

The Holy Spirit - Part 1

by Ken Baird

The Holy Spirit's burden is to glorify Christ and bring Him before us, and He has a very important relationship to us, directing, enabling, and revealing in our lives.

Duration: 48:40

Scripture: Genesis 6:3, John 14:16-17, John 16:12, Revelation 22:17

Topics: "Holy Spirit", "Spiritual Guidance"

Description

In this sermon, the speaker reflects on a series of disturbing dreams where he felt he was on the wrong side of judgment. He emphasizes the importance of relying on the leading of the Holy Spirit rather than our own devices or expediency. The speaker then turns to the 16th chapter of John's Gospel, highlighting the role of the Spirit of Truth in guiding believers into all truth and showing them things to come. He also references the Book of Acts, specifically the warning given to Paul through the Spirit not to go to Jerusalem. The speaker concludes by urging listeners to consider the activity of the Holy Spirit in their own personal experiences.

Transcript

In the will of the Lord, we wish to consider a subject that I think is relevant to our everyday lives this week. A spirit-led subject, I trust, on the spirit of God himself. We're living in a day when we are so inclined to substitute the energy of the flesh for the energy of the spirit, for our own devices for the leading of the spirit, and to substitute expediency for the truth of God.

Now, these are days, these are changing days, days of changing standards, but the word of God never changes, and God himself has never changed. And it's seldom that we reserve a whole week for a study like this, but we're going to permit ourselves that luxury of spending a whole week studying about the spirit of God. And we wish to begin that study tonight with a reference to the 16th chapter of John's gospel, John's gospel chapter 16.

Verse 12, I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. For he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come.

He shall glorify me, for he shall receive of mine, and shall show it unto you. Now, the spirit of God has a burden, and the burden of the spirit of God is to glorify our Lord Jesus Christ. It says here that he shall not

speak of himself, but it does not say that we should not speak of him.

One would almost suppose here that since the spirit does not speak of himself, that you and I have no right to speak of the spirit. And that's not the intent of this portion of scripture at all. The spirit of God speaks of our Lord Jesus Christ, but it does not mean that we do not learn the truth of the spirit in the word of God, and that does not mean that they are unimportant.

The burden of the Holy Spirit of God is that we might know Christ. The burden of our Lord Jesus Christ was that we might know the Father. And I'm so glad for the ministry of our Lord Jesus Christ that I do, through his ministry, know more of my Heavenly Father.

Oh, I'm glad for that ministry. I'm glad that I know the Father. I'm glad that I'm his son, and I'm glad for the precious relationship that I bear to my Heavenly Father.

And I'm also glad for the ministry of the Spirit, whose burden is that he might bring Christ before us, and he might glorify the Lord Jesus, that he might speak of his things. Now, the Spirit of God is not simply an influence. There are many that speak of the Spirit of God as simply being an influence.

There, unfortunately, are portions in the Authorized Version that refer to our spirit as it, instead of the pronoun he. And that is most unfortunate indeed. Our Lord Jesus Christ here says, When he, the Spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come.

He shall glorify me. He is a blessed person. He is a third member of the Trinity, and he is co-equal with God.

I fear sometimes that we give the Spirit an inferior place in our thinking and in our considerations as a Christian. Now, God is equally omniscient, omnipotent, and omnipresent. And the Spirit is just as much God as the Father and as the Son.

The three in one are a perfect balance. They are a perfect person. The person of the Godhead is composed of three.

You see that in the very, very first verse of the Bible. We read in the first verse of the Bible, In the beginning God created the heavens and the earth. Now, the word God there, Elohim, is in the plural.

There are three persons in the Hebrew language. There is the singular, there is the dual, and there is the plural. The plural consists of three or more.

And this is in the plural. Elohim is in the plural. Now, that has to be three persons, comprehended in the name of God.

In the beginning, God, in three persons. Now, strangely enough, the verb created there is in the singular. It's not in the plural at all.

It's in the singular. God is three in one. And the three members of the Trinity always act in unison.

They never act independent of the other. They always know what the other members of the Godhead are thinking. There is perfect communication.

There are no jealousies in the Godhead. The Godhead is a perfect, perfect combination of three persons in one. One life, one God, in three personages.

Three persons. And the Spirit is the third one. Now, the Spirit of God has a very, very important relationship to us.

We experience the ministrations of the Spirit of God, I think, probably the first of the three of these mentioned blessed beings. As a matter of fact, the Spirit of God is the first one mentioned in the Bible. He is mentioned in the second verse of the Bible, that is, I mean individually.

And the Spirit, and I'm going to read it to you. I started to quote it wrong, and I'm afraid that I may misquote it now because I started it wrong. The earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the water.

The Spirit of God is the first member of the Trinity that is mentioned in the Bible. Now, let's think of the reality of the Spirit. Let's think of the reality of his relationship to the Church in the book of Acts.

And then we will get closer to home. We will think of the reality of his ministry in our lives. The book of the Acts has been called the Acts of the Apostles.

Incidentally, that is not a divine title. That is a title that was given to this wonderful historical book in the New Testament by the compilers of our Bible. And the Acts of the Apostles might better indeed be called the Acts of the Holy Spirit because we see the Spirit of God active in the book of Acts.

Now, I'm going to run down, and I'm going to apologize in asking you to turn to these Scriptures with me. But we see, first of all, that he in power in Acts chapter 1 and verse 8. Verse 8, But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Ye shall receive power after that the Holy Ghost is come upon you.

Now, the Spirit of God himself is the power. And if you ever see power illustrated, if you ever see power in action, it's in the book of Acts. When you see the power of the testimony of the early church because the Spirit of God was acting.

And when a handful of apostles, as it were, evangelized the whole world and moved the world as it had never been moved before. We see it individually illustrated in the life of Peter. Peter, when he was on this earth, was afraid, that is when he was with the Lord, was afraid to own his relationship to our Lord Jesus Christ.

He denied his Lord three times. Peter was a coward. And Peter was afraid to confess that he loved the Lord.

But Peter in the book of Acts is fearless as a lion. He stands up to anything and up to anybody. Certainly he was empowered by the Spirit of God, and that's the only explanation in the difference of that man Peter.

Now, he was impetuous when he was with our Lord Jesus Christ. He was officious. He wanted to run the show, so to speak, pardon my modern language.

He wanted to be able to tell John, the apostle, what to do in that 21st chapter of John. And the Lord Jesus Christ denied him that privilege. He says, you follow me.

And then he says, well now, what shall this man do? Peter, I think, probably was one of the older apostles. I'm sure he was. John was the younger.

Now, we don't find that out from the scriptures. But we find it out from early church history. And he had a patronizing attitude toward John, the youngest of the apostles.

It could well be that during the earthly ministry of our Lord Jesus, that John, and you young people notice this, please. John was in his late teens. And he was an apostle of our Lord Jesus Christ.

Now, I have no authority of saying that. I'm depending upon others. And Peter had a very patronizing attitude toward John.

And he says, what shall this man do? And the Lord says, if I will to be tarried till I come, what is that for thee? Follow thou me. The Lord said, I'll take care of John. I'll direct him, Peter.

You are not the fault. Now, Peter had that attitude. He was impetuous.

He was officious. He made mistakes. But, oh, Peter is lovely later in his ministry.

Because of the effect of the power of the operation of the Spirit of God in his life. And Peter does act, he acts with holy boldness, but spirit-directed boldness in the book of Acts. The difference was the power of the Spirit of God in his life.

If there is any lacking of power in the church today, it is because the Spirit of God does not have his place in our lives. And directing and empowering the church of God. Secondly, he enables, in Acts chapter 2 and verse 4, we read, And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Now, this has a very dispensational character. We believe that the Spirit is manifesting his power in other ways today, and we don't apologize for that. But he, at this time, because the church had not yet been authenticated in the minds of people, especially the Jewish people, this miracle was given.

And it had its impact. Jewish people from all over the world were in Jerusalem at this time. And they heard the gospel spoken in their own tongues.

And they knew this had to be a miracle. This was the power of Babel in reverse. But the Spirit of God used these men, empowered these men, and it had a very profound effect upon those who heard the gospel spoken at this time.

So the Spirit of God enables. The Spirit of God commands. Chapter 8 and verse 29.

Verse 26, And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, and to the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went. And, behold, a man of Ethiopia, and eunuch under great authority, under Candace, queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot, read Isaiah the prophet.

Now, notice, please, it says, the angel of the Lord. Now, this indicates the theophany. Where you have that formula, those words use the angel of the Lord, you have God present in angelic form.

But notice, please, verse 29. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. There's your theophany.

This is the Spirit of God that's speaking. And he tells Philip to go and join himself to that chariot. So the Spirit of God commands.

He transports, we read in verse 39, after he had witnessed to the Ethiopian eunuch, and after that eunuch had been baptized, we read there, and when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing. When the evangelist left, believe me, the revival didn't leave. Not in this case.

Too many cases in this world it does. The evangelist leaves with all his personality and with all his charm, and the interest continues about three weeks, and then people are right back on the same level where they always were, but not in this case. God had done a work in this man's heart, and he rejoiced.

The Spirit of the Lord caught away Philip. Isn't that marvelous? He caught him away. How did he do it? I don't know.

I'm not concerned. He caught him away. Then he called Acts chapter 13.

Now there was in the church that was at Antioch certain prophets and teachers as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Menaeum, which had been brought up with Herod the tetrarch, and Paul. As they ministered to the Lord and fasted, the Holy Ghost said, Separate me, Barnabas and Saul, for the work whereunto I have called them. Now the Spirit called, and then the Spirit sends, we read farther on, and when they had fasted and prayed and laid their hands on them, they sent them away.

So they, being sent forth by the Holy Ghost, departed unto Seleuciach, and from thence they sailed to Cyprus. Now he reveals in chapter 11 of the book of Acts. We're going backwards just for a moment.

Verse 27. In these days came prophets from Jerusalem unto Antioch, and there stood up one of them named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world which came to pass in the days of Claudius Caesar. So the Spirit reveals that which is coming in the future.

In the 16th chapter of Acts, we have him forbidding certain things in the light, in the direction of Paul. Verse 6. Acts 16 and 6. Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. After they were come to Mycenae, they had stayed to go into Bithynia, but the Spirit suffered them not.

And they, passing by Mycenae, came down to Troas. And a vision appeared to Paul in the night, and there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Who do you think was responsible for the dreams? God directed them. The Spirit of God was directing the evangelization of the world at this time. In the 21st chapter of the book of Acts, we have warnings, the

warnings of the Spirit.

Paul is en route to Jerusalem, and we read in verse 3, Now when we had discovered Cyprus, we lifted on the left hand and sailed into Syria, and landed at Tyre, for there the ship was to a later burden. And finding certain disciples, we tarried there seven days, who said to Paul through the Spirit that he should not go up to Jerusalem. Now here the Spirit does not speak directly.

He speaks through human instruments. But nevertheless, the Spirit is warning. So we see His activities in these various ways in the book of Acts.

We see Him directing in the early church. And now let's bring this activity of the Spirit closer to home. Let's bring the activity of the Spirit of God to our own personal experience.

So I venture to say here tonight that each one of us have had the experience of the blessed ministration of the Spirit and the blessed leading of the Spirit of God. Now, in that same 16th chapter of John's Gospel, we read of the present day ministry of the Spirit both to the saved and to the unsaved. Well, we read of this ministry more to the unsaved in chapter 14.

Let's read both chapters. Chapter 14 first. In the 16th verse there we read, The Lord Jesus says, I believe the margin has it.

I will come to you. Now the Spirit of God, or the Lord Jesus rather, is leading His disciples. And He's very concerned about them.

Now He says, The Lord Himself was the original Comforter. He comforted His people. And the Spirit of God is another Comforter.

He has been with you, but He shall be in you. And so He comes into the world to comfort us. And His ministry toward the church is that of comfort.

Now in the 16th chapter of John's Gospel, we read in verse 7, Nevertheless I tell you the truth. It is expedient for you that I go away. For if I go not away, the Comforter will not come unto you.

But if I depart, I will send Him unto you. And when He has come, He will reprove the world of sin and of righteousness and of judgment. Of sin, because they believe not on Me.

Of righteousness, because I go to My Father and ye see Me no more. Of judgment, because the Prince of this world is judged. Now we see both ministries of the Spirit.

And to the Christians, to the church of God, to the saints. And then we see His ministry to the world. His ministry to the Christian is that of comfort.

His ministry to the world is that of conviction. For the word here, reprove, is really convict. He will convict the world of sin and of righteousness and of judgment.

Now we have self-administered. Our earliest spiritual history, even in our unsaved days, was affected by the Spirit of God. He is the one who created unrest in our hearts.

Now we notice that, that He does create unrest. As a matter of fact, that same second verse of Genesis has a very, very interesting word in it. Genesis chapter 1 and verse 2, we read there, And the earth was

without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.

Now that word moved is a very interesting word. It has been variously translated. The word means brooded.

The Spirit of God brooded upon the face of the waters as a mother, hence, or as a mother bird flutters over her nest. It's a brooding. It anticipates the coming of light into that dark, dark scene of judgment.

He hovers upon the face of the waters. The Spirit of God is not satisfied with a scene of desolation. The Spirit of God is not satisfied, was not satisfied with the world in that day.

Covered over with darkness, the mists lie upon the face of the deep so heavily that the light could not penetrate through. There was no land. It was a waste, a watery waste.

And the Spirit of God hovered over that scene. The Spirit of God does not and never can be satisfied with darkness. And we see an indication of the good things to come because the Spirit of God moves upon the face of the waters.

The Spirit of God was brooding over that scene. The Spirit of God was about to bring forth light. Now, that is the first mention of the word, of the Spirit of God in the Bible.

And certainly I think that this is the same experience in our lives. He brooded over the darkness that was in our life. He brooded over the waste that was in our life of absolutely nothing for God.

And he fluttered, as it were, that fluttering of impatience, that fluttering of anticipation. And we felt those flutters. We felt our darkness, perhaps, for the first time.

We felt our need of God for the first time by reason of the ministration of the Spirit of God. Certainly it wasn't Satan that made us feel that we needed to be saved. Satan never tells an unsafe person he needs to be saved.

It's the Spirit of God that does that. Satan will tell you, Satan will lie to you. He'll tell you that you're all right.

He's a liar, and he's been a liar from the beginning. And for those people that have the impression that they're all right, and that they have no fear of death without even the knowledge of the Lord Jesus Christ, they're under the influence of the devil. But I'll tell you, the Spirit of God won't tell you that you're all right.

You'll feel the force of his wings. You will hear those wings fluttering over you in your unsaved days, and you will have a very, very strong conviction that all is not right in your soul. And that certainly was the first influence that we felt of the Spirit of God in our unsaved days.

I can go back to my own unsaved days, and I can see the Spirit of God at work in my own spiritual history before I ever knew the Lord. I would attend the funeral of a friend when I was saved at an early age. But even in those early years of my life, when I was in my early teens, whenever I would attend the funeral, I would be disturbed today.

Who do you think was disturbing me? Who do you think was fluttering over the desolate, dark waste of my soul? It was the Spirit of God. I had three dreams. I can remember distinctly of dreaming three times.

Now, you can really attach some significance to the word free. Now, I didn't get saved in a dream. Don't misunderstand me.

I didn't get saved in a dream. But I dreamed three times that judgment day would come, and I wasn't well taught enough to even regulate my own dreams. I dreamt that there was fire, and there was chaotic conditions over the world.

It was a conflict. It was a great scene of judgment. And every time, I was on the wrong side of the fence.

Every time, I felt that I was on the wrong side. I was among the goats, although I didn't know them as goats in that day. I certainly wasn't among the sheep.

I was disturbed, terribly disturbed, and I stayed disturbed for weeks after those dreams. Who do you suppose gave me those dreams? Who do you suppose was fluttering over the waste and the desolation of my soul? The Spirit of God. The Spirit of God speaks the truth.

And we should never, never deny Him the privilege of pointing us to Christ. Now, He has specifically a threefold ministry in this matter of conviction. In John chapter 16, we read, When He is come, He will reprove the world of sin, convict the world of sin, and of righteousness, and of judgment, of sin, because they believe not on me.

Now, we would think that the Spirit of God would convict us of sin because perhaps we had committed murder, or perhaps we had stolen, or perhaps we had committed some other sin, gross sin. But that isn't what the Scripture says. When He is come, He will convict the world of sin, and of righteousness, and of judgment, of sin, because they believe not on me.

We don't need the Spirit of God to convict us when we've stolen, when we've lied, or when we have done any other sin. Our own conscience convicts us then. And I'll tell you where the Spirit of God does convict us.

It convicts us because of our relationship to the Lord Jesus Christ. There is where He convicts us because we did not realize that we needed that vital relationship with the Lord Jesus Christ. And the Spirit of God showed us that we needed to come into a living contact with the Lord Jesus Christ.

Remember, the burden of the ministry of the Spirit of God is in connection with the Lord Jesus Christ. And we'll see it in all of these three convictions of the world. Christ is involved.

Of sin because they believe not on me. And I didn't realize what a sin it was that I had not yet owned the love of the Lord Jesus Christ. That I had not yet bowed at His blessed feet.

The Spirit of God made me feel that. He convicted me of my relationship to the Lord Jesus Christ. Now, if one does not have a vital living connection with the Lord Jesus Christ, one is lost and lost forever.

Now, the Spirit of God will bring that to my attention. Now, I'm not saying that He wouldn't convict us of other sins. But principally His conviction is that we do not have a living connection with the Lord Jesus Christ.

Of sin because they believe not on me. Now, it's not a matter of believing about Christ. It's a matter of trusting Christ.

That's important. The Spirit of God deals with us because we have not made Christ our personal Savior. Our conscience will convict us of our sins.

But it's the Spirit of God that will speak to us loudly because we have not given Christ His place in our lives. We've never owned Him as Lord. We've never owned Him as Savior.

We've never thanked Him because He died on the cross of Calvary for us. Now, let me ask you a question here tonight of young and old alike. Have we thanked the Lord Jesus Christ for dying for us? Have we ever consciously in our life history thanked the Lord for dying for us? How about that? Have we ever thanked God for giving His Son to take our place on the cross? Have we ever thanked Him? I venture to say that if we've never thanked Him consciously in our memory tonight, we're not saved.

Now, that's a bold statement, isn't it? But I say it. I can't conceive of anybody realizing that the Lord Jesus Christ died for him. Realizing that the Lord did it out of love.

And then that person not thanking Him. Why, we even thank each other for little things that are done in this life. I can't conceive of a person being saved and not thanking the Lord.

How about it? Have you ever thanked Him yet? Have you? Now, this is where the Spirit of God comes in. This is where His conviction power comes in. When He is in the world, He will recruit the world of sin, of racism, and of judgment.

Of sin, because they believe not on me. And I'll tell you, the Spirit of God will convict you about that. You've never owned the Christ of God.

He died for you, and you've never even bothered yourself to thank Him. Because He died for you, and you ought to be prostrating yourself at His feet and pouring out your heart to Him to think that He would love you to the extent that He died for you, and you've never done it. And the Spirit of God won't give you any rest about it.

May He keep on troubling you until you prostrate yourself at the feet of the Savior and pour your heart out in love and thanksgiving to the One who loved your soul and took the judgment of God that was due to you so that you could be in heaven. May the Spirit of God convict us about this matter. And then secondly, He'll convict the world of righteousness because I go to my Father and you see me no more.

Now, our Lord Jesus Christ came into this world. He was righteousness personified. He was Jehovah Sidkenu.

The Jews will someday come claim Him. Jehovah, the Lord, our righteousness. He convicted the world of righteousness because Christ went to the Father.

And when He went to the Father, that substantiated all His claims. He claimed to be the Son of God. He claimed to be the boasted Messiah, or the longed-for Messiah.

He claimed all of these things and then He went into the presence of God to substantiate all His claims. All His claims were absolutely righteous. All His claims were absolutely just.

He went to the Father as living proof that He was all that He claimed to be. Now, the Spirit of God will convict us about that. Christ was just not another man.

I know that men would place Him among the leaders of the world, among the religious leaders. Confucius. Well, I don't know whether you'd call him a religious leader or not.

Buddha. Mohammed. And these leaders of the world, they would place Him, place Christ in their category.

But our Lord Jesus Christ is different. He rose from the dead, and He is sitting on the right hand of the throne of God tonight, and His tomb is empty. You tell the story about a Christian and an Islamic man over in the deputy of Islam going on pilgrimages over in the Holy Land.

They got together. They were discussing. The Christian was going to Jerusalem.

He wanted to see the empty tomb. And the man of Islam was going, the Mohammedan was going down to Mecca to see the tomb of Mohammed. I believe that Mecca is the tomb of Mohammed.

Forgive me if my history is incorrect, my geography is incorrect. But they got to talking. And the Christian told the Mohammedan, he says, I'm going to see an empty tomb.

The other man was going to see a tomb that was occupied. The tomb of Christ was empty. He's in heaven.

And God speaks, the spirit of God speaks to people about righteousness, the very embodiment of it, Jehovah's good can you, and the only one that can provide it for you and for me. And if we have any righteousness at all, a ticket to the presence of God, it's because we stand in the righteousness of Christ. We stand in his good name.

Now, he convicts them also of judgment because the prince of this world is judged. If we have any doubt as to who the prince of this world is, then we only have to remember that our Lord Jesus Christ said, the prince of this world cometh and shall find nothing in me. The prince of this world is the devil himself.

The devil has been judged. And the spirit of God has something to say to the unsaved about that. God has judged the devil.

He won't have any trouble judging you and judging me. Now, the devil is full of arguments. And believe me, he can argue.

And I don't care to argue with him. He can out-argue me. But the spirit of God will tell you that the prince of this world is judged.

You know, sometimes children, it has a very salutary effect upon other members of the family when one child is given a terrible punishment. We won't describe the process. But you know, it's amazing how the others fall in line and keep in step for a while when they hear the agonizing cry and expressions of grief so painfully presented when one gets punished.

I should think that we would begin to take a little thought about the fact that Satan was defeated at the cross in the providence of God. He still has a measure of liberty. But he's on his road.

He was potentially defeated at the cross. And he will be finally defeated. Now, if a person has any thought that he shall escape, he better revise his thinking.

And the spirit of God would convict us that the prince of this world has already been judged. And he'll judge us too. Now, this is a stern message.

It's a message of conviction. But the spirit of God is preparing us for blessings when he deals with us in this fashion. And you and I have experienced this in our own lives.

We've experienced this ministry. Now, we see, and we've just got to mention it briefly, we have seen already the seeking ministry of the spirit of God. Let's turn to the sixth chapter of Genesis for just a reference there.

Because our time has passed away. Genesis 6, verse 1, And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh.

Yet his days shall be an hundred and twenty years. And that hundred and twenty years is significant. That's all the time that man had left as a race.

God destroyed man in the flood. But it's amazing that the spirit of God strove with man for those hundred and twenty years. Now, this is the time that was left.

And I don't think the spirit quit striving until the day that Noah entered into the ark. He strove with man in those early chapters of Genesis, and he's still striving. And we see in the very last book of the Bible the spirit is still seeking.

The spirit wants to claim us for God. He wants us to enjoy the presence of God. He wants us to enjoy all the good things that God has brought for us.

We're not going to mention what lies between Genesis chapter 6 and the 22nd chapter of Revelation, but I do want to refer you to the 22nd chapter of Revelation. Revelation chapter 22, verse 17. And the spirit and the bride say, Come.

And let him that heareth say, Come. And let him that hath a thirst, Come. And whosoever will, let him take the water of life freely.

The spirit of God in the last chapter of the Bible is still striving with man, still sending out the invitation. And the spirit and the bride say, Come. We're saying, Come, tonight.

The spirit is saying, Come. God is issuing an invitation. Thank God for that invitation.

The door is still open. There is still time to be saved. And the invitation is going out.

And the spirit is sending out that invitation. We are sending out the invitation. Let him that hath a thirst, let him that heareth say, Come.

Let him that hath a thirst, Come. And whosoever will, let him take the water of life freely. Thank God for the invitation.

Thank God for the work of the spirit. Now, I trust that during this week upon which we've entered and we've got much to talk about the spirit of God, his effect in our lives, his leading and guidance and

direction, but I think that perhaps this ministry and seeking us for the Lord Jesus is perhaps the sweetest of all. Oh, I'm so glad that he prevailed.

I'm so glad that he didn't give up. I'm so glad that he stayed with us until I was one for the Lord Jesus Christ. I would say this.

If there is anyone in this building tonight that is conscious of the fact that the spirit of God is striving with you about the matter of salvation, that you don't resist, that you indeed submit to his gracious ministry. For he would have you for Christ. He would give you everlasting life.

Tomorrow night, in the will of the Lord, you will see how the spirit not only takes you, takes you out, but he gives you everlasting life. That's a part of the ministry of the spirit, to see to it that you have everlasting life. Tomorrow night, with the help of the Lord, we want to see how he does it.

Brother Hart, would you close with a word of prayer?

Audio: <https://sermonindex1.b-cdn.net/8/SID8524.mp3>

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