

ROMANS Part 109

Chapter 11:26-28

The fulfillment of Israel.



26 And thus all Israel shall be saved, according as it is written, Arriving out of Zion shall be the Rescuer. He will be turning away irreverence from Jacob. 27 And this is my covenant with them Whenever I should be eliminating their sins. 28 As to the evangel, indeed, they are enemies because of you, yet, as to choice, they are beloved because of the fathers.

Paul at last drives to the purpose and goal toward which he's been pushing himself since the beginning of chapter 9. The words "and thus" introduce us to the conclusion of the question Paul asked at the beginning of this chapter ("Does not God thrust away His people?") and the points he's been making down the line. It is as though he were now saying, "The conclusion

of everything I've said is this: *All Israel shall be saved, according as it is written.*

Then he quotes a passage from Isaiah.

This drives the killing nail into the argument that the remnant of Israel is a gaggle of Uncircumcision saints. Impossible. There is no way that the remnant could be anything but Israel saints holding onto their "according as it is written" call, traceable to Isaiah. Paul's gospel was a secret (Ephesians 3:8-12) and therefore can *not* be found in Isaiah, or in any other Hebrew (Old Testament) writing. Thus, Paul's gospel was not "according as it is written." Those believing this gospel, therefore, are not saved in this manner. Thus, the remnant of the Romans 11 context cannot be an Uncircumcision remnant, but must be of the Circumcision.

Paul quotes from Isaiah 59:20. Here is that passage, with the greater context—

Isaiah 59:20-60:5

19 So they will fear the name of the Lord from the west, And His glory from the rising of the sun, For He will come like a rushing stream Which the wind of the Lord drives. 20 "A Redeemer will come to Zion, And He shall turn back transgression from Jacob, averring is Yahweh 21 "As for Me, this is My covenant with them," says the Lord: "My Spirit which is upon you, and My words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring's offspring," says the Lord, "from now and for the eon."

1 "Arise, shine; for your light has come, And the glory of the Lord has risen upon you. 2 "For behold, darkness will cover the earth And deep darkness the peoples; But the Lord will rise upon you And His glory will appear upon you. 3 "Nations will come to your light, And kings to the brightness of your rising. 4 "Lift up your eyes round about and see; They all gather together, they come to you. Your sons will come from



afar, And your daughters will be carried in the arms.
 5 “Then you will see and be radiant, And your heart
 will thrill and rejoice; Because the abundance of the
 sea will be turned to you, The wealth of the nations
 will come to you.

This passage is lovely to behold. The phrase leading
 up to it is lovelier still: “according as it is written.” What
 follows is an ironclad statement of God. Paul does not
 say that what he’s about to quote is “according to my
 imagination,” or “according to what some pundit thinks
 God might do,” or “according to the opinion of the latest
 so-called populist theory.” No. Paul bases his conclu-
 sion concerning Israel’s destiny on what God Himself
 has said.

“A redeemer will come to Zion” (Isaiah 59:20).

This is literal as can be. I love such plain, concrete
 statements that can be taken only one way by lucid
 thinkers. Zion is a hill in Jerusalem just outside the walls
 of the Old City. It has also been referred to as “The
 City of David,” where King David built his palace. It
 used to be the site of a Jebusite fortress; the Jebusites
 are the ones who called it “Stronghold of Zion.” Etymo-
 logically, “Zion” may be related to the Arabic root *siyya*
 (“dry land”) or the Arabic *sana* (“protect” or “citadel”).

It might also be related to the Arabic root *sahi* (“ascend to
 the top”) or *subhay* (“tower” or “the top of the mountain”).
 Any of these names aptly fit the lay and flavor of the land.

This Isaiah passage, paraphrased by Paul, colorfully
 portrays the deliverance of Israel. Zion is a literal hill
 outside the Old City. It sits there today. Since the place
 is literal, it is no stretch to say that the coming of the
 Redeemer *to* that place will be just as literal. Paul (and by
 extension, Isaiah) cannot be talking about the first coming
 of Christ to Zion—when He may have simply wandered
 up the hill and mused over its storied history—but about
 His future coming there in glory to establish the millennial
 Kingdom. Consider verse 19—

So they will fear the name of the Lord from the west, And
 His glory from the rising of the sun, For He will come
 like a rushing stream Which the wind of the Lord drives.”

This certainly does not describe Jesus’ first coming. The
 reason is that it’s His second coming. Jesus Christ’s second
 coming is yet future. It’s the glorious one. It did not occur in
 70 A.D. Anyone insisting that it did lives in a world of mind
 tricks and self-hypnosis. When Christ actually does arrive, it
 will be like the rush of a stream and the rising of the sun, in its
 obviousness. Those who have “spiritualized” these prophecies
 into non-existence will be embarrassed and ashamed when the
 dawning and the rushing actually do begin.

“A Redeemer will come to Zion, And He shall turn back transgression from Jacob, averring is Yahweh” (Isaiah 59:20).

What could be more satisfying than God turning back transgression from Jacob? Jacob, of course, was the son of Isaac whom God renamed “Israel.” The name “Jacob” means “supplanter,” suggesting Jacob’s treachery in superseding and replacing God’s law with his own, tricking his elder brother Esau into selling him the benefits and blessings of a firstborn son. Israel, on the other hand, means “man of God.” This is why “transgression” is mentioned here using the name “Jacob” and not “Israel.” As for the nation we call “Israel” today, she is in fact still stuck in the “Jacob” mode, which will culminate in her superseding and replacing the true Messiah (the One Who came to her in the first century) with the Antichrist.

If God never took up again with Israel, it would leave a gaping hole in this nation’s history. More importantly, it would leave an even bigger hole in the character of God, Who promised in Matthew 1:21 through the messenger Gabriel that He would remove His peoples’ sins. Speaking to Joseph, the father of Jesus, Gabriel said concerning Mary—

Now she shall be bringing forth a Son, and you shall be calling His name Jesus, for He shall be saving His people from their sins.”

We know that God eventually saves all humanity, but this is a specific promise that Jesus Christ will be saving God’s especial nation—Israel—from her sins. If God does not consummate this stated promise and plan—if He thrusts away His natural people forever—then God would be a liar. It is impossible for God to lie. Paul assures us, then, that when God speaks, it shall be done: “He *shall* turn back transgression from Jacob,” says Paul, quoting Isaiah, who quoted God. Anyone saying otherwise maligns the character of God Himself. Question: Has God turned back transgression from Jacob yet? Answer: Not according to recent news reports. This promise awaits a near-future fulfillment.

“As for Me, this is My covenant with them,” says the Lord: “My Spirit which is upon you, and My words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring’s offspring,” says the Lord, “from now and for the eon” (Isaiah 59:21).



I love the picture this passage paints. The word “covenant” sounds too businesslike, so Isaiah dips into the palette to splash upon his canvas the details of a realized New Covenant. The New Covenant comes by the spirit of God. God breathes; Israel lives. How appropriate that the breath of God (a figure of speech for His spirit) plants His very Words into the mouth of Israel. This Word then runs gorgeously downhill to Israel’s offspring, and to the offspring of that offspring. The verbal dominoes keep toppling “from now and for the eon,” that is, through the time of the inauguration of the New Covenant to the end of the thousand-year kingdom. Contrast this with the Old Covenant people, who had the Words of God in print but who could not even believe them, let alone practice them. Everything bad that Israel has done in the past will be righted by God in the future. Not a single Jewish wrong stays that way. Who doesn’t want to see this? It seems impossible now because of Israel’s legendary stubbornness, but this becomes a perfect field for the display of God’s glory, grace and ability.

Notice how, in Romans, Paul paraphrases Isaiah. He

instinctively sensed the Romans' ambivalence toward the details of Jewish history and prophecy, and so Paul edits these details. Instead of quoting the passage word for word, Paul simply says, "And this is my covenant with them, whenever I should be eliminating their sins." Paul claims to be quoting Scripture, but he's not. Don't try this at home, kids. Paul is a trained apostle under inspiration of the holy Spirit. Besides, he may have been pulling together bits from other prophets—here from the well-known Jeremiah 31:33-34 passage—

"But this is the covenant which I will make with the house of Israel after those days," declares the Lord, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. They will not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they will all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more."

For brevity's sake, Paul refuses even to quote the entire Jeremiah passage, hopping on the caboose only where the prophet says, "and their sin I will remember no more." It was all that the Romans (and we) needed. Paul, barreling on, refuses to even quote *that* precisely, taking major liberties with this *and* that OT truth. It's still truth. Paul is not inaccurate, he's simply pithy.

"Arise, shine; for your light has come, And the glory of the Lord has risen upon you. For behold, darkness will cover the earth And deep darkness the peoples; But the Lord will rise upon you And His glory will appear upon you. (Isaiah 60:1-2)."

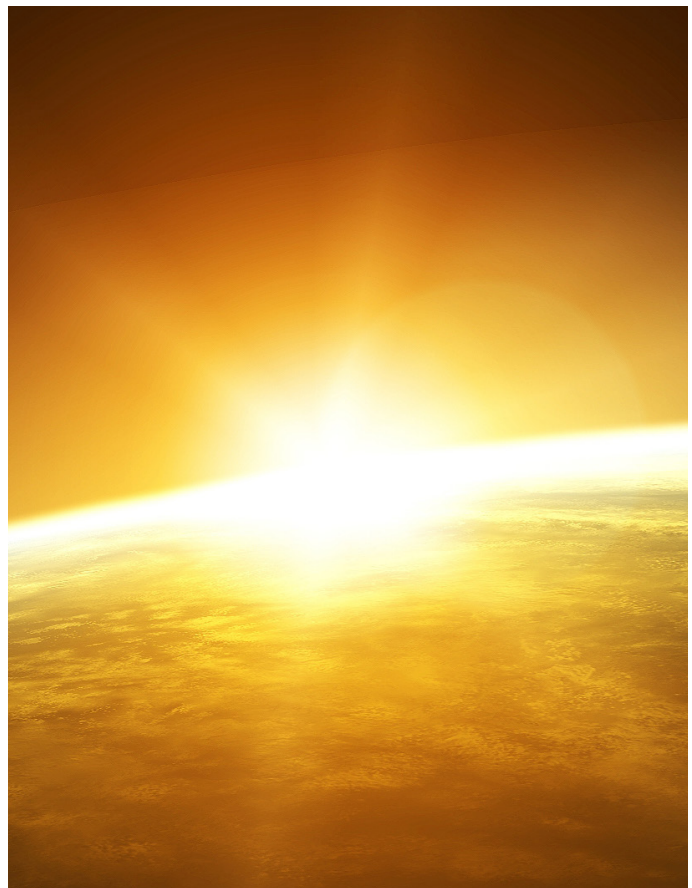
Paul now quits Isaiah, but I shall soldier on. The Romans never saw or heard the passage immediately above. Perhaps Paul thought that any more of Isaiah in this vein would be too much for the little Roman minds. He's given them the basics; the rest is details. But for those of us who love details and who love Israel, we want to fawn over Israel's coming fullness.

Isaiah 60:1-2 is none other than a description of national resurrection. "Your light has come." These four words make me bow before God. What happens when the light comes? The nation rises. The light is Christ. When He was here, Christ —*my* Christ—called Himself, "the light of the world" (John 8:12). Israel walked in darkness and so never got it. But the time comes when Israel will see the light and get it. "And the

glory of the Lord has risen upon you." What has Israel done for this? Nothing. What does she do to trigger it? Again, not a thing. She is as passive as the country meadow upon which the sun rises, lending it light and life.

Directly preceding Israel's miracle (the miracle of the New Covenant fulfilled), the world will be groping in darkness both literal and figurative. The literal darkness descends during the final 3 1/2 years of this eon, when the fifth messenger of God pours out the fifth bowl (of Revelation 16:10-11) "on the throne of the wild beast. And its kingdom became dark; and they gnawed their tongues for misery and blaspheme the God of heaven for their miseries and for their ulcers; and they do not repent of their acts." The figurative darkness is the ignorance of the people of the things of God. It is against this light-free backdrop that God breaks dawn upon Israel—not merely *to* her, but *on* her. It is the spotlight that she has longed for, but that her own connivings of the flesh have kept from her.

Nations will come to your light, And kings to the brightness of your rising. Lift up your eyes round about and see; They all gather together, they come to you. Your sons will come from afar, And your daughters will be carried in the arms.



Celebrity comes to Israel in an instant. God promised that she would be the head and not the tail, and here it is. In the past, she sought advantage through trickery, treachery, and an insuppressible pride. Like Ishmael, she became an offspring of flesh, not spirit. What comes of this illicit affair? Hatred from all the other nations. This animosity prevails at the end of this eon. Israel (Jacob) seeks world domination/recognition when she is at her nastiest, her richest, and her most deceived. Because of this, the nations gather at Armageddon to finally wipe her off the map. (They can't stand her.) It doesn't work. God destroys her enemies in an hour and turns His healing light upon Israel. Why didn't He do this many years before? Bitter experience over the long centuries forces Israel to taste her own deficiencies. She spits up blood, but is healed. As Psalm 60:11 says, "O give us help against the adversary, For deliverance by humanity is in vain." Smart David saw this early, but he was a man after God's own heart. He was trainable and could admit when he was wrong. Israel isn't there yet. No one can train *or* tame her. She admits to nothing. She *will* arrive upon this hallowed ground, however, not willingly, but by reason of Him Who has promised to bring her here by the sheer force of His own will.

"Then you will see and be radiant, And your heart will thrill and rejoice; Because the abundance of the sea will be turned to you, The wealth of the nations will come to you" (Isaiah 60:5).

"Then you will see." Only four words, but what profundity. The most important word is "then." It speaks of the timing of God. God's timing is of the Swiss variety—complicated but perfect. Israel cannot see now because God has actively blinded her. No one blinds themselves. It should go without saying that no one chooses to be blind *and* to think that they see at the same time. No one wants to be this ridiculous. I know that we tend to look down upon Israelite ignorance, but see what she's up against: God Himself has hardened her. Romans 11:8, "God gives them a spirit of stupor, eyes not to be observing, and ears not to be hearing, till this very day." Israel cannot see now, but *then* she will because God will make her see. The Lord kills, and the Lord makes alive (1 Samuel 2:6). God locks up all together in stubbornness, that He should be having mercy on all (Romans 11:32). It is according to the good pleasure of God and His inscrutable calendar that these things occur—or don't yet occur. Israel will not suffer for a single, superfluous minute. Until her deliverance, she must endure everything necessary for her growth, her knowledge, and her appreciation of God.

"As to the evangel, indeed, they are enemies because of you, yet, as to choice, they are beloved because of the fathers" (Romans 11:28).

Paul is done paraphrasing Isaiah and finishes with his own words. If anything, the nations ought to be thankful for Israel as never before. "As to the evangel, indeed, they are enemies because of you." Which evangel is Paul talking about? Honestly, he could be talking about either. Israel not only kicked against the Uncircumcision evenangel—Paul's gospel—when she got wind of it, but also against her own. Nationally, she rejected Christ. Nationally, she now takes a back seat to the other nations.

There is only one beneficiary to this stubbornness of Israel, and it is the nations. Without this stumbling of Israel, the Millennium would have come at the preaching of the twelve apostles at Pentecost, fifty days after the Lord's resurrection. Where, then, would the Romans

"Everything bad that Israel has done in the past will be righted by God in the future."

have been? The same place we would have been: still begging for scraps beneath Israel's table; still second class citizens; till having no expectation and, relatively, without God in the world (Ephesians 2:12). God's hardening of Israel opened unimagined doors and windows for former nobodies. This should mitigate our harsh opinion of Israel.

"Yet, as to choice, they are beloved because of the fathers." When God chooses, He chooses. Nothing derails His will—not the passage of time, and not the disobedience of His creation. He's the One locking up all in stubbornness in the first place. God certainly does not appear to proceed as the crow flies, but in His mind the route is a string pulled taut between two pins. God has sworn, by Himself and of Himself, to bless Israel. God made a promise to "the fathers," namely, Abraham—"And in you all the families of the earth will be blessed" (Genesis 12:3). This is the choice of God, born out of love. It is His divine determination, "according as it is written."

So let it be written, so let it be done. —MZ

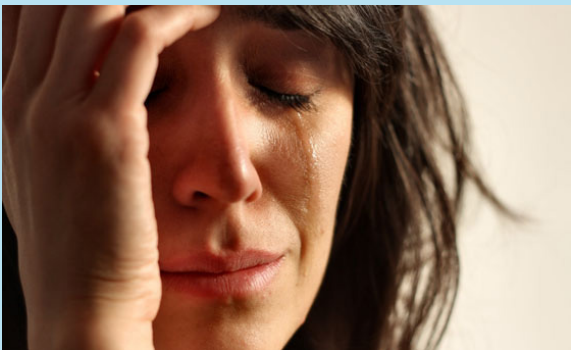
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Your letters on the next page.



Dear Martin:

Just viewed your video today on the Revelation series. I thought there was something wrong with me in not being able to call God “Daddy or Dad.” <https://www.youtube.com/watch?v=gEUc4jvYFeE> What a relief to know that you share the same view. My dad never frightened me by his power. God, on the other hand, can do anything He wants and many, many times it’s horrible. I revere God, I respect God, I know He is absolutely sovereign, and although I know He loves me more than any human being could, He still appears to have no problem dragging many (including me) through the depths of hell on Earth. I’ve written to you before regarding my ability



to easily trust Christ Jesus. Jesus wasn’t all that crazy about going to the cross, if memory serves me right. Sweating blood speaks for itself. God, in all honesty, scares me. Therefore, even though I have a very close relationship with Him, I cannot bring myself to view Him as Dad. I too am comfortable addressing Him as Father.

Martin, you have no idea how much every video you make and every ZWTF you write means to me. Thank you from the bottom of my heart.

My love to you.

Martin, I feel the same way you do about a PERSONAL relationship with God. Some are childish and relate to God on their own PERSONAL level, which is in an emotional way. And some people—just to give a two-sided example of all the complexities in the manner of how God is (present tense) creating us—are more mature in our PERSONAL relationship with God. I’m like you, in that I’m logical. Logic is the by-product of wisdom. Having knowledge is not the same as having wisdom. Wisdom comes from examining the Word of truth, which is only knowledge, or information, through logic. This is a gift from God, because this is how he “places” us in his creation

When I first came to know the truth about who Jesus was, I prayed and asked God for wisdom. And I got it. Some people pray for the Holy Ghost. And that’s what they get. But, because I’m a logical, thinking type of person, I am able to understand that we are what we are because of the fact that it is God who puts in us the desire to ask for what He placed in our hearts.

Here’s an example of what I mean, and I’m sure you will agree: Before the founding of the world, God has chosen Martin Zender and others to logically rule the world that is to come. God has chosen Martin and others to judge the world. If God is going to create a judge, or a panel of judges (a jury)—say 144,000 of them—then He is going to give them the right mental equipment to do the job according to his own will—as you mentioned. And, as far as you and I are concerned, that’s only logical. But to those who were not given logic, born out of wisdom, this is hard to understand. And these children get real emotional about things they don’t understand. And that’s why I say, “God had His jury rigged since before the beginning of time.” And knowing that keeps me sane in this world where I know we’re ALL nuts.

Okay, one more thing concerning this, and I’ll leave you to get back to the Revelation: If someone were to bestow upon you a great gift, wouldn’t that humble you before that person? Once I came to the realization of what God has (past perfect) done, I humbled myself and bowed to Him in thanks—not for what He’d done for me, but what I realized, through the logic He gave me, that He had done for all of His creation. Yes, you and I are humbled before Him. “Oh the depth of the riches—both of the wisdom and knowledge of God! How unsearchable are his judgments, and His ways past finding out.”