

A fourth eschatological note, brief not pregnant, is found in Rom 5:17. The promise that those who receive the gift of grace "will reign in life" has an eschatological ring to it and is recognized as apocalyptic.³² A fifth eschatological vision in Romans is Paul's description of the redemption of the body, with the attendant transformation of nature: Rom 8:11, 18-23. This resurrection of the righteous is important as preparing an immortal people to reign with Christ over the renewed earth. The point in history when the righteous are resurrected dovetails with the experience of Israel which Paul will unfold in chap. 11.

In passing, we can note the light the parallel events of Rom 8:23 and 11:25,26, shed on the outline of Romans. In Rom 4:11-13 Paul discriminated believing Gentiles from Israel. Then he separated the circumcision into two categories: believing and unbelieving. Paul has arrived at the point in covenant history where Gentiles are called and the covenant is opened to them (Acts 2). So far as salvation is concerned, there is neither Jew or Greek, so that Paul can put the hope of all believers in the widest cosmic context (Rom 5) and describe the sanctification of the justified up to their resurrection (Rom 8:23). That is the appropriate point for Paul to review the history of Israel, tracing especially the believing remnant he had singled out in Rom 4:12. Even there he hinted at the prospective millennial interest of the believing remnant in suggesting that Abraham would be the heir of the world. Romans 9-11 expound the principle that the Word of God and the promises cannot fail. Therefore, a remnant elected by grace, and as firstfruits representing and sanctifying the whole mass, is the divinely-chosen expedient to bring the nation to its destiny. Chapter 11 brings Paul's exposition past the point of the resurrection of the righteous (11:15 and 25) to the apocalyptic deliverance and salvation of all Israel (Rom 11:26-32), in preparation for the millennial glories of chap. 15.

A sixth point of concentrated eschatological interest is Rom 11:12-32. This section is the focus of much of the modern re-reading of Romans and will require fuller exposition shortly. The seventh eschatological horizon in Rom 15 has already been alluded to. If the exposition of Rom 11 now to be suggested holds good, the millennial character of the citations in Rom 15 will be established and thereby the solid harmony of Romans and Revelation will be revealed.

The Continuity of Ethnic Israel in Romans 11

John Murray, rejecting the traditional view of Calvin and others, has shown that Rom 11 must be read with the continuity of ethnic Israel in view.³³ Murray also makes clear that Israel is intimately involved in God's plans for the world. Romans 11:12 has a striking "much more": If Israel's stumbling brings riches to the world, how much greater riches will their fulness bring? Therefore, we cannot follow Ernst Käsemann in the supposition that Paul, in Rom 11:25, has reversed the rabbinic perception that "the Gentiles will come when Israel triumphs"³⁴ and suppose that the fulness of the Gentiles means the full tale of all Gentiles, and that the