

BEING LED BY THE SPIRIT

Tonight I'm going to talk again about something I shared last May in this chat room concerning the "inner witness", but from a slightly different angle. In that message, I was trying to call people's attention to the fact that it's very easy to be *fooled* by people who (on the surface) seem to have all the right doctrine and all the right words, but is not *actually* walking in the truth they are preaching.

I used the example of Chip Brogden—who many people endorse and follow almost blindly—who has been preaching "*Universalism*" for years, but who has been doing it in such a *subtle* way, 90% of the people who listen to him have no idea he is preaching it. The only reason the truth started to come to the surface was because he finally started "coming out of the closet" so to speak in the last book he wrote.

I told the story of one guy who said he never could get a "witness" to Chip Brogden, but he never understood why. Like all the others, he had *no idea* Chip had been subtly preaching Universalism all these years. He said whenever he read Chip's stuff, it all sounded very good. There wasn't anything *particular* he could point to that would make him feel the way he did about Chip. Nevertheless, because of the fact that he could never bear witness to him, he could never get behind Chip and say how wonderful he was, like everyone around him was doing. Finally, when the truth came out, this brother was relieved because his "*inner witness*" had turned out to be true, while everyone else had been snookered.

My main point about the inner witness in *that* message had to do with staying out of deception. Most of God's people have no idea that Satan has been on a very short leash during this present age, but in this hour, God is letting him off that leash. This is what Paul is talking about when he says: "*For the mystery of lawlessness is already at work; only he who now restrains {will do so} until he is taken out of the way*" (II. Thess. 2:7 NAS). For 2000 years, God has been "restraining" Satan from using his full power and potential for deception. But that leash has come off, and Satan is being allowed to do things he has never been allowed to do before, in the realm of deception and counterfeiting the things of God.

I just recently heard someone make the statement that Satan can counterfeit everything *but* the fruit of the Spirit. Oh really? What do you think is bringing all the various Protestant denominations together and joining them to Rome and other false religions? It's a counterfeit LOVE. What on earth do you think the whole Prosperity Gospel is based on? It's based on a counterfeit FAITH. What do you think the whole Revival abomination is rooted in? It's rooted in a counterfeit JOY that comes from sensual religious experiences.

The *first* thing you learn when you start helping people get out of major deceptions is that the fruit of the Spirit *has been* counterfeited in their lives, sometimes for many years. Every single person we have ever dealt with in deliverance has walked in a counterfeit PEACE. Indeed, giving people a counterfeit peace is a common trick the enemy uses to *confirm the error* he is trying to get them to accept. Talk to anyone who has embraced the error of Universalism (or Ultimate Reconciliation) and they will tell you that they received a great PEACE in their souls when they finally accepted that doctrine.

Certainly, the enemy cannot produce the *true* fruit of the Spirit in a person's life. But he can sure produce things that look just like fruit. So whenever I hear someone say the devil can't counterfeit the fruit of the Spirit, I know they have *no idea* what's happening right now. They have *no idea* what Paul meant when he said at some point, the restrainer will *stop* restraining the power of Satan.

Because the power of Satan to deceive and counterfeit the things of God has become so strong and dangerous in this hour, the ability to recognize and follow our “inner witness” is going to become more and more necessary for survival, because the safety measures and the yard-sticks we have been accustomed to using up to this point will no longer protect us.

However, I want to look at the importance of the *inner witness* from a slightly different angle tonight, and that angle has to do with being *led* by the Spirit. In the book of Romans, Paul said we are to be led by “the Spirit” (*Rom. 8:14*). Of course, all Christians pay lip service to this truth, but many of them deny it in real life—and *the way* they deny it is very tricky. No one comes right out and says we’re not supposed to be led by the Spirit. Rather, they re-define what it *means* to be led by the Spirit, so that in the end, we are really being led by the Bible.

Now before I go any further I want to make it very clear that I believe the Lord can and does speak to us through the Scripture. What I am going to dispute tonight is the idea that He *only* speaks to us through the Scripture. What I am going to challenge tonight is the statement that we can’t know God unless we know Him *through* the Bible. What I am talking about tonight is an *unbalanced view* of a vital truth.

It’s sort of like the whole “death to self” thing I brought up a few months back. The message of death to self is very important. In fact, it’s so important, no one is going to reach the fulness of Christ without embracing and walking in *that* message. But death to self is not a silver-bullet-cure-all. It’s only half the battle. The other half is learning how to resist and overcome the power of Satan—and this isn’t done *by* dying to self. It’s done by *learning* how to recognize the wiles of the enemy and by defeating them whenever they are raised against us. No one is going to reach the fulness of Christ without embracing and walking in this message as well.

When you try to warn people against a wrong *over-emphasis* on death to self, you have to be very careful what you say or they will get the impression you are saying death to self isn’t even necessary. Well, you face the same situation when it comes to warning people against a wrong *over-emphasis* on the Scripture. Right away they will think you are saying reading and studying and meditating on the Scripture is not necessary. Right away they will think you are saying we should not measure our revelations and our religious experiences against what is written in the Scripture. So I want to say right up front that this is NOT what I am talking about. What I will be talking about is the difference between the Fundamentalist approach and the Pentecostal approach to being *led by the Spirit*.

The main difference between Fundamentalists and the Pentecostals has always been their view of *spiritual experience* in the Christian’s life. From the time of the Reformation until 1906, the vast majority of those who made up the *Protestant* Church were Fundamentalists. There was a small wing of the Church, called the “Liberal” wing. But they were basically apostate. They rejected the divine inspiration of the Scripture and questioned such fundamental things as Jesus’ sinless life or His literal resurrection.

In 1906 a major out-pouring of the Spirit started at the African Methodist Episcopal Church, on Azusa Street in the city of Los Angeles, California. It was led by William J. Seymour, an African American preacher. It began with a meeting on April 14, 1906 and continued until roughly 1915. The out-pouring was characterized by uncommon spiritual experiences and was accompanied by speaking in tongues, dramatic worship services, and inter-racial mingling. In other words, the Holy Spirit was being manifested

in various *observable* ways that had not been seen since the Early Church. Those who were open to the outpouring, experienced things they had never experienced before and they eventually became known as Pentecostals. Those who rejected the outpouring, rejected it on the basis of *doctrine*—the doctrine of Cessationism, which says the spiritual experiences recorded in the New Testament (like divine healing, miracles, the gifts of the Spirit, etc.) all ended at the close of the Apostolic Age. This doctrine also says the *only* way God speaks to His people today is *through* the Scripture.

So from 1906 to 1915 the Protestant Church experienced a major division, into Fundamentalist and Pentecostal camps. Ever since then, there has been a theological war going on between the two camps regarding the place of spiritual experience in the life of the believer. The sixty-five-thousand dollar question has been: *Does truth validate experience, or does experience validate truth?*

Fundamentalists tend to think that we are to be led by the Spirit, through the Scripture alone. Thus, holding correct doctrine and strictly following what is written in the Scripture *equals* knowing and experiencing God. They believe Pentecostals are following dubious spiritual experiences, revelations and manifestations *instead of* the Scripture.

Pentecostals see themselves as seeking to be led by the Spirit as well, but they do not restrict the idea to being led through the Scripture alone. They believe we can be led by the Spirit *directly*. Since Fundamentalists generally reject the supernatural, Pentecostals see them as not being capable of understanding what it really means to be led by the Spirit. Pentecostals believe their experiences *are* Scriptural and that the problem lies not only in the fact that Fundamentalists say Jesus will only talk to us *through* the Scripture, their view of Scripture is also narrow and legalistic.

Disasters like Toronto and Brownsville and their many spin-offs over the last 20 years have only served to harden the position of Fundamentalists—since they can now *rightly* point the finger at Spirit-filled believers and say: “You’re deceived if you think *these* experiences are coming from God!” The spread of this counterfeit revival has produced a siege mentality among Fundamentalists who *rightly* claim we are in the midst of the great falling away. But disasters like Toronto and Brownsville have also driven many Pentecostal believers back into a Fundamentalist attitude where they are *afraid* of spiritual experiences; where they are *afraid* to actually be led by the Spirit, *directly*.

This is the kind of over-reaction I’m talking about, and it’s dangerous because part of that direct experience we have with God is the *inner witness*. The inner witness is being abandoned and neglected by multitudes of Pentecostals because so many of these false prophets and false apostles are saying they know the deception they are propagating is true because they “get a witness” to it. So the enemy is using the people *he* has deceived to *discredit* the whole idea of following our inner witness.

Well, I just want to tell you that in *my* experience, many times it was the *only* the inner witness that kept me from being deceived. When you are up against religious spirits who can give you all the right doctrine and all the right words and all the right answers to the questions you are asking, you can really get deceived. At those times, only your *spirit-man* knows the truth. That’s why the story of that guy who never got a witness to Chip Brogden (but for no apparent reason that he could see) blessed me. He was being led by the Spirit, *directly*, in that situation. Everyone around him thought Chip was great. But his *spirit-man* knew the truth (even if he didn’t) and he was brave enough to follow that inner witness.

You are probably all familiar with the latest warning of David Wilkerson, about the earth shaking events that are coming to this nation, right? Well, David has caused quite a stir with that word. His predictions are being questioned (if not completely denied) by several high profile Christian ministries. One of them is *Morial Ministries*, run by a brother named Jacob Prasch.

If you read the article Jacob did on David's warning, you'll know that he said David is *unreliable* because of some of things that transpired on a trip he made to England last year, and also, because some of his predictions have failed to come to pass. Seeing how hard he was on David, I just assumed he would be like so many other Pentecostals I've seen, who are over-reacting to the today's apostasy by adopting a Fundamentalist approach to walking with the Lord. But I was pleased to find an article he wrote last year, which warned against that very thing. The name of that article is—“*Pentecostal And Charismatic: Is There Or Was There Any Difference?*” You can read it by clicking [here](#)

His main point is that Pentecostalism and Charismania are not identical and they never were. Pentecostalism was a sound, Biblical movement for many years. It has only recently been infected by the excesses of the Charismatic movement, which was unsound from its very inception. In the article, he asks if rejecting Pentecostalism will really solve the Churches' problems. He says:

“In recent years, a number of people who had always been open to the gifts of the Holy Spirit have felt driven away from that belief into a stoic, **non-charismatic or even an anti-charismatic or anti-Pentecostal Christianity**. There exists a combination of reasons for this trend. Among them are the unbalanced and anti-scriptural extremism of Toronto and Pensacola, the essentially mystical and New Age perversions of biblical theology by the Vineyard Movement, the Shamanism copied from Buddhism and Hinduism by Yongee Cho, and the Altered States of Consciousness as Christian experience argued for by Patrick Dixon. To this has been added the failed prophetic predictions of men like Paul Cain, Mike Bickle and the Kansas City Prophets', Gerald Coates, and Rick Joyner.

It's always nice to find another brother who is sounding the same kind of alarm I am. He goes on to tell how Pentecostal people are expressing their frustration with all the things that are being done in the name of the Holy Spirit and he says he agrees with the indignation of all these people because their grievances are legitimate. Then he says:

“What I disagree with however is making unfounded generalizations, asserting that **the root problem is confined to churches believing in the Gifts of the Spirit** and that by **returning to a non-charismatic/non-Pentecostal form of fundamentalism we can solve these problems**. This argument has increasingly equated traditional Pentecostalism with the Charismatic movement saying that Pentecostalism from its inception was as crazy as popular charismania today and things like Pensacola or Toronto are but the natural climax of things that were wrong to begin with going back to Asuza Street. It appears that the infamous “Clowning in tongues” video of Rodney Howard Brown and Kenneth Copeland has led some people to dismiss all tongues or at least argue that genuine tongues can only be a human language. When things become confused and difficult, human nature tends to look for **easy explanations and scapegoats**. We tend to identify something as the source problem and then target it in the wrong assumption that our problems will be automatically solved. Unfortunately, reality does not always operate that way.”

I agree with this brother's assessment. Those who try to lay the blame for the current apostasy on Pentecostalism are just as deceived as the ones who are part of the apostasy. The unpleasant reality that so many of us refuse to face is that Satan has been UNLEASHED. That means he has the ability to put his *slimy* hands on all the things of God. It means there's nothing he can't twist or pervert or counterfeit. Satan has introduced counterfeit gifts and religious experiences into Pentecostal and Charismatic churches through counterfeit ministers, and the only answer Pentecostal Christians can come up with is to reject the gifts, and reject spiritual experiences, and blame everything on their Pentecostal heritage and adopt a Fundamentalist mind set. That's really smart—isn't it? Satan is playing these people like a fiddle.

Whenever you hear someone say God *only speaks to us through the Scripture*; or that we can *only know Him through the Scripture*; you need to realize that you are listening to a Fundamentalist. I don't care if the guy says he's a Evangelical, or a Pentecostal, or a Charismatic, or even a *Martian*, he's a Fundamentalist. Those kinds of statements come from the doctrine of Cessationism.

I want you to think about what I am going to say because it's very important. When you read the story of the Early Church, you are reading the story of people who did *not* have a New Testament. The Gentile converts didn't even have the Old Testament. All they might have had in writing was a letter that might have been written to them by Paul. Except for the original teaching they got from the apostle who originally planted their church, they had nothing but the indwelling Spirit to *guide* them on a daily basis. So when you read their story, and you see that they did this "by" the Spirit, or they did that "through" the Spirit, or the Spirit "spoke" to them and told them to do something or go somewhere, understand that you are reading about a people who were being led by the Spirit DIRECTLY.

They weren't being led by the Spirit *through* the Bible. They weren't being led by the Spirit *through* the apostles and the prophets, or *through* the elders and the deacons. They were being led *by* the Spirit...period. They were being led by the Spirit HIMSELF. That's part of the promise of the New Covenant. That's the "new and living" way the writer of Hebrews talks about.

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Luke 4:1

Tell me, when you read this verse, do you get a picture in your mind that Jesus was sitting somewhere, reading the scroll of Isaiah or the scroll of Jeremiah, and suddenly the Father used some passage to let Him know He was supposed to go into the wilderness to be tested; or do you think maybe Jesus had the ability to know His Father's will directly? Do you think Jesus was only led by the Scroll of the Book; or do you think he was *also* able to be led by the Spirit, directly?

*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.*

Acts 21:3-4

Tell me, when you read this verse, do you get a picture in your mind that these disciples were all sitting around the table studying the scrolls of Jeremiah or Zachariah, and suddenly a passage about going up to Jerusalem jumps out to them and they believe God is using that passage to let them know that Paul shouldn't go up to Jerusalem at this time? Is that what the writer means when he said they told Paul "through the Spirit" that He shouldn't go up? Or do you think something else was going on there?

*And on the first day of the week, when we were gathered together to break bread, Paul {began} talking to them, intending to depart the next day, and he prolonged his message until midnight. And there were many lamps in the upper room where we were gathered together. And there was a certain young man named Eutychus sitting on the window sill, sinking into a deep sleep; **and as Paul kept on talking, he was overcome by sleep and fell down from the third floor, and was picked up dead. But Paul went down and fell upon him and after embracing him, he said, "Do not be troubled, for his life is in him."** And when he had gone {back} up, and had broken the bread and eaten, he talked with them a long while, until daybreak, and so departed. And they took away the boy alive, and were greatly comforted.*

Acts 20:7-12 NAS

Tell me, when you read this verse, do you get a picture in your mind of Paul grabbing some Old Testament scrolls and reading through them to find out how he should respond to that situation. Or is it obvious that his response was not only immediate, but it was immediately *from the Lord*. You see, Paul was in a *hearing relationship* with God and the Spirit told him instantly what to do.

*And when they had gone through the isle unto Paphos, they found a certain sorcerer, **a false prophet**, a Jew, whose name was Bar-jesus: Which was with the deputy of the country, **Sergius Paulus, a prudent man;** who called for Barnabas and Saul, **and desired to hear the word of God.** But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) **filled with the Holy Ghost**, set his eyes on him, And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? **And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.** And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.*

Acts 13:6-12

Tell me, when you read this verse, do you get a picture in your mind that when Elymas withstood Paul, Paul broke out his *pocket* Old Testament and started looking through it to see what it says about false prophets

in order to get an idea of what he should do about this guy? Or do you think Paul was able to hear directly by the Spirit regarding what to do about this guy? Well, I could go on and on all night, giving you example after example of how the Early Saints were *actually* led by the Spirit, but I think you get the point.

Another thing I would like to bring to your attention is the fact that Paul said the gospel he preached didn't come from man, nor was he taught it by men. He got it by revelation, as he did so many things.

*But I certify you, brethren, that **the gospel which was preached of me is not after man. Nor I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.** . . . Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And **I went up by revelation**, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.*

Galatians 1:11-12 & 2:1-2

Not only was he taught the gospel he preached by direct, supernatural revelation, he said it was “*by revelation*” that he went up to Jerusalem to confer with the other apostles regarding the gospel he was preaching to the Gentiles. Now THAT's what I call being led by the Spirit! I'm sorry but I don't believe many of today's believers really know what it's like to be led by the Spirit because they are too busy being led by preachers and teachers and. . . the Bible.

*For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How **that by revelation he made known unto me the mystery;** (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as **it is now revealed unto his holy apostles and prophets by the Spirit;** That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:*

Ephesians 3:1-6

It wasn't just the “gospel” message itself Paul received by “by revelation”, it was also some of the important ramifications of that message that he received “by revelation”. The truth that Gentiles believers have been brought into the commonwealth of Israel, and that they are now full partakers in National Israel's history, promises and destiny, was given to Paul through direct, supernatural revelation. It's almost comical because what Paul got by direct revelation, the vast majority of Christians *still can't get*, even though it's been written down in black and white and clearly explained to them.

Oh, and before we move on, there's one more revelation Paul received, that we must not overlook. That revelation was the whole concept of the “body” of Christ. You'll only find *that* concept in Paul's writings, and I promise you, he didn't get that revelation from reading and studying the Old Testament. He got it by direct, supernatural revelation.

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

I. Corinthians 12:1-15

Beside the obvious teaching on the various parts and functions of the “body” of Christ in this passage, did you ever stop and ask yourself where Paul got all this information? Who taught him about the nine different gifts of the Spirit? Who told him there are: “...*diversities of gifts, but the same Spirit; differences of administrations, but the same Lord; and diversities of operations*”? He certainly didn’t get all that from studying the Scrolls of the Old Testament and he certainly didn’t get it from studying the New Testament (which wasn’t even written yet!). He got it by revelation.

God spoke to the saints of the Early Church in different ways. There’s no doubt that He spoke to them *through* the Scripture (the Old Testament). But He *also* spoke to them directly, and *nothing* has changed. He still speaks to us directly. The fact that we have the New Testament changes nothing. God hasn’t stopped talking to His people directly, now that we have a complete Bible. That’s what the Fundamentalists teach. They say that since the Canon of Scripture has been completed, God no longer speaks to His children directly. Now, He only speaks to them through the Bible. According to them, we can only *hear* God through the Bible and we can only *know* God through the Bible. Anyone who accepts this lie will never attain the fulness of Christ, I can assure you.

Most people never stop to think about the fact that most of the Christians of the Early Church did *not* have a Bible to guide them. People take the few passages in the New Testament that mention people reading the Scriptures and assume they had Bibles like we do. They didn’t. First of all, the only “Scriptures” they would have been able to read would have been the Scrolls of the Old Covenant from the local Synagogue. You couldn’t just walk into a bookstore and purchase a copy of the Old Covenant. The Old Covenant belonged to *the Jews*, and if you wanted to read it, you had to get it from *them*.

There may have been a few scattered copies of parts of a scroll, but reading the Scriptures was not an easy task in those days. Timothy read the (OT) Scripture because he was part Jewish and has access to the synagogue. The Bereans, who were commended for comparing the Scripture to what Paul had preached must have obtained copies of the relevant sections of the Old Testament that Paul used to support his message. But by and large, they didn't have anything near what we have today.

What that means is that when the gifts of the spirit began manifesting, or when certain spiritual experiences began to come forth in the congregations, there was nothing to judge them by, except the *inner witness*. The leaders of the early Church had to be in a *hearing relationship* with the Lord because they would have to judge all the *new* manifestation that were about to come forth in the congregations. They had to know how to follow that inner witness because if the only measuring line they had to discern whether or not a particular manifestation or experience was true or false was the Scripture, most of the experiences of those early believers would have been rejected as false. For you see, there is no way they could have been *verified* by either the New Testament (they didn't have a New Testament), or the Old Testament (they were New Testament manifestations).

For example: in First Corinthians 14:29, Paul tells the people to test the prophesy that comes forth in the fellowship. He says: "*Let the prophets speak two or three, and let the other judge*". Notice what he didn't say. He didn't say: "...let the others wait 6 months to see if the prophesy turns out to be accurate". He didn't say: "...now everyone get your Scrolls out and see if what was just said lines up with what has been written". He said, let the other judge...right then and there...*during* the meeting.

Well, how were they supposed to judge those prophesies? They had no Bible to use in order to verify or reject them because the New Testament hadn't been written yet. They had nothing to compare the prophesies with. The only way they could judge them was BY THE SPIRIT. The only *tool* they had to judge them was the *witness* inside of them. You see, those people knew Jesus Christ. They didn't know Him through the Bible. They knew Him *first hand*, through the Spirit; they knew Him *first hand*, by experience. Indeed, it was their spiritual experiences that gave us most of the New Testament.

Today we have the New Testament, so we should *also* use that tool to test prophesy—but not to the *exclusion* of the inner witness, which is what I see happening all the time. Not only are the Fundamentalists acting like Fundamentalists, the Pentecostals are acting like Fundamentalists too. I can have a certain amount of respect for the person who is a genuine Fundamentalist because they feel they are being true to what the Scripture teaches. They are blind to the truth. But I find it hard to have any respect for preachers and Bible teachers who claim to be Pentecostal, but who in fact teach and preach a Fundamentalist message out of fear of all the false stuff that's flooded the churches. When we stand before God, it will be the *Pentecostals* who will be in far more trouble with God because, while many of them say they accept the truth of spiritual experience with their mouth, in real life they are denying it because of fear.

We are to be *led by* the Spirit; we are to *know* God through the Spirit. Many times He will speak to us through the Bible; but other times He desires to speak to us in other ways. Don't put the Bible in the place of God. He gave us His Word so we would learn about Him and His ways, and understand what kind of God it is that we serve. He also gave it to us so we can make sure we are being led by the *right* spirit, and that we are having union with the *right* spirit. Having union with your Bible won't bring you into the fulness of Christ; only having union with *the Person* of Jesus, first hand, will do that.