

# Session 8

## Rom 11:25–32:

### Remnant Summary

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

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### 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)

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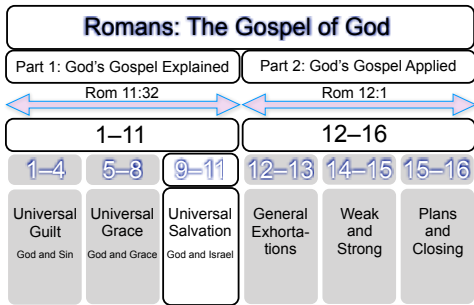
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### Paul's Story of Israel: Romans 9–11




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




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## 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 Mystery (11:25–32)

#### ● "Mystery" Revelation (11:25–26)

- "Mystery" revelation *literary purpose*: mitigate gentile conceit (11:25a)
- "Mystery" revelation *knowledge*: divine "hardening in part" of Israel
  - Adjectival option 1: "partial" hardening (liquid dilution)?
  - Adjectival option 2: hardening "in part" (pie slices)? (= more logical)
- Mystery revelation *divine purpose*: serves gentile inclusion ("fullness")
  - Option 1: gentile "fullness" as mathematical quantity?
  - Option 2: gentile "fullness" as some unknowable variable?
  - Option 3: "fullness of nations" as global breadth of Israel's mission

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

### ● Remnant

Gentile conceit discloses spiritual ignorance; problem already alluded to in 11:20; gets further attention in 12:16.

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

### ● Remnant

What is actual "revelation" here? Not "hardening" (already known, 9:18; 11:7); not "part" (already known, 11:7–10).

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Taking *ethnē* as "nations," not "gentiles," so "fullness" is "fullness of the nations" = God's completed objective for the nations = Isaiah's vision

- Option 2: gentile "fullness" as some unknowable variable?
- Option 3: "fullness of nations" as global breadth of Israel's mission

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

### Remnant Mystery (11:25–32)

#### "Mystery" Revelation (11:25–26)

- "Mystery" revelation *result*: "and so all Israel will be saved" (11:26)
  - "so" or "thus" = adverb of manner ("in this way"), but what manner?
    - \* Option 1: by hardening Israel (via divine action)
    - \* Option 2: by causing jealousy (via "fulness" of nations)
  - "all" = ambiguity of the adjective "all"
    - \* Option 1: complete church as "spiritual Israel"
    - \* Option 2: converted Jews through the ages
    - \* Option 3: Jewish revival at end of history

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

### Remnant Mystery (11:25–32)

Meaning of every word is contested!

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Only illustrative of many proposals!

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Problem of integrating Paul’s use of “church” into his use of “Israel”; he uses *both*, not necessarily interchangeably, making the facile equation, “church = Israel,” exegetically unlikely

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Problem of meager results of the sum total not compatible with the exultantly triumphant hymn concluding the chapter, plus renders “all Israel” practically meaningless

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#### “Mystery” Revelation (11:25–26)

- “Mystery” revelation *result*: “and so all Israel will be saved” [continued]
  - “Israel”: meaning of noun “Israel”
    - \* Option 1: Christian church replaces Israel (supersessionism)
    - \* Option 2: Jews have their own salvation track (dispensationalism)
    - \* Option 3: Jewish revival at end of history (evangelicalism)
    - \* Option 4: messianic Israel’s destiny fulfilled (Rom 1:5)

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Paul has destabilized the noun's meaning by his redefinition of Israel earlier in Rom 9.

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spiritualizing solution

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double-covenant solution

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ethnic solution

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- Main Strengths of Option 4:*
- (1) *Immediate context*: maintains internal coherence with start of discussion in 9:3 ("for the sake of my brothers, my kinfolk"), the anathema burden Paul bears, that "Israel" always includes people bonded to Paul "according to the flesh." Paul does not reject the covenant of progeny when he redefines "Israel" in Romans 9. God's sovereign actions to expand an adopted family do not abort earlier promises to that family involving progeny.
  - (2) *Global context*: maintains internal coherence with the entire development of the argument of Romans from the very beginning and throughout, and most particularly the cosmic perspective of Romans 8.

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  - "saved": meaning of verb "saved"
    - \* Option 1: physical, Jews fight against Antichrist in final battle
    - \* Option 2: spiritual, some vague concept of an individual's faith
    - \* Option 3: combination, somewhere between options 1 and 2
    - \* Option 4: becoming God's children with eschatological future

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      - \* Option 4: becoming God's children with eschatological future
- Holding together both the promise in Abraham and the promise in Messiah without prejudicing one over the other, understanding both as mutually integrated in God's sovereignty and understanding both as mutually based on the obedience of faith (Rom 1:5).

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

"All Israel" in Rom 11:26:

"All Israel" in Rom 11:26 is messianic Israel's destiny fulfilled. This destiny consummates progeny, promise, and future. This Israel is the Israel of God" (Stevens, 446).

In terms of covenant, the problem for gentiles is not their state of uncircumcision. Circumcision did nothing for Israel before or after the exile. The problem for all is Adamic flesh, and only Messiah solves that problem. So, gentiles need to get over their conceit and prejudice against Israel. God has not broken his promises, and the Word of God has not failed.

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

### Remnant Mystery (11:25–32)

#### Remnant Confirmation (11:26b–27)

- Isaiah prophesied Paul's "mystery" salvation for Israel
  - Isa 59:20–21; 27:9
    - Israel repents, confesses sins when confronted by enemies
    - Yahweh responds by coming as redeemer to save
  - Pauline adaptations
    - Messiah takes on Yahweh's redeemer role (standard NT view)
    - Redeemer comes "from Zion," not "to Zion"

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"And he will come to Zion as Redeemer, to those in Jacob who turn from transgression, says the LORD. And as for me, this is my covenant with them, says the LORD: my spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouths of your children, or out of the mouths of your children's children, says the LORD, from now on and forever" (Isa 59:20–21).

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

### Remnant Mystery (11:25–32)

"Therefore by this the guilt of Jacob will be expiated" (Isa 27:9).

- Isaiah prophesied Paul's "mystery" salvation for Israel
  - Isa 59:20–21; 27:9
    - Israel repents, confesses sins when confronted by enemies
    - Yahweh responds by coming as redeemer to save
  - Pauline adaptations
    - Messiah takes on Yahweh's redeemer role (standard NT view)
    - Redeemer comes "from Zion," not "to Zion"

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

### Remnant Mystery (11:25-32)

- **Remnant Confirmation (11:26-27)**
  - Traditional options on meaning of "from Zion":
    - (1) Earthly: Jerusalem as origin of *resurrection*
    - (2) Heavenly: Heavenly Zion as origin of *incarnation*
  - Dr. Stevens's option on meaning of "from Zion": redeemer comes *from Jews for Jews*, which continues to hammer away at the problem of gentile conceit.
  - **Pauline adaptations**
    - \* *Messiah* takes on *Yahweh's* redeemer role (standard NT view)
    - \* Redeemer comes "from Zion," not "to Zion"

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

### Remnant Mystery (11:25-32)

- **Remnant Confirmation (11:26b-27)**
  - Isaiah prophesied Paul's "mystery" salvation for Israel [continued]
    - Redeemer banishes "ungodliness away from Jacob"
      - \* "ungodliness" circles all the way back to wrath of 1:18-32!
        - ‡ "all ungodliness," we now know, includes *Mosaic Israel*
        - ‡ divine wrath "being revealed," we now know, includes *hardening*
      - \* "ungodliness" in Rom 1:18 *includes* Israel's unbelief in Messiah
      - \* "ungodliness" in Rom 1:18 *not* exclusively focused on gentiles
      - \* Romans is all about Israel

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    - Redeemer banishes "ungodliness away from Jacob"
      - **Rom 1:18**  
"for the wrath of God is being revealed against *all ungodliness*"
      - **Rom 11:26**  
"turn *ungodliness* away from Jacob"
      - \* "ungodliness" in Rom 1:18 *includes* Israel's unbelief in Messiah
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## Revealing Israel's Salvation (11:1–32)

### Remnant Mystery (11:25–32)

#### Remnant Confirmation (11:26–27)

Romans 1	Romans 11
"For the wrath of God is being revealed from heaven against all ungodliness and unrighteousness . . . therefore, God gave them up . . ." (1:18, 24, 26, 28)	"But the rest were hardened . . . the Deliverer will come from Zion; he will take away ungodliness from Jacob . . ." (11:7, 26, 32)

- \* "ungodliness" in Rom 1:18 *not* exclusively focused on gentiles
- \* Romans is all about Israel

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

### Remnant Mystery (11:25–32)

#### Remnant Confirmation (11:26–27)

- Cf. Rom. 2:5, 8; 3:5; 4:15; 5:9; 9:22; 11:26, 28 (continued)
- Redeemer banishes "ungodliness away from Jacob"
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"Messiah's primary function for Israel is to deliver from God's wrath and the coming judgment. Rejection of Messiah compounds God's judgment into a divine hardening appropriate for the hardhearted. God, however, never does anything such that he is not trying to save. He always works together all things for the good in Messiah Jesus. Thus, he has a plan for Israel's hardening as well, which to Paul is an unknown mystery Paul is trusting God to consummate into Israel's salvation. Paul's extraordinary confidence in God's redeeming love means that, even in spite of present circumstances of gospel rejection in synagogue after synagogue across the Diaspora, he is not ashamed of the gospel. He, like Abraham, died in faith, unashamed to the very end."

—Dr. Stevens (cf. Stevens, 450)

- \* Romans is all about Israel

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

### Remnant Mystery (11:25–32)

#### Salvation Summary (11:28–32)

- Israel summary (11:28–31)
  - The text itself is the best summary!
  - Eschatological polarities of promise, progeny, and future
  - Gentiles need to get off their high horse of conceit about Israel
- Gospel of God summary (11:32)
  - Three-part division of Romans 1–11
  - Mystery of Israel's salvation (11:25–32) as warning to Rome
  - Roman congregations need to transform their minds about Israel

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

Rom 11:28–31:

“On the one hand, according to the gospel, they are enemies because of you, but, on the other hand, according to the election, they are loved because of the fathers; for the gifts and calling of God are irrevocable. For just as formally you were disobedient to God, but now you have been shown mercy by the disobedience of these, in this manner also they themselves have been disobedient for your mercy, in order that also they themselves might be shown mercy.”

- Mystery of Israel's salvation (11:25–32) as warning to Rome
- Roman congregations need to transform their minds about Israel

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

### Remnant Mystery (11:25–32)

	Salvation History	National Status	Divine Target
Call	Election	Beloved	Patriarchs
Mystery	Gospel	Enemies	Gentiles

- Three-part division of Romans 1–11
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Rom 11:32:  
 Romans 1–4: “For God has shut up all in disobedience . . .”  
 Romans 5–8: “. . . in order that he might show mercy . . .”  
 Romans 9–11: “. . . to all.”

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