

The Filling of the Holy Spirit

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Preface

There are certain subjects in the Word of God on which many Christians agree to disagree. Some of these are legitimate differences of interpretation, while others can not be overlooked or taken lightly. One that must be taught accurately and precisely is the subject of this book, the filling of the Holy Spirit. The reason it must be correctly understood is that the dispensation of the Church-age is a time in which God has given us supernatural power to execute a fantastic and marvelous spiritual life, and it is only by the filling of the Spirit that we can live this life.

The filling of the Holy Spirit is vital to understand because it is the beginning of discovering the power that God makes available to us in the Christian life.

Eph 1:18-19 I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might...

The filling of the Holy Spirit is an option. It is a choice every believer must make every day. Am I living today in God's power, or am I going it alone, relying only on my own resources? It would be wise to heed the warning in Ephesians 5:15-17, "*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.*"

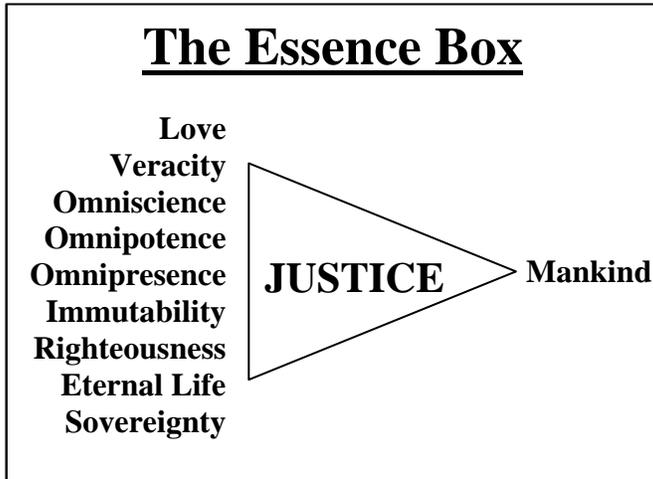
Before you read any further, be sure that as a believer in the Lord Jesus Christ, you have confessed your known sins, if any, privately to God. This will bring you into fellowship with God, and the Holy Spirit will be able to communicate Bible Doctrine to you from the Word of God.

If you are an unbeliever, the issue is faith in Christ. You must be born again. It is only through faith in the One who took your place on the Cross, and paid the price for your sins, that you can become born again and saved. Please at this moment take the opportunity to tell God the Father, in the privacy of your own soul, that you believe in His Son, the Lord Jesus Christ, as your personal Savior.

All verses are taken from the *New American Standard Bible* unless otherwise noted. Corrected translations by Robert R. McLaughlin are marked with an asterisk (*).

Introduction

What God provides in grace must not compromise His perfect essence. Love is the motivation of grace, but justice is the function of grace. Love is not a mechanic of grace. Therefore, God's justice must be free to give blessing to sinful man without violating divine integrity. Whatever you receive in blessing, divine justice must first accept. Justice must approve everything that comes to us from God. God's motivation is love, and His decision is sovereignty, but neither love nor sovereignty can go any further than justice will take them. In other words, justice has the final say in whether you will be blessed or cursed in this life.



How can God avoid compromising His perfect righteousness and still have a relationship with us? The missing link is our adjustment to the justice of God. You can not adjust to any of the other characteristics of God. You can only adjust to the justice of God. Once you adjust to the justice of God, everything else in your life will fall into place. Remember that after salvation the object of faith changes. Before salvation the object of faith is the Living Word, the Lord Jesus Christ. After salvation the object of faith is the written Word, Bible doctrine. In both cases the justice of God gives the stamp of approval because the object of faith is perfectly righteous! Before salvation, the object of faith is the Lord Jesus Christ, and Bible doctrine, the mind of Christ, is also perfectly right, or perfectly righteous. Therefore, in both cases, the justice of God gives the approval, and the essence of God comes through for the believer without compromising the integrity of God.

The justice of God will not approve or accept any human activity at all. In fact, justice can not approve of man's works or actions because they must be perfect, and that is impossible for man. Therefore, the Bible says in Romans 7:21*, "*I find then a principle of doctrine that evil is present in me, the one who wishes (or desires) to do good.*" We can do no good in God's eyes. Therefore, before we can be brought back into fellowship with God, we must satisfy His justice! His justice can only be satisfied by the perfect work of His Son, the Lord Jesus Christ, and not by any effort we make. Therefore, restoration to fellowship is based upon the believer being rightly related to the justice of God by directing his faith toward the work of Christ on the Cross.

When a believer confesses a sin, God's justice is free to forgive that sin because His justice was propitiated (satisfied) at the Cross. Only justice and no other part of

God's essence can forgive sin. It is a matter of justice that gets us back in fellowship, not love! Fellowship is based upon justice being satisfied with perfect righteousness; it is not based upon love.

Always remember that faith is the only performance that the justice of God will accept. The justice of God will only accept faith because faith depends totally on the merit of the object. The object of faith at salvation is the Lord Jesus Christ and His work. The justice of God sees your faith trusting in the One who is perfectly righteous, and the justice of God is completely satisfied.

For the spiritual believer, grace must be multiplied. The divine plan can not be executed with human ability, energy, or talent. Grace must come first. It reminds us that we never earn or deserve anything that God has provided for us. These blessings can only be given to believers who know how to be filled with the Spirit and function in the plan of God. When a believer spends the majority of his time under the filling of the Spirit, he becomes teachable; once he has become teachable, he can learn and use doctrine. This leads the believer to develop the proper momentum necessary to fulfill the Christian life.

It is God's wish and desire that every believer obtain spiritual maturity. It is God's wish that every believer becomes a winner.

2Pe 1:2-3 *Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.*

Chapter 1

Who is the Holy Spirit?

The deity of the Holy Spirit

One of the most serious errors in the minds of many people concerning the Holy Spirit is that He is not a real person with a complete personality. They believe He is merely an influence or feeling. Nothing could be further from the truth. He is not only a real person, but He is also God, every bit as much as God the Father and the Lord Jesus Christ. Whatever is true of the Father and the Son is true of the Spirit.

Lewis Sperry Chafer writes of the Holy Spirit: “The Holy Spirit is the Spirit of God and of Christ, not merely the spiritual presence of the Father or the Son; He is the Spirit of the Father because He is sent of the Father, and He is the Spirit of Christ in that He is sent of Christ. As the Son is ever the manifestation of the Father (John 1:18), so the Spirit is sent forth from both the Father and the Son. The Spirit is no less equal with the Father and the Son though He seeks the glory of the Son.”

John 16:13-15 *“But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He shall glorify Me; for He shall take of Mine, and shall disclose it to you. All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose it to you.”*

In the Old Testament, God the Holy Spirit is called “Jehovah,” Isaiah 6:8-9 compared with Acts 28:25; Jeremiah 31:31-34 compared with Hebrews 10:15.

Isa 6:8-9 *Then I heard the voice of the Lord, saying, “Whom shall I send, and who will go for Us?” Then I said, “Here am I. Send me!” And He said, “Go, and tell this people, ‘Keep on listening, but do not perceive; keep on looking, but do not understand.’”*

Act 28:25-26 *And when they did not agree with one another, they began leaving after Paul had spoken one parting word, “The **Holy Spirit** rightly spoke through Isaiah the prophet to your fathers, saying, ‘Go to this people and say, “You will keep on hearing, but will not understand; and you will keep on seeing, but will not perceive.””*

Isaiah tells us that he heard the voice of Jehovah, and Paul tells us that Isaiah heard the voice of God the Holy Spirit.

Jer 31:31-34 *“Behold, days are coming,” declares the Lord, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the Lord. “But this is the covenant which I will make with the house of Israel after those days,” declares the Lord, “I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people. And they shall not*

teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they shall all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more."

Heb 10:15-17 *And the Holy Spirit also bears witness to us; for after saying, "This is the covenant that I will make with them after those days, says the Lord: I will put My laws upon their heart, and upon their mind I will write them," He then says, "And their sins and their lawless deeds I will remember no more."* [Notice again that the Holy Spirit (Hebrews 10:15) and Jehovah (Jeremiah 31:31) are the same Person.]

The Holy Spirit's Divine Attributes

Certain divine attributes are ascribed to the Holy Spirit emphasizing His deity. Scripture teaches that the Holy Spirit possesses all the characteristics that belong to deity. In fact, the Bible never refers to Him in any other manner than that which must be construed as deity. Although every attribute of God is ascribed to the Holy Spirit as fully and freely as to the Father or the Son, we will only highlight several of these.

Omniscience. It makes perfect sense that if the Holy Spirit knows the deep things of God, everything else would be known to Him, including the thoughts and intents of men.

1Co 2:10-11 *For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God.*

Omnipotence. As the Executor of the divine purpose, the Holy Spirit, in conjunction with God the Father and the Lord Jesus Christ, brought forth every living thing.

Gen 1:2 *And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters.*

Job 26:13 *"By His breath the heavens are cleared; His hand has pierced the fleeing serpent."*

Omnipresence. The Holy Spirit has always been omnipresent, but it is exciting to know that during the Church-age, He is also resident on the earth.

Psa 139:7-10 *Where can I go from Thy Spirit? Or where can I flee from Thy presence: if I ascend to heaven, Thou art there; If I make my bed in Sheol, behold, Thou are there. If I take the wings of the dawn, if I dwell in the remotest part of the sea, even there Thy hand will lead me, and Thy right hand will lay hold of me.*

Eternal Life. The term "eternal" is here assigned to the Holy Spirit and since God alone can possess this attribute, the Holy Spirit is to be understood as God. In this passage the Son is offering Himself, the Father is receiving, and all is executed by the eternal Spirit.

This tremendous undertaking could only be accomplished by eternal God, God the Holy Spirit.

Heb 9:14 *How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?*

Truthfulness. The Holy Spirit not only possesses the truth, He is the Faithful Witness to the truth and as such He is the divine author of the Scriptures.

1Jo 5:6 *This is the one who came by water and blood, Jesus Christ; not with water only, but with the water and with the blood. It is the Spirit who testifies, because the Spirit is truth.*

Sovereignty and Lordship. The Holy Spirit is the Executor of the things of God and He exercises the full measure of divine sovereignty.

1Co 12:11 *But one and the same Spirit works all these things, distributing to each one individually just as He wills.*

2Co 3:17 *Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.*

There can be no doubt that the Scriptures dogmatically teach the deity of the Holy Spirit. The very title “Holy Spirit” testifies to this vital truth.

The deity of the Holy Spirit is revealed to us by the titles used to describe Him. In the Word of God He is called:

My Spirit, Genesis 6:3.

The Spirit of God, Genesis 1:2, Matthew 3:16.

The Spirit of the Lord, Luke 4:18.

The Spirit of Jehovah, Judges 3:10.

The Spirit of the Lord God, Isaiah 61:1.

The Holy Spirit of God, Ephesians 4:30.

The Spirit of the living God, 2Corinthians 3:3.

The Spirit of our God, 1Corinthians 6:11.

The Lord, the Spirit, 2Corinthians 3:18.

The Eternal Spirit, Hebrews 9:14.

The Spirit of Glory, 1Peter 4:14.

The Spirit of Life in Christ Jesus, Romans 8:2.

The Holy Spirit and His Ministries to the Believer

There are seven special ministries that are bestowed by God the Holy Spirit on the Church-age believer at the moment of salvation, creating a final and eternal relationship.

These seven ministries are:

Efficacious Grace. In efficacious grace the Holy Spirit takes the faith of a spiritually dead unbeliever and makes it effective for salvation. He guarantees that the non-meritorious faith that the unbeliever expresses in the Lord Jesus Christ reaches the throne of God the Father setting in motion the magnificent chain of events that is salvation. In efficacious grace, the Holy Spirit acts as a human spirit for the spiritually dead unbeliever with positive volition, so that he can understand the Gospel message.

Eph 2:8-9 *For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast.*

Regeneration (becoming “born again”). Regeneration is the ministry of the Holy Spirit at salvation whereby He creates a human spirit and imputes eternal life to the believer—the very same life possessed by God the Father, the Lord Jesus Christ, and the Holy Spirit. This transformation occurs once at the moment of salvation and never needs to be repeated. The believer becomes a child of God and a joint-heir with Jesus Christ.

Joh 3:16 *“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.”*

Gal 4:7 *Therefore you are no longer a slave, but a son; and if a son, then an heir through God.*

Rom 8:17 *And if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him, in order that we may also be glorified with Him.*

The Baptism of the Holy Spirit. The Baptism of the Holy Spirit is the ministry of the Holy Spirit in which He enters every new believer into union with Jesus Christ. This is an intimate placing of the believer “in Christ,” establishing every position and standing of the Christian. It is because of this new union with Christ that the believer is said to be “in Christ,” partaking of all that Christ is—His righteousness, His eternal life, and His glory.

1Co 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.*

Gal 3:26-28 *For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.*

The Indwelling of the Holy Spirit. At the moment of faith in Christ every believer is permanently indwelt by the Holy Spirit, and this indwelling presence becomes the believer’s resource for power and guidance. This indwelling also creates a temple of the Holy Spirit in the body of every believer and in this temple the Shekinah Glory of the Lord Jesus Christ resides, guaranteeing blessings for time and eternity.

1Co 3:16 *Do you not know that you are a temple of God, and that the Spirit of God*

dwells in you?

1Co 6:19-20 *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.*

The Sealing Ministry of the Holy Spirit. The sealing ministry of the Holy Spirit is God's signature guarantee that we belong exclusively to Him and are therefore entitled to all of the benefits of salvation. The Spirit Himself is the Seal, and all who have the Spirit are sealed. The sealing represents a completed transaction. The one who seals becomes responsible for the one who is sealed. "The Lord knows them that are His [2Timothy 2:19]."

Eph 1:13-14 *In Him, you also, after listening to the message of truth, the gospel of your salvation — having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance with a view to the redemption of God's own possession, to the praise of His glory.*

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

2Co 1:22 *Who also sealed us and gave us the Spirit in our hearts as a pledge.*

The Distribution of a Spiritual Gift to Every Believer. Each believer at the moment of faith in the Lord Jesus Christ receives a spiritual gift distributed by the Holy Spirit. These are given for the edification of the members of the Body of Christ so that it may grow strong and produce spiritually mature Christians.

1Co 12:7,11 *But to each one is given the manifestation of the Spirit for the common good. But one and the same Spirit works all these things, distributing to each one individually just as He wills.*

The Filling of the Holy Spirit. This final ministry of the Holy Spirit to believers is the subject of the rest of this study and will be discussed more fully on the following pages.

Chapter 2

What is the Filling of the Holy Spirit?

Holy Spirit vs. Old Sin Nature

All believers begin their Christian life with the Holy Spirit controlling the soul. We receive the filling of the Holy Spirit simultaneously at the moment of salvation along with the six other ministries of the Holy Spirit. We can never lose the other six, but we can lose the filling of the Holy Spirit through sin, evil, and human good. To be filled with the Spirit is to have the Spirit controlling our soul, fulfilling in us all that God has planned for us. Because the body is the headquarters of the old sin nature, the Holy Spirit sets up His headquarters in the body for counteraction. The battlefield is the soul. By the filling of the Holy Spirit God controls our soul, preparing us for moving forward in the midst of enemy fire. The battle is a constant, everyday affair. It never ends, it never stops; it is never over until we are absent from the body and face to face with the Lord.

Gal 5:16-17 *But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.*

In no way could we ever fight this battle alone; in no way could we ever fulfill God's plan without His supernatural power. The Filling of the Holy Spirit is an absolute necessity if the Christian is to realize any success at all in the spiritual life. The Christian faces superhuman requirements which can only be fulfilled through the superhuman power made available by God the Holy Spirit.

Eph 3:16. *That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man.*

This function of the filling of the Holy Spirit is designed to provide the believer with the ability to learn and apply doctrine, equipping us to be faithful ambassadors of the Lord Jesus Christ, representing Him to a lost and dying world.

Joh 16:13-15 *“But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He shall glorify Me; for He shall take of Mine, and shall disclose it to you. All things that the Father has are Mine; therefore, I said, that He takes of Mine, and will disclose it to you.”*

1Co 2:9-10 *“But just as it is written, ‘Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him,’ for to us God revealed them through the Spirit; for the spirit searches all things, even the depths of God.”*

We stand or fall before God on the basis of the doctrine we have learned. We will be

judged by the doctrine that we have in our soul.

Joh 12:48 *“He who rejects Me, and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.”*

It all depends upon how we allow the Holy Spirit to operate in our lives. Every Christian has the same privilege and opportunity to succeed. Remember, though, that God has also given us free will; we all have the freedom to accept or reject His way of doing things. If it were up to Him, we would all advance to maturity. However, unfortunately, some will succeed, and some will fail; some will be winners, and some will be losers. It all depends on the filling of the Spirit.

It is taught in God’s revealed Word that it is His purpose for the Spirit to constantly minister to believers. In Ephesians 5:18 the Apostle Paul writes, *“And do not get drunk with wine, for that is dissipation, but **be filled** with the Spirit.”* We are commanded to be filled with the Spirit. The present passive imperative (tense, voice, and mood) form of the Greek verb *“pleroo”* in this passage indicates that it is the Christian’s responsibility to keep being filled by the Spirit. We are never commanded to be indwelt or baptized or sealed by the Holy Spirit; these are already and forever accomplished by God at salvation. However, it is our responsibility to take advantage of God’s power and walk in the Spirit. A spiritual person, then, is one who experiences God’s purpose and plan in his life through the power of the filling of the Holy Spirit.

So, each believer must ask the question: “By which method am I going to live my daily life?” Two procedures are possible—dependence upon one’s own ability or dependence upon the power of the filling of the Holy Spirit. These two methods are mutually exclusive, wholly incompatible, and impossible to combine. At any given moment the believer is filled with the Holy Spirit or he is not. There is no partial filling; there is no fulfilling heavenly standards when depending upon human resources, even if one is motivated by the most sincere desires. There is only power in the Christian way of life, the power of the Holy Spirit. The Church-age believer must live his life filled by the Holy Spirit, in tune to the will of the Father, apart from human strength, living as he was saved, by grace through faith.

1Jo 2:6 *“The one who says he abides in Him ought himself to walk in the same manner as He walked.”*

Col 2:6 *As you therefore have received Christ Jesus the Lord, so walk in Him.*

His divine power has already given us everything that we need for completing the Christian life. Every believer has been given the power and ability to receive fantastic things from God.

Rom 8:32 *He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?*

1Pet 1:3 *Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of*

Jesus Christ from the dead.

God has provided through His grace for us to be alive today and has provided spiritually for us to execute His plan. By being filled with the Holy Spirit, we are enabled through the power of God, which provides us with the necessary divine energy to advance in His plan.

Christians are elected to royal privilege; God has created fantastic opportunities for them, and it is worthwhile to learn what they are. One of them is the filling of the Holy Spirit; it is the key that unlocks the doors to the best that God has already provided for His children.

The filling of the Holy Spirit compared with the indwelling of the Holy Spirit.

The indwelling of the Holy Spirit and the filling of the Holy Spirit are two different functions of the third Person of the Trinity. It must be understood that the Holy Spirit indwells every believer from the moment of saving faith in the Lord Jesus Christ. It is not an emotional experience; it is not a second blessing; it is not something the believer must beg and “tarry” for. It is a fact of salvation and is the foundation upon which all other ministries to the Christian are based.

1Co 3:16 *Do you not know that you are a temple of God, and that the Spirit of God dwells in you?*

1Co 6:19-20 *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.*

Joh 7:37-39 *Now on the last day, the great day of the feast, Jesus stood and cried out saying, “If any man is thirsty let him come to Me and drink. He who believes in Me, as the Scripture said, ‘From his innermost being shall flow rivers of living water.’” 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.*

Rom 8:9 *However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.*

Gal 3:4 *Did you suffer so many things in vain — if indeed it was in vain?*

Gal 4:6 *And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba, Father!”*

1Jo 3:23 *And this is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.*

1Jo 4:13 *By this we know that we abide in Him and He in us, because He has given us of His Spirit.*

Act 11:17 *“If God therefore gave to them the same gift as He gave to us also after believing in the Lord Jesus Christ, who was I that I could stand in God’s way?”*

These passages, especially Peter’s statement in Acts 11, are a clear indication that the gift of the Holy Spirit is given the moment one believes in Christ Jesus.

The objective of the indwelling of the Holy Spirit is to break the sovereignty of the old sin nature’s rule over human life. The old sin nature is passed down genetically from Adam and resides in the body, where it seeks to control the soul. To offset this attack, God devised a plan whereby the Holy Spirit indwells every Church-age believer’s body to provide the power needed to conquer the old nature. There is a perpetual battle between the old sin nature and the Holy Spirit. Both adversaries are headquartered in the body, and the battleground is the soul of the believer.

Gal 5:17 *For the flesh sets its desire against the Spirit; and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.*

Rom 7:15-17 *For that which I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good. So now, no longer am I the one doing it, but sin [the old nature] which dwells in me.*

Rom 7:19-20 *For the good that I want, I do not do, but I practice the very evil that I do not want. But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.*

The believer’s free will volition determines which side wins in his life. It is here that we must separate the indwelling of the Holy Spirit and the filling of the Holy Spirit. The *indwelling* is simply His residing in the body, and is not dependent on our volitional decisions; the *filling* is His influence over the soul and is dependent on the believer’s decision to rebound. When the believer sins and operates without the Holy Spirit’s guidance, he allows the old sin nature to control his soul. These are called “grieving” and “quenching” the Holy Spirit and will be described fully later on in this book. It is important to recognize that we can lose the filling of the Spirit, but we never lose His indwelling presence, Romans 8:9. Therefore, we are commanded to be filled with the Holy Spirit, Ephesians 5:18, Galatians 5:16, but we are never commanded to be indwelt by the Holy Spirit; the indwelling Spirit is our permanent possession.

Joh 14:16 *“And I will ask the Father, and He will give you another Helper, that He may be with you forever.”*

Even if the believer is negative toward doctrine, he is still indwelt by the Holy Spirit, but His power is not operational in the believer’s life apart from the filling of the Holy Spirit.

It is only the believer with positive volition that can ever move forward in the spiritual life. He understands the command to be filled with the Spirit; he understands the

need to combine that power with the study of the Word of God. This is the believer walking the narrow road to spiritual maturity. This is the winner, the one who will hear the Lord say, “Well done My good and faithful servant.”

The indwelling of the Holy Spirit demonstrates the *principle* of victory over the old sin nature, while the filling of the Holy Spirit is the *function* of that victory. Therefore, while the indwelling of the Holy Spirit is permanent, the filling of the Spirit fluctuates due to the trends of the old sin nature and the function of our volition (free will) toward those trends. The indwelling of the Holy Spirit takes place in the body of the believer; the filling of the Holy Spirit takes place in the soul of the believer. Since the filling of the Holy Spirit is functional, it is the means of executing the objectives of the Christian way of life.

What the Filling of the Spirit is Not

As believers we must be able to distinguish between spirituality and all the spiritual counterfeits of Satan. Some of these include changing one’s personality, asceticism, human good (works), ecstasies, and emotion.

Spirituality has nothing to do with the type of personality an individual has. There are spiritual men and women all over the world with a multitude of personalities. Some are quiet, some are loud; some like fancy dress, some could care less about fashion. The point is that human characteristics and mannerisms have nothing to do with the Christian way of life. All that matters is how the believer has adjusted his life to the indwelling of the Holy Spirit. Does he allow himself to be filled with His power or does he try to go it alone imitating superficial human personality and attributes.

Just as personality has nothing to do with spirituality, so also asceticism has nothing to do with it. Punishing oneself in the hopes of becoming more spiritual is not in God’s plan for the Church-age believer. Many believers through the ages traveled the road of extreme asceticism hoping to experience a closer walk with God. They would have been much better off if they had used all that energy and determination to study about how God really wants His children to live. Even today, many believers attempt to approach God through self-denial or self-crucifixion. How often we hear modern day believers trying to bribe God with empty promises of self-denial and sacrifice. Don’t misunderstand—self-denial and sacrifice have a definite place in the Christian walk, but they are the *result* of spirituality, not the means to achieve it. When we are filled with the Holy Spirit, God does not want us to beat ourselves up; He just wants us to trust Him and follow the Spirit’s leading. Spirituality is not “Thou shall not”; it is “Thou shall,” opening the door into the eternal resources and energy of God.

The most dangerous form of pseudo-spirituality today seeks to gain God’s approval through human good or good works apart from the filling of the Spirit. The reason it is so dangerous is that it lulls believers into a false sense of security. They believe that if they are doing good works, it must be pleasing to God.

Mat 6:23 “*If therefore the light that is in you is darkness, how great is the darkness!*”

Luk 11:35 *“Then watch out that the light in you may not be darkness.”*

Remember, God is only pleased with the believer who is obedient to the Holy Spirit. Obedience leads to good works; spirituality is never gained by performing good works. Here are some of the traps to watch out for:

Obeying Taboos: Spirituality by obeying taboos such as giving up smoking, drinking, dancing, movies, and other so-called worldly activities, has no foundation in the Scripture. A taboo is something forbidden by tradition, social usage, or some other form of authority, but that it is not taught in the Word of God. Therefore, a taboo superimposes legalism on the Word of God. However, many believers suppose that the Christian way of life is realized when they live their lives by these petty rules. However, according to the Scripture, the divine plan for control of the flesh in the believer’s life is constant dependence upon the Spirit; this is the only means of victory for the believer, not some man-made list of do’s and don’ts. In the Church-age, it is God’s will to change the desires of the heart and empower the believer to realize those divine desires through the enabling power of the Holy Spirit. Only the Spirit can change the desires and empower the believer. Obeying laws, rules, and taboos could give no such enabling power, Galatians 5:18, *“But if you are led by the Spirit, you are not under the Law.”* Remember God looks on the heart, not on the outward activities.

However, the spiritual believer must remember that to offend people because they are legalistic is to be just as wrong as the legalist. It is not our objective to superimpose our own ideas 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. When people are positive toward doctrine, do not get in their way with taboos. (The exception is the right of parents to superimpose standards on their children.) If someone can bully you into conforming to a system of taboos for spirituality, you will become a legalist as well. If you react to taboos, your reaction will often carry over to doctrine, and you will become no better than the carnal believer.

Obeying the Law of Moses: Spirituality is completely independent of the Mosaic Law.

Rom 8:2-4 *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, in order that the requirement of the law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.*

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 fulfills this requirement of the Mosaic Law for us. The filling of the Spirit is the means of fulfilling God’s plan, rather than obedience to a set of laws.

Gal 5:18. *But if you are led by the Spirit, you are not under the Law.*

Observing Rituals: Some believe the consistent observance of certain rituals is the means to spirituality; these include baptism, giving to missions, saying the rosary, doing a novena, saying the stations of the Cross, etc. The Word of God never teaches that performing rituals is leading the spiritual life. Our life is the life of grace through the filling of the Holy Spirit; our power comes from indwelling Holy Spirit, not from observing man-made rituals.

Participating in Church Programs: This assumes that becoming involved in church programs determines one's spiritual status. This includes activities such as giving, church attendance, participation in prayer meetings, bringing visitors, or teaching Sunday school. There is nothing wrong with these activities at all; in fact, we are all encouraged to discover our spiritual gift and put it to use to serve the Body of Christ. However, this must be done under God's guidance and God's timing; if we do all of the above and do it without the filling of the Spirit, it is an empty activity without power and without blessing. These pursuits should always be the *result* of God's power; they are never the means to achieve God's plan in our lives.

Emotions or Ecstatics: Here the believer attempts to achieve spirituality through stimulations which have no meaning, no foundation, no relationship to reality, and absolutely no relationship to spirituality. 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, nor is it the fuel for the Christian way of life. The filling of the Holy Spirit is never emotional in the Church-age. There are two warnings against emotion and ecstatics for the Royal Family of God.

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

2Co 6:12* *You are hindered from growth by your own emotions.*

Emotions are designed to respond to knowledge in the right lobe (the heart), but emotion is not a Church-age characteristic of the filling of the Holy Spirit (it is, however, perfectly normal to have an emotional response to doctrine you learn). Only in the Millennium, when Christ is present on earth, do emotion and ecstatics 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 ecstatics are legitimate, Joel 2:26-29. Believers in the Millennium are said to be indwelt with the Holy Spirit, Ezekiel 36:27, 37:14; Jeremiah 31:33. They are also filled with the Holy Spirit, Isaiah 29:19, 32:15, 44:3; Ezekiel 39:29; Zechariah 12:10. However, in both cases, their experience is not the same as that of the Church-age believer, who lives in an imperfect environment.

Chapter 3

The Lord Jesus Christ and the Prototype Filling of the Holy Spirit

The divine power made available to the believer to sustain his spiritual life is the same power that appeared for the first time, 2,000 years ago, when our Lord Jesus Christ became the first to be filled with the Spirit. The relationship of God the Holy Spirit to our Lord Jesus Christ in the incarnation set the precedence for Church-age believers. He provided a special ministry for our Lord, and He provides an identical ministry for us. During the dispensation of the Hypostatic Union, our Lord's humanity was sustained by the filling of the Holy Spirit. This was prophesied in the Old Testament.

Isa 11:2* *“And the Spirit [God the Holy Spirit] of the Lord [God the Father] will rest on Him [Jesus Christ], the Spirit of wisdom and understanding, the Spirit of Counsel and power, the Spirit of knowledge and [occupation with] the Lord [God the Father].”*

Isa 42:1* *“Behold, My Servant, whom I sustain; My chosen One in whom My soul delights. I will put My Spirit upon Him; He will bring forth justice to the nations.”*

Our Lord declares the prophecy fulfilled in Luke 4:17-21, *“And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, ‘The Spirit of the Lord is upon Me, because He anointed Me to preach the Gospel to the poor, He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord.’ And He closed the book, and sat down; and the eyes of all in the synagogue were fixed upon Him. And He began to say to them, ‘Today this Scripture has been fulfilled in your hearing.’”*

In order for God the Father to judge our sins, our Substitute, the Lord Jesus Christ, had to be acceptable to the righteousness of God. As a result, He was uniquely born by the power of the Holy Spirit both physically and spiritually alive, perfect in the midst of totally depraved mankind. He was born free from the devil's authority, from the control of the old sin nature, from Adam's original sin, and from the judgment of spiritual death. Though our Lord was perfect at birth, He also had to be perfect when He reached the Cross. This means our Lord could not commit any personal sins or operate apart from God the Father during His life on earth. Jesus could only fail in one way, by using His own volition to violate the Father's plan for His life. This was the reason for Satan's relentless efforts to hinder the Lord's walk toward His destiny. He was tempted far beyond anything we will ever face, and He remained steadfast throughout, operating within the filling of the Holy Spirit all the way to the Cross.

The Scriptures repeatedly show the complete submission of our Lord to the will of the Father. In Hebrews 10:5-7 we read, *“Therefore, when He comes into the world, He says, ‘Sacrifice and offering Thou hast not desired, but a body Thou hast prepared for Me; in whole burnt offerings and sacrifices for sin Thou hast taken no pleasure. Then I said, ‘Behold, I have come (in the roll of the book it is written of Me) to do Thy will, O God.’”* Christ was willing to go where His Father chose. He was willing to be whatever His Father wanted, and He was willing to do whatever the Father commanded.

Phi 2:5-8* *Keep on thinking this doctrine within yourselves which was also resident in Christ Jesus, who, although He pre-existed in the essence of God, did not think equality with God a gain to be seized, but He deprived Himself of the proper function of deity when He had received the form of a servant and was born in the likeness of men. In fact, although having been discovered in outward appearance as a man, He humbled Himself by becoming obedient to the point of spiritual death, that is, the death of the Cross.*

The Lord Jesus Christ did not come to glorify Himself or carry out His own desires; He stated repeatedly that He was sent by the Father to fulfill the Father's plan and that He always obeyed the Father's will.

Mat 11:27 *"All things have been handed over to Me by My Father; and no one knows the Son, except the Father; nor does anyone know the Father, except the Son, and anyone to whom the Son wills to reveal Him."*

Luk 22:42 *"Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done."*

Joh 14:10 *"Do you not believe that I am in the Father, and the Father is in Me: the words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works."*

Since the Lord was on His Father's mission, the Father provided Him with the power to execute that mission—the Holy Spirit. With this power available to Him, the Lord was able to complete the Father's plan perfectly. These divine provisions enabled the humanity of Christ to handle every situation which arose during His First Advent, which were far more severe than anything we will ever face.

Now God in His grace has made the same divine power that sustained the Lord Jesus Christ available to each Church-age believer. Our Lord pioneered the spiritual life that is now given to us.

Joh 15:9-10 *"Just as the Father has loved Me, I have also loved you; abide in My love. If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments, and abide in His love."*

Because the Lord set the precedent for our lives as believers, we discover the source of His inner strength through the study of the doctrine of the filling of the Holy Spirit. In learning to function under the power of the Spirit, we are learning about Christ, for He functioned under the same power that is in view in 2Peter 3:18 where the Word of God mandates for us to "grow in the grace and in the knowledge of our Lord and Savior Jesus Christ." Spiritual growth from this divine source of strength allows each Christian to fulfill his own personal destiny as the Lord fulfilled His.

As the believer understands God the Holy Spirit, his love for the Holy Spirit and the Lord Jesus Christ will increase by quantum leaps. We come to know Christ by living our lives filled with the Holy Spirit and learning and applying Bible doctrine. This

produces spiritual growth in us, which is the very purpose for which God keeps us alive. God desires to bless us to the maximum, infinitely more than we could ask or imagine, Ephesians 3:20, “*Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us.*” However, He can not even begin to do this unless His Spirit is controlling our soul. Being filled with the Spirit is tantamount to being controlled by the Lord Jesus Christ.

Chapter 4

How the Believer Loses the Filling of the Holy Spirit

As we have learned earlier in this study, all Church-age believers are filled with the Holy Spirit at the moment of faith in the Lord Jesus Christ. We also noted that this function is the only ministry of the Spirit from which the believer may lose contact. Unfortunately, we all at times become disconnected from our fellowship with God. In this chapter, we are going to look at the two ways this can happen—grieving and quenching the Holy Spirit.

Grieving the Holy Spirit

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

Believers are said to grieve the Holy Spirit when they succumb to temptation and allow sin to enter their lives. Since Christians are assigned to live every moment of their lives filled with the Holy Spirit, sin destroys this relationship and must be dealt with in order to continue communion with God. The Bible never teaches that the Holy Spirit withdraws from the believer; He is instead “grieved” by the sin. A believer’s manner of life either grieves or does not grieve the Holy Spirit. Spirituality then is an absolute; one is either filled with the Holy Spirit or he is not; there is no partial filling. The believer is either in or he is out; there is no sitting on the fence. This is vital to understand because spirituality (the filling of the Holy Spirit) is the link between salvation and spiritual adulthood. The advance from salvation to spiritual adulthood requires the filling of the Holy Spirit and the daily intake of Bible doctrine. It is for this reason that Satan and his kingdom of darkness have so many counterfeit systems designed to trap born-again believers. Satan’s system includes the following counterfeits:

- A. Gospel, 2 Corinthians 4:3-4.
- B. Ministers, 2 Corinthians 11:13-15.
- C. Doctrine, 1 Timothy 4:1.
- D. Communion table, 1 Corinthians 10:19-21.
- E. System of spirituality, Galatians 3:2-3.
- F. System of righteousness, Matthew 19:16-28.
- G. System of power and dynamics, 2 Thessalonians 2:8-10.
- H. System of gods, 2 Thessalonians 2:3-4.

Persistent sinfulness of the believer can lead him down the road of apostasy and degeneracy producing self-fragmentation from sins in the soul. Soon this type of believer develops a callousness of the soul toward the sins he is committing. He becomes numb to it all, and soon it just becomes his normal way of life. Unfortunately, there are many Church-age believers in this predicament today. They are born again, they are still indwelt and sealed by the Holy Spirit, they still belong to the Body of Christ, and they

will still all go to heaven, but their lives could have counted for so much more, and they let it slip away. There is nothing quite as sad as wasted potential. Remember, though, that no matter how low a believer sinks into sin, he can always climb out of the abyss by confessing his sins and learning the doctrines of our Lord Jesus Christ.

Quenching the Holy Spirit

The second direct command that regulates the proper relation of the believer to the Holy Spirit is stated in 1Thessalonians 5:19, “*Do not quench the Spirit.*” The Spirit is quenched when the Christian resists or rejects the will of God; it is basically saying “No” to God. The question is one of accepting and doing the will of God. This is the central issue concerning the spiritual life; the believer’s response to the will of God determines the whole course of his life.

Quenching the Spirit is entrance into the abyss of blackout of the soul and scar tissue of the soul, leading to the total collapse of the believer. It means continued living inside Satan’s cosmic system. This believer is under the influence of evil and produces only human good, resulting in moral or immoral degeneracy. How does this happen? Some believers allow stress to dominate their mental attitude, ignoring the doctrines that God has provided for solving life’s problems. Others allow the old sin nature to control their souls, producing human good and dead works. And finally, others allow false doctrines to enter and control their souls, which leave them without divine power at their disposal to combat the enemy’s attacks. These believers ultimately live their lives filled with arrogance, jealousy, bitterness, vindictiveness, implacability, hatred, self-pity, malice, and revenge. What a sad way for the child of God to spend his days upon the earth when God had so much more planned for him.

A biblical illustration of quenching the Holy Spirit is recorded in Acts 5:1-11, the story of Ananias and Sapphira.

Act 5:1-2 *But a certain man named Ananias, with his wife Sapphira, sold a piece of property, and kept back some of the price for himself, with his wife’s full knowledge, and bringing a portion of it, he laid it at the apostles’ feet.*

Ananias and Sapphira were in the real estate business and owned extensive property in Jerusalem. They were very successful in business and had become believers. They discovered that a man named Barnabas, one of their rivals in business, had actually given all his property to the ministry of Peter, who in turn gave it to the starving Christians in Jerusalem. Therefore, they became very jealous and covetous, and became involved in inordinate ambition and competition. They were not Satan-possessed or demon-possessed but were under satanic influence. There was nothing wrong with keeping back part of the price of the land, but, in competition with Barnabas, Ananias came to Peter and lied about what he gave. Their jealousy of Barnabas motivated the lie. They were apparently legalistic and self-righteous; therefore, they were in moral degeneracy. They were dishonest in their spiritual life. They were in competition with Barnabas and tried to make an impression with the apostles; their actions came from the arrogance complex of their sin natures. They were living in approbation lust.

Act 5:3 *But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back some of the price of the land?”*

This deception is so great that the individual actually thinks he can lie to the Holy Spirit.

Act 5:4-5 *“While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men, but to God.” And as he heard these words, Ananias fell down and breathed his last; and great fear came upon all who heard of it.*

However, they both had their day in court. The Supreme Court of Heaven dealt with both of them on an individual basis. At this point, they were the worst enemies of the Church, not because they didn't give all their money, but because they were hypocrites. Often the worst enemies of any local church are not outside enemies, but the hypocrites within the church.

Act 5:6-11 *And the young men arose and covered him up, and after carrying him out, they buried him. Now there elapsed an interval of about three hours, and his wife came in, not knowing what had happened. And Peter responded to her, “Tell me whether you sold the land for such and such a price?” And she said, “Yes, that was the price.” Then Peter said to her, “Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they shall carry you out as well.” And she fell immediately at his feet, and breathed her last; and the young men came in and found her dead, and they carried her out and buried her beside her husband. And great fear came upon the whole church, and upon all who heard of these things.*

Many believers still behave this way today, participating in Christian activism, doing so-called “great things” for God, functioning solely in the power of the flesh, trying to clean up the devil's world. This type of activity is contrary to God's plan and is of no spiritual value.

A good deed done with improper motivation is still wrong and is quenching the Holy Spirit.

A distinction must be made between “grieving” and “quenching” the Spirit. Both put the believer out of fellowship, but they are different categories of failure. This difference is in relation to the old sin nature, which is the center of man's rebellion toward God. Each man's old sin nature has an area of weakness, which produces personal sins and an area of strength which generates human good. Grieving the Spirit is sinning from the area of weakness, and quenching the Spirit is the production of human good from the area of strength. In Ephesians 4:30 and 1Thessalonians 5:19, the Holy Spirit is warning us about stepping out of God's plan; we are the ones who benefit from staying in the plan, and it is only in the plan of God that the Lord Jesus Christ is revealed in our lives.

Chapter 5

How the Believer Regains and Retains the Filling of the Spirit

Regaining the Filling of the Spirit (Rebound)

Now that we have learned about the Holy Spirit and how His filling ministry can be lost, it is time to understand how that filling can be regained. When a believer commits a known sin, that sin should be dealt with at once and there is only one remedy to cure the effect of sin. It is stated in 1John 1:9, *“If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness.”* When the believer confesses his sin, he is brought back into fellowship with God and the filling of the Holy Spirit is recovered, allowing the Spirit to regain control of his soul. This is “ground zero” for the believer, the front line, for without the filling of the Holy Spirit we are stuck in quicksand, going nowhere fast. There is no learning doctrine, there is no advancement, and there will be no winners. Getting believers to live without the filling of Holy Spirit is phase two of Satan’s goal to frustrate God’s great plan. (Phase one, of course, is trying to blind men from believing in the Lord Jesus Christ in the first place.) If he can render a believer’s life ineffectual, he gains a measure of victory in that particular case. We must realize that Satan has tremendous resources to attack us. Since we have within our bodies access to power greater than Satan’s (the indwelling of the Holy Spirit), he wants to blind us from this power. He knows that if the believer discovers this power, he has no chance to defeat him, because *“greater is He [the Holy Spirit] who is in you than he [Satan] who is in the world [1John 4:4b].”* Don’t become one of those stuck-in-the-mud believers — don’t let Satan gain any measure of satisfaction. If and when you sin, get right back into fellowship. Confess your sins, forget it, and move on. Live the life of a winner.

Rebound, or confessing one’s known sins, gets us back into God’s plan, enabling us to take advantage of divine power so we can grow spiritually. The word “rebound” is simply a technical way of describing the believer’s restoration to fellowship and recovery of the filling of the Holy Spirit. This exercise is necessary because no believer will live in sinless perfection; since we all have old sin natures, we will all sin. However, because *all* the believer’s sins were judged on the Cross, and not just his pre-salvation sins, restoration to fellowship is instantaneous, accomplished simply by naming one’s sins. By confessing our sins, we are naming and citing them, agreeing with God that they have already been judged and His righteousness is satisfied. We are also asking God the Holy Spirit to fill us and regain control of our souls, so that we again continue our journey to the high ground of spiritual maturity.

Let us take a close look at this vital principle in 1John 1:9.

1Jo 1:9* *If we confess our sins, he is faithful and just to forgive us our sins and purify us from all unrighteousness.*

“If” is the *third class conditional particle* “*ean*,” which emphasizes volition — maybe you will or maybe you will not. It all depends on the free will of each individual believer. The decision to rebound is strictly one for the believer; it is his alone to make, and no one else can do it for him. It is a private matter between the believer and God.

The next word in the sentence, “confess,” is the present active subjunctive form of the verb “*homologeo*.” “*Homologeo*” means to cite, to admit, and to acknowledge. “*Homologeo*” is used here to make a confession of guilt. Therefore, it should read, “If we acknowledge,” or “If we admit.” In other words, we are to make a statement about something, a private statement to God! The present tense indicates that this is an ongoing, habitual concept in the life of the believer. When a believer sins or enters into carnality, he must confess that sin in order to be restored into fellowship. Now, of course, the natural reaction of the human race is to say, “Well, this gives you a license to sin.” Nothing gives you a license to sin except your own free will! The active voice here tells us that the believer must do his own confessing. The subjunctive mood is the mood of potential — maybe you will simply confess; maybe you will not.

When a believer acknowledges or cites his sins, his faith is actually directed toward a courtroom case—the Cross. It was at the Cross that our sins were judged, and the way in which we confess our sins is very similar to the way in which we are saved. We see this in the similarity between the verbs “*homologeo*” and “*pisteuo*.” It is through “*pisteuo*” that we initially became believers. “*Pisteuo*” means to believe. “*Pisteuo*” is a non-meritorious system of perception. Under the three systems of human perception, two (rationalism and empiricism) emphasize the subject. However, the third system of perception (faith), emphasizes the object. I could say, “I believe,” but it would mean nothing; the subject here has no merit. However, if I say, “I believe in Christ,” I am now saved, because it is the object of faith (the Lord Jesus Christ) that matters. “*Pisteuo*” therefore denotes a non-meritorious decision, and whenever a non-meritorious verb is used in the New Testament as a part of the Christian way of life, the fact that the Lord Jesus Christ has already paid for something is always in view! Salvation is free because Christ paid the price on the Cross. You can do nothing for salvation—no raising hands, no walking down aisles, no asking Jesus to come live in your heart, no weeping tears of repentance, no baptizing with water, no joining a church, nothing but simple faith! The merit is in the object of your faith, the Lord Jesus Christ.

Confession of sin is not feeling sorry and relying on remorse for forgiveness, it is not going through a system of penance or works, thus proving your sincerity, and it is certainly not confessing your sins to one another. Remember the most important issue in rebounding from sin, as in the entire Word of God, is *following instructions*.

This principle has the same application when it comes to naming and citing your sins. We are dealing with another non-meritorious verb, “*homologeo*.” “*Homologeo*” does not emphasize the subject; “*homologeo*” is a verb of no merit. When you admit or acknowledge something, there is no merit in what you are doing. However, if you try to add “I feel sorry for it,” or penance, or vows, or any other human function, you are then blaspheming God’s plan! God solved the sin problem once and for all at the Cross, and the problem most Christians have is not sin but the influence of evil. You are not to make vows or promise God you will do better. You are not to let others impose their legalistic standards on you. The beauty of rebound is that when we confess our sins, we can take no credit for admitting them. Unfortunately, for this reason, many believers have great difficulty with 1John 1:9. They want to feel sorry; they want a little bit of guilt and condemnation. However, your emotional reaction has nothing whatsoever to do with confessing your sins. The way you *feel* about sin is of no consequence in regaining the filling of the Spirit. The fact that you recognize it is all that’s necessary. Forgiveness is

not based on your feelings or your guilt. In fact, if you live in guilt, you are only committing another sin! What is important concerning your sin is that you learn what sin is, and not that you feel bad about it. Guilt will cause you to fall into “chain sinning,” and it will not solve anything. A guilt complex is sin parlayed into evil. Feeling guilty and condemned is not a part of the Christian way of life. The believer who feels guilty and condemned is actually arrogant because he is pre-occupied with self. Many believers are too emotionally involved with their failures and successes. It is important to remember that emotion has no capacity to think, rationalize, or produce spirituality, and that whatever emotionalism is dictating is not the spiritual life.

Legalists want you to feel sorry for sin and change your ways. They always want you to change. They want to superimpose their ideas on you. The responsibility of the pastor is simply to communicate doctrine; once the truth has been taught, what you do with it is between you and the Lord. However, as usual, legalism ignores the fact that, under the principle of grace, God does all the work, and there is no work left to be accomplished by man. God the Father judged our sins at the Cross as Christ suffered for them. Therefore, “feeling sorry” or “developing an attitude toward repentance” is not necessary for forgiveness, since our attitude and emotions are not the issue in confession. It all depends on your volition, choosing to do things God’s way instead of your own way. Again, what matters in confession of sin is following instructions. Remember the principle that following instructions is very difficult for arrogant creatures when a non-meritorious act is required. To have to follow instructions in which your merit and ability are completely ignored can be very difficult! In confession of sin and the resultant filling of the Spirit, the issue is the work of God. As always, man can add nothing to the work of God, whether it be in salvation, rebound, recovery, or advance to spiritual adulthood.

1John 1:9, therefore, is not a license to sin, but a grace provision for the believer’s recovery of fellowship with God. The only way to salvation is faith *plus nothing*; the only way to the filling of the Spirit is rebound, which is faith plus nothing. You can not add to the work of God. You can not improve on the work of God. God does not need your help! All God requires is your heart, Proverbs 23:26, “*Give Me your heart, My son, and let your eyes delight in My ways*”—not your ways, but God’s ways. God’s way of forgiveness and restoration to fellowship is 1John 1:9.

Legalism, or rebound through works, seeks to add something to acknowledging your sins to God.

Legalism also demands that an “attitude” or some form of emotionalism be added to 1John 1:9.

1Jo 1:9 *If we confess our sins...*

Next we have the words “our sins.” “Sins” is the *accusative plural* form of the noun “*hamartias*,” which refers to personal sins in all three categories (mental, verbal, and overt). Obviously, if you are going to admit and acknowledge a sin to God, you will have to know what that sin is. There will be sins you commit while you are growing spiritually of which you are not even aware. However, you are still responsible for these

sins (because they come from your own volition), so God has made a provision to deal with these as well.

“Our” is the *possessive genitive plural* adjective “*hemon*,” and is correctly translated. Please note, it does not say, “Someone else’s sins”! We are not to stick our nose into the lives of others. It is not our responsibility to straighten out anyone else. Each individual believer’s lifestyle is strictly a matter between him and God. God will deal with each believer as an individual. If one of His children is sinning or failing in any way, it is God’s business; it is not yours or mine.

Rom 14:4 *Who are you to judge the servant of another? To his own master he stands or falls; and stand he will, for the Lord is able to make him stand.*

Rom 14:10 *But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment seat of God.*

Your job is to represent yourself before the Lord and, as a believer priest, you do not represent anyone but yourself. Therefore, you are only to acknowledge, admit, and cite your own sins and not the sins and failures of someone else. There is to be no maligning, gossiping, or judging. “Gossip” means to spread *untrue* rumors about others, and “maligning” means to speak evil and discredit someone’s character with accusations that are *true*, but both are just as wrong.

1Jo 1:9 *If we confess [acknowledge, admit] our sins, He is faithful...*

Notice we begin with who and what *God* is. *He* is faithful. Why does He forgive? Because *He* is faithful! Why can He forgive? Because His perfect integrity, righteousness, and justice have already been satisfied. Therefore, the Bible says, “He is faithful and righteous.” The verb “is” is the present active indicative form of “*eimi*,” which is “*estin*”; this literally means that He *keeps on being* faithful and righteous.

“Faithful” is the adjective “*pistos*,” which tells us that God is faithful and *consistent*. He always does the same thing. It refers to God’s perfect consistency in providing forgiveness to every believer who acknowledges a sin to Him. “Righteous” is the adjective “*dikaios*,” which refers to the integrity of God as the source of forgiveness and restoration to fellowship. Therefore, while the word “faithful” deals with His consistency, the word “righteous” deals with His character. Because of the Cross, where God imputed our sins to the Lord Jesus Christ and judged them, God is free to forgive us. Because confession alone is required to be filled with the Spirit, the efficacy of the substitutionary atonement of Christ on the Cross is being emphasized. No matter how great our sins, God is faithful, God is just, and God is dependable. He *always* forgives us and cleanses us from all unrighteousness, when the known sins are acknowledged, confessed, or admitted. Remember that no sin is too great for forgiveness, because all sin was judged on the Cross. Judgment at the Cross frees the justice of God from compromise in forgiving sin.

1Jo 1:9 *...He is faithful and righteous to forgive...*

Next we have the conjunction “*hina*,” translated “to,” which introduces a *result clause*. Therefore, we can translate this verse, “If we acknowledge our sins, He is faithful and righteous with the result that He forgives.”

“Forgive” is the aorist active subjunctive verb “*aphe*,” which means to cancel, pardon, and forgive. The aorist tense refers to that point of time at which you confess your sins and are forgiven. In the active voice, God the Father produces the action of the verb. In the subjunctive mood, forgiveness is *potential*, depending upon whether a believer confesses his sins *while adding nothing to it*, or adds some kind of human works or penance. If you confess your sins and add something to confession, you are not forgiven.

1Jo 1:9 ...*He is faithful and righteous to forgive us our sins and cleanse...*

“Cleanse” is the aorist active subjunctive verb “*katharise*,” which means to cleanse and to purify. The aorist tense indicates that point in time when we name and cite our sins. The active voice means that God the Father does the cleansing. The subjunctive mood is the mood of potential, based upon previous factors we have noted. There never was a believer who named a known sin to God privately, without any system of human works and human power, who was not immediately forgiven and cleansed. The subjunctive mood is the mood of probability or potential, and the potential of being cleansed depends upon whether or not the believer follows instructions. The subjunctive mood is used to match the probability of the third class condition; “*If* we confess our sins (maybe we will, or maybe we will not).”

Now, we must address the issue of the sins we commit without realizing that they are sins. What about the sins of ignorance? What about the human good? What about the evil that enters our souls? The answer to this is found in the last phrase, “and to cleanse us from all unrighteousness.”

Ignorance is no excuse; therefore, we need to be cleansed from sins of ignorance as well.

1Jo 1:9 ...*and cleanse us from all unrighteousness...*

“From all unrighteousness” is the prepositional phrase “*apo pases adikias*,” and refers to unrighteousness in three areas. There are three kinds of “dirt” that the believer can pick up when he is carnal and out of fellowship:

- A. Unknown sins (sins of ignorance).
- B. Human good.
- C. Evil.

Unknown sins, human good, and evil are simply manifestations of the sin nature. The sin nature is always there; it is always ready to come out. Forgiveness is available; the filling of the Holy Spirit is available, but like everything else in the angelic conflict, God invented free will, and you can either accept His plan or reject it. You have options all the way. You have the opportunity of using your free will to repent God’s way by simply naming and citing your sins to God privately. On the other hand, you can use your free will to reject the only way that God has ordained the filling of the Holy Spirit to take

place. It is very vital that the believer have an accurate understanding of the proper use of the rebound technique. The issue is whether or not you are willing to humble yourself and take the road of grace, a road where you receive no credit, and where there is no “feeling sorry.” Otherwise, you will continue to be influenced by legalism, religion, asceticism, and taboos.

The forgiveness of sin and subsequent filling with the Spirit is an exclusive act of the grace of God and has nothing to do with the actions of man. God has only one way of forgiving sins—His way—name it and cite it. It is an act of faith on the part of believers, and faith is the only performance of man that God accepts, because it depends totally on the merit of the object. Before salvation the object of faith is the Lord Jesus Christ; after salvation the object of faith becomes the mind of Christ, Bible doctrine, and Bible doctrine teaches us the only way to remove sins from our lives. The Christian who fully confesses all known sins fully removes the obstacles blocking the road to the glorification of God.

The following Scriptures instruct us to use rebound consistently.

Psa 32:5 *I acknowledged my sin to You, and my iniquity I did not hide. I said, “I will confess my transgression to the Lord,” and You forgave the guilt of my sin.*

Pro 1:23 *Turn to my reproof, behold, I will pour out my Spirit on you; I will make my words known to you.*

Jer 3:13 *“Only acknowledge your iniquity, that you have transgressed against the Lord your God... and you have not obeyed My voice,” declares the Lord.*”

1Co 11:30-31* *That is why many among you are weak and sick, and a number of you have fallen asleep. But if we judged ourselves, we would not come under judgment.*

Heb 12:1* *Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us.*

Heb 12:12-13* *Therefore, strengthen your feeble arms and weak knees. Make level paths for your feet, so that the lame may not be disabled, but rather healed.*

Eph 4:22* *You were taught with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires.*

Rom 6:13* *Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to Him as instruments of righteousness.*

Rom 12:1* *Therefore, I urge you, brethren, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.*

In Psalm 38:18, after a lengthy time of extreme discipline, David finally said, “*For I confess my iniquity; I am full of anxiety because of my sin.*”

Retaining the Filling of the Holy Spirit

Eph 5:18 *And do not get drunk with wine, for that is dissipation, but **be filled** with the Spirit.*

This is a positive command to stop depending on the wrong solutions to the problems of life and fill that deficiency with the Holy Spirit. The Greek verb “*pleroo*” here has four meanings:

- A. **To fill up a deficiency.** The filling of the Holy Spirit fills up our deficiency of power to execute the spiritual life. At salvation we are deficient of doctrine.
- B. **To fully possess.** The believer must be fully possessed by the Holy Spirit and Bible doctrine before he can be fully possessed by the blessings of maturity.
- C. **To fully influence.** The believer is fully influenced by the teaching ministry of the Holy Spirit and Bible doctrine so that he can have capacity for blessing.
- D. **To fill with a certain quality.** The filling of the Holy Spirit, along with Bible doctrine, is the highest quality with which the believer can be filled.

The filling of the Holy Spirit provides us with the highest quality of divine power, giving us the means of executing the spiritual life. This power allows us to be fully influenced by the teaching ministry of the Holy Spirit and Bible doctrine, leading to spiritual growth and advancement in the plan of God. The Holy Spirit wants to fully possess us, He wants complete control. If we allow Him to function in the prescribed manner, our capacity for life and blessings will be beyond anything we can ask or imagine. He will then influence every facet of life, fully energizing and controlling the soul.

1Co 2:12-15 *Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he can not understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no man.*

Gal 5:16 *But I say, **walk by the Spirit**, and you will not carry out the desire of the flesh.*

Here is another positive mandate to be filled with the Holy Spirit. It does not imply that spirituality is achieved through works or legalism. It simply clarifies the difference between the means and results of spirituality. After salvation the means of spirituality is rebound, with the result being the filling of the Holy Spirit and growth in the Christian way of life. Spirituality and spiritual growth are related, but they are not the same. Spirituality is an absolute based on the filling of the Holy Spirit; spiritual growth is a relative concept based on the amount of doctrine we apply to our lives. As we advance in the Christian life, we are spiritual much of the time, functioning mostly under the

influence of the Spirit. Sometimes we become carnal through sin, but we rebound quickly and renew our fellowship with God.

The filling of the Holy Spirit alone is not the entire means of fulfilling the divine mandates for the Christian. After being filled with the Spirit, we must, by our own volition, decide to use that power to learn and use Bible doctrine; this is walking by means of the Spirit. As Colonel R. B. Thieme states, “*The filling of the Holy Spirit is the **principle** of the Christian life; walking by means of the Spirit is the **function** of the Christian life.*”

Many passages instruct us in living the spiritual life.

- A. Walk in the same manner as Christ Jesus walked, 1John 2:6.
- B. Walk with children of the light, Ephesians 5:8.
- C. Walk worthy of your calling, Ephesians 4:1, Philippians 1:27, Colossians 1:11.
- D. Walk by doctrine, not by sight, 2Corinthians 5:7.
- E. Glorify God in your body, 1Corinthians 6:20.
- F. Stand firm in the Lord, Philippians 4:1.
- G. Put on the full armor of God, Ephesians 6:11-17.

Eph 6:11-17* *Put on the full armor of God, that you may be able to stand firm against the schemes of the devil. For our struggle is not against blood [people’s souls] and flesh [their old sin natures], but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. Therefore, take up the full armor of God, that you may be able to resist in the evil day, and having done everything, to stand firm. Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.*

Chapter 6

Results of the Filling of the Holy Spirit

The Challenge to Produce Divine Good

Our Lord taught us to perform divine good through the “Vine and Branch” metaphor of John 15.

Joh 15:1 *“I [Jesus Christ] am the true vine, and My Father is the vinedresser.”*

The “vinedresser” metaphor portrays God the Father as the author of the predesigned plan of God. The “vine” metaphor portrays the humanity of Jesus Christ during the dispensation of the Hypostatic Union. The Vine is the basis for the production of divine good or “fruit bearing.” The vine metaphor emphasizes the fact that all precedence and all production of divine good in the Church-age comes from the Vine, our Lord Jesus Christ.

Joh 15:2 *“Every branch [believer] in Me that does not bear fruit, He takes away [discipline]; and every branch that bears fruit, He prunes it [suffering for blessing], that it may bear more fruit.”*

Fruit from the branch is a metaphor for the Church-age believer. However, no fruit (or production) can be any better than the vine that produces it. Because of positional sanctification (our union with Christ) and the grace provision of the filling of the Spirit, it is possible for the believer to produce divine good. The phrase “in Me” is a reference to the believer in union with Christ. We are the branches in union with the Vine, Jesus Christ.

There are two categories of branches found in this passage—dead branches representing dead works, or production skills without spiritual skills, and live branches representing divine good, with spiritual skills as the basis for production skills. The branch in Christ that does not bear fruit represents the believer who does not produce divine good. Dead works do not bear fruit and are punishable by divine discipline. God the Father removes all dead wood and dead branches, branches that produce dead works. He removes the dead works through punitive suffering in two categories—the law of volitional responsibility, which produces a tremendous amount of self-induced misery, and divine discipline. Another relevant analogy is found in Matthew 7:17-19, *“Every healthy tree produces good fruit. And every diseased tree produces worthless [degenerate, or evil] fruit. A good tree can not produce bad fruit, nor can a rotten tree produce good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire* (this is a “true analogy,” which uses accepted facts in the natural realm to reveal another truth).”

Again, John 15:2 says, *“Every branch [believer] in Me that does not bear fruit, He takes away [discipline]; and every branch that bears fruit, He prunes it.”* Pruning is necessary for properly redistributing the “energy” for production. The branch that bears

fruit must be pruned occasionally so that the spiritual skills will increase and maximize. This is suffering for blessing.

Just as God provides divine discipline and punitive action for the one who bears no fruit, He also provides suffering for blessing for the fruit bearer.

In verses three and four, we see the cleansing of the branches for production. Verse three makes a reference to the cleansing of the branches in salvation.

Joh 15:3* *“You are already clean [saved] because of the doctrine [the gospel] which I have spoken to you.”*

Nothing in your life before salvation should be a hindrance to your production of divine good, because you have been cleansed from your past. Everything you did before salvation has been wiped out completely.

Isa 43:25 *“I, even I, am the One who wipes out your transgressions for My own sake; and I will not remember your sins.”*

The things you have done after salvation are dealt with in Philippians 3:13, *“But one thing I do: forgetting what lies behind and reaching forward to what lies ahead.”*

Verse four deals with the cleansing of the branches after salvation, which takes place through the rebound technique.

Joh 15:4 *“Abide in me [stay in fellowship], and I in you [a mandate for cognition of Bible doctrine]. As the branch can not bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me.”*

The fact that “Abide in Me” is a command indicates that this is an experience after salvation (dependent on our volitional decisions) and not a reference to positional sanctification (which is a *permanent* result of regeneration and is not dependent on our volition). We are never commanded to be in union with Christ. This is a command to remain in fellowship with God through the use of 1John 1:9 in order that divine good may be produced in our lives. The believer can only produce divine good when filled with God the Holy Spirit. The “branch in Christ” of John 15:2 is the believer in positional sanctification; when the branch is commanded to “abide” in Christ, the believer is being commanded to enter into experiential sanctification through the filling of the Holy Spirit. The phrase “*I in you*” is a mandate for the believer to learn and metabolize Bible doctrine (when we have doctrine, the “mind of Christ,” in our souls, Christ abides in us). Our Lord demands that His thinking be in us. The Vine has provided for us the precedent, the pattern, and the information necessary to produce divine good. As the Lord produced divine good, so we can produce divine good. However, we cannot produce fruit apart from the function of spiritual skills—the filling of the Spirit; perception, metabolization, and application of doctrine; and execution of the predesigned plan of God.

Joh 15:5 *“I am the vine, you are the branches; he who abides in Me [fellowship with God], and I in him [through residual doctrine], he bears much fruit; for apart from Me you can do nothing.”*

The “Vine and Branch” metaphor is repeated. Our Lord is the Vine; we are the branches. Abiding in Christ is the filling of the Spirit. Christ “in us” is a result of cognition of Bible doctrine. These spiritual skills are required for us to produce what this verse calls “*much fruit*.”

The phrase, “*for apart from Me you can do **nothing**,*” speaks of dead works (the function of production skills without spiritual skills). The production of divine good is a grace provision from God, which meets God’s perfect standards. God provides the means for bearing fruit through the filling of the Holy Spirit, cognition of Bible doctrine, and the attainment of spiritual adulthood.

Production skills without spiritual skills result in dead works.

Joh 15:6 *“If anyone does not abide in Me [the believer out of fellowship], he is thrown away like a branch [the judgment of the dead works of a believer], and dries up; and they [angels] gather them, and cast them [dead works] into the fire, and they are burned.”*

The believer who does not abide in Christ is out of fellowship and therefore lacks the first spiritual skill, the filling of the Spirit. This is a *descriptive* analogy, as opposed to a *true* analogy. All dead works are judged and burned at the Judgment Seat of Christ immediately after the Rapture of the church.

2Co 5:10* *For we must all appear before the judgment seat of Christ, that each one may be rewarded for his deeds done in the body, on the basis of what he has done whether good or worthless.*

Many things in life that are considered commendable by other believers are absolutely worthless because they do not measure up to divine standards.

The drying up of the branch in John 15:6 refers to the believer without spiritual skills “drying up” through the production of dead works. Production skills minus spiritual skills equals dead works. The power and the production of divine good is taught in John 15:7.

Joh 15:7 *“If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you.”*

There are three concepts revealed in this verse—the believer in fellowship, the believer in doctrine, and the believer in prayer. “Abiding (or remaining) in Christ” is a reference to the Church-age believer in fellowship with God. The word “abide” is used because the filling of the Holy Spirit only occurs when the believer resides in the predesigned plan of God. Being filled with the Spirit is synonymous with living in the predesigned plan of God. The believer has fellowship with God on the basis of the fact that the Holy Spirit controls his soul. The believer in fellowship can perform good deeds

and Christian service, which are produced in the execution of the predesigned plan of God. Only the filling of the Holy Spirit can produce divine good. The filling of the Holy Spirit is the first spiritual skill, and the only way through which the believer can have fellowship with God.

“My words” in verse seven are the thinking of Christ, the Bible. Therefore, the phrase, “*My words abide in you,*” is a reference to consistent perception, metabolization, and application of Bible doctrine (i.e., inculcation of doctrine). This is the second spiritual skill.

The third spiritual skill is the execution of the predesigned plan of God by advancing through the three stages of spiritual adulthood (spiritual self-esteem, spiritual autonomy, and spiritual maturity). Spiritual maturity results in maximum fruit bearing in three categories—visible production of divine good, which can be seen by others who observe your Christian service; invisible production of divine good, which has maximum impact in life; and prayer. Invisible impact can not be seen by others and is the basic function of the “pivot” (those who preserve their nation through their faithfulness to God’s Word) of mature believers. This production is best because it always makes a role model out of Jesus Christ, thereby manifesting an invisible impact in the historic phase of the angelic conflict. “*Ask whatever you wish*” in verse seven does not apply to believers out of fellowship, new believers, or even adolescent believers, but to believers who have the three categories of fruit bearing, and visible and invisible impact. “*And it shall be done for you*” does not imply that all your dreams will be fulfilled. It does mean that God will do exceeding abundantly above all you could ever ask or think. God only gives this promise to a few believers who are fruit bearers in spiritual maturity. By the time you reach maturity, you will be asking for the right things. The concept is “*Ask for what you wish as a mature believer and God will provide it for you.*”

Prayer is used here as a function of the spiritual skills, and a means of producing divine good. Spiritual skills extend to the function of prayer. Therefore, the function of prayer is production of divine good. Spiritual skills plus production skills equals divine good in prayer. Divine good in prayer can only occur where spiritual skills precede production skills.

Joh 15:8* “*By this is My Father glorified, that you bear much fruit, and so prove to be My indoctrinated ones* [students].”

Maximum production of divine good occurs in the three stages of spiritual adulthood. Each stage produces more and more good until the believer has maximum production of divine good in his life. Only the spiritual skills can glorify God.

Glorification of God through the spiritual skills goes far beyond good deeds or Christian service.

Fruit bearing, or works by themselves, does not glorify God; it is the source of Christian service, the three spiritual skills mentioned in John 15, that truly glorify God.

Production, or fruit bearing, is a *result* of spiritual momentum; it is never the means. The production of a believer is not a sign of his spiritual life; only God knows if the production is divine good or dead works. Therefore, it is wrong to conclude that a person is spiritual because they are working hard. It is equally wrong to conclude that a person is not a fruit bearer or even a believer, simply because you do not see any evidence of it. Most believers today are not fruit bearers because they have no spiritual skills.

The Greek word for “disciple” means “one who is indoctrinated (or inculcated with Bible doctrine).” A disciple is a student of the Word of God, under the teaching and authority of his right pastor-teacher. Where spiritual skills are bypassed by negative volition toward doctrine or silliness in the application of doctrine (religious misconceptions), production skills take over completely. Spiritual skills are often abandoned to carnality, and good deeds become the production of dead works, because arrogance has become the believer’s motivation.

Divine production, or fruit bearing, is a result of spiritual momentum; it is never the means. Growth occurs through the combination of the filling of the Holy Spirit and the study and application of Bible doctrine. When the believer’s growth produces fruit, God is glorified completely, the ultimate goal of all positive, spiritual Christians.

2Co 3:3* *You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts.*

Eph 3:16-17* *I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner man, so that Christ may dwell in your hearts through faith...*

Phi 1:20-21* *I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. For to me, to live is Christ and to die is gain.*

The Fruit of the Spirit

Gal 5:22-23 *But the **fruit** of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Against such things there is no law.*

The word “fruit” is the *genitive singular* noun “*karpos*,” meaning “fruit,” as opposed to “fruits.” It is important to understand that this word is in the singular, because it speaks of *one* “fruit” (or “production”) with a nine-fold manifestation. In other words, there are not nine different fruits mentioned here, but one fruit with nine different characteristics. The phrase “of the Spirit” is the definite article “*tou*” plus the *ablative singular* noun “*Pneumatos*,” which makes it clear that the source of this production is the Holy Spirit.

Gal 5:22 *But the fruit of the Spirit is...*

“Is” is the present active indicative form of the verb “*eimi*,” which is “*estin*,” meaning “keeps on being.” This present tense is what we call an *iterative* present, describing what occurs at successive intervals; it is a present tense of repeated action. It was written as a *tendential* present to the Galatians, because they did not have the fruit of the Spirit. It is the Holy Spirit who produces this in our lives, and not us! It is the fruit of the Spirit, not the fruit of the believer. The indicative mood makes a declarative statement of dogmatic fact, under the conditions of being controlled by the Spirit and advancing in doctrine.

Gal 5:22* *But the production of the Spirit keeps on being love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control...*

We now have nine characteristics that co-exist under the filling of the Spirit and can not be separated. The measure of their manifestation is based on the believer’s spiritual growth from the doctrine he has learned. They are not all manifested at the same time; they are manifested under certain conditions, and as you grow, they increase in your life.

- A. **Love** (*agape*) — impersonal, unconditional love for all mankind, characteristic of the believer with a relaxed mental attitude in his dealings with his fellow man.
- B. **Joy** (*chara*) — inner happiness derived from the filling of the Holy Spirit and doctrine.
- C. **Peace** (*eirene*) — includes overt prosperity as well as inner peace, which means that the believer is content with whatever circumstances he finds himself in.
- D. **Patience** (*makrothumia*) — forbearance and perseverance, which creates a gracious and lenient attitude toward others. It is building one’s thought patterns and behavior patterns on something positive (Bible doctrine), rather than emphasizing the negative.
- E. **Kindness** (*chrestotes*) — generosity and graciousness toward others, being sensitive to their feelings and wishes. It includes thoughtfulness of others and respect for their privacy, property and rights. True kindness seeks to understand others and is mindful of their problems, giving them the benefit of the doubt.
- F. **Goodness** (*agathosune*) — uprightness, generosity, and integrity. It means giving with no strings attached, expecting nothing in return.
- G. **Faithfulness** (*pistis*) — doctrinal confidence, the ability to learn doctrine and apply it to life.
- H. **Gentleness** (*praotes*) — humility, thoughtfulness, and courtesy. This means the believer functions in the grace policy of God, orienting himself to God’s plan as it relates to his attitude toward God and man.
- I. **Self-control** (*enkrateia*) — self-discipline, based upon humility and integrity. It means organizing your life based on the right priorities. It is the organized person who is persistent and consistent in the pursuit of doctrine.

An organized life is based upon having the right priorities, which means having *a time for everything!* Bible doctrine will give you the capacity to organize your life and

have inner happiness with the right priorities. It is the organized person who is persistent and consistent in the perception of doctrine. Sooner or later you have to get organized.

You will never make it until you learn to organize your life! Under the doctrine of election, you have no excuses. You have 24 hours in a day like everyone else. The doctrine of election teaches equal privilege and equal opportunity for all. You have the same opportunity as anyone else to advance to spiritual maturity, if you so choose. If you have the wrong priorities you will never make it. Self-control is taught in many passages, such as Proverbs 16:32.

Pro 16:32 *He who is slow to anger is better than the mighty, and he who rules his spirit, than he who captures a city.*

Jam 3:2 *For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect [mature] man, able to bridle the whole body as well.*

Rom 6:12 *Therefore do not let sin reign in your mortal body that you should obey its lusts.*

Gal 5:24-25 *Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk **by the Spirit**.*

The results of the filling of the Holy Spirit include increased effectiveness in the believer's production, including witnessing, Acts 1:8* (*"But you will receive power when the Holy Spirit comes on you: and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*), prayer, Ephesians 6:18* (*"And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep praying for all the saints."*), and blessings to our fellow man, John 7:38* (*"Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."*). As we continue to grow and allow the Spirit to properly function in us, we begin to imitate God, Ephesians 5:12* (*"For it is shameful even to mention what the disobedient do in secret."*), and have the same mind as Christ, 1Corinthians 2:16 (*"For who has known the mind of the Lord, that he should instruct Him? But we have the mind of Christ."*).

Phi 2:12 *Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling.*

Fellowship with God through the filling of the Spirit is the only foundation for the virtue and self-discipline needed to execute the plan of God for the Church with its great system of protocol. A right thing must be done *in a right way!* Sincerity by itself is not enough. It is only the decisions we make when filled with the Spirit that will have eternal results. Once you have learned the doctrine of the filling of the Holy Spirit, which very few Christians today understand, you have taken a major step towards glorifying God in time.

Eph 3:14-21 *For this reason, I bow my knees before the Father, from whom every family in heaven and on earth derives its name, 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, may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God. Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.*