

What Does the Holy Spirit Do?¹
Selected Scriptures
ABC 1/8/23

When we 1st meet a person, we often ask, *Who are you & what do you do?* We can ask the same of the Holy Spirit. Last week we asked &, hopefully, answered the question, *Who is the Holy Spirit?* He's a personal, divine being, equal to God the Father & God the Son in all respects. Today we ask, *What does the Holy Spirit do?* In asking this, we immediately know it's impossible to answer fully. Because the Holy Spirit is God, all that the Father & Son do, the Holy Spirit also does. But the Bible does give certain emphases to the work of the various members of the Trinity. For example, the Father is largely active in the work of creation & the Son in the redemption & salvation of the human race. What is the Holy Spirit's primary work? Some would say it's the sanctification of Christians, the inspiration of the Bible, giving spiritual gifts, or in convicting unbelievers to accept Christ. While these are all things the Spirit does, they aren't the best answer. The best answer is found in Jn 16:13–14, in which Christ Himself says, **when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; & He will disclose to you what is to come. He will glorify Me, for He will take of Mine & will disclose *it* to you** (cf Jn 15:26). The work of the Holy Spirit is primarily to glorify Jesus. All of the other works of the Spirit are included in this. If we're told the Holy Spirit won't speak of Himself but of Jesus, then we can conclude that any emphasis on the person & work of the Spirit that detracts from the person & work of Jesus Christ is NOT the Spirit's doing. In fact, it's the work of another spirit, the spirit of antichrist (1 Jn 4:2–3). On the other hand, wherever Jesus is exalted, there the 3rd person of the Trinity is at work. Jesus referred to the Holy Spirit as **the Spirit of truth** (Jn 14:17). After coming so soon after the claim of Jesus to be **the truth** (Jn 14:6), this probably defines the indwelling Spirit as the One who communicates truth about Jesus. As Jesus said, **the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, & bring to your remembrance *all that I said to you*** (Jn 14:26). The predominant work of the Holy Spirit is to reveal & glorify Jesus. How does He do this? Many ways. For example, He glorifies Jesus by making

¹ Parts adapted from James Montgomery Boice, *Foundations of the Christian Faith: A Comprehensive & Readable Theology*, Revised & Expanded, pp 387–395

people aware of their need for a Savior. No person rightly regards the Son of God until he realizes his sinful condition. In addition, the Holy Spirit glorifies Jesus by revealing the sufficiency of Christ's redemptive work. When the Spirit of God supernaturally opens the eyes of those previously blind, the events of redemption are filled with meaning & draw a response of repentance & faith. The Holy Spirit glorifies Jesus in the life of believers by revealing the beauty & excellencies of His person & work. But the many ways by which the Spirit glorifies Jesus come to us through the means of one particular channel: the written Word of God. Don't think of the Bible as an inspired book of virtues or a manual for piloting our way through life. No, it's a book that makes known the dilemma of sinful humanity & the purpose of God to save us through His Son. Jesus is promised throughout the OT. The gospels give a historical account of His coming & accomplishments. At the end of the Bible He's set forth as the glorious object of worship for all eternity. The Bible is a record of the redemption of the people of God by His Son, Jesus Christ. To view the Bible as the handbook for life or as the answer to every question, rather than as a revelation of Jesus, is to turn the Bible into an entirely different book. To be sure, Scripture does give God-centered & divinely-revealed wisdom for life, but if this were its primary purpose, Christianity would be a religion of self-improvement & not a religion of the cross. The Holy Spirit reveals & glorifies Jesus through the means of the Scripture which focuses on Jesus. As Jesus told His disciples, the Spirit **will ... bring to your remembrance all that I said to you** (Jn 14:26). This word of remembrance is recorded in the narrative portions of the NT (Mt-Acts). But the NT also explains the truth of Jesus in both its doctrinal & ethical outworking (Rom-Jude). The promise of the Spirit will include this work of inspiration as well: **...when He, the Spirit of truth, comes, He will guide you into all the truth** (Jn 16:13). **All the truth** suggests He'll guide the disciples into the specific truth about the person of Jesus & the significance of His work. Finally, the NT includes truth concerning Jesus in the future (Rev). The Spirit, promises Jesus, will speak concerning the future: **He will disclose to you what is to come** (Jn 16:13). This is Jesus' pre-authentication of the NT Scriptures. The promised Holy Spirit will glorify Jesus by guiding the apostles into all truth concerning Jesus & they wrote this down for

us. This means that the Holy Spirit does NOT testify by the written word anything against Christ the living Word.² How does the Holy Spirit glorify Jesus? He does so in at least these 4 areas:

1. By Teaching About Christ The Holy Spirit glorifies Jesus by teaching about Him in Scripture. The NT tells us the Holy Spirit was doing this before Christ's incarnation through the inspiration of the OT. But the work didn't stop there. The NT records what Jesus did & explains its meaning. This is emphasized in Jesus' final conversations with His disciples. He says, **When the Helper comes... He will testify or bear witness about Me** (Jn 15:26). & **I have many more things to say to you, but you cannot bear *them* now. But when He, the Spirit of truth, comes, He will guide you into all the truth...** (Jn 16:12–13a). The disciples undoubtedly knew that in OT times the Holy Spirit came on certain prophets, kings, & other leaders in order to speak through them. They might even have understood that the central message of the OT was the promise of God to send a Redeemer. But now they're told that the same Spirit is going to come on them, even be in them, so that nothing about Christ's work or teachings necessary for our salvation & for the growth of the church would be lost. How could these people, for the most part average guys, be the agents through whom we should receive the NT? How can their record of the life & teachings of Jesus be trusted? Perhaps they recorded it incorrectly. Maybe they mixed truth with error. Could it be they didn't remember everything correctly? The answer is that they didn't make errors because the Holy Spirit guided them & kept them from making mistakes. Some of the events & teachings they recorded were things they'd seen & heard & that were brought to their remembrance by the Holy Spirit. Other things were revealed to them later for the 1st time. In both cases, the Holy Spirit led them. In fact, it was as true of them as it was of the OT authors. As Peter said, **no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God** (2 Pt 1:21). In this work the Holy Spirit glorified Jesus. The Spirit prepared for Christ's coming through the inspiration of the OT, which told people what to expect & when to expect it. Then He preserved the story of His coming & gave the only infallible interpretation of it through the inspiration of the NT books. These words from Jesus not only told the disciples that a new revelation was coming, they also suggest the

² Arturo G. Azurdia III, *Spirit Empowered Preaching: Involving the Holy Spirit in Your Ministry*, pp 52–53

threefold nature of this revelation. 1st, the revelation is *historical*. In Jn 16:13 Jesus says the Holy Spirit **will guide you**, speaking to the disciples, **into all the truth**. That is, He'd guide them into the truth concerning Jesus. In Jn 14:26 the historical element is made even clearer: **He will teach you all things, & bring to your remembrance all that I said to you**. The disciples were likely to forget certain things that happened, but the Holy Spirit would bring to their minds the historical events connected with the life, death, & resurrection of Jesus.

2nd, God's revelation is *doctrinal*. Jesus taught that the Holy Spirit **He will take of Mine & will disclose *it* to you**, the disciples (Jn 16:14). **He will teach you all things** (Jn 14:26). This doesn't mean He would teach them all of knowledge, but all that we need to know for salvation & the Christian life. We have the results of this in the Epistles, beginning with the great letter to the Romans, which unfolds Christian doctrine in its fullest form. The other Epistles deal with particular problems in the church & theology, & conclude with those that are pastoral in nature. While God has acted in history, we aren't left with that alone. He tells us what His actions mean. God came in Christ & the significance of that is that God is revealed to us. As the author of Hebrews says, **God, after He spoke long ago to the fathers in the prophets in many portions & in many ways, in these last days has spoken to us in His Son...** (Heb 1:1-2). We know that God is love because of Christ. We know He is just because of Christ. We know He is compassionately merciful & so much more because of Jesus. Again, we say that Christ died. But everyone dies. Why He died is the issue. The Epistles give us the full implications of why Jesus died.

Finally, God's revelation is *prophetic*. Jesus tells us that the Holy Spirit **will disclose to you**, again the disciples, **what is to come** (Jn 16:13). We have the results of this scattered throughout the NT but mostly the book of Revelation. This indicates that God is still at work in time & history. God is doing unique things in history, working with people, unfolding a plan so that what each of us does is important. What is more, these workings are leading to the day of the Lord's return, at which time God will gather His own out of the world & demonstrate to everyone that His way is the only true way. The Holy Spirit has given us the Bible so that in history, in doctrine, & in prophecy the Lord Jesus Christ might be glorified.

2. By Drawing People to Christ The 2nd way the Holy Spirit glorifies Jesus is by drawing people to Christ in saving faith. Scripture teaches the saving benefits purchased by Jesus' are applied to believers through the work of the Holy Spirit. Apart from this activity, no one would ever come to Jesus. After Jesus said He'd send the Holy Spirit to the disciples to be with them forever, He added, **the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him...** (Jn 14:17). By the use of the words **the world**, John means the world of men & women who are separate from Jesus. Apart from the work of the Holy Spirit in leading people to Christ, no one can see, know, or receive spiritual things. They can't see because they're spiritually blind. As Jesus said, **unless one is born again he cannot see the kingdom of God** (Jn 3:3). They can't know because the things of the Spirit **are spiritually appraised or discerned** (1 Cor 2:14). They can't receive the Holy Spirit or Christ because, as Jesus said, **No one can come to Me unless the Father who sent Me draws him...** (Jn 6:44). So what happens? In Jn 16:8 Jesus says the Holy Spirit, **when He comes, will convict the world concerning sin & righteousness & judgment.** The convicting work of the Spirit is giving the truth of the gospel to an unsaved sinner so he acknowledges it as truth. Titus 3:5 tells us, **He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration & renewing by the Holy Spirit.** The Holy Spirit opens blind eyes so that we can see the truth, clears our minds so we can understand what we see, & then gently persuades our wills until we come to place our faith in the Savior. Without this work there wouldn't be a single Christian. By means of it, the Holy Spirit saves us & glorifies the Lord Jesus Christ.

3. By Reproducing Christ's Character The Holy Spirit glorifies Jesus by reproducing His character in believers as He indwells them (1 Cor 6:19). He does this by leading Christians to victory over themselves & over sin, by interceding for them in prayer & by teaching them to pray, & by revealing God's will for their lives & enabling them to walk in it. These ministries combine to produce the **fruit of the Spirit**, which is the life of Christ within us. Living by the Spirit produces a changed life which glorifies Jesus. Paul speaks of this as fruit in Gal 5, saying, **But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control...** (22-23). These virtues were clearly in Jesus to the highest degree & are to be in all Christians. This isn't

true of the gifts of the Spirit, which we'll briefly look at in a minute. We're told that the Holy Spirit gives gifts to Christians **as He wills** (1 Cor 12:11). One may be a teacher, another a helper, another an evangelist, & still another an encourager. By contrast, each & every Christian is to possess all the Spirit's fruit. Spirit-produced fruit can be defined as Christian thinking & living in obedience to Scripture that honors God. The Galatians were urged to **walk by the Spirit** (Gal 5:16, 25), to be **led by the Spirit** (Gal 5:18), to bear **the fruit of the Spirit** (Gal 5:22–23), & in so doing to **live by the Spirit** (Gal 5:25).³ What is the fruit the Holy Spirit produces in us?

A. Love leads the list, & this is appropriate because **God is love** (1 Jn 4:8). Therefore, the greatest of all Christian virtues is love (1 Cor 13:13). Love can be defined as the conscious, sacrificial, & volitional commitment to the welfare of others, in obedience to God's Word (2 Jn 6), regardless of that person's response, what one does or doesn't receive from him, or what love costs one to give. Divine love gives this virtue its character because God's love is unmerited (Rom 5:8), great (Eph 2:4), transforming (Rom 5:3–5), & unchangeable (Rom 8:35–39). God's love sent Jesus to die in our place for our sin. Now, because the Spirit of Christ is implanted within us, we're to show great, transforming, sacrificial, & unmerited love both to other Christians & to the world. It's by this that the world is to know that we're Christ's followers (Jn 13:35).

B. Joy is the virtue that corresponds in the Christian life to happiness in the world. On the surface they seem related. But happiness is dependent on circumstances. When good situations disappear, happiness goes with them. Joy is based on the knowledge of who God is & what He's done for us in Christ. It's the sense of well-being experienced by those who know that all is well between themselves & God (1 Pt 1:8). Joy is a gift from God, & as such, we can't manufacture it but we can delight in the blessings we already possess (Phil 4:4). When Jesus was speaking to His disciples about joy just before His arrest & crucifixion, He said, **These things I have spoken to you so that My joy may be in you, & that your joy may be made full** (Jn 15:11). Because of our knowledge of God's actions on our behalf, we can be joyful even in the midst of suffering, persecution, or other trials & calamities.

³ John MacArthur, ed., *Essential Christian Doctrine: A Handbook on Biblical Truth*, p 207

C. Peace is God's gift to the human race achieved by Him at the cross of Christ. Before the cross we were at war with God. Now, because God has made peace with us, we're to show the effects of that peace in all circumstances through what we would call *peace of mind* (Phil 4:6–7). Peace is to reign in the home (1 Cor 7:12–16), between Jews & Gentiles (Eph 2:14–17), within the church (Eph 4:3; Col. 3:15), & in our relationships with everyone else (Heb 12:14). This peace is beyond human understanding (Phil 4:7), an inner calm that results from confidence in one's saving relationship with Christ.

D. Patience is putting up with others even when it's not easy. There are 2 main words for **patience** in the NT. One speaks of patience under circumstances & the other is patience with people. As hard as maintaining patience is under trying circumstances, it's even harder to be patient with people. Guess which one is used here? **Patience** with people. It means to put anger far away. It speaks of forbearance & long-suffering toward those who aggravate or persecute us. It involves self-restraint that doesn't retaliate. God is the supreme example of patience in His dealings with us as rebellious & sinful people.

E. Kindness is the attitude God has when He interacts with us. God has a right to insist on our immediate & total conformity to His will. He could be quite harsh with us in getting us to conform but He isn't. He treats us as a good father treats a learning child (Hos 11:1–4). This is our pattern. If we're going to show kindness, we'll act toward others as God has acted toward us (Gal 6:1–2).

F. Goodness is similar to kindness, but is used for situations in which the recipient deserves nothing & is often linked to generosity. It exhibits a determined capacity to deal with people in the best interest of God's glory, even when confrontation & correction are required. The Greek word for **goodness** appears nowhere in Greek literature except in the Bible, where in the Septuagint translation of the OT, **goodness** is said to be an attribute of God (Neh 9:25).

G. Faithfulness means trustworthiness or reliability. Truth, a part of the very character of God, is at issue here. Faithful servants of Jesus will die rather than renounce Him or, to put it on a lower plane, will suffer great inconvenience rather than go back on their word. Those who are faithful do what they say they'll do. This is also descriptive of the character of Christ, the faithful witness (Rev

1:5), & of God the Father who always acts this way toward His people (1 Cor 1:9; 10:13; 1 Thes 5:24; 2 Thes 3:3).

H. Gentleness is seen most clearly in those who are so much in control of themselves that they're always angry at the right time & never angry at the wrong time. It was the foremost virtue of Moses, who is praised for being the gentlest or meekest man then living (Num 12:3). It pictures controlled strength expressed by a humble heart. Jesus is the premier example of this (2 Cor 10:1; cf Mt 11:29).

I. The final manifestation of the Spirit's fruit is **self-control**, which gives victory over fleshly desires & which is closely related to both mind & conduct. William Barclay notes it *is that great quality which comes to a man when Christ is in his heart, that quality which makes him able to live & to walk in the world, & yet to keep his garments unspotted from the world.*⁴ **Self-control** refers to an inward restraint of appetites & passions resulting in a spiritual mastery that submits consistently to God's will, not our own will.

Don't think that just because these virtues are aspects of the Spirit's work & because the Spirit is at work in us that every Christian, including ourselves, will automatically possess them. It isn't automatic. That's why we're urged to walk by the Spirit rather than according to **the flesh** (Gal 5:16). What makes the difference between a fruitful Christian & an unfruitful one is closeness to Christ & conscious dependence on Him & His Spirit. Jesus taught this in the illustration of the vine & branches:

I am the true vine, & My Father is the vinedresser. Every branch in Me that does not bear fruit, He takes away; & every *branch* that bears fruit, He prunes it so that it may bear more fruit.... Abide in Me, & I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither *can* you unless you abide in Me. I am the vine, you are the branches; he who abides in Me & I in him, he bears much fruit, for apart from Me you can do nothing (Jn 15:1-2, 4-5).

To be fruitful, the branch that bears the fruit must be attached to the vine. It must be alive & not a dead piece of wood. In spiritual terms, this means that the individual must 1st be a Christian. Without the life of Christ within, only the works of the flesh are possible: **immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions,**

⁴ *Flesh & Spirit: An Examination of Galatians 5:19-23*, p 127

factions, envying, drunkenness, carousing, & things like these (Gal 5:19–21a). The fruit of the Spirit becomes possible when the life of Christ, brought by the Holy Spirit, empowers the Christian. There must also be cultivation. This is the point of God being called **the vinedresser**. This means that God cares for us, exposing us to the sunshine of His presence, fertilizing the soil in which we're planted, & seeing to it that we're protected from spiritual drought. If we would be fruitful, we must stay close to God through prayer, feeding on His Word, & keeping close company with other Christians. Finally, there must be pruning. This can be unpleasant because it means things we wrongly treasure will be removed from our lives. Sometimes it involves suffering because there's a purpose in the pruning & that makes all the difference. The purpose is to bring forth more fruit. The Holy Spirit glorifies Jesus by teaching us about Him, by drawing us to Him, by producing Christ-like character in us, & ...

4. By Enabling Christians to Serve The Holy Spirit glorifies Jesus by directing believers into Christian service & by sustaining them in it. This was to be true of the disciples as He would direct them in the future in precisely the same way Jesus had directed them in the past. This is also true for Christians today. For example, Acts 13:2–4 says,

While they were ministering to the Lord & fasting, the Holy Spirit said, "Set apart for Me Barnabas & Saul for the work to which I have called them." Then, when they had fasted & prayed & laid their hands on them, they sent them away. So, being sent out by the Holy Spirit, they went down to Seleucia & from there they sailed to Cyprus.

The Holy Spirit calls men & women into specific lines of work & goes with them as they do it. Of course, He doesn't always call in exactly the same way. That's probably why we aren't told how the disciples at Antioch came to know the Holy Spirit had designated Barnabas & Saul for missionary work. As those in Antioch worshiped the Lord & fasted, as they were taking the work of the Lord seriously & were engaged in it to the best of their ability & knowledge, the Holy Spirit spoke. The same is true for us. The Holy Spirit helps us serve by giving us spiritual gifts. A spiritual gift is a God-given ability for us to serve & build up the body of Christ. How can we know what gift is ours? Here are 3 suggestions: 1st, be informed as to what spiritual gifts there are. 2nd, be willing to do anything for the Lord. 3rd, be active & willing to try different things. When we're 1st introduced to Philip he was using the gift of serving (Acts 6:5). Because he was faithful in that, God added the

gift of evangelism (Acts 8:5). Faithful use of what we have will bring enlarged opportunities & the gifts to go with them. I know we all have questions about spiritual gifts but it's probably best to think each believer receives a giftedness rather than a gift. That is, each Christian has a unique blend of gifts, a capacity that's spiritual in source & nature (1 Cor 1:7; 7:7; 1 Pt 4:10), not just one exclusive gift. Every believer has a **manifestation of the Spirit for the common good** (1 Cor 12:7). Spiritual gifts are diverse (1 Cor 12:12–27). Of the several gift lists in the NT, no 2 are the same (Rom 12:6–8; 1 Cor 12:8–10, 28–30; 13:1–3, 8; Eph 4:11; 1 Pt 4:11). The kind of spiritual gifts people are given doesn't necessarily indicate their level of spirituality. In the lists of qualities desired for church leaders & mature believers, spiritual gifts aren't emphasized (Gal 5:22–23; 1 Tim 3:1–7; Titus 1:5–9). How do we identify our giftedness? Since spiritual gifts are mostly meant to be used in the context of the local church, it's likely that as we serve one another, others will recognize & comment on our spiritual giftedness. These gifts are meant to build up the church (1 Cor 14:12) & serve one another (1 Cor 12:7; 1 Pt 4:10). They aren't for self-exaltation but for the edification of others (1 Pt 4:10) & for God's glory (1 Pt 4:11).⁵

If we're to expect the Spirit's enablement, we must be closely linked to His purpose; to glorify Jesus. Spurgeon says,

*The Holy Ghost never sets His signature to a blank check ... He will only bless in conformity with His own set purpose. Our Lord explains what that purpose is: 'He shall glorify Me.' He has come forth for this grand end, & He will not put up with anything short of it.... If we do not make the Lord Jesus glorious; if we do not lift Him high in the esteem of men, if we do not labour to make Him King of kings, & Lord of lords; we shall not have the Holy Spirit with us. Vain will be rhetoric, music, architecture, energy, & social status: if our own design be not to magnify the Lord Jesus, we shall work alone & work in vain.*⁶

What must we do? Be filled with the Spirit (Eph 5:18-21). Being filled with the Holy Spirit isn't a dramatic experience of being energized into a state of advanced godliness. It isn't some temporary effect that results in ecstatic experiences. Neither is it stoically trying to do what God wants us to do, with the Holy Spirit's blessing, but in our own power. It isn't the same as possessing or being indwelt by the Holy Spirit because He indwells every believer at the moment of salvation (Rom

⁵ John MacArthur, ed., *Essential Christian Doctrine: A Handbook on Biblical Truth*, p 217

⁶ Charles Haddon Spurgeon, *The Greatest Fight in the World*, pp 37, 39

8:9). It doesn't describe a process of receiving the Spirit progressively by degrees, since a Christian not only possesses the Holy Spirit but possesses Him in His fullness. It's not the same as being sealed or secured by the Spirit (Eph 1:13). Also, nowhere are believers commanded to be indwelt, baptized, or sealed by the Holy Spirit. We are commanded to *continue* being filled with or controlled by the Holy Spirit. We must continuously submit to the Holy Spirit's control because it is God's will for us (Eph 5:17). We do this by not grieving (Eph 4:30) or quenching the Holy Spirit (1 Thes 5:19). We need to walk wisely (Eph 5:15) & live in the Spirit (Gal 5:16, 25) which is by God's Word applied by God's Spirit. Knowing Scripture & living by it produces the effect of being filled with the Spirit (Col 3:12–4:6; Eph 5:15–6:9). The primary characteristic of one's salvation & ongoing sanctification is a habitual, growing obedience to God's Word that is empowered by the indwelling Holy Spirit. The evidence of the Spirit's filling includes offering a continuous & grateful response to God regardless of our circumstances (Eph 5:20; cf 1 Thes 5:18).

Obviously, much more can be said. Because the Holy Spirit is fully God & shares all the attributes of God, His influence will be to bring a Godlike character or atmosphere to the situations in which He's active. Because He's the *Holy Spirit*, He will bring about a conviction of sin, righteousness, & judgment (Jn 16:8–11). Because God is love, the Holy Spirit pours God's love into our hearts (Rom 5:5; 15:30; Col 1:8), & the presence of the Holy Spirit will create an atmosphere of love. Because God is **not a God of confusion but of peace** (1 Cor 14:33), the Holy Spirit brings an atmosphere of peace into situations: **The kingdom of God is not a matter of eating & drinking but of righteousness & peace & joy in the Holy Spirit** (Rom 14:17). The Holy Spirit gives us truth (Jn 14:17; 15:26; 16:13; 1 Jn 5:7), wisdom (Dt 34:9; Is 11:2), comfort (Acts 9:31), freedom (2 Cor 3:17), righteousness (Rom 14:17), hope (Rom 15:13; cf Gal 5:5), an awareness of sonship or adoption (Rom 8:15–16; Gal 4:5–6), & even glory (2 Cor 3:8). & He brings unity (Eph 4:3) & power (Acts 10:38; 1 Cor 2:4; 2 Tim 1:7; cf Acts 1:8). All of these elements of the Holy Spirit's activity indicate the various aspects of an atmosphere in which He makes His presence, & thereby His character, known.⁷ Is it your desire today, & every day, to bring glory to Jesus your Savior? Then be filled with the Spirit. Spend time

⁷ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, Second Edition, pp 787–788

in God's Word, learn what the Spirit has for you there. Yield yourself to Him allowing Him to produce His fruit in your life. Serve your fellow Christians in His power with the giftedness He has given you. As we do this by the Spirit's power, Jesus is glorified. Isn't that what we want as individuals & as a church?