

*Romans*  
*11:25-36*



*RESOLUTION*  
*AND*  
*DOXOLOGY*

# Romans

## 11:25-36



### INTRODUCTION AND VERSE 25

<sup>25</sup>Indeed, I do not want you to be without knowledge, brothers, [concerning] this mystery, so that you may not be wise within yourselves, that a hardening in part has come to be and still exists in Israel until which [time] the fullness of the Gentiles comes in,

You may have noticed that Paul has been using the singular pronoun, “you” up until this point. Now he uses a very common introduction, “I do not want you to be without knowledge, brothers...” and switches all the pronouns to plural. It looks like a singular “you” to us; yet, actually it’s “all ya’ll.”

Additionally, Paul continues addressing his readers as his “brothers,” which joins him with his readers in the bonds of Christ and removes any impression that he is taking up a position of superiority.



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INTRODUCTION  
AND  
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When Paul tells his brothers, “...*I do not want you to be without knowledge,*” he means not to cast away the Jews as hopeless and lost, and think of themselves as “*God’s higher choice.*” True, “*some*” of the Jews have turned from God for the moment, but God isn’t done with them yet. Rather, God has used this moment of their rejection to include you Gentiles, so that the Jews might be driven back to want what you are now receiving: the blessings of God.

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### INTRODUCTION AND VERSE 25

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The term “*mystery*” (μυστήριον) has a very significant background in Jewish and Greek context. In regard to Jewish use, you’ve heard it used before, during our study of Daniel. Daniel uses the Hebrew noun “*raz*” (זר) in 2:18-19; 27-30, 47; 4:9. While this “*mystery*” terminology first appears in Daniel, the idea of Divine revelation—revealing what previously was known only by God—is apparent throughout the OT.



# Romans

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### INTRODUCTION AND VERSE 25

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Therefore, St. Paul's use of "*mystery*" refers to the ingathering of Gentiles into the Kingdom of God; and to Paul this is a "*mystery!*" Note that Paul does not engage in visions and dreams that require a special interpretation. Instead, the mystery, "*though once hidden, is now revealed in Christ and is to be proclaimed so that all who have ears to hear may hear it.*"

# Romans

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### INTRODUCTION AND VERSE 25

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So the question may arise, “How did Paul come to know the *mystery* of which he speaks? Thinking critically, and knowing that the mysteries of God can only be revealed by God, then we can begin to understand that our Lord Christ, who called Paul, began His revelation to him on the Damascus road! Remember, Paul was a Pharisee, thus, he would have been taught the Pharisaical teaching of the OT. So in our Lord’s call, Paul would have had to begin reevaluating his prior education and the message of the OT that he had previously heard. Paul writes of the mystery of God being revealed in 1:17!



# Romans

## 11:25-36



### INTRODUCTION AND VERSE 25

***<sup>25</sup>Indeed, I do not want you to be without knowledge, brothers, [concerning] this mystery, so that you may not be wise within yourselves, that a **hardening in part** has come to be and still exists in Israel until which [time] the fullness of the Gentiles comes in,***

The “**hardening in part**” refers not to a partial hardening within any given Jew, but to “*a part of the nation of Israel; the ‘some.’*” Some of them are hardened permanently, since they refuse to believe God’s Good News; yet, some of them are not! That’s why it’s a partial hardening. Paul clearly maintains that the Gospel is for *all* who hear (10:4, 8, 11-13). It is only after a human refusal to hear and properly to respond to God’s Word that the Lord Almighty reacts by the use of hardening!

# Romans

## 11:25-36



### INTRODUCTION AND VERSE 25

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Yet, again, as Paul has repeatedly stated, the hardening is not final or unalterable for those who are living during the Age of Grace. However, Paul does give a terminus: ***“until which [time] the fullness of the Gentiles comes in.”*** Please note that Paul is not speaking of the ***“fullness of the Gentiles comes in”*** in regard to them entering Israel geographically or ethnically, but in terms of become a part of the community of God’s people by faith!



# THE FOLLOWING CHART IS A GRAPHIC EXPLANATION OF VV. 25-26A:

1. Roots (16, 17)	Believing Patriarchs (v.28)
2. Branches “in accord with nature (18, 24)	Ethnic Israelites/Jews
3. Some broken-off branches (17, 19, 20)	Unbelieving “some” of Israel (20, 23, 25b)
4. Remaining (“them” (17)); re-grafted (23) natural branches	Fullness of Israel/believing Jews (12)
5. Contrary to nature, grafted-in branches (17, 19, 24)	Fullness of believing Gentiles (11-12, 25)
6. Olive Tree (17-24)	“All Israel” all believers in faith (26a)

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**VERSE 26**

***26<sup>a</sup>and thus all Israel will be saved***

Since there is, in fact, One Tree, that Tree is God's Israel! Identifying "all Israel" (26a) as the entire Olive Tree of 17-24, that is, the whole people of God, does not entail any fundamental change in the nature of Israel! The True Israel has always been the Israel of faith! Yet, there is now a mystery: ***the now-revealed mystery of how God has brought Gentiles into Israel (v.25)***. So then, the parallels with the Olive Tree analogy provide persuasive clues for how the mystery spoken of in v.25 should be understood.



# *Romans*

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***26<sup>a</sup>and thus all Israel will be saved***

A final summation of vv. 25-26a is offered by our late Lutheran theologian, the Rev. Dr. Martin Franzmann:

“All Israel” signifies the whole redeemed people of God from among Jews and Gentiles. “All Israel” corresponds to the “all” of Galatians 3:26-29; in this “all” there is neither Jew nor Greek..., for all are now one in Christ Jesus, all are Christ’s, all are Abraham’s offspring and heirs according to the promise.<sup>1</sup>

**VERSE 26**

<sup>1</sup>Franzmann, *Romans*, 211.

# Romans

## 11:25-36



OT

ATTESTATION  
OF THE  
MYSTERY  
MADE KNOWN  
(26B-27)

**<sup>26b</sup>as it stands written:**

***“The Rescuer will come from Zion.***

***He will turn away godlessness from Jacob.***

***<sup>27</sup>And this is the covenant from Me for them,  
when I take away their sins.”***

As Paul has previously written, he again employs, ***“as it stands written”*** in the middle of verse 26 to prepare the reader for scriptural support. The first three lines replicate ***Is 59:20-21*** exactly as found in the LXX. The last clause, ***“when I take away their sins”*** is exactly as found in the LXX in ***Is 27:9***. Thus, these quotes prove that Paul is not being innovative; rather, he is drawing on the richness of the OT that has a plethora of passages that speak of covenant renewal with the forgiveness of sins. Paul is declaring, then, that the new covenant with its longed-for assurance of the forgiveness of sins has now arrived in Christ Jesus!



# Romans

## 11:25-36



### SUMMARY OF THE THEOLOGY OF ROMANS (28-32)

<sup>28</sup>On the one hand, with respect to the Good News [they are] *enemies* for your sake, but, on the other hand, with respect to the *choosing* [of God, they are] loved on account of the patriarchs...,

The “*enemies*” of which Paul refers is not all of Israel, but rather, the “*some*,” namely, the “*part*” of Israel that does not believe the Gospel and, Paul maintains, that these “*enemies*” nevertheless [of God, they are] loved Why? They are still the natural branches that were originally attached to the patriarchal root “*in accord with nature*,” that is, by virtue of God’s prior “*choosing*.” The “choosing” may remind us of God choosing Jacob over Esau (9:11-13). Even though they have been broken off, God still loves them “*on account of the patriarchs*” (v.28). While still “*enemies*,” due to their unbelief, they can be reconciled, through faith, and reattached to the patriarchal roots “*if they do not remain in unbelief*.”

# Romans

## 11:25-36



### SUMMARY OF THE THEOLOGY OF ROMANS (28-32)

***29...for the gracious gifts and the calling of God [are] without regret.***

Paul means to say that God still loves these Jewish people, and has not revoked His intention of salvation for them. Their election—God’s desire to save them—is still in effect. However, God never forces His mercy upon anyone, so stubborn unbelief will be met with His just wrath. Even so, God’s arms of grace are open to them and He does desire to welcome them back home. We have a hint here that some will repent and believe the “*Words of Christ,*” as has been the case.



# Romans

## 11:25-36



### SUMMARY OF THE THEOLOGY OF ROMANS (28-32)

<sup>30</sup>For just as you were formerly unpersuaded to God but now you were shown *mercy* by the unpersuadedness of these ones, <sup>31</sup>thus also now these were unpersuaded for your *mercy* in order that they might also now be shown *mercy*.

*Human Unpersuadedness Met by God's Mercy (30-31)*

The dominant note of these two verses is the use of “*mercy*” three times (and you’ll see the same in v.32). There are also three uses of the Greek noun (*ἀπείθεια*): to be unpersuaded or unpersuadedness. This noun refers to not being persuaded in regard to something received or heard, and so in some contexts it denotes disbelief in the Holy Gospel.

# Romans

## 11:25-36



### SUMMARY OF THE THEOLOGY OF ROMANS (28-32)

<sup>30</sup>*For just as you were formerly unpersuaded to God but now you were shown mercy by the unpersuadedness of these ones,* <sup>31</sup>*thus also now these were unpersuaded for your mercy in order that they might also now be shown mercy.*

*Human Unpersuadedness Met by God's Mercy (30-31)*

In context of Romans, *“For just as you were formerly unpersuaded to God,”* sums up how the Gentiles, in general, not only lacked faith in Christ Jesus but were not even convinced that the eternal power and divine majesty of God displayed in His creation were sufficient to garner the praise and worship of Him. Instead, they actively exchanged all the evidence that God provided for utter and increasing depravity. Thus, God, in His justice, *“gave them over”* (1:24, 26, 28).



# Romans

## 11:25-36

<sup>30</sup>*For just as you were formerly unpersuaded to God but now you were shown mercy by the unpersuadedness of these ones,* <sup>31</sup>*thus also now these were unpersuaded for your mercy in order that they might also now be shown mercy.*

*Human Unpersuadedness Met by God's Mercy (30-31)*

Then, in 30b, Paul states: *"...but now you were shown mercy by the unpersuadedness of these ones."* However, the Gentiles were shown mercy due to the fact that the "some" of Israel refused to believe the Good News of Christ. Therefore, Paul was sent to proclaim the Good News to Gentiles and in hearing the *Word of Christ*, the Gentiles repented and have now believed and have been saved. It's important for you to remember that the "some" of Israel actively rejected the message of Christ. Faith comes from passive hearing, but humans can choose to refuse to believe what they hear!

**SUMMARY  
OF THE  
THEOLOGY  
OF ROMANS  
(28-32)**

# Romans

## 11:25-36



### SUMMARY OF THE THEOLOGY OF ROMANS (28-32)

**<sup>30</sup>For just as you were formerly unpersuaded to God but now you were shown mercy by the unpersuadedness of these ones, <sup>31</sup>thus also now these were unpersuaded for your mercy in order that they might also now be shown mercy.**

*Human Unpersuadedness Met by God's Mercy (30-31)*

Verse 31 is the summarization of verse 30. It shows how God reacts to the response of unbelief by “*some*” in Israel. Initially, it was a great benefit to Gentile believers, a great good in and of itself! Yet God does intend (shown by a “*hina*” (*ἵνα*) **clause**, once again) that by showing mercy to Gentiles that His purpose will be realized by the “*some*” of Israel that, in their repentance, He will also show them mercy.



# Romans

## 11:25-36



### SUMMARY OF THE THEOLOGY OF ROMANS (28-32)

**<sup>32</sup>Indeed, God locked up all people into unpersuadedness in order that He might show mercy to all.**

Paul's Conclusion: God's Action Toward All Men (32)

This is an all-inclusive and very climatic assertion! Paul encapsulates earlier themes by summarizing the unpersuadedness; the first part of his letter in 1:18 – 3:20; and God's merciful actions in 3:21 – 5:11. And note, that this verse is not about humanity, but God and His merciful work toward all mankind. What does Paul mean by “...*locked up all people into unpersuadedness?*”

# Romans

## 11:25-36



### SUMMARY OF THE THEOLOGY OF ROMANS (28-32)

**<sup>32</sup>Indeed, God locked up all people into unpersuadability in order that He might show mercy to all.**

Paul's Conclusion: God's Action Toward All Men (32)

It is God's divine reaction to sinful humanity's inadequate response to the revelation of God in creation (1:18-32) and to His Word (2:1 – 3:20)! Therefore, God confines all people in the state that they chose for themselves and then He announces the resulting, impending, and divine consequence! How does God do the *“locking up?”*

***The Law!*** The Law reveals sin and there is the imprisonment: ***“under sin”*** (Gal 3:22; Rom 3:9; 5:20-21).



# Romans

## 11:25-36



### SUMMARY OF THE THEOLOGY OF ROMANS (28-32)

<sup>32</sup>Indeed, God locked up all people into unpersuadedness in order that He might *show mercy to all*.

Paul's Conclusion: God's Action Toward All Men (32)

Yet, how does God *“show mercy to all?”* Christ Jesus, the Christological focus that is also affirmed repeatedly in Romans (3:21-22, 26; 10:4, 9, 17). Once again, you must remember, that God's kindness does not eliminate His severity. The Lord does not force His mercy onto anyone; those who do reject His grace, however, will face His divine wrath!

**Let's review Romans 3:22b-24!**

# ***Romans***

## ***11:25-36***



***The Doxology***  
***(33-36)***

**<sup>33</sup>Oh, the depth of the riches of the wisdom and knowledge of God!**

**How unfathomable His judgments and incomprehensible His ways!**

**<sup>34</sup>“Indeed, who knew [the] mind of [the] Lord?**

**Or who has become His counselor?”**

**<sup>35</sup>“And who has given previously to Him so that it should be repaid to Him?”**

**<sup>36</sup>Because all things [are] from Him and through Him and to Him.**

**To Him [is] the glory into the ages.**

**Amen!**



# ***Romans***

## ***11:25-36***



***The Doxology***  
***(33-36)***

***<sup>33</sup>Oh, the depth of the riches of the wisdom and knowledge of God!***

***How unfathomable His judgments and incomprehensible His ways!***

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Or who has become His counselor?”***

***<sup>35</sup>“And who has given previously to Him  
so that it should be repaid to Him?”***

***<sup>36</sup>Because all things [are] from Him and through Him and to Him.***

***To Him [is] the glory into the ages.***

***Amen!***

***It's best that we not provide any  
commentary, but just let the Holy  
Spirit, via Paul, speak for Himself!  
However, please allow me to make some  
short observations for our spiritual  
enrichment!***

# Romans

## 11:25-36



### The Doxology (33-36)

<sup>33</sup>Oh, the depth of the riches of the wisdom and knowledge of God!

How unfathomable His judgments and incomprehensible His ways!

<sup>34</sup>“Indeed, who knew [the] mind of [the] Lord?  
Or who has become His counselor?”

<sup>35</sup>“And who has given previously to Him  
so that it should be repaid to Him?”

<sup>36</sup>Because all things [are] **from Him** and **through Him** and **to Him**.

1. V.33 – rejoices in the “riches and wisdom and knowledge” of God.

2. Vv. 34, 35 – three rhetorical questions, with an implied answer of: “**NO One!**”

3. V.36 – three prepositions, “**from...through...to**,” followed by the third person singular personal pronoun **Him**, referring to God.



# *Romans*

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*The Doxology*  
*(33-36)*

***<sup>36b</sup>To Him [is] the glory into the ages.  
Amen!***

**Paul demonstrates for us the most adequate response as we consider the all-encompassing salvific work of God in Christ Jesus throughout history! Paul, therefore, concludes by leading us in reverent and joyful praise!**

***Soli Deo Gloria! Amen!***

# Outline of Romans 12-16

## **I. Exhortation/Application: Living in Response to the Mercies of God (12:1-15:13)**

- A. Living Sacrifices Serve Christ's Body (12:1-8) (7/7)
- B. Authentic Love (12:9-21) (7/14)
- C. Submitting to Earthly Authorities (13:1-7) (7/21)
- D. Fulfilling the Law of Love Until the Dawning Day (13:8-14) (7/28)
- E. The Weak and Strong in Christ: Acceptance Instead of Judgment (14:1–15:7)
  - 1. Do Not Judge Those Who Also Belong to the Lord (8/4)
  - 2. To the Strong in Christ: Do Not Become a Stumbling Block (8/11)
- F. Conclusion: Christ for Jews and Gentiles, as Promised (15:8-13) (8/18)

*Looking Ahead!*



# Outline of Romans 12-16

## **II. Closing (15:14 – 16:27)**

- A. Paul's Ministry (15:14-21) (8/25)
- B. Paul's Travel Plan and Intentions to Seek Support (15:22-33) (9/1)
- C. Greetings to Those in Rome (16:1-16) (9/8)
- D. A Word of Warning and Greetings from Corinth (16:17-24) (9/15)
- E. Conclusion: Final Restatement of the Theme and Doxology (16:25-27) (9/22)

*Looking  
Ahead!*

**An Exegetical Class on St. Michael**  
**(Dan 12:1-3 & Rev 12:7-12a)**  
(9/29)

PEACE  
IN CHRIST  
JESUS



AND BEGIN TO  
PONDER OUR  
NEXT STUDY!