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**Teaching: Carlon Tschetter**  
**Series: People In Step With The Spirit**  
**Message: The Holy Spirit – He is God**

**Transcribed Message**  
**September 9, 2018**  
**John 14:15-17**

We'll start today with an observation and a question. So we'll start off with the observation. I believe that most of you who would say that you have a good understanding of the Bible and of the message of the Bible; I believe that you would uniformly say that you know what it means to have a personal relationship with God. Furthermore, I think you would easily say that you know what it means to have a personal relationship with Jesus Christ. That's language that we regularly use, in fact sometimes as we try to talk to somebody else about the gospel, we get to that point where we talk about the fact that we have a personal relationship with God. We have a personal relationship with Jesus Christ. So that language is very familiar, very comfortable. We understand it because we understand that's exactly the nature of the gospel that has come to us, that God has done something about the separation between us and him and he's made it possible for us to be in this personal relationship. So here is my question - how many of you think that same way and use that same kind of language to talk about your relationship with the Holy Spirit? How often do we say or how often do we think about having a personal relationship with the Holy Spirit? We're comfortable with a personal relationship with the Father, we speak of personal relationship with Jesus Christ freely. How often do we talk about having a personal relationship with the Holy Spirit? After all, the Holy Spirit is a spirit and you can't see a spirit, can you? You can't touch a spirit. You can't hug a spirit. I mean, those are the actual interactions on the earth that people enjoyed and experienced with the Lord Jesus. But I think, when it's all said and done, we would all uniformly agree that the answer to that question is absolutely positively emphatically yes. We can and we should understand and talk about our relationship with the Holy Spirit in the same way that we do in relationship to our Father and to the Lord Jesus Christ. So this morning I want us to see three reasons why I believe that is in fact the case: because the Holy Spirit is a

person, because the Holy Spirit is God, because the Holy Spirit is then that third member of the Trinity.

So let's look this morning at the Holy Spirit is God, He is the unfailing promise given to us to link us to the very life of God Himself. And how incumbent, how vital, how important it is that we know Him. We introduced this new series of People in Step With the Spirit a few weeks ago and now we're back in it again on this Sunday morning. So this is a little bit of an intro, maybe a little bit of a review but let's start off by asking the question why study the doctrine of the Holy Spirit? Why study the doctrine of the Holy Spirit? And let me put before you three things.

First of all, because doctrine is the most important thing that we can give ourselves to. Doctrine is the most important thing we can give ourselves to and I know I can hear a quiet groan in a number of people, because when you think of doctrine you don't think of something terribly engaging, something terribly important or practical or appealing. You maybe have had a bad experience when you hear the word doctrine, but here's the reality: fundamentally the word doctrine simply means teaching. If you were to Google the word doctrine, somewhere in that definition the word teaching would simply come up. So when we're talking about doctrine we're talking about the doctrine of the Holy Spirit, we're simply saying, this is important. Because we come to the Word of God and we expose our minds and our hearts to the teaching of the Scripture that the Holy Spirit as we'll see, Lord willing, next weekend, has given to us about Himself. And so it's really the teaching, the doctrine of the Holy Spirit. It is life giving. It is life changing. It is powerful. It is beautiful. It is important. It's transformational. That's why we give ourselves to it.

Secondly, we do so because the doctrine of the Holy Spirit has often been the subject either of neglect or of obsession. Study the history of the church and this is primarily what you see, especially within the last hundred or so years. So that when the Pentecostal movement broke upon our country in the early 1900s in California, and there was a swinging of the pendulum if you will, with regard to the person and work of the Holy Spirit to where things became very experientially centered, very emotional, very subjective. So we had part of the church swing that way and then what did the other part of the church do? The other part of the church swung way over the other way

and went into a more rational, more knowledge oriented approach. And so this is what we see, that in the 60s, when the charismatic movement broke again within the church, and then the third wave after that, what do you have? You have a picture of part of the church swinging over and everything was related to and everything centered around and every topic made it to the Holy Spirit, and then you have the church swing over to the other side and then perhaps stuck in a more rationalistic knowledge centered view of the whole thing. And so the church has historically found itself swinging back and forth on this pendulum between the two. And yet here's the point - the same Spirit who brought us to faith in Christ is the same Spirit who now lives within us and wants to take us forward into our walk with Christ, and in our understanding of the things of God. So it is the same Holy Spirit who is charged by the Father and Son to do this work in our lives. The very one, the Holy Spirit whom God gave to us to bring us together as the body of Christ has been sadly too often the cause within the church of division. Which might be a good time for me to say that somewhere in the course of this series you and I probably are going to disagree about something that we're looking at with regard to the doctrine of the Holy Spirit. And here's my pledge to you - when we get to heaven I will not say, "I told you so." Okay, so I just want to be upfront about that.

All right, number three - because the doctrine of the Holy Spirit is absolutely crucial to what God wants to do in the life of our church and in our personal lives. Remember our theme verse, John 6:63, "It is the Spirit is and who gives life, the flesh is no help at all." I love that. The Spirit gives life! The flesh is no help at all. "The words that I have spoken to you are spirit and life." So that when Paul says in Romans 8:13, "for if you live according to the flesh you will die." You live according to the Spirit, and you put to death the deeds of the flesh, you live! That's not a threat that Paul is making in Romans 8 that you're going to lose your salvation. I think it's a warning to us that if we do not walk in the power of the Spirit we experience a temporal kind of death. We're not enjoying the fruits and the blessings and the power of the Holy Spirit in our life. That's a real death, it's a real loss that he talks about. So whatever it is that God wants to do in your life He's going to do by means of the Holy Spirit and the Word of God. Whatever He wants to do in the life of our church He's going to do by means of the agency and the power of the Holy Spirit using the truth of the Word of God. That's

exactly where we are and so if we, as the people of God of Covenant, want to know God, and if we want to love people, and if we want to live out the gospel, then you can't get to any of those apart from the Holy Spirit. You can't know God, and we're going to see again hopefully next week when we look at the Holy Spirit and the Word and what the Holy Spirit does - it brings that Word into our lives - you can't understand a word on that page apart from the Holy Spirit's ministry in your life. You can't love people the way that God calls us to love people apart from the Holy Spirit's work in your life. You can't possibly live out the gospel, which is simply to say you walk every day fully aware of your absolute need to be dependent on God and his grace in your life. You cannot live out the gospel the way God intends apart from the Holy Spirit's work in your life. So you and I, as followers of Christ, had better have an understanding of what it means to have a personal relationship not just with the Father, not just with the Son, but with the Holy Spirit; that's God's intent.

So let's look at that. Three essential truths about the Holy Spirit. And the first one is the Holy Spirit is a real person. The Holy Spirit is a real person. In our experience on a very practical level, what is it that when we hear the word 'person' or when we think of the word 'person' we automatically think of? What does every person need? Everybody needs a body, don't they? And why wouldn't we think that way? Because pretty much everybody we know has a body, right? That's the reality, isn't it? We think of people, we know people and every one of them has a body. Except when we encounter death. When we encounter death, and I have shared this experience with hundreds of people, and in some instances we're standing right there in the hospital room or the home or in the hospice place, and there's a person there before us, that they have now died. And what do we often say, especially as believers encouraging each other, we often say immediately, "They're not here. They're now in heaven." "To be absent from the body is to be present with the Lord." The whole point is simply this; when we think of a person we don't have to think of the limitation of a body. Now we're going to have a glorified body and we're going to enjoy that forever, but there is a point when death comes where our soul and spirit are separated from our physical body and we're still a person. And that's my point with regard to the Holy Spirit. The Holy Spirit is presented in the Bible as being very much a person.

Now we're going to move through this material fairly quickly. Here's the advantage, you can come and go back and look it up online, you can see watch the video, you can listen to it, you can actually get a PDF file of the of the words themselves. So if I go too fast and cover this too quickly, you can catch up. But we're going to move fast. Okay, so I'm just warning you.

The answer, first of all we know the Holy Spirit is a person because the Holy Spirit has the attributes of a person. They're attributed to Him in the ways that we think of when we think of personhood and we generally think of three things. We think of intellect, we think of emotion and we think of will. We think of a person as having those capacities. They have an intellect, they have an emotion and they have a will. The Holy Spirit has all of those. In regard to the intellect, listen to this statement in Isaiah 11:2. Isaiah 11:2 says this, "And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord." All kinds of language about the capacity of the Holy Spirit to think. He has knowledge, He is wise. In 1 Corinthians 2:11, Paul says that it is only the spirit within a man who knows within the mind of a man. So right now in this room of the hundreds of people the only person in the room who knows what you're thinking in your mind right now is you. And yet Paul says in 1 Corinthians 2, the Spirit searches the mind and knows what is going on within our mind. Paul says in Romans 8:27, he who searches the heart knows what is in the mind of the spirit. So the Spirit has intellect, the Spirit has emotion. The Spirit has emotion! He is referenced in Romans 15:30 as being "the Spirit of love." Paul says in Ephesians 4:30, "don't grieve the Holy Spirit of God." You can't grieve a thing, you can't grieve an it. You can't grieve a force. Don't reference the Holy Spirit ever as being an "it." The Holy Spirit is a person, the Holy Spirit has emotion, the Holy Spirit feels things just as you and I do. Paul says in Romans 8, there is the groaning of the Spirit as He intercedes for us to the Father. What an amazing statement of ministry on our behalf. So none of those things can happen apart from being a person.

And finally the Holy Spirit has a will. He acts in accordance with His will. Paul says in 1 Corinthians 12:11, "and He gives as He wills", with regard to spiritual gifts. He sovereignly bestows upon us spiritual gifts according to His will and His own choosing.

We know that when Paul in Acts 16 and his group they wanted to go into Bithynia, and they were headed that way - you know what it says, "and the Holy Spirit would not let them." There was the exertion of the will of the Holy Spirit. So the Holy Spirit is first of all attributed with the things that we think of as embodying personhood – intellect, emotion and will.

Secondly, the Holy Spirit acts like a person. And I probably should've written all these down for you on the screen but, the Holy Spirit teaches, the Holy Spirit prays for us, the Holy Spirit encourages, the Holy Spirit strengthens, the Holy Spirit guides, the Holy Spirit convicts, the Holy Spirit corrects, He restrains, He performs miracles and many other things that the Scriptures attribute to the Holy Spirit, which say to us that He does the things that a person does. He does things that you and I, in some cases do.

And then thirdly, the Holy Spirit is described as a person. Now this is critical, and I want you to see this and let's go back to John 16. Jesus is getting ready to leave His disciples on that fateful night in the upper room. And by the way, when we go through this series there's a number of times that we come back to John 14, John 15 and John 16 because what you have in the Upper Room is Jesus preparing the disciples for His departure and the good news that He brings to them is that is He's not going to leave them alone. And He's talking to them about the Holy Spirit coming. So when He does so He uses personal pronouns to describe the Holy Spirit. The Holy Spirit is not an "it." The Holy Spirit is not a thing. The Holy Spirit is not an impersonal force. The Holy Spirit is a person that we have a personal relationship with. Listen to John 16:13, "When the Spirit of truth comes, He will guide you into all the truth, for He will not speak on his own authority, but whatever He hears He will speak, and He will declare to you the things that are to come."

Here's what I want you to see. The word for spirit in the Greek is *pneuma*. It's the word that we get pneumatic from. A pneumatic air gun, pneumonia - it simply means air, it means breath. The Holy Spirit, the word spirit is *pneuma*. Well in the Greek language there's masculine, there's feminine and there's neuter. The word *pneuma* is in the neuter in terms of its gender. Proper Greek grammar says when you replace a noun with a pronoun; you use the same gender. That's not what any of the writers of the Scriptures do when they record for us the Scriptures with regard to the person of the

Holy Spirit. John 16:13 should read like this: “When the Spirit of truth comes, *it* will guide you into all truth, for *it* will not speak of *its* own authority.” It should've been a neuter pronoun in place of that neuter noun. It's not - it's a masculine. Six times in the 13<sup>th</sup> verse Jesus references the One who is going to come that he calls “the Helper”, that he calls “the Advocate”, that he refers to as the One who is going to bring to them certain comfort. And the word is so explosive in its meaning that you can almost just pick any of those words and it still fits exactly what Jesus intends. But the point that I want you to see is that while it may be bad grammar, it's excellent theology because the writers of Scripture are giving us only one possible conclusion. The Holy Spirit, whom Jesus is going to send, when He leaves His disciples is none other than the person of God the Spirit.

What we want to do when we go through this series is ask a lot of the times, “so what?” So what? So what if the Holy Spirit is a person, what difference does that make? Well what was the very first question we started with this morning? Do you ever think about the Holy Spirit and you think about being in a personal relationship with Him? Well here's the answer to that question in this first point - you should. Because the Holy Spirit is a person. That has significant implications for our understanding.

Secondly, let's think in terms of the Holy Spirit being God. It's one thing to say the Holy Spirit is a person, but what about taking that next step in affirming that the Holy Spirit is God. By the way, you know for hundreds of years when the King James version was the dominant version, it didn't help a lot to convince people that the Holy Spirit was a spirit, when as they're reading their Bible and every time they came to that description they read Holy Ghost, right? And so that probably didn't help inform a lot of people with regard to their relationship with God the Spirit. But what about the fact of whether the Holy Spirit is in fact God? Again, we all affirm the Father is God. We easily affirm Jesus is God, those of us who understand what the Bible teaches. But so is and no less is the Holy Spirit also God. Several lines of evidence in the Bible and let's go. You ready? Here we go.

First one: the names by which the Spirit is called. The names, the very names by which the Spirit is called. In Western culture we're all familiar with this, we've mentioned this in different settings, but in our Western culture when we think of our name, when we

think of giving a name to one of our children we're basically giving them a name to identify them. So that if I'm in a large group of people and I hear someone say, "Carlton Tschetter", now if I recognize the voice and I don't want to... No, but most of the time what does that indicate to me? Somebody wants to see me, somebody wants to talk to me. This is simply a form of identification, isn't it? It isn't a describer of who I am. It doesn't tell my story. It doesn't tell anybody about anything about me other than my identification as a name. But we know that that's not the case in Scripture. We know that in Scripture names very often were given to tell a story. And especially that is true with regard to God Himself. And so when you look at the teaching of Scripture with regard to the Holy Spirit, the very first name that we encounter is what? He is the Holy Spirit. He's the *Holy* Spirit, right? He's Holy! So you think of Isaiah 6, "Holy, Holy, Holy is the Lord God of Hosts" and we're immediately linking the Spirit to this attribute of God that is given this trifold description. He is called the Spirit of God. He's called the Spirit of the Lord. He's called the Spirit of Jesus. He is called the Spirit of Life. He's called the Spirit of Truth. He's called the Spirit of Wisdom. He's called the Spirit of Glory. God's name is being used in describing the Holy Spirit.

Secondly, what is said of God is said of the Spirit. What is said of God is in fact said of the Spirit. Two wonderful examples in Acts chapter 5. The beginning of the church and remember Barnabas, who sold his stuff and he's demonstrated his generosity and he's given it all away, and in come Ananias and Sapphira and they kinda want to get in on some of the glory of being noticed within this new forum of body of believers, and they come and they announce that they've sold everything and they've given it all away. Only we know that they hadn't. they kept some of it back which would've been perfectly okay. Nothing said they had to do that. But then when Peter confronted them, he said to them, "You have lied to the Holy Spirit." And then you know what he said, "You haven't just lied to the Holy Spirit, you have lied to God." And Peter just puts them both together and in the same set of verses he calls the Holy Spirit as the One to whom they have lied, but not just in that sense alone but identified the Holy Spirit as being the Holy Spirit of God.

Again you go back to that passage in John 14 and in John 14:15 when Jesus says that He is going to send this Helper, this Advocate, this Comforter. You know what



He says there. "I am going to send to you another Comforter, I'm going to send to you another Helper." In the Greek language there are two words for another, *heteros* and *allos*. So you have an accident and your car is totaled, your truck is wiped out, and I say to you, "What are you going to do?" And you say, "Well I'm going to get another one." If you mean another one and you use the word *heteros*, you're just going to go and get another one. Something that's got a steering wheel and four wheels and you're going to count it as good and you're going down the road. If you say to me, "I'm going to go get another one," and you say *allos*, you're saying, "I'm going to go get another one just like that one." And that's the word that Jesus uses when He describes the Holy Spirit. I'm going to send to you, Jesus said, another one. *Allos*, another one just like Me and in saying to them He is going to be a comfort to you, He's going to be a guide to you, He is going to be a helper to you, just as you have had Me in your life so I'm going to give you another one like Me. And He's affirming there for us that the Holy Spirit is in fact God, just as He is God. So what a wonderful promise these men heard that night in the Upper Room. Jesus is leaving us but we're going to get another one just like Him. Now of course all that wouldn't unfold until the story went on but that's what Jesus promised them.

Notice number three: the Holy Spirit possesses divine attributes. Not only does He possess attributes of humanity – intellect, devotion and will - to make Him a person, but far beyond that He possesses the attributes that we know only God is. God is omniscient. 1 Corinthians 2:11 says that, "The Spirit knows the mind of God." Now who could possibly know what's in your mind right now? Only you do. Who could possibly know the mind of God? The Holy Spirit does, 1 Corinthians 2:11. The Holy Spirit is omnipresent. He is everywhere present. In Psalm 139, David says, "Lord, where can I flee from your Spirit?" "There's nowhere I can go that you are not present because your spirit is everywhere." He is omnipotent. He created the heavens and the earth. He is the God of truth. We already said He is a God of holiness. So the attributes that God has are attributed to, in fact, the Holy Spirit.

Number four: He does the works of God. This is all stacking up hopefully for us to be convinced beyond a shadow of a doubt the Holy Spirit is a person, the Holy Spirit is deity, because He created as we have said. He gave us the Word of God. We're going

to get to look at that next Sunday, what an incredible thing that the Holy Spirit has given us in the Word of God. He's the one that makes it understandable. The Holy Spirit is the one who works in the life of Christ at the incarnation. He's the one who works in salvation. He's the one who is working in our sanctification, so all of the works that God does the Holy Spirit is given credit for as well.

Then the fifth one: the Holy Spirit is given equal ascription with the Father and the Son. What does that mean? In a few instances in the New Testament where we have the writers of Scripture put together all of the names of God, like in Matthew 28:19 where Jesus commissions them to go out, He says after you have made disciples and after you have brought them the gospel, then you baptize them. Baptize them in the name of the Father and in the name of the Son and in the name of the Holy Spirit. If you've been here for a baptism, you know that every time we baptize somebody we baptize them in the name of the Father, the Son and the Holy Spirit. We're not tribaptist. In some baptism ceremonies they go, we baptize you in the name of the Father (dunk) and we baptize you the name of the Son (dunk) and we baptize you in the name of the Holy Spirit (dunk). At that point you're glad it's just a trinity. all of them are together. There is the Father. There is the Son. There's the Holy Spirit. There's no way you would put those three together if you are not wanting to affirm and ascribe to each one of them an equality of person. Then you have the same thing at the end of 2 Corinthians chapter 13 verse 14 where Paul brings again all three of those together, affirming all of them.

This brings me to my last point. It's a simple one. The Holy Spirit and the Trinity. You're supposed to laugh but that's fine. The Holy Spirit and the Trinity is not a simple point. Here's the deal. We've got a few minutes to go and we're going to mine the depths and understand the doctrine of the Trinity before we leave this morning. Only if we can hear what Bruce Ware has to say and not get me in the way. But listen to what Bruce Ware says about the Trinity: "There is one and only one God, eternally existing and fully expressed in three persons - the Father, the Son and the Holy Spirit. Each member of the Godhead is equally God, each is eternally God and each is fully God. Not three Gods but three persons of the one Godhead. Each person is equal in essence as each possesses fully the identically same eternal divine nature, yet each is also an eternal and distinct personal expression of the one undivided divine nature. The Holy

Spirit then is fully God. He is not one-third God but fully God. Yet it is not the Spirit alone who is fully God, but He eternally exists along with the Father and the Son, each of whom also possesses fully the identically same divine nature.” And we say what to that? Wow. Amen. Something. I don't know exactly what we say. But here's what I want to see in these closing few minutes. Three things about the Trinity and especially with regard to the Holy Spirit.

First, the Holy Spirit assists in carrying out the work of the Father. Trust me, the Holy Spirit doesn't mind for a moment that we use the word 'assist' because truly the Holy Spirit assists the Father in carrying out the work that He has commissioned to be done. This is never more apparent than when you look at the doctrine of salvation, which we will see, Lord willing, weeks down the road. The Father sent His Son. John 3:16. For God so loved the world that He gave - He sent - His only begotten Son. Jesus comes to do what? The will of the Father. How does He do the will of the Father? How does Jesus do the will of the Father? Only one way. He does it by the agency and the anointing of the Holy Spirit of God. That's how Jesus comes to this earth and in His humanity carries out the will of the Father. The enabling grace of God at work in Jesus's life allows Him to live a sinless and perfect life and to do all the work that the Father called Him to do. Now here is the point. To me, it is incredibly instructive how little is said about the Holy Spirit's work in that regard by the Father or even by Jesus. Jakes makes a couple of references to the Holy Spirit's work, one of them very significant in Matthew 12. I say that because there is no drawing attention to the Holy Spirit on the part of either the Father or the Son in the Holy Spirit's work of carrying out what it is that God is doing in this great work.

Secondly, the Spirit now works to glorify the Son. John 16 and in verse 12: “I still have many things to say to you but you cannot bear them now. When the Spirit of truth comes, He will guide you into all the truth, for He will not speak of His own authority but whatever He hears He will speak, and He will declare to you the things that are to come. He will glorify Me.” This second point is the Holy Spirit is glorifying the Son. JI Packer says it this way: “The Holy Spirit's role today is to mediate the presence of Christ in our lives.” That's why He is called the Spirit of the Lord, the Spirit of Christ. He is mediating the very presence of Christ in our lives. In 1 Corinthians 12:3, Paul says no one can

declare that Jesus is Lord apart from the Spirit. The Holy Spirit loves to make much of the Lord Jesus Christ. You and I should love to make much of the Lord Jesus Christ. As the church we should love to make much of the Lord Jesus Christ. What a beautiful name it is! Isn't that what that song was? We were practically breaking out in tears as you look at those words and you think about what it is that that means to us. That's what the Holy Spirit is doing. He is making much of Jesus in our life. He is making much of Jesus in our church. That's why in 1 John Paul says that it is the Spirit who confesses that Jesus has come in the flesh because He wants to lift up the name of Jesus.

Here's the last thing. The Spirit takes third position in the age to come. The Spirit takes third position in the age to come. The Holy Spirit steps back and He puts forward the Father and He puts forward the Son. And you ask how do you know that? Because the Bible told me so. Revelation 5. What do you see in Revelation 5? This incredible unfolding at the end of time. There is the Father and He is sitting on the throne. There is the Lamb of who we sang, and He's standing in the presence of all that are gathered. And what is the Spirit doing? The Spirit we are told in Revelation 5 is gathering from all corners of the world people who will come and worship the Father and the Son. That's what He is doing. There is total equality in the Godhead but it is the Holy Spirit who consistently defers honor from Himself and He directs it to the Father and He directs it to the Son. It is a beautiful picture to us of His person and of His work. Because, my friends, the Holy Spirit is a person. The Holy Spirit is God. You and I can emphatically and positively and joyfully say we have a personal relationship with the Father. We have a personal relationship with the Son. But we also have a personal relationship with the Holy Spirit, if we put our faith and trust in Christ for our salvation.

What do we take away? We are a favored people. We are a favored people to be living in the age of the Spirit. What wonderful possibilities are available to us as we desire to know and obey the Holy Spirit. We started off by saying in answer to the question why study the doctrine of the Holy Spirit, we said in point 1 there's nothing more important to give ourselves to than doctrine ... unless that doctrine is not allowed to be practical. Unless that doctrine does not impact us. Unless that doctrine just is words on a piece of paper or words on the page or words in the air. Doctrine has value only if it is appropriated, only if it is embraced, only if it is welcomed, only if it is pursued.

2 Corinthians 3:18 –“And we all with unveiled face beholding the glory of the Lord are being transformed into the same image from one degree of glory to another, for this comes from the Lord who is the Spirit.”

I close with this. JI Packer says: “Where the Spirit's ministry is studied, it will also be sought after, and where it is sought after, spiritual vitality will result. The Christian scene today in the Western world highlights the importance of attending to the doctrine of the Holy Spirit. The lack of divine energy and exuberance in most congregations, even some of the most notionally Orthodox, is painful to see. The current quest for church renewal demands that we get clearer in our minds about the divine Renewer. It is as if God is constantly flashing before us on a huge billboard the message: remember the Holy Spirit. We study and discuss God, Christ, body life, mission, Christian social involvement and many other things. We pay lip service to the Holy Spirit throughout. Everyone who does these things these days, but we are not taking Him seriously in any of it. And in this we need to change.”

Let's pray. Father God, may it be true of us at Covenant Community Church that we take very seriously the work of the Spirit of God in the life of this church, in our own lives. Father, we acknowledge right now that our very words to You are words that we speak because You have broken into our life by the gospel of Your grace and You have made known to us the work of Christ on our behalf, that Jesus died on that cross for our sins, and that by Your Spirit You have opened our eyes to see that it is not anything that we do that earns us Your favor. It is the work that Jesus did alone and it is that that we believe. It is that that we embrace. We do so by Your Spirit and we do so by the enablement of Your Spirit. For that we thank You. We pray, Father, in these days and weeks to come, that You will show us all that we need to know about this One whom we love and serve, the Holy Spirit of God who lives within us and is doing this work of transformation. We pray in Jesus's name, Amen.