

Eyes to See
By Ken Wimer

Bible Text: Isaiah 32:3,4
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I would like to invite you to look with me in your Bibles to Isaiah chapter 32. I am going to read for us from verse three down to verse eight and speak with you about what it is to have eyes to see.

I will begin in verse one with the context that we saw last time. Isaiah 32.

Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. [Here it is] And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand.¹

This is a chapter which in history pertained to the rise of the king Hezekiah that the Lord would raise up in a very wicked and evil day, a day of hypocrisy and that he would bring order again in his day to that nation of Israel.

And, again, it is forward looking to the work of the Lord Jesus Christ. When it says here, "Behold, a king shall reign in righteousness, and the princes shall rule in judgment,"² it is talking about the coming of the Lord Jesus Christ into this world the first time.

A lot of people look at this and look forward to some earthly reign where Christ will reign in righteousness. But he reigns now. Why he came to this earth was to establish

¹ Isaiah 32:1-8.

² Isaiah 32:1.

that righteousness, earn it and those that are his he has made it says in Revelation chapter one and verse six, he has made of us a kingdom of kings and priests.

And so any that are his, that he has redeemed and called unto himself, they are as princes and they reign with Christ. The Scriptures say that those that he has redeemed are seated with him right now in the heavens. And he is that man in verse two who is a hiding place from the wind. He is that man that is a covert from the tempest. He is that man that is as the river of water in a dry place. He is that shadow of a great rock in a weary land. He is that rock. And that is what we looked at last time.

But not everybody sees it.

We were discussing this with the men during our prayer and Bible reading before the worship service and talking about how in Israel they had all of these types and pictures and prophecies every day about them and yet they did not see it. They had in those types and pictures the gospel preached unto them and yet it fell on deaf ears and dead hearts.

Fast forward to our day. How many perhaps even sitting here hear the words. They read the same Word that we have been reading since the beginning and yet eyes have they not been given to see, ears have not been given to hear, a heart has not been opened to understand.

I know for years that was my case until it pleased the Lord to take this poor sinner's eyes and open them. And when he did the ears came open. The tongue was loosed. The heart rejoiced and sought and thirsted after Christ.

It is his work to do, but that is what it takes and that is what we read here, really, in verses three and four which I want to deal with today even though the whole context down to verse eight is important and vital, we will come back to it. But to speak with you about the necessity and urgency of the sinner's eyes being opened to see when the Scripture speaks of eyes it says in verse three here "of them that see not be dim."³

It is a figurative word, emblematic of thought. You know, this is not just some falling into a trance and waking up and, "Oh, I see Jesus."

That is the language of modern religion. People talk about their experiences. And yet that is not what it is to see. The Spirit works through our minds and gives discernment. It is as if you are going along and something seems obscure. Then all of the sudden you say, "Oh, I see." Well, it wasn't that your physical eyes weren't looking, but it is suddenly—as we say—dawned on you. There is an opening of the sense of discernment and understanding particularly understanding of your own nature before a holy God as being that of nothing but sin and your understanding that Christ alone is that remedy. Christ alone is that hiding place. Christ alone is that covert, that refuge. Until then most of us didn't even see the danger.

³ Isaiah 32:3.

You know, when you talk about a covert and a hiding place is when you perceive a danger that you look, that you run, that you hide. Most people we talk with today are oblivious to any sort of danger with regard to a holy God or justice.

All they hear about is a loving God, like a grandfather sitting rocking on a porch. Sure the kids mess up, you know, the grandkids. But you pat them on the head. All is well. That is how they perceive God. Their eyes have never been opened through this Word to see and know him as he is in truth.

And the first thing that I would have to say is that all of us, every single creature in this world born in this world is born in that state of spiritual blindness, having the understanding darkened.

Well, it is a great fallacy to think that because I was born in a family where the Scriptures were being read that somehow my state is less urgent than somebody that has been born in a family that is flat on their face in front of an idol in some third world country. There is no difference. We are all born in this world spiritually blind.

If you look over in John chapter one I like Scripture definitions.

You say, "What is spiritual blindness?"

Well, here it is. John chapter one beginning with verse one.

"In the beginning was the Word, and the Word was with God, and the Word was God."⁴

That Word is Christ.

"In the beginning was the Word."⁵

His coming in the world was not some new thing or some second thought. He was from the beginning. He was with God and he is God.

"The same was in the beginning with God."⁶

And Genesis 1:1 says, "In the beginning God..."⁷ That is Christ. In the beginning Christ.

All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.⁸

But here is the definition of spiritual blindness.

⁴ John 1:1.

⁵ Ibid.

⁶ John 1:2.

⁷ Genesis 1:1.

⁸ John 1:3-4.

“And the light shineth in darkness; and the darkness comprehended it not.”⁹

We hear people say, “Well, if we could just show a little bit more of Christ in our lives...”

They didn’t even see Christ in Christ. How on earth do you suppose they are going to see Christ in you or Christ in me? The light is in him. We are nothing more than like the moon. As bright as it shines, it is a reflection of the sun. It has no light in itself.

Now sometimes it is full. Sometimes it is just a sliver. Sometimes you don’t see it at all. Such is our state. We depend on the sun for everything.

But what blindness must there be in men’s hearts for Christ himself, God in the flesh to have come and walked on this earth, preached...

You know, you hear some preachers complaining. This doesn’t seem like anybody is listening to me.

Well, it is probably a good thing they are not. What you have got to say.

But even if I stand up here in my best state, whatever that is, it is still dung, but to declare the glory of Christ, who am I to complain or to wonder why people don’t hear? They are blind. Christ stood before the multitudes, the Word of life, and yet they would not hear him. Such was the depravity of their hearts. They could not see who he was and would not.

If you look over in 1 Corinthians chapter two and verse 14... And such was our state. I have told you before. I cut my teeth on the Bible from a very young man. But for years I was blind. And as the Lord taught me, was pleased to open my eyes, I wondered how it is I could have read and studied the Word for so many years and not seen Christ.

Well, you won’t see him until... unless the Lord is pleased to open your eyes and turn the light on.

Here in 1 Corinthians two and verse 14, “But the natural man...”¹⁰

That is the man who is born in this world in whom the Spirit of God has not yet done a work, “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.”¹¹

You know, the thought of, well, if I just come up with a better illustration, if I could just approach this from a different angle, maybe in discussing I will get people to see it.

⁹ John 1:5.

¹⁰ 2 Corinthians 2:14.

¹¹ Ibid.

Foolishness.

Paul said that anything pertaining to Christ and salvation is foolishness unto them.

But it pleased God to save his people through the foolishness of preaching Christ. You stay at it. You don't waver from it. You don't back off of it. And people contend you cry the louder and make it plainer.

If somebody contests the glory of Christ and his Word, I feel like I need to declare it even plainer.

They will either be caused to hear by God's grace or they will run with their ears plugged. But either way they are going to know that Christ is who he is.

But that is what spiritual blindness does. And it doesn't necessarily have to mean some outward, open rebellion on the part of the sinner. It just has to mean that a person in sitting and hearing of Christ and his glory, even in the quietness of his heart continues to hold to his own righteousness. That is just as much a rebellion as someone that speaks [?]. It is just as much a blindness because spiritual blindness in reality distorts every thing that a natural mind thinks or thinks it knows of God.

That is our problem, what we think we know rather than what the Spirit has taught.

If you look in Matthew chapter six in verse 23 this is what our Lord pointed out to that religious generation of his day, the one in which we still live. People are religious. They think they have some light.

But it says, "But if thine eye be evil..."¹²

And, again, eye here in the sense of your thought, your discernment, your understanding, if it is perverse, if it is distorted, your "whole body shall be full of darkness."¹³ It is just a manifestation that everything in you is darkness.

"If therefore the light that is in thee be darkness..."¹⁴

Whatever light a person thinks they have, if that in reality is darkness, "How great is that darkness?"¹⁵

To call evil that which calls... God calls good and to call good that which God calls evil. That is why people contend. They are preaching up their free will. God calls it evil.

¹² Matthew 6:23.

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Ibid.

“Oh, no. You can’t say that.”

You preach up Christ’s righteousness and most people will... in the religious Christendom today will tell you, “No, but there is still man’s heart. There is still something you do, something you provide.”

What you are doing is calling Christ’s righteousness evil and referring to your own as good. That is just backward. That is distorted. That is blindness.

Nothing short of a sovereign work of God’s Spirit in the heart will cause blind eyes to see. I am aware of that even as I prepare to stand up to preach. I know that it will never be anything I say that is ever going to open a sinner’s eyes. But if I can point you to this Word and if God will be pleased to take his Word and open your eyes, your eyes will not be dim. They will see. And you will give God all the glory.

That is that discernment, that understanding that he gives to know ourselves in ourselves as lost, to be nothing but wretched sinners before a holy God, but by his grace to see Christ as all, all in election. It is not just a matter of learning the doctrine of election, it is about whose hands the sinner has been put in, sure hands, the hands of a surety. It is not about even the doctrine of justification. You can agree in every point on justification and how it was accomplished and how God justifies sinners and where it happened at the cross. Always you can dot your Is and cross your Ts and still be lost because it is about seeing the justifier, the one that God declared righteous, his Son, Christ, to see him. He is all in redemption.

You know, we sing about it, but who paid the price? Who is the Redeemer? To see him. I think about Ruth, Naomi when she found out about whose field she had happened upon is the way it is put. You know the Lord directed her there. It wasn’t sufficient to stay away. She told her, “Go back and whatever he says you do. You cast yourself completely on him, on his mercy.”

And that is what having our eyes open does. It draws us to Christ who is our peace.

I believe we have such a description found in Isaiah chapter 32 and verse three.

And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.¹⁶

If you notice there, we have several different faculties that are described, four to be exact. You have the eyes in verse three. You have the ears also in verse three. And then in verse four you have the heart and you have the tongue.

You say, “Well, how do we know that a sinner’s eyes have been opened?”

¹⁶ Isaiah 32:3-4.

I get asked that all the time.

“How do you know, Ken, that your eyes have been opened?”

Well, I am not going to base it on any experience. I will tell you that or feeling.

I was out walking the field one day and all of the sudden this warm fuzzy feeling came over me and I felt Christ in the wind. You know?

I have got to come to this Word just like you do.

What does the Word say about one whose eyes have been opened?

Well, it says that their eyes won't be dim. In other words, they are going to see clearly some thing or someone, better put. And here in the context it tells us.

Behold.

What does the word “Behold?” It means to see.

“Behold, a king shall reign in righteousness.”¹⁷

So where do I look for righteousness? Outside myself, to one seated upon the throne, who is on that throne and seated there because that righteousness has been worked out. And that is where these eyes look with singularity.

Have you ever tried to talk to somebody about something and they are focused on something else? It is as if they don't hear you. And you kind of tap them or try to... and they are still... All of the sudden you think, what are they looking at?

I truly believe that that is the view that the Lord gives a sinner with regard to Christ. You cannot shake him or her off of Christ. You are going to be like that demoniac that the Lord delivered. He wanted to go with Christ everywhere Christ went. That is where you find him, looking to Christ.

That is, to me, an evidence, because a natural mind does not do that. A natural mind will kind of bump up next to Christ or the subject, talk a little bit and then off to something else. It is double minded.

“A double minded man is unstable in all his ways.”¹⁸

But Paul, he was speaking not just as a preacher, but he was speaking as one in whom Christ had been revealed.

¹⁷ Isaiah 32:1.

¹⁸ James 1:8.

He said, “For I determined not to know any thing among you, save Jesus Christ, and him crucified.”¹⁹

The eye that shall not be dim is going to see Christ and it is going to search for him in his Word. It will be a matter of looking for him everywhere even as in the Song of Solomon where when her mind got dull and she awakened and realized that she had missed the king who had come and shaken the door handle, she ran out after him in the street.

And they all cried, “Well, who are you looking for?”

And she said, “The one that is the fairest among the fairest.”

Such was the eye that was given to her.

When it says, “The eyes of them that see not be dim,”²⁰ you know, in the Old Testament everything was done in type and picture and prophecy. Paul calls them shadows in Colossians. In Hebrews it is written, “The shadow of the law.”

Well, the shadow is something that is... there is not as much light there. That is why the shadow is there. And we all have to say that for some time we read these Scriptures with a veil over our face, a veil over our heart.

You say, “Well, how is that veil removed?”

Well, look in 2 Corinthians chapter three.

Paul writing here speaking of the ministry of the gospel that was given to him in comparison to the law beginning with verse seven.

But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness [whose righteousness? Christ] exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.²¹

I don't want to hear about the law. I want to hear about the one who fulfilled the law. That is the glorious truth.

¹⁹ 1 Corinthians 2:2.

²⁰ Isaiah 32:3.

²¹ 2 Corinthians 3:7-10.

“Seeing then that we have such hope...”²² not in my obedience to the law, but such hope in his having obeyed it, “... we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look into the end of that which is abolished.”²³

But here it is.

“But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; [you look at it here] which vail is done away in Christ.”²⁴

Until God causes an individual to see that this book from beginning to end is all about Christ, it means that veil is still there on that mind and heart. We take this book we hold in our hands and make of it anything else but Christ and his righteousness, a veil is still on the heart.

And it says, “Even unto this day, when Moses is read, the vail [notice] is upon their heart.”²⁵

It is a spiritual blindness.

“Nevertheless when it shall turn to the Lord, the vail shall be taken away.”²⁶

When God causes those eyes to see, when God causes those ears to hear by the Spirit of the Lord the veil is taken away. The eyes shall not be dim. That is what it says there in verse 17.

“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.”²⁷

There is freedom.

You know, as we hear the Word read, that is where our hearts need to be turned, to Christ by his Spirit and eyes to see that shall not be dim.

Secondly, coming back to Isaiah 32, “The ears of them that hear shall hearken.”²⁸

We have physical ears. We have, perhaps, all of the physical capabilities of hearing words, but there is a hearing and then there is a hearing. There is a sound that is made and then there is a hearken.

²² 2 Corinthians 3:12.

²³ 2 Corinthians 3:12-13.

²⁴ 2 Corinthians 3:14.

²⁵ 2 Corinthians 3:15.

²⁶ 2 Corinthians 3:16.

²⁷ 2 Corinthians 3:17.

²⁸ Isaiah 32:3.

Here it says in verse three, “The ears of them that hear shall hearken.”²⁹

In other words, they give attendance to the Word. You know, even as I read this Word or anyone that stands up here and reads, are you hearing them, or are you hearing the Word? We need to hear the Word whether read or preached and given attention to it, to hearken.

That word “hearken” literally is the word “obey.”

You know, how do you know your children have heard you? You give an instruction. They obey. You know, they follow that instruction. They hearkened.

I have told you before about staying with my grandmother. My sister and I would be going back and forth, you know, upstairs, second floor. She is down there trying to have some peace and quiet. She would get up off the chair and come to the bottom of the steps and she would yell up there, “Hark, children, hark.”

I just thought that was an old word, you know? Hark. We chuckled. But it comes from hearken, to listen.

And that is what, as God does a work... and you say, “Well, what evidence is there that the Lord has opened a person’s heart and mind?”

They hearken to what this Word has to say about Christ. They heed what he has to say, what this Word has to say about Christ. They no longer go about to establish their own righteousness. They see it as it is, as dung. They leave it alone. They run from it and they submit to the one righteousness that God himself has ordained and decreed and established whereby sinners will have that right standing with him.

They have heard. They won’t go back either like someone that goes back to his vomit. No. They run hard the other way to him.

If you look in Romans chapter one this sums it up really. To hear, to have ears to hear.

“ Paul, a servant of Jesus Christ, called... an apostle.”³⁰

“To be” is in italic.

“... separated unto the gospel of God.”³¹

So how do we know Paul heard? Well, I will tell you. When the Lord met him on that road to Damascus, he didn’t go back to his religion. He didn’t go back to the law. No, he was put flat on his face before Christ.

²⁹ Ibid.

³⁰ Romans 1:1.

³¹ Ibid.

And he says, “Which he had promised afore by his prophets in the holy scriptures.”³²

He went back and starting reading the Scriptures from a whole new perspective, because in his blindness he had missed Christ. And here he defines what the Scriptures are about, the sum of it.

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.³³

Notice here.

“By whom we have received grace...”³⁴

That is the only way that a person is going to bow.

“...grace and apostleship...”³⁵

That was his ministry to preach it.

Notice, “...for obedience to the faith among all nations, for his name.”³⁶

“Obedience to the faith.”³⁷

Whatever the faith, that is the revelation of God concerning Christ in connection with his death, whatever the Scriptures tell us of him, we bow. We own it. That is what it is to have ears to hear.

You say, “How does that happen?”

Well, look over here in John five and verse 24.

You see, when God opens eyes and ears what is vital to God becomes vital to the sinner. And what is vital to God, but his Son? That is all his honor.

In fact, Christ in verse 20 says:

³² Romans 1:2.

³³ Romans 1:3-4.

³⁴ Romans 1:5.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Ibid.

For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.³⁸

How is a sinner made to hear? Well, he says, “He that hearth my word, and believeth...”³⁹

Notice the word order. It is not just talking about a physical hearing, but the ears being opened. A man hears, a woman hears. They will believe on him that sent Christ. You are going to believe the record that God has given of his Son. It is all about him.

And one that believes, it says, it doesn't say, “Shall have everlasting life,” it says, “hath everlasting life.”⁴⁰ [?] believe. He has already given.

“And shall not come into condemnation; but is passed...”⁴¹

And the tense there is passed already. It was already passed from death unto life. And that is why they heard and that is why they believed and that is why they rest in the Lord Jesus Christ. It is entirely the work of God.

Well, two other things here in Isaiah 32, because our time is fleeting, but verse four we see—and these are all related—the heart. The heart of those, it says, who...

“...of the rash shall understand knowledge.”⁴²

I have been called rash sometimes because I am... you know, once I make up my mind I just do it. I don't care. It is done. And let the chips fall where they may.

But that is... you know, what it is describing here one that is rash, it speaks of somebody that is hasty and believing anything. And that is most people we talk about an encounter in life. They... some new doctrine, some new thing, they are off running, they are off after it, some new experience, some new book, some new testimony. But when the Lord is pleased to open the eyes and the ears, the heart becomes settled upon Christ, established is what that means.

³⁸ John 5:20-24.

³⁹ John 5:24.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Isaiah 32:4.

It says here, “The heart also of the rash shall understand knowledge.”⁴³

All of the sudden the people you used to run with, they question, “Well, what happened to you? You know, we used to have these little get togethers and book clubs and, you know, séances, prayer séances and all this stuff together and now you just... you don’t do that anymore.”

No, you are right. I don’t, because I have been found of one that I previously did not know. The shepherd came and found this poor sheep and took him on his shoulders and brought him back to the fold. I am resting. My heart is established in every aspect of who Christ is. I no longer follow after my reasoning. Before I run anywhere, I want to compare it to what this Word has to say of him. And if it doesn’t match up, I am out.

That is what it is talking about. Oh, to gain as by God’s grace an understanding of who Christ is, his person, his work, his grace, his righteousness, his salvation. You know, to have that experiential knowledge and understanding of him where the heart is settled on who he is to where you can look someone dead in the eye and tell him, “Not going there.”

There is no debate and no argument. Not going there. It is Christ and Christ alone.

And then verse four speaks of, “The tongue of the stammerers shall be ready to speak plainly.”⁴⁴

You know, going from stammering which works religion does. There is yea, nay. I can see how God is sovereign, but... You hear the shifting back and forth. At one point seeming that someone has heard and saying something that is true and then all of the sudden they undo it. That is stammering, versus plainness of speech, just like we read about in 2 Corinthians chapter three and verse 14.

Paul said, “Seeing then that we have such hope, we use great plainness of speech.”⁴⁵

That is what it is talking about. Given the gift of the tongue to speak only that which is true even if it separates you from friends and acquaintances. We don’t have to be mean spirited. But to say it in love of their own souls that if they are looking to or resting in any other hope than that of Christ and his shed blood and that righteousness that he worked out and that God imputed and the only righteousness that gives a sinner perfect standing before a holy God, to say it plainly, but then to leave it there.

Paul, writing again if you look over in 1 Corinthians chapter two...

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ 2 Corinthians 3:12.

You know, sometimes it is best just to be silent before men rather than to argue, debate. If they haven't seen it, they haven't seen it. We commend them to God, but Paul said here in 1 Corinthians two and verse one:

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.⁴⁶

I don't want you to believe because Ken believes it. But if I declare it to you as the Lord has been pleased to teach me and maybe hasn't taught you yet, but my prayer is he will. But ultimately if any person ever comes to believe and rest in completely the work of the Lord Jesus Christ and his person, find in him their hope, it will be God doing that work. I can attest to that.

It is not in excellency of speech. You know, when I went to school I learned how to alliterate outlines. I could do it with the best of them. Been through all the preacher contests and, you know, all that garbage.

But Paul said that is not how he came declaring unto you what? The testimony of God. That is what we better hear is God's testimony of what he has to say of his Son.

And for that, with Paul, and I trust you, determine not to know anything among anybody save Jesus Christ and him crucified. If you want short conversations with people, keep the subject there. They will either get glad or they will get mad. But keep it there, because that is all that is important to God.

I pray the Lord will give us such ears and eyes and hearts and tongues.

All right.

Brother Mike.

⁴⁶ 1 Corinthians 2:1-4.