

# The depth of the riches of the wisdom and knowledge of God. (i) (Quality: Very good)

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[ 0 : 00 ] With the Lord's help, I would direct your attention to the Epistle of Paul to the Romans, the 11th chapter and the 33rd verse.

The Epistle to the Romans, the 11th chapter, verse 33. 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.

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.

It is a great mercy when any person is moved, not by a natural emotion, but by a spiritual emotion, to burst forth in the same spirit that is evident in the words of our text, and that doubtless came forth from the heart of Paul.

Oh, the depth of the riches, both of the wisdom and knowledge of God. There were two things that primarily were forced upon his attention.

[ 1 : 48 ] It is good when truths of God are forced upon our attention. Many important things that are indeed essential to us, yet they are passed by by many.

And it requires the power and working of the Holy Ghost, as it were, to force our attention to these things, to bring us face to face with the wisdom and knowledge of God.

In looking at this subject today, with the help of God, we should look generally at the wisdom and knowledge of God, and then look at the depth of the riches in respect of both.

All things, when they are primarily examined, must be examined, as it were, on the surface. But as further progress is made, so the depths are examined.

This is to be found in many things in life. Prominently in this area, in the present day, we find the researches that are made, and the discoveries which are made, in respect to oil production.

[ 3 : 22 ] Now, there is, as it were, some consideration regarding to certain areas. But who can know the depth until certain activities have taken place whereby some decision can be made in regard to that depth?

If we apply these things to the scriptures of truth, then the children of God will discover not only that there are wonders in the wisdom and also in the knowledge of God, but there is a depth.

And in those depths, there are also riches. The wisdom and knowledge of God. Now, the chapter generally, and those chapters which occupy our attention, ninth and tenth and eleventh chapters, are all devoted to the wisdom and knowledge of God in respect to God's choice, God's election, God's foreknowledge.

too many, who have neither examined these things by the mind and have not experienced them in the heart, will be ready to dismiss these matters as of little import.

Well, the apostle did not find it so. When the apostle wrote these words, he had had some experience of the depths. And when we first thought in this same expression, oh, the depth, it will be because we ourselves have had some little experience of the depth.

[ 5 : 19 ] know the wisdom and knowledge of God. Men are wise in their own conceits. This is the result of the fall.

And hence, there are many quibbles and many questions which are raised and even unbarrated and unadvised arguments presented in respect to what God does.

But in the ninth chapter, the apostle is taking up this important point regarding the God's own prerogative in choosing a people for himself and to show forth his praise.

And he says, not only this, but when Rebecca also had conceived by one, even by our father Isaac, for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger, as it is written, Jacob have I loved, but he saw have I hated.

And it was as though the apostle felt the impact of these words which spoke of God's overruling power and personal prerogative to which he could exercise without any injustice.

[ 7 : 07 ] Paul goes on to say, thou wilt say unto me, why dost he yet find fault? For who hath resisted his will?

Nay, but O God, who art thou that repliest against God? Shall the thing form, say to him that formed it, why hath thou made me thus?

Hath not the pot of power over the clay of the same lump to make one vessel unto honour and another unto dishonour?

the natural mind replies against God. Has your natural mind replied against God? Have you been made aware by the God of all grace of the solemnity and the dreadfulness of the effrontery, the baseness, the great risk you take in replying against God?

You see, people are not always aware of the risks that are taken when their hardened spirit speaks against God and against his own will to be exercised in all things.

[ 8 : 26 ] We are reminded that the will of God is a perfect will of God in the scriptures. What do you think about the will of God?

where we answer before God? What do you think about the will of God? Is it a perfect will of God? Good when he gives, supremely good, no less when he withholds.

Every good gift and every perfect gift comes from above, from the Father of lights, with whom is no variable, less neither shadow of turning. Is the will of God good concerning us?

Are we prospered? Are we showered with blessings? Are we in that place where whatever heart could wish then the wishes of our heart are granted?

And then do we say, the will of God is perfect, the will of God is wonderful, the will of God, I can think of nothing better, only because it goes along and agrees with my will.

[ 9 : 44 ] Satan said to God concerning Job, because they will prosper him, therefore of course he serves you, but put forth thy hand, bring upon him a day of adversity, load him with affliction, rob him of all that he possesses, and he will cast thee to thy face.

That was Satan's thought. God said, he is in thy hand, and if God says to Satan, concerning you, he, she, is in thy hand, but be assured that he is only, or she is only in the hand of Satan in so far that God will overrule it.

touched not his life. An imposition was made, a restriction, a limitation, as to how far Satan could go.

But in the meanwhile, what Satan didn't seem to understand, and that seemed surprising, that God would give more grace, that God would sustain Job, in his greatest affliction, that he would give him such an evidence of the grace of God, that when these adversities came upon him, then the Lord enabled him to say to his wife, shall we receive good at the hand of the Lord, and shall we not receive evil?

naked came I out of my mother's womb, and naked shall I return. The Lord gave, the Lord hath taken away, blessed be the name of the Lord.

[ 11 : 42 ] And all these things, because of the natural mind of man, which replies against God, and never more so, that God should choose one, and not another.

Now, the Lord looks down upon us here this morning, and it is a solemn thought, his divine prerogative will always be exercised.

And I doubt not that some of you have been severely troubled, exercised before God where we read, there shall be two in a field, one shall be taken, and the other left, two grinding at the mill, the one shall be taken, and the other left.

This has a particular searching effect upon God's people sometimes, times, and Satan is not slow to take advantage of a period of depression in order to bring us, if it were possible, which it is not, to the verge of despair itself.

that the wisdom of God is displayed in his election, but also in the means by which he saves a people that he has chosen, that he has loved.

[ 13 : 30 ] One way in which God puts matters right in the hearts of his own children, respecting his love toward them, is this, that they are all concluded under sin.

He did not choose one or another because they had some advantage in righteousness, because they had a leaning to goodness. God's choice was rested upon the election of grace simply and entirely because he would do so.

Now some may be ready to say, well isn't that selfish, doing what he will? We must ever remember that there is a great distinction between what God is and what we are.

Because we are depraved people, because we are affected by likes and dislikes, then we may come to wrong judgments, biases may affect that judgment, and bring sometimes very sad consequences in its train.

But God is holy. God is impartial. God is no respecter of persons. That is, he is not affected because, according to men's view, this person has lived an upright life.

[ 15 : 09 ] That person has lived a propagand life. It doesn't matter how upright life we have lived before men, what acclaim we may have from men, yet the fact still remains, all have sinned and come short of the glory of God.

And when your person is enlightened by the Spirit of God, this is one thing they will have to learn, that all have sinned and come short of the glory of God.

And if we have sinned one sin, if we have offended in one point, then we have come short of the glory of God. And if we have come short of the glory of God at all, then we are deficient.

There are no allowances in God's wisdom, but the mercy of God, mercy that we know, if we are God's children certainly, is this.

that God has knowledge. And that that knowledge is infinite. Infinite. Infinite in respect to the people that he have.

[ 16 : 26 ] It takes delight in saving. We learn as we go along. if we knew in days gone by, some of us, what it was to be a sinner, now that we are older, our views are much deeper.

And we are more conscious, deeply conscious, of what a great, what great sinners we are. before we thought we were great sinners.

We haven't displayed any outward departure. We have not gone into those things outwardly perhaps, whereby other people would say fancy.

They used to be great sinners, and now look at them. No, indeed. But ask those people, used to be great sinners, true.

And now look at me. I thank God that you cannot see me as I am, because then you would know that I am a greater sinner now than I ever was before. That is before God, because I can see the glory of God now a little more than I did.

[ 17 : 47 ] And because I have seen the glory of God a little more than I did, then I can see in that pure light how great a sinner I am.

But God knew it all the time. God knew it. If you're staggered this morning, because God has been reading in your hearts, opening your hearts, showing you things that you didn't know before, and so you've come, maybe somebody has come to the house of God this morning, thinking that their hope is lost.

We are cut off for our parts. only because God is giving you a knowledge that he is known from eternity.

Oh yes, he is giving you a knowledge, I say, that he is known from eternity. And as you go on, you may still learn that you're baser than you ever thought you were even today.

But God is not surprised. the knowledge and wisdom of God. Are we scratching on the surface?

[ 19 : 07 ] This does not mean to say that we shall not know the depths, but are we scratching on the surface? In a sense, we must always be scratching on the surface, because we shall never be able to get to the depths of the infinite wisdom and the infinite knowledge of God.

God. Now, since the knowledge of God is such that man's great sin is known, your wickedness is known, the wickedness that you know nothing about is already known to God, the sins that you will commit before you die are all known to God, the self-righteous spirit that may occupy your attention, a backsliding and departing from God, which you may yet come into, and which will sink you fathoms when God brings you to yourself, they're all known to God, before they happen.

And you may say, perhaps, well, why doesn't God prevent it? Ah, this is in order that his infinite wisdom might be displayed. Now, the infinite wisdom of God is displayed and made known to those whose eyes are open to see it.

God's wisdom is displayed every day in the things of creation, in the things of providence, in the things of grace. But we shall need eyes opened to see these things.

If you see certain things, if you see the mercy of God, in some of the matters that have taken place in your life, perhaps this morning, you may speak to another and they'll say, well, I can't see any mercy in it.

[ 21 : 07 ] just one of those things that happened. Might have happened to anybody. Indeed it might. But in your case, it's the mercy of God.

God. And if it's the mercy of God, it's because God has opened your eyes to see something of God's wisdom.

Now, when we see the mercy of God, we're getting just a glimpse of God's wisdom. We cannot perhaps understand the end of it.

we cannot understand the way in which God is walking. Because his footsteps are in the sea.

His steps are in the sea. His footsteps are not known. But nonetheless, he is bringing about purposes according to his wisdom.

[ 22 : 07 ] Now, the word of God tells us this, that the foolishness of God is wiser than man. Now, this does not mean to say, or to infer, that there is any foolishness in God.

But what may appear to man, to be the foolishness of God, will exceed the greatest wisdom of man.

The field in which the wisdom of God is principally manifested in its greatness and glory, is in the field of salvation.

Now, God's knowledge of sin is extreme. You can never be fathomed. The sins of his church, how great they are.

God's death of them, who can understand, or begin to look at the depth of the sins of the whole church of God throughout the ages.

[ 23 : 19 ] But the knowledge of God being infinite, knew it all. What next? How can men be saved? saved? How can men be saved? Now, sometimes people may say, well, of course we know how men can be saved. But when God begins to teach a person, they just wonder how they can be saved.

it. And a few should say, but that's just not possible, because the gospel is preached, we know how men can be saved.

Believe on the Lord Jesus Christ, and they shall be saved. But we need faith which is beyond that which the natural mind can conceive.

perhaps our minds might conceive God, even Jesus Christ, saving a person who has been guilty of a few misdemeanors.

[ 24 : 30 ] But as for me, as for me, my sins rise high. It's not just a matter of a few misdemeanors.

It's not just a matter of coming short here and there. But it is a question of sins rising like the mountains. Is it possible that believing on Jesus Christ will remove such mountains?

Is it possible that God, by his power, will cause those mountains to flee away? in the 64th chapter of Isaiah, we read of what we may suppose to be a prayer.

Oh, that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence.

When thou camest down, thou didst things we look not for. faith, where it is implanted by the Holy Ghost, is always opposed by the unbelief of the natural mind.

[ 26 : 04 ] The unbelief of the natural mind will say again and again, that your sins are too great. Can you really believe on Jesus Christ, that is able to save a wretch like you, well, as God began to give out to you some of his knowledge regarding yourself, then may he give out to you some of his wisdom, which has been hidden from all the ages, except to those who it have pleased God to show them the way of salvation, the wisdom of God, the wisdom of God is contained in this, that he shall order things in such a way, and with thoughts which are higher than men's thoughts, and ways which are higher than men's ways, that men will be able to praise God in due time, and completely exclude themselves.

The apostle has already rehearsed elsewhere, not of works, lest any man should boast, by grace are ye saved through faith, and that not of yourselves.

and the wisdom of God, in bringing to sinners, a knowledge of redemption, is in such a way, that, when the eyes are opened, and the hearts are opened, to receive the truth, the wisdom of God is wonderful, insofar, that it brings a proud person down to the feet of Christ, to worship God.

Salvation, if I can put it like this, has to be appreciated. We have many indications before us of gifts that are made, and they're not appreciated.

they're not appreciated. And maybe we might have made gifts ourselves, and have been troubled, because we have said to ourselves, it wasn't appreciated.

[ 28 : 49 ] Now, that's our state by nature. And if God, if the wisdom of God is to be shown, then, in due time, it is to be received into the hearts of those who, by divine preparation, will appreciate God's gift, will appreciate God's wisdom, will appreciate God's knowledge, not only appreciating it, but also being greatly humbled to think that God should look down upon them.

men. Now, none of God's people are afterthoughts. There is no such thing in the economy of grace, in the knowledge and wisdom of God, as an afterthought.

With men, how very often, particularly in large plans that are developing, afterthoughts have to be included, in order to put certain matters right, which have been forgotten.

Now, with regard to God's knowledge and his wisdom, it is so perfect, so full, so rich, and so glorious, that it requires no afterthought.

And if you are saved, and saved by grace, then be assured of this, you never were, never could be, an afterthought.

[ 30 : 26 ] You may be tempted sometimes to think so. God has forgotten to be gracious, says the psalmist, under severe temptation on one occasion.

Well, what was he really thinking? That there was something that God had forgotten. Therefore, it could only be dealt with by the substitution of an afterthought.

But that's not so, with regard to the wisdom and knowledge of God. The wisdom of God was simultaneous, in its working, with the knowledge of God.

And therefore, if the knowledge of God of the sins of the church was such, it was only matched by the wisdom of God in bringing about salvation.

there can be no afterthought in matters that are eternal. Afterthought belong to the things of time.

[ 31 : 45 ] We read in Isaiah's prophecy, whom shall I send? And who shall go for us?

Send me. That is often looked at as a revelation of the eternal counsel, when Father, Son, and Holy Spirit were gathered together, manifesting the fullness of wisdom, projected wisdom in every direction, Father, Son, and Holy Spirit.

Whom shall I send? The words of the Father, speaking forth in the presence of the Son and of the Holy Ghost, but immediately followed by these words, and who shall go for us?

Father, Son, and Holy Spirit. Who shall go for us? And then, the standing forth in compliance and willingness of the Son, send me, send me.

And he who God sent was the fullness of wisdom. He is described in this way, from the eighth chapter to the Proverbs, does not wisdom cry?

[ 33 : 24 ] and understanding put forth her voice. She standeth in the top of the high places by the way of the places of the paths. She crieth at the gates at the entry of the city, and the coming in at the doors, unto you, O men, I call, and my voice is to the sons of men, as distinct from angels.

wisdom calls to men. And as wisdom calls to men, so wisdom reveals to men their own need of being saved.

Not all men, but those whom God has loved with an everlasting love. And there's nothing wrong here.

God's people, with their eyes opened, will see the mercy of God demonstrated in the largest way it can possibly be, at least in its start, in God's choosing.

The Lord said to Moses, I will have mercy on whom I will have mercy. And what ground do we stand on this morning? Do we stand on any other ground?

[ 34 : 56 ] But on the mercy of God, I will have mercy on whom I will have mercy. Do we feel our need of mercy?

Do we therefore question ourselves sometimes, say, how shall that mercy come to me? God once a sinner near despair sought thy mercy, seek thy prayer.

Mercy saw and set me free. And that mercy came to me. How did it come? It came by the sovereign power of God.

It came through the sovereign love of God. It came because God had said, I will have mercy on whom I will have mercy. And it came to the person who had been brought to the spot to say, God, be merciful to me, a sinner.

But before we come to the revelation of the wisdom of God, to individual sinners, we were just mentioned what this wisdom of God is, he sent forth his son, made of a woman, made under the law.

[ 36 : 22 ] And the purpose of his coming was that he might save sinners that were under the law. And you may say, what does it mean by sinners being under the law?

Well, sinners that are under the law are still doing their utmost to keep the law and to think that by keeping the law they will obtain salvation.

In saying this, we do not wish to indicate that people that are not under the law dismiss the law, that is the moral law, out of mind.

but they see it in a different way. They see being under grace, that the law is filled by another, even Jesus Christ, for them.

our natural part will always have an allegiance to the law. And maybe because you feel that, you will say, well, I'm still under the law.

[ 37 : 37 ] But what about the spiritual part? Is there that in you which looks to Christ, which worships Christ, to see thy law by Christ fulfilled, to hear his pardoning voice, change is a slave into a child, and duty into choice.

And the wisdom of God is revealed in that God sent his son to fulfill the law, to be the end of the law for righteousness to everyone that believeth.

And that is the wisdom of God. Why? Because God's law demands perfection, lacking naught, fearless, or rejection.

Can you see the wisdom of God? God? If he has taken the matter out of your hands and said no, you'll never be able to keep the law to my satisfaction, you may think you can.

You may do all you can. You may watch all you can. You may say, be sir, absolutely encircled with do not and do.

[ 39 : 05 ] And all this time, instead of being free, you're bound, bound. Now God has to undo people that are bound, bound by their shalt, and bound by their shalt not.

And he unbinds them. For this purpose was the Son of God manifested, that he might destroy the works of the devil. He unbinds them by showing that the Father has sent forth his Son to keep the law in its requirements to the utmost perfection.

And there's no question of it being rejected. Now we need, and the knowledge of our sin, and the knowledge of God's holiness will bring us to this point, that we must be assured that we have a righteousness, that when we get to heaven's gates, will not fail us.

Oh, how many, alas, we cannot say how many, we would not judge how many, have surrounded themselves with thou shalt, and thou shalt not.

And they have been meticulous all their lives. And when they've come to stand before God, they have been short of a robe which covers them completely.

[ 40 : 45 ] Now God shows his people that with all their coverings of thou shalt, and laying great emphasis on it, and thou shalt not, and laying great emphasis on that, can never obtain salvation for them.

But God shows them the knowledge of it, his knowledge. And that knowledge is deep. And that knowledge will become deeper as we enter more and more into the, into the terms of what God requires.

What is it that God requires? To do justly, to love mercy, and to walk humbly with our God. now we've got three things there, and three things that have got to blend in all perfection.

So you may hear one person say, I'm absolutely just. But as you view the case, you may see in some of that execution of justice, a complete lack of mercy.

justice. And therefore, it is not acceptable with God. And in another, they may cry up and say, I am always merciful.

[ 42 : 19 ] And in that being always merciful, you may have to come to the conclusion that sometimes there is a complete lack of justice.

And then, in the third point, to walk humbly with their God. Well, unless we do this, all our justice, as we suppose, and all our mercy, as we suppose, will be of the flesh, and will be of no use, and will be a stench in the nostrils of God.

And this is solemn teaching from God, when he shows us how easily we can be wrong, how easily we think that we are pleasing God, and in actual fact, we are doing just the opposite.

there is no doubt that Saul of Tarsus thought that he was doing God's service, he tells us so. He thought that he was being just in hailing the men and women to prison.

No mercy in it, was there? Not one iota. Not one iota. And then, if we go back to the Old Testament, we shall find, I think it was Ahab, who was guilty of mercy but not justice.

[ 43 : 59 ] I think if my memory serves me rightly, it was Ben-Hadab that he took up into his chariot, and Ben-Hadab, he made it out as though he was, he heard that the kings of Israel were merciful.

So he put on that general attire which would present himself as a suppliant for mercy. And you see, he obtained mercy.

But God came and spoke by his prophet. And Ahab was rebuked that he showed mercy to one who I had ordained under complete destruction.

And so, I have, he was a wicked man of course, maybe reckoned as a person that showed mercy, and everybody would have said, what a wonderful man, what mercy he showed.

But God said, there was no justice in it, because it was contrary to what the Lord had commanded. And we have to be careful in our own lives, walking out the precepts of the gospel, that we are not merciful, that we are merciful in a right way.

[ 45 : 29 ] now we can only be merciful in a right way, if it is according to what God has spoken. But the word of the Lord is the wisdom and knowledge of God.

And it speaks to us here of the depth of the riches. So, in the wisdom and knowledge of God, there are riches, and riches in depth.

And we would go on to say this, that the riches in depth are such, that they can never be fathomed. They can never be fathomed.



Concerning the sins of the people, it rises high. But the love of God, established in the knowledge and wisdom of God, it rises high, and covers the hills, as neither shore nor bound.

And when we search to find our sins, our sins can never be found the depth of the riches.

[ 46 : 54 ] How is it done? Jesus Christ coming forth from the hand of the Father to fulfill all righteousness and to present himself a living sacrifice, wholly acceptable to God that would take away the sins of the church, the sins which the church could not take away, the sins of the church which Christ could take away.

Everyone, the smallest sin, the smallest sin, the slightest thought that was sinful. and then on the other hand the depth of the riches of the righteousness of Christ oh how deep, how deep can we penetrate into the righteousness of Christ?

No, can we get a glimpse of the riches of that righteousness because you know it has to cover and circumvent the how of the church