

# Pilgrims Problems No. 16 Private Interpretation

by Willie Mullan

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*Willie Mullan explores the significance of scripture's divine inspiration and the believer's right to interpret it personally.*

**Duration:** 52:58

**Scripture:** Mark 4:33-34, Ephesians 1:1, Ephesians 6:4-5, 2 Timothy 3:15, 2 Peter 1:20

**Topics:** "Private Interpretation"

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## Description

In this sermon, the preacher focuses on the importance of using parables to convey the word of God. He emphasizes the need to study and understand the Bible, despite opposition from Rome, communists, and modernists. The preacher also discusses the different faculties of the mind, such as imagination and memory, and how they can be used to comprehend and apply the teachings of the Bible. He concludes by highlighting the significance of working diligently and obediently, as if working for Christ himself.

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## Transcript

And I think we'll read the scripture first of all. And we're at 2nd Peter, and we're at the 1st chapter. 2nd epistle of Peter, and we're at the 1st chapter.

And I would like you to watch the reading as we go along, and it'll save a great lot of time this evening. We're at 2nd Peter, chapter 1, and we're commencing to read at verse 16. And Peter writing to these Jewish believers said, For we have not followed cunningly devised fables.

And when he says, for we, who do you think he's talking about? Because I think you'd better get that settled. He says, for we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty, for he received from God the Father honour 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 mountain. And you must get that now. And he's talking about Peter and James and John, upon the Mount of Transfiguration.

And it was there they saw the honour and the glory that was given to the Lord Jesus. And when they talk about his deity, when they talk about the power and coming of our Lord Jesus, he says, we have not followed cunningly devised fables. It's not something we have dreamed up, you know.

We were up on the Mount, and we saw the honour and glory that he received from God the Father. And they heard the voice of God saying, this is my beloved Son, in whom I am well pleased. And then he goes on to talk, we have also a more sure word of prophecy.

And one would wonder what could be more sure, than actually seeing the glaze of glory in the Transfiguration. You see, when our Lord Jesus Christ, because of his marvellous, matchless, boundless grace, left heaven, he who was rich, he left the rituals of the worship of millions of myriads of angels. And by grace he stepped down into this planet and took upon him the form of a serpent.

He who was in the form of God made himself of no reputation. But let's get this quite clear, that he who was in the form of God, never ceased for a moment, to be what he always was. He was God, and he was always God.

Now he was God, manifest in flesh now. Yes, he has sort of covered over his glory. No one now is the carpenter's son, and the lowly Nazarene.

And yet there came that moment when the glory blazed through. There are no arguments up there, you know, about who he was. Pity we couldn't take the Russellites for a moment or two.

Maybe they would waken up. Yes. Yes, what glory and majesty and honour was all his.

Yes, Peter says, we have also a more sure word of prophecy. Oh, that was pretty sure when you could see the glory in the transfiguration. When his face was brighter than the sun.

And his very garments shone with the glory of God. He says, there's something more sure than that, you know. As mighty, you know, great old preacher he was.

He says, we have also a more sure word of prophecy. Glory, whereunto ye do well that ye take heed. As unto a light that shineth in a dark place.

And before Lord Jesus was transfigured and this glory came. There's a light that cometh from this book. It's really wonderful when you know it.

As unto a light that shineth in a dark place until the day dawn. And the day star arise in your hearts. So he talks to the believers he's writing to now.

He says, knowing this first. Sort of wants the young believers to get this in the forefront of their knowing. That no prophecy of the scripture is of any private interpretation.

That's a sort of mighty statement, you know. And that's a statement that the Roman Church has kept to fight with from the Reformation till now. And they will turn you to it at all times.

And they will say that no prophecy of the scripture is of any private interpretation. And some of you young fellows shouldn't be harmed in this book at all. So they would say.

But this is what Peter really said. Knowing this first that no prophecy of the scripture is of any private interpretation. 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. And this is our problem this evening to face this honestly.

No scripture is of any private interpretation. That's what's before us. And that we must face and that we must deal with.

With absolute honesty. Let me say this to you. When Martin Luther battled for the Reformation victory in the 16th century.

There were three fundamental issues that he won at that time. He battled very wonderfully. And remember he was battling against the Pope.

And against all the cardinals of Rome and all the bishops. And all the activity and energy and subtlety of Rome was against this mad monk as he was sometimes called. And there were three fundamental issues that he fought nobly for and won at the Reformation.

First one was he fought for the supremacy and the sufficiency of the word of God to settle everything concerning the believer's life. He said the scripture must be the last word and the total and final authority in anything concerning the believer's life. Not only did he fight for the supremacy he fought for the sufficiency.

We don't need to add anything beside it. And he won that and that would be a mighty study for us to take up on any occasion. Because he won that very nobly.

And the arguments that he put before all and sundry who came to argue with him were very wonderful to this moment. And the second fundamental issue that he fought for and won was the right and duty of private judgment for every believer. That was the second thing he fought for.

That every single believer the world over, no matter who they were, no matter what age they were, so long as they were at the years of responsibility or they would not have been believers. No matter what their caste or creed or colour or where they came from. He fought for the right and duty of private judgment that they can come and read and study the scriptures.

And he won this. He won it very well and I shall show you how he won it this evening. You know one of the great theologians met him face to face over the barrier table.

And this was the verse that the Roman Catholic theologian brought. That no prophecy of the scripture is of any private interpretation. And Martin Luther answered back and said so.

Why did our Lord Jesus Christ say to the crowd around him, and remember the common people were around him for the common people heard him gladly. Why did he say to the common people search the scriptures, if they are not allowed to search them. It was just a clash of swords you know, it was not the end of the argument.

And we must remember that when Paul was writing to Timothy, he said from a child. Thou hast known the holy scriptures which are able to make thee wise of the salvation and let's get a hold of that. Cause potpourri will have a better fun twisting it.

Yes. And you know that when Paul was writing to the Thessalonians, he said to these young believers and let's get a hold of it. He is not very long left Thessalonica.

He is only down the country a piece and he is sending a letter back to very young believers who were just wonderfully saved. And this is what he said to them. He said prove all things and hold fast that which is

good.

Now we have got to go a bit further with that because those sort of statements while they sort of stir your emotions. They are not the total answer to tonight's question. You would need to do it better than that for Roman theologians they would just laugh at you.

But let me go back to the three fundamental issues. The first one was the supremacy and sufficiency of the holy scriptures. And the second one was the right and duty of private judgment for every believer in things concerning the spiritual life.

And the third one was justification by faith alone. This is what he really won the day on. That believers are justified by faith in Christ alone.

Without the deeds of the law. That is where we stand you know. And here we shall stand forever.

And God help the protestant church that gets away from it. Yes he was a good old bachelor. Now as you can see it is the second of these fundamental issues.

That is the issue with us tonight. It is this phrase no scripture is of any private interpretation. Now I have a book here and I want to read a portion from it.

This is what the Roman church demands of all its followers. The Roman church demands implicit faith. And the words implicit faith are in italics before me and on demand because they want this to be emphasized.

Roman church demands implicit faith. If that is every follower in Rome. Child of Rome if you like.

They are asked to believe and obey what the church says in any given matter. Whether you yourselves understand why or not. The authority of the church overrides your individual reasoning powers.

That is appropriate. That is worse. That I am not to use anything that God has given me.

That is what it says here. Roman church demands implicit faith. That is you are to believe and obey what the church says in any given matter.

Whether you yourselves understand why or not. The authority of the church overrides your individual reasoning power. And God help you when your reasoning powers are taken away and somebody has power over you.

That makes you a serf of the lowest degree. Now the Protestant church, can I say this? On the other hand stands for explicit faith. And you can see what implicit faith means.

That you just bow and you are not going to reason anything anymore. And if they say two and two makes eight you have got to say amen. You are not allowed to reason it out at all.

But the Protestant church on the other hand stands for explicit faith. That is without coercion it asks every man to make a free and intelligent choice. Honouring his own conscience and responsibility with all the facts before him.

And I think you have got explicit faith and implicit faith before you just now. Because all that is not a very great help to a young believer you know. So much old theological jargon.

You have got to come closer than that and clearer than that. Yes, Dr. Ironside who helped me tremendously. When he would give me a paper to do and I would do my best with it and outline it as well as I could.

Many a time he looked at it and then he looked at me and put his hand over it and said. You know you would be much better if you were clear instead of clever. That was really getting some of you.

Some of the preachers that I know just now would be much better. If they were clear instead of clever. Because their wisdom of words covers up the cross all the time.

You are getting more there. I had to learn there, maybe you will too one day. So we have got to make this thing clear, that's all that I can see about it.

Now I want you to get this very definitely in your mind this evening. That as we come to this problem, which is in verse 20. You see, Sidney Baxter said, and he was a great old expositor and is still.

And he said, this is one of those places in scripture where careful reading of the words in the passage will help you. Because I don't know any place in scripture where careful reading will not help you. I think we need to learn to read all over again.

You see, you could read the first phrase of the 23rd Psalm and any one of you can quote it right now. The Lord is my shepherd. But you know there are so many ways of reading it.

That you can miss the meaning of it all together. You can say, the Lord is my shepherd and you are taken up with the Lord. The uniqueness of the Lord.

And I am sure that is a very wonderful subject. Or you can say, the Lord is, and you are taken up with a tense now. You have to be careful how you do this thing.

Because you must get what David said. And what David said was, the Lord is my shepherd. That's what he was saying.

And you can just put the emphasis somewhere else and you have to carefully watch every word. Or you'll be saying something he didn't intend to say. I'm sure everything will be alright.

The tense is worth looking at. At this present moment he is my shepherd. I'm sure the Lord is my shepherd is alright if you get the emphasis right.

Because the whole Psalm is mine. He restoreth my soul. He anointeth my head with oil.

My cup runneth over. Surely goodness and mercy shall follow me all the days of my life. If you don't get it right you'll never have it right.

So we must pay attention to the wording of this passage. That's the first thing and we'll look at the words very carefully in a moment. And we must pay attention to the context of this passage.

This is what I try to say to the young preachers here. You know it's a great thing to be able to preach from a text, to take a text out. But if you take a text out of its context you can make it a pretext to say anything you like.

Because you have it away from the context altogether. And you're not allowed to do that. If you're going to get the truth of this thing you'll have to watch the words very carefully tonight.

And then you'll have to study the context. What comes after this? What is before it? The context of the text. And then there's just something more.

You know you'll have to get the scope of the passage. That's why I was trying to say to you that when he was up on the mount he was saying certain things you know. That's where the apostolic ministry came from.

It wasn't just cunningly devised tables you know. Not at all. It had a better foundation than that.

And the prophecy of the prophets, the apostolic ministry had a mighty foundation. And the prophetic ministry had a mighty foundation because men just didn't say what they liked. Men were moved by the Holy Ghost.

And so you see we need to watch the words and we need to watch the context and we need to watch the scope. Of the whole passage if we're going to get this right. Now let's come to the text that's bothering us.

We'll read it very carefully. He's talking to believers and he's saying know this first, knowing this first. That no prophecy of the scripture is of any private interpretation.

And of course it's this word private that bothers us isn't it. And this is where the Roman theologians think they have us cornered. Now suppose if we take this word private out.

It's a Greek word. Idios it is. That's the way it was pronounced.

Idios. I-D-I-O-S. Now if I tell you this I'm sure you'll believe me.

You can easily prove if you want to go to a lexicon. It's 114 times in the New Testament. And I assure you that I have looked at every one of them.

You know that I couldn't sort the 114 out tonight or you wouldn't be out of here I don't know what time. Now out of the 114 times in the New Testament. Only once did our translators translate it private.

That's strange and yet you'll find it's not so strange. All the other times it's translated by these words or something very near to them. On his own.

That's the meaning of the word. Cause you see if you live in a house this evening and you own it. It's private isn't it.

You can see where they were getting to. Cause if something belongs rightly to you it's privately yours. When our Lord Jesus Christ talked about his own sheep.

He put his forth his own sheep. You can see all the different flocks on the hills of Judea. I can tell you this, this was a private one.

His own. Talks about his own sheep. Talks about his own country.

That's the word idios when he was coming to his own country. He came on to his own, his own people. Having loved his own which were in the world.

Talks about his own servants. So let's translate the word private now the way it's translated everywhere else. His own.

Let's get it like that for a moment. Now I want you to get this word. Interpretation.

Cause this is where the trouble really begins. It's a Greek word too. It's ephilosis.

Ephilosis is the word. And it's a great many times in the New Testament. And it always means to expand.

Let's go back to Mark's Gospel for a moment. And we're at Mark's Gospel. And we're at chapter 4. And it's talking about our Lord with the parables here.

Way down at verse 33. And with many such parables speaking the word unto them as they were able to bear it. But without a parable speak he not unto them.

Always used parables. And when they went along he expounded. See that word.

Well that's the word ephilosis. It's the word that is translated interpretation. It's his own exposition if you like.

See the word expand. Many times it's the word unfold. You know as I try to expand this difficult passage this evening.

I'm trying to unfold to you something. And to unfold the truth. Now I want you to get the hold of this.

Let's have a look at it again now. You know to expound is to unfold. So that you could read it like this.

No prophecy of scripture comes from its own unfolding. Did you get that bit? Because that's the truth of this passage. It doesn't come of its own unfolding you know.

Private interpretation is just its own unfolding. You see where I shall quench it for you. Is the word that comes behind it.

Now watch me reading it now. I'm in verse 20. That no prophecy of the scripture comes of its own unfolding.

For the prophecy came not in all time by the will of man. But holy men of God speak as they were moved by the Holy Ghost. You see the great fact here is this.

That the word interpretation is knocking us out. What he's really talking about is the origination of the thing. Actually what he's talking about is inspiration.

And you know inspiration is not of any private doing of man. No. Of course not.

Because the prophets were moved by the Holy Ghost. Yes I think we're getting near to it now. But let's go a bit further with this you see.

You see it's not of its own unfolding for the prophecy came not in all time by the will of man. But holy men of God speak as they were moved. You know holy men of God just didn't make up the thing.

Oh no the Holy Ghost came upon them. It wasn't their own unfolding. They didn't originate the thing.

Oh no it was inspiration. It wasn't interpretation it's a wrong word. In fact he wasn't talking like that right down the passage.

You see let's get into the context of the passage. Go way back to where we started reading. Verse 16.

He says for we have not followed cunningly devised fables. We didn't unfold them ourselves. It's not something we've done.

We didn't make it up you know. Oh no it's not private unfolding at all. He says 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 were eyewitnesses. We were there you know. We saw his majesty.

We saw the glory in the mount of transfiguration. 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. We didn't only see his glory we heard the voice. When we were with him in the holy mountain.

You know we're not making the thing up. It is not our own devised fables. Oh no you see what he's doing.

He's saying you know. You know this is something that originated way back there. And it was the voice of God and the glory of Christ.

And we saw the honor and the glory that belonged to him. Now he comes from that argument into prophecy. Did you see how quickly he did that.

For we have also a more sure word of prophecy. Prophecy is even more sure than that. You would think that the transfiguration of Christ was the most wonderful thing.

Oh no prophecy is more wonderful. Because it's the holy ghost taking men and moving through them. And it's his own unfolding.

He originates the thing. It's not private at all. You see their argument is all wrong.

Now I want you to get the hold of this. He's not talking about what it means. He's talking about whence it comes.

Oh that we could see that. That's what he's talking about. Comes from the holy ghost.

Now I want you to get the hold of that. Because that's very important to understanding the text. You see this is what Peter is saying.

No prophecy of scripture is of his own unfolding. For the prophecy came not in old time by the will of man. He wasn't in it at all.

But holy men of God speak as they were moved by the holy ghost. Now I know it's all right to go into the words. And to see the context.

And then go through the scope of the passage. But I'm afraid we must come nearer than that. We have gone to defeat a whole lot of people who would come to us with questions.

And this I think we would have to do better than that. And I would think we have done not so bad up to now. You know I think we've got to see this.

Who is Peter writing to? Let's get this settled. This is where I begin to knock the Roman Catholics so called theologians for six. This is Peter isn't it? Well this is 2nd Peter and this is the 1st chapter.

Let's see who he is writing to now. It begins in chapter 1, Simon Peter. In case you would miss him.

And it doesn't say the holy reverend father Simon Peter either. It just happens to say Simon Peter. And let me tell you it was Simon Peter that was signing it.

No bother with his name at all. Wish we could learn. We have to be this and that and the other.

Now he just says Simon Peter. A servant and an apostle of Jesus Christ. That's what he was, that was his gift, an apostle.

To them that have obtained like precious faith. That's who he's writing to. Isn't that easy for you? I'll tell you this.

If he's writing to them he wants them to have a look at the letter you know. Oh the Roman church says no. Peter who penned it said yes.

Surely if I penned a letter to you I would like you to read it. Somebody comes in the back door and says you're not allowed to read it. They're doing something that I never intended.

If the letter is written. Have a look at first Peter. See first Peter.

And it just begins with Peter this time. You know these great men of God they really thrill me. To the toes.

Yes let's get it just as simple as that you know. These mighty servants of God. The Roman Catholics try to tell me that he was the first pope if he was.

He didn't know a thing about it. Just signing his name Peter here. That's all.

I wish to God the Protestant theologians could learn. If you didn't bow and scrape before some of them you wouldn't be in their class. He just says Peter.

An apostle of Jesus Christ. To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. Elect according to the full knowledge of God the Father through sanctification of the Spirit.

Unto obedience and sprinkling of the blood of Jesus. Grace unto you and peace be multiplied. He's writing to saved Jews.

Strangers scattered throughout Pontus, Galatia, Cappadocia. You can get them up, down and go. They were elect according to the full knowledge of God.

Does he want them to read it? Roman Church says no. Peter says yes. Have a look at James.

Do you see James? It's just backwards. Here's how he begins. James a servant of God and of the Lord Jesus Christ.

That's how he describes himself. You see how these fellows sign their name. They should put us to shame.

You know our Lord Jesus made himself of no reputation. And we fiddle about with old titles. This James he is.

Servant of God and of the Lord Jesus Christ. To the twelve tribes which are scattered abroad. That's a pity British Israelism didn't read it.

They're all lost tribes there. Twelve are there now. All right.

If I take up the twelve tribes for that week and have a night out of it can't we? They're not lost. When Paul was before the king he said. Are twelve tribes which instantly serve God day and night.

Oh in his day they were there. When James is writing they're there. In the second verse he says.

My brethren. Surely he wants them to read it. I would think it's easy.

Have a look at Hebrews. If we go back to Hebrews. It's a great old letter.

I would love to take more time with it. You know in the first two chapters. There's a whole introduction.

Of the glories of Christ. How great he was. It's not until he comes to the third chapter.

That he really begins to talk to the people he's writing to. Chapter three verse one. He says wherefore holy brethren.

Partakers of the heavenly calling. Consider the apostle and high priest of our profession. Who's he writing to? These holy brethren who were born again at this heavenly calling.

Don't you think he wants them to read it? Surely when Paul was writing to Timothy it was for Timothy. Would the Roman church have dared to say to Timothy. You're not allowed to read it.

Surely Titus was for Titus. Surely when Paul says from a child. Thou hast known the holy scriptures.

Which are able to make me wise unto salvation. Have a look at this one. We're at Ephesians.

This is something I want you to get the hold of. I know I'm sort of stretching the elastic here. But for young people I think I need to do it.

Chapter one verse one. Paul, see the same old stump again. Oh it's Simon Peter and then it's Peter.

And then it's James. I'll tell you this. These men just kept it humble all the time.

He just says Paul. An apostle of Jesus Christ by the will of God. To the saints which are at Ephesus.

Surely he wants the saints to hear the thing. Oh the Roman church comes out loud doesn't it. Ah this is what I wanted to do for you.

Just go over to the sixth chapter here. See this chapter six. You know.

He's writing to this whole assembly at Ephesus. It was an assembly of saints. And like our assembly there were children in the assembly who were saved.

Thank God we've got saved children you know. The last came to me on Sunday morning. Two Sunday mornings ago.

Just nine. Says I want to be baptized sir. He says when will you say it? Tell me the date.

Knows all about it. Oh yes thank God they can get saved you know. Praise the Lord.

Now don't be limited in the Lord. That's what we were talking about on Sunday morning. Thank God for every one of them.

Now Paul recognized this. He's not only writing to the saints. He's writing to the children in the assembly.

He wants even the children to listen in. Oh Rome would say no wouldn't they. Goes down the chapter a little bit.

He says in verse 4 he says and ye fathers. Talking to the fathers of the children. Provoke not your children to run.

Verse 5 he's talking to servants. Actually the old word is slaves. Because in those days some of the slaves in the big houses were gloriously saved.

He said to the slaves be obedient to them that are your masters according to the flesh. With fear and trembling in singleness of your heart as unto Christ. That's the way you work you know.

That's the way I used to go to work in the mornings. Oh I go back and I was thrilled. Going down with a big pair of military boots on 7 o'clock in the morning.

You stamped your time. But I learned I wasn't working for old Dixon. I was working for Christ.

So I was there at 10 to 7 every morning. Stamped the clock 10 to 7. I was the only man there. I wasn't mad or anything.

Working for Christ. Are you? Are you running for the bus yet? Some of you couldn't get your mark. Can't get yours out of bed.

I saved alright. I have no doubts about you being saved. You don't want anybody to believe you are.

Not in the morning at 7 o'clock anyway. See down the chapter verse 9. And ye masters. As he talks to the boys who are the bosses.

Do the same things unto them for bearing threatening. Knowing that your master also is in heaven. See the whole thing he says.

Finally my brethren. Surely he wanted them all to read the thing. I don't think there's any bother with it at all.

You know. We are living in a day and hour. And we have enemies all around us.

You know the totalitarian state of Russia. Who detests this book. Would love to take this book off the whole world.

Trying to take the book off even the believers in Russia. And you see. The power of Rome would take this book away too.

Beginning to ease up a little bit because. People are not just as soft as they used to be. Not just as soft.

And things are changing. You see. These folks like Russia and Rome.

Don't like the democratic system. Well you are allowed to do this and that and the other. They would love to take over and hold your mind.

Oh this whole thing you know of brainwashing. This is it. This is this Babylonish thing that has come down to us.

And it's present in Rome. And it's present in Russia. Not only communism and Romanism.

But modernism. Yeah they would love to take the book off us too. I shall say this to you now and you can try me out on this.

Have a look at the countries. Where they have taken that book off of. Have a look at them.

And you only need to go to South America. And you only need to go to Spain. And you only need to go to Italy.

And you only need to go over the border to the south of Ireland. See where they are. See what they are.

And you'll see the search that's in this world. I'll tell you this. Have a look at this now.

Take your time and have a look at this. See the ordinary common five feet man and woman who love this book and are allowed to read it. They are the best men and women in this world.

They didn't need a police force. And sometimes Protestantism has a name. And don't use it when you are cutting throats up the shankle.

That's not Protestantism. Or use the word. I'll tell you.

You only need to look don't you. You can see this. No wonder Rome wanted to take the book off them.

No wonder the communist wants to take the book. No wonder the modernist wants to take the book. Look there's two wonderful reasons why we must have this book.

And you know we are free to open this at six in the morning or five in the morning. And you know there is a phrase in this book that says study. Rome says don't.

But there is a word in this book that says study to show yourself approved. And you are to give attention on to reading and all the rest of it. You see there are two things I want you to get the hold of this.

You see if you could only know the way we are built up here. When I had the boys out at the school I gave them lectures. On their mind and how to apply their mind to the book.

You see there's a bit up here it's called your imagination. Some of us have great imaginations. I think that some of them have so much imagination they have nothing else.

Yes it has taken up the whole space. Oh but there are other faculties up here. You see we have not only imagination up here.

We have memory. Maybe that's my best bit. I have a great memory and I can remember so much it's so easy for me.

Quite simple for me. Just a good memory that's all. I just thank God for it every day.

But you haven't only imagination up there and memory. You have understanding up there you know. There's a faculty called understanding.

Now that's the way God built us. Just try to get those just in the focus just now. But then when you get saved you see.

God sends the Holy Ghost into your heart. I want you to get this. Because he's called the spirit of truth.

And I want you to know that he'll take this book if you give him a chance. And he'll show you things to come. You know what he's doing he's using your imagination.

Because I can see the great tribulation of the Antichrist. I can see so much things to come. And I'll tell you this.

You see he shall bring to your remembrance. Jesus said when he has come he shall bring to your remembrance. Things that I said unto me.

Do you remember that bit? Because that's very important you know. Yes he will bring to your remembrance things that I said. He's taken your memory now.

When the cock crowed Peter remembered. When they walked into the tomb. And the grave clothes were there and they're not disturbed and he's gone.

They remembered didn't they? That he had said he would rise again. Because the Holy Ghost takes your imagination and shows you things to come. Takes your memory.

You remember when Jesus came into the upper room it says he opened their understanding. Ah yes you know that's why a boy like me gets on. Just the Holy Ghost helps me.

Not that I'm cleverer than you or anything like that. Thank you for coming and all that. Maybe the biggest dope in this place at this moment is the old man on the platform.

While I keep knowing that I'm alright. God helps some of you who think you are something. God sees you.

Yes but what Luther did. When he met the Roman Catholic theologians dead on and they said you can't do this. You're not allowed to read.

This is private. He said you're taking away the ministry of the Spirit of God and you're not allowing him to minister. That was the argument.

And this is what he said to the Pope of Rome. He said you are taking away the right of the ministry that belongs to the Spirit of God. You're not allowing him to illuminate the imagination or the memory or open up the understanding with the truth.

And sir this is nearer to the unpardonable sin than anything else I know. He was no softie that fellow. No softie.

He got the hold of it. You're licking your lips over this. Let me ask you how much of this book you read today.

You see the old television tonight. And the football. All the rest of it.

The horse race and the derby. A whole lot more things than you know. Let me ask you so called Protestants.

Did you read God's word today? Did you read it yesterday and the day before? Or are you here bluffing me? A backslider are you? You know somebody said to me when I was in Canada. What we need is a forward movement. Not at all I said.

It's a backward movement we need. We need to get back to the book. Make up your mind before you leave this place this evening.

That you'll get back to the book. Not just on Tuesday with the old man. Every morning.

Or every dinner time. Whatever way it suits you now. Or every night somewhere.

I'll be alone with you Lord. And I'll sit at your feet and I'll hear your word. And the Holy Ghost within you.

Will have a chance of illuminating your imagination. And helping your memory. And making your understanding to tell for Christ.

I'm sure the answer is there alright. This is the work of the Holy Ghost. Let's bow together before the Lord.

Not singing anymore this evening. Lord we bow at thy feet. We lift our hearts to thee.

We thank thee for this holy, inspired, infallible, unchangeable, impregnable, eternal, word of thy. Oh God thou hast given it to us in our mother tongue. Sometimes we throw it on the shelf.

And throw the telegraph on the top of it. Forgive us. Lord, help us to bow before thee and make up our minds tonight.

That you'll have time with us. We'll open the book. We'll not only read, we'll listen.

May the Holy Ghost show us things to come. May he fill our memories with things that will be profitable in days to come. Lord open our understanding.

May he glorify thee before us. Part us in thy fear and with thy blessing for thy namesake. Amen.

Source: <https://sermonindex.net/speakers/willie-mullan/pilgrims-problems-no-16-private-interpretation/>

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