

Romans 11 pt. 1 All Israel Shall Be Saved

SPEAKER	Matt Ryniker
DATE	Sunday, May 17, 2026
PASSAGES	Romans 11:25–36; Isaiah 11; Jeremiah 31; Hosea 1; Ezekiel 37; Genesis 12
MESSAGE	Begins at 1:16:55 in the service

THE BIG IDEA

When Paul says “all Israel will be saved,” he is using an Old Testament phrase that means the whole tribal structure of Jacob’s descendants — including ten northern tribes so scattered and intermarried that no human being could ever untangle them. Which is exactly why the fullness of the Gentiles coming in is the means by which that promise is kept. God does not drop a plot line because it got complicated.

KEY TAKEAWAYS

- ◆ **Romans 9–11** is not armchair theology. It is Paul settling whether God is faithful to his word — and what you believe about that will show up in how you act and how you feel.
- ◆ In the Old Testament, “all Israel” is a technical phrase for the total tribal structure, all the descendants of Jacob — not the Judean remnant, and not every individual.
- ◆ After the kingdom split, the northern ten tribes were scattered among the nations and became culturally indistinguishable — mixed in, as Matt put it, like a cake and not like a stew you could pick apart.
- ◆ That leaves God with a puzzle no human could solve, and Romans 11:25–26 answers it: the fullness of the Gentiles and the salvation of all Israel are one act, not two.
- ◆ A future awakening among Jewish people may well come, but as a reading of this verse it is too small for what has Paul so overwhelmed.

- ◆ “The gifts and the calling of God are irrevocable” is said about a people who were, at that moment, enemies of the gospel. That is the security being offered to you.
- ◆ Good theology is pastoral care. You cannot entrust your whole life to a God you suspect gives up when things get hard.

► 1:17:29

Matt did not want to skip Romans 9–11. It matters so much to Paul that twice in these three chapters he simply stops mid-argument and worships — the letter goes on hold while he praises. There is a glory in this section that most of us walk past, and Matt has been trying to slow down long enough to see it.

Why this is not armchair theology

► 1:18:44

Romans 9, he reminded the room, was not primarily about individuals sorted into heaven and hell. It was about a group project — a multigenerational plan, different ways of participating in it, whole families and tribes. Underneath all of it sits one question: is God faithful to his word?

“Sometimes I say good theology is pastoral care,” Matt said. “I don’t think we have our thinking over here and our feelings over here and they never touch. We feel our thinking and we think our feelings, and we act out what we really believe deep down.” Imagine being recruited to a team, he said — good players, nice court, sharp uniforms — and then someone mentions the coach has never won a game. That changes how much you want to play.

► 1:20:21

Paul is grieved over his fellow Jews rejecting their own Messiah, and behind that grief is a lingering question. Did God intend to use Israel, find it hard, and give up? Because if so, how confident do you feel handing him your whole life — knowing that you will eventually become a problem too?

Define your words first

► 1:21:26

Rather than start at the top of Romans 11, Matt jumped to the end of the chapter, where Paul circles back after the olive tree analogy to warn Gentile believers against arrogance.

“Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. And in this way all Israel will be saved.”

ROMANS 11:25-26 ↗

► 1:23:00

He laid out the readings most of us have absorbed. One: a future great awakening in which enormous numbers of Jewish people turn to Christ, perhaps as he returns. Two: an awakening in the modern nation of Israel. Three: a separate path of salvation for Jewish people, which Matt rejected outright — Paul has been about Christ and him crucified alone for eleven chapters. He is not against the first two, and suspects there will be such an awakening. His point is that they are small next to what has Paul so undone by verse 33.

► 1:24:32

Here his math degree from UT surfaced. Before a proof, you spend the first page defining your terms. “I forgot calculus, but I do remember how to define my words.” So: what does *all Israel* mean?

► 1:26:06

As far as Matt can tell, everywhere the phrase appears in the Old Testament it refers to the total tribal structure — all the descendants of Jacob, the patriarch God renamed Israel. Not every single individual, but the whole structure, all the tribes. He pointed to [Deuteronomy 1:1](#) and [Deuteronomy 5:1](#) for anyone wanting to check the usage themselves, and noted that first-century writers like Josephus kept the same distinction — “Judean,” from the tribe of Judah, is where we get the word *Jew*, and it named the southern people, not the northern ones.

The scattering, and the cake

► 1:28:58

God had warned this could happen. In [Leviticus 26](#) and [Deuteronomy 28](#) he tells them that persistent unfaithfulness will mean being scattered among the peoples, from one end of the earth to the other. After Solomon the kingdom split — Jeroboam over the northern ten, Rehoboam over the south, where Judah, Benjamin and a great many Levites remained — and in [2 Kings 17](#) the warning lands on the north. [Jeremiah 8](#) and [Jeremiah 30](#) hold both halves together: he scatters them, and he means to bring them back.

► 1:30:04

Hosea is where the tragedy is named. Matt reminded the room that Paul quoted [Hosea 1](#) back in Romans 9 — “those who were not my people I will call my people, and her who was not beloved I will call beloved” — and that the same chapter foreshadows the tribes gathered again under one head. But [Hosea 8:8](#) says Israel is swallowed up among the nations. Not a salad you could pick apart, Matt said, and not a stew where you could fish out the onion. A cake.

► [1:31:31](#)

So God has a puzzle. If all Israel must be saved, and the northern tribes are dispersed like dandelion seed and culturally indistinguishable from the pagan nations they married into, how does restoration happen? Matt’s answer: to recover every one of those broken shards, you would need the full inclusion of the Gentile nations. There is no other net wide enough. God is killing two birds with one stone.

What Paul is connecting

► [1:33:29](#)

Read the verse again with that in hand and the two clauses are welded together: a hardening in part, *until the fullness of the Gentiles has come in* — and *in this way* all Israel will be saved. Paul goes on to quote Isaiah: “The Deliverer will come from Zion, he will banish ungodliness from Jacob.” Jacob is the man whose name was changed to Israel.

“In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth.”

ISAIAH 11:11-12 ↗

► [1:35:15](#)

In what day? The day the righteous branch from David’s house stands and the nations inquire of him. Jeremiah says it the same way, and with more tenderness:

“With weeping they shall come, and with pleas for mercy I will lead them back, I will make them walk by brooks of water, in a straight path in which they shall not stumble, for I am a father to Israel, and Ephraim is my firstborn... He who scattered Israel will gather him, and will keep him as a shepherd keeps his flock.”

JEREMIAH 31:9-10 ↗

Some read those as the modern nation, some as the second temple after Babylon, and Matt allowed both as possible parts. His insistence was narrower and firmer: *Paul* is the one tying Israel’s great salvation to the fullness of the nations. Not a small remnant — the whole tribal structure, as all the nations converge under the banner of Jesus, in one large act of God. Verse 27 quotes Isaiah twice at once (Isaiah 59:20-21 and Isaiah 27:8-9) — the fierce breath that scattered them, and the guilt of Jacob atoned for.

“God doesn’t forget side plots,” Matt said. “He is more faithful than Horton the elephant. He makes Horton the elephant look lazy.”

Why it matters that he follows through

► 1:39:57

The northern ten were not memory-holed. Matt read on:

“As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. For the gifts and the calling of God are irrevocable.”

ROMANS 11:28-29 ↗

“So when God says to you, ‘I love you,’ that also doesn’t go away.” Then verses 30-32, where God consigns all to disobedience that he may have mercy on all — which Matt read not as universalism but as a regathering: the northern ten, Judah, Benjamin, the Levites, the Samaritans, the surrounding nations, all of it under one head. The particular promises to Israel and the universal blessing of the nations are honored together, and neither is traded away for the other. It is the promise to Abraham (Genesis 12:3, Genesis 22:18) doing double duty, and it lines up with the two sticks joined into one in Ezekiel 37:15-22. This demonstrates God’s faithfulness to Israel rather than replacing Israel.

► 1:43:00

And here the letter goes on hold, which was Matt’s point about Paul all along:

“Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!... For from him and through him and to him are all things. To him be glory forever. Amen.”

ROMANS 11:33-36 ↗

► 1:47:08

Matt offered the whole reading as a reading — “take it with a grain of salt, this is one way” — but he was unequivocal about the payoff. We are small people with big problems, and we need to know God is good and his words are not hollow. “Jesus has never seen my family,” somebody thinks. Matt’s answer was blunt and kind at once: your situation confuses me too, but it does not confuse him. Which is why “do not be anxious about anything” is something you can actually act on. He closed by praying for confidence in God’s ability to follow through and remember all the details — and then, having spotted tables going up in the family room, sent everyone to the potluck.

FOR FURTHER STUDY**SCRIPTURE IN THIS MESSAGE**

- [Romans 11:25–26](#)
- [Deuteronomy 1:1](#)
- [Deuteronomy 5:1](#)
- [Leviticus 26](#)
- [Deuteronomy 28](#)
- [2 Kings 17](#)
- [Jeremiah 8](#)
- [Jeremiah 30](#)
- [Hosea 1](#)
- [Hosea 8:8](#)
- [Isaiah 11:11–12](#)
- [Jeremiah 31:9–10](#)
- [Isaiah 59:20–21](#)
- [Isaiah 27:8–9](#)
- [Romans 11:28–29](#)
- [Romans 11:30–32](#)
- [Genesis 12:3](#)
- [Genesis 22:18](#)
- [Ezekiel 37:15–22](#)
- [Romans 11:33–36](#)
- [Philippians 4:6](#)

FOR YOUR HOPE GROUP

1. Matt said we feel our thinking and think our feelings. Where has something you believe about God's character quietly shaped how you have been feeling lately?
2. Before this message, what did you assume "all Israel will be saved" meant — and what did defining the words do to that assumption?
3. The northern tribes were mixed in like a cake, past any human sorting. What in your own life feels that far past untangling?
4. Paul says the gifts and calling of God are irrevocable about people who were, right then, enemies of the gospel. What would it mean to believe that about yourself?
5. If God genuinely does not drop things because they are hard or confusing, what is one thing you would hand back to him this week instead of carrying?

ABOUT THE SPEAKER

Matt Ryniker is Hope Chapel's senior pastor — his own description of the job — and reports to the church's governing board, who he cheerfully calls his boss. He and his wife Mandy have been held up from Hope's own pulpit as an example to the congregation. He spent a stretch of his working life as a public school teacher, and he still teaches the parent dedication classes where families commit to raising their children to follow Jesus — a theme that runs straight into this message.

Watch the full message:

<https://www.youtube.com/watch?v=CojePp5Bs-8&t=4615s>

These notes summarise a message preached at Hope Chapel in Austin, Texas. They are a reader's aid, not a transcript — scripture references link to the full passage so you can read it in context.