

The Holy Spirit's Chief Office

By Henry Mahan

Bible Text: John 16:14-15

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Turn to John 16 if you will, John 16. I am going to read verses 13, 14 and 15 again. It may be that God will visit us with his presence and with his power. I think sometimes we just meet in the strength and energy of our flesh.

But John 16:13, "Howbeit when he, when he, the Spirit of truth is come he will guide you into all truth for he shall not speak of himself, but whatsoever he shall hear that shall he speak and he will show you things to come. He shall glorify me for he shall receive of mine and shall show it unto you. All things that the Father hath are mine. Therefore said I that he shall take of mine and shall show it to you."

Now my dear friends, we have here the trinity. That is what we are reading about here. Our Lord Jesus Christ said, "All things that the Father hath are mine and he, the Holy Spirit, shall take of mine and shall show it to you." Now you have the trinity.

I don't profess to be able to understand the trinity. Because I can't understand it I am not going to deny it. I don't profess to be able to explain the trinity; Father, Son and Holy Spirit. I don't really know how to say it. I hear people trying to figure out ways to express in words the trinity, God as Father, as Son, as Spirit, God the Father, the Son and the Sprit, God Father, Son and Spirit. I really don't know. But I do know that it is here. I am looking right at the Trinity expressed in the Scripture. And I don't know how there can be any praying or preaching or study or salvation or intercession apart from the trinity.

Take this business of praying. How does a man pray who ignores the trinity? I know there are plenty who do. They say the word trinity does not occur in the Bible. Well, it doesn't. The word doesn't, but the fact does. The truth of it does. How do you pray without the trinity?

The Lord Jesus taught us to pray, "Our Father...When you pray say, 'Our Father which art in heaven.'" If you do away with the Father to whom do you pray? Our Lord Jesus...look across the page there at verse 16, the last line of John 15:16. He said, "Whatsoever you ask of the Father in my name, he will give it to you." Now, in whose name do we pray if there is no trinity? To whom do we pray? In whose name do we pray? And then a third question is: How do we know what to pray for? It plainly says, if you will turn to Romans chapter eight, turn over there just a moment to Romans chapter eight. It

says here in verse 26, “The Spirit...likewise the Spirit also helpeth our infirmities. We know not what we should pray for as we ought.” We don’t know. But the Spirit knows. “And the Spirit himself maketh intercession for us with groanings which cannot be uttered and he that searcheth the heart knoweth what is the mind of the Spirit because he maketh intercession for the saints.”

As brother Barnard said, “Prayer has got something to do with the will of God according to the will of God. And prayer is no good if it is not in God’s will.

So how does one pray who ignores the trinity? “Our Father...whatsoever you ask the Father in my name it shall be done.” And then the Holy Spirit teaches us the things for which we should pray.

How does one preach who ignores the Trinity? Look at verse 15. “All things that the Father hath are mine.” All things belong to the Father. They always have belonged to the Father. And the Father hath given them into the hands of the Son. That is what the Scripture says. “The Father hath committeth all things to the Son.” Christ said, “All things that the Father hath.” He is the owner of all things. He is the creator of all things. And he hath given them into the hands of the Son. When the Son accomplishes his work of redemption in fullness he said he shall deliver all things back to the Father. And then he says the Holy Spirit takes of mine. That which the Father hath committed to the Son the Holy Spirit takes and reveals to us. That is the trinity. How do you preach if you ignore the trinity?

Look back at John six, John chapter six. In verse 37, “All that the Father giveth to me shall come to me.” How do we ignore the Father and the Son there?

And then John 6:44, “No man can come to me except the Father which hath sent me draw him and I will raise him up at the last day.”

It is written in the prophets, “They shall all be taught of God. Every man that hath heard and learned of the Father cometh to me.” You can’t preach without preaching the trinity.

How is one saved who ignores the trinity? What is the basis of your redemption who ignore the trinity?

Turn to Ephesians one. Let’s just pick up a verse or two here in Ephesians chapter one, verses three through six. Here you have plainly declared, “Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in the heavenlies in Christ. He chose us in Christ.”

All right. Look at verse seven. “In whom we have redemption through his blood.” Now we are not talking about the Father there because the Father didn’t come down here and shed his blood. The Son did. “The forgiveness of sins according to the riches of his grace.”

And then verse 13, “In whom you trusted.” You trusted the Son, didn’t you, after you heard the Word of truth, the gospel of your salvation in whom, after you believed, you were sealed with the Holy Spirit of promise.”

You can’t pray. You can’t preach. I don’t know how you can be saved without the trinity. You say you belong to the Son. By whose authority? Well, the heavenly Father gave me to the Son. You say you were awakened and came to a knowledge and heard the gospel and believed? Who revealed it you? Scripture says the Holy Spirit.

How does one study the Scripture apart from accepting or believing the trinity? Turn to 1 Timothy two, verse five, 1 Timothy two, verse five. How do you actually study the Scripture when you deny the trinity? Listen to this. How do you explain verses like this? “For there is one God and one mediator between God and men, the man Christ Jesus.” The Lord Jesus Christ is not the Father. He is the mediator between men and the Father is what it plainly declares.

And turn back to John 14 and listen to our Lord here in verse 16 through 18. Now listen carefully to this. This is Christ our Lord speaking. He is very God of very God, the brightness of God’s glory, the express image of his person and yet he says in verse 16 of John 14, “I will pray the Father and he will give you another Comforter that he may abide with you forever, even the Spirit of truth whom the world cannot receive because it seeth him not nor knoweth him. But you know him for he dwelleth with you and shall be in you. I will not leave you comfortless. I will come to you. I will come to you.”

And then our text. So our text says, verse 13, “When he the Spirit of truth is come...” All right. When he is come. There you have the trinity.

Now, what is the chief office of the Holy Spirit? “The Holy Spirit shall come,” Christ said. And what is his chief office? Now, it would take years to preach all that we need to say about the work of the Holy Spirit. But what is his chief office, the chief work of the Holy Spirit. I believe it is revealed in verse 14. “He shall glorify me. He shall glorify me.”

Now, keep this in mind. And always keep it in mind and never forget it. Listen carefully. That which does not glorify Christ, I don’t care if it is a sermon or a prayer or a song or a good deed or a gift or what it might be, that which does not glorify Christ is not of the Holy Spirit. The Holy Spirit always glorifies Christ. No matter how good it looks, no matter how sweet it tastes. No matter how wonderful it sounds, if it does not glorify Christ I can assure you it is not of the Holy Spirit. And that which truly glorifies Christ—and the word is “exalts Christ, calls attention to Christ”—that which truly glorifies Christ is of the Holy Spirit.

Now here are four things I want to look at right here, four things that I think are mighty important to me and to you. Remember this in regard to all ministers and all ministries. That which does not glorify Christ is not of the Holy Spirit. It says here, “He shall glorify me.” Christ said, “I will pray the Father. He will send you another Comforter that he

may abide with you and in you. And he is going to take the things of mine and show them to you. He is not going to speak of himself. He shall glorify me.”

Now you take all ministers, now there are many of them. There are many ministers and ministries in this world and they are very different. They are different from one another. But this truth will always help you to judge the minister that is of God or the ministry that is of God and that is this. He glorifies Christ. That minister which makes much of the Lord Jesus Christ is of the Holy Spirit and that ministry which ignores Christ or pushes Christ to the background or preaches a faith without Christ is not of God and not of the Holy Spirit.

Now listen to the apostle Paul. “I am determined to know nothing among you save Jesus Christ and him crucified.” And that minister which makes much of Christ, he takes any and all Scripture, whether it be from the Old Testament or the New Testament, whether it is in season or out of season, he will take all Scripture and he will glorify Christ. He will magnify Christ. He will exalt Christ. This is the theme of that minister or ministry which is motivated by the Holy Spirit.

Turn to the book of Acts, the book of Acts. I believe it is chapter eight. I want you to listen to something here. Acts eight, verse 35. Now, what I am saying is this. Whether that minister is preaching on creation, whether he is preaching on the temptation and fall in the garden, whether he is preaching on the nation of Israel, whether he is preaching from the Old Testament or new, regardless of what he is preaching about—giving, baptism, the Lord’s table, witnessing, holiness, sanctification, justification. It doesn’t matter, whatever subject, whatever illustration, whatever Scripture. He will preach Christ. And if he does not exalt Christ and glorify Christ, you can be sure the Holy Spirit is not in him.

Now, listen to Acts 8:35. “Then Philip opened his mouth and began at the same Scripture and preached unto him Jesus.” Now here is an Ethiopian eunuch riding along in a chariot reading Isaiah 53, reading an Old Testament prophet, an Old Testament Scripture. And one of God’s servants—we know Philip was of the Holy Spirit. We know God brought him there. The Holy Spirit took him to that place and took him away and he sat down and the fellow was reading the Scripture and he said, “Do you understand what you are reading?”

He said, “No, I don’t.” He said, “Unless somebody show me.”

So Philip began and at that same Scripture and preached unto him Jesus. And that will be, that will be a test to which you can put any minister that you listen to.

We were talking a little while ago. Someone was talking about hearing ministers and hearing with a critical ear. That is all right if this is the type of ear that you listen with. You listen for that note which glorifies Christ. If it is not there, he is not of the Holy Spirit. The Holy Spirit glorifies Christ. And I don’t care what subject he is on, it doesn’t matter where he is preaching. It doesn’t matter to whom he is preaching, if he does not glorify Christ, well, I can assure you he is not of the Holy Spirit. There is just no such

thing because the Holy Spirit glorifies Christ. That is what Christ said here. Our Lord said, "He will glorify me."

All right. Not only the minister, but you can remember this in regard to all religious movements. It doesn't matter whether it is Catholic or Baptist or Pentecostal or Presbyterian or Seventh Day Adventism or Jehovah Witness or whatever it is. There are a lot of religious movements and we can judge them all by one standard. If these movements are of the Holy Spirit, if the Holy Spirit is in them, if it is true to the Spirit of God...now, the Scripture says...

Turn to the book of 1 John, chapter four, verse one. Now listen to this, 1 John 4:1, "Beloved, believe not every spirit, but try the spirits whether they are of God because many false prophets are gone out into this world. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God." In other words, if the spirit you are listening to or encountering, if that spirit does not glorify the incarnate Christ, the crucified Christ, the risen Christ, the interceding Christ, the coming Christ, the sufficient Christ, it is not of God.

There are many religious denominations and movements and organizations and we are prone to look on them hopefully. I know you do and I want you to. But, brethren, let's put them to this test, always to this test. Do they preach Christ? Do they magnify Christ? Do they glorify Christ? I mean, from first to last. Do they glorify Christ or do they glorify something...is something else the primary object. Now, I am afraid it is. I listen and watch groups that I believe their primary objective, concern, interest, is the healing of the body. I really do. I watch them carefully and listen to them and they have more to say about the healing of the body. When they talk about Christ he is Christ the healer. He is not Christ the Redeemer, Christ the Sovereign.

There are others who magnify the law and morality. They are going to legalize morality and they are going to bring in morality and bring in obedience and these things. Even the law of God is not to be glorified, Christ is. Christ is our sanctification. Christ is our motive. Christ is our object. Christ is our strength. Christ is our righteousness.

I hear preachers and fine and good when they demand obedience to God's laws and to man's laws. That is wonderful. But it is not of the Holy Spirit if Christ is not the central figure. Is it a ceremony or a...Seventh Day Adventism. What does that tell you? It tells you their emphasis is on a day, not on a person. Prophecy, doctrine, theology, brotherhood. I hear a lot of... Sounds good. Let's all get together in a unity of the faith. Let's bridge the gaps. Let's bring our hearts together and that all sounds pretty, but where is Christ? Unity, brotherhood, sounds beautiful, sentimental, sweet. But it is not of the Holy Spirit if Christ is not glorified.

This is a test to which you can put every minister and every ministry and every movement. Then there are those who the primary object, it seems to me, is to actually exalt the Holy Spirit and his gifts. And Christ plainly says here, "He shall not speak of himself. He will not call attention to himself. He will not lift up himself. But he shall glorify me."

Satan is subtle. He is crafty. He is an imitator. He is one who will move into spiritual areas and destroy them. So you can put this test to every movement. Does it glorify Christ? To every minister...listen to a song. You can thumb through this very book right here and find songs that in no way do they glorify Christ. They glorify me, bearing my trials. You can sing about your trials. You can sing about trials that God sends and call attention to the one being tried instead of the one doing the trying. That is right. You can even sing about faith and call attention not to the one who gives faith or who is the object of faith, but the one who does the believing. And that does not...that is not of God. I don't care who is doing it, how pretty it sounds. It is not of God. It is just not of God.

That which is of the Holy Spirit will glorify Christ. If it does not glorify Christ it is not of the Holy Spirit. "He shall glorify me."

Thirdly, remember this when you are listening to ministers. Remember this when you are making contributions to movements. There are programs. I hear them on WPAY-FM, this fellow is supporting orphans all over the world. It sounds good. A lot of people are sending in money. He talks about the thousands of orphans, but Christ is not glorified. Christ is not mentioned. Christ is not preached. Is it of the Holy Spirit?

"Preacher, that is bound to be good if you are feeding hungry children."

Well, it is bound to be good, but is it of the Holy Spirit? Not if it doesn't glorify Christ. Whatever you do in word or deed, do it for the glory of Christ.

Remember this, thirdly, in all your comforts. Now, all of us need comfort. We are looking for comfort. We are looking for assurance, assurance of spiritual life, assurance of hope for eternity. We want assurance. But I warn you. And I warn you solemnly and sincerely, this subtle deceiving adversary is going about seeking whom he may devour and any hope or comfort which you have, no matter how sweet, no matter how precious, no matter how emotional, no matter how sentimental, if it does not exalt and magnify and find its reason and hope in Christ, it is not of the Holy Spirit. And that's right.

If my hope, if my comfort, if my assurance is not in Christ the sinner's substitute, Christ the thief's ransom, Christ the harlot's redeemer, Christ the publican's savior, Christ the sinner's substitute, if my hope and my assurance and comfort is drawn from any experience in prayer or any experience at a mourner's bench or any experience in a religious, emotional service or any sweet feeling that I have experienced, it is not of the Holy Spirit. It is a demon spirit. That is true, Charlie. It is a demon spirit. The only comfort that a real sinner can find is Christ died for my sins and was buried and rose again and is at the right hand of God pleading for my redemption. And this world is being swept in a flood of religious, emotionalism, sentimental foolishness.

How sweet, how precious, oh how dear it all is. How rotten it all is. That is what it is.

Comfort, assurance, confidence, beautiful. We want beautiful services and beautiful buildings and beautiful candles and beautiful prayers and beautiful sermons and beautiful fellowship. We need a crucified Redeemer. That is what we need. We are hell deserving, ill deserving, undeserving, rotten sons of Adam who need somebody to come down here and lie down in the cesspool of iniquity and take our stripes that by his stripe we might be healed. And all this sweet sentimentalism...

You look at what we call religion today. It is a sissified, sentimental foolishness. That is what it is. It is all of this put on, piety. Phony. It is as phony as Satan. And the only one who can discern the difference is a spiritual spirit taught man or woman. You can see through that veneer of hypocrisy and Pharisaism. You can see through that outward veneer of religiosity and you can see the rottenness and dead men's bones inside. My comfort is not a sweet prayer somebody said. My comfort is a suffering substitute hanging on a cursed tree outside the city walls of Jerusalem dying for my sins.

What is my comfort? It is not some sweet sentimental sermon, or some decision I made one time. It is at the right hand of God. I have a high priest who has suffered and tried and tempted in all points as I am yet without sin who dares on the merits of his blood to call my name and ask God to forgive me. And that is the foundation. And you remember this. Any comfort, any comfort, religious comfort that you try to find in feeling, experience, decisions, sentimentalism, emotionalism or anything, if it does not glorify Christ it is not of the Holy Spirit. Satan gave it to you and Satan will help you hold on to it and laugh at you as God cast you out of his presence at the judgment.

All right. The fourth thing. Remember this. "He shall glorify me," Christ said. The Holy Spirit when he comes...I don't know what spirit you got, but I know one of...the Lord says is going to glorify me. I don't know about that spirit, you know, that comes and gives you all these sweet feelings and wonderful visions and all of these revelations and these new things. But I do know when the Holy Spirit comes whether it is in the preaching, praying, singing or whatever it is he is going to magnify and exalt and glorify the Son of God, the sinner's substitute.

Now remember this, fourthly, in all controversies. Now, we better listen right here and we better listen good. There are a lot of religious differences. And maybe you have got a religious difference right now with somebody. There are a lot of hurt feelings. It may be you have got hurt feelings right now. There are a lot of divisions right now in what we call religion. Paul said, "You are divided. Your one says, 'I am of Paul.' One says, 'I am of Apollos.' One says, 'I am somebody else, you know.' A lot of divisions."

Let me say this. Most of these religious differences and divisions and controversies are not of God at all. We like to think that it is of God. We like to think that we are doing what we are doing because we are right, because God led us, because we are staring in for the truth. But most time we are just standing for our own sinful self. That's all.

Do you know how you can tell? Do you know how you can tell? Do you know how you can tell? Is what you are doing glorifying Christ? Is glorifying Christ? Say you get

mad at the preacher, the church or somebody, song leader, somebody at church and you quit. Does that glorify Christ? Does your staying home glorify Christ? Does your not speaking to that man glorify Christ? Does your carrying those hurt feelings and chip on your shoulder, does that glorify Christ? Does your going out and meeting with a group of people in your home because you can't get along with other Christians, does it glorify Christ?

“Well, no, preacher. It doesn't.”

Then it is not of the Holy Spirit. The Holy Spirit hasn't got a thing in the world to do with it. It is satanic. That is right. God is not in it. God is not in it. I get mad and resign this church next Sunday because somebody didn't do something I wanted them to do and I felt like doing that and I'm glad I didn't. I'm glad God didn't let me because that is satanic. The only way in the world that we can have division and controversy and it be of the Holy Spirit is for the results of it to glorify Christ. And I will guarantee you, if it...if the results of that division, if the results of that controversy, if it glorifies Christ then it was of the Holy Spirit. If it does not, God wasn't in it. And we shall pay. We shall pay the fare to Tarsus. That is when Jonah left...when God sent him to Nineveh and he decided to go somewhere else its says he paid the fare. And he sure paid it. And when we...if God sends us to Tarsus or Nineveh and we go to Tarsus we will pay the fare. God will see that we pay it.

All right. The Holy Spirit. What is his chief office work? To glorify Christ.

All right, the second. Look at our text again, John 16. And this is serious. This is the heart of this thing. “He shall glorify me.” Now how does he glorify Christ? I want you to listen to this. “For he shall receive of mine and show it to you.”

How does the Holy Spirit glorify Christ? “He shall receive of mine and show it to you.” Does that mean anything to you?

Look at John 14:26. Let's see if we can get some help here. John 14:26, “But the Comforter which is the Holy Ghost whom the Father shall send in my name,” John 14:26, “He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you when the Holy Spirit glorifies Christ.”

Now, listen to me. I will make this brief. What does he do? Does he go out and get some kind of measures or means to glorify Christ? No, sir. Do you know how the Holy Spirit glorifies Christ? Do you know what he uses? He comes to Christ himself. He comes to Christ himself. Christ is his own glory. Christ's glory is who he is and what he is and what he has and what he has done. That is what glorifies him. There is no greater glory than his own glory. When the Holy Spirit is sent to glorify Christ he doesn't go out and get some person to glorify Christ or some grand entertainment to glorify Christ or some new revelation to glorify Christ or some miracle to glorify Christ. He comes to Christ himself. “He shall take the things of mine and glorify me with myself.”

What do we mean by that? Well, Christ needs no novelties or inventions or sensational revelations to glorify him. His person is his glory.

Turn to Hebrews one and listen to this, Hebrews chapter one. This is a vital truth right here, Hebrews chapter one. In verse two it says, “God hath in these last days,” Hebrews 1:2, “spoken to us by his Son whom he hath appointed heir of all things by whom he made the worlds who being the brightness of his glory...” His Son is the brightness of God’s glory, Christ himself, in his person, his deity, his divinity, his incarnation, his perfect life, his death. “Oh,” Paul said, “The glory of the cross.” His resurrection, his ascension, his intercession, his second coming.

You know, the things that glorify Christ are in Christ. Now the glory of kings...what is the glory of the king of England? Well, it is his wealth, his possessions, his gold, his silver. Christ’s glory is himself. What is the glory of an athlete? The glory of an athlete is his strength, his records. The glory of Christ is himself. What is the glory of a wise man? The glory of a wise man is his inventions, his cleverness, his education. Christ’s glory is himself. Do you see that?

So the preacher who glorifies Christ will preach Christ. That is what Paul said. “God forbid that I should glory save in the cross of Christ. I am determined to know nothing among you save Jesus Christ and him crucified.”

It may seem simple to you. It may seem trite to you, but if you want to glorify Christ, preach Christ. If you want to bring glory to Christ, preach Christ. If you want to glorify the name of Christ, sing about Christ. About Christ, not his benefits, not his blessing, himself. That is what he says here. “He shall glorify me for he shall receive of mine and show it to you.” That is what the Holy Spirit does. That answers your question, Eddie, when that fellow says, “Oh, we all know that. Yeah, just push it to the background. Now, let’s talk about something else.” Not if you aren’t going to glorify Christ himself, his chief glory, his deity, his incarnation, his perfect life, his death, his burial, his resurrection, his intercession, his second coming, his presence, his power, his authority, his sovereignty, his omniscience, his omnipotence, his omnipresence. His glory, Christ’s glory is himself.

If you want to glorify man you bring him presents. If you want to glorify Christ you receive his blessings. That glorifies him.

All right, last of all and I will quit. To whom and in whom does the Holy Spirit glorify Christ? Now, he is the Holy Spirit. His chief object or his chief office is to glorify Christ. And the way that he glorifies Christ is to take of Christ himself. He is his glory. His glory is himself, his love, his power, his wisdom, himself, his grace, his mercy. Just, you have got a thousand subjects and all of it is his.

When the apostle Paul taught giving he taught it based on the gift of Christ. “Thanks be unto God for his unspeakable gift.” When the apostle Paul taught love, when our Lord taught love he said, “Love one another as I have loved you, as I have loved you.” When

he taught forgiveness it was, "Forgive one another as I have forgiven you." When our Lord taught preaching he said, "As my Father sent me, so send I you." Everything is himself.

All right, to whom does the Holy Spirit glorify Christ? To you. He will give...he will guide you into all truth. What is the first thing the Holy Spirit does in glorifying Christ? Well, look at verse eight. He shows us our need of Christ. He shows us our need of Christ. When he is come he will convince or reprove the world of sin, of righteousness and of judgment. The Holy Spirit, first of all, comes to us in glorifying Christ and shows us our need of Christ. He convinces of sin, original sin, actual sins, especially unbelief.

Who is the object of faith? Christ. Who is the object of unbelief? Christ. "...of sin because they believe not on me." That is where this who...this is the granddaddy of all sin. You can talk about all of the murder and kidnapping and thievery and robbery and adultery and all these sins you want to. But the essence of all sin is what? Unbelief, unbelief. They don't believe God. That is the essence of it. And that is where the Holy Spirit comes and does his convicting work.

"They don't believe in me," Christ said. "Of judgment, of righteousness because I go to my Father." Whose righteousness are we talking about here? Well, two people. We are talking about our lack of it and his perfect righteousness. When he convinces us of our lack of righteousness he convinces us of Christ's perfect righteousness. I go to my Father. I have died, buried, been risen again. And the Father hath received me and accepted me as the perfect justification in righteousness. That is the basis on which the Holy Spirit convicts the world of righteousness, on the basis of Christ's perfect righteousness.

"Of judgment because the prince of this world is judged." Who judged him? Who cast him out? Christ did. Christ did. All shall be judged. Christ is the judge. The Father's judge is no man hath committed all judgment to the Son.

So the work of the Holy Spirit in convincing of us our need is not we need salvation. We need Christ. Is not we need a way to heaven. We need Christ. Is not we need life alone. We need Christ. "Of sin because they believed not on me, of righteousness because I go to my Father, of judgment because I have judged the prince of this world and cast him out."

And then the Holy Spirit... Watch verse 13. It says, "When he is come he will guide you into all truth." He will not drive you into it. He will not force you into it, but guide you into it. The Holy Spirit guides us into the truth of redemption, into the truth of justification and then he says, "He will take the things of mine and show them to you."

Now watch verse 12. Our Lord...we're not born mature. We are not born adults. We are born babes. And in the kingdom of God our Lord said to his disciples, who had been with him three and a half years, three and a half years at the feet of Christ. He said in

verse 12, "I have yet many things to say to you. You cannot bear them now. You are not prepared for them. You are not ready for them."

Now how is he going to reveal them? His Holy Spirit. His Holy Spirit shows us our need of Christ. His Holy Spirit brings us, guides us into the truth of Christ. And then his Holy Spirit takes the meet of the Word and the revelations of the Word and reveals them to us day by day, step by step.

Have you not...Let me ask you this question before we quit. Have you not in your life, in your spiritual life, your life of faith. Have you not owned a doctrine or a truth to be a part of the Word of God? You have owned it to be a part of divine revelation. And you had a grip on it. But in God's good time when the Holy Spirit in his grace and mercy came and really revealed it to you and it got a grip on you. Do you know what I am saying? You have studied the Word and you have come to say...oh, any, just pick any of them. Say, the doctrine of justification. And you have received it as a part of divine revelation, the Scripture. But...and you have held on to the doctrine of justification. But then maybe one night, maybe during a service, maybe reading the Bible, maybe under preaching a sermon suddenly the Holy Spirit brought you not only to receive the doctrine, but to experience it, to really...and you no longer had a grip on it. It had a grip on you. It just encompassed you and filled you. Do you know what I am talking about? That is what he is talking about here. "The Holy Spirit will take the things of mine." And he is not going to give you the whole thing in one lesson and say, "There it is and zip your head open and stick it in, zip it back." No he is going to, in his own good time, when the lesson will be learned and learned well and when it will be experienced and when it will be entered into, then he will teach that lesson about Christ, that truth about Christ.

But I will give you the measurement even for that, even for learning, studying. We said we will measure ministers and ministries and movements and comforts and controversies. I will tell you something you can measure, too. Anything you are privately studying, any book you are reading, any literature that comes into your home, religious literature. Does it glorify Christ? If it doesn't, it is not of God. If it doesn't glorify Christ it is not of God no matter how pretty or sweet or precious it might be, if it does not glorify Christ it is not of God.

Our Father, in our thoughts, in our faith, in our meditations, in our innermost secret person, may we love and exalt and glorify the Lord Jesus Christ, resting in him, trusting in him, waiting upon him. Grant, oh Lord, that before thee in thy presence that we might have a total honesty, an openness of heart and soul and mind, confession of our sins and of our need. And yet be able to say, "Lord, thou knowest all things. Thou knowest that I love thee." Christ is my hope. I am nothing, less than the least of all the saints, not worthy to be called a child of the King, chief of sinners. And yet I find Christ died for the ungodly. When we were yet sinners Christ died for us. He pleads our cause, not our merits, our cause. And he pleads his wounds and his righteousness. Oh Lord, grant in our prayers and in our thoughts and in our worship we may glorify Christ. We are nothing. We have need of all things and the least mercy, the least mercy, we are not worthy of it. But we receive it from thy bountiful hand through Christ Jesus the Lord.

Oh God, in our worship service, in our preaching, in our singing may we glorify Christ? In our gifts and our good works, in any thing that we do, grant that we may be able, of thy Spirit, to do it for the glory of Christ our Lord.

Oh God, let us weigh our motives, our attitudes, even those sweet comforts and assurances. Let us be sure that the foundation of them is Christ. Let us not be deceived. Let us not perish hearing thee say, "Depart from me. I never knew you."