

I Believe In The Holy Spirit

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We read from the Scriptures this evening as is found in Paul's letter to the church at Rome and the very familiar and beautiful words of chapter 8. Romans 8. The apostle who is ending the seventh chapter by talking about the tremendous difficulty that it is having a law in his mind and a law in his flesh, both of them, so he concludes,

24 O wretched man that I am! who shall deliver me from the body of this death? [But then he sees the answer,] 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

And again one of the reasons for our reading this chapter is the frequent reference to the Spirit. We consider our faith in the Holy Spirit, those who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God [literally children of God]. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it. 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

There are many references to the Spirit as you heard as we read, and we're going to reference them at various times during the course of this sermon. We'll also look at other passages of Scripture that serve as a beautiful solid base for the instruction that's given to us in Lord's Day 20. Lord's Day 20,

Q. 53. What dost thou believe concerning the Holy Ghost?

A. First, that He is true and co-eternal God with the Father and the Son; secondly, that He is also given me, to make me, by a true faith, partaker of Christ and all His benefits, that He may comfort me and abide with me for ever.

A new article of the Apostles' Creed and remember as we begin the treatment of that creed in Lord's Day 8, the presentation of his articles of the Apostles' Creed as far as what is necessary for a Christian to believe. That's the question that you find Question 22 in Lord's Day 7, "What is then necessary for a Christian to believe?" And the first thing or one of the things that's necessary for us to believe is, "I believe in the Holy Spirit."

There's a conflict that sometimes arises between the Reformed faith and that of Pentecostals because they speak highly of what it means to be Spirit-led or to be Spirit-filled. They emphasize that if one is Spirit-led or Spirit-filled or baptized by the Spirit, that that means they're going to be able to speak in tongues and perform miracles. The answer of the Reformed Church, very consistently in beautifully, is that if one is able to believe that Jesus is the Son of God, one finds within himself the ability to believe that Jesus was a real man and that he was very God, that that's a work of the Spirit because the Spirit is exactly the one who points not at himself but always at Jesus. Jesus said that himself when in the Upper Room, he was bringing to a conclusion his speech to them, his comforting words to them, "I'm going to depart from you but now," he says, "I'm going to send the Comforter." In John 16:13, he says this, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth," here it is, "for he will not," in guiding you into all the truth, "speak of himself; for whatsoever he shall hear, that shall he speak: and he will shew you things to come." He will not speak of himself. And then he goes on to the next verse, "He shall glorify me: for he shall receive of mine, and shall shew it unto you." He will receive what I have done and he will show to you that. He will not speak of himself, he will glorify me. So the focus of faith is always in Jesus Christ. That's because the Spirit is making, pointing our attention always to the Lord Jesus Christ. When we put our faith in him, we put our trust in him, when we live in the consciousness as chapter 8, verse 1, no condemnation to those who are in Christ Jesus, that's an evidence of the Spirit at work within us. He's doing exactly what he is called to do, showing us Jesus.

We consider our faith in the Holy Spirit. We do that, first of all, by looking at his person, and then, secondly, at his work, and then, thirdly, at the benefits that are there for us. So first we follow the Catechism and first we deal with the fact that he is a person. We emphasize that because there's always been a struggle in the history of the church, especially in the early New Testament church, whether they were going to identify the Spirit as just some power of God or whether they were going to recognize that he is

himself an individual person. A person. A distinct person. The Scriptures, even that which we just read, identify him as a person because it describes that he does things that not a power does but a person does.

Just take a look here in the chapter that we read in verse 14. We are led, the Spirit leads. The Spirit leads. In verse 16, the Spirit bears witness. The Spirit witnesses with our spirit. Also in verse 26, it is the Spirit who helps our infirmities because the Spirit makes intercession for us with groanings which cannot be uttered. And very often in this chapter but also in the speech that Christ gave to his disciples in the Upper Room, he's identified with the pronoun "he." He. Just take a look at John 14:16, "I will pray the Father and he will give you another comforter, that he may abide with you forever." Verse 26, "But the comforter which is the Holy Ghost whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." Remember how the disciples remembered that Jesus told them afterwards that he would suffer and die, that he would rise again the third day? That was the Spirit reminding them of the things that Jesus told them. Chapter 16, verse 8, "when he is come." Again he.

Now we have to be careful and not foolish because the Greek doesn't have the male pronoun "he" in it. It only has the third person singular and when you have the third person singular, all you young grammarians know that can be either "he, she or it." And that's why in Romans 8:26, the Spirit "itself," not "himself," but "itself" it says in the King James. Well, that's a correct reflection of the third person singular, reflexive, it goes back. So "itself." But when we see that the activity of the Spirit is an activity that a person does, then we say that's correct to translate it "he." That's not a misrepresentation, it's an interpretation of the third person singular. It's not a she. It's not an it. It's a he and he leads, he witnesses, he quickens. In other places, he is the one who intercedes. In John 14, he teaches. In Acts 8, he speaks. In John 15, he testifies. In John 16:8, he reproves. Those are all activities not of some power but of a person.

So 1., these passages of Scripture show that the Spirit is a person, but now is he divine person? You can be human persons, not animals, not trees, but divine? When Scripture ascribes to the Spirit activities that are divine, then we know that it's a divine person. Not just a human person, a divine person. Who created? God created. Christ created and he created because he was divine. We saw that this morning from Colossians 1. But also in Romans 8:11, look at verse 11, "the Spirit of him that raised up Jesus from the dead," a resurrection is a divine work. Genesis 1:2, "the Spirit of God moved upon the face of the deep." That's a Spirit. The Spirit performed creation. The Spirit performed the work of resurrection. Those are divine works, not human works.

So the Spirit is divine. One of the most clear proofs that I like to use of the Spirit being divine is in Acts 5 when Peter was dealing with Ananias and Sapphira. The Spirit said to Ananias, "why hath Satan filled thine heart to lie to the Holy Ghost?" You lied to the Holy Ghost, that's verse 3. In verse 4, he says this, "While the land remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." Unto God. And so to

help my fickle mind, I with a light pencil circled the words "Holy Ghost" in verse 3 and I drew a line and circled the word "God" in verse 4. Peter showed that the Holy Ghost is God. It's a divine person.

It's interesting if you go through the rest of Scripture, you will find that there are attributes that are divine that are ascribed to the Holy Spirit. He's called the eternal Spirit in Hebrews 9. The Spirit is the one from whom we cannot escape, in Psalm 139. He is the one who is called Holy Spirit, in Psalm 51:11. And he's the one who searches all things. He's omniscient in 1 Corinthians 2. So those four attributes: eternal, holy, omniscient, omnipresent, those are divine attributes. They're all ascribed to the Spirit.

Then when Jesus says this is the formula you are to use when you baptize, and then at the end of 2 Corinthians, this is the formula you are to use when you give a blessing. The Holy Spirit is made equal to the Father and the Son, baptize in the name of the Father, and of the Son, and of the Holy Spirit. That puts the Spirit on the same footing as the Father and the Son. He is divine, the Spirit, the Holy Spirit.

Now we make one other step and that other step is that here in Romans 8, it's elsewhere as well, but here in Romans 8, this Spirit of God is also identified as the Spirit of Christ. Look at verse 9, "But you are not just flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ," all of a sudden he switches, the Spirit of God, the Spirit of Christ. Not a different one, the same one.

But now this is a different evidence of the Spirit of God, he's the Spirit of Christ, and that, for that we can understand how that went and why that is in Acts 2. When Jesus ascended into heaven, the Apostle Peter is explaining in Acts 2 what happened. When he ascended, then he says of him, "This Jesus hath God raised, whereof we were witnesses." We know that God raised him from the dead. "Therefore being by the right hand of God exalted," here it is, "and having received of the Father the promise of the Holy Ghost." He received the fulfillment of a promise that God had given to him. He gave to Jesus, the ascended Savior, the Holy Ghost and now Jesus turned around and "he shed forth this, which ye now see and hear."

So Jesus received of the Father the Holy Spirit, and then Jesus turned around and he gave that Spirit to the church so that Spirit of God as he came through the ascended Lord Savior becomes the Spirit of Christ, and that Spirit of Christ is the one who dwells within us. Same Spirit but now he's the Spirit of Christ, and as such when Jesus ascended, he had earned all the blessings of salvation. He had earned forgiveness of sins but he earned all the blessings of salvation. Well, when Jesus is in heaven, he has all those blessings of salvation. How does he communicate them to us? The Spirit of Christ that dwells within us is, as it were, the power cord or the pipeline through which the ascended Christ gives those blessings to us. The Spirit's at work within us. He operates as an agent of Christ to bring Christ within us.

So then here in Acts 8, if you have the Spirit of him that raised up Jesus from the dead, that he dwell in you, then, well, then he that raised up Christ shall make alive, quicken is

the King James, make alive your mortal bodies by his Spirit that dwelleth in you or the previous verse, verse 12, if Christ be in you, then the body is dead because of sin, but the Spirit, now in my edition of the King James, the word "Spirit" is capitalized, it ought not be. It's talking about the human spirit. We've got the human body is dead because of sin, but the spirit is life because of righteousness. God gives us that righteousness of Christ and then our inner spirit has life within it. We're alive and he imparts that so that then we possess Christ.

Now that's why we have to look at ourselves and then each other and say this body that's death, be careful, it's a temple. It's a temple. Why? Because Christ is in us. So 1 Corinthians 3, I'm sorry chapter 6 is the one, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, you're not your own? For you're bought with a price, therefore glorify God in your body and in your spirit." Both of which are God's. Glorify God in your body and in your spirit. The divine Christ by his Spirit, the Spirit of Christ, indwells every one of God's children. You have the Spirit of Christ in you.

The Heidelberg Catechism words it this way, "He is also given me." He is also given me. Everyone of us can say that. The Spirit's been given to me. What does that Spirit do? Well, we hit the first one already: he indwells each and every one of the elect, and thus makes our bodies temples of the Holy Spirit. By indwelling us, we are elect in Christ and therefore we are members of his body. 1 Corinthians 12, as the human body is one and has all kinds of members and all the members of that body being many are one body, so also Christ, listen to this, for by one Spirit are we all baptized into one body whether we be Jews or Gentiles, bond or free. We've been all made to drink into one Spirit. We are temples of the Holy Spirit. He indwells us.

2. The Spirit regenerates us. Jesus said that to Nicodemus, "You must be born again." But then in John 3 he says in verse 8, to be born again by the Spirit. As the wind blows you can see its results but you can't see it, so the Spirit is a power, irresistible power. You can't seem him but he's at work and he takes a heart of stone and he makes it a heart of flesh, and he opens your mind to be able to say, "Thy word is truth." Thy word is truth. The resurrected Christ gives us his Spirit, giving to us the resurrected life of Jesus Christ.

He indwells us, he gives to us the ability to be regenerated, he regenerates us. Third, he reveals that truth of Scripture. Jesus said that again in John 16 rather, he will guide you into all truth. He reveals the meaning of Scripture so that the mind of a regenerated person is able to say, "This is the Spirit of truth." And then the next chapter in his prayer Jesus said, "Thy word is truth." John 17:17. He works in our consciousness so that we hold the word of God for truth. He reveals.

Fourth, the Spirit convicts. John 14:9. He convicts us of sin. When we're able to say 1 Timothy 1:15, saying worthy of all acceptance, Jesus Christ came into the world to save sinners, and at those moments when we say and I am chief. What I have done, what I am is the greatest. When we loathe and abhor and humble ourselves before God, when we

simply say powerfully, "I am sorry. Please forgive me again," that's the Spirit convicting us of sin.

Fifth, the Spirit convinces the regenerated heart that Jesus is the Son of God. We alluded to that already. He opens our eyes to say, well, Jesus said it this way, very familiar words, "So loved God that he gave his only begotten Son," here it is, "that whosoever believeth in him," who's the "him"? The Son of God. "So loved God the world that he gave his only begotten Son, whosoever believeth in him shall not perish but have everlasting life." So that last part of John 3:16 is as powerful as the first part, "So loved God the world that he gave." To believe is to have eternal life, not will have, you already have it, for God sent not his Son into the world to condemn the world but that the world through him that might believe. Here it is again in verse 18, "He that believeth on him is not condemned, but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." The Spirit convinces us that Jesus of Nazareth, born in Bethlehem, performed all kinds of miracles, preached all kinds, is the Son of God. Not just human but also divine.

The Spirit in the sixth place convinces us through faith that we have been gifted with that perfect righteousness of God, of Christ. There is no condemnation to them that are in Christ Jesus. If I'm in Christ, then God looks at me as holy, not able to be condemned not even by God who sees and knows all because while he sees our sin, he sees them forgiven, God, and he sees the righteousness of Christ on our account and he says, "You're a saint. You're a holy one." He gives the settled judgment into our souls so that though our conscience may accuse us that I have violated every one of the commandments of God, the Spirit convinces me that God has granted and imputed to me the perfect satisfaction, righteousness and holiness of Jesus Christ. I'm in him and he's in me.

The Spirit, seventh, puts into our hearts the fruit of the work of Christ so that's why in Galatians 5, they are called the nine fruit of the Spirit and they're gifted to each child of God. Different measures. Different times. But every single child of God is gifted with the nine fruit of the Spirit. That's the Spirit's work.

And eighth, given me not only to show me justification, the righteousness of Christ is mine, but also he's called the Spirit of sanctification in 2 Thessalonians 2:13 and in 1 Peter 1:2. The Spirit of sanctification. He's the one who works in us ongoingly, making us grow in the consciousness of our holiness so that we want to do every good work.

Now the Catechism says he's given me, given to me, he's mine, he dwells within me, but the Spirit does more than just working in us individually. 2 Peter 1:21, "holy men of God spake as they were moved by the Holy Spirit." We have the Scriptures and that's the fruit of the work of the Holy Spirit. The Spirit inspired men to write what they did. The Spirit gives us the Scriptures. The Spirit directed the preaching of the gospel. In John 16, early part of that chapter, the Apostle Paul left Corinth on his second missionary journey with Silas, they picked up Timothy. Paul wanted to go on a map to the northeast. He wanted to go to the northeast. Twice we read the Spirit forbade him. The Spirit told him no, and he

kept having to edge to the west. Then he tried again. No, the Spirit forbade him. And finally he ended up being able to go to the city of, well, now Constantinople but then into Greece, and he entered into Europe and brought the preaching of the gospel into Europe. The Spirit directed where the word of God was to be preached. We preach promiscuously wherever we can. The Spirit is the one who's going to take that and make it effective in each and every case.

The verse that we read out of John 16, he's the one who guides the church into all truth. Jesus is talking to the body of his disciples, the church is built on the foundation of the truths of the apostles so Jesus says to them, "When he, the Spirit of truth is come, he will guide you into all truth. He will guide the church into an understanding of the truth. So our creeds, a summary of what we find in the Scripture, the church in the past was led by the Spirit, the same Spirit that inspired the Scriptures. Now we hold the Scriptures as having all authority that's higher than the creeds but the Spirit inspired them too. He led the church into all truth. Now to confirm that, that's why there's all these references in the margin. That's the solid basis but that means that what's in the body of the text is also authoritative. Not on the same authority as the Scriptures, secondary to it, but the way in which we gain an understanding of the truth of Scripture, the work of the Spirit.

The Spirit is also the one, now remember your family visits that you've had or will have, the text, endeavoring to keep the unity of the Spirit in the bond of peace. 1 Corinthians 12:12 and 13, we've been baptized by the Spirit into the body of Christ. We all have a unity that's imparted by the Spirit. Our calling isn't to make the unity, we guard it. Our calling is to guard what the Spirit imparts. He creates the unity of the body. Now we can do different things to try to destroy it, our natures are that way, but we are called to the contrary to guard the unity that already exists by the work of the Spirit.

The Spirit's person, the Spirit does many mighty works in us and in the broader assembly of the church. What are the benefits? It is the Spirit who authors faith and who authors the exercise of faith, uniting us consciously to Jesus Christ. This morning we made that assumption about what the Spirit works and does when we talked about that marriage or the way we are to see each other. The way God sees us is he sees Christ in you so I ask the question: do you, do I see Christ in ourselves and in each other? If we don't do that, then we're contrary to God. The Spirit is the one who enables you to look by faith at each other. I challenge you quietly, you don't have to say anything about it, but I challenge you when you get into your groups here in the parking lot after church, that you stop a minute quietly and look at the others by faith and see Christ.

That's the work of the Spirit, to see the Lord Jesus alive, having regenerated, having justified and doing the work of sanctification. It's from him that all the blessings flow. So if you want a list: regeneration, calling, faith, justification, adoption, sanctification, glorification. And now what follows in the Apostles' Creed? These are all fruit of the Spirit. Membership in the church. Forgiveness of sin. Communion of saints. Forgiveness of sins. The resurrection of the body. And the hope of life everlasting. If I see it, Romans 8, it's already realized but I don't have that eternal life yet, so that's my hope, a hope that

the Spirit has given to us. So we can look beyond this life to know there's more, eternal life.

Another benefit of the Spirit being within us is given and described in the 30th verse of Ephesians 4, he seals us unto the day of redemption. He seals us. The Spirit within us makes us sure. We stumble spiritually, we fall, we falter, how is it that we're able to keep going? Why don't we despair and give up? Because the Spirit seals us unto the day of redemption. He's that earnest. He's that engagement ring. He's that promissory note. The life which the Spirit makes us partakers of is a life that never dies. Never dies. Why? Why not rather? Because it's Christ's life. The Spirit is the down payment that I'm going to get the fullness of it. So repeatedly, 2 Corinthians 1:22, 2 Corinthians 5:5, Ephesians 1:14, the earnest of the Spirit is sealed. The Spirit seals it.

Third benefit. Remember the name that Jesus gives for the Spirit when he was talking to his disciples in the Upper Room? He's called the Comforter. The Greek word is paraclete, para clete. Para means alongside, clete is a part of the Greek word called. He's called alongside. He comes alongside us to help. He comes alongside us to counsel. That's paraclete, the Comforter. He comforts through the word read. Don't just read words, read. Read, and the word preached, and he uses our fellow believers.

That Spirit we offend. In John 4 I only read the last part of verse 30, the first part of verse 30 is a humbling expression, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." In the Canons of Dort, God who is rich in mercy according to his unchangeable purpose of election, never wholly completely withdraws the Holy Spirit from his people even in their melancholy falls, nor does he suffer them to proceed so far as to lose the grace of adoption and forfeit the state of justification, or to commit the sin unto death, nor does he permit them to be totally deserted. That's not because of the merits and strength of us but all of God's mercy that we don't totally fall from faith and grace, nor do we continue and perish finally in our backslidings. With us it's possible. It's not only possible but it would undoubtedly happen, but with respect to God, it is utterly impossible. 1. His counsel cannot be changed. 2. His promises cannot fail. 3. Neither can the call according to his purpose be called back, be revoked, nor can the merit, intercession and preservation of Christ be rendered ineffectual, nor can the sealing of the Holy Spirit be frustrated or obliterated. His counsel cannot fail, it cannot be changed. His promises cannot fail. The call cannot be revoked. The work of Christ cannot be rendered ineffectual. And the Spirit, the sealing of the Spirit cannot be rendered ineffectual. It cannot be obliterated.

Now to say to young people, it's something thought unwise to tell them, "You're sealed to salvation forever. You're in," because the thought is, "Well, then they're going to say I can do whatever I want. Let sin abound." But the grace of God won't let them do that because the grace of God says, "I don't ever want to sin against such love, against such a salvation. I want to take care of this body which is a temple. I want to love him with heart, mind, soul and strength, assured that I can never lose him. I'm capable of grieving him." There's great sorrow when someone you love walks willingly in sin, and especially

when they walk in sin it hurts. That grief, the Spirit can be grieved and so we're told, "Grieve not the Holy Spirit of God."

God's love is so great but it can be touched, God in the Scriptures personifies him so that we have a sensitivity to him. Now does God truly grieve in the sense that he's frustrated because he can't do anything about it? No. No. No. He's God. But he let's us know that the nature of our sins, especially the deliberate conscious ones, they offend our heavenly Father. That's why the sins of the children of God are far worse than the sins of the ungodly. They never sin against love. It's because he loves us that he grieves. That's the figure of speech we must always keep in our minds. But that love will not let us go. That's why Romans 8 ends as it does. Nothing can separate us from the love of God which is in Christ Jesus our Lord. Amen.

We honor thee and praise thee and we seek to glorify thy name forevermore. Bless thy word, Father. Carry it by that same Spirit of which we spoke. He works quietly, he works invisibly, but he works and may he work in us to grip us, to seize our minds and our thoughts, to open our eyes to who we really are, thy children. That's why we call thee Father. And may we see that in each other. For Jesus' sake. Amen.