiles to the kingdom of God and thereby to save all Israel*<sup>47</sup> This accounts for his pride of the mission among the Gentiles (v. 13b), for it also leads to the salvation of Jews (at the present stage of the history of salvation and in its final stage)<sup>48</sup>

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<sup>46</sup> Then Israel's unbelief did not yet lead to the faith of Gentiles. Referring to the metaphor of the olive tree, the grafting of a wild olive shoot in the rich root (contrary to nature) (v. 24) was performed owing to a particular intervention from God. The apostle consents that God also has power to graft the unbelieving Israel back into its natural root (v. 23b).

<sup>47</sup> See the dependence of the destiny of the Gentile on Israel and the destiny of Israel on the Gentiles (subpoint 1.1.).

<sup>48</sup> In that case did Paul think that his calling was superior in confrontation with other apostles (cf. Gav 2:8-9)? It is a fact that the activity of the other apostles was directed at the salvation of Jews, and that in the sense of Rom 11:14, that is only some of them.

This state of affairs explains the extreme missionary zeal of Paul<sup>49</sup> which made it that in Rom. 15:22-24 he confesses that he finds no work for him in the East and wishes to go to Spain. This kind of zeal, revealed in his willingness to evangelise as soon as possible the then world, resulted in the first place from his intention to bring salvation to the Gentiles, but at the same time from his conviction that the sooner the evangelisation of the Gentiles would be made complete, the sooner the salvation of all Israel would take place.

## 2. THE MODE OF SALVATION OF ALL ISRAEL (*MODUS SALVANDI*)

Is the salvation of all Israel (*sōthēsetai*) following the coming in of the full number of Gentiles into the kingdom of God equal to believing in Christ (conversion)? Some scholars are contrary to this kind of understanding when they turn our attention, among other things, to the fact that in the text from Rom 10:18 to 11:36 the title of Christ is not mentioned even once. They see a difference between a conversion to Christ and the salvation of all Israel through God, which they perceive as a special manner of treating Israel (*Sonderweg*)<sup>50</sup>. This distinction is in a clear contradiction with the teaching on justification by faith in Rom: it suggests that faith in Christ following conversion is in part the work of man, and that the way to salvation for Jews and Gentiles is not the same<sup>51</sup>. Hübner<sup>52</sup> proves that *sōthēsetai* corresponds in its contents to *dikaiōthēsontai*; moreover, it seems improbable that Paul, while thinking about God, did not think about Christ and vice versa<sup>53</sup>. The salvation of Israel in 11:26a (in the sense of a condition) should rather be seen in relation to the salvation of some of Jews through Paul within the

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<sup>49</sup> There is a certain missionary tactics behind that consists in 1) going to territories still not evangelised (2 Cor 10:15-16; Rom 15:20-21) and 2) the grafting of Christianity into the main centre of the region (leaving the work in the region to collaborators) and going to new missionary territories (see W. R a k o c y, *Paweł – apostoł Żydów i pogan. Łukaszczy obraz powstania i rozwoju Pawłowych wspólnot*, Kraków 1997, p. 217-219, 220-223).

<sup>50</sup> E.g. B. M a y e r, *Unter Gottes Heilsratschluss. Prädestinationsaussagen bei Paulus*, FzB, Würzburg 1974, p. 290; M u s s n e r, *Traktat*, p. 60; R e s e, *Rettung*, in: V a n h o y e (éd.), *L'Apôtre Paul*, p. 430.

<sup>51</sup> We find convincing arguments in Hvalvik's paper entitled *A 'Sonderweg' for Israel*, p. 87-107.

<sup>52</sup> *Gotters Ich*, p. 113.

<sup>53</sup> E. P. S a n d e r s, *Paul, the Law, and the Jewish People*, Philadelphia 1983, p. 194.

duration of the Church (v. 14). Using the same term (*sōzō*) in the same argumentation suggests a similar understanding of a necessary condition to salvation. The conception of so-called *Sonderweg*, leading to the salvation of Israel, should be rejected.

The salvation of all Israel following the entrance of the full number of Gentiles into the kingdom of God is, according to Paul, confirmed in the OT (*kathōs gegraptai*). In Rom 11:26b-27 he quotes the Book of Isaiah, binding two texts: 59:20-21a and 27:9. The basic difference towards LXX is *ek* instead of *heneken* in combination with Zion, which changes the sense of the statement: the Redeemer will come from Zion, but not because of Zion. This change is probably accounted for by the willingness to avoid a nationalistic interpretation<sup>54</sup>. It cannot be ruled out, however, that this explanation was in circulation earlier<sup>55</sup>. The arrival from Zion is a certain analogy with Ga 4:26; Hebr 12:22; Acts 3:12; 21:2, where heavenly Zion/Jerusalem is stressed<sup>56</sup>. What is more, according to 1Tes 1:10 *ho rymenos* (the Redeemer) is the Messiah; similarly, rabbis saw in the Redeemer the Messiah<sup>57</sup>. The apostle in 1Tes defines the Messiah by this term during His second and final revelation to the world. The nominal form of the verb *ryomai* appears in his Letters only in Rom and 1Tes. We may conclude therefore that he uses it in the same, or similar, sense. In that case *heksei (futurum)* expresses most probably the coming of the Messiah from the heavenly Jerusalem at the end of time<sup>58</sup>.

The text from Isaiah confirms the apostle's statement about the salvation of Israel that is going to take place<sup>59</sup>, but it points at the same time at the manner in which it will happen. A result of the Redeemer's coming will be the removal of iniquities (sins) from Israel and establishing the covenant (vv. 26b-27). It was the Messiah's mission, that intended to save Israel, to

<sup>54</sup> Cf. D u n n, *Romans*, vol. 2, p. 682.

<sup>55</sup> See H v a l v i k, *A 'Sonderweg' for Israel*, p. 93-94.

<sup>56</sup> E.g. D a v i e s, *Paul*, p. 27 and many others.

<sup>57</sup> b. Sanh. 98a.

<sup>58</sup> Thus, for example, the quoted Cranfield, Schlier, Hubner, or Dunn – not His Incarnation, as H. Räisänen, (*Römer 9-11: Analyse eines geistigen Ringens*, ANRW II, 25.4, Berlin 1987, p. 2920), or the culmination of the earthly mission in Jerusalem, as Lagrange (*Romains*, p. 286). Hvalvik (*A 'Sonderweg' for Israel*, p. 94-95) turns our attention to the mention about Zion in Rom 9:33 (earthly Zion) which he deems as closer to the sense in 11:26 than those in Ga, Hebr, or in Acts (heavenly Zion). Although it comes from the same Letter, this does not have to mean that the apostle in Rom always understands Zion in the same sense.

<sup>59</sup> Such is the main argument (see H ü b n e r, *Gottes Ich*, p. 118; cf. D a v i e s, *Paul*, p. 25).

remove the Jews' guilt which consisted in the first place in rejecting His person (the essence of the fall: 9:30-33). Accordingly, the Messiah's action is strictly spiritual. If the coming in of the full number of Gentiles to the kingdom of God points at the mode Israel is to come to salvation (*modus salutis accedendae*), then the coming of the Redeemer and His spiritual mission unveil the very nature of salvation of all Israel (*modus salvandi*). On the basis of a quotation from Isaiah we may state that the salvation of all Israel will result from a particular action of God (which will be revealed through the coming of the Redeemer), and it will come to pass after "the coming in of the full number of Gentiles" *The apostle doesn't see an opportunity for the salvation of all Israel before the completion of the mission among the Gentiles – he can see it as a result of God's action at the end of this mission*<sup>60</sup>. This accounts for the historical-salvific category: as the mission to the Gentiles started after the Gospel to Jews had been proclaimed (the first heir of God's promises), so the salvation of all Israel would come to pass after the completion of evangelisation among the Gentiles. In a further point we shall present still one more explanation of this state of affairs.

### 3. THE SALVATION OF ALL ISRAEL: IN THE TIME OF THE CHURCH OR AT THE END OF TIMES?

It follows from this title and from earlier analyses that we ask about the time of the salvation of Israel in historical-salvific categories. The analysis of the mode of Israel's coming to salvation (point 1) and the very mode of salvation (point 2) has shed some light on the moment of this event in the history of salvation. Let us look closer at it yet from a different perspective.

#### 3.1. *Paul's manner to speak about the good that results from the salvation of all Israel*

In Rom 11 Paul refers twice to the good in which the world will partake when the "full number" of the Gentiles (v. 12) are to be gathered, or "accepted" (v. 15). It follows from the way the "full number" of the Gentiles and their "acceptance" are spoken about that these expressions are equal to the salvation of all Israel (v. 26a). Thus the benefice in question will result from

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<sup>60</sup> Cf. A. J. Guerra, *Romans and the apologetic tradition. The purpose, genre and audience of Paul's letter*, SNTSMS 81, Cambridge 1995, p. 156.

the latter event. We shall focus on the expression *zōē ek nekrōn* (v. 15b) because only this one seeks, in some ways, to define the kind of this good. A considerable part of scholars<sup>61</sup> treats the expression *zōē ek nekrōn* as a reference to the universal raising from the dead, thereby they place the salvation of all Israel in the time of Parousia. In deciding whether the expression *zōē ek nekrōn* really contains the sense of raising from the dead we shall make use of the arguments worked out by Murray<sup>62</sup>. Firstly, both terms in the expression “life from the dead” (when they appear separately) may indeed occur in the context of raising from the dead, but at the same time they are metaphors in the writings of Paul. Secondly, we do not find more of such expressions in Paul, the only analogy being *ek nekrōn zōntas* (Rom 6:13), which contains a metaphorical sense, i.e. giving up sins and rising to new life in Christ. Thirdly, when the apostle speaks about raising from the dead at the end of times he makes use of the expression *anastasis ek nekrōn*. If we assume that *zōē ek nekrōn* contains the sense of resurrection of the dead, then it is the only case in his Letters. Moreover, since the most proximate analogy (6:13) has a metaphorical sense, hence we exclude (following Murray) a reference to the resurrection of the dead: the expression in 11:15 has a sense of new life, spiritual life<sup>63</sup>.

It seems that Paul deliberately creates the above expression to use it in a metaphorical sense and avoids its being identified with a concrete event in the history of salvation, e.g. raising from the dead. Otherwise, he would have expressed it directly by means of the term *anastasis*. The way he speaks about the return of Israel supports why the apostle avoids linking directly the salvation of all Israel with the universal raising from the dead. He expresses hope to their “reconciliation”/“acceptance”, but he does not speak what it will be in the concrete (i.e. what good for the world). It is most emphatically shown in v. 12: “Now if their transgression (*ei de...*) is enrichment for the world [...], how much more (*posō mallon...*) their full number” The thought is founded on the principle *qal wa-chomer*<sup>64</sup> and suggests only the size of this state (rhetoric)<sup>65</sup> In v. 15b the apostle goes still further, trying to bring

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<sup>61</sup> See S a n d a y – H e a d l a m, *Romans*, p. 325-326; L a g r a n g e, *Romains*, p. 708; B a r r e t t, *Romans*, p. 215 and those who are closer to our times, like the quoted Schlier, Cranfield, Romaniuk, or Dunn.

<sup>62</sup> *Romans*, vol. 2, p. 82-83.

<sup>63</sup> Cf. F i t z m y e r, *Romans*, p. 613; L é g a s s e, *Romains*, p. 708; also P o n s o t, “*Et ainsi tout Israël sera sauvé*”, p. 411-412.

<sup>64</sup> See a similar view in relation with v. 15 in: W i l c k e n s, *Romer*, vol. 2, p. 245.

<sup>65</sup> Cf. also *ei gar... tis... ei mē* (v. 15) or *eir gar... posō mallon* (v. 24).

this state home to us (“life from the dead”), but he does this by virtue of a metaphor – hence his pointing at a concrete event in the economy of salvation stretches the intention of the author. The form *qal wa-chomer* – this is the way to avoid the answer what kind of a concrete good will be the “reconciliation”/“acceptance” of Israel. Instead of this (because of the lack of knowledge?) the apostle expresses his deep hope for the fact. He manifests it 1) by considering it in the historical-salvific categories (the action of God), 2) by stressing its unusual character: the state of enormous, unimaginable benefice for the world.

The structure of 11:15 suggests that the reality behind the metaphor “life from the dead” will surpass the reconciliation between the world and God effected by the Son. Therefore Dunn<sup>66</sup> claims that *zōē ek nekrōn* must denote resurrection, since otherwise it would be *anticlimax* towards “reconciliation” (*katallagē*) in the first part of the verse (15a). This reasoning is not entirely right. Paul seeks only to show the enormous good for the world that results from the “acceptance” of Israel, therefore he rather presupposes than states. He was made to think in this way by the reflection in v. 15a, i.e. that the rejection (*apobolē*) of Israel<sup>67</sup> led to the reconciliation between the world and God; in that case what will their new acceptance be? The thought was expressed – as we have already said – in the form *qal wa-chomer* and does not call for a concrete answer to this question (or even eludes it). Therefore the apostle did not have in mind anything concrete. He only vaguely suggests how unusual is the good when Israel will be accepted. The expression *zōē ek nekrōn* is fit for this, as it contains in itself the sense of transformation inconceivable for man (the transition from death to life). Thus this good should be perceived in the sense of an enormous spiritual benefice. Since the reasoning in vv. 12 and 15 consists in the emphasis on the unimaginable good without pointing at its nature – behind which there is more ignorance than dislike in its revelation<sup>68</sup> – it seems closer to the truth that the apostle combined it with the ultimate fulfilment of God’s plan (the pouring of all blessings).

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<sup>66</sup> *Romans*, vol. 2, p. 658.

<sup>67</sup> The term may be understood in two ways: the rejection of Israel by God or the rejection of the Gospel by Israel (see e.g. L é g a s s e, *Romains*, p. 707).

<sup>68</sup> This would be confirmed by the intention to convert the addressees from paganism in the context of their attitude of haughtiness (11:16-24. 25a).



### 3.2. *Towards the end of times*

The majority of the quoted scholars who comment on Rom 11 speak in favour of the end of times as the moment of the salvation of all Israel. At that time they see the end of the process of the Gentiles' entering the kingdom of God (“the full number of the Gentiles”). The analyses we have carried out up to now make us accept the solution that goes in this direction.

We have established before that the apostle avoids pinpointing what in fact the return of Israel will be (what kind of good for the world), therefore a logical consequence of this is the conclusion that he does not suggest in vv. 25b-26a either when it will come to pass. This approach resulted from the fact that it is impossible to point out either the first or the second one. The apostle could only presume that it would come about at the time of the Church, or at the end of times. As we have shown before, to save all Israel it is necessary to complete the stage of evangelising the Gentiles. Accordingly, the former will be the result of God's special action. Bringing the evangelising of the Gentiles (the world) to completion is associated with the end of times for the Church<sup>69</sup> The time linked with the above mission. The conclusion from point 2 is written in this context. The salvation of Israel will result from the arrival and action of the Redeemer (*modus salvandi*) which most probably should be linked with the time of Parousia.

The analyses from sub-points 1.2 and 3 indicate the above sense of the statement. The mercy shown to the Gentiles which is designed to make Israel obey God in 11:31 is not only their faith as a result of the Jews' unbelief (arousing the latter to jealousy). It is, above all, the stage when their entrance to the kingdom of God will be made complete, for it is on this entrance that – according to vv. 25b-26a – the salvation of all Israel should rely. The use of *nyn* in v. 31b points at the eschatic times, but in particular their final stage. In harmony with the statement in vv. 25b-26a the statement in v. 31 tends to the ultimate salvation of Israel (cf. v. 32). The ultimate salvation of all Israel shifts this fact closer to the end of times. The choice of the expression *zōē ek nekrōn*, linguistically akin to the raising from the dead, suggests that the apostle does not want merely to identify the salvation of all Israel with resurrection itself, but with the fullness of goods in which the saved will then partake.

The above particular intervention of God (the arrival of the Redeemer) together with the expressions in the text, such as *plērōma* (11:12b. 25b) or *pas* (v. 26a) suggest the ultimate fulfilment of the salvific plan of God. The ex-

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<sup>69</sup> Cf. Lk 21:24b.

pression *zōē ek nekrōn* (v. 15b) in the context of the Saviour's arrival forewords enormous spiritual benefits. The Jewish apocalyptic of the salvation of all/full number of Israel is firmly linked with their restoration and located at the end of times<sup>70</sup>. At the same time it follows from the descriptions there that the events following one another constitute a process, not a single act. The influence of Jewish eschatology on the thought of the apostle can be assumed in this concrete case. Therefore we believe that if the apostle did not think about the very end of the world, then he thought about the time directly linked with it. It is debatable whether he understood the salvation of all Israel by God as a process extended over time, or a single act.

In that case *the apostle Paul was aware that through his missionary activity among the Gentiles, directed at the same time at the salvation of all Israel, he contributed to the ultimate fulfilment of God's salvific plan toward humankind, i.e. to the coming of the kingdom of heaven*<sup>71</sup>. This allows us to understand why he does not see any possibility for all Israel to be saved before "the full number of the Gentiles comes in": since the salvation of Israel is linked with the end of times, it cannot come to pass before the evangelisation of the Gentiles is completed. The benefices in which all (the Gentiles and Jews) will then partake were not treated by him as the resurrection itself (see earlier), but as the magnitude of spiritual life, the life that will result from the salvific plan of God towards all people that came to fulfilment.

## CONCLUSION

The problem depicted in this study has been shown in three stages of analyses. Firstly, we have analysed the way all Israel – according to Apostle Paul – will come to salvation (*modus salutis accedendae*). It follows from our analyses that he closely linked the destinies of Israel and the Gentiles on the way to salvation: as their destinies are interdependent so in like manner he combined the successive stages (with their participation) in the history of salvation. The apostle considers Israel's unbelief and their return in the historical-salvific categories. Therefore he could think that when "the full num-

<sup>70</sup> 4 Esd 9:26-10:59; 10:60-12:51; 13:1-58; ApokAbr 29-31; 2 Bar 4:1-8; 23:1-30:5.

<sup>71</sup> From his willingness to proclaim the Gospel to the Gentiles (and at the same time to save Israel), we may deduce that Paul wished the end of times to come about as soon as possible. We pray for that in the first three requests in "Our Father" (see e.g. J. G n i l k a, *Das Mathäusevangelium*, vol. 1, HTKNT 1, Freiburg i. B. 1986, p. 217-222).

ber of the Gentiles” believe in Christ (once this conditioned is satisfied), the time of salvation of all Israel would naturally come; in making all Israel saved the first place has evangelisation of the Gentiles (not arousing them to jealousy). The salvation of all Israel will ultimately result from God’s action, i.e. this will come about through the arrival of the Redeemer (*modus salvandi*). In this way we perceive the missionary activity of Paul: first he conducted it in order to bring the Gospel to the Gentiles (fulfilling the salvific plan of God towards them), but at the same time he did it in the hope that the sooner the evangelisation of the Gentiles was made complete, the sooner all Israel would be saved.

Then we have focused on the moment when it will come about. Since the apostle considers the salvation of all Israel in the historical-salvific (not temporal) categories, therefore the question about the moment must remain within this category. Hence it refers either to the present stage of the history of salvation (the time of the Church), or to its completion (the ultimate times). An attempt at making this time more precise is contradictory to the category in use. The apostle speaks about the good for the world, which will result from the salvation of Israel, and focuses on the magnitude of this good, not on its nature. Such an approach to this problem suggests that it is impossible to describe this good in more detail (he did not intend to hide it), and thereby he makes us see it rather in relation with the ultimate completion of God’s salvific plan (the pouring of all blessings on the Gentiles and Israel). This interpretation is indicated also by the quotation from Isaiah and the context of Jewish apocalyptic. Therefore we deem it most likely that the apostle – while speaking about the salvation of all Israel in Rom 11:25b-26a – placed this event in the context of the ultimate times. We do not risk to say whether he had Parousia in his mind.

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„[...] I TAK CAŁY IZRAEL ZOSTANIE ZBAWIONY” (Rz 11, 26)  
PYTANIE O MOMENT W HISTORII ZBAWIENIA

S t r e s z c z e n i e

Podjęty w artykule problem przedstawiliśmy w trzech etapach analiz. W pierwszej kolejności przeanalizowaliśmy sposób, w jaki – według apostoła Pawła – cały Izrael dojdzie do zbawienia (*modus salutis accedendae*). Z przeprowadzonych analiz wynika, że powiązał on ze sobą ściśle losy Izraela i pogan w dojściu do zbawienia: tak jak ich losy są od siebie wzajemnie zależne, tak samo są ze sobą powiązane kolejne etapy (z ich udziałem) w historii zbawienia. Apostoł rozpatruje niewiarę Izraela i następnie jego powrót w kategoriach historiozbawczych – dlatego mógł sądzić, że kiedy „pełnia pogan” uwierzy w Chrystusa (spełniony ten warunek), siłą rzeczy przyjdzie czas na zbawienie całego Izraela; do zbawienia całego Izraela prowadzi dopełnienie ewangelizacji pogan (niepobudzenie go do zazdrości). Zbawienie całego Izraela będzie ostatecznie wynikiem działania Boga, tj. dokona się poprzez przyjście Wybawiciela (*modus salvandi*). W tym duchu postrzegamy działalność misyjną Pawła: w pierwszej kolejności prowadził ją, aby zanieść Ewangelię poganom (wypełniając zbawczy plan Boga względem nich), ale jednocześnie czynił to w nadziei, że im szybciej nastąpi dopełnienie ewangelizacji pogan, tym szybciej dokona się zbawienie całego Izraela.

W dalszej kolejności skupiliśmy się już tylko nad momentem, kiedy to nastąpi. Skoro apostoł rozpatruje zbawienie całego Izraela w kategoriach historiozbawczych (nie czasowych), pytanie o moment musi pozostawać w ramach tej kategorii i dlatego odnosi się bądź do obecnego etapu historii zbawienia (czas Kościoła), bądź do jej pełnej realizacji (czasu ostatecznego). Próba bliższego uściślenia czasu stoi w sprzeczności z zastosowaną kategorią. Apostoł mówiąc o dobru dla świata, jakie będzie wynikiem zbawienia Izraela, skupia się na wielkości tego dobra, nie na jego naturze. Takie podejście do problemu sugeruje niemożność bliższego określenia tegoż dobra (nie zamierzał go ukrywać) i tym samym każe je widzieć raczej w związku z ostateczną realizacją zbawczego planu Boga (złanie pełni błogosławieństwa na pogan i na Izrael). Na to wskazuje też przytoczony cytat z Izajasza oraz kontekst apokaliptyki żydowskiej. Dlatego za najbardziej prawdopodobne uznajemy to, że apostoł – mówiąc o zbawieniu całego Izraela w Rz 11, 25b-26a – lokował to wydarzenie w kontekście czasów ostatecznych. Nie podejmujemy się jednak stwierdzenia, czy miał na myśli samą paruzję.

*Streścił: Waldemar Rakocy CM*

**Key words:** salvation of all Israel, the moment of the salvation of Israel, Rom 11.

**Słowa kluczowe:** zbawienie całego Izraela, moment zbawienia Izraela, Rz 11.