

**Bible Study of Romans**  
**Romans 11 (3)**

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**Romans 11:23-36**

The Jewish nation was (is) God's olive tree. All the Jews were the people of God in a *typical* sense as Isaiah 1:2 sets out as, "Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me." OT history indicates that the greater part of God's *true* (elect) people had been chosen out of them. But now, by their unbelief, some of the branches are broken off from the tree. And among, or rather instead of those that were broken off, the Gentiles are now made the (spiritual) children of Abraham. As wild olive branches they had no place in the good olive tree before but by faith in Christ Jesus became Abraham's spiritual children (Gal. 3:26-29)

Whenever Gentile Christians feel a disposition to boast with respect to the Jews, let them remember not only that the Jews were first the people of God, but that the first Christians were also Jews, including their Savior. The Jews received no advantage from the Gentiles. On the contrary, the Gentiles have received much from the Jews. From the Jews sounded out the Gospel as its first preachers were Jews. Even Christ Himself as the Son of man was a Jew.

Vs. 23-24

1. Why would Paul here refer to their 'unbelief' and not God's sovereign decree as the cause for their condition of 'being cut off' and "for their being grafted in?"

2. What is the reason that God is able to graft them in again?

Vs. 25

3. What is meant by 'mystery' in NT language? What is the particular mystery Paul referred to?

4. How do we understand their 'partial blindness' that has happened to Israel? Are they still seeing something of the truths of God even though they have rejected the Christ of God?

5. What is implied in the 'till the fullness of the Gentiles be come in?' When would we know when that time has been reached?

Vs. 26-27

6. Is 'all Israel' every Jew then living in Israel and/or spread abroad over the world? Seek to support this from the context and other Scriptures.

7. Paul wove together several promises in the OT regarding the work of the Messiah in verses 26b-27. For example, he quotes from Isaiah 59:20; 27:9 59:21 and Jer. 31:31. Do these verses refer to the future coming and labor of the Deliverer or the past?

vs. 28-29

8. What is the intent or connection of these two verses with the previous verses?

9. How understand the 'beloved for the father's sake?' Is Paul here referring to Abraham?

10. What gifts and callings of God are these? Outward or inward? What is the intent of *are without repentance*?

Vs. 30-31

11. Is anything new taught in this verse or do we see this as another recap of what Paul taught? If so, what verses in this chapter did he summarize?

Vs. 32

12. The word 'concluded' has the Greek meaning of 'shut up in a prison.' What is the point of this revelation?

The closing doxology in this chapter is one of those exuberant exclamations of the apostle telling us that he wasn't just an 'author of a letter' but a 'worshipper of God.'

vs. 33-35

13. What aspects of His teaching in the previous chapter or chapters does this doxology relate to?

14. What is Paul's impression in vs. 33-34 of all God's dealings as he has written them in the previous chapters?

Vs. 36

15. This beautiful concluding outburst of Paul's praise is worthy of daily repetition. Who is the "Him" in this verse?

16. Paul wrote that 'all things' are of God and all these things are to His glory. How does evil of sin fit into that? Of the condemnation of sinners? Of the perishing of multitudes of the Jews?

Hodge's comments on these verses are worth reading. He wrote, "The reason why man can lay God under no obligation is that God is Himself in all and in all. He is the source, the means and the end. By Him all things are; through His power, wisdom and goodness, all things are directed and governed. To Him, as their last end, all things tend. God is the source, the constantly working cause, and the end of all things. When Paul asks, 'Who hath first given to God? the answer is, "No one, for of Him, through Him and to Him, are all things.'" It is for the display of His character everything exists and is directed, as the highest and noblest of all possible objects. Creatures are as nothing, less than vanity and nothing in comparison with God. Human knowledge, power, and virtue are mere glimmering reflections from the brightness of divine glory. That system of religion, therefore, is best in accordance with the character of God, the nature of man, and the end of the universe, in which all things are of, through and to God and

which most effectually leads men to say, "Not unto us, not unto us, but unto Thy Name be all the glory!"

The leading principle of all is, that God is the source of all good; that in fallen man there is neither merit nor ability; that salvation, consequently, is all of grace, as well sanctification as pardon, as well election as eternal glory. For of Him, and through Him, and to Him are all things; to whom be glory of ever. Amen.

17. Reflecting on these Bibles studies on the first 11 chapters, what would you share of how this study has grown you spiritually?