

# I Believe in the Holy Ghost

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Preacher: Rev. Murdo M Campbell

[ 0 : 00 ] Well, if we could, with the Lord's help and the Lord's enabling this evening, if we could turn back to that portion of Scripture that we read, Gospel according to John. John chapter 3, familiar words to us.

John chapter 3, and if we read again at verse 5, Jesus answered, Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Do not marvel that I said to you, you must be born again.

Do you believe in ghosts? Do you believe in ghosts?

That's what the boys sometimes ask me when they're watching Scooby-Doo. I love watching Scooby-Doo. But whenever I'm asked the question, do you believe in ghosts? I always say, yes.

[ 1 : 12 ] Yes, I believe in ghosts. But only one. The Holy Ghost. I believe in the Holy Ghost. But of course, there are many people who believe in ghosts.

They believe and they claim that houses and even hotels are haunted. In fact, the tourism industry, this is something I discovered this week, the tourism industry in the UK for the paranormal is massive.

Because there are over 10,000 locations throughout the UK that are said to be haunted by ghosts of the past. And there are haunted tours and tracks that tourists can go on.

There are haunted houses and hotels that tourists can stay in. And there's one particular place, it's called the Ancient Ram Inn. It's in Gloucester. And it's said to be one of the most haunted hotels in Britain.

And it's been investigated by many paranormal researchers. And it's featured on TV programs. Maybe you're familiar with them. It's called Ghost Adventures or The Most Haunted. I've never watched these programs.

[ 2 : 17 ] But what's more is that the former Bishop of Gloucester, Reverend John Yates, he tried and he was told that he failed to perform an exorcism in one of the rooms of the inn.

And he was later quoted in the Western Daily Press saying that the ancient Ram Inn, this hotel, it's the most evil place, he said. The most evil place I have ever had the misfortune to visit.

Now, I don't believe in ghosts in the sense of spirits of dead people from the past living on in the present. But I do believe in the evil one. I believe in the devil.

I believe that he's extremely powerful. I believe that we completely underestimate his power and his influence in this world. And that's why Ouija boards and the occult and seances, they're so dangerous.

Because the devil is dangerous. The devil is dangerous. We do not realize the power of the devil. He comes to us, as the Bible says, as an angel of light.

[ 3 : 26 ] I don't know about you, but I only believe in one ghost. And that's the ghost we're looking at this evening, the Holy Ghost. Because that's what the Apostles' Creed is inviting us to believe and confess this evening.

I believe in the Holy Ghost. And as we said before, the word creed, where we talk about the Apostles' Creed, the word creed comes from the Latin credo, meaning I believe.

Therefore, the Apostles' Creed is to be believed in our heart and, as you know, confessed with your mouth. And as we've done in the past, I'd like us to believe and confess once more the words of the Apostles' Creed together, either silently or audibly.

So if you have it in front of you, please say it with me. I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried.

He descended into hell. The third day he rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty.

[ 4 : 39 ] From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Amen. And so as we resume our study of the Apostles' Creed, we're looking at the concluding section now. We've gone through the first and the second section, and we're at the concluding section, which begins there with the statement, I believe in the Holy Ghost.

I believe in the Holy Ghost. And I'd like us just to consider this under two headings this evening. Two headings, Revelation and Regeneration. Revelation and Regeneration.

So we look first of all at Revelation. We can read John 3, verse 1. Where it says, Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews.

This man came to Jesus by night and said to him, Rabbi, we know that you are a teacher. Come from God. For no one can do these signs that you do unless God is with him.

[ 5 : 54 ] Now as you know, the Apostles' Creed, it has been divided, as you can see there, into three sections or three parts in which we are exhorted and we're encouraged to confess. To make the confession, I believe in God the Father Almighty, Maker of heaven and earth.

And then I believe in Jesus Christ, His only Son, our Lord. And then thirdly, I believe in the Holy Ghost. And it's set out in three sections, emphasizing that the Apostles' Creed is a distinctly Trinitarian creed.

It's a creed that expresses and explains that there are three Persons in the Godhead, Father, Son, and Holy Ghost. And these three are one God.

And as one God, our catechism teaches us that they are the same in substance. They are spirit. They are infinite, eternal, and unchangeable. They're all equal in their power and holiness and justice and goodness and truth.

But the thing about the Trinity is that they're not a hierarchy. We should never see them as a hierarchy of Father, Son, and Holy Ghost. They're all equal. They're equal in power and glory.

[ 7 : 08 ] And this is important because the Holy Spirit or the Holy Ghost, as you know, He's often shoved in the background. He's often seen as having a lesser importance or a lesser influence or a lesser impact.

In the work of salvation. We usually talk about the Father and the Son and not so much about the Holy Spirit. He's often seen as having a lesser importance. But you know, nothing could be further from the truth.

Because the Holy Spirit plays a crucial role in revelation. The Holy Spirit plays a crucial role in revelation. And Anna and Rachel, both general revelation and special revelation.

So the Holy Spirit plays a crucial role in general revelation and special revelation. And what we mean by general revelation is that God has revealed Himself generally.

He has revealed Himself to everyone through His creation. Because when we consider the creation around us, God has made Himself known. There's confirmation of the Creator all around us.

[ 8 : 18 ] There's evidence of an engineer behind this wonderful creation that we can see. There's a demonstration of a designer behind every intricate detail of this creation.

And that's what we were singing about in Psalm 19. That God has revealed Himself to us through His creation. He has spoken to us. He has been speaking to us as His creation since the very beginning of time.

Because the heavens have been declaring the glory of God. The skies have been proclaiming His handiwork. And day after day, the creation has been speaking to us.

Whether it's through the sunrise, or through the sunset, or through storms, or through stillness, or through sleet, or through snow. Even the crying of a little baby reminds us and reaffirms to us that we are those who are fearfully and wonderfully made.

As you know, my friend, the creation is the longest sermon ever preached. You might think my sermons are long. But God has been preaching to you since you were born.

[ 9 : 27 ] He has been preaching to mankind since the beginning of time. And He has been preaching to every corner of the world. And He has been preaching to every corner of the world, as the Bible says, so that everyone, everywhere, is without excuse.

No one has an excuse on the last day to say that they didn't know God existed. But you know, I love Christianity Explored. And you know, I'm delighted that we're running it again.

I just love it. And I really enjoyed the first session video last Monday evening. I've watched it so many times, but I never tire of it. Because in that first video, we're reminded, not only about the vastness of creation, that there are, well, they guess, 100 million stars.

Or maybe it was 100 billion, he said. And even 100 million galaxies in creation. But he not only talks about the vastness of creation, he also talks about us as human beings.

That we're not an accident. We're not here by chance. We are not the result of evolution. No, we are created and loved by God.

[ 10 : 45 ] And in Christianity Explored, Rico Teiss reminds us that inside our bodies, get this, inside our bodies are 75,000 miles of blood vessels.

75,000 miles of blood vessels are inside your body. More than that, if your DNA, we were told, if your DNA is stretched out, it would reach six feet in length.

If one strand of your DNA was stretched out. Then if all of the strands of your DNA were stretched out end to end, it would stretch all the way to the moon and back again 8,000 times.

And the point is, my friend, you're not a number. Society will tell you that you're just a number. The world will tell you you're just a number.

But God says you're amazing. You're absolutely amazing. And that's why he loves you. That's why he sent his son to be your substitute and to die for you.

[ 11 : 51 ] That's why he wants to be in a relationship with you. Because he thinks you're amazing. Now, although the Apostles' Creed, although it describes God the Father Almighty as the maker of heaven and earth, we see that in the first statement, we need to remember that the work of creation, the work of creation was a Trinitarian act, where God the Father and the Son and the Holy Spirit, they were all present and all working at creation.

And we see that in the opening chapter of our Bible. Because Genesis 1, it begins with a statement, in the beginning, God. You know, in the Bible, it never defends the existence of God.

It just says, God is there. Period. In the beginning, God. And the word God there is Elohim in Hebrew, which is a plural, emphasizing the plurality of God.

That there are three persons in this Godhead. But we also have that distinctly Trinitarian statement right at the end of Genesis 1. On the sixth day of creation, we're told that God said, let us make man in our own image after our own likeness.

So, there's plurals talking there. Our image, our likeness. Let us make man. And so, the work of creation was a Trinitarian act, because God the Father was there, God the Son was there, and God the Holy Spirit was there.

[ 13 : 23 ] And we know that God the Holy Spirit was there, because we're told right at the beginning of our Bible, that the Spirit of God was hovering over the face of the deep.

That's what we're told right at the beginning. The Spirit of God was hovering over the face of the deep. And why was the Spirit hovering? Because He was waiting.

And what's He waiting for? He's waiting for an instruction. The Spirit was waiting for God the Father to speak. Because as soon as God the Father spoke, He would speak through His Son.

And what He says will be energized and effected by God the Holy Spirit. And that's what happened in the work of creation. God the Father spoke through the Son into the darkness.

And said, let there be light. And by the energy and the effectual power of God the Holy Spirit, there was light. There was illumination.

[ 14 : 28 ] There was revelation. There was revelation. And as we said, God the Holy Spirit plays a crucial role in revelation.

Not only in general revelation, which is creation, but also in special revelation. Because general revelation, as we said, it's where God reveals Himself generally to everyone through the creation.

But special revelation is where God reveals Himself to us in a particular way through His Word. And again, we sang about that in Psalm 19, where God reveals Himself through His Word.

We were singing there in verse 7 of Psalm 19, God's law is perfect and converts the soul and sin that lies. God's testimony is most sure and makes the simple wise.

The statutes of the Lord are right and do rejoice the heart. The Lord's command is pure and doth light to the eyes impart. And all those words that David uses in Psalm 19, where he speaks about law and testimony and statute and commandments and fear and judgments, these words, they all refer to the special revelation that is God's Word.

[ 15 : 46 ] That God has revealed Himself to us. He's not hidden from us. He's not concealed Himself away from us, but He has made Himself known to us all through His Word.

And so, my friend, it's very simple. If you want to get to know God, read your Bible. If you want to grow in grace, read your Bible.

If you want to grow in knowledge of your Lord and Savior, Jesus Christ, read your Bible. If you want to satisfy that hunger and thirst after righteousness that you have, read your Bible.

You know, you won't get to know God in front of the TV or scrolling Facebook for hours or binging on Netflix. Read the Bible. Study the Bible. Get to know your Bible.

Get to know your Bible. And you know, what I always find amazing about the Bible is that how this, you know, it's a three and a half thousand year old book.

[ 16 : 53 ] It has been written by 40 different authors spanning 1500 years over three different continents. It contains 66 books, 1,889 chapters, and over 31,000 verses.

This is an amazing book. But what I always find amazing about the Bible is that this book is made a living book by the power and the work of the Holy Spirit.

Because as Paul reminded Timothy, all Scripture is given by inspiration of God. It's profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man or woman of God may be complete, thoroughly equipped for every good work.

You know, Paul taught and he told Timothy that there's power in the Word. And there's power in the Word because it has been inspired by the Spirit of God.

Literally, Paul says that the Bible is, it's God-breathed. It's the divine breath of God the Holy Spirit. God has breathed it out.

[ 18 : 09 ] And what's amazing is that it's the Holy Spirit who makes this book a living book. It's the Holy Spirit who makes this book a living book.

It's the Holy Spirit who makes this book that once meant nothing to us. It meant nothing to us. I don't know about you, but in my life, there was a day when this book meant absolutely nothing to me.

I never read it. I had no interest in reading it. It was a dead book to me. And from one week to the next, I wouldn't even look at it.

I didn't seek to live my life by it. I had no interest in it. And yet when the Spirit worked in my life, and it may be the same in your life too, He makes this book that was once a dead book to us.

He makes it precious to us. He makes it powerful to us. He makes it personal to us. When you're reading it, it's as if God is speaking to you.

[ 19 : 17 ] It's God speaking directly to you. And that's the work of the Holy Spirit. But you know, what's amazing is that the Holy Spirit not only makes the reading of God's Word precious, powerful, and personal to us, He also makes the preaching of God's Word precious, powerful, and personal to us.

Because you know, it's not the education or the eloquence or the energy of a preacher that does anything. It's God the Holy Spirit. He's the one who makes the preaching of God's Word precious.

He's the one who makes the preaching of God's Word powerful. He's the one who makes the preaching of God's Word personal to us. You know, people often say, oh, how did the minister know I was thinking that?

Or how did he know what was going on in my life? You often hear people saying that. That's the Holy Spirit. It's the Spirit at work. Because it's through the work of the Holy Spirit that the preaching of the Word of God is then the power of God unto salvation to those who believe.

You know, my friend, if you have a desire to grow in grace and to know Jesus more and to be in church more and to read the Bible more, if you have that desire in your heart, whether you're here or at home this evening, then that's an evidence.

[ 20 : 37 ] It's a mark of grace. It's an evidence that the Holy Spirit is at work in your life. Because truth be told, that desire would not be there without the work of the Holy Spirit.

Without the Spirit, you would have no desire at all. Without the Spirit, none of us would be here this evening. But you know, what I find really interesting, even fascinating, is that the Holy Spirit, He not only played a crucial role in the general revelation of God in creation and the special revelation of God, you could say, in Scripture.

But the Holy Spirit plays or played a crucial role in the special revelation of God in the incarnation. Because, you know, as you know, the full and final revelation of God was in the person of Jesus Christ.

And that's what the Apostles' Creed confesses, as it said in the beginning of section two. That it was when Jesus Christ was conceived of the Holy Ghost and born of the Virgin Mary.

It was through the conception of the Holy Spirit that Jesus Christ was revealed and made known to this world as the only Savior of sinners.

[ 22 : 05 ] And so the Spirit has a crucial role in the work of revelation. But, you know, the power of this revelation, the power of special revelation, the power of preaching Christ and Him crucified, the authority of Scripture, the life in this living book, it's all through the work of the Holy Spirit.

It's all through the work of the Holy Spirit. It's all because this book, this special revelation, is God-breathed. It's Spirit-filled. It's the divine breath of God, the Holy Spirit.

And, you know, this is so important to remember. Because in the day and age that we live in, there are many who have seen, who seem to have forgotten this wonderful biblical truth.

that it's the Holy Spirit who works through the reading and the singing and the preaching of God's Word. But, you know, my friend, we lose confidence in the Word of God and in the power of the Spirit of God.

We lose confidence when we take our eyes off that fact that it's all a work of the Spirit. Our confidence, when we lose confidence in the work of the Spirit, in the Word, through preaching and singing and reading the Word, our confidence then turns, as we often see, to worldly means and methods and messages that try to woo and win people to Christ.

[ 23 : 40 ] When our confidence is placed in sermons that go to the head and not to the heart, we're off the beaten track. You know, our confidence, it needs to be in the Word.

The Spirit-filled, God-breathed, Word of God. It's not to be placed in man or the eloquence of man or the education of man.

It's to be placed in this Spirit-filled truth. My friend, when we lose confidence in the revelation of God through the Holy Spirit, we lose confidence in the regeneration of God through the Holy Spirit.

We lose confidence in the regeneration of God, which is what I want us to consider secondly. Regeneration. So, revelation.

The Holy Spirit has a crucial role in revelation. But then secondly, we see that the Holy Spirit has a crucial role in regeneration. Regeneration.

[ 24 : 41 ] Now, look at verse 3 of John 3. Jesus answered Nicodemus, Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God.

Nicodemus said to him, How can a man be born when he is old? Can he enter a second time into his mother's womb and be born? Jesus answered, Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

You remember this morning we were looking at Exodus chapter 7 and we were asking Pharaoh, who was the king of Egypt, we were asking him, Pharaoh, how's your heart?

Pharaoh, how's your heart? And we discovered that Pharaoh, he had a heedless and a hollow and a hardened heart. Pharaoh had a heart of stone, a heart of stone that resisted and refused and rejected the Word of God.

And as you know, every unconverted friend has a heart like Pharaoh's heart. They have a heedless, hollow and hardened heart of stone that resists and refuses and rejects the Word of God and Jesus Christ for salvation.

[ 25 : 58 ] But you know, I love those words in Ezekiel chapter 36 where the Lord prophesied and promised to his people. He said, I will sprinkle clean water on you and you shall be clean from all your uncleanness and I will remove your heart of stone and give you a heart of flesh and I will put my spirit within you and cause you to walk in my statutes and obey my rules.

And what we read here in John 3 is in many ways the fulfillment of that prophecy and promise where Jesus says to Nicodemus unless one is born of water and the spirit he cannot enter the kingdom of God.

And what Jesus meant by that wasn't that Nicodemus had to be baptized in order to be saved. Not at all because as you know baptism has no saving powers whatsoever.

Baptism it isn't a safety feature for heaven. It doesn't guarantee our salvation. Therefore what Nicodemus needed to learn as Jesus says you must be born of water and the spirit.

You need to be cleansed from sin and made alive by the Holy Spirit. You need to be cleansed from sin and made alive by the Holy Spirit.

[ 27 : 20 ] And like Pharaoh in Egypt Nicodemus here in Israel he needed a new heart. He needed a new beginning. He needed a new birth.

He needed to be brought from death to life. From darkness he was walking in darkness here came to Jesus under the cover of night. He needed to be brought from darkness to light.

From the dungeon of sin to liberty in Christ. And as Jesus explains that it can only happen this change in your life can only happen by the effectual power of the Holy Spirit.

which is why Jesus says to Nicodemus you must you must be born again. It's a must of necessity.

You must be born again. As you know George Whitefield he was a powerful evangelist in the 18th century. He preached all over Britain.

[ 28 : 22 ] He was used mightily by the Lord in the great awakening in the United States. and it's said that throughout his ministry George Whitefield he preached at least 18,000 times to over 10 million people.

That's a lot of sermons and it's a lot of people. But as an evangelist his favorite text George Whitefield's favorite text was the words of Jesus here in John 3 you must be born again.

In fact when he was asked and I'm sure I've said this to you before when he was asked he was asked the question by this woman who came up to him. Mr. Whitefield why do you always preach that you must be born again?

To which Mr. Whitefield responded by saying dear woman because you must be born again. You must be born again. It's a must of necessity.

And maybe you're asking this evening whether here or at home you're asking well how am I born again? How does it happen? How am I going to be cleansed from sin?

[ 29 : 26 ] How can I be made alive by the Holy Spirit? How am I going to be given a new birth? If I can't enter a second time into my mother's womb like Nicodemus thought how am I going to be given a new beginning?

How do I enter the kingdom of God? And you know let's not make this complicated. Let's not make this difficult. The Bible says you must rest rest and receive.

You must rest and receive. And you know this should be so important to us even as Christians when we're speaking to our unconverted friend.

We tell them it's very simple. You must rest and receive. You must rest upon Jesus Christ. Lean your whole weight on Him and receive the gift of salvation.

You must rest and receive. Because as our Bible explains, all who rest upon Jesus and all who receive Jesus they're born again, says John in John chapter 1, they're born again not of blood, not of the will of the flesh, not of man, but of God.

[ 30 : 40 ] They're born again of God. In other words, you're saved not because of who you are or how much you know or what you've done to save yourself. You're not saved because of the family you were brought up in or the background you have or your upbringing or because of your church attendance or your good works, none of these things.

It's because you have received or you rest and you receive. You rest upon Jesus Christ and you receive Him. You know, my friend, your salvation is all because God has graciously worked in your heart.

And I think as Christians, that's something we should never forget, your salvation is all because God has graciously worked in your heart by the effectual power of the Holy Spirit.

You didn't deserve it. You didn't earn it. It was nothing good in you. It was a gift of grace where your heart of stone was replaced with a heart of flesh.

You've been born again, born of the Spirit of God, born, as John says, born from above. You've been given a new heart and a new beginning because that's what regeneration is.

[ 31 : 54 ] That's the amazing thing about regeneration. As we were saying, it's been brought from death to life, from darkness to light, from the dungeon to liberty. My friend, regeneration means to be made all over again.

You're a new creation. As we were saying last Lord's Day morning, the old has passed away. All has become new. And the wonderful thing is the work of the Holy Spirit in regeneration, it is all of grace.

It's the gift of the Holy Spirit. It's a gift from God. It's a gift that can't be attributed or acquired or achieved. It was mentioned on Monday evening at Christianity explored a quote that my predecessor often said from this pulpit, salvation is not a goal to be achieved, but a gift to be received.

And I'm sure you might have heard Calamea saying that many years ago. And I'm sure he probably said it to you many times. But the question I want to ask you is, have you done anything about that?

Whether you're here or at home, salvation is not a goal to be achieved. But a gift to be received. I'll say it again, salvation is not a goal to be achieved, but a gift to be received.

[ 33 : 21 ] And so this evening we see that the Holy Spirit, he plays a crucial role. A crucial role in revelation and regeneration. But God willing, in the coming weeks, as we continue looking at this concluding section, these statements at the end of the creed, they're not in isolation.

They're all connected to the first statement. Because as we look at this concluding section in the Apostles' Creed, we'll see that the blessings and the benefits of resting in Christ and receiving the gift of salvation through Christ and through the work of the Holy Spirit, we'll see that, as it says there, the Holy Catholic Church is a universal and a united church through the work of the Holy Spirit.

We'll see that we enjoy and experience the communion of the saints because we're all filled with the Spirit. We're filled with the Holy Spirit. We will also see that we have the affirmation and the assurance of the forgiveness of sins.

And we have this affirmation and assurance through abiding, through the abiding presence of the Spirit. And more than that, as it comes towards the end, we're reminded and we're reaffirmed, we have this sure and steadfast hope in Christ that in the end there will be the resurrection of the body and the life everlasting.

That's the promise, that's the power of the Holy Spirit at work in your life and in my life. So, my friend, do you believe in ghosts?

[ 34 : 59 ] Do you believe in ghosts? I believe in a ghost. Only one ghost, the Holy Ghost. And is that your testimony tonight?

I believe in the Holy Ghost who has worked in my life and is still at work in my life.

So, do you believe in ghosts? I believe in the Holy Ghost. May the Lord bless these thoughts to us. let us pray. O Lord, our gracious God, we give thanks to Thee for the work of the Holy Spirit in our lives.

We thank Thee, O Lord, that He is one who has revealed God to us through creation. He has revealed God to us through His Word.

And we pray that we would know that work that goes on in the heart by the work of the Holy Spirit. We would know it day by day, that we would know that we are able to be given a new beginning and a new heart and a new life and a new experience to know that when the Spirit begins that work, He will bring it on to completion at the day of Christ Jesus.

[ 36 : 17 ] O Lord, we give thanks to Thee for the wonder of salvation and the glory of the gospel. Help us never to lose sight of it, but to always keep our eyes firmly fixed upon Jesus, to know Him and to love Him and to confess Him as the author and the finisher of our faith.

Lord, be near to us then, we pray. Bless us in the week that lies ahead, a week that is unknown to any of us. We do not know what a day nor an hour may bring, how the children were taught even that verse this week.

Do not boast about tomorrow because you do not know what tomorrow will bring. Help us then, we pray, to begin each day looking to Jesus, casting all our cares into His hand, knowing that what better hands to be in than the hands of a Savior who loved us and gave Himself for us.

Go before us and we pray, take away our iniquity, receive us graciously for Jesus' sake. Amen. We're going to bring our service to a conclusion this evening by singing in Psalm 139.

Psalm 139 in the Scottish Psalter. We're singing from the beginning down to the verse 6.

[ 37 : 47 ] Psalm 139 from the beginning. Psalm that reminds us that God is omniscient, omnipotent, and omnipresent. He is all-powerful, all-knowing, and He is everywhere.

And that should be the greatest comfort to us, that the God we worship is right with us every step of the way. O Lord, thou hast me searched and known.

Thou knowest my sitting down, and rising up, yea, all my thoughts afar to thee are known. My footsteps and my lying down, thou compasses always. Thou also most entirely art acquaint with all my ways.

we'll sing down to the verse 6 of Psalm 139 to God's praise. O Lord, thou hast me searched and known, thou knowest my sitting down.

and rising up, yea, all my thoughts, afar to thee are known.

[ 39 : 11 ] my footsteps and my lying down, thou compasses always.

Thou also most men hardly are, unwind with all my ways.

For in my tongue before I speak not any word can be, but altogether long long on it is well known to thee.

Be high before thou thou hast thou hast be sent and laid on me thine hand.

Thou know it is too strange for me to understand.

[ 40 : 42 ] I do understand. the grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit, be with you all, now and forevermore. Amen.

Amen. Do you want me to ask the questions? Question one, what are the two types of revelation? Do you remember?

Good job. Well done. General and special revelation. And the second question was regeneration gives you a new heart. Last question. Do you believe in ghosts? Only the Holy Ghost. That's it. So whenever you're asked that in school, that's what you can say. Only believe in the Holy Ghost.

Even the Holy Ghost.