

The Future of Ethnic, National Israel

According to Romans 11

The book, *An Original Harmony and Exposition of the Twenty-Fourth Chapter of Matthew and the Parallel Passages in Mark and Luke*, by the Rev. D. D. Buck (1853), is perhaps the most thorough exposition of the Olivet Discourse that has ever been published. However, his exposition has a specific goal, which is expressed in the subtitle of the book:

*Comprising A
Review of the Common Figurative Theories of Interpretation
With Particular Examination of the Principal Passages
Relating To
The Second Coming of Christ, The End of the World, The New Creation, The
Millennium, The Resurrection, The Judgment, The Conversion and Restoration of
the Jews, The Final Gathering of the Elect, Etc., Etc.*

It is the future conversion and restoration of the Jewish people, viz., Israel, that is brought into focus here. Rev. Buck has an excellent discussion of the meaning and significance of Romans 11 in relation to this issue, and it is that section of his book that we reprint below.

We also have Rev. Buck's discussion of the Greek word translated "generation" in Matthew 24:34 [posted here](#) and Carol's review of the whole book [here](#).

A Review of Paul's Argument in Romans 11

by Rev. D. D. Buck

Here the same Inspiration that predicted the *dispersion* of the chosen people among all the nations of the earth, has just as clearly, and just as repeatedly, predicted their final *gathering* from one end of heaven to the other. It is difficult to perceive how any intelligent mind can be satisfied with anything less than a full, literal application of the part relating to the *gathering*, since it is undeniable that there has been a full and literal fulfillment of the part relating to the *dispersion*. And, if possible, it is still more wonderful [astounding] how any pious mind can be indifferent to the teachings of Inspiration in respect to this glorious gathering. St. Paul, in Romans 11, has placed this matter beyond a rational doubt. It will not be necessary to quote all that he has said; it will be expedient only to give a synopsis of his argument. And it will be perceived that his reasoning is systematical, logical, and conclusive.

If the reader will keep the chapter open before him, as he peruses this review of Paul's argument, he will do himself a favor.

The proposition to be considered.

"I say, then, Has God cast away his people?" (v. 1).

The position of the apostle.

"God has not cast away his people whom he foreknew" (v. 2).

Statement of the case.

"There is a *remnant*" (v. 5), preserved, as at a former time.

Reason for the preservation of the remnant.

"According to the *election*" (v. 5). By divine choice and purpose.

Ground of the election.

"Grace" (v. 5).

Character of the electing grace

"And if by *grace*, then it is no more of *works*: otherwise *grace is no more grace*. But if it be of *works*, then it is no more *grace*: otherwise *work is no more work*" (v. 6). That is, the election does not in any degree depend upon any works on the part of the remnant chosen and preserved. It is purely a matter of divine purpose; just as God, when speaking of the final gathering of Israel, often took occasion to remind them of the ground on which he would proceed in the matter.

Present result of the election.

"What then? Israel [in general] has not obtained that which he seeks for; but the election [remnant elected] has obtained it; and the rest [Israel in general] were blinded" (v. 7). Just as had been predicted.

Subject of debate resumed.

"Have they [Israel in general] stumbled that they should fall?" (v. 11).

The apostle's position reassumed.

"God forbid" (v. 11). By no means. They have not fallen so as to be cast away.

Why their temporary fall was permitted.

"Through their fall salvation is come unto the Gentiles" (v. 11).

A presumptive proof that they shall be restored.

It would be a great blessing to the world. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles: HOW MUCH MORE THEIR FULLNESS!" (v. 12). "For if the [temporary] *casting away of them* be the *reconciling of the world*, WHAT SHALL THE RECEIVING OF THEM BE BUT LIFE FROM THE DEAD?" (v. 15). It will be like a resurrection of a dead world.

Another presumptive proof, founded on their relation to their holy ancestors.

"For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches" (v. 16).

An illustration of the nature of the casting away of Israel.

It was not Israel, *as Israel*, but many of the *individuals* of Israel. "Some of the *branches* be broken off" (v. 17). The *tree* was not destroyed. The "*root*" and some of the "*natural branches*" were still preserved.

Their rejection not final but conditional.

"And they also, if they abide not still in unbelief, shall be grafted in again" (v. 23).

Their restoration not impossible.

"God is able to graft them in again" (v. 23).

***It is more likely that they shall be restored
than it was that the Gentiles should be converted.***

"For if thou were cut out of the olive tree which is *wild by nature*, and were grafted, *contrary to nature*, in a good olive tree; HOW MUCH MORE shall these, which be the *natural branches*, be grafted into *their own olive tree!*" (v. 24).

***The blindness of Israel, by reason of which they now miss of salvation,
is limited both in extent and duration.***

"Blindness, *in part*, is happened unto Israel, *until the fullness of the Gentiles be come in*" (v. 25).

***The apostle's unequivocal statement,
as an inference from his own reasoning.***

"And so *all Israel* shall be saved" (v. 26). He does not speak of what some please to term *spiritual* Israel. This was neither the subject of his argument, nor at any time a matter of

disagreement. Nor does he mean that *some*, a present election of a small number of believing Israelites, should be saved. This, as no one doubted it, was not the subject of either his argument or his inference. It was Israel, as a *people*: the Israelites who should remain in the world at the time of the fullness of the Gentiles; unto which time, and no longer, should the blindness of the unbelieving Israelites be continued. Then--not a *remnant*, merely, of those *then surviving*, as it is *now*--but a *remnant*, considered in its relation to the *whole number that will have existed previously*:--Then, at the removal of the blindness from the blind, shall "*all Israel*" be saved.

Direct proof.

It is predicted. "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (v. 26). Not from what some may please to term "spiritual Jacob"; spiritual Jacob is not ungodly. Not from the present few among Israel who believe on the Messiah; that was not a matter of dispute or inference at all. But he "shall turn away ungodliness from *Jacob*," the father's name being put for all his descendants.

God has solemnly promised to do it.

"For this is my *covenant* unto them" (v. 27).

They shall be made holy.

"When I shall take away their sins" (v. 27).

***Their present enmity to the gospel does not either vitiate their election,
AS A PEOPLE, or, AS A PEOPLE, remove them beyond divine love.***

"As concerning the gospel, they are enemies for your sake; but as touching the *election*, THEY ARE BELOVED FOR THE FATHERS' SAKES" (v. 28).

***God does not repent of having selected that people,
or of having given to them so many favors.***

"For the gifts and calling of God are without repentance" (v. 29).

They shall yet obtain mercy.

"Even so have these also not now believed, *that through your mercy they also may obtain mercy*" (v. 31). "For God has concluded them *all in unbelief*, THAT HE MIGHT HAVE MERCY UPON ALL" (v. 32).

This will magnify God's wisdom and knowledge.

"O the depth of the riches, both of the wisdom and knowledge of God!" (v. 33). He not only

knows what is best, but he is wise to bring it about.

Objection.

"We cannot understand why he should do so." [Answer:] "How unsearchable are his judgments, and his ways past finding out!" (v. 33).

Contrast.

We should [would] not have counseled the Lord to do so. Our minds would not have agreed with his. "For who has known the mind of the Lord? or who has been his counselor?" (v. 34).

The wisdom of this purpose was purely divine.

"Or who has first given to him, and it shall be recompensed unto him again?" (v. 35).

Consequence. This will give to God all the glory.

"For of him, and through him, and to him, are all things; to whom be glory forever. Amen" (v. 36).

Thus, at the time appointed, when "the set time to favor Zion" shall come, at "the fullness of the Gentiles," Jerusalem shall be no longer "trodden down of the Gentiles," "blindness in part "shall no longer happen unto Israel," then "there shall come forth out of Zion the Deliverer, and shall turn away ungodliness from Jacob." This is God's "covenant unto them," "when he shall take away their sins."

The whole matter is predicted; the whole matter is covenanted; the whole will be fulfilled. The remnant of Israel (remnant considered with reference to those who have previously existed); the remnant of Israel (the Israel that shall *remain*), being, as the prophets have so frequently declared "the whole house of Israel," and as Paul understood it "all Israel"; the remnant of Israel shall then be saved--saved from their sufferings, saved from their sins, gathered unto their fatherland, gathered unto and into Christ. Then will be realized the unspeakably glorious events referred to by St. Paul in Eph. 1:9-14:

"Having made known unto us the mystery of his will, according to his good pleasure, which he has purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him."

Pages 372-377 of *An Original Harmony and Exposition of the Twenty-Fourth Chapter of Matthew and the Parallel Passages in Mark and Luke* by Rev. D. D. Buck (Auburn: Derby & Miller, 1853). **Note:** The text has not been modified, except that format, punctuation, and KJV-era pronouns and verb forms have been modernized.