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THE WISDOM OF GOD

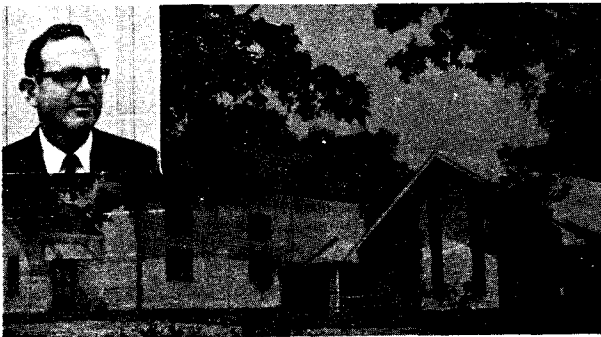
BY: C. D. COLE

"Lord, how manifold are Thy works! In wisdom has Thou made them all" (Ps. 104:24).

The foundation of true religion is to have proper thoughts of God. Of the wicked it is said that God is not in all his thoughts (Ps. 10:4). Malachi tells of a remnant that think upon His name (Mal. 3:16). The man who thinks right about God will not be far wrong in his thinking about other things. A thousand evils grow out of wrong conceptions about God.

Wisdom belongs to God as an intelligent Spirit. It is a more comprehensive attribute than knowledge; it not only supposes knowledge, but directs and uses it in the

best manner. There are men who know much, so much that they may be regarded as walking encyclopedias, but they have little wisdom; they do not know how to use their knowledge. This is what is meant when a man is referred to as a man of book-learning, but without common sense. He knows a lot, but he is without wisdom. But God is both all-knowing and all-wise.



Location: 3.3 miles out Bryan Station Road. Right on Briar Hill Road.

- Sunday School . . . . . 9:45 a.m.
- Worship Service . . . . . 11:00 a.m.
- Evening Service . . . . . 7:00 p.m.
- Wednesday Night Prayer Meeting . . . . . 7:30 p.m.

Air-Conditioned

Nursery Provided

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 Lexington, Ky. 40505

1. Wisdom is a personal perfection in God. An unwise being cannot be the true God. Even Pythagoras, a heathen philosopher, said: "No man is wise, but God only." And Job declares, "With Him is wisdom and strength" (Job 12:13). "Blessed be the name of God forever and ever: for wisdom and might are His: And He changeth the times and the sea-

sons: He removeth kings and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding" (Dan. 2:20,21). He is three times called the only wise God (Rom. 16:27, I Tim. 1:17, Jude 25). The angels when compared with Him are charged with folly (Job 4:18). His wisdom is unsearchable (Rom. 11:33).

2. Wisdom appears in the decrees of God. God's purposes and decrees are called His counsels. "Thy counsels of old are faithfulness and truth" (Isa. 25:1). Resolutions and determinations of men are the wisest which are formed after mature deliberation and consultation. "Where no counsel is, the people fall: But in the multitude of counsellors there is safety" (Prov. 11:14). But God's counsels are without consultation, and His determinations are without deliberation. Being naturally and infinitely wise, He requires no time to deliberate; nor does He need someone with whom to counsel.

God's counsels are immutable. There is no change necessary, for they were formed in wisdom. "There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand" (Prov. 19:21). "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:10). God can declare the end from the beginning, and from ancient times the things to pass, and nothing can overthrow His counsel or thwart His will. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:17,18).

3. The wisdom of God is manifested in creation. "In wisdom has Thou made them all." We look into the starry heavens and there see a marvelous display of wisdom. Man, after centuries of gazing into the heavens with the naked eye, and after decades of poking at the stars with a telescope, is still a mere tyro in the subjects of astronomy and astrology. We look into the airy region, from whence comes rain and snow, which God wisely distributes on the earth. We look upon the earth and everywhere we see design that testifies to the wisdom of God: "cattle upon a thousand hills;" pastures covered with flocks, valleys clothed with grass for beasts and herbs for men. We look into the bowels of the earth, and we see coal here, oil there, gold yonder, all wisely distributed for the use of men. Truly all His works praise Him!

4. The wisdom of God is seen in providence. There are returning seasons, seed time and harvest, cold and heat, summer and winter, night and day, all of which evidences supernatural wisdom. This world is not run by capricious chance, nor by cold fate, nor by natural law; it is run by its Maker. He sits upon the circle of the earth and wisely orders all things for His own glory. "For of him and through him, and to him, are all things: to whom be glory for ever" (Romans 11:36). Providence may be defined as God's superintendence of His creation. It is God at work bringing to pass what He eternally purposed should come to pass. Purpose is the determination of His will; prophecy is the declaration of His will; and providence is the execution of His will.

Providence is mysterious because it is the expression of infinite wisdom. A finite

being cannot understand the ways of an infinite God, therefore, His judgments are unsearchable and His ways past finding out. Romans 11:33.

5. The wisdom of God is displayed in the work of human redemption. Pauls says that in our redemption by Christ, God hath abounded toward us in all wisdom (Eph. 1:8). It was in wisdom that "grace first contrived the way to save rebellious man." Salvation was not planned by human wisdom. And when planned by God and plainly revealed by Him in His word, it is foolishness to the natural man. (I Cor. 2:14). The wisdom of God is seen:

(1) In the discovery of the person to be our Redeemer. Here stands a sinner-- just any sinner! He has violated the law of God; he has rebelled against the Divine government; he has tried to dethrone the Judge of all the earth. What is to be done with this sinner? Justice says, Cut him down; he deserves to die. Truth says, He or I must perish, for I have declared that the wages of sin is death. Holiness says, I hate the workers of iniquity. Mercy, in soft and plaintive tones, cries, Spare him! What? Is there to be a conflict among the Divine attributes? Yes! unless Wisdom had come, leading One like unto the Son of Man saying, "Deliver him from going down into the pit: I have found a ransom" (Job 33:24). When man was wallowing in his own blood, it was Wisdom that said, "I have laid help upon one that is mighty" (Ps. 89:19). Who but God, infinite in wisdom, could have discovered such a fit Redeemer as we have in Christ Jesus? Our Redeemer was not a sinful man, nor a holy angel, but the Son of God, who is every way qualified to save us. And the discovery of such a person must be ascribed solely to the wisdom of God. Had all men been called together, and told that God was willing that they should be redeemed, if they could find a proper person for this gigantic task; and had all the holy angels been called into consultation upon the matter; they would never have been able to propose one fit for such a tremendous task. Ponder these thoughtful words of Jonathan Edwards:

"Who would have thought of a trinity of persons in the Godhead; and that one should sustain the rights of the Godhead; and another should be the mediator; and another should make the application of redemption? Who would have thought of a way for answering the law, the law that threatened eternal death, without the sinner suffering eternal death? And who would have thought of any such thing as a Divine Person suffering the wrath of God? And if they had, who would have contrived a way how he should suffer, since the Divine nature cannot suffer?"

(2) The wisdom of God appears in the persons fixed upon to be redeemed. Redemption is not universal. There is no redemption for the Devil or his angels. If redemption were universal, then salvation would likewise be universal. Rev. 5:9 is explicit and conclusive as to the truth of particular redemption, even among fallen men: "And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." Christ redeemed particular persons. We cannot understand why one was selected rather than another, for all were by nature children of wrath, and of the common clay. Distinguishing grace is a profound mystery, but is is a Scriptural doctrine. Our Saviour memorialized the wisdom of God in distinguishing grace, when He said, "I thank Thee, O Father, Lord

of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight" (Matt. 11:25).

(3) The wisdom of God may be seen in the time of man's redemption. The Redeemer came in the fullness of time--the time agreed upon between the Father and the Son. Four thousand years of human history fully revealed the need of a redeemer. It is an inexorable truth that "without shedding of blood is no remission" (Heb. 9:22). And all the blood on Jewish altars had been to no avail, "For it is not possible that the blood of bulls and goats should take away sins" (Heb. 10:4). It was not because of the value of animal sacrifices, but "through the forbearance of God," that sins of Old Testament saints were remitted (Rom. 3:25). The blood of beasts only typified and adumbrated the blood of God's Lamb--the only blood that could be the righteous basis for redemption.

When the Gentile world was covered with darkness, superstition, ignorance, and wickedness of all kinds; when immorality, formality, hypocrisy, and contempt for the word of God among the Jews prevailed; then Christ said, "Lo, I come."

Truly, God's judgments (dealings) are of great depth. James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).