

THE SPIRIT
and the
CHRIST



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THE SPIRIT AND THE CHRIST: PARTNERS IN DISCIPLESHIP

John 16:7-16

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THE SPIRIT AND THE CHRIST: PARTNERS IN DISCIPLESHIP

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.”—John 16:7-16

BROTHERS and sisters, ladies and gentlemen! Becoming a disciple of Christ is the most radical thing that can happen to anyone on this

earth. It is so extreme that even the Bible admits that everything inside of a prospective disciple of Christ fights against his conversion. We read in 1 Corinthians 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Whenever conversion happens, when one becomes a conscientious disciple of Christ, it is truly a miracle. Not only are most people surprised at the massive paradigm shift of this conversion, but the convert himself (or herself) is also often the most surprised.

The struggle to believe is a fierce fight. Many, in unbelief, often see, in some measure, the beauty of what the Christian life is supposed to be. However, they still conclude, "I could never do it. I want to do it, but I just feel overwhelmed by it. It's just beyond me." That is precisely the situation that our Lord Jesus addressed in the broader context of our text (Joh 13-17).

On the night before He died on the cross of Calvary, our Lord addressed His disciples. He was about to leave them. His last words clarified for them the kind of life that reflects authentic Christian discipleship. He admonished them to love each other. He spoke of the necessity of courage and perseverance in the face of suffering. He reflected on their experiencing joy and peace in their daily lives.

In the verses immediately preceding our text, our Lord acknowledged that the affliction which accompanies Christian discipleship is often complicated to handle and that His disciples are often filled

with grief and sorrow. Our Lord was clearly in favor of full disclosure. He knew that believing and persevering in the faith were challenging and intimidating.

We are never helping anyone by suggesting that Christian conversion is easy. Conscientious disciples of Christ know that their faith is real, powerful, and satisfying. However, they can never forget their treacherous journey to faith. It is not easy.

Many are genuinely struggling with what they have heard about Christianity or what they see in the lives of professing Christians. Their information about Christianity is often false, a wicked caricature, their sources being from tainted opponents of the faith who are only willing to slander and misrepresent the claims of biblical Christianity. These struggling people need urgent clarification of the basic tenants of the faith.

Others understand the claims of the faith with some semblance of accuracy, but they struggle to embrace the sweeping claims of Christianity, claims about it comprehensively addressing all of reality. However, these people experience spiritual myopia¹ that eclipses the blatant inadequacies of their current worldviews, the system of thought that immediately guides them. To expose their hypocrisy, these people need to be led into a comparative analysis of their working worldview with biblical Christianity. Their current worldviews often present far more intellectual problems than biblical Christianity.

¹ **myopia** – nearsightedness.

There are yet others who have some semblance of appreciation for the power of biblical Christianity. Still, they lack the courage to face the ostracism, derision, and pain that inevitably accompanies the radical paradigm shift and defection that is true conversion. These people need to be sold on the idea that the sacrifice that comes with conversion is genuinely worth it, both in the short and long run.

Our Lord anticipated the challenges of both initial faith and perseverance in the same. This is why He offered as a solution, in this holy text, a kind of tag-team partnership between Himself and the Holy Spirit as the ultimate solution. The relationship between our Lord Jesus and the blessed Third Person of the Trinity is what makes Christian discipleship possible, both in terms of initiation and sustainability.

Our Lord did not merely outline a list of steps that are supposed to guarantee success, as many in our generation would expect. No, no! Instead, He employed the ultimate Counselor or Helper. Left to ourselves, we would never make it. Left to ourselves, we would throw in the towel and give up on the possibility of meaning and fulfillment in life. So, He promised the aid of the ultimate Counselor, the blessed Holy Spirit.

The partnership of Christ and the Spirit delivers success in Christian discipleship. Without this partnership, failure is sure. Among the many powerful insights and lessons in this holy text, there emerge at least three elements to this partnership between Christ and the Spirit that make Christian

discipleship get off the ground and continue all the way to Glory. It is a

Partnership of Power,
Partnership of Persuasion, and
Partnership of Praise.

Let us consider them in that order.

1. A Partnership of Power (v. 7)

Our Lord, in this verse, comforted His disciples about His departure by advising them that what they perceived to be a negative was, in reality, a positive. He told them that His departure and the Spirit's appearance were designed to empower them. In other words, His departure was not abandonment but reinforcement. He was setting them up for great power!

Listen! Our God truly has infinite options. This is why the Apostle Paul could later exclaim in Romans 11:33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Our Lord was saying in effect, "Listen! I am telling you the truth. It is really for your good that I am going away." Now, let us be honest. This statement would be a massive enigma for most of us, not just these first-century disciples. It is only natural for us to assess and conclude that the immediate presence of Christ would make both faith and faithfulness far easier. Most people will judge such an assessment to be most reasonable. It is reasonable to assume that,

in His presence, we would be entirely different people and that His words would be more compelling if they were coming from His very own lips. It is reasonable to assume that our faith would be more solid and established were we to witness His miracles with our own eyes and that the mere sight of the Person, in Whom dwells “all the fulness of the Godhead bodily” (Col 2:9), is in itself transformational.

Amid life’s discouragements and all that drives fear in our hearts, we are often seeking to find affirmation, solace, and the strength to endure environments that are anything but uplifting. This is why it is tough to imagine that our souls would be anything but soaring to new and unprecedented heights in the very presence of Christ. How could any other place or context produce something better? It is hard to imagine that it is in the presence of another Helper, and not the Christ, that we would be reaching our full potential, eagerly anticipating the beatific vision.² It is hard to imagine that it is in the presence of another Helper, and not the Christ, we would be more confident and compassionate in our approach to life and that we would become the epitome³ of *gravitas*⁴ and gratitude. However, our Lord demanded that His disciples abandon all silly notions and unrealistic fantasies. The reality was that His departure and the Spirit’s arrival meant greater power and a better position for His disciples. He told His apostles, the same men who *had* been there and

² **beatific vision** – sight of the glories of heaven.

³ **epitome** – perfect example.

⁴ **gravitas** – dignity; seriousness.

had seen all of His powerful demonstrations of wisdom and power, that His exit and the Spirit's entrance will produce a better condition.

Our Lord dared to tease⁵ them in verse 12 about information and pending experiences that were just too wonderful for them to handle immediately. His departure and the Spirit's arrival will make it evident that what they had seen so far was only the beginning of what is to be unfolded. Wow! Think about it! After the Lord's departure, believers, by the work of the Spirit, were enabled to become better people, more incredible people, stronger people, possessing more resources, and living a more fulfilling life!

By the way, all of this should be obvious to us today. In the Acts of the Apostles, all we have to do is examine the apostles' lives *before* Pentecost, the descent of the Spirit, and compare it to their lives afterward. The Lord's departure and the Spirit's arrival made all the difference in the world.

The implications of this are staggering. Just think for a moment about the magnitude of Christ's offer to His disciples. Significant resources were put on the table with this announcement of His departure and the Spirit's arrival.

Now, while this is very reassuring and comforting, it is also disturbing in a crucial way. It means that true believers have no excuse for mediocre living. We may have been derelict⁶ in how we have

⁵ **tease** – tantalize.

⁶ **derelict** – negligent.

exploited⁷ the resources that have been given to us by the Spirit. Please understand that whatever our Lord is offering is supposed to be better than witnessing His supernatural acts when He walked this earth. Is it not evident that our experience of Christian discipleship is seriously deficient? It appears that we are just scratching the surface. The counsel of this divine Counselor must be of immeasurable value.

What use is it to have power when its existence is unknown and when, after its discovery, it remains untapped? What use is it to have power if capacity is not accompanied by caring, and one is concerned but is convinced that he lacks sufficient capacity? Thank God! Our blessed Lord did not stand in the way but yielded to let the Spirit have His way! Thank God! The power of the Holy Spirit is available to all true believers through the partnership of the Spirit and the Son! Hallelujah!

2. A Partnership of Persuasion (vv. 8-14)

Every building needs a good foundation. Most of us will agree with this. Please understand that the Spirit works to complete in us what Christ had initiated in the atonement. The preliminary work of Christ is not at the same place as the fullness of the Spirit. However, the fullness of the Spirit is not a whole new paradigm. This is a partnership. Where the Spirit takes us is only into a deeper appreciation of Christ. The Spirit is not about the Spirit; the

⁷ **exploited** – used; utilized.

Spirit is about Christ. We have missed the *Holy Spirit* if we are more into the “Spirit” than Christ.

Please notice that in verse 14, our Lord gives us the aim of the Spirit’s work. He said of the Spirit, “He shall glorify me: for he shall receive of mine, and shall shew it unto you.” We must grasp what the Holy Spirit is aiming at if we are to take full advantage of the divine Counselor’s counsel.

What is this divine Counselor like? Well, He is not a drill sergeant. As much as we appreciate the work of the military, and even though we get the message of the hymn, “Onward Christian soldiers, marching as to war,” and even though the military analogy is used repeatedly throughout Holy Scripture to explain many aspects of the Christian life, the Holy Spirit is not a drill sergeant. He is the ultimate Counselor. His instruction is not trying to solicit a cold, regimented, mindless, frightened compliance.

The scholars of the original Greek text like to point out that our Lord Jesus used a word translated as “counselor” or “helper” that is a combination of two ideas. The ideas are “truth” and “alongside.” The hardness of the truth is softened by it being brought “alongside” to assist or relate.

Our Lord had commissioned the Spirit not just to deliver information but also to facilitate intimacy. The Spirit’s designated role is to make sure that we receive the truth and own it. Having walked with our Lord for at least three years, the apostles possessed the truth. However, they still did not *get* it. They only knew *about* the truth. They did not *know* the truth. The purpose of this divine Counselor was to

up the ante.⁸ Our Lord said in John 14:26, “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.”

Next month, I will complete 36 years of pastoral ministry in the same place, still counting. My experience, on the one hand, has been informed by a great appreciation for the use of time-tested, biblical methods in everything that I do. On the other hand, this has been balanced by a veteran’s awareness that sound methodology and biblical best practices will never guarantee fruitfulness. In other words, my most significant victories were not achieved by ministerial ingenuity and giftedness. I do not doubt that my most efficacious ministerial moments came straight out of counseling, the counsel of the divine Counselor.

Listen! Whenever something worked, it was not because it has always worked, but because the Holy Spirit purposed to use it. That is why evangelism without prayer is madness. That is why pastoral care without prayer is futile. A particular ministerial initiative produces a cushion of contentment on a given day. On another day, the same initiative delivers an IED, an “improvised explosive device” that blows up in my face. The difference is the Spirit!

What am I talking about? Well, please understand that our spiritual birth and our continuing

⁸ **ante** – level (as of achievement or intensity) regarded especially as a goal or standard.

spiritual power are by the same means. Our Lord had earlier explained in John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." In like manner, our Lord explained in verse 14 of our text concerning the Spirit, "He shall glorify me: for he shall receive of mine, and shall shew it unto you."

Let me cut to the chase! Just what is our problem? Our problem is that we generally imagine that what we need to empower our failed and frustrated lives is either *new circumstances* or *more information*. New circumstances may include a new spouse or a new house, a new city or a new identity, a new friend, or a new trend. The desire for more information is rooted in the notion that our troubles will all be solved by research. Both approaches are based on fantasy and foolishness, whether it is a desire for new circumstances or more information. This is a significant error!

True disciples of Christ do suffer like everybody else. However, it is not all bad because they often find themselves in the most ideal of circumstances and are usually well informed about spiritual things, but they still have no power. Their Christian experience is jaded, sterile, monotonous, and as appealing as a trip to the dentist.

What is missing? Reality! Reality is missing! Is what we have truly real to us? Are we just admiring what we read about God's love, or are we basking in that love? Is it real to us? That is the role of the Spirit! The partnership between Christ and the

Spirit was designed to take true disciples to the next level, to experience the reality of God's grace! The Spirit's role is to glorify Christ, show us the weight of Christ, and make us genuinely get *it*!

This is not just a clever use of language. I am aware that a former President of the United States once attempted to defend himself by saying, "it depends on what 'is' is." Well, right now, I submit to you that we must get *it*! This is why Christ was in partnership with the Spirit. Have we gotten *it*? Well, what exactly is *it*? *It*' is the difference between a house and a home, the difference between a mere messenger and a martyr, and the difference between a bridesmaid and a bride. *It*' is the difference between loitering and living, the difference between a mere worker and a true worshipper, and when Christian theology is transformed into a passionate doxology.

Is what we have heard concerning Christ truly real to us? Listen! I cannot give *it* to you. I can hardly explain *it*. *It*' is the work of the Spirit. Brothers and sisters, do we get *it*? Look! When we get it, our beliefs about the *glorious* riches of heaven will translate into *generous* giving here on earth, for why will we not share what we have when we have so much coming our way? When we get it, our concept of the greatness of God in our *heads* will translate into the glory of God in our *hearts* so that we do not complain about God's frowning providences or attempt to steal the credit for His smiling providences, but just praise Him no matter what He does for He doeth "all things well" (Mar 7:37). When we get it, our view

of prayer will not be that of an *activity* to avoid until we are most desperate. Instead, prayer will become an *anchor* to hold us close to the bosom of our Savior, for we are bound to aimlessly drift on the seas of selfishness if we are not cognizant of a Savior who is committed to our satisfaction. When we get it, our embrace of the *love* of God will translate into our *lightening* up on our ego, for we will not be thin-skinned, falling apart with the slightest criticism or insult, for we know not only who we are, but Whose we are. When we get it, our confidence in the *wisdom* of God will mitigate our tendency to *worry*, for why should we live in the past that is no longer our reality or live in the future which is yet to be realized when we can live in the present that is firmly in God's omnipotent hand. When we get it, our *preaching* of the omniscience of God will translate into the *practice* of walking with fear and trembling because every time we sin, we temporarily embrace the unbelief that convinces us that hiding is a real possibility. When we get it, the *principles* and *promises* we have heard about Christ become our lives' passionate pursuit and platform.

The means by which the Holy Spirit impacts us are ironically the ordinary means of grace like the study of and meditation upon the Word of God, regular participation in the sacraments or ordinances, the fellowship and accountability of fellow believers, our stewardship in evangelism and missions, and our disciplined involvement in corporate worship. The Spirit counsels us in all the means of grace.

The means of grace, all the spiritual disciplines, must be regular. We never know when the Spirit will move, when the wind will blow, or when an ordinary moment suddenly becomes a spiritual epiphany.⁹ We are exhorted through the spiritual disciplines to be open to the guidance and direction of the Spirit. It is written in Hebrews 3:13, “But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.” Hardening is a sign of abandonment. Softening is preparation for engagement. Softening is the work of the Spirit.

The Christ has collaborated with the Spirit to persuade us of the weight and glory of the active and passive obedience of Christ on behalf of true believers. It behooves us to diligently attend to the means of grace to welcome the work of the Spirit in our lives, to move us away from mediocrity, nominal religion, lethargic worship, minimal acts of compassion, giving that costs us nothing, and merely formal fellowship. May the Holy Spirit persuade us to dive in deep. May the Spirit convince us to “plunge now into that crimson flood that washes white as snow” and surrender all to Christ, withholding nothing. May the Holy Spirit convince us that our Savior is altogether lovely, that we may behold Him with new eyes of adoration and gratitude, and experience the beatific vision in all its majesty. Hallelujah to the Lamb!

⁹ **epiphany** – manifestation; disclosure.

3. A Partnership of Praise (vv. 15-16)

Brothers and sisters, ladies and gentlemen! Please let me make something abundantly clear before we go any further. Everyone will go into some kind of counseling. We all must submit to a counselor, a helper. We may not be aware of it, but it has happened, it is happening, and it will continue to happen. Historically, there have been at least three sources of counsel in our generation and civilization in the West. Our Lord challenges us to reject them all and embrace the divine Counselor. The divine Counselor alone will lead us to the praise and glory of Christ, which is what brings us back to reality. It is only in praising Christ, beholding and basking in His beauty, that we are dealing with reality. This is why our Lord said in verse 15, "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." Please permit me to unfold it to you.

The three primary sources of counsel in our history can be generally summarized as follows:

The Rules of Society,
The Rights of Self,
The Rejection of Standards.

These three perspectives are the counselors offered to us, and these are also the sources of much of our misery. They must be exposed.

The Rules of Society

This is the view that came before our therapeutic culture. It is the view that we just need to do our

duty. It reminds us that we are not as fragile as we pretend to be, that we must maintain a “stiff upper lip” and fall in line. This position demands rigid obedience to support the status quo, avoid extremes, keep the peace, and sacrifice individual interests for the good of all.

The Rights of Self

This is the view that is immersed in the cult of the self. It abhors the rules of society. Here, everything must yield to personal feelings and personal fulfillment. It proclaims that the most reliable standard for what is right is what is right for each individual. We are encouraged to follow our dreams (or heart) and believe in ourselves. Learning to love oneself is considered the greatest love of all, a recurring sentiment in the lyrics of many popular tunes. Here, the ultimate sin is to trust the judgment of anyone else about what is right for the individual. The notion of objective truth must give way to “your truth.”

The Rejection of Standards

This view has gained some traction more recently. While it appreciates the notion of radical, personal self-determination, it demands a broadening of options. This view teaches that because the self is multifaceted and dynamic, always being in a state of flux, our definitions of ourselves regularly expire or become obsolete in every passing moment. Thus, all standards must be rejected, and a postmodern eclecticism is preferable. In other words, the absence of an essential core in the self allows us the

freedom to define ourselves, not find ourselves. Thus, this view tells us to define ourselves and redefine ourselves at will. We may do whatever we think will work for us as our situations and challenges change.

The problem with the counsel of all three perspectives is that they all promise freedom and give us nothing but slavery. This is done by perverting an undeniable and self-evident fact by making it ultimate. It idolizes a particular piece of information and creates a false god out of it.

Let me explain this. We indeed need *rules for society* so that we may avoid chaos. However, blind, collective conformity that destroys individual conviction eventually destroys us all, making us automations, especially if the group-think is notoriously perverted, as in the case of Marxism, whether it is political or cultural.

It is also true that the *rights of the self* are essential for the maintenance of dignity and respect for all. Still, it can also lead to a childish narcissism¹⁰ that elevates momentary lust over the wisdom of millennia of human history. Seriously, as we age, don't we occasionally look back at our twenties or thirties or even forties and shake our heads with the thought, "I was a total idiot!" I do it all the time. When the young "whipper-snappers" come on the scene, knowing it all, we must chuckle, "Here we go again. Look, he's about to save the world!"

¹⁰ **narcissism** – self-love; excessive interest in or admiration of oneself.

What about this notion of the *rejection of standards*? Listen! It is true that we are all constantly changing, but are we really to buy into the notion that absolutely nothing remains the same? Nothing? I mean, really? On the face of it, it is absurd, for is there not the suggestion within the idea that at least change is constant? Are they not saying that it does not change that we are constantly changing? Sin really makes us stupid.

Is there a better way? Yes, yes, there is! The partnership between the Christ and the Spirit was designed to point to the praise of the Christ, the adoration of the Christ, as the ultimate connection with reality. We will not find freedom in *group-think*, *self-determination*, or *self-definition*. Christ partnered with the Spirit to lead us to the truth that freedom is found only in Christ!

The Spirit points to Christ, for Christ alone makes God real to humanity. The incarnation, that hypostatic union,¹¹ is unique to biblical Christianity. John 1:14 states it emphatically. “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” The eternal God of glory is not a mental abstraction. Neither is He a figment of man’s imagination, represented by some primitive artifact. He took human form without compromising His eternal majesty.

¹¹ **hypostatic union** – Greek: *hypostasis*, “person”; hypostatic union refers to the union of the divine and human natures in the one person of Christ Jesus.

This glorious Person is described in Colossians 1:15-18: "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."

This holy One demands and commands worship, for He is very God. It is written of Him in Hebrews 1:3-4: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

We have all failed at consistently following the rules. We have all failed to find peace in our narcissistic affirmations of ourselves, for the corruption within us is obvious. And how arrogantly pretentious are we with this business of self-definition when we attempt to write a manual for what we have not made? So, what is left? We do not need more human innovation. We need divine intervention! This is what the Spirit gives to us. He gives us Christ!

It is written in 2 Corinthians 4:6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the

knowledge of the glory of God in the face of Jesus Christ.” The Spirit calls us to praise Him, to gaze upon Him, to behold His glory! Yes, we learn of Him through the ordinary means of grace, like the Word of God and the sacraments (ordinances), but it is only by the Spirit that we will genuinely catch a “foretaste of glory divine.”

All the religions of men have one thing in common: they are all working to earn God’s favor. They are all on a treadmill of futility, for after all is said and done, there is always more work to be done on the infinite road to perfection. Now, here is the gospel! In the person of Christ, through the work of the Spirit, we are spared the futile road to perfection, for perfection has come to us in the person of Christ. By His grace, we find true freedom, true acceptance, true community, true peace, and joy unspeakable and full of glory!

Oh, for grace to unceasingly gaze upon Christ, for He alone is altogether lovely. Oh, for grace to behold His glory. Oh, for grace to praise His holy name. Let us praise Him, Who is the Author and Finisher of our faith, the Bread of Life, and the Chief Cornerstone. Let us praise Him: the Great High Priest, the Lion of the Tribe of Judah, and the Son of the Most High. Let us praise Him Who is the Alpha and the Omega, the Resurrection and the Life, and the blessed and only Potentate, the King of kings and Lord of lords! Hallelujah!

Conclusion

In closing, we need to ask an important question. How can we know if the Holy Spirit has worked in our hearts? If everything hangs on the work of the Spirit, if it is only by the Spirit that we will have true intimacy with Christ, we just cannot afford to miss this. We need to know that He has indeed worked in our hearts.

The evidence that we need is addressed in verse 8 of our text. “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.” The Holy Spirit convicts or prosecutes us. Only when we are convicted, we see the beauty of Christ and are ravished by His glory. The conviction creates a hunger in us. Our total corruption is exposed, and we long to be covered. We then refuse to settle for mere appearances. We crave real intimacy. It then becomes clear to us, by the Spirit, that a checklist of moral actions, emotional experiences, or compassionate activities will never satisfy this hunger for perfect intimacy. Every checkmark, every increment, every step on this infinite journey to perfection only magnifies that it is an exercise in futility. We do not need a checklist of pretentious perfection. What is required is a perfect Savior—an infinite, immaculate, immortal, invisible, immutable Savior. It is stated emphatically in Colossians 1:27: “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.”

The hymn writer (Charles Wesley) has put it perfectly:

*Come, Thou everlasting Spirit,
Bring to every thankful mind
All the Savior's dying merit,
All His sufferings for mankind!
True recorder of His passion,
Now the living faith impart;
Now reveal His great salvation;
Preach His gospel to our heart.*

*Come, Thou witness of His dying;
Come, remembrancer divine!
Let us feel Thy power, applying
Christ to every soul, and mine!
Let us groan Thine inward groaning;
Look on Him we pierced, and grieve;
All receive the grace atoning,
All the sprinkled blood receive.*

Amen.

