

The Eternal Spirit Personality of the Eternal Spirit

by Willie Mullan

The Eternal Spirit is a person, not an influence, as proven by the sayings of the Saviour, the sins of the saints, and the sin of sins.

Duration: 56:34

Scripture: Isaiah 6:8-9, Matthew 12:31-32, Matthew 28:19, John 16:7, Acts 5:3-4

Topics: "Eternal Spirit", "The Holy Spirit", "Deity of the Holy Spirit"

Description

Willie Mullan explores the concept of the Eternal Spirit, emphasizing the personality and deity of the Holy Spirit as a distinct person of the Trinity, rather than merely an influence or power. He addresses common misconceptions, particularly from cults, and supports his arguments with scripture, notably from the Gospels and Acts, demonstrating that the Holy Spirit is indeed a person who indwells believers. Mullan highlights the importance of understanding the Holy Spirit's role in the lives of Christians and warns against blaspheming the Holy Spirit, which he identifies as the unpardonable sin. He concludes by affirming the Holy Spirit's divine nature and presence in the church today.

Transcript

We're looking at what I have termed The Eternal Spirit. And we'll be dealing with this theme from now away on until Christmas. And just to get the subject off the ground properly as a sort of introduction this evening I want to look with you at the personality of the Eternal Spirit.

And I'm asking the question, is he really a person? We've got to prove this before we move at all with the subject. Because I know that this is being questioned, you know, and questioned by a great many cults around us. Man said to me not so long ago, the Holy Spirit is just the power of God.

It's just the influence coming from God. Just comes upon people like that. It's the power of God.

It's the love of God. It's the grace of God. Just an influence? Well, we've got to ask the question and find the answer in the book.

Is the Holy Spirit, the Eternal Spirit, really a person? Or just an influence of some kind? And then we want to settle this matter about the deity of the Eternal Spirit. Of course, if we settle it properly about the personality, I don't think you can have any quibbles about the deity when you use the word eternal.

Because if a person is eternal, and the phrase is used in this book, the Eternal Spirit, I don't think you would have any problems, would you? So we're looking tonight at the personality of the Eternal Spirit and the deity of the Eternal Spirit, and then the residency of the Eternal Spirit.

Does this person, this third person of the Trinity, really indwell us this evening? Is this body at this moment the temple of the Holy Ghost? Sort of makes you sit still for a moment. Is it true? Some old fellow said to me, not so very long ago, you know, I don't think you should be wearing a suit like that if you talk like that. What does he want me to do, come up with a bathing suit on? Shall I tell you where I got the suit? Well, there's a man in the meeting tonight, he's got a big tailor's place, and he said to me, there's a white suit on the wall, and the Lord said for me to give it to you if it fits you.

I said, if the Lord said to give it to me, he knows my size, just wrap it up, that's all. Doesn't it fit me? You can't let the yanks of all the clothes, can you? So I'll take anything you give me and I'll wear it. So, that will stop the criticisms on that end.

So this is what we're doing this evening, looking at the personality of the Eternal Spirit and the deity and the residency of the Eternal Spirit. Now, let's try to prove beyond any quibbles at all that the Holy Spirit, the Eternal Spirit, is a person. And we're away over to John's Gospel, chapter 16, because I think we must prove this, firstly, by the sayings of the Saviour.

I always tell the young people, wherever the arguments are, on whatever way they come, always try to find out what the Saviour said. I think it just answers a whole lot of problems all the time. Now, Lord Jesus is speaking here, John 16, speaking to his own, he's on the way to Gethsemane.

These things have I spoken unto you that ye should not be offended. They shall put you out of the synagogues. Yea, the time cometh that whosoever killeth you will think that he doeth God's service.

That's a very tremendous word, you know. You know how crooked can people get? That the time will come, and I believe it has come, you know, even in the north of Ireland. Just watch the wording that whosoever killeth you, that is, take your life, murder you, will think at the same second that he's doing God's service.

How crooked can we get? You know, the devil would warp your mind if you didn't watch. Make you believe that you can break the commandments, thou shalt not kill, and that you can kill, and at the same time do God's service, while breaking his commandment. Oh, I hope we never get into that crooked state.

Our Lord Jesus was warning them. They shall put you out of the synagogues. Yea, the time cometh that whosoever killeth you will think that he doeth God's service.

These things will they do unto you because they have not known the Father nor me. But these things have I told you that when the time shall come you will remember that I told you of them. And these things I said not unto you at the beginning because I was with you.

But now I go my way to him that sent me. This is before the cross, you know. This is before he entered Gethsemane.

Don't talk to me about him getting upset in Gethsemane. I don't think you read the whole book. He was absolutely sure here and now where he was going.

I go my way to him that sent me. He would manage Gethsemane. He would manage Gabbatha.

He would manage Golgotha. He would rise again. And he would go back again.

He hadn't any doubts about it. It's only the miserable modernists that we have around us as doubts. He had none.

But now I go my way to him that sent me. And none of you asketh me whither goest thou. But because I have said these things unto you the sorrow hath filled your heart.

You see these men that were around him, these eleven now, Judas has gone. He's doing a diabolical work somewhere else at that moment. You see the Lord Jesus had looked at them just a moment or two before this and said I go.

And whither I go ye cannot come. As I said unto the Jews, so now I say to you. You know this must have really shook these men.

He's really telling them I'm leaving you, you know. And you're not coming. And sorrow filled their hearts.

Of course it filled their hearts. And it was in John 13 that he said that first. And when he looked at their faces and knew what was going on inside, John 14 begins.

Let not your heart be troubled. You believe in God, believe also in me and what he actually said was this. You believe in God when you can't see him.

Well can't you believe in me when you can't see me? He was transporting them all from sight to faith. Says your hearts are troubled, you know, because I'm leaving. 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.

I want you to see this. Because this is very important, you know. You see, our Lord Jesus is not using the neuter pronoun.

He didn't say I will send it. Oh, if it was an influence he ought to have said that. Oh no, he's using the masculine pronoun.

I will send him. Did our Lord make a mistake or anything? You're quite sure he didn't? Yes. Then you know, ladies, I'd like you to notice that it's the masculine pronoun.

I don't want to start a row with you tonight just back from the holidays or anything like that. Of course, if I were preaching against the equality of the sexes, then I most surely would. Or women's lib or something like that.

You know, they try to tell me we are all equal. Not all the time, dear, and not in all the senses, dear. Surely it must be taken note of that the Trinity, the Father and the Son, and Him, the Comfort, that the masculine is used all the time.

Surely you must have taken note of this, that when our Lord Jesus Christ sent out the twelve, they were all men. There was no woman among them. Oh, you have your place in a very wonderful place, bless you.

Just let's get this bit tonight at this moment, that this is the masculine. You know, I think it's something we need to note. You see, if we go back to John 14.

Let's go back to John 14. Verse 15. Lord Jesus is talking.

He said, if you love me, keep my commandments. And that goes for believers' baptism. And remembering the Lord on the first day of the week, in case you didn't know that bit.

Because I get a whole lot of tripe about the holy living and higher life, and all the rest of it, and they are not baptized yet. And they don't remember the Lord as the Lord commanded them. And if you really love him, you know, you'll listen to what he said.

And you'll keep his commandments. And I will pray the Father, and he shall give you another. Let's get that little word, because that's most important.

You see, he didn't say a whole lot of things to them because he was with them. Because he was looking after them, and he was their comforter. But he was going, and he was going to send another comforter.

You wouldn't like to tell me that you're taking away a person and sending an influence in its place. Oh, I think that the sayings of the Lord Jesus, you see, he said, Here I will not leave you comfortless. I will come to you.

And by the Spirit coming, we shall learn in these wonderful nights, by the Spirit coming, you know, Christ came to dwell in their hearts in a way they never knew before. Yes, it's a tremendous thing. I want to go back to John 16, because I left something out that I shouldn't have done.

It says, 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. You know, some people just try to make the Lord Jesus out to sort of sort of Superman.

A fellow said to me the other day, you know, he's the greatest man the world has ever seen, but I don't think he was God or anything like that. Well, I wrote a little booklet once on the super sayings of the Savior. Because our Lord Jesus said things that nobody else could say.

Nobody else dare say. He's standing here just outside Gethsemane and He knows what will take place in there and He knows about Gabbatha and He knows about Golgotha and the depth of the cross and the death of the cross and He knows about the resurrection and the ascension and He knows when He gets back to heaven, I will send Him. Would you like to tell me that you could say it tonight? I'll go to heaven and I'll send the Holy Ghost.

You know, these wonderful sayings of His, they prove beyond any quibbles in my mind that the Eternal Spirit was a person. But then the personality of the Spirit is proved a bit more not only by the sayings of the Savior but by the sins of the saints. Let me just show you one or two sins.

Have a look at the Acts of the Apostles and we're at chapter 5, please. The Acts of the Apostles, chapter 5 and you know that chapter 5 is not very far removed from Pentecost because Pentecost took place in chapter 2 and the Comforter had come, all right, and He was moving in the lives of those early disciples and there were so many things done and they had all things common. They were even selling parcels of ground.

Now, that is parcels of ground that they just didn't need. You see, Barnabas had vineyards away over in Cyprus. Well, he says, we'll sell them off and we'll give the money to the church.

But he wasn't just stepping out of his home or anything like that. He'd got plenty left. But the church was being blessed in those days.

And it says, just have a look at a few verses in chapter 4 to get it properly. Verse 34, Neither was there any among them that lacked. I would like to think that that's him in this assembly and we do our best.

I know it's very difficult, you know, to find out the saints that really lack. Because there's some good old saints, if they hadn't their breakfast, you would never catch it on. And it takes me with a well right to find out a few things.

Took a lady aside. Don't worry, dear, they don't know who you are. They'll never know.

I said, look, there's a lot of pounds for you. Help to pay your electric. She says, I can't take it.

It's the Lord. Oh, well, it must be the Lord that's given it to you. He must know something about you.

And then she broke down, you know. We don't need to go on with the story. The last evening we were here, we lifted the offering.

You remember this. I sprung it on you. You hadn't a chance.

And I said, look, you've been here at the meeting for so many weeks and God has blessed you. All right, we'll give the offering tonight to the Lord, to someone or some place or something that really needs support. I'll tell you what the offering was at the last Bible class.

Our treasurer is down there, keeps a weather eye on all these things. Seven hundred and fifty pounds that evening, last evening you were here. Not bad going.

And the other Sunday morning I took the seven hundred pounds with the permission, of course, of all the elders and deacons to the little church at Cumber. They just built a church there, a few boys trying their best, putting their back into it. And I never said a word, I just sang the hymns.

Then when it came the time for me to preach, I said, no, there's a man called Jack Todd who is the leader among them. I said, Jack, you come up here, because I've got a few pounds for you. Pulls it out of the pocket.

I said, there's seven hundred and fifty pounds for you. Doesn't know whether to believe me or not I do so many terrible things that it almost looks a joke. I says, can you read the check? And the tears come.

And I think, you know, in an assembly we need to keep a weather eye open for those who may be just in need of some kind. Because we don't intend them to be in need in this assembly. Neither man nor woman, nor widow nor orphan.

And we give hundreds to the orphans. And here they were in those early days, neither was there any among them that lacked. For as many as where possessors of lands or houses sold them brought the price of the things that were sold.

Mind you, when we say possessors of lands or houses, we're not thinking about just the house you live in or the land that you might have in some particular place. They possessed different possessions. And they could do rightly without them.

An old fellow died in America the other day. 600 million pounds he left. Boy, I'm not a communist, but I'd love to take a lot of it off him.

I think if you took 599 million off him and left him with a miserable million, he could do all right. You could do all right on a million tonight, couldn't you? No wonder we have starvation in one part of the world. The injustice.

The early church didn't go like that. Here they were selling certain possessions and they laid them down, the prices of these possessions, down at the apostles' feet. Distribution was made unto every man according as he had need.

Oh, God help us to obey these lines. And Joseph, who by the apostles was surnamed Barnabas, which has been interpreted the son of Constellation, a Levite, of the country of Cyprus, having lands, sold it, brought the money, laid it at the apostles' feet. But a certain man named Ananias with Sapphira, his wife, sold a possession and kept back part of the price, hid a bit of the money, his wife also being privy to it and brought a certain part and laid it at the apostles' feet.

They were pretending to be what they were not. And this pretense, when the Spirit of God is moving in a mighty way, it's a dangerous thing to pretend. You'll find he's a person in a moment or two.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? I want to know how you can lie to an influence, that's all. I want the Mormons to tell me. The Jehovah Witnesses believe the Holy Ghost is an influence, not a person.

It's an it. It's a neuter, genuine. It's neuter.

Friend, I want to know how you can lie to an influence. I said, you know, when the influenza was rife and everybody was taking it, I said, this thing's flying about somewhere. And I said to a Mormon, how would you lie? How would you tell lies to the flu? Try it on now.

Try it on. It's funny, but try it. You know you'd be taken away, don't you? Locked up.

Well, Peter was perfectly sure that these two were telling lies to the Holy Ghost. Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost and to keep back part of the price of the lamb? While it remained, was it not thine own? And after it was sold, was it not in thine own power? Nobody forcing their hand, you know. Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto, oh, hit it now, God.

Surely that would prove that the Holy Ghost is God. I don't see why you can't get it. I don't see any problem at all.

We have almost proved the second point, that he is not only a person, but he is God. He is, I think, the sins of the saints, you know. If we went on with them, but I see that old clock.

Someday I shall steal in and break that clock. Yes, I think you can see this, can't you? Let's do it another way. Let's prove the personality of the Eternal Spirit, not only by the sayings of the Saviour and the sins of

the saints, but by the sin of sins.

You know, there is such a thing as blasphemy against the Holy Ghost. Let's go back to Matthew, chapter 12, please. Matthew's Gospel, chapter 12.

I think you've got to read this carefully, because some folks get into trouble over this. Now, we're at Matthew 12 and we're reading at verse 22. So pay attention, because maybe the devil will come to trouble you about blaspheming against the Holy Ghost one of these days.

Verse 22. Then was brought unto him one possessed with the devil, blind and dumb. You see, a demon had entered into this person, and the demon had taken control of this man's sight and of this man's speech.

I don't think we know properly the power of demons, or do we know properly the power of the devil to touch the human body. You remember how he argued with God about Job. He said, it's all right, him praising you.

I know he lost the farm and I know he lost his family. But if he touched his flesh, he wouldn't be so big a man. He'd curse you to your face.

God said, OK, I'll leave him in your hands, but don't you kill him. You can only go so far. In a split second, split second, he's out of God's presence and smote Job.

He says, just touch me, bother. And from the crown of his head to the soles of his feet, immediately he's covered with a most loathsome disease. You see what the devil could do? Just in a split second, if God allowed him.

It's a good job God doesn't allow him. But on this occasion, this demon had entered into this body, and this man's eyes had been blinded and his speech was dumb. They brought unto him one possessed with the devil, blind and dumb, and he healed him.

Just like that. Insomuch that the blind and dumb both spake and saw what a mighty thing it was. Our Lord Jesus, just either spake the word or touched him.

He doesn't see, just says he healed him. Now I think if we're going to get this properly, you'll have to see it properly. I think you've got to see our Lord Jesus in the street.

He's in the street somewhere, because there's a big crowd here. And you know they bring unto him, and through the crowd, they bring this man possessed with this demon, and this man is blind and this man is dumb. And in a flash, like that, Jesus healed him.

And immediately, without any fooling about with it, the blind man could see, and he could speak. It really happened. It happened in the middle of the street.

Verse 23, And all the people went amazed and said, Is not this the Son of David? They're all persuaded that this is the Messiah. That's what they were, all crying. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils.

You know, Pharisees are horrible people. They're religious folk. And religious folk that are not right with God are usually the worst kind.

You see, they can't argue against this mighty miracle. This fellow can see, and this fellow can speak. There's no arguing against that.

So they have to take another twisted turn. They say, All right, okay, yes. But he's doing this through the prince of the devils.

A prince of the devils called Beelzebub. This man's indwelled by the prince of the devils. That's why he's doing it.

Horrible, that's it. More horrible than they thought at once. And our Lord Jesus, verse 25, Jesus knew their thoughts.

They tell me he's limited in his knowledge. Who told you that? I'm afraid you're not reading out of the same book as me. My dear friend, there are no limitations in the Christ of God.

None at all. I can spend the next hour at my daddy's, you know, taking you through the New Testament and showing you how much he knew. That would be quite simple for me.

He knew their thoughts and said unto them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself. How shall then his kingdom stand? Isn't that common logic? This is a funny accusation you boys are laying now.

Sure if Satan enters into the man and takes his sight away and makes him dumb, and if Satan comes now to cast out the demon that's in the man, sure Satan's house is divided. He's going to destroy himself. Isn't that logical? Verse 27, And if I by Beelzebub cast out devils or demons, by whom do your children cast them out? Therefore they shall be your judges.

But if I cast out devils by the Spirit of God, let's get back to it. Oh yes. You see, all the messages that Christ preached, and all the medicals that Christ wrote, and every step he took, and every thought he thought, and every word he spake, all the time without exception, they were all under the control of the Spirit of God.

That is not so with me. Sad to say. No.

Nor with no other body that I know. We're just men and we make mistakes, we say things that are wrong, and we think things that are wrong, and we do things that are wrong. And the only way to get things right is just go and tell the Lord about it.

And don't be afraid to go. Sometimes you say, I say something to Mrs. Mullen in the house, and I know I'm wrong. And she's such a simple creature that she never bothers.

She just goes down into the kitchen and gets on with the work and doesn't fight with me at all. Only the Lord deals with me when she's done that. And then I have to go down, and I do go down, and I say, I was wrong, you know, and I'm sorry.

And she just turns around with that wee smile, and it nearly starts the row all over again. Well, we all go wrong sometimes. But our Lord Jesus never went wrong.

You see, it was the Spirit of God. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into the strong man's house and spoil his goods except he first bind the strong man, and then he will spoil his house? He that is not with me is against me.

He that gathereth not with me scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men. But the blasphemy against the Holy Ghost shall not be forgiven unto men.

Whosoever speaketh a word against the Son of Man, it shall be forgiven him. But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. That's what we properly call the unpardonable sin.

When you see some folks come to me, bless you, one or two in the meeting now, and sit down and cry for a minute or two, and say, I think I've committed the unpardonable sin. And I say, I'm perfectly sure you haven't. You say, dear, I don't think that you can commit it today at all.

Dr. Ironside called it a dispensational sin. It's a great word, it needs a bit of explanation. You see, I think you'll need to have Christ back on the street out there.

In person, yes. And the crowds will most surely be around him. You'll need to have a situation like this where somebody brings somebody in who's afflicted in some way by the devil.

And you'll need the Lord Jesus with a quiet word to set him free. And then some old religious fallacy said, it's not right at all. It's the devil that's working in me.

You just can't do that today. The stage is not set for that. You can call me whatever you like, and you'll get pardoned when you go to ask the Lord.

Be all right. Because I'm nearly as big a fool as yourself. But you cannot do it with the Lord.

Not with the Lord Jesus. We will need Christ back doing the job. And then you being big enough fool to say, it's not you Lord Jesus, it's the devil in you.

It's not working tonight. But it did work then! And if this unpardonable sin is here, and Jesus said, you'll not be forgiven in this world, neither in the world to come, you don't tell me that the Holy Ghost is an influence. He was the third person of the Trinity, and he will not be treated like that.

Oh, God will allow you to do so many things. He will allow the Holy Ghost to be resisted. We'll come to that one night.

He will allow the Holy Ghost to be quenched. Oh, he may direct you to go and do something, but you don't want to do it, and all right, okay. You'll quench the Spirit of God.

He will allow him to be grieved. How many of us has grieved the Holy Ghost? Every one of us. Some way or other.

But he will not allow him to be blasphemed when he's working through Christ. Let's get up into it. It's the blasphemy of the Spirit when he's working in Christ on the open street.

You got it now? Oh, but toss in bed about something that's not right. Learn the truth, and you'll be all right. It will set you free.

Surely we can see that he must be God. He must be a person. Well, let's try to do a bit of this, deity.

Let's go to Matthew 28. You know, our Lord Jesus is commissioning his disciples. And this is very lovely here.

Matthew's Gospel, chapter 28. Verse 16. Almost at the end of Matthew's Gospel.

Then the eleven disciples went away into Galilee. Judas is gone. Into a mountain where Jesus had appointed them.

When they saw him, they worshipped him. But some doubted. Fancy there were doubters among the apostles.

The eleven? Ah, yes. There were some doubters there. Mind you, when he finishes Mark's Gospel, he says it's only them that believe that these signs... He's talking to the apostles, of course.

Of course, I'll go into those things when we come to them. The signs of an apostle. Them that believe.

And we're talking about apostles. Fancy apostles looking at the risen Christ. Standing before them.

And in their mind, doubting. Some of them doubted. Oh, don't get excited.

We're much the same yet. E'er when you get the sack from work, or something goes wrong with the business, or you're not so well, you're doubting the Lord half-time. Dr. Barnhouse said to me once, I've never forgotten it.

When you're trusting, you're not doubting. When you're doubting, you're not trusting. Well, let's trust the Lord.

For everything. For all we problems. For the church in us.

Oh, the table will be here. Don't worry yourself. It says on the table, until he come.

Yes. As often as you eat this bread and drink this cup, ye do show the Lord's death until he come. It'll be here until he come.

Don't worry. But here are doubting apostles. And when they saw him, they worshipped him, but some doubted.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Isn't that very thrilling? All power is given unto me in heaven and in earth. You know, he had won through.

The battle had been fought. Through death he had destroyed him who had the power of death. He had trampled death beneath his feet.

He was the risen victory of triumph and law. Once the devil had taken him to a high mountain and shown him all the kingdoms of the world. In a moment of time he says, All these will I give thee.

The kingdoms. And all this power and all this glory. The kingdom and the power and the glory.

If you fall down and worship me. Jesus said, No, I'll get it another way. And now he has got it.

All power in heaven and in earth. Belongs to him. Let the rebels take note.

He just happens to be the boss around here. Sovereign boss. Yes, he says, All power is given unto me in heaven and in earth.

Go ye therefore. That's the bit I love. He says to a boy like me, You go.

You go because I have the power. You haven't got any. Go ye therefore.

See the therefore is giving back to the power that's his. Go ye therefore. He says, Look Willie.

I've got the power. It belongs to me. Heaven and earth.

Go ye therefore. He's depending on him. Yes.

Teach all nations. Go ye into all the world and preach the gospel to every creature. Is what it says in Mark's gospel.

Baptizing them. Yes. In the name of the Father.

And of the Son and of the Holy Ghost. And I want you to watch the word name. Not names.

Baptizing the believers. In the name of the Father and of the Son and of the Holy Ghost. I think that you can see the equality of the persons in the Godhead.

Never any arguments about the Father being God. There are no arguments about the Son being God either. And there are no arguments about the Spirit being God.

You know when Paul is blessing some of the churches. He ends with this sort of benediction. The grace of our Lord Jesus.

And the love of God. And the communion of the Holy Spirit. And they're all there again.

I think, you know, when you see Isaiah. The vision that he had. I think this settles it, it does for me anyway.

Let's go back to Isaiah. And we're at chapter 6. You're not in a hurry, sure. Because I'm just home from my holidays.

And I am in no hurry whatsoever. None at all. Now this is worth looking at very carefully.

Isaiah chapter 6. In the year that King Uzziah died, I saw also the Lord. Now Isaiah saw the Lord sitting upon a throne, high and lifted up. And above it stood the seraphims.

These are created beings that are in heaven and are around the throne. Each one had six wings. With twain he covered his face.

With twain he covered his feet. With twain he did fly. And one cried unto another and said, Holy, holy, holy is the Lord of hosts.

Now let's get that settled. He saw the Lord. He saw the Lord of hosts sitting on the throne.

Verse 5 says, Then said I, who is me, for I am undone. Because I am a man of unclean lips, I dwell in the midst of people of unclean lips. For mine eyes have seen the King.

Let's get that bit into it. Because in case some of the folks don't know, the Lord of hosts on the throne happens to be the King. Oh yes.

Yes indeed. And so you see who we're looking at, don't you? The Lord of hosts. The Lord himself.

The King. Verse 9. We're too soon. Verse 8. Also I heard the voice of the Lord.

That's the bit. Now let's get whose voice it is. Because we need to do that.

I heard the voice of the Lord saying, Now it is the Lord of hosts speaking, the King. Whom shall I send and who will go for us? Then said I. Here am I. Send me. I'm ready.

This is Isaiah. Respond. And he said.

Now this is what he said. After Isaiah responded. Go and tell this people.

Hear ye indeed but understand not. See ye indeed but perceive not. So he tells him.

It's all them. Lord of hosts. The King.

The Lord on the throne. I heard the voice of the Lord. Is that right? Yes, that's right.

All right. Let's come to the Acts of the Apostles now. And we're at the very last chapter.

Acts of the Apostles. Chapter 28. Paul's a prisoner here.

And of course even when a prisoner he kept on preaching. They appointed a day, you know, for people to come in to see him even in the prison cell. Verse 23.

We're at the Acts of the Apostles 28. And we're at verse 23. And when they'd appointed him a day there came many to him into his lodging.

To whom he expounded and testified the kingdom of God. Persuading them concerning Jesus. Both out of the law of Moses and out of the prophets.

From morning till evening. He really enjoyed it. And some believed the things which were spoken.

And some believed not. It will always be like that. You don't need to get excited.

And when they agreed not among themselves they departed. After that Paul had spoken one word. Well speak the Holy Ghost.

By Isaiah the prophet unto our father saying, Go unto this people and say, Hear ye shall hear. He says the Holy Ghost said it. Over there it says the Lord said it.

I don't think you have any problems left have you? I think you can see the personality. I think you can see the deity. Now I think I'll keep the residency to start with next week.

And we'll do that properly. God bless you. The Lord part us in thy fear.

And with thy blessing. And take us to our homes in safety. Through Jesus Christ our Lord.

Amen.

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