
The Filling of the Holy Spirit

Definition and Description.

Spirituality, or the filling of the Holy Spirit, links salvation adjustment to the justice of God to Christian maturity. To move from salvation to maturity requires the filling of the Holy Spirit and the consistent intake of Bible truth.

At the moment of salvation, the Holy Spirit indwells the body of the believer. Because the body contains a sin nature, the Holy Spirit indwells the body to be in place to help the believer in conflicts within the soul. The spiritual battlefield is the soul, and victory over the power of sin begins with the filling (control) of the Holy Spirit.

We are **always indwelt** by the Holy Spirit. We are **not always filled** with the Holy Spirit. The filling of the Holy Spirit means God the Holy Spirit controls the soul; and He does not control when we sin (grieve Him) or perform human good or evil (quench Him). When we confess our sins (1 John 1:9), God forgives the sins and "cleanses" us; and the Holy Spirit is in control again and able to carryout His work..

The following passages of Scripture describe various synonyms for the filling of the Holy Spirit in Scripture. Note that the Christian must be positive to this teaching and decide to follow the Lord's direction if there is to be any benefit derived from the Spirit's control

- Walking in the Spirit, Gal 5:16.
- Walking in the light, 1 John 1:7
- Imitating Christ, Eph 5:1.
- Epistles of Christ ministered by the Spirit, 2 Cor. 3:3.
- Partakers of the divine nature, 2 Pet 1:4.
- Being filled with the Spirit, Eph 5:18.

The believer starts the Christian way of life with the Holy Spirit controlling the soul. We have the indwelling of the Holy Spirit and the filling of the Holy Spirit simultaneously at the point of salvation. As soon as we sin, we take over control of our own soul. When we confess sin, the Holy Spirit again controls the soul.

Prov. 1:22, 23; "How long, you simple ones, will you love simplicity? And the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you."

Carnality is loss of the filling of the Holy Spirit. Carnality is aggravated, and sins multiply, when a believer continually neglects confess sin.

Confession of sin provides recovery and a renewal of the control of the Holy spirit.

Since the filling of the Holy Spirit is functional, it is the means of executing the objectives of the Christian way of life. Anything you do in the energy of the flesh is not the Christian way of life.

Ministries of the Holy Spirit.

Rightly dividing the Word of Truth demands cognizance of the distinction between the pre-salvation, salvation, and post-salvation ministries of the Holy Spirit.

The pre-salvation ministries of the Holy Spirit are common and efficacious grace.

The salvation ministries of the Holy Spirit are regeneration, baptism of the Holy Spirit, indwelling of the Holy Spirit, sealing, and the bestowment of a spiritual gift.

An additional post-salvation ministry for the Church Age believer is the filling of the Holy Spirit, a special ministry which gives experiential support. When we are filled with the Holy Spirit, He teaches us doctrine, provides guidance, provides divine power to execute the plan of God, and is the means of the application of Bible doctrine to your current circumstances.

Commands Related to Spirituality.

Positive side

Eph 5:18, "Be filled with the Holy Spirit."

This is the present passive imperative of PLEROO, which means "to be filled". The iterative present is for an action that recurs at successive intervals.

Gal 5:16, "Walk by means of the Spirit."

This is a present tense for an action which is purposed but not taking place.

The positive side clarifies the difference between the means and result in spirituality. In spirituality, the Holy Spirit is the grace provision, Acts 1:8

The means is confession of sin. The result is the filling of the Spirit and the function of the Christian way of life.

Negative side.

a. Eph 4:30, "Stop grieving the Holy Spirit, the God by whom you have been sealed for the day of redemption." This is the retroactive progressive present active imperative of the Greek verb LUREO. Grieving the Spirit is carnality or life in cosmic one.

b. This is a command to stop sinning and persisting in cosmic one without rebound.

c. This command emphasizes the fact that spirituality and carnality are mutually exclusive. They are absolutes,

1 Jn 1:6-7;

1 Jn 2:10-11.

d. The command to not live in cosmic two is found in

1 Thes 5:19, "Do not quench the Spirit."

3. The positive and negative commands emphasize imitation as the issue in the spiritual life. We either imitate God or people,

Eph 5:1.

a. Believers filled with the Holy Spirit imitate God,

Gal 5:22-23.

b. Carnal believers imitate unbelievers,

1 Cor 3:3;

Gal 5:19-21;

1 Jn 1:6.

E. The filling of the Holy Spirit is related to spirituality, growth, and victory over the sovereignty of the old sin nature,

2 Pet 1:2-5.

The metabolization of doctrine after the filling of the Holy Spirit supplies your integrity, and your

integrity supplies knowledge for growth and passing momentum tests.

F. Since spirituality is the modus operandi of the royal priesthood, it is not subject to the Mosaic Law,

Rom 8:2-4.

1. Rom 10:4, "For Christ is the end of the law for righteousness to everyone who believes."

The Law demands perfect righteousness; believing in Christ provides for us this requirement of the Mosaic Law.

2. Gal 5:18, "If you are led by the Spirit you are not under the Law."

G. The Results of the Filling of the Holy Spirit.

1. Christ is magnified in the inner life of the believer,

2 Cor 3:3;

Eph 3:16-17;

Phil 1:20-21.

2. The filling of the Holy Spirit is the basis for the perception, metabolization, and application of Bible doctrine,

Jn 14:26, 16:12-14;

1 Cor 2:9-16;

1 Jn 2:27.

3. The believer is guided by God only while filled with the Holy Spirit, Rom 8:14-16.

4. The true function of worship for the royal family,

Jn 4:24;

Phil 3:3.

5. Effectiveness in the believer's production; e.g., in witnessing, Acts 1:8; in prayer,

Eph 6:18.

6. The glorification of Christ in the human body,

Jn 7:39 cf 16:14;

1 Cor 6:19-20.

7. Imitation of God,

Eph 5:1;

Gal 4:19 cf 5:22.

8. Partnership with the divine essence, 2 Pet 1:4. Our partnership with Christ as royal family only functions when we are filled with the Holy Spirit, Phil 2:1-2.

H. When is spirituality characterized by emotions or ecstasies?

1. In the Church Age, the believer represents the absent Christ, who is now at the right hand of the Father.

2. Therefore, the purpose of the filling of the Holy Spirit during the Church Age is related to the fact that Christ is absent.

3. Therefore, the character of the filling of the Holy Spirit during the Church Age is different than the character of the filling of the Holy Spirit during the Millennium when Christ is on the earth.

4. Hence, the function of the filling of the Holy Spirit during the Church Age is designed to provide the ability to learn doctrine and to apply doctrine as the fulfillment of the Christian way of life.

5. In this way, the Church Age believer fulfills his ambassadorship, representing Christ who is now at the right hand of the Father. We need special power to do this, and the divine power of the Holy Spirit is the basis on which we operate.

6. Emotion is not our energy. We all have emotion as part of our capacity for life, but emotion is not the filling of the Holy Spirit or the fuel for the Christian way of life. The filling of the Holy Spirit is never emotional in the Church Age.

7. There are two warnings against emotion and ecstasies to the royal family of God.

a. Rom 16:17-18, "Keep an eye out for those who are emotional and contrary to doctrine you've learned. They deceive the stupid by flattering speech."

b. 2 Cor 6:11-12, "You are hindered from growth by your own emotions."

8. Emotions are designed to respond to knowledge in the right lobe, but emotion is not a Church Age characteristic of the filling of the Holy Spirit. However, it is normal to emote over doctrine you learn.

9. Only in the Millennium when Christ is present on earth does emotion and ecstasies characterize the filling of the Holy Spirit. For in the Millennium, the filling of the Holy Spirit is designed to appreciate Christ, and therefore, emotions and ecstasies are legitimate,

Joel 2:28-29.

10. Believers in the Millennium are said to be indwelt with the Holy Spirit,

Ezek 36:27, 37:14;

Jer 31:33.

11. Believers in the Millennium are also filled with the Holy Spirit,

Isa 29:19, 32:15, 44:3;

Ezek 39:29;

Zech 12:10.

I. Pseudo-Spirituality.

1. The believer must be able to distinguish between personality and spirituality. Spirituality is not personality. Yet too often a sweet personality passes for being someone spiritual. Watch out for these types.

2. Spirituality by personality imitation consists of imitating someone who is sweet. People who do this are stupid. They imitate such superficial things as mannerisms, dress, the absence of cosmetics, neglect of grooming; pious speech such as "amen," "praise God," or "God willing;" or mannerisms such as poor posture or expressions of sincerity.

3. Spirituality by "yielding" is a concept that has arisen from the mistranslation of Rom 6:13. "Yielding" is meaningless. It assumes spirituality by dedicating your life, witnessing, or constant prayer. But production is the result of the filling of the Holy Spirit, never the means.

4. Self-crucifixion is alleged to be spirituality. But there is no such thing as experiential self-crucifixion. This is a false interpretation of Rom 6:1-13. This is nothing but extreme asceticism.

5. Spirituality by obeying taboos such as giving up cards, drinking, movies, dancing, smoking, mixed bathing, etc., has no substantiation in Scripture.

a. A taboo is something forbidden by tradition, social usage, or by some form of authority. A

taboo is a prohibition set up by a religious group, but is not forbidden by the Word of God.

b. Hence, a taboo is a superimposition of legalism on the Word.

c. Taboos are the customs of legalists, such as "don't have fun on Sundays."

d. Anything an unbeliever can do is not the Christian way of life. To offend people because they are legalistic is to be just as wrong as the legalist. Evil is always offended by anything related to grace.

e. It is not our objective to superimpose our own idea of right and wrong on others. We have personal taboos, and others have their own. We are each to live our own life as unto the Lord without superimposing our personal standards on other believers. Live and let live.

f. When people are positive to doctrine, don't get in their way with taboos. The exception to this is the right of parents to superimpose standards on their children.

g. The results of legalistic bullying.

(1) If someone can bully you into setting up a system of taboos for spirituality, you will become a legalist also.

(2) If you reject and react to taboos, often you take it out on doctrine and become a reversionist.

6. Spirituality by relativity says that a person is spiritual because his sins are more respectable than someone else's. In a typical comparison, a subtle type of sinfulness is compared to a shocking type of sinfulness, resulting in a false rationalization. Included in this rationalization is the delusion that there are degrees of spirituality.

7. Spirituality by ecstasies is based on the fact the emotions are not under the authority of the mentality of the soul, which is called the emotional revolt of the soul. As a result, ecstasies and stimulation have no meaning, no foundation, no relationship to reality, and no relationship to spirituality; e.g., the tongues crowd, the holy-rollers. What is regarded as ecstasies is actually a stage of reversionism. This problem exists in believers accustomed to using their feelings for their criterion, and who do the same in their spiritual life.

8. Spirituality by ritualism alleges that spirituality is the consistent observance of certain rituals like baptism and communion.

9. Program spirituality says that becoming involved in church programs determines one's spiritual status. This includes such things as giving, attendance, participation in prayer meetings, bringing visitors, and teaching Sunday school. Program churches are designed to carry weak pastors. This system caters to approbation and power lust.

J. Spirituality is the link between salvation and maturity adjustment to the justice of God.

1. Maturity adjustment to the justice of God is gained through post-salvation epistemological rehabilitation; i.e., the perception, metabolization, and application of Bible doctrine inside the divine dynasphere.

2. This process depends upon the ministry of the Holy Spirit in making doctrine understandable to the believer.

3. This means the filling of the Holy Spirit is absolutely necessary for the perception of Bible doctrine,

Jn 14:26, 16:12-14;

1 Cor 2:9-16;

1 Jn 2:27.

4. Without Bible doctrine resident in the soul, there is no maturity adjustment to the justice of God.

5. Without the filling of the Holy Spirit for the teaching of Bible doctrine, there is no growth.

K. Oil is used for the ministry of the Holy Spirit.

1 Jn 2:20-21.

1. Oil is used as an analogy to the filling of the Holy Spirit. It lubricates. Friction wears out machines; oil eliminates friction.

a. By way of analogy, the filling of the Holy Spirit makes it possible for us to assemble with other believers in a local church, where no two are in the same stage of spiritual growth.

b. Certain people will be obnoxious to you. However, the filling of the Holy Spirit protects you from getting your eyes on people, and He gives you understanding and toleration of others.

2. Oil in the ancient world was used for healing as a medicine.

a. By way of analogy, the filling of the Holy Spirit produces an understanding of others and a tenderness toward others as you realize they have problems also. Consequently, a breach is healed before there is any further difficulty.

b. The filling of the Holy Spirit also heals your bitterness, anxieties, and fear as you grow with doctrine.

3. Oil is used for light. This refers to the ministry of the Holy Spirit in illuminating the Word of God.

4. Oil propels or accelerates, as in diesel fuel. Therefore, the filling of the Holy Spirit is necessary for advance to maturity.

5. Oil invigorates; it provides energy for athletes (rub down). The filling of the Holy Spirit gives energy for the execution of the Christian way of life.

6. Oil warms. The ministry of the Spirit provides the function of the Christian way of life. We are different people when we are controlled by the Spirit.

7. Oil adorns; it is used for grooming. Likewise, the Holy Spirit produces in us a beauty, an animation, a thoughtfulness, and an energy which we would not otherwise have. The filling of the Holy Spirit produces in us everything worthwhile, thereby advancing us in the right direction with concentration, poise, and good manners.

L. The Importance of the Power of the Spirit,
1 Kg 19:1-18.

1. The filling of the Holy Spirit comes through rebound. After you rebound, Bible doctrine must be the number one priority in your life. Without that priority, you can lose your advance overnight.

2. Zech 4:6, "'Not by might, nor by power, but by My Spirit,' says the Lord."

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