

# The Riches of God's Glory - Part 3

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[ 0 : 0 0 ] All right, we've been looking, of course, at the substance of Paul's prayers for the Ephesian! believers. I guess we can think of this as Paul, he's writing to people, so he's writing these things about his prayers to encourage them, but interesting how the Holy Spirit will take a personal letter and a personal word of encouragement for God's people who have written to a specific group of people in that day and take those words and also not only encourage us, but also instruct us about prayer and some very weighty matters concerning prayer and the kinds of, as we look at the kinds of petitions that Paul lifts up in behalf of the Ephesian believers. So I want to go ahead and read, we've been looking at this for, well,

I guess we've spent a couple of weeks at least on this so far, and, you know, I've tried every way I could, try to expedite it and try to get the rest of it in tonight, but I just can't do it. Just can't do it. And trust me, we could spend much more time than we will ultimately spend really looking deep into this prayer, because this prayer is a deep, deep prayer. And I mean the elements of the prayer, the petitions themselves, are just so incredibly deep spiritually. And so we're going to take a little more time. But anyway, I want to go ahead and read the passage again, starting with Ephesians chapter 3, starting with verse 14. And really just kind of takes us through to the end of the, not the end of the chapter, but, well, yeah, the end of the chapter. All right, starting with verse 14. For this reason, I bow my knees to the Father of our Lord Jesus Christ. All right, that's how we know this is a prayer. Now, he's not actually praying here, but this is a description of his substance of, of the substance of his prayers. From whom, he said, the Father of our

Lord Jesus Christ, from 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 through his spirit in the inner man, that Christ may dwell in your hearts through faith, that you being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height, to know the love of Christ, which passes knowledge, that you may be filled with all the fullness of God. Now to him who is able to do exceedingly abundantly above all that we ask or think according to the power that works in us, to him be glory in the church by Christ Jesus to all generations forever and ever. Amen. So, marvelous passage. All right, so what is Paul saying? He's saying, I'm praying for you. That's what he's saying. And not that I'm just praying for you, but here's what I've been praying for you. And really, when you think about it, that in itself ought to be a real blessing. When you think about it, that, you know, you could get a letter from the Apostle Paul and have him say, I've been praying for you, and this is what I've been praying for you about. I mean, think about it. The Apostle Paul praying specifically for you. Now, he's not praying for us. Now, thankfully, we have someone even greater than Paul who's praying for us, and that's the Lord Jesus Christ. You look at John 17 and know that, that he prays for us, intercedes for us. But wouldn't it be an encouragement to have the Apostle Paul write your letters? I've been praying for you. And that's what he's saying. I'm praying for you that God would grant you, would abundantly give you according to the riches of his glory, the riches of his glory. I'm praying for certain things. And there are four things, really four petitions that we can identify here, though, you know, the grammar, the way it runs is a little difficult to maybe isolate specifically four things. But there are four petitions, four things that God has bestowed out of his heavenly treasure house, the riches of his glory. And what are they? Well, we have already named them, and you just heard them as I read them, starting with verse 16. Number one, to be strengthened with might. That's the first petition, and we've already covered that petition. I'm not sure how long ago it was. I've missed a few Wednesdays, but we've covered that.

Second one, to be rooted and grounded in love, and that will be our focus tonight. Third, to know the love of Christ. I mean, these are pretty incredible petitions. And we know that, especially when we look behind these petitions and see what all is meant by these things. And then the fourth one,

to be filled with all the fullness of God. All right, so there are the four petitions. Now, I've also already discussed that, in the first place, this prayer is exclusively spiritual. I mean, right? These are not physical petitions, petitions that God would meet physical needs. These are exclusively spiritual.

Now, of course, the Ephesian believers had physical needs. All believers do. And I think we can assume that Paul prayed for those things, too. I mean, I believe God thinks those are important as well.

[ 6 : 14 ] But these petitions are exclusively spiritual, and then this prayer is obviously progressive. Now, we've talked about this already. And I have not only said that at the outset, when we started to look at this prayer, but I have kind of mentioned it a few times as we've been working our way through the prayer, and kind of pointing out the progressive nature of these petitions. Each petition, we could say, climb, climbs higher and higher, and culminates with the knowledge of the fullness of God. Now, that's a pretty incredible prayer. So, his prayer reaches all the way to glory, we could say. All right, so the first petition, and again, we've already covered this, but let me go ahead and name it, to be strengthened with might. That's what Paul said in verse 17. I, 16, said, I bow my knees to the Father. That's how he began the petition. Bow my knees to the Father, our Lord Jesus, that he would grant you according to the riches of his glory, to be strengthened with might through his Spirit in the inner man, that Christ may dwell in your hearts through faith. All right, so there's the first petition. Paul prayed, and by the way, we should pray. We should pray for ourselves, but also for one another, that the inner person, you know, the inner man, but that's not as politically correct, is it? The inner person, that's okay to say that. The inner person, or our spirit, would grow and grow and grow in spiritual maturity and strength. And, I mean, it really is, should be a no-brainer that we need to pray in this way for ourselves. Now, the wonderful thing is, or the important thing is, that there are a number of things that we can do, and God has given us the grace and ability to do, that join God in answering that prayer, that we participate in this growth or maturity of the inner man. But this is the petition, the first petition. All right, now we're ready for the second one.

The second petition, to be rooted and grounded in love. To be rooted and grounded in love. That's what he said in verse 17, that Christ may dwell in your hearts through faith. That's kind of how he transitions to this second petition. That you being rooted and grounded in love. All right, that's the second petition. All right, now what does Paul mean when he says rooted and grounded in love? I mean, these are terms that we sometimes use in reference to a number of things, to be grounded in something or to be rooted in something. And we kind of have an idea, kind of a picture in our minds about kind of what that looks like or what that's talking about. But these are figures of speech. Paul is using, uses these words as figures of speech. Or we could even use the more technical term, metaphors. These are metaphors. Paul uses two metaphors here. And they're easy to see. And, you know, as soon as we think of them in that term, in those terms that these are figures of speech, it's also easy for us to kind of make a mental connection to what Paul might be talking about here. But there are two metaphors.

The first one, we could say he borrows from the world of agriculture. Be rooted. I mean, that's the world of agriculture. Roots and things. You know, how things grow and how nutrients are brought into that growing thing. And so that's a metaphor that comes to us from the world of agriculture. We'll get to architecture in a minute. All right. So he describes, then, we could say the Christian life as a tree. And by the way, Paul's not the only one who did that. Psalm 1 is probably one of my favorite psalms. And likens the mature believer as a tree planted by the rivers of water. And so the same kind of metaphor or an analogy. All right. So he describes the Christian life and specifically the mature Christian life as a tree with its roots deeply planted in the soil of what? The soil of love. I mean, isn't that what he's talking about? The soil of love. Now, the second metaphor he borrows from the world of architecture. I said that a moment ago. So agriculture, architecture. And so he describes the Christian life also as a, we could say, a tower or a building of some kind. A tower, a building with its base, the base of it substantially secured in the foundation of love. All right. So it's pretty easy to see Paul's scheme here, these metaphors that he's using. All right. So two metaphors, these two metaphors come together and describe, Paul's describing the mature Christian life that he's praying that he's praying that he's praying that he's praying that he's praying would be would be true of these, of these Ephesian believers. The true Christian, mature Christian life is a life that is deeply rooted and firmly founded in love. Now that's the idea. That's what Paul's talking about.

All right. So how should we apply these two metaphors? Well, first of all, then if we take the two metaphors, take the first one of the two, Christian life is like a tree rooted in love. All right.

[ 12 : 25 ] Simple, isn't it? It's simple to see that. The Christian life is like a tree rooted in love. And, and a tree really is a, I think a good, good kind of visual for us to understand what, what Paul is picturing here for us. In my backyard, we have a couple of very large oak trees, you know, and when I think of a tree, you know, Christian life and mature Christian life in terms of tree, I think of oak trees, you know, you know, that are, look so strong. Now we know, you know, in reality, there's many oak trees are not near as strong as they look, you know, and all it takes is a little bit of wind and boom, and they fall right over. And then you notice all the rot that's underneath them. But the two trees I have, it's obvious they're very, very healthy. I mean, some of them, one of them is about that big around. And so I think of that tree and how strong it is. And I mean, it just is a picture of strength.

And so this is what Paul is saying, in Christian life, this is the kind of Christian life I'm praying that would be a reality for every one of you, Ephesian believers, that you would be like a tree rooted in love. All right, now Paul wants to picture that a mature Christian life is a mighty oak tree in that sense, firmly planted, deeply rooted in, again, what? Love, all right? Now, we might expect, have expected Paul to say, rooted in truth. We might have expected him to say, rooted in knowledge, or maybe rooted in faith, or maybe rooted in fruitfulness. But he didn't say that, did he?

He said, rooted in truth. That's what Paul said. All right, so let's just think about some of those. Paul did not say, rooted in truth. Did he? No, he didn't say that. All right, that is, you know, to be kind of the idea of being firmly planted in the truth of God's Word, or to be men and women who are rooted in strong biblical conviction. Now, as soon as I say that, we say, well, yeah, I don't have a problem with putting it in those terms, but that's just not what Paul is saying.

You're not using that metaphor in relation to truth. Now, it's good to be rooted in the truth. I mean, just, you know, using that analogy, you know, in regard to the truth. And Paul certainly wants us to be people who embrace the truth of God's Word, people who live according to that truth. I mean, doesn't Paul want us to be like that? God certainly does. You know, live according to the truth, people who speak the truth, not just in regard to personal integrity, being honest people certainly wants that. I mean, speaking the truth of God's Word. He certainly wants us to be people who stand for the truth. Boy, we need that in our world today, in our American world today. But Paul did not pray that we would be rooted in truth. We're to be rooted in love. Rooted in love. 1 Corinthians 13.1, and I think I printed that passage there for you in your notes, though I speak with the tongues of men and of angels, have not love. I am become as sounding brass or a tinkling cymbal. Ephesians chapter 4, verse 15. But speaking the truth in love. See, in love. Rooted in love.

Speaking the truth in love. Rooted in love. May grow up into him to be all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working of the measure of every part, makes increase of the body unto the edifying of itself in love. Edifying of the body, where? In love. In love. Now, we're going to cover that passage a little bit later when we get on into chapter 14. Chapter 4, rather. But truth, see, here's the point. Truth without love becomes hard and harsh. And, in fact, made me think of, I hope Jonathan corrected this, but he was showing me a picture of myself preaching. I don't know if this is for the website or something? Yeah. All right. So, you know, for the sermon last Sunday. And first, he had this picture of me standing behind the pulpit with probably the meanest look that you've ever seen. I've never seen that. You don't really look that mean. I guess maybe sometimes I do.

[ 17 : 46 ] And under, of course, the sermon title, Hell is Not for Good People. Perfect. Well, not perfect. Terrible kind of combination there. This, you know, the quintessential mad fundamentalist, you know. And heaven's not for good people. Anyway, so, you know, speak the truth. Absolutely we need to speak the truth. We speak it in love. He's saying that's what edifies, what builds up the church. Truth without love becomes hard and harsh and it does not build up the body of Christ. As mean, you know, that, that, you know, truth's not important. And that, this very idea suggests that we should minimize the importance of truth. Now, truth is very important and we need to know the truth, speak it, live according to all those things.

But we need to speak it according to love, the truth in love. Also, Paul did not say rooted in knowledge either. Because that's akin to truth. Knowledge of what? Well, the truth. But he didn't say it that way either. And it's certainly a good and right thing to have knowledge. Knowledge of God,

knowledge of his word. All that's a very good thing. You can't argue against the need for that. We do need that. We need to pray that God would increase our knowledge of him and knowledge of his word. And we ought to grow, be continually growing in the knowledge of God. 2 Peter chapter 1. I don't think I put this one in your notes. You can jot it down. But 2 Peter 1, 2. Grace and peace be multiplied to you in the knowledge of God. Knowledge of God. That's important. Knowledge of God and of Jesus our Lord.

As his divine power has given to us all things that pertain to life and godliness through the knowledge of him who called us by glory and virtue. So you can't say that somehow it's not important to not only have the knowledge of God and his word, but to be growing in that knowledge of him and his word. But what happens when you're rooted in knowledge and not love? Well, 1 Corinthians 8.1.

Knowledge puffs up, but love edifies. That's not saying that knowledge is a bad thing. It's not a bad thing next to a good thing. Bad thing, knowledge. Good thing, love. I did have, I was teaching January Bible study a bunch of years ago, and I've told this story a number of times, but it was the most horrendous week I've ever spent. It was in a little, little town in Wyoming in the dead of winter, the January winter, with three feet of snow everywhere. Most miserable week I ever spent away from the house. Would have been much better if there hadn't been so many problems in that church. And they had such, such aberrant theology with many of its members. A lot of them were followers of Kenneth Copeland, people like that. And this guy just sat there in this small group and said, you know, we don't need to be talking about doctrine. Doctrine is bad for the church. Yeah. Well, I just, you know, kind of got my dander up and tell you how that went. It didn't go so well. And that was kind of the, you know, kind of, it just went downhill from there throughout that, that miserable week. But knowledge and love are not opposing things. That's not what Paul means in this 1 Corinthians 8.1. Really the idea is knowledge by itself. Knowledge that does not have love. Now that kind of knowledge puffs up. Well, what does it mean to puff up? Means make you prideful. Uh, and I've met people like that. Uh, knowledge makes you prideful, whether it's biblical knowledge or any kind of knowledge. You know, it seems like some people, the smarter they get, the, the more, uh, uh, uh, prideful they get and arrogant they get. And, uh, and that's what will happen if it's boy, if your boy, your life is void of love. Knowledge puffs up, but love edifies, edifies means it builds, uh, builds you up. All right. So if knowledge, the knowledge of God does not lead us to love, love in all directions, and we're going to be talking about that here in a minute, then it's worthless knowledge. 1 Corinthians 13.2.

[ 22 : 33 ] And though I have the gift of prophecy, and I, I, I take that to mean in the context of the, the proclamation of God's word, preaching. If I have the gift of prophecy and understand all the mysteries, uh, that is of God's word and all knowledge, but have not love, I am nothing. Now that's pretty incredible to think about. One, having one thing to the exclusion of the other makes that very good and important thing, the knowledge of God and his word makes it useless, makes it useless. Now it's hard to understand that, but, uh, I think that's what we should understand. So we're not to be rooted in truth, not to be rooted in knowledge.

That's not what Paul is saying. And, and then third, and this may seem a little strange, but Paul did not say rooted in faith. Rooted in faith or faithfulness is, is really, uh, what I'm getting at there. 1 Corinthians 13.2. Though I have all faith so that I could remove mountains, but have not love, I am nothing. I see the priority of love. It's not, again, I want to, uh, qualify this. Uh, it's not that we just, just to love and not worry about all that other, you know, just love, love, love, and, uh, and God will bless. Um, no, there, there are many other important things, but all of those other things, knowledge, truth, love, excuse me, faith, or be mixed with love. And there's, but there's a priority of love. And, uh, you know, too often, uh, you know, if you're just operating on faithfulness alone, and that's just all that matters, and you're just going to be faithful, and you haven't any real love, or, uh, or anything like that, then that faithfulness can become very quickly a drudgery. Uh, I mean, it really can. Have you ever experienced that? I mean, you're out there doing what you know you're supposed to do, and you're just faithful, and you're, you're, you're, you're trying to serve the Lord, but, uh, there's no real love in your heart for, uh, you know, no active, growing love for God, love for others, then that faithfulness becomes really a chore, even a burden. Uh, but we'll just force ourselves, you know, at times to just serve the Lord faithfully, and duty only is what compels us. And, and, and why does that happen? Because we're trying to be rooted in faithfulness, rather than, uh, be rooted in love. Colossians 5, 6, for in Jesus Christ, neither circumcision avails anything, nor

uncircumcision, but faith working through love. Faith working through love. 2 Corinthians 5, 14, for the love of Christ compels us. What's the driving force? Uh, in our faithfulness? It's the love of Christ. Uh, and we could even add, and we have plenty of places in scripture to support this, love for others as well. All right, so, you're not saying rooted in truth, or rooted in knowledge, rooted in faithfulness, and Paul also did not say rooted in fruitfulness. Fruitfulness. Apart from being rooted in love, there is no fruitfulness. There is no fruitfulness. In fact, you can work like a dog in the church. Serving the Lord, and doing all sorts of good things, and needed things, and praiseworthy things, and scriptural things, and wonderful things. You can do all of those many things, but the ultimate value of those works. What big fat zero? If you're not rooted in love. Paul said in 1 Corinthians 13, 3, and I keep going back to that famous love chapter in 1 Corinthians 13. He says, though I bestow all my goods to feed the poor. I mean, you couldn't get more, more, uh, uh, uh, you know, uh, service minded, and, and, uh, and desiring to bear fruit, to help people. Uh, you couldn't get any more than that. Sell everything you've got and give it to the poor.

But he said, though I do that, and though I give my body to be burned, even to give myself to be a martyr for the cause of Christ, it profits me nothing. Uh, but, but have not love, it profits me nothing. So, you can see how important this prayer is. Uh, Paul could have said, I, I, I'm just praying every day that you, you people, you, you wonderful people, you Ephesian believers, be rooted in truth, rooted in the word of God. Uh, but he didn't say that. He said rooted in love. I heard a story about an aspiring young artist. In fact, he was a sculptor. And, uh, he was given a chance, a chance of a lifetime, uh, uh, to sculpt a, a, a, a, a work of art, uh, to be placed in and displayed in a very famous, uh, museum. And it was a chance of a lifetime. And so he went right to work on the thing and worked day and night and worked hard, uh, on this, uh, masterpiece. And indeed, when he was finished, it was a real masterpiece. But then, to his horror, uh, the thing was too big to get out the door of his studio. Couldn't get it out the door. Wouldn't fit through the window. And it was cost prohibitive to tear down the wall of this, uh, partial wall of this building. And, uh, and so, you know, uh, it was a masterpiece, um, but his masterpiece would be forever trapped in the room in which it was created. In the room where he did all of his work on it. And, and so here's the point. Many a masterpiece, and sometimes we think of, uh, of our Christian services as masterpieces, uh, you know, many a masterpiece for Christ or

[ 28 : 51 ] Christian accomplishment has been done not for the love of God and not for, really, for the love of others, but for the love of self, uh, for what, for what it does, uh, uh, uh, to our self-esteem and, uh, based upon pride. And those works, even though they may receive, uh, the accolades, uh, of man, uh, uh, those works are forever captive in this world. They don't go any further than this world. And, uh, and this world, one day is going to pass away. So, uh, so that, that'll, that'll be the end of it. You might remember, you remember the immoral woman who anointed Jesus head and feet, uh, with that expensive, uh, ointment or perfume. And then she wiped and dried him with her hair and, uh, Jesus commended her.

Why? And forgave her sin. Why? Because she loved much, he said. And you remember also the widow that just, uh, gave, uh, gave a mite, you know, in the offering plate there in the temple. Jesus is kind of standing back observing this and, and, uh, the widow's mite. We were familiar with that story.

And Jesus commended her and said that she had given more than anybody else because in love she had given all that she had. Uh, the importance of, of being rooted in love. And, and this is what Paul is praying, uh, for the Ephesian believer, the tree rooted in love. The second one, better get on with it here.

Christian life is like a tower founded upon love. A tower founded upon love. Now, you know, everybody knows, uh, I think you, I'm, you know, you know, none of us in here, I, I don't think we have any architects in here, but I think all of us just common sense know that the higher the tower, the higher the building, the more important becomes the foundation and, uh, and, uh, the, uh, how extensive a foundation, uh, needs to be. And I don't know the exact formula, of course, or the mathematical equation or whatever geometry or whatever term you, uh, kind of math you use. I was terrible in math in school. Uh, but the height of a building above the earth must correspond to the depth of its foundation below the earth. All right? That's just common sense. You don't have to be an architect and be a mathematical genius, uh, to know these things. It's just, it's just common sense. And so the apostle Paul desires, and this is what his petition is all about. He desires that the spiritual lives of these Ephesian believers would reach to great heights. In fact, the, you know,

remember it's progressive. These petitions are progressive. The fourth and final petition in the prayer, uh, indicates that Paul is praying that they would, the Ephesian believers would be filled with all the fullness of God. It could get any higher than that. To be filled with all the fullness of God. And we'll get to that petition, uh, sometime. Uh, but see, listen, that requires some kind of foundation to reach that kind of lofty height. And what is the foundation, according to Paul?

[ 32 : 15 ] It's love. It's love. All right. Now, if love is the foundation, in what directions, directions should it reach? Well, in every direction. In every direction. So what are its dimensions?

Well, first, it reaches downward. Reaches downward. And that, that is love for the knowledge of God. A depth of knowledge of God. Now, you no doubt remember the parable that Jesus told of the two men who built, built houses, you know, and, uh, in Luke chapter 6. And, uh, one built upon the sand, of course. And, uh, and, uh, and you also know about, uh, the man who built his house upon the rock.

And, and, and you, and you're familiar enough with the parable to understand Jesus' point. But this is how he kind of caps it off in regard to the man who built his house upon the rock. He said in Luke 6, 40, 48, whoever comes to me and hears my sayings, and we're talking about the word of God, and does them, I will show you to whom he is like. He is like a man who built a house and dug deep and laid the foundation on a rock. He's talking about the word of God. Uh, so that's why I say this love reaches downward love for the knowledge of God, love for his word. Second, it reaches upward, upward love for God himself. I mean, this is just very logical. Love for God himself. Now, understand that the upward dimension, again, depends upon the downward dimension. That is, uh, we can say it this way, my love for God depends upon my knowledge of God. That is, the more I know him, the more I love him.

I mean, the more true knowledge, knowledge of God, all who he is and what he has done and his promises, his nature, his character, all those things, the knowledge of God, the more I know about God, the more I love him, the more I love him, all right? So, upward, or excuse me, downward, upward, love for the knowledge of God, love for God himself, and then third, it reaches outward. Love for one another. You can't exclude that part of it. You say, well, I, you know, I love God, it's just people I don't like. I don't know, I know none of you have ever said that or felt that or thought that, and, uh, you know, some people are hard to love, okay? But, uh, it's not enough for you to say, I love God, all right? Uh, we'll work on the other part, but it's more difficult.

[ 35 : 16 ] This, this love that we're to be, be founded upon, uh, is also a love that reaches outward, uh, to, to, to people. And, and really, these are very logical. We, you know, we, uh, hope you do.

You, you, you long to kind of rise to the height of spiritual experience. I'm not talking about some mystical thing, but you want, you want to grow spiritually and be mature, don't you?

Mature in your faith, and, and, uh, you know, you're never satisfied with where, where you are, and your, your love for him, and your spiritual, uh, maturity, and so forth. And we also desire to have, uh, uh, spiritual power, uh, spiritual might. That's something that Paul prayed that the Ephesian believers would have. Yeah, we also want to grow in our knowledge of God and his word, and, and yet there's something glaring, sometimes glaringly wrong in our personal relationships with other people. We want all of these wonderful lofty things, spiritual things, and, uh, spiritual maturity, uh, and, and somehow have, have a blindness, uh, toward, uh, the problems we have, uh, uh, with relationships, relationships with other people. And, but Jesus said, remember, in John 13, 35, by this all will know that you are my disciples. That you know the word of God more than anybody else. That's what he said, didn't he? He said it. Uh, or that you are a deacon, uh, or an elder, or a Sunday school teacher, or that you are so faithful to the choir, one of the best soloists. You know, or, you know, this is how people will know that you're one of my disciples, that you go to church every Sunday, never miss a Sunday, never miss the time the doors open.

Uh, he said, this is how they will know you're my disciples, that you have love for one another. Uh, uh, what a, what a hypocrisy. You know, uh, and, and it's going on in churches all, all over the place. Thankfully, I, I don't sense that it's going on here. I think it probably has in the past.

Uh, uh, there have been some times, and, uh, maybe we'll battle with this in the future, and, and yet there's little skirmishes of this possibly, and, and you, you see it in, in, in every church. Some, some, some much worse, but, uh, here's the church that's trying to say, we're followers of Christ, and so come be a part of this, and yet, uh, they can't get along with one another.

[ 37 : 53 ] And, uh, you know, they're hateful, and ugly, and shout at one another, and, you know, uh, you know what I'm talking about. But what hypocrisy, if we don't have love for one another. Uh,

by this shall all then know that you're my disciples, my true disciples, that you have love for one another.

All right, remember now, these petitions are progressive. I keep mentioning that. And so, what does Paul say next? Verse 18, that you may be able to comprehend with all the saints what is the width and length and depth and height. And then he says, to know the love of Christ.

Now, I kind of include that here, uh, uh, because, you know, I, you and I, as believers, will never really know the width and length and depth and height of the love of Christ until we are firmly built upon this foundation of love. Love downward, upward, outward, and then I would add one, uh, it reaches His Word. Now, that's not a single word, it's two words. His Word.

All right, that is love for God's Word. Love for God's Word. David, uh, probably wrote about his, uh, his love for the Word of God more than any other writer in Scripture. And, uh, here's just a collection of three. Psalm 19, more to be desired are they, that is God's law or God's Word.

Than gold, yea, than much fine gold. Think people really believe that? That I'd rather have His Word than gold? But he's, he's, you know, not only expressing his own personal desire, but he's also, uh, defining the value of God's Word above all other riches that this world, uh, might have or might offer.

[ 39 : 44 ] Psalm 119, 97, oh, how I love your law. And, and law is just a, uh, a word that really encompasses all of God's Word. Psalm 119, 165, verse 165, great peace have they which love your law and nothing shall offend them. Uh, so we know how David felt about the Word of God. He loved God's Word. And, uh, we too, uh, must love God's Word.

. . Thank you.