

# Addresses on the Holy Spirit

## Part 4

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:00] I don't mean the only ones that could have been chosen, there are many, many more, and you would notice that in each passage, each person of the Godhead is mentioned, not always as Father, Son, and Holy Spirit, sometimes Christ is referred to as Lord, sometimes as Christ, the Holy Spirit, of course, is always referred to in that way, sometimes God, as God, sometimes as Father, but indisputably, the three persons are mentioned in each passage. Now my desire tonight is to say a little word about the deity of the Holy Spirit, a very important subject.

Some people might think of him as an influence, but scripture indicates clearly he is a distinct person of the Godhead, co-equal with the Father and the Son, glorious in power, glorious [00:01:01] in majesty, wonderful in all his workings, tremendous, glorious person, the Holy Spirit.

And perhaps it's one of the great successes of the enemy that the truth of his person has been reduced somewhat in our minds, we haven't given sufficient attention to his greatness and to his glory.

But briefly, before we speak about these passages, you remember in the beginning of Genesis, in the beginning, God.

God created the heavens and the earth.

Now we understand that the name for God is plural, which indicates three and more, while of course in connection with God, well, it must be three. Three persons revealed to us in the New Testament, Father, Son, and Holy Spirit. In the Hebrew, there is a plural which is two, but in this particular case, it's three. [00:02:02] Now please check these things up because I don't know anything at all about Hebrew. I'm only quoting what I've read. But I understand that the name God there is clear and certain for us to indicate the triune God, Father, Son, and Holy Spirit revealed in the New Testament.

One particular scripture, which we didn't read, again emphasizes the deity of the Holy Spirit, and that is in Hebrews 9, how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your consciences from dead works to serve the living God.

Now there, the mention of the eternal spirit is sufficient, I would think, to indicate to us his deity, infinitely great and glorious, infinitely greater than even our minds can conceive.

[00:03:01] And I would like to try and convey this to you from the scriptures that we have read. And you know that throughout the New Testament, there are numerous passages where the Father, the Son, and the Holy Spirit are linked together.

And I think that's a clear indication of the triune God. One God, one purpose, one will, one operation, all working together to one great end to effect their will for their own glory and for the blessing of all concerned. My what a realm to live in.

What a consideration for our hearts. We're now away from our poverty and our weakness and our failures and the declension, and we're occupied with that which is perfect and eternal.

Things being done by them that can never break down. Things being purposed by them that will be fulfilled in every detail. [00:04:06] How wonderful to be occupied with such things. And I thought we might begin simply with this chapter in the first epistle to the Thessalonians. And it's always been a charm to my heart to read this chapter and see the different groupings that we have under the headings of three.

And to my mind, the most important heading, most important grouping is the Father, the Son, and the Holy Spirit. I think that goes without saying. We can speak about Paul and Silvanus and Timotheus and their honored servants of the Lord.

Tremendous men in the Christian testimony, but they pale into insignificance compared with the Father, the Son, and the Holy Spirit.

And what I find here is the gospel going into Thessalonica and achieving such a wonderful [00:05:06] success, overcoming the power of idolatry and bringing into being in a very real and definite way an assembly of believers, and all this the result of the operations of the Father, the Son, and the Holy Spirit.

While the servants were successful, this all lay behind it. It was God who purposed it.

It was God who sent the servants, the Holy Spirit who empowered them, Christ's work, the basis upon which they operated, and all this came to pass because the Father, the Son, and the Holy Spirit were working together. My if this entered in more and more into our gospel preaching. What a difference it makes. It's not battering our heads against a wall and all our efforts proving unsuccessful. If we were really led by God, if we were really under the power and direction of the [00:06:06] Holy Spirit, if the knowledge and joy of all that centered in Christ was really in our hearts and minds, it certainly would empower our messages. They wouldn't be academic expressions. They would be living expressions of the truth of Christianity, all centered in the Father, the Son, and the Holy Spirit.

What a transformation in the lives of those people in Thessalonica. What wonderful things were brought to them, and the apostle writing to them commends them for the tremendous transformation that had taken place in their lives. Before the gospel came, they were bound up in idolatry, and that was an awful thing in the ancient world, a terrible thing. The licentiousness, the wicked, depraved

things that went on in the worshipping of [00:07:03] demons and idols, all this thing, and they were delivered from it by the preaching of the simple gospel. Well, I shouldn't say that, there's nothing simple about the gospel. It may be conveyed in simple terms, but it's not simple, not by any means, and it achieved this tremendous success in the lives of those in Thessalonica.

Being turned away to God from idols, in the power of the Holy Spirit, and to wait for God's Son from heaven, what an achievement.

I've often felt that we're not sufficiently aware of what idolatry means and what it meant in those ancient times.

Those of you who have Walter Scott's handbook, just take the trouble to look up the passage where he deals with idolatry, and you'll find that he has a long, long list of idols [00:08:02] of the ancient world, and indicates it's by no means an exclusive list, indeed, I think a very small one.

He's only referring to the idols of the Greeks and the Romans. Then he gives a list of the idols mentioned in the Bible, and that's a fairly lengthy list too.

If you've read anything of ancient history, you will know that when the Romans conquered any tribes, any countries, they weren't the least bit concerned about that particular country still carrying on with its worship. It was only another idol to incorporate into the many religions that existed in the Roman world.

It was no problem. Overcome the country, let them worship whoever they want to worship, doesn't matter to us. As long as it doesn't interfere with our worship. Now, this is exactly what happened when a person got converted. When a person got the knowledge of the true God, he couldn't worship any idol at all. [00:09:05] He couldn't worship the emperor who was deified. He couldn't offer incense to the idol, and of course, that meant a very serious thing for him, because it meant him coming into conflict with the authorities, and that's why the Christians were persecuted. It's all right to say the Christian God being incorporated into the many gods, and you accept them all, but this is your particular God. But when the Christian says those gods aren't gods, and our God is the only God, that was another matter.

That was immediate conflict, and of course, they had to say that. The Christian faith that came to them was the knowledge of the one true and living God. There were no other gods. All those idols were really the worshipping of demons. Now, when we read here that the Thessalonians turned to God from idols, it meant that they [00:10:04] turned away from those idols and said, these are not gods at all. They're the work of men's hands, but behind it is the worship of Satan, and we want nothing at all to do with them.

I've got a little cutting that I copied out from a book that I read, and it's the torturing of a Christian, and at every point in the torture, he said, I am a Christian. I am a Christian.

And when they asked him to offer incense to the idol, he says, no, I'm a Christian. I believe in the one true God, the Father, Son, and Holy Spirit. And he tortured him more and more, and again and again, he said, I am a Christian. I am a Christian.

And eventually his life was taken from him. My, what a test that would be for everybody who declares

himself to be a Christian today to face this tremendous persecution and bodily pain and reproach and all the taunting of [00:11:06] the enemies. That's exactly what those Thessalonians had to face. They turned to God from idols. The break was complete and total, no turning back. And we don't understand that, I believe, when we read the passage, we're not sufficiently instructed as to what idolatry meant in all its evil. Now what accomplished this? What enabled those people to stand firm? It was because the Father and the Son and the Holy Spirit were right behind them that having accepted Christ as their Savior, having received the gift of the Holy Spirit, they were now brought into contact with the one true and living God and were empowered to stand.

And you remember, Paul was so concerned about the persecution that had arisen against the Thessalonian assembly that he wrote a second letter to them very soon after he wrote the first one because he'd heard about all the suffering that they were enduring and he didn't [00:12:06] want them to be upset or turned aside. And so kindly, with all the love that was in his heart, he wrote to them for their encouragement. What a triumph.

Thank God this is happening today in materialistic Britain, affluent Britain. Thank God there are people coming away from the modern idols of covetousness, the modern idols of self-will, and Scripture describes self-will and covetousness as idolatry. And people, thank God, are turning away from these things and accepting the Lord Jesus as their Savior, cutting themselves off from these things and desiring to live for Christ and for God in the power that the Spirit gives. Now this is triumph. And with the God we saw more of it.

This is such a wonderful thing, to see in this chapter how they're all working together and read the chapter at your leisure and see how it's all integrated, if you like, all [00:13:05] working together in their own particular way. One will, one purpose, different manifestations, but it produces the great result. Souls converted, an assembly formed, praise to God, testimony for God, and then this wonderful attitude of waiting for the Son from heaven.

Thank God it's not just in history, in the first chapter of the Thessalonians. We praise God that this is true today. Thank God we too are waiting for the Son from heaven, and what a tremendous thing it would be if we heard that voice tonight, a voice that every people, every person in the world will understand, every person who believes Christ. They'll understand that language. The language barrier won't be any problem when that shout is heard. What a wonderful moment. Jesus, our deliverer from the coming wrath.

[00:14:05] Now if you want a good verse to base your faith upon as to the church either going through the tribulation or not going through the tribulation, well, here's one, a verse to prove that the church will not go through the tribulation.

The wrath to come is not the eternal doom of those who have disbelieved God in all generations. It's not the lake of fire. The wrath of God is the wrath that will sweep across the scene after the church is gone, coming to its finality when Christ sets up his kingdom. All the scriptures point to this, the wrath of God in the Old Testament, also in the New, the wrath that will be poured out on this earth because of man's disobedience. Now says the Bible, Jesus, who delivered us from the coming wrath, all those who believe in Christ will never come under that awful wrath. [00:15:02] The church will be raptured to heaven, as Paul expresses in chapter 4, and thank God every true believer in Christ will be with him. The church will be there safe and complete, and thank God will be for the pleasure of Christ and for the glory of God through never-ending ages.

Wonderful thing, wonderful truth, tremendous things to have in our hearts, save us from worry and doubt and fear and concern.

These are soul-establishing things, they're realities, verities, certainties. These are the things that we read in the word of God. Now we move over to Matthew 28.

You know that the Gospel by Matthew presents the Lord Jesus Christ as king, the Messiah [00:16:07] born to rule over Israel, and we find in the opening chapters how this is set before us in plain and unmistakable language. The genealogy of Jesus of Nazareth is the genealogy of the king. He can trace his descent right back to the appropriate source. He's the son of Abraham, the son of David. All the promises made to Abraham, the covenant made with David, are all going to be fulfilled in this glorious person, Jesus of Nazareth, Emmanuel, God with us, the Messiah, the Christ.

We don't move very far in the Gospel before we realize that this kingdom, this king, is going to be under attack.

The king seeks to destroy him.

The babe has to be taken down into Egypt. [00:17:01] When the Lord Jesus begins to minister, a well-known sermon on the mount that we often talk about, he tells his subjects that they're going to be persecuted, they're going to be under trial, they'll make to suffer, they'll stand before assemblies, all sorts of things that indicate this kingdom is going to be under attack. That's a bit different from the glowing prophecies that we get in the Old Testament regarding the kingdom. Why there?

Everything is glorious. All the enemies are destroyed, dwelling in peace, each man under his own vine and under his own fig tree.

Why does the Lord in his ministry at the very outset in Matthew indicate that his subjects are going to be under persecution?

Well he knew that he would be rejected. Well he knew that his kingdom would come under attack. Then we move on and discover that the earthly hopes of Israel are set aside for the moment and the Lord Jesus brings something new in and that is the church. [00:18:02] Upon this rock I will build my church, something new, distinct from what had gone before. He also indicates that that will be under attack. The gates of hell shall not prevail against it. It doesn't say they won't operate against it, they do, but they'll never prevail against it. So at the very outset the Lord Jesus indicates that this great new thing that he is building will withstand all the attacks of the enemy and come through in violet, successful, powerful.

Then we move on and the king, he's taken by wicked hands and he's slain and he's placed in the tomb and thank God he rises out from it, glorious saviour. He gathers his disciples together as we read at the end of the chapter and it is very sad. There are twelve now.

One has defected, one has gone.

He's committed suicide, Judas Iscariot. [00:19:03] The Lord chose twelve, one has given up.

So at the very outset before the Christian testimony begins there's a breakdown as far as man is

concerned, but the Lord is encouraging his own. Now he says all power isn't resident in you, all power is resident in me.

This is where the power lies. The company is broken, defection has taken place, but all power is still in the hands of Christ and that power will be operative right to the very end to complete the Christian testimony, but he says before that takes place there is work for you to do. Take disciples of all nations baptizing them in the name of the Father, the Son and the Holy Spirit. What a change from chapter 10.

When he chooses his disciples to work there he says go not into the way of the Gentiles, [00:20:02] go only to the lost sheep of the house of Israel, but this is a change. Go into all the world and preach the gospel. The message of Christianity is to go far and wide. Israel has lost its opportunity, it will get it again when God takes it up in power and glory, but in the meantime there's work for the disciples to do and those who follow them and every believer is to be baptized to the name of the Father, the Son and the Holy Spirit.

I understand that this name qualifies or governs the three names or the three persons I should say. The one name, the three persons, Father, Son and Holy Spirit and so they are together. They're not divided, can be distinguished. That's an important thing to remember that when we're talking about the Godhead we can distinguish between the names, the Father, the Son and the Spirit, but not divide. [00:21:04] They are together as one, one will, one purpose, one great object in view and so here is one name and I want to impress upon us dear brethren, all of us and I trust we all have been baptized, I think we have, what a dignity has been conferred upon us that we have been baptized to the name of the Father, the Son and the Holy Spirit.

What dignity. Don't let's think of it as just something ceremonial that has to be said and done when a person gets baptized as if it were a casual matter. Oh dear brethren, what a tremendous thing it is that every person who is baptized is baptized to this glorious name, the name of the Father, the Son and the Holy Spirit. Now when we come to actual baptisms in the Acts of the Apostles, I think I'm right in saying that this formula is never used. [00:22:03] It's baptized to the name of the Lord, baptized in the name of the Lord Jesus.

Why then isn't the formula used? I don't know.

Some have said that this is a dispensational matter and has to do preeminently with what will take place after the church is gone. I'm not quite sure that that's true. But Mr. Darby, in being questioned about it, he said when he baptized, he always used both. He baptized them to the name of the Father, the Son and the Holy Spirit and the name of the Lord Jesus Christ. Now it seems to me that that's a fair thing to do. But forget all about the query as to which is the proper formula to use and think of the tremendous dignity that is involved and placed upon anyone who gets baptized to the name of the Father, the Son and the Holy Spirit. What does it mean?

[00:23:01] It means that those persons who do this, they cut themselves off from Judaism, they cut themselves off from paganism, they cut themselves off from everything that belongs to this poor sad world that's under the stamp of the curse, and they devote themselves in practice and in heart to the Father, to the Son and to the Holy Spirit.

What a tremendous thing. But now in Christianity, we're not shut up to the Jehovah of the Old

Testament. That has been superseded by a greater revelation. We're certainly not to be occupied with things that are found in this poor sad world. We're to be occupied with the Father, and that's a very precious name, the greatest revelation of God, the Father. And then the Son, oh, how wonderful that all that has been revealed in the Son and all that's available in the Son, we're baptized to him and to the Holy Spirit, his power, [00:24:02] his wisdom, his direction, his guidance, all that's involved in the Holy Spirit, thank God, we are baptized to that too. Seems to me this is what it indicates. But again, we have the three persons brought together in this tremendous way, indicating how closely they are united together and the greatness of the Christian revelation.

We've moved a long way from chapter three, when the Father's voice was heard and the Holy Spirit came down as a dove and rested upon the Lord Jesus, the Messiah. Oh, we've moved a long way through all the chapters in Matthew, and we've come now to the benefits of the revelation of the Trinity in the Father, Son, and Holy Spirit, to all those who accept the Lord Jesus as their Savior, to all those who are baptized to the name of the Father, the Son, and the Holy Spirit.

[00:25:04] Now we move on to Romans chapter eight.

Suppose we take nothing else away from this meeting tonight, if we just decide to concentrate on this opening statement in Romans eight, what a tremendous thing it is. There is therefore now no condemnation to them which are in Christ Jesus.

How do we get into Christ Jesus?

Well God puts us there. We can't get into there ourselves.

It's a position that Christ has in glory.

It's the glorified man at God's right hand. [00:26:01] We often say this, that you search the Gospels and you never find the name Christ Jesus. You look through the Acts of the Apostles and you'll never find the name Christ Jesus. You have to wait until you come to the writings of the Apostle Paul, and again and again and again he uses this name and indicates that all the Christians' blessings are centered in him, the distinctive Christian name, or should I say the distinctive Christian position of those who believe in Christ. Oh, how wonderful this is, and why did Paul use it?

He never knew the Lord Jesus here on earth. All that Paul knew of Christ was in glory. He met him on the Damascus Road and he received all his teaching from the man who is in the presence of God.

So when Paul uses the term in Christ Jesus, he's thinking of the man who is at God's right hand and all our blessings are in him.

[00:27:01] Now we can't put ourselves in him. It's God who does that, and we have this position in him, safe in him, beyond the power of Satan and the power and enmity of man. It's secure in Christ because no one can touch him where he is. No one can interfere the blessings that are centered in him. He's there in the presence of God, Christ Jesus.

Now says Paul, there is no condemnation to those who are in Christ Jesus. That means all those who believe in the Lord Jesus Christ as Savior, who have received the gift of the Holy Spirit, they are in Christ Jesus and there's not a single power in the universe that can raise a finger against them. No

one can condemn them. They are in Christ Jesus. It's a difficult thing to explain, at least I find it difficult to explain, but I'll tell you what's helped me.

You remember when Aaron went into the most holy place.

[00:28:03] On his shoulders, he bore the two stones with the names of the children of Israel, six engraved on the stones in one shoulder, six engraved on the stones in the other shoulder, and on his breastplate he had 12 stones and in each stone the name of a tribe of Israel.

So when Aaron went into the holy place representing the whole nation, he bore in himself the names of the whole nation, each tribe representing him and all the people belonging to that tribe all represented in him.

So in principle, when he went into the presence of God, he carried the whole nation with him. Now it seems to me that helps a little, at least I think it does, that when you think of our Lord Jesus Christ at the right hand of God, the whole church of God is represented in him.

Now that's a stupendous thing.

[00:29:02] You think of the millions of people who have trusted him since Pentecost and the millions who have trusted him who are upon earth at the present moment, and they're all represented in Christ.

That's their position before God in Christ Jesus, and there's no condemnation.

No one can raise a finger against them. That's the first thing. Now we understand that the last statement in verse 1 shouldn't be there, but it's in its proper place in the end of verse 4, who walked not after the flesh but after the spirit. But before we come to that, we want to mention verse 2, for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

Now it's a common accusation by some people that the liberty that we profess to have in [00:30:02] Christianity can also be a license for pleasing ourselves, but that's not true, and here's a verse that indicates that there is no license whatsoever in the Christian realm. The law, now this is the law, if you like, the rule of the spirit of life in Christ Jesus, that life that we have in Christ Jesus, the rule for that is the spirit of God.

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

Now the Mosaic law, excellent.

It came from the hand of God, it was just, it was holy, and it was good.

If man wanted eternal life, he could find it by keeping the law. That's what the scripture says, that's what the Lord Jesus said. If life was obtainable, it was obtainable through keeping the law. [00:31:05] Now there was a perfect law, but instead of bringing life, it produced death.

Unfortunately, it brought alive to, in a very powerful way, sin.



Now says the apostle, there's a new rule, a new rule of life, and it's in the spirit of life, which is in Christ Jesus, and that gives me the victory over the rule of sin and death.

Now this isn't a license to please ourselves. Paul stated emphatically, it's a rule, a rule of life for the Christian. It doesn't allow him to please himself. He comes under the power and direction of the spirit, and this life is governed by the spirit's direction and control.

That's a wonderful thing. And thank God that in our lives, we experience it in some way or another. Thank God we are not what we were when we were first converted. [00:32:03] We've progressed, I trust, a little. The evil habits and evil thoughts and ways that once governed us, they've given way to purer things in our lives, desires after holiness, desires after our Lord Jesus, yearnings for more purity and a closer walk with Christ. This is the result of having the Holy Spirit, this life that we have in Christ Jesus. It would be an awful thing in a Christian's life if he wasn't yearning after a closer walk with Christ, after greater purity and holiness in his life. A terrible thing if a Christian was abandoned to thinking evil and doing evil. Surely it would be the evidence that he had not the Spirit of God. Here Paul says, it set me free from the law of sin and death.

Very important here, and I'll just point it out to you. In verse 1, he makes the positive statement, there is therefore now no condemnation to [00:33:05] them, to them who are in Christ Jesus.

Now that involves every believer.

In verse 2, he's talking about himself.

He says, he set me free from the law of sin and death.

Paul was speaking personally, a result of his own experience. He was saying, now as far as I'm concerned, possessing the Spirit has set me free from the law of sin and death.

Then in verse 4, that the righteousness of the law might be fulfilled in us.

He includes himself with every other believer, that this wonderful fact is true, that the righteousness of the Mosaic law can be fulfilled in those who walk, not after the law, not after the flesh, but after the Spirit.

[00:34:01] I think it's important to notice the distinctions, those, every believer, me, Paul personally, us, Paul identifying himself with them all.

But you see here again, we're bound up to this wonderful truth, the operations of the Father, the Son, and the Holy Spirit.

In Christ Jesus, the man at God's right hand, God, the one who sent his own Son, that his Son might become a sacrifice, a sin offering, to deal with the matter of sin and bring us into this realm of liberty, and then walking after the Spirit.

That is the rule of life for the Christian. The law is never presented in the New Testament as a rule for the Christian. The Holy Spirit is the power, the Lord Jesus Christ is the example, there are the rules, the guidelines, if you like, for the Christian. [00:35:01] Now, we move on to Ephesians 2 and verse 18.

Now, please, if I haven't made things very clear and one is conscious of it, if anything that you feel you want to add or correct me in, please tell me.

Chapter 2 of Ephesians is a wonderful chapter, and all through the first three chapters of this epistle, I feel that Paul labors under the Spirit's guidance to show and emphasize that all barriers and distinctions upon earth have been removed as far as the Christian company is concerned.

There is no Jew, there is no Gentile, all these distinctions have been removed. The middle wall of partition has been knocked down, removed completely, and both Jew and Gentile have free access into the Father's presence in the power of the Holy Spirit. [00:36:02] This is the emphasis on one Spirit.

Listen again, through Him, Christ.

Now this must always be true in every Christian approach to the Father and to God. He is the great mediator.

In this sense, we approach the Father through Him. We could never presume to enter into the Father's presence without the help of our Lord Jesus Christ.

We approach the Father through His name. This is the way that has been opened up to us in a different setting in Hebrews, as priests entering into the holy place to worship God, but it's by Him, through His blood.

It's always through Christ. We cannot presume to approach God in our own selves, we must have Christ. So it's through Him. He says, we both, that is Jew and Gentile, have access, that's free entry, by one Spirit.

[00:37:10] The Spirit empowers the Jew, the Spirit empowers the Gentile, unto the Father.

What a change.

The Jew was confronted by the veil, only a few privileged to go in to the most holy place.

Great barrier that stood between them and the presence of God. The pagan knew nothing at all about God, shut up to idolatry, and all that swept away in the revelation of Christianity. The Jew has now free access, not because he's a Jew, but because now he is a child of God, and he can enter into his Father's presence, free at all times, individually, collectively. He can enter into the Father's presence, bow down, invoke the Father's name, and enjoy [00:38:04] His presence. And the pagan, something he'd never known before.

Pagan idolatry was governed by fear.

The idea of propitiation in the pagan world was that God must be appeased.

He's wrathful.

He'll punish us.

He'll destroy us.

We must appease His anger by bringing an offering. And they never knew anything about joy and liberty in such a system of idolatry. And that swept away. And they're brought now into the revelation of a Father who wants them in His presence, and through Christ, and in the power of the Spirit, they can enter into the worship of a God who is their Father, and enjoy all of the Father's presence and the Father's love. What a wonderful thing.

Yet I believe we've heard it so often, it might become commonplace, but it isn't commonplace. [00:39:06] It's wonderful.

It's majestic.

These are the greatest things in the Christian faith, that we have free access into the Father's presence at all times.

And when we bow our knees, as I trust you do, and we worship the Father in our homes, or individually in our closets, what a marvelous thing that we have free access into the Father's presence, and can speak to Him unhinderedly.

In simple terms, maybe with stammering terms, but the reality of drawing near to the Father is a marvel of Christianity.

Through Him, again we find it, Father, Son, and Holy Spirit bound up together to let you, and myself, and all other believers, have free access into the Father's presence. Oh, may we enjoy it more and more in these last closing days.

[00:40:04] Now, lastly, without dumbing to the passage, we could spend a great deal of time on it. It's a marvelous passage, a very solemn and sobering passage, where our bodies, these bodies that we have, our physical bodies, belong to the Father, the Son, and the Holy Spirit.

And they must not be in any way connected with evil in any shape and form.

The body belongs to the Lord.

The body is the temple of the Holy Spirit.

We are to glorify God in our bodies. They belong to Him. We are bought with a price.

Our hands, our eyes, our ears, our tongues, our feet, all the members of our bodies, all that our body involves, must never be connected with evil in any shape and form.

If it is, we are dishonoring the fact that we do belong to the Father, the Son, and the [00:41:05] Holy Spirit. And if we do fail, the best thing is to confess it, get right with God, get communion restored, and seeking help that in the future we may not do the same thing again, but be free from every form of evil. Oh, I think it's a sobering passage, and yet I feel it raises our bodies to a very high level indeed.

This body, this physical body, belongs to the Lord.

He has purchased it for himself. He died to make it his own.

This body, subject to weakness and limitation, the Holy Spirit indwells it. It's the temple of the Holy Spirit.

And this body belongs to God.

He's purchased it. He's paid the price for it. It belongs to Him. And we have to glorify God in our bodies. Now, what a dignity this gives to the human body, that in it there might be expressed [00:42:04] things that are pleasing to the Lord, things that are pleasing to the Spirit, things that are pleasing to God. Oh, how wonderful.

Something we say, something we do, somewhere we go, in whatever way it's done, if it's done in the name of the Lord, empowered by the Spirit, and in order to glorify God, then something has been achieved for God's glory and praise. Wonderful dignity and privilege that every believer has. But as we close, to say again that in all these passages, the three persons of the Godhead are mentioned, again, not disunited, not separated, but distinguished in the various way that they operate for our glory, for our blessing, rather, and for their own glory. Well, may we be encouraged. There's much more could be said, but I'm sure as you pursue the passages yourselves, you'll see the glory of these things and the distinctive blessings that belong to them. [00:43:03] May we be encouraged, for His namesake.