



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

1 Corinthians 2:10-16

1 Corinthians

“Revealed by the Spirit”

TRANSCRIPT

[Message] We are in the early stages of a series of studies in the book of 1 Corinthians, and this morning we're finishing chapter 2.

We're going to look at verses 10 through 16, and in this chapter Paul has been speaking about wisdom and he began the chapter by explaining to them or reminding them that he didn't come to Corinth originally in the wisdom of the world. He didn't come with persuasive speech. He came preaching the gospel, and as he explains in verses 6 and following, that is wisdom. He did have real wisdom. He didn't rely upon the world's wisdom, he relied upon God's wisdom, and that's something that he explained was beyond man. The rulers of this world had not been able to attain that through their abilities, their power. That's something that's supernaturally given, and he called things "things which eye hath not seen and ear has not heard" but we've heard it and we know it, as he explains in verse 10:

"For to us, God revealed them through the Spirit for the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so, the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, so that we know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. But a natural man does not accept the things of the Spirit of God, for they are

foolishness to him; and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no one. For who has known the mind of the Lord, that he will instruct Him? But we have the mind of Christ."

May the Lord bless this reading of His Word. Let's bow together in a word of prayer.

[Prayer] Father, we thank you for this day and praise you for it. We need it. It's a blessing and a privilege to gather with the saints, with the people of God, every Sunday morning and have fellowship with them and have real fellowship with them, which is what we do when we gather around your Word, when we study it together, when we consider the meaning of a text of Scripture. And so, Father, this is not only a privilege and a blessing, it's a necessity for us. We need to be together and we need to study your Word, and so bless us in this hour.

We pray that you would guide us in the things that you would have us to learn. And we come to a text where we are reminded of the fact that we have access to divine wisdom, to divine revelation, that we can know your mind and in fact we have the mind of Christ. We have that by your grace because the Spirit of God has revealed these things to us. And for us as believers, the Spirit of God has taken up residence within us, our hearts have been sealed with Him, He lives within us. What an amazing thought that is, just to consider the fact that the third person of the Trinity actually lives within us. We are His temple and this body of Christ is the temple.

And so we have a great privilege, Father, great blessings really beyond our comprehension, but this is what we're reminded of this morning. This is what you, through the apostle, have taught your church in this text, and so I pray, Lord, that you'd bless us with an understanding of it and an appreciation of what we have in Christ and what you've done for us by your grace, how you have separated us from others. We have this privilege, not through any reason within us, anything we can boast in, it's all of you. So we thank you and pray that you'd guide us into the truth and in so doing equip us for the week to

come and the blessings that are ours and the privileges that are ours and the opportunities that we may have this week to share those with others.

Father, we are people with needs as well and some with more needs than others. Some have lost their health, some have lost their jobs, some are in very difficult circumstances at work or in the home. Father, you know our needs, you know them better than we know them, and we're told in your Word that everything comes to us from you. You're the God of providence and you lead people into times of rest and times of joy and pleasure but also into times of great difficulty – but always for a reason, always for a purpose, and always for a good end for us. And so I pray that you'd encourage those who are in difficulty with that great truth, that nothing is wasted and that this has a purpose in their life.

But I also pray, Lord, that if it be your Will, you'd give healing mercy to those who are sick, certainly give encouragement to them. Open doors of opportunity for those who are without employment and give them patience in the meantime. For those who are simply discouraged, may the Spirit of God be their comforter and encourage them and speak to them. Help all of them. Help all of us regardless of the circumstance of life, but help all of us to recall the great promises we have in your Word and to reflect deeply upon who you are, upon the person of our triune God and be encouraged by that.

Father, we pray for our nation. We pray that you'd bless our leaders, give them wisdom, give them protection. We pray that you'd bless this land. You've blessed abundantly but we pray for that and we pray, as we've been reminded, for those who are abroad, for our service men and women, many of whom are in harm's way. We pray that you'd protect them. We pray particularly for those in the military who are your children, believers in Jesus Christ, that you give them a good witness wherever they are and bless them.

Bless us now, Lord, as we turn our thoughts to the Scriptures. We pray that you'd bless us and teach us and build us up in the faith. We pray these things in Christ's name. Amen.

[Message] In his book, *The Country of the Blind*, H. G. Wells tells a story about a mountain climber named Nuñez who falls into a lost valley while hiking in the Andes. He was cut off from the world and he discovered that all the people there were blind. Generations earlier, the valley had been struck by a disease that caused newborns to be sightless. The result was over time people forgot what it was to see and adapted to life without sight. When Nuñez tried to explain what it was to see, they had no concept of what he was saying and dismissed it as his imagination. Finally, the village doctor suggested that the solution to his obsession with sight was to have his eyes removed because they were diseased and they were affecting his brain. Nuñez reluctantly consented only to change his mind, and at sunrise the day of the operation, he fled the village while everyone slept.

It's a strange story but that's the world. It is the country of the blind and Christians live in it as the people who have sight that no one understands or believes. That's how the world divides, between the seeing and the sightless. Between those who understand the gospel of the cross and believe it and those who reject it as foolishness. That's the division that Paul gives us in the first two chapters of 1 Corinthians. The reason for this division is grace, sovereign grace. God has revealed Himself to some. That's what Paul says in verse 10: "To us, God revealed them." That is, He revealed spiritual things, He revealed the things which eye has not seen, these things that are inaccessible to the rulers of this world. But these are the things that He has revealed through the Spirit.

It's not merit, it's not deserved, it's all a free gift. Now, he develops that in the rest of the verse and chapter. We know a lot. We know things that no one else knows. But we know it only by the Holy Spirit for, he explains, the Spirit searches all things, even the depths of God. He goes where we could never go and brings up things that we could never find. The picture is not of the Spirit conducting a search to find truth and learning new things and bringing these new things up for

us but of Him knowing everything, of Him knowing all things. He penetrates the deep things, the deepest things.

The word "depths" is used of the sea. For example, it's used in Micah 7:19 where we're told that God will cast our sins into the depths of the sea, down into the deepest part of it where they will never be found. The ocean is a vast, mysterious place. It's largely remote to us moderns but it was completely inaccessible to the ancients. Whatever treasures were down there, they were lost. So the sea gives a good picture of the knowledge of God. It's vast, it's unsearchable. We can't begin to penetrate the mind of God and the eternal councils of the godhead. But they are known completely to the Holy Spirit.

He is fully competent to reveal them to us, and Paul tells us that he has done that for every believer in Jesus Christ, which tells us a lot about the Holy Spirit. First, He is a person. He's not some influence. He's not some inanimate power. He is a person, He reveals things. He does the things that a person does. And secondly, He's more than just a person, He is God. He is omniscient. He searches all things because He knows all things. He knows all things always. He doesn't learn anything. He knows it all and He reveals it.

Now, Paul develops that in verse 11 where he explains that it is because the Holy Spirit is the divine third person of the Trinity that He can know and reveal what we could never learn. He illustrates that from human experience. Just as nobody knows the thoughts of another person except the person himself, so too nobody knows the mind of God except God Himself. Since the Holy Spirit is God, He is competent to reveal God's thoughts and purposes to us, and His revelation is completely reliable. It is true because He is God. It's His mind that He reveals to us. Now, Paul doesn't get into the question of how we can know that we know or how it is that we know what we know is true, but from what he is saying here, what he's been saying, it's clear that we can know that what we know is true because we have been given eyes to see and we see it.

How do we know that the sun is out? How is it when we go out on a sunny day at noon that we know that it's sunny? We don't need people to come and tell us; we know it because we have eyes to see, and that's true spiritually. How do you know the truth of the gospel is true? Because you can see it. You've been given eyes to see. The world, the men of this world, those apart from the grace of God, the intervention of God, they don't have that. They're unbelievers and therefore blind to the things of God. To them, talk of sight or spiritual things is all in our imagination.

A few months ago, there was an editorial in *The New York Times*, which reported that many scientists view outspoken religious commitment as a sign of mild dementia. Now, that's an easy way to handle the claims of the gospel without really having to deal with them at all. You just dismiss them as the ideas of crazy people. Who wants to consider that? Well, to be fair with those scientists, we'd think the same thing, we'd be no different, except in His grace, God has given us eyes to see. That's the difference. We who believe in Christ have received the Holy Spirit and we see. You're here this morning, assuming you're all individuals with eyes to see, that you believe in Jesus Christ, because you want to be here, because you see the value of studying God's Word and knowing it. That's why we understand.

Now, I've said this before, I'll say it again: The gospel is completely reasonable. Thoroughly rational. It's not at all irrational, it's not at all mythological, it is reasonable, it is rational, it is realistic. You see that on the face of it. But that's not the reason that we believe. There are lots of people in this world who, in a worldly way, are very rational, reasonable people and very intelligent who don't see this as reasonable at all, who don't believe it at all. It is reasonable but they don't see it. The reason you see it, the reason you believe it, is very simple. Faith is a miracle. The Lord performed an operation on each one of you. He didn't remove our eyes, He gave us eyes, He gave us spiritual sight.

That's the only way a person sees the truth and knows God. That's what Paul says in verse 12. "Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God." These are the two sources of knowledge or conviction. The spirit of the world and the Spirit of God. The spirit of the world is not the devil, at least not in this context. It is the disposition of the world. It's the mindset of the world. It is unaided human reason, and it is the mind in rebellion against God. It is prejudiced against the things of God. It is bent against the things of God.

Man is born into this world with his mind and his will bent against the things of God. He can't see them, he can't desire them, he is naturally born contrary to them and against them. He doesn't want to hear of them, he doesn't want to consider them, he wants to dismiss them. And again, by nature, naturally, that is all of us. We were all born into the world with that kind of mindset, but God intervened in our lives. He gave us the Holy Spirit. Notice we received Him. We didn't achieve Him, we didn't reason our way to this blessing, we didn't climb some intellectual mountain and there on the top find God. We received the Holy Spirit as a free gift. And it is a great gift.

He's our spiritual teacher and guide. He was given to us for the purpose of giving an understanding of God's plan of salvation, of introducing us to God, to know Him personally. He permanently indwells every believer. That is a momentous thought just to consider that the third person of the Trinity dwells within us. At the moment of faith, we were sealed with the Holy Spirit. That's what Paul writes in Ephesians 1:13, that at the moment of faith, the Spirit of God was the seal upon your heart. He literally, personally dwells within you. And dwelling within you, He guides us into truth, He protects us in this world, He gives us understanding of things. That's the reason that we know that we know.

The reason that we have confidence in the truth of what is revealed in the Bible is the Holy Spirit teaches us. If you hear these things or you

read these things and you say, "Yes, I believe that," that's because the Spirit of God is giving you that conviction, that understanding, that knowledge. And because of that, the simplest person can know the profoundest truth and have the greatest wisdom. The wisdom of God. We are connected to the mind of God. As Paul says at the end of the chapter, we have the mind of Christ. We possess the mind of Christ. Well, we have the Spirit of God and He teaches us and He helps us teach others because what Christians receive, they pass on. We tell people about what we know.

We tell the blind people about sight. We don't do it, Paul says, in words taught by human wisdom, not in some clever, manipulative way, trying to dazzle people with eloquence, trying to win them over by entertaining them or through rationalism or anything like that. We do it – Paul says if we're going to do it in the power of the Holy Spirit, we do it in words taught by the Spirit. The Holy Spirit who dwells within us enables us to communicate the truth of the gospel. The whole Christian experience is governed by the Holy Spirit. He causes us to be born again, and in that way He brings us to faith and brings us into the family of God, and in the family of God, He instructs us in the thoughts of God, and then He helps us speak those thoughts and that truth to other people.

We're never alone. We're never alone in this world, we're never alone out on that mission and which we are on whenever or wherever we go. The Lord is with us and He promised His disciples that that would be so in Mark 13:11. That's Mark's account of the last things – all of that discourse, and He gives the disciples a little "forview" of what was coming. He was leaving, they would be in this world. They would have a mission, they would carry the gospel to all the nations, but it would not be an easy mission or life. They would find opposition and they would be brought into court. They would be arrested, they'd be put on trial, but He tells them not to worry, not to worry what they're to say when they're standing before the authorities, just speak the words that the Spirit would give to them and He would supply them with the words.

And it's the same for us. That is a great encouragement. He teaches us. Evangelism doesn't depend upon us. Bible teaching doesn't depend upon us. Now, I don't mean by that that we don't need to prepare, we do. We always need to be studying and preparing and using our wisdom and seeking to present the gospel in the most appropriate way, the proper way. We need to prepare when we're going to give a lesson. We need to be students and be diligent, but the point is, in the end, ultimately, it doesn't depend upon us. It's the work of the Lord that He does through us, and He enables us. And Paul adds that the teaching we give is done combining spiritual thoughts with spiritual words.

What does that mean, combining spiritual thoughts with spiritual words? Very simply, it means that Paul would explain spiritual truths spiritually. He would do it in the appropriate ways, not in ways that might weaken the message or simply appeal to the crowd. So if he were speaking about the subject of salvation, he spoke about it clearly in words about the cross. He didn't mince his words. He spoke plainly, thoughtfully, sympathetically but always truthfully, always biblically, and that's what we're to do. And again, we can do it through the instruction, the power, and the guidance of the Holy Spirit, which means we're to do it prayerfully.

And to make sure that we get that, that we understand that we are completely dependent upon the Holy Spirit for all that we do, Paul returns to the subject of man's natural inability in verse 14. You believers, Paul has said, know the truth because God revealed it to you through the Spirit. "But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised." The natural man is man in his fallen condition. He does not have the Holy Spirit. He may be smart, he may have great intelligence, but he doesn't have the Holy Spirit, so he or she doesn't have spiritual discernment. The horizon of his or her understanding is limited to this age, to this world. He can't see beyond it. Spiritual things don't compute. So he doesn't respond to spiritual truth.

Who hasn't had the experience of talking to someone like that, giving the gospel and getting a blank stare in response or an answer that's completely off the subject? I was in Europe a few years ago. My daughter and I were staying with a family friend. He's a few years older than I am, smart and successful. He's an international businessman. He knows a few languages. He has traveled all over the world. He has a nice home, he has lots of things, he enjoys the good life. He is very nice, he is very likeable, and so I look for opportunities to talk to him about the gospel. Didn't try to force it on him, just prayed for an opportunity, and one evening we were visiting when the conversation unexpectedly took an interesting turn.

We were visiting about something and then suddenly he said that he and some friends were having a discussion when one of them asked what they thought about eternal life. I said, "What happened?" and he said, "Well, we talked about it." I said, "Well, what did you decide?" He said, "We believe in it." So I asked, "Well, what do you believe?" thinking that here's the opportunity. And he answered, "We concluded that eternal life is the memory we leave with our children after we die, that we live on in their thoughts and so it's important that we live a good life." I said, "That's it? I mean what about your soul? What happens to it?" He shrugged like he didn't know what I was talking about.

So I said, "John, the Bible talks about eternal life. It teaches that we have a soul and that the soul is eternal and that it goes on after death," and then I quoted John 3:16, "that whosoever believeth in Him shall not perish but have everlasting life. The soul has one of two terminations, one of two destinations, and one of them is not good." He looked at me like I was speaking pig Latin. It just didn't register. It didn't even pique his curiosity. And the conversation ended there, just petered out. It wasn't that he lacked intelligence. He's bright, he's gifted, he understands the world in many ways. He knows lots of things. He can tell you where in Paris to get the best ice cream. But on this subject, he drew a blank. And that's not uncommon.

A young person comes home from college, excited about his or her new faith. They've just become a Christian and so she tells the family about it, tells her friends about the change in her life, only to get a cool response. The family is not excited about the good news. In fact, they start to worry about their daughter or sister or friend. Has she become a fanatic? For a young Christian, that's surprising. It's disappointing. "Why can't they see what I see? It's so obvious." And so it can be very disheartening. It can be disillusioning. Why don't they understand the gospel and believe it? Well, there's answer to that. Paul's giving us the answer. They are not able to understand.

Man is not the way he was created to be. He was created flawless. He was created whole and he walked with God originally. But something happened. Catastrophe happened. Adam sinned and the lights went out. The human mind became dark and everything got turned upside down. God is no longer the center of life; man is. He seeks his own things first. He doesn't have room for God. In fact, Martin Luther described the present condition of the soul and the human will as curved in on itself. Man considers himself to be self-sufficient, so the idea of a Redeemer is foolishness to him. He doesn't need a Redeemer. And we don't believe what we think is foolish.

If someone comes to you with a business deal and you listen to them and you say, "This is off the wall, this is foolish," you're not going to put your money into that thing. You don't believe what you think is foolish, and the world thinks the cross and the gospel is foolish, so it rejects the cross. It rejects the gospel. But human inability is more than a problem of the will. Paul says he cannot understand spiritual things. He cannot because he doesn't have the spiritual equipment to perceive spiritual truth. We cannot understand spiritual truth and believe apart from the Holy Spirit.

And so in verse 15, Paul makes that point again. "But he who is spiritual" – that is, he who has the Holy Spirit – "appraises all things." He or she is able to judge spiritual truth correctly and put life in proper perspective. The cross isn't foolishness to him. He understands his need

and understands that Christ is the remedy. He's the solution to that need. Not because he or she or we are smarter than other people but because we have the Holy Spirit. That's the reason Lydia believed. She was a sharp business woman, an intelligent person. She must have been. But she didn't believe the gospel because she was so perceptive.

Luke writes in Acts 16:14 that while she was there by that river outside Philippi, sitting and listening to Paul speak, Luke writes: "The Holy Spirit opened her heart to respond to the things spoken by Paul." Why did she respond? Why did she believe? Because the Holy Spirit first opened her heart to respond. He made her responsive. He changed her life. He intervened. It was supernatural. He enabled her to appraise things, to judge the things that he apostle spoke about and judge them correctly, judge them to be true, and Paul adds here that those who do, those who do appraise things correctly, he says that they are appraised by no one.

Now, that doesn't mean that Christians are above scrutiny, that we can't be judged by anyone. That's certainly not Paul's meaning here. We're always under the gaze of the world. We're always under the scrutiny of the world. Paul later describes himself in terms of being onstage and the world is looking at them, he and the apostles. So it doesn't mean that. In fact, later Paul criticizes the Corinthians for the charismatic confusion in their church and he says that they unbeliever will come in and he will observe it and what will they say? Well, they'll say, "You're mad. You people are out of your minds." And they'd be justified in saying that. So obviously Paul doesn't mean that we are above being judged by the world. It has a right to evaluate our practices. When it sees hypocrisy, it has a right to identify it as that.

What he means is those who have the Holy Spirit, which is every Christian, understand life. Both sides of life. The unregenerate and the regenerate sides of life. For one, we've lived on both sides of the divide. We understand a life of unbelief as well as a life of faith. The world hasn't lived on both sides; it can't judge us, it can't judge the regenerated life, the new life in Christ. It doesn't have any idea what that's like.

Principally, though, we can judge between the secular and the sacred, and the world cannot judge the sacred because we have the Holy Spirit and the world doesn't. We have the eyes to see and the world doesn't. They can't interpret our life. They can't understand our life.

We are an enigma to them. They can understand the things that we do somewhat. They can recognize integrity when they see it in us or, as I say, hypocrisy when they see it. But they don't understand the nature of the life that we live, that we have. And it's important that we know that, that we know that about the world and about ourselves. This is really a very practical passage because it prepares us for the blank stares that we get from unbelievers. It prepares us for the rejection that we get from our friends. Don't be surprised if unbelievers don't welcome the good news of the cross. Don't be disillusioned when family members resist and reject the message and reject the messenger.

They don't have the equipment to understand. They don't have the spiritual eyes to see things correctly. They can't see beyond their very limited horizon. Now, that's the explanation Paul gives again to conclude this chapter in verse 16 when he gives a question quoted from Isaiah 40:13: "For who has known the mind of the Lord, that he will instruct Him?" Well, the answer, of course, is no man. No man can instruct the Lord – men do, in their arrogance. They think they are. But no one can instruct the Lord. We are finite and fallen creatures. We cannot begin to fathom the mind of God.

The question is similar to the one that the Lord asked Job in Job 38. "Where were you when I laid the foundations of the earth? Tell me if you have understanding." Well, the point in these rhetorical questions is the same. The natural man is completely unable to know God and the things of God, His plans and actions, by unaided human reason. We cannot arrive at those truths in that way. But, Paul says, Christians are not dependent on rationalism or speculation because we have the mind of Christ, which means we have the Holy Spirit. We have a new heart. Speak about an operation on the eyes, the Scriptures speak about an operation on the chest. They speak about an operation on the heart.

Ezekiel talks about the New Covenant, that being that in which the Lord will take out the heart of stone and put in the heart of flesh, a living heart. We have that. We have the ability, the – to use the word that I've been using, the equipment spiritually that is guided and governed by the Spirit of God, and He teaches us, He speaks to us through these new faculties of the mind, of the soul, that we have. As a result, we have a knowledge of some things about God and man and about the world and life, about Christ and redemption. We don't have all knowledge because the subject is beyond us.

God is infinite. Think of that. There's no limit to God. No limit to what we can know about God. And so when we get to heaven and we enter eternity and we take our place in the new heavens and the new earth and that begins to stretch on into eternity, we'll go into the distant ages if we can think of eternity like that or to use the words of Newton's hymn, after 10,000 years, we'll still have an infinite amount to know. We will not have begun to scratch the surface of the knowledge of God, and there'll be no end to it. We'll never come to the end of it. We'll never get past just beginning to know about God, and yet we do know things. We have a knowledge of real truth, fundamental truth, about God, about ourselves, about redemption, about salvation, about the hope of eternity. It sets us apart from the world.

We understand the world; the world does not understand us. In fact, it hates us. That's what Christ told his disciples in the upper room discourse in John 15:18. Says, "If the world hates me, it'll hate you." And it hated Him – it crucified Him – and so it will not be favorable toward us. There is a great gulf between the natural man and the spiritual man, between the regenerate and the unregenerate person. Christians are aliens to the world. So what are we to do? Well, we're to be saints. We're to be Christians in the world and we are to speak the truth because by God's grace, by His free gift, we have the truth. We know what the world needs and we're to tell it.

We speak about sin and redemption, about Christ and the salvation that is offered in Him. We talk about Christ crucified, the very thing

that the world rejects as foolish, but we speak it, we declare it, and, of course, then we live it. Our lives must be consistent with our testimony because men do judge us. They do look at us, and they have a right to do that. And if we're inconsistent, they have a right to point that out to us. But even then, even if we live a perfect life, many will reject what we say. They rejected Christ and no one had a perfect life but Him. He lived a perfect life and He spoke with clarity as no teacher has ever spoken and yet He was rejected, and they'll do the same with us. They won't listen. But then they are blind.

At the end of Wells' book, *The Country of the Blind*, the hero returns to the valley. During his escape, he had seen from a distance that there was about to be a cataclysmic rockslide, so he returned to warn the people of the impending danger. But they scoffed at his imagined sight. They ignored his warning and were all buried under the rocks. That will be the response we get, but again, we shouldn't be surprised or despair. That is the way things are. That's the nature of things, that's the nature of this world. Success doesn't depend upon us, and the fact is God does open eyes. He does give the blind sight. He does give them new hearts and new minds, and so we can proclaim the truth with confidence.

Many will reject it, but there will be those who don't. There will be those who will be saved. That's the encouragement. So we speak to others. That's how we live in this world, and we seek to learn more ourselves. God has given us eyes to see, but we always need to see more. We have not arrived. In fact, we will never arrive in this world. That's what Paul told the Ephesians in Ephesians 1:18. He wrote of this prayer that he prayed for them. He wrote: "I pray that the eyes of your heart may be enlightened so that you will know what is the hope of His calling and our riches."

And that's what we need. They had eyes to see. They understood the gospel. They had the sight that God had given to them, but they needed more sight. They needed clearer vision. They needed wider perspective and so do we. We need to have clearer eyes to know better what our hope is and what our riches are. We need to see God more

clearly, more fully. We need to know Him better. We learn a lot from the world around us, and I mean we learn a lot of good things from the world around us. We learn a lot of good things in the world's universities. We can learn science and business and literature and art and all areas of discipline, we can learn that and benefit from it and, in fact, by learning about creation, we learn something about the Creator.

But better than the world is God's Word. We have that, and as we study it, we see Him clearly and increasingly, and in so doing, we gain wisdom. We increasingly gain the wisdom of God, which is true wisdom. We learn what to say, we learn how to live. It makes us profitable people. So that's what we are to do. That's how we're to live in this country of the blind. We're to study and we're to speak and we're to speak the things of sight to the blind. Well, may God give us the grace to do that, the skill to do that, the desire to do that.

And if there's anyone here this morning who does not know Christ, our hope is that God will give you the grace to know Him, the eyes to see Him and to believe in Jesus Christ as your Savior. That can only happen by His grace, so seek it. Look to Him for it. Ask the Lord that He would make blind eyes see, that you might believe in Jesus Christ and be saved, be brought into His family and have everlasting life. Eternal life is real. It's more than just being a memory somewhere. Your soul goes on for eternity. Trust in Christ and we'll be with Him forever. Let's pray.

[Prayer] Father, we do thank you for your goodness and your grace and all that we have in the Savior. We're reminded here of the great blessings that you have given us. By your sovereign grace, you've made a division in the world. You've saved some; you've left others in their darkness. Why you saved us, we cannot know. Why you chose us, we don't know. But we know this: You have. If we're believers in Jesus Christ, the only reason we would believe, the only way we can explain that, is your sovereign grace. Otherwise, we'd be blind to it and indifferent to it. But you in your grace have saved us and we give you praise and thanks for that and pray that you'd make us useful in this

world, spreading the good news of the gospel and living it as well. We pray for the grace to do that, and we pray these things in Christ's name. Amen.