

# When your eyes, ears, and heart fail

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**Bible Text:** 1 Corinthians 2:9, 10

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Let's our hearts in prayer.

*O Lord, how glorious thou art, how much we need thee, Lord, this hour. How in dire need we sit for thee to breathe on us thy breath of life, to give us, Lord, that presence of thyself, to reveal to us, Lord, that thou art with us, that thou art here in our midst, that thou art worthy to be worshiped, that thou art worthy to be glorified, that thou art worthy to be honored. O Lord, may you drive from this place the wicked one. May you drive from this place the hold the world has upon us and, Lord, may you drive from this place the evilness of ourselves. Lord, may you bring us to thy feet today and in these hours to come, to be instructed by thee and thee alone. Lord, may you give us ears to hear. May you give us an understanding born from above. In Jesus' name, I pray. Amen.*

Reading the words to that song we just sang, Breathe on me, breath of God, as sitting there and praying as were singing that song, it really fits in with what we have to talk about today, the dire need, we see it every day, to have the Lord's presence in our life. I am convinced and believe me I'm only convinced by the Holy Ghost, that the only time happiness happens in this life is when the Lord reveals himself. When he reveals who he is, when he reveals the gifts that he's giving, when he reveals the presence in your soul. And the other side to that is, when he reveals who we are because we go about in this life every day thinking we're somebody we're not. We have this will in us, this mind that desires things that are unholy, ungodly. We stand in need of him at all times to show us the way, the truth and the life in his Son.

I thought about that this morning as we sang that song because, as I said, it does fit in very nicely with what the Lord has laid on my heart today in the passage that he's given me which is found in the New Testament. But, first thing we're going to do is read where it was said by Isaiah in the Old Testament and that's in Isaiah 64:4. It's a very deep picture that Isaiah paints for you and I today about man. In Isaiah 64:4, Isaiah writes this,

“For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.”

Do you understand just in that one little verse there, Isaiah has shown what man is capable of and what he's incapable of. He's incapable of hearing, seeing or understanding God. And you say, "Well, okay, but then Christ came and Christ gave us the ability to do that." Well, let's go to our text now and our text is found in 1 Corinthians and if you know the order of the Scriptures and how they were written, you know that Paul addressed this letter to the church at Corinth after Jesus had been born, after Jesus' ministry was complete, after Jesus hung on the cross, after Jesus was put in the grave, after Jesus arose, after Jesus ascended.

And in 1 Corinthians 2:9, we read where the same thought the Apostle Paul has, post-resurrection. Maybe that disturbs you a little bit today because maybe you think when Christ did all and accomplished everything on the cross, everything from then on and in your life would be easy. Easy to understand. Easy to see. Easy to hear. And we'll see where that comes from. But Paul writes in verses 9-10,

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

It's quite a shock to us when we read something like this on post-resurrection ground. After the resurrection life that Paul talked about that he lived by, but yet he still says to the people at Corinth, the church at Corinth, not all people at Corinth, but we have this great inability and that inability is: even when we sit in an assembly like this where the Lord is present, we can't understand, we can't see and we can't hear the spiritual things of God.

Now, let's just take that without the Lord's anointing. We see out in this world every day and what we see, we perceive to be fact. We hear out in this world every day and what we hear, we make up our minds to what is fact. We understand by the way that we perceive with our eyes, and hear with our ears and we come up with an understanding that formulates into who we are. That's natural man. Every natural man can do that. Every one of them and we are no different. We see with our eyes, we hear with our ears and the lusts that lie within us, the pride of life, the lust of the eyes, we see and we comprehend things and we desire them and we may go after them.

But this is really an astounding thing if you think about the resurrection of Christ and the popular religion tells us today that everything is good. If Christ died for you, you should have the most happy life. Just apply those things. Apply his resurrection to your life. Can't you just think. Well, Jesus suffered more than you do so don't suffer anymore. Jesus conquered these things. He conquered Satan so don't listen to him. Jesus has put down the warfare. You know, the spirit has dominion over the flesh and it's a victory so don't worry about it. But yet we all in this room, if the Lord has been present in our life, can attest to that struggle and the same struggle we have with our eyes and our ears and our understanding of forming what we believe. We all watch things or look at things and

formulate what we believe is going to happen next. Paul addresses that here, shortly. We have that ability.

Listen, dear ones, that's not the Spirit of God. That's not spiritual discernment. No matter if we are God's child or not, we can't come to an understanding of the world or Satan or what's going on in the world, in and of ourselves. That's what Paul is telling us today. "You know, it's written this way because it's still true today," he says. And it's still true now at this hour. So, we're going to look at this.

We're first going to look at "eye hath not seen." What is it that we don't see? Well, we see nothing spiritual. Paul puts it this way in 2 Corinthians 3, he said, "But even unto this day," and he was speaking to the Jews about the Jews, but it's still true to all of us today. In 2 Corinthians 3:15, he says, "But even unto this day, when Moses is read, the veil is upon their heart." Well, there is no difference for you and I. When we hear the Word of God read, when we sit down with the Word of God, the veil is on our eyes and unless the Lord breathes upon us, unless the Holy Spirit says "here's the light that shines upon the page," and I'm not talking about physical light, I'm talking about spiritual light and spiritual understanding, we're not going to get there on our own no matter how hard we try. No matter how much the neighbor says we can get there. No matter how much the person in public tells us we can get there. No matter how much the family member tells us we can get there. We're not going to get there.

And it's a true fact of what the fall truly plunged us into, but we just understand that based on something that happened a long time ago and it was bad. Well, how bad was it? We lost communion with God. We, being all that fell in Adam. That's every man from the time that Adam was here throughout all of time. When you hear these words, does it not just come over you what a dire need you have of Christ? What a dire need you have of his revelation? What a dire need you have of his Spirit?

But let's back up a little bit. Just look at verse 5 and how we flow into 9, as we're still talking about the eye that can't see. Look at what he says in 5, he says, "That your faith should not stand in the wisdom of men." That's kind of odd, isn't it? Why would you say something like that, Paul? Why would you say "that our faith should not stand in the wisdom of men but in the power of God?" Because when we get out there with man, we want to show him how much faith we have. "Oh, we're the child of God. We're going to tell everybody how we fit into the world and how the world fits into us and how we can go out and do these things. See my faith." You know what the problem with that is? The wisdom of man cannot comprehend the faith of Christ and the faith of Christ is a gift of God through his Son. We can't just say we're going to go out and live by faith and have that faith. It's impossible.

"That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect." Perfect in Christ. When we're speaking of the wisdom of Christ, we're speaking of those and we trust that the Lord gives an understanding that that wisdom is Christ Jesus, that that wisdom is perfect in Christ Jesus.

“Yet not the wisdom of this world.” There is a difference. “Nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom.” It’s hidden. We’re going to talk about that. “Which God ordained before the world unto our glory.” It’s for the glory of the children of God, for his body, for his church, that his wisdom is hidden from the world. And sometimes we struggle with the fact that we’re going to take that wisdom of Christ and we’re going to go out in that world and we’re going to reform that world. We’re going to show them the wisdom of Christ. I hate to tell you, but that’s rank Arminianism. You’re going to reform this world that the Lord says isn’t going to be reformed. That he says that he must open the eye, he must give the understanding.

“Which none of the princes of this world knew: for had they known it,” Paul said, “Listen, just listen to the argument. If they’d known it, if they would have known this was the Messiah, if they would have known this that it was the Son of God, they would not have crucified the Lord of glory.” And, you know, you have all of these different “religions” and all of them seem to crucify Christ over and over again. And his one sacrifice wasn’t good enough and so there is so much more man has to do for him. Why is it? Why is that prevailing thought in most of religion today? Because they’re ignorant. Because had they known, they would not have crucified the Lord of glory. Had they known.

Well, where does revelation come from? And that’s where Paul sets forth the rest of this, “But as it is written, Eye hath not seen,” our eye has not seen the wisdom of God. So, now we go to, “nor ear heard.” Well, for the ear we have to hold our finger here and we’ve got to turn over to Matthew 13. This is what I was telling you just earlier. If we hold on a minute, we’re going to see how all these work together. Look at Matthew 13:9-17, “Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables?” Lord, why is it when all of these people gather around us, you speak in parables? And Jesus says something very sovereign and very true and very much what Paul is saying over here, “Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” Now, you know what I find ironic about that is that the disciples, even though the parables were given to them, they had to have them explained to them. Why is that? Because we’re not capable of spiritual things. Not without him.

“For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not.” Do you see that? They see but they see not. “And hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” Now, this is a lot of “us” and “them.” We can just sit there and go, “Well, we’re not like that,” but aren’t we? Do you not have

carnality? Do you not walk in the carnal way at times? What are you waiting on? Why can't you get out of it? Why is it the world can come in and swoop and put its claws in us and we run right after it? Why is that, that it's so easy to fall prey to the devices of this world, the things of this world, the enjoyments of this world, why? Aren't we on post-resurrection ground? Aren't we supposed to have this newness of life that just springs up in us and we just don't have any problem with these enemies?

"But blessed are your eyes, for they see: and your ears, for they hear." They shall see and they shall hear. But, as I've said many times, "Lord, we still don't understand this parable." "Well, I'm speaking parables so that you'll understand and the outside world won't understand." "Okay, well, we don't understand. How is it we're going to understand?" Well, he must open the eyes the same as the two on the way to Emmaus. "I must give them understanding." Same way he revealed himself to Mary. Mary looked right at him, "Have you see my Lord?" "Yeah, I'm right in front of you but you can't see it."

We live in this life and in this life we get so polluted with sin and so defiled by the things of this world and so downtrodden by the attacks of Satan and so beaten down by our own flesh at times that the walk in this life seems like that's about all we have at times. It seems so desperate and so much full of despair. But I hope you understand, today I'm not painting a picture of despair. Right now it seems that way because, as I said at the beginning, the blessedness of Christ revealing himself is he reveals to you and I what we are without him. There is no need of a Savior if you're not a sinner. There is no need of Christ being your all-in-all if you have sufficiency in yourself. There is no need for Christ to rescue you from this world that hates him if you have no fight against that world. There is no need of Christ to be triumphant in your life over the flesh if that flesh is taken over and you blend in well with that flesh.

Do you see what I'm saying? The Lord must reveal to us what we are without him. He must reveal to us how unworthy we are without him. He must reveal to us our dire need for him to live in this world. And it's not that it's a hopeless situation because when he does that, he reveals that "lo, he's with you always," even to the end of this battle. Even to the end of this fight with the world. You may be suffered a while to live in that world but the Lord won't leave you there.

Verse 17, "For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see," and there are those that desire it. Many will come and say, "Lord, Lord, I've done this in your name. I desire to see you. I desire to promote your name. I desire to be a healer. I desire to change this world. I desire to be a missionary. I desire to make a difference." "But I never knew you. There is no relationship with you." The relationship that Christ has with his people is one of revelation. He reveals himself.

Let's turn back to our text and let's move on to the next part. "Neither have entered into the heart of man." Well, what do we understand by the heart first, is being the seat of affections in us; the desire, the loves, how we perceive things in our mind. So, what does

this precious Word say about the heart? Well, Jeremiah 17:9 says, “the heart is deceitful above all things and desperately wicked, who can know it?” Do you know your own heart? Do you the depravity and the depth of the wickedness in your heart? David prayed and asked the Lord to search him and the Lord will search his people and he will reveal to you how absolutely carnal that heart can be and how wicked that heart can be, how deceitful that heart can be.

Genesis 6:5 says, “and God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually.” Continually. That’s what we’re capable of, continually evil thoughts. You say, “Well, wait a minute, we haven’t heard any New Testament ground.” Well, Paul sums it up this way in Romans 8:7, “because the carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be.” The carnal mind. Do you know what enmity is? Hatred, opposition to. The fallen mind, the desires of this world...and there’s a reason Paul said that because as he shows us in Romans 7 about this struggle, one thing that I take out of that struggle as he goes into no condemnation in Christ Jesus and he shows us the victory in Christ, the one thing that the Lord impresses upon me the most there is: that there is no mixture.

There is no mixture. God doesn’t come down and embrace the world and say, “You can have some of the world and some of me. You can have some of your flesh and some of me. You can have some of sin and some of me.” No. The Lord said, “I will not have you serve two idols. I will not have you serve two gods, to serve God and mammon. You’re not going to do it. Either you’ll love the one and hate the other.” Well, isn’t that the case in our life? We can’t love Christ and the world at the same time. If we’re going to serve the world, we sure can’t serve Christ the same time we’re serving the world. We can’t. That’s a very deep revelation.

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man.” So, we just laid out for us, according to the Scriptures, the utter impossibility for the human mind to grasp or understand anything of divine revelation, for the carnal mind to do anything spiritual. There is just no way and that’s what Paul says here, that’s what Isaiah said before, that’s what Jesus said over and proved out over and over again.

And now we come to the end of this where he says, “the things which God hath prepared for them that love him.” Well, we know we love him because he first loved us. But how beautiful is this little saying, “the things which God hath prepared for them.” I mean, that just takes you and I right out of it, doesn’t it? That doesn’t say anything about us preparing a salvation. It doesn’t tell us any part that we have in grace. It sure doesn’t say for us to conjure up our own faith and it sure doesn’t tell us to try to use our own love with one another because all of those things are counterfeit. All of those things are not of Christ.

These are prepared. This is the covenant promises and the covenant that God has in his Son for his people. This is new covenant ground. This is the joyful hallelujahs of what Christ has done. He has prepared everything for them that love him. And praise be to God

that he has. David said it this way in Psalm 68:10, “Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.” So, we heard last week: the poor in spirit. That’s what the Lord has prepared his goodness for. He’s prepared it. He humbles the child of God so that they can receive it. We’re not going to receive Christ and what he has for us with a proud mind. It must be humbled in whatever way that the Lord is fit to do that under his chastening hand.

Simeon said it this way in Luke 2, “for mine eyes have seen thy salvation which thou hast prepared before the face of all thy people.” Wow. All those years he waited for the consolation of Christ. All of those years he waited to see and in that little child, he saw salvation. Not in the child, but in the Son of God. And he saw prepared salvation. And he saw everything that Christ would do and everything that Christ did for his people. His righteousness. His holiness. His justice. His mercy. His grace. His faith. His love. His obedience. His patience. All of this fruit of the Spirit that he gives, it’s all perfect in Christ Jesus.

These are the things that are prepared as Solomon wrote at this banqueting table, “and his banner over me is love.” He brought me to that table. It’s a prepared table. It’s the table he prepared for his children before the foundation of the world. We like to hear thoughts like that but we don’t like to hear the first part that told us what we are and our inability to get to that table. We think we can get there and have the table and have the world and have everything else and have no problem doing it which is a very popular religion today. Very popular religion.

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” And then, when we have that brought to our eyes and we have that brought to our understanding that, wow, we really can’t do anything without him, we really are dependent upon him, we really do have an inability, then the Lord reveals his ability, he reveals his power, he reveals his truth.

“But God hath revealed them unto us by his Spirit.” Now, we’re going to see what counterfeit spirits are here in a minute. But “by his Spirit,” it’s single. One Lord, one faith, one baptism, one Spirit, one Lord, all the way down. One Spirit. “Try the spirits whether they be of God.” “Of God,” meaning “one Spirit”; there is one Spirit. You’ll see what the other ones are here shortly.

“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things,” all things, dear ones. You know, I’m so amazed and I’m going to put myself at the top of this list: sometimes we like to murmur and complain, we do that a lot, and if we’re doing that to one of our brethren, sometimes they’ll say, “Well, is it something you prayed about?” That just hits you right between the eyes. You sit there and go, “Well, no, I guess I haven’t.” You see why that is? We have an inability. We see the problems, we perceive it with our eyes, we understand it and then we set about to fix it. We set about to understand, we’re going to go and do it but, yet, we don’t understand nor do we perceive that there’s only one that has the answer. We don’t have it, but we’re going to set out to

find that answer. And then that little conviction comes, “You know, I haven’t. I haven’t asked the Lord.” Why? Because you can’t get there on your own. You can’t get there in your duty, your obedience. No, he’s prepared these things.

“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things.” The child of God doesn’t, do you hear me? It’s the Spirit that searches all things. “Yea, the deep things of God.” And you know, that’s what the difference is for you and I sitting in this room if we be the children of God and the religionists that are all around this world. They have a searching but the things that they come up with are so shallow. They don’t know who God is. They can’t see God in a hurricane. They can’t see in God anything. They’re going to define who God is the same way they’re going to do politics and everything else. They’re going to put it under an examining board and look at it under a microscope and they’ll tell you what it is.

But we can’t either. But the child of God has a greater power than the world will ever have and this isn’t a mystical could-be at some time, this is the Lord’s promise. He has given us of his Spirit. But he’s sovereign over the time of revelation. He’s sovereign over the teaching of the Spirit. He’s sovereign over the searching of the deep things which we’ll see in the rest of this passage.

“For the Spirit searcheth all things, yea, the deep things of God.” The mysteries of the gospel, Paul said. Anybody, you walk out to anybody on the street and you could tell them about a baby born in a manger and you could tell them about somebody dying on a cross and you could tell them about somebody living again, rising from the dead and they may have a sense of, “Yeah, yeah, I believe that. Yeah. There’s times that’s good in my life. Yeah, that’s good.” But it’s the Spirit that searches those deep things. It’s the Spirit that reveals Christ in it and what “it is finished” means. It’s not a coined phrase, it’s life. It’s resurrection life.

“But God hath revealed them unto us by his Spirit.” Do you know what this is? It’s a present reality. I love to deal in present realities. This is what the Lord has done; this is what the Lord is doing; this is the power of my Lord to do it right now at this moment. That’s a present reality. When I’m emptied of myself and I see that my reality is that I don’t have that power, the present reality is that my Lord does and can do it when he is fit, when it pleases him and for his glory.

“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.” And to finish today, we’re going to go through the rest of this to see...I told you in verse 11, we hinted on this earlier: why is it we can understand carnal man today? Why is it we can contrive these things and get in conversations with men about worldly things and understand them?

“For what man knoweth the things of a man, save the spirit of man which is in him?” Oh yeah, we know the carnal things. We can talk about those carnal things. We can be experts in those carnal things. We can talk to one another about those things and we’ll have no problem understanding them. But, “even so the things of God knoweth no man,”



no man, “but the Spirit of God.” It must be taught, must be brought there. The one who sets the table, the one who readies the table, brings his children to the table, feeds his children, nourishes his children, gives them the increase from the table.

“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received.” Well, tell us what we have received, Paul? First it’s the negative because he wants you to understand that the two do not go together. “We have received not the spirit of the world.” There is a spirit in the world, little “s,” did you notice that? It’s a false spirit. It’s that spirit of the world that says, “Try me.” It’s the spirit of the world that says, “Yes, you can have it all. You can have Christ and me.” It’s the spirit of the world that says, “Come on in to my clutches.”

“Now we have received, not the spirit of the world, but the spirit which is of God,” they are not mingled together, “that we might know the things that are freely given,” there’s grace. It’s the only way we’re going to understand it. “That we might know the things that are freely given to us of God.” And we won’t know them any other way, no matter how much you study.

“Which things also we speak, not in the words which man's wisdom teacheth,” which is that spirit of the world again, spirit of the flesh, spirit of Satan. What is that? Man’s wisdom. Do you ever notice how that creeps into it? We can have all these carnal conversations and then all of a sudden try to switch and fit Christ into it somehow because that makes us feel better. If it’s got some kind of righteousness in it.

“Which things also we speak, not in the words which man's wisdom teacheth,” that’s carnal, “but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” That’s all of him. There is your new man. There is the power of the Holy Ghost. There is the Spirit that lies within us. It doesn’t teach us of the world. It doesn’t mingle. It’s all of Christ.

“But the natural man,” the carnal man, “receiveth not the things of the Spirit of God: for they are foolishness unto him.” That’s our fallen nature. It is foolishness. “I’d much rather being doing this. I’d much rather this brings me more happiness. This brings me more joy.”

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” Spiritually discerned. They are spiritually taught. They are spiritually learned.

“But he that is spiritual.” That’s in the power of the Spirit; under the influence; under the power. In the Spirit, as Jude said. “But he that is spiritual judgeth all things, yet he himself is judged of no man.” The word “judged” in both of those in the Greek is “discerned.” He discerneth all things, yet he himself is discerned of no man and no man can judge you according to the world no matter how much it tries to be righteous.

Then, I love how this passage ends and that's how we're going to end today, with this question: "For who hath known the mind of the Lord, that he may instruct him?" Job said the same thing. How is it that we know the mind of the Lord? That we're going to tell him what's best? We're going to tell him how we worship him and the world at the same time? We're going to tell him how we can entertain Satan and it's okay because "we've got it," and worship him at the same time? We're going to tell him that it's okay we can entertain these things in our flesh?

"For who hath known the mind of the Lord?" Who knows the purity of the Lord, but the Spirit. "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." Wow. There is your antidote, the mind of Christ, the power of the Holy Ghost to reveal the mind of Christ. And there is no other way. Let it be, Lord. Let it be.

I hope today in this little exercise and in this word, I pray that the Lord uses it to show us our dire need every moment, every situation, every hour that comes, our dire need to be taught, to be led of the Spirit, to be full of the Spirit and not ourselves.

*Dear heavenly Father, most gracious and holy Lord, let it be in our souls this hour that thou would be pleased to show us, Lord, thee, what we are without thee. And then comfort us, Lord, of what we are in thee. Show us, Lord, our inability to come, to love, to know you. And Lord, may you reveal yourself with great power in this hour to the glory of your name. In Jesus' name I pray. Amen.*