

I have to say, I'm not sure I have stuck with my remit. Neil asked me to speak, and I'm speaking on the Holy Spirit in the life of Christ. He asked me to speak on the Holy Spirit in the life of Christ. The best I could do was assume he didn't mean spicket, but he did mean spirit. So that's what I'm going with. Hopefully, brother, that's what you were after. So that's our aim this morning in the time that we have, titled Christ's Companion, Helping the Son Fulfill His Mission. The day after my wife and I got married, we packed up everything we owned into our Honda Civic. and moved from Philadelphia to San Diego where I was going to study at seminary for three years. And once we got there, we took what we owned out of the Civic and we put it into the home that we were renting. And there was, for three years, one of our possessions that remained untouched. and in the closet, and those were our winter coats. Something you need in Philly, and we have use of again in Kalamazoo, but you didn't need in sunny San Diego. So we had them, they were ours, they belonged to us, but they were not useful or necessary for us. And I wonder if that's something of the way we think of how the Holy Spirit and Jesus relate to one another in terms of Jesus's earthly life and ministry. Was the power of the Spirit, Something that Jesus had, but something he didn't have use of. Something he didn't need, this power of the Spirit. After all, we're talking about the Son of God. We're talking about the second person of the Trinity. Dare we suggest that He actually needs anything, let alone help of all things, the subtitle I've been given, helping the Son fulfill His mission. Is that even right? Is it even okay to say that? John Owen posed a similar question for us before diving into a very helpful treatise on the role of the Spirit in the life of Christ. This is what he poses at the start of that. He says, there does not seem to be any need nor indeed even room for any such operations of the Spirit. For could not the Son of God himself, in his own person, perform all things needed, both for the forming, supporting, sanctifying, and preserving of his own nature, without the special assistance of the Holy Ghost? Okay, that's in Puritan talk, but basically he's saying, did Jesus really need the Holy Spirit? And maybe that's a question we would ask as well. If we are wondering that, if we think, or if we're tempted to think Jesus would not have had much use of the Spirit, then I would suggest that that means we haven't given much thought to how it is that Jesus, as the mediator, lived a sinless life, how it is that he perfectly obeyed the Father, how he always resisted temptation, We might quickly say, well, he could do no other. He's the son of God after all. He's divine. He does not need help in any of these areas. And I want to say at the very beginning that that's absolutely right. That is right. But surprisingly, that's not the end of the answer that the Bible provides to this question, how does the Holy Spirit relate to the life of Jesus? And if it's the extent of our answer, then we haven't given full consideration of what it took, what all it took for Jesus as the God-man to accomplish the work of redemption. So while Jesus, being the eternal Son of God, stood in need of nothing, and while there was never any risk or threat of his failing in his mission, The Bible still shows us, the biblical data still shows us that as the mediator, he did not do his mission alone, okay? Everything he did, rather, he did through the Holy Spirit. Now, why is that? Well, this is because any time that God acts, the external operations of God in his essence, they're always triune. When God acts, he always works through his spirit. So, since Jesus is God, when he acts, he does so through the Spirit. We could also say it's because he's truly human. Consider that for a moment. Jesus did what Adam was called to do, what we're all meant to do, but what Adam was called to do, which was to live in perfect fellowship with God through the

mediation of the Spirit. That's what Adam was called to, through the ministry of the Spirit, to live in unbroken communion with God. So unlike my winter coat, the Spirit did not remain unused, neglected, or forgotten in Jesus's life. Rather, Jesus was entirely clothed and covered and equipped by the Spirit's presence and power. That means that when Jesus prays, he prays through the ministry of the Spirit. When he teaches, he does so in the power of the Spirit. When he says no to sin, he does so through reliance on the Spirit. Everything he did, he did through the Holy Spirit. And we know this because there are key moments in the life of Christ where God sort of pulls back the curtain, as it were, and shows us what the human eye could not see. He shows us the presence and the participation of the Spirit in the life of Christ. We should not assume, though, that it's only those few moments in the Gospels where that curtain is pulled back, that it's only those moments where the Spirit is actually at work in the life of Jesus. Imagine, for example, that you're pulling into the driveway of your home late at night and you look up and you can see that there is light coming from the bedroom window. You know, even though you can only see a portion of the room through the window, you know that the entire room is filled with light. You don't even need to see the lamp to know that the entire room is filled with light. You see what's emanating from it into one part of the room, and that is enough evidence for you to conclude that the entire room is lit. Well, in a similar way, the Gospels give us little windows into the life of Jesus. And we don't see the whole thing. And in some of those windows, we can see perhaps more clearly than through others, the presence of the Spirit. But we see enough to be able to deduce that the entirety of his life is filled with the Spirit. He is truly Christ's constant companion. And so what I wanna do with the time that we have is to look into four of those windows with you. Four windows in the life of Jesus where we see the spirit at work. And we're gonna see that the spirit enabling the son and coming alongside the son in his work of redemption, this is not an abstract bit of theology. But it's of the utmost importance to our understanding of salvation and of sanctification. So this is not a highfalutin lecture about something that's kind of abstract and doesn't come to bear on your life. I couldn't give that kind of lecture anyway. I'm a preacher, not a lecturer, so forgive me. I'll let you know now. We're probably gonna get into some preaching later, okay? That's just how I operate. But here's a helpful line from a friend of mine, pastor in Michigan and a theologian, Harrison Perkins. He says, the Spirit's mission concerning the Son, I'm sorry, concerning us extends from his mission concerning the Son. In other words, how the Spirit comes to us depends on or is built upon how the Spirit came to Christ. So in other words, this topic, the Spirit in the life of Christ, matters for us and therefore it should matter to us. Make sense? So are we good? We're gonna move into four, looking at four of these windows in the life of Christ where we see the Holy Spirit. Does that make sense? Are we all following along? If it doesn't, I'm not taking objections or questions, so I'm just gonna move along anyway. The four windows we wanna look at are the incarnation, the baptism of Christ, his death, and then the resurrection, ascension of Christ. Okay, so first, the incarnation. That's where we start. It is the Holy Spirit, properly speaking, who conceives the human person in the womb of the Virgin Mary. He forms the human nature, which the divine nature, the eternal divine second person of the Trinity, Assumes the spirit is the one that forms that human nature and so faithful Christians for hundreds of years including those Christians in Columbia, South Carolina at first press Declare that we believe in Jesus Christ God's only Son our Lord who was and is Yeah, you can, let's

try it together. Who was conceived by the Holy Spirit, right? Or maybe you say ghost, sorry, whoops. Holy ghost, I'm not sure. I think we do old school here, which is good. But we recognize that this is a work of the Spirit, the conception of our Lord. A few scripture passages make this clear as well. Luke 135, the angel answered her, the Holy Spirit will come upon you and the power of the Most High will overshadow you. Therefore, the child to be born will be called holy the Son of God. Or as Joseph is told in Matthew, do not fear to take Mary as your wife for that which is conceived in her is from the Holy Spirit. Without this work of the Spirit, The person of Jesus as a possible mediator for the people of God, as a possible redeemer for the people of God, as a possible reconciler between God and man without the Holy Spirit, the person of Jesus as a potential savior is D-O-A, or maybe we could say D-U-C, dead upon conception, because that's all of us. We are conceived in sin. We are all dead and sinned by nature. Every single one of us at conception inherits guilt and a corrupted nature from Adam. And these come to us not only because we're descended from our first parents, Adam and Eve, but also because Adam was a covenantal representative of humanity. Even if one could conceivably live a sinless life, which no one can, but even if we could grant that for a moment, the guilt of Adam's sin is still imputed to them. This is what the Westminster Confession says. Adam and Eve, being the root of all mankind, the guilt of their sin was imputed, and that same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. Those two words are key. Ordinary generation. Why do those words matter so much for our understanding of Christ and his work? Why is this so critical? Because what we learn in the Gospels, what we've just confessed in the Apostles' Creed, is that the Spirit comes down from heaven and he intervenes in humanity, intervenes in that human line, and he conceives in Mary a human that does not inherit Adam's sinful nature. The spirit conceives something that is not ordinary at all, but is absolutely, positively extraordinary. Here we see something in the incarnation that we haven't seen since Genesis 1 or 2. An image bearer of God whose image is not fallen, whose image is not marred. And moreover, someone whose nature is filled with the graces of the Spirit that draw him to God in all things. So John Owen will speak of how the instant, the very moment that the human nature of Christ is formed by the Spirit, it is filled with all the graces necessary to sanctify it and to set it apart for God. So the Spirit comes down and hovers over the womb of Mary, sort of recalling that time in Genesis 1 where he hovers over the waters before creation, and once again, he makes something new. Because of the Holy Spirit in Christ, we have a new start for humanity. The Spirit at the incarnation teaches us that our Savior is truly one who is made like us in every respect, but without sin, without a corrupted nature, without the guilt of Adam hanging over him. So from the very womb, the Son of God is formed to be the substitute that you and I need. Without the Spirit, we don't have a Savior. Because of his work, we have in Jesus, one who is fully man, yet fully free of sin and corruption, an extraordinary generation because of the Spirit. So that's the first window we've looked into. The second is, I want us to look at the baptism of Christ. If you want, you can turn to Matthew 3. This is the next significant scene where we see the Spirit show up, as it were, The baptism of Jesus is the start of his, we could call it his public ministry, sort of like his ordination. And this is where the Lord declares openly to all the world, all those watching, that Christ is none other than, well, what do we read in verse 17? Behold, a voice from heaven said, this is my beloved Son with whom I am well pleased. So here we find a fulfillment

of a passage like Psalm 2. Psalm 2 we find the Lord turns to his anointed, that's a key word there, turns to his anointed and what does he say to him? You are my son. Today I have begotten you. The anointed is the Son of God. The Son of God takes on that role of the anointed one. Another word for that is Messiah. Messiah means anointed one. And that happens for Jesus officially at the Jordan River. He fulfills that role, that calling. And here we're seeing that his anointing is unlike any other anointing that ever took place, right? In the Old Testament, the other anointed ones, the other messiahs, lowercase m's, they were all anointed with oil. And here we have Jesus who is anointed not with a symbol of the Spirit's presence, but with the Spirit himself. And so. We find this in verse 16. When Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him. Rest on him. Think of that, that drawing from Isaiah 11. There shall come forth a shoot from the stump of Jesse, and its branches shall bear fruit, and the Spirit of the Lord shall rest on him. a spirit of wisdom and of knowledge and of understanding. And so, that's what's taking place here. We think of those figures who were anointed in the past, they were the prophets, the priests, the kings. the Samuels, the Aarons, the Davids, and they were all what? Sinful, they were all imperfect in their counsel, in their wisdom, in their character, and yet here we have Christ anointed by the Spirit himself, fully equipped, fully furnished to fulfill the role of Messiah. to be what we've always needed, a true prophet, a true priest, a true king, and able to do this because he has the spirit, the words of our confession say, beyond measure. So that's Westminster Confession 8.3. If you wanna look that up later, it says this, the Lord Jesus in his human nature, united to the divine, was sanctified and anointed with the Holy Spirit above measure. having in him all the treasures of wisdom and knowledge. Puritan Thomas Goodwin explains it like this. The graces of Christ as a man, that is, when they say graces in this way, they mean the gifts, the virtues, the character of Christ as a man are attributed to this spirit as the one who immediately authors them. So although the Son of God, the second person of the Trinity, dwelt personally in the human nature and advanced the nature above the ordinary rank of creatures and raised it to dignity and worth, yet all his habitual graces, yet all of his perfect sterling heart and character and virtue were from the Holy Ghost. So Goodwin says, the Holy Spirit is therefore said to be given him above measure. Okay, so what does this mean for us? Why does it matter that the Messiah is one who's anointed not just with oil, but with the spirit, and not just the spirit, but the spirit beyond measure? It means this, this is why it matters. You and I finally have a prophet whose word always proves true, whose counsel is never in error, and whose knowledge and wisdom is as deep and as wide as God himself. It means that you and I finally have a priest who can focus solely on atoning for our sins because he doesn't have any of his own sins he needs to deal with. We finally have a priest who always lives to make intercession for us. We finally have a priest who is able to save to the uttermost those who draw near to God through him. And it means we finally have a king who can deal with our enemies once and for all. And we think of David, we talked about him earlier. And we note that the great king that he was never seemed to be able to stamp out those pesky Philistines. And even the moment there was peace abroad, he's dealing with a coup at home. So Jesus, it's only Jesus who is the Prince of Peace, the one who stills our hearts, who subdues our foes, and who silences the accuser. And all of this is pictured for us and promised for us in that moment when the Spirit comes down from

heaven and rests upon him. Friends, when you read that, you are to know you have the Savior, not just a Savior, the Savior, the Messiah, the only mediator between God and man. And there's proof of it even given to us in the very next verse. So you have your Bibles there. Look at verse one of chapter four. Fascinating, right after the Spirit comes and rests upon him, what do we read? Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. So there is our Savior with his Spirit. And the Spirit is almost acting in this scene sort of like a parent tossing their child into the deep end of the pool just to prove that they really can swim. Right? Here's the Spirit leading. It says the Spirit leads him to be tempted. The Spirit throwing him into this moment with the devil where what do we learn there? We learn that Jesus is who he said he was. Jesus is the fulfillment of all those Old Testament promises. Here he encounters the devil and proves himself to be who we need him to be. One who combats God's lies with God's truth. One who one who preferences God's glory over his own, and one who does not succumb to Satan, but silences Satan. So, dear believer, at the baptism of Jesus, with the Spirit there descending on Christ, you are given the full assurance that there is a Savior who is equipped and eager to fight for you, one who is able and willing to save. the spirit in the life of Christ seen there at the moment of his baptism. Let's move on to our next vignette, looking through our next window, and we wanna go to Calvary, the death of Jesus at the cross. And even here we find the Holy Spirit. And it's particularly here why this title for him as the constant companion of our Lord is most fitting. Think about it, at this crucial moment, everyone has deserted Jesus. His friends had run away. Mark, Mark flees naked. He would rather be seen streaking through Jerusalem than be caught clothed next to Jesus. That's how ashamed they were of him. Peter denies him, not once, not twice, three times. Judas betrays him. And even as Christ then hangs in agony and torture, what does he say? My God, my God, why have you forsaken me? His friends have fled, his God has forsaken him, and the Spirit is still with him. I think that's food for thought for eternity. So we find this declaration in Hebrews 9.14 that Christ, Hebrews 9.14, that Christ through the eternal Spirit offered himself without blemish to God Now, of course, to be a pure and blameless offering that required a lifelong obedience, not just an instance of obedience, not just a momentary willingness to obey, an entire life marked of holiness and righteousness and submission to God's law, and that's what we saw as he's baptized in the Jordan, receives the Holy Spirit, he's equipped to do just that. The Holy Spirit comes upon him, as we've said, above and beyond measure, but it is worth noting that it's this act of sacrifice that is especially done in the power of the Spirit because for all the obedience that Christ rendered, this was the greatest. For all the obedience that Christ rendered, this obedience to death on the cross was the greatest. And here is In one sense, we could say here is where it could have all been lost, too. If it wasn't that Christ offered himself in relying on the Spirit, what might have happened? I mentioned this in the earlier service because I think it's so important I mention it again. They were taunting him to come down from the cross, and what would have happened the moment that Jesus had done that? Our salvation's lost. The moment he uses his divine power to come and rescue him, you know, call 10,000 legions of angels or to send fire down from heaven to burn up the blasphemers, the moment he does that, no salvation for you and me. What kept Jesus on the cross? What keeps him there? The answer is the Spirit. He had to endure the torments of death, the agonizing, unbearable anguish of the cross. He does that through the power of the Spirit. He hangs in weakness on the cross in

the strength of the Spirit. And so we're saved. Not because Christ was overcome by a mad mob. We're not saved because they got to him and they killed him. No, we're saved because he submitted to the divine plan of redemption and offered himself up through the Spirit to God. Friends, it is the Spirit that marched Jesus up to Calvary, not Roman soldiers. It is the Spirit that kept Christ to the cross, not the nails. And in the very powerful and graphic words of Alexander McLaren, he says, it is the Spirit, the divine personality itself, himself rather, the divine personality himself as it were who took the knife and slew the human life. He offers himself up to God to death in the spirit. But best of all, scripture tells us that the spirit brings back that human life as well. So we conclude with some thoughts on the spirit and his resurrection and ascension. and what that means for you and me. Romans 1.4, Paul says that Christ was declared to be the Son of God, Romans 1.4, Christ was declared to be the Son of God in power according to the Spirit of holiness, the Holy Spirit, by his resurrection. Something similar, I think, is met in 1 Timothy 3.16, almost like a creedal-like formula, we're told that Christ was vindicated by the Spirit. So the resurrection is the act accomplished by the Spirit of God that proves Jesus to be the Son of God. Let me say that one more time. The resurrection is the act accomplished by the Spirit of God that proves Christ to be the Son of God. That's what it means by vindicated, proven. Because he's raised, we know that he really is the Son of God. and he's not just raised from the grave, he's raised into the heavenly heights, and the scriptures tell us that this actually has direct bearing on the role of the Holy Spirit. Why does Jesus ascend? To send to us the Holy Spirit. You remember the upper room discourse? I tell you the truth, this is John 16, if you wanna turn there. Yeah, I think that's the last place I'm gonna ask you to turn, so John 16, this would be good for us to read together, seven through 15. I tell you the truth, begin with verse seven. It is to your advantage that I go away, for if I do not go away, the helper will not come to you. But if I go, I will send him to you, and when he comes, he'll convict the world concerning sin, righteousness, judgment, concerning sin because they do not believe in me, concerning righteousness because I go to the Father and you'll see me no longer, concerning judgment because the ruler of this world is judged, I still have many things to say to you, but you cannot bear them now. When the spirit of truth comes, he will guide you into all truth. For he will not speak on his own authority, but whatever he hears, he will speak. And he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. Friends, that is so critical for our discussion today. Let me read it again. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine, therefore I said that he will take what is mine and declare it to you. As the Spirit exalts and lifts the Son of God up into the realm of glory, He does so in order then to be sent out by the Son in order to give us the things of the Son. And that's what Jesus is saying there. He'll take what is mine and He'll share it with you. And without that, we're hopeless. As Christians, as a church, in Acts 1, Jesus also says, the ascension means the sending of the spirit, and the sending of the spirit means the mission of the church can be accomplished, right? So you will receive power from the Holy Spirit who's come upon you, and you'll be my witnesses in Jerusalem, in Judea, in Sumeria, and to the ends of the earth. So Jesus is saying, I've lived this life filled with the Spirit so that I can send the Spirit to you when I ascend. There's this theologian, and he was a pastor for some time named Sinclair Ferguson. Maybe you've heard of him. And this is his brilliant

remark. Our Lord Jesus Christ became the bearer of the Spirit in order to be the bestower of the Spirit. Why does the Spirit in the ascension of Christ matter to you and me? Because it means we get that spirit. It becomes ours. Jesus lives a spirit-filled life so we can live a spirit-filled life. He ascends into heaven, not to leave us as orphans, but to give us the very same power and presence that he had while he was on earth. And friends, this has significant bearing on how we view sanctification. in this life. I believe that is a subject of another lecture, or maybe it already was, I'm not sure, so I'm gonna keep my comments brief. But just to bring this to a conclusion, I wanna say a few comments about the spirit in the life of Christ and now what that means for the life of the Christian, okay? And then we'll finish up with that. And I just wanna touch on two things briefly in terms of sanctification. The first is I wanna see how sanctification works. That sounds like a big topic, but don't worry, it'll be brief. How sanctification works, and then secondly, that sanctification works, which I hope will be a great encouragement to you. First, how sanctification works. The resurrection and the ascension of Jesus is the sign that he finished the work that he was given to do, John 17, we're told that. So that means what work? The work of sinless perfection in all things, the work of a life entirely devoted to God that has all been accomplished, a life of complete holiness, righteousness, justice. And Christ sends the Holy Spirit, why? To bring us into that. into what he has accomplished, to unite us to himself. Sanctification, friends, is not the call of God on us to try to earn a holiness through our own strength, but rather it is a call for us to rest in and to live in the holiness that Christ has accomplished for us. The holiness that the Spirit anointed Christ earned in his life, death, resurrection, and ascension. So sanctification, just as much as justification, comes by union with Christ. Christ received the Spirit beyond measure to live the life that we need to live. So the point of sanctification isn't for us to try to live that life now. No, Christ has already done it. The point now is to be united to the one who did it all for us. That's how sanctification works. Christ sends the Holy Spirit down to make us united to him and to bring us into his holiness, into his sanctity. There's a Puritan, Walter Marshall, he's got a great book, it's called The Gospel Mystery of Sanctification. And I wanna read for you a few lines. He says, I think it's so pastorally wise, he says this, the holiness that we need in life, that we're called to, the holiness that we need is to be obtained by receiving it out of Christ's fullness. as a thing already prepared and brought to an existence for us in Christ and treasured up in him, and that just as we're justified by a righteousness wrought out in Christ and imputed to us, so we are sanctified by such a holy frame and qualifications as were first wrought out and completed in Christ and then imparted to us. Here it is, listen to Marshall here, he says, we commonly think that we must get a holy frame by producing it anew in ourselves and by forming it and working it out in our own hearts, he says, which is like trying to squeeze oil out of flint. It can't happen. And in a later portion, he's quoting from 1 John 5, 12, he that has the Son as life, and he says, could we desire that God could more clearly teach us that all the fullness of the new man, the Christian life that we're called to, is in Jesus, and all the spiritual nature and life whereby we live to God in holiness, and that they are fixed in him so inseparably that we cannot have them except we're united to the Son. That's how sanctification works. Do you want to be holy in this life? Do you want God to see you as holy? Be united to Christ. Don't try to pull yourself up by your bootstraps. Don't try to be a goody two-shoes. Believe in the Son. Look to the Son. This is how sanctification

works, not through trying, but through believing. Be united to the Son of God, the one who had the Spirit with him every step of the way, the one who through the Spirit became, as we're told in 1 Corinthians, wisdom from God and sanctification. Have faith, receive the Son of God. That's how sanctification works. And then finally, I just want to remind you, that sanctification works, it really does. Maybe some of you could use that word today because you've been backsliding. There's a sin that is hanging on stubbornly. Maybe you feel like sanctification works for those people, but not for me. Just haven't been able to kick that habit. Friends, Jesus's dependence on the Holy Spirit in his human nature shows us what life is like when we rely on the Spirit. It shows us that we can conquer temptation. We really can. We can resist the devil. Just as we're called to do in the scriptures. Friends, the commands in the Bible are not impossible imperatives. That would be cruel on the part of God. But they are actually able to be kept when we have the Spirit. Don't miss what Paul says. as he reflects on the resurrection and the spirit in the resurrection of Christ. Romans 8-11, if the spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his spirit who dwells in you. Did you hear that? Did you notice what he just said? If the spirit of him who raised Jesus from the dead dwells in you, The same spirit, the same spirit that raised Christ from the dead is in your hearts. We have the same spirit of Christ. Not a B team spirit. We have the same spirit. And that means we are enabled to do what Jesus did. You can actually say no to sin. Did you know that? Some of you need to go home and try it out. And let God prove his goodness to you. that there is a new life in you, that the old man is put to death, that there is resurrection power in you. The spirit that raised Christ from the dead gives life to our mortal bodies, and now we're able, as Titus tells us, we can say no to sin. I think that, that's the NIV, I love that. I think the ESV is training us to renounce ungodliness. Just give me the simple, say no to sin. Do it. You can. You really can. We can die to sin. We can live to righteousness. And as we're united to Jesus, we'll go closer to him and be more and more Of course, this is not gonna be perfect, this side of heaven. I assume you all understand that, but just to make sure nobody's confused, we still have that corrupted nature. We talked about the Spirit intervening and producing in the womb of the Virgin Mary an extraordinary generation. We don't have that. We still have corrupted nature. So we still are going to fail at times. We're still going to struggle at times, but can we be victorious? Yes, we can. You can grow in godliness. You can grow in your sanctification. And one day you will be made perfectly glorious. And so, friends, I think this is perhaps the greatest lesson to learn from looking at the Spirit in the life of Christ. What's the point of that study? How does that help us? I think it comes down ultimately to this. The spirit in the life of Christ is the same spirit in the life of the Christian. And what abounding hope that affords to us in our earthly pilgrimage. And so the question we started with at the opening of the lecture, did Jesus make use of the spirit? Not just a point of theological minutiae, I hope we've seen, but it's of the utmost importance to our own Christian walk. And it culminates in this point, Christ made use of the Holy Spirit in order to give the Spirit to us. So the question, did Jesus make use of the Spirit? Yes. I think we've answered that. Did Jesus make use of the Spirit? Yes, that's not the question I wanna leave you with. The question is this. Do I make use of the Holy Spirit? Let's pray. Father, Son and Holy Spirit, our triune God of glory, we thank you for the work of redemption, Father, that you have planned before all time, and



Son, that you willingly stepped forward as a representative for your people to come and to accomplish the work of redemption, and Holy Spirit, we thank you that you came and that you anointed the Son beyond measure to enable Him to complete this work of mediation, the task given to the God-man, the task of redemption. And as we've heard of the gospel today, Holy Spirit, it must be you that applies it to our hearts. Not only to believe it, certainly to start there, to bring about faith in our hearts, to receive this good news, but then also, Holy Spirit, we pray that you would apply these truths in such a way that we live as those who have resurrection power in our hearts. that we would be even determined to go from this place and sin no more. We know that You, oh gracious God, love to hear the prayers of your people, and you love the prayers that we pray when we ask for godliness in every good grace, and the fruit of the Spirit, and when we ask to grow in the knowledge of our Lord Jesus Christ. So hear us, because as we've studied the Spirit in the life of Christ, we want that Spirit more and more. to be at work in our lives. Would you hear us for we pray all this in Jesus' name, amen.