

FELLOWSHIP WITH THE TRINITY



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WHEN the notorious British atheist Richard Dawkins was interviewed on BBC Radio Four, he scoffed at those who believe in God. Dawkins suggested that belief in God is vapid.¹ It makes no sense to say, “I believe because I believe.” To Dawkins there is nothing out there to prove God. To him, believers are self-deceivers.

My response is that I believe in the facts recorded in writing in the Bible. I have fellowship with the apostles who recorded those facts. I have no reason to doubt their testimony that Jesus is the Son of God. The apostles had fellowship with the living Christ. As believers, we have fellowship with that same Jesus and with His Father, Who is our Father too (1Jo 1:3).

John Owen, the Prince of the English Puritans (1616-1683), wrote a classic on this subject entitled *Communion with God*.²

Owen’s first vital point is that union with the three Persons of the Godhead precedes communion. Without union, there can be no communion. I have union with Christ, and on that basis, I can commune with Him. It is because of my union with the Father that I can have communion with Him. This union is fixed and unchangeable, and the love that is in the Triune God for His people does not change. My *experience* in communion does vary with highs and lows, however.

The second vital point is to note the indivisibility of the three Persons of the Godhead. There is always concurrence³ in the actings of Deity. At no point can a believer have communion with one of the Persons to the exclusion of the others. This is important. Owen emphasizes this in his great work on the Holy Spirit: “It is a saying generally admitted that *Opera Trinitatis ad extra sunt indivisa*,” which means,

¹ **vapid** – dull; lacking significance.

² Crossway Books, USA, has published by far the best edition of Owen’s classic: John Owen, *Communion with the Triune God*, edited by Kelly M. Kopic and Justin Taylor, Crossway Books, Wheaton, Illinois, 444 pages. The Banner of Truth Trust has produced a simplified version *Communion with God* in the Puritan Paperback series. The unabridged Crossway edition preserves vital points made by Owen that the Banner version omits. The original version in *Complete Works of John Owen*, Volume 2, 1-274, has been modernized and unabridged. Archaic pronouns *thee* and *thou* have been updated and the “eths” removed, for example, *requireth* becomes *requires*. A 32-page itemized summary or outline is provided. This is of great value because it helps the reader to grasp the whole. The book concludes with complete subject and textual indices. Kelly M. Kopic is associate professor of theological studies at Covenant College. His thirty-page introduction is masterly, and he explains how *Communion* originated in sermons that Owen preached. As the principal editor of Crossway’s edition of Owen’s unique work, Kopic addresses the question of Owen’s use of the Song of Songs. Our generation increasingly rejects the use of the Canticles as analogous to the marriage of Christ and His Church. In a footnote (p.35), Kopic points to Robert Jenson, who has argued that we should read the Song as “a solicitation of theological allegory,” and he suggests, “Thus, this conversation is not dead.”

³ **concurrence** – a state of cooperation.

“There is no such division in the external operations of God that any one of them should be the act of one Person, without the concurrence of the others.”⁴

The third vital basic preliminary is the need to observe how grace is mediated to us. The Father communicates grace by *original authority*. The Son communicates grace by a *purchased treasury*. The Spirit communicates grace by *immediate efficacy*.

Having introduced his subject with these realities, Owen proceeds to open up the subject of communion with the Three by taking his readers to the First Epistle of John: “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full” (1Jo 1:2-4).

The word *fellowship* in Greek is *koinonia* (root *koin*) and means “close association involving mutual interests and sharing.”⁵ This involves receiving and responding. “We love him, because he first loved us” (1Jo 4:19).

The baptismal formula points to union and communion with the three Persons, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Mat 28:19). Baptizing them “in the name” denotes a complete union with each of the three Persons of the Trinity. Nothing is held back. The unity of the Trinity is expressed inasmuch as “the name” refers to all three Persons, while the use of the definitive *the* in the Greek text safeguards the distinction of each Person in the Godhead.⁶

In what sense is fellowship with the Father different from that with the Son? And what is the difference between fellowship with the Holy Spirit and that with the Father and Son?

To this central subject for all Christians we now proceed.

Fellowship with the Father

In the Sermon on the Mount, Jesus firmly and clearly teaches us that we should relate to the Father as sons and daughters. This infers that we are members together in a spiritual family by adoption. In the ancient world, adoption was common. If a

⁴ Owen, *Works*, Vol. 3, 162.

⁵ William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, “Based on Walter Bauer’s *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen [sic] Literatur*, sixth edition, ed. Kurt Aland and Barbara Aland with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker,” 3rd ed., 552 (Chicago: University of Chicago Press, 2000).

⁶ Michael Haykin, *The God Who Draws Near* (Faverdale North, Darlington; Evangelical Press, 2007), 6.

nobleman lacked a son and heir, he would adopt a son. Octavius, who was to become Caesar Augustus, was adopted.

Simply stated, “Adoption is an act of God whereby He makes us members of His family.”⁷ The Shorter Catechism asks: “What is adoption?” and answers, “Adoption is an act of God’s free grace, whereby we are received into the number and have a right to all the privileges of the sons of God” (Question 34). The Greek word translated “adoption” consists of a combination of two words, *huios* (son) and *thesia* (placing), *huiothesia*—the placing of a son. Adoption is relational. Believers relate to the Father as sons and daughters. J. I. Packer says, “The entire Christian life has to be understood in terms of adoption—if you want to judge how well a person understands Christianity, find out how much he makes of the thought of being a child and having God as his Father.”⁸

The apostle Paul equates leading and assurance with adoption. “For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Rom 8:14-17). And in Galatians we read, “For ye are all the children of God by faith in Christ Jesus” (*cf.* Gal 3:23-26). John Murray says, “Adoption, as the term clearly implies, is an act of transfer from an alien family into the family of God Himself. This is surely the apex of grace and privilege.”⁹ Sinclair Ferguson helpfully points out that, “There is no higher self-image that the Christian can have, and no doctrine which will more readily help him enjoy the life of faith.”¹⁰

Scripture confirms these high views of adoption. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:¹¹ therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1Jo 3:1-2). The Authorized Version brings out the emphasis of the word *idou* in the Greek text, which means “Behold!” or “Look!”

Impossible though it seems, a humble believer is royalty. God has made him a priest and a king (Rev 1:6). People would never call a humble believer “your royal

⁷ Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press; Zondervan, 1994), 736.

⁸ J. I. Packer, *Knowing God* (Downers Grove, Ill.; InterVarsity Press, 1993), 181 *ff.*

⁹ John Murray, *Redemption Accomplished and Applied* (Edinburgh, Scotland; Banner of Truth Trust, 1979), 134.

¹⁰ Sinclair Ferguson, *Pulpit & People: Essays in Honour of William Still* (Rutherford House, 1986).

¹¹ Some manuscripts add the words, “and that is what we are!” which appear in modern translations.

highness,” but in fact God’s children are viewed as royal in heaven. Adoption is the believer’s right if it is backed up with the supernatural evidence of the new birth: “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (Joh 1:12-13). Stephen Charnock (1628-1680) noted that adoption gives us the privilege of sons, regeneration the nature of sons.¹²

At the heart of adoption is the love of the Father. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God” (1Jo 3:1). Octavius Winslow (1808-1878) suggests, “If one perfection of God shines brighter in redemption than any other, it is this. Love is the focus of all the rest, the golden thread that binds them all together in holy and beautiful cohesion. Love was the moving, controlling attribute of God’s great expedient of saving sinners. Justice may have demanded it, holiness may have required it, wisdom may have planned it, and power may have executed it, but love originated the whole, and was the moving cause in the heart of God.”¹³

Psalm 103 is a beautiful expression of the believer’s relationship to God as a child—captured well in the rendering in the hymnbook PRAISE!

*Praise the LORD! For, like a father,
Well he knows how we are made:
Frail as grass or meadow flowers,
Quick to grow and quick to fade;
But his grace from time eternal
Rests on those who fear his name,
And to all who keep his covenant
He is evermore the same.*

Isaiah 56:3-5 plainly describes adoption. A foreigner who binds himself to the LORD finds assurance that the LORD will not exclude him for being an alien or foreigner. Likewise, the eunuchs were not to derogate¹⁴ themselves, for this is what the LORD says: “For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.”

Living in fellowship with our heavenly Father will manifest itself in the way we maintain unity and love with our brothers and sisters in God’s family, the Church. The Apostle John majors on the application of adoption in his first letter. “Beloved,

¹² John Blanchard, *The Complete Gathered Gold* (Faverdale North, Darlington; Evangelical Press, 2006).

¹³ Octavius Winslow, *Our God* (Grand Rapids, Mich.; Reformation Heritage Books, 2007), 1.

¹⁴ **derogate** – belittle; criticize.

let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation¹⁵ for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us” (1Jo 4:7-12).

Fellowship with the Son

We relate to and have communion with Christ because of union with Him. At every baptism service, when a believer is immersed and raised up again out of the water, the congregation is reminded of union with Christ. This is a union with Him in His death, burial, and resurrection. Every time we partake of the bread and the wine at the Lord’s Supper, we do so in union and communion with Christ. The bread tells of His body broken for us and the wine of His blood shed for us. Believers are one with Christ in His flesh and blood, as Jesus said, “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day” (Joh 6:54). This emphasizes our union with Christ’s humanity, which is essential for salvation.

Scripture gives us several analogies that illustrate union with Christ. Paul uses the analogy of the human body. Christ is the head, and we are the members of His body (1Co 12:12-27). The analogy of a building is used in which the stones are depicted as living stones fitly framed together (Eph 2:19-22; 1Pe 2:4-6).

The English Puritan Edward Pearse (1633-1673) wrote a thesis with the apt title *The Best Match of the Soul’s Espousal to Christ*,¹⁶ in which book he opens up the analogy of marriage as used in Scripture to express our union with Christ. Husbands are exhorted to love their wives as Christ loves and cares for His Church. “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself” (Eph 5:25-28).¹⁷

Here is the reasoning Pearse followed:

¹⁵ **propitiation** – an appeasement; a sacrifice that turns away wrath.

¹⁶ Edward Pearse, *The Best Match* (Ligonier, Penn.; Soli Deo Gloria, 1994).

¹⁷ The analogy of marriage is strong in Scripture, as we see from such passages as Ezekiel 16, Psalm 45, Hosea 2:19, Isaiah 54:5, John 3:29, 2 Corinthians 11:2, and Revelation 21:1.

Firstly, this marriage relation between Christ and believers carries in it a free and cordial¹⁸ donation that is a giving of themselves to each other in love. “I will be yours,” says He to my soul, “yours to love you, to save you, to make you happy in Me, and with Me. I, with all My riches and treasures, will be fully and forever yours.”

Secondly, this marriage between Christ and believers carries in it a near and intimate union. The whole person of the believer is united to Christ; not his soul only without his body, nor yet his body only without his soul, but his person, consisting of both soul and body in conjunction. As Christ is the Savior, so He is the Head of the whole person of every believer; for He saves none but those to whom He is Head. Because Christ is divine, “He is able also to save them to the uttermost that come unto God by him” (Heb 7:25).

Thirdly, this marriage between Christ and believers carries in it full and lasting communion. “And of his fulness have all we received, and grace for grace [one blessing after another]” (Joh 1:16).

Fourthly, this marriage relation between Christ and believers carries in it strong and ardent affections. In the marriage relation between Christ and believers, there is a very dear and very intimate affection each to the other. Their hearts knit together and intimately cleave to one another. Hence Paul’s prayer that we might have the power “to comprehend with all saints what is the breadth, and length, and depth, and height” is the love of Christ (Eph 3:18).

Fifthly, the marriage relation between Christ and believers carries in it a mutual rest and complacency forever. Complacency means “delight.” Christ delights in them and rejoices over them (Isa 62:4; Zep 3:17).

In Christian marriage the bride and bridegroom repeat the words, “To have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part.” The “better for worse” includes trials and tribulations. The Apostle Paul experienced trials and tribulations in the extreme. In these, he was nurtured by his spiritual marriage to Christ as we see from his words, “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead” (Phi 3:10-11).

What does Paul mean by “being made conformable unto his death”? Surely, he means to have the character or demeanor of Christ and to be like Him in the glory of His godliness. “Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously” (1Pe 2:22-23).

¹⁸ **cordial** – heartfelt.

When Paul says, “If by any means I might attain unto the resurrection of the dead,” he is provoking us to think about the race we are running. Of course, Paul was certain about the resurrection, as we see from his description of the resurrection in the famous 1 Corinthians 15. But before we get to that resurrection, the ship of life may run into violent storms. The verb *attain to* is in the subjunctive mood, a mood of probability. The struggle is often fierce, so we wonder if we will attain the resurrection; but the fact is that we will. In the storms of life, our union with Christ and His love sustains us and brings us through. This precious union will always ensure our perseverance, even through the last battle when we cross the Jordan.

Augustus Toplady expressed a fitting response of a believer in union and communion with Christ:¹⁹

*Object of my first desire,
Jesus, crucified for me!
All to happiness aspire:
You alone our joy can be.
You to please, and You to know,
These are my delight below;
You to see, and You to love,
These are my delight above.*

And Ralph Wardlaw:²⁰

*Let Thy love my heart inflame,
Keep Thy fear before my sight,
Be Thy praise my highest aim,
Be Thy smile my chief delight
When affliction clouds my sky,
And the wintry tempests blow,
Let Thy mercy-beaming eye
Sweetly cheer the night of woe.*

Fellowship with the Holy Spirit

The second letter of Paul to the Corinthians concludes with the benediction mostly used in the churches, “The grace of the Lord Jesus Christ, and the love of God, and the communion²¹ of the Holy Ghost, be with you all. Amen.” (2Co 13:14). The question is, How do we experience fellowship with the Holy Spirit?²² *Koinonia* means sharing, and sharing means receiving and responding.

¹⁹ *PRAISE!*, Number 738.

²⁰ *Methodist Hymn Book*, 1933, Number 89.

²¹ Communion, in this sense, means “fellowship.” The word *communion* here is the Greek *koinonia*.

²² In his book, *The Holy Spirit*, A. W. Pink has thirty-two chapters, all edifying, but not one of which is specific on fellowship with the Holy Spirit. Available from Chapel Library.

Basic to fellowship with the Holy Spirit is the fact that He is given to us in the entirety of His Person and work. We are all exhorted to “be filled with the Spirit” (Eph 5:18).²³ The New Testament does not teach a doctrine of subsequence in which we receive the Holy Spirit when we are converted, and then in a second experience we receive Him at a higher level. Christians are not divided into two classes. All Christians are indwelt by the Holy Spirit and, depending on numerous factors, they all differ in the measure of their giftedness and experience; but certainly there are not two categories of ordinary saints and super-saints. Given to all believers is the Person of the Holy Spirit as Paraclete²⁴—one who is called alongside. The ancient world thought of a *paraclete* as a legal assistant in a court of law. In every believer, the Holy Spirit is within and alongside to assist, advise, and strengthen.

We may view the fellowship with the Holy Spirit in four areas, namely, assurance, teaching, prayer, and sanctification.²⁵

Assurance

How do we know we are saved? The Holy Spirit assures us in a direct way. The Spirit “beareth witness with our spirit, that we are the children of God” (Rom 8:16). “And hereby we know that he abideth in us, by the Spirit which he hath given us” (1Jo 3:24). “Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit” (1Jo 4:13). Paul describes the gift of the Holy Spirit living in believers as an “earnest,”²⁶ that is, the Holy Spirit lives in us as a pledge or guarantee of what is to come. Assurance is like a mortgage on a house: every payment we make is a reminder that eventually the house will fully belong to us. This has to do with assurance.

The Holy Spirit is a seal. “In whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest (*arrabōn*) of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph 1:13-14).

John Owen explains sealing as follows: “The nature of this sealing consists in the imparting of the image or character of the seal to the thing sealed. This is to seal a thing—to stamp the character of the seal on it. In this sense, the effectual communication of the image of God unto us should be our sealing. The Spirit in believers, really communicating the image of God, in righteousness and true holiness to the soul, seals us. To have this stamp of the Holy Ghost, so as to be an evidence to the soul

²³ John Goodwin (1593-1665) wrote an edifying treatise on this text, *A Being Filled with the Spirit*, Tentmaker Publications, 2004.

²⁴ **Paraclete** – Greek: *parakletos*; prefix *para*, alongside; *kaleo*, to call)

²⁵ Preachers who wish to develop this subject in detail should note that two passages describe our relationship with the Holy Spirit. The first is the Gospel of John chapters 14 to 16, and the second is Romans 8:1-27.

²⁶ **earnest** – Greek: *arrabōn*.

that it is accepted with God, is to be sealed by the Spirit; taking the metaphor from the nature of sealing (Rev 7:4). And in this sense is our Savior said to be sealed of God (Joh 6:27).”²⁷ This teaching is expressed by Paul when he writes to the Corinthians like this, “Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest²⁸ of the Spirit in our hearts” (2Co 1:21-22).

In communion with the Holy Spirit, our response to assurance is to be active as Thomas Brooks (1608-1680) states the matter, “An assured Christian will put his hand to any work; he will put his shoulder to any burden; he will put his neck in any yoke for Christ; he never thinks that he has done enough, he always thinks that he has done too little; and when he has done all he can, he sits down sighing, ‘I am but an unprofitable servant.’”²⁹

Teaching

The ability to understand the Bible is a gift of the Holy Spirit that is described as an anointing³⁰ or unction. “But ye have an unction from the Holy One, and ye know all things” (1Jo 2:20). “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1Jo 2:27).

The context in which John describes the anointing is that of avoiding the heresy that Gnostic³¹ teachers were purveying as “higher knowledge.” “The benefit into which Christians are initiated is the eternal Gospel, which is itself the true *gnosis*, while the *chrisma*, the means of initiation into it, is the Holy Spirit of truth.”³²

Prayer

Our ability to pray comes from the ministry of the Holy Spirit. The Holy Spirit is poured out as the Spirit of grace and supplications (Zec 12:10). Jude exhorts us to be “praying in the Holy Ghost” (Jude 20), and Paul, “Praying always with all prayer and supplication in the Spirit” (Eph 6:18). Not only when we are strong, but especially

²⁷ Owen, *Communion with the Triune God* (Crossway ed.), 380.

²⁸ **earnest** – Greek: *arrabōna*.

²⁹ Thomas Brooks, *Heaven on Earth* (Puritan Paperback; Edinburgh; Banner of Truth Trust), 146.

³⁰ **anointing** – Greek: *chrisma*.

³¹ **Gnostics** and **Gnosticism** – an early Greek heretical movement that was influential in second-century Christianity. The word *gnosticism* comes from the Greek *gnosis*, which means “knowledge.” Gnostics believed they possessed a special kind of spiritual enlightenment, by which they had attained a secret or higher level of knowledge that was out of reach to the uninitiated. Gnostics usually emphasized the spiritual realm over the material, claiming that the material realm was evil and therefore to be escaped.

³² John Stott, *Epistles of John* (Downers Grove, Ill.; InterVarsity Press), 110.

when we are weak and afflicted, the Holy Spirit enables us to pray. “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession³³ for the saints according to the will of God” (Rom 8:26-27).

The children of God have two divine intercessors. “Christ is their intercessor in the court of heaven [and] the Holy Spirit is their intercessor in the theatre of their own hearts.”³⁴ There are times when burdens are such that the Christian cannot express them, cannot articulate them in language. Paul describes them as “groaning”—but they are intercession. The Spirit is the Author of these intercessions in the language of groaning.

Holiness

Without ceasing, the Holy Spirit is at work to sanctify believers. He does this both negatively to mortify sin and positively to transform into the likeness of Christ, through the renewing of the mind (Rom 12:2). The *Spirit* controls the Christian, not the sinful nature (Rom 8:9). The Spirit, Who raised Jesus from the dead, lives in the believer; and leads the believer (Rom 8: 11, 14). The leading of the Holy Spirit includes guidance, but, the context of Romans 8:12-13 particularly emphasizes mortification³⁵ of sin. Positively, the Spirit transforms the Christian into the likeness of Christ! “But we all, with open face beholding as in a glass [*mirror*] the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2Co 3:18).

This transformation expresses itself practically in fruit bearing. “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit” (Gal 5:22-25).

Application

How far have you progressed in your experience of communion with the Father, the Son, and the Holy Spirit? The Christian can say, “Thou art my portion, O LORD” (Psa 119:57, see also Lam 3:24). What a portion is our triune God!³⁶

³³ **intercession** – to direct a petition toward God for someone.

³⁴ John Murray, *The Epistle to the Romans* (NICNT; Grand Rapids, Mich.; Eerdmans, 1975), 311.

³⁵ **mortification** – the act of putting to death.

³⁶ In his exposition of Lamentations 3:24 entitled *An Ark for All God’s Noahs*, Thomas Brooks describes God as our portion in twenty-four different ways: present, immense, all-sufficient, and so on. *Works of Thomas Brooks*, Vol. 2 (Edinburgh; Banner of Truth Trust, 1980).

If you are not a believer, the question for you is, Where do I begin? Repentance from sin and faith in Christ is the answer (Act 20:21). Baptism will then highlight your relationship to Father, Son, and Holy Spirit as outlined above. Do not be discouraged if this exposition exposes the weakness of your communion with God. Instead, be joyful that the Scriptures can guide and encourage you forward. 