

Series: The Riches of His Glory

Sermon: The Depth of the Riches and Wisdom and Knowledge of God

Delivered by: Dr. Josh Moody, senior pastor; Date: October 2, 2016

Bible text explored: Romans 11:13–33

¹³Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry ¹⁴in order somehow to make my fellow Jews jealous, and thus save some of them. ¹⁵For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? ¹⁶If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

¹⁷But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, ¹⁸do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. ¹⁹Then you will say, “Branches were broken off so that I might be grafted in.” ²⁰That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. ²¹For if God did not spare the natural branches, neither will he spare you. ²²Note then the kindness and the severity of God: severity toward those who have fallen, but God’s kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. ²³And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. ²⁴For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

²⁵Lest 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.

²⁶And in this way all Israel will be saved, as it is written,

“The Deliverer will come from Zion,
he will banish ungodliness from Jacob”;

²⁷“and this will be my covenant with them
when I take away their sins.”^[a]

²⁸As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. ²⁹For the gifts and the calling of God are irrevocable. ³⁰For just as you were at one time disobedient to God but now have received mercy because of their disobedience, ³¹so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. ³²For God has consigned all to disobedience, that he may have mercy on all.

³³Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! [ESV]

^[a]Isa.59:20-21 & 27:9 (Greek version)

Review and application:

How do we “scrute” the inscrutable, comprehend the apparently incomprehensible? There are various opinions about various aspects of these verses, but essentially this section is intended to de-pride the proud Christian and lead us to marvel in God’s grace! His grace is bigger, better, deeper.

1. Why should the salvation of the despised *Goyim* (Gentiles) rouse the Jews to envy? (See Deut. 32:21b.)
2. Why is a person who is proud about grace an oxymoron?
How could salvation by grace be so attractive to others that they want grace too?
3. Were the first batch of dough and the olive tree root (v. 16) God’s blessing on Abraham, Isaac, and Jacob? (See Num. 15:17-21; Hos. 14:5-6.)
If so, how did God’s promises to them guarantee the completion of his work among his people?

4. How (vv. 16-24) is the interaction of God's kindness and sternness highlighted in this paragraph?

Since others have been cut off, why should we fear what could happen when we stand before God in judgment?

Why is it a mistake to assume that those cut off will never be grafted in?

"While there is life, there is hope," Pastor Josh said. Is there someone you have given up on praying for or witnessing to?

5. Why is taking pride in the preferences of our particular tradition a mistake?

Is assuming that because we understand the Bible better we must *be* better a particular temptation?

6. Did you get a feel for the Lord's deeper ways (vv. 25-33)?

7. Why should acknowledging the truth of verse 33 "de-pride" every proud Christian?