

Dominion Baptist Church
June 21, 2020 AD

1 Samuel 16:14

¹⁴ But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

DOXOLOGY (PART 2)
ROMANS 11:33-35

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. ³⁴ “For who has known the mind of the Lord? Or who has become His counselor? ³⁵ “Or who has first given to Him And it shall be repaid to him?” ³⁶ For of Him and through Him and to Him *are* all things, to whom *be* glory forever. Amen.

Vs. 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.* When we say that God is all wise, we mean that God is omniscient (all-knowing). In this part 2 of Paul’s Doxology on Romans 9, 10, & 11 we find that wisdom is more than mere knowledge, more than even total or perfect knowledge. A person may have a great deal of knowledge—we call it “head knowledge”—and not know what to do with it. He can know a great deal about a lot of things and still be a great fool. Also, there is the matter of goodness, without morality or goodness, wisdom is not wisdom. Wisdom consists in knowing what to do with the knowledge you have and then directing it to the highest and moral ends. During my military service, I had a sergeant that had a photographic memory, he could read a regulation today, never see it again, and months later quote it verbatim, to include page and paragraph number, but not know what to do with it until someone showed him what it meant. A. W. Tozer, (1897-1963) a self-taught theologian and minister wrote: “Wisdom, among other things, is the ability to devise perfect ends and to achieve those ends by the most perfect means. It sees the end from the beginning, so that there can be no need to guess or conjecture. Wisdom sees everything in focus, each in proper relation to all and thus able to work toward predestined goals with flawless precision.” As soon as we begin to think upon these lines we see at once why our human-wisdom does not even compare with God’s wisdom, and Paul writes in I Corinthians 1:20-21: *Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.* As the apostle writes about understanding God’s wisdom, his thoughts regarding man’s wisdom comes to mind. What mortal man could have ever thought about the gospel? None! God’s perfect wisdom devised the gospel, where His honor could be kept without spot, as He forgives hell-deserving sinners such as those reading this journal. Early in the twentieth century there was a society for atheism which produced a tract in which the life stories of some of the Old Testament saints were given in shocking sensational details. The first was the story of Abraham, pointing out that on two occasions he had been willing to sacrifice the honor of his wife to save his own life. Yet the Bible calls Abraham “a friend of God.” After pointing this out, the tract asked: What kind of a God is He who can be friends with a cowardly man like Abraham? Then the next story was about Jacob. Jacob was a cheat. He cheated his brother out of

his inheritance. Yet God condescended to refer to himself by the name of Jacob (“the God of Abraham, Isaac, and Jacob”). The tract asked what kind of God is he who can identify with a scoundrel like Jacob? Next came Moses. Moses was a great leader and lawgiver, but early in his life Moses had killed a man and buried his body in the sand lest his deed be discovered. Yet God spoke to Moses face to face and called him “my servant.” What kind of God could speak face to face with a man that was a murderer? The last of the atheists’ examples was David, their chief witness against God’s character. David had committed adultery with Bathsheba, the wife of Uriah the Hittite. Then, when Bathsheba was discovered to be with child by David, David arranged for the death of her husband so he could marry Bathsheba and conceal his sin. Yet David is called “a man after God’s own heart”. The atheists’ asked: What kind of a heart must God have if David the adulterer and murderer, was a man who was after it? According to the atheists’ reasoning, the mere existence of these stories is sufficient to prove either that God does not exist or that, if He does exist, He does not have a character worth admiring. The interesting thing about this tract is that the atheists had a good point and they were saying that Abraham, Jacob, Moses, and David were sinners and they were entirely right to say so. What these men deserved from God is hell. Yet for centuries, instead of sending these depraved and godless characters to hell, God has been saving them, and others like them. To save man, God presented Jesus as a sacrifice of atonement, revealing His justice, the law must be satisfied, sin must be punished, Christ was crucified, and that hell-deserving sinner is justified. No one is ever justified without being regenerated or being made alive in Jesus Christ or born again. This means that the rest of his life in this mortal body that sinner is going to be sanctified. He/she being born again in Christ has a new nature, which is producing good works that are in agreement with the character of God. Let’s take a look at that new-born baby, he/she is Adam’s child, with Adam’s sin nature and on their way to hell unless Christ intervene. You see Adam disobeyed God and all his seed are guilty of his sin and will be dealt with accordingly, unless they are arrested on their way and saved on the merits of the death of the Lord Jesus Christ—His sacrifice for sin laid to their account. You see there are two representative men, Adam and Christ. Adam represented all mankind when he broke God’s law; therefore, all his seed are guilty. When Christ died He represented all that God had given to Him, also known as the elect, they will be saved by grace. Who could devise such a plan? God the Father, God the Son and God the Holy Spirit in the covenant of grace made before the foundation of the world. Paul wrote in Romans 8:1 *There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.* Is it any wonder Paul is in awe of the depth of the wisdom of God?

As we studied Romans, we came to a rejection of that favored nation of Israel and how some think that God broke His word. This too is in the wisdom of our God. Paul described it, the problem is that God made special salvation promises to the Jewish people, and yet, in spite of these promises, the majority of the Jews are not responding to the gospel. Does this really indicate that the purposes of God have failed? And what about the Gentiles? There are far fewer promises for them. Yet in Paul’s day the Gentiles seemed to be responding to the apostles’ preaching. Does this mean that God has rejected the Jews in favor of the Gentiles? If He has, isn’t that wrong? And doesn’t it destroy the doctrine of the believer’s eternal security? Doesn’t it mean that God is fickle? Paul’s answer is a vindication of divine goodness and mercy in which he justifies the ways of God with men, showing that God has rejected Israel for a time in order that His mercy might be extended to the Gentiles, but adding that Gentile salvation will provoke Israel to jealousy and so in time bring the Jewish people to faith in their Messiah. So, the two races, Jews and Gentiles, that were

separated after the flood with the special call of Abraham—the Jews continuing in the Father’s house, but with a legal and servile spirit, and the Gentiles walking in their own ways, will finally be reunited in glory. Who could devise a plan of that scope for human history? Man could not do it, we cannot understand it apart from the biblical revelation, and even that is difficult for us. But it is not beyond *the depth of the riches of the wisdom of God*.

God’s wisdom is so much above man’s wisdom that it is foolish to try and compare the two. Don’t get me wrong, God’s wisdom tells us we have a need to cultivate wisdom. We are to seek wisdom, but where? How may wisdom be found? First, we must begin with reverence for God. In Proverbs 9:10: *The fear of the Lord is the beginning of wisdom*. Second, we must labor to know God’s Word, the Bible. The Psalmist wrote: *You, through Your commandments, make me wiser than my enemies; for they are ever with me*. Psalm 119:98, and Paul wrote to his son Timothy in 2 Timothy 3:14-15: *But as for you, continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise unto salvation through faith which is in Christ Jesus*. If we really believed that God is all-wise and if we really wanted to be wise ourselves, we would as Paul told Timothy. But the problem is that we do not really believe in God’s wisdom. At one time Martin Luther remarked, “We are accustomed to admitting freely that God is more powerful than we are, but not that He is wiser than we are. To be sure, we say that He is; but when it comes to a show down, we do not want to act on what we say.” From our view, the workings of God are irregular, and we like events to run like a train on fixed timetables and along established tracks. Because this is not the way events happen, we are always thinking of how we could do things better. What this means when we get down to where the rubber meets the road, is that we do not trust God to order both the ends and the means to them through divine providence. Man is so foolish, in the matter of salvation God has ordered the ends and the means to that end so perfectly! That is a far more complicated matter than the details of our vaporous lives. We need to cast off our foolishness, seek wisdom from the Bible, where alone it can be found, and then seize every opportunity to live for and witness to our all-wise God and heavenly Father.



Catechism Question 27

Q: How does Christ execute the office of a prophet?

A: Christ executes the office of a prophet, in revealing to us, by His Word and Spirit, the will of God for our salvation

John 1:18

¹⁸ No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him