

Reading Paul's καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται (Rom. 11:26a) in the Context of Romans

Dongsu Kim

Paul's phrase καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται (Rom. 11:26a) has generally drawn one of four interpretations: (1) the salvation of all ethnic Jews,¹ (2) the elect Jews throughout history,² (3) the national Jews at the end time,³ and (4) all Jewish and gentile elect.⁴ In the last century, an increasing number of commentators have adopted the view that Paul's use of Israel in Romans 11:26a connotes ethnic and national Israel, as opposed to a spiritual and theological Israel. This article will not adjudicate that question. Instead, I will argue that the main thrust of Paul's teaching

¹ Richard H. Bell, *The Irrevocable Call of God: An Inquiry into Paul's Theology of Israel* (Tübingen: Mohr Siebeck, 2005), 264–70; Otfried Hofius, "All Israel Will Be Saved": Divine Salvation and Israel's Deliverance in Romans 9–11," *PSB* 11 (1990): 19–39; Franz Mussner, "Ganz Israel wird gerettet werden (Röm 11:26)," *Kairós* 18, no. 4 (1976): 241–55; Adolf Jülicher, "Der Brief an die Römer," in *Die Schriften des Neuen Testaments*, ed. Otto Baumgarten et al., Zweiter Band (Göttingen: Vandenhoeck & Ruprecht, 1917), 307; E. Köhl, *Der Brief des Paulus an die Römer* (Leipzig: Quelle & Meyer, 1913), 392–93.

² W. Hendriksen, *Israel in Prophecy* (Grand Rapids: Baker, 1968), 44; G. C. Berkouwer, trans., *The Return of Christ* (Grand Rapids: Eerdmans, 1972), 349.

³ Barry E. Horner, *Future Israel: Why Christian Anti-Judaism Must be Challenged*, NAC Studies in Bible and Theology (Nashville: Broadman and Holman, 2007), 90–91; Douglas Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 722–23; F. F. Bruce, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1963), 221–22; John Murray, *The Epistle to the Romans: The English Text with Introduction, Exposition and Notes*, NICNT (Grand Rapids: Eerdmans, 1968), 96–99; H. Ridderbos, *Paul: An Outline of His Theology*, trans. J. Richard de Witt (Grand Rapids: Eerdmans, 1975), 358–61; C. E. B. Cranfield, *Romans 9–16*, ICC (London: T&T Clark, 2004), 576–77; W. S. Plummer, *Commentary on Romans* (Grand Rapids: Kregel, 1971), 553; Scott J. Hafemann, "The Salvation of Israel in Romans 11:25–32: A response to Krister Stendahl," *Ex Auditu* 4 (1988): 38–58.

⁴ John Calvin, *The Epistle of Paul to the Romans and to the Thessalonians*, trans. R. Mackenzie, CNTC 8 (Grand Rapids: Eerdmans, 1976), 255; K. Barth, *Die kirchliche Dogmatik*, 4 vols (Zürich: A. G. Zollikon, 1932–1967) 2.2:330; J. Jeremias, "Einige vorwiegend sprachliche Beobachtungen zu Röm 11.25–36," in *Die Israelfrage nach Röm 9–11*, ed. Lorenzo de Lorenzi, MRvB.BÖA 3 (Rome: Abtei von St Paul vor den Mauern, 1977), 200; O. Palmer Robertson, *The Israel of God: Yesterday, Today, and Tomorrow* (Phillipsburg: P&R Publishing, 2000), 188–89; N. T. Wright, *Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress, 1992), 249–50; Jakob Jocz, *The Jewish People and Jesus Christ: The Relationship Between Church and Synagogue*, 3d ed. (Grand Rapids: Baker, 1979).

