

Rom 11:33, 34, 36 of him, to him, and through him. . .

33 O the depth of the riches both of the wisdom and

- **depth** – bathos: immensity; to an extreme degree; deep
- the deep things of God hidden and above man's scrutiny

- **riches**: 4149: ploutos: wealth, abundance, materially or spiritually, universal fullness; the fullness of perfections

- wisdom: 4678: Sophia: wisdom, insight, human or divine intelligence; science of learning;
-
- an acquaintance with divine things joined to a power of discoursing concerning them and of interpreting and applying sacred Scripture;
-
- knowledge of the divine plan,
- an ability to discourse eloquently of this wisdom;
- supreme intelligence such as belongs to God

knowledge of God!

knowledge: gnosis 1108: knowledge, doctrine, wisdom

- knowledge of things which belong to God;
- deeper, more perfect and enlarged knowledge
- the higher knowledge of Christian and divine things
-

34 For who hath known the mind of the Lord?

“Who hath directed the Spirit of the Lord or hath taught him?

It is designed to express the infinite wisdom and knowledge of God, by affirming that no being could teach him, or counsel him. Earthly monarchs have counsellors of state, whom they may consult in times of perplexity or danger. But God has no such council. He sits alone; nor does he call in any or all of his creatures to advise him.” (Barnes' Notes).

36 For of him, and through him, and to him, are all things: to whom be glory for ever.

“All things proceed from God, all things are made or wrought by Him, and all things exist for His glory, and to carry out His ends.” (Ellicott’s Commentary).

“And through him - That is, by his immediate operating agency. The former expression, "of him," affirmed that he was the original source of all things; this declares that all are by him, or through him, as their immediate cause. It is not merely by his plan or purpose; it is by his agency, by the direct exertion of his power in their creation and bestowment. By his power they are still directed and controlled.” (Barnes’ Notes).

“*through him*] **by means of Him**. He is not the Source only, but the Means. He did not only originate all things, but incessantly sustains and overrules all.” (Cambridge Bible).

“To him. This expression denotes the final cause, the reason or end for which all things were formed. It is to promote his honor and glory. It is to manifest his praise, or to give a proper putting forth of the glorious attributes of God; that the exceeding greatness, and goodness, and grandeur of his character might be evinced.” (Barnes’ Notes).

“*to him*] To His glory. He is, to Himself, the Final Cause of all His works. He is greater, higher, nobler, and more precious, than His whole creation;” (Cambridge Bible).