

## Hidden Treasure

### My Notes 11-07-2023 Tuesday Morning

#### Handfuls On Purpose [SermonAudio - Media Player](#) [Hidden Treasure](#)

[Ephesians 3:16-18](#) That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

**17** 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;

Let me get this screen up. We're in the third chapter, if you'll recall so a lot of good things for us awaiting us this morning.

So, Lord, give us your blessings we're glad to be assembled in this fashion. We pray that you'll lift our spirit. You'll help us, Father, to see some promises here that will encourage our hearts, and that you will minister to all of our wants, and needs in Jesus name Amen.

Alright, let's make a little repetition here. So we covered some of this last week to the intent that now unto the principalities and powers in heavenly places might be made known by the Church, the manifold wisdom of God. According to the eternal purpose which He purposed in Christ Jesus our Lord, and whom we have boldness and access with confidence by the faith of Him. Wherefore, I desire that you faint not at my tribulations for you, which is your glory. For this 'cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole family in heaven and earth is named that he might grant you according to the riches of his glory. To be strengthened with might by his spirit in the inner man that you might, 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 the length, and the depth and the height, and to know the love of God, which passeth knowledge, and be filled with all the fullness of God now unto him that is able to do exceeding abundantly above all that you ask or think according to the power that worketh in us, sent to him, be glory in the church by Christ Jesus throughout all ages world without end Amen.

Well, that's what we call a doxology, isn't it there, at least at the end., and that's why Paul

punctuates it with the word Amen. It's our agreement to what we have just heard. So let's dive in here a bit. So last week we kind of ended out with the concept of the riches of his glory, and throughout the, I think I mentioned last week called the Book of Ephesians is rich in riches. So let's get to the next portion here, which is strengthened with might by his spirit in the inner man. So now we all understand that the outward man perishes. So we're all quite familiar with that. Our bodies don't work just quite right. Our brains certainly don't work right. We've got troubles without, and surrounded by perplexities, but the inner man is untouched by these things. That is the spirit nature that's in us. And of course that is the that's, that's what we'll live forever, the Spirit that that is within us.

[Ephesians 3:16](#) So we are strengthened with might by his spirit in the inner man. Isaiah likes to speak of this strength, and might you know in that in [Isaiah 40:28-31](#) Hast thou not known? hast thou not heard, *That* the everlasting God, the LORD, The Creator of the ends of the earth, Fainteth not, neither is weary? *There is* no searching of his understanding.

**29** He giveth power to the faint; And to *them that have* no might he increaseth strength.

**30** Even the youths shall faint and be weary, And the young men shall utterly fall:

**31** But they that wait upon the LORD shall renew *their* strength;

They shall mount up with wings as eagles; They shall run, and not be weary; *And* they shall walk, and not faint. What a glorious place that is, but we'll perhaps get to that in our handfuls of promise, but right at the end there he says hast thou not known, Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There's no searching of his understanding. He giveth power to the faint; and to them that have no might, he increases strength. Even the youths shall faint and be weary, and the young men shall utterly fall, but they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles they shall run and not be weary. They shall walk and not faint. So those are well very familiar passages to all of a sudden sure, and the idea of the those that are faint and have no might, he increases strength. [Ephesians 6:10](#) Finally, my brethren, be strong in the Lord, and in the power of his might. Well, he's not talking about physically, you know that we're have muscles, and biceps, and triceps, and whatever else, but he's speaking here of the inner man strengthened in the in the part that's quite unseen, and this, again, Paul notes, [2 Corinthians 4:16-18](#) is something that happens day by day, how our outward man perishes, but the inward man is renewed day by day renewed, strengthened by the might of the spirit in the inner man. So the believer is indefatigable, and with all of the troubles that may be set anyone of us and there have been, there are host of problems, and we think of Job who went through so much in the external, but internally he could not really be moved, and even when his wife said, curse God, and die, he said, you speak like one of the foolish women. Shall we not receive good at the hand of the Lord? Likewise, the Lord giveth, and the Lord taketh away. Blessed be the name of the Lord, so you know his his spirit was indefatigable. He was beaten down physically, no question about that but this spirit. Well, that spirit was buoyed up by the invisible powers of God. So let us let us take hope here today and be strong in the power of his might. Well, we are familiar with so many places in the Bible that speak of this strength of the Lord. Be strong in the Lord, and the power of His might is in [Ephesians 6:10](#), and [Joshua 1:9](#) speaks of it. Have not I commanded thee? Be strong and of a good courage? You know this comes after the 7th and 8th versus you know where he says this book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou

mayest observe to do all that is written therein. Then shalt thou be prosperous, then shalt thou make thy way prosperous, and successful. So the the meditation, and the word day, and night he's saying, and that this is the what his secret formula for strength, and then that's when the 9th first comes in. If not I commanded thee, be strong and of good courage be not afraid, neither be thou dismayed, for the Lord thy God is with thee whether soever thou goest, and [Hebrews 13:5](#) Paul kind of brings his great argument there in the 13th chapter to this glorious peroration, he says. That the Lord has said, I will never leave the nor forsake thee, so that gives us consolation. So be strong in the Lord, and we have so many places in the scripture that indicate this strength again, and we see it illustrated in the various people. Look at Abraham, for instance, in

## STRONG IN FAITH

[Romans 4:20](#) where we have he staggered not at the promise of God. Listen to me, very strong in the faith, giving glory to God.

## STRONG IN DISCERNMENT

[Hebrews 5:14](#) where Paul says straw strong meat belongeth to them that are of full age, you know, they're right at the end there he speaks about milk, and meat, and that the young believers are still on the milk, but they have to be weaned at some point, and they they begin to take on the the strong meat, and that belongs to them that are a full age. Even those who by reason of use, have their senses exercised to discern both good and evil, so strong in our discernment, in other words, discerning between what is right, and wrong, we live in this the age of convenient confusion. The Bible says in [2 Peter 3:5-7](#) That they were willingly ignorant. So not that there's not information available, it's that people don't exercise themselves to it, and many believers can be condemned by this as well, but we're, you know, satisfied to be drinking milk when we ought to be eating meat. This requires a certain amount of mental discipline, but the Holy Ghost strengthens us, and gives us strong mind and abilities, hopefully to discern what the devil's doing in our lascivious generation, and that we will be kept from the evil strong in discernment strong.

## Strong In Your Convictions

[1 Corinthians 16:13](#) Watch ye, stand fast in the faith, quit you like men, be strong. Certainly in your convictions. So the Bible has lists so to speak, of sins, and we've gone over the list so many times here, but the the believer then begins to compile a list of his convictions, what he believes in, and these are things that cannot, and will not change.

## STRONG IN CONVICTIONS

With all of the mercurial attitudes of man, and the world that we're living in, and the the compromise that goes on day and night, the believer stands firm, and I like this in [1 Corinthians 16:13](#) so watch ye stand fast in the faith, quit you like men, be strong. So a believer is always watching, you know, for any encroachment upon his convictions. Watch stand fast in the faith. Quit you like men that this becomes a bone of contention for people that don't understand the archaic meaning of quit. So just the opposite of what it's become, the quit today means to give up but quit in the in the older language would actually mean to stand strong. Quit you like men, be strong. So I used a picture here of William Tyndale being burned at the stake because this is an illustration of a man that stood for his convictions. He wasn't about to compromise in an age where it cost you something. You know, believers in America, we've had it so, so easy. We haven't had really pay much for our convictions. We have the freedom of thought and freedom, freedom of expression of thought, and these are cherished, and vital freedoms to us, but it's taken for granted. There were certainly, and I'd have to say in most cases in human history you stood for your convictions, and you paid for it. So be strong in your convictions. There's no reason today why believers should be so loose and lax.

## STRONG IN GRACE

[2 Timothy 2:1](#) Thou therefore, my son, be **strong in the grace** that is in Christ Jesus. We should be able to stand, and stand strong, and quick like men, strong in grace, so this strength that is within, and the Holy Spirit that infuses us with this, this power from within gives us uh strength in our grace you know this is. Grace it's a wonderful word, of course, and it speaks of the goodness of God. One has made an acronym of a GRACE. You know God's riches at Christ's expense, but we're strong in our knowledge of this grace, and what it means because grace is our key to to heaven itself. [Ephesians 2:8](#) For by grace are ye saved after all through faith. So we have to be strong in the doctrine of grace, but we also have to understand the grace, and what it actually teaches.

## GRACE APPEARED TO ALL MEN

[Titus 2:11-12](#) it says the grace of God that appeared to all men. That teaches us to deny a godliness and worldly lusts. So it's not just a license to go do what we want to do, that grace means. Now I'm free from any kind of convictions. In fact, just the opposite it teaches us how to live our lives, and we live in gratitude rather than to save our souls.

## STRONG IN THE WORD

[1 John 2:14](#) I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Strong in grace, strong in the word look what John tells those believers, you know. There's this passage in the second chapter there in his epistle where he says, I've written unto you, young men because you are strong, and the word of God abideth in you, and you have overcome the wicked one. So young men in particular, this is, well, I think most of us here are a little older, and we know that as you get older that the mind isn't quite what it used to be. Our memories are fading, and yet the young, young people, you know, it's quite amazing when we think of their mental capacities, and how they can remember. My granddaughter was just saying she's memorized 40 verses for her King's kids on Wednesday night, then that that's that's really something, and the other one told me she's memorized the 40th chapter of Isaiah. So now that's something, and we'll look at it now as older people we think boy, you know, you wish you could do that, but our minds now can't retain what they used to. So you know when John writes, he's writing. by the way the Epistle was probably written close to the book of the Revelation. So there we would put John somewhere in his 80's or 90's as he's writing this, and he's almost writing an admiration. These young men have all that strength, and they need to concentrate, and put that strength to good use, strong in the word, and putting the word in the heart, and memorizing, and having it at the ready. So I have written unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one. So these these are the various ways that we should be strong in faith, and grace, and convictions. Strong in the word. These are the attributes of the strength strengthened by in the inner man by the might of the Holy Spirit of God. We need some soldiers to stand up in this day, and age, and to be at the ready. We can't be lax, and flabby we've got to be strong in what we believe.

This was written by Charles Wesley, you know, during the day right in the days of revival where we had kind of multiple revivals occurring, one in England, and certainly one in America. The Great Awakening, as it was called, and Charles Wesley, the brother of John Wesley. He was the immunologist, and he was writing these hymns that we sing in the church, but you know the modern church is dismissing all of this, and they, they're more willing to sing three or four of the same thing, and repeat it about 1000 times, but I'll give you just a few lines from this, but when Wesley went right, as you well know, hark the herald angels sing. Glory to the newborn King, nut there's 10 stances to it. We only usually put four, three or four in the hymn book, and the same with this, he wrote.

Soldiers of Christ, arise And put your armor on strong in the strength which God supplies through his eternal Son. Strong in the Lord of hosts, and in his mighty power, who in the strength of Jesus trusts, is more than conqueror. Stand then in His great might with all his strength and done, and take to arm you for the fight, the panoply of God. That having all things done, and all your conflicts passed, you may or come through Christ alone, and stand and tire at last. Leave no unguarded place, no weakness of the soul. Take every virtue, every grace, and fortify the whole. From strength to strength. Go on, wrestle and fight and pray. Tread all the powers of darkness down and wind the well fought day.

Why every line of those could be supported by verses in the Bible. So this is not coming from Wesley's own imaginations. So we just kind of reviewed that strengthened with almighty in the inner man.

[Ephesians 3:17](#) That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love. We'll move to the next line here at this point So [Ephesians 3:17](#) where it says that Christ may dwell in your hearts by faith. Now there's a sense in which we have to get beyond the physical. Here we're talking about spiritual, and when when the Bible speaks of the heart, man believeth with the heart, man believeth under righteousness, it says in [Romans 10:10](#) So it's with the heart that man believes. So is it the physical heart that he's talking about? I would say no. He's talking here in the spirit sense, the inner man, and that Christ lives in that heart. Christ may dwell in your hearts by faith. Now we could say to be theologically correct, that it's the Holy Spirit that Christ has sent to our hearts. [Galatians 4:6](#) That he was sending that to our heart, [Romans 8](#) says, crying Abba Father, and that the Spirit is, but the the Spirit is Christ, or we can say the Spirit of Christ; however you want to denominate it, the Father, Son, and Holy Ghost are one, but here we have this supreme privilege, and this is what it is to be born again. Christ living in the heart. In [Romans 8:9](#) it says if any man have not the Spirit of God, he is none of his. So this is the great determiner, as Paul writes to [2 Timothy 2:19](#) That God knows those that are his. So he lives in us. So you ask me how I know he lives, he lives within my heart, the songwriter says. Christ, so my heart Christ own. [Ephesians 3:17](#) So that Christ may dwell in your hearts by faith, let's focus a bit on this word [dwell](#). I think it's an important word, and there we have it, kind of katoikeo which speaks of a permanent residence, and this is perhaps an oblique reference to eternal security. The believer does not have to worry about Christ coming, and going. He is abiding, he dwells within us. So that's something to keep in mind here. It's one of the the great promises that we have. The indwelling Spirit of God. He's not going anywhere, so we're sealed, as it says in [Ephesians 4:30](#) Sealed until the day of redemption. So that Christ may dwell in your hearts by faith. So uh, and the rest of this has to do with that we're rooted, and grounded. So the idea of dwelling, you know it's permanence. We're rooted, and grounded in love. Now I'm not a horticulturist so I can't tell you this for certain, but I've been told that for every tree that you see outside that it's roots actually go into the ground as far up as the branches ascend into the sky. Now that's a fascinating thought at any rate, we sometimes. We had to cut a tree down. We just had one up at the church that was a huge thing, and well it fell, and it was kind of three trees in one, you know, it split out, and the ants ate right in the midst of the where the three joined, and they the amazing what little thing can do, right? But the ants ate it all out, and the wind blew it over, and once it blew over, you could see it was rotten inside, and we had to cut it all up, and throw it over the hillside, but the trunk remains there because in a sense, the harder work now is getting rid of the trunk with all of its roots, and they've got machines, and at this point we might have to rent one, and get this trunk out, but we'll only go down as far as you're a little bit, you know, to level it with the ground, because going all the way, and trying to find the roots all the way down, impossible. So we liken this it's a wonderful metaphor. The believer now has the indwelling Holy Ghost. He's rooted nothing can move him in that sense. So I used to joke with the people, and say we're going to take that hymn book out you know where I shall not be moved because I'm always trying. I've tried to move everybody, you know, get them moved in the right directions, but the songwriter here had his intent was that we shall not be moved away from the faith.



## SOUND DOCTRINE

We're rooted, we're grounded, and nothing, nothing can unsettle us. Now it's Bible studies like this, and church services that ground people root them keep them from being tossed with every wind of doctrine. Very vitally important for the believer, and I think we need a reminder all the time of what we believe, and a rehearsal of the truths because we're apparently Paul even lamented in [Galatians 1:6](#) he says I marvel that you are so soon removed from the gospel into another gospel which is not another, he says, and so on in Galatians so we want to be rooted, and make it hard for the devil to pull us out. So if you guys have ever tried to pull certain weeds up, you'll find that very difficult some of them, they go right down in, it's almost as though, you know, they're anchored into the ground, very difficult to pull those roots up, and that's just a weed, and you imagine a tree. So yea being rooted and grounded in love may be able to comprehend with all saints, and so on. Now I've just, I don't know that I'm done with it, but I've been teaching on Wednesday nights the pastoral epistles, and so much of the pastoral epistles has to do with Paul speaking to the next generation, and the concepts of understanding what the dangers were the various false teachings that were rife in the 1st century, and continue so now, today. [2 Peter 1:16](#) calls them cunningly devised fables, and so I spent quite a bit of time on the Wednesday nights. Exposing these fables and they are there, they're out there and they're they're damnable heresies, as we're told in [Ephesians 4:14](#) he will kind of readdress this notion, being rooted and grounded in love, but here he speaks about in the negative how you know the devil will do what he can to pluck us up. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine. By the slight of men in the cunning craftiness whereby they lay, and they lie and wait to deceive. Oh, they're everywhere today, and the teaching now the devil has all these platforms, the computer platforms, and the media platforms that are really in so many ways that give the devil these opportunities to influence my kids and to pervert people. So, and we have to be aware of them as I spent a lot of time as I said already, and I so I don't want to be reiterating myself for those that have heard, but the Gnostics, and what they started in the first three centuries of Christianity, and the various false doctrines, the devil did everything he could to deride, and to deny the fundamental truths, and so [Jude 3](#) their writes, that we might earnestly contend for the faith that was once delivered to the Saints. Believers have an obligation to fight the good fight here and to hold fast the form of sound words how important sound doctrine is. [1 Timothy 4:16](#) Take heed unto yourselves, and under the doctrine continue in them for in doing this thou shalt both save thyself and them that hear thee. So there's so many places in the scripture. I've already noticed that this in [Ephesians 4:14](#) where we have the notion of every wind of doctrine and the concepts of people easily swayed, and they're not rooted. [1 Timothy 1:3](#) They're not grounded. [1 Timothy 1:10](#) tells us that the Warrens that they teach no other doctrine and also. Chapter one of verse 10. Contrary to sound doctrine, and then of course it continues on through the pastoral epistles [1 Timothy 4:13](#) Till I come, give attendance to reading, to exhortation, to doctrine. Doctrine very vitally important to us. [1 Timothy 4:16](#) Take heed unto thyself, and unto the doctrine, [1 Timothy 5:17](#) They labor in the word and doctrine, and then right into [Titus 1:9](#) for that matter. [Titus 2:1](#) But speak thou the things which become sound doctrine: So it continues on here, and why such emphasis on this? Well, Paul is almost speaking this with great urgency he knows that the time of his departure is at hand he said he had fought a good

fight. He had done what he could in his generation. He knew that they were gonna rise up with the, and the heap to themselves, teachers having itching ears, and turning their eyes away from the truth, and being turned to fables. So it was vitally important that they be rooted, and grounded in the truth. That they may be able to comprehend with all the Saints, and we'll get the comprehension here in just a bit, but we might ask the question. If we're not rooted to Christ, and rooted to his vital doctrines of the Scripture, then to what are we rooted becomes the question, and there's all sorts of things the devil has replacements. Uh, so believers are, and can we use the word addicted then, and maybe a positive sense Paul does., he uses the word there, and he speaks about them being addicted to the house of God. So there were those in the 1st century that were addicted, well, addiction here can have a positive connotation if we're addicted to the right thing, and it really just means nothing more than, you know, what is our greatest love? What is it that we keep returning to? What is it that we want more than anything else, and that becomes our addiction, if you will. So what are we rooted to? Where we can see what the the world is rooted to? All false religions, and in some cases addictive, inveterate habit. We've got all these various things the devil offers people, and people can't stay off of the Internet, and there are constantly, you know, chatting in Facebook, and in chat rooms, and all manner of evils happening in some of those places. Some people just simply addicted to education itself, and so all of these or any of these and many others could be cited here, and if we're going to be rooted to Christ, then we'd have to be free from the addictions of the world. Now everybody knows [Psalm 1](#) right. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sits in the seat of the scornful, but his delight is in the law of the Lord, and in his law doth he meditate day and night. I cited [Joshua 1:7](#) before. It's really kind of reiteration. [Psalm 1](#) is reiterating what Joshua had said there, but this book of the law should not depart out of thy mouth, but thou shalt meditate therein day, and night, that thou mayest observe, and so on. So meditation in the word you know, it's not like Eastern meditation, where the object of Eastern meditation is to make void your mind, and to think nothing there are people get dangerously close to this, but I would have to say just the opposite. True meditation is a full engagement of the mind. It is a discipline for the mind, then to soak in and to be inebriated with the truth of God. So we meditate there day and night, and this is this creates the rooting, and you should be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper. So here we have the truth is going to set us free indeed, and is going to root, and ground us, and it will produce a prosperous life.

[Ephesians 3:18](#) May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; So we move on now to the 18th verse that we may be able to comprehend with all Saints. So what is this comprehension about? You know, folks have told me that they they can read, but they have a hard time with comprehension. So what good would it be to read without comprehension? If any of you are familiar with Shakespeare's works, and I'm not even suggesting you need to be, but if you happen to be you might recall the conversation between Hamlet and Polonius, and Hamlet at that point is feigning madness, and he's reading a book upside down. And Polonius comes to him and says, what are you reading? And Hamlet says words well. So we can read words, and not have any comprehension, and so all of us have to be careful of this because again, it requires there's a certain amount of not just studiousness involved, but there's a there's a matter of discipline that's involved in



keeping the mind trained on the on the page, and I certainly don't pretend to have that mastered, but it's something that we should be attaining to so that we might say, Lord, what good is it if I'm just reading words? I wanna comprehend what I'm reading. I want to understand it so that we may be able to comprehend. So God enable us we might pray that we might understand. So what is comprehension after all, you know what is it other than understanding so we can have knowledge, that's one thing, but it's far more important than we have wisdom with it. Knowledge is the ability to read it, and to understand, and say I know what this word means, but wisdom goes beyond that. What's its application? What does it mean in other words? So here I just preached on [Matthew 13](#) this week, and last week, I guess, and it was the parable that Jesus gave of the seed, and sower of the seed, and the seed that fell on good ground, you might recall. So we have the three cases of seed sown, and was essentially without fruit by the wayside, certainly, and then the stony ground, and the thorny ground, but none of them could bring forth fruit. It wasn't, but the last case where we have, but then he that receives seed on the good ground. This is the heart that receives the truth right? He hears the word and understands it comprehension. So in all four cases, they all heard the word, and what did they hear? They heard words well, you know that's vital. [Romans 10:17](#) So faith cometh by hearing, and hearing by the word absolutely, but do we understand what we're hearing? That's why Jesus used that strange expression in [Matthew 11:15](#) He that hath ears let him hear. What we hear, but do we hear, you know, with the heart? Do we hear with any amount of comprehension? So he that receive seed into good ground is he that heareth the word, and understandeth it which also beareth fruit, bring it forth some an hundreds, some 16, some 30. So this is quite essential as a matter of fact, I don't think there's any salvation without it. How many people are exposed to the word? They hear the word, they they receive it with joy it says even, but there's no, there's no fruit that comes from it. So we have to get beyond that. We have to get to some level of maturity where we say look I'm not just here to here, but I want to hear with my heart. I want to understand the word. It's the only way we're going to be able to truly be saved. Alright, so well, you know, I'll give you the lecture, I guess, that I gave on this one. We were teaching [Matthew 13](#), and I think it's worth it. It was [Job 28:12](#) that asked the question where is the place of understanding? [Job 28:1-2](#) So surely there is a vein for the silver, for the gold. Where to find it? Iron is taken out of the earth, and brass is molten out of the stone. [Job 28:3-6](#) He said with an end to darkness and search without all perfection the stones of darkness in the shadow of death. Stones a little place of sapphires, and hath the dust of gold. Now look where the argument takes us, [Job 28:12-14](#) But where shall wisdom be found? Where's the place of understanding? Man knoweth not the price thereof, neither is it found in the land of the living, the depth saith, It is not in me, and the sea, saith, It is not with me. So where shall wisdom be found? Where is the place of understanding? He said look, you can you can find gold. You have to dig for it, but you'll find it silver precious gems., all these can be found they're buried, and with a certain amount of labor they can be brought forth, and they can, of course enrich us, but where shall wisdom be found? And where is the place of understanding? So this question that goes out in the form of two questions, essentially rhetorical. We know the answer to this, and that is, it's found in God's word, and it will require a degree of energy exerted to excise these marvelous truths. In [Colossians 2:2-3](#) it speaks the mystery of God, and of the Father, and of Christ in whom are hid all the treasures of wisdom and knowledge? So when Job asked the question, I say you know, oftentimes one Bible writer asks a question, and sometimes, centuries later, another one answers it. So we see how this wonderful continuity of the Scripture, and so one writer asks another answers. So the place of understanding, the place of comprehension, as it were we've got to find it in Christ, in whom are hidden all the treasures of wisdom, and

knowledge. Now the totality of this state that would indicate to me that if a man has not Christ, he has no wisdom, and knowledge. Now that would be very insulting to all of the biochemists, physicists, and philosophers that we have in the world that are unsaved you say, what are you calling these people? They're geniuses well, I'd have to say if they know not Christ I couldn't categorize them as genius. Then something is desperately missing in their lives, and as a result then they'll find this out in the in the great assize, and their mind in many cases because it's nothing more than worldly wisdom. There's a great hindrance to them, and as a result, they will find themselves lost, and without eternal life. So let's find our understanding to comprehend with all saints, and of course the length, and the depth, and the breadth, and so on. [Romans 11:33](#) Oh the depth of the riches, both of the wisdom, and the knowledge of God how unsearchable his judgments, his ways past finding out. The psalmist says [Psalm 92:5](#) O Lord, how great are thy works! And thy thoughts are very deep. I think it's up there uh, and so with all of our hearing, let us add to our hearing understanding comprehension. So the wise man was Solomon and he says in [Ecclesiastes 7:23 -24](#) All this have I proved by wisdom: I said, I will be wise; but it was far from me. **24** That which is far off, and exceeding deep, who can find it out? Let us put our minds to the task, and let us dig deep as we well know that the greatest treasures are those that you have to dig deep for to find them. I was just seeing a boring rig was being set up not far from my house, and I guess they're doing test bores on ground to see if they can build or whatever. So they have all seen, in fact, how they drill for oil, uh so they have diamond bits at the end, and they drill down through rock, and whatever else, and it takes a great amount of energy to do that, but they finally they dig through so far, and then then they attach another extension to it, and they drill down even further, and they continued to add extensions, and extensions, and dig down till they finally strike oil, you know, and then they've got something there. So the greatest treasures are buried deep, and this could be said certainly for understanding the word of God. This is a lesson I'll be teaching probably Sunday. [Matthew 13:52](#) Therefore every scribe which is instructed into the kingdom of heaven is likened to a man that is in householder, which bringeth forth out of his treasure things new, and old. It's curious that Jesus should bring this matter up to light, and this is after his extended ,and protracted lesson on parables. So in [Matthew 13](#) there are 7 parables, and at the end of which he then speaks of the scribes. Therefore every scribe which is instructed under the kingdom of heaven. So this is not just a scribe, that's doing his duty full work, you know, they did it, of course, and scrutinized every letter that they recorded, by the way, and they were fastidious in the keeping of the texts, but uh, did they necessarily understand what they were transcribing? You know it was the Scribes, Pharisees, and Sadducees, and hypocrites that Jesus condemned in Matthew chapter 23, but this is a Scribe which is instructed under the kingdom of heaven he sees it. So why did Jesus preach in parables? Well, he said intentionally. he did it so that he could reveal it to the babes, you know would keep it from the prudent. It would require some thinking for them to understand the deeper meanings of those parables, and so he likens the Scribe that understands that here is it, and understands it, comprehends it, is like a man that is a householder, which bringeth forth out of his treasure things new, and old. Well, the Scribes in fact were the trustees of the sacred word. That was their honored and cherished duty to replicate the scroll page by page, why letter for by letter, but notice that Jesus speaks about treasures new, and old. Yeah, we have an Old Testament, but we also have a New Testament. Well, that'll be a lesson for later, but we'll get back to it, and so let's dig in, and let's dig deeply, and find the word [Proverbs 2:4](#) If thou seekest her as silver, and searches for her as hid treasures then shalt thou understand the fear of the Lord, and find the knowledge of God. [Isaiah 45:3](#) And I will give thee the treasures

of darkness and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, and the God of Israel. So let's put on the the searchlights, let's go down deep into the tunnels, let's take our pickax with us, and let's dig down, and find what God has for us in the hidden treasures of the word of God. [Job 28:20-21](#)

Whence then cometh wisdom? Where is the place of understanding? Seeing it is hid from the eyes of all living. So it requires us to, you know, do the digging. [Matthew 11:25](#)

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and has revealed them unto babes. So God, you know, in his ironic wisdom has given to the simple people of the earth. The childlike faith that's necessary to enter the kingdom, and as a result, those that have been gifted with the large intellects. high IQ's, it in a sense becomes a handicap to them, and much harder for those people to enter the kingdom because of their inability to rationalize the almighty. All right, let's move past that so we have the the Lord himself here. Who said in [Matthew 24:15](#) Whoso readeth, let him understand. So our comprehension so vitally important here. To comprehend what is the depth, and the height, and the length, and the breadth, and to know the love of God, which passeth knowledge to be filled with all the fullness of God. So we have this text. You know, it's just brimming with promises, isn't it? So all of this is certainly dependent upon our comprehension. Let him understand, Jesus said, so you read. That's good, but read with comprehension we read with understanding that would not be until the resurrection of Christ that his followers would understand what he was here to do, because, you know, they all wept. They saw Jesus being carried away on the cross they stood afar off. They didn't want to be identified with him at that particular time because it was a danger to do so, and then three days, and three nights of mourning, and grieving, and then I would have to say a brave group of women. The men are hiding up in the upper room, but the brave group of women went down to the tomb, but again not to see a risen savior. They went down to anoint the body of a dead savior, so they thought unto their great amazement, shock, and wonder he's risen, and they come back with that message and the apostles who should have known better meet their message with incredulity. How? How could this be? It would be, but Peter, and John that run down to the tomb check it out. The rest of them thought, as Matthew says, that they were old wives fables. That's what they thought. Well, of course Jesus appears to them resurrected that night in the upper room, and thank God we have [Luke 24:36-45](#) to give us the insight of what happened in that room. What a study this was. So he said unto them these are the words which I speak unto you. You know, first they think he's a ghost in the spirit, they're door is locked. How do you get in the room? And so he comes in, and they're frightened by it, and then he says, have you here any meat? And they sit down, and he eats with them, and he says, if spirit hath not flesh, and bone, as you see me, have touch me, feel me, you know, they needed some kind of sensual assurance that it was indeed the risen Christ, and then he said unto them, so after, after they've settled down, and in fact it says this very strange thing that they believed not for joy. So they didn't believe because they were afraid of him. Now they didn't believe because they were overjoyed that it was he, in fact. So he says these are the words which I spake unto you while I was yet with you. That all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me. So one of the greatest lectures, so to speak here. They would now have their eyes opened. They would have now understanding of everything that Jesus had been teaching them before that they didn't really understand, and now he takes to them, and now there's no New Testament. So now as a good Scribe, he opens to them things old, and brings out from the additions that they were familiar with the Law of Moses. This is the Pentateuch the first five books, and the Law of Moses, and in the Prophets, and in the Psalms, you know, in the sense we have neatly

divided here the Old Testament in three sections. That's either the Law of Moses, which are the first five books, and then the prophets, which is rather general expression, not just Isaiah through Malachi, but all the prophets. Samuel was a prophet, you know, and he wrote the book of well, we're not sure how many of his books, but first and second Samuel certainly, and others, and so perhaps all the Kings. So it's kind of lumped up together in the expression in the prophets, and in the songs. So those are the poetic books. The Psalms, Proverbs, Song of Solomon, Ecclesiastes. So he takes the Old Testament as it were, and he opens this to them, and shows them in the law all these types, tropes, metaphors concerning me. Here's where they begin to understand that, then open he their understanding that they might understand the Scriptures. What a vitally important place we've found ourselves here in [Ephesians 3](#) with comprehending with all saints understanding. [Acts 8:29-35](#) Phillip meets the eunuch in the middle of the desert. The eunuch is a proselyte he's converted to Judaism, he's coming up from Africa under the orders of Candace. Who's the Queen, and he apparently is kind of almost second in command, and he's reading the scriptures, and as he's reading the scriptures, the Spirit said unto Philip, go near, join thyself to the chariot, and Philip ran thither to him. Don't you like that? You know, the spirit said do this, and Philip said, well, maybe tomorrow, right, I'll get to it. He said no he ran thither to him, and heard him read the prophet Isaias, and said, understandest thou what thou readiest? Well wonderfully auspicious that we would have the eunuch reading from [Isaiah 53:1-2](#), and where is he reading? He happens to be reading the 53rd chapter. Who hath believed our report? To whom is the arm of the Lord revealed? They should grow up before him as a tender plant, as a root, out of a dry ground. He had no form nor commonness nor beauty. So the idea here here is that he's reading about the Christ in the Old Testament, despised, rejected of men, and so on. So he's reading, and trying to understand it, but he doesn't understand it, and Phillip says, do you understand what you're reading, what this means, the significance of it? Remember here all that the eunuch knows is what he's been taught by the Scribes, Pharisees and Sadducees in Jerusalem. He's following the God of Israel, but he doesn't understand the Christ is come, that Christ has died, and the Christ is risen again. So he said, how can I except some man guide me? And he desired Phillip that he would come up, and sit with him. The place of the scripture which he read was this. [Isaiah 53:7](#) He was led as a sheep to the slaughter, and like a lamb, dumb before his Shearer, so openly not his mouth. So where does he happen to be found? Here, while he continues on here? In his humiliation his judgment was taken away, and who shall declare his generation, where his life is taken from the earth? So he's found himself at [Isaiah 53:7-8](#) And he's reading these passages in the scroll, and he doesn't understand to whom do they apply? And the eunuch answered Phillip, and said, I pray thee, of whom speaketh the prophet this of himself, or of some other man? Here we have a diligent seeker, he's reading, but he wants to understand what could this mean? He knows it's significant, but doesn't know how it is applied, and Phillip opened his mouth, and began at the same Scripture preached unto him, Jesus. We'll let all of us that handle the word of God find our way to Christ, no matter what we're preaching because, well it was Spurgeon that said, no matter what he preached, he said he always found a beeline to the cross. So we always want to find a way back to Jesus, whatever we're teaching, and so Phillip does this, and post haste is able to lead him to Christ, and then baptize him in the desert. Understanding comprehension so vitally important. We look at this passage also [Nehemiah 8:8-9](#) So remember the context. So Nehemiah, you know is the Tushmit he's the governor. He's he was the cupbearer for a Azures, and he said you know, that wasn't normal. Here, here he was a a captivated Jew serving a Babylonian Pagan king, and yet he still had joy. You see, believers have joy no matter what. [John 16:22](#) No man can take my joy from you, Jesus said. So don't let anybody take it away

from you. Nehemiah had his joy, but that day he didn't, and when he came in his countenance was frowning and, and then Azura sees this and says, you know why? You what? What's the problem here? And Nehemiah said, well, you'd you'd feel as I do, you know, my my city lays in waste and where people without a country and a sewer says, let's fix that now I give you permission to go back rebuild your city, rebuild your temple. In fact, we'll give you some money to help you along the way. So the Gentiles are made of spoil of after all they had they had ransacked Jerusalem 70 years before, and took the treasures with them. So now in the sense they're getting paid back with interest. At any rate they finished the wall despite all of the adversarial propositions that were made, and threats that were made to them, and so on, and so they build this platform. You could call it a pulpit at this point, and they read in this book in the law of God distinctly, and gave the sense, and caused them to understand the reading. Look at all that, you see which involved. So here is Ezra he's opening the scriptures, and the people are standing to listen to this, and they're hearing it. They haven't really been taught publicly for all this time, and the Bible says they rejoiced, and they wept all at the same time. You know you can be in a church service. That's that moving that at one minute you're rejoicing, clapping your hands, the next minute you're crying, and so all this because the law of God, they read distinctly. So for comprehension to take place for people uh they have to hear it. It has to be heard, and it has to be understood. It has to be. It has to be read distinctly, and they gave the sense, and caused them to understand the reading. So that's so vitally important.

Well, of course I'm at the end of the study, so there's much more to say on this particular topic. I find it a fascinating topic, and vitally important for believers to hear it distinctly that the Bible preacher, must give the sense in other words, we can look at the Scripture you know, and it has to be rightly divided. Give the sense of it, and then cause them to understand the reading, and to take the mystery out of it, and to explain what it means, and so Nehemiah, which is the Tushmit, and Ezra the priest described in the Levites that taught the people, said unto all the people, this day is holy unto the Lord your God mourn not, nor weep, for all the people wept when they heard the words of the law. Now that's really how it ought to be. It ought to so touch the heart that it moves us emotionally. We hear the word, and we're moved by it. We understand its significance. We see it, and I think there's no other way to respond the sole response along with the spirit.

Well, Lord, pray that we've gotten something out of our lesson today, and hopefully, Lord everybody here is here to understand, Lord, we invest the time, we pray that it is well invested in that this investment will give us a return. Bring a blessing to all of us, Lord, with our varied needs, and our troubles, Lord, whatever they might be today. Look upon our class here, Lord, and each of us has our own private little problems, and that they are sometimes very perplexing they seem to be great mountains, Lord, but you will help us to ascend, and get beyond this, Lord, and that you will give us the strength to carry on as you always have because we have learned, Lord, that tribulation worketh, patience, patience, experience, experience, hope, and the love of God is shed abroad in our hearts. So give us your your good blessings today, Lord in Jesus name Amen.