

# Session 7

## Rom 11:1–24: Remnant

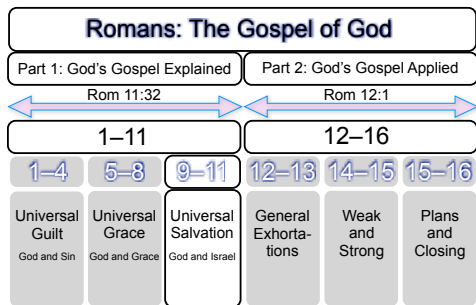
Romans 9–11: "Paul's Story of Israel," © 2024 Gerald L. Stevens

### Romans: The Gospel of God

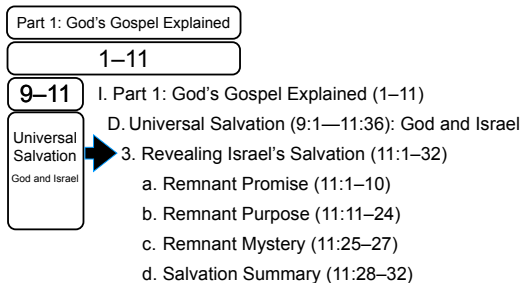
Part 1: God's Gospel Explained  
(Rom 1–11)

- 🌐 Introduction (1:1–17)
- 🌐 God and Sin (1:18–3:20)
- 🌐 God and Grace (3:21–8:39)
- 🌐 God and Israel (9:1–11:36)

### Paul's Story of Israel: Romans 9–11



### Paul's Story of Israel: Romans 9–11



## Part 1: God's Gospel Explained

### God and Israel: Universal Salvation in God's Promise (9:1–11:36)

"to all" (11:32)

- Refocusing Israel's Story (9:1–29)
- Restating Israel's Failure (9:30–10:21)
- Revealing Israel's Salvation (11:1–32)
- Concluding Praise (11:33–36)

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## Revealing Israel's Salvation (11:1–32)

### ● Remnant Promise (11:1–10)

#### 🗣️ *Remnant by Grace* (11:1–6)

- Remnant promise: prophetic, historical (11:1–4)
  - God foreknew a faithful few, like return from exile (Isa 10:20–22)
  - Paul is prophetic proof (Israelite, Abraham, Benjamin)
  - Elijah is historical paradigm (1 Kgs 19:10–18)
- Remnant promise: grounded in grace (11:5–6)
  - Messianic Israel grounded in prevenient grace
  - Mosaic Israel faltering on sin-inducing works
  - Returning to analysis of Romans 6–7

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"On that day the remnant of Israel and the survivors of the house of Jacob will no more lean on the one who struck them, but will lean on the LORD, the Holy One of Israel, in truth. A remnant will return, the remnant of Jacob, to the mighty God. For though your people Israel were like the sand of the sea, only a remnant of them will return."

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Clearly, back to the "Israelite" issue of Rom 9:4 that heads the entire discussion, so still pursuing question of Jacob and his progeny

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  - Paul is prophetic proof (Israelite, Abraham, Benjamin)
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  - Mosaic Israel grounded in inherent worth, convenient grace
  - Mosaic Israel faltering on sin-inducing works
  - Returning to analysis of Romans 6–7




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## Revealing Israel's Salvation (11:1–32)

### Remnant Promise (11:1–10)

Remnant Assumptions: Synagogue vs. Paul

Synagogue	Paul	Romans 11	New Aeon
grounded in inherent worth	grounded in God's grace	Rom 11:1–6	Paul as Jewish paradigm
a proof of superiority	a cause for hardening	Rom 11:7–10	hardening as God's plan

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## Revealing Israel's Salvation (11:1–32)

### Remnant Promise (11:1–10)

Just as the Scripture testifies about God's dealings with Pharaoh

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## Revealing Israel's Salvation (11:1–32)

### Remnant Promise (11:1–10)

#### Hardening by Judgment (11:7–10)

- "Elect": messianic Israel; "the rest": Mosaic Israel
- Hardening: God's judgment for unbelief, but still salvific purposes
- Triadic scriptural witness (constantly working his opening assertion)
  - Law/Prophets: spirit of stupor (Deut 29:4; Isa 29:10)
  - Writings: judgment retribution (Ps 69:22–23; 35:8)
    - \* Psalm 69 taken as messianic by Jesus's day
    - \* Jesus used psalm to explain his rejection (John 15:25)
    - \* Disciples remembered psalm for money changers (John 2:17)

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## Revealing Israel's Salvation (11:1–32)

### Remnant Promise (11:1–10)

"the gospel of God, which he promised beforehand through his prophets in the Holy Scriptures" (Rom 1:1–2)

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- Triadic scriptural witness (constantly working his opening assertion)
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## Revealing Israel's Salvation (11:1–32)

### Remnant Promise (11:1–10)

#### Provisional Subunit Conclusion (11:1–10)

- Gospel of God and Israel's eschatological status
  - Israel has a judgment hardening (Mosaic Israel)
  - Israel has a grace remnant (messianic Israel)
- Remnant Deduction #1: Israel's rejection not total
  - *In contrast* to Babylonian exile: nation, city, temple totally destroyed
  - Remnant promise: shows God has a greater purpose in judgment
  - Messiah still to come to reestablish and renew the Israel of God

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## Revealing Israel's Salvation (11:1–32)

### Remnant Promise (11:1–10)

#### Provisional Subunit Conclusion (11:1–10)

- Remnant Deductions:
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## Revealing Israel's Salvation (11:1–32)

### Remnant Purpose (11:11–24)

#### Cautionary Word: Romans vs. Galatians

- Literary: Let Romans be Romans (Romans ≠ Galatians)
  - Galatians: angry, either/or rhetoric on law allows no nuancing
  - Galatians: different situation (gentiles evaluating Israel *too highly*)
- Contextual: Different relationship with Rome and situation in Rome
  - Congregation Paul did not found (no inherent relationship)
  - Traditions Paul did not formulate (no guarantee of Pauline gospel)
  - Edict of Claudius facilitating, augmenting inbred Roman prejudices
  - Bad attitude: “fullness” of church might not need Jews anyway

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For interpreting Rom 11:11–24 appropriately

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  - Bad attitude: “fullness” of church might not need Jews anyway

In Romans, gentiles evaluating Israel *too lowly*

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## Revealing Israel's Salvation (11:1–32)

### Remnant Purpose (11:11–24)

#### Israel: Failure and Fullness (11:11–12)

- Israel stumbled: Is stumbling same as utterly cast down? No! (11:11)
  - God turns Israel's rejection into gentile reconciliation
  - God turns gentile reconciliation into Israel's jealousy
- “Stumbling” = “trespass” (*paraptoma*) (11:12)
  - “Trespass” is the crucial word describing Adam's failure in 5:12–20
  - Mosaic Israel patterns itself after Adam's sin, not Moses's law
  - Messiah: specifically was handed over for such trespasses! (4:25)
- Word play: from failure (*hettema*) to fullness (*pleroma*)

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## Revealing Israel's Salvation (11:1–32)

### Remnant Purpose (11:11–24)

"Jealousy motif," already introduced in 9:19, taken from Deut 32:21; whole point is, *God wants Israel back!*

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## Revealing Israel's Salvation (11:1–32)

### Remnant Purpose (11:12–24)

"Paul is reminding Rome the gospel came to Rome's gentiles through the synagogue—so, to the Jew first, then to the gentile. The Edict of Claudius gives silent witness to that reality. If Israel's failure can be so productive in Rome in God's hands, just imagine Israel's fullness!" (Stevens, 433)

- Mosaic Israel patterns itself after Adam's sin, not Moses's law
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## Revealing Israel's Salvation (11:1–32)

### Remnant Purpose (11:11–24)

#### Israel: Understanding Gentile Apostleship (11:13–15)

- Paul's gentile apostleship comes into sharper focus
  - Paul's mission work ultimately targets the Israel of God (Gal 6:16)
  - Gentile apostleship *is more than exclusive focus on gentiles*
    - \* Ultimate Goal 1: intended to make Israel jealous, provoke return
    - \* Ultimate Goal 2: to "save some of them," i.e., out of Mosaic Israel
- Israel's acceptance: "life from the dead!" = messianic paradigm (11:15)
  - Resurrection: major motif in Romans as signal of power of gospel
  - "Life from the dead" = messianic Israel, signal of God's salvation now

## Revealing Israel's Salvation (11:1–32)

### Remnant Purpose (11:11–24)

First-person rhetoric pulls in authorial ethos, which is thoroughly Jewish; his point is gentile status is *within* Israel, not *in spite of* Israel

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## Revealing Israel's Salvation (11:1-32)

- Remnant Purpose (11:11-24)
  - ☞ *Israel: Understanding Gentile Apostleship (11:13-15)*
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## Revealing Israel's Salvation (11:1-32)

- Rom 11:14: Grammar of contingency ("might") and indefiniteness ("some") in the expression "*might save some* of them" presents problems for understanding the exact nature of the meaning of both "fullness" (11:12) previously and the "all" to follow (11:26):
  - *unknown result*: no concrete idea of "fullness" or "all"?
  - *unrealized miracle*: anticipating Pentecost-like miracle for whole nation, perhaps at parousia (i.e., in Paul's lifetime)?
  - *unfulfilled prophecy*: restoration prophecies of northern tribes reintegrated into united Israel in the last days?
- "Life from the dead" = messianic Israel, signal of God's salvation now

## Revealing Israel's Salvation (11:1-32)

- Remnant Purpose (11:11-24)
  - ☞ *Israel: Understanding Gentile Apostleship (11:13-15)*
  - Paul's gentile apostleship comes into sharper focus
    - Paul's mission work ultimately targets the Israel of God (Gal 6:16)
      - An expression that seems to suggest option #2 (unrealized miracle) for understanding the grammatical ambiguity of 11:14
    - \* Ultimate Goal 2: to "save some of them," i.e., out of Mosaic Israel
  - Israel's acceptance: "life from the dead!" = messianic paradigm (11:15)
    - Resurrection: major motif in Romans as signal of power of gospel
    - "Life from the dead" = messianic Israel, signal of God's salvation now

## Revealing Israel's Salvation (11:1-32)

- Remnant Purpose (11:11-24)
  - ☞ *Israel: Understanding Gentile Apostleship (11:13-15)*
  - Paul's gentile apostleship comes into sharper focus
    - Paul's mission work ultimately targets the Israel of God (Gal 6:16)
      - Theme: "For I am not ashamed of the gospel, for it is the power of God unto salvation" (Rom 1:16)
  - Israel's acceptance: "life from the dead!" = messianic paradigm (11:15)
    - Resurrection: major motif in Romans as signal of power of gospel
    - "Life from the dead" = messianic Israel, signal of God's salvation now

## Revealing Israel's Salvation (11:1-32)

### Remnant Purpose (11:11-24)

#### Gentile Status: Holiness Metaphors (11:16)

- Holiness motif is God's purpose for Israel as a nation (Exod 19:3-6)
- Harvest metaphor: firstfruits, baking, permeating the whole (11:16a)
  - Promise of later harvest = Messiah's resurrection (1 Cor 15:20)
  - Paul himself as promise of more Israelites to come
- Horticulture metaphor: healthy roots nourish produce (11:16b)
  - Spiritually: holy root means holy branches
  - Horticulture metaphor extended into grafting metaphor, next verse
  - Paul uses grafting extension to attack gentile attitude about Israel

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## Revealing Israel's Salvation (11:1-32)

### Remnant Purpose (11:11-24)

#### Challenging Gentile Attitude (11:17-24)

- Horticulture metaphor extended: grafting process (11:17-24)
  - "Some broken off": hardening of Mosaic Israel (11:17)
  - Anything grafted in becomes holy (whether wild or natural)
    - \* Holy root: Messiah, root of messianic Israel (Rev 5:5)
    - \* Branches: gentiles (wild), Mosaic Israel (natural, i.e., historical)
  - Grafting wild into cultivated loses verisimilitude to real life

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## Revealing Israel's Salvation (11:1-32)

### Remnant Purpose (11:11-24)

#### Challenging

Equivalent to "dishonorable vessels" and "vessels of wrath" back in Rom 9:21-22

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Likely intentional to point to miracle of gentile inclusion into Israel

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## Revealing Israel's Salvation (11:1–32)

### Remnant Purpose (11:11–24)

#### Challenging Gentile Attitude (11:17–24)

- Gentile bad attitude surfaces (11:18–24)
  - Proud, haughty mind, judgmental spirit
    - \* “do not boast,” “do not become proud”
    - \* Evokes the *anthrōpos* condemned in 2:1, inviting God’s wrath
    - \* The key signature of rebellion, acting like Mosaic Israel
    - \* “he will not spare you” (11:21); “*you also will be cut off*” (11:22)
  - In God’s agronomy, Mosaic Israel can be regrafted in! (11:23–24)
  - If true for a wild branch, so much *more* true for a cultivated branch!

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“O Man, whoever you are” (Rom 2:1)

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Boasting is the key signature of belonging to Mosaic Israel (Rom 2:29). Boasting reveals not actually belonging to messianic Israel in the first place. The fate of the boaster is the fate of being cut off, just as with Mosaic Israel presently.

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Assuming, of course, the confession presented in Rom 10:9

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## Revealing Israel's Salvation (11:1–32)

### Remnant Purpose (11:11–24)

#### Challenging Gentile Attitude (11:17–24)

- Gentile bad attitude surfaces (11:18–24) (cont.)
  - Paul returns in later exhortations to boaster issue raised here
    - \* “transformed by *renewing your minds*” (12:2)
    - \* “do not be proud” (12:16)
  - Indicates the seriousness of the issue
  - Reveals a core need of Roman house churches across the board

## Revealing Israel's Salvation (11:1–32)

### Remnant Purpose (11:11–24)

#### Subunit Summary (11:1–24)

- Gospel of God integral to transforming Israel's eschatological status
- Israel's stumbling has divine purpose to work toward salvation
  - Israel's stumbling serves purpose of gentile mission
  - Israel's stumbling serves purpose of Israel's fulness

#### Two Major Deductions about Israel

- Rom 11:1–10: Israel's rejection not total = optimism for prospects
- Rom 11:11–24: Israel's rejection not final = anticipating future for Israel

## Revealing Israel's Salvation (11:1–32)

### Remnant Purpose (11:11–24)

#### Subunit Summary (11:1–24)

- Remnant Deductions:  
#1: Israel's rejection is not total.  
#2: Israel's rejection not final.

#### Two Major Deductions about Israel

- Rom 11:1–10: Israel's rejection not total = optimism for prospects
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## Revealing Israel's Salvation (11:1–32)

### Quick Summary of Mosaic Israel (11:1–24)

- Rom 11:1–6 → Remnant Israel by God's grace only
- Rom 11:7–10 → Hardened Israel not total nor final
- Rom 11:11–12 → Failure and fulness God's plan for Israel
- Rom 11:13–15 → Gentile apostleship sublimated to Israel
- Rom 11:16–24 → God's power can fulfill all promises to Israel