

The Future Restoration of Israel

by John F. Walvoord

The sermon explores the meaning of Romans 11:26, arguing that 'all Israel' refers to the whole nation of Israel as a people, and that the deliverance promised is a group deliverance rather than individual salvation.

Scripture: Isaiah 59:20, Jeremiah 31:31, Matthew 8:1-23, Romans 11:1-28

Topics: "Israel Restoration", "Biblical Prophecy"

Description

John F. Walvoord delves into the confusion surrounding the interpretation of Romans 11:26, emphasizing the importance of using Biblical interpretation to understand the passage. The chapter addresses the question of whether God rejected His people, highlighting the remnant of Israel who believed under both the law and grace. The passage discusses the future blessing on both Gentiles and Israel when Israel comes into its fullness of blessing, serving as a warning to Gentiles and an encouragement to Israel. The contrast in Romans 11 is between Gentiles as a whole and Israel as a nation, with a future time of blessing awaiting Israel.

Transcript

The confusion in the minds of expositors of Scripture concerning the meaning of Romans 11:26 is one of the evident results of failure to use Biblical interpretation. Not only do various schools of thought disagree, but the passage is a problem to all. An important clue to its interpretation is found in its preceding context. The entire chapter of Romans 11 deals with the question, "Did God cast off His people?" (Rom. 11:1). The answer given to this leading question is that "God did not cast off his people which he foreknew" (Rom. 11:2).

The argument proceeds to point out that there has always been a remnant of Israel who believed both under the law and under grace. The fact that this group were only a small portion of the nation of Israel is explained as the occasion for the present grace extended to Gentiles: "I say then, Did they stumble that they might fall? God forbid: but by their fall salvation is come unto the Gentiles, to provoke them to jealousy" (Rom. 11:11). The argument then turns on the statement that if the unbelief and "fall" of Israel as a nation was the occasion of blessing on the Gentiles, how much more will be the blessing on both Gentiles and Israel when Israel comes into its fullness of blessing: "Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?" (Rom. 11:12). These facts combine to serve as a warning to Gentiles not to be high-minded and as an encouragement to Israel that a future time of blessing is in store.

The contrast throughout the passage is not between the believer and unbeliever, but between Gentiles as such and Israel as a nation. In Romans 11:25 the issue is brought to a head with the revelation that Israel's present blindness and unbelief will be concluded at the same time that the present Gentile opportunity is ended. Then follows the event described as "all Israel" being delivered.

The issues involved in the passage under consideration can be resolved into a series of questions: (1) What is the meaning of "all Israel"? (2) What is the nature of the deliverance? (3) When will the deliverance occur? (4) What are the concomitant events? Any answer to these questions involves both premises based on interpretation of the entire Scriptures and exegesis of the passage itself. The history of its interpretation has revealed a tendency to determine the meaning of the passage largely on the basis of other Scriptures. Hence, most amillennialists have denied that the reference is to Israel in the flesh and have given a spiritual interpretation of the passage. Pre-millennialists have insisted upon a more literal exegesis. The issue is determined by the meaning of key words.

What is the Meaning of "All Israel"?

It is apparent that the construction placed upon the word Israel practically determines the exegesis of the entire passage. The question is answered by at least three important considerations: (1) What is the use of the word in the context? (2) What is the use of the word in the New Testament as a whole? (3) What is the relation of the question to doctrine in general?

A study of the context bears out the fact that the word Israel as used in this passage is in contrast to Gentile. This is clear in Romans 11:1, where Paul identifies himself as an Israelite because of his connection with the tribe of Benjamin--a racial and national relation rather than spiritual. The contrast is made further in Romans 11:11 ff. The use of "ye"--i.e., the Gentiles--is opposed to "they"; i.e., the Jews. In other words, the entire chapter carefully preserves the distinction between two classes: Jews and Gentiles. Further, the Gentiles are in most cases those who have believed in Christ and are members of the church. The contrast is not, therefore, between believing Israel and unbelieving Gentiles, but rather the two groups are treated racially. There is no ground whatever in this passage for the idea that Israel is a reference to all believers as such, the interpretation advanced by Origen, furthered by Calvin, and embraced by most amillennialists. This interpretation would nullify the very theme of the chapter.

The immediate context also brings out the contrast between Israel and Gentiles. In Romans 11:25 both terms occur in contrast. As far as the general context and the immediate context are concerned, there is no ground for spiritualizing the word Israel. Even A. T. Robertson, who is not a premillennialist, rather reluctantly admits that the context would indicate that the reference here is to the Jewish people.²² Charles Hodge, who is also not a premillennialist, states flatly, "Israel, here, from the context, must mean the Jewish people, and all Israel, the whole nation. The Jews, as a people, are now rejected; as a people, they are to be restored."²³ The amillennial view that Israel refers to all believers must be held in spite of the context. It is noteworthy that Oswald T. Allis, who more than any other recent amillennial writer has attempted formally to refute premillennialism, passes by Romans 11:26 with only a footnote reference²⁴ in which he tries to sustain his thesis that Romans 11 says nothing of Israel's restoration.²⁵ In brief, his argument is that if Paul believed in Israel's restoration he would have mentioned restoration to the land. In other words, because Paul does not include all the elements of Israel's restoration, he cannot be speaking on the subject at all. If words are to be taken in their ordinary meaning, Paul is speaking of Israel's spiritual and national restoration throughout the chapter. The fact is that Romans 11:26 is an embarrassing passage to the amillennial school of interpretation and, as they have no satisfactory interpretation of it,

they are prone to give none.

The predicament of the amillennialists in interpreting Romans 11:26 is further disclosed by examination of their theory that Israel as a term is constantly used in the New Testament as a synonym of the church composed of both Jews and Gentiles. Their prejudice is expressed well by Allis when he states that when the Brethren Movement "insisted that Israel must mean Israel, and that the kingdom promises in the Old Testament concern Israel and are to be fulfilled to Israel literally" that they were "carrying to an almost unprecedented extreme that literalism which is characteristic of Millenarianism."²⁶ Yet Allis himself admits that premillennialism "was extensively held in the Early Church."²⁷ and that it was superseded only when Augustine advanced the idea that the millennium was "to be interpreted spiritually as fulfilled in the Christian Church."²⁸ As a matter of fact even a casual study of the writings of the early fathers reveals that millenarianism was not only "extensively held" but was in fact the outstanding characteristic of early Christian eschatology. Wilbur Smith in his review of Allis' books quotes Schaff to this effect:

"The most striking point in the eschatology of the ante-Nicene age is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgment. It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Methodius, and Lactantius."²⁹

Allis' "unprecedented literalism" was, in the impartial hands of doctrinal historians, the prevailing opinion of the church until the perversions of Augustine and Roman Catholicism began to have weight. After all, is it such "unprecedented literalism" to believe that the Bible means Israel when it uses the term? Is not the burden of proof on the amillennialist to prove that the word means other than its ordinary meaning?

It is not difficult to prove from Scripture that Israel is frequently used in the New Testament to mean what it meant in the Old Testament--the nation descending from Abraham through Jacob. Further, there is not a single reference in the New Testament to Israel which cannot be taken in its plain meaning. Not a single instance requires the term to include Gentiles. In a word, there is no justification based on usage in the New Testament to interpret the word Israel as ever including Gentiles.

The question remains concerning the relation of the passage to Biblical doctrine as a whole. This involves the issues which determine premillennialism and amillennialism as systems of doctrines--a subject which is too large to be treated here. This much is clear: the premillennial system of interpretation is in full harmony with the interpretation that Israel in this passage refers to Jews in the flesh rather than to all believers, Jews and Gentiles alike. The amillennial system demands that the passage be spiritualized or their whole system is in jeopardy. The nature of the argument is illuminating, however. The amillennialist usually argues that Israel must be spiritualized because to do otherwise involves what is to him the extreme literalism that Israel means Israel. In other words, he argues from the system of doctrine to its necessary interpretation of the passage. On the other hand, the premillennialist appeals to the immediate context--in contrast between Israel and Gentiles; the general context--the discussion of Gentile privilege because of Israel's fall; and the usage in the New Testament as a whole. From the standpoint of arriving at Biblical doctrine, the hermeneutics of the premillennial argument is evidently sound.

A difficulty for all systems of interpretation is the use of the word all. What is meant when it is stated that "all Israel shall be saved"? This has been referred to as a difficulty of the premillennial interpretation. Obviously, all Israel are not saved. Israel in view in the prophecy must first of all be limited to living Israel;

that is, those living on earth at the time. It is not true that all Israelites of all generations are to be saved. Further, the Scriptures reveal that a large portion of Israel will be martyred during the time of trouble preceding the consummation of the period before the second coming of Christ (Zech. 13:8-9). There are other complications in the doctrine when the judgment on Israel is taken into consideration (Ezek. 20:33-38). What is meant, then, by all?

Before attempting to answer the question, it should be noted that the same difficulty attends the amillennial view, or any other view which attempts to find an actual event in this passage. While Israel, according to the amillennialist, means "all believers," it is also apparent that all believers are not saved at the end of the age by the coming of Christ. For the proper interpretation of the passage, both principal millennial views must limit the fulfillment to those living at the time. The difficulty is not, then, a result of the premillennial viewpoint.

The most evident answer to the question of the meaning of all is found in the context. The all is in antithesis to the in part of Romans 11:25 and the remnant of verse 5. During the present age a remnant of Israel is saved through the gospel. The hardening or blindness is "in part." When Christ returns, the situation will be changed. Instead of a remnant, or a small part, Israel as a whole will be saved. It will be a national deliverance. A. T. Robertson while attempting to defend postmillennialism in his interpretation admits: "All Israel (pas Israel). What does Paul mean? The immediate context (use of pas in contrast to apo merous, pleroma here in contrast with pleroma in verse 12) argues for the Jewish people 'as a whole.'"³⁰ He goes on to express his opinion that other Scripture (Rom. 9:6; Gal. 6:16) may justify the teaching that both Jew and Gentile or "spiritual Israel may be the idea."³¹

The opinion of Charles Hodge is worthy of weight as he is not arguing for premillennialism: "Israel, here, from the context, must mean the Jewish people, and all Israel, the whole nation. The Jews, as a people, are now rejected; as a people, they are to be restored. As their rejection, although national, did not include the rejection of every individual; so their restoration, although in like manner national, need not be assumed to include the salvation of every individual Jew. Pas Israel is not therefore to be here understood to mean, all the true people of God, as Augustine, Calvin, and many others explain it; nor all the elect Jews, i.e., all that part of the nation which constitutes 'the remnant according to the election of grace'; but the whole nation, as a nation."³² The viewpoint that "all Israel" means "Israel as a whole" is not "an almost unprecedented extreme" of "literalism which is characteristic of Millenarianism,"³³ as Allis would have us believe, nor is it a peculiarity of a little sect of Plymouth Brethren. It is the interpretation of those who believe that Israel means Israel, whether premillennial or post-millennial, and it is the only interpretation which makes sense out of the eleventh chapter of Romans. William Hendriksen, formerly Professor of New Testament Literature at Calvin Seminary and an avowed amillennialist, interestingly disagrees with Allis and holds that all Israel refers to the total number of Elect Israel in all ages; i.e., holds to a literal interpretation of the passage. This is, to say the least, an improvement on Augustine, Calvin, and Allis, though it misses the point of the context.³⁴ The deliverance predicted in Romans 11:26 is, clearly, a group deliverance rather than individual salvation. This is borne out in the explanation which follows in the chapter.

What is the Nature of the Deliverance?

The salvation of "all Israel" is described as a fulfillment of prophecy. Isaiah 59:20-21 is quoted in part in Romans 11:26-27. The full quotation in Isaiah is as follows:

"And a Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah. And as for me, this is my covenant with them, saith Jehovah: my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever."

Three things are mentioned specifically in the Romans quotation: (1) the Redeemer shall come out of Zion; (2) He shall turn ungodliness from Jacob; (3) this is a covenant to be fulfilled "when I shall take away their sins."

All views of the millennium agree that the Deliverer is the Lord Jesus Christ. Question has been raised concerning the meaning of "out of Zion." The Hebrew of Isaiah 59:20 is correctly rendered "to Zion." The Septuagint has interpreted this to mean "for Zion" (eneken Zion). Paul in quoting the Hebrew uses neither the Hebrew nor the Septuagint when he quotes the passage as "from Zion" (ek Zion). How is this difficulty to be solved and what is the meaning of Zion? It is clear that Paul is here not directly quoting, but is gathering up various passages in one statement. It will be noticed that his reference to turning away ungodliness is not in the Isaiah passage either. The Scriptures speak of Christ as both coming to Zion and from Zion (cf. Ps. 14:7; 20:2; 53:6; 110:2; 128:5; 134:3; 135:21; Isa. 2:3; Joel 3:16; Amos 1:2). It is certainly quibbling with words to argue, as Allis does, that this change of wording favors the amillennial view that a heavenly city is intended.³⁵ In the nature of the case, Christ must come "to Zion" before He comes "from Zion." The deliverance promised Israel is not His second coming per se, but His rule on earth after His coming.

What is meant by Zion? This term has been used in reference to the city of Jerusalem or parts of it "at least since the time of David."³⁶ A study of its usage in the Old Testament reveals that its meaning is literal; that is, it is always associated with the earthly Zion. Its use in the New Testament is also literal. The only cases in question are the references in Hebrews 12:22 and Revelation 14:1, which readily yield to a literal interpretation if the premillennial viewpoint be adopted in interpreting the passages as a whole. In no case does Zion become merely a "heavenly city."³⁷ The many predictions in the Old Testament foretelling the coming of the Deliverer "out of Zion" (see references above) argue for a literal interpretation.

When the Deliverer comes, He will "turn away ungodliness from Jacob." This is an event, not a process extending over ages of time. It is the subject of much Old Testament prophecy. It is part and parcel of the new covenant which Romans 11:27 mentions. A classic Old Testament passage bearing on the subject is Jeremiah 31:31-37. A new covenant is promised the house of Israel. In this new covenant, Jehovah promises:

"I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more" (Jer. 31:33-34).

The passage then goes on to declare that Israel will endure as a nation under this new covenant as long as the ordinances of the sun, moon, and stars endure. The passage concludes: "Thus saith Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith Jehovah" (Jer. 31:37). In brief, the new covenant promised the house of Israel is precisely what Paul refers to in Romans 11:26-27. The elements are the same: Israel is promised blessing as a group or nation; "all" are to be blessed; "all" are to know the

Lord; "all" are to be forgiven. Certainly, this is not the picture of Israel in any period of its history until now. A literal fulfillment demands an interpretation of Romans 11:26-27 which is in accord with the premillennial position. The fact that believers in this age enjoy a "new covenant" of grace and blessing does not hinder the future fulfillment of this promise to Israel, which is in no wise being fulfilled now.

The premillennial interpretation of Scripture adds a great deal to the bare outline provided in Romans 11:26-27. According to this viewpoint, the deliverance will be more than spiritual. Israel will be in the great tribulation and threatened with extermination (Matt. 24:15-22). Christ at His coming will deliver them from physical harm. This is in view of their coming spiritual blessing which will be their portion after being judged and brought into the land of promise. These events are the means to the end--the spiritual blessing on Israel throughout the millennium. To argue that all the details of the complicated series of events which will bring Gentile power to its end and establish the kingdom of Christ on earth must be in this portion of Romans in order to establish the premillennial view of the future, is an example of the error of arguing from silence.³⁸

When Will the Promised Deliverance Occur?

The amillennial viewpoint of Romans 11:25-26 among other things does manifest injustice to the chronology of the passage. Whether the view of traditional amillennialism be followed, or the recent view of Hendriksen that "all Israel" refers to elect Israel in all ages, the interpretation contradicts the order of events indicated in Romans 11. The point of the entire chapter is that the present age is one of blessing to Gentiles and that this follows Israel's fall. During this age some in Israel come to Christ and are saved, but the nation as a whole goes on in hardness or blindness and in unbelief. According to Romans 11:25-26, the present situation is going to change when the fullness of the Gentiles, or the present period of Gentile blessing, comes to its close. The terminus of Gentile blessing is the point in time when Israel's blindness is lifted. When Israel's blindness is lifted, the way is opened for the work of the Deliverer who will bring spiritual restoration as well as physical. The order of events is therefore: (1) Israel's fall; (2) Gentile fullness of blessing; (3) Israel's blindness lifted; (4) Israel's Deliverer comes out of Zion; (5) Israel is turned away from ungodliness and her covenants are fulfilled. Now, manifestly, Israel fell as a nation. The reference is not to believing Israel or true Israel. Likewise, Israel is blind as a nation, but believing Israel is not blinded even in this age. So also "all Israel" refers not to believers in this age or in any previous age, but to the entire group which enter the millennium. To make "all Israel" "all believers," as Allis does, or "all Jewish believers," as Hendriksen does, is to blur the distinctions which are so carefully maintained in the entire passage. A study of the entire chapter, including verses 28-32, reveals that the antithesis of "ye" and "they," i.e., present believers as in contrast to "all Israel," is carefully preserved throughout.

The deliverance of "all Israel" is not a process but an event. The time of the event is clearly when the Deliverer comes out of Zion, an event following the return of Christ in His second coming. The prophesied deliverance is, therefore, a future event and a single event. The great prophetic passages of the Old Testament upon which this prophecy is based do not have any harmony with the present undertaking of God. It is evident that it is not true today that everyone knows the Lord, that it is no longer necessary to teach our neighbors. This is not true for Gentiles and it is certainly not true for Israel. The future revelation of Christ to Israel will fulfill these predictions and bring the prophesied time of blessing for God's ancient people.

What Are the Concomitant Events?

The predictions of Romans 11:25 ff. involve important doctrinal considerations beyond the revelation explicitly made. This explains why its interpretation has been characterized rather sharply by the school of interpretation represented. The pre-millennial interpretation has as its background important considerations. The restoration of Israel as a nation involves the Davidic covenant. It involves Israel's continuance as a nation and possession of the land. It involves the separation of the purposes of God for the church, believers in this age, and for Israel. The themes of Scripture bearing on the time of great tribulation for Israel, the consummation of Gentile power, the second coming of Christ, the judgment of the Gentiles, the resurrection of Israel and her judgment, the judgment of Israel still in the flesh, and many other important doctrines are directly or indirectly related. It is not claimed that Romans 11 in itself settles all the problems or that it alone establishes the main premises of premillennialism. What is claimed is that a literal interpretation of Romans 11 is in full harmony with prophecy which has been and is being fulfilled and that it fits perfectly the general scheme of the pre-millennial interpretation of Scripture. If the statements of this chapter be taken in their ordinary meaning without recourse to allegorical or spiritual interpretation of the key words, the inevitable conclusion is that we have here in broad outline God's program: present blessing for Gentiles, future restoration and blessing for Israel as a nation. We say with Paul in the sense we believe he meant: "Did God cast off his people? God forbid."

The Authority of the King Over Disease and Nature

Following the pronouncement of the principles of the kingdom in chapters 5-7, chapters 8-9 present the supporting mighty works of Jesus as credentials of the Messiah King.

Three groups of miracles may be observed. In Matthew 8:1-17, the healing of the leper (vv. 1-4), the healing of the servant (vv. 5-13), and the healing of Peter's wife's mother (vv. 14-15), are followed by an evening of many miraculous healings (vv. 16-17).

A second group of miracles is found in 8:23-9:8 with the stilling of the storm (vv. 23-27), the casting out of demons (vv. 28-34), and the healing of the paralytic and the forgiveness of his sins (9:1-8).

The third group of miracles is found in 9:18-38 with the healing of the ruler's daughter (vv. 18-19, 23-26), the healing of the woman with the issue of blood (vv. 20-22), the healing of two blind men (vv. 27-31), the healing of the demoniac (vv. 32-34), followed by a general statement of many instances of healing (v. 35).

In between these accounts of miracles, which are not necessarily in chronological order, are other instances of significant events which took place in Christ's ministry. The purpose of Matthew in these two chapters is to offer the credentials of the Messiah as predicted in the Old Testament. The order of the presentation deals with Christ's power over disease in the first group; His power over nature, demons, and authority to forgive sins in the second group; with His power over death and other miscellaneous human needs in the third group. In 8:17, the whole picture is related to Isaiah's prophecy of a suffering Messiah who would bear the sickness and the sins of Israel.

Leper Healed, 8:1-4

Coming down from the mountain with great multitudes following Him, Jesus was confronted suddenly by a leper (cf. Mk 1:40-45; Lk 5:12-14). The crowd undoubtedly surrounded the leper at a safe distance, afraid of his terrible disease. The leper addressed Jesus, "Lord, if thou wilt, thou canst make me clean" (Mt 8:2). This is the first instance in Matthew where Christ is addressed as Lord (Gr. *kyrios*). The word means "master," but as used of Jesus, it is a recognition of His authority and deity. The leper had confidence in

the power of Jesus; he was not sure whether Jesus was willing to heal.

Jesus first touched the leper, which amazed the crowd, for lepers were not touched (cf. Lev 13). With this loving gesture, Jesus said, "I will," and immediately the leper was healed. The leper was instructed not to tell anyone but to go to the priest, fulfilling the procedure of Leviticus 14 in regard to the cleansing of a leper. Commentators like Wrede and R. H. Lightfoot have strained at the command not to tell others and questioned the purpose of going to the priest. The command not to tell others was probably to avoid gathering ever greater crowds, which by their size were getting out of hand, as Tasker has observed.⁴⁷ The command to tell the priest was first of all an act of obedience to the law, but Jesus probably wanted to have a genuine case of healing certified in a formal way. Telling the priests would not increase the problem of the large crowds and did not contradict Christ's instructions to "tell no man." The effect on the priests must have been electrifying, as they had never before in their memory had a leper healed. Significantly, in Acts, many of the priests are recorded to have believed in Jesus.

Centurion's Servant Healed, 8:5-13

As Jesus was entering into Capernaum, a centurion, a Roman soldier, besought Him to heal a servant, sick with palsy and in great suffering (cf. Lk 7:1-10). The servant is called in Greek, a pais, meaning a child, but the word is sometimes used of adult servants. Jesus immediately responded to the centurion with a promise that He would come and heal him. In reply, the centurion declared himself unworthy for Jesus to come into his house, and besought Him to speak the word only, saying that he too was a man in authority who could command and have instant obedience. Jesus marveled at his faith, greater than any He had found in Israel, and commented that in the future kingdom, the children of the kingdom would be cast out and others, that is, Gentiles, would be admitted instead. Jesus then brought the encounter to a close, saying to the centurion, "Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour" (Mt 8:13).

Healing of Peter's Mother-in-law, 8:14-15

In Capernaum, Jesus went to Peter's house, which was located there, and finding his wife's mother sick of fever, He healed her. Then she rose and ministered to them (cf. Mk 1:29-31; Lk 4:38-39). The best texts indicate that she ministered to Him (singular) rather than to "them," although she probably ministered to the others also. In healing first the leper--an outcast--then a Gentile centurion, and finally a woman, Jesus was dealing with those either excluded or unimportant in Jewish thinking. As Morgan expresses it, "He began with the unfit persons for whom there was no provision in the economy of the nation."⁴⁸ Jesus was uncontaminated by contact with leprosy and disease, and He was not bound by Jewish narrowness from those whom the world despised.

Evening of Healing, 8:16-17

Matthew brings to a close this group of miracles by stating that that evening, many afflicted with demons and all others who were sick were healed, in fulfillment of Isaiah 53:4-5 (cf. Mk 1:32-34; Lk 4:40-41). Matthew, having made his point that Jesus fulfilled the Old Testament prophecies of these miraculous works, is content to summarize many incidents in one short statement.

Price of Discipleship, 8:18-22

Two instances of would-be followers of Jesus are mentioned, typical of the multitude, attracted by the miracles, who wanted to be disciples (cf. Lk 9:57-62). The first to be introduced is a scribe who promised to follow Jesus wherever He went. Jesus replied by pointing out that while foxes have dens and birds have nests, the Son of man did not have a home. Following Jesus would be difficult. Another person is described in Matthew 8:21-22 as desiring to follow Jesus but wanting first to bury his father. Evidently, he meant that he wanted to live with his father until he died. Jesus replied by showing the priority of His claims.

Jesus Stills the Storm, 8:23-27

Beginning a second group of miracles, the account is given of the stilling of the storm on Galilee, also given in Mark 4:35-41 and Luke 8:22-25. While Jesus and the disciples were in the boat on Galilee, a sudden storm overtook them and was filling the boat with water, while Jesus Himself was asleep. The disciples awoke Him with the urgent petition, literally translated, "Lord, save, we are perishing." Jesus, thus awakened, first rebuked them for being fearful and of little faith; then, He rebuked the winds and the sea, and suddenly there was a great calm. The disciples, accustomed to miracles, were amazed at the suddenness of the change and the evidence of the power of Christ, and, speaking in awe, said, "Even the winds and the sea obey him."

Healing of Two Demoniacs, 8:28-34

After the instance of stilling the storm on Galilee, as they arrived on the other side of the lake, they were met by two men who were demon possessed and lived in a graveyard, which, because of their presence, was considered so dangerous that others avoided passing that way (cf. Mk 5:1-21; Lk 8:26-40). The demons, speaking through the men, recognized Jesus as the Son of God, and expressed the fear that He had come to torment them before their time. The King James translation "devils" is better rendered "demons" and refers to fallen angels who are Satan's agents. Their ultimate judgment is assured and is apparently simultaneous with Satan being cast into the lake of fire (Rev 20:10).

As an alternative to being cast out completely, the demons requested permission to enter the herd of swine feeding nearby. Jesus gave the simple, abrupt command, "Go." The demons, entering the herd of swine, caused them to run violently down a steep cliff into the sea, where they perished. The demons' foolish request demonstrated their limited knowledge, as they were just as much cast out after the swine perished as if they had been cast out of the demoniac without entering any other being.

The report of the keepers of the swine brought out the whole city of Gadara, about six miles from Galilee, a preferred reading to Gergesenes, a town some thirty miles south and east of Galilee.⁴⁹ When the people of the town saw Jesus, they urged Him to leave their country. Keeping swine was, of course, forbidden to Israel, and their destruction was a justifiable judgment from God, which should have shown the people their spiritual need. Their choice of swine, rather than Christ, dramatically illustrated their blindness. They preferred pigs and money to Christ and spiritual riches. As the next chapter reveals (Mt 9:1), Jesus obliged them and left. The creature is able to reject the Creator in time, but will render account in eternity for his lost opportunity.

While Matthew does not record it, in the parallel account in Mark 5:1-20, the man delivered from demons is instructed to go to his home and testify to his friends, the only instance where Jesus told one healed to testify to his own people (cf. vv. 19-20).

- 22 A. T. Robertson, Word Pictures in the New Testament, IV, 398.
- 23 Charles Hodge, Commentary on the Epistle to the Romans, p. 589.
- 24 Oswald T. Allis, Prophecy and the Church, p. 305.
- 25 Ibid., p. 100.
- 26 Ibid., p. 218.
- 27 Ibid., p. 7.
- 28 Ibid., p. 3.
- 29 The Sunday School Times, Nov. 24, 1945, p. 940.
- 30 Op. cit., p. 398.
- 31 Loc. cit.
- 32 Op. cit., p. 589.
- 33 Op. cit., p. 218.
- 34 And So All Israel Shall Be Saved, p. 33.
- 35 Op. cit., p. 305.
- 36 "Zion," International Standard Bible Encyclopaedia.
- 37 "Allis, op. cit., p. 305.
- 38 Loc. cit.
- 47 On this whole matter, see R. V. G. Tasker, The Gospel According to Matthew, p. 87.
- 48 G. Campbell Morgan, The Gospel According to Matthew, p. 82.
- 49 Cf. Tasker, p. 95.

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