



Spirituality

Spirituality gets its title from the third person of the Trinity – God the Holy Spirit. An understanding of spiritual growth is necessary for the understanding of spirituality. A distinction must be made in the Bible between spirituality and spiritual growth or spiritual maturity. Maturity is a result of spiritual growth and is often mistaken for spirituality.

You can be a spiritual babe and can be either spiritual or carnal. An spiritual adolescent can be either spiritual or carnal. A spiritually mature believer can be either spiritual or carnal. The issue of spirituality is that at any point your soul is either controlled by the Holy Spirit or controlled by your old sin nature. The issue is spiritual growth or spiritual retrogression, depending on the *epignosis* (full knowledge) Bible doctrine in the right lobe of your soul.

What makes a person spiritual? Is it an experience which some Christians achieve to a greater degree than others? Is it a stimulating feeling within that produces an ecstatic reaction? Should we try to imitate the experience of another great believer in order to become spiritual? What does the Bible teach regarding spirituality?

Spirituality is open to all believers, just as salvation is open to all humanity. Spirituality is not an elusive and mysterious experience that some can have which will set them apart from other believers. Spirituality in the Church Age is a relationship with God the Holy Spirit. Christianity is a relationship with the Lord Jesus Christ. We are Christians because of our relationship with Jesus Christ. We are spiritual because we are filled with the Holy Spirit and is in control of our lives.

While spiritual growth is by degrees, being spiritual or being carnal are absolutes. A believer is 100% spiritual if their soul is being controlled by the Holy Spirit. There are no degrees of spirituality. A believer is 100% carnal if their soul is being controlled by the old sin nature. The babe believer can be controlled by the Holy Spirit. A growing believer and be controlled by the Holy Spirit. The mature believer and be controlled by the Holy Spirit. A believer is spiritual if they are being controlled by the Holy Spirit regardless of the level of spiritual growth. While salvation is being rightly related to Christ, spirituality is being rightly related to the Holy Spirit, that is, being controlled by Him.

One is either in fellowship or out. Spiritual or carnal. The believer is either walking in the light or walking in darkness. The believer is either walking in the Spirit or walking by means of their old sin nature. When a believer gets out of fellowship, they are carnal. To get back into fellowship, the believer needs to use 1 John 1:9, to confess their known sins to God the Father and keep on moving.

"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9, NASB)

The believer can never get out of their union with Jesus Christ, their eternal relationship, but a believer can get out of fellowship. When the believer decides to sin whether they realize it or not, they lose the filling of the Holy Spirit and are immediately in a state of carnality. The believer's soul can't be controlled by the Holy Spirit and the old sin nature at the same time. These are absolutes. When they confess sin biblically, the filling of the Holy Spirit is restored per 1 John 1:9 and they are again in fellowship with God. Eph. 5:14-18.

"For this reason it says, 'Awake, sleeper, And arise from the dead, And Christ will shine on you.' Therefore be careful how you walk, not as unwise men but as wise, making the most of your time,



because the days are evil. So then do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is dissipation, but be filled with the Spirit," (Ephesians 5:14-18, NASB)

Spirituality and Carnality are Absolutes

Spirituality and carnality are mutually exclusive and therefore absolutes. The believer has an eternal positional relationship with God in Jesus Christ. The believer also has an experiential relationship with God in time called fellowship. The believer's soul is either completely controlled by the Holy Spirit and in a state of spirituality or when the believer decides to sin their soul is immediately controlled by the old sin nature and out of fellowship and becomes carnal. In carnality, the believer's soul is controlled by their old sin nature and allows them to give in to temptation to sin, produce human good, and produce evil. Rom. 8:2; Gal. 5:9; Rom. 8:6; 1 Cor. 3:1-3; 1 John 1:6.

"For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death." (Romans 8:2, NASB)

"A little leaven leavens the whole lump of dough." (Galatians 5:9, NASB)

"For the mind set on the flesh is death, but the mind set on the Spirit is life and peace," (Romans 8:6, NASB)

"And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?" (1 Corinthians 3:1-3, NASB)

"If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;" (1 John 1:6, NASB)

The believer has the indwelling God the Holy Spirit and in principle, should produce the character of Christ in their spiritual life. In practice, because of free will, believers can either walk in the light in fellowship (filled with the Holy Spirit) or in the darkness out of fellowship (controlled by the old sin nature). Volition is the control switch and allows the negative believer to come under the control of the old sin nature and produce sin and dead works or human good. Volition also allows the positive believer to resist the temptation of the old sin nature and remain in a state of spirituality where the Holy Spirit controls the soul.

The following two lists show biblical vocabulary indicating the absolute status of spirituality versus carnality.

Spirituality

Filled with the Holy Spirit

In fellowship

Walking in the Spirit

Walking in the light

Soul controlled by the Holy Spirit

Produces divine good

The new man

Carnality

Not filled with the Holy Spirit



Out of fellowship

Walking in the flesh (energy)

Walking in darkness

Soul controlled by the old sin nature

Produces human good

The old man

God is not the author of sin. God does not solicit to sin. Sin is incompatible with God's perfect and absolute attributes. God cannot originate, condone, or sponsor sin. What the old sin nature promotes always leads to sin which results in carnality.

Confession of sin to God the Father via 1 John 1:9 takes control from the old sin nature and gives control to the Holy Spirit. The Holy Spirit cannot control the soul if there is unconfessed sin as the Holy Spirit is perfect God. God is absolute righteousness (+R) and cannot fellowship with anything less than perfect righteousness. Therefore, spirituality cannot fellowship with carnality.

To be born again of God in the dispensation of the Church Age means living in union with Christ, indwelt by the deity of Jesus Christ, the Holy Spirit, and God the Father. Through the filling of the Holy Spirit, the Holy Spirit produces the character of Christ in the believer, and in this status of spirituality, it is impossible to sin. When the believer exercises their free will to sin, the believer's soul instantly loses the Holy Spirit's control and the old sin nature takes over.

God has provided the only means to regain a state of spirituality. The believer has both the indwelling Holy Spirit and the old sin nature, hence we have the inner struggle. Rom. 5:16-17.

"The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ." (Romans 5:16-17, NASB)

Confession or naming of known sins to God the Father per 1 John 1:9 provides perfect cleansing of the soul from all unrighteousness giving the believer experiential righteousness, making spirituality an absolute. 1 John 3:3; Rom. 8:2.

"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9, NASB)

"And everyone who has this hope fixed on Him purifies himself, just as He is pure." (1 John 3:3, NASB)

"For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death." (Romans 8:2, NASB)

The spiritual believer is the subject of 1 John 3:9. The "seed" refers to the God the Holy Spirit and God cannot be in the presence of sin. When the Holy Spirit controls the life, the believer cannot sin.

"No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God." (1 John 3:9, NASB)

An Illustration of Spirituality vs. Carnality - Light vs. Darkness

In 1 John 1:5-7, an illustration of light and darkness is used to depict the absolutes of spirituality and



carnality. God is Light. The believer filled with the Holy Spirit and in a state of spirituality is “walking in the Light.” In fellowship, through the filling of the Holy Spirit and the application of the grace apparatus for perception, they can erect an edification structure in the soul which reflects the glory of God. In 1 John 1:5, “no darkness at all” means God’s perfect essence can have no contact with sin, cannot condone sin, and cannot promote sin. God’s perfect righteousness can only condemn sin and His perfect justice can only judge sin. Psalms 18:30.

“This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.” (1 John 1:5-7, NASB)

“As for God, His way is blameless; The word of the LORD is tried; He is a shield to all who take refuge in Him.” (Psalms 18:30, NASB)

In 1 Corinthians 3:1-3, “spiritual men” refers to believers filled with the Holy Spirit or in an absolute state of spirituality. The believer out of fellowship with their soul controlled by the old sin nature is called carnal. The believer out of fellowship is walking in darkness, reflecting the control of the old sin nature, and behaving just like an unbeliever.

“And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?” (1 Corinthians 3:1-3, NASB)

Positionally, every Church Age believer is in union with Christ, in union with “the Light.” Experientially, the believer walks “in the Light” only when they are filled with the Holy Spirit. 1 Cor. 12:13.

“For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.” (1 Corinthians 12:13, NASB)

Light and darkness are mutually exclusive. So are spirituality and carnality. The believer then cannot have fellowship with God when their old sin nature controls their soul. Even though positionally the believer has fellowship with God forever, temporal fellowship depends upon confession of sin using 1 John 1:9.

“If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9, NASB)

Negative volition resulting in sin gets you out from under the control of the Holy Spirit. Confession of sin biblically gets you back under the control of the Holy Spirit. Because of our position “in union with the Light” we are told to “walk in the Light.” When a believer is out of fellowship they are called a weak believer. “Walking in darkness” is emphasizing an ignorance of the Word.

Commands Regarding Spirituality

There are two negative commands and one positive command regarding spirituality. The first command is to “Do not grieve the Holy Spirit.” Grieving the Holy Spirit is caused by any sin in the life of the believer which involves a moral or ethical issue. Grieving the Holy Spirit is producing sins from your area of weakness in the old sin nature, such as immorality, sins of the tongue, and mental attitude sins. These get the believer out of fellowship. Eph. 4:30.



“Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.” (Ephesians 4:30, NASB)

The second command is “Do not quench the Spirit.” Quenching the Holy Spirit is disobedience to God’s Word that doesn’t involve a moral or ethical issue. It is producing human good from the area of strength in the old sin nature. Human good soothes your conscience and thus you fail to confess your sins to God the Father per 1 John 1:9. You then fail to get out of carnality and quench the Holy Spirit by keep Him from controlling your life. 1 Thess. 5:19.

“If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9, NASB)

“Do not quench the Spirit;” (1 Thessalonians 5:19, NASB)

The two negative commands show that we can do something not to be spiritual! The third command shows that we can do nothing to be spiritual!

The third command is to “be filled with the Spirit.” The present tense means “to keep on being filled” indicating that we are not always filled. The Holy Spirit is God and God cannot control when there is sin in the life. So to be controlled by God the Holy Spirit, we must get into fellowship by use of 1 John 1:9 - confession of sins. Confess means to identify or name our sins, which is non-meritorious - do nothing! Eph. 5:18.

“And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,” (Ephesians 5:18, NASB)

Manifestations of Spirituality

Every believer is commanded by God to be filled with the Holy Spirit whereby their soul is controlled by the Holy Spirit. Because it is a command, the believer’s volition determines whether they do or do not. In Ephesians 5:18, “be filled” in the Greek is πληρόω (plēroō) and means to “keep on being filled.”

“And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,” (Ephesians 5:18, NASB)

The Holy Spirit is our teacher and mentor when we are in fellowship. The Holy Spirit makes Bible doctrine understandable to us and teaches our human spirit. The Holy Spirit is the only means by which we learn and are empowered to apply Bible doctrine in the spiritual life. 1 John 2:27; Gal. 5:16; Gal. 5:23.

“As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.” (1 John 2:27, NASB)

“But I say, walk by the Spirit, and you will not carry out the desire of the flesh.” (Galatians 5:16, NASB)

“gentleness, self-control; against such things there is no law.” (Galatians 5:23, NASB)

In Romans 13:14, we are to “put on the Lord Jesus Christ.” In 1 John 1:7, were told to “walk in the Light as He Himself is in the Light.”

“But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.” (Romans 13:14, NASB)

“but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the



blood of Jesus His Son cleanses us from all sin.” (1 John 1:7, NASB)

The believer’s thinking steadily becomes “conformed to the image of His Son” and “Christ is formed” in the soul and the thinking of the believer. Rom. 8:29; Gal. 4:19.

“For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren;” (Romans 8:29, NASB)

“My children, with whom I am again in labor until Christ is formed in you—” (Galatians 4:19, NASB)

One person, Adam, caused our condemnation. One Person, Jesus Christ, executed our salvation. One Person only can glorify Christ - God the Holy Spirit. The Holy Spirit does this from the inside. Either He fills your life, or He is grieved or quenched. The Holy Spirit is to be utilized because He has been provided. It is not you doing something which you think will bring glory to Him. Only the Holy Spirit can glorify Christ. John 10:14; John 7:39; 1 Cor. 6:19-20; John 16:14.

“I am the good shepherd, and I know My own and My own know Me,” (John 10:14, NASB)

“But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.” (John 7:39, NASB)

“Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.” (1 Corinthians 6:19-20, NASB)

“He will glorify Me, for He will take of Mine and will disclose it to you.” (John 16:14, NASB)

The believer filled with the Holy Spirit magnifies Christ in their spiritual life. Eph. 3:16-17; 2 Cor. 3:3.

“that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love,” (Ephesians 3:16-17, NASB)

“being manifested that you are a letter of Christ, cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.” (2 Corinthians 3:3, NASB)

The believer filled with the Holy Spirit has the character of Christ (incarnate) produced in them. The believer filled with the Holy Spirit produces divine good, in contrast to the carnal believer who produces only human good. In 1 Corinthians 3:11-16, divine good is the gold, silver, and precious stones produced by the spiritual believer whereas human good is the wood, hay, and straw produced by the carnal believer. Gal. 4:19; Phil. 1:20.

“For no man can lay a foundation other than the one which is laid, which is Jesus Christ. Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. If any man's work which he has built on it remains, he will receive a reward. If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire. Do you not know that you are a temple of God and that the Spirit of God dwells in you?” (1 Corinthians 3:11-16, NASB)

“My children, with whom I am again in labor until Christ is formed in you—” (Galatians 4:19, NASB)

“according to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death.”



(Philippians 1:20, NASB)

The believer in fellowship imitates God. In Ephesians 5:1, “imitators” is μιμητής (mimētēs) in the Greek and means “to keep on becoming imitators of God, as beloved children.” Eph. 5:18; Eph. 1:6.

“Therefore be imitators of God, as beloved children;” (Ephesians 5:1, NASB)

“And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,” (Ephesians 5:18, NASB)

“to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.” (Ephesians 1:6, NASB)

The believer out of fellowship imitates the unbeliever. 1 John 1:6; 2 Cor. 3:3.

“If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;” (1 John 1:6, NASB)

“being manifested that you are a letter of Christ, cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.” (2 Corinthians 3:3, NASB)

The Believer Cannot Sin While in a State of Spirituality

1 John 3:9 is a great verse which stresses the absolute concept of spirituality. When a believer is in fellowship and controlled by the Holy Spirit, they are not sinning. When they are out of fellowship or controlled by the old sin nature, they can do nothing but sin.

“No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.” (1 John 3:9, NASB)

This verse refers to the believer controlled by the Holy Spirit. When the Holy Spirit controls the believer, they cannot sin. The Holy Spirit is God and, therefore could never sin nor solicit or condone sin. Only ignorance of sin or negative volition at the point of temptation can break the soul control of the Holy Spirit.

God has provided the means of victory in grace over the old sin nature. The procedure involves the stages of the Grace Apparatus for Perception. The believer in fellowship listens to the communication of Bible doctrine whereby the Holy Spirit teaches the human spirit making the Bible doctrine taught academically comprehended information. The Holy Spirit then transfers the understood spiritual information to the left lobe of the mentality of the soul as *gnosis*. By positive faith belief in that *gnosis* Bible doctrine, the Holy Spirit then converts the *gnosis* to *epignosis* or full knowledge and transfers it to the right lobe of the soul. Here, it is stored in the compartments of the right lobe for application to life. This accumulated *epignosis* fills the believer’s spiritual frame of reference whereby the edification complex of the soul is constructed. See category on the [Grace Apparatus For Perception](#).

It is incompatible with the divine nature to originate sin. Grace found a way to overcome the bondage of the old sin nature - summarized by “cannot sin” in 1 John 3:9. To be “born of God” means to live in union with Jesus Christ under the indwelling of the Holy Spirit with a permanent relationship with God the Father. By the filling of the Holy Spirit, the believer takes on the family resemblance.

The unbeliever has a nature of sin and lives habitually under the control of the old sin nature. The believer has the nature of God and therefore God has provided a basis for taking on the form of family resemblance through the filling of the Holy Spirit. However, in practice, the believer can walk in the Light or in darkness.



After regeneration at the point of salvation, we are given the filling of the Holy Spirit, but also still have the genetically formed old sin nature which can only tempt our volition to cause sin. The believer possesses the ability not to sin when filled with the Holy Spirit, but by negative volition they can choose to move under the old sin nature and imitate the unbeliever. The believer under the control of the old sin nature and can only produce sin, evil and human good. There is no such thing as sinless perfection – except for Jesus Christ.

How the Holy Spirit Controls the Soul

Believers today seem to be victims of a number of Christian life concepts going around in their minds. Some speakers stress the crucified life, others the broken life, still others say the answer is yielding. Another speaker will come down the pike and challenge everybody to bow at the foot of the Cross (he is talking to believers) and “plead the blood.” Still others are talking about the deeper life, the committed life, or the involved life.

All these speakers mean well, but in the average believer’s mind, all these concepts are swirling around in their mind and are bewildering. It’s nothing unusual to have evangelical pastors tell us that they (even being in the ministry) have no dogmatic concept of what the Christian life is really about. They are not quite sure. Ministers are supposed to know the Word, but do all of them know? Sadly, no.

Spiritual growth is a process of learning Bible doctrine communicated via the grace apparatus for perception. Spiritual growth can only occur when filled with the Holy Spirit resulting in an absolute state of spirituality and is based on the accumulation of *epignosis* Bible doctrine in the right lobe of the soul. Spiritual growth requires consistent intake and application of Bible doctrine to the spiritual life.

There are three Greek words used in the time of Christ to describe soldiers in warfare. “Hastati” were young recruits in the front ranks who threw the javelin and is analogous to new converts or babes in Christ who have not yet learned much Bible doctrine. “Principes” was the second line made up of young vigorous men who were strong and powerful, analogous to the growing believer. “Triarii” was the third line made up of the old and experienced veterans, analogous to the mature believer. 1 John 2:12-14 also speaks of three degrees of spiritual growth. The little children are spiritual babes, the young men are spiritual adolescents, and the fathers are spiritually mature believers.

"I am writing to you, little children, because your sins have been forgiven you for His name's sake. I am writing to you, fathers, because you know Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father. I have written to you, fathers, because you know Him who has been from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one." (1 John 2:12-14, NASB)

There are no degrees of spirituality, but degrees of spiritual growth. Spirituality and spiritual growth work together. One who walks in the Spirit the majority of the time will mature faster spiritually. So the injunction is to consistently walk in the Spirit and grow up spiritually.

Spirituality and the Mosaic Law

Jesus Christ was the only human being to completely fulfill the Mosaic Law. Jesus Christ kept every part of the Mosaic Law because He had no old sin nature, no personal sin, and therefore, could keep it. Matt. 5:17.

"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill." (Matthew 5:17, NASB)



Because Christ fulfilled the Law, Church Age believers are not under the Mosaic Law. Rom. 10:4; Gal. 5:18; Gal. 5:22-23.

“For Christ is the end of the law for righteousness to everyone who believes.” (Romans 10:4, NASB)

“But if you are led by the Spirit, you are not under the Law.” (Galatians 5:18, NASB)

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” (Galatians 5:22-23, NASB)

The righteousness of the Law is satisfied by the filling of the Holy Spirit. When the Holy Spirit controls the Church Age believer’s soul, the Holy Spirit produces something greater than the Mosaic Law could ever produce. Therefore, the believer is under a new law. However, the believer is not lawless. Rom. 8:2-4; Rom. 10:4.

“For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.” (Romans 8:2-4, NASB)

“For Christ is the end of the law for righteousness to everyone who believes.” (Romans 10:4, NASB)

Since the believer is under a new law, they have to have a new commandment. Under the old Mosaic Law you had ten basic commandments, plus many others. This one new commandment is expressed in many ways. In Ephesians 5:18, we are to be “filled with the Spirit.” In Galatians 5:16, we are told to “walk by the Spirit.”

“And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,” (Ephesians 5:18, NASB)

“But I say, walk by the Spirit, and you will not carry out the desire of the flesh.” (Galatians 5:16, NASB)

The new law manifests itself in the Church Age believer as they grow spiritually as strength in the spiritual life through the enabling power of the Holy Spirit. The “fruit of the Spirit” becomes evident as the growing believer produces divine good. Eph. 3:16-17; Gal. 5:22.

“that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love,” (Ephesians 3:16-17, NASB)

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,” (Galatians 5:22, NASB)

Church Age vs. Millennial Spirituality

In the Church Age, when believers are in fellowship with the Lord, they produce the character of the glorified Jesus Christ while we represent Him on earth while He is away. The erection of the edification complex in the believers’ souls reflects the glory of God. John 7:39; Gal. 4:19; Gal. 5:22-23; Eph. 5:1-2; Eph. 5:18.

“But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.” (John 7:39, NASB)

“My children, with whom I am again in labor until Christ is formed in you—” (Galatians 4:19, NASB)



“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” (Galatians 5:22-23, NASB)

“Therefore be imitators of God, as beloved children; and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.” (Ephesians 5:1-2, NASB)

“And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,” (Ephesians 5:18, NASB)

The spirituality of the believers in the Church Age is not characterized by emotion or ecstasies, Rom. 16:17-18; 2 Cor. 6:11-12.

“Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.” (Romans 16:17-18, NASB)

“Our mouth has spoken freely to you, O Corinthians, our heart is opened wide. You are not restrained by us, but you are restrained in your own affections.” (2 Corinthians 6:11-12, NASB)

In the Millennium, spirituality will be associated with emotion and ecstasies because Jesus Christ will be physically on earth ruling. There will be perfect environment and religion will be removed. The indwelling and filling of the Holy Spirit will be designed to appreciate Christ who is present. Believers will have the same filling of the Spirit that we have in the Church Age, but it will be expressed in different ways. Joel 2:28-29.

““It will come about after this That I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions. “Even on the male and female servants I will pour out My Spirit in those days.” (Joel 2:28-29, NASB)

Indwelling vs. Filling of the Holy Spirit

The indwelling and filling of the Holy Spirit are not the same and are considerably different in purpose and function. The indwelling of the Holy Spirit is permanent and functions within the Church Age believer's physical body. The filling of the Holy Spirit is temporary and functions inside the believer's human spirit and soul.

The indwelling of the Holy Spirit provides a temple in our bodies for the indwelling of the deity of Jesus Christ as the Shekinah Glory. The indwelling Shekinah Glory is our guarantee of divine blessing. God the Son could not indwell our bodies where the old sin nature resides unless God the Holy Spirit first prepared a suitable residence or temple for Him. 1 Cor. 3:16; 1 Cor. 6:19-20; 2 Cor. 6:16.

“Do you not know that you are a temple of God and that the Spirit of God dwells in you?” (1 Corinthians 3:16, NASB)

“Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.” (1 Corinthians 6:19-20, NASB)

“Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, “I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.” (2 Corinthians 6:16, NASB)



The indwelling of the Holy Spirit is permanent and not affected by the believer's status of carnality or spirituality. All Church Age believers are indwelt by the Holy Spirit. The difference between being carnal and spiritual is the filling of the Spirit, not the indwelling of the Spirit. See category on the [Holy Spirit, Indwelling](#).

The filling of the Holy Spirit is temporary and functions inside the Church Age believer's human spirit and soul. When the believer's soul is controlled by the Holy Spirit, they are in an absolute state of spirituality.

The purpose of the filling of the Holy Spirit is to provide God's very own power for the believer in fellowship to fulfill God's plan for their life. Through spiritual growth, the believer learns how to remain filled with the Holy Spirit for longer periods of time.

The filling of the Holy Spirit is necessary for the grace apparatus for perception to operate and thereby enable the believer with positive volition to believe and then apply *epignosis* Bible doctrine to their life. We can do nothing to fulfill God's purpose for each of us without the enabling power of the Holy Spirit. See category on the [Filling of the Holy Spirit](#).

When the believer decides to sin, they immediately lose the filling of the Holy Spirit and gain the old sin nature control of their soul. The believer cannot actually commit any sin while filled with the Holy Spirit.

Confession of sin to God the Father using 1 John 1:9 is the only means by which the believer can recover the filling of the Holy Spirit. You cannot pray to be filled with the Holy Spirit. Confession of sin is accomplished by naming or citing your known sins to God the Father in prayer which results in forgiveness of those sins cited and all other sins you did not remember (all unrighteousness) resulting in God's promise of the regaining of the filling of the Holy Spirit. Gal. 5:16; Eph. 5:18; 2 Peter 1:4; 1 John 2:20-21; 1 John 3:20-21.

"But I say, walk by the Spirit, and you will not carry out the desire of the flesh." (Galatians 5:16, NASB)

"And do not get drunk with wine, for that is dissipation, but be filled with the Spirit," (Ephesians 5:18, NASB)

"For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust." (2 Peter 1:4, NASB)

"But you have an anointing from the Holy One, and you all know. I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth." (1 John 2:20-21, NASB)

"in whatever our heart condemns us; for God is greater than our heart and knows all things. Beloved, if our heart does not condemn us, we have confidence before God;" (1 John 3:20-21, NASB)