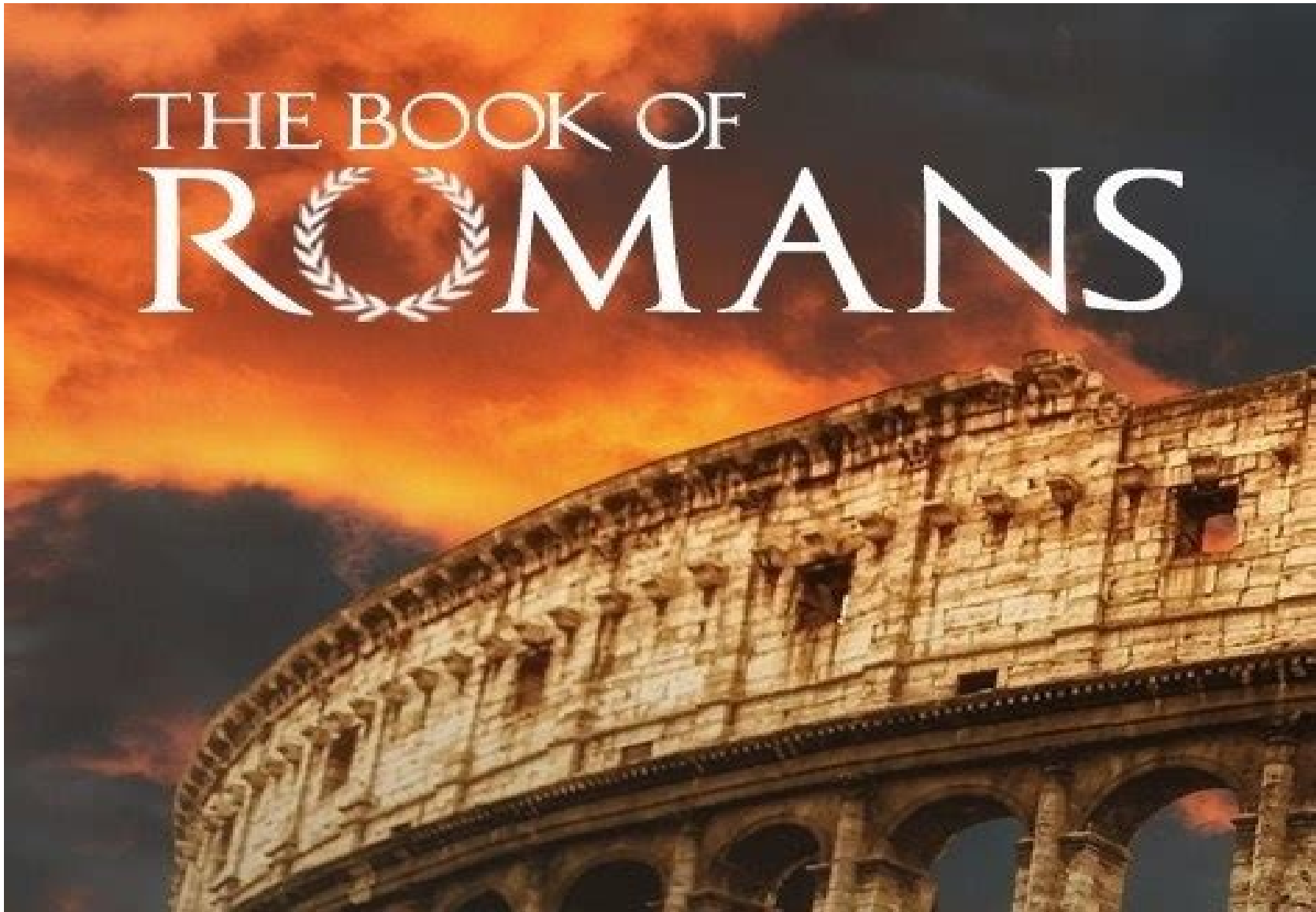


Rom 11:30-36 God's Mercy, Wisdom, Independence and Sovereignty



Romans 11:1-36 Outline*



:1-12 Israel is Hardened Nationally, But Only Temporally

:13-15 Paul wants to move his countrymen to jealousy

:16-21 The olive tree metaphor warning

:22-25 The Gentiles benefited by Israel's transgression

:26-29 The Climaxing Fact: All Israel will be saved

:30-33 The Climaxing Fact: God shows mercy to all

:33-36 God's Wisdom, Independence and Sovereignty

* edited Merryman

Today's Verses



³⁰ For just as you once were disobedient to God, but now have been **shown mercy** because of their disobedience,

³¹ so these also now have been disobedient, that because of the mercy shown to you they also may now be **shown mercy**.

³² For God has shut up all in disobedience so that He may **show mercy** to all.

³³ Oh, the depth of the riches both of **the wisdom** and **knowledge of God!** How unsearchable are **His judgments** and unfathomable **His ways!**

³⁴ For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO ~~BEHOLD~~ **BEHOLD** HIS COUNSELOR?

³⁵ Or WHO HAS FIRST GIVEN TO HIM ~~WHAT~~ **WHAT** IT MIGHT BE PAID BACK TO HIM AGAIN?

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



30a For just as you [Gentiles] once were disobedient to God
disobedient - *apeitheō* - to refuse to be persuaded,
to refuse to believe

- to obey in the Bible is to believe what God has said
- John 3:36a He who believes in the Son has eternal life; but he who does not obey the Son will not see life.

30b but now [Gentiles] have been shown mercy because of
their [Israel] disobedience [lit: unbelief]

mercy - *eleeō* - in the passive voice, “to have pity or
mercy shown one, to obtain mercy,”

- It seems that we Gentiles are to be to Israel an
example of Divine mercy, by which at last they will
understandingly see the “heart of mercy” of their God!*
see Luke 1:77-77 “the tender mercy of our God”

* Newell

³¹ thus also **these** [Israel] now have disbelieved in order that through the occasion of the mercy which is **yours** [Gentiles], **they themselves** [Israel] also might now become the recipients of mercy,

Wuest



- thus also these [Israel] now have disbelieved
- in order that – or with a purpose that
- through the occasion of the mercy which is yours [as Gentiles]
- they themselves [Israel] also might now become the recipients of mercy
- These verses are a warning to Gentile believers. We should beware of becoming critical of God for planning to bless Israel in the future.

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³² For God has shut up all in disobedience so that
He may show mercy to all



for [the] God – the true God

has shut up - *synkleiō* - to shut together, shut in on all sides,
is used of a “catch of fish” in Luke Vine

- Luke 5:6 When they had done this, **they enclosed** a great quantity of fish, and their nets *began* to break.
- The thought is that **God confined** both Jew and Gentile within the scope of one kind of guilt, that of unbelief.*

all – Israel and Gentile **in [eis] disobedience**

- all are viewed by God as disobedient Merryman
- again unbelief is the disobedience of man

* Wuest

32 For God has shut up all in disobedience so that
He may show mercy to all

so that – with a purpose that

He may show mercy

to all – to Israel and the Gentiles

- This brings Paul's argument to a climax and gives the final proof that God will yet show mercy to Israel and so to the world.
- Salvation is to come to Jew and Gentile alike by the way of free grace.*
- That in the providence [mercy] of God, Jew and Gentile alike have been made to feel the need of grace by being shut up under disobedience.*

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* Wuest



33a Oh, the depth of the riches both of the wisdom and knowledge of God!



Now the apostle bursts forth into most rapturous utterance concerning **the ways of God** in view of His mercies! Newell

Here theology turns to poetry. Here the seeking of the mind turns to the adoration of the heart. Barclay

33a Oh, the depth of the riches both of the wisdom and knowledge of God!



- the depth is the main noun of verse 33a

Oh, the depth of the riches [of God]

[Oh, the depth of] the wisdom [of God]

[Oh, the depth] of the knowledge of God

the depth - *bathos* - from the word for deep, metaphorically meaning greatness, immensity

- Eph 3:18 [that you] may be able to comprehend with all the saints what is the breadth and length and height and depth [of Christ love]

1st-riches [of God] - *ploutos* - of spiritual and moral riches, possessed by God and exercised towards men

33a Oh, the depth of the riches both of the wisdom and knowledge of God!



- Rom 2:4a Or do you think lightly of **the riches of His** kindness and tolerance and patience.
- So Paul is glorifying God for the greatness of His **riches**

2nd-wisdom [of God] - *sophia* - The wisdom of God means the divine wisdom, including the ideas of infinite skill, insight, knowledge, purity

- 1 Cor 1:24 but to those that [are] called, both Jews and Greeks, Christ the power of God and **the wisdom of God.**
- So, next, Paul is glorifying God for the greatness of His **wisdom:**

33a Oh, the depth of the riches both of the wisdom and knowledge of God!



3rd-knowledge of God - *gnōsis* – from the act of knowing

- God's "knowledge" testifies to His ability to construct such a plan. His decisions spring from logic that extends beyond human ability to comprehend. Constable
- So now Paul is glorifying God for the greatness of His knowledge

Col 2:2-3 --- having been knit together in love, and *attaining* to all the wealth that comes from the full assurance of understanding, *resulting* in a true knowledge of God's mystery, *that is, Christ Himself,* ³ in whom are hidden all the treasures of wisdom and knowledge.

33b How unsearchable are His judgments and unfathomable His ways!



the judgments of Him how unsearchable edited Interlinear

the judgments – *krima* - the judgmentsu of God, meaning His decrees i.e. decisions, verdicts, sentences of Him

how unsearchable – *anexeraunētos* - not capable of being searched out, inscrutable

- Job 5:9 [God] Who does great and unsearchable things, Wonders without number.
- Job 11:7 Can you discover the depths of God? Can you discover the limits of the Almighty?

33b How unsearchable are His judgments and unfathomable His ways!



the ways of Him *how unfathomable*

Interlinear

the ways – *hai hodoí* - means the way of proceeding, administration, counsels

- Acts 13:10b will you not cease to make crooked **the straight ways** of the Lord?
- Rev 15:3b "Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are **Your ways**, King of the nations!

of Him

how unfathomable – *anexichniastos* - past tracing out, of past finding out - that which cannot be tracked out

- This word is used of a guide who **could not trace out** or follow a poorly marked path in the woods. Wuest

34 For WHO HAS KNOWN THE MIND OF THE LORD,
WHO BECAME HIS COUNSELOR?



- Paul in the next verses will ask several rhetorical questions quoted from Isaiah and Job – Answer: **none**

who – lit: who among men*

has known - *ginōskō* - to be taking in knowledge,
to understand completely

the mind of the Lord?

[**who** – lit: who among men*]

became – *ginomai* – to come into a new state of being
His counselor? - lit: an adviser

- Isa 40:13 Who has directed the Spirit of the LORD,
Or as **His counselor** has informed Him?

* Merryman

35 Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN?



or – another rhetorical question!

who – lit: who among men

has first given - *prodidōmi* - to give before or first
to Him

and

it might be paid back – *antapodidōmi* - to give in return
for or I will repay

to Him again

Job 41:11 Who has given to Me that I **should repay** him?
Whatever is under the whole heaven is Mine.

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



- rearranging the first part of this verse [subject,verb]
all things are

Col 1:16 For by Him *all things* were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—*all things* have been created through Him and for Him.¹⁷ He is before *all things*, and in Him *all things* hold together.

- The remainder of the verse tells us about these *all things* that God has created
- Verse 36 has three important prepositions that describe God's relationship to *all things*:

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



1st - For from [ek] Him

- *ek* – out of as source
- God is the source of all*

2nd - and through [dia] Him

- *dia* – through
- God is the sustainer of all*

3rd - and to [eis] Him

- *eis* – unto
- God is the goal of all*

To Him *be* the glory forever. Amen

- God is **the source** from which all things come, **the means** by which all things happen, and **the goal** toward which all things are moving.
- He is the **originator**, **sustainer**, and **finisher** of everything ultimately.

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* Merryman

Final Thoughts*



God's Mercy to the Gentiles and the Jews:

- The past unbelief of the Gentiles and the mercy they presently enjoy [God has used].
- Next, the present unbelief of the Jews, and the mercy they are determined to enjoy in the future [God has used].
- These things not only correspond to each other, but they are interwoven with each other.
- God allows sin in general for the sake of or with a view to, redemption.

*Denny via Wuest adapted

Final Thoughts*



- God is the source of all good.
- In fallen man there is neither merit nor ability.
- Salvation [being saved from the penalty of sin], consequently, is all of God's grace.
- As is Sanctification [being saved from the power of sin], is all of God's grace.
- As is Glorification [being saved from the presence of sin], is all of God's grace.
- Because **out from** Him and **through** Him and **for** Him are all things. To Him be the glory forever. Amen. Wuest

* adapted from Merryman

