

THE WORK OF THE HOLY SPIRIT

(Your questions and comments are welcome)

(**Bold type** and underlining of scripture text have been added for emphasis)

The Holy Spirit is the One who **actively works to accomplish the will of God** with people. **The Holy Spirit exercises the wisdom and power of God** toward, and on behalf of His people for personal salvation, and for individual stewardship. **He is referred to as the Spirit:** of God, of Christ-Ro. 8:9; of **truth**-Jon. 14:17; of **life**-Ro. 8:2; of **adoption**-Ro. 8:15; of **promise**-Eph. 1:13; and of **grace**-Heb. 10:29.

This consideration will focus on the work of the Holy Spirit in God's administration under the new covenant. However, it is important to recognize that the Holy Spirit performed a significant role in God's administration in the Old Testament.

Some scriptures that evidence the Spirits function in the Old Testament administration are:

2 Chronicles 15

¹ And the **Spirit of God** came upon Azariah the son of Oded:

² And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

2 Chronicles 24

¹⁸ And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

¹⁹ Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

²⁰ And the **Spirit of God** came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

Exodus 31

¹ And the LORD spake unto Moses, saying,

² See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

³ And I have filled him with the **spirit of God**, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

⁴ To devise cunning works, to work in gold, and in silver, and in brass,

⁵ And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

⁶ And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;

Judges 3

⁸ Therefore the anger of the LORD was hot against Israel, and he sold them into the

hand of Chushanrishathaim king of Mesopotamia: and the children of Israel served Chushanrishathaim eight years.

⁹ And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.

¹⁰ And the **Spirit of the LORD** came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.

¹¹ And the land had rest forty years. And Othniel the son of Kenaz died.

Judges 14

⁵ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

⁶ And the **Spirit of the LORD** came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

1 Samuel 11

⁶ And the **Spirit of God** came upon Saul when he heard those tidings, and his anger was kindled greatly.

1 Samuel 16

¹¹ And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

¹² And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

¹³ Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the **Spirit of the LORD** came upon David from that day forward. So Samuel rose up, and went to Ramah.

¹⁴ But the **Spirit of the LORD** departed from Saul, and an evil spirit from the LORD troubled him.

2 Samuel 23

1 Now these be the last words of David, David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The **Spirit of the LORD** spake by me, and his word *was* in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must* be just, ruling in the fear of God.

2 Peter 1

²⁰ Knowing this first, that no prophecy of the scripture is of any private interpretation.

²¹ For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by **the Holy Ghost**.

In the above referenced scriptures, we learn that, in the Old Testament, the Spirit of God:

- Came upon the prophets that they might speak the Lord's words to His people.

- Filled particular individuals with wisdom and understanding that they might perform skilled work in the Lord's house.
- Came upon certain men that they might serve God as kings and judges over Israel.
- Endued with power as with Samson.
- Directed the prophecies of the Old Testament through holy men of God, so that such prophecies were from God, and not something formulated by men.

These scriptures are typical of all other scriptures that address **the work of the Holy Spirit**. *That is, much of the work of God with, in, and through His people is by the agency of the Holy Spirit.* This does not ignore the ministry of angels.

As we move this discussion to the New Testament scriptures, we will observe that the Holy Spirit provides the Lord's people with wisdom, understanding, and power that they might perform according to God's will, however, there is change in methodology under new covenant administration. The ministry of the Holy Spirit in this age is introduced in the promise that God made to Israel of a "new covenant" as recorded at: Jeremiah 31

³¹ Behold, the days come, saith the LORD, that I will make a **new covenant** with the **house of Israel**, and with the **house of Judah**:

³² Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

³³ But this shall be the covenant that I will make with the **house of Israel**; After those days, saith the LORD, I will put **my law** in their **inward parts**, and write it **in their hearts**; and will **be their God**, and they shall **be my people**.

³⁴ And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all **know me**, from the least of them unto the greatest of them, saith the LORD: for I will **forgive their iniquity**, and I will remember their sin no more.

Of particular note, under the new covenant, God's law is written in the hearts of His people. The apostle Paul addresses this at:

2 Corinthians 3

¹ Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

² Ye are our epistle written in our hearts, known and read of all men:

³ Forasmuch as ye are manifestly declared to be **the epistle of Christ** ministered by us, **written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.**

⁴ And such trust have we through Christ to God-ward:

⁵ Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

⁶ Who also hath made us able ministers of **the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life...**

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there is liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by **the Spirit of the Lord**.

There are scriptures in which the coming of the Holy Spirit is promised:

John 1

²⁹ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which **taketh away the sin of the world**.

³⁰ This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

³¹ And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

³² And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

³³ And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which **baptizeth with the Holy Ghost**.

³⁴ And I saw, and bare record that this is the Son of God.

Acts 1

⁴ And, being assembled together with them, commanded them that they should not depart from Jerusalem, but **wait for the promise of the Father**, which, saith he, ye have heard of me.

⁵ For John truly baptized with water; but ye shall be baptized **with the Holy Ghost** not many days hence.

⁸ But ye shall receive power, after that **the Holy Ghost** is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

John 7

³⁷ In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

³⁸ He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

³⁹ (But this spake he **of the Spirit**, which they that **believe** on him should receive: for the **Holy Ghost was not yet given; because that Jesus was not yet glorified.**)

John 14

³ And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also...

¹⁵ If ye love me, keep my commandments.

¹⁶ And I will pray the Father, and he shall give you **another Comforter**, that he may **abide with you** for ever;

¹⁷ Even the **Spirit of truth**; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for **he dwelleth with you, and shall be in you**.

¹⁸ I will not leave you **comfortless**: **I** will come to you...

²³ Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we** will come unto him, and make **our** abode with him.

²⁴ He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

²⁵ These things have I spoken unto you, being yet present with you.

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.

John 16

¹² I have yet many things to say unto you, but ye cannot bear them now.

¹³ 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.

¹⁴ **He shall glorify me: for he shall receive of mine, and shall shew it unto you.**

¹⁵ All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

¹⁶ 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**.

Hebrews 9

¹³ For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of **the flesh**:

¹⁴ How much more shall the blood of Christ, who **through the eternal Spirit** offered himself without spot to God, purge your conscience **from dead works** to serve **the living God?**

¹⁵ And for this cause **he is the mediator of the new testament**, that by means of **death**, for the redemption of **the transgressions that were under the first testament**, they which are called might receive **the promise** of eternal inheritance.

¹⁶ For where a testament is, there must also of necessity be **the death** of the testator.

¹⁷ For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Some significant points from the above passages are:

- As John the Baptist declares, **it is through the Person and work of the Son of God** that baptism with the Holy Spirit is realized.
- After Jesus was risen, but before He ascended to the Father, He told the apostles that they should wait in Jerusalem **for the promise of the Father**, for in just a few days they would be **baptized with the Holy Spirit**. With the Holy Spirit they would **receive power** and be **witnesses of Him**.
- In chapter seven of John's gospel, **Jesus equates the ministering of the Holy Spirit in and through those who believe on Him to living waters**. But, that **the Holy Spirit would not be given until He had been glorified**, (ascended to the Father).
- In John chapter fourteen Jesus refers to the Spirit as "**another Comforter**", and says, "*I will not leave you comfortless, **I** will come to you*". **In this passage, when Jesus says that He will come, the context shows that He is referring to the Holy Spirit**. In verse 23,

*the statement that **He and the Father will come and make their abode with those who keep His word is, again, reference to the Holy Spirit dwelling in them. And, that the Holy Spirit comes in His name and will teach them “all things” and bring to their remembrance the things that He had said to them.***

- In chapter sixteen, Jesus says that “the Spirit of truth” will **guide them into all truth**. It should be noted that **the Spirit will not speak of Himself**, but that the Spirit will **receive of the things concerning Christ and show those things to His disciples**, thereby **bringing glory to Christ**. *Thus, the focus of the ministry of the Holy Spirit is the Lord Jesus, in reference to His Person, His death, His resurrection, and His position at the right hand of the Father. And, on this foundation the Holy Spirit’s ministry is directed toward conforming God’s people to the image of His Son-2 Co. 3:17,18.*
- **In the new covenant the law is written, not on tables of stone, but in our hearts by the Holy Spirit**. And, this new covenant was **instituted by the death of the Lord Jesus**. His blood, when rightly understood, frees our conscience **from the dead works** of the Old Testament to serve **the “living God”**. He is **not worshipped through ceremony, ritual, and external formalities**. Now, they that worship God **worship Him “in spirit and in truth”**-John 4:23,24.

We will continue by viewing the coming of the promised Holy Spirit as explained in the following scriptures:

Acts 2

¹ And when the day of Pentecost was fully come, they were all with one accord in one place.

² And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

³ And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

⁴ And they were all filled with **the Holy Ghost**, and began to speak with other tongues, as **the Spirit** gave them utterance.

⁵ And there were dwelling at Jerusalem **Jews, devout men**, out of **every nation** under heaven.

⁶ Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak **in his own language**.

⁷ And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

⁸ And how hear we every man **in our own tongue**, wherein we were born?

¹¹ ..., we do hear them speak in our tongues **the wonderful works of God**.

¹² And they were all amazed, and were in doubt, saying one to another, **What meaneth this?**

¹³ Others mocking said, These men are full of new wine.

¹⁴ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

¹⁵ For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

¹⁶ But **this is that** which was spoken by **the prophet Joel**;

¹⁷ And it shall come to pass in the last days, saith God, I will pour out **of my Spirit** upon **all** flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

¹⁸ And on my servants and on my handmaidens I will pour out in those days **of my Spirit**; and they shall prophesy:

1 Corinthians 14

²¹ In the law it is written, With men of other tongues and other lips will I speak unto **this people**; and yet for all that will they not hear me, saith the Lord.

²² Wherefore tongues are **for a sign, not** to them **that believe**, but to them **that believe not**: but **prophesying serveth not** for them **that believe not**, but for them **which believe**.

Acts 10

¹ There was a certain man in Caesarea called Cornelius, **a centurion** of the band called the **Italian** band,

² A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

³ He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

⁴ And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

⁵ And now send men to Joppa, and call for one Simon, whose surname is Peter:

⁶ He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

⁷ And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

⁸ And when he had declared all these things unto them, he sent them to Joppa.

⁹ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

¹⁰ And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

¹¹ And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth:

¹² Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

¹³ And there came a voice to him, Rise, Peter; kill, and eat.

¹⁴ But Peter said, **Not so, Lord; for I have never eaten any thing that is common or unclean.**

¹⁵ And the voice spake unto him again the second time, **What God hath cleansed, that call not thou common.**

¹⁶ This was done thrice: and the vessel was received up again into heaven.

¹⁷ Now while Peter doubted in himself **what this vision which he had seen should**

mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

¹⁸ And called, and asked whether Simon, which was surnamed Peter, were lodged there.

¹⁹ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

²⁰ Arise therefore, and get thee down, and **go with them, doubting nothing**: for **I have sent them**.

²¹ Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

²² And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

²³ Then called he them in, and lodged them. And on the morrow Peter went away with them, and **certain brethren from Joppa accompanied him**.

²⁴ And the morrow after they entered into Caesarea. And Cornelius waited for them, and he had called together his kinsmen and near friends.

²⁵ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

²⁶ But Peter took him up, saying, Stand up; I myself also am a man.

²⁷ And as he talked with him, he went in, and found many that were come together.

²⁸ And he said unto them, Ye know how that it is **an unlawful thing** for a man that is a Jew to keep company, or come unto one of another nation; but **God hath shewed me that I should not call any man common or unclean**.

²⁹ Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

³⁰ And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

³¹ And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

³² Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

³³ Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

³⁴ Then Peter opened his mouth, and said, Of a truth I perceive that **God is no respecter of persons**:

³⁵ But **in every nation he that feareth him, and worketh righteousness, is accepted with him**.

³⁶ The **word** which God sent **unto the children of Israel**, preaching peace by Jesus Christ: (he is Lord of all:)

⁴³ To him give **all the prophets witness**, that through his name **whosoever** believeth in him shall receive **remission of sins**.

⁴⁴ While Peter yet spake these words, **the Holy Ghost fell on all them which heard the word**.

⁴⁵ And they of the circumcision which believed were astonished, as many as came with

Peter, **because that on the Gentiles also was poured out the gift of the Holy Ghost.**

⁴⁶ For they heard them speak with tongues, and magnify God. Then answered Peter,

⁴⁷ Can any man forbid water, that these should not be baptized, which have received the Holy Ghost **as well as we?**

Acts 11

¹ And the apostles and brethren that were in Judaea heard that the Gentiles had **also** received the word of God.

² And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

³ Saying, Thou wentest in to men uncircumcised, and didst eat with them.

⁴ But Peter rehearsed the matter from the beginning, and expounded it by order unto them, ...

¹⁵ And as I began to speak, the **Holy Ghost fell on them, as on us at the beginning.**

¹⁶ Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized **with the Holy Ghost.**

¹⁷ Forasmuch then as God gave **them** the like gift **as he did unto us**, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

¹⁸ When they heard these things, they held their peace, and glorified God, saying, Then hath God **also to the Gentiles** granted repentance unto life.

Acts 18

²⁴ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came **to Ephesus.**

²⁵ This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and **taught diligently** the things of the Lord, **knowing only the baptism of John.**

Acts 19

¹ And it came to pass, that, while Apollos was at Corinth, **Paul** having passed through the upper coasts **came to Ephesus:** and **finding certain disciples,**

² He said unto them, **Have ye received the Holy Ghost since ye believed?** And they said unto him, **We have not so much as heard whether there be any Holy Ghost.**

³ And he said unto them, Unto what then were ye baptized? And they said, **Unto John's baptism.**

⁴ Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him **which should come after him**, that is, on Christ Jesus.

⁵ When they **heard this**, they were baptized **in the name of the Lord Jesus.**

⁶ And when Paul had laid his hands upon them, **the Holy Ghost came on them;** and **they spake with tongues**, and prophesied.

⁷ And all the men were about twelve.

Again, we will consider some of the significant points related to the coming of the Holy Spirit to dwell in the Lord's people. While we have not considered this matter, just as Jesus came to "the lost sheep of the house of Israel"-Matt. 15:24, and the apostles proclaimed the gospel to the Jew first, then to the Gentiles-Acts13:46; Ro.1:16, so also, *the Holy Spirit came to the Jews first, and then to the Gentiles.*

- **In the account of Peter’s vision at Joppa**, because, as Peter stated at Acts 10:28, it was unlawful for a Jew to company with anyone from another nation, the Lord was showing Peter that He was not a respecter of persons, and that **all** “that feareth Him” are accepted by God. **The Lord was preparing Peter to take the gospel to the Gentiles.**
- Those Jews who traveled with Peter from Joppa to the house of Cornelius were “astonished” to observe that the gift of the Holy Spirit was poured out, “also” on the Gentiles. **“For they heard them speak with tongues, and magnify God”**. While the Jews were convinced that the Gentiles were unclean before God, **their receiving of the gift of the Holy Spirit, as evidenced by their speaking with other tongues was a sign** to the Jews that God had also accepted the Gentiles.
- In chapter nineteen of Acts the apostle Paul encountered certain disciples **who believed, having heard only of the baptism of John the Baptist who was baptizing with water for repentance and proclaiming that the One who was to come after John would baptize them with the Holy Spirit**. While these disciples believed through John’s proclamation, **they did not know that the Holy Spirit had come on men**. When Paul explained what had occurred regarding the Holy Spirit, **these disciples clearly received what Paul had told them**, and when Paul had laid hands on them the Holy Spirit came on them, **which was evidenced, in that they spoke with other tongues**.
- In the passage in 1 Corinthians we are told that tongues are for a sign to them that do not believe. In chapter two of Acts there were devout Jews “out of every nation under heaven”, who heard those on whom the Holy Spirit had come, speak “in our own tongue, wherein we were born”. **Hearing these people speak in their own languages was a sign or evidence that the promised gift of the outpouring of the Holy Spirit had come**, as explained by the apostle Peter. And, **speaking with tongues by those Gentiles at the house of Cornelius was a sign to those Jews who were with Peter, by which they realized that God had given the gift of the Holy Spirit to the Gentiles**, as previously, He did to the Jews. Also, **speaking with tongues was a sign or evidence to those disciples in Acts chapter nineteen that the promised gift of the Holy Spirit had come**.

- The passage in 1 Corinthians informs us that it was prophesied that even though God would speak to His people (Israel) by men of other tongues (languages), they would not hear Him. **Thus, God sent tongues for a sign to them that do not believe, while prophesying is directed to those who do believe that they might understand the things of God.**

Just as Jesus, through the Holy Spirit, gave commandments to the apostles-Acts 1:2, even so, the apostles “with the **Holy Spirit** sent down from heaven” preached the gospel-1Pet. 1:12. **And further, *if the ministry of any person brings glory to the Lord, such ministering necessarily must be initiated and directed by the Holy Spirit who distributes gifts for divine service.* This latter point is addressed at:**

1 Corinthians 12

⁴ Now there are diversities of gifts, but the same Spirit.

⁵ And there are differences of administrations, but the same Lord.

⁶ And there are diversities of operations, but it is **the same God** which worketh all in all.

⁷ But the manifestation **of the Spirit** is given to every man to profit withal.

⁸ For to one is given **by the Spirit** the word of wisdom; to another the word of knowledge **by the same Spirit;**

⁹ To another faith **by the same Spirit;** to another the gifts of healing **by the same Spirit;**

¹⁰ To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

¹¹ **But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.**

¹² For as the **body is one,** and hath **many members,** and **all the members** of that one body, being many, **are one body: so also is Christ.**

¹³ For **by one Spirit** are we **all baptized into one body,** whether we be Jews or Gentiles, whether we be bond or free; and **have been all made to drink into one Spirit.**

While any service that is, in fact, within the Lord’s will must be according to the Spirit, *it is equally important for us to realize that one must not expand beyond the gift or office that they have received. Some scriptures that speak to this matter are:*

Romans 12

¹ I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a **living sacrifice, holy, acceptable** unto God, which is your reasonable service.

² And be **not conformed to this world:** but be ye **transformed by the renewing of your mind,** that ye may **prove what is that good, and acceptable, and perfect, will of God.**

³ For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, **according as God hath dealt to every man the measure of faith.**

⁴ For as we have many members in one body, and all members **have not the same**

office:

⁵ So we, being many, are one body in Christ, and every one members one of another.

⁶ Having then gifts **differing according to the grace that is given to us**, whether prophecy, let us prophesy **according to** the proportion of faith;

⁷ Or ministry, **let us wait** on our ministering: or he that teacheth, on teaching;

⁸ Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

1 Peter 4

¹⁰ As every man **hath received the gift, even so minister the same** one to another, as good stewards of the manifold grace of God.

¹¹ If any man speak, let him speak as the oracles of God; if any man minister, let him do it **as of the ability which God giveth: that** God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The passage in chapter twelve of Romans is informing us that **our capacity to discern the gift**, with which we have been endowed for service by the Spirit, **rests on knowing the will of God**. And, that **God makes His will known to those who present themselves in a sacrificial manner to Him**. We are cautioned **to not overvalue** ourselves, but be of sound mind, and **careful to observe our duty (be faithful) to stay within the function that has been granted to us**. Further, the passage in 1 Peter is admonishing us to be faithful to what the Lord has given us for service, **that He might be glorified**.

A **significant point** in the above three scriptures that can be missed is that much of the Lord's work can be accomplished **in a manner that honors Him** only by His children who have grown to the point **that the Holy Spirit can determine things with them**, and thus, differentiate as to gifts. We cannot all minister any service. **When we are baptized by one Spirit into one body**, and have "been made to drink into one Spirit", **we have only "begun in the Spirit"**-Gal. 3:3. Because **the Spirit governs everything of eternal value**, we must **learn** to walk, **not** after the flesh, but after the Spirit-Ro.8:4.

The foundational work of the Holy Spirit is to bring God's children out from under the servitude of sin. This work of the Spirit begins with bringing us to the Lord Jesus. Some scriptures that address this matter are:

John 6

⁴⁴ No man can come to me, except the Father which hath sent me **draw him**: and I will raise him up at the last day.

2 Thessalonians 2

¹³ But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you **to salvation through sanctification of the Spirit and belief of the truth:**

¹⁴ **Whereunto** he called you **by our gospel**, to the obtaining of the glory of our Lord Jesus Christ.

1 Peter 1

² Elect according to the foreknowledge of God the Father, **through sanctification of the Spirit**, unto **obedience** and **sprinkling of the blood of Jesus Christ**: Grace unto you, and peace, be multiplied.

Romans 10

¹³ For **whosoever** shall call upon the name of the Lord shall be saved.

¹⁴ How then shall they **call** on him in whom they have **not believed**? and how shall they **believe** in him of whom they have **not heard**? and how shall they **hear** without a **preacher**?

¹⁵ And how shall they preach, except they be **sent**? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

¹⁶ But they have not all **obeyed** the **gospel**. For Esaias saith, Lord, who hath **believed** our **report**?

¹⁷ So then **faith cometh by hearing**, and hearing by **the word of God**.

In these scriptures we learn that:

- **The Father draws us to His Son.**
- **Such drawing is through the sanctifying work of the Spirit.**
- **The Spirit's sanctifying work brings us to knowledge of truth by means of the word of God.**
- **While not all who hear the word of God come to obedience and belief of the truth, the benefit of Christ's blood is realized by those who do.** (In the passages in 1 Peter and 2 Thessalonians the respective words, "obedience" and "belief" are used as having equivalent meaning. Also, at Ro.10:16 the words "obeyed" and "believed" are correlative in that the one implies the existence of the other).

While the preacher and the word of God are instrumental in the process, it is the Holy Spirit that enlightens the understanding that one might believe, upon hearing God's word. This is the first step in departing from sin, as expressed by Jesus at:

John 8

³⁰ As he spake these words, **many believed on him**.

³¹ Then said Jesus to those Jews **which believed on him**, If ye **continue in my word**, then are ye my disciples indeed;

³² And ye shall **know the truth**, and **the truth** shall make you **free**.

³³ They answered him, We be Abraham's seed, and **were never in bondage** to any man: **how sayest thou, Ye shall be made free**?

³⁴ Jesus answered them, Verily, verily, I say unto you, Whosoever **committeth sin** is the **servant of sin**.

When we come to Christ, after a period of time (it will vary with individuals), we will be confronted with **our inability to perform** in

accordance with that which we understand to be *the will of God*. We find that *there is something within* that prevails against that which we know we should or should not do. *That “something” is sin*, as Jesus forewarned those *who believed* on Him. However, He also told them that *if they would continue in His word*, they would know the truth, and that *the truth would make them free*.

Some scriptures that address this issue of bondage and of freedom are:

Romans 6

¹ What shall we say then? **Shall we continue in sin**, that grace may abound?

² **God forbid**. How shall we, that are dead to sin, live any longer therein?

³ Know ye not, that so many of us as were baptized into Jesus Christ were **baptized into his death?**

⁴ Therefore we are **buried with him by baptism into death**: that **like as** Christ was **raised up from the dead** by the glory of the Father, **even so we also** should walk in **newness of life**.

⁵ For if **we** have been planted together **in the likeness of his death**, we shall be also in **the likeness of his resurrection**:

⁶ Knowing this, that **our** old man is crucified with him, **that** the body of sin might be destroyed, **that** henceforth we should not serve sin.

⁷ For he that is dead is freed from sin.

¹² **Let not sin** therefore **reign** in your mortal body, that ye should **obey it** in the **lusts** thereof.

¹³ **Neither yield** ye your members as instruments of unrighteousness **unto sin**: but yield yourselves **unto God**, as those that are alive from the dead, and your members as instruments of righteousness unto God.

¹⁴ **For sin shall not have dominion over you: for ye are not under the law, but under grace**.

¹⁵ What then? **shall we sin**, because we are not under the law, but under grace? **God forbid**.

¹⁶ Know ye not, that **to whom** ye yield yourselves **servants** to obey, **his servants** ye are **to whom ye obey**; whether of **sin unto death**, or of **obedience unto righteousness?**

The above scripture is clear testimony that *the Father has made adequate provision* for His children *to live free from sin*. In this provision His people participate in *Christ's death*, and in *His resurrection*. On this basis we are said to be *dead to sin* and *alive to God*. Also, we are told *to not yield to sin*, but rather, *yield to God*. For *to whom we yield ourselves, we are his servants*.

Question—what does it mean to be “buried with him by baptism into death”?

Question---how does walking in newness of life relate to Jesus being raised from the dead?

Question---how does a person yield to God?

The experience that is explained in the seventh chapter of the epistle to the Romans attends the absence of answers to the above questions. In this regard, we read at:

Romans 7

⁶ But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

⁷ What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

⁸ But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

⁹ For I was alive without the law once: but when the commandment came, sin revived, and I died.

¹⁰ And the commandment, which was ordained to life, I found to be unto death.

¹¹ For sin, taking occasion by the commandment, deceived me, and by it slew me.

¹² Wherefore the law is holy, and the commandment holy, and just, and good.

¹³ Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

¹⁴ For we know that the law is spiritual: but I am carnal, sold under sin.

¹⁵ For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

¹⁶ If then I do that which I would not, I consent unto the law that it is good.

¹⁷ Now then it is no more I that do it, but sin that dwelleth in me.

¹⁸ For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

¹⁹ For the good that I would I do not: but the evil which I would not, that I do.

²⁰ Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

²¹ I find then a law, that, when I would do good, evil is present with me.

²² For I delight in the law of God after the inward man:

²³ But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

²⁴ O wretched man that I am! who shall deliver me from the body of this death?

²⁵ I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

This passage describes the *learning process* and *the experience* that inevitably engages the Lord's children soon after they come to the Lord Jesus. As we work through this time, we discover that the knowledge that we receive through the law (the law makes sin known—v7) exposes “all manner of concupiscence”. That is to say, that as *our knowledge*, through *the law*, increases we recognize many desires and interests working in us that are contrary to the law. “For without the law sin was dead”—v8, and “I was alive—v9. *Apart from what the law makes known, we are unaware of our sin and live comfortably with ourselves.* However, when God's children *become knowledgeable* of the law's testimony, they recognize the

compelling demands of sin within, and because of a sensitive conscience they experience *death* (condemnation)-v9. *Prior to our trying, and failing we expect that if we know what God requires, we can do it*-v10.

While this can be a difficult time for a child of God, if he or she will be steadfast toward the Lord **the Holy Spirit, who enlightens and strengthens**, will grant the child to **progressively** understand **how to live free from sin**. Through this learning **process** one comes to know that **the problem is indwelling sin**, and **not the law**-vs11--14. Further, that **the hindrance** is **not** that I sin **by choice**, but rather, “in me (that is, **in my flesh**,) dwelleth **no good thing**”. So while I “**delight**” in the right things about which the law speaks, **the demands of sin** working in me **prevail against my effort** to not sin, therefore I am faced with **the question of how to perform** according to that which I know to be right-vs18--23. When we find the answer to this question, we will “thank God through Jesus Christ our Lord-vs 24,25.

In chapter six of Paul’s epistle to the Romans, he explains **our relationship** to the **death and resurrection** of the Lord Jesus, and that **we participate** in this divine provision of the work of Christ, **by yielding to God**. In chapter seven Paul describes the **learning process** and **accompanying experience** that confronts each of **God’s children** who have not yet realized: **1) The function of the law**, which is **to make sin known** to us; **2) That our inward propensity to sin** successfully resists our **unassisted effort** to walk according to the truth; **3) That the strength to perform** the demands of the law, with which we agree to be right, **is only by the power of the indwelling Holy Spirit**.

In Romans chapter eight Paul explains **the divine provision of the Holy Spirit to free us from the desires of the flesh and of the mind**-Eph. 2:3, **that we might perform** according to the will of God.

Romans 8

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

² For the **law of the Spirit of life** in Christ Jesus hath made me **free from the law of sin and death**.

³ For **what the law could not do**, in that it was **weak through the flesh**, God sending his own Son in **the likeness** of sinful flesh, and **for sin, condemned** sin in the flesh:

⁴ **That the righteousness of the law** might be **fulfilled in us**, who walk **not after the flesh**, but **after the Spirit**.

⁵ For they that are **after the flesh do mind the things of the flesh**; but they that are **after the Spirit the things of the Spirit**.

⁶ For to be carnally minded is death; but to be spiritually minded is life and peace.

⁷ Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

⁸ So then they that are in the flesh cannot please God.

⁹ But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

¹⁰ And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

¹¹ But if **the Spirit of him that raised up Jesus from the dead** dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies **by his Spirit** that dwelleth in you.

¹² **Therefore, brethren**, we are debtors, not to the flesh, to live after the flesh.

¹³ For if ye live after the flesh, ye shall die: but if ye **through the Spirit** do mortify the deeds of the body, ye shall live.

¹⁴ For as many as are led by the Spirit of God, they are the sons of God.

¹⁵ For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

¹⁶ The **Spirit itself beareth witness with our spirit**, that we are the children of God:

¹⁷ And if children, then heirs; heirs of God, and **joint-heirs with Christ**; if so be that we suffer with him, that we may be also **glorified together**.

While this passage of scripture frames the discussion of the work of the Spirit in terms of walking, “not after the flesh, but after the Spirit”, **to so walk is a learning process**. It is important to understand that we, both, **can** and **must** patiently, but diligently **pursue it**. **Some of the significant points that we will consider in this passage are:**

- The **condemnation** that one experiences (“O wretched man that I am, who shall deliver me from the body of this death”?-Ro.7:24) **because of inability to perform** according to knowledge **is removed** when we are **empowered by the Spirit** to reject the demands of the flesh that work in us. (There are some who view the “condemnation” in v1 as referring to judgment and punishment when the Lord returns, and to avoid conflict with their form of doctrine related to eternal security, contend that the best manuscripts do not contain in v1 the phrase “who walk not after the flesh, but after the Spirit”). However, the **context** of the discussion in chapters seven and eight **does not refer to the Lords return**, but rather, **to the experience of “death” or “wretchedness”** caused by one’s **not knowing** “how to perform that which is good”-7:18. Chapter eight is explaining that **living by the Spirit** who gives life, **frees one from living under the power of sin** which produces death-v2. **“Death” refers to the sense of guilt and condemnation** which is the **result** of “the good that **I** would, **I** do not: but the evil which **I** would not, that do **I**”. Thus, the explanation, “There is therefore **now** no condemnation to them which are in Christ Jesus”, **would be meaningless without the phrase**, “who walk not

after the flesh, but after the Spirit”. In v1 the word “**therefore**” relates the text that follows to the text that preceded it.

- Verse 3 is informing us that **the law is powerless to produce the righteousness** that it makes known to us, **because we are weak when trying to perform uprightly by the strength that we have according to the flesh.** Because of this weakness, the Father sent His Son, in the **likeness** of sinful flesh, and **by Jesus’ death,** He **condemned sin in the flesh.** **We must understand** that any and all of one’s **behavior** in thought, word, and deed **brought forth by the flesh is under condemnation** by God. However, the **death** of Jesus has also **removed the barrier of sin** that separates man from God. Therefore, **on the basis of faith,** one can **access the divine provision** for life and living in Christ, which is **by walking according to the Spirit.** Walking according to the Spirit is necessarily attended by **rejection of the desires of sin that are in the flesh.** Such acceptance and rejection is the meaning of “present your bodies a living sacrifice holy, acceptable unto God”-Ro.12:1.
- The apostle Paul identifies **the workings of the flesh,** and also, **the fruit of the Spirit** at: **Galatians 5**
¹⁹Now **the works of the flesh** are evident, which are: adultery,^[1] fornication, uncleanness, lewdness,²⁰ idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,²¹ envy, murders,^[2] drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.
²²But **the fruit of the Spirit** is love, joy, peace, longsuffering, kindness, goodness, faithfulness,²³ gentleness, self-control. **Against such there is no law.** (NKJV)
- When a person is **dominated by the flesh,** he or she will be **mentally occupied with** at least some of **the workings of the flesh,** which **defiles one’s spirit,** and thereby **obscures the life and light** that is by the Spirit’s ministry within. However, when one is living in salvation (free) from sin, **by the empowerment of the Spirit,** he or she can and **will attend on** the things that are from **the life giving Spirit**-Ro. 8:5,6.

When we come to Christ, we have life in the Spirit, who is righteous, but our body being laden with sin makes demands that conflict with our life in the Spirit. **Because** the Spirit that dwells in us **raised Christ from the dead,** and **will deliver us** from the sinful deeds of the body, we are **not**

obligated nor do we need be bound to live after the flesh-Ro. 8:11-13. As we have read at Ro. 6:14, “For sin shall not have dominion over you: for ye are not under law, but under grace”. Thus, in Christ, we are not left under **the impotence** of the law which “**was weak through the flesh**”-Ro. 8:3, but rather, we are indwelt and **can be empowered** by the Spirit of grace “**that raised up Jesus from the dead**”. This is the answer to the questions on page fourteen of this consideration. *When we in actuality turn from the demands of sin to the Holy Spirit (Christ in us) to be made free from sin’s bondage, we then have discovered “how to perform that which is good”*-Ro. 7:18. It is important to know that we cannot walk uprightly **beyond the measure of our salvation from sin’s power**, which salvation is by the **enabling** of the **Spirit of grace**. And, *our access to the Spirit of grace is through faith*.

Chapters six, seven, and eight of Paul’s epistle to the Romans assists in understanding the following scripture in Paul’s epistle to the Galatians:

Galatians 5

¹⁶ I say then: **Walk in the Spirit, and you shall not fulfill the lust of the flesh.** ¹⁷For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. ¹⁸**But if you are led by the Spirit, you are not under the law.**

²²But **the fruit of the Spirit** is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³gentleness, self-control. Against such **there is no law.** ²⁴And those who are Christ's have crucified the flesh with its passions and desires. ²⁵**If we live in the Spirit, let us also walk in the Spirit.** (NKJV)

While the *ceremony and ritual with all of the externalism and form prescribed by the law in the Old Testament is abolished in Christ*-2 Corinth. 3:13, **the righteousness that the law proclaims is fulfilled in us by our walking after the Spirit**-Ro. 8:4. However, **the law** with its righteous demands **condemns the way of the flesh**. Even in **God’s children**, “sin is the transgression of the law”-1 Jon. 3:4. **When walking according to the Spirit, the righteousness of the law being fulfilled in us, we are not in transgression of it. Therefore, we are not under the law, but under grace. There is no law against the way of the Spirit**-Gal 5:22,23. (There is a theological system of thought that holds that the law has no application to a child of God, however, the clear testimony of scripture is that the law condemns God’s children who willingly walk according to the flesh).

The blood of the Lord Jesus does not cleanse the flesh, but, as we have read, **His death condemns sin in the flesh**-Ro. 8:3. **The testimony of scripture** is that **the blood of Christ cleanses us from all sin, if we walk in the light**-1 Jon. 1:7. If **when we sin**, we say that we have **not sinned**, we

are **deceiving ourselves**, and the **truth is not in us**. Thus, the **blood of the Lord Jesus does not serve to cleanse us if we deny our sin**. However, **if when we sin, we confess it**, God is **faithful and just to forgive us our sins, and to cleanse us from all unrighteousness**-1 Jon. 1:8,9. We are told that **these things are written to us that we do not sin**. But, **if when we sin**, we acknowledge our sin to God, then **through Jesus Christ** who is our advocate and expiatory sacrifice, **we will have mercy for forgiveness**-1 Jon. 2:1,2.

It is important to recognize, both, the difference and the functional relationship between “liberty” and “obedience”. The essence of “liberty” is freedom, while the essence of “obedience” is compliance. **Liberty is freedom**, to not pursue the interests and desires of the flesh-Gal. 5:13, but by the enlightenment and empowerment of the Holy Spirit, to do the will of God. **Obedience** is walking in compliance with the light that the Holy Spirit grants us concerning the Lord’s will. The fruit of such liberty and obedience is expressed at Galatians 5:22,23---“But the fruit of the Spirit is *love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control*. Against such there is no law.” The means and the end result of this process is expressed at 1Peter 1:22—“Seeing ye have **purified your souls in obeying the truth through the Spirit** unto **unfeigned love of the brethren**, see that ye **love one another with a pure heart fervently...**” Also, 1 Timothy 1:5 shows us **the inward state wherein love flourishes**: “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned”. *This is the end for which the Spirit ministers to fulfill the righteousness of the law in us.*

The goal of the Holy Spirit’s ministry is expressed at:

2 Corinthians 3

¹⁷Now **the Lord is the Spirit**; and where the Spirit of the Lord is, there is liberty.

¹⁸But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. **This transforming work of the Holy Spirit** should be our personal goal, and the objective of each person who ministers in the name of Christ. **Edifying ministry** serves to the end of reconstituting the Lord’s people in accordance with **divine principles**, which is **Christ being formed in them**-Gal. 4:19, on the basis of **inner spiritual life**. This work of the Holy Spirit is grace and is wrought in the child of God through his or her **inward attitude of unwavering devotion and commitment to Him**. This **inward posture** toward God is **faith**, which is our **access to the Spirit of grace**-Ro. 5:1,2. (In the matter of wavering or double mindedness between the

interests of the flesh and the way of the Spirit, James says: “let not that man think he shall receive anything of the Lord”-James 1:5-8).