

## The Love Jesus

### My Notes 11-14-2024 Tuesday Morning

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[Ephesians 3:17-19](#) That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

**18** May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

**19** And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

We are in Ephesians Chapter 3. We're going to start doing, just going to give you some repetition here it's just the cluster that we're using as our handful, and what a cluster it is. [Ephesians 3:10-21](#) To the intent that now unto the principalities and powers in heavenly places might be known by the Church, the manifold wisdom of God. We spent some time there about the angels kind of looking in, you know, the principalities, and powers. So good, and evil angels kind of looking in on what's happening with the church of God because we're God's particular people, peculiar people, we are recipients of grace that neither Angel nor demon can completely comprehend. That God would be manifest in the flesh, justified in the Spirit, all of this, and then seen of angels. Now the angels are watching over, and listening intently to the truth of the New Testament Gospel. So that's what that that first verse is all about. That tenth verse, according to the eternal purpose which He purposed in Christ Jesus our Lord, in whom we have boldness, and access with confidence by faith of Him we spent some time Speaking of the eternal purposes of God and the decrees of God, and the fact that even before there was a creation that God had purposed in his heart to send his Son. By his preaching he knew that man would would fail, Adam would fail in the garden, and would pass upon all of us this spirit of rebellion, and disobedience and yet God's purposes would not be thwarted, and that ultimately the Kingdom will come, and that sin will be renounced and defeated. In whom we have boldness and access with confidence by faith of him back to the gospel the great truth of what Christ has accomplished at the cross, and now we have certitude, baldness, access into the presence of the Lord. So these first couple verses that we spent so much time with here, then, wherefore I desire the fate not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father our Lord Jesus Christ, of whom the whole family in heaven and earth is named. That he would grant you according to the riches of his glory to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith. That you, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of God, which passeth knowledge

that you might be filled with all the fullness of God. Now to him that is able to do exceeding abundantly above all that you ask, or think according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end, and all of you know the last Word. So here we are, kind of at the last few paragraphs, but they're just chucked, filled with great promises, so let's delve in here. We wanna take these last couple lines, and to know the love of Christ, which passeth knowledge. So we want to speak about uh, anything that passes knowledge. We're talking about something that's beyond human kind. You, and I have finite minds. I think we're all quite aware of that fact. The older we get, the more finite it becomes. I think, you know, it's not not operating like it used to, but here we're speaking of something that's infinite, something that passes human knowledge. It goes well beyond that. and this is a way of describing the love of Christ. That it passes knowledge. It's beyond what humans can conceive of. So uh, let's talk a little bit about the knowledge that's higher than we are, and this would have to do with the doctrine of inscrutability. So just a big word that means you are past finding out inscrutability. What can we know about God we can't scrutinize him down to the minutest detail. So there's much in the sense of mystery that is involved with the Lord, and this will remain so throughout eternity. We can only know so much our mindset limitation, and that's fine. All of us that have surrendered to be children of the Heavenly Father are glad to trust his counsel, because he's proven himself worthy of that trust. So this inscrutability, well we've seen in so many other ways. In fact when we were in [Isaiah 55:8](#) we spoke a bit about this For my thoughts are not your thoughts, your thoughts are great thoughts beyond human imagination even. Paul said [1 Corinthians 2:9](#) But as it is written, Eye have not seen, neither ear heard, neither have entered in the heart of man, the things which God has prepared for them that love him. So my thoughts are not your thoughts, God says to us, neither are your ways my ways sayeth the Lord. So this puts man in a position of humility. We bow before this God that we can apprehend, but not finitely. Can we? We cannot comprehend it. So that's where trust comes, that's where faith come that we know that he do with all things well. That he is. We're satisfied with his direction of our lives. He knows what he's doing. Of course God's thoughts are very deep. [Romans 11:33](#) says O the depth of the riches of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out. I think all of us as children can revel in this, and be glad that the Father has judgments that are passed our awareness so away with the thought that God is being unfair, that he's not being, just that he should do this thing or that thing. He knows what he's doing, and so we're glad to trust that his ways are past finding out, and he is always right. So Lord, how great are thy works, and thy thoughts are very deep, and all this is proved by wisdom, I said I will be wise, but it was far from me that which is far off, and exceeding. Deep. Who can find it out? Of course it is our glad task to take our mining tools, you know, our our lamp on our head, you know, and our pick axe, and to go dig deep for the great treasures that God has hidden in his word. There's the passage already quoted from [1 Corinthians 2:9](#) that speaks about things that God has prepared. That's beyond human imagination even. The thoughts of God have not even ever, ever completely entered our heart, and there are things that we anticipate in glory that well, we'll be, it'll thrill our souls for eternity. We can look today at the beauties of God's wondrous creation, and yet we understand it. To be cursed, it is limited something is quite in the way here, but in the world to come, we'll see his the beauty, and the splendor of God's creation without a curse. So just kind of imagine what that will be like. Then [Daniel 2:20-22](#) tells us, Blessed be the name of God forever, and ever for wisdom, and might are his. And he changeth the times and the seasons. He removeth kings, and setteth up kings. He giveth wisdom unto the wise, and knowledge to them that no understanding he revealeth the deep and secret things. He knoweth what is

in the darkness, and the light dwelleth with him. Here's Daniel writing. You see him here in the second chapter. Let's remember that they are under a severe bondage. Nebuchadnezzar was a violent usurper of power, and when he came into Jerusalem, he spared not. You'll recall that he takes Zedekiah, and burns his eyes out, kills his sons in front of him, and then carries the children of Israel well without mercy into slavery, and then destroys much of the wall of the temple, and yet Daniel was satisfied, and knowing that God does what he does without our counsel permits. Evil men to rule over them. That this will give us, I think, a great amount of peace, as we certainly all recognize here. We have evil rulers in our land that are legalizing perversion, and murder of infants, and these things are very upsetting to us, and we are apt and wonder, why does God permit this? Why do we have such things? I have some basic thoughts on that, and the it has to do with God giving people what they want, and it's very difficult for us to understand, but most of our country is in favour of the things that are being promoted, and so God save us from our own selves. So we have leaders that reflect that, and God permits that. If this is what you want, this is what we'll give you. You'll recall this, of course, when Samuel laments that the people are crying out for a king, and why wouldn't they be satisfied that God is their king? They had that unique government of theocracy, and yet God said to Samuel. Well, you know it's not against you, but they are against me that they they make these pleas, and what does God do? He gives them a leader. He gives them the man after their heart. So, and we see what happens in Saul's ultimate decline at any rate, back to the notion of inscrutability. We're certainly permitted to wonder why, but really questioning God, and his counsel, and somehow thinking that we know better, and that it ought to be so, that, I think, is a grand mistake for us. Let us submit to the circumstance, and let us be faithful in trusting that God's will shall be done, and that indeed all things will work together for good to them that love God. Oh, and this is a great passage as well. [Psalm 147:5](#) Great is our Lord, and of great power: His understanding is infinite, and his ways certainly passed finding out, as we saw in [Romans 11:33](#) if you put these together, this, this truly is a wonder for all of us. We're interested in such things. The world has decided that there is no God, and astrophysicists have designed at their own little concoction of how things happened, and they continue to add to the nonsense, and this is a book that was written by Leon Letterman this regarding the God particle in it, he says the astrophysics is often astrophysics is often defined by Albert Einstein, scientist of unparalleled intellect. We established a new rule book of universal physics. Left within his legacy was a field of science that is consequently expanded, increasing the accuracy, and quantity of astrophysical theories, and creating an enigma for generations of physicists. Proving his work, the advancement of this standard model of particle physics opened up questions. Round particle mass, and size, and ultimately answered by the evolution of the Large Hadron Collider and the Higgs boson, which tells a story of success in which theory becomes evidence. The year is 1964 quantum mechanics is revolutionizing the field of theoretical physics, and among its theories is the revolution revelation that some subatomic particles like quarks and electrons, explained as only a part of their mass origins, for example, neutrons, and protons get their mass from nuclear force. That does not work in the same manner as it does for electrons, and quarks. Theoretically, a combination of reasons explained where they got this mass mainly from the dynamics of quarks, and gluons, but it did not explain how the particles interact with each other magnetic fields, and most importantly, these reasons had not been proven. This force carrying particle, theorized by a team led by Peter Higgs, would explain the final one per cent of where the mass of protons and neutrons originates, This particle, called the Higgs boson was estimated to provide mass to elementary particles through the excitation of its field, which is different from that of larger subatomic particles, including

including nucleons. The prominence of the theory involved a theoretical field associated with the particle not yet detected. Higgs boson finding this small matter mystery particle would prove that the Higgs field exists and solve for a fundamental property for a fundamental property of quarks and electrons coined by physicist Leon Lederman, the God particle was born. So I well, the reason I wanted to give you that extended lecture it's just nonsense. It sounds, of course, very intellectual, and it sounds very scientific, but it's nonsense, and what they're desperately trying to find is how did everything start, and they can't find out how it started, and that's, and so they've come up with the notion of a field particle, and that it must have been there that in other words that nothing was created first, and that of nothing something came. So that's. So that was a lot of paragraph used up to say. What we already know in the beginning, God created the heaven and the earth. So great is our Lord of great power. So understanding is infinite alright, so this great discourse, the book of [Job 11:6-9](#) It is a polemic. We have the three antagonizers, well they're called friends that come to prosecute. Poor job. Job was a righteous man, and God himself affirmed that, but the three friends are certain that he's not a righteous man, that he just appeared to be so, and as a result, needed to be straightened out, and so they came to do what they thought was God's work. So throughout the discourses, and the exchanges between Job, and his three friends. There is great truth actually, that that comes forth the the problem was their conclusion of the matter, and that was that Job was a hypocrite and that he was. You know what? They falsely claimed to be a good man when he really wasn't. At any rate, there's truth that all three of the friends have to say, and in this case we have, but all that God would speak in open his lips against thee, and that he would show thee the secrets of wisdom. That they are double to that which is. So that's that's concept here that so far has in his conversation with Job, and he's accusing Job, and that God would speak against him, and so they're speaking at God's dead or so they think so but they do have some truth to say and in this case that wisdom is hidden, and that it's doubled to anything that is actually known. Know therefore, that God exact depth of the less than thine iniquity deserveth canst thou, by searching, find out God, canst thou find out the almighty under perfection, Though that's a rhetorical question. Two rhetorical questions, you can search all you want and you'll never get to the end of God, and you can't find out the almighty. I'm too perfect. You no man has perfect wisdom. We are limited. and finite. So it is high as heaven. What canst thou do? Deeper than hell? What canst thou know? The measure of the RUB is longer than the Earth, and broader than this scene. So we returned to our text, and to know the love of Christ which which passeth knowledge. So we understand that there are things that are untouchable, unthinkable in a sense, and we're satisfied to walk there, and by faith. So let's return to the text so to know the love of Christ. So let's focus a bit on this too. The love of Christ is immeasurable, and in a sense, much of it is unknowable. There's a deep mystery of what happened there at the cross when God separates himself from himself, from his own son, and that Jesus, as [Hebrews 12:3](#) says, endures this contradiction of sinners against himself, and as [2 Corinthians 5:21](#) says, he becomes sin for us who knew no sin. So there's a great mystery to the depth of this love. That the eternal Immortal love of God is put to this ultimate test. Now one of the great handfuls in the Bible has to be [First Corinthians 13:1-13](#) and only a few verses. But though I speak with the tongues of men and of angels, and have not charity, I become a sounding brass or tinkling symbol. I though I have the gift of prophecy, understand all mysteries, all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Now you're all well aware that the word charity here, and I like the King James translators who wisely saw the word agape, and said this is a

deeper meaning than just phileo love. This goes much deeper, and so rather than using this the generic term love they wanted to define it, and so they used the word charity, because charity as we well know is self sacrificial. It gives expects nothing in return, and so, so he starts off with this discourse in those first few verses where he says, well, you could you could speak with the tongues of angels, but in other words, he says, you could have the powers of eloquent speech, and you know the false prophets have great swelling words and so on, but if you have not, charity, if there's not the spirit of self sacrificing love, then it's tinkling symbols. It's a sounding brass, and it has no significance to it, and then it goes on gives three other illustrations of you know you can do charitable acts in the world, and even give your body to be burned, but you have not agape you have not the true love of God. Then it profits nothing. So then he gets into the definition of love, and the apostle here goes very deep in describing the attributes of agape, and what it really is charity suffereth long it puts up with a lot, in other words, and is kind charity envieth not charity vaunteth not itself it's not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked, and thinketh no evil. You know you're hearing all these attributes, and we wonder well how I feel in my own life, lacking in so many of these areas, I'm sure you're looking at these, and saying, well, you know I'm not perfect in love, that's for sure, but this is the highest ideal, and when the Bible speaks about knowing the love of Christ, which passeth knowledge we want to understand it in its quintessential form, and that's what this passage is about. It's putting the perfection of love before us, and it becomes a high, and noble example for us to follow, so it doth not behave itself unseemly seeketh not her own is not, and that's just the opposite of human nature. Human nature is all about self, and me, ISM, and the belly. God, you know, so to speak, but here, no, it seeks not her own, is not easily provoked thinketh no evil. I mean this very convicting, reading all these attributes. Rejoice it not and Nick, Woody, but rejoices in the truth bear with all things, hopeth all things endureth all things, yeah, but charity never faileth. So whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge, it shall vanish away, but we know in part, we prophecy in part, but that which is come. When that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child I understood as a child, I thought as a child, but when I became a man, I put away childish things. For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know, even as I also am known, and now abideth, faith, hope, and charity, these three, but the greatest of these is charity. So this gives us what would have to say is the definitive chapter on love and what it means, and what the love of God is, and how it was manifested then. So we think here again of our text speaks of it as being beyond the kind of human knowledge it goes beyond what man can truly comprehend, and this picture that we just have here, in this 13th chapter, we read it, and we almost read it ashamedly because we know how we fall short of this in so many ways, but love was perfected in the Son of God. When Jesus came to earth, and was manifested the love of God, in other words, he was made known to us, and this was manifested the love of God toward us because that God sent his only begotten Son into the world. That we might live through him, and you know, [1 John 4:9-10](#) goes on there, not that we loved him, but that he first loved us, and the idea that Christ was the great initiator in this well, of course. The ultimate passage that speaks of God's love for us is [John 3:16](#) so familiar to all of us. For God so love the world that he gave his only begotten son. So there it is agape love is giving, and getting nothing in return. So here we have our savior hanging upon the cross. He pays the ultimate death penalty. He suffers, and endures the judgment of sinful men, and this he gives himself willingly, and sacrificially to save us, and thus God so loved the world. We could say he loved the world, yes, but he so loved it, which means he did something an actual act of

love, and sacrifice indeed, it's past finding out, isn't it? On Sunday, I used this illustration from [Ezekiel 16:4-8](#) I thought what a picture of this Ezekiel says, likens our sinful state, and being children of the devil cast aside as for thy nativity, in the day that that was born, thy navel was not cut, neither was thou washed in water to support thing. That was not solid at all, nor not swaddled at all. So so here's a baby kind of born, and cast aside. This is an unnatural picture, and I think it intentionally the Prophet uses this to illustrate. The great love of God, and how we were found, and what condition we were found in. Later in the New Testament, Jesus uses the good Samaritan picture and the man that is beaten and stripped and exposed and left to die and the helpless unless the good Samaritan should come, and do the saving. So likewise now we have the most vulnerable of all of God's creatures has to be the infant. The human infant cannot survive without someone that will care for it, but here no one is caring, and the the baby's cast aside none I pitied thee to do any of these until the deaf compassion upon thee, but that was cast out into the open field, to the loathing of thy person, and the day that thou wast born, and when I passed by the, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, live. Yea, I said unto thee, live now when I passed by thee, and looked upon thee, behold, by time was the time of love, and I spread my skirt over thee, and covered thy nakedness. Yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and that became mine. Now what a breathtaking passage this is it, has all the elements you know that you would. We've gone to the entire spectrum of emotion first. We're looking there at an infant that's been cast aside in our hearts. Just go out, and save one with the helpless state of this person, but this, illustration speaks of us, and how we were found, and how we were cast out here. We were children of the devil, and the devil is the ultimate deadbeat dad you know, isn't taking care of us at all, and we're left to die. No provisions for us, and then the Lord passed by, and noticed that it was the time of love which speaks now for the great initiator. He finds us in our condition. He could just as easily walk by as in the case of the parable of the Good Samaritan, we have the priest walking by, we have the Levite walking by. So illustrations of the uselessness of religion, the uselessness of the law to save, has no power to save it's only the one who had compassion. The Good Samaritan had compassion, and gets down, and actually does something about the circumstance, and that covers us. So wonderful when we consider the depths of God's love, and we look in our passage, and understand it now to a degree. Even though it is in a sense past finding out. So when we think of God, and his love for us, that he so loved us. We look here in [Ephesians 2:3-6](#) Among whom also we all had our conversation in time past the lust of our flesh, fulfilling the desires of the flesh, and of the mind. We were by nature the children of wrath, even as others. But God, who is rich in mercy for his great love, wherewith he loved us even when we were dead in sins, hath quickened us together with Christ Jesus. By grace are you saved, and hath raised us up together and made us sit together in heavenly places in Christ Jesus. So we can say that God loved the world, but he so loved it, as you can see here, and had pity upon our circumstance, our conversation with the world and the devil, and saw us in our with a the great need that we had, and lifted us. There was no other way so we try to understand now the depths of his love, and what it means. The significance of it, and I would have to say the universal effect of it as well, for God so love the world. The Bible says right so no one is left out of this. There's provision made. The only ones that are left out are those that reject. So we have the efficacy of Christ finished work on the cross. [1 John 2:2](#) And he is the propitiation for our sins: and not for ours only, but also for *the sins* of the whole world. It's efficient. It's enough to save. It's enough to save all, but then again, of course the condition is receiving it. The gift is available, but one has to acquire it. [2 Peter 3:9](#)

The Lord is not slack concerning his promise toward us, as some men count slackness, but is long-suffering to us. He's not willing that any should perish, but that all should come to repentance, and then you see, of course in the what I call the the danamon, or the conclusion of the matter is [Revelation 5:9](#) and we see all these that are sampled before the throne of Christ, and what a happy throne this will be, and this is the great unifying moment when we have people from every kindred tongue, people and nation all brought together and all sharing a common salvation, and what a joy is going to be, and so we look again at the mysteries of this love and the depth of it, and that it is indeed when one tries to even fathom the thought of uniting all peoples, I mean this has been the goal, the advancement of peace in the world, the notion of United Nations, but it it's failed, utterly failed, can't, can't make it happen. Wars and rumors of wars, boundary disputes, hatreds that we have xenophobia. This is this is plagued mankind, and will continue to do so until the master returns, but then again, we tried to imagine a scene like [Revelation 5](#). It's beyond our human capacity. So here we have again the the grace that saves us the gift of God. We see it in [Romans 6:23](#) It's the free gift in [Romans 3](#). In here it's the gift of God, which is eternal life through Jesus Christ, and Paul speaks of it as unspeakable that he gave his only begotten son. Of course the rest of [John 3:16](#) that whosoever believeth in him the condition now. So we're not universalists. We don't think everybody's going to heaven. Everybody could, it's possible again, the work of Christ on the cross is efficient. Yeah, it's enough, but the condition now will be whosoever believeth in him, and that becomes the determiner rest to eternal destiny. [1 John 5:13](#) These things have I written unto you, that believe on the name of the Son of God, that you may know that you have eternal life, and that you may believe on the name of the Son of God, and in [John 3:18](#) says He that believeth on him is not condemned. He that believeth not is condemned already, because he has not believed in the name of the only begotten Son of God, that whosoever believeth in him should not perish, but have everlasting life. So how glorious this is indeed that we have been snatched as brands from the burning, and that so terrible a destiny was ours, and that Christ had compassion and came to save. So let's do our very best to comprehend the incomprehensible love of God, and to understand it, to be well beyond our complete understanding of it, even eternity itself, it will take for us to appreciate the gift of God. Well, let's move on. [Ephesians 3:17-20](#) That Christ may dwell in your hearts by faith, that you, being rooted and grounded in love, may be able to comprehend with All Saints what is the breadth and length and depth and height. So we have all the dimensions, don't we, here, and to be able to comprehend with all saints what is to find whatever parameter we hope to find here in breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge that you may be filled with all the fullness of God, and now unto him that is able to do exceeding abundantly above all that we ask, or think according to the power that worketh in us. So here we contemplate they exceeding abundance. The love of Christ passes knowledge. So these are all superlatives, aren't they? So we have this expression exceeding abundantly above all. So all of that just trying to describe something here that's that's beyond measure exceeding abundantly above. So I looked to oh, it's Kenneth Wuest here. I think that I have where he uses this expression exceeding abundant and he he takes the word here and gives us further definition in verses so super abundant, he says. Or superior in quality by implication, excessive violently exceedingly abundantly above more abundantly advantage. Exceedingly very highly beyond measure. More superfluous., and it goes on here, of course. What a description so uh, so we think of God in the succeeding abundantly above all that you can ask or think. So it puts no boundaries at this point. We look at what God has provided in the way of witness to this is super abundance. We're apt to forget what it takes to run the world, right? We're so caught up with our own little energy grids, and so

forth and boy, all of a sudden if there's a storm, and the lights go out, where we're keenly aware of the fact, you know, that we have limitations to our energy sources. We're learning that at the gas pump, right as the Saudis decide to stop producing, and the price goes up and so on, but with God there's no lack of supply with the Lord. We don't go to the Lord, and he says, well not today because you know we're fresh out of grace. Well, that's never going to happen, and he demonstrates it through his creation. We see in his creation super abundance in so many aspects. Go count the fish of the sea, I often you know, I think of all these fish that people eat, you know, on a daily basis, and yet there's no possibility of supply. Fisherman keep going out to put their nets down, and they keep coming up with fish, and it's the way God made things. We look at the stars no one can count them, and it defies human intellect. Astrophysicists think they have some idea of how it all started, and you know, the God particle, and the field force, and all this nonsense, and we look at it, look at the stars and the stars, it's incomprehensible. That we have that many stars spangled universe, and they just keep finding more of them. The James Webb telescope is out there, and that it's 10 times the resolution of the Hubble, and now they're saying, oh, we've gotta revise all of our data. We're seeing new galaxies. We thought before that we had 200 billion galaxies, but now the James Webb, now we're counting 2 trillion, and this number will keep going up. I guarantee it they they'll never get to the end, and that in itself, but it demonstrates, as David wrote [Psalms 8:3-4](#) When I consider the heavens, the work of thy fingers, the moon, and the stars which thou hast ordained. What is man, that thou art mindful of him? And the son of man, that thou considers him? That's that's where the Super abundant should lead us. It should lead us to holy awe of the living God. We think of the sands, you know the sand of the sea shores, and you can't count all the grains of sand. They're innumerable, and likened unto the stars, for that matter. So, and even when we look at the great work of human population, the height of God's creation that which alone bears the impress of the eternal is the human. Human life after made after the image of God, and yet, look at the marvelous diversity, and what God has done, and the populations that continue to thrive through the generations. A super abundance, and then of course, we take the we speak of the universe sometimes, and we're awed by it, and with the macrocosm, but then we take the opposite of a telescope as a microscope, and now we look at the microcosm, right? And we begin to analyze the universe within, and the complexity of of cells, and the trillions of cells that make up your body, and all these quite intelligent, knowing exactly what to do, and then dying after a 2 year span in replicating itself, and just an amazing process that's all involved in the Super abundance of God, and what he what he makes certain is provided for humanity. We like to enumerate the exceeding abundance. In the scripture we'll look at the power of the Holy Ghost, but after that the kindness, and love of God our Savior toward man appeared, [Titus 3:5](#) Not by works of righteousness, which we have done, but according to His mercy. He saved us by the washing of regeneration. The renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Savior. So there is no there's no possibility here, there's no lack, and the Holy Ghost is shed abroad in the hearts [Romans 5:5](#) says. Shed abroad in our hearts he says, through Jesus Christ our Savior. Of course it is for us to be filled with that spirit. Then of course, the grace of God, as I guess I mentioned earlier, you know, you're not going to go to God, and say, well, there's no grace today. We're all fresh out, and you know, I have to come back tomorrow. And when we replenish the supply, No, no, here it says the grace of our Lord Jesus Christ was exceeding abundant with faith and love, which is in Christ Jesus, How about our joy that you're rejoicing may be more abundant in Jesus Christ for me by my coming to you again. How about goodness and truth? In Exodus, we have this Old Testament description of God. You know, I've been teaching here as of late, I guess on our Wednesday teachings about the



agnostics of the 1st century, and how they brought all these false teachings, and false doctrines, and one of them had to do with Marcion who believed that there were two gods, that there was the evil demiurge that was created by Sofia, and then there was the good God Jesus, who came later, and so he says the God of the Old Testament is a bully, and he's, he's a false God, and the serpent in the garden was trying to warn Adam and Eve about it. But, you know, failed nonsense, fable myth it's what the devil comes up with, but they try to suggest that the God of the Old Testament is a meanie. You know, he's a brute he doesn't love, he shows no mercies, but look at this in [Exodus 34:6](#) in a sense. We're we're still in a primitive revelation here. Exodus, you know, says primitive revelation. We've got many more books to add to this to understand and compound the attributes of the holy God. But here in in these early days, it's understood when the Lord speaks to Moses. The Lord passed by before him and proclaimed the Lord the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth. So away with false doctrines that the God of the Old Testament is mean and angry, and so forth. This is who he is. This is what his nature is, when he's also certainly a God of truth, and that truth demands judgment, and justice, and when he meets out the judgment, you certainly understand that it is just and true. Are thy ways thou king of Saints? It says in revelation. So we'll all say it what he did and what he has done is done in truth. Then the abundance of entrance that will be ministered to us. When we die. and now it said, we saw already in [First Corinthians 13](#) we see through a glass darkly, but then face to face, and so [2 Peter 1:11](#) speaks of that face to face moment when he writes, So an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. So we don't want to be those that is described in scripture as being saved, so to speak, by the skin of our teeth. No, no the entrance here should be thought straight and narrow. When we enter in, it broadens with each day that we live our understanding of the Lord, and his mercies, and so the entrance becomes a broad entrance, an abundant entrance into heaven because of our experience with him over these many days that he's given to us. We should have really cited this from [1 Peter 1:3-4](#) guess first, but he said Blessed be the God and Father of our Lord Jesus Christ. Well, we use this as one of our handfuls of purpose, not long ago, but there we see again his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Notice to an inheritance incorruptible, undefiled, that fadeth not away reserved in heaven for you. So super abundant mercy has begotten us into the family of God, and given us a living hope. In resurrection, and the hope even extends beyond just the portals of heaven into an inheritance that's waiting for us in heaven which again, is undefiled. It cannot fade away. It's an eternal inheritance superabundance. So according as his divine power has given unto us all things that pertain to life, and godliness, through the knowledge of him that hath called us to glory in virtue it was Jesus that said well [John 10:10](#) in contrast he said he speaks of the devil you know is one that comes to seek and to destroy, to kill, but I have come that you might have life, that you might have it more abundantly. That's his promise, but the children of the devil seemed to think that the devil pays better wages, and so they devote themselves to following him, but this is the super abundant life indeed. Alright, so to know the love of God. The love of Christ, which passes knowledge that you might be filled with all the fullness of God. So here we wanted to speak of this. Remember I used the word pleroma a few weeks ago, and was speaking of the fulness of the Godhead bodily. In [Colossians 2:9](#) it says in Christ dwells the fullness of the Godhead bodily. That's pleroma, and it's a Greek word that just means everything. All that's important to all that's vital. So here the word is employed as well, and knowing and believing what Christ has done, the love of Christ. You then are filled with the fullness of God. Well, this fullness, now we're talking about the inward and the outward, man. Well, they knew the

new nature is imparted to us. When we are born, we have certainly the tripartite nature of body, soul and spirit, but there's something quite dead about the spirit, and the spirit needs to be enlivened. It needs to be resurrected, and so this happens at the new birth experience, and then there's a washing of regeneration. There's a renewing of the spirit. The spirit then is revived, and it's made new. That's the inner man Paul speaks of it here earlier in [Ephesians 3:16-17](#) that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit. So the fullness of the Spirit, and the fullness of God the Father, Son, and Holy Spirit it all affects the inner man. That Christ may dwell in your hearts by faith, and you're rooted. You're grounded in love. So there's that inner spirit, the inner man as noted here in the third chapter, and [Second Corinthians 4:16](#) again one of our handfuls of promise that we discussed where we see for which cause we faint. Not though the outward man perish, yet the inward man is renewed day by day, and our light affliction is but for a moment worketh force, so far more exceeding, and eternal weight of glory. So the inner man is strengthened, the inner man is changed, and he's renewed, and not just renewed, but that on a daily basis, day by day. So that's the fullness that he's speaking out of this pleroma, and of course, the Bible. Second Corinthians speaks about the old nature is past the new, nature is implanted, and we have the command of the scripture to put off the old man which is corrupt according to the deceitful lusts, and put on the new man which after God is created in righteousness, and true holiness, and that's the nature of the old things being passed away, and all things become new. So now we're filled with all the fullness of God, right? So [Ephesians 5:18](#) gives us this similarly, we've got this is for people that have been drunk with wine. So people that understand what alcohol can do, realize the power of the evil power that's in it, and the changes people. If you ever lived with a drunk, you probably know exactly what I'm talking about. Or if you were a drunk, and ashamed of things that you did, perhaps unawares. So, uh, Paul likens that he says, well, you were once drunk with wine don't be drunk with wine anymore. Now that's excess that's giving yourself over to nonsense and foolishness, but the same way that the wine what's controlled you now let the spirit control you, and so he uses this simile so that we can relate to it, hopefully again, if you've never drank wine, which I've never partake in, so I don't know anything about that. So, but I've seen people, and I've I've counseled with people talk to people that were drunk and they're foolish. They laughed inappropriately. They can't hold thought. They're not very serious about much. So the condition is such that we have to dismiss them pretty much there, but now, once you're saved, the spirit takes control of your life, and then since, well, I don't know, I've heard people say. When they do evil acts, that wasn't me, it was the alcohol that was in me. They'll say that they were controlled by the alcohol, and maybe that's true to some extent. People do things that they would not have normally done. Well, it's the same thing here, and that's what the fullness be filled with the spirit. It's a commandment. It's an imperative. It's not automatic. So yes, we're saved. We have a new spirit. The Holy Spirit lives in us, but it's the commandment that we should be filled with the spirit which would indicate that we are not always filled with the Spirit, and that the Spirit is sometimes is quenched as we found it [1 Thessalonians 5:19](#) Quench not the Spirit. So the commandment is it's up to us. It's our will to be filled with the Spirit, and they're illustrations in the Bible of those that were spirit filled men, and this is a strange case. [Exodus 31:2-3](#) Bezaleel he's gonna be involved now as a workman, and God says, I've called by name Bezaleel, and I have filled him with the Spirit of God, and wisdom, and understanding, and in knowledge and in all manner of workmanship, and so here's the construction agent of the Ark of the Covenant. So all this ability that he had, the skill, and ability that he had, was because he was filled with the Spirit of God, and he was led by God to what he did. That's quite a positive thing. We also have Joshua the son of Nun [Deuteronomy 34:9](#) was full of the

spirit of wisdom from Moses had laid his hand upon him. [2 Kings 2:9](#) We see the case of Elijah and Elisha, And Elijah said unto Elisha, Ask what I shall do for thee before before I'm taken away from thee he said, I prayed thee let a double portion of thy spirit be upon me, and so a double portion filled with the Spirit. Oh, there are many, many, so many illustrations of this, [Micah 3:8](#) But truly I'm full of power by the Spirit of the Lord, and of judgment of might to declare unto Jacob his transgression, and Israel is sin, [Luke 1:68](#) you'll recall in the birth stories of Jesus. There we have the case of Zacharias, who was filled with the Holy Ghost. No, I hadn't spoken for nine months, and now suddenly he begins prophesying. He's blessed, he says. Blessed be the Lord God of Israel, for he hath visited and redeemed his people. And then then of course there's Luke discourse that follows this divine prophecies that uttered forth from Zacharias as he held John in his his arms, but all this is attributed to the fullness of the Spirit, and it came to pass when Elizabeth heard the citation of Mary the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost. So you see when John was in uterus already, the Spirit was alive in him, and that's in Elizabeth. Well, like I said, we've got illustration after illustration. Even Jesus was filled with the Holy Ghost [Luke 4:1](#) And returned from Jordan, was led by the Spirit into the wilderness, being 40 days tempted the devil. Now I've remarked before the Jesus as he comes to earth comes intentionally to experience life, as I must, and as you must, and so he defeats the devil. Now you can see what he has his own authority as the Son of God. He certainly does, but he also has at this juncture, he has to do what man must do in defeating the devil. He depends on the Holy Spirit, and much of what we see, of course, in the ministry of Christ gets back to that notion that Jesus is coming as a human, and comes as the last Adam, and thus defeats the devil, as I must and as you must, and of course, John truly baptized with water, Jesus said in [Acts 1:5](#) but you shall be baptized with the Holy Ghost not many days hence, and you shall receive power after the Holy Ghost has come upon you, and you shall be witnesses both Jerusalem, Judea, Samaria, and to the uttermost parts of the earth, and this all is accomplished in [Acts 2:2-3](#) when the Spirit comes upon them, and they begin speaking with other tongues, and they speak. This is not glossolalia this is actual languages, known languages. [Acts 4:8](#) So then Peter, filled with the Holy Ghost, said unto them The rulers and people for some way see Peter goes forth. Under the anointing and the power and the fullness of the Spirit, and throughout the book of Acts, the Spirit of God filled with the Spirit you're always going to see. They speak the Word with boldness when they're filled with the Spirit of God. [Acts 7:55](#) Stephen, full of the Holy Ghost as they persecute him. Ananias. [Acts 9:17](#) That comes to Saul under the orders of God, and praise that he receives his sight and that he's filled with the Holy Ghost. [Acts 11:24](#) Barnabas was filled with the Holy Ghost was a good man, full of the Holy Ghost and of faith, [Acts 13:52](#) and so likewise the disciples filled with joy, and with the Holy Ghost, and John in this spirit on the Lord's day, [Revelation 1:10](#) and I heard a great voice behind him, as you know, receives now the vision of things to come in the glorious revelation.

So next week we'll get to the final passages [Ephesians 3:20-21](#) Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

So, Lord, we thank you for our little group here. We pray your blessing upon each and every participant. Help us, Father, to indeed grow in grace, and to acquire further

knowledge. Lord, we recognize that we are finite here, and we have just so much ability, and yet, Lord, you certainly invite us to know more, and to study, to show ourselves approved, and that's why we've assembled so may it have been a blessing for all that came this morning in Jesus name Amen.