

# Determined To Know Only Christ

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**Bible Text:** 1 Corinthians 2:2  
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## Grace Particular Baptist Church

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If you will this morning, turn with me in the word of God to our text this morning which will be found in 1 Corinthians 2:2. It's 1 Corinthians 2:2.

2 For I determined to know nothing among you, save Jesus Christ, and Him crucified.

Let us pray.

*Dear heavenly Father, most merciful Lord, most faithful God, we thank thee, O Lord, that thou has once again in our Jehovah-Jireh this morning, you provided a place to worship, provided so abundantly. Lord, we thank thee that thy mercies are new each day. O Lord, may you call us away from self and this world, the wickedness of the wicked one, and Lord, may you bring us to thy feet. May you bring us to thee, Lord, to be instructed that we would hear thy voice, that you would speak, Lord, in the souls of thy people that they would hear thee and know thee this day and, Lord, that you would indeed give us a determination to know thee and thee only. For this I ask in Jesus' name. Amen.*

Our text this morning, Paul writes in 1 Corinthians 2:2, "For I determined to know nothing among you, save Jesus Christ, and Him crucified." What a great mercy. Twofold for the Apostle Paul: one, the first that he could even say that, to even be brought to that realization and that truth in his soul, that Paul as he's writing this letter to the people at Corinth, is he speaking of his call that the Lord had called him to preach the Gospel, and as he's explaining to them, this church that had many problems within, this church that was rich in knowledge, this church that sat right there at Corinth that knew many things. We too can claim those things this morning if I look out amongst us. We have those here that know a lot about farming, business, music, or education, or the vast things that the Lord has given us knowledge of and I thought about that this morning as I was reading Paul's words again, that Paul said he was determined. Determination or determined means a fixed purpose. Paul was fixed and what he said he was fixed on was the only thing he wanted to know was the Lord Jesus Christ and him crucified. Not just the Lord Jesus Christ but him crucified. Later he would tell us that he preached Christ crucified. Sometimes I think we lose sight of that when we read the letters of Paul and we think that Paul preached these things that are in his letters; that if a church had problems with somebody in their church, that he would get up and he would preach a message about that

problem, but that wasn't the case. These were letters that Paul wrote. Paul's ministry, Paul's preaching, what the Lord impressed upon Paul was a singleness of a subject.

He preached the Lord Jesus Christ and him crucified and you think about that a minute, as I said, we have so much knowledge today of science and health and business and industry and we have knowledge of love, we think we do, and we have knowledge of man and how smart man is and how much we're allowed to know in this life, and look at all of the religion that we think we know, look how much we think we know about this God of these Scriptures, and all of those things we're told puffs us up. Knowledge puffs up man and Paul was brought at the beginning as he spoke to the Corinthians about why he preached and what he preached, Paul said, "I was determined. I have a determination in me." Well, we know the story of Paul. We're going to talk about that a lot today, where the Lord brought Paul from, and we know this was not always the case in Paul's life. He wasn't determined to preach Christ. He wasn't determined to know Christ. He wasn't determined to know Christ crucified. So what made the difference? It's grace.

I look out at the young ones in this room and I know many of them in here are chasing and going into the education field to learn more about a vocation or to find more teaching in this world, to go out and to find something or to get a knowledge that will help them in this life because that's what man says is most important in this life. And I stress the word "man" there because that's what Paul tells us in verse 5. He said there is definitely a difference. There is a huge difference. He said, "That your faith should not stand in the wisdom of men." There is a faith in this world today that stands in the wisdom of men. There is a faith that stands in the knowledge of man, the faith to believe in something. Most of the time it is self.

We're told that. We're told that in movies. We're told that in song. We're told that in hymns. We're told that in the things that we hear in colleges and instruction. We're told to believe in ourselves, to trust in ourselves, to study more, to learn more. There was one that said to Paul and I believe his name was Festus, that said, "Much learning has made thee mad, Paul." But he wasn't talking about Paul's learning when he sat at the feet of Gamaliel. He wasn't talking about Paul's learning when he knew about the poets and he knew what they wrote in the cities that he went into. He wasn't talking about the knowledge of nature that Paul picked up upon or knowledge of making tents. When he said that to Paul and he said, "Much learning has made thee mad," it was what Paul had learned in the school of Christ and that was that Christ must have the preeminence, that Christ is life, that there is nothing outside of Christ.

I think about that as I watch my children grow older and they go in their separate ways and their different ways and I see them struggle. I see them struggle for knowledge. I see them struggle to try to fit into this world and I just want to cry out to them. I want them to be determined but I don't want them to be determined as much in this life to fit in in this world as I know everybody else tells them to be. And I know that that seems to be the key to life is how far you can get ahead in this life and who you can step on or what path you can make for yourself to get there.

You see, Paul had all those things but he was brought to the end of himself like we see in verse 1 here where it starts right when we bleed into 2, he says, "I, brethren, when I came to you, came not with excellency of speech or of wisdom." That might shock us because we know that Paul was an orator. We know that Paul spoke many times, in front of Festus, in front of Agrippa, he spoke on Mars Hill, and he had all of these places that God would send him and be his mouthpiece to speak but Paul said, "None of that matters to me. Speech is not important to me. I didn't come to you in excellency of speech or of wisdom, declaring unto you the testimony of God."

Do you know what the testimony of God is? I know that religious man is going to tell us it's a whole list of things. Here's the theology of God. It goes into this branch and what God decreed, and then it goes into this branch, what God ordained, and then here's worship and how God went into worship, and here's how God says this in nature and here's how God says it. You won't hear Paul say any of that. That's not the wisdom and that's not the testimony of God. We're told that God spoke through his Son in these last days; that he opened up the heavens and he said, "This is my beloved Son, hear ye him." He has set him far above all in this earth and this earth is his footstool. Paul as he's brought here to say, "I declare unto the testimony of God," then he tells us what that is. It's the Lord Jesus Christ and him crucified.

That's the Gospel. That's the testimony of God to his people, is that in his Son is life and outside of his Son is no life, and I think that as we get involved in life and as we get taken away with the things of this world and the things in this life, it's so easy to forget the Son because we cannot focus ourselves upon him. Paul's determination, I stand and I echo what Paul said. I'm determined today. I'm determined to know only Christ. But I know when I leave here, wherever I go, whatever I do, when man throws something in front of me or the devil puts something in my mind or puts something for me to consider, without the power of God, without Jesus coming to reveal himself as my Savior, as Christ crucified, as my Lord who has finished all things in himself, I will easily follow those things. That's what I am without being kept. That's what I am without the Lord.

Isaiah said it this way in Isaiah 45:24-25, he said, "Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory." Isaiah was revealed early that Christ and Christ's alone righteousness was how any sinner would have to be clothed to ever reach the Father, clothed in a righteousness that we cannot spin, cannot weave, cannot put on, cannot foster. Isaiah was shown that all of his righteousnesses were filthy rags. Paul was shown the same thing.

Today I want to focus on this text. I want to focus on the determination, what that means. As I've said, it's decided, fixed purpose. I pray as we leave this place today that the Lord gives us a determination and as we're in this place today, that the determination is to know the Lord more than anything else. We have so many distractions today, being another holiday or things that we have planned to do, or things others have planned for us, but the question remains in the soul, I'm brought back to this question many times: is the Lord enough? Is the sufficiency of the Lord, is he enough in my soul? Am I

determined not to know anything but Christ? I've picked up a lot of knowledge in this life of a lot of different things and a lot of things I don't know. I would be lost if I had to fix my own car. I'd be lost if I had to fix my own computer. I'd be lost on a lot of things but I pray to God I'm not lost when it comes to explaining, when it comes to being rested upon the finished work of Christ; that he gives me a power and a declaration and a fixed resolve to know him.

What we saw in verse 5 where our text is, "That your faith should not stand in the wisdom of men, but in the power of God," Paul wants us to know that what starts with man's wisdom, what starts with man's wisdom and what starts with man's power, will always end in man's wisdom and man's power and that might be okay for you. There are many out there today "religious people" that live with that moniker that what they do for God will get them into the kingdom of heaven, what they do in this life will procure benefits for them and a crown for them, but really the words of a saved individual, one whose salvation is dependent upon another, the words and the voice and the Gospel that would be brought forth from that individual is what the Lord has done for him.

The rest of that verse that tells us that the power of God is where the faith of the child of God rests in, anything that the Lord begins. We just sang that song, "Great is thy faithfulness," he is faithful to perform it. He is faithful to bring it forth. He is faithful to finish it for his people.

"For I determined not to know any thing among you." Paul's determination to him, if you look over in 1 Corinthians 1:20 right there, he asks a couple of question. He says, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" Do you believe that? Do you believe what the Apostle Paul was shown and revealed to him that the wisdom of this world was foolishness? That God has made the wisdom of this world foolish? Where do you think Paul picked up such an idea?

Well, if you turn just a page over to 1 Corinthians 3:19, we see, "the wisdom of this world is foolishness with God." The thought and the truth that the Apostle Paul had about the world and about the foolishness of the world, came from his head, came from the Father, came from the Son, came from the Holy Ghost. You're not going to learn it in a textbook. You sure aren't going to learn it in the world. When the Lord teaches you in the school of Christ, in the school of himself, he starts to wean the child of God from the world and he starts to give him a disdain for the things in the world, a disdain and a desire to not know them as much as he once did. He starts to be shown the frivolity of them, the foolishness of them, the emptiness, the vanity of them, and he brings as the Lord's work is powerful, he brings us from those things to the feet of him to be instructed of his sufficiency.

Verse 19 as I said says, "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain." Paul knew that the wisdom of this world was foolish because his Lord had revealed it to him.

Now I've already hinted on once today that what the Lord had brought Paul through, let's just go over and refresh our memories here as the Lord sees fit in Philippians 3. Now I was just going to read a verse or two out of this but I think we'll start in verse 4 because Paul, really this testimony of the Lord's work in his soul, hopefully as the Lord gives you ears to hear and a mind to seek him, who is speaking here and what is he speaking? Is he exalting of man here? Is man's wisdom here? What is the Lord's work in Paul's soul and what does it bring him to?

Verse 4 he says, "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day," just like a good Jew, like I was supposed to be, I was "of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee." I had studied all of my life under the feet of Gamaliel of the law and the law was going to make me holy, the law was going to make me a better Christian, a better follower, a better knower of God. That's what I was, Paul said. I had all of that. I was a Pharisee of the Pharisees, that means he was the top of his class. He was the first. He was well-regarded of all that were there. He was the one who had the most knowledge of the law, that he depended upon the law and he went out and he persecuted the true church based on that knowledge of the law.

Let me tell you something, dear ones, nothing's changed today. You will always be persecuted if you be in Christ, by the law, by those wielding the law, by those who impress the law upon you. It was the same for Paul as he did it, it's the same now.

"Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law," I was "blameless." That meant there was no one who could stand up and say, "Paul transgressed the law by doing this." Paul's outward appearance, he kept it so spotless from the world. He kept everyone from knowing what went on within and that's all the Pharisees were about, right, the outside of the cup. The Lord said that to them, he said, "You know, you care only, you cleanse the outside of the cup but inside you're filthy. You're as ravenous wolves."

I wonder how many of us today think that's what true religion is, to put on airs, to make sure everybody outside that sees us says, "Oh, look at the piety in that person. Look how that person does this. Look how he does that." And I wonder what goes on in your soul because if you're a child of God, I know what goes on in your soul, it's called warfare. It's called a great struggle. It's called a great battle and a great war that goes on in us each day. It's the flesh versus the spirit. It's the old nature versus the new nature. It's Christ in you against the flesh and there are times that the battle seems to be lost a lot and we don't portray Christ in us, and we are very broken, and we are hardened, and we are backsliding, and the world looks at that and says, "Well, you can't be a child of God." People around you will say that, "Well, you're not acting like a child of God." They're right, you're not, but at the same time, we understand because these Scriptures are real, these Scriptures are true, and Paul said we will have that warfare. The Scriptures testify

this warfare all throughout and until we take our last breath and we're delivered from that warfare, we will have it all the days of our life, unbelief and faith.

Paul said in verse 7, "what things were gain to me, those I counted loss for Christ." All those things he just said, "All those things were gain to me." That's what I ask you in this room. We have much knowledge today, we have much understanding today, we have many things that we have that if we had to sit down and put down our wealth of knowledge and wealth of things that we have, we could go on for a long time and we've prospered that way. Paul was brought to say those things, "That were gain to me, those I counted loss for Christ."

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Determination. Determined to know his Lord Jesus Christ and him crucified.

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." You see, there was a comparison in Paul's soul. He was brought to see those things that he had and compare them against Christ, against Christ crucified, against the power of Christ, against Christ's sufficiency, against what Christ has done for him, and he was brought to see that the life of a Christian is by the power of his Lord and all of those things that he had wasted in his life and all those times that he had done, and all those things that he had done in his own strength, he counted them here in verse 8, "And I count them but dung that I might win Christ."

"For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him." Do you see? Do you hear the determination to know Christ? Do you have that testimony in your soul right now that Christ, to know Christ is life? Or do you have a warfare going on in your mind right now that you're sitting there going, "But there's other things. Christ isn't everything, I've got this and I've got this and, let's see, I mean, I know that Christ has doctrine but, you know, there's other doctrines over here that we have to focus on. What about the forms of worship? What about all of these things? What about the sacraments? What about....?" Paul said, "Christ." Christ is what he preached. If Christ is the head of all things in your life, then he will have the preeminence in all things.

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ." Remember what we just read over there? There is a faith in the world. There is a faith in the world and it lies in the power of the world but there is a faith of the Son of God that lies in the power of the Son of God. It's the faith of Christ.

"Through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection." Now notice that. We have one passage today saying that he preached Christ crucified because that's the thing, it's suitable to sinners.

Sinners want to hear Christ crucified. They want to hear and they want to know the power of the Lord to defeat that sin; the power of his resurrection to come up out of the grave; the power to put away all of those sins. What he did on the cross, that is the desire of the child of God. Is that your desire this morning, to know that all the sins that you committed this week have been put away? And all the sins that we will commit in the weeks to come have been put away by Christ crucified?

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." O Lord, this hour may you show us the power of thy death, but more importantly, the power of thy life over death. That's resurrection life. That's the power that Paul was determined to know. Another way to say it is he was persuaded, he was persuaded that Christ was life.

In 2 Timothy 1:12, Paul said, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." I'm persuaded. I am determined. I am committed unto the Lord. Why? Because of him. Because he is able to keep that, he is able to empower that.

And I don't want to miss the one little phrase that he said, "I'm not ashamed." I speak to the younger ones in this room because I think you have more of a problem with being ashamed of the Gospel than the older ones in the room and you will have that problem as you go out into the world because the world doesn't know him and the world will ridicule you for your stance in the truth, and knowing that as you do, it will cause you to be ashamed. In your carnal nature, you'll be ashamed and you won't want to speak the truth. You'll want to just go along with the world, you'll want to be taught by the world, and you won't care. That's the doom and gloom of the flesh, but God who is rich in mercy, by his grace we know him, by his grace we stand in his truth, by his grace we testify of what he's done in our soul. By the Spirit that lives within us, Christ's spirit, he speaks things that we never knew we had the power to speak. I'm a living testimony of that. Never in my life did I think I'd be standing before people preaching the Gospel. But he is faithful. He is faithful as Paul said there, he is able to keep that which I have committed.

Paul was also persuaded of the love of his Lord and we know these verses very well at the end of Romans 8:38-39, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Determined not to be separated by that love.

Now listen, we speak of determination on the side of the Christian because of the determination on the side of the Lord. It's his power to keep. That's what Paul said, "The love of Christ constrains me. I am convinced that the love of Christ will never run out." I stand up here today very humbled because, you know, on days like this, Father's Day, sometimes the Lord makes me or searches me and I know how far short I fall to being a good father because there are days my love does run out, it seems to be. I know my kids would tell you that. But Paul was persuaded that the Lord's love never did. I am too. He is

faithful, the faithful Lord, to bring his love to his people and to keep them in it and to preserve them in his truth.

As I said, Paul back in our text here in chapter 2, Corinthians 2:2 says, "I determined not to know any thing among you, save Jesus Christ, and him crucified." That fixed purpose that Paul had was to know Christ crucified. It wasn't just to know of Christ or to know that Christ was one who died, but to know the depth of what it meant that Christ stood in his place; that Christ was the greatest friend to lay down his life; that Christ was the greatest sacrificial love and sacrificial Lamb that this world will ever see. And Paul wanted to know, he was determined to know that Lord and to preach that Lord. To the people, he always preached the sufficiency of Christ in their life. Not what they had to do, not what they must do, not what they should do, but the sufficiency of Christ. To know Christ, the power of his resurrection. Where does that power come from? Paul had a singular determination to exalt the power of his Lord.

Paul said in 1 Timothy 1:15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." This Gospel that he preached is worthy of all acceptation, meaning it is worthy to be believed. We are told every day in our lives things that are worthy to be believed. You need to know this about your spouse, that will be prosperous for you. You need to know this about your car. You need to know this about your job. You need to know this about your schoolwork. You need to know this about music. You need to know this about whatever it is. We always are told we have to know. We have to know.

But the Gospel is worthy of all acceptation, to have the power to accept it as truth. Don't ever underestimate that power. In this life we're told so many things are true. Pilate, "What is truth?" Maybe there are days you feel the same way, "What is truth?" The Lord is pleased to empty the vessel to fill the vessel back up with himself. He never leaves them without it. Never. But it's needful to have that empty.

Paul said in Galatians 6:14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." O God, forbid it that I should glory in anything else except your finished work. Now think about that. Think about that determination. Think about how the Lord's love constrained Paul and the power of the Lord constrained him to say those words that, "I don't want to glory in anything except the finished work of Christ." We all have things we want to excel in and those things can become idols. We all have things that we strive to want to be better at and yet Paul, you say, "Well, that's the end of his life." This wasn't the end of his life. The Lord struck him in the prime of his life to show him the necessity of Christ and Christ alone, how he could do nothing without him. May the Lord show us that today and show us that every day.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Look at our text here in chapter 2, just look over on the other page, at least it is for me. Look at verses 23 and 24 of chapter 1. "But we preach Christ crucified." So Paul said, "We, the ministers of God, we preach Christ crucified." Notice that, there's not a laundry list of what we preach. You know, "Oh, we're going to preach this today. We're going to preach this next week."

Paul said, "But we preach Christ crucified, unto the Jews," unto the religious man, and tell me if this is any different today, that's "a stumblingblock," because religious man looks at the religious people that he has around him and says, "You know, I have a lot of problems and I need to preach toward those problems and we need to look at those problems or we need to look at the people and preach of what's going on in the world." Maybe it's the headlines. We've got a lot going on in the world, we need to preach about what's going on in the world. And Paul had a lot going on in his world but Paul didn't preach those things. He had a singleness of mind and that singleness was the mind of Christ that he tells us at the end of chapter 2, that's how he preached Christ crucified. Christ was his mind. Christ's thoughts were his by imputation, by dwelling in him.

"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks," do you see there the difference? Called by grace. "To them who are called, Christ the power of God, and the wisdom of God." In Paul's message of Christ crucified, he wanted the people of God to know that Christ is the power of God. How will I believe? Christ. How will I love? Christ. How will I know? Christ. How will I walk in the truth in this life? Christ.

"Christ the power of God, and the wisdom of God." That tells me something about what we've already read and what we've already seen about the wisdom of man and the wisdom of the world, it's at enmity with the wisdom of God. Christ is the wisdom of God.

"I determined not to know any thing among you, save Jesus Christ, and him crucified." Paul said in 2 Corinthians 13:4, "For though he was crucified through weakness," I love this verse. I know the religious man will say, "Oh you see, Christ was weak!" No, no, no, it's talking about him being made in the likeness of sinful flesh like we are. That was the weakness. He had a body that was susceptible to death and was susceptible to infirmity just like you and I.

"For though he was crucified through weakness, yet he liveth by the power of God." Now listen to this part, "For we also are weak in him," remember, he took on our nature. This frail body we have, we're weak that same way but our strength is in Christ. Listen to what he says, "For we also are weak in him, but we shall live with him by the power of God toward you." That's what he wrote in his second letter to the Corinthians, we live by the power of God. Although this body decays because of sin, although this body breaks down because of sin, we live by the power of the Lord who came down here and made himself of no reputation, made himself as he was born in a manger, made himself, took on the same flesh that you and I have, his without sin. Oh, may the Lord impress that point upon us this morning, what the Lord has done for us. He came to die. That's the Gospel. He was made in our form to lay down his life for his friends, for his sheep, for his elect.

Galatians 2:20 tells us and you know I can't go up here without saying anything about that. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh," that I live here, "I live by the faith of the Son of God, who loved me, and gave himself for me." You know, I go on a lot about that verse but to me Paul sums it all up right there, what the Gospel is, is that Christ lives in me and lives for me. He is my Champion. He is my life and to be determined to be brought to say those things is a great work of grace, and to be preserved there as much as we have in this life to follow after, is a great work of grace. May the Lord preserve us all this day.

I'd like to finish today just in chapter 2 reading 6 through 10 and making a couple of comments. As Paul said, "I determined not to know any thing among you, save Jesus Christ, and him crucified." Verse 6 says, "Howbeit we speak wisdom among them that are perfect." Are we perfect? Well, we're perfect in Christ. I know that when we look around this room, we all look at each other and say, "Whoa, we're not sitting in perfection in here." We look at ourselves and we say, "Whoa, we're not sitting in perfection in here." But in Christ, in the Lord Jesus Christ we are perfect.

"Howbeit we speak wisdom among them that are perfect," because they are the only ones that are given ears to hear, "yet not the wisdom of this world, nor of the princes of this world." Notice how he uses that terminology to where the rich people are, where the high minded people are, where the richness of how everybody lived at that time was looking toward those, the haves and the have-not, and the haves must have the Lord's power behind them. You must be saved, you must have God's favor if you're in this line, if you're in the line of royalty. Paul would preach different than that. He would tell us that it was all by God's grace and it wasn't any family lines and it wasn't of him that willeth, one of him that runneth, but only of the Lord who showed mercy. It was only by his election.

"But we speak the wisdom of God in a mystery." We spoke about that a while back, the mystery of Christ in you, the hope of glory.

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory," and that was salvation in his Son. It was Christ crucified. It's the union that we have in Christ.

"Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." How do they know it? Well, it's revealed.

"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." I love that verse as it's a quote from the Old Testament because it's a very humbling verse. To me, the Lord uses that many times to humble me, to show me there is no thought that I have, there is no thought of the Lord that could come into my mind that is a true thought of him that's of me. I don't think about these things in my own nature. I don't think about these things. My mind is not that mind, but the mind of Christ is.

"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. 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, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." Do you see the contrast? There's a spirit of the world and there's the Spirit of God.

"Which things also we speak, not in the words which man's wisdom teacheth." You're never going to be able to explain what Christ has done in your soul by man's words. You're not. You're never going to be able to explain what life is if you are in Christ, what life is in and of yourself.

"But which the Holy Ghost teacheth; comparing spiritual things with spiritual. 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. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." O Lord, teach us that sovereignty. Teach us, Lord, that we cannot instruct you but we have the mind of Christ. That's how we know, through the mind of Christ witnessed by the Holy Ghost in us.

May the Lord teach us now in this hour and the hour to come and on the days to come to determine not to know anything among you save Jesus Christ and him crucified. To him be all glory.

*Dear heavenly Father, may you add thy power and thy clarity to thy word, Lord, for you truly are worthy to be praised, truly Lord, thou art worthy of all praise and glory. In Jesus' name I pray. Amen.*