

The Holy Spirit - Part 3

by Ken Baird

In this sermon, Ken Baird emphasizes the vital role of the Holy Spirit in revealing Christ and teaching the truths of Scripture to believers.

Duration: 52:41

Scripture: 1 Kings 19:12, Psalm 119:11, Matthew 17:5, 2 Timothy 3:16, 2 Peter 1:19-21

Topics: "Holy Spirit", "Spiritual Guidance"

Description

In this sermon, the speaker emphasizes the importance of earning and experiencing the leading of the Holy Spirit. He encourages listeners to trust the Spirit's guidance and to pay attention to the impressions and uncertainties that the Spirit brings to their minds. The speaker also highlights the significance of Jesus being led by the Spirit into the wilderness after his baptism, showing that the Spirit's leading may not always result in a glorious experience. He emphasizes the power of the Word of God and the Spirit's role in revealing and teaching it to believers.

Transcript

Now, it's of very, very great importance to you and to me, being enthralled by the Holy Spirit of God, that He has His way in our lives. He will occupy us with Christ. As we said the other night, and I think it bears repeating, the burden of the Spirit of God is to bring Christ before us.

The burden of Christ was to bring the Father before us. And what blessed anticipation when the Spirit of God has His way in our lives. He will not only bring Christ before us, but He will bring us, by His mighty power, into the very image of Christ.

Now, we already have the Christ, the life of Christ, within us. That life was put within us, as we noticed last night, by the Holy Spirit of God. The Spirit of God took the life of Christ and put that life within us.

And the life that I now live in the flesh. The apostle says in Galatians 2.20, I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me. Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me.

Christ just wants to live through us. He wants to live in us and through us. That's the life that counts.

That's the life that wins. The life of Christ. But that life, of course, is His life.

It's from Him. He is the author of all life, in Him was life. And the life of the light of men.

But, of course, that life must be nurtured, that life must be empowered, and the Spirit of God will produce Christ in us. That life will grow and be manifest through us. Now, the ministry of the Spirit in teaching us will cause us to remember, cause us to review the fact and consider it, that He is the author of the Bible.

The Spirit of God is the author of the Bible. And then we will notice that the Spirit of God is the expounder of the Bible. He explains the book that He caused to be written.

Now, we read in 2 Timothy chapter 3 about the Scripture. This is important as a preliminary to the little study, the ministry of the Spirit in leading us, because the Spirit of God leads us in accordance with the Word of God. In 2 Timothy chapter 3, verse 16.

This is one of the famous three 16's of the Bible. All Scripture is given by inspiration of God. Now, the Spirit is not singled out here, but it's God the Spirit that's before us.

We'll notice that from Peter in just a moment. All Scripture is given by inspiration of God. The inspiration here is God breathed.

And, of course, breathed strongly suggests that wind that we talked about last night, which is the Spirit. The word for spirit and the word for wind are the same word. They're God breathed.

That's highly suggested. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, truly furnished, and to all good works. Now, Peter tells us what is not told us here.

We're simply told in 2 Timothy 3.16 that all Scripture is given by inspiration of God. But Peter does not leave us in doubt as to which member of the Godhead is before us. Shall we notice, please, 2 Peter, chapter 1, verse 16, For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.

But we're eyewitnesses of his majesty. What Peter is writing to these Christians scattered abroad is not the concoctions of men, not the vaporings of a mind, however cleverly presented, and he wants them to know it. We've not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.

But we're eyewitnesses of his glory. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard when we were with him in the holy mount.

And, of course, he's talking about the Mount of Transfiguration. And will you please notice here that Peter doesn't even mention Elijah and Moses. You remember on that occasion he was so occupied, so overwhelmed by the presence of Elijah and Moses, that he makes the suggestion, Lord let us build here for thee three tabernacles, one for thee, one for Moses, and one for Elijah.

And you remember there was a bright cloud overshadowed them, and there was a voice out of that cloud, and that voice said, this is my beloved Son, in whom I am well pleased. Hear ye him. Not Peter.

But Peter, after that experience, they were seized with fear. And when the Lord opened their eyes again, they saw no man save Jesus only. Yet, it wasn't long when Peter began to make that suggestion that

Moses and Elijah and the Lord have a tabernacle built to their memory.

It wasn't long until God just took Moses and Elijah off the scene. And when they opened their eyes, they saw no man save Jesus only. And you know, God will do that.

God will do that for you and for me. We should never idolize men. We should never give man a place that he does not deserve.

We are doing that person a grave injustice when we exalt man and put too much confidence in him. Because it may be absolutely necessary for God to deal with that man, or perhaps take him off the scene. That he and he alone might reign in the hearts of men and women.

Now, I'm not saying for a moment that God takes one's mates away from him, that he might put his trust more in God. But I have heard the testimony of many Christians that God meant more to them when their mates were gone. Now, here he does not even mention Moses and Elijah.

It was Christ and Christ alone. Wouldn't that be wonderful if you and I could only see Christ? Christ and Christ alone. Well, he speaks about that wonderful experience.

This voice which came from heaven we heard when we were with him on the holy mountain. This is my beloved son in whom I well please. But then he goes on in verse 19 to say, We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place.

Now, lest we feel cheated, lest we feel cheated that we haven't had a mountaintop experience like this one, Peter says, the word of prophecy is more sure than my experience. Because experiences can be enlarged, they can be emphasized, they can be blown up out of proportion, and they can also be forgotten. But Peter says we have a more sure word of prophecy.

Now, you and I have that right here. Here it is. What a treasure offered by the Holy Spirit of God.

We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn and the day star rise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation. It must be taken in its context.

And it must also be taken in the light of the rest of the word of God. For the prophecy came not in old time by the will of man, but holy men of God speak as they were moved by the Holy Ghost. Now, the word moved here has been translated, carried along.

And it suggests how the wind may carry along objects that are caught up under its power. They were carried along by the Holy Spirit of God, and it was not the will of man. It wasn't that Isaiah decided to write a prophecy.

My, when he saw the failure in Israel, and especially when Jeremiah saw the failure in Israel, writing even later than Isaiah. One might say, well, Jeremiah just was so overwhelmed with the failure of Israel, he decided to write a prophecy. To rebuke the children of Israel and to lead them back to the Lord.

No, that wasn't it at all. Amos, on one occasion, you remember, was reproached. Amos was a prophet, and he rebuked the children of Israel.

And they told him, Amos, go someplace else and prophesy. No prophesying here. Go someplace else and prophesy.

And Amos says, I was a herdsman. My father was a herdsman. And the Lord told me, now I'm not a prophet.

I don't have a prophet's background. But when God speaks, what can you do? I wasn't a prophet. That wasn't my business.

I didn't even make my living that way. Most people are very, very concerned about their living. And I'm sorry to say tonight, that in this world today, that some preachers are in the ministry because they get a living out of it.

I heard a man say to another man, whom he had not seen for years. I heard of this. I did not know the man, but I heard of it.

That they compared notes. So, finally, one asked his pal of former years, he says, what are you doing now? He says, well, I'm a preacher. A preacher? He says, you a preacher? He says, that's hard for me to believe.

He says, yes, I am a preacher. And he says, believe me, I'll tell you, it's the slickest racket you've ever got into. How about that? Now, Amos wasn't in it for the money.

He had his living. He was a herdsman. But he says, the Lord told me to prophesy, and I'm doing it.

What can you do when God tells you to do something? And believe me, he impressed them with the fact that that just wasn't his business. It wasn't his vocation. Now, God spoke through these men.

It wasn't their idea. The Spirit of God spoke through these men. The prophecy came not in old time of the will of man, but holy men of God speak as they were carried along by the Holy Ghost.

Now, in the first chapter of 1 Peter, we have another reference here that I think is very significant. Verse 9 of the first chapter of 1 Peter, receiving the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired, and searched diligently who prophesied of the grace that should come unto you. Searching what, or what manner of time, the Spirit of Christ, which within them did signify when it testified beforehand the sufferings of Christ and the glory that should follow, unto whom it was revealed that not unto themselves, but unto us did they minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven, which things the angel did say.

Now, the Spirit of Christ gave these men their writings, and what did they do? They searched their own writings. They puzzled over their own writings. They prayed for wisdom to understand that which had been written.

Now, do you think that that was of their making? It was not. They studied their own scriptures, and God had to reveal to them that they weren't writing for themselves, they were writing for us. They were writing for you and for me, and those men couldn't understand even parts of their own writings.

We see that in the book of Daniel. Daniel was given revelations, and then he pondered over them, and he prayed over those revelations that were given to him. The Spirit of God is the author of this book.

It is not offered by man. We could talk for the rest of the evening over the wonder of the Bible, the continuity of the Bible, how that it dovetails, how it fits together, the beautiful way that the Word of God supports it. Written by some 40 authors over a period of some 1,600 years, 66 books, and a wonderful integrated message.

Well, there's a reason for it. It has one author, and that author is the Spirit of God. Now, of course, he did use human instrumentality, and the style of those instruments, the human instruments that he used, is preserved.

I think of that wonderful statement that David made in the 45th Psalm, and I'd like you to see that. Psalm 45. David says, Now, David's tongue, of course, would sound like David, wouldn't it? Now, when Paul writes, he has his peculiar style.

When Peter writes, he has his peculiar style. Isaiah does not sound like Ezekiel, and Ezekiel does not sound like Jeremiah or Daniel. There is a peculiar style in the Pentateuch, and I love that style, too.

John wrote with a most remarkable style, the Apostle John. And you can see the personality of these men in their writing, and one might be inclined to say, well, they authored them, but they didn't. The message, as it reaches you and me, takes on the characteristics of the channel.

But the message is from the Holy Spirit of God. It is God-breathed. And though these men spoke these words, we have the truths of God, as the Spirit of God intended that we should have them, but we also have the personality of the writers.

Now, this is not hard to understand. You know, you and I can give the same message. We won't, perhaps, use the same words.

Now, I'm not undermining, and I trust that I'm not undermining your confidence in the Word of God, because I believe in the verbal inspiration, the plenary inspiration of the Scriptures. Every word comes from God, but God knew that these men would use those words. Now, how did the Spirit of God do it? Was there a still, small voice that Elijah heard at Horeb? I don't know.

Was there an audible voice in the room? I don't know. But I do know that there is plenty of evidence in the Word of God that these Scriptures are Spirit-breathed, that we have the mind of God in the Holy Word of God. It's a marvelous book, and it's a treasure.

Thank God for it. And you and I ought to treasure our Bibles more and more. We sing that little song of A.P. Gibbs, Precious Holy Bible, Treasure Rich and Rare.

Oh, what a treasure we have. In the Word of God, just think of it. You and I do not have to accept what we, our knowledge of God, pass down through tradition.

It has been frozen. Frozen in words. Words that were authored by the sphere of God.

And you have the mind of God, and I have the mind of God, uncolored, untainted by human instrumentality. I say uncolored. Perhaps I shouldn't say that.

I say uncolored in the sense that it's not the wrong color. It does bear the personality of the writers. But believe me, we have the message that God intended that we have.

Precious, Precious Holy Bible. Now, the Spirit of God is not only the author of the Bible, but he teaches the Bible that he writes. He explains the Bible that he writes.

1 Corinthians 2, verse 9, But as it is written, I have not seen nor heard, neither have entered into the heart of man the things which God hath prepared for them that love him. Now, man here I believe is the unregenerate man, because we see it right down in the verses that follow. The unregenerate man does not realize the wonderful things that God has got in store for you and for me.

I have not seen nor heard, neither have entered into the heart of man the things which God hath prepared for them that love him. They don't love him, they don't know him, and therefore they cannot understand the wonderful provision that we have in Christ, in God. But, we read in verse 10, But God hath revealed them unto us by his Spirit.

For the Spirit searcheth all things, yea, the deep things of God. Now, in contrast to man, I should have read it with this emphasis. But God hath revealed them unto us by his Spirit.

Men can't see them. Men cannot see the glories of God. They just do not see them.

But we do. Why? Because they're revealed to us by the Spirit of God. He is the author of this book, and he expounds it.

He is the expounder of this book. But God hath revealed them unto us by his Spirit. For the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the Spirit of man which is in him? Even so, the things of God knoweth no man but the Spirit of God. Now, we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in words which man's wisdom teaches, but which the Holy Ghost teaches, comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, or discerneth all things, yet he himself is discerned of no man.

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ revealed, of course, by the Spirit of God. Now, the Spirit of God is the teacher. This same truth is brought out in 1 John chapter 2. And what a precious holy ministry this is to you and to me.

The Spirit of God is the teacher. Verse 20 of the 2nd chapter of 1 John. But we have an unction from the Holy One, and ye know all things.

Now, an unction means an anointing. And the anointing is connected with the Spirit. The Spirit coming down on Christ is spoken of as an anointing.

The anointing which ye have received of him abideth in you. And, of course, this is the Spirit of God that's abiding in us. The anointing which ye have received of him abideth in you, and ye need not that any man teach you.

But as the same anointing teacheth you of all things, and is truth and is no lie, even as it hath taught you, ye shall abide in him. That anointing is the Holy Spirit of God. Now, we're not indebted to men.

Man in all his wisdom is not qualified to teach the Bible to you and me. I don't care how well informed he is. I don't care how highly educated he is.

If he does not have the Spirit of God to teach him, he has absolutely nothing. Oh, he might give you some historical information, but he will not be able to teach you the deep things of God, because he doesn't have the Spirit. Now, I don't say that he wouldn't know them as he had been taught.

Now, I'd better clear this up, because it may confuse some of you, and it might even stumble some of you. Now, this is true. That man may go to a seminary that is fundamental in character.

He may be able to absorb some of that teaching and pass it on to you. But that's really not from himself. That came from his instructors and by the writings which they taught, and those writings may have been directed by the Spirit of God.

All that you and I know about Christ comes by reason of the ministry of the Spirit of God. Now, you may be studying your Bible, and the Spirit of God can reveal to you, can teach you. He can teach you as an individual, and I think that's the best way that our teaching has possibly received, is when the Spirit of God gives us good things.

But if he gives you anything from any speaker, that speaker had to get it from the Spirit of God. The Spirit of God had to reveal it to that speaker, or if that speaker is quoting another speaker, the Spirit of God had to reveal it to him. You trace the truth back, and you will find that the Spirit of God reveals the truth of God to you and me.

We do not obtain it through human wisdom. Sometimes we hear the Word of God taught. We hear things brought out from the Scriptures, and they are so evident, so precious, and they so thrill us that we often ask the question, well now, why didn't I see that before? Well, I'll tell you why you didn't see it before.

The Spirit hadn't revealed it to you before. That's why you hadn't seen it, and you don't see it until the Spirit does reveal it to you. He is the revealer of the Word of God.

He reveals Christ. He opens up this book to you and to me. But I'll tell you, in all reverence, the Spirit of God cannot reveal to you truth that you've never read.

It's your portion, and my portion, to read the Word of God. It's our privilege, perhaps I'd better say this is a better chosen word. It's your privilege, and my privilege, to read the Word of God.

And then the Spirit of God has something to work on. It's very, very important to read the Scriptures, and to store your heart and mind with the Scriptures, because it's the good seed, and the Spirit of God can work on that Word, both to the unsaved and to the saved. I heard of a man that went away to Australia to escape a Christian environment.

And he went down under, to the land down under, and stayed there for all his long life. Until that poor man, now many, many miles away from home, all that he knew, many of his loved ones dead before him, passed on before him, and he became troubled about the fact that he knew that he was going to leave this life. And he was not prepared to leave this life.

He did not know the Lord as his Savior. And that man went over some of the things. He got a hold of the Bible, and he went over some of the things that he had gone over in his youth.

I don't know whether he even got a hold of the Bible. I've read the story, and I'm not clear on that point. But I will say this, the things that he had taught, the memory verses that he had memorized in his youth, were used of God the Spirit.

And the man would say, it's a good seed. It's a seed that never rots. You can't burn it.

You cannot destroy it. The indestructible Word of God. And the Spirit of God can use it, and he can reveal to you and to me, he must reveal to you and to me, what we know of the Word of God.

Now, it's true that we do have teachers, God-given teachers. They are part of the gift of Christ to the Church. I certainly reverence the men from whom I receive so much from the Word of God.

C. W. Ross, A. M. O'Brien, and men of that caliber. I thank God for them. But I'll tell you one thing, God wants to give it to us directly, and I say it's best straight from the Lord.

It is best when the Spirit of God just shines upon the written page, so to speak, and speaks to your heart and to mine. It's the sweetest. And it thrills the soul.

And I'll tell you, I think there ought to be more among us of sharing these things, and being able to say, when God has thrilled our heart and we have seen something that we never saw before, and nobody has ever brought to our attention before, and be able to take it to a brother or sister in Christ, let me show you what the Lord showed to me. And then open it up. Maybe you'll have two happy hearts.

Maybe you'll have two hearts that are thrilled. And I say that's the best way to get it, is directly from the Lord. But the Spirit of God, and the Spirit of God alone, can give it to you.

You'll not discern the things of God by human ingenuity and human intelligence. It's a revelation of the Spirit of God. Salvation is a revelation.

The truths of the Scripture come to you and to me by the gracious ministry of the Spirit of God. And, if he uses a human instrument, that human instrument must get his teaching from the Spirit of God. You trace it to that source.

And he occupies us with the Lord Jesus Christ. Now, the Spirit of God can also lead us as well as teach us. And these two thoughts go together.

Because often he leads us through the Word of God that he has taught us. But lead us he must, and lead us he will, if we will be subjected to him. There is a verse, I think, that is one of the key verses of this thought in the 8th chapter of Romans.

Romans chapter 8. This is the chapter of the Holy Spirit. The Holy Spirit is mentioned 19 times in the 8th chapter of the book of Romans. The book of Romans is divided into three parts like Gaul of old.

But those three parts, the first eight chapters are doctrinal, the next three chapters are dispensational, and the last five chapters are practical. But this is the end of the doctrinal section of the book of Romans. First of all, in the book of Romans we have God the Father active, God the Father before us.

And then we have Christ the Son of God following that. And then in the 8th chapter of the book of Romans you have the ministry of the Spirit. The Spirit is not mentioned much in the chapters prior to this.

But in this chapter it's mentioned some 19 times. And it's a chapter of comfort. The 8th chapter of Romans is one of the favorite chapters of the Bible.

It's one of my favorite chapters. And it's a chapter of great comfort. We can't, perhaps when we talk about the Spirit, the ministry of the Spirit of God and comforting us, perhaps we can consider the 8th chapter of Romans.

But for the moment, verse 14 says, for as many as are led by the Spirit of God, they are the sons of God. Now, the characteristic of a son is to be led by the Spirit. Now, this is true of our Lord Jesus Christ.

He was a son. He was the perfect son. Notice in the 4th chapter of Matthew, Matthew chapter 4, the last verse of chapter 3 reads, and lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

This was the occasion of the baptizing of our Lord Jesus Christ. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. Now, unfortunately, in this portion, the word Spirit is not capitalized.

But in Luke, it is capitalized. And it is capitalized in such a way that there's no mistaking that it's the Spirit of God that is before us. We might notice that.

That might be interesting to you. Luke chapter 4. But I'm reading the Matthew account because of its connection, and I want to mention that. I want to mention the connection, the significance of it occurring as it does where it occurs.

Luke chapter 4, verse 1, And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being tempted of the devil, and so on. Now, God announces from heaven itself when our Lord Jesus Christ is baptized, This is my beloved Son, in whom I am well pleased. Immediately, immediately, Jesus is led by the Spirit into the wilderness for some glorious experience.

Now, to be hungry. For he fasted for forty days and forty nights. Now, the Spirit does not always lead us into a glorious experience.

Some people seem to think that being led by the Spirit of God is to have a supernatural power, and to have an overpowering look out of your eyes, almost a hypnotic look. To be able to speak in tongues, to sway people to tears, or to transport them to joy, and all that sort of thing. And they think that's being led of the Spirit.

Now, the Spirit of God will really, actually, sometimes quiet us down as we read about the effects of being filled with the Spirit in the fifth chapter of Ephesians. It'll certainly lead us to obedience. Husbands to wives, masters to servants, children to parents, and so on.

The effects of the Spirit. The effects of being filled with the Spirit. Now, Christ was led by the Spirit into the wilderness for a very, very trying experience.

And after he was there for forty days, the devil came. The devil came and he tempted Christ. The first temptation was that he should cause the stones that he pointed out, that the Lord should make them into bread.

To satisfy his hunger. He said, if thou be the Son of God. Now, Satan can hear.

And he heard the Father say, this is my beloved Son, in whom I am wealthy. And Satan attacked him on that basis. If thou be the Son of God, prove it.

And man these stones be made bread. You know, I can't prove this from the Bible, but I think the stones that he pointed to looked like loaves of bread. Because Satan uses the lusts of the flesh, the lusts of the eyes, and the pride of lies as well.

Each temptation was upon the basis that he was the Son of God. Show your dependence on your Father. Cast yourself without reservation on your Father.

The subtlety of it was that if Christ had done it, he would have done it without the permission of his Father. As the suggestion of the devil. The type doesn't fall for that.

He is the omniscient Son of God. God manifests in the flesh. And each time he quoted to Satan a passage from the Word of God.

And Satan couldn't touch him. Couldn't move him to act in independence of his Father. Now, it is true of our Lord Jesus Christ, the more severe the temptation that he endured, the greater he glorified his Father.

The more severe your temptations and mine, the greater we failed. Now, the important point was he was the Son of God and he was led by the Spirit. Now, you and I have a great example in our Lord Jesus Christ himself.

He was led by the Spirit of God into the wilderness. Now, you and I, as sons, have the privilege of being led by the Spirit of God. What does it mean to be led by the Spirit of God? Well, I'll tell you one thing.

The Spirit of God wants to lead me. And we're told in that eighth chapter of Romans, as many as are led by the Spirit of God, they are the sons of God. He wants to lead me.

How can he lead me? Well, we noticed in the book of Acts the other night that he led by direct command. I still wish it were that way. It would be a lot simpler.

I just wish sometimes that the Spirit of God would say, all right, go. Or don't go. Just like he did in the book of Acts.

Or just like he did in the case of Peter. I don't think we referred to that the other night. Let's notice it in the tenth chapter of Acts.

I wish that I could have an experience just like Peter's. Acts chapter 10. Peter has been given the vision of the great sheep let down from God, and he is being prepared to receive the Gentiles.

In verse 17, now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, and called and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee, arise therefore, and get thee down, and go with them, doubting nothing, for I have sent them. I wish it were that way today.

I wish the Spirit of God would say, all right, go. Or don't go. As he does in the sixteenth chapter of the book of Acts in connection with the apostle Paul and his company.

But unfortunately, it's not that way. Now, the Spirit of God can lead us. How does he do so? Well, he leads us by the Word of God.

As you and I know the Word of God, the more we know the Word of God, the easier it is to be led of the Spirit of God. Now, the Spirit of God has the power to recall certain things to our mind, to recall scriptures to our mind. You remember what the Lord said in the fourteenth chapter of John, do you not? I'm going to suppose that you may have forgotten.

John, chapter fourteen, please. The Lord Jesus says in verse twenty-six, But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Now, the Spirit of God can bring things to our remembrance, but we have to know the scriptures.

We read in the Bible, Thy word have I hid in my heart, that I might not sin against thee. All right, store your heart with the Word of God. The temptation comes, and something reminds you of a certain scripture, and you're delivered.

I say something, excuse me, someone. Someone reminds you of that scripture, and you're alerted immediately. The Spirit can remind us of things.

The Spirit can call scriptures to mind, brethren and sisters in Christ. It is important to know this book. It is important to read this book.

It is important to store our hearts and our minds with this book, and the Spirit of God will bring these things to our remembrance at the right time. It's amazing. This to me is one of the sweetest confirmations of my faith in Christ.

One of the sweetest evidences of the supernatural character of the Christian life, the promptings of the Spirit of God, when we're at wit's end's corner and don't know which way to turn. Now, that not only takes on the form of leading us in regard to our pathway, it takes on the form of comfort. For He is the Comforter.

He is even sent to be the Comforter in that verse that we read in John chapter 14, that when He the Comforter has come, He shall guide you into all truth. He shall teach you. He shall bring you to remember the things that I've said, and He can.

He has access to our mind, and He does bring things to our remembrance. Now, as we grow older, and as we read the Word of God more and more, it is easier to determine the will of God for remembrance. The Spirit of God will never lead you contrary to the will of God.

He will lead you into the will of God. And I say, it is a matter of experience with me, and I think many of you would say, amen, you have borne this out in your own experience, that as you grow older, determining the will of God becomes easier. Now, I say easier.

I'm using the comparative. I'm not saying easy. I'm saying easier.

We read that the path of the just shineth more and more, and then the rendering is under the full-orbed day. The sun is rising in the beginning of the verse. The path is becoming lighter and lighter until the full-orbed day, until the sun is clear up.

The path is becoming brighter. That's experience. Experientially, the path becomes easier to detain.

The path of the just shineth more and more. Now, you and I need to know the Word of God. The Spirit of God will lead us, but never contrary to the Word of God.

Now, also, the Spirit of God is God, and He gives the God of circumstances, and if we're depending upon Him for His leading, He will shape those circumstances. I have heard this. I believe it was Miss Gillian Darby that said this, and it's history with me.

Miss Gillian Darby said that oftentimes Christians are puzzled about their pathway, and they will ask the Lord to lead them, and definite guidance does not seem to come. And, they ask in humility, they ask in meekness for the guidance of the Lord, and the Lord has promised a meekly guided judgment. They ask for that guidance, and finally the deadline has arrived.

They must make a decision, they must do something, so they just do the best they can, and J. M. Darby says, God will remember their decision, and then the circumstances to meet their decision, to further their decision, and I believe that's true. Now, you and I have a right to expect leading and guidance, and the Spirit will do it, and the Spirit will do it as we are indeed the sons of God. Now, that implies a lot.

They that are led by the, they that are the, I am a bad one when it comes to just quoting scripture. The Lord doesn't seem to let me learn it. I've got tons.

I think he wants to keep me coming back. For as many as are led by the Spirit of God, they are the sons of God. That implies a lot.

We're like Christ. We have our finite interests at heart, and believe me, the Spirit will lead us. He must be earnest, he must be real, he must be seeking the Spirit, but he will lead us, and his leading ministry is wonderful.

Now, we could talk about the fact that he gives a certain impression. I'll tell you one thing. If you have any doubt, if you have any doubt about a certain pathway, or a certain course, or a certain thing that you're doing in your life, don't do it.

If there is any doubt in your mind whatsoever, don't do it, because I believe the Spirit can give us impression. Now, this is dangerous ground, and I trust you'll take me very carefully here. I want to speak carefully, but the Spirit can bring things to our memory, and I think the Spirit can give us an unceasing uncertain occasion.

There's something that we can't quite analyze, but things don't ring true. They don't sound right. Don't you ever, I beg of you, move when you're in uncertainty and doubt about these things.

That is, I mean if there is a doubt, if there's a shudder, a test of going that way. If there's an uneasiness, wait, if you possibly can, until the matter clears up, and I don't know what you would do to be practical about this matter, if the deadline comes and you have to act. But, I think the Scripture says that we need plenty of guidance and judgment, and I think if we're me, if we're dependent upon the Lord, I think that that Scripture will be proven true to your heart and to mine.

A sister asked me, yes, but she says, I don't know, and I hate. And I said, well, are you asking the Lord for guidance? And she says, I certainly am. She had a specific problem of mine.

I said, all right, you're me. You're asking the Lord for guidance. You're not depending on what you say.

You're not depending on what you determine. Your task is on the Lord, and the Lord has promised that he will guide us in judgment. Now, our time is up.

I hope I haven't said anything, and I do beg of you, if I have said anything or do say anything, I get myself into more trouble by not saying enough on certain subjects. Now, sometimes I get myself in trouble by saying too much, but more often than not, I'll get myself in trouble by not saying enough. I'll introduce a thought, and I'll drop it in mid-air or not saying enough about it, and I'll leave people with the wrong impression.

And I'm certainly wide open to keep corrected, and believe me, I would appreciate it. You're frankly speaking to me as if I have not made anything if I have not, if I made something unfair to you, and I would really appreciate that. Brother Lyon, would you please close with us?

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