

# MINISTRIES OF THE HOLY SPIRIT

## The Sealing Ministry

In the ancient world, sealing was tantamount to a signature, which was, in effect, a guarantee on transactions, authentication of invoices, contracts, laws, directives, orders, policies of kings or rulers. Sealing implies ownership by the one doing the sealing.

**Eph 4:30** In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were **sealed** with the promised Holy Spirit, <sup>14</sup> who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

**2 Cor 1:21** And it is God who establishes us with you in Christ, and has anointed us, <sup>22</sup> and who has also put **his seal** on us and given us his Spirit in our hearts as a guarantee.

**Eph 4:30** And do not grieve the Holy Spirit of God, by whom you were **sealed** for the day of redemption.

The sealing ministry of God the Holy Spirit is God's signature guarantee that your name will be in the Book of Life forever. For those who die without believing in Christ, their name is blotted out of the Book of Life. The Holy Spirit seals or guarantees that your faith alone in Christ alone is effective for salvation.

The Holy Spirit guarantees eternal life at the point of salvation to everyone who believes in Christ by the creation of the human spirit, to which God the Father imputes eternal life. The Holy Spirit seals that eternal life. There is nothing you or all the power of hell can ever do to cancel this guarantee. You cannot undo what God has done. This sealing/guarantee extends for the rest of your life, all the way to the day of redemption, the point of ultimate sanctification, that is, the day of your resurrection.

**Rom 8:23** You have been sealed to the day of redemption.

**Heb 9:12** he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.

The sealing of the Holy Spirit's ministry is a guarantee of eternal security to every believer in Christ. Like the wax seal was for men of old, a guarantee based on their integrity, the seal of the Holy Spirit is based solely on the integrity of God.

## **Regeneration.**

**Tit 3:5** he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit

**1 Pet 1:23** ... you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God

Regeneration is the technical term for being "born again," as described in John 3:1-18 in our Lord's discussion with Nicodemus. Verses 6-7, "That which is born of flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I say to you: you must be born again." Being born again is a result of faith in Jesus Christ, occurring at the instant you personally believe in Jesus Christ.

We are born physically as dichotomous beings with two parts, a body and a soul, but no human spirit. However, at the moment we believe in Christ, God the Holy Spirit creates a human spirit, making us trichotomous.

**1 Thes 5:23** Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.

The moment God the Holy Spirit creates a human spirit, God the Father imputes eternal life to that human spirit.

**John 3:36** For he that believes on the Son has everlasting life. But he that does not believe on the Son shall not see life, but the wrath of God abides on him.

Regeneration means the creation of a human spirit for the imputation of eternal life. The soul is the residence of human life; the human spirit is the residence of eternal life.

The human person carries in his blood DNA markers that forever identify him with his father and mother. Nothing can ever change that. He will always be his father's or mother's son or daughter, and DNA proves it beyond a doubt. The fact that the Holy Spirit creates a human spirit in the believer means the believer becomes a child of God in the most literal sense. Because of eternal life, the believer carries a "marker" (his human spirit) that will forever identify him as a literal child of God.

## **Reconciliation**

Reconciliation is defined as someone or something that is thoroughly changed and adjusted to a standard. A clock can be reconciled (adjusted or changed) to agree with the national atomic clock in Colorado. In the context of our study, it is man who must adjust to the perfect standard of God. Romans 5 tells us of this.

**Rom 5:10** For if while we were enemies we were **reconciled to God** by the death of his Son, much more, now that we are **reconciled**, shall we be saved by his life. <sup>11</sup> More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received **reconciliation**.

By faith, man is reconciled to meet God's standard. Note it says this reconciliation was, "by the death of his Son" and implied is not by our works. This problem dates all the way back to Adam and the fall of man. Since then mankind has been on the outs with God and our sins in conflict with His perfect righteousness. Since the fall man has been born spiritually dead with a sin nature and alienated from God. That must be fixed if we are to have any relationship with God.

**Eph 2:11** Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands— <sup>12</sup> remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. <sup>14</sup> For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility <sup>15</sup> by abolishing the law of commandments

expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, <sup>16</sup> and might **reconcile** us both to God in one body through the cross, thereby killing the hostility. <sup>17</sup> And he came and preached peace to you who were far off and peace to those who were near. <sup>18</sup> For through him we both have access in one Spirit to the Father. <sup>19</sup> So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God,

Verses 11-13 reminds the Ephesian believer that once he was separated from the family of God, without hope and without God. Verse 13 tells us it was those who are “in Christ Jesus” who were before separated are “brought near”. The vehicle that brings us “near” is the blood of Christ, not His literal blood, but the fact that through the spilling of His blood He died for our sins in our place. That produced “peace” between God and the person who is “in Christ,” and that abolished the enmity between them that previously existed because of sin. Now those believers in Christ have access to the Spirit and the Father (verse 18) and are “no longer strangers and foreigners but fellow citizens with the saints and members of the household of God.” Household of God? The Greek implies that is a blood relationship! The reference to two being made into one is describing born again Israel and Gentile believers as two being made into one, the Church.

**2 Cor 5:17** Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. <sup>18</sup> All this is from **God, who through Christ reconciled** us to himself and gave us the ministry of **reconciliation**; <sup>19</sup> that is, in Christ God was **reconciling** the world to himself, not counting their trespasses against them, and entrusting to us the message of **reconciliation**. <sup>20</sup> Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God

Verse 17 speaks of our identification with Christ. The soul is seen to be “in Christ”. The person must be identified with Christ. If a person has this identification with Christ (through faith) then he is reconciled. The basis of the reconciliation is what Christ did on the Cross. The someone “thoroughly changed” is the believer who has put his faith in Christ and the Cross. Through his faith he has been adjusted to the righteousness of God. And he is a new creature (2 Cor 5:17).

So, the unsaved and fallen man (or woman) is separated from God because there is enmity between them—sin, initially Adam’s sin and later personal sin added to that. That enmity must be removed before fallen man can be reconciled to God. Once the person puts his faith in Christ, that enmity is removed because of the work of Christ on the Cross satisfied the perfect righteousness of God. It is the fallen man who has adjusted through faith and is thus reconciled to God. God never reconciles Himself to man. Man must reconcile to God.

## **Sanctification**

The word “sanctify” means to set apart and is usually used in the context of separation from sin or to “make holy”. When considering this subject one must not only consider the English word “sanctify” but also the words “holy” and “saint,” for they all come from the same Greek word, *hagios hag’-ee-os*. The word “sanctify” is used 106 times in the Old Testament and 31 times in the New Testament. The word “holy” is used some 400 times in the Old Testament and, in reference to believers, 12 times in the New Testament. “Saint” is used about 50 times in the Old Testament, referring to Israel, and in reference to believers in the New Testament, some 62 times.

The root word as a verb means to set apart. It is also used as a noun and thus refers to the state of being set apart, therefore it can be either a relationship or a condition. It does not imply personal improvement either in the past or present. It does not necessarily imply a state of sinlessness, as there are many biblical references to people being sanctified, holy, or a saint, and they are in no way sinless.

The believer is said to be sanctified in three different contexts: past tense, present tense, and future tense. It is the past tense version we are concerned with here. First, the believer is sanctified by his/her relationship to Christ (Acts 20:32; 1 Cor 1:2; 6:11; Heb 10:10; Jude 1:1). This is called “positional sanctification” and is based entirely on the work of Christ on the Cross and the believer’s trust in that. In positional sanctification, God sets the believer apart from the rest of the world as His child. In that process the believer is made “holy” by virtue of the imputation of the righteousness of Christ.

Obviously, the believer though sanctified, made holy, and identified as a saint, he is by no means sinless. The Corinthians were often charged with sinful behavior, but they were twice said to be sanctified and saints (1 Cor 1:2; 6:11). To be positionally sanctified does not mean the believer is perfected and ceases to sin. It means the believer is declared righteous and holy before God forever. It is this positional sanctification that is in view at salvation and is part of what happens to the believer at that point. It is an act of God not of man.

Believers are described as saints in many passages (Acts 9:13; 26:10; Ro 1:7; 15:25-26; 16:2; 15; 1 Cor 1:2; 2 Cor 1:1; Eph 1:1; 18; 4:12 to list just a few). Believers are said to be holy (Ro 11:16; 1 Cor 7:14; 1 Th 5:27; Heb 3:1; 1 Pet 1:15-16).

Sanctified, holy, or saint, all three English words come from the same Greek word, and all three can and do apply to believers. A born again believer is said to be positionally sanctified (saved in the past tense) and identified with Christ.

## **Identification with Christ**

In John chapter 20 we have the scene at the empty tomb on the first day of the week after the crucifixion (Sunday). Mary Magdalene is sitting beside the tomb, weeping over the loss of the body of Jesus. When He appears, she at first thinks he is a caretaker and asks if he knows where the body has been taken. But when He softly says her name she knows it is Jesus she is speaking with.

**John 20:17** Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

He tells her, “go to my brethren.” The term “brethren” is not to be taken lightly. Jesus is not using it figuratively as just a term of endearment; He means it quite literally that the disciples are His brothers. Then He says. “And say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.”

Both Jesus and the disciples, being brothers (and sisters), have the same Father—God the Father who is, of course, also their God, both of the disciples and of Jesus. Jesus is clearly identifying with the disciples who are regenerate believers and recognizing and embracing that family relationship. We call this “identification with Christ.” That is we are so intimately associated with Jesus that we are “identified” with Him. As we have seen, believers are quite literally the brothers (and sisters) of Christ, and God is quite literally our father by virtue of the generation of a human spirit in us by the Holy Spirit.

**Heb 2:11** For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers,

We see this elsewhere in Scripture. In the salutations of numerous epistles, Paul and even Peter refer to believers as “in Christ”. It shows up in other places too numerous to list them all, but here are a few of the most interesting.

**Ro 8:1** *There is* therefore now no condemnation to them which are in Christ Jesus....

If you are identified with Christ Jesus (*In* Christ Jesus) you are no longer under condemnation.

**Eph 2:10** For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Here we are told the purpose of this identification is for “good works”. That word “good” is *agathos ag-ath-os'*, which is good of intrinsic value—value that goes beyond the sum of its parts. This is divine production of the Spirit of God working in the believer.

**Eph 2:13** But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

When we looked at this passage earlier, we saw that we were “far off,” but since we are “in Christ” we are now “made nigh” by the blood of Christ. The word translated “in” is the Greek *en en*, which is a primary preposition

denoting fixed position in place, time or state. It implies a position that is closely associated with Christ. While believers have this association or position after salvation, there was a time they were identified with Adam.

**1Co 15:22** For as in Adam all die, even so in Christ shall all be made alive.

As fallen mankind, we are identified with Adam at birth. We are born a sinner with a sin nature and under condemnation because of Adam's sin and the fact that we are sinners. We are "in Adam" and identified with him and his sin. As a result we are born spiritually dead. But as regenerate believers we are identified with Christ and receive eternal life. That leaves us with a question.

**Rom 6:3** Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? <sup>4</sup> We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. <sup>5</sup> For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. <sup>6</sup> We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.

This passage is often misunderstood by some who claim if we were crucified with Christ, our sin nature is dead and has no more control over us. I wish! If your sin nature is dead, then you should be completely free of sin—but you aren't, are you? It isn't dead then, but we should **count** it as dead.

**Rom 6:11** So you also must **consider** yourselves dead to sin and alive to God in Christ Jesus.

That our sin nature has no control over us is true only to the extent that, as believers using the power of the Spirit of God, we **deny** the sin nature control.

To be "buried" with Him is another way of saying identified with Christ. "Buried" is *sumphutos soom'-foo-tos*, which means literally "to grow along



with” or “bury with” or figuratively to be closely united. As believers we are closely united with the death of Christ on two levels. First, though it was Jesus who went to the Cross, it should have been us! He went in our stead. In that sense we were on the Cross with Him. Secondly, it was our sins that were judged there.

What Paul is saying in these verses is that since our sins were dealt with and we trusted in that, we are now identified with Christ and have the power through the indwelling Holy Spirit to have victory over sin, assuming we choose to use it. Our sin nature has only as much power over us as we are WILLING to grant it. Unfortunately, rather than counting our very much alive sin natures as dead and trusting in the power to resist sin from the Spirit of God, we often willingly grant our sin nature as much power as it wishes. The result is sin.

## **Justification**

There is an issue between God and man, and that is Adam’s sin with our own sins heaped on top. Man has a sinful nature as a result of the fall (knowledge of sin), and that leads to further sin on the part of each individual. Man is said to be reconciled and God is propitiated when man demonstrates faith toward what Christ did on the Cross. That led to the imputation of the righteousness of Christ to the believer (2 Cor 5:21; Rom 3:21-22; Phil 1:11, 3:9). On that basis God is able to justify the believer.

Throughout the ages man has tried to put a definition on justification. We understand the end result is fallen man, by virtue of his possession of the righteousness of Christ, is effectively forgiven the sin of Adam and any he will commit or may have committed personally. Technically, there is no Biblical basis for this concept of a divine pardon for our sins. Yes, the Scriptures say we are “forgiven,” but forgiveness implies a pardon—that the sins are simply overlooked, but that isn’t actually the case. God cannot simply “forgive” (overlook) sin; His justice demands He eventually judge and punish it. Sin must be dealt with. Someone had to face the ultimate consequences of our sins. Someone had to pay the death penalty demanded for our sins. Fortunately, it wasn’t us. Jesus Christ went to the Cross in our place and took the penalty we should have taken. Our deliverance from the fires of hell depends on whether or not we put our faith and trust in that—PERIOD.

Justification has nothing to do with a pardon or forgiveness. To forgive means subtraction, while justify means addition. Justification is a declaration by God that the Christian has been made forever right and acceptable to Himself. For this to be true there must be an unalterable reality upon which it rests.

**Ro 3:24** and are justified by his grace as a gift, through the redemption that is in Christ Jesus,

**Ro 3:28** For we hold that one is justified by faith apart from works of the law.

**Ro 5:9** Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.

This is the past tense of saved—positional sanctification.

**Ro 8:29** For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

**Ro 8:33** Who shall bring any charge against God's elect? It is God who justifies.

Note that it is God who does all of this. And note also that the fact of being justified results in your ultimate glorification (Rom 8:30). "Them he also glorified" is stated in the Greek constative aorists as so certain as if it is already consummated, though it is actually still in the future in the fullest sense. If you are justified, and all born again believers are, this WILL result in the believer ultimately being glorified—**no exceptions**.

Clearly, this is a sovereign act of God and, as such, is irreversible and unchangeable because the ground upon which it rests is also unchangeable and secure. **Because it is a sovereign act of God, justification cannot be reversed.** You were justified at salvation and it is

declared in the Greek to have continuing results that will **absolutely** end in glorification.

**Who will bring any charge** (*enkalesei*, “make a formal accusation in court; press charges”; cf. Acts 19:40; 23:29; 26:2) **against those whom God has chosen?** Satan is identified as “the accuser” of God’s people (Rev. 12:10; cf. Zech. 3:1). His accusations are valid, because they are based on the believer’s sinfulness and defilement. **But** Satan’s accusations will be thrown out of court, because **it is God who justifies**. The Judge Himself declares the accused person righteous on the basis of his faith in Jesus Christ (Rom. 3:24; 5:1). As a result all accusations are dismissed and **no one can bring an accusation that will stand**.

**Rom 8:33** Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ... <sup>38</sup> For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, <sup>39</sup> nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

## **Baptism of the Spirit**

The Bible speaks of two kinds of baptism, water baptism and spirit baptism. Water baptism is referred to as a *ritual* baptism, and Spirit baptism as a *real* baptism. Water baptism is a ritual left for the Church as a visible means for the believer to demonstrate his new status as a child of God by publicly acknowledging that through the ritual of water baptism. But water baptism is not our subject.

The baptism of the Spirit is quite different and is viewed several ways by different denominations. The root word for baptism is used three other times in the New Testament (Luke 16:24; John 13:26; and Revelation 19:13). In the Luke passage, Lazarus is asked to “dip” his finger into water. In the John passage, Jesus “dipped” the sop. In Revelation, Jesus’ robe is “dipped” in blood. The primary meaning of the word is that of dipping or emersion. It also has a secondary meaning, and by this, I do not mean the secondary is inferior to the primary; rather the secondary meaning *comes out of* or is *derived from* the primary meaning.

The secondary meaning carries the idea of being changed or enveloped by that dipping or emersion. At the completion of their training, Roman soldiers would baptize (dip) the tips of their spears and swords into a pot of pig's blood to "identify" their weapons with blood. Baptism implies or assumes an influence, which one thing may exercise over that being baptized. Dr. J. W. Dale defines it, "To bring into complete subjection or to imbue with virtues." Dale further asserts that the word is used only in this secondary meaning in the New Testament. Spirit baptism, as used in the New Testament, is speaking of the influence, which the Spirit exerts over the believer who is baptized by the Spirit.

**1 Co 12:13** For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Note that the act of baptism was executed "by one Spirit". God does the baptizing. The "one body" is of course the "body of Christ" or that group made up of only believers who comprise the Church body as a whole, that body of believers limited to those who are born again.

The word translated "drink" is *potizo pot-id'-zo* and means to drink or even to eat. The underlying meaning is that it provides life-sustaining support. In fact, Paul uses that same Greek word in 1 Corinthians and in Romans, and in every instance it implies that idea of sustaining (Ro 12:20; 1 Co 3:2; 6; 7; 8). It should here be translated "given to drink" as it is in the NIV version. In English the "*made to drink*" translation implies coercion, but this is a grace gift.

What Paul is saying is that believers baptized into this "body" are "given to" or allowed to draw sustenance from the Spirit of God. This sustenance drawing sustains life, and the life in view here is the spiritual life, which is our eternal life in action, the life of Christ formed in us.

It is clearly a gift from God (Mat 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:4-5), and since the Holy Spirit is received by every believer at the moment he is saved, the believer is also baptized by the Spirit, because he has, by that act of indwelling by the Spirit, been brought under the influence of the Spirit, which is the secondary meaning of the word baptize.

Baptism by the Spirit is when He joins the believer to Christ's Body and, thus, also to Christ Himself as the Head of the Body (Col 1:18; Eph 5:23). From that moment on, the believer is "in Christ" and brought under the influence of His Headship. Previous to this point of salvation the person, as an unbeliever, was under the headship of Adam. Under Adam, the believer was subject to the flesh and his fallen nature. As such, he was subject to the influence of his sin nature.

Now under the Headship of Christ, the believer draws all power that sustains his spiritual walk from the Spirit ("given to drink unto one Spirit"). The believer is thus under the influence (secondary meaning of baptism) of the Spirit of God, united with the Body of Christ and subject to the Headship of Christ.

## **Mentorship of the Holy Spirit**

**John 14:26** But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

**1 Cor 2:9** But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him" — these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. <sup>11</sup> For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. <sup>12</sup> Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. <sup>13</sup> And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. <sup>14</sup> The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

It was only after God the Holy Spirit became their mentor that the Lord's disciples could understand the word of God. No one can understand the word of God apart from the mentorship of God the Holy Spirit. The unbeliever cannot understand spiritual matters because he does not have a human spirit with access to the mentorship of the Holy Spirit. He might understand it academically but not spiritually in his heart. Without the Holy

Spirit as your mentor there is no accurate investigation and interpretation of Scripture. The Holy Spirit, as our mentor, reveals the thinking of Christ. The Holy Spirit, as our mentor, is also the divine author of the infallible word of God.

**John 16:12** “I still have many things to say to you, but you cannot bear them now. <sup>13</sup> When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. <sup>14</sup> He will glorify me, for he will take what is mine and declare it to you.”

When this was spoken Jesus was still with His disciples on earth and the New Testament canon of Scripture had not yet been revealed. Here Jesus is prophesying of all the spiritual truths that would be revealed to them by the Holy Spirit.

**2 Tim 3:16** All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, <sup>17</sup> that the man of God may be complete, equipped for every good work

God the Holy Spirit so supernaturally directed the human authors of the New Testament, that without waiving their intelligence, their individuality, their personal feelings, their literary style, or any other human factor of expression, our Lord's complete and coherent message to the Church was recorded with perfect accuracy in the original languages of the New Testament.

The Holy Spirit, as our mentor, prays for us.

**Rom 8:26** Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. <sup>27</sup> And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

In their weakness both the content and the manner of proper prayer eludes some, **but the Spirit Himself** comes to their rescue and **intercedes** (present tense— “keeps on interceding”) **for us with groans that words cannot express**. The groaning is done by the Holy Spirit, not

believers, and is not stated in words. Elsewhere Natural Creation groans (Rom. 8:22) and believers groan (v. 23), and so does the Holy Spirit. This has nothing to do with praying in tongues, as some suggest. (More on that later.)

The Holy Spirit's ministry of prayer for you cannot be squelched or grieved. He continues to make intercession for you when you are out of fellowship. He does this for you regardless of your volition.