

# *Walking by the Spirit*

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Christian Family Fellowship Ministry 2002



*Walking by the Spirit*  
**Hour 1: Newness of Life**

**Outline of *Walking by the Spirit*, - Hour 1**

- I. Introduction (I Corinthians 4:7; Galatians 5:22,23)
- II. The new birth makes new life available to us. (I Peter 1:23; John 3:6; Ephesians 2:5; II Peter 1:4; Ephesians 4:22-24)
- III. Those magnificent realities called fruit of the spirit are resident within the incorruptible seed of God, Christ in us, and are the supernatural result or expression of life and growth when we walk by the spirit.
  - A. Qualities of fruit are inherent within their seed. (I Thessalonians 5:19; I Corinthians' 14:5; Romans 8:27)
  - B. The immediate context of the fruit of the spirit relates to walking by the spirit and contrasts the works of the flesh with the fruit of the spirit (Romans 8:11-14; Galatians 5:13-17; Romans 7:7-25; I Corinthians 14:4; Jude 20; Ephesians 3:16; Romans 8:1-4; Galatians 5:18-26)
- IV. The fruit of the spirit benefit the believer in his personal walk with God, in his service to others, and in obtaining results as he labors together with God.
- V. Conclusion

**Introduction**

God bless you and welcome to this Biblical Research Adventure called "Walking by the Spirit." My name is Wayne Clapp and during the next few hours I would like to venture with you into the greatness of God's Word to mine some of the great treasures God has for us, wonderful gems of truth and its practical application in life.

As any teacher, I am indebted and very grateful for those who have taught me God's Word. Paul asks in I Corinthians 4:7, "What have you that you did not receive?" I know that it has been by God's grace and mercy that He has led me to many teachers who have opened His Word to me.

I am grateful not only for the Word of God they spoke, but also for the way they lived it. Their example augmented and demonstrated the lessons they taught in so many ways. Without examples of men who walked by the spirit and inspired me to do the same, I doubt if I would be presenting this to you.

I never got into the Bible to see how much I could learn, but rather because I wanted to have a relationship with God. If the Word we read is real and true, (Of course, I believe it absolutely is.) then the relationship that the men and women recorded in God's Word had with God must still be available.

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# Hour 1: Newness of Life

During these next six sessions we will see many of the examples and illustrations God had recorded in His Word from which we will learn. Since this Word concerns everything that pertains to life and godliness we know God has the answers in it that we need, and He is big enough to communicate to us what we need in our personal development and maturity.

During the course of this teaching series we will be looking at three major points of teaching:

1. Walking by the spirit produces fruit of the spirit in our lives.
2. Establishing godly personal habits will contribute greatly to our spiritual maturity.
  - A. Meekness to God and His Word is necessary for us to receive the abundance that He desires for us.
  - B. Speaking in tongues is foundational, and developing the habit of speaking in tongues in our personal life provides avenues of prayer and praise which help us develop our relationship with our loving heavenly Father.
  - C. Building the love and enjoyment of spending time with our loving heavenly Father in the scriptures will pay big dividends.
3. Twelve keys to walking by the spirit:
  - A. Do not be deceived by the five senses.
  - B. Stand fast on what you have received.
  - C. Do not argue with God.
  - D. Do not tell all you know.
  - E. Be ready to move or remove people or things.
  - F. Be ready to say and do whatever God inspires.
  - G. Act to see results.
  - H. Wait until "green light" revelation.
  - I. Travel light.
  - J. Recognize that God is big enough to speak directly to you.
  - K. Watch and be ready. Revelation may come at the most likely or unlikely times and places.
  - L. When you stumble pick yourself up. Walking involves a learning process.

### **Introduction to Hour 1:**

Galatians 5:22,23:

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

Look at those magnificent qualities. Who would not want these characteristics or qualities in his life? One will surely find them in the life of our Lord Jesus Christ, and if we want to be more Christ-like, we too, will definitely want an abundance of these fruit of the spirit in our lives also. In this first hour we will see that:

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1. The new birth makes new life available to us.
2. Because of the new birth, these magnificent realities called fruit of the spirit are resident within the incorruptible seed of God (Christ in us) and are the supernatural result or expression of life and growth when we walk in the spirit.
3. These fruit of the spirit benefit the believer in his personal walk with God, in his service to others, and in obtaining results as he labors together with God.

2-. The New Birth Makes New Life Available to Us.

In order to walk by the spirit we must first have the spirit. I am presupposing that all of you hearing this teaching are born-again of God's Spirit. If you are not or you are not sure, I would like to suggest that you sit down at your table and dine on our *Living in God's Power Series*, The Foundational Truths of God's Word. In Part III, Redemption Realized, you will learn about the new-birth and how to get born-again, and in Part V, The Giver and His Gift, you will learn how to manifest the gift of holy spirit that you received when you were born-again. However, all five parts are really necessary to provide a solid foundation of truth for living victoriously in Christ.

This teaching series really builds upon what is taught in the *Living in God's Power Series*, The Foundational Truths of God's Word. I do not want to take the time to re-teach what was covered there, but I would like to quickly review some things.

NEWNESS OF LIFE

Corruptible seed	I Peter 1:23	Incorruptible seed
Flesh	John 3:6	Spirit
Dead in sins	Ephesians 2:5	Quickened together with Christ
Escape the corruption that is in the world	II Peter 1:4 iphesians	Partake of the divine nature
Old man	4:22-2	New man

God's children have had two births, each bringing life.<sup>1</sup> In the first birth, our physical birth, we received the corruptible seed of Adam, passed down through our ancestry. In the new birth we received the incorruptible seed of Christ, the last Adam. "Incorruptible" means "unalterable" or "unchangeable." There is nothing that is ever going to happen to

<sup>1</sup> Valuable background to this section can be found in [The Two Natures in the Child of God](http://www.believer.com/teaching/nn/nnl.htm) by E. W. Bullinger which is available to purchase or to download from the web at:  
<http://www.believer.com/teaching/nn/nnl.htm>

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### **Hour 1: Newness of Life**

that seed. It will not die, decay, or wither away. It cannot be lost or stolen away. We have forever been changed, being brought from death unto life.

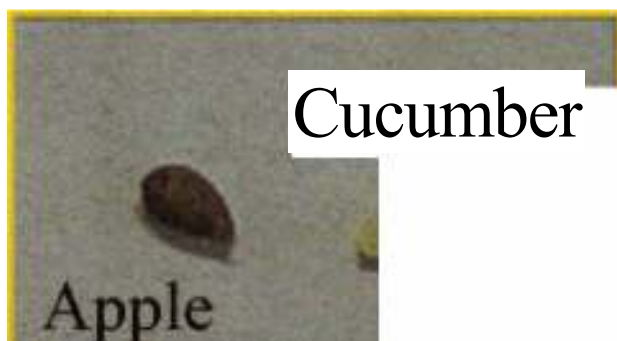
In the first birth we received body and soul (also called flesh), and in the second we received holy spirit. As a result of our first birth we were dead in sins, and as a result of the second we are quickened (made alive) together with Christ. Having the gift of holy spirit, the power of God in Christ in us, we partake of the divine nature and escape the corruption that is in the world. The old man is dead, and we are freed from sin to live for God as a new man.

The gift of holy spirit is an enablement. We are empowered to live for God in newness of spirit.<sup>2</sup> God gave us the gift of holy spirit not because we were so good we deserved it, but because we so desperately needed it. God gave holy spirit to do in us and for us, that which we could not do in and for ourselves. There is nothing we can do to reform the old-man. He is dead. We cannot educate him, polish him up, or whip him into shape. God simply replaced him. He gave us a new man. Just as living the wrong way and succumbing to sin was inherent in the old man. Doing the right thing and living righteously is inherent in the new man.

The gift of God in Christ in us is not an end in itself— it is the means to an end and not the end itself. The gift of holy spirit is what makes fellowship with God possible. We have a connection so we can commune with Him and develop our relationship with our loving heavenly Father. God wants us to be conformed to the image of His son, and He gave us His gift so that we can. We can and should become more Christ-like day by day. This is accomplished as we renew our minds and walk by the spirit.

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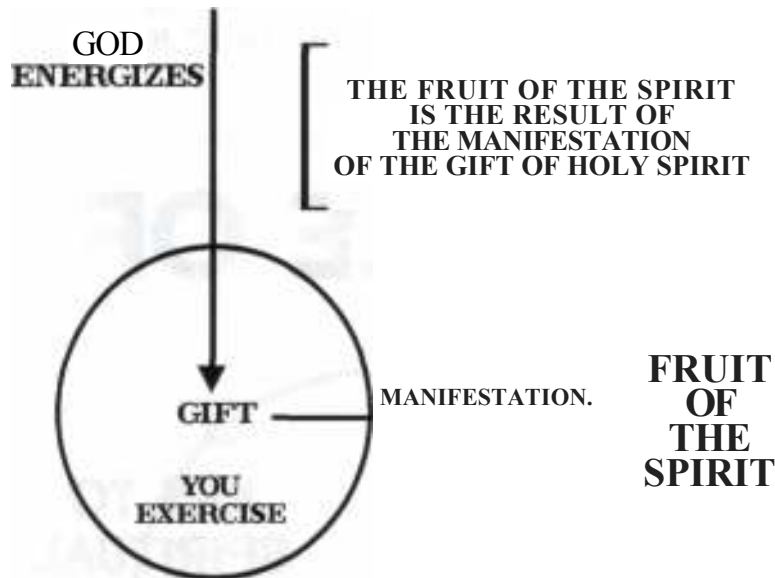
**These magnificent realities called fruit of the spirit are resident within the incorruptible seed of God in Christ in us and are the supernatural result or expression of life and growth when we walk in the spirit.**



**II Tomato**

**Qualities of fruit are inherent within their seed.** God put in the seed everything necessary genetically to produce fruit. All the qualities of the cucumber are resident in the seed. The cucumber results from the growth of the seed. When the seed germinates, you get a plant, then a blossom, and then fruit. The characteristics are inherent in the seed. When the seed develops and grows, the fruit is produced.

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Every time we choose to operate a manifestation, every time we speak in tongues or interpret tongues or prophecy, or receive word of knowledge, word of wisdom, discerning of spirits, operate the manifestation of believing, or work a miracle or give a gift of healing, God energizes. When we act, God energizes. If we moved our lips and throat and tongue and God did not energize, there would be nothing that would come out. But that does not happen. Because every time we choose to exercise our God given ability and speak in tongues and we move our lips, our throats, and our tongues God has the words there! He energizes, and if God did not the manifestations would not be operated. It takes us working together. It takes my free will to operate it, to do it, to speak in tongues, and then it takes God supplying what I need to do it. Without His energizing the manifestations would not happen.

When we operate word of knowledge, God must do His part or nothing happens. He is the One Who has to give it. He energizes all the manifestations. A gift of healing, if He does not energize it, does not work. It is the same with speaking in tongues. If He did not energize it, it would not work. No words would come out. Every time we speak in tongues it is evidence that God is working. He is doing something. He is actively involved in our life—His power is being manifested.

When we are born-again we receive incorruptible seed. Inherent within that seed is everything necessary spiritually to produce the fruit of the spirit in our lives. The love of God, the peace of God, and the joy of God, all come from the seed. They are all part of the "spiritual gift package" we received when we were born again.

This incorruptible seed germinates and new life begins. As we operate the manifestations of the spirit, God energizes. With this invigorating work, growth proceeds, resulting in the very fruit of the spirit itself. I Thessalonians 5:19 commands, "Quench not the spirit."

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For by doing so, we retard or diminish the cultivation of the fruit of the spirit in our lives. Quench not the spirit. Do not stop it. Let it flow! Let it go! When Jesus foretold of this, he said, "out of your bellies shall flow rivers of living water." If we will not quench it, we will be amazed at how easily it flows.

# CIRCLE OF



# STRENGTH

Remember the Circle of Strength from Part V of *Living in God's Power*, The Giver and His Gift? It is just the opposite of a vicious cycle. In a vicious cycle one thing leads to another, and it keeps getting worse and worse. However, in this circle of strength one thing encourages the other, and it gets better and better.

I Corinthians 14:5 says, "I would that ye all speak with tongues." We read that instruction from God's Word, and we put it on in our minds. We renew our minds to speak in tongues, and when we do, it becomes more and more of a habit. The more we do it, the easier it becomes. God's Word teaches in Romans 8:27 to make intercession for the saints according to the will of God. We must renew our minds to do so, and when we intercede for the saints by speaking in tongues we are more likely to remember to do it when we think about God's people.



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**The immediate context of the fruit of the spirit relates to walking in the spirit and contrasts the works of the flesh with the fruit of the spirit.**

**FLESH VERSUS SPIRIT**

<b>WORKS OF THE FLESH</b>	<b>FRUIT OF THE SPIRIT</b>
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**SPRING FROM**

<b>WEAKNESS OF THE FLESH</b>	<b>POWER OF THE SPIRIT</b>
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**RESULT IN**

<b>LEGALISM / LICENSE</b>	<b>LIBERTY</b>
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The flesh labors; the spirit bears fruit. Fruit is not the result of laborious effort, but the natural expression of life and growth. Remember Jesus said, "the spirit quickeneth, but the flesh profiteth nothing."<sup>3</sup> The works of the flesh spring from the weakness of the flesh. Jesus said the spirit is willing but the flesh is weak. Because of the weakness of the flesh, man is unable to seize the life that he desires due to the weakness of the flesh. He tries to regulate it with legalism and license, but the weakness of the flesh dooms him to failure. The only way to overcome the weakness of the flesh is to live in the power of the spirit.<sup>5</sup> Where the spirit of the Lord is in operation, there is grace and liberty.<sup>6</sup>

We can become more Christ-like in our walk day by day. This is not accomplished by regulating the works of the flesh, but rather by walking by the spirit.

Romans 8:11:

But if the Spirit of Him [the gift of holy spirit in the new birth from God] that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall afee quicken [that is future tense] your mortal bodies [also]<sup>7</sup> by his Spirit that dwelleth in you.

<sup>3</sup> John 6:63

<sup>4</sup> In context, "spirit" in Matthew 26:41 and Mark 14:38 does not refer to the new man. It refers to the individual and his thoughts, desires, and emotions—the acts of his will. We often fail because we faint before our desire is accomplished. However, our new man is not only willing but able, and it delights in doing God's will (Romans 7:22).

<sup>5</sup> 1 Corinthians 2:4,5; Acts 1:8; 10:38

<sup>6</sup> II Corinthians 3:17

In Greek "*kai*," as "also," always immediately precedes the word it emphasizes while in English I like to place it directly following it, (although the KJV does not always do the same). In Greek it precedes bodies, and that is why I placed it after bodies for the proper emphasis in the English. In Romans 8:11 "also" emphasizes "bodies."

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Corinthians elaborates on this. The gift of holy spirit in the new birth is our guarantee of being made alive again in the future. If we are alive at the time of the return of Christ our mortality will be quickened in immortality. If we are asleep waiting the return our corruption will be quickened in incorruption.<sup>8</sup> Until that day, when we will be changed in a moment in the twinkling of an eye, we can operate manifestations and although our outward man is perishing, the inward *man* is being renewed day by day. However, this renewing does not happen automatically. When we operate the manifestations of the spirit, it quickens our mortal bodies. When we choose to exercise our authority to operate manifestations, God energizes. This energizing quickens and heals and strengthens our mortal bodies.

Romans 8:12,13:

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. [That would only produce works of the flesh.]

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

All the flesh guarantees is death. We do not owe the flesh anything. We owe God everything. He gave us life and liberty. He gave us spirit by which we can overcome the weakness of the flesh and live as His sons, becoming more Christ-like day by day. We must live according to the spirit. We choose what to do, based on the spirit, the Christ in us, not on the flesh. We use our spirit as a base of operation or a springboard to newness of life. Our will, our thoughts, our desires, our emotions, all the issues of our life should spring from the spirit of God in us and not from the flesh. Then, we will really live. Then we will live life with the fullness of joy God intended for His children.

Romans 8:14:

For as many as are led by the Spirit of God [operating manifestations, walking by the spirit], they [The word "they" is emphatic. It could be translated "the same."] are the sons (*huios*) of God.

We know anyone who has the gift of holy spirit is a son of God. So, why say, that they that are led by the spirit are the sons of God. I would like to suggest that it is like I Corinthians 12:3 which says that "no man can say that Jesus is the Lord, but by the Holy Ghost." We know anyone can say it, and anyone who is born again has the right to say it. However, to really and truly affirm from the heart with no reservation that Jesus is Lord it must be by the holy spirit, operating manifestations.

Similarly, the demonstration of our sonship is in manifesting holy spirit. Verse 16 says that God himself bears witness with our operation of the manifestations of spirit that we are His children. God bears witness by energizing as we exercise our God-given ability to manifest the spirit. Furthermore, the word for "sons" is "*huios*." *Huios* is the word for son that indicates our legal standing. Those who are led by the spirit are those children who have claimed their legal sonship rights to do so. Every child has the opportunity, but not every child claims his right to do so.

<sup>8</sup>1 Corinthians 15:51-55

<sup>9</sup>II Corinthians 4:16

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Concerning Romans 8:14 the Bible Knowledge Commentary says that the word "son" is the Greek word "*huios*" meaning a child old enough and mature enough to take on adult family privileges and responsibilities. All Christians are dear children (*teknori*) of God, but those who are led by the Spirit are mature enough to be called "sons" (*huios*, legal heirs) and to have more privileges and responsibilities. It is like coming of legal age.

If we really want to live and walk with God as His children working in the family business, we will need to be led by the spirit. The phrases "led by the spirit" and "walk by the spirit" refer basically to the same reality with different emphases. "Led by the spirit" is in the passive voice and indicates that the subject, the sons of God, receive the action. God actively leads and we simply respond to His leading. The emphasis is on God's direction. On the other hand, "walk by the spirit" is in the active voice. We actively walk out and operate as God directs. The emphasis is on our deliberate decision to move forward. We are workers together with God. ' He directs, and we move forward on His direction.

Galatians 5:13:

For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion [a base of operation] to the flesh, but by **love serve** one another.

"Occasion" is a military term for "base of operation." Thayer also translates it, "a place from which a movement or attack is made." We could think of it as a springboard or an opportunity. Our liberty in Christ should not be a springboard to fulfill our fleshly desires. Rather, we should use it as an opportunity to serve in love.

Galatians 5:14,15:

For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

But if ye **bite** and **devour** one another, take heed that ye be not **consumed** [be destroyed by one another] one of another.

This is what happens if we use our liberty as an occasion to the flesh. The words, "bite," "devour," and "consumed," are used of wild animals. It alludes to the deadly struggles between wild animals. You can see this too often today among Christian groups. They want to tear into each other, and even wish death upon each other. Walking after the flesh can get very vicious if it is not checked.

Galatians 5:16:

*This* I say then, Walk in the Spirit [with the gift in manifestation], and ye shall not fulfil the lust of the flesh.

Has anyone ever said to you, "And your point is?" "*This* I say then" is like saying "Now my point is." Paul gets right to the point and does not even wait for them to ask the question. The preposition "in" could be translated "by." There is no preposition in the

<sup>0</sup> This phrase "led by or *of the spirit*" is used of Jesus in Luke 4:1 where he was led of the spirit into the wilderness. It is also in Galatians 5:18 which we will get to later. (See also Matthew 4:1.) <sup>11</sup>II Corinthians 6:1

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Greek; "spirit" is in the dative case. It is a dative of means, showing the means by which one is to walk. We are to walk "by" or "by means of the spirit, our new man, with the gift in manifestation. The Galatians were into the law, and they were devouring one another. It is time for a change; it is time to walk by the spirit so they do not fulfill the lusts of the flesh.

Galatians 5:17:

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

The aim of this conflict is to keep us from doing what we really want to do. Like Romans 6:11 says, we must reckon our old man dead unto sin, but ourselves alive unto God through Jesus Christ our Lord. Why do we reckon him dead? Because he **is** dead. Romans 6:6 says he was crucified with Christ.

I have tried very hard to not use the word "nature" to refer to "the flesh." I did that because some people understand "nature" to be something that you cannot overcome, something you have to live with forever. The word "cannot" in verse 17 has no foundation in the text. The Greek word "*dunamai*," "can" is not there. If that were true, that we cannot do the things that we want to do, we might as well quit right now and stop trying. The New International Version and other translations use "may not do." The American Standard Version and others use "do not do." It is not a matter of ability; it is a matter of choice. We really want to do God's will. We want to live according to His Word and walk by the spirit. The biggest hindrance to us doing what we really want to do is the weakness in our flesh. The desires of the flesh are contrary to the spirit, and the desires of the spirit are contrary to the flesh. Jesus in the garden said, the spirit is willing, but the flesh is weak.<sup>12</sup>

Galatians is the correctional epistle that corresponds to the doctrinal epistle of Romans.<sup>13</sup> This struggle is set forth so clearly in Romans 7. Paul, using himself as an example, explains how every believer has to grow up and learn to walk by the spirit and not by the flesh.

Romans 7:7-10:

What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

**But sin, taking occasion [a base of operation] by the commandment,** wrought in me all manner of concupiscence. For without the law sin *was* dead. [It is powerless.]

For I was alive without the law once: but when the commandment came, sin

<sup>12</sup> In context, "spirit" in Matthew 26:41 and Mark 14:38 does not refer to the new man. It refers to the individual and his thoughts, desires, and emotions—the acts of his will. We often fail because we faint before our desire is accomplished. However, our new man is not only willing but able, and it delights in doing God's will (Romans 7:22).

<sup>13</sup> For more information see the Companion Bible, appendix 192b, The Church Epistles. E.W. Bullinger, and God's Magnified Word. V.P. Wierwille Chapter 10.

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revived, and I died. [I became powerless.]

And the commandment, which *was ordained* to life, I found *to be* unto death.

God's Word was supposed to bring life and deliverance from sin, but Paul found that it worked in just the opposite manner practically. He was fine when he did not understand what the Word and will of God was. But once he learned what God's Word and will was, he was confronted with the reality that he did not always do it. Then he really felt bad because he knew that the wages of sin are death. However, just knowing the law did not equip him to keep it.

Romans 7:11:

For sin, taking occasion [a base of operation] by the commandment,<sup>14</sup> deceived me, and by it [the commandment] slew *me*.

Or course, Paul did not literally die, or he would not be around to write Romans, would he. Paul's enthusiasm to walk for God was extinguished. Sin convinced him he could not do it. He wants to live for God and do the right thing, but when confronted by the law he sees that he falls short time after time. Sin then tricks him and convinces him he is doomed to fail. How does it happen? Sin deceives us and uses the Word against us.

The Word says I am righteous, but I fall short and do not act righteously. Then sin says you are not righteous look at how you live. The Word says I should love, but I get selfish and I do not. Then sin continues to accuse me saying, "You are supposed to be loving, but you are not. You are a poor excuse for a believer." Sin tells us we will never measure up. It deceives us into thinking that maybe God's Word is not true. Maybe I am not really righteous after all. Instead of us cleaving to the Word and rising above the sin from the weakness of our flesh, the sin in the weakness of our flesh deceives us into thinking we can never really do it. Yes, we blow it. We know we blow it. Often times, we know exactly how we blow it. However, sin uses the law to push us deeper into despair making us feel more worthless and hopeless. "You cannot do it so why even try." Instead of the Word pulling us out of sin, the weakness of the flesh uses it to push us deeper into it. It is not the law [the Word of God] that makes us feel condemned and ashamed, sin does.

Romans 7:12-14:

Wherefore the law *is* holy, and the commandment holy, and just, and good.

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

For we know that the law is spiritual: but I am carnal, sold under sin.

Is Paul literally dead? NO! Is Paul literally sold into slavery with sin as his master? NO! He has been bought back, redeemed. He belongs to God not sin.

Verse 14 explains verse 13. Verse 14 explains how sin works death in us by that which is good. God's Word sets a spiritual standard and when we fail to live up to that standard

<sup>14</sup> Note this repetition from verse 8. This is a point that God did not want us to miss.

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sin deceives us into thinking that we cannot. Sin tries to convince us that God's Word is wrong or unfair or unattainable. Sin tries to tell us that the law missed the mark and fell short of what it was supposed to do. The law did not miss the mark. It accomplished exactly what it was supposed to do. It showed us that we missed the mark and fell short of the glory of God and were guilty of death. It showed us that we needed a savior from sin, a savior that would deliver us from sin. Before we finish here in Romans we will see just that. God, through our Lord Jesus Christ has completely and absolutely delivered us from sin and the weakness of our flesh.

But, Paul is not yet finished with his explanation. How does sin make him think he is its slave? The next few verses explain.

Romans 7:15,16:

For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

If then I do that which I would not, I consent unto the law that *it is* good.

The standard is right, and my desire to do it is right. Notice the "I's" in those two verses. "I" occurs 9 times in verses 15 and 16. But, there is a problem with this scenario. There is only one player here so far—me.

Romans 7:17-20:

Now then **it is no more I that do it, but sin that dwelleth in me.** [How many players now? Two: me and sin.]

For I know that in me [And just so we do not miss the point God adds this parenthesis for emphasis.] (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. [That is what we want to know how to perform, God's Word. It is not by doing the law. It is by walking by the spirit.]

For the good that I would I do not: but the evil which I would not, that I do.

Now if I do that I would not, **it is no more I that do it, but sin that dwelleth in me.**<sup>15</sup>

Did you hear that? "It is no more I that do it, but sin that dwelleth in me."

Romans 7:21-24:

I find then a law [principle of life], that, when I would do good, evil is present with me.

For I delight [and where do we delight? In our minds.] in the law of God after [according to] the inward man: **[WE ALL DO!]**

But I see another law in my members [remember verse 21], warring against the law of my mind [where we delight in the law of God after the inward man.], and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am! who shall deliver me [That is the future tense.] from the body of this death?

<sup>15</sup> Note the repetition in verses 17 and 20. This is a point that God established with a repetition.

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# Hour 1 : Newness of Life

"The body of this death" is "this dead body." What is "this dead body" referring to? It refers to the weakness of the flesh, the old man. It has been put to death. It was crucified with Christ. When he died it died with him. When he was buried it was buried with him. When he arose, we arose with him, and we can live in that newness of life. The old man is dead, and we reckon it dead. When sin tries to deceive us into thinking it is not dead, we refute it. Do not take the bait, it comes with a big hook.

Not until this mortal body shall die, or be changed and glorified, shall the saints be delivered from the conflict between the flesh and the spirit. It cannot be accomplished by vows, or resolutions, or by discipline. It is part of our hope. We will get new bodies.

We have holy spirit, and that is what Ephesians 1:14 calls the "earnest" or "token" or "down-payment." It is our guarantee we will absolutely get the whole package. Romans 8:23 explains that we, "... which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body." We want our new bodies. When Christ comes back and we get our new bodies, then all this conflict, this opposition of the flesh and the spirit will be done away.

Romans 7:25:

I thank God [**He will deliver me!**<sup>16</sup>] through Jesus Christ our Lord. So then with the mind [The mind of Christ in the new man] I myself serve the law of God; but with the flesh [I serve] the law of sin.

I CHOOSE! It is up to me to choose. God does not possess. I must choose. So, is it just a renewed mind battle? Do we like Charlie Brown just grit our teeth and bare it? Do we have to fight this battle on our own? NO! We are laborers together with God. We have manifestations to revitalize us. Speaking in tongues is rest to the soul.

The weapons of our warfare are mighty through God to the pulling down of strongholds. God's Word gives us everything we need to be perfect, "thoroughly perfected" unto all good works. ' Part of God's Word is instruction in the manifestations of holy spirit. As we exercise our right to manifest the spirit, God energizes. He infuses us with inner-strength.

I Corinthians 14:4:

He that speaketh in an *unknown* tongue edifieth himself... [That is true of all the manifestations.]

Every time we operate manifestations we are edified. What does that mean? We are built up or strengthened—HOW? Spiritually, in the inner man, where we delight to do God's will. We are edified to do what we really want to do—God's Word and will.

Jude 20:

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

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<sup>16</sup> See under the figure of speech ellipsis: E.W. Bullinger, Figures of Speech Used in the Bible, p. 86. <sup>17</sup>II Timothy 4:17

## *Walking by the Spirit*

# Hour 1: Newness of Life

We build ourselves up to do what? What we really want to do—walk by the spirit and not by the flesh.

Ephesians 3:16:

That he [the Father of our Lord Jesus Christ] would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

Strengthened with might to do what? What we really want to do. When God energizes the manifestations something real happens. It is not magical or mystical. God declares in His Word just how it happens. We exercise our privilege to operate manifestations, and God energizes them. Power comes from God to us, and it is manifested in the senses realm. It edifies us. It builds us up on our most holy faith. It strengthens us with might in our inner man. That is where we delight to do God's Word and will.

This is absolutely magnificent. It is like getting your battery charged, but this battery never goes dead.

Do you remember what we just read before this verse in chapter 7 about the conflict we were going through? I do what I do not want to do, and I do not do what I want to do. There is a war going on in my head; my flesh is lusting against my spirit. Well, right in the midst of all this, it says in Romans 8:1:

Romans 8:1:

*There is* therefore now no condemnation to them which are in Christ Jesus, wfee ~~walk not after the flesh, but after the Spirit.~~

What did we just read in chapter seven? In the midst of all those "spiritual growing pains," it says there is no condemnation. So, I do what I do not want to do, and I do not do what I want to do. There is still NO CONDEMNATION. God knows what we are going through, and He does not condemn us.

That last phrase should not be in verse one. It does occur later, but it should not be placed here. *There is* therefore now no condemnation to them which are in Christ Jesus— **PERIOD!** All I can figure out is that when the translators got to this verse they shook their heads and said, "Cannot be. It just cannot be that big. We have to qualify this." Then they added *who walk not after the flesh, but after the Spirit*. In other words, if you walk after the spirit there is no condemnation, but if we walk after the flesh there is. There is no condemnation.

Romans 8:2:

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

"The spirit of life in Christ Jesus" refers to the new birth and our identification with Christ Jesus. Because of the new birth we have new life in our new man. We need to identify ourselves with Christ Jesus. We should see ourselves as God does. When we look in the mirror we should see Christ in us, the hope of glory. "The law of sin and



## *Walking by the Spirit*

# Hour 1: Newness of Life

death" refers to the principles of life that we were subject to before we were born-again. Without spirit we only had flesh, and that flesh was limited and weak. Before we were born again we were dead in trespasses and sins, and only being born-again of God's spirit, being made a new man with new life, freed us from the bondage of corruption. Since we have been made free, we should live that way.

Romans 8:3:

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and (by giving himself as a sacrifice) for sin, condemned sin in the flesh:

There is therefore now no condemnation to us, the condemnation is on sin in the flesh. We are not condemned—sin is. The weakness of our flesh is condemned. Our old man was condemned, and put to death. We need to separate ourselves from our sin and the weakness of our flesh. When we think of ourselves we should only think of our new man, the Christ in us. The rest has been condemned and put to death. Why was sin in the flesh condemned?

Romans 8:4:

[In order] That the righteousness of the law might be fulfilled [*pleroo*, filled to capacity] in us, [How is that done—keep reading.] who walk not after the flesh, but after the Spirit. [The gift in manifestation. That is how our righteousness is fulfilled, when we claim our legal rights and walk, led by the spirit.]

This is where that phrase "who walk not after the flesh, but after the Spirit" should occur. What law is he talking about: the law of the Spirit of life in Christ Jesus or the law of sin and death? When we walk by the spirit, the great realities of the new birth are brought to full fruition. We enjoy the great realities of our new birth when we walk by the spirit. We are righteous, absolutely and positively and unequivocally. When we walk by the spirit we demonstrate it to the world.

Galatians 5:18-23:

But if ye be led of the Spirit, ye are not under the law. [You do not need one. What do you need a traffic light for when there is a policeman there directing traffic?]

Now the works of the flesh are manifest, [This is what the law was supposed to control.] which are *these*: Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also *told you* in time past, that they which do such things shall not inherit the kingdom of God. [You do not lay up rewards by doing those things.]

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

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# Hour 1: Newness of Life

They were so "hepped" on keeping the law.<sup>18</sup> Well, there is no law against this. There is a law against adultery. So do not do it! There is a law against witchcraft. So do not do it! However, there is no law against walking by the spirit. So what is stopping you? Why not do it? It will only result in fruit of the spirit in your life, and what is wrong with that? These embody so much of the character of Christ. Why not be Christ-like? Since there is no law against any of these things, why not seek to manifest and cultivate them, instead of biting and devouring one another?<sup>19</sup>

Galatians 5:24:

And they that are Christ's hwe crucified the flesh with the affections and lusts.

It says in other places we are to reckon the old man dead. Here it imports the image of Christ's sacrificial death on the cross. Have you nailed your old man to the cross? When Christ died we died with him.<sup>20</sup>

Galatians 5:25:

If [since] we live in [by means of] the Spirit [Remember we have newness of life.], let us also walk in [by means of] the Spirit.

Since we are born-again and have a new man, let us walk out and operate the manifestations of the spirit. "Walk" in verse 25 is not the usual word "walk" in the New Testament. *Peripateo* is the more common word. It occurs 96 times, like in Ephesians 5:2, where it says "walk in love." It is also used back in verse 16. But here in verse 25 it is the word *stoiched*, which only occurs 5 times. It means to "walk in a line, to proceed under another's direction."<sup>21</sup> It carries a more orderly connotation according to a detailed standard, as in carrying out orders or following directions. It was sometimes used to describe soldiers who marched in response to the directions of their commanding officer. The New International Version translation is, "Since we live by the Spirit, let us keep in step with the Spirit."<sup>22</sup>

People can get real prideful wanting to do everything on their own. Many of the self-help gurus of the day talk about a personal power that you can learn to tap into and use to accomplish your agenda for your life. First of all, there is really no such thing as a "personal power" or a "power of the mind." The so-called "psychic power" that people talk about is really spiritual power, and it does not come from God the Father of our Lord Jesus Christ. It is devilish in its origin, and evil in its impact and influence. We want nothing to do with those things. Secondly, we are not as concerned with our agenda for our life as we are with God's agenda. What does He want us to do? Where does He want us to go? What is His will, and how do we accomplish it?

<sup>18</sup> Galatians 4:21

<sup>19</sup> Galatians 5:15

<sup>20</sup> Romans 6:4-12

<sup>21</sup> J. I. Packer, *Keeping In Step With the Spirit* (Old Tappan, N. J.: Fleming H. Revell Co., 1984), p. 11.

<sup>22</sup> Do you hear God calling cadence? Maybe comparing God to a drill sergeant is not the best comparison. Perhaps a better example would be a dance instructor or personal trainer.

## *Walking by the Spirit*

# Hour 1: Newness of Life

We know God's will from His Word. It is accomplished in our lives as we walk by the spirit. Operating the manifestations of the spirit unleashes the power of God in our lives. When we labor together with Him, we will have everything we need so that we can accomplish His will. God has not made it difficult. It is simple, and He will direct us. God wants to personally guide you into His will with the revelation manifestations, and then empower you to accomplish it with the impartation manifestations. We get more guidance than we are aware of. Keeping in step with the spirit is choosing to respond to His guidance.

Walking by the spirit is not "learning the rules" and then carrying them out in an impersonal, mechanical way. Would you rather see one of the great museums, like the Smithsonian using a brochure or having a personal guide? Since God wants us to "keep in step with the Spirit," there must be a way to recognize His guidance and avoid the extremes. That is what operating the manifestations is all about.

Verse 25 sets the doctrine, "Since we live by means of the Spirit, let us also walk by means of the Spirit." Now, how do we do that practically? It starts with the proper attitude or motivation of heart.

An attitude is a predisposition to act. It is not action, but it is a mindset that leads to or directs us to act in certain ways. If our attitude is positive and loving, we will more likely be positive and loving. Keeping our attitude true and our motivation pure is absolutely the best way to begin walking by the spirit. When our attitudes are right, and we are excited about life and sharing with others what God has done for us, as situations or opportunities present themselves we roll right into it.

Galatians 5:26:

Let us not be desirous of vain glory, provoking one another, envying one another.

First, "Let us not be desirous of vain glory" - "Desirous of vain glory" means to be proud, conceited, and boastful. We are not to have a superior attitude toward our brethren. We do not patronize or condescend or look down upon them. The egotistical attitude that puffs oneself up is vain indeed. We do not walk by the spirit to bring glory to ourselves, but so that God gets the glory.<sup>23</sup> We just need to stay humble and meek. Nothing encourages results as we walk by the spirit like meekness to God and His Word.

Next it says, "Provoking one another." "Provoking" means "to call out or to challenge to a combat or contest." Vaunting oneself can cause conflicts, but we are not to antagonize or pick fights with or irritate one another. When people do not get the glory or recognition they think they deserve, they are ready to fight about it. Ambitious rivalry instigates ungodly attitudes of dislike, aversion, and egotism. Egotism can push people to do the most obnoxious things (like trying to run everyone's life). Trying to prove oneself better than someone else has no place in a loving household.

The last part of this tragic trio of attitudes to avoid is "envying one another." Envy is to experience a feeling of ill will due to real or presumed advantage experienced by

<sup>23</sup> Matthew 5:16

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someone else, and it may cause one to hold a grudge. People desirous of personal glory are commonly envious of others' success. Instead of rejoicing in the victories of others, envy causes one to feel ill will toward those who succeed.

Walking by the spirit is not a competition. We do not compete with one another. We do not compete with each other for His grace and mercy. We are to work together as members of one body fitly framed together. When we function as one body, each doing our part, then signs miracles and wonders become commonplace. God's supply is unlimited. He has enough to go around and then some. Our conflict is not between one another, but within each of us. Do we walk by the flesh or do we walk by the spirit? Does our new man prevail or not? That is totally up to us.

**/, These fruit of the spirit benefit the believer: in his personal maturity, in his service to others, and in laboring together with God.**

All the fruit are beneficial in all aspects of life. Certainly longsuffering is a benefit to me, but where it really benefits me is in working with other people. The first three (love, joy and peace) primarily benefit the individual. The second three (longsuffering, gentleness and goodness) are very useful in working with others. The last group of three (faith, meekness, and temperance) predominantly deals with obtaining results as we labor together with God. I Corinthians 3:9 says, "For we are labourers together with God..." We are never left out in the cold, so to speak. God is actively working within us and with us.

*LABORING TOGETHER WITH GOD*

	<i>Activating</i>	<i>Encouraging</i>	<i>Guarding</i>
<i>For the individual</i>	<b>LOVE</b>	<b>JOY</b>	<b>PEACE</b>
<i>For ministering to others</i>	<b>LONGSUFFERING</b>	<b>GENTLENESS, KINDNESS</b>	<b>GOODNESS</b>
<i>For bringing forth results</i>	<b>FAITH, BELIEVING, FAITHFULNESS</b>	<b>MEEKNESS</b>	<b>TEMPERANCE, SELF-CONTROL</b>

**Love** is the beginning and the foundation of all the fruit of the spirit. It activates and energizes all of our godly service. It is a freewill decision. We must exercise a deliberate choice to love. We love God because He first loved us. He shed His love abroad in our hearts by the spirit that dwells in us,<sup>24</sup> and now it is our privilege to operate it.

<sup>24</sup> Romans 5:5 18

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Joy encourages us in our walk with God. The joy of the Lord is our strength. It provides resilience to our lives. God wants our joy to be full, for we will be encouraged in our labor when it is.<sup>25</sup>

**Peace** is a guarding fruit. It is to rule in our hearts. The great cargoes of life come in over quiet seas, and our peace with God maintains our quiet seas. It is opposed to disorder and has a quieting and comforting effect on us.<sup>26</sup>

**Longsuffering** allows us to persevere when working with people. It bears the offenses and injuries of others without retaliation. It provides impetus to continue to work with people despite their imperfections and shortcomings.

**Gentleness or kindness** is a quality that encourages others when we work with them. It is the opposite of harshness and abruptness. It is not sentimentality and is demonstrated by our willingness to actively seek occasions to bless others.

**Goodness** refers to one's uprightness. It has a lot to do with making the right choices. It shows one honorable with moral integrity. It guards us when working with others by upholding godly standards for ourselves as well as those we work with. It is evidenced more by a love of doing what is right than a fear of consequences from doing what is wrong. It makes one competent to counsel and admonish others.

**Faith, believing, or faithfulness** allows us to appropriate results as we labor together with God. It shows us faithful, trustworthy, and reliable as workers together with God. It provides an aggressive perseverance so that we remain faithful doing the Word of God so that we might receive His promises.<sup>27</sup>

**Meekness** encourages results. Without meekness we will not receive the things of God. It is a disposition of mind that encourages us to discover, appreciate and ponder truth. It encourages us to accept the words and ways of God without arguing or stubbornly resisting. It allows for training and development and fosters growth.

**Temperance** is the grace by which the flesh is controlled.<sup>29</sup> It is the strength of resolve that allows us to stay out of the strongholds of the weakness of our flesh. It provides for success by allowing us to follow through with the instruction without wavering or faltering due to the imperfection and weakness of the flesh. Just like love is the springboard and foundation of all the fruit of the spirit, temperance or self-control is the conclusion and consummation of all the fruit of the spirit. The fruit of the spirit begins with love and ends with self-control.

If we want to walk like Jesus Christ did and if we want to be more Christ-like, then we operate the manifestations of the spirit and produce the fruit of the spirit. Fruit is like a

<sup>25</sup> Nehemiah 8:10; John 15:11:16:24; I John 1:4; II John 12

<sup>26</sup> Philippians 4:7; Colossians 3:15; I Corinthians 14:33

<sup>27</sup> Hebrews 10:36

<sup>28</sup> James 1:21,22

<sup>29</sup> E.W. Bullinger, *A Critical Lexicon and Concordance*, p. 763

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mark of quality, a stamp of approval. God gave us holy spirit to do in us and for us that which we could not do in and of ourselves. God wants to be actively involved in our lives. He is our loving heavenly Father who works in us to will and to do of His good pleasure.

**Conclusion**

1. The new birth makes new life available to us.
2. These magnificent qualities called fruit of the spirit are resident within the incorruptible seed of God in Christ in us and are the supernatural result or expression of life and growth when we walk in the spirit.
3. These fruit of the spirit benefit the believer in his personal walk with God, in his service to others, and in obtaining results as he labors together with God.

We are well on our way in this great adventure of walking by the spirit. You may have heard it said that the aim of education is action. That may be true, but in this series my aim is much more specific. The aim of this teaching series is action all right—very specific action—**LOVE!** I trust you are not here to just get more head-knowledge. Knowledge puffs up, but charity edifies.<sup>30</sup> I want you to see more of what God has done for you and how much He wants to work in you to will and to do of His good pleasure. The more clearly you can see Him and know Him, the more you will love Him. Loving God with all our heart, soul, mind, and strength is where it all starts. It ends with self-control. We can do what God has called us to do. We operate by free will. We control our minds and our lives. Operating manifestations allows God to work within us to will and to do of His good pleasure.

Let us seek to excel.<sup>31</sup> God will do exceeding abundantly above all that we ask or think. Let us go for it all. Love you.

<sup>30</sup>1 Corinthians 8:1

<sup>31</sup>1 Corinthians 14:12; *Growing in God's Power* elaborates on this verse in great detail and like *Living in God's Power*, is really necessary for understanding and enjoying *Walking by the Spirit*.

## Outline of *Walking by the Spirit*, - Hour 2

- I. Introduction (Luke 2:49; Galatians 5 : 1 ; I Corinthians 2:9; II Corinthians 3:6,17,18; Proverbs 3:5,6)
- II. Developing godly habits
  - A. Meekness to God and His Word (Numbers 12:3; Psalms 25:9; James 1:21,22)
  - B. Speaking in tongues (I Corinthians 14:4; Jude 20; I Corinthians 14:2; Acts 2:11; 10:46; Romans 8:26,27; I Corinthians 14:17; Romans 8:16,17; Ephesians 3:16; II Corinthians 4:16; I Corinthians 14:22; Mark 16:17; Isaiah 28:11,12; I Corinthians 14:21; Acts 2:32,33; Ephesians 1:13,14; Galatians 5:22,23; I Corinthians 12:3; 14:4,5,13,27,28)
  - C. Spending time with God in His Word (Psalms 119:18)
- III. Jesus our example
  - A. Jesus acting-the woman taken in adultery (John 8:2-11; Deuteronomy 17:2-13)
  - B. Jesus teaching-"I am the one." (John 8:12-59; Luke 4: 17-21; John 5:30-39; 9:3,4; 10:25,37,38; 14:10-12)

### Introduction

Walking by the spirit is operating the manifestation of the spirit. It is not a mystical experience where one acquires some state of revelry or bliss and is led about without knowing what he is doing or where he is going. Nor is it the perfecting of technique or the memorization of formulas to apply as one lives. Neither is it losing control of oneself or giving the control of oneself to someone or something else who directs you through life as a puppeteer.

Rather, it is a walk of liberty and grace by which one lives according to his new man, operating the manifestations of the spirit and developing his relationship as a worker together with God, his Father.<sup>32</sup> Remember Jesus saying in Luke 2:49, "I must be about my Father's business." We are part of the "Family Business," too.

People seem to have a tendency to gravitate to the extremes. One extreme is legalism. We have a problem, let us make a rule for it. Attempts at legislating spirituality within the church have never worked and never will work. Laying down the law — dictating what is right and wrong — neither empowers people to do what is right nor to stop doing what is wrong.

<sup>32</sup>1 Corinthians 6:1

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**Hour 2: Setting a Solid Foundation**

**WALKING BY THE SPIRIT**

←—LEGALISM ----- LIBERTY----- LICENSE—→

Walking by the spirit is not conforming to a religious standard of behavior. Great Christian disciplines such as Bible study, prayer, going to fellowship, and witnessing are good and helpful, but merely performing these activities does not guarantee a "spirit-filled" life.

Of course the other extreme of license is not any more beneficial. Our liberty is not an undisciplined freedom without accountability. License provides an occasion to the flesh with its excessive and controlling appetites. License usually leads to the abuse of privilege. Walking in the spirit does not mean I do everything I want to do! Yes, all things are lawful, but not all things are expedient or profitable—not all things will build you up.<sup>33</sup>

So what keeps us in balance? How do we stay put in our liberty and not swing between the extremes of legalism and license? The key lies in developing our relationship with our loving heavenly Father.

Christianity is a way of a Father with His family, and in every family there are responsibilities and accountability. We cannot live meaningful lives without loving relationships. The foundation of all our relationships is the one we share with God. It provides the basis from which all others are built. God established a permanent relationship with us by putting His seed in us. Now, we can choose to do whatever we want, but how should we respond to such a loving heavenly Father?

One minister explained:

"Sure, I am free to do whatever I want to do... I am free to rob a bank. But I am mature enough to realize that I would be in bondage to that act for the rest of my life. I would have to cover up my crime, go into hiding, or eventually pay for what I did. I am also free to tell a lie. But if I do, I have to keep telling it, and I have to remember who I told it to and how I told it or I will get caught. I am free to do drugs, abuse alcohol, and live a sexually immoral lifestyle. All of those 'freedoms' lead to bondage. I am free to make those choices, but considering the consequences, would I really be free?"<sup>34</sup>

What some people see as freedom, is not freedom at all. It is a return to bondage. That is why God exhorts us to stand fast in His liberty.

<sup>33</sup>1 Corinthians 6:12; 10:23

<sup>34</sup>FREE TO LIVE, Neil Anderson Daily Devotional from Freedom in Christ Ministries; February 24, 2001.



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Galatians 5:1:

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Our freedom is in our ability to choose to live responsibly within the family of God. We are not independent "humanoid units." God is our Father, and we have a family. Our freedom, our identity, our success, our fulfillment in life will come from our relationship with Him and from other relationships within this wonderful family of God.

WALKING BY THE SPIRIT

**Relationship Not Regimen**

**Family Life Not Formulas**

Christianity is a way of a Father with His family. Walking by the spirit is relationship not regimen—family life not formulas. Within the confines of God's Word and will, we are free to nurture a relationship with God, which is the essence of walking in the Spirit. We should nurture relationships with our brothers and sisters within the family, also. The love of God is the glue that keeps our relationships together, and the integrity of God's Word in our lives provides the strength of the adhesion. The love of God unites and binds us in such wonderful relationships.<sup>35</sup>

This love of God has been shed abroad in our hearts by the holy spirit which has been given unto us.<sup>36</sup> We simply renew our minds and manifest it. We can love with the love of God, just like Jesus did. We can love like Jesus Christ loved because his ability is in us, and we are as he is.<sup>37</sup> The more we recognize our identity in Christ and the more we are conformed to the image of His son,<sup>38</sup> the more we can experience the freedom God desires for us. Trying to reduce walking in the spirit to a formula or regimen can only frustrate us.

We live in a new Administration. This is a new day and time to which the world still has not awakened to. I Corinthians 2:9 says concerning the great mystery that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things [concerning the great mystery of Christ in us the hope of glory] which God hath prepared for them that love him." Our freedom in Christ allows us to walk into the experiential reality of the great mystery. **We** are on the greatest adventure there has ever been. We can discover the great realities of our new man and the power God has given us to live and give within His family.

<sup>35</sup>Colossians 3:14  
Romans 5:5  
I John 4:17  
Romans 8:29

## *Walking by the Spirit*

# Hour 2: Setting a Solid Foundation

II Corinthians 3:6 says, "God made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." The letter of the law could never effect the transformation of life that God's spirit can. The gift of holy spirit within us has transformed us into new people. We can walk in newness of life. We can reign in life with Christ Jesus.<sup>40</sup>

II Corinthians 3:17,18:

Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

The Lord is that Spirit which transformed Moses on the mount. When he came down, they could not even look upon his face it was so brilliant.<sup>41</sup> We also are free to shine forth with the greatness of the brilliance of the Christ in us. We are free to unlock the *dunamis*<sup>42</sup> potential within us. We see ourselves in the pages of His Word, and we walk forth as more than conquerors conforming ourselves to the image of Christ, by the gift of holy spirit within us. We are changed from the inside out—not by rules and regulations—not by following the lusts of our flesh—but by operating the power of God within us.

Our freedom in Christ is most precious. We choose. We are no longer relegated to walk according to the flesh, nor are we compelled to walk according to the spirit. It takes a freewill decision to walk by the spirit. When we walk by the spirit, we stop striving. We are no longer *driven*; we are *led*. It is the lusts of the flesh that drive us. The Spirit of God leads us. God shed his love abroad in our hearts by the holy spirit that was given unto us, and that love activates us. The fruit of the spirit is the proverbial carrot in front of our nose.

Proverbs 3:5,6:

Trust in the LORD with all thine heart; and lean not unto thine own understanding.  
In all thy ways acknowledge him, and he shall direct thy paths.

We acknowledge God by acknowledging His Word, and He directs our paths by the greatness of His Word. The Word includes instruction in the manifestations of holy spirit. Direction requires movement. If we do not move, God can provide no direction, because direction comes from movement. We put one foot in front of the other and march along to God's cadence.

Although we want to be actively moving ahead with God, the "spirit-filled" life is not achieved through endless, exhausting activity, as if the harder we work for God, the more

<sup>39</sup> Romans 6:4

<sup>40</sup> Romans 5:17

<sup>41</sup> II Corinthians 3:7

<sup>42</sup> *Dunamis* is a Greek word for "power." It refers to the potential power within each born-again believer. This power is received with the new-birth and may be exercised by the believer.

## *Walking by the Spirit*

# Hour 2: Setting a Solid Foundation

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spiritual we will become. Sometimes activity is detrimental to relationships. Jesus certainly did much for God, but he also enjoyed quiet moments alone with His Father. Time for communication and fellowship are important and necessary.

We want to learn to walk according to God's cadence, at His pace. We want to learn to

avoid the extremes not sitting passively in inactivity or running ourselves into the ground by becoming too busy. Liberty and maturity will help us maintain balance as we learn. We can enjoy our freedom instantly, and when we maintain our liberty we will be amazed at how quickly we grow.

## £      **Developing Godly Habits**

There are some important habit patterns, without which walking by the spirit will be quite difficult. Developing these three simple qualities of life will set us up for success and prepare us for our adventure of walking by the spirit.

We are creatures of habit. Early on in life we allocate most of the routine things of life to habit and thereby save so much time in deliberation (e.g. brushing teeth, tying shoes). For many of us "habits" are associated with destructive behaviors. The difficulty usually associated with changing behaviors or habits attest to the force and strength they exert on our lives. I know we may have only considered habits as associated with our old man, but I would like you to consider for a moment that the natural inclination for behaviors to pattern and reinforce themselves are not just limited to the old man.

Surely, if we were able to economize effort and deliberation into habitual actions before being born-again, we can still use the same process now that we are. I think we may find that just as responses in thinking patterns and behavior proceeding from the flesh may become fortified and strengthened with repetition, thinking patterns and behavior proceeding from the spirit can also become fortified and strengthened with repetition. Habits may be good or bad depending on their effect on our accomplishing our goals and maintaining our fellowship with God. We can form godly habits corresponding to our new man as easily as we did with our old.<sup>44</sup>

The three fundamental habits I want to discuss and encourage you to develop are:

- 1. Meekness to God and His Word**
- 2. Speaking in tongues**
- 3. Spending time with God in His Word**

**Meekness to God and His Word:** Meekness is the disposition of mind to accept God's Word and ways without arguing or stubbornly resisting. Meekness is demonstrated by the eagerness and willingness to act on someone else's suggestion or direction. God loves meekness because it allows Him to work effectually in one's life. The greatest

<sup>43</sup> Mark 1:35

<sup>44</sup> Appendix 1 contains an article by William James on "The Law of Habits." You can also find it online at: [<http://www.emory.edu/EDUCATION/mfp/tt8.html>.]

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example of meekness was the Lord Jesus Christ.<sup>45</sup> He always did his Father's will.<sup>46</sup> He knew God was true,<sup>47</sup> and he did not argue with God or resist His will in any way. It says of Moses in Numbers 12:3, "Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth." If you know anything about either Jesus Christ or Moses you know the strength of character and resolve these men had. Meekness is not weakness. Although a modern synonym may be "timid" or "spineless," that is not the biblical definition. The lives of Jesus and Moses both attest to the strength of character associated with the biblical concept of meekness.

Psalms 25:9:

The meek will he guide in judgment: and the meek will he teach his way.

Meekness is a predisposition to act on instruction. It is based on the acknowledgment of a personal need for instruction, and the recognition of the authority and prowess of the instructor. It is also demonstrated by the eagerness to apply the instruction. It is being coachable or trainable or leadable. Without it, one will receive little if anything from God.

James 1:21,22:

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

But [moreover] be ye doers of the word, and not hearers only, deceiving your own selves.

We are not meek if we are not a doer of the Word. Meekness means we are willing to act on God's Word. Habits of meekness can be built and encouraged by recognizing God's majesty and seeking out His Word and will in all matters with which we are concerned. Meekness will not only facilitate our relationship with God, but it will make our relationships within the family of God much easier, also.<sup>48</sup>

God worked in my heart early on to help me cultivate meekness. For years I have listened to the teaching of God's Word with a view to applying it. Whenever I heard the Word taught or studied the scriptures I would begin looking at how I could do something with it. I would write an empty list of "1.," "2.," and "3.," at the top of the page with plenty of space after them in which to write. Then during the teaching or my study time I would believe for direction on what action to take. Sometimes it would be things like:

Talk to Feme about....

Read the context of a particular verse.

Apologize to this person for....

Show my love and thankfulness to this person by....

Share with this person what you just learned.

Have a family meeting to discuss....

<sup>45</sup> Matthew 11:25-30

<sup>46</sup> John 8:29

<sup>47</sup> John 8:26

<sup>48</sup> Galatians 6:1 instructs us to restore one another in the spirit of meekness; Ephesians 4:2,3 instructs us to keep the unity of the spirit with all lowliness and meekness.

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When going through a prayer list I learned to keep a pad and pencil handy. Then as I thought of things while lifting people and situations, I would write myself notes of things to do after my prayer time was over. As I lived and ministered God's Word to people, I would try to immediately act on thoughts to show love and appreciation to people for how they blessed me. If I thought something was revelation from God, I would act on it as soon as I could. Then I often found out what was and what was not revelation. Believe me, it is just as important to know when you have not received revelation, as it is to know when you have.<sup>49</sup> If someone asked me to pray about a situation, I would say, "How about doing it right now!"

These are not **formulas** for developing meekness in your life. Remember these are things I was led to do, and I found them helpful to me. I remember sharing these things with some close friends who excitedly tried it for a while, but found, for them, it was a big waste of time. It was a waste of time for them, but it was how God worked personally with me.

However, I believe God will show you specific things you can do to become more meek. Of course, then you will have been meek. When we delight ourselves in the Lord, He will give us the desires of our hearts.<sup>50</sup> We simply must move forward on those things He has put in our hearts according to the greatness of His Word. The greatest key I know for developing meekness is to passionately desire to work together with God.

*[Suggestions for further study: Other scriptures to check: (Matthew 5:5; Psalms 147:6; Isaiah 29:19; Zephaniah 2:3; II Corinthians 10:1; I Peter 3:4). A concordance will allow you to work meekness in much greater detail in your future study.]*

**Speaking in tongues:** The manifestations of holy spirit were designed to function as a unit. Each has its specific profit and purpose, and they work in conjunction with one another as we walk in the spirit. In Part V of *Living in God's Power* we began the instruction in the operation of the manifestations with speaking in tongues. That is because speaking in tongues is the foundational manifestation.

Of all the manifestations, speaking in tongues is the most versatile and the most presently available. Because speaking in tongues can be spoken out loud or silently to oneself, it can be operated at almost any time. It is a means God has provided us to express our love for Him.

Speaking in tongues:

1. Edifies you-I Corinthians 14:4; Jude 20.
2. Provides a way to speak divine secrets to God-I Corinthians 14:2.
3. Provides a way to speak the wonderful works of God-Acts 2:11.
4. Provides a way to magnify God-Acts 10:46.
5. Provides a way to pray perfectly-Romans 8:26,27.
6. Provides a way to give thanks well-I Corinthians 14:17.

<sup>49</sup> Although technically I guess, if you know one, you automatically know the other.

<sup>50</sup> Psalms 37:4

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7. Provides a way to have the Spirit bearing witness with your spirit that you are His beloved child-Romans 8:16.
8. Gives witness that you are a joint heir with Christ-Romans 8:17.
9. Strengthens you with might in your inner man-Ephesians 3:16; II Corinthians 4:16.
10. Is a sign to unbelievers-I Corinthians 14:22; Mark 16:17.
11. Rests your soul-Isaiah 28:11,12; I Corinthians 14:21.
12. Proves God's resurrection of Jesus Christ from the dead and his ascension-Acts 2:32,33.
13. Guarantees a new body in the future-Ephesians 1:13,14.
14. Produces fruit of the spirit-Galatians 5:22,23.
15. Provides a way to declare Jesus as lord in your life-I Corinthians 12:3.
16. Provides a way to bring a message directly from God or for God for the edification of the people present, when interpreted-I Corinthians 14:4,5,13,27,28

Speaking in tongues is a wonderful way to develop our relationship with God and our brothers and sisters in the family of God. It is our avenue of perfect prayer where we can give thanks well. It provides an ever-present opportunity for praise whereby we may speak the wonderful works of God and magnify God. It is proof of sonship and God's working in us to will and to do of His good pleasure. It is a means of personal edification and brotherly intercession.

It is such a wonderful means of expressing our love for God demonstrating our delight to acknowledge Him in all our ways. It is not illogical, magical, or mystical. Speaking in tongues is operated by choice. It is a freewill renewed mind decision to act on God's Word. After all Jesus said I should speak in tongues ("These signs shall follow..."),<sup>51</sup> and Paul said I could speak in tongues ("I would that ye all...").<sup>52</sup>

Although speaking in tongues bypasses our understanding, it is not an unthinking endeavor. What we do with our minds directs the power of God where it needs to go. If I lift my heart in thanksgiving to God, I know I am giving thanks well. If I keep an image of my brother in mind as I speak in tongues, I know I am making intercession for him according to the will of God. When I speak in tongues as I anticipate my activities for the day, I know it is perfect prayer. As I sing in tongues, I know I am making melody in my heart to the Lord.

What a unique and simple way God has made His power presently available to us. When we know the benefits of speaking in tongues and use it as God designed, for the purposes He intended, we are well on our way to walking by the spirit. Too often, speaking in tongues is just associated with trouble and crisis and not with opportunities of service.

Although I have used many techniques to increase the amount of time I spend speaking in tongues, it all comes back to my relationship with God. The love in the relationship activates us to do whatever we need to do to endear ourselves and enjoy the fellowship

<sup>51</sup> Mark 16:17

<sup>52</sup> I Corinthians 14:5a

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one with another. I do not know of many married couples who have not tried different techniques at times to improve their relationship. However, if after 15 years they are still awkwardly following a deliberate regimen of prescribed action, there has been little development in their relationship. At some point, we love enough to learn enough about each other so we do what blesses each other. Speaking in tongues blesses God and edifies us. That is a tough combination to beat.

Speaking in tongues magnifies God. It brings us closer to Him, and allows us to see more of His greatness and majesty. It is an exchange of divine secrets whereby our communication with God is enriched, and we are built up in our most holy faith. Using our God-given ability, we speak in tongues and build a habit of operating holy spirit that provides a solid foundation for the operation of the rest of the manifestations. Just like we become versatile in using speaking in tongues for all the specific purposes and profit for which it was designed, we learn to use the other manifestations as they were designed to be used since each of them also has specific profits and purposes.

**Spending time with God in His Word:** There is no way to develop a relationship with God without developing a relationship with His Word. God's Word establishes God's will. Our heavenly Father decided He would communicate Himself to mankind through His Word. Therefore, if we want to learn of Him, we must come to His Word.

The greater our desire for and delight in the scriptures, the more simple our walk by the spirit becomes.<sup>53</sup> Where else are we going to learn about God's love? Where else are we going to learn how to operate the nine manifestations of the spirit? God's Word contains all things that pertain to life and godliness. God's Word tells us "what is available" regarding spiritual matters, and we renew our minds to claim it.

When our hearts stand in awe of His Word,<sup>54</sup> and we respect it continually,<sup>55</sup> it will be more than just a vain curiosity. It will be a longing that presses for fulfillment. Spending time with God in His Word develops our passion to live for God. We want to know God's Word, so we can do God's will.

If we want to be men and women after God's own heart, we have to be involved on a heart-level. Superficial pleasantries and niceties rarely make for a meaningful relationship. But when we live our lives with delight and passion for the things of God, even a mundane and routine life can be transformed by a heartfelt personal relationship with God, the Author of the Book.

Psalms 119:18:

Open thou mine eyes, that I may behold wondrous things out of thy law.

The Psalmist could open his eyes. He was not blind. He could see. But is he really talking about physical eyesight? This is something he felt that he could not do by

<sup>53</sup> For a couple Devotionals by Spurgeon on "Delight" and "Hunger" see Appendix 2.

<sup>54</sup> Psalms 119:161

<sup>55</sup> Psalms 119:117

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himself. He needed God's help. Hence his prayer was directed to God, "Open Thou mine eyes."

Exactly, for what did he pray? To read the Bible? No, he could do that. To understand the words? No, he knew what the words meant. He wanted more out of his time in the scriptures! He wanted a relationship with the Author of the book. He wanted to know God's Word as a personal communication to him. One in which he might see the treasures of wisdom and knowledge that God has for them that love Him.

He felt that God had laid up great bounties in his Word, and he asks for power to perceive, appreciate, and enjoy the same. We need not so much that God should give us more blessings, but rather the ability to see and appreciate what he has already given us. The Psalmist asks for no new faculty. He does not desire a "sixth sense." The eyes are there already, and they need only to be opened. It is our joy and responsibility to use the eyes, and God's delight and responsibility to open them.

It is during our time spent with God in His Word when we begin to learn how God speaks to our hearts. God's Word expressly declares God's will and lights our path so we can walk with Him. There is no substitute for being diligent to present ourselves approved unto God as workmen who need not to be ashamed as we rightly divide the Word of truth.<sup>56</sup> When we know what the Word says, we know what God's wants us to do. When we know what the Word declares we will be less likely to be surprised at His direction via the manifestations.

Do you remember the old TVs with the fine-tuning adjustment that surrounded the knob that changed the channels? God's Word gets us on the right channel, and the manifestations provide the "fine tuning" we need to tune "the signal" of God's will into focused, concrete reality in specific situations.

For example, God's Word declares God's will that we prosper and be in health. We confess that promise from the Word of God expecting to manifest his health and prosperity. However, when sickness occurs or financial decisions need to be made, sometimes we need further information—specific details, to bring God's will to pass. Sometimes the laying on of hands with the revelation and impartation manifestations provides specific direction and deliverance so we receive the wholeness God promised in His Word. Sometimes we need more information about making a purchase or an investment. We do the best we can to get as much information as we can so we can make an intelligent, informed decision, but God can provide further information that is impossible for us to know by our five senses. Then we can make the right decision and prosper as He directs.

There is no way to get around the importance of spending time with God in His Word. If we do not know His Word, we will never know His will and our attempts at walking by the spirit will be nothing but vain imaginations.

<sup>56</sup>II Timothy 2:15 30



## *Walking by the Spirit*

# 3 Hour 2: Setting a Solid Foundation

## Jesus Our Example

Jesus walked by the spirit and set an example for us to follow. A good example of how God provides specific information to bring his Word and will to pass as we walk by the spirit is seen in John 8.

### Hallmarks of the Ministry of Jesus Christ

#### THE INTEGRITY OF GOD'S WORD

AND

#### THE IMPORTANCE OF THE INDIVIDUAL

Two hallmarks of the ministry of Jesus Christ were the integrity of God's Word and the importance of the individual. His concern for the proper understanding and application of God's Word and his concern for individual people receiving God's best were evident as he walked with God. Likewise, our concern for the integrity of God's Word and our care for God's people individually can be a motivating factor for us to walk by the spirit.

Acknowledging these two great hallmarks will aid us to recognize the opportunities of service God lays before us. God will open doors of utterance and present occasions of service. The question is, "Will we recognize them and rise to the occasion when they present themselves?" In John 8 we see Jesus acknowledging these two important factors to deliver a woman in need and to declare that he was the one for whom they waited.<sup>58</sup> **Jesus acting-the woman taken in adultery:** Look how God uses the figure of speech *polysyndeton* to set the scene for this wonderful true-life drama.

<sup>57</sup>Galatians6:10

<sup>58</sup> Many Greek texts omit John 7:53-8:11. Bullinger notes in the companion Bible: "Though WH omit it, Dean Burgon (1883) quotes: 'Drs W. and H. remark that 'the argument which has always told most in its favor in modern times is its own internal character. The story itself has justly seemed to vouch for its own internal truth, and in the words in which it is clothed to harmonize with other Gospel narratives.'" John 7:53-8:11 ought to be included in the cannon of scripture because of the internal evidence. The basic principle of Biblical research is that there cannot be any discrepancy or deficiency in God's Word. The truthfulness and faithfulness of God guarantees that He would not set forth any passage in His Word that would contradict any other passage. **The only reason I know to exclude anything from God's Word is that its inclusion would be incongruous with, repugnant to, inconsistent with, or contradictory to any other Scripture.** Apart from that, I see no reason to drop any section of scripture. I John 5:7,8 and Matthew 27:52,53 are good examples of scripture that demand to be excluded because they are incongruous with the whole of scripture. The later of these omissions has a great deal of textual support, and the former has very little. It is the internal evidence and not the support of the text that demand exclusion. Our John 8 text has no such compelling reason for omission. The internal evidence almost cries out for inclusion. As workman of the Word we must do our utmost to fit God's Word together like a hand in a glove. Therefore, because nothing in the account contradicts anything else in God's Word and because its inclusion does add to the understanding of the rest of the chapter, I have no reservations with including it.

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# Hour 2: Setting a Solid Foundation

John 8:2-4:

And early in the morning he came again into the temple, **and** all the people came unto him; **and** he sat down, **and** taught them.

And the scribes and Pharisees brought unto him a woman taken in adultery; **and** when they had set her in the midst,

They say unto him, Master, this woman was taken in adultery, in the very act.

Do you see the picture? It was early in the morning and Jesus was seated and teaching the people when the scribes and Pharisees barge into his meeting and disrupt things. Look at what they demand.

John 8:5,6a

Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

This they said, tempting him, that they might have to accuse him.

They were correct about what the law said,<sup>59</sup> and they had two witnesses so the matter could be established.<sup>60</sup> However, they were not really concerned with the law or the woman. Verse six tells us their intent. They intended to tempt him so that they might have reason to accuse him.

They think they have Jesus in a no win situation. They would never feign respect for him and ask for his judgment unless they had something to gain. They had a hidden agenda, ulterior motives, but they did not catch the master off guard. Jesus did not let them push him into making a wrong decision because he was walking by the spirit.

They thought that no matter how he responded they would have reason to bring accusation against him. The Romans reserved capital punishment for themselves.<sup>61</sup> If Jesus would have said, "Yes, do what the law says." and had the woman stoned, the Pharisees would have accused him to the Romans, because only the Romans took execute the death penalty. If Jesus would have said, "No, do not stone her." they would have accused him to the people for not upholding the law of Moses.



John 8:6b:

.. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

Jesus did not know what to do so he did nothing. One of the keys to walking by the spirit that we will learn later is to "wait until green light revelation." Jesus did not know what to do so he waited. Bishop Pillai taught us that it was a custom in the Bible lands for the elders at the gate to write the word "God" (*Aloha* in Aramaic) in the sand and stay

<sup>59</sup> Leviticus 20:10; Deuteronomy 22:22

<sup>60</sup> Deuteronomy 19:15

<sup>61</sup> Remember that they took Jesus to Pilate because they could not execute a death penalty, John 18:31.

<sup>62</sup> John 18:28-40; 19:14-19

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their mind on Him when making a difficult decision.<sup>63</sup> That is exactly what Jesus was doing. Jesus was waiting until he knew what to do.

They feigned respect for Jesus and came to him with deception. Outwardly they seemed to recognize his spiritual authority to make this kind of judgment, but they were not interested in his help, they only wanted to accuse him. Although Deuteronomy 17 gave them a basis for bringing the matter to Jesus, it only cloaked the deceit hidden in their hearts.

Deuteronomy 17:2-13.<sup>64</sup>

If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

And it be told thee, and thou hast heard *of it*, and enquired diligently, and, behold, *it be true, and* the thing certain, *that* such abomination is wrought in Israel:

Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

**If there arise a matter too hard for thee in judgment**, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

And thou shalt come unto the priests the Levites, **and unto the judge that shall be in those days, and enquire**; and they shall shew thee the sentence of judgment:

And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

<sup>63</sup> *Old and New Testament Orientalisms Teachings of Bishop K.C. Pillai*, American Christian Press, New Knoxville Ohio, p. 127.

<sup>64</sup> Certain crimes required capital punishment. Although this record deals specifically with idolatry (verse 3), it sets the pattern for the administration of the death penalty. Two or three witnesses were necessary, and the witnesses were required to be the first to throw the stones. Leviticus 20:10 and Deuteronomy 22:22 both record adultery as punishable by death. The sentence was executed in the manner prescribed in Deuteronomy 17:2-13.

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And all the people shall hear, and fear, and do no more presumptuously.

The scribes and Pharisees had precedent for bringing the matter to Jesus in the Temple. But, were they truly acknowledging their need for help to properly judge this situation? Were they acknowledging Jesus as God's judge in these days? Were they concerned about the woman? No! She was just a pawn in their plan to trap and accuse Jesus. But was Jesus concerned about her? You bet he was.

The scribes and Pharisees thought they had Jesus right where they wanted him, because they gave him two options and either of them provided means for accusation.

Satan's #1 Strategy is: **To DECEIVE**

His Two Major Attacks Are:

**Temptation & Accusation**

Satan's objectives are to steal and to kill and to destroy. His #1 strategy is to deceive. His two favorite means of attack are temptation and accusation. That is his one-two punch. Temptation is like the jab that just keeps coming, and once we succumb to the temptation, he follows it up with the accusation, "You should not have done that!"

John 8:7:

So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

Jesus knew what the Word of God said and was walking a step at a time. He did not want to commit to either alternative so he waited for God to tell him what to do. God told him exactly what to say, and Jesus stood up and spoke it forth.<sup>5</sup> Look at the power of the spoken Word. The Word said that the accusers were to be the first to cast the stones, Jesus' simple statement put the matter back into the lap of the Pharisees. He wants to uphold the integrity of the Word, and he wants to do God's will concerning this woman.

John 8:8,9:

And again he stooped down, and wrote on the ground.

And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

<sup>65</sup> John 8:16

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Even these Pharisees, whom Jesus later describes as born of their father, the devil, could not withstand or defy the power of the Word of God spoken by Jesus. Remember, all the people he was teaching were still there.

John 8:10,11:

When Jesus had lifted up himself, and saw none but the woman, [Look at the focus of his attention. He was in the midst of all the people in the temple and he saw none but the woman.] he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.<sup>66</sup> [That is God's mercy! She had sinned and was worthy of death, but Jesus said, "Go and sin no more."]

Without two or three witnesses no stoning could take place. The charges were dropped; the case was dismissed. That is what God's will was in the situation. Jesus had to wait until he knew what to do, but he got the answer he needed walking by the spirit. It took revelation. They came to tempt and accuse the master, and they leave with their purpose spoiled because Jesus walked by the spirit. They thought they had him in a "no-win" situation, yet he prevailed because he waited for God's instruction and walked by the spirit.

### **Jesus teaching-"I am the one."**

John 8:12:

Then spake Jesus again unto them [the people], saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

This is like show and tell. He has just delivered this lady, and everyone has seen it. This is like asking, "Do you see what just happened? Would you like to do the same?" Jesus was already teaching the people, and this incident instigated by the Pharisees provided a great example that he used to communicate who he was and what he could do for them.

He was the light of the world, and he was willing to enlighten them. When Jesus spoke of himself as the light of the world, he was declaring that he was the Messiah.<sup>67</sup> The Pharisees' reaction to this statement was vehement.

John 8: 13- 18:

The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. [You liar!]

Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

Ye judge after the flesh; I judge no man.

<sup>66</sup> Jesus' comments seem most appropriate when we realize he was the only one there who qualified to throw a stone, as he was the only one who was without sin.

<sup>67</sup> Isaiah 9:1,2; 42:6,7; 49:6b,7; Matthew 4:14-17; Luke 2:25-33; Acts 26:23

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And yet if I judge, my judgment is true [Was his judgment concerning this woman correct? Absolutely!]: for I am not alone, but I and the Father that sent me. [When we walk by the spirit we will be able to say the same thing.] It is also written in your law, that the testimony of two men is true. I am one [*ego eimi*] that bear witness of myself, and the Father that sent me beareth witness of me.

Remember the people are still there watching this confrontation. He is standing for the integrity of the Word, and the right of the people to hear it. The Pharisees accuse him of lying, and he is showing the people there how to handle accusation. He is not lying. He is just saying, "I am what the word of God says I am." Jesus knew that what God said of him in His Word was true. He just declared he was what the Word of God said he was. However, God not only bore witness of Jesus Christ by the words of the Word, but He also bore witness in that He worked with Jesus to do the works of God.

Luke 4:17-21:

And there was delivered unto him [Jesus] the book of the prophet Esaias [Isaiah]. And when he had opened the book, he found the place where it was written, The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

God not only declared in His Word that this is what Jesus Christ would do, but He worked within him to do these very works. Jesus preached the gospel to the poor; he healed the brokenhearted; he set at liberty them that were bruised. We will read many of these accounts as we go through the teaching series. Jesus knew that he was who God said he was, and he believed to do what God said he would do. He knew his Father was true and would uphold His Word.

John 5:30-32:

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; [referring to God] and I know that the witness which he witnesseth of me is true.

God declared in His Word what the Messiah would do, and Jesus did those things. Therefore the words and the works both testified that he was the Messiah.

John 5:33-39:

Ye sent unto John, and he bare witness unto the truth.

<sup>68</sup> For further study on "the witness" see *Growing in God's Power*, hour 36

## *Walking by the Spirit*

### **Hour 2: Setting a Solid Foundation**

But I receive not testimony from man: but these things I say, that ye might be saved.

He [John] was a burning and a shining light: and ye were willing for a season to rejoice in his light.

But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

And the Father himself, which hath sent me, hath borne witness of me. [How did God bear witness of him? The same way he bears witness with us by energizing manifestations of the spirit] Ye have neither heard his voice at any time, nor seen his shape. [They never operated manifestations.]

And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

Search the scriptures; for in them ye think ye have eternal life": and they are they which testify of me.

It was God's Word which testified of Jesus Christ. Then when he actually did the work, it established that he was the one to whom God referred in the scriptures. Remember the healing of the man born blind? We need to read this without the punctuation that was added at the end of verse 3.

John 9:3,4:

Jesus answered, Neither hath this man sinned, nor his parents[.] [B]ut that the works of God should be made manifest in him[.]

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Jesus specifically stated that the works bore witness of him. The Jews requested of him, "If you be the Christ tell us plainly."

John 10:25,37,38:

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. [The works that he did should have eliminated any doubt about the words that he spoke.]

If I do not the works of my Father, believe me not.

But if I do, though ye believe not me [his personal testimony], believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

How about us? The same truths apply. We have God in Christ in us. We are what God says we are, and we can do what God says we can do. We speak His Word and it is confirmed with signs following.<sup>69</sup>

John 14:10-12:

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

<sup>69</sup> Mark 16:20

## *Walking by the Spirit*

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Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

Just like God worked in His only begotten son, Jesus Christ, He will work in the rest of His children the same way.

This is the first of four occurrences of *ego eimi* in John 8. Although there is no Greek word for "one," it is not in italics in the KJV. It is however, a good translation of the phrase *ego eimi*. Jesus was "the one," "the light of the world," "the Messiah," "God's only begotten son." They did not recognize God as his father, the one who was working with Jesus to will and to do of His good pleasure.

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John 8:19,20:

Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

Look at how this parenthesis in verse 20 brings our attention back to where this drama was going on. He is in the treasury, in the temple, still teaching so the people can hear. Everyone who was there is watching this confrontation.

John 8:21-23:

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

That is how you handle the accuser when he comes. You recognize the source of the accusation. It is from the devil. Let the people know you do not "buy" it. That is what Job did. He said, "I am not inferior to you." ° He said you are "forgers of lies" and "physicians of no value."<sup>7</sup> We must say that we are, what the Word of God says we are, and oppose and refute the accusation."

John 8:24-27:

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he [ego eimi, I am the one]*, ye shall die in your sins.

Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

<sup>7</sup> Job 12:3; 13:2

<sup>1</sup> Job 13:4



## *Walking by the Spirit*

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They understood not that he spake to them of the Father.

In verse 24 the phrase "I am *he*" is in the Greek *ego eimi*, and it should be translated "I am the one." They did not believe that he was "the light of the world," "the Messiah."

John 8:28,29:

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he* [*ego eimi*, I am the one], and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

Jesus taught the people the Word of God and when he needed more information he got it. He is walking by the spirit, laboring together with his Father. He works on the Word and when he needs revelation to bring it to focus upon a specific situation he gets it. He always upheld the integrity of God's Word and the right of God's people to hear it.

Just think how many years the Pharisees had belittled and condemned these people, and now they see Jesus speaking God's Word and putting them in their place. It must have electrified them. They saw Jesus in action and believed what he said. They saw the way in which he handled God's Word. They saw the way in which he loved and stood for the integrity of God's Word, loving God's people.

John 8:30-32:

As he spake these words, many believed on him.

Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free.

That gets us right back to where we started tonight on liberty. If we do not have freedom, then we are not continuing in the Word. When we are continuing in the Word, we are free. We use our freedom to pursue our relationship with our loving heavenly Father.

John 8:47-58:

He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God. /> Pk-w^-a^

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?<sup>72</sup> [Look at their response to someone who stands for God. They accuse him of being possessed, having a devil.]

Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

And I seek not mine own glory: there is one that seeketh and judgeth.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

<sup>72</sup>

Verses about only Pharisees accusing someone of being possessed.

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Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?  
Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:  
Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw *it*, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? [He never said he saw Abraham. He said Abraham saw him; he saw his day. Abraham foresaw the seed that God promised him, Jesus Christ.] Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. ["I am" should be translated "I am he" or "I am the one.]

***"I am the one."***

**Verse 12: "I am the light of the world..."**

[4yw eljii TO 4>ok;]

**Verse 18: "I am [the] *one*..."** [eyoS

**Verse 24: "I am *he*..."** [4yw

**Verse 28: "*I am he*..."** [eyw elfii]

**Verse 58: "I am..."** [eyw

*Ego eimi* should be translated "I am the one" consistently all the way through this account. Jesus was telling them he was the one God chose, the Messiah, the light of the world. Before Abraham was *the one who taught you the way of the Lord, now I am the one*. This is the fourth occurrence of *ego eimi*. In the previous three places it was translated with "he" or "one." Now, when they get to verse 58, they translate it without "he" or "one." It should have "one," like the rest of the verses should also.

Before it was Abraham and the prophets to which they looked to learn. Now they had to look to Jesus. Abraham looked to Jesus, the seed God had promised him, when he was alive, the Pharisees ought to follow his example and look to him, now. Before Abraham was *the one who taught you the way of the Lord, now I am the one*.

John 8:59:

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

God took care of him and delivered him because his hour had not yet come. Jesus is the light of the world, and as we follow him we will not walk in darkness, but we will have the light of life. He was the one of whom the scripture spoke, and he did what the

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scripture declared he would do. He is our example, and he walked by the spirit, with his Father as God's son working in the "family business." That is our right, too, as God's sons. We work together with Him. He is our Father. We are His kids. We are moving His Word around the world, so let us enjoy it.

Let us have the same thrill in our heart and life that Jesus Christ had. Let us reach out to people who need it and uphold the integrity of God's Word and hold it forth to individual people who have need. God sent us to minister and to bless. So, let us do our utmost for his highest.

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**Hour 3: Do Not Be Deceived / Stand Fast**

**Outline of *Walking by the Spirit*, - Hour 3**

- I. Introduction to the keys (John 6:63; I Peter 2:21; I John 2:6; John 14:12)
- II. Do not be deceived by the five senses. (II Corinthians 5:7; II Kings 6:8-17; I John 4:4; I Corinthians 10:13; I Samuel 16:1-13; Acts 16:16-18; I Kings 14:1-71,17,18; Matthew 22:16-22; Luke 22:47,48; I Samuel 17:4-54; Acts 5:1-14; II Kings 7:1,2; II Kings 5:20-27)
- III. Stand fast on what you have received.
  - A. Revelation once given may change, if the circumstances change. (I Kings 13:1-26; 18:21-39; II Kings 5:16,26,27)
  - B. Revelation repeated a second time is established. (Numbers 22:5-22a,34,35; 23:3-8,13-20; Genesis 41:25,32; Numbers 24:1,10-13; Matthew 1:10; II Kings 20:1-6,9; 21:17-29; Acts 27:9,10,21-25; I Samuel 9:5-13; 13:13,14; 15:1-3,10,11,26-29; Jeremiah 35:1-19; Luke 9:1-6; 22:35-38)

**Introduction to the Keys**

In this hour we are going to get into the keys to walking by the spirit. If you are looking for a mechanical or magical formula or a menu of things to do to walk by the spirit, you may be very disappointed. Our walk with God is enveloped or wrapped up in our family relationship. It is a personal experience of living with a loving heavenly Father, not a legalistic regimen or a selfish self-indulgence.

Walking by the spirit is a great adventure and an awesome privilege. It is important that it not remain an elusive concept, like it was for Nicodemus.<sup>73</sup> Nicodemus was a member of the Sanhedrin, one of the seventy rulers of Israel, and he came to Jesus under the cover of darkness with questions about spiritual matters. Jesus told him about the new birth that would be available in the future and about walking by the spirit. Nicodemus' response was, "How can these things be?" Jesus' reply was, "Art thou a master of Israel, and knowest not these things?" Here was one of the masters, one of the teachers of Israel, one of the Sanhedrin, and he did not know anything about how to walk by the spirit. The original 70 did.<sup>74</sup> They all had the spirit and prophesied. But, by Jesus' day it had been so neglected, it had been all but lost.

God made walking by the spirit so simple that even a child can grasp it and do it. In fact, Samuel was a youth when he started learning. When the youth Samuel was learning he went to Eli, his teacher, for help. Even though Eli was having difficulty with his walk personally, he was still able to help the young Samuel because he had been successful in the past. He had walked by the spirit; he knew how to do it. However, he stopped

<sup>73</sup> John 3:1-21

<sup>74</sup> The Sanhedrin was started to help Moses bear the burden of leadership. Moses needed help and God equipped seventy men, actually seventy-two men, by putting his spirit upon them. Once they had the spirit, they used it to serve as God directed. (Numbers 11:10-17,24-29)

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walking because he did not want to go where God was leading. God will never violate our freewill. If and when we choose not to continue, what can God do?

Remember we are workers together with God.<sup>75</sup> That is what walking by the spirit is all about. God wants us to do His will, so He has to let us know what it is. He did so in His Word, and when we need more details to fill in the specifics for the situation in which we are involved, He will do so.

God has no hands but our hands  
To give His people bread.  
He has no feet but our feet  
To walk among the almost dead. We say  
that we are His and He is ours  
Deeds are the proof of that and not words... And these  
are the proving hours.<sup>76</sup> Author unknown

Things were critical for the nation of Israel when Haman the enemy of God's people initiated a plan to exterminate God's people.<sup>77</sup> However, Mordecai went to his niece Esther, whom he had raised as his own daughter, and asked her to help. He asked her to put her life on the line and intercede for her people. At a critical point in their discussion Mordecai warned her not to think that because she lived in the king's house that she would be spared. He pleaded with her to speak up to the king for her people. He knew that if she did not God would still bring deliverance in another manner, but she would not receive it.<sup>78</sup> Mordecai thought that God had placed Esther where she was so she could intercede in such an occasion as this. She did intercede, and God did deliver his people. They were given the right to fight for themselves and their families. They were victorious, and the adversaries of God's people were once again defeated.<sup>79</sup>

It still amazes me to see what a difference one person can make when that one person walks with God. If you learn nothing else from this teaching series, I would like for you to learn that you, as one person walking by the spirit can make a difference. We have been enabled by God. We just have to walk and manifest His power bringing deliverance to His people. God has made it as easy as He possibly can. We just have to walk one step at a time. I am sure you have heard it said that a journey of a thousand miles begins with one step. Walking by the spirit happens one step after the other.

Jesus went for a walk by the spirit one day on the road to Emmaus, and he spoke God's Word to two disheartened men. Although they were initially confused and discouraged, Jesus ministered to them and they were changed. Their report of the occasion was, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"<sup>80</sup>

<sup>75</sup> II Corinthians 6:1

<sup>76</sup> Signs, miracles, and wonders follow the teaching of God's Word (Mark 16:20). The more we are involved in serving the bread of life to God's people the more signs, miracles, and wonders we will see.

<sup>77</sup> Esther 3:6-15

<sup>78</sup> Esther 4:1-17

<sup>79</sup> Esther 9:1-32

<sup>80</sup> Luke 24:32

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When I was a sophomore in college I went to a concert in a castle along the Massachusetts seacoast. I think it was in Gloucester, MA. I took a young lady with me to whom I had been witnessing. It was a special performance of Handel's Messiah. We were seated in the great hall with maybe 120 other people, and the enormous pipe organ vibrated throughout with a sacred majesty. My most vivid memory was hearing the Hallelujah Chorus. The way the organ and voices filled the hall electrified me and touched my heart in a very unique and special way. It was something I will never forget.

However, my hearing the concert that day is much different than you hearing about it today. Unless you have had a similar experience you probably have no idea what went on in my heart. Similarly, what those two disciples experienced that day on the road to Emmaus when their hearts burned within them, is quite different than hearing about it today. Some of us have had a similar experience, where our hearts also burned within us as the fire of God's Word, ministered with God's love, melted away the hardness of our hearts.

When that happens it makes an impression that is not easily forgotten. Having had a similar experience, our understanding is heightened, our appreciation is increased, and often reading an account like this can rekindle that fire in our hearts once again as we recall with affection God's gracious working in us.

I want you to have your hearts touched like these men did. I want the Word to burn within your heart, like it did for them. I want you to capture in your experiential understanding the quality of life and the depth of relationship that these men experienced. It is vitally important to me that you do more than just hear about walking by the spirit in our time together. As we read these accounts and go over these keys I want you to be able to recapture the experiential reality of God working in your heart. When we read about being led by the spirit, I want you to draw upon similar experiences in your life so that you can recapture the enthusiasm and intensity of doing the same.

God has worked in our hearts before, and He will continue to do so as we meekly follow where He leads us. Just do not ever give up!<sup>81</sup> God **will** work in you to will and to do of His good pleasure.<sup>82</sup> It is a promise of His Word. God needs people like you and I to keep the fires burning, to continue to expect and thankfully acknowledge God's gracious working in our hearts.

In John 6:63 Jesus said, "The spirit quickeneth, the flesh profiteth nothing, the Words that I speak unto you, they are spirit and they are life." He spoke spiritual, life-giving words. They could receive them and cherish them in their hearts or let them fall by the wayside. At the time when Jesus spoke those words, many of Jesus' disciples did turn their back and quit following him. In fact, in verse 66, Jesus specifically asks the twelve, "Will ye also go away?" Peter speaking for the rest said, "Lord, to whom shall we go? Thou hast the words of eternal life."

<sup>81</sup>II Corinthians 4:1

<sup>82</sup>Philippians 2:13

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Peter knew that the greatest fulfillment of his life would be in staying with Jesus, because he had the words of eternal life. No matter where people go or what they do, unless the Words of God continue to resound in their ears they will not be satisfied. God forbid that we ever quit. Yes, we may get hurt and confused. We may be discouraged by friends who desert us and disillusioned by organizations and churches that sour. However, God and His son, our Lord and Savior Jesus Christ, will never abandon us. Our cry like the psalmist is, "Whom have I in heaven *but thee* and *there is none upon earth that I desire beside thee.*"<sup>83</sup>

Whenever Peter left and returned to fishing, or other people hesitated and were not sure whether they wanted to continue, Jesus would frequently challenge them with "Follow me!" He did not say, "Follow my religion!" or "Follow my orders!" or "Follow my disciples!" He said, "Follow me!" Do not let people or organizations or friends or situations crowd the Lord Jesus Christ out of your life. We are to follow him, and when we do we will be satisfied with an abundance of grace.

How do we follow him today? I Peter 2:21 says we should "follow his steps." 1 John 2:6 says, "we ought to walk, even as he, [Jesus Christ] walked." In John 14:12 Jesus made one of those "verily, verily" statements. He said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father." That takes walking by the spirit. Our walk does not require refined intellectual abilities, just simple obedience.

If we had to qualify, perhaps some of us would not have made it. God qualified us with holy spirit. That is all that we need: holy spirit and a willing heart. Everything we needed God supplied with the exception of freewill. Do we want to get involved and do it? Do we want to take the excursion into the greatest adventure there has ever been?

You know, a key allows us access to something. As we proceed into these keys we will find some great truths that will allow us to open doors of service. When you go walking by the spirit, be sure to figuratively take your key ring with you. You may never know when you may need to use one of them. Remember these "Keys to Walking by the Spirit," are not formulas. They are principles of how God has worked with people that have been garnered from His Word. We will want to incorporate them into our spiritual awareness as we labor together with God. We want to enjoy our relationship with God and increase the quality of our family life as we do so.

#### ^      **Do Not Be Deceived By the Five Senses.** \*•

The adversary's objectives are to steal and to kill and destroy.<sup>84</sup> In order to effectively do so he must disguise himself. His modus operandi, his method of operation, is to deceive. Unless he deceives people, he will never be able to steal, kill, or destroy. Our first key to walking by the spirit is to not be deceived by the five senses.

<sup>83</sup> Psalms 73:25

<sup>84</sup> John 10:10



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Three times in the church epistles God commands us, "Be not deceived."<sup>85</sup> Therefore, it must be available for us to walk in such a way that our adversary is not effective in deceiving us.

We learned in Part IV *of Living in God's Power* that the five senses are not reliable. Our spiritual senses are reliable, but our natural five senses are not.<sup>86</sup> II Corinthians 5:7 says we are to "walk by faith, not by sight." Sight is one of the five senses and just may be put by metonymy for all of them. It is important that we be careful, to not be fooled by them.

It does not matter how the situation looks in the senses realm. There is a spiritual realm, that although unseen, supersedes the natural realm of the five senses.

II Kings 6:8-10:

Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.

And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

This happened on a regular basis. Elisha would receive information from God and pass it on to the king. See how important one person walking by the spirit can be?

II Kings 6:11:

Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

Who is the turncoat? Who is the traitor? Who is telling them all my plans? Every time I set up an ambush, they find out what is going on.

II Kings 6:12:

And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

A bit of an exaggeration, but the point is made. I guess the word got out. Naaman must have shared something about Elisha with his people back in Syria. We will be reading about him later on in the class.

<sup>85</sup> I Corinthians 6:9; 15:33; Galatians 6:7. See also II Thessalonians 2:3.

<sup>86</sup> In *Led By God's Power*, we will learn about the five spiritual senses and how God communicates to us by way of those 5 spiritual senses. The spiritual senses never deceive us, but our natural five senses are often deceiving.

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II Kings 6:13-17:

And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.

Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them.

And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha.

When Elisha's servant saw the great host he became upset and fearful. However, Elisha was not fooled by the five senses and prayed for God to open his servant's eyes. When the Lord opened his servant's eyes he saw the hills full of horses and chariots of fire all around Elisha. Instead of being outnumbered and surrounded, he realized that those that were with him were more than those who were against him.

If this was true for God's servants in the Old Testament, what do you think applies for God's sons in the New? I John 4:4 says, as God's little children, we have overcome our adversaries, the devil and his evil spirit realm, because greater is he that is in us, than he that is in the world. With Christ in us the hope of glory, what do we have to be afraid of.

The key is being diligent and not being deceived by our five senses. Sure we can get startled and shaken at times, but there is no reason to be afraid of the sudden fear.<sup>7</sup> There is no situation in which you may find yourself, that you cannot handle. With God working in us, what can man do unto us?<sup>8</sup> God always makes a way to escape and be victorious.

I Corinthians 10:13:

There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear //.

Did He do that for Jesus in John 8? He also did it for Elisha and his servant as we read in II Kings. What is more, He will do it for you, too. I think one of the reasons we lack and get into such trouble is because we do not recognize temptation when it comes. When we do not recognize temptation, then we do not look for the way to escape. We just walk right into the trap. We must get better at seeing how our adversary trips us up and ensnares us.

We do not let situations fool us, and we do not let people fool us either. The next account we are going to look at is the anointing of David.

<sup>7</sup> Job 22: 10; Proverbs 3:25

<sup>8</sup> Psalms 118:6; Hebrews 13:6

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I Samuel 16:1-7:

And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD'S anointed *is* before him.

But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

What a great principle, we do not want to be fooled by the five senses, so we cannot limit ourselves to the five senses. On the outside people can seem to have it so together, but God looks at the heart.

Why should we ever question our heart. God chose us, and He knew what he was doing. He chose us, and He knows what is in our heart. So, do not let your heart condemn you. Walk in confidence with God.<sup>89</sup>

I Samuel 16:8-11:

Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

Samuel said, "Hurry up, we are going to wait for him!" I think there is an important principle here. We cannot afford to assume that our young people do not want anything to do with spiritual matters. If anything, we should assume just the opposite. They do want to know and be involved.

<sup>89</sup> I John 3:19-21

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I Samuel 16:12,13:

And he sent, and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

By his five senses Samuel may have been fooled, but he walked with God and was not. God does not look on the outward appearance. How often do we? One of the great benefits of walking by the spirit is that we get to the people who want God's help without respect of persons and without being fooled by the five senses. I wonder how many of us would have not considered that God would have called an Amos or a Paul, a pig herder or a murderer? We need to see people like God sees them, and we need to look beyond what is before our five senses.

We are not deceived by our five senses. Situations do not deceive us. People do not deceive us, and neither do the words people speak deceive us. Paul was not tricked by the words of the soothsayer in Acts 16.

Acts 16:16-18:

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

She said all the right things, but Paul was not fooled. He knew it was not genuine. He knew that there was a spiritual problem there, and he took care of it. He was not fooled by the five senses.

It is hard to be fooled by the five senses if you do not have all five of them. Ahijah the prophet was blind and did not have all five senses, but he saw perfectly well with his spiritual senses.

**I Kings 14:1-7a,17,18:**

At that time [after Jeroboam refused to turn from his evil way.] Abijah the son of Jeroboam fell sick.

And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me *that I should be* king over this people.

And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

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And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shall thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another woman. And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with heavy tidings*.

Go, tell Jeroboam....

And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died;

And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

Ahijah, the prophet, was not fooled. Even though he could not see and this lady tried to disguise herself, God told him what he needed to know. He declared God's Word and was not fooled by the five senses.

When we read John eight, we saw the scribes and Pharisees coming to tempt Jesus so that they might have reason to accuse him, but he was not fooled by them. There are many similar accounts in God's Word.

Matthew 22:16-18:

And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

But Jesus perceived their wickedness, [He was walking by the spirit.] and said, Why **tempt** ye me, ye hypocrites?

Again, if we do not recognize the temptation, how do we know to resist and fight it.

Matthew 22:19-22:

Shew me the tribute money. And they brought unto him a penny.

And he saith unto them, Whose *is* this image and superscription?

They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard *these words*, they marvelled, and left him, and went their

way.

Other examples illustrating the key of "Do not be deceived by the five senses."

Judas betraying Jesus with a kiss. (Luke 22:47,48).

David facing Goliath. David was not intimidated by Goliath's size. Everyone else thought Goliath was too big to hit. David thought he was too big to miss (I Samuel 17:4-54).

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Peter handling the deception of Ananias and Saphira (Acts 5:1-14).

Elisha accepting the deliverance from the famine: In the midst of a terrible famine God tells Elisha that within 24 hours there is going to be an abundance of food. Five-senses-wise, there was no way that could possibly happen. However, Elisha was not deceived by the five senses like the king's lord at the gate of Samaria was (II Kings 7:1,2).

Gehazi lying to Elijah: Elijah was not deceived by Gehazi's actions when Gehazi tried to hide his actions from him (II Kings 5:20-27).

^ **Stand Fast on What You Have Received.**

As we get into this key we are going to look at four examples:

The young prophet  
Elijah and the prophets of Baal  
Elisha not accepting money from Naaman  
Baalim going to see Balak

Once God tells you something, stand fast and do not budge on His direction. He instructed us in His written Word to stand fast. It occurs six times in the church epistles.<sup>90</sup> When God is so gracious to give us some additional specific information and direction, we should be so thankful. The logical thing to do is to stand fast and obey.

I Kings 13:1-18:

And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense.

And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

And he gave a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And

<sup>90</sup>1 Corinthians 16:13; Galatians 5:1; Philippians 1:27; 4:1; I Thessalonians 3:8; and II Thessalonians 2:15

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the man of God besought the LORD, and the king's hand was restored him again, and became as *it was* before.

And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou earnest.

So he went another way, and returned not by the way that he came to Bethel.

Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father.

And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that earnest from Judah? And he said, *I am*.

Then he said unto him, Come home with me, and eat bread.

And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou earnest.

He said unto him, *lama* prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

Did God tell the young prophet what to do? Yes He did, and the young prophet should have stood fast on his instructions. But this old prophet, someone he should respect, tells him something different. Who would have thought that he would lie? Key #10 is, "Recognize that God is big enough to talk directly with you." If God had changed the revelation He would have told the young man of God Himself. God will not give someone else revelation to give you. He will tell you Himself.

I Kings 13:19-26:

So he went back with him, and did eat bread in his house, and drank water.

And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

But earnest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

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And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

That is an important lesson to learn. Let us learn it from reading this account, and not by blowing it like this young man did. We stand fast on what God tells us, if He ever wants to change things, He will let you know personally. He told you once, and if He needs to tell you again, He will.

Elijah stood on God's direction and eliminated the prophets of Baal. Elijah had been on the run for over three years, and he finally comes out of hiding and makes himself known unto Ahab because God has a job for him, to bring His people back to the one true God.

I Kings 18:21-28:

And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*, and I will dress the other bullock, and lay *it* on wood, and put no fire *under*.

And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

They were committed, and they could not understand why the fire did not come. It had worked before, but they could not get it to work this time. The reason it did not work this



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time is because of the Word of the Lord spoken by Elijah, but we will see that in a minute.

I Kings 18:29-36:

And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.

And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at *the time* of the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that I am* thy servant, and *that I have done* all these things at thy word.

There is no verse of scripture that says when you are offering a sacrifice during drought, be sure to douse it with water three times. He is not talking about written scripture; he is talking about revelation. He is talking about God telling him what to do and him following through. Why do you think he mocked them? Why do you think he let them go first? God told him what to do. Why do you think he put the water on it? Why did he choose twelve stones? It says here that, "I have done all these things at Thy Word." There is a word that says the people are to cleave to God, and serve Him only.<sup>91</sup> That is what Elijah went there to do, to bring God's people back to the One True God. In order to accomplish that, he needed all the specifics that we read about in this account. The rest of the guidance was specific details of revelation that would allow him to bring the Word to pass.

IKings18:37a: Hear me,  
O LORD...

I take comfort in things like that. See where it says "O Lord." "O" is an interjection or an exclamation that shows emotion and intensity of feeling. He was involved with this on a heart level. This was something that meant something to him.

I Kings 18:37:

Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that thou* hast turned their heart back again.

<sup>91</sup> Deuteronomy 13:4

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Who did all the work? Elijah is the one who cut the bullock up and put it on the altar. He is the one who insisted that they pour twelve barrels of water upon it. But, when he prays he says, "that Thou has turned their hearts back again." To whom did Elijah give the glory? He realized he was a worker together with God. They were doing this together. That is walking by the spirit. That is Elijah operating manifestations and God energizing them. Elijah never said, "See what a hot shot I am." He was giving the glory to God. See what one man can do when he is walking by the spirit.

This is one man walking by the spirit. One man going into this hostile situation with 450 prophets that hate his guts, with a queen from whom he has been on the run for over three years. He walks right into the middle of that mess because God tells him to, and he stands fast on what he has heard. He does everything God tells him to do.

I Kings 18:38,39:

Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

Look at II Kings chapter 5. Elijah just did what he was told, standing fast on each bit of instruction, and God got the glory as His people turned back to him again.

When Naaman was healed, he went back to Elisha to give him a gift.

II Kings 5:16:

But he said, *As* the LORD liveth, before whom I stand, I will receive none. And he **urged** him to take *it*; but he refused.

Do you think he could have used it? God said, "No," and Elijah told Naaman, "No," and he stands fast on that instruction. But not Gehazi, he runs after Naaman and gets the loot, stashes it away, and then comes back and stands before Elisha like nothing has happened.

II Kings 5:25-27:

But he went in, and stood before his master. And Elisha said unto him, Whence *earnest thou*, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white* as snow.

I am sure when that happened Elijah was glad that he did not take the money and stood on what God had said. Elisha wanted to take it. Remember he said, "Went not my heart with thee?" He stood fast on what God told him, which was not to take the money.

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Let us go to Numbers 22 and we will see another man who wanted the money. Next we will see Baalim going to see Balak.

Numbers 22:5-17:

He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

And God came unto Balaam, and said, What men *are* these with thee?

And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

And Balak sent yet again princes, more, and more honourable than they.

And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

Now that is a blank check, and the temptation is getting bigger all the time. God had already told him not to go. But, there is this "moola, greenbacks," the rewards of divination awaiting him.

Numbers 22:18,19:

And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

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That is a dangerous mind-set. He had already gotten an answer from the Lord, and he should have just stood fast on what he had received. Instead of standing fast, he is looking for the revelation to change.

Numbers 22:20,21:

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

And God's anger was kindled because he went....

Why? Because God said, "If they come to get you, you can go, but Balaam does not wait for them to come. He gets up and saddles the ass and gets ready for them. Let us jump down to verse 34 now and finish up this portion of the account. We will be back at another time to read the rest of it with some of the other keys.

Numbers 22:34,35:

And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

If things change God will tell you. Revelation may change if the circumstances change. Here the circumstances changed, [Now he is meek and his eyes are open.] and God instructs him to go.

Numbers 23:3-8:

And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.

And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

God told Balaam that they could not be cursed. Balaam should have stood on that. But no, he wants the money, the rewards of divination, so he checks one more time.

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Numbers 23:13-20:

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

And he said unto Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder.

And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it!* or hath he spoken, and shall he not make it good?

Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.

This is in the context of the revelation being given twice. We will see in a few minutes when we get there that God did change His mind after Hezekiah changes his. The revelation was repeated. Therefore, it is established and shall absolutely come to pass. Remember the two dreams that Pharaoh had? There were 7 fat cows and 7 ill-favored cows. Then there were 7 good ears of corn followed by 7 thin ears. The ill-favored cows ate the fat ones and the 7 thin ears of corn ate the fat ones. When God gave Joseph the interpretation he said they were one. It was the same thing repeated.

Genesis 41:25,32:

And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.

And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

Balaam had heard from God a second time. However, Balak asks a third time.

Numbers 24:1,10-13:

And when Balaam saw that it pleased the LORD to bless Israel, [God had already told him twice, and he knew God was not going to change His mind. So...] he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. [He knows God established it when He revealed it the second time.]

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour. [That is what always

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happens when things do not work out the way we think they should. God gets the blame.]

And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak? [He sure wanted to.]

It does not happen often, but when circumstances change revelation may change. It is important that we stand fast on the guidance. We never expect it to change, but if it does God will tell you. We get into trouble when we do not want it to happen, and we anticipate or look for it to change. That is what Balaam did and look at the trouble he got into. He was lured by the promised financial gain, and he sold out. When Israel took the Promise Land he ended up losing his life.<sup>92</sup>

It is important to note that revelation may change if circumstances change, but if it is given a second time it will not. If it changes it is usually because people repent and change their heart. Then God, at times, changes the revelation concerning them. Often times it would seem that God tells them just so they will know what is going to happen, so they will change their mind. However, when God repeats revelation it is established and will absolutely come to pass.

Examples of revelation changing:

Isaiah told Hezekiah to set his house in order because he was going to die. Hezekiah turned his face to the wall and prayed about it. Before Isaiah even had time to leave the king's court, God told him to go back and tell Hezekiah that he would not die, but fifteen years would be added to his life. (It was during those fifteen years that Hezekiah's son Manasseh was born, who is listed in the genealogy of Jesus Christ in Mathew 1:10.) (II Kings 20:1-6,9)

Elijah reproved Ahab and pronounced a judgment upon him and his house, but Ahab repented so God told Elijah that it would not happen in his days. (I Kings 21:17-29)

Paul trying to persuade the captain of the ship not to leave port told him, "I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." But, during the storm Paul prayed, interceding for the others on board, and God gave him different revelation. Then Paul told the others, "Be of good cheer: for there shall be no loss of *any man's* life among you, but [only] of the ship." (Acts 27:9,10,21-25)

Samuel anointing Saul. Samuel anointed Saul as king over Israel, and initially Saul responded meekly and did the right thing. However, it was not long before Saul's pride, his fear of the people, and his bad decision making got him in trouble. He was supposed to wait for Samuel to come and offer sacrifice. (He had been taught previously. I Samuel 9:5-13) Instead of waiting, he offered the sacrifice himself.

<sup>92</sup> Numbers 31:8 60

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Then in I Samuel 13:13,14, God tells Samuel that Saul has failed and his kingdom will not continue. However in I Samuel 15:1-3, Saul gets another opportunity. Saul still does not carry out God's Word and God tells Samuel a second time Saul has blown it. It grieved Samuel so that he cried all night long. (I Samuel 15:10,11). God then tells Samuel a second time that the kingdom is to be given to another in I Samuel 15:26-29.

Saul pleaded with Samuel for forgiveness, but Samuel knew the revelation was repeated and that there was no way for it to change. Samuel loved Saul so very much and mourned for him a great deal. God finally tells Samuel to stop mourning and anoint another king.

Jeremiah used the example of the faithfulness of the sons of Rechab to stand fast of their father's words as an example of how people should stand on His (Jeremiah 35:1-19).

One final point regarding standing fast on what we receive is necessary. Revelation is specifically for the situation at hand. Just because similar activities are repeated the guidance for one situation may not be the same as the next. (Luke 9:1-6 vs Luke 22:35-38) Each situation must be handled independently. God is big enough to tell you each time. You do not accumulate revelation and apply it to similar situations in the future. We walk today, and we walk tomorrow. God will work in us to will and to do of his good pleasure and provide what we need, when we need it.

<sup>93</sup> Revelation is for the situation you are involved with at the time. If similar situations arise in the future God can give you word of knowledge, word of wisdom, and discerning of spirits again, should you need it. One does not save revelation from one situation to use on another in the future. Jesus healed many blind men as recorded in the Gospels. However, he never seemed to do it the same way twice. God gave him specifics for each situation, and he believed to bring the gifts of healings to pass according to what God revealed to him each time.

Every problem is not a nail, and we should not approach each situation with a hammer. God's tool box has quite an assortment of equipment at our disposal. Remember walking by the spirit is not formulas, but family life. Scott J. Shickler tells the following story of an old man in the doctor's office (Words of Wisdom, Kidsway Inc. Cited in Bits & Pieces).

An old man seated in the doctor's waiting room, when called in to see the doctor, slowly got up, and, grasping his cane and hunching over, slowly made his way into the examining room. After only a few minutes, the man emerged from the room, walking completely upright! A patient who had watched him hobble into the room all hunched over, stared in amazement. "That must be a miracle doctor in there!" he exclaimed. "What treatment did he give you? What's his secret?" The old man looked at him and said, "Well, the doctor looked me up and down, analyzed the situation, and gave me a cane that was four inches longer than the one I had been using."

How often do we give everyone the same length cane? That is no more appropriate than giving everyone the same answer for every problem. Life is not that simple. People come with various backgrounds and belief systems, and the causes of problems can be compound and complex. Although "pat answers" and "specific regimens" are easily given they rarely bring the deliverance God desires. Jesus walked, saying and doing whatever God inspired. We would do well to follow in his footsteps and treat every situation as a unique opportunity to believe God.

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**Hour 4: Four More Keys**

**Outline of *Walking by the Spirit*, - Hour 4**

- I. Do not argue with God.
  - A. Jonah (Jonah 1:1-3,10-17; 2:1,9,10; 3:1-10; 4:1-11)
  - B. Naaman (II Kings 5:1-14)
  - C. Peter (Matthew 16:21-23)
  - D. Ananias (Acts 9:10-17a)
  
- II. Do not tell all you know. (Proverbs 17:28)
  - A. Joseph (Genesis 37:3-11)
  - B. Solomon (I Kings 3:16-28)
  - C. Sometimes it is necessary to instruct others to do the same.
  - D. Other examples
  
- III. Be ready to move or remove people or things.
  - A. Jesus healing the ruler's daughter (Matthew 9:18-25)
  - B. Gideon sending men home (Judges 7:1-7)
  - C. Peter healing Dorcas (Acts 9:39-41)
  - D. Moses and the golden calf (Exodus 32:19,20)
  - E. Hezekiah and the brazen serpent (II Kings 18:3-5)
  - F. Paul at the school of Tyrannus (Acts 19:8-10)
  
- IV. Be ready to say and do whatever God inspires
  - A. Peter healing a man at the beautiful gate of the temple (Acts 3:1-12)
  - B. Paul healing the impotent man's feet (Acts 14:8-10)
  - C. Jesus healing the man born blind (John 9:6,7)
  - D. Jesus healing two blind men (Matthew 20:30-34)
  - E. Paul and the Philippian jailer (Acts 16:25-32)
  - F. Jesus healing the ear of the servant of the high priest (Luke 22:50,51)

**Do Not Argue with God**

Meekness is a disposition of mind to accept God's words and ways without arguing or stubbornly resisting. Unfortunately, we do not always maintain our attitude of meekness. We are men of great passion, and that is good. However, when our passion causes us to presume we know better than God, we are in a very precarious position. When we stubbornly do what we want presuming God will change His mind or give in to our "hissy fits," we should be ashamed of ourselves. Sometimes we act as if God left everything in our hands, this world would get in order real quick. We think that when He sees how well we get things done, He will give in and change. It is never advantageous to oppose God's will.

**Jonah:** Jonah argued with God. Even though he spoke to God in anger and deliberately disobeyed, God did not forsake him. He was one of those holy men who spoke as he was moved by holy spirit. We will not read the whole book of Jonah, but let me give you a very short summary of it: In chapter one Jonah flees, in chapter two Jonah prays, in

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chapter three Jonah preaches; and in chapter four Jonah learns God's compassion is a good thing.

Jonah 1:1-3:

Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

**But** Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

God says to go east to Nineveh, and Jonah heads west to Joppa. He wants to get to the coast so he can get on a ship headed for Tarshish, which is in southwest Spain. That is about as far away in the opposite direction as he could get. Jonah was very nationalistic. He loved Israel and was willing to give his life for the nation. Nineveh was the capital city of Assyria, and Jonah knew Assyria would conquer Israel. Therefore, he did not want to preach to them. Because if he did and they repented, they would be spared. Then, if they were spared, they would end up defeating Israel. Jonah thought he knew better than God so he decided not to go to Nineveh.

Jonah 1:10-2:1:

Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you. [He was willing to give his life to try to save Israel.]

Nevertheless the men rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

Now the LORD had prepared a great fish to swallow up [There is God's foreknowledge in action.] Jonah. And Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed unto the LORD his God out of the fish's belly,

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Chapter two records Jonah's prayer before he died.<sup>94</sup> He admitted to God before he died that he was wrong, and was sorry he acted presumptuously. He ends his prayer committing to obey God and pay his vows, knowing even as he was drowning that God could still deliver him.

Jonah 2:9-3:10:

But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.

And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

[Three days and three night after he had died.]

And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. [Revelation given twice is established. Jonah had not changed God's mind with all his theatrics.]

So Jonah arose, and went unto Nineveh, according to the word of the LORD.

Now Nineveh was an exceeding great city of three days' journey.

And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

Who can tell *if God* will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

Remember revelation may change, and here it changed when the people repented. Because they changed, God's judgment changed. The reason He had His judgment declared was to give them an incentive to change. Then when they had the incentive, they changed. After they changed, then God changes, too. Jonah preached, and the people believed and repented of their wickedness.

Jonah did not want to preach to them because he thought this might happen. Jonah did not want them to repent; he wanted them to be judged. So he gets angry with God, because now Assyria can conquer Israel.

<sup>94</sup> Chapter two should begin with 1:17. Jonah did not live inside the fish for three days. He died and was brought back to life. Had he not died he would not have been a type of Christ. Jonah was dead for three days and three nights as was Jesus (Matthew 12:40). The prayer of 2:1-9 records the last thoughts and words of Jonah before he died. They were written down, by him, after he was raised from the dead. Note the verbs in the prayer are all in the past tense, indicating that it was recorded subsequent to his death.

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Jonah 4:1-4:

But it displeased Jonah exceedingly, and he was very angry.

And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live. [He felt he had been a trader to his country. He had done God's will and should have been glad he had the opportunity.]

Then said the LORD, Doest thou well to be angry?

God's will was done and Jonah should have been happy, but instead he was angry. You would think that if God sends you to preach to somebody and they receive your message, you should be blessed, not angry. In Ezekiel 33:11 it says that Lord GOD has no pleasure in the death of the wicked; but His pleasure is that the wicked turn from his way and live.<sup>95</sup> God does not want people to die. He wants them to change. That is why He told Jonah to go preach. God then proceeds to teach Jonah that he does not do well to be angry. God's compassion is a good thing, not a bad thing.

Jonah 4:5:

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

He still wanted God to honor his desire to destroy Nineveh and not spare it, and he was going to sit there until he saw it happen.

Jonah 4:6-11:

And the LORD God prepared a gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *// is* better for me to die than to live. [God did not spare the gourd, and Jonah got mad.]

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, *even* unto death.

Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle? [On which he did labor, preaching the Gospel.]

<sup>95</sup> See also Ezekiel 18:23,32. 66

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**Paul:** Similarly Paul thought that he knew better than God. He wanted to preach to his countrymen, Israel. He thought that if he did it would make a difference. However, God knew it would make no difference and told him not to go to Jerusalem. However, Paul went anyway, and he was thrown in prison and the movement of the Word was severely curtailed.

**Naaman:** Although Naaman may not have been walking by the spirit, there were others in the story who were. Perhaps Elisha was the only one to actually operate manifestations, but there were many people involved in the wonderful healing of Naaman. Remember we are looking at the key of not arguing with God, and Naaman's response to Elisha's guidance could definitely be referred to as arguing.

II Kings 5:1-10.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was a leper.*

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

And she said unto her mistress, Would God my lord *were* with the prophet that *is* in Samaria! for he would recover him of his leprosy.

And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

What a promise of God. God wanted this man healed. He was not an Israelite; he was a Syrian. God's will was still to heal. Naaman was honorable and God wanted him healed.

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II Kings 5:11-14:

But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

*Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. [Naaman really was deceived by the five senses.]*

*And his servants came near, and spake unto him, and said, My father, //the prophet had bid thee *do some* great thing, wouldest thou not have done *it?*<sup>96</sup> how much rather then, when he saith to thee, Wash, and be clean?*

*Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.*

**Peter:** We should not argue with God about the Word we receive by revelation, and we should not argue with God about the written Word when it is taught or spoken, either. Peter was not walking by the spirit when he argued with Jesus about his suffering.

Matthew 16:21-23:

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Whenever we savor the things of man and not of God, we are liable to argue with God. We do not always understand why He does things. You can probably think of many examples of people whom God told to do some pretty outrageous things who did them without arguing. Like, Joshua taking of the city of Jericho (Joshua 6) and Noah building the ark (Genesis 6:13-22). There are many other examples of doing it right, also.

**Ananias:**

Acts9:10-17a:

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

And the Lord *said unto* him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

<sup>96</sup> The New Testament identifies the manifestation of gifts of healing as a *charisma*, a free gift of God's grace. It can not be earned, but is always given by grace.

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Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:  
And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:  
For I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul....<sup>7</sup>

When we have concerns about anything God asks us to do, we should always talk it over with Him and get clear on it so we can proceed with resolve and focus.<sup>98</sup> It is not arguing if you have honest questions. Do not hesitate to go to God whenever you are not clear.

#### **Do Not Tell All You Know**

There may be situations where it is important to not tell all you know. We need to learn when to keep our mouths shut. As much as we may be anxious to share with people just how much we know, sometimes things are better left unsaid! We do not want to get ourselves into trouble by saying something that should have gone unsaid. God can let you know when to *not tell all you know*.

It is good to especially be aware of this principle when we are sharing God's Word. The Greek word *euangelizo* is translated "preach the Gospel" or "bring good tidings" or "declare glad tidings." Its basic meaning is to teach well, but it does not mean you teach everything you know. You share everything that is necessary, and you do it well—but you do not try to teach everything you know. There is another Greek word, *katangelo*, which means to fully teach, announce, or declare. *Katangelo*, does imply a more thorough teaching of a subject where one could teach all he knows. At times that is appropriate, but not always.

Proverbs 17:28:

Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed a*. man of understanding.

It is very similar to the current adage, "Better to be silent and be thought a fool than to open your mouth and remove all doubt."

**Joseph's dream:** When God gives you a word of knowledge it is just for you. Unless you also get a word of wisdom to tell someone else, you just keep it to yourself. It is the same with discerning of spirits. Did God tell you? If He wants someone else to know, He can tell them, too.

<sup>97</sup> For another example check Abraham in Genesis 18:20-33.

<sup>98</sup> Peter knew better than to argue with God about water baptizing the gentiles of Cornelius' household (Acts 11:17).

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Genesis 37:3-11:

Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

And he said unto them, Hear, I pray you, this dream which I have dreamed:

For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

And his brethren envied him; but his father observed the saying.

These dreams were not because Joseph had jalapenos before he went to bed. These dreams were from God. They were revelation for Joseph, but God never told him to tell them to his brothers. If God had wanted his brothers to know He would have told them Himself. Remember the account we just read about Ananias and Paul. God told Paul. God told Ananias. And God told Ananias to tell Paul to confirm it. If God wants you to tell someone He will let you know.

#### **Solomon dividing the child:**

I Kings 3:16-28.

Then came there two women, *that were* harlots, unto the king, and stood before him.

And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

And this woman's child died in the night; because she overlaid it.

And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.



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And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other.

Then spake the woman whose the living child *was* unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide //.

Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgment.

Sometimes in addition to not telling all you know, you may have to instruct others to do the same. The instruction to "tell no man" occurs nine times in the Gospels." Jesus specifically told people to tell no man when God directed him to do so.

Other examples:

David before Achish: (I Samuel 21:10-22:1)

Mary raising Jesus: (Luke 2:19,51)

Samson regarding his strength: (Judges 16:4-21)

The magi after seeing the young child Jesus: (Matthew 2:1-12)

Obadiah hiding the prophets from Jezebel: (I Kings 18:3,4.)

Paul not telling of his Roman citizenship when he was thrown in jail: (Acts 16:19-39)

**Be Ready to Move or Remove People or Things.**

**Jesus healing the ruler's daughter:**

Matthew 9:18-25:

While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

And Jesus arose, and followed him, and *so did* his disciples.

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

<sup>99</sup> Matthew 8:4; 16:20,17:9; Mark 7:36; 8:30; 9:9; Luke 5:14; 8:56; 9:21

## *Walking by the Spirit*

### **Hour 4: Four More Keys**

For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

But when the people were put forth, he went in, and took her by the hand, and the maid arose.

He put the people out because they were not helping the situation. These keys to walking by the spirit are all actions we may need to take. God put these illustrations in the Word so we could learn from them. The reason seems quite clear in this account, but it is not always that obvious.

#### **Gideon sending men home:**

Judges 7:1-7:

Then Jerubbaal, who *is* Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

God wanted these people removed. He wanted them to get down to a "lean mean fighting machine." They had quite a job ahead of them.

## *Walking by the Spirit*

### **Hour 4: Four More Keys**

And the other woman said, Nay; but the living *is* my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other.

Then spake the woman whose the living child *was* unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgment.

Sometimes in addition to not telling all you know, you may have to instruct others to do the same. The instruction to "tell no man" occurs nine times in the Gospels." Jesus specifically told people to tell no man when God directed him to do so.

Other examples:

David before Achish: (I Samuel 21:10-22:1)

Mary raising Jesus: (Luke 2:19,51)

Samson regarding his strength: (Judges 16:4-21)

The magi after seeing the young child Jesus: (Matthew 2:1-12)

Obadiah hiding the prophets from Jezebel: (I Kings 18:3,4.)

Paul not telling of his Roman citizenship when he was thrown in jail: (Acts 16:19-39)

### **Be Ready to Move or Remove People or Things.**

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## *Walking by the Spirit*

# Hour 4: Four More Keys

### **Peter healing Dorcas:**

Acts 9:39-41:

Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

These people were not unbelievers, but their great sorrow was not helping Peter any. These were great folks. They were just extremely hurt.

**Moses and the golden calf:** Sometimes it is things and not people that you have to remove. Remember when Moses came down from the mountain with the tablets of stone on which were the Ten Commandments and he found the people worshipping the golden calf.

Exodus 32:19,20:

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink of *it*.

**Hezekiah and the brazen serpent:** There is also the example of the brass serpent, which at one time was a godly and powerful symbol of God's healing presence among his people.<sup>10</sup> However, when it became unprofitable and devilish, it was time to dispose of it. Jesus even used this as symbolic of himself.<sup>10</sup>

II Kings 18:3-5:

And he [Hezekiah] did *that which* was right in the sight of the LORD, according to all that David his father did.

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. [Center reference: That is, a piece of brass.]

He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him.

**Paul at the school of Tyranus:** This principle also works in reverse, as when Paul separated the believers from those who wanted to argue and fight.

<sup>100</sup> Numbers 21:7-9

<sup>11</sup> John 3:14

## *Walking by the Spirit*

### **Hour 4: Four More Keys**

Acts 19:8-10:

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

We saw how flexible this key is. God may direct us to remove or move people or things when it will be beneficial to doing God's will.

#### 4 Be Ready to Say and Do Whatever God Inspires

Peter healing man at the beautiful gate:

Acts 3:1-12:

Now Peter and John went up together into the temple at the hour of prayer, *being the ninth hour*.

And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

Who seeing Peter and John about to go into the temple asked an alms.

And Peter, fastening his eyes upon him with John, said, Look on us.

And he gave heed unto them, expecting to receive something of them.

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God:

And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

Peter took him by the hand and lifted him up. Now, every time you minister to a crippled or lame person do you grab his hand and help him up? No, only those times when God tells you to.

## *Walking by the Spirit*

# Hour 4: Four More Keys

### **Paul healing an impotent man's feet:**

Acts 14:8-10:

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

### **Jesus healing a man born blind:**

John 9:6,7:

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

### **Jesus healing two blind men:**

Matthew 20:30-34:

And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

They say unto him, Lord, that our eyes may be opened.

So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

### **Paul and the Philippian jailer:**

Acts 16:25-32:

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

And brought them out, and said, Sirs, what must I do to be saved?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

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**Hour 4: Four More Keys**

And they spake unto him the word of the Lord, and to all that were in his house.

**Jesus healing servant of the high priest's ear:**

Luke 22:50,51:

And one of them smote the servant of the high priest, and cut off his right ear.  
And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

In this hour we added four keys to our key ring. We will not argue with God. We will not tell all we know. We will be ready to move or remove people or things and to say and do whatever God tells us.

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**Hour 5: The Next Four Keys**

**Outline of *Walking by the Spirit*, - Hour 5**

- I. Act to see results.
  - A. Peter walking on the water (Matthew 14:22-33; Mark 6:48; Proverbs 11:24,25)
  - B. The four leprous men (II Kings 7:3-20)
  - C. The man with the withered hand (Mark 3:5)
  
- II. Wait until "green light" revelation.
  - A. Elisha healing the Shunamite's son (II Kings 4:32-35)
  - B. Paul (Acts 16:7,16-18,25)
  - C. Other examples (John 11:4-10; Acts 27:21-26; Esther 5-7)
  
- III. Travel light.
  - A. Do not be entangled with the affairs of this life. (II Timothy 2:4,5; Ephesians 3:16-21; Luke 10:38-42)
  - B. Sin and sin-consciousness will try to keep us from traveling light. (Hebrews 12:1; Proverbs 3:5,6; Luke 2:8-18)
  - C. Other examples (Acts 3:1-12; II Kings 4:18-25a)
  - D. "Running"
  - E. "The traveling light trilogy" I Corinthians 14:1; Hebrews 13:6; Colossians 3:15; Psalms 46:10)
  
- IV. Recognize that God is big enough to talk directly to you.
  - A. Samuel before Eli (I Samuel 3:1-21)
  - B. Balaam (Numbers 22:20-34;)
  - C. Paul bound in the spirit (Acts 20:22-25; 21:3,4)
  - D. Elijah and the still small voice (I Kings 19:11-13)

**Act to See Results**

This key could almost be taken for granted, it is so obvious. However, sometimes we neglect to see results because we fail to act.

**Peter walking on the water:**

Matthew 14:22-26:

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

And in the fourth watch of the night [That was the last watch between 3 & 6 AM.] Jesus went unto them, walking on the sea.



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# Hour 5: The Next Four Keys

And when the disciples saw him walking on the sea, they were troubled [*Tarasso*; to stir up or disturb with various emotions], saying, It is a spirit [*Phantasma*; a phantom or apparition]; and they cried out for fear.

The sea that they were on was not calm. The boat was tossed and the waves were big. As someone looked out he saw a figure on the water. At that time Jesus was on the top of the wave, Then they grabbed their brother and said, "Look at this." But, by the time they looked, Jesus was down in the bottom of the wave, and they could not see him. When he was on the top of the wave they could see him, but when he went down the wave he disappeared from view. He kept appearing and then disappearing, and the disciples, not knowing what was going on, became afraid.

They had some real conflict in their hearts and minds. They knew Jesus told them to cross the sea, but then why this big storm. They were working hard to get to the other side, but they were not doing very well. They were doing the best that they could, but we know they were not doing very well, because Jesus walking, catches up with them. They think they see Jesus, but they do not really know. They think they see him, and then he disappears. Then he reappears, and they do not know what is going on. What is he doing on the sea? Who has ever heard of that?

Mark 6:48:

And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

Jesus saw the difficulty they were having and that is why he went. He knew they needed help, so he went to help. But when he gets there Mark notes that he made as though he "would have passed by them." He was going to walk right by them, but they saw him and cried out for help. What a great key. When you need help, ask for it. When we get in situations and are distressed and troubled, we should ask for help. He went so that he would be able to help them, but he waited for them to ask.

Matthew 14:27-33:

But straightway Jesus spake unto them, saying, Be of good cheer [Have your thoughts well arranged; believe positively that which is right; grab hold of your minds.]; it is I; be not afraid.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

And when they were come into the ship, the wind ceased.

Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

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They all had renewed respect for Jesus, the son of God. When he got into the boat the wind ceased, the storm stopped. Why did he wait until he was in the boat to stop the storm? If Jesus wanted to calm the sea, why not do it before, and walk across on a flat sea? If he was concerned about them before why not calm it so that they could row easily to the other side? Life does not always work that way. Difficulties arise. Storms and opposition occur, and we have to make it through. Jesus did not leave them comfortless, he went unto them walking on the sea.

If you want to walk on water you have to get out of the boat. Peter got out of the boat and walked on the water. He gained a new level of intimacy with God and a greater understanding of the power of God. Once you get the promise, you still have to move—get out of the boat. Jesus said, "Come." Peter had the invitation, and then it was up to him. He acted, climbed out of the boat, and walked on the water to go to Jesus. So what if he had difficulty and began to sink. When he cried out, "Save me." Jesus immediately grabbed him. That is the kind of relationship we want to have. Then when we have need we can cry out, knowing God will be there. If you want to see results you have to act. If you want to walk on water, you must get out of the boat.

Proverbs 11:24:

There is that scattereth, and yet increaseth [every farmer knows that]; and *there is* that withholdeth more than is meet [What is right or what is due or what is necessary], but *it tendeth* to poverty.

Sometimes our actions uncover our thinking. Do we save for a rainy day? No, but we save. Hoarding leads to poverty. Every farmer who wants to reap a crop has to sow a crop. You have to give to receive. There are times and occasions because of bad attitudes and thinking that we do not sow as much as we want or as much as we should or as much as is right. We hold back because of fear. That tends to poverty. When we have that kind of attitude it will be betrayed in our actions.

Proverbs 11:25:

The liberal soul [the soul that gives and blesses] shall be made fat: and he that watereth shall be watered also himself.

We know the law of giving, that to get, we must give; that to accumulate, we must scatter; that to be blessed, we must bless others. In watering others, we are ourselves watered. What are we doing with the abundance God has given us? The gift of holy spirit has enabled us for service. Opportunities arise when we want to give and serve. Just like physical strength is brought to light by use or exercise, our spiritual enablements are brought into manifestation by exercising our authority as sons of God.

We are laborers together with God, and often our strength for labor is hidden even from ourselves. Until we venture forth into the valley of human need or climb the mountains of difficulty before us, we will never know the greatness of the ability God has put within us. We often find in attempting to teach others, that we know more about it than we thought we did. Can you hear the master's voice? Come! Follow me! Oh, what gracious lessons of life lie before us, if we will just get out of the boat!

## *Walking by the Spirit*

# Hour 5: The Next Four Keys

**The four leprous men:** In Israel, lepers were outcasts. They were put out of the city limits. Yet, in one of Israel's most perilous hours, God delivered His abundance by way of four leprous men. There was a severe famine, but God gave Elisha His Word to speak. "To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria." How would God bring His Word and will to pass? It happened because four leprous men decided it was time to act.

II Kings 7:3-9:

And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?

If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

And they rose up **in the twilight**, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even*<sup>102</sup> the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

Wherefore they arose and fled **in the twilight**, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.

They were tempted to not say anything, and carry off more and more (More than what is meet, like we read in Proverbs.), but they knew it was wrong. God had wrought a great victory and provided great abundance, and no one knew about it. The only right thing to do was to tell everyone about it.<sup>10</sup>

II Kings 7:10,11:

So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

And he called the porters; and they told *it* to the king's house within.

<sup>102</sup> Some of the texts have "and" here which makes this phrase really emphatic. It is emphasized with the figures of speech polysyndeton and repetitio.

<sup>1</sup> How about us? What are we doing with the abundance of God's Word we have found? The only right thing to do is to make others aware of it.

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This is amazing news. They woke the king, but when he arose he was not very delighted. Although he had just heard the words of Elisha that tomorrow about this time, there would be an abundance of food. Yet when they present him with proof, an eyewitness account, he still does not believe.

II Kings 7:12:

And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

The king thinks it is too good to be true. The people are in the city afraid and starving, and the king says, "No, this is just a trick." They are still afraid, and there is nothing to be afraid of.

II Kings 7:13-20:

And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) [What are you saving the horses for? They are as good as dead like the rest of us.] and let us send and see.

They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

And they went after them unto Jordan [about 23 miles]: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:

And that lord answered the man of God, and said, Now, behold, //the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

And so it fell out unto him: for the people trode upon him in the gate, and he died.

**The man with the withered hand:** His hand was restored as he acted on what Jesus Christ told him.

Mark 3:5:

And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

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We have to act to see results. Why sit we here until we die? We know what we believe by recognizing what we walk out upon. If we are not willing to act upon something there is very little evidence that we actually believe it. When it comes to walking by the spirit, action precedes results.

### ***JH* Wait Until "Green Light" Revelation**

Traffic lights are a common sight. We see them all the time. Everyone knows that green means "Go," and red means "Stop." Green means you can keep driving, you have the right of way, and red means you must stop—you simply cannot keep going at this time. There is liable to be traffic coming in the other direction.

Now, one of the most difficult things for some of us to do, especially when we are in a hurry, is to stop for a red light. And yet, if we run the red light... trouble awaits. Possibly a ticket if a police officer is nearby. Possibly an accident if there is oncoming traffic. Possibly a nasty look and even yelling or cursing from an angry driver. With all the road rage going on, you never know what might happen.

There may not be many activities in which we are engaged where our lives are literally at stake, but getting behind the wheel of an automobile is one of them. When we drive, it is important to watch the traffic lights carefully. It is important to keep our eyes on the road and watch the other vehicles. Similarly, when walking with God, we need to proceed when we are authorized to keep going, and, whatever you do—do not **run the red light!**

Sometimes God spiritually flashes the green light for us. He says in essence, "Go ahead, you have the right of way." Other times, He flashes the red light. At those times we have to stop—you just cannot keep going. There is trouble ahead.

We already covered an example of Jesus writing in the sand when we read John 8. Jesus did not know what to do, so he waited until he did know before he acted.

#### **Elisha healing the Shunamite woman's son:**

II Kings 4:32-35:

And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

Then he returned, and **walked in the house to and fro**; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

Elisha did what God told him to do in laying upon the child. The child warmed up, but he did not wake up. Elisha did not see the results that he wanted. He had done all that he

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knew to do, so he returned and walked in the house to and fro. He was waiting until green light revelation, so he paced back and forth. Then when he got the green light he went up again and stretched upon the child and he awoke and sneezed seven times.

**Paul:** In Acts 16:25, Paul and Silas sang hymns and prayed while waiting for God to deliver them. When running a meeting, timing is very important. In a healing service a chorus or two may be the difference between having a nice time and seeing signs, miracles, and wonders. Even the impact of the worship manifestations of tongues with interpretation and prophecy can be optimized when we walk by the spirit and do them right. Remember from Acts 16:16-18, that Paul healed the woman with the spirit of python after she had followed him around many days. He waited for the "green light." It is important to wait for "green light" revelation. We just cannot act impulsively; we have to get God's "Go" sign. Of course he also recognized "red lights" when he saw them.

Acts 16:7:

After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

#### **Other examples:**

After getting word of Lazarus being sick, Jesus waited two more days before proceeding to Bethany. He waited for the "green light" and when he received it, he left (John 11:4-10).

While Paul is on the boat in the storm, he waits until God directs him to step forward and speak. When Paul gets the "green light" he assures the others on the ship that they will be spared (Acts 27:21-26).

Esther after going to the king to intercede as Mordecai requested, waited some time before making her request known (Esther 5-7).

5

### **Travel Light**

**Do not be entangled with the affairs of this life:** We can go as far with God as we want. The opportunities in front of us are limitless. But, if we want to travel far and fast, we are going to need to travel light.

II Timothy 2:4,5:

No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

We cannot afford to let the affairs of life distract us. Ever get sick and tired of life? Do you ever feel things are just too routine, too humdrum? Do you ever get a nagging feeling that life is supposed to be better than it is? Do you want to have a greater impact and make a bigger difference with the rest of your life than you have made until now? As

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**full** as our lives get, they may not be **fulfilling**. Well, you have been called to greatness, and without fulfilling our calling it is difficult to be fulfilled.

Ephesians 3:16-21:

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the **fulness of God**.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Do you think that would qualify for a meaningful life?

These "sick and tired of the way things are going" feelings can actually be drawing us like a magnet toward the greatness for which we were created. Our restlessness may be a kind of holy discontentment, planted in our heart by God Himself. In fact, if you are one of God's spiritually restless ones right now, there is great news for you. Restlessness many times precedes a wonderful touch of God on a person's life. There is a dimension of you that cannot be fulfilled by anything but God.

Are you ready to break out into a larger, more significant future? If so, then you may need to shed some of the encumbrances that have kept you unsatisfied. God has made you restless for more because He wants to work within you to will and to do of His good pleasure. You will never be satisfied with less—no job, no accomplishment, no bank account, no sport, nothing, but a heartfelt relationship with Him and with your brothers and sisters in His family will ever provide meaning to life.

Maybe you have been settling for less than that, but you are tired of it. It is time for you to answer God's call to greatness. Build an atmosphere of expectation. See yourself in the pages of God's Word. Realize you are a laborer together with Him. If there are things keeping you from pursuing what you would really like to do, get rid of them. We should never be too busy to carry out God's will, and we will enjoy the benefits for eternity.

Remember the story of Martha and Mary? Jesus had just taught about attitude using the parable of the good Samaritan as an illustration, and he comes into a situation where there needed to be an attitude adjustment.

Luke 10 38-42:

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

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And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

"Cumbered" comes from the Greek word, *perispao*, which means to be pulled or drawn from every direction. It is only used in this one place in the New Testament. It is used of one who is overburdened by various distractions. It is used by Polybius of turning around or wheeling about a horse by the use of reins and the bit in its mouth. It occurs here in the passive voice. Martha's mind was pulled in every direction. One thought after another grabbed her mind and turned her about just like a quarter horse turning on a dime.

To one degree or another we have all had these kinds of disconcerting thoughts lead us about as a brute beast. Sometimes we are pulled in so many directions that it is hard to make proper choices. This feeling of being overwhelmed can severely affect our attitude. Look at how it affected Martha's:

1. She questions whether the Lord even cared about her—"Lord dost thou not care..."
2. She felt forsaken by her sister who left her to do all the work—"my sister hath left me to serve alone."
3. She tried to tell Jesus what to do—"bid her.. .help me."

The problem was not that Martha was serving and Mary was not. That seemed to be OK with the master. The problem was that she was doubled minded about it. Jesus pointed out what her problem was. He said, "Martha, Martha, thou art careful and troubled about **many** things...." She was letting things get to her. "Careful" is the Greek word, *merimnao*, to be anxiously concerned about or to have distracting care. Her mind was distracted or divided. "Troubled" is the Greek word, *turbazo*, (used only here) meaning to be confused or disquieted as by the tumult or uproar of a clamorous and excited crowd. She had so much going on in her mind that she could hardly distinguish one thought from another. It was like they were all yelling to get her attention. She really did not know what was going on in her head. All she knew was that she did not like it.

Furthermore Jesus said, "One thing is needful...." The necessity was to make a choice and be at peace. Mary made her choice and was at peace. Sure it is easy to spiritualize and say, "Mary chose to hear the Word and Martha did not." That is true, but do not think the right decision is to always to sit down and fellowship and not take care of your responsibilities. It is easy to run to a fellowship and hide from the things we should be dealing with.



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Jesus said, "Mary hath chosen...." "Chosen is the Greek word *eklegomai*, which is in the middle voice and means to pick or choose out for one's self. Mary made her choice for her life. Martha had no right to dictate what Mary's choice ought to be. Martha chose to serve, if that was her choice, fine. Jesus did not say, "Stop what you are doing and sit down with us." He basically said, "Quit trying to run everyone's life. Quit trying to tell everyone else what to do." Mary's at peace with her decision, you be at peace with yours.

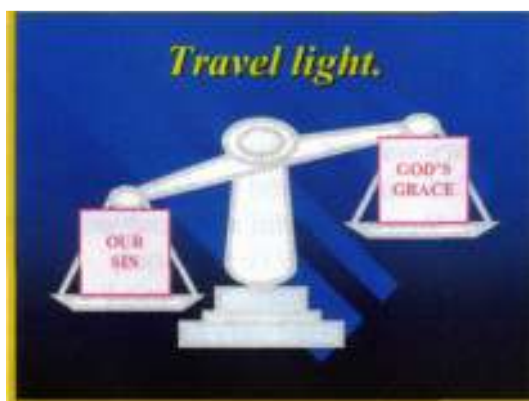
The distracted and divided mind will never be peaceful. To walk by the spirit you have to decide on your activities and approach them with a focused mind. If you carry the kind of distracting care that Martha did, you will never get very far in your walk. We must give our cares to God because He cares for us.<sup>10</sup>

#### **Sin and sin-consciousness will try to keep us from traveling light:**

Hebrews 12:1:

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

Sin and sin-consciousness will be sure to keep you burdened down. These also need to get set aside if we are to run with patience the race that is set before us. People act like their weaknesses are more important than God's grace. If you put your weaknesses on one side of the scale and God's grace on the other, to which side are the scales tipped?



Do your best—God will do the rest. Proverbs 3:5 says "Trust in the Lord with all of your heart...." Do not do it half-heartedly—put yourself into it and do your best. That is all God expects. You do not need to be perfect, just do your best. Start producing something and you will get better, as you go. The point is production not perfection. We will never be perfect, but we can produce. We can do what God has called us to do.

We want to build an attitude of expectation when it comes to walking by the spirit. Anything else will just burden you down. Look at the expectation of the shepherds at the

<sup>104</sup> I Peter 5:7 86

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birth of Jesus. God told them to do something, and they were so blessed to follow through that they did not allow anything to get in the way.

Luke 2:8-18:

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

And all they that heard *it* wondered at those things which were told them by the shepherds.

When they heard the Word, the time to act was, "NOW." They did not carry around the burden of the sheep. They were not pulled in different directions by everything they had going on. They received the promise of God and acted upon it immediately. When you travel light you will have the freedom to move on the Father's direction.

### **Other examples:**

Peter and John at the Temple Gate Beautiful (Acts 3: Iff). They did not have silver and gold, but they had what the lame man needed. The lame man was begging to show humility. When his expectation turned from alms to his healing, he received his miracle.

The Shunamite woman going to Elijah (II Kings 4:18-25a). She did not waste any time with explanations to her husband or concerns with her own comfort. She was focused on getting to Elisha and getting her son back.

**"Running:"** One of the words used for minister is *diakonos*, which means one who runs errands for another or one who runs to serve. "Running" often times in the Bible will show eagerness and expectation in one's service. [E.g. Peter running to the tomb (John

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20:3-9), Phillip running to the Ethiopian eunuch (Acts 8:26-31), David running to meet Goliath (I Samuel 17:17-22,48-51).]

**"Traveling Light Trilogy:"** We could easily spend an hour on each of these, but we do not have the time. However, I wanted to mention them so you could work them on your own if you wanted. They will aid you tremendously in traveling light:

1. Follow after charity! (*agape*) -1 Corinthians 14:1.
2. Fear not! (At least 63 times in the Bible.) - Hebrews 13:6.
3. Let the peace of God rule! - Colossians 3:15; Psalms 46:10.

If you push to love, refuse to fear, and cultivate the quiet seas of God's peace in your life you will be traveling light.

[Other scripture: Proverbs 30:7-9; I Timothy 6:10,11; I Peter 5:7; Philippians 4:6-9]

### ^ **Recognize that God is Big Enough to Talk Directly to You.**

God can get through to you when he needs to.

When we looked at key two, "Stand fast on what you have received" we read the account of the young and old prophets. God told the young prophet to not eat or drink at that place and not to return the same way. The old prophet told the young prophet that God told him to tell the young prophet to return with him and eat. That was a lie. The young prophet should have recognized that if God changed the revelation, He would have spoken to him first.

God will not tell someone else what He wants you to do until He first tells you. We must recognize that God is big enough to tell you first.

**Samuel:** Samuel was young when he went to the temple to help Eli. He learned to recognize God talking to him while he was there.

I Samuel 3:1-7:

And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was* no open vision. [God was not giving revelation because Eli did not carry out what God had already told him.]

And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*;

That the LORD called Samuel: and he answered, Here *am* I.

And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

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*f* (Now Samuel did not yet know the LORD, neither was the word of the LORD yet  
*V* revealed unto him.)

This verse is a parenthesis put in the middle of the incident to explain what is going on. Samuel knew who God was. I am sure his mother explained the whole story of his birth to him. The key is the word "revealed." Samuel did not have an experiential knowledge of God talking to him, giving him revelation. He had never received revelation before. God was calling Samuel, but Samuel did not know it was God. God made it sound like the voice of Eli so Samuel would know where to go. Eli finally catches on and helps him.

I Samuel 3:8-13:

And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end.

For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

God tells Samuel about Eli, but He had already told Eli. God told Eli first. When Eli did not respond and change, God needed to raise up someone else. That someone was Samuel.

I Samuel 3: 14-21:

And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I. And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee.

And Samuel told him every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good.

And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

And all Israel from Dan even to Beersheba knew that Samuel *was* established to be a prophet of the LORD.

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And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

Even though Samuel had never heard from God before. God got through to him, and continued to get through to him by the Word of the Lord.

**Balaam:** Do you think you are too "hard-headed" for God to get through to you? I think not. Balaam became renowned for evil. He is used three times in the New Testament as an example of what not to do.<sup>10</sup> Yet look to what extent God goes to get his attention.

Numbers 22:20-31:

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

And Balaam said unto the ass, Because thou hast mocked me: **I would there were a sword in mine hand, for now would I kill thee.**

And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since / *was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

What were the words that came out of his mouth, "I would there were a sword in mine hand, for now would I kill thee." When Balaam saw the angel of the Lord standing there with a sword in his hand, he thought he should have been dead. He knew what had happened, and he realized that it was his life which should have been taken.

<sup>10</sup>II Peter 2:15, Jude 11, and Revelation 2:14 90

Numbers 22:32-34:

And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me:

And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

Balaam changed his mind, and when he did the revelation also changed. Now that he repented and his attitude and his thinking was right, God said he could go.

**Paul bound in the spirit:** When Paul stubbornly resisted God's will and went bound in spirit to Jerusalem, God did not desert him or give up on him. We do not have the time to read the entire record, but we can highlight it.

Acts 20:22-25:

And now, behold, I go **bound in the spirit** unto Jerusalem, not knowing the things that shall befall me there:

Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. [Paul thought he would be able to get through to his kinsmen, the Jews.]

And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. [That had to be revelation. How else could he have known that?]

Acts 21:3,4:

Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

God had already told Paul not to go, but Paul was going to go anyhow. God still does not give up on him. He wants to keep Paul out of the soup, so He sends other people to confirm His desire that Paul not go to Jerusalem. Since Paul would not receive it directly from God, he heard from Him in another way. That is God's grace. Paul resisted His will, and God sent someone else to tell him again after He had already told him, Himself.

In verses 8-12 Paul gets to Philip's house and his daughters prophesy. Then while he is there God sends Agabus, the prophet, to also tell him not to go. God will always tell you

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first.<sup>106</sup> However, if we do not obey, God may talk to you indirectly through other people to confirm what He already told you.

**Elijah and the still small voice:** Maintaining our "quiet seas" is important because God can easily be drowned out by all the humdrum and hullabaloo of the world. Like Elijah, we need to be able to hear the still small voice of God.

IKings19:11b-13a:

... And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a **still small voice**.

And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out....

Remember God is big enough to get through to you. It behooves us to listen. There is no guarantee that He will keep working with us. He could no longer work with Eli because he refused to obey God's direction. Therefore God started to work with Samuel. Paul had many occasions to change his mind and not go back to Jerusalem. That is God's grace. Why would we ever want to presume to know more than God. Let us just recognize God's still small voice, obey his will, and stay out of trouble.

God will keep us from harm if we listen. So let us make up our minds to pay attention to that still small voice. Let us recognize that God is big enough to talk directly to us. It will save us a lot of headaches and heartaches if we do.

<sup>06</sup> Another example is when God told Peter to go with the messengers from Cornelius before they requested that he come (Acts 10:19,20).

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**Hour 6: Watch and Be Ready / Pick Yourself Up**

**Outline of *Walking by the Spirit*, - Hour 6**

- I. Watch and be Ready. Revelation may come at the most likely or unlikely times and places.
  - A. Likely times and places
  - B. Unlikely times and places
  - C. Watching has many aspects (Galatians 6:10; Ezekiel 33:1-7; Acts 20:25-28)
  - D. Being ready has many aspects (II Samuel 15:15; Acts 17:11; Nehemiah 9:17; I Peter 3:15; Luke 7:2; Ezra 7:6)
  
- II. When you stumble pick yourself up. Walking involves a learning process. (Proverbs 17:28)
  - A. Each of us may stumble and fall, but God is able to keep us from falling. (Proverbs 24:16a; Psalms 37:23,24; Micah 7:8; Jude 24,25)
  - B. Walking is a learning process. (Hebrews 5:11-14; Galatians 5:25; Matthew 7:24-27; Colossians 2:6; II Peter 2:9; Mark 8:22-26; John 15:18; Acts 19:32-34; Psalms 37:23,24; 143:1-12; 48:14; Isaiah 58:11)
  
- III. Conclusion

**Watch and Be Ready. Revelation May Come at the Most Likely or Unlikely Places and Times.**

As laborers together with God, we expect Him to direct our steps as He promised He would. We acknowledge Him in all our ways, and expect Him to direct our paths. We do our best to keep His Word and live the way He would want. When we need further information on specific points to bring His Word and will to pass, He will give it to us. It is important to enjoy the pleasure of the heavenly Father's company.<sup>107</sup> We never know when He might want to tell us something, so we always remain diligent to watch and be ready.

Revelation may come at the most likely and unlikely times and places. Of course "likely and unlikely" are relative terms. What is likely to me may be unlikely to you, and what is unlikely to me may be likely to you. I guess if I have received revelation in one situation before, when that situation comes up again, I may be more likely to expect it than someone who has not received revelation in that situation before. The point is—we want to stay ready because we never know when it may come.

<sup>107</sup> Philippians 2:13; Psalms 35:27; 147:11; 149:4; Isaiah 46:10; Ephesians 1:5; II Thessalonians 1:11



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**There are plenty of examples in the Word of what I would call likely times and places:**

%

When writing God's Word, [Luke was directed by God]—Luke 1:1-4. While serving in the temple, [Zacharius received revelation about John]—Luke 1:5-

22. While waiting for the outpouring of the spirit on Pentecost, [the twelve received the

cue to speak]—Acts 2:1-4. At the transfiguration, [Peter, James, and John were instructed by God]—Matthew

17:1-9.

On a mission for God, [Paul received additional information]—Acts 18:18-21.

When ministering healing, [God told Jesus what to say and do]—John 9:6,7.

**There are plenty of examples in the Word of what I would call unlikely times and places:**

While going abroad, [Samuel anointed Saul to be king]—I Samuel 9:26-10:1. While keeping sheep, [Moses hears from God via a burning bush]—Exodus 3:1ff. While a guest at someone's home, [Jesus confronted unsound thinking]—Luke 7:36-

50.

While dying on the cross, [Jesus still heard from God]—Luke 23:39-43. While

walking on the water, [Jesus received further direction]—Matthew 14:22-33;

Mark 6:45-51.

I almost called this key, "Pay Attention and Stay Focused," but I liked the simplicity of "Watch and Be Ready" better. As we carry out our responsibilities, both personally and ministerially, we want God's assistance. We expect that He will work with us both to walk by the spirit, and we expect <sup>His</sup> will and to do of His good pleasure. We desire to that God will work in us. Therefore, we stay alert, watchful, and diligent.

**Watching has many aspects:**

1. To look or observe attentively or carefully; be closely observant: *as in watching for trail markers*. As you learn how God works with you there may be specific things that occur over and over that you recognize as God working in you.
2. To look and wait expectantly or in anticipation: *as in -watch for an opportunity*. Galatians 6:10 does not say, "If we have opportunity...." It says, "As we have opportunity...." There will be opportunities, and we should eagerly anticipate them.
3. To act as a spectator; look on: *as in we watched him minister to the young man*. Even when you are not directly involved, your observation of others walking by the spirit can bless and inspire you.

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4. To stay alert and awake at night while serving as a guard, sentinel, or watcher. This would fit with the Old Testament concept of the watchman. We stay vigilant. As parents and fellowship coordinators we may spend more hours than we would like in vigilant prayer.

The biblical concept of the watchman would be important to note here:

Ezekiel 33:1-7:

Again the word of the LORD came unto me, saying,

Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

The watchman was supposed to watch and warn the people when they saw things coming. That is also our responsibility when we walk by the spirit. Paul extended this concept into the New Testament.

Acts 20:25-28:

And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. [Then he tells them why.]

For I have not shunned to declare unto you all the counsel of God.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

There is much more we could go into with this watchman concept.<sup>1C</sup> This syllabus is designed as a working syllabus. Its great benefit will be when you go back over it and work it in more detail than we are doing on the tapes. The exciting part of the class for me is when you venture out and apply what you are learning, walking by the spirit. It is important to spend this time in the Word because it inspires and sets a vision for us of

<sup>09</sup> For further study let me suggest the entries on Watchfulness and Watchmen from TORREY'S NEW TOPICAL TEXTBOOK by R. A. Torrey (pages 976-978). See Appendix 3.

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what is available. Then we go out with great expectation to see it come to pass in our lives. However, it is when we actually get out and do it that we see the results that we want and understand better that God is our Father.

There is so much in the syllabus for you to continue to work and to build the Word into your mind and heart. It is the Word of God that delivers. It is the Word of God that gives us answers. It is the Word of God that builds our believing. It is the Word of God that shows us we are God's kids and that He wants to work with us as a loving heavenly Father. He wants to treat us with great love and grace and we can expect that from Him on a daily basis.

#### **Just as watching has different aspects, so does being ready:**

1. Prepared or available for service, action, or progress: David's men said unto him, "*Thy servants are **ready** to do whatsoever my lord the king shall appoint.* " (II Samuel 15:15).
2. Mentally disposed; willing: The Bereans "*received the Word with all readiness of mind*" (Acts 17:11). Nehemiah said, "*Thou art a God **ready** to pardon, gracious and merciful, slow to anger, and of great kindness...* " (Nehemiah 9:17).
3. Likely or about to do something: "*Be ready always to give an answer to every one that asketh...* " (I Peter 3:15) The centurion's servant was sick, and **ready** to die. (Luke 7:2).
4. Prompt in apprehending or reacting: *as in a ready intelligence; a ready response. Ezra was a **ready** scribe* (Ezra 7:6). The Psalmist said, "*My tongue is the pen of a **ready** writer.*"

*[Here are some other scriptures regarding being ready: Ecclesiastes 5:1; Ezekiel 7:14; Mark 14:38; Acts 17:11; Romans 1:15; II Corinthians 8:11; I Peter 3:15; 5:2.]*

### **When You Stumble Pick Yourself Up. Walking Involves a Learning Process**

**Each of us may stumble and fall, but God is able to keep us from falling:** We are going to make mistakes at times. If we fall, there is still no condemnation, we just need to get back up and go at it again.

Proverbs 24:16a:

For a just *man* falleth seven times, and riseth up again..."

It is important that we get up again. God will never forsake us even when we fall flat on our face.

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Psalm 37:23,24:

The steps of a *good* man are ordered by the LORD: and he delighteth in his way.

[In the translations it is about half and half that "He" is God.]

Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him* with his hand.

We just develop the mindset that even if we fall, we are going to get back up. Nothing is going to stop us, and that starts with "*nwnero uno*." Sometimes we can be our own worst enemy. Our adversary is formidable enough, we do not need to jump on his bandwagon. Our confession should be like Micah records, "When I fall, I shall arise!"

Micah 7:8:

Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me.

That is the kind of expectation we have. If we fall we get back up. If we sit in darkness, we expect God to be a light unto us. How else are we going to walk by the spirit. If He does not give us the revelation that we need, if He does not provide the specifics of what to do to bring His Word to pass, we are not going to be able to do it. He has declared His will so specifically in His Word, that we know what He wants us to do, and when we need the revelation to bring that to pass in specific situations it will be there. That is our God. He will enlighten us.

Jude 24,25:

Now unto him that is able to keep you from falling, [Who is able to keep you from falling?] and to present *you* faultless before the presence of his glory with exceeding joy,

To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

**Walking is a learning process:** No one ever gets mad at a child learning to walk. We coax and cajole; we do everything we can to encourage them to walk, knowing full well that as soon as they do we wish we would not have pushed them into doing it so soon. Walking is a simple skill that can be acquired. It is not difficult. God did not call it mountain climbing by the spirit or tightrope walking by the spirit. It is just walking. Now if someone is thirty years old and having trouble walking that is another story.

Last winter was bad in Tipp City. Ice on the blacktop gave occasions to plenty of spills. After the first time however, we learned to pay attention and walk more carefully. Of course sometimes as adults we may trip over things (even our own feet at times) which may cause us to fall. Drunkenness also makes walking a lost art at times. However for the most part, we grow up and master walking physically. Why would it be any more difficult spiritually. God uses the word "walk" for a reason.

Our liberty gives us the freedom to make decisions for our lives. Maintaining our liberty requires a balanced walk far from legalism or license. A balanced walk does not mean swinging from one extreme to the other. Rather, it means staying in the middle, enjoying

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our liberty. Making proper choices and staying put in our liberty shows maturity in our walk.

Many of those proper choices are to obey God, rather than men. Obedience to the written Word facilitates obedience to those specific words of knowledge, words of wisdom, and discernings of spirits that will come. Once we are moving on the Word the fine tuning of the manifestations will seem almost effortless.

We will be tempted to go to the extremes. Legalism and license will both tug at us to join them in their activities. It is so easy for us to do what we want to do instead of obediently walking by the spirit. The more we mature in our Christian walk, the more we will see that we do not turn God on and off in our lives at our pleasure or whim. Walking by the spirit is not doing what you want until you get into a jam. God forbid that we become crisis Christians, where the only time we think about God and the things of God are in emergencies.

I do not want to be too repetitive, but I want to hit this again. We are going to make mistakes,<sup>10</sup> but that does not keep us from walking by the spirit. When we stumble we pick ourselves up and start walking again. Walking involves a learning process. That learning process is maturation. We want to go from babies to children; we want to go from **milk to meat**; we want to grow up into the fullness of Christ.<sup>11</sup>

No matter how old one is when he gets born-again, he enters the family of God as a youngster. Proper nourishment and training promote healthy growth. Those three habit patterns of developing meekness to God and His Word, speaking in tongues much, and spending time with our Heavenly Father in His Word will certainly help in our growth.

Hebrews 5:11-14:

Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. [It is possible to regress, to go backwards in our maturity instead of forwards.]

For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

What the King James Version calls "the first principles" the New International Version calls "the elementary truths;" The New Revised Version calls "the basic elements;" and The New Living Translation calls "the basic things a beginner must learn." These all come from the Greek word, *stoicheion*, which Thayer says means "any first thing, from which the others of some series or composite whole take rise." In the alphabet it would

<sup>10</sup>1 John 1:7-10

<sup>11</sup>H Ephesians 4:15

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be A,B,C. With numbers it would be 1,2,3. Everyone has to start somewhere, and go on to more advanced items.

Do you remember the more unusual word for walk in Galatians 5:25, *stoicheol* It was the one that meant to walk in a line or proceed under another's direction. *Stoicheion* is the noun form of that verb. Can you see how it would connote orderliness and direction?

Everyone in God's family needs to know the ABC's of Acceptance, Belonging, and Competence. We have been **accepted** by God because we have confessed Jesus as Lord believing God raised him from the dead. We **belong** to the family of God, God is our Father and we are members one of another. We have been enabled by holy spirit and are **competent** to operate the manifestations of the spirit. These are among the first principles we all need. This is some of the milk that nurses the newborn.

I am not an architect, but I know that no great edifice or superstructure can be built without a proper foundation. To get that foundation we dig down and build upon the rock.

Matthew 7:24-27:

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Doing the Word is building upon a good foundation. Not doing the Word is building upon sand that washes away. Those that do are wise, and those that do not are foolish. As well as anything, that determines our maturity. When we act on the Word we encourage growth, and when we do not we stifle it. The choice is always ours to make.

As in any family the older more mature believers are to help the new ones. We want to come of full-age which is accomplished by exercising our spiritual abilities. We must take responsibility for our growth. Sure there should be elders in the family who can help us, but as we grow up we become those mature ones who are able to help others.

This growth is rooted and grounded in God's grace.

Colossians 2:6:

As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

Even people who know they are saved by grace<sup>112</sup> think that they must walk by works. No, it is grace from start to finish. The good works are just a natural outgrowth of living in God's grace. Sure, we want to produce fruit, but that is not accomplished by the works

<sup>112</sup>Ephesians2:8-10

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of the flesh. It is accomplished as we renew our minds to operate the manifestations and walk by the spirit. All we can do is walk and when we stumble get up. We just do the best we can, and we make a difference where we can.

It is not often we get to do great things, but we always get to do small things with great love. And after all, it is not the amount of work you produce that is important. It is the love with which you produce it that is important and will be remembered after the gathering together.

I would like to share a little story called the Star Fisher:<sup>11</sup>

Picture if you will an early morning along a California beach. An elderly man is walking along the edge of the water and stops occasionally, picks up something, and then tosses it into the ocean. He then walks a few steps more, picks up something, and tosses it into the ocean. A young jogger is running along and has been watching the man. Finally his curiosity gets the best of him and he stops and goes over to the old gentleman and asks: "Excuse me, what are you doing?"

The man answered: "Well, I am saving the life of these star fish. The storm washed them ashore last night, the sun will be up in thirty minutes, and then they will all die. I am throwing them back into the water to save their lives."

The jogger was a bit astounded. "Old man," he said, "Don't you know that you have thirty miles of beach ahead of you and that millions of those star fish were washed ashore last night. What possible difference do you think that you are going to make." The old man took another step picked up a star fish, and with all his might hurled it into the ocean, then he turned to the jogger and said: "Well, son, I guess I made a difference in that one's life."

We do not need to change the entire world, just make that portion where we live a better place.

We need to develop and maintain the proper attitude concerning our old man. It was crucified with Christ. Did Christ die for our sins? Then our old man died with him. We reckon it dead because it is, and we reckon ourselves alive unto God. People too easily become sin conscious and magnify their sin, mistakes, and weaknesses above God's grace. They act as if our frailty is weightier than God's grace.

Life is a balance. We do not want to become sin-conscious, afraid to make any little mistake. But, we do not want to become oblivious to temptation either. We do not want to miss the mark. If we do not recognize temptation when it comes, we will not look for the way of escape that God promised. II Peter 2:9 says, "The Lord knows how to deliver the godly out of temptation." **WE ARE THE GODLY!** Remember that temptation and accusation are the adversaries two favorite punches. Do not let him land them on you.

<sup>13</sup> Received over the Internet, source and author unknown. 100

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Liberty and maturity are necessary for us to walk in the spirit. Liberty and maturity will help us maintain balance as we learn. We can enjoy our liberty instantly, and when we make the proper choices to maintain our liberty we will be amazed at how quickly we grow.

Let us grow up!

- #1. Get over ourselves. The sun does not rise and set on us. We are not the center of the universe. I know this is pretty blunt, but we need to stop thinking about ourselves so much. Neither our natural abilities or inabilities qualify us or disqualify us from walking by the spirit. God is big enough to get His will done in our lives. His grace far exceeds our weakness. He will work in us to will and do of His good pleasure, if we let Him.

We trust in Him, not in ourselves. We are not to lean to our own understanding. Most people's understanding is shaped by their reasoning or their feelings or a combination of the two. Which stops you from walking? Does your logic tell you that you cannot do what God says you can do? Or, do feelings of unworthiness keep you from walking? Neither, should. We are supposed to subordinate our thinking to God's Word. If God says we can do it, we can.

The most unattractive quality of young children to me, is their selfishness. That is my toy. My, my, my, my... me, me, me. me. It you think it sounds bad for a kid, what about an adult. Some people whine so much, you want to ask them if they serve cheese and crackers with it.

- #2. Be thankful for what God has done in you and for you. Thankfully acknowledge God's blessings, and do not let your minds dwell on what you do not have. Do not let things over which you have no control demand your thinking. No more tantrums when we do not get our way. It is so important to be thankful for all God has done for us.
- #3. Pay the price in the little things. We need to sow seed to reap a harvest. Invest faithfully in the simple actions that we discussed in hour two. Continue to develop those three important habit patterns. Do not compromise with sin in your daily lives. Beat temptations as they come and develop your relationship with your loving heavenly Father.

Last hour we looked at the young child Samuel and how he learned to walk by the spirit at an early age. I think it was hour 3 when I mentioned Nicodemus (who was more than 30 years old, a member of the Sanhedrin, the spiritual ruling body of the children of Israel), and he did not know anything about receiving revelation. They started at different ages of their lives, but they both learned to do it. It does not matter how old or how young we are. What matters is, if we do it. It does not matter if you are a teenager or senior citizen or anywhere in between. God will work with us where we are. We are His kids. We have holy spirit, and He cares about us and what we do.



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When we think about other examples of when you stumble pick yourself up, we could pick about any other person in the Bible because all of them made mistakes, except for Jesus Christ. Paul went to Jerusalem when he should not have, but he still received the revelation of Ephesians and other epistles while in prison. I would call that bouncing back. Moses broke the ten commandments and did not teach about the rock, but he knew the Lord face to face. Jehoshaphat made an alliance with the Ahab, the unbelieving King of Israel, but God delivered him. Eleven of the twelve apostles made it back from dissenting the Lord at the hour of his death. Phillip, Barnabus, Mary Jesus' mother, Elijah, Job, Abraham, John Mark.. They all made mistakes and had difficulties to overcome, but they got up again when they stumbled.

There is quite a contrast between Judas' and Peter's reactions to betraying Jesus.<sup>114</sup> Judas was annoyed at the consequences of his actions. He threw the money down and got choked up with grief. Peter, too, when he saw the Lord's face as he move from one place to another, realizing he had denied the Lord six times after hearing the cock crow, went out and wept bitterly. Yes we can have hurt, but we can overcome it. Peter made it back. Judas did not. The decision was theirs individually, and the decision is always ours, too. When we make mistakes all we need to do is get back up and start walking again. Judas never made it back; Peter did. Let us be like Peter. When we stumble, let us get back up and move ahead.

In the last hour we hit briefly upon the importance of production, not perfection. You do not need to be perfect, just do your best. When you stumble, get back up. Do not be afraid of mistakes. Start doing something and you will get better at it, as you go. The point is production not perfection. We need to model growth, not perfection. The only person who never sinned was Jesus, and he did not always get the results he expected the first time.

Mark 8:22-26:

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

And he looked up, and said, I see men as trees, walking. [Having gathered grass for feed and brush for the fires.<sup>115</sup>]

After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

If we had the time I would close the class reading the account of the raising of Lazarus.<sup>11</sup> We could find all of these keys in that account. As you enjoy spending time with God in

<sup>14</sup> *Living in God's Power*, Part II, Hour 5

<sup>5</sup> Old and New Testament Orientalisms Teachings of Bishop K.C. Pillai. American Christian Press, New Knoxville Ohio, p. 59.

<sup>116</sup> John 11

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His Word, be alert and look for these keys. You may even see some we did not list here. I am sure this list is not exhaustive. If you see some more, send them along.

What a great opportunity God has given us to be workers together with Him. People should be grateful and thankful, when we do, but there is no guarantee that they will. Do not let that discourage you. God's not discouraged, and we should not be either. I know it can be very hard at times to not get discouraged, but just keep walking. God loves us, and He (even if no one else does) appreciates our love and desire to do our best for Him.

When we operate the power of God, people react differently. We know from Acts we are liable to hear three responses to the power of God and the witness of holy spirit. Jesus always did the Father's will. He walked perfectly, and they gave him a hard time. What do you think they are going to do with you? Jesus told his disciples in John 15:18, "If the world hate you, ye know that it hated me before *it hated* you."

Acts 19:32-34:

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.  
So Paul departed from among them.  
Howbeit certain men clave unto him, and believed

We can never determine how people react. We just sow and water. God gives the increase. There will always be these "clavers," these people who want to hear. There will be people who want to walk with us and be involved with our lives and our teaching. Expect God to bring those people to you. Expect God to give you opportunities of service. He definitely will.

There may be more written about David's sins and short-comings than any one else in the Bible. Yet, David is the only person in the Bible whom God describes as a man after His own heart.<sup>117</sup> It is not mistakes or stumbling that separates one from God. On the contrary, getting back up and walking again seems to endear one to His heart. Earlier in the hour we read Psalms 37:23 and 24, "The steps *of a good* man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand."

David never let his mistakes become permanent set-backs. He always seemed to make it back. Psalms record so much of his heart and concern for the things of God.<sup>111</sup> We see him going to God at the height of elation and in the depths of despair. Yet, we see his love for God shine through all the opportunities he faced.

Remember the Show: *Let's Make a Deal!*? They usually had three doors and behind every door was an option. The contestants would get to choose one of the doors without knowing what was behind them. They never let you know ahead of time what was behind each door, not a hint. Sometimes I wonder what I would do if I had that choice to make a deal and there were only two doors and I played the game with God. If God

<sup>171</sup> Samuel 13:14; Acts 13:22

<sup>18</sup> For an interesting devotional by Spurgeon on this, see Appendix 4. 1 by Spurgeon on this, see Appendix 4.

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would play, He would tell us what is behind each door. Behind Door #1 is everything you have ever wanted in your life, your ideal will for your life. Behind Door #2 is everything God ever wanted for your life, His good and acceptable and perfect will for your life. Hopefully for us it would be the same door. Hopefully for us, what we would want to do is what God would have us to do. If we had the choice, which would we choose? You never know what is in store, but you know if you do God's will you will always end up in the right place at the right time.

Psalm 143:1-6:

{A Psalm of David.} Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

And enter not into judgment with thy servant: for in thy sight shall no-man living be justified. [By his own works, that is.]

For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit [refers to his heart] overwhelmed within me; my heart within me is desolate.

I remember the days of old; I meditate on all thy works; I muse [meditate] on the work of thy hands.

I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah. [Think about it]

Think about the longing David has for God. He has been through some rough times. The enemy has persecuted him and chased him. He was on the run, he lived in caves. He would get overwhelmed at times, but he would tell God about it. Then he remembers back on the days of old and how God worked with him. How his soul thirsts for God! What a longing David had for God.<sup>11</sup>

Psalm 143:7a:

Hear me speedily, O LORD: my spirit faileth: ....

"O" is an interjection or an exclamation that shows that David is involved on a heart level in this prayer. It is just not rote words off the top of his head, but his heart is involved.

Psalm 143:7,8:

Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

What a longing of heart that we can also desire. O that we could hear God's lovingkindness in the morning because we trust in Him. That He would cause us to know the way wherein we should walk as we lift up our soul unto Him. David started his day yearning to hear from God. He enjoyed a wonderful relationship with the Lord God Almighty and meditated on His Word. There in his morning watch, he enjoyed God's unfailing lovingkindness and reaffirmed his trust in God. He understood that a key to

<sup>19</sup> See Appendix 2 "Hunger Satisfied." 104

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knowing God's will was enjoying that time with God reflecting on the greatness of what God had done and was doing in his life.

Psalms 143:9-12:

Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness.

Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

God will gladly lead us in every area of our lives. He wants all of our heart, at all times, in all our ways.<sup>120</sup> He wants to make things very simple for us. We do not have to wonder about what to give God and what to keep back for ourselves. He wants it all: all of our heart, at all times, in all our ways. As we dedicate our lives to Him, He will lead us in the way that we should go. Those that are led by the spirit of God, the same are the sons of God.

Psalm 48:14:

For this God *is* our God for ever and ever: he will be our guide *even* unto death.

Isaiah 58:11:

And the LORD shall guide thee **continually**, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

## Conclusion<sup>121</sup>

Before we close I want to tell you a story of a prospector in the last century who had to make a four-day journey across a burning desert. He could not carry enough water to make the journey without dying of thirst, but he was assured there was a well halfway across the desert. So he set out and sure enough there was a well right where the map said it would be. However, when he pumped the handle nothing came out. Then he saw a sign which read; "Buried two feet over and two feet down is a jug of water. Dig it up and use the water to prime the pump. Drink all you want, but when you are done, fill the jug again for the next person.

True enough, two feet over and two feet down was enough water for the prospector to prime the pump or to finish his journey. Should he pour the water down the pump or should he use it to finish his journey? What would you do?

I do not know what I would do. It is easy to say right now, I would risk losing the water I needed by pouring it down a dry well. After all, it could be a cruel joke. But if I left and

<sup>120</sup> Proverbs 3:5,6; Psalms 62:8.

<sup>11</sup> The song is *The Greatest Love I've Ever Known*. It is sung by Brent Lamb on his CD "Right Now It's Raining."

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took the jug with me, what would happen to those who would follow? Those who, like me, had seen the well on the map and were counting on filling their canteens.

Our choices in life often reveal our character and motivation. When we stumble do we pick ourselves up? Are we only interested in finishing our journey or do we care about those who will follow? Is our vision limited to our lifetime or are we concerned about those who will come after us?

I am glad our American Revolutionary War forefathers saw beyond their lifetime. In fact they sacrificed their fortunes so we could have the country we have today. I am thankful for all the men of God who went before us also, the Luthers, the Tyndales, the Knoxs, and the others too numerous to mention. Many people have paid an awesome price to give us the knowledge of God we have today. Are we willing to do the same for others? Join me in drinking all you want of the living waters, and let us fill and replace the jug for those who come after us.

*Walking by the Spirit*  
**Appendix 1: More on "Habits"**

***Talks to Teachers***

William James

CHAPTER 8

**The Laws of Habit**

It is very important that teachers should realize the importance of habit, and psychology helps us greatly at this point. We speak, it is true, of good habits and of bad habits; but, when people use the word 'habit,' in the majority of instances it is a bad habit which they have in mind. They talk of the smoking-habit and the swearing-habit and the drinking-habit, but not of the abstention-habit or the moderation-habit or the courage-habit. But the fact is that our virtues are habits as much as our vices. All our life, so far as it has definite form, is but a mass of habits,—practical, emotional, and intellectual,—systematically organized for our weal or woe, and bearing us irresistibly toward our destiny, whatever the latter may be.

Since pupils can understand this at a comparatively early age, and since to understand it contributes in no small measure to their feeling of responsibility, it would be well if the teacher were able himself to talk to them of the philosophy of habit in some such abstract terms as I am now about to talk of it to you.

I believe that we are subject to the law of habit in consequence of the fact that we have bodies. The plasticity of the living matter of our nervous system, in short, is the reason why we do a thing with difficulty the first time, but soon do it more and more easily, and finally, with sufficient practice, do it semi-mechanically, or with hardly any consciousness at all. Our nervous systems have (in Dr. Carpenter's words) *grown* to the way in which they have been exercised, just as a sheet of paper or a coat, once creased or folded, tends to fall forever afterward into the same identical folds.

Habit is thus a second nature, or rather, as the Duke of Wellington said, it is 'ten times nature,'—at any rate as regards its importance in adult life; for the acquired habits of our training have by that time inhibited or strangled most of the natural impulsive tendencies which were originally there. Ninety-nine hundredths or, possibly, nine hundred and ninety-nine thousandths of our activity is purely automatic and habitual, from our rising in the morning to our lying down each night. Our dressing and undressing, our eating and drinking, our greetings and partings, our hat-railings and giving way for ladies to precede, nay, even most of the forms of our common speech, are things of a type so fixed by repetition as almost to be classed as reflex actions. To each sort of impression we have an automatic, ready-made response. My very words to you now are an example of what I mean; for having already lectured upon habit and printed a chapter about it in a book, and read the latter when in print, I find my tongue inevitably falling into its old phrases and repeating almost literally what I said before.

So far as we are thus mere bundles of habit, we are stereotyped creatures, imitators and copiers of our past selves. And since this, under any circumstances, is what we always tend to become, it follows first of all that the teacher's prime concern should be to ingrain

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into the pupil that assortment of habits that shall be most useful to him throughout life. Education is for behavior, and habits are the stuff of which behavior consists.

To quote my earlier book directly, the great thing in all education is to *make our nervous system our ally instead of our enemy*. It is to fund and capitalize our acquisitions, and live at ease upon the interest of the fund. *For this we must make automatic and habitual, as early as possible, as many useful actions as we can*, and as carefully guard against the growing into ways that are likely to be disadvantageous. The more of the details of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work. There is no more miserable human being than one in whom nothing is habitual but indecision, and for whom the lighting of every cigar, the drinking of every cup, the time of rising and going to bed every day, and the beginning of every bit of work are subjects of express volitional deliberation. Full half the time of such a man goes to the deciding or regretting of matters which ought to be so ingrained in him as practically not to exist for his consciousness at all. If there be such daily duties not yet ingrained in any one of my hearers, let him begin this very hour to set the matter right.

In Professor Bain's chapter on 'The Moral Habits' there are some admirable practical remarks laid down. Two great maxims emerge from the treatment. The first is that in the acquisition of a new habit, or the leaving off of an old one, we must take care to *launch ourselves with as strong and decided an initiative as possible*. Accumulate all the possible circumstances which shall reinforce the right motives; put yourself assiduously in conditions that encourage the new way; make engagements incompatible with the old; take a public pledge, if the case allows; in short, envelop your resolution with every aid you know. This will give your new beginning such a momentum that the temptation to break down will not occur as soon as it otherwise might; and every day during which a breakdown is postponed adds to the chances of its not occurring at all.

I remember long ago reading in an Austrian paper the advertisement of a certain Rudolph Somebody, who promised fifty gulden reward to any one who after that date should find him at the wine-shop of Ambrosius So-and-so. 'This I do,' the advertisement continued, 'in consequence of a promise which I have made my wife.' With such a wife, and such an understanding of the way in which to start new habits, it would be safe to stake one's money on Rudolph's ultimate success.

The second maxim is, *Never suffer an exception to occur till the new habit is securely rooted in your life*. Each lapse is like the letting fall of a ball of string which one is carefully winding up: a single slip undoes more than a great many turns will wind again. Continuity of training is the great means of making the nervous system act infallibly right. As Professor Bain says:—

"The peculiarity of the moral habits, contradistinguishing them from the intellectual acquisitions, is the presence of two hostile powers, one to be gradually raised into the ascendant over the other. It is necessary above all things, in such a situation, never to lose a battle. Every gain on the wrong side undoes the effect of many conquests on the right. The essential precaution, therefore, is so to regulate

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the two opposing powers that the one may have a series of uninterrupted successes, until repetition has fortified it to such a degree as to enable it to cope with the opposition, under any circumstances. This is the theoretically best career of mental progress."

A third maxim may be added to the preceding pair: *Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain.* It is not in the moment of their forming, but in the moment of their producing motor effects, that resolves and aspirations communicate the new 'set' to the brain.

No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one have not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better. With good intentions, hell proverbially is paved. This is an obvious consequence of the principles I have laid down. A 'character,' as J. S. Mill says, 'is a completely fashioned will'; and a will, in the sense in which he means it, is an aggregate of tendencies to act in a firm and prompt and definite way upon all the principal emergencies of life. A tendency to act only becomes effectively ingrained in us in proportion to the uninterrupted frequency with which the actions actually occur, and the brain 'grows' to their use. When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost: it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge. There is no more contemptible type of human character than that of the nerveless sentimentalist and dreamer, who spends his life in a weltering sea of sensibility, but never does a concrete manly deed.

This leads to a fourth maxim. *Don't preach too much to your pupils or abound in good talk in the abstract.* Lie in wait rather for the practical opportunities, be prompt to seize those as they pass, and thus at one operation get your pupils both to think, to feel, and to do. The strokes of *behavior* are what give the new set to the character, and work the good habits into its organic tissue. Preaching and talking too soon become an ineffectual bore.

There is a passage in Darwin's short autobiography which has been often quoted, and which, for the sake of its bearing on our subject of habit, I must now quote again. Darwin says: "Up to the age of thirty or beyond it, poetry of many kinds gave me great pleasure; and even as a schoolboy I took intense delight in Shakespeare, especially in the historical plays. I have also said that pictures formerly gave me considerable, and music very great delight. But now for many years I cannot endure to read a line of poetry. I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures or music ... My mind seems to have become a kind of machine for grinding general laws out of large collections of facts; but why this should have caused the atrophy of that part of the brain alone, on which the higher tastes depend, I cannot conceive . . . If I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept alive through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature."



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We all intend when young to be all that may become a man, before the destroyer cuts us down. We wish and expect to enjoy poetry always, to grow more and more intelligent about pictures and music, to keep in touch with spiritual and religious ideas, and even not to let the greater philosophic thoughts of our time develop quite beyond our view. We mean all this in youth, I say; and yet in how many middle-aged men and women is such an honest and sanguine expectation fulfilled? Surely, in comparatively few; and the laws of habit show us why. Some interest in each of these things arises in everybody at the proper age; but, if not persistently fed with the appropriate matter, instead of growing into a powerful and necessary habit, it atrophies and dies, choked by the rival interests to which the daily food is given. We make ourselves into Darwins in this negative respect by persistently ignoring the essential practical conditions of our case. We say abstractly: "I mean to enjoy poetry, and to absorb a lot of it, of course. I fully intend to keep up my love of music, to read the books that shall give new turns to the thought of my time, to keep my higher spiritual side alive, etc." But we do not attack these things concretely, and we do not begin *to-day*. We forget that every good that is worth possessing must be paid for in strokes of daily effort. We postpone and postpone, until those smiling possibilities are dead. Whereas ten minutes a day of poetry, of spiritual reading or meditation, and an hour or two a week at music, pictures, or philosophy, provided we began *now* and suffered no remission, would infallibly give us in due time the fulness of all we desire. By neglecting the necessary concrete labor, by sparing ourselves the little daily tax, we are positively digging the graves of our higher possibilities. This is a point concerning which you teachers might well give a little timely information to your older and more aspiring pupils.

According as a function receives daily exercise or not, the man becomes a different kind of being in later life. We have lately had a number of accomplished Hindoo visitors at Cambridge, who talked freely of life and philosophy. More than one of them has confided to me that the sight of our faces, all contracted as they are with the habitual American over-intensity and anxiety of expression, and our ungraceful and distorted attitudes when sitting, made on him a very painful impression. "I do not see," said one, "how it is possible for you to live as you do, without a single minute in your day deliberately given to tranquillity and meditation. It is an invariable part of our Hindoo life to retire for at least half an hour daily into silence, to relax our muscles, govern our breathing, and meditate on eternal things. Every Hindoo child is trained to this from a very early age." The good fruits of such a discipline were obvious in the physical repose and lack of tension, and the wonderful smoothness and calmness of facial expression, and imperturbability of manner of these Orientals. I felt that my countrymen were depriving themselves of an essential grace of character. How many American children ever hear it said by parent or teacher, that they should moderate their piercing voices, that they should relax their unused muscles, and as far as possible, when sitting, sit quite still? Not one in a thousand, not one in five thousand! Yet, from its reflex influence on the inner mental states, this ceaseless over-tension, overmotion, and over-expression are working on us grievous national harm.

I beg you teachers to think a little seriously of this matter. Perhaps you can help our rising generation of Americans toward the beginning of a better set of personal ideals.

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To go back now to our general maxims, I may at last, as a fifth and final practical maxim about habits, offer something like this: *Keep the faculty of effort alive in you by a little gratuitous exercise every day.* That is, be systematically heroic in little unnecessary points, do every day or two something for no other reason than its difficulty, so that, when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. Asceticism of this sort is like the insurance which a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return. But, if the fire *does* come, his having paid it will be his salvation from ruin. So with the man who has daily inured himself to habits of concentrated attention, energetic volition, and self-denial in unnecessary things. He will stand like a tower when everything rocks around him, and his softer fellow-mortals are winnowed like chaff in the blast.

I have been accused, when talking of the subject of habit, of making old habits appear so strong that the acquiring of new ones, and particularly anything like a sudden reform or conversion, would be made impossible by my doctrine. Of course, this would suffice to condemn the latter; for sudden conversions, however infrequent they may be, unquestionably do occur. But there is no incompatibility between the general laws I have laid down and the most startling sudden alterations in the way of character. New habits *can* be launched, I have expressly said, on condition of there being new stimuli and new excitements. Now life abounds in these, and sometimes they are such critical and revolutionary experiences that they change a man's whole scale of values and system of ideas. In such cases, the old order of his habits will be ruptured; and, if the new motives are lasting, new habits will be formed, and build up in him a new or regenerate 'nature.'

All this kind of fact I fully allow. But the general laws of habit are no wise altered thereby, and the physiological study of mental conditions still remains on the whole the most powerful ally of hortatory ethics. The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never-so-little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, "I won't count this time!" Well, he may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve-cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes.  
[END]

There is also a more lengthy thesis on the same subject in *The Principles of Psychology* by William James (1890), CHAPTER IV, "Habit" which you can find online at:  
<http://psvchclassics.vorku.ca/James/Principles/prin4.htm>

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**Appendix 1: More on "Habits"**

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**Appendix 2: Devotions by Spurgeon**

NOVEMBER 6

**DELIGHT AND DESIRES**

*'Delight thyself also in the Lord; and he shall give thee the desires of thine heart' ~Psalm 37:4*

Delight in God has a transforming power, and lifts a man above the gross desires of our fallen nature. Delight in Jehovah is not only sweet in itself, but it sweetens the whole soul, till the longings of the heart become such that the Lord can safely promise to fulfill them. Is not that a grand delight which moulds our desires till they are like the desires of God?

Our foolish way is to desire, and then set to work to compass what we desire. We do not go to work in God's way, which is to seek Him first, and then expect all things to be added unto us. If we will let our heart be filled with God till it runs over with delight, then the Lord Himself will take care that we shall not want any good thing. Instead of going abroad for joys let us stay at home with God, and drink waters out of our own fountain. He can do for us far more than all our friends. It is better to be content with God alone than to go about fretting and pining for the paltry trifles of time and sense. For a while we may have disappointments; but if these bring us nearer to the Lord, they are things to be prized exceedingly, for they will in the end secure to us the fulfillment of all our right desires.

Charles Spurgeon

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## **Appendix 2: Devotions by Spurgeon**

**NOVEMBER 20**

**HUNGER SATISFIED**

*"For he satisfieth the longing soul, and filleth the hungry soul with goodness "*  
*-Psalm 107:9*

It is well to have longings, and the more intense they are the better. The Lord will satisfy soul-longings, however great and all-absorbing they may be. Let us greatly long, for God will greatly give. We are never in a right state of mind when we are contented with ourselves, and are free from longings. Desires for more grace, and groanings which cannot be uttered, are growing pains, and we should wish to feel them more and more. Blessed Spirit, make us sigh and cry after better things, and for more of the best things!

Hunger is by no means a pleasant sensation. Yet blessed are they that hunger and thirst after righteousness. Such persons shall not only have their hunger relieved with a little food, but they shall be filled. They shall not be filled with any sort of rough stuff, but their diet shall be worthy of their good Lord, for they shall be filled with goodness by Jehovah Himself.

Come, let us not fret because we long and hunger, but let us hear the voice of the Psalmist as he also longs and hungers to see God magnified. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Charles Spurgeon

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**Appendix 3: More on "Watch"**

The following material are the entries on "watchfulness" and "watchman" from Torrey's New Topical Textbook.

**WATCHFULNESS**

Christ an example of— Matthew 26:38,40; Luke 6:12

Commanded — Mark 13:37; Revelation 3:2

Exhortations to— 1 Thessalonians 5:6; 1 Peter 4:7

God especially requires in ministers — Ezekiel 3:17; Isaiah 62:6; Mark 13:34

Ministers exhorted to — Acts 20:31; II Timothy 4:5

Faithful ministers exercise — Hebrews 13:17

Faithful ministers approved by — Matthew 24:45,46; Luke 12:41-44

**SHOULD BE**

With prayer — Luke 21:36; Ephesians 6:18

With thanksgiving — Colossians 4:2

With steadfastness in the faith — 1 Corinthians 16:13

With needfulness — Mark 13:33

With sobriety— 1 Thessalonians 5:6; 1 Peter 4:7

At all times — Proverbs 8:34

In all things — II Timothy 4:5 Saints pray to be

kept in a state of— Psalms 141:3 MOTIVES TO

Expected direction from God — Habakkuk 2:1

Uncertain time of the coming of Christ — Matthew 24:42; 25:13;

Mark 13:35,36

Incessant assaults of the devil — 1 Peter 5:8

Liability to temptation — Matthew 26:41

Blessedness of— Luke 12:37; Revelation 16:15

Unfaithful ministers devoid of— Isaiah 56:10 The

wicked averse to — 1 Thessalonians 5:7

Danger of remissness in — Matthew 24:48-51; 25:5,8,12; Revelation 3:3

Illustrated— Luke 12:35,36 EXEMPLIFIED by: David - Psalms 102:7;

Anna - Luke 2:37; Paul - II

Corinthians 11:27

**WATCHMEN**

Soldiers generally acted as — Matthew 27:65,66

Citizens sometimes acted as — Nehemiah 7:3

**WERE STATIONED**

On watch towers — II Kings 9:17; Isaiah 21:5

On the walls of cities — Isaiah 62:6

In the streets of cities — Psalms 127:1

Around the temple in Jerusalem on special occasions — II Kings 11:6

Paraded the streets at night to preserve order — Song of Solomon 3:3; 5:7 IN

**TIME OF DANGER**

Increase in number — Jeremiah 51:12

Vigilant night and day — Nehemiah 4:9; Isaiah 21:8

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**Appendix 3: More on "Watch"**

Reported the approach of all strangers — II Samuel 18:24-27; II Kings 9:18-20; Isaiah 21:6,7,9

Sounded an alarm at the approach of enemies — Ezekiel 33:2,3

Vigilance of, vain without God's protection — Psalms 127:1

Were relieved by turns — Nehemiah 7:3

**Danger of sleeping on their posts, referred to — Matthew 28:13,14**

**Neglecting to give warning punished with death — Ezekiel 33:6**

**Often interrogated by passengers — Isaiah 21:11 ILLUSTRATIVE**

Of ministers — Isaiah 5:28; 62:6; Ezekiel 3:17; Hebrews 13:17

(Blind,) of careless ministers — Isaiah 56:10

(Looking for the morning,) of anxious waiting for God — Psalms 130:5,6

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**Appendix 4: Sweet Psalmist of Israel**

Spurgeon's Morning & Evening Devotions  
Morning, August 20

"The sweet psalmist of Israel." II Samuel 23:1

Among all the saints whose lives are recorded in Holy Writ, David possesses an experience of the most striking, varied, and instructive character. In his history we meet with trials and temptations not to be discovered, as a whole, in other saints of ancient times, and hence he is all the more suggestive a type of our Lord. David knew the trials of all ranks and conditions of men.

Kings have their troubles, and David wore a crown: the peasant has his cares, and David handled a shepherd's crook: the wanderer has many hardships, and David abode in the caves of Engedi: the captain has his difficulties, and David found the sons of Zeruiah too hard for him. The psalmist was also tried in his friends, his counsellor Ahithophel forsook him, "He that eateth bread with me, hath lifted up his heel against me." His worst foes were they of his own household: his children were his greatest affliction.

The temptations of poverty and wealth, of honour and reproach, of health and weakness, all tried their power upon him. He had temptations from without to disturb his peace, and from within to mar his joy. David no sooner escaped from one trial than he fell into another; no sooner emerged from one season of despondency and alarm, than he was again brought into the lowest depths, and all God's waves and billows rolled over him.

It is probably from this cause that David's psalms are so universally the delight of experienced Christians. Whatever our frame of mind, whether ecstasy or depression, David has exactly described our emotions. He was an able master of the human heart, because he had been tutored in the best of all schools-the school of heart-felt, personal experience.

As we are instructed in the same school, as we grow matured in grace and in years, we increasingly appreciate David's psalms, and find them to be "green pastures." My soul, let David's experience cheer and counsel thee this day.

This daily devotional is published and distributed by: [Crosswalk.com](http://Crosswalk.com):



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## Appendix 4: Sweet Psalmist of Israel

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