

Day 1

 Please pray for holy guidance and insight before you begin today's study.

¹³I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I make much of my ministry ¹⁴in the hope that I may somehow arouse my own people to envy and save some of them.

Q1. How did Paul know that he was assigned to preach primarily to Gentile audiences?

Acts 9:15 [NIV-1984] [See also Acts 26:4-18]

But the Lord [Jesus] said to Ananias, "Go! This man [Paul/Saul] is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel.

Acts 10:34-35, 44-45 [NIV-1984]

³⁴Then Peter began to speak [to an audience of Gentiles gathered in the house of Cornelius]: "I now realize how true it is that God does not show favoritism ³⁵but accepts men from every nation who fear him and do what is right. . .

⁴⁴While Peter was still speaking these words, the Holy Spirit came on all who heard the [Gospel] message. ⁴⁵The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles.

Galatians 2:7-8 [NIV-1984] [In Paul's letter/epistle to the church that he founded in Galatia, he wrote:]

⁷On the contrary, they saw that I had been entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to the Jews. ⁸For God, who was at work in the ministry of Peter as an apostle to the Jews, was also at work in my ministry as an apostle to the Gentiles.

Lesson 19: Romans 11:13-36



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A comment for the following passage from Acts 13 (↓): Paul and Barnabas traveled to Antioch in Pisidia (an ancient city in Phrygia, near the Pisidian border, which is located in the region now known as west-central Turkey). As was their custom, on the first Sabbath after their arrival, Paul and Barnabas went to the Jewish Synagogue. They were invited to speak, and they preached the Gospel of Christ Jesus. Then, a week later the following occurred:

Acts 13:44-48 [NIV-1984] [Paul and Barnabas in Pisidian Antioch:]

⁴⁴ On the next Sabbath almost the whole city gathered to hear the word of the Lord.

⁴⁵ When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying.

⁴⁶ Then Paul and Barnabas answered them boldly: "We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.

⁴⁷ For this is what the Lord has commanded us: " 'I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.' "

⁴⁸ When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed. ⁴⁹ The word of the Lord spread through the whole region.

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¹⁵ For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?

Q2. Who rejected the Gospel? Who is reconciled to God?

Who rejected the Gospel?

Who is reconciled?



rec·on·cile (rĕk'ən-sīl') [© 2003-2023 Farlex, Inc. <https://www.thefreedictionary.com/reconciliation>]

1. To reestablish a close relationship between . . . opposing parties.

2. To settle or resolve.

Synonyms for *reconciliation*: reunion; harmonize; propitiation (to ease, or appease, the anger or agitation of another)

Q3. How is God reconciled to the world?



Reconciliation of the world: "The gospel could not be preached to the Gentiles until it had first been offered to and rejected by the Jews. Hence, the casting-away of the Jews might be said to have caused the reconciling of the rest of the world." [©about 1880, *Ellicott's Commentary for English Readers*, edited by Charles J. Ellicott. <https://biblehub.com/commentaries/romans/11-15.htm>]

Q4. Does this verse mean that the whole world is automatically reconciled to God, since the Jews rejected Christ Jesus? Does Jesus continue to have a role in redemption?

Is the world auto-reconciled to God? Yes? No? Why?

Does Jesus continue to have a redemptive role? Yes? No? Why?



life from the dead? "The reception of the whole family of Israel, scattered as they are among all nations under heaven, and the most inveterate enemies of the Lord Jesus, will be such a stupendous manifestation of the power of God upon the spirits of men, and of His glorious presence with the heralds of the Cross, as will not only kindle devout astonishment far and wide, but so change the dominant mode of thinking and feeling on all spiritual things as to seem like a resurrection from the dead." [©1882, *A Commentary, Critical, Practical, and Explanatory on the Old and New Testaments* by Robert Jamieson, A. R. Fausset and David Brown; <https://biblehub.com/commentaries/romans/11-15.htm>]



Is there any hope for the Jews? The Book of Zechariah contains this promise:

Zechariah 12:1-3, 7, 10, 13:1-2 [NIV-1984]

^{12:1} This is the word of the Lord concerning Israel. The Lord, who stretches out the heavens, who lays the foundation of the earth, and who forms the spirit of man within him, declares: ² "I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as

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Jerusalem. ³ On that day, when all the nations of the earth are gathered against her, I will make Jerusalem an immovable rock for all the nations. All who try to move it will injure themselves. . . .

⁷ "The Lord will save the dwellings of Judah first, so that the honor of the house of David and of Jerusalem's inhabitants may not be greater than that of Judah. . . .

¹⁰ "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. . . .

^{13:1} "On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.

² "On that day, I will banish the names of the idols from the land, and they will be remembered no more," declares the Lord Almighty. "I will remove both the prophets and the spirit of impurity from the land. . . .

Day 2

 Please pray for holy guidance and insight before you begin today's study.

¹⁶ If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches.

Q5. What are "firstfruits"?

Exodus 23:19 [NIV-1984]

"Bring the best of the firstfruits of your soil to the house of the LORD your God. . ."

Leviticus 23:17 [NIV-1984]

From wherever you live, bring two loaves made of two-tenths of an ephah of fine flour, baked with yeast, as a wave offering of firstfruits to the LORD.

 Chapter 4 of Genesis (↓) begins with Adam's wife Eve giving birth to two sons: Cain and Abel. The story quickly advances to the two sons – now men – offering sacrifices to God of the fruit (or production) from their respective vocations.

When some of us read this passage, the offerings by Cain and Abel seem similar and we are left with the question: why did God like one offering and not the other?!?!? Does God like meat, but not grain? It seems somehow Godly inconsistent.

The Message (MSG) version helps to more clearly expose the difference. God is always working to our benefit, to improving and deepening our faith in Him. God was also working in the lives of Cain and Abel: God provided rain, sun, and warmth to help the animals grow and mature, and to help the grain germinate and then ripen for harvest.

Based on these verses, Cain sacrificed some grain, and Abel sacrificed 'firstfruits' of meat from his herds. Cain undoubtedly offered less quality grain that he culled from the produce he harvested – it was not 'firstfruits' and it was not the best (choicest). Whereas, Scripture states that Abel sacrificed "an offering . . . from the firstborn animals of his herd, choice cuts of meat."

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God knows our motives. Abel gave God that what was first and choice and trusted God to continue to provide; Abel did not wait to see if he had enough for his needs before he made his offering to the Lord. His offering was based on trust!

We can infer from the text of Scripture that Cain kept the best for himself and gave God the leftovers, the chaff. While Abel's offering was a generous, heartfelt "Thank You, Lord!", Cain's offering was a tepid-at-best act of reluctant obligation.

Genesis 4:2^b-5^a [The Message (MSG); a paraphrase]

^{2b} Abel was a herdsman and Cain a farmer.

³⁻⁵ Time passed. Cain brought an offering to God from the produce of his farm.

Abel also brought an offering, but from the firstborn animals of his herd, choice cuts of meat.

God liked Abel and his offering, but Cain and his offering didn't get his approval.

Q6. If part of the dough is holy, how does that make the whole batch holy?

Q7. If the root is holy, how then are the branches holy? [Hint: same rationale as the previous question]

John 15:1-8 [NIV-1984]

¹ "I am the true vine, and my Father is the gardener. ² He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. ³ You are already clean because of the word I have spoken to you. ⁴ Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

⁵ "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. ⁶ If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire, and burned. ⁷ If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. ⁸ This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.

Q8. Can you think of another example of imputed holiness from the Bible? [Hint: have you as a Believer received imputed holiness?]

 The word **impute** means "To regard as belonging to or resulting from another" [Source: <http://www.answers.com/topic/impute>].

Psalms 66:10 [NIV-1984]

For you, O God, tested us; you refined us like silver.

Proverbs 17:3 [The Message (MSG); a paraphrase]

As silver in a crucible and gold in a pan, so our lives are refined by God.

Jeremiah 9:7 [NIV-1984]

Therefore, this is what the Lord Almighty says: "See, I will refine and test them, for what else can I do because of the sin of my people?"

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Day 3

 Please pray for holy guidance and insight before you begin today's study.

 Paul switches metaphors from the grain/dough example to that of vines, with natural and grafted-in branches all fed from one common root. The natural branches in the metaphor are the Jews and the grafted branches are Gentiles, all fed by the one root that is the Trinity, and enabled by the final sacrifice for all who believe in Christ Jesus of Nazareth.

¹⁷ If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, ¹⁸ do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you.

Q9. Is it a good (or bad) thing to be “broken off”? (Hint: see John 15:1-8 ↑)

Good? }
Bad? } Why?

Q10. What does “grafted in” mean to you?

Q11. Who might be considered a “wild olive shoot” in this analogy?

Q12. Who/what might the “root” represent? And how might the “root support you”

Root?

How does the root support?

¹⁹ You will say then, “Branches were broken off so that I could be grafted in.”
^{20a} Granted. But they were broken off because of unbelief, and you stand by faith.

Q13. What does “branches” represent in the phrase “branches were broken off”?

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Q14. If the Jews believed in God, why were they “broken off because of unbelief”? “Unbelief” in what? Or Who? (Hint: did the Jews have Scripture? Did Scripture foretell of the coming Messiah? Did the Jewish religious leaders embrace or reject the prophecies about the Messiah?)

Day 4

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^{20b} Do not be arrogant, but be afraid. ²¹ For if God did not spare the natural branches, he will not spare you either.

Q15. Is Paul addressing Gentiles or Jews? (Hint: see verse 13)

Gentiles? Yes? No?
Or Jews? Yes? No?

Q16. Why did Paul tell his readers to be “afraid” and that “He will not spare you either”?

 Are we to be “afraid” of (or fear) God? After all, God is life to Believers – eternal life. In Matthew 18:3 (↓), Jesus teaches His followers that they are to “become like little children”. What does He mean by that?

Many toddlers (young children) look upon their parents at a point in their young lives as god-like individuals upon whom they place complete trust in their decisions, words, actions, and love. God wants us as Believers to give Him that same kind of adoration, devotion, trust, and love.

As a young child, we do not want to disappoint a parent; we do not want to see a frown on their face when they look at us or consider our actions; we as young children want to see our parent smile at us, adore us, trust us. We fear their disapproval.

Unfortunately, we as parents are human, as are our children, and it is only a matter of time before our children discover that we parents are fallible, and we sin; and it seems that our children begin testing boundaries and rules and our parental resolution/tenacity to hold them accountable.

God wants us to approach Him with the adoration, devotion, trust, and love of a young child. Our Father, Who is in Heaven, is God! We do not want to disappoint Him – we fear disappointing Him. And our daily decisions, words, actions, and love in this world, to this world, are critical to proving our relationship to our Father in Heaven. Our personal examples minute-by-minute, day-by-day testify to ourselves, to the world, and to God that “I belong to God!”

Scripture provides the guidance that we are to follow. God has authority over us, over the world, and over Satan. We must remember that God is the Judge, not you or I. Yes, we are to discern that which is right or wrong; we are

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to make the personal choice to avoid or to simply walk (or run) away from sin. Our example by avoiding a sin should shine a godly light on the sinful behavior of others, but God is the Judge; we are to discern sin and not participate in that sin. We are to simply walk away. It is not our right or duty to judge, to condemn! For me, I want my Father in Heaven to smile when He sees me.

Matthew 18:1-5 [NIV-1984]

¹ At that time the disciples came to Jesus and asked, "Who is the greatest in the kingdom of heaven?"
² He called a little child and had him stand among them. ³ And he said: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. ⁴ Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven. ⁵ "And whoever welcomes a little child like this in my name welcomes me."

Ephesians 1:13-14 [NIV-1984]

¹³ And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, ¹⁴ who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession — to the praise of his glory.

James 2:17-19 [NIV-1984]

¹⁷ In the same way, faith by itself, if it is not accompanied by action, is dead. ¹⁸ But someone will say, "You have faith; I have deeds." ¹⁹ Show me your faith without deeds, and I will show you my faith by what I do. You believe that there is one God. Good! Even the demons believe that — and shudder.

Matthew 12:31 [International Children's Bible (ICB)]

So, I tell you, people can be forgiven for every sin they do. And people can be forgiven for every bad thing they say. But if anyone speaks against the Holy Spirit, then he will not be forgiven.

1 Corinthians 12:2-3 [J.B. Phillips New Testament (PHILLIPS); a paraphrase]

You have not forgotten that you were Gentiles, following dumb idols just as you had been taught. Now I want you to understand, as Christians, that no one speaking by the Spirit of God could call Jesus accursed, and no one could say that he is the Lord, except by the Holy Spirit. [See Peter's revelation in Matthew 16:13-17 (↓)]

Matthew 16:13-17 [NIV-1984]

¹³ When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"
¹⁴ They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."
¹⁵ "But what about you?" he asked. "Who do you say I am?"
¹⁶ Simon Peter answered, "You are the Christ, the Son of the living God."
¹⁷ Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven."

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²² Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off.

Q17. How do Believers “continue in His kindness”?

Q18. [Personal] Do you demonstrate mercy, compassion, and kindness to those around you? In your daily actions? In your politics? In your decisions? Or are you judgmental and does the sentence (consequence) you impose upon a person or a group of people demonstrate that judgment?

Your daily actions? Yes? No? Examples?

Your politics? Yes? No? Examples?

Your decisions? Yes? No? Examples?

Are you judgmental? Yes? No? Examples?

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 This quote from Russell Moore, who was a former leader in the Southern Baptist [Church] Convention (SBC), bears repeating, in which he tells of encounters experienced by a number of SBC Pastors:

“It was the result of having multiple pastors tell me, essentially, the same story about quoting the Sermon on the Mount, parenthetically, in their preaching — ‘turn the other cheek’ — [and] to have someone come up after to say, ‘Where did you get those liberal talking points?’

“And what was alarming to me is that in most of these scenarios, when the pastor would say, ‘I’m literally quoting Jesus Christ,’ the response would not be, ‘I apologize.’ The response would be, ‘Yes, but that doesn’t work anymore. That’s weak.’

“And when we get to the point where the teachings of Jesus himself are seen as subversive to us, then we’re in a crisis.”

Per Russell Moore (editor-in-chief of the *Christianity Today* magazine, and a former leader in the Southern Baptist Convention), speaking to NPR’s Scott Detrow of the NPR program *All Things Considered*.
<https://www.npr.org/2023/08/08/1192663920/southern-baptist-convention-donald-trump-Christianity>, August 8, 2023.

Hebrews 4:12 [NIV] ¹² For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.

2 Timothy 4:2-4 [NIV] ² Preach the word; be prepared in season and out of season; correct, rebuke and encourage — with great patience and careful instruction. ³ For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. ⁴ They will turn their ears away from the truth and turn aside to myths.

Day 5

 Please pray for holy guidance and insight before you begin today’s study.

²³ And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. ²⁴ After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!

Q19. Are you “grafted in”?

Yes? } Why?
No? }

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Ephesians 1:4-6 [NIV-1984]

⁴ For he chose us in him before the creation of the world to be holy and blameless in his sight. In love ⁵ he predestined us to be adopted as his sons [and daughters] through Jesus Christ, in accordance with his pleasure and will -- ⁶ to the praise of his glorious grace, which he has freely given us in the One he loves.

Acts 4:12 [NIV-1984]

[Peter preached:] Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.

Hebrews 5:8-9 [NIV-1984]

⁸ Although he was a son, he learned obedience from what he suffered ⁹ and, once made perfect, he became the source of eternal salvation for all who obey him

Matthew 7:13-14 [NIV-1984]

¹³ "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. ¹⁴ But small is the gate and narrow the road that leads to life, and only a few find it."

John 14:6 [NIV-1984]

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."

 The thought that Paul expressed in verse 23 must have given the Apostle great comfort. He has been lamenting in this epistle/letter that Jewish disbelief caused the Jews ("the natural branches") to be "cut-out of [the] olive tree" and gave the Gentiles (branches that are "wild by nature") the opportunity to believe in the saving grace of Christ Jesus. Praise the Lord! Paul still deeply loves his Jewish brethren and wishes that he could personally atone – out of his agapé love – for his Jewish brethren (see Romans 9:3 ↓).

Romans 9:3-4^a [NIV-1984]

³ For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, ^{4^a} the people of Israel.

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All Israel Will Be Saved

²⁵ I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. ²⁶ And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob.

Q20. Who is the "Deliverer"?

 When Paul wrote the preceding passage (verses 25-26), he combined several Old Testament verses (↓).

Isaiah 59:20-21

²⁰ "The Redeemer will come to Zion, to those in Jacob who repent of their sins," declares the LORD. ²¹ "As for me, this is my covenant with them," says the LORD. "My Spirit, who is on you [not in you], and my words that I have put in your mouth will not depart from your mouth, or from the mouths of your children, or from the mouths of their descendants from this time on and forever," says the LORD.

Isaiah 27:9

By this, then, will Jacob's guilt be atoned for, and this will be the full fruitage of the removal of his sin: When he makes all the altar stones to be like chalk stones crushed to pieces, no Asherah poles or incense altars will be left standing.

Jeremiah 31:33-34

³³ "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. ³⁴ No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

 In Romans 11:25 (↑) Paul references a "hardening". The following are several verses (↓) from Matthew that illustrate the importance Jesus places on a soft, receptive, obedient, merciful heart compared to a heart that is hard, calloused, evil, unreceptive, and unrepentant.

Matthew 12:1-7 [J.B. Phillips New Testament (PHILLIPS); a paraphrase]

¹⁻² It happened then that Jesus passed through the [grain] fields on the Sabbath day. His disciples were hungry and began picking the ears of wheat and eating them. But the Pharisees saw them do it. "There, you see," they remarked to Jesus, "your disciples are doing what the Law forbids them to do on the Sabbath."

³⁻⁴ "Haven't any of you read what David did when he and his companions were hungry?" replied Jesus, "—how he went into the house of God and ate the presentation loaves, which he and his followers were not allowed to eat since only priests can do so?"

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⁵⁻⁸ “Haven’t any of you read in the Law that every Sabbath day priests in the Temple can break the Sabbath [by working] and yet remain blameless? I tell you that there is something more important than the Temple here. If you had grasped the meaning of the scripture ‘I desire mercy and not sacrifice [quotation from Hosea 6:6]’, you would not have been so quick to condemn the innocent!

Matthew 13:15 [NIV-1984]

For this people's [the Jews] heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise, they might see with their eyes, hear with their ears, understand with their hearts, and turn, and I would heal them.'

Matthew 13:19 [NIV-1984] [From Jesus' Parable of the Sower]

When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path.

Matthew 15:8 [NIV-1984]

These people honor me with their lips, but their hearts are far from me.

Matthew 15:18 [NIV-1984]

But the things that come out of the mouth come from the heart, and these make a man 'unclean.'

Matthew 22:37 [NIV-1984]

Jesus replied: “ ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ [Jesus repeated this command from Deuteronomy 6:5]”

²⁷ And this is my covenant with them when I take away their sins.” ²⁸ As far as the gospel is concerned, they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs, ²⁹ for God's gifts and his call are irrevocable.

Q21. There are several principles in verses 28 & 29; what one principle stands-out to you?

Ephesians 1:13-14 [NIV-1984]

¹³ And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, ¹⁴ who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession — to the praise of his glory.

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Day 6

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³⁰ Just as you ^[the Gentile] who were at one time disobedient to God have now received mercy as a result of their ^[Jewish] disobedience, ³¹ so they ^[the Jews] too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you ^[the Gentile]. ³² For God has bound all men ^[humankind] over to disobedience so that he may have mercy on them all.

Q22. ^[Apologetics] I believe in Christ Jesus the Son of the living God. . . but I still sin and disobey. Verse 30 states “you who were at one time disobedient to God”. If I read this verse correctly, this tells me that a real Believer is no longer sinful or disobedient. How would you explain this apparent contradiction to a new Believer who is struggling with sin in his or her life?

Romans 7:19-21 ^[NIV-1984] ^[Paul admitted:]

¹⁹ For what I do is not the good I want to do; no, the evil I do not want to do — this I keep on doing.
²⁰ Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.
²¹ So I find this law at work: When I want to do good, evil is right there with me.

Q23. How would you explain verse 32?

Romans 11:11, 13, & 14 ^[NIV-1984]

¹¹ Again I ask: Did they ^[the Jews] stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. . .

¹³ I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I make much of my ministry ¹⁴ in the hope that I may somehow arouse my own people to envy and save some of them.

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Doxology

³³ Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!

³⁴ "Who has known the mind of the Lord? Or who has been his counselor?"

[from Isaiah 40:13]

³⁵ "Who has ever given to God, that God should repay him?" [from Job 41:11]

³⁶ For from him and through him and to him are all things. To him be the glory forever! Amen.

 Verses 33-36 are marvelous depictions of God's characteristics, His supremacy, His wisdom, His omniscience, His glory, His honor, His mercy, and the fact that we can do nothing for Him. His gifts to us are one-way, from Him to us. We have His Holy Word, the Holy Bible, and we should be willing to obey Him out of our love to Him and our gratitude for Him.

Q24. Do you have any questions about these four verses?

Yes? } List your questions and pray about them; perhaps, God will give you additional verses to help answer your questions; or a trusted Believer/mentor can provide answers; or we can discuss your questions during our next discussion group meeting.

Q25. Do you have any lingering questions about any of the verses in Romans 11:1-36?

Yes? } List your questions and pray about them; perhaps, God will give you additional verses to help answer your questions; or a trusted Believer/mentor can provide answers; or we can discuss your questions during our next discussion group meeting.

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