



ENCOUNTERING THE PERSON & WORKS OF THE HOLY SPIRIT

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TEACHING SERIES
FORERUNNER RESOURCE

Encountering the Person & Works of the Holy Spirit

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**Encountering the Person and Works
of the Holy Spirit**

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The Person and Works of the Holy Spirit

A. Introduction

1. Isaiah 60:1–2 tells us that darkness will get increasingly darker at the End of the Age. As believers, we will have to arise to shine brighter with the light of Christ. There is a crucial need for real and authentic power and authority in the lives and ministries of believers.
2. Scripture tells us that in the last days, many believers will have a form of godliness but no power (2 Tim. 3:5). This type of “religion” will not be good enough. If we have a religion that is based on form, discipline or routine, we will not be able to overcome or stand in the final challenging hours of human history.
3. We need the Holy Spirit (Zech. 4:6, Jn. 15:4–5) and a real relationship with this third Person of the Trinity.
4. What Jesus taught in John 15 is placed between what He taught in John 14 and John 16 for a reason — chapters 14 and 16 are two key passages that teach about the Holy Spirit, while chapter 15 talks about abiding. Thus, through this, Jesus emphasised abiding with the Holy Spirit. The reality is that apart from a real, deep and authentic relationship with the Spirit of God, we can do nothing!
5. We are in a season where God is doing a new thing (Isa. 43:18–19). The Holy Spirit will teach us and help us. He will strengthen and guide us. However, we need to relate with Holy Spirit as a Person (Jn. 14:16–17) and learn to walk with Him (Gal. 5:16).

B. The Importance of Knowing the Holy Spirit as a Person

1. More than just intellectual knowledge, we need to encounter the Person and the power of the Holy Spirit both in our lives and in our ministries.
2. We need to see His leadership and encounter the reality of Him as a Person dwelling in us. If He is God dwelling in us, He has to be more real than our husband, our wife and even our closest friend! Experiencing the reality of Holy Spirit in our lives is our portion and our inheritance! We need to pray for ourselves to encounter this reality.
3. We need to learn to walk with Holy Spirit in order to have a vibrant and victorious Christian life. We need Him in our lives, and our confidence rests in the fact that He desires to walk with us.
4. There are four vital passages regarding the Holy Spirit that we need to know:
 - a. John 14;
 - b. John 16;

- c. Romans 8:1–5;
- d. Galatians 5:16–25.

C. Treasure in Earthen Vessels

1. 2 Corinthians 4:7 tells us that God has given us treasure in our earthen vessels. This “treasure” found within our physical bodies is the Holy Spirit.
 - a. Through Him, the power of God works within us and renews us day by day.
 - b. The Holy Spirit will bring forth victory (Rom. 8:5), life (Jn. 10:10), joy (1 Pet. 1:8); and an overflowing heart (Jn. 7:38) in us.
2. 2 Corinthians 13:14 describes the three-fold treasure of having Holy Spirit within us:
 - a. The Grace of Jesus Christ
 - i. Through the Holy Spirit, the grace of Jesus Christ flows to us. More than for the forgiveness of sins, grace gives us the ability to overcome sin and live victoriously.
 - ii. Romans 5:17 tells us that through one man’s righteous act, we have been given the abundance of grace so that we can reign in life through Jesus Christ!
 - b. The Love of God the Father (Rom. 5:5; Jn. 15:9, 17:23; 1 Jn. 3:1)

The Holy Spirit pours out the Father’s love into our hearts. This ability to receive and experience the very love of God is a unique privilege of mankind (Eph. 3:16–19).

- c. The Communion of the Holy Spirit
 - i. When God gives us the Spirit of adoption, we become the children of God. The very Spirit of God — the Spirit of Christ — now dwells in us (Rom. 8:9).
 - ii. For believers, the Spirit of God is with us, dwells among us, lives in us, and empowers us.
 - iii. This is what Jesus promised in John 14:16–18, and through this promise, we can now have intimate communion with Holy Spirit. Jesus Himself tells us that it is better for Him to go away so that the Holy Spirit can come and dwell in us (Jn. 16:7).

D. The Promise of the Holy Spirit

1. The outpouring of the Holy Spirit in Acts 2 is the fulfilment of what Jesus promised in John 14 and 16.
2. Jesus stated that:
 - a. It was better for Himself to go away and for the Holy Spirit to come (Jn. 16:7);
 - b. The Holy Spirit will teach us all things (Jn. 14:26);

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- c. The Holy Spirit will guide us (Jn. 16:14);
 - d. The Holy Spirit is God with us and in us (Jn. 14:17);
 - e. The Holy Spirit will empower us for our walk with God and for ministry (Luke 24:49; Acts 1:4,8).
3. The Promise that Jesus talked about is that the Spirit of God and the Spirit of Christ would come into our midst.
- a. It is a promise for all who would call upon the name of Jesus (Acts 2:15–21).
 - b. It is for both the Jewish people and Gentiles (“all flesh”), for both male and female (“your sons and your daughters”), regardless of age (“young men and old men”) and regardless of status (“manservants and maidservants”).
4. It is absolutely essential for every believer to be filled with and baptised by the Holy Spirit. More than that, we need to learn how to fellowship and walk with the Holy Spirit daily.
5. The 3 works of the Holy Spirit are:
- a. Regeneration (Jn. 3:5–6)
 - i. At the point of salvation, the Holy Spirit does a divine work and brings forth a new creation (2 Cor. 5:17).
 - ii. The Holy Spirit brings to life our spirit-man and creates a new being in us. Our spirit-man, which used to be dead in trespasses and sin, is brought to life and united with the Spirit of Christ (Jn. 1:13, Ez. 36:26, 1 Cor. 6:17).
 - b. Baptism of the Holy Spirit
 - i. The baptism of the Holy Spirit is for the empowerment of both our walk and our works. However, it is primarily to empower us to walk victoriously in Christ.
 - ii. In Luke 9:1–6, the apostles were already healing the sick and casting out demons. This was before the baptism of the Spirit at Pentecost. Authority to heal the sick and cast out demons is given through the name of Jesus. Hence, the baptism of the Holy Spirit is primarily to empower us for victorious living!
 - c. Communion with the Holy Spirit (Rom. 8, Gal. 5, 2 Cor. 13:14)
 - i. The Body of Christ tends to neglect this aspect of the work of the Holy Spirit. Yet, it is the most important aspect of Holy Spirit’s work.
 - ii. It includes walking with Holy Spirit and being led by Holy Spirit.
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E. Why We Need to Learn to Walk with the Holy Spirit

1. There are three reasons why believers have to learn to walk with the Holy Spirit:
 - a. We cannot know God without the revelation of the Holy Spirit (Jn. 4:22–23, Rom. 1:19–20)
 - i. With our own capacity or by human reasoning, we can know about God, but we will never know God! Scripture clearly tells us it is only by the revelation of the Holy Spirit alone that we can know the Lord (1 Cor. 2:9,11, 14).
 - ii. We cannot even receive salvation without the Holy Spirit (Jn. 3:3–5). Both the conviction of sin and the opening of the eyes of our hearts to see Jesus rightly are the Holy Spirit's work.
 - b. We cannot live a victorious Christian life without the Holy Spirit
 - i. The Apostle Paul himself shared about the agony and struggle of believers without the power of the Holy Spirit (Rom. 7:14–25).
 - ii. The key to overcome is to walk according to the Spirit (Rom. 8) and to live with an overflowing heart (Jn. 7:38).
 - c. We would not be effective in ministry without the Holy Spirit (1 Cor. 2:4–5, 20)
 - i. Without the Holy Spirit, we would not be able to fulfil the preaching of the Gospel (Acts 1:4, 8).
 - ii. This is especially true in this End-Time generation, where we are seeing an unprecedented increase in darkness. We will need real power and real light!
2. It is absolutely essential for us to have a living relationship with the Holy Spirit. He has to be real in our lives. Our dependence upon Him has to be a reality for us.
 - a. The truth is that:
 - i. The Holy Spirit is real;
 - ii. He is the presence of God on the earth and in our midst;
 - iii. He is the fullness of God that dwells in us (Col.1:27);
 - iv. He is the divine “executive agent” of God in the world today (Jn. 15:26) — He is God working on earth;
 - v. He is the Presence of Jesus and Jesus' continual work among us (Jn. 14:16–18).
 - b. However, He is the most neglected and most forgotten Person among the Holy Trinity. While we worship the Father and Jesus, we rarely worship the Holy Spirit.

c. A.W. Tozer wrote:

“If the Holy Spirit was withdrawn from the church today, 95 percent of believers wouldn’t know the difference and would still function as normal.”

C. Peter Wagner once said:

“If God takes away the Holy Spirit today, 80% of church and believers would still function normally.”

F. Who is the Holy Spirit?

1. We need to know with certainty who the Holy Spirit is so that we know how to walk with Him and relate with Him. The Holy Spirit is more than mere power. He is a Person to be followed, and not just a power to be harnessed.
2. We often wrongly focus on seeking His power without knowing the Person.
 - a. We primarily pursue power without knowing the Person of the Holy Spirit. If we think that the Holy Spirit is just power, a force or an activity of God, we will not be able to relate to Him.
 - b. R. A. Torrey wrote:
“Before one can correctly understand the work of the Holy Spirit, he must first of all know the Holy Spirit Himself. A frequent source of error and fanaticism about the work of the Holy Spirit is the attempt to study and understand His work without first coming to know Him as a PERSON!”
3. The Holy Spirit is God
 - a. The Holy Spirit is God. He is eternal (Heb. 9:14), omnipresent (Psa. 139:7), omniscient (Rom. 8:27, 1 Cor. 2:10) and omnipotent (Luke 1:35). He is not a creation of God, but He is God! Having a reality of this is vital, as it will determine how we relate to Him, honour Him and submit to Him.
 - b. He is a member of the Holy Trinity
 - i. Jesus Himself, in Matthew 28:19, set the Holy Spirit in the same position as the Father and the Son.
 - ii. In the Old Testament, the Holy Spirit is addressed as “Lord God” (Isa. 11:2; 61:1; Jer. 31:33).
 - iii. The book of Acts uses the word “God” and “Holy Spirit” interchangeably. This clearly tells us that the Holy Spirit is God.
4. The Holy Spirit is a Person
 - a. The Holy Spirit is NOT an impersonal God or a force that proceeds from a distant God. Neither is He the personification of all the good qualities of God. The Holy Spirit is the third Person of our triune God!
 - b. In 2 Corinthians 13:14, Paul exhorts us to commune with the Holy Spirit. We are to relate with Him, walk with Him and partner with Him.

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- c. In fact, in the early Church, the believers had an intimate and dynamic relationship with the Holy Spirit. This is seen throughout the book of Acts:
- i. Philip (Acts 8:29);
 - ii. Church at Judea, Galilee and Samaria (Acts 9:31);
 - iii. Peter (Acts 10:19, 11:12);
 - iv. Agabus (Acts 11:28);
 - v. Church at Antioch (Acts 13:2,4);
 - vi. Jerusalem Council (Acts 15:28);
 - vii. Paul (Acts 16:6–7);
- d. An example that reveals the close relationship these early believers had with the Holy Spirit is seen in Acts 15:28 when the apostles and the elders wrote, *“It seemed good to the Holy Spirit and to us...”*
- e. The Bible continually and intentionally uses personal pronouns to refer to the Holy Spirit. For example, the pronouns He, I and Him (Jn. 14:16, 17, 26; 15:26; 16:7, 8, 13) are used when referring to the Holy Spirit, even though grammatically in Greek, the correct pronoun for *“pneuma”* should be *“It”*. The writers clearly wanted to emphasise that Holy Spirit was a Person.
- f. Jesus uses the phrase *“another Helper”* (Jn. 14:16) when referring to the Holy Spirit, meaning that the Holy Spirit has the same nature as Jesus. Many acts ascribed to the Holy Spirit can only be performed by a person:
- i. He speaks to us (Rev. 2:7);
 - ii. He helps us in our weakness (Rom. 8:26);
 - iii. He prays for us (Rom. 8:26);
 - iv. He teaches us (Jn. 14:26) — He is not just the voice of God;
 - v. He testifies of Jesus (Jn. 15:26);
 - vi. He guides us (Jn. 16:13) — He is not just a compass or “GPS”; instead, He takes our hand and shows us the way;
 - vii. He comforts us (Acts 9:31).
- g. The Holy Spirit has all the attributes of a person. He has a mind, a will and emotions.
- i. He has an intellect (1 Cor. 2:10–11);
 - ii. He has a will (1 Cor. 12:11);
 - iii. He has emotions:
 - He can love (Rom. 15:30);
 - He can be grieved (Eph. 4:30);
 - iv. He can speak (Acts 13:2);
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- v. He can be insulted (Heb. 10:29);
 - vi. He can be quenched (1 Thes. 5:19).
- h. Knowing these truths will determine how we relate to and honour the Holy Spirit. If the Holy Spirit is a Person, we are to love Him, enjoy Him, seek Him, relate with Him and talk to Him.
5. The Holy Spirit is the Presence of God in our midst (Jn. 14:16–17)
- a. At Pentecost, God gave Himself to us (Acts 2:33). The presence of the Godhead was poured out. The Holy Spirit is God with us, in us, and within us (Col. 1:27, Jn. 14:16–17).
 - b. A.W. Tozer said this about the Holy Spirit:
“At the Pentecost, the Deity came to mankind to give Himself to man, that man might breathe Him in as a man breathes in the air that He might fill men.”

“The Holy Spirit is indivisible from the Father and the Son, so that if you were to be transferred to heaven suddenly, you wouldn’t be closer to God than you are now.”
 - c. The fullness of God came to man at Pentecost and the early disciples were baptised in the Holy Spirit. They were filled with the Spirit. When a believer is baptised in the Holy Spirit, the fullness of God already dwells in us (Col. 1:27). However, we need to learn to walk with the Holy Spirit in order to experience and manifest the abundant life that is already in us.
 - d. The word baptism means “immersion”. An analogy to describe what happens at baptism is one of throwing an uncorked bottle into the ocean:
 - i. The bottle is completely filled with water from the ocean;
 - ii. The bottle is in the ocean but the ocean is also in the bottle;
 - iii. The ocean contains the bottle and the bottle contains all of the ocean that it can contain.
 - e. Similarly, when we are baptised in the Holy Spirit:
 - i. We contain God within us and are filled with the fullness of God;
 - ii. We do not contain all of God, because we are also in God;
 - iii. However, we have all of God that we can contain.
 - f. To have more of God, we need to empty ourselves and enlarge the capacities of our hearts. It is a spiritual principle that the more we empty ourselves, the greater capacity we have for more of God.
 - i. The Sermon on the Mount tells us that the ones who are poor in spirit and who hunger and thirst for God will receive more of Him (Matt. 5:3, 6).
 - ii. Fasting is one way to enlarge the capacity of our hearts.

6. The Holy Spirit is the Presence of Jesus in our midst (Jn. 14:16–20)
This means that Jesus Himself is walking in our midst and working with us in our midst (Mark 16:20).

G. The Names of the Holy Spirit

It is important to know the names of the Holy Spirit because each name tells us who He is and what He does.

1. Holy Spirit (1 Thes. 4:7, 8)
He is the Spirit that brings holiness and purity to believers.
2. Spirit of God (Gen. 1:2; 1 Cor. 2:11; Eph. 4:30)
The Holy Spirit is the Spirit of God and the Presence of God in our midst. He is God Himself working in our midst.
3. Spirit of Christ (Rom. 8:9)
 - a. The Holy Spirit is the Spirit of Jesus Christ, who is the Presence of Jesus in our hearts (Col. 1:27; Eph. 1:23).
 - b. He is also the Presence and working of Jesus in our midst (Jn. 14:16–20; Mark 16:20).
4. Comforter / Helper (Jn. 14:16, 26; 15:26; 16:7)
 - a. The Greek word for “helper” is “*parakletos*”. It means Advocate and refers to one who stands alongside us. Thus, the Holy Spirit is One who counsels, pleads for, guides and strengthens us.
 - b. When Jesus used the phrase “another Helper” in John 14:16, He was conveying that the Holy Spirit has the same nature as Himself. Holy Spirit’s abiding in us is the same as Jesus abiding in us. The fullness of the Holy Spirit is the fullness of Christ!

H. Biblical Symbols of the Holy Spirit

1. Water (Jn. 7:37, 38)
 - a. Water is indispensable to man. Without water, we will thirst, become dehydrated and eventually die. Similarly, the Holy Spirit is spiritually indispensable to believers.
 - b. We need the Holy Spirit to refresh and renew our inner man (Isa. 55:1–2).
2. Fire (Matt. 3:11)
 - a. The Holy Spirit is like a fire that purifies and removes every impurity within us (Mal. 3:2–3; Isa. 4:4).
 - b. He provides light and brings illumination (Isa. 11:2–3). He is the Spirit of understanding, knowledge and counsel.
 - c. He imparts zeal and passion (Song 8:6).

3. Wind (Jn. 3:8; Acts 2:2)
 - a. Wind is air in continuous motion; thus the Holy Spirit is continuously working in us.
 - b. In the same way that we cannot control the direction of the wind, we cannot dictate the flow of the Spirit (Jn. 3:8). We have to simply follow and be led by Him (Gal. 5:18).
 - c. Wind removes stagnant air and refreshes a stifling atmosphere. Hence the Holy Spirit gives us vitality and life!
4. Oil (1 Sam. 16:13; 1 Jn. 2:27)

Oil refers to the power and anointing of the Holy Spirit.
5. Rain (Psalm 72:6; Hosea 6:3)

Rain is essential in agriculture. The rain of the Holy Spirit brings forth fruit in our life and our ministry.
6. Dove

Like a dove, the Holy Spirit is gentle, meek and humble. He does not bring attention to Himself, but always glorifies Jesus and the Father.
7. Wine (Acts 2:12, 13; Eph. 5:18)
 - a. The Holy Spirit gives us joy and gladness in our hearts. 1 Pet. 1:8 describes the joy given by the Spirit as “joy unspeakable”.
 - b. He also empowers us with courage and boldness to preach His word and do His works even in the face of great opposition and persecution.

I. The Works of the Holy Spirit

1. He helped in the creation of the world (Gen. 1:2);
2. He convicts us of sin, righteousness and judgment (Jn. 16:8, 9);
3. He draws us to Jesus (Jn. 15:26);
4. He gives us new life (Jn. 3:5, 6);
5. He dwells within us (Jn. 14:17);
6. He is our Seal and Guarantee (Eph. 1:13);
7. He sanctifies (2 Thes. 2:13);
8. He imparts the character of God to us (2 Cor. 3:18);
9. He strengthens our inner man (Eph. 3:16);
10. He gives us freedom in Christ (2 Cor. 3:17);
11. He brings renewal to us (Tit. 3:5);
12. He testifies that we are God’s children (Rom. 8:15–16);
13. He brings hope to us (Rom. 5:5);
14. He comforts us (Jn. 14:16);

15. He gives us assurance (Gal. 4:1–6);
16. He reveals the thoughts and deep things of God to us (1 Cor. 2:10–12);
17. He is our Counsellor and Teacher (Jn. 14:16, 17, 26);
18. He leads and guides us (Rom. 8:14);
19. He bears witness of the Lord Jesus (Jn. 15:26);
20. He brings us into God's presence (Eph. 2:18);
21. He helps us to intercede (Rom. 8:18–26);
22. He inspires us to worship (Phil. 3:3);
23. He leads us to give thanks (Eph. 5:20–21);
24. He gives us God's joy (1 Thes. 1:6);
25. He releases God's love to us (Rom. 5:5);
26. He empowers us for ministry (Acts 1:8);
27. He performs miracles through us (Jn. 14:12);
28. He sets us free to love (Col. 1:3–8);
29. He produces a harvest in us (Gal. 6:7, 8);
30. He produces fruit in us (Gal. 5:22–23);
31. He gives us spiritual gifts (1 Cor. 12 and 14);
32. He baptises believers into the Body of Christ (1 Cor. 12:13);
33. He appoints us to ministry (Acts 13:2);
34. He speaks to us (Heb. 3:7, Rev. 2:7);
35. He enables us to communicate with power (1 Cor. 2:1–5);
36. He transforms us to be Christ-like (2 Cor. 3:18);
37. He releases the glory of God upon us (1 Pet. 4:14);
38. He is the channel of God's prophecies (2 Pet. 1:21);
39. He is the Guardian of our faith (2 Tim. 1:14);
40. He demonstrates the power of the Gospel (1 Thes. 1:5).

J. The Importance of The Holy Spirit to Believers

1. Zech. 4:6 says, "*not by might, not by power, but by My Spirit*". We cannot do without the Holy Spirit if we want to live a victorious and vibrant Christian life.
2. There are three applications for us:
 - a. Ask God for the Holy Spirit (Luke 11:9–13) — The Bible exhorts us to be filled with the Holy Spirit daily. We need to keep on asking the Holy Spirit daily for more of Him and for Him to fill us.
 - b. Worship and honour Him — If the Holy Spirit is God, we should worship and honour Him.

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- c. Talk and commune with Him — If the Holy Spirit is a Person, we can relate with Him. Develop a lifestyle of talking and communing with Him.
 3. It is the desire of our heavenly Father to give the Holy Spirit to those who ask Him (Lk. 11:9–13). We can ask for more of the Holy Spirit — to know Him as a Person, to live in His power and to experience the reality of Him in our lives.
 4. Ask God for the Spirit of power
 - a. After Jesus' Ascension, the disciples were weak and broken and likely worried about what would happen next. However, they obeyed Jesus to tarry and wait for the promise of the Spirit (Lk. 24:49, Acts 1:8). After Pentecost, they were transformed into bold and powerful people of God who turned their world right-side-up for Jesus!
 - b. We actually have great power within us (Eph. 1:19) because of the Holy Spirit who lives within us. It is the power to be victorious (Rom. 8, 2 Pet. 1:3–4) and the power for ministry (1 Cor. 2:4, Acts 1:8).
 - c. This power gives us the ability to overcome, to live out all the "requirements" of God, and to fulfil the great commission. We can ask God for the Spirit of power.
 - d. A.W. Tozer wrote:
"An endowment of this power will affect every department of the believer's life and remain with him/her forever. It is spiritual power, the kind of power that God is."

"For our deep trouble there is no cure apart from a visitation, yes, an invasion of power from above."
 5. Ask God for the Spirit of Truth
 - a. We cannot know God or Jesus apart from the revelation of the Holy Spirit. The Spirit of God is here to guide and direct us into all truth, especially the truth of who Jesus is (Matt. 11:25; 1 Cor. 2:9–14; Jn. 14:26; 16:13–14; Eph. 1:17).
 - b. A.W. Tozer wrote:
"Through the light of nature, man's moral reason may be enlightened (know what is right or wrong), but the deeper mysteries of God remain hidden to him until he has received illumination from above."
 - c. Before Pentecost, the disciples often did not understand what Jesus was saying. After Pentecost, the Holy Spirit enlightened the eyes of their hearts with spiritual understanding (Acts 2:22–24, 36).
 6. Ask God for the Spirit of Fire
 - a. The Holy Spirit is a fire that refines and purifies (Mal. 3:2–3). We can pray Psalm 51:10 to ask Him to create a clean heart in us.
 - b. He is also the empowering flame who empowers us with zeal and passion. He directs our hearts into the love and zeal of God (2 Thes. 3:5) to awaken our passion for Jesus!
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K. Conclusion

1. The Holy Spirit is God. He is a Person. He is real and He lives inside of us. We need to learn to walk with the Spirit (Gal. 5:16–18, 25).
2. Our desire and hunger will determine how much we receive of Him. When we desire the fullness of the Holy Spirit, He will pour out much more.
3. The filling of the Holy Spirit is not a one-off thing. We can and should ask God for the Holy Spirit to fill us daily (Eph. 5:18).

IHOP – One Thing Ministries

The Three Primary Works of the Holy Spirit

A. Introduction

1. One of the great promises of the New Covenant is the gift of the indwelling Holy Spirit. God now dwells in believers, and we can have fellowship and intimate communion with the Holy Spirit.
2. God has given us a three-fold treasure through the Holy Spirit in us. We are given grace, we have received love, and we are empowered by the Holy Spirit (2 Cor. 13:14). Paul describes this as treasure in our earthen vessels (2 Cor. 4:7).
3. Fellowship with the Holy Spirit is one of the most fundamental realities of our faith; yet, it is the most neglected and most misunderstood because there is a paucity of Biblical teaching on this.
4. This is also the reason for a lack of victorious living in the lives of many believers.
5. Fellowship with the Holy Spirit was Apostle Paul's key emphasis when he taught on the Holy Spirit (2 Cor. 13:14, Rom. 8:1, Gal. 5:16).
6. It is vital for us to have a personal relationship, constant communion and a consistent walk with the Person of the Holy Spirit.

B. The Five-Fold Promise of Salvation

1. As believers, we are given a five-fold promise of salvation. It is through walking with the Spirit that these promises are manifested in our lives.
 - a. We can know God intimately (Jn. 4:23–24; Eph. 1:17; 1 Cor. 2:9–10);
 - b. We can be fruitful in our lives (Jn. 15:4–5, 15–16). There are two aspects to fruitfulness in Christ. We are to have:
 - i. A vibrant heart in God (Jn. 10:10; Rom. 6:22; 7:4–5; Gal. 5:22; Eph. 5:9; Heb. 12:11; 13:15; Jas. 3:18);
 - ii. An effective ministry that bears Kingdom fruit (Jn. 4:36; Rom. 1:13; 15:28; Phil. 1:22; Col. 1:5–6)
 - c. We can be more than conquerors through Christ (Rom. 8:37). This means that we can overcome sin, temptations and trials.
 - d. We can experience abundant life regardless of circumstances (Jn. 10:10);

- e. We can have victory over sin (Gal. 5:16).
 - i. The Holy Spirit is living in us. We have the freedom from the power of sin and the ability to say “no” to sin.

C. Reasons For a Lack in the Reality of These Promises

Believers often lack the reality and manifestation of the five-fold promise of salvation in our lives. This is usually due to the following reasons:

1. We do not realise what has been given to us
 - a. We have been given the Holy Spirit who is the living God abiding with us. He dwells among us and lives within us (Jn. 14:16–17). Jesus calls this giving of the Holy Spirit the “Promise” (Lk. 24:49; Acts 1:4).
 - b. This is a treasure that we have been given in our earthly bodies (2 Cor. 4:7). This treasure includes an abundance of grace (Rom. 5:17) that gives us the power to overcome sin through His resurrection power in us (2 Pet. 1:2–4; Eph. 1:19)
 - c. We now have “Christ in us” (Col. 1:27) and rivers of “Living Water” (Jn. 7:38) flowing out of our inner man through the Holy Spirit.
2. We are unaware that these promises have to be “walked out”
 - a. Many of us are waiting for a “zap” or sudden breakthrough where everything will instantly change. We erroneously believe that all our problems will be gone instantly and that we will have victory forever and no longer have to fight or overcome.
 - b. This is not what the Bible teaches. All throughout Scripture we see the following principles:
 - i. An important key to our faith is that as believers, we have to walk out our faith (Col. 2:6).
 - ii. More often than not, victory is a process of walking out in faith. While God can and does give us instant and sudden victories in areas of our lives, the key to sustain our victory and breakthrough in God is to maintain our walk with the Holy Spirit (Rom. 8:1,4; Gal. 5:16).
 - iii. Walking with the Spirit is a daily affair (Rom. 12:1, Lk. 9:23). The victory we have today will not be sustained and will not last unless we learn to walk consistently with the Spirit.

D. The Glory of the New Covenant

1. 2 Corinthians 3:3–18 tells us that the glory of the New Covenant saints is greater than that of the Old Covenant saints.
 - a. The Old Covenant is the Covenant of Law while the New Covenant is the Covenant of Grace.

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- b. In the New Covenant, the Holy Spirit lives in us and empowers us with grace to live out the Law (Heb. 10:15–17). The glory of the New Covenant is not that we have been exempted from the Law but that we have the ability to fully live out all the requirements of God.
2. God gives us the greater glory through the promise of the Holy Spirit (Lk. 24:49, Acts 1:4). This greater glory is the indwelling Spirit (Matt.11:11, 2 Cor. 3:3–18).
 - a. Matthew 11:11 says that John the Baptist is the greatest of the Old Testament saints. However, Jesus says that the least in the Kingdom is greater than him.
 - b. This is because of the Holy Spirit who has been given to dwell in New Covenant saints. He is able to lead and guide us, and He empowers us for victorious living.
 - c. In John 14 and John 16, Jesus reveals what this promise is. He teaches us that the presence of the Holy Spirit is even BETTER than His own Presence with us when He was on the earth (Jn. 16:7).
 - i. In John 14:16–17, Jesus teaches us that the Holy Spirit is the living God who has come into our midst. He will always be with us.
 - ii. Jesus further makes it clear that the Holy Spirit is the Helper, the Comforter, the Teacher and the Guide who is here to teach us, enlighten us (Jn.14:26; Eph. 1:18), guide us, direct us (Jn. 16:13–14) and to reveal Jesus to us (Jn. 16:15; Eph. 1:17).

E. Three Primary Works of the Holy Spirit

1. There are three primary works of the Holy Spirit in believers.
 - a. **Regeneration** (Jn. 3:3–8)
This happens at the point of our salvation.
 - b. **Baptism of the Holy Spirit** (Matt. 3:11, Lk. 11:13; 24:49; Acts 1:4–8, 2:1–4; Joel 2:28–32)
The baptism of the Holy Spirit happens once but subsequently, there can be many daily fillings of the Holy Spirit (Eph. 5:18–19).
 - c. **Fellowship of the Holy Spirit** (2 Cor. 13:14)
This refers to daily communion with the Holy Spirit and is rarely taught or preached about in the Body of Christ.
 2. All three realities are essential in our walk with God.
 - a. All three are related to one another and yet are different. It is important to understand all three and to be able to differentiate between them.
 - b. All three are important experiences and encounters that believers need to have with the Holy Spirit.
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F. Regeneration (Jn. 3:3–8; 2 Cor. 5:17; 1 Cor. 6:17)

1. Regeneration is a theological term that explains what the Holy Spirit does at the point of the new birth.
 - a. The Holy Spirit comes into our hearts, joins Himself to our spirit and now lives in our spirit (Jn. 3:3–8).
 - b. Something changes within us at the point of conversion. There is an instant transformation. We are now a “new creation” in Christ (2 Cor. 5:17).
2. Regeneration is a core reality of our salvation.
 - a. More than forgiveness of sin, God deposited His Holy Spirit into our spirit (our inner man) as a seal (Eph. 1:13–14).
 - b. Our spirit is joined to God (1 Cor. 6:17), and we become a new creation.
3. Salvation is more than just a decision; salvation is a conversion.
 - a. There is a conversion of status: we become the sons and daughters of God.
 - b. There is also a change in our nature: more than an outward change in behaviour, something converts and changes within us at the point of conversion (Jn. 1:12–13). We are no longer of the flesh but have been born of the Spirit (Jn. 3:6–8).
4. John 3:1–8 is a passage that illustrates regeneration.
 - a. Jesus told Nicodemus in John 3:3–5 “...*unless one is born again...he cannot enter the kingdom of God.*” This refers to regeneration.
 - b. Nicodemus may have tried to enter the kingdom of God by keeping the law, going through religious rituals, and cultivating good virtues and behaviour.
 - c. However, true salvation comes when God brings about a rebirth in the very centre of a person’s being (spirit-man or inner man). It is not by effort or good behaviour and works (Eph. 2:7–8).
 - d. An analogy to illustrate this is that while a monkey can dress like a man and behave like a man, at its core, it is still a monkey. Regeneration is when the monkey is changed and transformed (if at all possible) into a man.
 - e. The evidence of salvation is the fruit that is produced in our lives (Matt. 7:17–23; 2 Cor. 13:5; 2 Pet. 1:9–11; 1 Jn. 5:13).
5. The key to being born-again is found in John 3:5. We must be born of water and born of the Spirit. It is not by works, but entirely by the grace of God (Eph. 2:8–9).
 - a. Born of water — Water washes and cleanses. Being born of water speaks about the work of Jesus on the cross. The precious blood of Jesus, the living Word, washes us clean (Rom. 5:17) and imputes righteousness fully unto us.
 - b. Born of the Spirit — This refers to the work of the Holy Spirit in us at the new birth. Our spirit comes alive, we become a new creation (2. Cor. 5:17) and we are now connected to God through His Spirit (1 Cor. 6:17).

G. Baptism of the Holy Spirit

1. Jesus calls the baptism of the Holy Spirit the promise of God (Lk. 24:49; Acts 1:4).
2. The baptism of the Holy Spirit is different from regeneration by the Holy Spirit.
 - a. Every believer is regenerated by the Holy Spirit and has the indwelling Spirit (Rom. 8:9) but not every believer is baptised with the Holy Spirit (Acts 19:1–6).
 - b. We must ask for the baptism of the Holy Spirit (Lk. 11:13).
 - c. Scripture tells us that these are two different experiences.
 - i. In the Old Testament, the Holy Spirit did not dwell within man. In John 20:21–22, Jesus breathed the Holy Spirit upon the disciples, and they received the Holy Spirit into their hearts.
 - ii. From then on, everyone who believes in Jesus experiences the work of regeneration by the Holy Spirit at the point of conversion and has the Holy Spirit dwelling in them.
 - iii. Yet, after this encounter in John 20, Jesus still commanded the disciples to tarry for the baptism of the Holy Spirit (Lk. 24:49, Acts 1:8). It is clear that these are two distinct experiences.
 - iv. The accounts in Acts 8:14–19 and Acts 19:1–2 also indicate that receiving the Holy Spirit at our new birth is different from the baptism of the Holy Spirit.
3. The Purpose of the Baptism of the Holy Spirit
 - a. Traditionally, it is taught that the baptism of the Holy Spirit is for the empowerment of believers to carry out the Great Commission, as well as to perform signs, wonders and miracles with power.
 - b. However, more than empowerment for these things, the purpose of the baptism of the Holy Spirit is infinitely higher, grander and more wonderful.
 - c. If we look at Scripture (Lk. 9:1–6; 10:17–20), the disciples were already performing miracles before the outpouring of the Holy Spirit in Acts 2. This is because healing and miracles are done by faith in the name of Jesus. The authority to heal comes from His name.
 - d. The baptism of the Holy Spirit is the empowerment for us to be victorious in life and in ministry (Eph. 1:19–20; 2 Pet. 1:2–4; Col. 1:27; Eph. 1:22–23)
 - i. It is something like an “activation” of the power within us to walk in victory — primarily over sin and unto Christ-likeness.
 - ii. Ephesians 1:19–20 calls this the exceeding “power of resurrection” that we have within us because of the Holy Spirit.

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- iii. 2 Peter 1:2–4 reveals that this divine power is found in the Holy Spirit and has given us all things that pertain to life and godliness.
 - Through the Holy Spirit, we can partake of and participate in the quality of life that God has given us — this is the abundant life that is found in Christ!
 - 2 Peter 1:5–7 further teaches us that this divine power enables us to cultivate and add virtues to our life until we attain the fullness of maturity in Christ.
 - iv. Through the Person of the Holy Spirit, the fullness of God has come to live in us, and we can express who He is as we walk with Him.
 - e. It is important to take note of how Acts 2:38 describes the process of conversion. The process is:
 - i. Repentance — Repentance means to turn and follow Jesus totally. This means that He is our Lord, we belong to Him, and it is not our wills but His that we desire to be done.
 - ii. Water Baptism — Water baptism is an outward declaration of our allegiance to Jesus in the presence of the community of the saints. It signifies that we are baptised into death with Jesus, and raised together with Him in resurrection power as a new creation.
 - iii. Baptism of the Holy Spirit — Baptism of the Holy Spirit empowers us to live a crucified and victorious life. We cannot live a crucified life by our own strength. We need the power of the Holy Spirit.
 - f. Hence the purpose of the baptism of the Holy Spirit is not to help us be more successful or to make living a Christian life easier, but so that we can become more and more Christ-like.

H. Benefits and Evidence of the Baptism of the Holy Spirit

The benefits and evidence of the baptism of the Holy Spirit can be seen by comparing the life of the disciples before and after the outpouring of the Spirit. Below are some of the benefits and evidence:

1. They knew the Presence of God (Acts 3:19; 9:31; Eph. 3:16–17);
2. They lived in the joy of the Lord (Acts 2:46–47; 5:41–42; 8:8);
3. They walked in the authority of God (Acts 8:19);
4. They were empowered to be bold, courageous and victorious (Acts 2:22–40; 4:18–22; 5:29–32);
5. They spoke the Word of God with power (Acts 2:22–40; 1 Cor. 2:4) — Peter spoke with the grace of apostolic preaching that pierced hearts;

6. They were people of prayer (Acts 2:42; 6:4);
7. They loved the Word of God (Acts 2:42; 6:2).

I. Fellowship with the Holy Spirit (2 Cor. 13:14, Gal. 5:16)

1. Victory is often not sustained in our lives because most believers stop at the baptism of the Holy Spirit without realizing there is more to our faith. While God has given us everything we need for victorious living, the key is for us to walk with the Holy Spirit.
2. Paul exhorts all believers to develop a dynamic relationship with the Holy Spirit (2 Cor. 13:14). This means that we should live in constant fellowship and communion with Him. This is because we are firstly spiritual beings. Man is a spirit being who has a soul contained within a physical body.
3. The Holy Spirit is a Person who lives in us to empower us. He is our divine Helper who walks with us to “help” us.
4. In Galatians 5:16–24, Paul exhorts all believers to walk with the Spirit. In fact, verse 16 tells us that this is the key to overcoming the lust of the flesh. This is a great Biblical promise!
5. We must value our relationship with the Holy Spirit and put in effort to maintain a vibrant walk with Him. This is essential in our quest to experience more of God!
6. Cultivating fellowship with the Holy Spirit takes time and having an intimate relationship with Him does not happen overnight (Gal. 6:7–9). Just as it takes time to get to know a fellow human being in any relationship, it also takes time to get to know the Holy Spirit.

J. How to Walk in the Spirit

1. An introductory and fundamental principle of walking in the Spirit is through talking with the Holy Spirit. This is a simple yet neglected activity.
2. We can do so by maintaining an active dialogue with the indwelling Spirit. We can intentionally keep an ongoing conversation with the Holy Spirit — this is what is meant by communion with the Holy Spirit.
3. We grow to know the Holy Spirit by looking at Him (2 Cor. 3:18, Jn. 14:17) and talking to Him.
 - a. “Looking” refers to the beholding principle in 2 Corinthians 3:18 where we behold the Lord through meditating on His Word. This renews our minds and transforms our hearts.
 - b. “Talking” refers to conversing with the Holy Spirit, who is real and alive. When we talk to Him, He will respond to us in a small, subtle, but distinct Voice. When the Holy Spirit talks back to us, we feel His presence and He releases His power.
 - i. This happens in small measures, but it is real, discernible and incremental.
 - ii. This progressively transforms us (2 Cor. 3:18) and strengthens us (Eph. 3:16).

- iii. Romans 8:10–11 tells us that the Holy Spirit will quicken our spirit. He releases power, energises our being and establishes righteousness in our lives.
 - iv. While the Holy Spirit desires to and will speak to us; He waits for us to initiate the conversation with Him.
4. As human beings, we often look for giant and sudden leaps, but the way of the Kingdom is usually progressive and incremental.

K. Key Practical Steps

1. Scripture exhorts us to be filled with the Holy Spirit daily (Eph. 5:18–19). The filling of the Holy Spirit is an event that we should ask for daily.
2. Every morning, we can and should do the following:
 - a. Acknowledge the Holy Spirit's presence (Jn. 14:17);
 - b. Thank Him (Jn. 14:17);
 - c. Invite Him to fill us (Eph. 5:18);
 - d. Ask Him to lead us (Rom. 8:14; Gal. 5:18; 2:20);
 - e. Ask Him to strengthen and empower us (Gal. 5:25; Eph. 3:16);
 - f. Ask Him to teach us (Jn. 14:26);
 - g. Ask Him to anoint us (1 Cor. 12:7);
 - h. Ask Him to reveal Jesus to us (Jn. 16:13; 1 Cor. 2:8–10).

L. Conclusion

1. The three primary works of the Holy Spirit are for every believer to experience as a reality in their lives.
2. The fellowship of the Holy Spirit is the most neglected out of all three. However, it is vital for sustained victory over sin and transformation unto Christlikeness in believers' hearts and lives.

How to Walk with the Holy Spirit

A. Introduction

1. Galatians 5:16 is one of the great exhortations in the Bible with a great promise for our spiritual growth and walk: *“I say then: Walk in the Spirit, and you shall not fulfil the lust of the flesh.”*
2. This verse gives us a vital key to overcoming and having victory over sin in our lives. It is a reality that most of us still struggle with sin and our desires are not aligned with God’s. However, this verse promises that we can live in freedom in Christ.
3. This key is to walk with the Holy Spirit. If we walk in the Spirit, we can experience the following promises of our salvation:
 - a. To be victorious (Gal. 5:16);
 - b. To be more than conquerors (Rom. 3:37);
 - c. To be fruitful (Jn. 15:16);
 - d. To experience abundant life (Jn. 10:10);
 - e. To experience intimacy with Jesus.
4. Our Christian faith and walk only become too hard, too difficult and even impossible when we seek to live it out by our own strength and effort. God has never meant for it to be that way. We are not called to live out the Christian life by ourselves, but by the Spirit of God (Rom. 8, Gal. 5).
5. Jesus says in Matthew 11:30: *“For My yoke is easy and My burden is light.”*
 - a. While there are many moments when we may be physically tired, in the midst of our labour for Christ, Jesus promises that we can still find joy and life in Him.
 - b. Those who try to live out the Christian faith by their own strength, without leaning on the Spirit, will always find it too difficult. This will either result in legalism, which leads to pride, or licentiousness, which leads to casualness or sin. Some may even leave the faith because of burnout.
 - c. The reality is that it is hard and impossible to walk out the commands of God by our flesh; we need to be yoked to the Lord.
6. The good news is that living out the Christian faith is not about our strength or works but about God who empowers us from within (Zech. 4:6, Rom. 8:3–4). The key is learning how to walk by the Spirit.

B. The Glory of the New Covenant

1. Our glory as New Covenant saints is that we have been given the ability to live and walk out every commandment of God in accordance with His Word.
2. The Old Covenant is about the giving of the Law (Torah).
 - a. The Torah reveals to us the Way of God. It lays out the requirements that have to be fulfilled to walk with a Holy God.
 - b. Scriptures say that the Law is not bad (Rom. 7:7–8, 12; Gal. 3:23–25). In fact, Romans 7:12 clearly tells us that the Law is holy, just and good.
3. However, God knows that fallen human beings are incapable of living out the Law by our flesh because of our sinful nature (Rom. 1 – 3).
 - a. This is because “walking out” does not refer to producing results but to bearing fruit in our lives.
 - b. Good roots produce good fruit while bad roots produce bad fruit. Due to our root which is our sinful nature, we are absolutely incapable of producing good fruit.
4. The New Covenant is about the gift of grace through faith in Jesus.
 - a. Jesus defeated sin through His death on the cross and His resurrection. At the point of our salvation, when we call upon the Name of Jesus, God through His grace forgives us, cleanses us, and gives us a new nature.
 - b. More than just forgiving us, He gives us the grace to walk and live out His Law through the empowerment of the Holy Spirit (Tit. 2:11–12; Heb. 10:16–17; 2 Pet. 1:3–4).
 - c. Hence, God does not exempt us from obeying His commandments as New Covenant saints but instead empowers us with the grace to walk out His commandments.

C. Walking By the Spirit

1. Romans 8 and Galatians 5 – 6 are two key passages on walking by the Spirit.
2. In his letter to the Galatians, the Apostle Paul sought to address the issue of walking out their faith in the strength of their flesh. After receiving God’s grace for forgiveness of sins, they returned to living by the Law and relied once again on their own good works and behaviour: *“I marvel that you are turning away so soon from Him who called you in the grace of Christ to a different gospel.”* (Gal. 1:6)
3. Ultimately, the truth is that all our good works are not, and will never be, good enough to save or transform us. This is a reality that we need to grasp.
4. Our Christian faith is not about outward reformation, practice, behaviour change or producing results. Our Christian faith is about transformation — a Spirit-empowered change from the inside out: *“For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.”* (Gal. 6:15).

5. Galatians 5:5–6 states that our Christian faith is not by works, but through the working of the Holy Spirit in our lives. As we walk by faith in the Holy Spirit, He produces the fruit of change in our lives.

“For we through the Spirit eagerly wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.” (Gal 5:5–6)

- a. It is by faith working through love that we are made righteous and sanctified (v 6). Love is the expression of our faith and love fulfils all the requirements of the Law (Matt. 22:40; Gal. 5:14).
- b. Our faith is placed in the Holy Spirit who is the One working in our lives.
6. Galatians 3:11 tells us that those who are just live by faith. One crucial aspect of this is living by faith in the Spirit of God every day, and not just putting our faith in Jesus at the point of salvation.
7. Galatians 3:3 uses the phrase *“having begun in the Spirit...”* when it talks about our faith and implies that our subsequent walk of faith should also be in the Spirit.

D. The Three Primary Works of the Holy Spirit

1. The three primary works of the Holy Spirit are regeneration, baptism of the Holy Spirit, and fellowship of the Holy Spirit.
2. Regeneration (Jn. 3:3–8; 2 Cor. 5:17)
- a. Regeneration happens at the point of conversion and is a work of the Holy Spirit. The Holy Spirit comes to live in us, connects with our spirit (1 Cor. 6:17) and lives in our spirit. At this point, we are given a new nature and become a “new creation” in Christ (2 Cor. 5:17)
- b. It is a transformative work entirely by the grace of God. This transformation is vital because bad roots cannot produce good fruit. Our Christian life is not about reformation but about transformation; it is not about behaving but about becoming.
3. Baptism of the Holy Spirit
- a. The Holy Spirit comes to fill us with the fullness of God and with His power (Col.1:27; 2 Pet. 1:2–4) at the baptism of the Holy Spirit. This power is given to us to overcome sin and walk in victory.
- b. When we are filled with His fullness, we have God’s very life in the soul of man. The same quality of the abundant life that God has is in us (Jn. 10:10), and we can experience it.
4. Fellowship and Communion of the Holy Spirit (2 Cor. 13:14)
- a. The third work of the Holy Spirit is the least taught about and most neglected in the Body of Christ. However, it is vital.

- b. As believers, we are meant to walk with the Spirit and be led by the Spirit. Unfortunately, this concept has been largely misrepresented. Being “led by the Spirit” or “flowing with the Spirit” has now become emotionalism at best, and hype, soulishness or flakiness at worst.
- c. The main reason is that believers have largely not been properly taught who the Holy Spirit is. Thus, we also do not understand who He is. The reality is that Holy Spirit is a Person and He is God. He is more than mere power to be harnessed but a Person to be followed.
- d. The early disciples had a dynamic and real relationship with the Holy Spirit.
 - i. This can be clearly seen in the book of Acts. It is not a book about the acts of the apostles but about the Acts of the Holy Spirit.
 - ii. The early Church walked with the Spirit, partnered with the Spirit and related with the Spirit as a Person.
 - iii. These are examples in the book of Acts where we see different people relating to the Holy Spirit in an intimate way:
 - The Holy Spirit clearly instructed Philip as to what to do (Acts 8:29);
 - The Churches in Judea, Galilee and Samaria were comforted by the Holy Spirit (Acts 9:31);
 - The Holy Spirit spoke and instructed Peter (Acts 10:19 and 11:12);
 - The Holy Spirit spoke to the Church at Antioch to set apart Barnabas and Saul and sent them out (Acts 13:2,4);
 - The Jerusalem Council, together with the Holy Spirit, reached a decision regarding Gentiles who were coming to the faith (Acts 15:28).
- e. Walking with the Holy Spirit is supposed to be normal for the Church. This way of living is certainly within the reach of every believer (Jn. 14:16–17, 26).

E. What is Fellowship with the Holy Spirit?

In Galatians 5:16 – 6:8, Paul uses four phrases to describe how we relate and fellowship with the Holy Spirit:

1. Walk in the Spirit — “*I say then: Walk in the Spirit and you shall not fulfil the lust of the flesh.*” (Gal. 5:16)
2. Be led by the Spirit — “*But if you are led by the Spirit, you are not under the law.*” (Gal. 5:18). This does not mean that there is no need to obey the law, but that we can rise above the law.
3. Live in the Spirit — “*If we live in the Spirit, let us also walk in the Spirit.*” (Gal. 5:25)

4. Sow to the Spirit — “*But he who sows to the Spirit will of the Spirit reap everlasting life.*” (Gal. 6:8). Sowing to the Spirit is a vital response. The measure of our sensitivity to the Holy Spirit is correlated to how and how much we sow.

F. What Does It Mean To “Walk by (or in/with) the Spirit”?

1. “Walking with God” in Scripture refers to having an intimate relationship with God.
2. Similarly, walking by the Spirit is about having a vibrant and real relationship with the Person of the Holy Spirit.
 - a. This relationship is meant to be consistent and continuous.
 - b. This relationship is maintained through abiding in the Spirit of Christ (Jn. 15). We abide in Holy Spirit through an active and ongoing conversation with Him.
 - c. When Apostle Paul instructed the Thessalonian believers to “pray without ceasing” (1 Thes. 5:17), he was referring to abiding prayer.
3. We will not walk in the Spirit if we do not engage Him in conversation. This is something that we have to actively and intentionally maintain with Him.

G. Practical Steps to Walking with the Holy Spirit

These are steps we can take and prayers we can pray daily to begin this journey of walking with the Holy Spirit.

1. Acknowledge the Holy Spirit every morning (Jn. 14:16–17)
 - a. It is best to intentionally acknowledge the presence and reality of the Holy Spirit in our hearts and lives every morning. We can greet Him and say, “Good morning, Holy Spirit!”
 - b. Oftentimes, we are unable to feel the Holy Spirit’s presence when we fail to intentionally acknowledge Him. This is not because He is not present, but because we have not engaged our hearts with Him.
 - c. Take time to talk to Him and listen to Him. He is often speaking to us, but we do not hear Him because we have not made the time to.
2. Ask the Holy Spirit to fill us (Eph. 5:18–19)
 - a. The baptism of the Holy Spirit is a one-off event but being filled with the Holy Spirit is a daily affair.

“*And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.*” (Eph. 5:18–19)
 - b. The Greek tense in “*be filled with the Spirit*” (Eph. 5:18) is a continuous one and means to “keep on being filled”. Similar to how people get drunk when they

continuously imbibe wine and alcohol, we are to continuously fill ourselves with the Spirit by asking Him to fill us regularly and intentionally.

- c. Verse 19 tells us that one of the ways to be filled with the Spirit is by singing psalms, hymns, and spiritual songs, and by singing in our hearts to the Lord.
 - i. If we want to be filled with the Spirit, we can pray or sing in tongues regularly for a sustained period of time and actively engage our hearts with the Lord as we do so.
 - ii. It is advisable to schedule a block of time (e.g. 30 minutes or 1 hour) to pray or sing in tongues every morning. This will cause us to be filled with the Holy Spirit, strengthen our inner man and sensitise our spirit to His.

H. Conclusion

1. Walking in the Spirit is a vital component of our Christian faith and cannot be neglected.
2. It is a key that promises a life of sustained victory over sin and the lust of the flesh.
3. It is also a key that will enable us to be filled with the tangible joy, peace and presence of the Holy Spirit in our hearts.

Being Led by the Holy Spirit (Part I)

A. Introduction

1. The key to having victory, life and peace in Christ is through walking by the Spirit and fellowshipping with Him (Rom. 8:1–17; Gal. 5 – 6).
2. In Galatians 5:16 – 6:8, the Apostle Paul used four phrases to describe a believer's relationship with the Holy Spirit.
 - a. Walk in the Spirit (Gal. 5:16)
"I say then: Walk in the Spirit and you shall not fulfil the lust of the flesh."
 - i. This verse contains a powerful promise and an exhortation that comes with a result.
 - ii. It encompasses the "if" and "then" principle: **if** we walk in (or "with") the Spirit, **then** we shall not fulfil the lust of the flesh.
 - b. Be led by the Spirit (Gal. 5:18)
"But if you are led by the Spirit, you are not under the law."
 - i. More than just a force or power, the Holy Spirit is the Lord, our Leader, and a Person to be followed. We have to submit to Him.
 - ii. The phrase "not under the law" does not imply that there is no need to obey the law, but that we should rise above the law and walk it out by the empowerment of the Holy Spirit. This is the glory of New Covenant saints.
 - c. Live in the Spirit (Gal. 5:25)
"If we live in the Spirit, let us also walk in the Spirit."

Believers can either live in the Spirit or in the flesh. The entire chapter of Romans 8 teaches us what this means and how to live in the Spirit.
 - d. Sow to the Spirit (Gal. 6:8)
"but he who sows to the Spirit will of the Spirit reap everlasting life."
 - i. Sowing to the Spirit is vital in our walk with Him. The measure of our sensitivity to the Holy Spirit is correlated to how and how much we sow; it does not come automatically.
 - ii. It is the principle of sowing and reaping. While this does not mean that we "earn" everlasting life, how much we receive of Him and His life is ultimately determined by us.

3. The Christian faith is not about having cognitive knowledge, but about having a lifestyle of walking with, being led by, living in, and sowing to the Spirit.
 - a. Cultivating these four aspects of our relationship with the Holy Spirit are vital keys to:
 - i. Having victory in our life (Gal. 5:16);
 - ii. Being more than conquerors (Rom. 8:37);
 - iii. Experiencing abundant life (Jn. 10:10);
 - iv. Bearing true Kingdom fruit (Jn. 15:16).
 - b. All of these promises are within the reach of every believer.
4. The key to having consistent victory over sin is to walk according to the Spirit. The Apostle Paul exhorted us to do so in Romans 8:1–17.
 - a. The context of Paul’s exhortation in Romans 8 is Romans 7:13–25, where he described a fierce battle within believers between the Spirit and the flesh.
 - b. Romans 8:13 tells us that if we put to death the flesh, we will have victory. The key to this is to walk according to the Spirit and to engage Him.

B. The Three Kinds of Law in Romans 7 – 8

1. The Apostle Paul described and differentiated between three kinds of “Law” in Romans 7 – 8.
 - a. The Law of God (Rom. 7:12) — This is holy, just and good.
 - b. The Law of sin (Rom. 7:21, 23) — This refers to the impulse of sinful habits. While all believers have been given a new nature, the impulse to sin still lingers. The epistles use the term “old man” to refer to our sinful impulses.
 - c. The Law of the Spirit (Rom. 8:2) — This refers to the principles of how we relate with the Holy Spirit. Paul elaborates and further breaks it down in Galatians 5:16–25.
2. Romans 7:6 says that we have been delivered from the Law. However, the Apostle Paul was not advocating lawlessness or that we no longer have to obey the law. Instead, he makes the point that we are now freed from “living by the Law” and can live by the Spirit who will empower us.
3. In fact, the Apostle Paul defended the Law of God in Romans 7:7–12. The Law is not sinful, but our flesh is.
 - a. God had always known that we cannot live out the Law by our flesh. The purpose He gave the Law was to teach us the Way of God (Gal. 3:21 – 4:7) until He gave us grace through the New Covenant. Then we will be enabled to live out the Law by faith in the Spirit.

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- b. In verses 13–25, Paul talked about the war present within every believer — the war between the Spirit and the flesh. This is a common battle for every believer.

C. The War Within Us

1. Galatians 5:17 tells us that there is a constant battle between the Spirit and the flesh within us. In verse 18, Paul gives us the key to overcome: “...*be led by the Spirit...*”
2. It is important for us to understand that as believers, we do experience struggles, battles and tensions within us. Having struggles is not necessarily bad as this means that we are wrestling and fighting against sin.
 - a. Sanctification is a process and being a believer does NOT mean that we do not have bad desires.
 - b. The sign of whether we have the indwelling Spirit is not that we have no desires of the flesh, but that we are at war against them. We progressively overcome fleshly desires through the power of the Holy Spirit.
 - c. As believers, we should worry if we do not feel bad when we sin. We want to be able to feel the conviction of the Holy Spirit and we do not want our consciences to be dulled.
3. God did not promise that there will no longer be war between our flesh and spirit. However, He promised that we can have victory by walking in the Spirit (Gal. 5:16).

D. The Key to Victory

1. After the Apostle Paul described the struggle, battle and tension between the flesh and the Spirit in Romans 7:13–25, he then gave the key to victory in Romans 8:1–17.
2. The key is to walk in the Spirit and to walk according to the Law of the Spirit.
3. “*There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh but according to the Spirit.*” (Rom. 8:1)
 - a. The first part of this verse refers to justification by grace through faith in Jesus Christ. It is neither by works nor by our own effort that we are saved (Eph. 2:8–9).
 - b. The second half of this verse is about sanctification. Justification has to result in sanctification as the change, transformation, and fruit in our lives give evidence of our salvation (Jas. 2).
 - c. Justification has to precede sanctification because we can only be sanctified after we have been justified. No work of our flesh will be able to sanctify us.
 - d. The following happens to believers because of grace:
 - i. Our sins are paid for and written off;

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- ii. We are given a new nature;
 - iii. We are declared righteous instantly and immediately;
 - iv. We are also given the Spirit to be transformed from glory to glory (2 Cor. 3:18).
4. *“For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.”* (Rom. 8:2)
We are not just free from the penalty of sin, but we are also free from the power of sin (Gal. 5:16).
5. It is important to understand the term the “law of the Spirit”.
- a. The term “law” does not refer to dos and don’ts or to requirements that we have to meet.
 - b. Instead, it refers to a spiritual principle that will produce the same fruit if we “apply” it in a consistent manner.
 - c. The law of gravity can be used as an illustration:
 - i. The law of the flesh (that leads to sin and death) can be likened to the law of gravity.
 - ii. The law of gravity is always acting downwards and causing objects to fall to the ground. Similarly, the law of the flesh is always pulling us towards sin.
 - iii. In order to overcome the law of gravity, a constant and opposing upward force has to be applied to an object to ensure that it does not fall to the ground. Similarly, when we “apply” the law of the Spirit constantly, we will be able to overcome the law of the flesh.
 - d. As Paul emphasised in Ephesians 5:18–19, this “application” of the law of the Spirit has to be continuous — we are to be continuously filled with the Spirit.
 - e. Furthermore, in Galatians 5:16, 18 and 25, the three verbs “walk in”, “be led by” and “live in” are all in the present continuous tense.
6. *“For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh.”* (Rom. 8:3)

From this one verse, the Apostle Paul was teaching that:

- a. The Law (i.e. 10 commandments) is not the real issue, but our inability to live it out because of the weakness of our flesh.
- b. The “likeness of sinful flesh” means that Jesus came in physical flesh as a man, and not that He had sin in Him.
- c. God imputed all of mankind’s sins upon the Lamb and crucified Him on the cross to pay for our sins. This is Jesus’ atoning sacrifice and the basis of our justification.

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7. *“that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.”* (Rom. 8:4)
- a. More than being justified, there is empowerment to live out the requirements of God according to His Word — this is the glory of the New Covenant saints (2 Pet. 1:3–4).
 - b. The key is to walk according to the Spirit. The parallel verse is in Galatians 5:18: *“But if you are led by the Spirit, you are not under the law.”*
 - i. This verse does not mean that we do not have to obey the commandment of God. It does not advocate lawlessness.
 - ii. Not being “under the law” means that we can rise above the law if we are led by the Spirit. The Spirit is able to lead us and empower us to live out the law.
 - iii. In the flesh, we are under the law because of our inability to live it out. However, in the Spirit, we can rise above the law because He enables us to soar.

E. Being “Led by the Spirit”

1. The traditional view of the Holy Spirit is that He is analogous to a powerful sports car. Similar to how we can get into a car and drive it wherever we desire to go, we think of the Holy Spirit as Someone who is simply there to supply us with the power and grace to do whatever it is that we want to.
2. Often, the phrase “tap on the power of the Holy Spirit” is used to describe how we relate with Him. This is at best not fully Biblical, and at worst making use of the Holy Spirit.
 - a. The Holy Spirit’s empowerment is not for us to do whatever we desire. He is not obligated to help us achieve our goals or give us success according to our own definitions and wills.
 - b. Biblically, He is here to empower us to walk in God’s ways and to transform us to become Christlike.
3. The correct view to have of the Holy Spirit is that He is our Leader.
 - a. He is analogous to a locomotive or train engine and we are the train carriages. The track upon which the train runs is the Word of God.
 - b. We are meant to “attach” ourselves to Holy Spirit as our Divine Leader. He has great power, ability and leadership, and will lead us to fulfil the requirement and will of God.
 - c. However, for the train to run smoothly, we need to be willing to say, “Not my will but Yours be done.”

4. For those who are led by the Spirit, Scripture says that “...*against such there is no law*,” (Gal. 5:23) and that we are “...*not under the law*.” (Gal. 5:18).
 - a. “*Not under the law*” simply means that we are no longer living by our own strength. Instead, we are being led by the Spirit and leaning on the grace given to us in the Spirit.
 - b. The reality is that when we try to fulfil the requirement of the law using our own strength and as a list of dos and don'ts, what comes forth will be works of the flesh. However, the Spirit works from the inside and produces the fruit of the Spirit.
 - c. There is “*no law*” against such because the very things that the law requires are being produced as fruit in our lives as we walk with Holy Spirit.
 - d. For example, “love” is a fruit of the Spirit (Gal. 5:14). Matthew 22:40 tells us that all the law is fulfilled if we love.
 - e. Hence, to use another analogy as a comparison, we are no longer climbing a ladder in our own strength to get from the bottom to the top (under the law), but we are a train carriage attached to a locomotive engine that follows wherever the engine goes (led by the Spirit).

F. How to be Led by the Spirit

1. The Holy Spirit is a great leader who is fully able to lead us. Whether we will lead Spirit-led lives is determined by our willingness to be led. We must submit and yield fully to His leadership.
2. We need to learn to re-orientate our way of life as a believer to live in the Spirit and not in the flesh.
3. One vital key is to die to ourselves and our own desires. The “I”, “self” and “self-will” have to be crucified (Gal. 2:20; 5:24; Lk. 9:23; Rom. 12:1). If we are “dead men walking”, it will be easy for us to be led.
4. There are three applications from Luke 9:23.
 - a. Deny ourselves — While not everything that we want is bad, we need to surrender all things — even good things — to God. We need to acknowledge that His will is best.
 - b. Take up the cross — It is not by our own strength that we do this but by grace. We need to appropriate the work of crucifixion by daily praying for the power of the cross to be appropriated to our lives.
 - c. Follow Him — We need to yield to Him. Ask the Holy Spirit to lead us (Jn. 21:18) and submit to His leadership.

G. Three Steps of Surrendering Daily to the Holy Spirit

1. Daily surrendering is more than just doing something but engaging with the Holy Spirit as a Person.
2. When we set aside time daily to commune with the Holy Spirit, here are three practical steps that we can take to re-orientate ourselves to be led by Him:
 - a. Acknowledge the Holy Spirit (Jn. 14:16–17);
 - b. Surrender, deny ourselves, appropriate the work of the cross in our lives (Gal. 2:20; Lk. 9:23);
 - c. Ask the Holy Spirit to fill us and lead us (Gal. 5:18; Eph. 5:18–19).

H. Conclusion

1. As believers, we are meant to walk with the Holy Spirit and be led by Him.
2. However, this does not happen automatically and every believer will have to re-orientate themselves in order to walk with Him.
3. The main determining factor is not the Spirit's ability to lead us but our willingness to be led by Him.

IHOP – One Thing Ministries

Being Led by the Holy Spirit (Part II)

A. Introduction

1. The glory of the New Covenant saints is not that we are exempt from obeying God's commandments, but that we are given the ability to live and walk out every requirement of God that is found in the Bible because of grace and the gift of the Holy Spirit.
2. Romans 8:4 says, "*...that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.*"
3. This does not merely refer to justification. The phrase "*might be fulfilled*" tells us that the fulfilment of the law is conditional upon walking according to the Spirit, but being able to do so does not justify us.
4. God has promises, commandments, and His fullness for us to live out in this age. The key is to walk in the Spirit. This is vital to:
 - a. Have victory in life (Gal. 5:16);
 - b. Be more than conquerors (Rom. 8:37);
 - c. Experience abundant life (Jn. 10:10);
 - d. Bear true Kingdom fruit (Jn. 15:16–17).
5. It is not just a fantasy but within every believer's reach to walk in victory and live abundantly.
6. God gave us vital keys on how to relate with the Holy Spirit in Galatians 5:16 – 6:8. He is a Person to be followed and we need to submit to Him.
7. Together with John 14 – 16 and Romans 8:1–17, Galatians 5:16 – 6:8 gives us the clearest teaching in the Bible about our relationship with the Holy Spirit. In this passage, the Apostle Paul uses four action words to describe our relationship with the Holy Spirit:
 - a. Walk (Gal. 5:16)
This great exhortation comes with a great promise of victory over the flesh as we walk with the Spirit.
 - b. Be led (Gal. 5:18)
The phrase "*not under the law*" in Galatians 5:18 does not imply that we are free from obeying the commandments, but that we are not crushed under the burden of the law and can rise above it and fully live it out.

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- c. Live in (Gal. 5:25)
As believers, we are either living in the Spirit or in the flesh (by our own effort and strength). The key is to re-orientate our pattern of living.
- d. Sow (Gal. 6:8)
- i. This is the principle of sowing and reaping. We do not automatically grow in our relationship with the Holy Spirit.
 - ii. The measure of our sensitivity to the Spirit is correlated with how and what we sow to. However, this is about cultivating sensitivity and not about earning it. It is about responding to God and not about meeting requirements.
 - iii. God desires us to walk in fullness. However, He lets us determine how much of that fullness we receive by how much we sow.
8. The traditional (Charismatic) view of being led by the Spirit is for us to “tap” into His power. The Holy Spirit is analogous to a powerful sports car that we get into and drive wherever we want to go. We take the role of the driver and view Him as our Helper. This view is incorrect.
9. The correct view is that the Holy Spirit is not only our Helper but also our Leader.
- a. He is analogous to a locomotive or train engine and we are the train carriages.
 - b. We are meant to “attach” ourselves to Holy Spirit as our Divine Leader. He has great power, ability and leadership, and will lead us to fulfil God’s will in our lives.
 - c. The track upon which the train runs is the Word of God. The promise of the Holy Spirit as the Helper in John 14:15–17 is given in the context of Him enabling us to keep Jesus’ commandments (v.15).
 - d. How smoothly the “train” runs will depend on our willingness to be led and to follow. The Holy Spirit will not force us to follow Him; we must be willing to submit (Jn. 21:18–19). We can actually quench and grieve the Holy Spirit through our choices and actions (1 Thes. 5:19, Eph. 4:30).

B. Three Vital Keys to Being Led by the Spirit

1. Submit and yield to the leadership of the Holy Spirit.
2. Re-orientate the way that we live our lives so that we can walk with God. There are things we will need to unlearn and re-learn as we increasingly align to Him.
3. Cultivate our awareness and sensitivity to the prompting and leadership of the Holy Spirit.
 - a. The Holy Spirit prompts us through our conscience, impressions, thoughts, and feelings.
 - b. It can often be subtle. Thus, we need to learn how to differentiate between our own feelings and thoughts, and the Holy Spirit.

- c. Being led by the Spirit is not based on subjective feelings but on objective distinction. It is not just about “feeling” but being able to distinguish between His leading and our own feelings.
 - i. The key is that the Holy Spirit is a Person and He knows how to speak to us. It is about knowing Him as a Person and walking with Him in His ways.
 - ii. While feelings and emotions are not evil, our emotions need to be sanctified. We need to die to our own feelings and fine-tune our signal-to-noise ratio in order to pick up the voice of the Holy Spirit clearly.
 - iii. Unfortunately, being “led by the Spirit” has largely been misrepresented and much of “flowing with the Holy Spirit” has become emotionalism at best, and hype, soulishness or flakiness at worst.

C. Submitting to the Leadership of the Holy Spirit

1. In order to submit and yield to the leadership of the Holy Spirit, we need to die to ourselves. This refers to our flesh — the part of us that is “I, me, my will, and my ego”.
2. Believers are no longer meant to live for ourselves but for Christ (Gal. 2:20) and it is no longer about our will but His being done.
3. Galatians 5:24 exhorts us to die to our “self”. A dead person no longer has feelings, emotions, a will or desires of his own and is thus easy to lead.
4. In Luke 9:23, Jesus exhorts us to do three things if we desire to live for Him: *“Then He said to them all, ‘If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.’”*
 - a. Deny ourselves
 - i. This means surrendering our hearts and lives to the will of God. It means denying our own will and desires (which may not be evil) in order to go after God’s. We need to acknowledge that His will is good and seek to live it out daily.
 - ii. God is not looking for our commitment but for a daily surrender unto Him.
 - b. Take up our cross daily
 - i. Jesus calls us to be a living sacrifice (Rom. 12:1).
 - ii. We need to appropriate the work and power of the cross daily unto our flesh (Rom. 6:4–6) and not live in the flesh but walk in the resurrection power of the Spirit.
 - c. Follow Him

Following Him is about submitting to His leadership and asking the Holy Spirit to lead us.

5. The more we surrender, appropriate the power of crucifixion, and submit to His leadership, the more our hearts will yield to Him and the more the Holy Spirit is able to lead us and change us.

D. Re-orientating Our Christian Walk and Way of Life

1. Believers need to shift from being led by our flesh and soul to being led by the Spirit. This is a re-orientation of our way of life, patterns and habits. The vital key is what we set our minds on (Rom. 8:5; Col. 3:2–3).
2. *“For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, on the things of the Spirit.”* (Rom. 8:5)
 - a. This verse says *“set their minds”* because the mind is the great battlefield in the area of walking in the Spirit (2 Cor. 4:4). Satan understands this more than us.
 - b. Our mind is the part of us where strongholds are lodged (2 Cor. 10:4–5) and what we fill our minds with affects our sensitivity to the Holy Spirit. (This is why the enemy especially uses pornography to attack believers.) When our minds are fed with perversion, they become futile and are dulled to the Holy Spirit’s voice and promptings.

E. The Three Spheres of Man

1. God created man in His image. As God is Spirit, man is firstly a spirit being who was created to relate with God firstly in spirit.
2. Our mind, will, and emotions are our “soul”, which is an expression of who we are (our personality). Our physical body houses both our spirit and soul.
3. 1 Thessalonians 5:23 says that we have a spirit, soul and body, and Paul called our physical body our earthly house (2 Cor. 5:1–8). Thus, man is primarily a spirit being who has a soul contained within a body.
4. Before Adam fell, he lived in the Holy Spirit and was led by the Spirit. His spirit governed his soul and body and his spirit-man (or “inner man”) had dominance in the decisions he made.
5. When Adam fell, his spirit died and became devoid of the life of God (Eph. 2:1). This was firstly a spiritual death, which ultimately led to physical death.
 - a. Adam and his descendants (i.e. mankind) then became primarily led by their flesh (the sinful carnal nature). Mankind lives by the flesh and for the purpose of gratifying the desires of the flesh.
 - b. Our souls and minds are primarily neutral and are influenced by how and where we sow. Fallen human beings naturally sow to the flesh and thus our unsanctified souls and unrenewed minds also tend towards pride and carnality.

6. At the point of salvation, we are “born again” (Jn. 3:3–8) and the Holy Spirit does a work of regeneration in our lives.
 - a. The Holy Spirit comes into our being, joins with our spirit (1 Cor. 6:17) and our spirit-man comes alive. We are now a new creation (2 Cor. 5:17) with a new nature and new orientation.
 - b. More than just a change of our final destination after death, the Spirit of God creates something new in us in the present. We are given the Holy Spirit who leads us and empowers us to walk in God’s ways and conforms us to Himself.
 - c. With this new creation born of the Spirit, there is a fundamental change within us (Jn. 3:6). There is a new way of life for us — we are to live in the Spirit and be led by the Spirit.

7. This is what Ezekiel 36:26–27 promises:
 - a. *“I will give you a new heart and put a new spirit within you...”* (v26)

A new heart refers to a new nature and *“put a new spirit within you”* means that our spirit-man now comes alive.
 - b. *“I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.”* (v27)

This is the glory of the New Covenant saints where God empowers us through the Holy Spirit. We can live in the Spirit, walk in the Spirit and be led by the Spirit.

8. The Bible calls what God creates in us the new man or new creation. There are two components of a new man explicitly mentioned in Scripture:
 - a. Spirit — this is instantly made new at the point of salvation (2 Cor. 5:17);
 - b. Mind — this is progressively being renewed as we re-orientate our way of life from being led by the flesh to being led by the Spirit (Rom. 12:2).

F. The Renewing of Our Minds

1. The renewal of our minds is key to walking with the Spirit and inward transformation. Two key verses related to this are Romans 12:2 and Ephesians 4:23. We underestimate the power of our minds. It is the primary place where the Spirit speaks to us.
2. Being spiritual does not mean that we do not use our minds. The key is to renew our minds so that our minds are conformed to the mind of Christ (1 Cor. 2:16).
3. In the book of Ephesians, Paul refers to something called the “spirit of our mind” — *“and be renewed in the spirit of your mind”* (Eph. 4:23).
 - a. The mind has a “spirit”. More than just the physical brain or a database that stores information and knowledge, the mind has its own viewpoints, mindsets, inclinations, positions, postures and attitudes.

- b. These are formed and accumulated over the years by how we are brought up and what we feed our minds with. These affect our walk with God and can become strongholds in our minds.
4. The mind does not change instantly but has to be renewed progressively. In fact, Paul connects transformation with the renewal of our minds.
“Do not conform to the pattern of this world, but be transformed by the renewing of your mind...” (Rom. 12:2)
 - a. The word “transform” is the same Greek word as the word “transfigure” in Jesus’ transfiguration on the mountain in Matthew 17:2 and Mark 9:2.
 - b. This is more than an outward behavioural change but a change on and from the inside.

G. The Importance of Renewing Our Minds

1. Due to the depravity and fallen nature of our minds, change does not come through education or gaining more knowledge. A person can acquire more knowledge and yet become more depraved.
2. Scripture insists that the mind has to be renewed by the Holy Spirit.
 - a. This is because our minds are not God-centred or Spirit-led by nature.
 - b. We often doubt the trustworthiness of God and His plans for us, and we tend to seek our own will.
3. Ephesians 4:17–24 reveals the condition of the unregenerate mind and heart, and exhorts us to re-orientate how we walk and live every day.
 - a. *“This I say, therefore... should no longer walk... in the futility of their mind”* (v17)
Paul makes it clear that fallen humanity walks in the depravity of our minds. Our minds are naturally carnal.
 - b. *“having their understanding darkened, being alienated from the life of God...”* (v18a)
The result of walking in the futility of our minds is 2-fold:
 - i. We have a darkened understanding. This means that fallen humanity does not know Truth, God or understand His promises.
 - ii. We are unable to experience the life of God and are dull and insensitive to God.
 - c. *“...because of the ignorance that is in them, because of the blindness of their heart.”* (v18b)
 - i. We are unable to understand because of the ignorance that is in our mind;

- ii. The root cause is ultimately the blindness of our hearts. Our hearts are dead and hardened and we cannot sense the Holy Spirit.
- d. Paul exhorts and teaches us how to walk as believers in verses 22–24:
 - i. Verse 22 tells us to “*put off the old man*” with its former way of life, which grows corrupt as a result of being deceived by deceitful lusts.
 - ii. Verse 24 tells us to “*put on the new man*” that was created in “*true righteousness and holiness.*”
 - iii. These verses exhort believers to re-orientate our way of living to live according to the “new man” that has already been created in us by God at the new birth. It does not mean that we need to cause the “new man” to be formed in us, as the Holy Spirit has already done it.
 - iv. We cannot afford to be passive in this as there is a great battle that is going on within us (Rom. 8:12–13).
- 4. We “put off” and “put on” the old and new man by renewing the spirit of our minds (Eph. 4:23).

H. The Importance of Meditating on God’s Word

1. 2 Corinthians 3:18 and Colossians 3:10 are two key passages about the renewing of our minds. The primary means is through meditating on the Word of God — specifically on the knowledge and beauty of who Jesus is (Col. 3:10). There is no shortcut to this process.
2. Going through the act of meditation on the Word does not change us. It is the Holy Spirit who renews our minds as we meditate on the Word of God.
3. “*But we all, with unveiled face, beholding...the glory of the Lord, are being transformed...from glory to glory just as by the Spirit of the Lord.*” (2 Cor. 3:18)
 - a. This verse reveals an important principle of how we are transformed. “*Unveiled face*” refers to the Holy Spirit directly giving our hearts revelation and “*beholding*” refers to meditating on the Word of God.
 - b. Thus, as we meditate on the Word, the Holy Spirit opens the eyes of our hearts and gives us revelation so that we can see Jesus.
 - c. He also exposes the lies that blind and corrupt our minds and He renews our minds with Christ-exalting truth.
 - d. As we see and behold through meditation, He then transforms us from glory to glory from the inside out.

4. The Holy Spirit works in this two-fold way to transform us:
 - a. From outside in (Tit. 3:5) — This happens when we take the Word of God, put it in our minds, and the Holy Spirit renews our mind through the Word that we take in from the outside.
 - b. From inside out (Rom. 12:2) — This is where He transforms our hearts on the inside and life comes forth from within us (Jn. 7:38–39).
5. At the House of Prayer, we sing and pray from Scripture to renew our minds through the confession of our mouths and meditation on the Word of God (Rom. 10:10).

I. Practical Steps for Application

1. In our daily time of communion with the Holy Spirit, we can:
 - a. Acknowledge the Holy Spirit;
 - b. Submit to Him;
 - c. Pray Luke 9:23 and appropriate the work of the cross;
 - d. Ask the Holy Spirit to fill us and lead us.
2. Make the effort to re-orientate our way of life through:
 - a. Meditation on the Word of God;
 - b. Renewing of our minds.
3. Cultivate sensitivity to the Holy Spirit by:
 - a. Filling our mind with the Word;
 - b. Praying in the Spirit (Jude 20).

J. Conclusion

1. As believers, we need to re-orientate our walk and pattern of life.
2. Fallen humanity has a mind that is carnal and hearts that are dull and dead.
3. After coming to faith in Christ, the renewal of our minds through the meditation of God's Word is crucial for our transformation to become more Christlike.

Living and Walking in the Holy Spirit

(Galatians 5:16–17,25)

A. Introduction

1. In Galatians 5:16, the Apostle Paul summed up his exhortation to the Galatian believers concerning their walk and faith in the Lord.
 - a. He concluded with an important point and emphasised a vital key in a believer's faith and walk in the Lord.
 - b. *"I say then: Walk in the Spirit, and you shall not fulfil the lust of the flesh."* (Gal. 5:16)
 - i. This is one powerful exhortation in the New Testament that follows with a great promise.
 - ii. This promise is within the reach of every believer if we walk in the Spirit. However, while attaining the promise is possible, it is not automatic and does not come naturally.
2. Paul did not promise that if we walked in the Spirit, we would no longer have bad and sinful desires. He also did not mean that believers would no longer have to live with a tension or "battle" within us.
3. Instead, he meant that believers have the ability to overcome every sinful impulse and the dominion of the flesh.
4. The key to this is to learn how to walk in the Spirit. While this is vital and crucial, very few believers today understand it.
 - a. The reality is that very few believers know how to walk in the Spirit or are actually taught about it.
 - b. We are more familiar with the baptism and the infilling of the Holy Spirit.
 - c. However, we can be filled with the Spirit, yet not walk in or be led by the Spirit.

B. The Battle Between the Spirit and the Flesh

1. In Galatians 5:17, Paul explains why it is so important to walk in the Spirit — there is a constant battle within us: between the Spirit and the flesh.
 - a. It is normal to have struggles; these are not necessarily bad as this means that we are wrestling and fighting against sin.
 - b. The key is that we are promised victory. As a believer, we are a new creation in Christ (2 Cor. 5:17). We are given a new nature and no longer have a sinful nature.

However, we do have the “old man” in us — our old mindsets, patterns of living and sinful impulses — that we need to put off (Eph. 4:22; Col. 3:8).

2. It is vital for us to:
 - a. Die to ourselves (Rom. 12:1; Lk. 9:23; Gal. 2:20);
 - b. Renew our minds (Rom. 12:2; Eph. 4:22–24);
 - c. Re-orientate ourselves to the new way of walking in, living in and being led by the Spirit.
3. It is vital to do so as the battle between the Spirit and flesh is real. Our past sinful impulses do not suddenly go away for the flesh constantly seeks to be “revived”. Hence, we must be diligent in fighting the battle.
4. In Romans 8:12–13, Paul lays out the dichotomy of living according to the flesh and according to the Spirit and the consequences of each.
 - a. *“Therefore, brethren, we are debtors — NOT to the flesh, to live according to the flesh. For if you live according to the flesh you will die...”* (Rom. 8:12–13a)

This does not refer to physical death, but to losing the life of God in our inner man — we become dull and lose vibrancy in our spirit.
 - b. *“but if by the Spirit you put to death the deeds of the body, you will live.”* (Rom. 8:13b)
 - i. Scripture makes it clear that we need to put our flesh to death daily.
 - ii. The Holy Spirit will help us if we cooperate, commune with Him, and engage with Him daily. He is the One who has endless life (Heb. 7:16–17) and will enable us to overcome the flesh (1 Jn. 3:8–9).
5. The flesh seeks to hinder, retard, and disqualify us from the fullness of God. However, the Holy Spirit will help us to fight back.
6. Galatians 5:16–17 does not promise that the war will go away in this life but that we can win this war. We have the ability to overcome and have dominion over the flesh. We can have God-centred desires that crowd out “flesh-centred” desires if we are filled with the Spirit, led by the Spirit, and abide in the Spirit.

C. What is the Flesh?

1. The “flesh” is more than our sinful physical desires such as sensuality, lust, impurity or immorality. It is also not simply sinful emotions (bitterness, anger, envy, etc.) that we feel.
2. The flesh is the “I” within all of us — the ego. It is the self-reliant, self-seeking, self-exalting “old man”.

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- a. This is the proud and unsubmitive root of depravity in every human heart, which subtly exalts itself above God and seeks to be its own God.
 - b. It is the part of us that says we can do it on our own, in our own way, and have no need of God.
3. The “flesh” is the root that has to be dealt with as the Christian faith is not about behaviour modification but transformation. It is about “becoming” and the root has to be changed. This means that we have to ultimately do the right things from the right root and in the right way — by the Spirit.
 4. The entirety of Paul’s argument in Galatians is that being a Christian is not about changing our lives by learning new habits or behaviours. Instead, it is about being transformed into a new creation by the Holy Spirit’s power (Gal. 6:15).
 - a. A bad root cannot produce good fruit. New habits or behaviours do not change our old nature. That is why we have to be born again — this is also a work of the Spirit known as “regeneration” (Jn. 3:5–6).
 - b. As believers, it is easy for us to follow a list of “rights and wrongs” or “dos and don’ts” instead of seeking true transformation from the inside out.
 5. God views what we do in our own strength as “nothing” to Him (Rom. 7:18). This is because its root is the flesh and can add nothing to our new life in Christ. The reality is that a bad root system can never produce good fruit. Jesus Himself said that no one is good except God, and what is needed is a complete change of the root system.
 6. In Galatians 5:19–26, Paul makes a clear differentiation between the results of living in the flesh and living in the Spirit. The former produces works of the flesh while the latter the fruit of the Spirit. Through this, he was highlighting the importance of living in the Spirit.
 - a. Being a believer does not automatically mean that we live in the Spirit. Believers can still live according to the flesh.
 - i. There are two kinds of people — those who are “in Adam” (unsaved) and those who are “in Christ” (i.e. believers, and are saved).
 - ii. There are two kinds of believers (i.e. those who are “in Christ”) — those who live in the flesh and those who live in the Spirit.
 7. The works of the flesh come from self-effort and reliance upon ourselves with their root in the “flesh”. They may not necessarily present themselves outwardly as “bad” as they can manifest in good deeds and behaviour.
 8. The works of the flesh produce two extreme results, both of which are not acceptable in God’s sight. They are:
 - a. Legalism — achievement by our own effort, which leads to self-righteousness;
 - b. Licentiousness — seeking our own way, which leads to liberalism and all manner of lust.
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9. The root issue finds its origins in Genesis 3.
 - a. The serpent's temptation of Adam and Eve provides insight into the "SELF, the "I", and the flesh that desires "my way": *"For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."* (Gen. 3:5)
 - b. Adam and Eve wanted to be like God. This is not a wrong desire, as it has always been God's plan for us to be like Him. In fact, 1 John 3:2 tells us that when Jesus is revealed, we shall be like Him. However, the process of becoming like God has to be done His way.
 - c. The issue in Genesis 3 was that man wanted to be "like God" and attain it in his own way. This repeated itself again in the building of the Tower of Babel, where man wanted to make a name for himself (Gen. 11:4).

D. The Fruit of the Spirit

1. The fruit of the Spirit is produced as a result of a transformed life from the inside out. It is produced by the Spirit.
 - a. While we can sow, fertilise, and water, we cannot produce fruit, as Scripture says that it is God who gives the growth and makes the fruit grow (1 Cor. 3:5–7; Eph. 2:8–9; Phil. 2:12–13).
 - b. Paul's issue with the Galatian believers was that after believing in Christ for their justification, they reverted to the works of the flesh to try to live out the Christian life (Gal. 3:1–2).
2. *"And those who are Christ's have crucified the flesh with its passions and desires."* (Gal. 5:24)
 - a. Our basis of doing right and not wrong has to begin with the correct root. This is because the root of the flesh cannot produce the fruit of the Spirit.
 - b. Thus, there is a need for regeneration and death to the flesh.
 - i. If the root is not changed, we cannot produce good fruit" Producing good fruit is not equivalent to doing good works (Eph. 2:8–9).
 - ii. For those who are born again, living and walking in the Spirit will eventually produce the fruit of the Spirit (Matt. 7:20–23) and with it, good works.
 - iii. Thus, the fruit of the Spirit and good works, not anointing, are the evidence of living and walking in the Spirit. While a person may be very anointed in ministry and the gifts of the Spirit, it is not necessarily evidence of living and walking in the Spirit.
 - c. This is why justification has to precede sanctification — we have to be changed from the inside out.

3. *“If we live in the Spirit, let us also walk in the Spirit.”* (Gal. 5:25)
Paul was teaching the Galatians that the right way of living as a believer was to live in the Spirit. We are meant to live through Someone else’s power and not by our own (Zech. 4:6).
 - a. At the point of conversion, we are supernaturally born again. This is a supernatural event where the Holy Spirit makes us alive.
 - b. There is a change of our nature (2 Cor. 5:17) and we are given the indwelling Spirit (1 Cor. 6:17).
 - c. Thus, if we come alive by an act of the Spirit, we are now called to live by relying on the Spirit!
4. *“Let us not become conceited, provoking one another, envying one another.”* (Gal. 5:26)
 - a. Paul implies that the Christian Walk goes beyond outward actions and behavioural changes and is about an inward change and a process of becoming.
 - b. We will tend to become conceited if we use our own effort because any “good behaviour” will lead to pride and self-righteousness and eventually comparison. This is the opposite of what Ephesians 2:8–9 says about our faith: it is *“not of works, lest anyone should boast”*.

E. How to Live in the Spirit

1. Acknowledge our dependence on Him (Zech. 4:6; Jn. 15:4–6);
 - a. It is important for us to acknowledge the Holy Spirit and our dependence on Him, as acknowledging Him changes our heart. We want to come to the point where we know that without the Spirit, we can do nothing.
 - b. Ask God to open our eyes to see our “depravity” (Rom. 1 – 3) and that in our flesh, truly nothing good dwells (Rom. 7:18).
2. Surrender and crucify our flesh daily with the Holy Spirit’s help (Rom. 12:1; Lk. 9:23);
3. Ask the Holy Spirit to take control (1 Thes. 3:11; Prov. 3:5– 6; Jn, 21:18–19);
This does not mean that we do nothing. However, we seek to live a life that is yielded to the Spirit, from the inside out (Jn. 7:38–39).
4. Pray Ephesians 3:16–17 daily so that we will be able to sense the Holy Spirit’s presence in a greater measure in our hearts;
5. Rest in the Word — put the Word of God in our hearts and minds and meditate on it (Josh. 1:7–8; Tit. 3:5);
6. Pray in the Spirit (Jude 20).

F. Walking in the Spirit

1. Galatians 5:25 says, *“If we live in the Spirit, let us also walk in the Spirit.”* We can walk in the Spirit because of the work Jesus has accomplished on the cross and the power that is now within us. Thus, we now live our lives from inside out as believers because of the Holy Spirit within us.
2. Through the work of the cross, Jesus paid for the penalty of sin and broke the power of sin. As believers, we are no longer bound under the power of sin as Jesus has destroyed it.
3. 1 John 3:8–9 says, *“He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whoever has been born of God does not sin, for His seed remains in him and he cannot sin, because he has been born of God.”*
 - a. These verses do not mean that we no longer sin, but that we can have victory over sin (v9a).
 - b. *“His seed”* refers to the indwelling Spirit within every believer, while *“he cannot sin”* means that we can overcome the power of sin, as long as we walk in the Spirit (Gal. 5:16);
 - c. This is because there is that immeasurably great power within us to be victorious — the same power that resurrected Jesus Christ through the Holy Spirit (Eph. 1:19, 2 Pet. 1:3–4).
4. The vital key is to walk in the Spirit and fellowship with the Holy Spirit (2 Cor. 13:14). We have to constantly cooperate, interact with, and engage the hidden Person within us (1 Pet. 3:4).

G. Three Fundamental Ways (Principles) of Walking in the Spirit

1. Talk with the Person of the Holy Spirit
 - a. This is about maintaining an active dialogue with Him. We will not walk in the Spirit more than we talk with the Spirit (Jn. 15:4).
 - b. If we initiate the conversation, the Holy Spirit will respond.
 - i. Relate with Him (Walk) — Engage, connect and talk with Him. The Holy Spirit will reciprocate.
 - ii. Rely on Him (Be led by) — Depend and lean on Him. The Holy Spirit will lead.
 - iii. Remain in Him (Live in) — Stay connected and “plugged into” Him. The Holy Spirit will empower.
 - c. We should not underestimate the power of our words. Our words can quench or facilitate the power of the Spirit (Eph. 4:29–31; Rom. 10:10).
 - i. When we talk to the Holy Spirit, He will respond.

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- ii. He may give us subtle impressions, or release His power and His presence in our hearts (Eph. 3:16–17).
 - iii. He will also bring an increase of joy and peace in our hearts (1 Pet. 1:8; 1 Jn. 1:4).
- d. The Holy Spirit may lead us in the following ways (Isa. 30:21). In our spirit, He may:
- i. Prompt — *“This is the way”*;
 - ii. Prod — *“Do this”*;
 - iii. Check — *“Don’t do this”*.
- e. It is vital for us to cultivate our sensitivity to Holy Spirit and grow progressively in our relationship with Him.
- f. We need to set goals to talk daily with the Holy Spirit
- i. We can start with intentionally conversing with Him for three to five minutes at a time, three times a day.
 - ii. We then need to cultivate and grow it until it becomes a lifestyle.
2. Give thanks to the Holy Spirit
- a. When we complain and grumble, it dulls and brings death to our spirit-man. On the other hand, when we give thanks, our spirit-man comes alive (Eph. 5:18–20).
 - b. We can thank the Holy Spirit for:
 - i. Dwelling in us and always being with us;
 - ii. His leadership;
 - iii. His power in us which is the power of an indestructible life through the fruit of the Spirit: love, joy, peace, patience, kindness, gentleness, goodness, faithfulness and self-control (Heb. 7:16–17, Gal. 5:22–23).
3. Behold the Holy Spirit
- “because it neither sees Him (behold Him) nor knows Him; but you know Him...”* (Jn. 14:17)
- a. We know the Holy Spirit by beholding the Person of the Holy Spirit. We are to gaze and focus on who He is and rest in Him.
 - b. There are four aspects of the Holy Spirit that we can behold and encounter especially through Scripture:
 - i. Living water (Jn. 7:38–39);
 - ii. Light (1 Jn. 1:5–7);
 - iii. Fire (Rev. 4:5);
 - iv. Wind (Jn. 3:8).
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H. Application

1. Talk to the Holy Spirit;
2. Pause to hear Him and feel His presence;
3. Continue in our conversation with Him.

IHOP – One Thing Ministries

Sowing to the Holy Spirit

(Galatians 6:7–9)

A. Introduction

1. Galatians 5:16 gives us one vital exhortation that come with a great promise: *“Walk in the Spirit, and you shall not fulfil the lust of the flesh.”*
2. Walking in the Spirit is a vital key for every believer to:
 - a. Be victorious (Gal. 5:16);
 - b. Be more than conquerors (Rom. 8:37);
 - c. Experience abundant life (Jn. 10:10);
 - d. Be intimate with Jesus (Jn. 15).
3. These are promises that are attainable by every believer if we:
 - a. Walk and fellowship with the Holy Spirit — walking with the Holy Spirit is by no means automatic.
 - b. Cultivate our relationship with the Person of the Holy Spirit — The Holy Spirit is more than power to be harnessed but a Person to be followed and the Lord God to be submitted to.
4. Galatians 5:16 – 6:8 is the best teaching on our relationship with the Holy Spirit in the epistles. The Apostle Paul uses four verbs to describe our relationship with the Holy Spirit:
 - a. Walk by the Spirit (Gal. 5:16)
We want to abide in the Holy Spirit — to relate to, rely on and remain in Him (Jn. 15:4). The primary way of doing so is to maintain an active dialogue and conversation with Him.
 - b. Be Led by the Spirit (Gal. 5:18)
We have to acknowledge, submit and yield to His leadership. We need to learn to be dependent on His leadership (Jn. 21:18).
 - c. Live in the Spirit (Gal. 5:25)
There are two kinds of believers — those who live in the Spirit or those who live in the flesh. Scripture calls us to be intentional to live in the Spirit.
 - d. Sow to the Spirit (Gal. 6:8)
“but he who sows to the Spirit will of the Spirit reap everlasting life.”
 - i. “Everlasting life” refers to vibrancy in our spirit and a heart that is alive. It is vital to respond because we do not automatically reap this if we do not sow.

- ii. The measure of our sensitivity to the Holy Spirit is correlated to how, how much and what we sow to.
5. In Galatians 6:9, Paul encourages the Galatians to persevere in the process of sowing: *“And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.”*
- a. This is because sowing to the Spirit is a process. The phrase “in due season” tells us that there is a time delay and that it will not happen automatically or immediately.
 - b. We need to put these principles into daily practical application. If we keep on “applying” these principles, we will eventually see the fruit of our sowing.

B. Sowing and Reaping

1. “Sowing and reaping” is God’s divine principle for our growth. It hinges upon two factors that do not contradict but work together — human responsibility and God’s sovereignty.
2. In the process of sowing and reaping, we do not apply the principles legalistically or from the position of trying to “earn” the fruit, but we recognise that we are simply reaching for what God already wants to give us. Our sowing determines how much we reap and how much we receive.
3. Our hunger, desire, and heart attitude are like the seed. Our intentional application is like the seedbed. We sow our desires and hunger into and through the intentional application of the principles and God will cause fruit to grow.
4. Every farmer recognises the truth behind this — we have to sow in order to reap (1 Cor. 3:6–7). It is God who grows the fruit, but it is vital for the farmer to sow, tend and harvest; God is not going to do it for us.
5. Understanding this principle is vital because firstly, our response is important and secondly, it will keep us from pride and legalism.

C. Principles of Sowing and Reaping

1. Reaping is not immediate.
 - a. Paul wants believers to know that this is a process and there is a time delay between the two and that we will not see the fruit overnight.
 - b. Galatians 6:9 says *“in due season we shall reap”*. At the right time and season, God will bring forth fruit.
2. Growing fruit in our lives is a process and an ongoing journey that requires trust in God’s promise and word.

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- a. While we never know when and how long it takes for the fruit to come forth, we can trust in the promise that *“in due season we shall reap if we do not lose heart”* (Gal. 6:9).
 - b. However, we do not need to be discouraged but we can hold on to the promises of God. If we do not quit, we will see the breakthrough eventually (1 Cor. 15:58).
 - c. Matthew 6:6 tells us that our Father in heaven is constantly watching. He sees our sowing in secret and will reward us openly in His time.
 - d. The key is to not be in a hurry, yet to not be casual. As long as we are intentional and deliberate to sow to the Spirit, we will reap in due time!
3. Human Responsibility vs. God’s Sovereignty
 - a. In sowing and reaping, there are always two factors that come into play to cause fruit to grow: human responsibility and God’s sovereignty
 - b. This can also be seen when Scripture says, “if” we do something, “then” something else will follow. This principle of “if” and “then” reflects sowing and reaping.
 4. Paul gives a sobering reminder of the principle that what we reap will be the result of what we sow: *“For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.”* (Gal. 6:8)
 - a. There are two primary kinds of sowing. Either we sow to the Spirit, or we sow to the flesh. There is no third option.
 - i. If we sow to the flesh, the result will be corruption. We will have a dull heart and spirit. There will be breakdown, deterioration and destruction in our hearts and lives.
 - ii. If we sow to the Spirit, the result will be everlasting and abundant life (Jn. 10:10). Hence, it is so crucial for us to know what and how to feed our spirit (Rom. 8:12–13).
 5. The three primary resources with which we sow are our time, money and energy.
 - a. Every believer has limited resources of time, money and energy. It is how we choose to use them and what we spend them on that determines what we sow into.
 - b. We have to be careful and intentional about how we invest our time, money and energy.
 6. How much we reap is dependent upon how much we sow.
“But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.” (2 Cor.9:6)
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- a. It is up to us to choose how long we pray daily, how many chapters of the Bible we read, and how much we want to sow into the things of God.
 - b. If we read, watch and fill our minds with the things of the world more than with the things of God, we will reap the kind of fruit accordingly.
7. We have to take heed that we do not fall prey to deceiving ourselves.
“Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.” (Gal. 6:7)
- a. We cannot play tricks with God when it comes to sowing and reaping as He is the One who sees and knows all that we do. What we sow is what we reap and there is no room for blaming God.
 - b. *“Do not be deceived...”*
 - i. This is a warning for us to take heed. We can easily fall prey to deceiving ourselves because there is a time delay between sowing and reaping.
 - ii. We may become casual when we do not see the immediate consequences of our daily actions.
 - iii. For example, we may think that nothing harmful happens when we sow to the flesh because the fruit of that is not seen immediately. However, this is a deception as eventually, what we have sown will be reaped.
 - c. There are no such things as “easy” Christianity, “convenient” Christianity or “shortcuts” in Christianity. Matthew 7:13–14 tells us to enter by the narrow gate because it is the difficult and narrow gate that leads to life.
 - d. *“God is not mocked...”* (2 King. 5:25–27; Acts 5:1–11)
 - i. Paul warns believers that God cannot and will not be fooled. In fact, it is an insult and offence to Him if we believe that He can be mocked.
 - ii. If we think that we can be blessed spiritually while living in and sowing to the flesh, we are greatly deceived. If we think that we can walk and be led by the Spirit without sowing to the Spirit, we are equally deceived.
 - iii. The reality is that we will eventually face the consequences of what we sow into, and we need to be wise, pay attention and take heed.

D. Practical Applications of Sowing to the Spirit

1. Sow daily and consistently — not simply as a discipline but through engaging the Lord as we do so.
2. Our confidence is not in the disciplines themselves but in God who will bring forth the growth. The disciplines are simply vehicles to engage the Holy Spirit.

3. We sow daily in these ways:
 - a. Acknowledge the Holy Spirit first thing in the morning, "Good morning Holy Spirit!" (Jn. 14:16–17)
 - b. Acknowledge our dependence on the Holy Spirit (Zech. 4:6; Jn. 15:4–5)
 - i. Surrender ourselves to Him (Rom. 12:1);
 - ii. Deny ourselves and appropriate the work of the cross unto our flesh (Gal. 2:20; Lk. 9:23)
 - c. Ask the Holy Spirit to fill us
 - i. Being filled with the Holy Spirit is a daily affair (Eph. 5:18–19);
 - ii. Take time to sing in the Spirit.
 - d. Yield and submit to the Spirit by asking Him to lead us and teach us how to be led by Him (Jn. 21:18).
 - e. Take time to commune with Him (Jn. 15).

E. How To Cultivate Our Sensitivity to the Holy Spirit

There are also ways to sow that will cultivate our sensitivity to the Holy Spirit's promptings, leadings, and Voice:

1. Pray in the Spirit (1 Cor. 14:4; Jude 20). It would be ideal to spend a continuous and unbroken period of time doing so daily.
2. Fill our minds with the Word of God (Josh. 1:7–8). This is vital as the Holy Spirit often breathes upon God's Word to speak to us.
3. Meditate on Scripture (Eph. 4:17–24).
4. Talk to the Person of the Holy Spirit throughout the day. It can begin with three to five minutes each time and be cultivated until it becomes a lifestyle.

F. Conclusion

1. Sowing and reaping is God's divine principle for our growth as believers. It is something that we have to intentionally apply and live out in order to reap the things of the Spirit and of the Kingdom.
2. It is vital for us to take heed as there is a time delay between our sowing and reaping its consequences. We need to be intentional and diligent to sow to the right things so that our lives will bear the fruit of the Spirit and not the flesh.

IHOP – One Thing Ministries

The Daily Works of the Holy Spirit

(Romans 8)

A. Introduction

1. There are three passages of Scripture on the Holy Spirit that need to be studied together to know Him and walk with Him:
 - a. John 14 – 16 primarily reveals who the Holy Spirit is;
 - b. Galatians 5:16 – 6:8 teaches how to relate with the Holy Spirit;
 - c. Romans 8 reveals the nine works of the Holy Spirit in every believer. It is one of the key passages about the Person and works of the Holy Spirit.
2. The key is that walking in and by the Spirit is attainable for every believer. However, it is not automatic and we need to sow to the Spirit. Romans 8 reveals the results of walking with, being led by and living in the Spirit.
3. The Apostle Paul strongly and sternly warned us to be careful how we sow because God cannot be mocked. We cannot get away from the consequences of what we sow.
4. Reaping is not automatic or immediate.
 - a. We have to be diligent and intentional to cultivate our relationship with the Holy Spirit through practical application.
 - b. If we persevere, keep on doing the right things in the right way and not quit, the fruit will eventually come!
5. There are nine works of the Holy Spirit found in Romans 8. These works of the Holy Spirit are our inheritance that God wants us to reach for and experience in our lives, by the Spirit. They are not just for us to be aware of or to know about theologically.

B. The Nine Works of the Holy Spirit (Romans 8:2–27)

1. The Holy Spirit sets us free from the power of sin and the flesh (v2).

“For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.” (Rom. 8:2)

 - a. In Christ Jesus, the work of the cross has set us free from the penalty of sin (Rom. 1:16–17).
 - b. In addition to that, by the power of resurrection through the Holy Spirit (the same power that raised Jesus from the dead), we are also set free from the power of sin. We should not settle for anything less if this is God’s promise for us!

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- c. The “law of the Spirit of life” is not a written code of the Law to be observed.
 - i. The law of the Spirit of life is the authority and power of the life-giving Spirit working within us that is able to free us from the power of sin and the flesh, if we walk according to the Spirit.
 - ii. To use an analogy — in order for an aeroplane to stay airborne in the sky, we have to keep on applying the law of aerodynamics to overcome the law of gravity. Similarly, continually applying the liberating law of walking with the life-giving Spirit will free us from the enslaving law of death-giving sin.
 - d. The “law of sin” refers to the sinful impulse that remains within us that Paul talks about in Romans 7:21–25. This refers to our flesh, our old habits, and our old patterns of behaviour.
 - e. We need to crucify our “old man” daily (Lk. 9:23) and walk in the law of the Spirit of life. Scripture calls us not to educate the flesh, but to “kill” it.
 - f. Victory has been achieved for us at the cross. We simply need to appropriate it daily by walking in the Spirit.
2. The Holy Spirit helps us to live out every requirement of the Law of God (v4).
“That the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.” (Rom. 8:4)
- a. This verse is a glorious promise for every believer that we can attain to.
 - i. It is not talking about justification but about sanctification and is thus a process that takes place throughout our lives.
 - ii. This verse implies that fulfilling the righteous requirement of the law in us is conditional upon us walking according to the Spirit: it does not say that the righteous requirement of the law “is fulfilled in us” but that it “might be fulfilled in us”.
 - b. While Romans 8:1 talks about justification, verse 4 talks about sanctification.
 - i. Justification is based solely upon accepting the work Jesus has done for us on the cross.
 - ii. Sanctification is about progressive transformation from the inside out. It is not referring to a behavioural change, but about being enabled and empowered by:
 - A new treasure (2 Cor. 4:7) — this refers to the Holy Spirit who lives within us;
 - A new Master (Gal. 2:20) — we are to submit, yield to and obey the Holy Spirit;
 - A new law (Rom. 8:2) — this is the law of the Spirit of life which comes from the life-giving Spirit within us.
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- c. If we are led by the Spirit, we will change over time because of the life-giving Spirit who changes us on the inside.
 - d. What does the “life-giving Spirit” mean?
 - i. This means that the Holy Spirit is able to renew our minds and transform our hearts because He is alive (2 Cor. 3:3, 6).
 - ii. He is the life-giving Spirit who “writes” the law of God on our hearts (Heb. 10:16).
 - iii. The Holy Spirit does not just tell us what is right or wrong, nor does He just tell us what to do. The Holy Spirit actually imparts spiritual life to us so that we will love to do what is right in God’s sight.
 - iv. The Holy Spirit empowers us to walk out the law of God (Ezek. 36:27). Furthermore, He also creates love and delight for God’s law in us (Ps. 1:2; 119:16, 24, 35, 47, 77).
 - v. More than teeth-gritting endurance and behavioural change, the Holy Spirit enables and empowers us to walk out God’s commandments with joy.
 - 3. The Holy Spirit gives life and peace (v6).
“...but to be spiritually minded is life and peace.” (Rom. 8:6)
 - a. The Christian faith is more than a mere system of thought or moral values. It is more than the right behaviour maintained by human endurance. Instead, it is having the very Life of God (Holy Spirit) within us (Jn. 10:10; 2 Pet. 1:3–5).
 - b. We have the fruit of abundant life (Gal. 5:22–23) which includes love, joy and peace.
 - i. We encounter and are filled with the love of God that passes knowledge (Eph. 3:17–18);
 - ii. We experience joy unspeakable (1 Pet. 1:8);
 - iii. We have peace that transcends understanding (Phil. 4:7).
 - c. This is why we can say, *“It is well with my soul...”* regardless of the circumstances surrounding us.
 - 4. The Holy Spirit gives life to our mortal bodies (v11).
“But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.” (Rom. 8:11)

We are given great power within us to overcome (Eph. 1:19–21; 2 Pet. 1:3–4), to be more than conquerors (Rom. 8:37), and to do the greater works (Jn. 14:12).

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5. The Holy Spirit helps us put to death the deeds of the body (v13).
“but if by the Spirit you put to death the deeds of the body...” (Rom. 8:13)
- Verse 13 has to be understood in the context of verse 14, or we will easily treat the Holy Spirit simply as a power, a force or a weapon to be used in dealing with sin.
 - One of the works of the Holy Spirit is that He leads us to war against sin in our life (1 Pet. 2:11). He is able to put the hatred for sin in our hearts so that we love what God loves and hate what God hates (Rom. 12:9).
 - However, the Holy Spirit is not a “tool” or “weapon” that we wield to “kill” sin.
 - “*By the Spirit*” means He will highlight and lead us into the areas where we need to “wage” war. We need to tune in to the frequency of the Holy Spirit.

6. The Holy Spirit leads us daily (v14).
“For as many as are led by the Spirit of God, these are the sons of God.” (Rom. 8:14)

He leads us with gentle promptings and within the will of God for our lives that will not contradict God’s Word. It is up to us to yield and to follow Him.

7. The Holy Spirit bears witness in us that we are the children of God (v15–16).
“For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, ‘Abba, Father.’ The Spirit Himself bears witness with our spirit that we are children of God.” (Rom. 8:15–16)
- The Holy Spirit enables us to know that we are children of God (Jn. 1:12).
 - Being a child of God is more than mental or head knowledge. It is a deep revelation, realisation and reality in our spirit.
 - As a result, we cry “Abba, Father!” The word “Abba” in Aramaic has a connotation of a father who is very dear and very close.
 - This is a vital work of the Holy Spirit. The Spirit of adoption confirms and makes known to us our position of sonship.
 - Four Works of the Spirit of adoption
 - The Holy Spirit confirms and makes real to us who we are (Jn. 1:12; Gal. 4:6–7) so that from our innermost being, we can spontaneously cry out to our Father in heaven.
 - The Holy Spirit puts the Father’s love into us (Rom. 5:5). The Spirit of adoption makes real to us the love of our heavenly Father. He reveals to us how Father sees, values, and accepts us.
 - The Holy Spirit changes our slavish fear of God into confident, joyful, and peaceful affection toward God as our Father.

- Verse 15 tells us that we did not receive the spirit of bondage to fear, but we received the Spirit of adoption — sonship.
 - We cannot accept that we have an “orphan spirit”. We may feel rejected, but we are not orphans, as we have the Spirit of adoption in us.
- iv. The Holy Spirit awakens our childlike affection towards God as a Father (Rom. 8:15, 16). It is not just mental knowledge or doctrinal accuracy, but deep, affectionate, personal and authentic encounter with the Father. The word “Abba” in Aramaic carries the essence of this meaning.
8. The Holy Spirit is the foretaste of our final redemption and the fullness of our salvation (v23).
“Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.” (Rom. 8:23)
- a. This verse talks about glorification and eternity. The Holy Spirit reveals to us the reality of eternity.
 - b. We do not yearn and long for eternity because we have no clue or idea of what it is and how it would feel like. The Holy Spirit gives us a foretaste of what heaven is like.
9. The Holy Spirit helps us in our weakness (v26–27).
- a. *“Likewise the Spirit also helps in our weaknesses...”* (Rom. 8:26a)
 - i. The Spirit helps us in our weaknesses, whether physical, emotional or spiritual. He helps us in our adversity, in our sickness, when we face opposition and in times of persecution.
 - ii. We have a reason to rejoice in our weakness because the Holy Spirit will be there to help us. However, this does not mean that we succumb to our weakness or give excuses to stay in our weakness. Verse 37 says, *“Yet in all these things we are more than conquerors through Him who loved us.”* This means that we can overcome through Jesus.
 - iii. While we may all be weak, God’s grace is sufficient for us to overcome (2 Cor. 12:9). Furthermore, the Holy Spirit helps us (Rom. 8:26–27) and Jesus intercedes for us (Rom. 8:34) in our weakness so that we can overcome.
 - b. *“For we do not know what we should pray for as we ought...”* (Rom. 8:26b)
 - i. There are, and will be moments of extreme pressure (2 Cor. 1:8–10; 4:7–12) when we will not know what to pray for or have the strength to respond.
 - ii. These are moments that are not the ordinary, everyday situations that we face in our daily lives, but moments or seasons of extenuating circumstances.

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- c. “...but the Spirit Himself makes intercession for us with groanings which cannot be uttered.” (Rom. 8:26c)
- i. These are not groanings or grumblings that we make naturally and are not things that we can manufacture. This happens when the Holy Spirit takes over. He stirs and steers our spirit into praying the very will of God!
 - ii. These groanings are beyond words and transcend understanding. They are groans inspired and directed by the Holy Spirit.
 - iii. From the place of our ache for fullness, we are directed to reliance on the Holy Spirit. There is a recognition of the need for a greater depth and reach in our prayers that cannot be uttered in human language.
 - iv. Thus, the Holy Spirit brings us to a depth of intercession where we do not have understanding in our natural minds but in our spirit, and the Spirit expresses something through us that has gone beyond mere human understanding.
 - v. Amid all the weaknesses and trials that we face, we know that all things work for good to those who love God, to those who are called according to His purpose, so that we might be conformed to the image of His Son (Rom. 8:28–29).
 - vi. We can have confidence that the Holy Spirit is interceding for us (Rom. 8:27) and He is committed to making us mature in Christ (Rom. 8:31–39).

C. Conclusion

1. Jesus said in John 16:7 that it is better for Him to go away because after He does, there will come a divine Helper, the Holy Spirit, who dwells with us and is in us.
2. The key is for us to relate, rely and remain in the Holy Spirit (Jn. 14:16–18), to stay in the place of abiding, and constantly commune and fellowship with Him.

Doing the Greater Works

(John 14:12–14)

A. Introduction

1. One of the outcomes of living in, being led by, and walking with the Holy Spirit is that we will partner with Him to do greater works than Jesus.
2. While He can and will empower us to do signs, wonders and miracles, there are no shortcuts, easy ways out, or cutting corners to walk into this fullness.
3. We need to begin by knowing Holy Spirit as a Person and fine-tuning ourselves to His “frequency”. The key is to learn to walk by the Spirit, be led by the Spirit and live in the Spirit.
4. This requires time and intentionality on our part to sow into the things of the Spirit so that we will reap the things of the Spirit.

B. Doing the Greater Works (John 14:12–14)

“Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.” (Jn. 4:12–14)

1. Walking with the Spirit has to result in partnership with Him. We can partner with the Lord by doing the works that Jesus did. Yet, John 14:12 promises more — we will do greater works than Jesus. This is an astounding promise!
2. Beyond living victoriously, we are to partner with the Holy Spirit to fulfil the Great Commission through prayer, the preaching of the Gospel, signs, wonders, and the proclamation of the Kingdom. This is all from the place of knowing and walking intimately with the Person of the Holy Spirit.
3. The book of Acts is still relevant today and is to be “continued” in our day. In fact, the book of Revelation is the eschatological book of Acts.
 - a. While the book of Acts is a record of how the apostles and the early Church partnered with the Holy Spirit, it is not primarily about the acts of the apostles. It is really about the Acts of the Holy Spirit.
 - b. The acts of the Holy Spirit have yet to be completed and thus we are the ones who are still “writing” the book of Acts. Thus, the signs, wonders and miracles seen in the book of Acts are not only for the apostles’ time but for us in this day and age too!
 - c. Revelation 22:17 gives us the clearest prophetic statement about the End-Time Church: *“And the Spirit and the Bride say, ‘Come!’...”* This statement tells us that

the End-Time Church will walk so intimately and partner so closely with the Holy Spirit.

- d. With the Holy Spirit, we can, and shall do the greater works, not just as the Church, but as the Bride of Christ!
4. John 14:12–14 talks about the “who”, “what”, “how” and “why” of the greater works:
 - a. Who — Who will do the greater works?
 - b. What — What sort of greater works will be done?
 - c. How — How will God release the greater works?
 - d. Why — For what purpose will God release the greater works?

C. Who Will Do The Greater Works?

“he who believes in Me...” (Jn. 14:12a)

1. Jesus promised that all who believe in Him would do the works that He did.
 - a. This promise was not only meant for the early apostles or some “super saints”, mature believers, pastors, or missionaries.
 - b. Verse 12 tells us who can do the greater works. It says *“he who believes in Me”*. This is the only criteria. Clearly, it is meant for all believers.
2. Similarly, the Gospel of Mark also records who would be moving in signs and wonders.
 - a. In Mark 16:17, Jesus says, *“And these signs will follow those who believe...”*. “These signs” refer to healing, miracles and the casting out of demons.
 - b. In Mark 16:20, we then see the disciples moving in great signs and wonders: *“And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs.”*
 - c. Hence, moving in signs and wonders is something that is meant for all believers. Indeed, all believers are meant to do greater works.

D. What Works Will Be Done?

“he who believes in Me, the works that I do he will do also...” (Jn. 14:12b)

1. Jesus promises that all believers will do His works. This means that we will do what He did while He was here on earth.
2. In the Gospel of John alone, these were the works that Jesus did before His teaching in John 14:
 - a. He turned water into wine (Jn. 2:1–11);
 - b. He knew what was in the mind of the Samaritan woman and knew her personal history (Jn. 4:18);

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- c. He healed a nobleman's son at Capernaum (Jn. 4:46–54);
 - d. He healed a man who was crippled for 38 years (Jn. 5:1–9);
 - e. He fed 5000 people with the multiplication of bread and fish (Jn. 6:1–14);
 - f. He walked on water (Jn. 6:19);
 - g. He healed a man born blind (Jn. 9:1–7);
 - h. He raised Lazarus from the dead (Jn. 11:43–44).
3. While some may question whether it is possible for us to do what Jesus did, evidence from Scripture and Church history shows the people of God doing the works of Jesus.
 4. Even after the death, resurrection and ascension of Jesus, Scripture provides much evidence of the early Church moving in signs and wonders:
 - a. Peter's healing of a lame man (Acts 3:6–10);
 - b. Miracles, signs, wonders and healings were done in the Church (Acts 5:12–16);
 - c. Philip's supernatural experience (Acts 8:26–40);
 - d. Healing of Aeneas and resurrection of Dorcas through Peter (Acts 9:32–42);
 - e. Signs and wonders in Iconium (Acts 14:3);
 - f. Unusual miracles in Ephesus (Acts 19:11–20).
 5. Throughout Church history, we also see signs, wonders and miracles done by His people such as:
 - a. John G. Lake;
 - b. Smith Wigglesworth;
 - c. John Wimber;
 - d. Carlos Annacondia;
 - e. Reinhard Bonnke;
 - f. Bill Johnson.
 6. Any current lack of power, impotency and unbelief do not and cannot prove that we can no longer do what Jesus did.
 - a. The Bible is full of accounts of supernatural experiences and encounters.
 - b. There is no one verse in the Bible that clearly and specifically states that signs, wonders and miracles of God have ceased.
 7. Instead, John 14:12 promises more than just doing what Jesus did. It actually promises that we can do greater works than Jesus.
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E. The Two-Fold “Greater Works”

“and greater works than these he will do...” (Jn. 14:12c)

1. Greater Types of Miracles

- a. Besides doing what Jesus did, we will do greater miracles than Him. The miracles that we do will exceed all that Jesus ever did here on earth, and include but go beyond walking on water, feeding the 5000, raising the dead, etc.
- b. Joel 2:28–32 promises that before the Second Coming of Jesus, there will be a mighty outpouring of the Holy Spirit on all flesh. The people of God will move in great signs and wonders.

2. Greater Range

- a. God’s people all across nations will be able to do them, regardless of age, gender, status or position.
- b. Joel 2:28–29 tells us that He will pour out His Spirit on different categories of people without partiality:
 - i. Sons and daughters — regardless of gender;
 - ii. Old men and young men — regardless of age;
 - iii. Manservants and maidservants — regardless of status, education or economic background.
- c. Jesus says in Acts 1:8, *“you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me...”* Similarly, Acts 2:17–18 tells us that all shall prophesy when the Spirit is poured out on all flesh. This will include believers who are not prominent ministers and unknown to the world — the “nameless and faceless”.

F. Prophetic Promises Regarding the Greater Works

1. There have been prophetic voices who have spoken about the greater works that we will do. Among them are individuals such as Bob Jones and Paul Cain.
2. Bob Jones prophesied the following regarding a generation of God’s people who would arise towards the End of the Age:
 - a. *“No disease known to man shall stand before the people of God.”* — Every illness and sickness, including those considered “incurable”, can and will be healed through God’s people.
 - b. *“I will pour out My Spirit without measure upon My people with no mixture.”* — There is a necessity for God’s people to live in holiness and consecration unto Him to be able to receive and carry the power of the Holy Spirit when He is poured out.
 - c. *“A generation that surpasses every generation (in the things of the Spirit).”* — The End-Time generation will move in unsurpassed supernatural signs, wonders, and

miracles compared to previous generations. This will be from a place of walking with and living in the Spirit.

3. Paul Cain prophesied about the “nameless and faceless” ones that God will raise up to do the greater works:

“The Lord is raising up a new breed of Christians that will do greater works with Jesus. The day is coming that when the blind see, the deaf hear, the lame walk, the dead are raised, they will not say, ‘Kathryn Kuhlman passed this way today, Reinhard Bonnke passed this way today. There will be no other footprint, but only Jesus’ footprint...”

G. Three Keys to Doing the Greater Works

1. Faith

Faith is vital for believers to do the greater works (Jn. 14:12). We need to believe in His promises and in what He says so that we can step into them (Mk. 11:22–23; 16:17–18).

2. Prayer (Mk. 11:24; Jn. 15:7; 1 Jn. 5:14–15)

“And whatever you ask in My name that I will do... if you ask anything in My name, I will do it.” (Jn. 14:13–14)

- a. The context of John 14:13–14 is the promise in verse 12 that believers will do the greater works. It is not primarily about asking whatever it is that we want and using Jesus’ Name.
- b. Similarly, the Joel 2:28–32 promise of the great outpouring of the Holy Spirit with its accompanying signs and wonders is the result of the Joel 2:12–17 response which includes prayer and fasting.
- c. This is the reason why prayer is key to doing the greater works. We gather to contend for the fulfilment of the promises that are on God’s heart (Jude 3).

3. The Holy Spirit (Zech. 4:6; Jn. 15:5)

- a. The promise of the Holy Spirit is given in John 14:16–17.
- b. Apart from the Holy Spirit, we can do nothing (Jn. 15:5). It is based on our connectedness with the Holy Spirit and our abiding in Him that we will move in unusual authority and power.

H. The Purpose of the Greater Works

1. The purpose of the greater works is to point people to Jesus, to advance His Kingdom and to spread His fame. It is to make known that He is the only Saviour, He is the Lord of Lords, and He is worthy (Jn. 14:13).
2. It is also for the purpose of glorifying God the Father, that the Father may be glorified in the Son (Jn. 14:13; Jn. 10:25; Matt. 5:16).

I. Quenching the Holy Spirit

1. The Apostle Paul gave the believers in Thessalonica a warning about the Holy Spirit: *“Do not quench the Spirit...”* (1 Thes. 5:19)
2. “Quenching the Spirit” simply means to restrict or oppose the works of the Spirit in our lives and the Church.
3. While it may be inconceivable to some that God would grant us the authority to release or restrict the works of the Spirit, the reality is that He has given us free will which could result in us quenching the Holy Spirit’s work.
4. The Apostle Paul likened the Holy Spirit to a fire:
 - a. The Holy Spirit is like a flame of fire that we do not want to “quench” or extinguish.
 - b. The Holy Spirit wants to intensify the heat of His presence in our hearts. He wants to set our hearts ablaze for Jesus (Song 8:6).
 - c. Paul warns believers not to douse His works with the waters of legalism, fear, or flawed theology.
5. As believers, we should pause to seriously consider how we can quench the Spirit.

J. Seven Ways to Quench the Holy Spirit

These are seven ways through which believers can quench the Holy Spirit and His work in and around us:

1. When we diminish His Personhood and Deity and speak of Him only as an abstraction or as a source of power. Instead, the Holy Spirit is a Person to be followed and the Lord God to be submitted to and worshipped.
2. When we create and rely rigidly and religiously on a structure that does not permit spontaneity, allow for the Spirit to lead or for the prophetic spirit to move.
 - a. For example, the Harp and Bowl model of worship is just a structure to facilitate the engagement of people’s hearts with God in prayer and worship. It is designed to give room for the Holy Spirit to move and to lead us.
 - b. Similarly, structures and programmes such as Sunday services, once-a-week cell groups, and organised outreaches are meant to facilitate a community’s expression of walking with God.
 - c. However, when we simply “go through the motion” of following a structure or a programme without a real relationship with the Holy Spirit, it results in having a “form of godliness but denying its power” (2 Tim. 3:5) and quenching the Spirit.
3. When we despise prophetic utterance and the prophetic spirit (1 Thes. 5:20). This is why we should stir up gifts of the Spirit such as prophecy and words of knowledge.

4. When we suppress, legislate against, or instil fear in the hearts of people regarding Biblical manifestations and expressions of emotion. While we do not want hype or exaggeration, manifestations of the Spirit that are real and of God should not be prohibited.
5. When we hype, exaggerate or dramatise the works of the Spirit.
 - a. The Holy Spirit does not need “additional help” from us. There is no need for smoke machines, special lighting or sound effects.
 - b. We can be honest and admit if the session and service were mundane and unanointed. We want to be real and authentic.
6. When we grumble, complain, are careless in our speech or carry on in unedifying conversation (Eph. 4:29–31).
 - a. In Ephesians 4:29–31, the Apostle Paul addresses the issue of a believer’s speech: *“Let no corrupt word proceed out of your mouth...”* (v29).
 - b. We often do not realise that our words matter to God, and that our careless and unedifying words can grieve the Holy Spirit.
7. When we place confidence in our own ability, resources, strategy, etc. (Rom. 15:13; Col. 1:29; 2 Thes. 1:11; 1 Cor. 2:4–5) instead of in God, we quench the Holy Spirit.

K. Conclusion

1. God has promised all believers that we will partner with the Holy Spirit to do greater works than Jesus! The greater works will not be done just by super saints or well-known evangelists, but by many nameless and faceless lovers of Jesus.
2. In order to partner with the Holy Spirit, we need to learn to walk with Him. This includes learning how not to quench or grieve Him, so that we will be able to walk in step and partner with Him in releasing the greater works.

IHOP – One Thing Ministries

Hearing the Voice of God

A. Introduction

1. The Bible (both Old and New Testament) teaches that it is normal for the people of God to hear His voice. God speaks to His people in a variety of ways — an audible voice, dreams, visions, circumstances, fleeces, inner impressions, angels, prophets as well as through Scripture (Jn. 10:27).
2. There is no verse in Scripture that teaches us that God has ceased speaking because we now have the completed canon of inspired Scripture. On the other hand, many Bible verses exhort us to hear the voice of God (Isa. 30:2; 44:1; 51:1, 21; 55:2–3; Matt. 17:5; Jn. 10:27; 18:37; Heb. 1:1–2; Rev. 2:7, 11, 17, 29; 3:6, 13, 22).
3. Hearing the voice of God was a norm for the people of the Bible and it was very common in New Testament times.
 - a. It was normal for Jesus to hear the voice of the Father. Jesus' life and ministry on earth was guided by the John 5:19 principle — He did what He saw His Father doing (Matt.3:7; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35; John 5:19,30; 7:16; 8:28; 12:49–50; 14:10, 24, 31).
 - b. It was normal for the New Testament believers. The book of Acts portrays a Church that lived by hearing the voice of God. With the exception of chapter 17, every chapter of the book of Acts contains an example of how God spoke to the early believers through supernatural revelatory communication. Here are some examples:
 - i. In Acts 8:29 and 10:19–20, God spoke directly to individuals by telling them where to go and what to do.
 - ii. In Acts 13:2, God spoke to the entire Church about how to begin a new missionary work.
 - iii. In Acts 16:6–7, God hindered and forbade the Apostle Paul when he unwittingly left the geographical will of God.
 - iv. In Acts 20:22–23, God compelled Paul to go to a certain place and also warned him about the suffering that would accompany the fulfillment of his task.
 - v. In Acts 22:17–21, God gave clear and long-term direction to Paul's ministry.
4. We often do not hear the voice of God because of ignorance and a lack of expectancy.
 - a. When we read the book of Acts, we generally do not expect the early Church's experience to be ours. Our viewpoint is that they were special people living in special times.

- b. However, James 5:14–18 exhorts us not to write off the experience of a person like Elijah by thinking that Elijah was a special man who lived in a special time.
- c. According to James, these same things can happen to us today. They weren't only for "special people" living in a "special time". Anyone who knows God is a special person living in a special time!

B. Why does God speak to us?

1. It is God's heart to relate with us and reveal His heart to us (Gen. 18:17; Psa. 25:14; Jer. 9:24; Amos 3:7; Jn. 15:15; 1 Cor. 2:9–10);
2. To reveal Jesus Christ to us so that we may know Him better and know the highest purpose of God for our lives (Eph. 1:17–19; Rev. 19:10);
3. To guide and direct us in our walk with the Lord (Isa. 30:21);
4. To have a personal and intimate relationship with Him (Rev. 3:20);
5. To have an effective ministry. Our ministry is not about what we plan and do but about knowing what the Lord wants us to do. No one can do God's will on earth unless God reveals His will to us (Matt. 6:10; Mk. 16:20; Jn. 5:19).

C. Discerning the Source of Voices that We Hear

1. There are many competing "voices" that can masquerade as the voice of God and we often mistake these voices as God's voice. Not every thought we have or picture we receive is from God. The key is to know when the voice is God's and when it is not.
2. There are four different sources of the voices that we hear:
 - a. God;
 - b. The Devil and his demons;
 - c. Our own voice (e.g. our own flesh, desires and emotions);
 - d. The world (e.g. mass media, family, friends, pressure, societal norms etc.).

D. How does God Speak to Us?

1. God speaks through the Bible. One of the most common ways God speaks to us is through the Bible (Lk. 24:27; 2 Tim. 3:16–17).
 - a. God uses the Bible to do more than just record and transmit theological truths. He uses it to guide His servants in ministry.
 - b. For example, the Holy Spirit illuminated Psalm 69:25 and Psalm 109:8 to show Peter that God wanted to choose another apostle to replace Judas (Acts 1:5–22).

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- c. We must read Scripture and seek the perspective of the ultimate Author — the Holy Spirit. Each time we read the Scripture, we should ask the Holy Spirit to grant us the Spirit of wisdom and revelation to know His heart from His Word (Eph. 1:17).
 - d. Meditate on the Word of God daily. God will transform our hearts as we meditate on His Word. The Word of God must be implanted into our hearts.
 - e. Our primary purpose in reading and meditating on God's Word is to meet Christ, to hear His voice and to see Him clearly so that we might love Him more passionately. Scripture reading and meditation are meant to aid in the process of forming Christ within us (Gal. 4:19).
 - f. If we are going to be proficient in hearing God's voice, we need to know His Word and meditate on it.
2. God speaks through supernatural and natural means:
- a. The audible voice of God (Ex. 20:18–20; Deut. 4:15–36; 5:23–29; Matt. 3:17; 17:5; Jn. 12:27–33; Acts 9:1–9; 22:9);
 - b. The internal audible voice of God (Eze. 14:2–4);
 - c. The still small voice of God (1 Sam. 3:7; Psa. 46:10);
 - d. The voice of angels (Matt. 1:20–24; 2:13; Lk. 1:11–20; 26–38; Acts 1:9–11; 8:26; 10:3; 27:23–26);
 - e. Dreams, visions and trances (Acts 2:17–18; 10:10–16);
 - f. Fragments of a sentence or a single word;
 - g. Impressions (Acts 14:6–10);
 - h. Through people who give a word of knowledge, wisdom or prophecy (1 Cor. 14:26–29).
3. God speaks through experiences or circumstances.
- a. God can speak to us through trials. In Biblical times, it was common for God to speak to His people through daily events. The prophet Joel saw and discerned God's message through the locust invasion (Joel 1).
 - b. God speaks to us through common events. Jeremiah observed a potter at work and he heard God say to him that just as a potter can shape the clay in any way he chooses, so God could do whatever He pleased with Israel (Jer. 18:1–6).
 - c. We need to give ourselves to the discipline of awareness so that we will begin to hear the voice of God in the most mundane of experiences (Psa. 19:1–4).
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E. Recognising the Voice of God

1. How can we know that it is God speaking to us and not our thoughts, emotions, the devil or the “noise” of the world? How can we recognise the voice of God?
 - a. The voice of God always agrees with Scripture.
 - i. All private revelation in any form ought to be checked against Scripture. God will not contradict His written Word.
 - ii. He may contradict our interpretations of the Bible but He will never contradict what the Bible actually teaches.
 - b. The voice of God is consistent with His character. He does not nag, whine, argue or accuse. His voice is calm, quiet, confident and full of authority. It is never mean or condemning.
 - c. The voice of God bears good fruit (Isa. 55:10–11; Matt. 7:16–18).
2. We need to learn to recognise the still small voice of God (1 Kings 19:9–12; Psa. 46:10). Here are a few principles to help us:
 - a. Be like a little child — believe with expectancy that God will speak;
 - b. Through trial and error — to step out in faith to obey if we believe we have heard His voice. It is ok to make mistakes;
 - c. Overcome the embarrassment factor — this is necessary to step out in faith and it is alright if we sincerely desire to obey but it turns out to be a mistake;
 - d. Being with people who are sensitive to God’s voice — this will help to sharpen our own sensitivity to God;
 - e. The Bible is the “menu” — stay in the Word and let the Word dwell richly in us;
 - f. Take time — those who become skilled in hearing God’s voice are those who have set aside time to consistently train themselves to listen to the voice of God.
3. The posture and condition of our hearts are the vital keys in hearing the voice of God. (Prov. 3:23; Heb. 3:7–8)
 - a. Always make ourselves available to hear the voice of God. It is not just about finding time to hear God but always seeking to hear Him at every moment in our lives (Isa. 40:29–31).
 - b. We must be willing to obey and do whatever God tells us to. God often refrains from speaking to us in His mercy when He knows that we will disobey and instead bring judgement upon ourselves (Jn. 7:16–17).
 - c. Humility is the key and gateway to our relationship with God and to hearing His voice (Num. 12:6–8; Dan. 10:12; Psa. 138:6; Matt. 23:12; Lk. 14:11; 18:14; Jas. 4:6; 1 Pet. 5:5).

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4. Hindrances to hearing God's voice:
 - a. Sin (Eph. 4:17–18; Heb. 3:7–8);
 - b. Pride (Jas. 4:6; 1 Pet. 5:5);
 - c. Unbelief — This refers to believing things such as, “it is not normal”, “it is only for special people”, “it is only for unique situations”, or “it happened only before the Bible was canonised” etc.
 - d. Disobedience.
 5. It is good to take heed to these words of warning as we seek to hear God's voice and move in prophecy:
 - a. Subjectivity — no man's word is inerrant or infallible. If a weighty and major word or revelation that is directional or correctional is received, it should always be confirmed with the leadership of the Church.
 - b. Do not use the word of God in a controlling or manipulative way;
 - c. Do not use the name of the Lord in vain;
 - d. Always submit to the authority of the Church leadership;
 - e. Test what we hear (1 Thes. 5:19–21);
 - f. Love is above all things (1 Cor. 13).

F. Conclusion

1. It is by the grace of God that we can hear His voice. We rejoice because He is speaking to us but do not rejoice because we are hearing Him. This will only lead us to pride and self-righteousness.
2. We can hear the voice of God not because of our own merit but because He chooses to speak to us.
3. Do not put confidence in our ability to hear God but put our confidence in His desire to speak to us!

IHOP – One Thing Ministries

About IHOP – One Thing Ministries

The Heart of our Vision

“John the Baptist said...the friend of the Bridegroom...rejoices because of the Bridegroom’s voice.” (John 3:29)

“Anna...did not depart from the temple, but served God with fastings and prayers night and day...and she spoke of Jesus to all...” (Luke 2:37 – 38)

“Pray that the Lord of the Harvest would send out laborers into His Harvest... therefore go to all nations and make disciples.” (Matthew 9:38; 28:19)

“...for My House shall be called a House of prayer for all nations.” (Isaiah 56:7)

Our Mission and Mandate

At the International House of Prayer – One Thing Ministries, we are committed to Prayer with Worship, the Prophetic and the Great Commission.

We embrace and seek to live out the following four heart standards (embodied in the acronym “IHOP”), in order to be a people who will partner with God in these Last Days:

- **Intercession:** a people of prayer, expressed corporately through night and day prayer and worship;
- **Holiness:** a people who have set ourselves apart for intimacy with God, and who live out the Sermon on the Mount lifestyle;
- **Offering:** a people who give extravagantly to God for the advancement of His Kingdom, and who live a fasted lifestyle (ie. living simply for ourselves);
- **Prophetic:** a people who stand boldly in faith, move in the power of God and have confidence in His provision, protection and direction.

As a **missions base**, we seek to equip and send missionaries as dedicated intercessors and evangelists with a forerunner spirit who will labour to see revival and a great harvest all over Asia.

The **heart of our missions base** is 24/7 worship and prayer; thus, we seek to establish a 24/7 House of Prayer in Singapore – a perpetual sacred assembly gathering corporately to fast and pray in the spirit of the Tabernacle of David.

Two historical figures from the Bible who inspire us are Anna, the first evangelist and forerunner in the New Testament, and King David from the Old Testament. Anna prayed and fasted for over sixty years before Jesus’ first coming (Luke 2:37), and King David organized and paid 4,000 musicians and 288 singers to worship God night and day (1 Chron. 23:1 – 25:31).

Our **mandate** is to train believers, from this place of night and day prayer, to love Jesus and people wholeheartedly as they go forth to preach the Word, heal the sick, serve the poor, plant Houses of Prayer and proclaim the return of Jesus across the earth.

THE CALL AND INVITATION TO BUILD THE HOUSE OF PRAYER

My heart burns as I invite you to partner in the vision that the LORD gave us to equip people from all over the world to live lives overflowing with passion for Jesus and compassion for people. John the Baptist described himself as a “friend of the Bridegroom” as he prepared the people for the first coming of the LORD. Today, the Holy Spirit is raising up “friends of the Bridegroom” type ministries like John, with the “forerunner spirit” to prepare His Bride for Jesus’ Second Coming.

After being a pastor for more than 15 years, my ministry has changed significantly. I now devote all my energy to establish a ministry that embraces fervent intercessory prayer and worship with daily fasting as a foundation for effective outreach and world evangelization. I deeply believe that unceasing intercession, worship and fasting are the vital keys to the completion of the Great Commission.

One Thing Ministries is committed to Prayer (i.e. intercession, worship, healing, prophecy, etc.), Fasting (i.e. covering 365 days a year), the Forerunner Spirit (i.e. preparing the Church as a Bride for the unique dynamics in the End-Times), and the Great Commission (i.e. proclaiming Jesus to all nations). We are consumed with the mandate to train believers to love Jesus and others wholeheartedly as they go forth to preach the Word, heal the sick, serve the poor and plant Houses of Prayer across Asia.

However, at the heart of our ministries is the 24-hour a day prayer with worship. Our original inspiration came from Anna in Luke 2:37 – 38, the first evangelist and forerunner in the New Testament who prayed and fasted for 60 years before Jesus’ first coming. We were also inspired by King David, who organized 4,000 musicians and 288 singers to worship God 24 hours a day (1 Chron. 23 – 25).

On September 6, 2003, I gathered together a few people with the burden to establish a House of Prayer in the spirit of the tabernacle of David. We know that it is the heart of God to establish a House of Prayer where “the fire on the altar shall never go out” in the land of Singapore. We trusted that people would come from all over the island – musicians, worship leaders and singers would come; finances would be provided; etc.

In 1722, an “Intercessory Missions Base” was established Germany by Count Nicholas Ludwig Von Zinzendorf. They named their settlement Herrnhut, which means “The Watch of the LORD” and they began prayer meetings that continued 24 hours a day for over 100 years resulting in the first Protestant missions movement in history known as the Moravians. To this we say, “Yes LORD, do this in Singapore even in our day!”

Leviticus 6:13 says that “the fire must be kept burning on the altar continuously; it must not go out.” It is our goal also to keep the fire burning that it may never go out! **We are calling out to all the worship leaders, musicians, singers, intercessors**, etc. who have the heart to establish this House for the LORD to join us to keep this fire burning continuously!

“So the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the LORD of hosts, their God.” (Haggai 1:14)

Kay-Chong Yeo
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