**A picture containing text

Description automatically generated“All Israel Will Be Saved!”**

**Romans 11:1-36**

**(Lesson #19)**

***11:1 I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. 2 God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? 3 "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." 4 But what is God’s reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." 5 So too at the present time there is a remnant, chosen by grace. 6 But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace. 7 What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, 8 as it is written, "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day." 9 And David says, "Let their table become a snare and a trap, a stumbling block and a retribution for them; 10 let their eyes be darkened so that they cannot see, and bend their backs forever."***

**Vs 1 -** The blame for Israel’s rejection of the Messiah, and in fact their history of rebellion against God has been laid squarely at the feet of Israel.

Israel had heard and understood the gospel, and as Paul wrote this letter continued (for the most part) to reject the gospel.

Obviously God has not rejected “His people” Israel after the flesh. Paul’s Point, ***I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.***

**\*\* It is interesting and informative to see how Paul can recognized that believing Gentiles are sons of Abraham (in one sense), while Jews are sons of Abraham in a different sense. \*\***

In spite of their long history of sin, and in spite of their current rejection of Jesus as the promised Messiah.

**God had not rejected his people.**

**Vs 2-4 -** God has not rejected his people, whom he foreknew.

The Greek word is: **προγινώσκω** (proginosko). It is used a total of five times in the New Testament, it really seems to imply knowledge of something in advance (Ac 26:5, Ro 8:29, IPe 1:20, IIPe 3:17).

Paul then moves forward to what happened with Elijah when he fled from Jezebel, his declaration, and God’s response, he quotes first what Elijah said (I Kin 19:10) and then God’s reply to Elijah’s appeal (I Kin 19:18).

Elijah thought God’s plan had collapsed and God proved it was quite the opposite. Paul’s point is obvious, and he states it in verse 5.

**Vs 5 -** Paul has made this point a few times throughout chapters 9-11. In a similar manner, so Paul says, just like it was then, so it is now! At this present time, like the times of Elijah, there is a **remnant (a small piece of the larger whole)**, chosen by grace.

Here Paul picks a different word. The word translated chosen is **ἐκλογή** (ekloge). The word is used a total of seven times in the New Testament and is normally translated as “election” or “chosen.” (Ac 9:15, Ro 9:11-12, Ro 11:7, Ro 11:28, ITh 1:4, IIPe 1:10).

Paul had dwelt with this earlier under (Isaac and Ishmael), (Jacob and Esau) and (Moses and Pharaoh). **Here we find ourselves once again in the secret councils of God.**

The important point about whatever you make of the election, is that it is **according to grace** and has **nothing to do with works**!

For if it is works then grace is no longer grace. Stated differently, if it is by grace, then it can have nothing to do with works, for the moment works come into the equation, grace becomes meaningless. We know: **Noah found grace in the eyes of the Lord (Gen 6:8), Moses found grace in the eyes of the Lord (Ex 33:17), you and I as believers are no longer under the law, but under grace (Rom 6:14), we been saved by grace (Eph 2:5) and indeed day by day it is by grace that we stand (Rom 5:2).**

**The sad reality as Paul writes this is that the majority or Israel were still seeking to establish their own righteousness and in so doing they were rejecting God’s method of righteousness!**

**Vs 7-10 - Rhetorical question...** “What then” followed by Paul’s answer to the question: ***Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened...***

Do not forget what we already know. God is not aimlessly hardening people, people reject God and God responds to that rejection.

Before we read it, follow Paul’s point. Israel rejected God’s method of righteousness, hardening themselves against God, and God has responded (in the present time) by hardening them in their unbelief.

**But to make his point, Paul once again goes back to the Old Testament.**

*“8 And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here I am! Send me." 9 ¶ And he said, "Go, and say to this people: "’Keep on hearing, but do not understand; keep on seeing, but do not perceive.’ 10 Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed."” (Isa 6:8-10 ESV)*

**Now as you think about this, what Paul has said as he quotes Isaiah, provides some context to understand when Jesus said:**

*“10 And when he was alone, those around him with the twelve asked him about the parables. 11 And he said to them, "To you has been given the secret of the kingdom of God, but for those outside everything is in parables, 12 so that "they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven."” (Mr 4:10-12 ESV)*

**Vs 9-10 -** Paul now moves to quote David. This is a quote from Ps 69:22-23, but let me bring in verses 20 and 21 to make Paul’s point even clearer!

*“20 Reproaches have broken my heart, so that I am in despair. I looked for pity, but there was none, and for comforters, but I found none. 21 They gave me poison for food, and for my thirst they gave me sour wine to drink. 22 ¶ Let their own table before them become a snare; and when they are at peace, let it become a trap. 23 Let their eyes be darkened, so that they cannot see, and make their loins tremble continually. 24 Pour out your indignation upon them, and let your burning anger overtake them.” (Ps 69:20-24 ESV)*

The stumbling of Israel is due to them being hardened by God, which is due to their rejection of God’s Messiah, of God’s righteousness.

The “table” represents their blessing from God which should have led them to Christ (Gal 3:24). Instead, their blessings, one of which was the law, became a snare and a trap! So at this point Paul continues to push home the point that Israel is culpable in their stumbling!

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***11 So I ask, did they stumble in order that they might fall? By no means! Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous. 12 Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean! 13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry 14 in order somehow to make my fellow Jews jealous, and thus save some of them. 15 For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? 16 If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.***

**Vs 11 -** They have stumbled, but they have not stumbled so that they might fall and be **completely ruined**.

**Paul’s answer. By no means! An emphatic - absolutely not!**

Now Israel is culpable in their rejection of the Messiah. But their stumbling (an interesting metaphor) for no one stumbles on purpose. Their stumbling is not in order that they might fall (permanently)!

Rather, through their sin and they are culpable, God has

1. Brought salvation to the Gentiles, hallelujah!
2. While at the same time, using the entire event to make Israel jealous (in a positive sense).

Israel has been jealous in a negative sense; here Paul is saying God will use this to make Israel jealous in a positive sense. **In that Israel will desire what the Gentiles now possess!**

**Vs 12 -** The refusal of many in Israel (their trespass) has turned out to mean the riches to the world.

Their failure has resulted in riches to the Gentiles. Then a question: ***How much more will their full inclusion mean!***

**Here for the first time, in three chapters, Paul seems to be alluding to or hinting that the national hardening, has a season, and there seems to be a time when Jews will flood into the church, like Gentiles have been flooding into the church.**

The Greek word means **fullness, filling, or completeness.**

Of course we cannot be sure, but Paul’s question about their **“full inclusion”** seems to be pointing our thoughts in that direction! But our minds are now wondering, what is Paul thinking about, to what is he referring?

**Vs 13-14 -** Here again, Paul exposes his heart!

Yes, he is the apostle to the Gentiles and he is magnifying his ministry to the Gentiles not only for their good, but in order to somehow make fellow Jews, jealous (in a positive sense) (prompt to emulation) which in turn would rebound into their salvation.

**As Frank Thielman states:** *“Somehow counter intuitively, his ministry to the gentiles is at the same time ministry to the unbelieving Jews.”*

**So Paul magnifies his ministry to the Gentiles in order that it would work a godly jealousy in some of his countrymen (vs 14) and thus some of them might be saved!**

**Vs 15-16 -** If theJews rejecting the Messiah have rebounded in people from all nations, kindred, and tongues being reconciled (which it has). What will their “acceptance” mean but life from the dead.

Here again, Paul is alluding to a future change for many national Israelites. Namely, a time when it seems that **many Jews**, driven to emulate the Gentiles will turn to the **Messiah and be saved**.

That happening is like life from the dead!

Here is Paul’s overarching point. If God is able to bring something good out of something bad (Gentiles saved out of Israel’s rejection). God is quite capable of bringing something extraordinarily good (many previously hardened Jews turning to Jesus) out of something good (Gentiles being saved).

In Paul’s time when a woman would prepare the daily bread for cooking, she would set aside a small piece of dough as an offering to God. If that small piece was holy, then so is the whole lump from which that piece was taken.

Likewise, if the root of a tree is holy, then it seems obvious to conclude that so then are the branches. **Paul is writing these things as he drives them to an obvious conclusion!**

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***17 But 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, 18 do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. 19 Then you will say, "Branches were broken off so that I might be grafted in." 20 That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. 21 For if God did not spare the natural branches, neither will he spare you. 22 Note 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. 23 And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. 24 For 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.***

**Vs 17-18 -** In the scriptures Israel is often depicted as an olive tree (Jer 11:16, Hos 14:5-6).

Here Paul draws a conclusion to help us understand what has happened: God broke off some of the natural branches of the olive tree, because of their sin and rejection of the Messiah, and wild olive branches (Gentiles) were grafted into the blessings of Israel (because of their faith).

Now this analogy, this metaphor helps us immensely on the point of Israel and the church.

The blessings (root) the people groups (branches) (natural Israel and wild Gentiles). God did not change the root, nor did the wild branches replace the natural branches.

What you see is many natural branches enjoying the blessing of the root and many wild branches (Gentiles) being grafted into the tree, not replacing Israel, but enjoying the blessings of Israel. While at the same time, due to their rejection of God’s Messiah and their desire to establish their own righteousness, many natural branches were broken off.

**Paul’s point here is a point I made week’s back. It is incorrect to conclude that the church has replaced national Israel. It is quite correct to see that believing Gentiles share in the blessings of the Abrahamic covenant!**

**Vs 18 -** This is a good reminded for all the natural branches. The root, is where we get our nourishment! Not vice versa!

**Frank Thielman:** *“Gentile believers have only attained the righteousness f God through their attachment to Israel’s heritage, and that heritage contains God’s unbreakable promises to Israel.”*

**Vs 19 -20 - The wild branches should not be arrogant!**

The believing Gentiles have not replaced Israel; rather the believing Gentiles have joined believing Jews in the enjoyment of the nourishment that comes from the root!

Let verse 21 stand as a warning against a haughty spirit!

The right response of one who has been justified by faith in not pride, but humility. Remembering that were it not for the grace of God, so go we!

**Vs 22 -** The word **“note”** provides a summary point for all that Paul has said up to this point. **NOTE: Two important points about God:**

1. **Severity,** this word was used in legal contexts and refers to an unbending, unyielding enforcement of the law.
2. **Kindness**, or goodness, this word I reminds us of God’s mercy and kindness that He extends when he reconciles people to Himself.

**God is both inflexible in his righteousness and his righteous demands and He is gracious in His offer of reconciliation through the blood of His Son!**

**Vs 23 - Here is the summation of God’s severity and His kindness.**

**Even Israel, if they do not continue in the unbelief**, God will take the broken off, natural branches, and graft them right back into the holy root, next door to a wild branch that was grafted in!

For God has the power to do that!

**APPLICATION:** No one is too far gone to be saved! No one is too far gone that we should stop praying for them. God has the Power!

**Vs 24 - This is just a horticultural reality that fits Paul’s metaphor.** Let’s be honest, with God all things are equally possible and nothing is impossible! But you get Paul’s point, humanly speaking!

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***25 Lest 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. 26 And 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." 28 As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. 29 For the gifts and the calling of God are irrevocable. 30 For just as you were at one time disobedient to God but now have received mercy because of their disobedience, 31 so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. 32 For God has consigned all to disobedience, that he may have mercy on all.***

**Vs 25 -** In the New Testament the Greek word: **μυστήριον** (musterion), is used to describe something that was previously unknown or at a minimum not clearly revealed, to something this is now revealed and can and should be known and understood.

Rather than being wise in our own sight, Paul wants all those who are at the church in Rome, and you and I by way of extension, to understand the mystery of what Paul calls the ***“partial hardening that has come upon Israel.”***

Now before we advance another word, I think most of us would agree, that we understand this hardening upon Israel is it only partial, in that, it was never full or entire. **Paul and other Jews were saved.**

But Paul seems to mean partial, not in the measure of the group, but partial in the sense of time, or stated differently, that the hardening of many Jews, would have an end.

So point #1, this mystery of God of the partial hardening of Israel is one of the mysteries of God. Hidden or veiled in the Old Testament, made clear in the New Testament, by the Lord Jesus and His apostles.

For notice what he says next: This partial hardening has come, and apparently will continue, until a point in time. That point in time: ***“until the fullness of the Gentiles has come in.”***

Here we have another clue, and the first clear statement, that the judicial hardening that God has placed upon the nation will be lifted.

**Stated differently, this partial hardening will find its end when the fullness of the Gentiles has come in!**

**What does Paul mean and what would that look like?**

The word fullness is a maritime term, and referred to when a ship was fully laden. We could translate it the “full blessing” or the “completion.”

Many scholars believe that what Paul is saying is that the time is coming, more than likely as part of the end-times, when ***“many in Israel will believe the gospel and be saved once the gospel has been fully proclaimed to the Gentiles.”* Douglas Moo**

**Fullness of the Gentiles coming in, seems to be a reference to a time when all (or at least most) of the Gentiles who are going to be saved, have been saved, and the veil is lifted from Israel’s eyes and many in Israel turn to God and are saved (by faith).**

**Vs 26-27 - *And 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."***

**This verse has many different interpretations.**

**Israel** (three possibilities):

1. Jews and Gentiles (elect) who are part of the Abrahamic covenant (Rom 2:28-29). (This does not seem to fit “Israel” context of chapters 9-11).
2. The elect within Israel (possible).
3. The nation of Israel (possible). Both 2 and 3 are reasonable fits in context.

**All Israel** (four possibilities):

1. All the nation throughout time. Goes against everything we see in the Old Testament and Paul’s lament for national Israel (chapters 9 and 10).
2. All Israel in a moment in time, does not seem to fit context and is an unlikely event.
3. All the elect within national Israel throughout time (possible and many good people hold to this position).
4. All Israel (with a corporate significance) and a point (when the fullness of the Gentiles have come in). At that point in time the scales will be lifted from national Israel and many (at that time) will turn to Jesus. (This seems to be the best fit in context). We too use language like this: “All the world was outraged by Hitler’s war crimes.”

**Douglas Moo:** *“We conclude that Paul is probably using the phrase “all Israel” to denote the corporate entity of the nation of Israel as it exists at a particular point in time. We must note, however, that the interpretation that takes the phrase to refer to the elect among Israel throughout time deserves consideration as a serious alternative.”*

**R.C. Sproul:** *“I believe Paul to be saying that the full completion of God’s elect from Israel will be saved and that this will come in a new redemptive-historical visitation by the Holy Spirit when the time of the Gentiles is fulfilled.”*

Paul does not mean every Israelite who has ever been born will be saved, nor is he saying every Israelite who is alive when the fullness of the Gentiles has come in, will be saved. He seems to be saying a great many, and indeed all Israel will be saved.

**So let’s look at the first quote:**

*“20 "And a* ***Redeemer will come to Zion, to those in Jacob who turn from transgression,"*** *declares the LORD. 21 "And as for me, this is my covenant with them," says the LORD: "My Spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children’s offspring," says the LORD, "from this time forth and forevermore."” (Isa 59:20-21 ESV)*

*“****Therefore by this the guilt of Jacob will be atoned for****, and this will be the full fruit of the removal of his sin: when he makes all the stones of the altars like chalkstones crushed to pieces, no Asherim or incense altars will remain standing.” (Isa 27:9 ESV)*

**It seems that Paul is letting them know that there is a time coming when many in Israel will turn to God’s Messiah (Jesus the Christ) and be saved, fulfilling these Old Testament prophecies that found their fulfillment in the New Covenant that now find their compete realization, when many in Israel finally turn to Jesus and are saved, by grace through faith!**

The taking away of sins is a unique New Covenant promise that you and I enjoy right now, and Jews, if they will turn to Jesus can also enjoy!

**Vs 28 - It is true, as Paul was writing, many national Jews were enemies of God and thus those who had placed faith in Jesus.**

**But as regards to the election.** Two points to be taken here:

1. God has a salvific purpose to this
2. One day many of these enemies, will bow the knee

This verse also reminds us that God’s hostility and hardening of Israel has its genesis in the fact that they have rejected God’s message of love and his plan of salvation for the nation.

We tend to think of the gospel as God’s plan for the Gentiles, but it was actually God’s plan for all nations.

**God planned to bless the nations (Jews and Gentiles through the seed of Abraham!**

**The Greek word translated election is ἐκλογή** (ekloge). It is the act of picking or choosing. Same word that is used in verse 5.

**Vs 29 - *For the gifts and the calling of God are irrevocable.***

Now this is true. But what is the context when Paul says it here? **It is in reference to God not withdrawing His love from those who have received it!**

**Missler nails the context here when he writes:** *“Without repentance” = irrevocable. He does not revoke what He has given or whom He has chosen.*

**Vs 30-31 -** We were at one time disobedient, but now we have received mercy (which was during their time of disobedience)! True!

Even so, they have been disobedient now, in order that, the mercy shown to us might move them to jealousy (in a good sense) to cry out to Jesus for the same mercy that you enjoy!

**Vs 32 -** All have sinned and come short of the glory of God (Jew and Gentile alike).

**God has consigned (shut up together) (like a shoal of fish in a net). God has shut up all under in the net of their disobedience, that He might show mercy unto all!**

There is none righteousness, no not one (Jew and Gentile alike)!

**God has all men “penned up in the prison of disobedience” that he may have mercy on all who will come to Him!**

The gospel claims that all have disobeyed God, all need his grace, none can stand before him without grace!

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***33 ¶ Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! 34 "For who has known the mind of the Lord, or who has been his counselor?" 35 "Or who has given a gift to him that he might be repaid?" 36 For from him and through him and to him are all things. To him be glory forever. Amen.” (Ro 11:1-36 ESV)***

**Vs 33 - The context, having once again considered God’s righteousness and God’s sovereignty, Paul bursts forth in praise to God!**

**God’s plan of reconciling the world to himself, while at the same time remaining faithful to his promises to Israel is breathtaking, it is amazing, it is unsearchable wisdom of God and riches for all men!**

**Vs 34 –** This is a quote from: *13 Who has measured the Spirit of the LORD, or what man shows him his counsel?” (Isa 40:12-13 ESV)*

**Vs 35** – This is a quote from:*“Who has first given to me, that I should repay him? Whatever is under the whole heaven is mine.” (Job 41:11 ESV)*

**Vs 36 - God is the first cause as well as the final cause of everything. His ways and his thoughts are beyond our comprehension.**

For He has created all things, and He is directing the course of history. Everything originates with God. Everything happens through the agency of God. Everything is working together to accomplish His purposes. To Him be the glory forever! AMEN! \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_