KNOWING GOD

Dr. Adrian Rogers

Would you take God's precious word and turn with me please to First Corinthians chapter 2. I want to speak to you today on the subject of knowing God. Let's read the first five verses. "And I, brethren, when I came to you came not with excellency of speech or of wisdom," that is, I did come as an orator, I did not come as a philosopher, "declaring unto you the testimony of God. For I determined not to know anything among you except 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."

One of the tragedies of the twentieth century is that people come to church and learn about God but they do
not know God. You can know about God without knowing
God and if all you do is know about God, then indeed,
you're going to be lost, you're going to die, you're
going to perish. But if you know God, then you're
going to love God, because no one can truly know him
without loving him because God is love. And if you
love God you're going to trust God, because when you
see how much he loves you, how easy it will be for you
then to trust him. And when you trust him you're
going to obey him, for we cannot fully obey someone we
do not trust. And when we obey him we're going to be
blessed, for the Bible says "if you know these things,
happy are ye if you do them." "Trust and obey for
there's no other way to be happy in Jesus, but to
trust and obey." So, do you want to be blessed? Then
you have to obey. Do you want to obey? Then you have
to trust. Do you want to trust? Then you need to
love. Do you want to love? You need to know. You
need to know God.

Now, do you know him? Do you really down in your
hearts know God? What Paul is doing here in the
second chapter of First Corinthians is that he is
distinguishing between human wisdom and heavenly
wisdom. And that's what we're going to do in our
message today. We're going to talk a little bit about
the bankruptcy of human wisdom and then we're going to
talk a little bit about the blessedness of heavenly
wisdom because heavenly wisdom is knowing God and
knowing God intimately and knowing God personally.
Dear friend, it will be the difference between the
superficial and the supernatural.

Now, look with me here at the bankruptcy of human
wisdom. The apostle Paul in the first five verses
says "I didn't come as an orator and I didn't come as a
philosopher to you Corinthians," but he said "I came as
a preacher. And I came preaching Christ and him
crucified" and he said "the reason I did that is I did
not want your faith to be in the wisdom of man. I
wanted your faith to be in the power of God." You
see, there was a danger there. The danger was that
Paul himself was highly educated and indescribably
brilliant. He had the equivalency of a double Ph.D.
He was a man who was fluent in many languages. He was
a world traveler and an intellectual and he was
speaking and preaching to the very center of
philosophical and intellectual knowledge. Paul said,
"I did not want to use these things because," he said,
"if I did you might get carried away with me and not
see Jesus." That's what Paul meant when he said, "I
was with you in weakness and fear and much trembling."
He wasn't afraid of them, neither did he have stage fright. If you think that's what he meant, you misunderstand the whole thing. What he meant was this. I am afraid that rather than seeing Jesus, they might see me, and rather than knowing God, they just merely might know about God.

We had the blessed privilege of spending the day in prayer with Dr. Billy Graham and some other brothers. And Billy Graham said something I think I shall never forget. He said, "You know, I stay frightened. I stay frightened. I live that way." What he meant by that is I'm just afraid that the people may get their eyes upon Billy Graham and not upon the Lord Jesus Christ and that I might fail to voice the message of the Lord Jesus. That's what the apostle Paul was talking about here. I'm in weakness and fear and much trembling. Oh, I don't want your faith to be in the wisdom of man. I don't want it to be superficial. I want it to be supernatural. You see, the bankruptcy of man's wisdom in verses 1 through 5 is just dangerous - dangerous not primarily because of what it says, but dangerous primarily because of the fact that there is but one gospel and one man may say, "if he doesn't preach that gospel Christ and him crucified, it is all splendid ignorance. It is all superficial."
But not only is it dangerous, it's also transitory. Look if you will in verse 6. He says, "Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor the princes of this world that come to nought," that come to nothing. The word world there may be translated and should be translated age. A limited period of time. What he's saying is that all of the vaunted wisdom of this world is for a limited period of time and after a while it's going to come to nothing. I mean, after a while it's not going to amount to anything. A thousand million years from now a lot of things that they're studying about in the great centers of learning and the universities, it's going to be nothing. You know what nothing is. That's a zero with the edges trimmed off, nothing. It's just going to come to nothing. Do you know what it's going to be? Trivial pursuits, trivial pursuits, it will just come to nothing. The intellectual topwaters, the high muckety mucks, the princes of this age - he's saying, "Well, no matter how impressive it is, when you get to the end, the end result a thousand years from now, what difference will it make? So many things that people exercise their minds about, God will be saying so what? So what?" You see, it's dangerous because it's a substitute for the real
thing. It is transitory because it is passing away and it is so limited.

Look if you will in verse 7. He goes on to say, "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory."

The Bible is a mystery book to those who do not know the Lord. The Bible is filled with mysteries. Now you need to understand the way that the Bible uses the word mystery. The Greek word for mystery here does not mean mystery as we use mystery like in a detective novel or Agatha Christie where you're trying to figure out who did it - did the butler do it or did the maid do it, or whatever, and you're trying to figure that out. That's a mystery as we know a mystery and if you had a mind like Sherlock Holmes, if you were cunning enough, if you were a real sleuth, you could go in there and look at all the facts and figure it out, but not with a Bible mystery. A Bible Mystery is a sacred secret that you will never know until God shows you. That's what the word mystery means in the Bible. It means something that nobody no matter how brilliant can understand it, it must be shown to him by a revelation of God. We'll see more about that later
on, but human wisdom is limited because the things that are known of God are mysteries that only come by divine revelation; they're sacred secrets and you'll never know they till God whispers them in your ear.

Now, the fourth bankruptcy of human wisdom - not only is it dangerous; not only is it transitory and trivial pursuit; not only is human wisdom limited to unpick the divine mysteries - but the fourth thing about it is it absolutely demonic, demonic. Look if you will in verse 8. It speaks of the wisdom of heaven and he says, "which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory."

Now, who are the princes of this world? To what is Paul referring? Of whom is he speaking when he says "the princes of this world"? In Ephesians chapter 6 Paul says, "We wrestle not against flesh and blood, but against principalities and powers and spiritual wickedness in high places, against the age rulers of darkness." And when he says here the princes of this age, I believe he's talking about demonic spirits. I believe that the devil engineered the crucifixion of Jesus Christ. The devil was behind it all. He was the driving force, the motivating force. And what
Paul was saying is "how silly, how foolish of the demon spirits, the princes of this age to do that." Why?

Because it was in the death of Christ on the cross that Satan's kingdom came tumbling down. Before Jesus Christ went to the cross, he made a prophesy. He said, "Now is the prince of this world cast out."

This was the end of Satan's dominion by the death of Christ because the Bible says through death he destroyed him that had the power of death, that is the devil. Folks, you talk about a blunder. While Calvary seemed like a tragedy for God, it was the greatest victory for Satan it was his ultimate defeat. Had the devil known that, he would not have been so encouraged about Calvary. You see, that's what he's saying. Had the princes of this age known that, they would not have crucified the Lord of glory.

Folks, you might as well learn that the devil is a knucklehead. I mean, really, he is a knucklehead. You see, the devil has the idea that he can overcome God. Now, that's unmitigated stupidity, I mean stupidity at its essence, that he could actually, literally, overcome God. And this shows you the bankruptcy of human wisdom, which is in this case really hellish wisdom.
Now, you say, "but it wasn't the demons that put him on the cross, men did it." Yes, of course, but men did it using the wisdom that comes from beneath which the Bible says is sensual and devilish. I want to say that the very minds of Jesus' day crucified him - the Pharisees, the Sadducees, the Sanhedren, these were the best minds. The Roman government, these were the best minds. You don't get to be a Roman governor unless you've got something upstairs. You didn't get in the Sanhedren unless you were brilliant.

You see, this was not done by stupid men, this was the best the world had to offer and they didn't just do it without thinking about it. The Bible says they took counsel together, that is, they plotted, they thought about it, they put their minds together, they did it knowingly, wittingly with their eyes wide open. Yet, what a blunder, motivated by the devil; their wisdom was really demonic. God forbid that we will ever think that human wisdom is the answer to this world's problems.

I want you to think with me a few moments about the blessedness of heavenly wisdom and how really to know God. When you know God the very first thing I want to say is that it is miraculous that you know God. We
need to understand this. If anybody here knows God, it is because of a divine miracle, it is because God takes the initiative and God will disclose himself to you. This wisdom of God is the self-disclosure of God. Look if you will again in verse chapter 2 verse 4. Paul says, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power."

Then look in verse 4. "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."

What do those verses mean, when Paul talks about demonstration of the spirit and of power? Paul said, "I didn't want to come as an orator. I didn't want to come as a philosopher, I did not want to come as a logician." He said, "I am coming to you not with an explanation, I'm coming to you with a demonstration." Paul realized that he was totally dependant upon the Holy Spirit of God to do his work. Now we need to learn that and I need to keep understanding that. Friend, there is nobody here today or any other place who's going to be able to explain you or argue into the kingdom of heaven. I may preach truth, but only
the Holy Spirit of God can impart truth. And anything I can talk you into somebody else might be able to talk you out of. But dear friend, anything God gives you is yours forever.

Now, I want to give you some verses. I want you to pay attention to these verses and I pray that all of these verses will help you to see that you cannot know God by yourself and apart from the Holy Spirit. For example, Paul said in First Corinthians chapter 4 and verse 4, "I know nothing of myself." That is, there's nothing that I figured out that I know because I'm Paul. I know nothing of myself. The Lord Jesus Christ himself reiterated this truth in John chapter 3 and verse 27 when he said, "a man can receive nothing except it be given him from heaven." Boy, you talk about a verse that pulls the rug out from underneath our intellectual pride. A man can know nothing except it be given him from heaven. The same apostle said in First Corinthians chapter 12 verse 3, "No man can say that Jesus Christ is Lord but by the Holy Ghost." No one.

Now, if I were to get up here and give you a lecture on comparative religions, I would say over here is old Buddah and over here is Confucius, and over here is
Mohammed and over here is Jesus Christ and I could
tell you all the good and bad things about all the
others and then explain to you about Jesus and then
you say, "Oh, okay, I believe that Jesus is the Son of
God. He's my Lord, I'm now saved." Oh no, oh no, you
would never know because you figured it out. The only
way that you would know is not because somebody
logically or cunningly or persuasively pointed out
that Jesus Christ is better. As a matter of fact,
there's too much of that kind of evangelism - that
depends upon the power of human persuasion - it just
makes my skin crawl when somebody calls me a salesman
for Jesus. I'm not that. Dear friend, I want to tell
you, I'm a preacher of the gospel of our Lord and
Savior Jesus Christ, but I am absolutely, totally
dependant upon the Holy Spirit of God to bring home
what I say.

Again, I want to say I can preach truth that only
Jesus Christ the Holy Spirit can impart truth. This
is what the apostle Paul said in First Thessalonians
chapter 1 verse 5. He said, "For our gospel came not
unto you in word only, but in power and in the Holy
Ghost and in much assurance." Boy, I love that. Our
word came not to you in word only.
Do you know the problem in America today? We've got too much word-only preaching, too much word-only preaching. I mean, sometimes they're saying the right things, sometimes it's not that they're not preaching the truth, but it is word only. That's the reason I pray when I preach, Oh God, don't let me preach without that anointing, and that's the reason you ought to pray for me because you have to listen to it. And that's the reason you ought to pray for you and say, "God help me to understand and Lord, bring the truth home." Because you see, dear friend, that when a man understands spiritual truth, there is a supernatural miracle, there is a demonstration of power and of the Holy Ghost. So we can't just come and act like other people. As we sing that song - all is vain unless the Spirit of the Holy One comes down.

Do you remember when Jesus Christ had those disciples and he trained them for three years? They were in three years of seminary as it were. Now, they're coming to the finals and Jesus says now, "I want to ask you the big question, who do you say that I am?" Remember Simon Peter lifted his hand. Well, I don't know whether he lifted his hand, we used to in school: "Please, teacher call on me, I've got the answer." Ha, Simon Peter, ready with the answer and he said, "Thou
"Blessed art thou, Simon Barjonah," but then he said, "Don't get puffed up about it." "Flesh and blood hath not revealed it unto thee, but my father which is in heaven." "Simon Peter, your flesh, your blood, your intellect, your ability did not help you to understand that I am the Christ, the Son of the living God, even though I've been the teacher, even though you've been with me for three years and you've heard me, the master model teacher, teach. My teaching and your perception did not help you to see this. The very fact that you live with me, God had to reveal it to you. God had to reveal to you that I'm the Christ, the Son of the living God."

You see, it makes a difference when God does the work. Jesus Christ was raised from the dead. For fifty days the disciples were in bewilderment. One the fiftieth day, the day of Pentecost, the Holy Spirit induced them with power, they were baptized with the Holy Spirit, filled with Holy Spirit, and they spoke the word of God with boldness and on that day three thousand souls were saved.

Now, I want to ask you a question. Was Jesus Christ...
any less raised before Pentecost than he was raised after Pentecost? The resurrection was just as real, just as true, just as valid before Pentecost as after Pentecost, but the power of the Holy Spirit anointed that preacher's preaching and brought the message home and that's the reason on the day of Pentecost there was a dramatic transformation and a change, because now the Holy Spirit of God is performing a miracle work.

Now, here's what I'm saying. You listen to me. I'm talking to you about the blessedness of heavenly wisdom and I'm saying that it is miraculous, it takes a supernatural act of God, it is a demonstration of power and of the Holy Ghost. No man can receive anything except it be given him of heaven. Paul said, "Of myself, I know nothing."

Now, I want you to think with me not only about the miracle of it, but I want you to think with me about the method of it. How does this miracle take place? How does the Spirit of God who is the agent of truth communicate that truth to us? Well, he communicates that truth in our spirit. Now, continue to read here in the word of God. We left off with verse 8. Look if you will in verse 9. "But as it is written, eye
hath not seen, nor ear heard, neither have entered
into the heart of man the things which God 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 except 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 us of God."

Now, here's what Paul is saying. Paul is saying the
method of God's teaching us about himself, the method
of God's imparting of this wisdom is the Holy Spirit
in the human spirit. Now, I want to explain that.
Notice in verse 9 where he says, "Eye hath not see,
nor ear heard, nor hath entered in the heart of man
the things which God hath prepared for them that love
him." What does he mean by that? He means that you're
not going to learn it with your eyes, you're not going
to learn it with your ears, you're not going to learn
it with your heart. The eyes and the ears speak of
objective knowledge. With my eyes I can read, with my
ears I can hear, and I can accumulate facts and I may
have facts about God, but I'll not know God. I will
not learn about God with my eyes or my ears.

"Well," you say, "you learn about God with your heart."
Oh, no, you may know God with your heart later on, but
you'll not learn about God with your heart. Your
heart is your emotions. Remember what Sidlow Baxter
said, "Your emotions are the shallowest part of your
life, salvation is the deepest work of God." How can
he do his deepest work in the shallowest part? Your
heart's not going to understand these things, you're
not going to learn with your heart - you can react
with your heart what you know about God, but the heart
is not the organ of knowledge. It is not by objective
facts, it is not by the eye, not by the ear, not by
subjective feelings, but God hath revealed them unto
us by his Spirit. God has given us his Spirit that we
might know the things that are freely given us of God.

You see, if we try to use the eye and the ear and the
heart to know God we're just simply using the wrong
instruments. There is nothing necessarily wrong with
your eyes and your ears and your heart. They all
ought to be given to God, but now we have these
beautiful flowers here and we have the beautiful
music. Now, suppose I want to smell the flowers. I
can't smell the flowers with my ears and I cannot hear
the choir with my nose.

Now, there may be nothing wrong with my ears because I can't smell the flowers. That doesn't have anything to do with it, I'm using the wrong instrument to smell the flowers. You see, dear friend, the mind, the eyes, the ears, the heart, these are not the instruments of knowing God.

God is known by the spirit, not only the Holy Spirit who reveals God to us, but the human spirit that receives what the Holy Spirit says. You see, these plants have a body, but they don't have a soul. Animals have a body and a soul but they don't have a spirit. The soul is the psychological part of you - the mind, the emotion, the will, the eyes, the ear, and the heart - but you don't know God that way. Animals can't know God. Animals can't worship God. Only man has a spirit. "God is a Spirit and they that worship him must worship him in spirit and in truth."

Now, how does God communicate truth to us? Well, he asks a question. Let me just get another scripture here, verse 10. Look, look at it. "For the Spirit searcheth all things, yea, the deep things of God," verse eleven, "for what man knows the things of a man..."
except the spirit of man which is in him?" That is, who knows Adrian Rogers, who in this building knows Adrian Rogers? I'll tell you who, Adrian does. That's the only person. You say, "I know you." No, you don't know me. You might think you know me, ha, but you don't know me. I know me. Who knows you? You know you. What man knows a man except the spirit of man which is in him? There is no one who fully, completely, and sometimes even generally understands another person. We know ourselves because of the spirit that's in us.

And then he asks another question. If we can't even know one another, how are we going to know God? Look in verse 11 again. He says, "Even so the thoughts of God knoweth, but the Spirit of God." Now, listen, if I, being finite, can't know another finite being, how can I, being finite, know an infinite being? How can I with my natural abilities know the supernatural? It's just impossible. Isaiah says in Isaiah 55 verses 8 and 9, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord, for as the heavens are higher than the earth are my ways above your ways and my thoughts above your thoughts." Say, I want to ask you a question. How much higher than the earth are the heavens? I mean, if you could
project a light beam and travel a hundred and eighty
six thousand miles a second and go straight that way
for as long as your mind can conceive, a hundred
billion, million, trillion, whatever else is left,
just keep on going, when would you come to the end of
it? Fathomless, infinite - and you think you're going
to understand God? As the heavens are high above the
earth are my ways above your ways, my thoughts above
your thoughts.

If I can't even know Tommy and Tommy can't even know
me, Tommy knows what's in Tommy, I know what's in me,
how can I know Tommy and how can Tommy know me? Well,
there's one way. If I could get inside Tommy and
blend my spirit with Tommy's spirit then I would know
Tommy and Tommy would know me. That's exactly what
God has done. God has sent his Spirit and when a
person gets saved, he becomes a partaker of the divine
nature. Now it is an inside job and the very Spirit
of God becomes comingled with our spirit and we might
know the things that are given us of God because it is
an inside job - God's Spirit in the human spirit
performs a miracle and he knows me and I know him by
communion in the spirit. "God is a Spirit and they
that worship him must worship him in spirit and in
truth."
I must receive this knowledge this way. The natural man, the soulish man cannot know the things of God.
The word natural means soulish, mind, emotion and will. You may know about God, you may get A on your systematic theology dissertation, but you can't know God. Did you know a man can know all about bread and starve to death, right? You can know all about God and not be saved. What am I saying? Pay attention. This knowledge of God, the miracle of it, the Holy Spirit of God disclosed the method of it, the Spirit of God speaks to the human spirit. There is comingling of our spirits and therefore we can know God.

But now, the means of it, the means of it. You say, "what's the difference between the method and the means?" Well, pay attention. God does three supernatural things that he might communicate with your spirit. Now, here they are. First of all, there is supernatural revelation. Look again in verse 11. "For what man knows the things of man except the spirit of man which is in him, even so the things the 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 which are given to us of God." And verse 10, "God
hath revealed them unto us by his Spirit."

Supernatural revelation, God just simply reveals himself to us by his Spirit. He discloses himself, he takes the initiative. It is not because we love him, he first loved us and he has disclosed himself to us; he has in his graciousness revealed himself supernaturally.

But now, wait a minute, not only supernatural revelation, but supernatural inspiration. Because you see, dear friend, what God revealed was recorded and the recording of what God revealed we call the Bible and the Bible is given to us as a record of what God revealed and it is given to us by supernatural inspiration. Look again in verse 13.

Paul says, "Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teacheth comparing spiritual things with spiritual." Now, Paul was an apostle and when he used the word we he was speaking of the apostles. And what Paul is saying is the things that we teach with the authority of an apostle, we teach with words that the Holy Ghost taught us. Every word in the Bible is inspired of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of
This is what we call verbal inspiration. God gave us his words and he put his words in a book.

Now, there is supernatural revelation. God takes the initiative and he reveals himself to us. There is supernatural inspiration. That word is recorded. We have the words of the apostles which are the words of God. All scripture is given by inspiration of God and holy men of God spake as they were moved by the Holy Ghost. And so, we have God’s word infallible, inerrant, trustworthy, and true - the word of God.

But wait a minute, you can hold in your hand the inspired word of God and still not know God. You can know Bible facts and not know God. You can know the names of the apostles, you can rattle off the books, you can tell me systematic theology and still not know God. There's one other thing is necessary. Are you ready? Look. Supernatural revelation, supernatural inspiration, and now supernatural illumination.

Continue to read here now in these verses. He says in verse 14, "But the natural man receiveth not the things of the Spirit of God for their foolishness unto him. The word natural means a soulish man. He comes into a place like this, he doesn't understand what I'm
talking about. Now, he can enjoy the service. Who wouldn't enjoy hearing this choir? He can enjoy the Christmas decorations. He could say, "Boy, you know, that looks like a well-organized place down there. I just enjoy being with a lot of friendly people." Who doesn't want to get a warm handshake? And there's nothing wrong with all of that. That's fine, that's good, but the natural man receives not the things of the Spirit of God. It goes right over his head. He doesn't even understand what we're talking about, it's all Chinese to him, or Japanese or Russian, he just doesn't understand it. It goes right over his head. He hears the words, but he doesn't know the music. He hears about God, but he doesn't know God and he has no ability. He doesn't receive these things and the Bible says "he can't know them, for they're spiritually discerned and therefore the Holy Spirit of God must help him to understand." That's what the word "spiritually discerned" means. They are spiritually understood. It is the Holy Spirit of God that turns the light on in your soul.

See, there is supernatural revelation, supernatural inspiration, and then supernatural illumination. When you begin to study the Bible, when you read the Bible, here's a prayer that you ought to pray. Psalm 119 and
verse 18, "O Lord, open thou mine eyes that I may
behold wondrous things in thy law." When God opens
your eyes you're going to see things you never saw
before, you're going to hear things you never heard
before, you're going to know things you never knew
before because God the Holy Spirit is going to teach
you.

Now, remember, no man can receive anything except it
be given him of heaven. That's the reason I prayed
before the service, Oh God, speak to me today. God,
help me to understand today. Lord, let something
supernatural illumine my heart and help me to know,
dear God, and he will, he will, dear friend. As a
matter of fact, the last part of this verse says, "but
we have the mind of Christ." When a man is walking in
the spirit, he thinks Jesus' thoughts after him, and
that is wisdom to have the mind of Christ. Oh Glory,
hallelujah.

I've got to close right here but let me just say five
things about this illumination quickly. Number one,
don't think people will honor you if you have it.
Don't think they'll say what a wise person you are.
As a matter of fact, they won't think you're wise.
They'll think you're few bricks short of a full load.
They really will. They won't think you're wise. The Bible says he that's spiritual, he understands all things, but nobody understands him. They're going to think you've jumped the tracks. They really will because you're marching to the beat of a different drummer.

Secondly, this does not mean if you have illumination and you know God, that doesn't mean you'll know all about God. Thank God you can know God without knowing all about God. Did you know that if a little boy or girl comes down here this morning, gives his or her heart to Jesus, they'll know God without knowing all about God? See, isn't that wonderful? You don't have to know all about God. I knew my daddy before I knew all about my daddy and still don't know all about my daddy. I didn't even know where he worked before I loved him. See, I loved him and trusted him because he's my daddy. I didn't know what, I had no idea when he went off to work what he did. You probably have no idea what God is doing, you know, running the universe. You can know him, you can go down to the ocean with a bucket and dip out a bucket of water and everything in that bucket will be ocean but all the ocean won't be in that bucket. And dear friend, I want to tell you that you can have a bucket full of
God and it all be all God. What I mean, and I don't mean to talk about God as though you can divide him up that way, but I'm just simply saying to you, precious friend, how wonderful that you can know God without having to know all the facts of theology. You know God by divine revelation in the spirit and there's a sweet mysticism to it and praise God for it.

Now I want to say something else, I want to say something else, that this matter of illumination does not give you knowledge in other areas. For example, you say to God, "Dear God, I want to know you," and you know him, and then you come to a math test and you haven't studied and you say, "Spirit of God, illumine me." It won't work. I'll guarantee you, dear friend. Those are the things that you get with your eyes, those are the things you get with your ears, and you have to hit the books, you have to burn them in that oil to get that. You're not going to get it by praying for it unless God, in his infinite mercy, performs a miracle that he's not promised to perform. You're just going to have to be diligent in your study.

Another thing I want to say about this illumination that is so wonderful and so thrilling to me is this -
that it does not mean that you're not supposed to study. When I say that you don't get it with your eye and your ear and everything. Everybody says, "Oh boy, that's good, I'm just going to pray and no longer study." No, the Bible says very clearly, "Study to show yourself approved unto God, a workmen that needed not to be ashamed, rightly dividing the word of truth." And that word rightly dividing means cutting it straight. You see, dear friend, when I apply myself to Bible study and I say, "Dear God, open thou mine eyes that I may behold wondrous things in thy law," God sees my sincerity and God does open my eyes and God does show me the things in his word. Oh, there's so many precious truths, I wish I had more time, but let's bow our heads in prayer.