

Romans 11:33-34 The incomprehensible character and infinite excellence of the divine nature of God.

*Rom 11:33-36 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! "For who has known the mind of the LORD? Or who has become His counselor?" "Or who has first given to Him and it shall be repaid to him?" For of Him and through Him and to Him are all things, to whom be glory forever. Amen.*

From the first chapter of the book of Romans to this present chapter Paul has presented to us the marvelous doctrine of God's sovereignty in the election, saving and keeping of His chosen people. We have read how God has broken off and rejected some of the original branches, and in their place introduced branches of a foreign origin. We have been made to understand that this is not inconsistent with the doctrine of election. For we have seen that God chose the Gentiles as a replacement of the natural branches, not because of any merit in them but by grace alone even as with the Jews of old. Paul therefore has instructed the Gentile believers that this should bring them to a sense of great humility and godly fear and certainly not to a sense of boasting or self-exultation. The plan of God, therefore, contemplated the calling of the Gentiles, the temporary rejection and the final restoration of the Jews and as we think upon this grand eternal purpose of God one can only marvel at the unsearchable wisdom of God manifested in His work of redemption!

I believe that Paul's glorious exclamation here at the close of chapter 11 is his marveling as he considers the whole of the doctrine of salvation provided by God in His sovereign unmerited loving favor toward His elect. He is filled with amazement at the doctrine of God's perfect salvation of His elect which he first introduced with these words in chapter 1, verses 16 and 17. *"For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."* I am referring to that glorious doctrinal standard presented by Paul in his epistle to the Romans that has been summarized for us by the reformation in these words; by grace alone, through faith alone, in Christ alone, to the glory of God alone.

Paul in this epistle has declared to the church God's plan of redemption. He has presented the wonderful doctrine of justification by faith alone, sanctification by the imputed righteousness of Christ and the assuring to the believer of the certainty of their salvation by God's perfect plan of salvation for His elect. And he closes this proclamation of salvation with a most awe-inspiring and touching tribute to the wisdom, goodness, and sovereignty of God."

I will view this passage under three clearly definable headings.

1. The incomprehensible character and infinite excellence of the divine nature of God. Ver. 33
2. God's absolute perfection in, of and to Himself. vers. 34, 35.
3. God is the source, the means, and the end of all things. Ver. 35

This morning we will look at that first heading; The incomprehensible character and infinite excellence of the divine nature of God.

A. The incomprehensible character and infinite excellence of the divine nature of God.

1. Paul in a most excellent manner refers to the character and excellence of God's nature as a depth of riches.
  - a. Think of it in this sense, a depth greater than the depths of the world's oceans which man has only slightly begun to investigate and is simply not able to fully search out because of its vastness.
  - b. Or the depths of the heavens above us which contain billions of Galaxies that are billions of light years apart and are certainly far beyond man's abilities to fully search out.
  - c. Now multiply the depths of the oceans and the depths of the heavens above by an infinite number, by some great number – deeper yet are the unsearchable riches of our God.
  - d. No wonder Paul cries out, *"How unsearchable are His judgments and His ways past finding out!*
2. But I do want to, as it were, to just barely scratch the surface of some of these riches of the incomprehensible character and infinite excellence of our God.
  - a. If it were not for the riches of God's goodness, forbearance and longsuffering none of us would be saved.

*Rom 2:4 Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?*

- b. It is because of the riches of His grace alone that we have been redeemed.

*Eph 1:7-8 In Him we have redemption through His blood, the forgiveness of sins, **according to the riches of His grace** which **He made to abound toward us** in all wisdom and prudence,*

- c. How can it be that we who were at enmity with God should have the glorious hope of reigning with the King of kings throughout eternity?
- d. The only answer can be the “**exceeding riches of His grace**” – the exceeding riches of His unmerited favor.

*Eph. 2:6,7 “. . . raised us up together, and made us sit together **in the heavenly places** in Christ Jesus, that **in the ages to come** He might show the **exceeding riches of His grace in His kindness toward us** in Christ Jesus.*

3. For Paul **not only** speaks of the depth of God’s riches, he speaks of the depth of the riches of both **God’s wisdom and knowledge**.
  - a. In using both terms “wisdom and knowledge” Paul is not simply making use of a Hebraism, that is, just repeating two words that speak of the same thing.
  - b. Rather one should consider wisdom and knowledge separately under both headings.
  - c. For they differ in meaning one from the other.
4. Knowledge differs from wisdom in that knowledge is an awareness of things whereas wisdom is the ability to make sensible decisions and judgments based on one’s personal knowledge and, as it were, to put that knowledge to the completion of a working solution.
5. Let us first then consider God’s knowledge.
6. We need to understand that God’s knowledge is an all-comprehending knowledge.
  - a. This includes a perfect knowledge of the whole of His creation.
    - (1) Not a sparrow falls to the ground without His awareness. (Matt. 10:29-30)
    - (2) The very hairs of the whole of mankind is known to him at all times. (Matt. 10:29,30)
    - (3) He knows all the billions of the stars of the 100’s of 1000’s of the galaxies by name. (Ps 147:4)
    - (4) He knows everything about us, even our very thoughts. (Ps 139:2)
7. But it is more than mere knowledge; it is wisdom beyond our comprehension.
8. For He also knows how to use that knowledge in the ordering of the whole scheme of creation, providence, and redemption.
  - a. He was able to speak the whole of creation into existence.
  - b. He knew how to separate the waters of the Red Sea.
  - c. He knew how to make an iron axe head float to the surface from the bottom of the river.
  - d. He knew how to turn water into wine.
  - e. He knew how to raise one from the dead.
  - f. He knows how to quicken a spiritually dead person and bring them to a living faith.
9. God has not only has an all-comprehending knowledge but He also knows the means required to accomplish all He has purposed to do.
10. He knows how in His great providence to bring all things to pass from the beginning to the end.

*Isa 46:10 Declaring the end from the beginning, and from ancient times things that are not yet done, saying, 'My counsel shall stand, and I will do all My pleasure,'*

CONCLUSION: Thus Paul concludes . . . *How unsearchable are His judgments and His ways past finding out!*

Dear ones we have barely broached the subject of the incomprehensible character and infinite excellence of the divine nature of God.

How inconceivable are the resources and abilities of God.

Little wonder the Psalmist of Israel when by means of revelation he contemplated God’s magnificent creation and providential care of that creation it caused him to cry out . . .

Ps 104:24 O LORD, how manifold are Your works! In wisdom You have made them all.

Ps 139:6 Such knowledge is too wonderful for me; it is too high, I cannot attain it.