



BELIEVERS CHAPEL

6420 Churchill Way | Dallas, Texas | 75230 | t 972.239.5371 | believerschapeldallas.org

The Sermons of Dan Duncan

Ephesians 5: 15-21

Winter 2023-24

"Spirit Filled"

TRANSCRIPT

Thank you Seth, and good morning. We are continuing our studies in the Book of Ephesians. Our text is Ephesians chapter 5, verses 15-21,

"Therefore"... so he begins with that word, "Therefore", to draw a principle of conduct from what he's already said, which is, 'He's been telling us how to behave, and how to live.'...So he says,

¹⁵Therefore be careful how you walk, not as unwise men but as wise, ¹⁶making the most of your time, because the days are evil. ¹⁷So then do not be foolish, but understand what the will of the Lord is. ¹⁸And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, ¹⁹speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; ²⁰always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; ²¹and be subject to one another in the fear of Christ.

Ephesians 5: 15-21

May the LORD bless this reading of His Word, may He bless our time of study in it together. Let's bow in prayer.

LORD, we bow in prayer because we need Your help in understanding the things we've read and how they apply to us. —And we want to praise You for the things that are revealed here and the glorious life You've given us: The Spirit of God lives within us and we can, “be filled with the Spirit.” (vs18). And so LORD, we pray that as we consider this text You'd give us an understanding of the meaning of that statement and all that Paul wrote here. It's about our behavior and we pray that we would live under the guidance of the Spirit and in a way that brings Glory to You.

So LORD, we pray Your blessing upon this time—that You would instruct us, teach us, and build us up in the faith. May this be a joyful time; may we appreciate the sovereign grace that You have demonstrated to us; and may we sing within our heart with the joy that that should produce within us.

And we thank You for salvation. We thank You for the new life we've been given and pray that we will live to Your honor and glory. —Make that the great ambition that we have; instill that within us this morning.

And we thank You for this privilege of prayer: Because we can also intercede, not only for ourselves, our friends, and one another spiritually, but materially. And we are a people who are constantly in need. We are physical as well as spiritual, and our physical needs are great. We depend upon You for every breath of life that we take; and we need Your mercy every moment—and sometimes that's more obvious than at other times. So we pray Father, that You'd bless.

And bless those whose names are listed on this prayer request. You know them and You know exactly what they need. And You know the trials that we need—even those are part of the blessings that You give us. They don't seem like blessings to us, but You make it very clear in 2 Corinthians 4, verses 16-18, that You're using those trials to make us into a different people, a better people.

So LORD, strengthen our faith and bless our time now; may this be a time in which our faith grows and our understanding of You and Your will for us grows— and may we be a people that act upon that. Thank You for this, and we pray this in Christ's name.

Amen.

(Message) In 1903, what the world had only dreamed of for millennia happened. A man flew. The Wright brothers had floated through the air on gliders but this was different—they added power to one. A small gasoline engine was built in their bicycle shop in Ohio that produced enough energy to turn two propellers, and everything changed. 66 years later, men walked on the moon. Now that's a short version of the story, but one that shows that everything needs energy...power, to function. Even a glider needs wind power to lift it and carry it through the sky.

That's obvious, I know. But it's the same in the Christian life—and that is not so obvious to a lot of saints. I say that because Paul instructed the Ephesian saints to, “be filled with the Spirit”. (vs18). Evidently they were not aware of the necessity of the Holy Spirit, (or they needed to be reminded), that ‘He is the engine’, He is the power of the Christian life.

Paul wrote this at just the right place in the letter. Beginning in chapter 4 he began instruction on Christian living: On what to do and what not to do. He began chapter 5 by directing the Ephesians to, “be imitators of God...and walk in love.” (5:1-2). That's difficult. We're weak, and walking through this world is dangerous; it's like walking through a minefield.

Paul knew that, but he also knew that we are not alone in that walk. The LORD is with us—we have the Holy Spirit. We've been *sealed* with the Holy Spirit. Paul has made that point twice in this book: In chapter 1, verse 13, and in chapter 4, verse 30. He is our energy. He is a Person—He's not ‘a power’ or ‘a force’; He's the third Person of the Trinity and He empowers us to live selflessly, live sacrificially and obediently. It is essential that we know that, so that we might, “walk by the Spirit”, to put it in the words of Galatians 5, verse 16.

Well Paul will get to the Spirit and our dependence on Him in a moment, but he still had much to say about our duties—our responsibilities in the Christian walk. He told

the Ephesians to “walk in love”. He told them to ‘wake up!’, and to, ‘get walking and working’. And then he said, in verse 15, “Be careful how you walk, not as unwise men, but as wise...” Now it would seem a wise walk is one that follows Paul's instruction just given: ‘Do what is pleasing to the Lord and do not participate in the unfruitful deeds of darkness.’ (vs10-11). Now that calls for study; that calls for vigilance; that is a careful life. And all of that is true.

But it seems Paul had something else, something more specific in mind, having told them to, ‘not to sleep away their lives.’ (vs14). He added, in verse 16, “...making the most of your time...” That is a wise life. The King James version translates it, “redeeming the time”, which is actually, literally, what Paul wrote. It is an unusual way of referring to time, because it means ‘buy’, or ‘buy up’ the time, ‘*redeem* it’.

Redemption is a word from the marketplace where things are bought and sold. It was used of buying a slave out of slavery or paying the price to free a captive—it was a ‘ransom payment’. It came to be used of our salvation: ‘Christ *paid* the price to set us free from sin's tyranny.’ ‘He *bought* us at the cost of His own blood.’ That's ‘the payment that satisfied God's justice, and *redeemed* us.’

It's a very important word for explaining salvation—and so it's a sacred word. Paul knew that, and he chose to use it here because time is so valuable. There's really nothing more important in life than time—nothing more valuable than that. It is a blessing that God has given us to use in His service and use in His worship—in all that we do with our life.

What is the chief end of man? That's the question, the first question, of *The Shorter Catechism*. And the answer, you know is, “Man's chief end is to glorify God, and to enjoy Him forever.” And God has given us *time* for doing that. It's a gift—but it is limited. Once gone, it's gone forever. So we're to be like a shrewd merchant who recognized a rare or valuable commodity, or jewel, in the marketplace and he bought it up. Meaning, we're to do that; we're to possess it and use it.

So, 'making the most of your time' gives a very good sense to what Paul was telling the Ephesians to do: 'Make the most of your opportunities.' The reason Paul gave for doing that: "...because the days are evil." (vs16b).

What does that mean, 'Redeeming the time because the days are evil?' Well, we might have thought he would have said, 'Make the most of your time because your days are numbered; time is short.' That's true: The Psalms have much to say about that.

Psalm 39, (vs4):

"LORD make me to know my end,
And what is the extent of my days.
Let me know how transient I am."

Life is short. Time is fleeting.

But Paul said "*evil*". And that is probably because the days are so evil that it is good for Christians to take every opportunity to do good—to help those in need and serve God. And, "...time would fail me...", (to quote the author of Hebrews 11:32), if I recounted all the missionaries that have gone throughout the world and done good; have preached the Gospel and lifted people out of darkness into light. —And all of the Christians that have gone to backward places and societies; and established hospitals and schools that have been a blessing to people. They've redeemed the time. Wise men and women will redeem the time and take their opportunities.

But how, exactly, do we do that? And I ask that question because we live in a very busy age. We have all kinds of demands on our time. We have all kinds of gadgets that are supposed to give us more free time, (like cell phones and all). But all they've done is give us more opportunity to work even harder. So we're busy. How do we make the most of our time?

So Paul gives some direction on that in verses 17 and 18. He wrote,
"...understanding what the will of the Lord is." Nothing is more important than knowing

God's will—that's where wisdom begins. And we know Christ's will by knowing His Word. That's where God's '*general will*' is revealed; such as chapter 4, verse 28; 'Don't steal; rather, work with your hands.'

Yet what is more difficult is discovering what some call the Lord's '*particular will*', or '*special will*': Such as, 'What career should I pursue?' Or, 'Whom should I marry?' Questions like that. That is more difficult but it begins with a knowledge and understanding of the *general will* of Christ—the principles of conduct clearly set forth in Scripture. But then it takes wisdom, or 'skill', in applying them to the circumstances of life. That involves prayer and thoughtful consideration, (and very often it involves patience to wait on the Lord).

Leon Morris wrote that, "The Christian way is not a mindless conformity to a set of rules. It involves skill and careful, sacrificial application of God's principles." Paul addressed that in 1 Corinthians 8, with the use, and abuse, of Christian liberty. What is okay in one situation is not in another. If exercising our Christian liberty would cause 'a weaker brother to stumble', (vs9), then, 'Don't do it.' "For," he wrote, "through your knowledge he who is weak is ruined, the brother for whose sake Christ died." (vs11). Now there, the general principle of love—sacrificial love, guides us in the particular decisions that we make.

But there's something else that guides our decisions and enables us to understand correctly and act wisely—not foolishly. It's the Person of the Holy Spirit. Paul introduced Him in verse 18 and His essential ministry in our lives with a general principle of the Lord's will. He wrote, "And do not get drunk with wine...." Now that is not a difficult principle to understand. Paul didn't say, 'Don't drink it.' He said, 'Don't drink too much of it.' You don't have to drink any of it at all—but if you do, 'Don't get drunk—ever!'

That's not mindless conformity or legalism; it's wise conformity to the righteousness of Christ. And Paul gives the reason: 'Drunkenness leads to *dissipation*', (*debauchery* is another translation). Under the influence, people lose self-control; the

alcohol takes over and turns people into fools. Tragic things happen when drinking is involved.

Paul advocated an alternative. It is an antidote to folly; in fact, it makes people wise. Instead of 'filling up on wine' he said, "...be filled with the Spirit." (vs18b). That's an important command and should not be confused with, 'the baptism of the Holy Spirit'. Paul spoke of that in 1 Corinthians 12, verse 13. "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit."

Now that's one way to translate and understand that verse. At the moment of faith, the Holy Spirit places the believer in the body of Christ. We are '*baptized*' into Christ, and we are made equal members of the church. But often, it is Christ who is described as the One who baptizes us spiritually. For example, in Mark chapter 1, verse 8, John the Baptist said, "I baptized you with water; but He will baptize you with the Holy Spirit." And that happened on the Day of Pentecost when Christ poured out the Holy Spirit on His people—and the church was born.

So here, the Spirit is probably not the One *who* baptizes, but the One in whom we *are* baptized. In fact, you can translate 1 Corinthians 12, verse 13 as, "For in one Spirit we were all baptized..." And I think that is the proper understanding of that verse; the Holy Spirit is the spiritual element into which we are submerged. So by grace, Christ puts us in the Spirit and we are united in Him in order to be joined together as a body—as the church. He is our spiritual environment; we move and exist in Him, spiritually.

We are also *indwelt* with the Spirit. Paul says, "...we were all made to drink of one Spirit." (1Cor 12:13b). We are all in Him, and He is in us—and He joins us together in a unity, in a body, in the church. We're all sustained and we're all refreshed by the Holy Spirit. That is true of every believer in Jesus Christ—*all* were baptized. It happens at the moment that we believe in Christ; it happens at the moment of regeneration and faith; it happens once and for all. It's the experience of every believer when we're born again; it's not repeated. It happens and it's permanent.

Now, being "filled with the Spirit", is something different. It's a command to 'believe' to those who have already been baptized in the Spirit; and it is an experience that is repeated.

There are numerous examples of it in the Book of Acts. In Acts chapter 4, Peter and John were brought before the Sanhedrin. They'd been preaching the Gospel in the temple and they were arrested for doing that; and they were brought to the Sanhedrin, 'the supreme court' of the Jewish people.

It was an intimidating place to be for simple fishermen in which to defend themselves. But Luke wrote that Peter was, "filled with the Holy Spirit", and he spoke to the court. He spoke of Christ as the one, "whom you crucified, whom God raised from the dead..." (Acts 4:10). That was brave. Then he said, "There is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved." (vs12). Now that's clear—that's the Gospel.

And the council was impressed. Luke wrote, "Now as they observed the confidence of Peter and John and understood that they were uneducated and untrained men, they were amazed..." (vs13). This is the same Peter who two months earlier had deserted Christ in the Garden of Gethsemane and then denied him three times in the courtyard of Caiaphas—and now he's bold and he's confessing Christ.

It made an impression on the priests, so it's not surprising that two chapters later, in chapter 6, verse 7, Luke wrote, "...a great many of the priests were becoming obedient to the faith."

In Acts chapter 9, (after Paul's conversion), he was in Damascus filled with the Spirit, and began to proclaim Jesus in the synagogue saying, "He is the Son of God." (vs20b). He, "kept increasing in strength and confounding the Jews", (vs22), and "proving" that Jesus is the Christ. —Proving from Scripture that Jesus is Israel's Messiah.

There are many other examples. And what characterizes these events is that people are proclaiming the truth of God and they're bearing witness to Christ. The 'filling of the Spirit' is *'endowment with power to perform a spiritual task'*, (we see that in

Ephesians 5), it also has to do with Christian living and Christian worship. The life, 'filled with the Spirit', is controlled by the Spirit, directed by the Spirit, (that's suggested by the connection to wine). Wine controls the drinker for evil, the Spirit controls the saint for good.

One evidence that you are filled with the Spirit is 'the fruit of the Spirit' in your life; which is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control...", Galatians chapter 5, verses 22 & 23. We could add to that list, 'Christ-likeness'. That's really what the fruit of the Spirit exhibits—the life of Christ.

In John 13, Jesus gave His disciples "an example" when He knelt down and He washed their dusty feet. He, the Son of God, the Creator of heaven and earth, the One who sustains everything by the will of His power, holds the universe together with its billions of galaxies, made Himself a servant for 12—12 proud, selfish men.

When He returned to the table He told them, "I gave you an example that you also should do as I did to you." (vs15). The person who's full of the Spirit is a servant; he or she puts others first. The person who is full of the Spirit is becoming like Christ. This is what the Holy Spirit produces in us; He produces the disposition of Christ in us, increasingly.

And He gives wisdom. "Do not be foolish...", Paul said, "...but understand what the will of the Lord is." (vs17). And again, we know the will of the Lord by knowing the Word of the LORD, the Word of God—Scripture. "Your commandments make me wiser than my enemies," the psalmist wrote in Psalm 119, verse 98. And then he adds later, 'The light of God's words give understanding to the simple.' (vs130). You want wisdom? —Or do you want to be simple? If you want wisdom, know the Word of God.

But wisdom is not only a work of study, it's a work of the Spirit in connection with study. It imparts wisdom to our minds, the Word of God does—but it does that as the Spirit enlightens our minds. He guides us and He enables us to understand what the Word of God teaches. And we have Him within us. 'The seal on our heart' —He's there permanently to enable us to know, to understand, and to live and to walk wisely. It's the

Person of God in us. What an amazing thing! Do we take that lightly, that the third Person of the Trinity is literally within us?!

He is the power that is added to our lives. Just as the energy produced by a motor lifted a plane in 1903, (and every year after that), so too, the energy of the Holy Spirit lifts and carries us. The Christian life is a supernatural life. We cannot function without the Holy Spirit. He gives spiritual growth so that we become more and more like Christ. He gives obedience in life and the love of righteousness.

Paul then added, "...be filled with the Spirit, speaking to one another in psalms *and hymns and spiritual songs...*", (vs18b-19a). Now after that he will give instruction on the Christian home and then the Christian warfare—but this is a description of public worship; of the life of the church, the meeting of the church; and it involves singing. [Now it involves other things. It involves teaching—and I would say principally teaching. When the Reformers came, and the Reformation took root, it is said, 'They moved the altar from the center of the church and placed the pulpit in its place.' In other words, 'Teaching the Word of God is the great, central feature of worship.'] But there are other things to it as well. Singing is one, and singing in various ways...and that's what Paul focuses on here.

First, "psalms", he says. That may refer to the Old Testament Psalms sung with the accompaniment of musical instruments. "Hymns" may refer to psalms that were composed by Christians; and they would come and they would meet together, and someone who was gifted in that way would have written a simple hymn...and they would sing it.

But however these are understood, what is clear is that spiritual singing is a natural expression, an out-flowing of the Holy Spirit. Christians are to be a singing people. But notice how Paul put it, "...speaking to one another in psalms..." (vs19a). Obviously Paul didn't mean that we're to turn the church service into an opera; "speaking" suggests communication of truth. So when we sing, we should sing clearly and thoughtfully in an attempt to communicate the words of the hymn. We should sing

it thoughtfully. Now I confess, I sometimes find myself just doing it by rote and not really thinking about what I'm singing—but we ought to be doing that.

What hymns are intended to do is to communicate truth to us in this unique way of song. And they should instruct us; which means, what is of primary importance is the content of the hymn because truth, and truth alone, edifies. —It builds up the individual in the faith. Music moves our emotions; that's good and right; that's part of what we are—but emotions are led astray if they're not ruled by truth.

In Acts 2, those who were, “filled with the Holy Spirit’ were said to be, “...speaking of the mighty deeds of God.” (vs11). That's what should fill our hymns; ‘The mighty acts of the Triune God’ —that will be Spirit filled worship. When our hearts are filled with the knowledge of God, and His grace, and His greatness, then hymns will be the natural outflow and will characterize the church.

That's what Paul wrote in Colossians 3, verse 16. The Word of Christ, Scripture, is to ‘dwell richly in our hearts’. So the Word of God is essential to the Christian life and to Christian worship. The Word of Christ is to ‘dwell richly in our hearts’, and we are to “sing psalms *and* hymns *and* spiritual songs.”

The early church did that. At the beginning of the second century, in the year 112, the Roman governor, Pliny, wrote a famous letter to the Emperor Trajan, describing the Christians in his province. He was wondering, ‘What do I do with these people? Do I kill them, or do I do something else?’ He wrote about them, and he wrote that their custom was that of, ‘Meeting on a fixed day before dawn, and reciting a hymn antiphonally to Christ as God.’

Now I don't want to depart too much from my sermon, but as I thought of that I thought, "What an amazing thing!" Pliny was a governor in the northern part of Asia Minor, (or Turkey), and we don't read a lot about that in the missionary travels. But within 60 years after Paul's death, (we put it at the year AD 60), the world is full of churches. They're all over Asia Minor, they're all around the Mediterranean world. They're as far up into Europe as France and other places.

And people argue against the Gospel as, 'being something that was made up'. I've heard one of the atheists say that, 'One explanation for the New Testament and all that it says about the resurrection and the deity of Christ, is that it was made up.' How then, do you explain within a generation the world being full of churches? Well, they believed the Gospel, and they had grounds for believing it, and the church would fill the ancient world.

But this is what is characteristic, according to this pagan governor, is, 'they sing hymns'—and they sing hymns 'to Christ as God.' They sang hymns that had theological significance, full of good doctrine, truth. And that's true, characteristically, of the church.

And history bears it out. Where there were great movements of the Spirit there were great hymns that were produced. We see that during the Reformation. Luther and Calvin reintroduced congregational singing to the church meeting. The singing of Psalms was very important to the Huguenots, the Protestants of France who were greatly persecuted and eventually driven out of France in the 17th century by Louis XIV. They gained strength through the singing of hymns.

I have an old book, well actually it's a couple of books, a set of books on the Reformation in France—it's almost 200 years old. And in reading it I noticed that hymn singing was frequently mentioned. The Huguenots loved to sing. There was a Huguenot prince who spent his last days in prison, calmly playing his instrument and singing the Psalms before he was led off to a martyr's death.

Psalms and hymns have a real ministry to the soul in times of trial. During *The Great Awakening*, the church was given the hymns of the Wesley's and Toplady. Charles Wesley wrote over 6000 hymns. Great movements of God produce great hymns of the faith. One sign of being filled with the Spirit is singing—making melody with your heart to the LORD.

And really, that's where true singing happens. Not audibly, but inaudibly—in the heart. You may not be gifted to sing vocally, (I'm certainly not), but heaven rejoices to the sound of a saint singing in his or her heart. That's really worship.

That's not all. Thanksgiving is another sign, verse 20, "...always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father..." We have the Trinity in this passage, if you'll noticed. The Holy Spirit, the third Person of the Trinity, then the Lord Jesus Christ, the second Person, and then giving thanks to God, "even the Father", the first Person of the Trinity.

'All', in the Bible, the word 'all', where he says, "...giving thanks for **all** things...", doesn't always mean, 'all without exception', (in other words, 'Everything that there is.') John Stott qualified the "all things" here, stating, "We can't give thanks to God for blatant evil. God hates sin. So 'all' doesn't mean 'all' in the sense of *everything*; but 'all kinds' of things."

We give thanks to Him for blessing us in the midst of "evil", (vs16), and so that is how we give thanks; and providing for us at all times—and knowing that the greatest tests, and the longest tests, are actually used for our blessing. So we don't give thanks to God for sin, but we do give Him thanks for upholding us in the midst of it, knowing that He's taking it away from us through sanctification. In fact, 'the afflictions of life', (as Paul writes in 2 Corinthians 4, verses 16-18), are used to transform us, "from glory to glory", (he says, in 2Cor 3, verse 18.)

So there's much to give thanks for in some of the oddest things, in some of the things we might not think we should give thanks for. But we are to be giving thanks for *all* things throughout our life. John Chrysostom, the fourth century church father, had as his habitual doxology, "Glory be to God for *all* things." And when he died a painful death in a cruel exile, those were his last words.

Finally Paul said, "...be subject to one another in the fear of Christ." (vs21). "Be subject to one another."—that was a radical idea in that day and age. In 1 Corinthians 12, verse 13, Paul wrote that, 'All kinds of people were baptized into Christ's body; Jews and Gentiles, slaves and free.' So imagine this, a Jew was to submit to a Gentile—'the dogs'! And a Gentile to the Jew! And all the freemen submitting to the

slaves, (and there were a lot of slaves in the early church)—and they did it. What a thing that was!

One of the great examples of that is Onesimus and Philemon. Onesimus was a household slave who had had enough of it, and he fled to Rome. But in God's providence, there he met Paul and he was converted. He served Paul for a time, and then Paul sent him back to his master, Philemon, who was one of Paul's converts in Colossae. And he sent him back with the letter we know as *Philemon*.

And in it was a plea for mercy. He called the slave, the saved slave, "my child Onesimus." And he wrote to Philemon, "Perhaps he was for this reason separated *from you* for a while, that you would have him back forever, no longer as a slave, but more than a slave, a beloved brother..." , (Phm 1: 15-16a).

Now that's the power of the Gospel and the work of the Spirit: It makes slaves and masters...*brothers*, equals in the church....which would only weaken the institution of slavery while it is destroyed within the church. And there is a tradition that Philemon freed Onesimus, who then became an elder in the church in Ephesus. (I think that's a reasonable tradition.) That takes the grace of God.

And God has poured out His grace on the church to bring different people together. This is the healing of a broken world. It's not in government; if you depend on government to bring about the changes that are fundamental and necessary, it will never happen. It is only in the church where that happens; it is only by the grace of God where transformation takes place. —And the world should see that. The world should see that in us. It's a testimony to God's sovereign grace, God's healing grace.

One of the famous old African-American spirituals is, *There is a balm in Gilead*. I know you've heard that; you're all familiar with it. It answers the question, (and this you may not have known), of Jeremiah 8, verse 22. "Is there no balm in Gilead?" the prophet asks. 'Is there no medicine there?' And one version of that first refrain is, "There is a balm in Gilead to make the wounded whole, there is power enough in heaven to cure a sin-sick soul." And we have that heavenly power within us to change us: To be regenerated, to be born again and transformed, miraculously transformed. What we

have within us is not us, it's the Spirit of God who is doing that transformation now. And He's doing it in the life of every believer.

So Paul instructed them, (and is instructing us), to, "...be filled with the Spirit", and live in His transforming power. It's the power that produces joy, that produces obedience to God's glory and to the benefit of others. And so we should pray for that. Pray for it, for each and every one of us.

There is power for the Christian that makes the wounded whole, and joyful, and obedient. But only for the Christian, only for the believer in Christ. Have you believed in Him? If you're here without Him, you are still in your sins, lost and doomed—and I can't put that more seriously and frighteningly: Doomed!

But Christ's nail pierced hands are open wide to the lost and rebellious. That's Isaiah 65, verse 2; and He invites you to come, invites you to believe in Him. And all who do are received by Him; forgiven, justified, declared right with God—and empowered by the Holy Spirit to live a life of eternal value. Trust in Christ.

And you who have, walk by the Spirit and bear fruit for Him.

(Closing prayer) Father, we do thank You for Your grace—and our heart should hunger for that; what a blessing. We have considered at length the Person and work of the Holy Spirit in our lives, the third Person of the Trinity. We thank You for Him who is the Comforter. He does give comfort to our troubled hearts, and we are often troubled. Often we have doubts and the Spirit of God is there to give us comfort and encourage us.

But LORD, we give thanks and praise to the Triune God: To You, the Father for drawing up the plan of salvation, for choosing a people for Yourself, a multitude beyond numbering; for the Son who gladly came into this world to redeem those You had chosen; and for the Spirit of God who came and drew us to a saving knowledge of Christ and an understanding of the Godhead, the Triune God.

God, full of grace and mercy, we thank You for all that we've received from You. May we increase in our knowledge and our wisdom, and walk in a way that's worthy of our calling. We pray these things in Christ's name.

And now the LORD bless you and keep you. The LORD make His face shine on you and be gracious to you. The LORD lift up His countenance on you and give you peace. In Christ's name, Amen.

(End of Audio)