

He Opened Their Minds

Introduction

The Text

⁴⁴ Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” ⁴⁵ Then he opened their minds to understand the Scriptures, ⁴⁶ and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, ⁴⁷ and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. ⁴⁸ You are witnesses of these things. ⁴⁹ And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.” (Luke 24:44–49)

A Sermon about Understanding

- A. We’re going to focus in on [vv. 44-45](#) this morning, and we’ll carry on into the others next time.
- B. This is a sermon about understanding—how we come to know what we know.
 - 1. In particular, this is a sermon about how we come to know the gospel, and not just know of it in word or concept, but know it deep in our bones to the point of transformation—where the good news of Jesus becomes the greatest news of all to us.
 - a. How does that happen? How do you go from knowing of Jesus to truly knowing him? How do you go from hearing about the cross to truly understanding what Christ endured there for you? How does the coin finally drop, so to speak? And what changes in us when it does?
- C. Well, that’s what this sermon is about. And I’ve got four headings we’ll make our way through as we go: (1) Open Bibles; (2) Open Minds; (3) Open Hearts; and (4) Open Mouths.

(1) Open Bibles

In the Law and the Prophets and the Psalms

- A. Look again at [v. 44](#). Notice that the story here really begins with a look back to what’s come before: “These are my words that I spoke to you [past tense] while I was still with you”
 - 1. In other words, whatever Jesus is going to say here, the point is: he’s already said it, on numerous occasions, in fact.
- B. That’s going to factor in big here in a moment, but for now we need to at least recall briefly what these words he had already spoken were.

1. And that's what he goes on to sum up for us here: ". . . that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled" (v. 44b).
 - a. This is what he'd been telling them even prior to the cross in places like [Luke 9:22, 44; 17:25; 18:31-33](#); etc.
- C. And this is where I get the idea that these disciples had open Bibles, right? Jesus had been directing them to Scripture, talking to them about how he'd be the fulfillment of what's there.
 1. The Law and the Prophets and the Psalms (or the Writings)—it refers to the entirety of the Hebrew Scriptures, called the Tanakh (an acronym referring to the Torah [Law], the Nevi'im [Prophets], and the Ketuvim [Writings]).
- D. And we really should note, then, that true understanding of God and the gospel begins first with opening our Bibles. That's the place to start.
 1. It's not enough, as we'll soon see . . .
 2. But it is the requisite starting point. If you are not opening the Scriptures, you will not even begin to be able to discern the ways of God and his will for your life. You won't see him. You won't understand him. That is where he's revealed himself to man.

Are Our Bibles Open?

- A. And so, of course, the question to begin with for own reflection is simply this: are our Bibles open? Are we giving ourselves to careful reading of the Word of God? I believe I asked this last week, and I shall make no apologies for asking it again and continuing to do so.
 1. We like to think that the Christian life is so complicated, but it's really quite simple when we come down to it. Maturing in the faith is simply the result of a wholehearted commitment to the basics.
 - a. And it gets no more basic than this: are you reading your Bible and asking God to show himself to you there? Stop looking for some fast track to spiritual growth or intimacy with God. This is it. Slow and steady wins the race, as it were. Verse by verse. Chapter by chapter. Book by book.
 - i. Are you opening your Bible? Are you putting yourself along the path of understanding? Because this is where it comes from.
- B. You know, now, for my own devotions, I've finished Judges and begun in the book of Proverbs. And isn't this the case that's plainly made there?
 1. The master theme of the whole book is stated so wonderfully there at the start: [Prov. 1:7](#): "The fear of the LORD is the beginning of knowledge." Or later in [9:10](#): "The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight."

- a. And, of course, this fear of the Lord means I put his thoughts, his opinions, his word above my own: “For the LORD gives wisdom; from his mouth come knowledge and understanding” (Prov. 2:6).
 - i. How do you get knowledge? How do you get wisdom? How do you get understanding? Well, it begins with attending to the words of his mouth, the words he’s spoken to us in Holy Scripture.

- C. Of course, I thought of the magnificent Ps. 119 as well at this point. This case is made over and over again for some 176 verses. Just to give you a sampling:
 - 1. “I have more understanding than all my teachers, for your testimonies are my meditation” (v. 99).
 - 2. “Through your precepts I get understanding; therefore I hate every false way” (v. 104).
 - 3. Or my favorite: “The unfolding of your words gives light; it imparts understanding to the simple” (v. 130).
 - a. Isn’t that a beautiful image? When you open the pages of your Bible it is something like throwing open the curtains in your living room on a crisp spring morning. Light comes streaming in!

- D. To complain about the distance we feel from God and our sense of confusion and lack of insight and understanding while our Bibles remain closed is like grumbling about the dark while the curtains pulled tight.
 - 1. Of course there’s no light. You’ve cut yourself off from the source of it. What else would you expect? You want light, throw them open!

- E. But it’s not that easy, is it? Well, no it’s not.
 - 1. As we’ve said, it’s the requisite starting point, but it’s not the sum total of the process.
 - a. Sometimes we throw open the blinds and the sun’s not risen yet, or its light is dimmed behind some thick cloud or rolling fog. Sometimes we open our Bibles and, though we read from it, we don’t really see it, we don’t truly understand.
 - i. And this leads us to the next heading . . .

(2) Open Minds

The Gift of Illumination

- A. So we keep on reading in our text and come now to v. 45: “Then he opened their minds to understand the Scriptures . . .”
 - 1. What a verse! Jesus here brings the sun up, as it were. He parts the clouds and clears the fog. And, at long last, they can see!

- B. Here we have before us on full display what theologians have referred to as the gift of illumination.
1. The basic sense of this doctrine is that it is not enough for us to merely have the words of Scripture or the words of the gospel, we need to have these words illuminated for us by the Holy Spirit, by the grace of God, if we're to truly understand and believe and be changed by them.
- C. If you're a Christian, go back in your own story for a moment.
1. Think of how many times you heard the good news of the cross before it finally became good news to you? The same message you'd heard for years, suddenly, it struck you in a way remarkably different from before, so much so that it brought you to tears.
 - a. God doesn't just so love the world that he sent his only Son . . . God so love me!
And it shakes you to the core in the best of ways. Light streams in.
- D. It's as if in the Bible God hands us a light bulb, we can hold it, we can touch it, we can "see" it, but there's no light. And it seems kind of drab.
1. But then with the gift of illumination, when he, as it says here, opens our minds to understand the Scriptures, well then it's like electricity suddenly courses through the bulb, and everything is, at once, radiant and bright. It's the same bulb you've had to this point, but now there's a current of grace running through it, and it's pulsating with life and light.
- E. That's what's happening here. Oh these disciples had heard this before, as we've said, but they hadn't really heard it, they hadn't really gotten it, until now.
1. So [Luke 18:31-34](#), for example: "³¹ And taking the twelve, he said to them, 'See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. ³² For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. ³³ And after flogging him, they will kill him, and on the third day he will rise.' ³⁴ But they understood none of these things. This saying was hidden from them, and they did not grasp what was said."
 - a. I've dealt with this before, so I can't dive into it all again here, but we at least need to see that Jesus speaks plainly about his death and his resurrection as it had been written about in the Scriptures and they don't get it. This is the fourth time, in fact, that he's made such a direct statement of what's waiting for him in Jerusalem, and they still don't get it. "[\[T\]hey understood none of these things" \(v. 34\)](#).
- F. I don't think it's any coincidence that the chapter goes on from there to tell this story of a blind man sitting in the dirt outside Jericho. And, with a word, Jesus opens his eyes, he can see. And we're told specifically, from that point on, that he "[followed him \[Jesus\], glorifying God" \(Luke 18:43\)](#).
1. It's a parable of the sort of thing Jesus would need to do for us in the spiritual dimension. We're all blind to the beauty of God and our need for the gospel, and Christ has come to

open our eyes, so that we might see, and not just see in general, but see him and follow him and glorify God because of him.

G. And this reminds us, again, that merely opening our Bibles does not always equate to opening our minds and gaining understanding. It is not an automatic thing. It's a gift of grace. Jesus has to open our minds to the words of God before us.

1. So, I wonder if you caught it in [Prov. 2:6](#) he says it's "the LORD [who] gives wisdom." It doesn't just happen because you read. He has to give it to you in some way.
2. Or this is why, in that same [Ps. 119](#), the psalmist doesn't just assume that he'll get understanding because he's meditating on God's Word or whatever. He knows that's the start. But he also knows God has to come and give him understanding by grace, if he's ever really going to have it in truth.

So listen to these prayers that punctuate the whole psalm:

- a. "Give me understanding, that I may keep your law and observe it with my whole heart" (v. 34).
- b. "Your hands have made and fashioned me; give me understanding that I may learn your commandments" (v. 73).
- c. "I am your servant; give me understanding, that I may know your testimonies!" (v. 125).
- d. "Your testimonies are righteous forever; give me understanding that I may live" (v. 144).
- e. "Let my cry come before you, O LORD; give me understanding according to your word!" (v. 169).
- f. Or my personal favorite, all the way back at the beginning: "Open my eyes, that I may behold wondrous things out of your law" (v. 18). "I am looking at your word but I don't truly see it, not at first at least."
 - i. Doesn't this give people like you and I such hope? Who can say they always open their Bibles and see wondrous things there? Sometimes you do, sure. But isn't it often, I open my Bible and I see genealogies that seem irrelevant, commandments that seem burdensome, stories that seem outdated, words that don't seem wondrous. Isn't that where we are a lot of the time?
 - (1) And this prayer here says, yeah well, the Psalmist is there too. He wouldn't be pleading with God to open his eyes to see it, if he was already seeing it, right?
3. The Apostle John, reflecting on this moment in [Luke 24](#) probably, writes this in [1 John 5:20](#): "And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life." He knows his understanding of all of this, it's a gift of grace.

Three Questions

- A. So we need this gift of illumination from God in Christ, or we're not going to get it. But, now three questions spin off from this for me: (1) Why Do We Need This?; (2) Why Did He Wait?; and (3) What Exactly Does He Open Our Minds to Understand?

Question #1: Why Do We Need This?

- A. On this first question, I know for American individualists, children of the Enlightenment and things, we think of ourselves as self-made, autonomous, able to think our way into or out of anything.
1. We can think our way onto the moon. We're trying to think our way onto Mars as we speak. Nothing's too hard for us.
 - a. And you're telling me I can't read a few words in the Bible and understand them? I have a PhD from Stanford, with my tech job I make more money than the economies of some small countries. I think I can handle it.
 - B. But you can't. You need the gift of illumination. Why? Well, ultimately, at the deepest level, it's because of sin.
 - C. The clearest singular statement on the matter comes from Paul in [1 Cor. 2:14](#): "The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned."
 1. As he says earlier in the first chapter of this epistle: "²³ [W]e preach Christ crucified, a stumbling block to Jews and folly to Gentiles, ²⁴ but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (vv. 23–24).
 - a. What's the decisive factor here according to Paul?
 - i. It's not who's smarter, or who has gone further in their graduate studies, or who has more natural capacity for logic and reason, no!
 - ii. It is God's call that makes the difference. In other words: it's the Holy Spirit working on a person to open their closed minds to understand the truths of Christ and his cross. That's what initiates this seismic shift, where the cross goes from being foolish and weak in my eyes to being the wisdom and power of God . . . for my salvation!
 - D. You see, since the fall, men have failed to understand God and his ways not because they lacked revelation, but because their hearts have hardened in sin. It's the sin nature. We've had plenty of revelation from God, but it's met with opposition at every point from us.
 1. So in [Prov. 1](#), wisdom is pictured as one crying out in the street, trying to get the attention of any who would listen ([v. 1ff.](#)), but no one does. Why?
 - a. Well, it's because "²⁹ they hated knowledge and did not choose the fear of the LORD, ³⁰ [and they] would have none of my [God's] counsel . . ." (vv. 29–30).

E. In a similar manner, perhaps with this text even in mind, Paul writes in [Rom. 1](#): “¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.¹⁹ For what can be known about God is plain to them, because God has shown it to them.²⁰ For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.²¹ For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.²² Claiming to be wise, they became fools” (vv. 18-22).

1. Did you hear that, men by nature “[suppress the truth.](#)” It’s not that we don’t know it. It’s that we don’t like it. And we twist what we know to serve what we want.

a. Look out in our world today, is this not what we see? For goodness sake, look at Putin’s propaganda machine. “We are fighting Nazis in Ukraine”—never mind the fact that the president of the country is himself a Jew and lost family in the Holocaust. “[Claiming to be wise, they became fools](#)”

b. And before you think for a moment he’s alone in this insanity, you must realize the same sort of thing is at work in your own heart. Test yourself. You will find it to be true. It may not make the news, but it’s just as rotten at the core.

F. You remember, Paul himself doesn’t write this from some lofty position of superiority. No! He writes it from experience. He knows firsthand what it’s like to suppress the truth in unrighteousness. He’s seen it play out in his own heart and life.

1. He was so self-deceived he thought he was doing God a favor by killing the early followers of Christ. And he would have kept going in this foolishness were it not for the intervening call of God on that Damascus road, where, in a stroke of irony, he’s made blind so he can see.

a. Light streams in and his mind is opened. Ah! It’s the gift of illumination breaking through the stubborn fog of a sinner’s nature.

i. Did Paul know the Scriptures? Better than anyone here. But did he know the Scriptures? Not at all . . . until that day!

G. And this is the sort of thing that had actually already been at work in these disciples as well.

1. That’s why Jesus back up in [Luke 24:25](#), he’d already rebuked those two on the road to Emmaus for not seeing these things in Scripture, and why didn’t they see it? Well, he tells us: because they were “[slow of heart.](#)” Something was off with the heart on the inside. They were blind in sin.

2. Or earlier, back in [Luke 9](#), when he’s first telling them about his impending rejection and death, we read: “[But they did not understand this saying And they were afraid to ask him about \[it\]](#)” (v. 45).

- a. Did you catch that? They knew enough to know that they didn't want to know. They did hear. They just glossed over it, because they didn't like it. "Certainly he's just speaking in metaphor or something. You know how Jesus is. He's always talking in parables and what not. It's just a silly turn of phrase. Nothing to worry about."
 - i. They were opposed to the revelation. They didn't want more. They suppressed it.
- H. Oh I could go on and on about our propensity to do the same—to cherry pick our favorite verses and conveniently skip past those that make us uncomfortable or call us out. But I'll spare you.
- 1. But this is why opening our Bibles isn't enough. This is why we need the gift of illumination. We're sinners, and it blinds us.

Question #2: Why Did He Wait?

- A. This is one of the questions I had as I read this in [Luke 24](#). Why open their minds now? Why not earlier and save yourself the headache?
- B. Well, first, we have to admit that there are things we just won't know and we have to chalk it up to the sovereignty of God. His way is higher and better.
 - 1. But, having established that, there are a couple of potential factors to consider in this regard
...
- C. For one thing, a full understanding of the cross, might very well still have been met with resistance from these disciples before the time came.
 - 1. We know how Peter responded when he first caught some whiff of it: "[Far be it from you, Lord! This shall never happen to you](#)" ([Matt. 16:22](#)). And Jesus has to rebuke him and ultimately Satan who was behind such a worldly interpretation of things.
 - a. You see, they couldn't imagine a Messiah who would do anything but conquer. Suffer and die? It couldn't be!
 - i. So part of why Jesus doesn't fully unveil this plan to them and open their minds to understand it on the near side of the cross, may be that he didn't want anything, including his own disciples, standing in his way. He was relentless in his pursuit of God's plan and mission however dreadful it would be for him on the front end.
- D. But there is perhaps yet another reason, and I suppose it will at first sound a bit scandalous to you. Perhaps he didn't open their minds to understand before, frankly, because he couldn't.
 - 1. You say, "He couldn't?" I thought God can do anything.
 - 2. Well, in sense, he can. But before you lift up your stones. Consider it. There are certain things that God cannot simply because they contradict his very nature as God.

- a. So, for example, he cannot tell a lie. Because he is honest and true.
- b. Or, he cannot celebrate injustice. Because he is righteous and good.
- c. Or, he cannot create a rock so big that he can't lift it. Because he is all-powerful.
- d. And, to bring it closer to home then, he cannot dwell in deep unity with the sinner. Because he is holy and pure.
 - i. Which I think means, and this is where I am going with this, he cannot come in and transform the sinner before the cross in the same way nor to the same degree that he could after it.

(1) Because what is the cross? It's God cleaning house, your house, so that he can come in and dwell with you in the deepest way possible. Union with God in Christ by the Holy Spirit. He does away with your sin at Calvary, Jesus pays for it, Jesus takes the wrath of God, so that we can be forgiven, washed, cleaned . . . so that a holy God can unite himself with a sinner and not contradict his own nature. He upholds his righteousness and holiness and also forgives and pardons and moves close to us.

E. I'm not trying to imply here that God couldn't open minds and hearts and things in the Old Testament before the cross. But, again, I am saying that I don't think he could do it in quite the same way, nor to the same degree.

1. It's as if the lights are on a dimmer switch so to speak. And while he reveals himself to OT saints, he really ramps up the wattage for us in the gospel.

- a. This is why Paul says in [Titus 3:3-6](#): “³ [W]e ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another.⁴ But when the goodness and loving kindness of God our Savior appeared,⁵ he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,⁶ whom he poured out on us richly through Jesus Christ our Savior”
- b. Or, in [Eph 4:23-24](#), he says that now, because of Jesus' work on the cross, we can “²³ be renewed in the spirit of [our] minds,²⁴ and [can] . . . put on the new self, created after the likeness of God in true righteousness and holiness.”
- c. Or, in [Col. 3:10](#), he says that now in Christ we “have put on the new self, which is being renewed in knowledge after the image of its creator.”
 - i. Something can now happen at the core of our being, a regeneration of our nature, a renewal of our minds, why? Because of what Christ does at Calvary.

F. This is the promise of the New Covenant isn't it? The New Covenant that Jesus says could only be established “in [his] blood” ([Luke 22:20](#)).

1. Jer. 31:33-34: “³³ For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. ³⁴ And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.”
 - a. Because he’s done away with sin once and for all at the cross, he can come in change us in ways he previously could not. And now, at the deepest level, we all can “know the LORD”! In Christ, by Christ, our minds have been opened!

Question #3: What Exactly Does He Open Our Minds to Understand?

- A. This question may seem obvious, but it’s worth a quick reflection. Notice there in v. 45: “Then he opened their minds to understand the Scriptures.” So it’s the Bible in general that he wants them to get. And that can’t be lost on us.
 1. These disciples are freaking out. They’re struggling. They’re depressed. They’re down in the dumps. And where does Jesus lead them? He leads them to the Scriptures, the same words they’d no doubt read and recited since they were little Jewish kids. And he shows them something new there.
 - a. When we’re scared and struggling, we’re prone to run to all sorts of other things for help. But we learn here, we ought to run to the Bible, to God’s Word, and beg Christ to open our eyes and our minds to truly understand it.
- B. So he opens their minds to the Scriptures in general. But then there is something in particular that he has as his focus in all of this. And it comes out there in v. 46: “⁴⁵ Then he opened their minds to understand the Scriptures, ⁴⁶ and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead”
 1. Oh this is everything! You could actually open the Scriptures and find all manner of stuff to distract and derail you from the main thrust of it. But here he takes them straightaway to its central matter, to the core of the biblical revelation, to the very thing that keeps it all together: namely his death and resurrection, the cross, the gospel.
 - a. If you get that, you get the book, and you get life.
- C. We can make the Bible about all manner of things.
 1. It’s a book of advice given for our moral improvement.
 2. It’s a history book about ancient cultures and their traditions.
 3. It’s a book of prophecies that we can piece together and figure out the end-times.
 4. And, to some degree, it is all of these things. But at its core, it’s a book about Jesus and his great sacrifice for us.

- a. And that's why Jesus opens our minds to understand not just the Scriptures in general, but his place at the center of it all!

(3) Open Hearts

Three Qualities

A. Now, with this heading I'm thinking of the way we would change if we really believed what's put forward in our text—that we only understand what we do about God and the gospel because Christ opened our minds to it.

- 1. Taking that truth into our hearts would really rearrange some things. But what exactly? Well, I have three qualities I think that would come to mark us if we did . . .

Quality #1: Humility

A. You know sometimes Christians can be so smug. We think we're better. Intellectually superior. Morally superior. We know God. We know the truth. We know the way of salvation. And you don't.

- 1. Oh sure we chalk it up to grace with our words, but in our hearts, we think we're better.

B. If you don't believe me, test it.

- 1. When you hear someone talking about their religion (or lack of it) or their opinions on this or that social or political matter and it contradicts what you know to be true in the Bible, how do you respond?
 - a. Do you listen and ask questions and have compassion and pray and love them? Oh I'm sure sometimes you do.
 - b. But do you not also sometimes roll your eyes? "How could they be so blind? It's ridiculous that someone could think that. Democrats and their liberal nonsense. Republicans and their conservative callousness. Secularists and their push to indoctrinate us all with the LGBTQRSTUVWXYZ agenda. Muslims and their five pillars. Buddhists and their four noble truths and eightfold path. Mormons and their holy underwear. I mean it's ridiculous. How could they be so foolish? Why can't they see . . . like I can?!"

C. Such thinking cuts against the grain of the gospel and the text we have before us today.

- 1. You want to know how I came to see? He opened my mind to understand the Scriptures. That's why I see anything at all. He lifted the veil. He opened my eyes. He brought up the sun. He had mercy on me. That's it.

- a. And when you really take that into the center of your being . . . it humbles you. You can't look down on another person again. Because the only thing that differentiates you from them is the grace of God, undeserved kindness.

Quality #2: Dependence

- A. Think about the dependence on God that you would feel deep in your bones if you really believed this. You can't just run off and assume you'll understand anything of any real significance if you don't have the illuminating help of God in Christ.
 1. You wouldn't just be humble, you'd be dependent. You wouldn't just turn from self-reliance, you'd throw all your reliance upon Jesus.
- B. Why do you think I pray before the sermon?
 1. Do you think that's just empty tradition? Superstitious ritual? No!
 2. It stems from a deep conviction that if God doesn't show up and open eyes and minds and hearts in this place, nothing is going happen.
 - a. I could yell at the top of my lungs and you won't hear a thing.
 - b. I could tell you with tears in my eyes of the love of the Savior for you and you would yawn.
 - c. I could preach the best sermon of my life and you would sit there unmoved and unchanged.
 - i. We are dependent upon God, so much more than we know.

Quality #3: Trust

- A. When we really learn from this story with these disciples, it should lead us to trust God more, even in times of confusion and disorientation.
 1. These disciples would've pushed back on the plan. They didn't get it. The cross didn't seem like good news, it seemed like terrible news. And yet God takes the whole mess of it and makes something immeasurably beautiful.
 - a. So we learn not to just discard his words or ways when they don't make immediate sense to us. We trust him.
- B. I think [Prov. 3:5-8](#) really brings all that we've been saying here together in a few verses: "⁵Trust in the LORD with all your heart, and do not lean on your own understanding. ⁶In all your ways acknowledge him, and he will make straight your paths. ⁷Be not wise in your own eyes; fear the LORD, and turn away from evil. ⁸It will be healing to your flesh and refreshment to your bones."

 1. I know some of us are going through such hard times, and we don't see where God is in it. But you can trust him.

(4) Open Mouths

- A. The last thing is this idea of open mouths. And for this we'll really tackle it in the next couple weeks, but for now, I at least want us to see one thing: when we open our Bibles, and Christ opens our minds to understand who he is and what he's done, it will not only open our hearts and change us there, it will open our mouths . . . we'll want to speak of the one who's love we've come to see and experience.
1. So Jesus with these disciples goes on to say the gospel, it's going to be "[proclaimed in \[Jesus'\] name to all the nations](#)" (v. 47).
 2. And he goes on to say "[You are witnesses of these things](#)" (v. 48). In other words: "You're going to testify. You're going to tell the world about me."
- B. When you get the gospel, you give the gospel. You tell others about this Christ. And you pray that he comes to them as he's come to you . . . and opens their minds to understand his death, his life, his love!