
a *Grace Notes* course

Doctrine 102

by Warren Doud

The Baptism of the Holy Spirit
The Indwelling of the Holy Spirit
The Filling of the Holy Spirit
Confession of Sin
The Holy Spirit, His Person and Work

Grace Notes

Web: <http://www.gracenotes.info>

E-mail: wdoud@gracenotes.info

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The Baptism of the Holy Spirit

Introduction.

The baptism of the Holy Spirit is one of seven salvation ministries by God the Holy Spirit.

1. Efficacious grace
2. Regeneration
3. The baptism of the Holy Spirit
4. The indwelling of the Holy Spirit
5. The filling of the Holy Spirit
6. The sealing of the Holy Spirit
7. Spiritual gifts

You can find a full description of the salvation ministries of the Holy Spirit in the topic "Holy Spirit, Salvation Ministries."

The baptism of the Holy Spirit is one of seven Bible baptisms.

1. The Baptism of Moses
2. The Baptism of the Cup, or the Baptism of the Cross
3. The Baptism of the Holy Spirit
4. The Baptism of Fire
5. The Baptism of John
6. The Baptism of Jesus.
7. Christian Baptism, the water baptism of the believer

These topics are covered in the topic "Baptism."

Definition

The baptism of the Holy Spirit is a real baptism, an actual identification takes place. It is one of the seven ministries of the God the Holy Spirit at salvation, in which God the Holy Spirit, at the moment a person believes in Christ, enters the new believer into union with Christ.

The baptism of the Holy Spirit is the means of forming the royal family of God during the church age. It is a function of the omnipotence of the Holy Spirit at salvation. By being entered into union with Christ, we are adopted as royal family of God. We are a new spiritual species.

This union with Christ is called positional sanctification or the sanctification of the body, Eph 5:25-27.

The baptism of the Holy Spirit is not an emotional experience, 1 Cor 12:13.

It is a function of the omnipotence of the Holy Spirit putting every believer into union with Christ, making him a new spiritual species.

There is only one baptism that unifies the royal family of God.

1 Cor 12:13, "For by means of one Spirit, we were all baptized into one body; whether Jews or Greeks, whether slaves of free, all were made to drink into one Spirit."

Eph 4:5, "One Lord, one faith, one baptism."

Rom 6:3-5, "Do you not know that all of us have been baptized into Jesus Christ?"

Therefore, we have been buried with Him through baptism into His death, in order that as Christ was raised again from the dead to the glory of the Father, we also might walk in newness of life. For if we have become united with Him in the likeness of His death, and not only this, we shall also be united in the likeness of His resurrection."

The newness of life refers to our being a new spiritual species and royal family of God. So Rom 6:3-5 teaches identification with Christ in His death, burial, and resurrection.

The many references to positional sanctification, or the baptism of the Holy Spirit are often found in the preposition phrase EN + the locative of CHRISTOS, translated "in Christ." Almost everywhere this phrase is found, it is reference to the baptism of the Holy Spirit and resulting union with Christ.

1 Cor 15:22, "In Adam all die; so also in Christ shall all be made alive." Cf. Rom 8:1.

The baptism of the Holy Spirit is related to the church age only. This ministry of the Holy Spirit is not found in the Old Testament, and there are no eschatological references to it beyond the church age.

The baptism of the Holy Spirit is not the function of any spiritual gift.

Because the baptism of the Holy Spirit is universally provided for all church age believers, it is not in any sense experiential. The baptism of the Holy Spirit is an act of the omnipotence of the Holy Spirit. Any time God uses His divine power, whether it is the omnipotence of God the Father, Son, or Holy Spirit, it excludes any form of experiential cooperation. That's grace!

The baptism of the Holy Spirit could not occur until there was the strategic victory of Jesus Christ in the angelic conflict. The Levitical priesthood was inadequate for the church age. Now there was the need for a universal priesthood, since every believer was now a target of Satan.

The baptism of the Holy Spirit occurred first in Jerusalem and included the gift of tongues to warn the Jews of the coming of the fifth cycle of discipline. Acts 2.

Union with Christ is a permanent identification which distinguishes Christianity from religion. In religion, man by man's efforts seeks to gain the approval of God. In Christianity, the believer through union with Christ has a permanent relationship with God.

The baptism of the Holy Spirit forms the body of Christ, He being the head. Our Lord's gift to His body is found in Rom 12; 1 Cor 12; Eph 4.

The Baptism of the Holy Spirit Creates the Royal Family of God.

The baptism of the Holy Spirit is the means of providing a royal family for our Lord's third royal title. The royal family of God also know as the universal Church or body of Christ, is formed at the moment of personal salvation through the baptism of the Holy Spirit.

Equal privilege for all church age believers is based on the doctrine of the baptism of the Holy Spirit, a doctrine which involves the omnipotence of the Holy Spirit. Through the baptism of the Holy Spirit, equal privilege in the royal family of God is related to two doctrinal facts:

- The omnipotence of the Holy Spirit creates a royal family of God, the body of Christ, as an organism, not as an institution.
- Simultaneously, from the baptism of the Holy Spirit, the omnipotence of the Holy Spirit creates a new spiritual species for spiritual living (not for psychological living) in the devil's world. Every church age believer is a part of this unique spiritual species.

Furthermore, the omnipotence of the Holy Spirit also provides equal opportunity for the fulfillment of the one plan of God through walking in fellowship under the control of the Holy Spirit.

The teaching ministry of the Spirit in a believer who is walking in fellowship is the fulfilling power of the Christian way of life. The Holy Spirit is a teacher, as in John 14:26, 16:12-14; 1 Cor 2:9-16; 1 John 2:27.

God the Holy Spirit is the One who teaches us Bible truth, which gives us the capacity for the new spiritual life provided by Him at salvation with the baptism of the Holy Spirit.

The Analogy of the Head and the Body.

The body of Christ is the family of God. The head is incomplete without the body. The humanity of Christ is incomplete without a royal family for Him.

This analogy teaches that the Church cannot be a living organism without union with Christ. The fulfillment of the head completing the body and the body completing the head is found in the prophecy given by our Lord in John 14:20, "you in Me and I in you." "You in Me" refers to church age believers in union with Christ from the baptism of the Holy Spirit resulting in positional sanctification. "I in you" refers to the indwelling of Jesus Christ, a vital union between the head and the body.

All church age believers are formed into one body and one royal family, Eph 2:16, 4:4-5, 5:30-32; Col 1:24, 2:19

The Holy Spirit is the agent in the formation of the body of Christ, the church universal and the royal family of God. This is done by the baptism of the Holy Spirit.

God the Father appointed Jesus Christ as the head of the body as a part of His third royal title. Synonyms for the royal family of God are:

- The Body of Christ
- The Church
- The Bride of Christ.

The Characteristics of the Baptism of the Spirit.

- It is not an experience, and it is not related to human feeling.
- It is not progressive. Therefore, it cannot be improved in either time or eternity. Our union with Christ is perfect from salvation.
- It is not related to any human merit or ability. There is nothing you can do to have the baptism of the Spirit.
- It is obtained in full at the moment of salvation. It is not a post-salvation experience. It is not a "second blessing." Union with Christ is a completed ministry by the Holy Spirit. Hence, it cannot be reversed by any human failure.
- It is eternal and unchangeable in nature. It cannot be canceled or changed by God or man. It is a part of your eternal security. No renunciation; no sin, human good, or evil; no moral or immoral degeneracy can cancel this ministry of the Holy Spirit.

- The baptism of the Holy Spirit is known and understood only through perception of the mystery doctrine of the church age. Therefore, it cannot be applied in a state of ignorance. It is invisible, not subject to empiricism; it is subject to cognition of Bible doctrine only.

The Mechanics of the Baptism of the Holy Spirit.

Gal 3:26-28, "For all of you are the sons of God [royal family] through faith in Christ Jesus. For all of you were baptized into Christ, and you have put on [clothed yourselves] with Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

There are no racial distinctions or racial prejudices in the royal family of God.

There were many slaves in the Roman Empire. Paul told slaves not to seek their freedom. "Neither slave nor free" means there are no social distinctions in the royal family of God.

Both male and female are equally in union with Christ and belong to the royal family. In a Christian marriage, you are not marrying someone who is beneath you.

Since the baptism of the Spirit is obtained in full at the moment of salvation, it cannot be reversed by any human failure.

The baptism of the Spirit is provided for all believers at the moment of salvation. Therefore it is a unifying factor, in that it is the means of forming the royal family of God.

The universality of the baptism of the Spirit precludes the possibility of it ever being experiential. It does not distinguish one believer from another; it does not make one believer superior or inferior to another.

1 Cor 12:13 is considered to be the key passage on the baptism of the Holy Spirit. "By means of one Spirit [omnipotence of the Spirit], we were all baptized into one body, whether Jews or Gentiles, whether slaves or free. Furthermore, all were caused to drink by one Spirit."

In union with Christ, all human distinctions are removed by the formation of the royal family of God. Neither race nor status in life is an issue. No racial, social or economic distinctions are made.

Drinking, like eating, is an illustration of the non-meritorious character of faith as the only means of salvation. All kinds of people can swallow. The baptism of the Holy Spirit occurs at the moment of personal faith in Christ.

The last phrase is the fulfillment of our Lord's invitation, given in John 7:37-39, when Christ prophesied that we would all drink of the Holy Spirit by our non-meritorious faith. "Now on the last day of the great feast, Jesus stood up and shouted, saying, 'If any person is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture has said, "Streams of living water will flow from within him.'" Now this He communicated concerning the Spirit, whom those who believed in Him were about to receive. For the Spirit was not yet given, because Christ was not yet glorified."

John 7: 38 teaches that the baptism of the Holy Spirit occurs when we believe in Jesus Christ at the point of our salvation. "Streams of living water will flow from within him" is a prophecy of the filling of the Spirit, i.e., residence, function, momentum inside the Christian during the church age only.

The Prophecy of the Baptism of the Spirit.

The baptism of the Holy Spirit was never mentioned in the Old Testament because it is a part of the mystery doctrine for the church age. But the baptism of the Spirit was prophesied by the Lord Jesus Christ before the church age, in the upper room discourse.

John 14:20, "On that day [Pentecost] you shall know that I am in My Father, and you are in Me, and I am in you."

"I am in My Father" is the identity of divine essence indicating that Jesus Christ is eternal God, coequal with God the Father.

"You in Me" is the prophecy of the baptism of the Holy Spirit and resultant positional sanctification, being in union with Christ.

"I in you" refers to the indwelling of Jesus Christ.

Just before His ascension, our Lord said to the disciples in Acts 1:5, "John baptized with water, but you will be baptized with the Holy Spirit not many days from now [ten days]."

This prophecy was fulfilled ten days after our Lord uttered it in Acts 1:5.

The Baptism of the Spirit Begins the Church Age.

The prophecies about the baptism of the Holy Spirit were fulfilled on the day the church age began, around 32 A. D. Jesus prophesied the church age as future,

Matt. 16:18. "Jesus said, 'I say to you [Peter] that you are PETROS [little stone] and on this PETRA [giant rock, Jesus Christ] I will build My church; and the gates of hell will not overcome it.'"

The future active indicative of OIKODOMEO, translated "will build" is important, for it indicates that no Church had existed up until that time, and no church would exist until after the resurrection and ascension of Christ. God the Father will actually do the building, but it will be built on Jesus Christ, the Rock.

On the day of Pentecost, the baptism of the Spirit took all the believers present and entered them into union with Christ. At the same time, God the Son gave the first spiritual gifts. One of the first gifts to be exercised was the gift of tongues, simply because in Jerusalem during the Feast of Pentecost were thousands of Jews who spoke many different languages.

According to Isa. 28, the gift of tongues was used as a last warning to Israel that they were going out as a client nation to God.

Though not mentioned in Acts 2, we know the baptism of the Spirit occurred on the day of Pentecost because of Peter's retrospection in Acts 11. At the Gentile Pentecost, Acts 11:15-17, Peter recognized that what happened to

them on the day of Pentecost in Jerusalem (Acts 2) was a fulfillment of the prophecy of Acts 1:5. In retrospective exposition, Peter said, "And as I [Peter] began to speak, the Holy Spirit fell on them just as He did on us at the beginning [Pentecost, Acts 2:3]. Then I remembered the word of the Lord, how He used to say [Acts 1:5 is the one recorded example], 'John baptized with water, but you will be baptized with the Holy Spirit.' Therefore, if God gave to them [Gentiles] the same gift as to us [Jews], when they had believed in the Lord Jesus, who was I that I should stand in God's way?"

"The Holy Spirit fell on them" refers to an experience Peter had in Caesarea. Gentiles came to his place in Joppa and asked him to come to Caesarea, which he did. As Peter began to speak on that occasion, the Gentiles received the baptism of the Holy Spirit as did the Jews on the day of Pentecost.

Peter recognized the Gentiles were a part of the body of Christ, for they had their own Pentecost, as it were. Therefore, the baptism of the Spirit applied equally to both Jew and Gentile; it was not a Jewish monopoly.

The Baptism of the Holy Spirit Creates a New Spiritual Species

There have only been two new species created in human history. Israel was created as a new racial species; and the Church is a new spiritual species.

From the new racial species came the client nations to God in the dispensation of Israel and in the millennium.

From the new spiritual species, the Church becomes the basis for Gentile client nations to God.

As a result of the baptism of the Spirit, the new spiritual species was created which makes no distinction between Jew and Gentile. There is no racial distinction in Christ.

In Gal 6:15, this is described as "neither circumcision nor uncircumcision, but a new [spiritual] species."

2 Cor 5:17, "Therefore, if anyone is in Christ, he is a new [spiritual] species. The old things have lost their power; behold, new things have come."

At the moment of entering the believer into union with Christ (positional sanctification), the omnipotence of the Holy Spirit creates a new spiritual species through the baptism of the Holy Spirit. The new spiritual species is designed for unprecedented availability and delegation of divine power.

People like to think of "old things" as whatever were their bad habits which they have given up in the energy of the flesh. However, what you can do in the energy of the flesh cannot make you a new creature in Christ Jesus. Being made a new creature in Christ Jesus depends on the power of the Holy Spirit.

However, "the old things have lost their power" refers to:

- Pre-salvation influences, which may continue if there is no perception of doctrine and spiritual growth;
- Position in Adam and resultant spiritual death, Rom 5:12, 1 Cor 15:22, "In Adam all die; in Christ shall all be made alive."
- The old sin nature. The old sin nature has lost its power; you can only give it back its power experientially through the function of your own negative volition;
- The "old things" include genetic, environmental, and volitional handicaps. Whatever were your handicaps before salvation, they have lost their power over you and are no longer the handicaps to keep you from advancing in the spiritual life;
- The function of human power in Satan's cosmic system. By an act of negative volition, you can get under Satan's power. But divine power has superseded cosmic power now.
- People emphasis taking priority over God emphasis. The provision of divine power to the royal family of God makes it possible for

relationship with God to take precedence over relationship with people.

"New things have come" refers to:

- The baptism of the Spirit.
- The plan of God.
- The unique equality factors in the protocol plan.
- Our very own portfolio of invisible assets (blessings) prepared for us by the omnipotence of God the Father.
- Our unique royal commissions of royal priesthood and royal ambassadorship. As a royal priest, we represent ourselves before God. As a royal ambassador, we represent God before the world.
- The unique mystery doctrines.
- The indwelling of all three persons of the Trinity.
- The unique availability of divine power.
- This is a dispensation of no prophecy, only historical trends.

The Application of the Baptism of the Spirit.

The baptism of the Holy Spirit demands that the believer think of himself as a person, totally apart from any form of superiority or inferiority. You are not to think of yourself as superior or inferior, or with any form of human prejudice or hypocrisy.

Spiritual living must replace psychological living.

Gal 3:26-28, "For you are all the sons [children] of God through faith in Christ Jesus. For all of you, who were baptized into Christ, have clothed yourselves with Christ [union with Christ]. Therefore, there is neither Jew nor Gentile [no racial distinctions in Christ], there is neither slave nor free [no social distinctions in Christ], there is neither male nor female [no sexual distinctions in Christ]; for you are all one in Christ."

The entire world (the unbeliever) is not the family of God. Only those who believe in Christ become the children of God, at which point the

baptism of the Holy Spirit makes us in the church age royal family of God.

All church age believers have been baptized into Christ, losers and winners, spiritual and cosmic believers alike.

"Clothed yourselves with Christ" means we are in union with the head. The head can exist without the body, but the body cannot exist without the head. In other words, the great power experiment of the hypostatic union, in which our Lord relied upon the omnipotence of God the Father and the omnipotence of the Holy Spirit, has overflowed to the church age.

Jesus Christ was sustained in His humanity by the omnipotence of God the Father and the omnipotence of the Holy Spirit. We have been "clothed with Christ" in the sense that, through the baptism of the Holy Spirit, we have become a part of that same great power experiment, as the body of the head, Jesus Christ.

Jew and Greek are two distinct races, and the most famous races of the ancient world. The Jews thought of themselves as superior because of the Mosaic Law. The Greeks thought of themselves as superior because of their great history of thought and cultural genius in Attica and Ionia in the fourth and fifth centuries B.C. The Jews despised the culture of the Greeks. The Greeks viewed the Jew as having no culture, no philosophical background. So there was a great racial antagonism between these two races of the ancient world.

Racial prejudice is evil. Stupid people think in terms of racism. We do not have the right to think this way. Every time you are guilty of racial prejudice, confess it! Even the psychological conclusion that every race has its good and bad ones is at best human viewpoint.

The application of this doctrine is to begin to think of yourself as a person, not as a race. There is no such thing as either a superior or inferior race in Christianity. The royal family of God is the body of Christ, and all races in the world have responded to the Gospel and believed in Jesus Christ. Race is no issue, for every church age believer is in union with Christ.

"There is neither slave nor free." At the time this was written in the Roman Empire, there were a tremendous number of slaves. Many of the slaves were among the first church age believers. So this refers to social distinctions as they existed at the time of writing.

From the moment you believe in Christ, you are no longer to look at other believers in terms of social distinctions. You are no longer to regard any person as being socially beneath you or above you. Social distinctions are removed by the baptism of the Holy Spirit.

"There is neither male nor female." This helps to illustrate the principle; for boys will always be boys, and girls will always be girls. The difference between the two is obvious. However, the point here is that the old cultural, psychological distinctions which have been used for years, i.e., that one sex is better than the other, are all gone with the baptism of the Holy Spirit. As a believer, to say you are better than a man or woman means you're arrogant. This does not change authority principles which still stand as a part of establishment. But authority does not connote superiority in the royal family of God.

In your spiritual life, you no longer look at a man or woman through love or hatred, but spiritually you regard them as a member of the royal family of God. This is the only true non-sexual discrimination.

Christians involved in the sexual issues of our day (such as women's liberation) are in psychological living. There is no place for such thinking. It is true there are certain things a man can do and a woman cannot, and vice-versa. But as we look at other believers, we must regard them as being just as much royal family of God as we are.

The Indwelling of the Holy Spirit

Definition and Description

The Holy Spirit indwells the body of the believer at the moment of salvation, 1 Cor. 6:19-20, 3:16.

This indwelling provides the divine power to offset the continued presence of the sin nature which also indwells the body after salvation. In addition to the indwelling Spirit, the filling of the Holy Spirit is required to provide the control and power for Christian living.

The sin nature continues its disruptive tactics and seeks to frustrate the plan of God for the believer's inner life. When the sin nature controls through sin then the believer is carnal. The carnal believer behavior leads to backsliding (reversion). When the Holy Spirit controls the soul, that is the filling of the Holy Spirit. In the life of every believer, human ability must be superseded by divine ability.

The indwelling of the Holy Spirit is also a sign of royal family status on earth. In the Millennium, all believers will continue to be indwelt by the Holy Spirit.

No indwelling of the Holy Spirit in a Christian occurred until the church age. Therefore, we are royal family who complement Christ's battlefield royalty. We receive five additional ministries of the Holy Spirit at salvation: indwelling, sealing, spiritual gifts, filling, and baptism.

While some believers have been indwelt by the Holy Spirit in every dispensation, all believers are indwelt with the Holy Spirit in the church age. The indwelling of the Holy Spirit in other dispensations was technically the enduement of the Holy Spirit. For example, David said, "Take not Your Spirit from me," Ps. 51:11.

It is important to distinguish between the indwelling of the Holy Spirit which is permanent, and the filling of the Holy Spirit which is temporary depending on the use of confession of sin. When we sin we lose the filling of the Holy Spirit, but not the indwelling of the Spirit.

While the indwelling of Holy Spirit emphasizes the body, the filling of the Holy Spirit emphasizes the believer's soul. Therefore, the sphere of indwelling is always stated as the body of the believer,

1 Cor. 3:16; 6:19-20. Your body is the sacred building of the church age. This indwelling

makes it impossible for demon possession to occur.

Additional principles related to the Spirit.

We are commanded to "grieve not the Spirit," Eph. 4:30.

We are commanded to "quench not the Spirit," 1 Thess. 5:19.

We are never commanded to be indwelt by the Spirit (this always exists), but to "be filled with the Spirit," Eph. 5:18, or to be "walking in the Spirit," Gal. 5:16.

The Inner Conflict Between the Sin Nature and Indwelling of Holy Spirit.

The prior indwelling of the sin nature from physical birth and the indwelling of the Holy Spirit from the new birth result in a great inner conflict, Gal. 5:17.

The indwelling of the Holy Spirit is the principle of victory over the sin nature, while the filling of the Holy Spirit is the function of victory over the sin nature. The Spirit indwells to be available to provide power; the believer makes use of that power by walking in the Spirit.

Therefore, emphasis is placed on the baptism of the Holy Spirit, which divorces the believer from the power of the sin nature and marries the believer to a second husband with a new way of life. It further provides a new marriage counselor for the new life in God the Holy Spirit.

The inner conflict between the sin nature and indwelling of the Holy Spirit is portrayed in Rom. 8:2-8 and Gal. 5:16ff. The sin nature has a head start at birth. It is only overcome by a personal positive attitude to doctrine, especially the doctrine of Confession of Sin.

The Prophecy of the Indwelling of God the Holy Spirit, Jn. 7:37-39.

It was prophesied prior to the beginning of the church age by Christ. There are three spiritual uses of water, one is mentioned in Jn. 7:37-39.

For salvation, Isa. 55:1; Rev. 22:17.

For doctrine, Jn. 3:5; Eph. 5:26.

For the Holy Spirit, Jn. 7:39.

In Jn. 14:16-17 Christ again prophesied the indwelling of Holy Spirit, "will be in you."

The Primary Objective of the Indwelling of Holy Spirit.

The primary objective of the indwelling of Holy Spirit is the provision of divine energy to execute the Christian way of life. This includes the attainment of all objectives of God for your life.

Advancement to maturity and glorification of Christ is accomplished through the filling of the Spirit and perception of doctrine.

Perception of doctrine is the ministry of the indwelling of the Holy Spirit, Jn. 14:26. The Holy Spirit provided accuracy of recall through a photographic memory for the writing of Scripture, Jn. 16:12-15 cf. 1 Cor. 2:9-16 and 1 Jn. 2:27.

Anointing and Unction are Synonyms for the Indwelling of Holy Spirit

1 Jn. 2:20, 27.

Anointing relates the indwelling of the Holy Spirit to the church age believer as a sign of the royal family of God. The indwelling of Holy Spirit is the royal family escutcheon. Because the royal family lives in the Holy of Holies forever, it is important that we are indwelt by God the Holy Spirit. The indwelling of the Holy Spirit demonstrates that we are royalty. Anointing appoints us ambassadors for Christ.

The Distinction Between the Indwelling of Christ and the Holy Spirit.

The indwelling of the Holy Spirit is both permanent and functional, while the indwelling of Jesus Christ is the guarantee of blessings and promises in the believer's advance to maturity. The indwelling of Jesus Christ is also in the body and is permanent.

There is definite evidence that the backsliding believer does not benefit from the indwelling of Jesus Christ, 2 Cor. 13:5; Rev. 3:20

The Filling of the Holy Spirit

Definition and Description.

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

At the moment of salvation, the Holy Spirit permanently indwells the body of the believer. At the same time the new believer receives the filling of the Holy Spirit, but this is not permanent! Because the body contains a sin nature, the Holy Spirit indwells the body to be in place to help the believer in conflicts within the soul. The spiritual battlefield is the soul, and victory over the power of sin begins with the filling (control) of the Holy Spirit.

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

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

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

The believer starts the Christian way of life with the Holy Spirit controlling the soul. We have the indwelling of the Holy Spirit and the filling of the Holy Spirit simultaneously at the point of salvation. As soon as we sin, we take

over control of our own soul. When we confess sin, the Holy Spirit again controls the soul.

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

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

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

Ministries of the Holy Spirit.

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

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

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

Additional Topics to Study

- The Indwelling Holy Spirit
- The Person and Work of the Holy Spirit
- Spiritual Gifts
- Baptism of the Holy Spirit
- The Holy Spirit’s Salvation Ministry
- The Holy Spirit’s Sustaining Ministry

An additional post-salvation ministry for the church age believer is the filling of the Holy Spirit, a special ministry which gives experiential support. When we are filled with the Holy Spirit, He teaches us doctrine, provides guidance, provides divine power to execute the

plan of God, and is the means of the application of Bible doctrine to your current circumstances.

Commands Related to Spirituality.

Positive side

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

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

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

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

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

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

Negative side.

Eph. 4:30, "Stop grieving the Holy Spirit, the God by whom you have been sealed for the day of redemption."

"Stop grieving" is the present active imperative of the Greek verb LUREO. Grieving the Spirit is carnality.

This is a command to stop sinning and to stop living without confessing sin. This command emphasizes the fact that spirituality and carnality are mutually exclusive; 1 John 1:6-7; 1 John 2:10-11.

The command to not participate in human good or evil is found in 1 Thess. 5:19, "Do not quench the Spirit."

Applications

The positive and negative commands emphasize imitation as the issue in the spiritual life. We either imitate God or people, Eph. 5:1.

- Believers filled with the Holy Spirit imitate God, Gal. 5:22-23.
- Carnal believers imitate unbelievers, 1 Cor. 3:3; Gal. 5:19-21; 1 John 1:6.

The filling of the Holy Spirit is related to spirituality, growth, and victory over the sovereignty of the old sin nature, 2 Peter 1:2-5.

The application of doctrine, after the filling of the Holy Spirit, supplies your integrity; and your integrity supplies knowledge for growth and passing tests.

Since spirituality is the way of life for the believer as a priest, it is not subject to the Mosaic Law, Rom. 8:2-4.

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 satisfies the requirement of the Mosaic Law.

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

The Results of the Filling of the Holy Spirit.

1. Christ is magnified in the inner life of the believer, 2 Cor. 3:3; Eph. 3:16-17; Phil. 1:20-21.
2. The filling of the Holy Spirit is the basis for understanding, believing, and applying Bible truth, John 14:26; 16:12-14; 1 Cor. 2:9-16; 1 John 2:27.
3. The believer is guided by God only while filled with the Holy Spirit, Rom. 8:14-16.
4. The filling of the Holy spirit is the true function of worship for Christians, John 4:24; Phil. 3:3.
5. The filling of the Holy Spirit provides effectiveness in the believer's production; e.g., in witnessing, Acts 1:8; in prayer, Eph. 6:18.
6. The filling of the Spirit is the glorification of Christ in the human body, John 7:39 cf John 16:14; 1 Cor. 6:19-20.
7. The filling of the Holy Spirit gives us the ability to imitate God: Eph. 5:1; Gal. 4:19 cf Gal. 5:22.
8. The Importance of the Power of the Spirit, 1 Kings 19:1-18.

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

Comments

In the church age, a believer represents the absent Christ, who is now at the right hand of the Father. Therefore, the purpose of the filling of the Holy Spirit during the church age is related to the fact that Christ is absent.

So, the purpose of the filling of the Holy Spirit during the church age is different than the purpose of the filling of the Holy Spirit during the Millennium when Christ is on the earth.

The function of the filling of the Holy Spirit during the church age is to provide the ability to learn doctrine and to apply doctrine as the fulfillment of the Christian way of life. In this way, the church age believer fulfills his ambassadorship, representing Christ who is now at the right hand of the Father. We need special power to do this, and the divine power of the Holy Spirit is the basis on which we operate.

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

Believers in the Millennium are said to be indwelt with the Holy Spirit, Ezek. 36:27, 37:14; Jer. 31:33. Believers in the Millennium are also filled with the Holy Spirit, Isa. 29:19 – does not appear to apply to the Millennium period, 32:15, 44:3; Ezek. 39:29; Zech. 12:10.

Oil as an Analogy for the Filling of the Holy Spirit

Oil is used as an analogy to the filling of the Holy Spirit. 1 John 2:20, 21.

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

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

Oil in the ancient world was used for healing as a medicine. The filling of the Holy Spirit

produces an understanding of others and a tenderness toward others as you realize they have problems also. Consequently, a breach is healed before there is any further difficulty. The filling of the Holy Spirit also heals your bitterness, anxieties, and fear as you grow with doctrine.

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

Confession of Sin

The presence of the sin nature in the soul guarantees that the Christian believer will have a problem with active personal sin for the rest of his life on earth. This personal sin causes a deep disturbance in the believer's personal relationship with the Lord. The Holy Spirit is said to be personally grieved, and His work quenched by a Christian's sin, or by his attempt to live outside of the will of God.

While ***you do not lose your salvation*** each time you sin, your personal growth and effectiveness are stifled as long as there is a rift in your fellowship with God. This rift is healed when you personally confess to God the sin which caused the breach.

Confession of sins is not the basis of salvation. Jesus Christ was judged once for our sins, on the cross; and He does not need to be judged repeatedly for our sins. The basis of salvation is your personal trust in Christ and His work, rather than confession or any other act which you might perform to try to win the favor of God. ACTS 16:31; JOHN 1:12; EPH. 1:13, 14; 2:8, 9; 1 PET. 2:24; 2 COR. 5:21.

A Christian is always in Christ. EPH. 1:3, 5, 7. So confession of personal sin is extremely important to the personal spiritual relationship that you have with God.

God requires confession of sin as the means of maintaining a close personal walk with Him. He requires a continual acknowledgment of His rulership; and confession of sin is the means by which you express your yielding and surrender to the sovereign will of God on a moment by moment basis. The Lord wants you to have a

very useful and happy life, and part of His plan for providing this sort of life is confession of sin.

Etymology of the Word Confession

The word confession in 1 John 1:9 is the Greek verb *homologeo* (**homologeō**). This word, and its derivatives, is a common term in ancient Greek and Hellenic speech, in the Septuagint Greek of the Old Testament, and in the New Testament Koine Greek. It means, literally, to say the same thing; to agree in statement.

Xenophon uses the phrase **homologoi genesthai**, to agree in statement. Herodotus, similarly, has the phrase **glossan homologeōin**, to speak the same language. The word also appears quite often in the passive voice to say such things as all men are agreed on the statement.

So in reviewing the ancient usages, there are found a number of such defining statements, for example:

- to agree to the statement of another
- to confirm the receipt of money
- to agree to a proposal
- to agree to or accept a promise
- to agree with or to adopt social customs

So **homologeō** or **homologia** imply consent to something felt to be valid, and in such a way that the agreement is followed by definite resolve and action, by ready attachment to a cause.

From Kittel: The aim in **homologia** is not a theoretical agreement which does not commit us, but acceptance of a common cause. And, "**homologeō** means that, "I agree with someone on something; and it embraces both the fact and event along with the act and action in which I bear witness to the agreement."

Thus, in the Christian's life, confession of sins is based on an established agreement and personal acceptance of God's divine sovereignty, which includes His right as creator and Father to set the standards by which Christians must live.

The Lord Encourages Confession

A novice believer may not be aware that it is possible to live out of fellowship and that he needs to confess sin. 1 JOHN 1:6; 2:9, 10; 2 PET. 1:9. God both commands and pleads with us to judge ourselves, to confess and then to forget sins. Take a look at: ISA. 43:26; 1 COR. 11:28, 31; 1 JOHN 1:9; PHIL. 3:13, 14; PROV. 1:23. Any person who reads the Bible quickly becomes aware of God's intentions in this matter.

Some Christians willfully ignore the commands to confess, leading God to employ more persuasive measures to encourage us to comply. These methods include:

- Loss of inner peace, PHIL. 4:6, 7
- Chastening or discipline, HEB. 12:6
- Pricking of conscience, HEB. 13:18
- Sorrow for sin, PSALM 32.

A few Christians manage to ignore even severe chastening for a long time, leading to God's administering the sin unto death. The alternative to confession is discipline. HEB. 12:1-5.

The Mechanics of Confession of Sin

Confession does not provide you with a license to sin. The idea that I can sin and confess repeatedly because God will always forgive is sinful in itself because it indicates that the believer does not actually think the same about his sin that God does. No real repentance or confession is shown.

Confession of sin does not remove the buildup of callousness or hardness in the soul of the person who has lived apart from God for a long time. This removal of scar tissue is accomplished through edification, the Biblical system for understanding and applying the Word of God.

Confession of sin does not give you an emotional experience, nor is it accompanied by an emotional reaction. God's forgiveness is based on His promise to cleanse, not on how a person feels. Confession does not always remove the pain or suffering which is the result of the sin itself or which came as a result of

divine discipline. The cursing is turned to blessing, the suffering may continue; but the suffering may be endured to the glory of God instead.

Some Christians try to get on God's good side through some means other than the confession which is prescribed by God. Sometimes a person thinks that a demonstration of sorrowfulness is called for, or that weeping will impress God with one's contrition. Others compensate for their sin by increasing their religious activities. Some will pray more often and longer and read their Bibles more. Some will try to bribe God with additional tithes and offerings, or with acts of self denial, sacrifice or service. Some will present themselves in re dedication services and attend church functions more often. These things cannot be substituted for confession of sin. God is interested only in a person's mental attitude toward the sin.

The word confession in the New Testament is taken from the Greek word ὁμολογέω (homologeō), meaning to cite, to name, to classify in the same manner, to agree with, to say the same thing as. Confession acknowledges God's ruler ship in the matter and agrees with His judgment.

This is a method of dealing with the disharmony caused by sins which causes no merit to accrue to the person who confesses. It is strictly a grace provision in which God makes a promise and carries out the function of cleansing. The Christian must confess the sin, 1 John 1:9; forget the sin, Phil. 3:13, 14; and isolate the sin, Heb. 12:15.

Forgiveness of sin is only from God (Mark. 2:7) and confession is made only to God the Father. Upon the condition of confession, forgiveness is guaranteed and cleansing from all unrighteousness is administered (1 John 1:9). The word cleanse refers to the removal of the guilt of the sin. Therefore, the cleansed individual is removed from the condition of discipline, chastening is no longer being administered and the hindrances to the ministry of the Holy Spirit are removed.

There are several synonyms in the Bible for the word "confess", as follows":

- To yield means to confess. ROM. 6:13.
- Putting off the old man, is tantamount to confession. EPH. 4:22.
- Judging oneself is confession or leads to it. 1 COR. 11:31.
- Presenting one's body is analogous to confession. ROM. 12:1.

Principles Derived from the Doctrine of Confession

Walking closer to God is, in reality, an activity in which you are more consistent in your relationship with the Lord, more consistent in your confession of sin. While confession does not, in itself, cause one to grow in Christ, there can be no growth in the Spirit as long as one is out of fellowship because of unconfessed sin.

Therefore, confession sets the stage for progress in the Christian life. The ministry of the Holy Spirit depends on uninterrupted fellowship. So Christian growth depends on the unhindered work of the Holy Spirit.

Confession takes the believer out of the sphere where he is producing callous and scar tissue on his soul, and it puts him back in the sphere of the Holy Spirit's control. You can thus produce gold, silver and precious stones rather than wood, hay and stubble.

As you learn more about the true doctrine of confession, you will increase normally in your discernment about your own status of fellowship. You will know whether you are controlled by the Holy Spirit; and you will know what to do about it when you are not. You will also learn to recognize carnality in others; but you will be more tolerant of other people because you realize better how your own standing depends entirely on the grace of God. The Holy Spirit, His Person and Work

The Bible teaches that God is one God and that there are no other gods. The Bible also clearly distinguishes between three parts or Persons of God, the Father, the Son, and the Holy Spirit, known as the Trinity.

This article has been prepared to organize the large number of Scripture passages referring to the Spirit of God to show (1) that the Holy Spirit is distinctly a Person, that is, that He has personality; (2) that He is God, that is, that He shares all of God's eternal attributes; and (3) that He has an objective, real ministry in the world during the Church Age, particularly in the lives of Christians.

The Person and Work of the Holy Spirit

The Holy Spirit's Personality

The Holy Spirit has personality because He possesses the essential characteristics of personality, namely, intellect, emotion, and will.

His Intellect, 1 Cor. 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.

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

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

His Relationship to the Father

Matt. 3:16, And after being baptized, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him,

Luke 4:18, The Spirit of the Lord is upon me ...
Isaiah 61:1

His Relationship to the Son

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.

Phil. 1:19, For I know that this shall turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ,

The Holy Spirit Shares the Attributes of God

Eternity, 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?

Life, Rom. 8:2, For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

Holiness, Rom. 1:4, who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

Truth, John 14:17, that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you.

Omnipotence, Gen. 1:1,2, In the beginning God created the heavens and the earth.

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.

Omnipresence, Ps. 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 art 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.

The Holy Spirit Reveals Divine Truth

1 Cor. 2:9-11, 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.

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.

See also 2 Sam. 23:2; Micah 3:8; Acts 1:16; Heb. 9:6-8; 2 Pet. 1:15-21; John 16:12-14.

The Holy Spirit Glorifies the Lord Jesus Christ During the Church Age

After the Lord Jesus had ascended to Heaven, the Holy Spirit came to indwell all believers during the Church Age.

John 7:38,39, "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.

The purpose of the indwelling Holy Spirit is not to glorify the Holy spirit, but to glorify Christ while He is absent from the earth.

John 16:13,14, "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.

The believer's body is the temple of the Holy Spirit, and this glorification occurs on the inside of the believer.

1 Cor. 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.

When a Christian is filled with the Holy Spirit (walking in fellowship), his life is written by the Holy Spirit. He is declared to be the epistles of Christ written by the Holy spirit.

2 Cor. 3:2-6 You are our letter, written in our hearts, known and read by all men; being manifested that you are a letter of Christ, cared for by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts.

And such confidence we have through Christ toward God.

Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life.

When a Christian is filled with the Holy Spirit, Christ is at home in the body.

Eph. 3:16,17 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,

General Work of the Holy Spirit

Zech. 4:6, "... not by might, nor by power, but by my spirit, says the Lord of hosts."

The following is a list of activities carried out by the Holy Spirit:

- Casting out demons: Matt. 12:28
- Comforting of believers: John 15:26
- Reproving the world of sin: John 16:8
- Making believers spiritually alive: Rom. 8:11
- Making intercession for believers: Rom. 8:26
- Making able ministers of the new covenant: 2 Cor. 3:6
- Raising Christ from the dead: 1 Pet. 3:18
- Was executor of Bible inspiration: 2 Pet. 1:21

- Invites unbelievers to accept Christ: Rev. 22:17

The Indwelling of the Holy Spirit

- The Holy Spirit lives permanently in every Christian. Rom. 8:9; Gal. 3:2; 4:6; 1 Cor. 6:19,20.
- The indwelling of the Holy Spirit is called the “unction” in 1 John 2:20, and “anointing” in 1 John 2:27. These are synonyms for “indwelling.”
- The prophecy of the indwelling of the Holy Spirit is found in John 7:37-39; John 14:16,17.
- The indwelling of the Holy Spirit must be distinguished from the indwelling of the Lord Jesus Christ.

Christ indwells the believer for the purpose of fellowship, Rom. 8:10; 2 Cor. 13:5.

The Holy Spirit indwells the believer for the purpose of function, Gal. 5:22.

Maximum fellowship with Christ comes through the function of the Holy Spirit in edification and grace living.

The indwelling of the Holy Spirit must be distinguished from the filling of the Holy Spirit.

The Indwelling is automatic at salvation.

The Filling is a function of the believer’s volition and may be lost through carnality, Eph. 4:30. The Filling is commanded, Eph. 5:18. The Filling is regained through confession of Sin, 1 John 1:9; Prov. 1:23.

The Holy Spirit’s functions in the intake and application of Bible truth, John 14:26; 16:12-15; 1 Cor. 2:9-16; 1 John 2:27. This is the “how to” of edification.

The indwelling of the Holy Spirit is necessary because of the spiritual conflict in “high places” (spiritual warfare), John 7:37-39.

The Sealing Ministry of the Holy Spirit

The sealing work of the Holy Spirit is the basis for our eternal security. The three phases of salvation are given in Eph. 1:13.

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.

- First, you must hear the word of truth, the gospel.
- Then, you must believe the gospel.
- At that point, you are sealed by the Holy Spirit

you were sealed is the aorist passive indicative form of the verb (**sphragidzw**), which means “stamped with a seal.”

- In the ancient world, the seal was a guarantee or a transaction, e.g., a signet impression on a ring. Sealing was used to authenticate contracts, laws, invoices, military orders. The seal was also used in the ratification of treaties.
- Seals were used to preserve tombs, libraries, treasuries. The seal was backed up by the force of the government in charge, e.g., the seal on the tomb of Christ was guaranteed by the Roman troops.
- Seals indicate ownership; God owns the believer, having purchased him from the slave market of sin (Eph. 1:7; 1 Cor. 6:20)
- The believer is sealed as a guarantee of his eternal security.

The Filling of the Holy Spirit

When a person accepts Christ as Savior, the Holy Spirit comes into (indwells) his life permanently. The Holy Spirit indwells for the purpose of glorifying Christ, but indwelling alone does not guarantee that Christ will be glorified by the believer’s life. For this reason, Christians are commanded to be habitually “filled” with the Holy Spirit.

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

The verb "be filled" means "to fill up a deficiency; to fully possess; to fully influence; to fill with a certain quality." Here it is in the present passive imperative, so the verb is a command meaning "keep on being filled" with the believer receiving the action of the verb. The filling is by means of the Holy Spirit.

The responsibility of the Christian is to confess his sins. At any point in our lives we can take ourselves out of fellowship through personal sin. When that happens, we become carnal, not spiritual. Sin grieves the Holy Spirit and causes a breach in our relationship with God. But the Lord promises that if we confess our sins, He will forgive us and cleanse us from unrighteousness. That is, upon the condition of our confession, He will heal the breach that sin has caused.

So, to be filled with the Holy Spirit, sin must be confessed. 1 John 1:9

Nothing good is produced in the Christian's life apart from the filling of the Holy Spirit.

Rom. 8:8,9 and those who are in the flesh cannot please God.

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. 3:3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

Results of the Filling of the Holy Spirit

- Imitation of Christ: John 16:14; 2 Cor. 3:3; Phil. 1:20
- Perception of the Word: John 14:26; 16:12-14; 1 Cor. 2:9-16
- Witnessing: Acts 1:8; 2 Cor. 3:1-10
- Guidance: Rom. 8:14; Eph. 5:16-18
- Assurance: Rom. 8:14-16; Gal. 4:5,6
- Worship: Phil. 3:3; John 4:24
- Prayer: Eph. 6:18 with Psalm 66:18
- Leadership in Ministry: John 16:13; Acts 10:9,10; Acts 13:2; Acts 16:6

The Holy Spirit Provides Spiritual Power

The book of Acts is the book of spiritual power - where it comes from, how it is obtained, and how it is used. The promise of Jesus Christ to his disciples was "He shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth... He dwells with you and shall be in you."

The prophesy of John the Baptist in Matt. 3:11 regarding the coming ministry of the Lord Jesus also announced the ministry of the Holy Spirit for the Church Age.

Matt. 3:11 I indeed baptize you with water unto repentance: but he that comes after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire:"

Examples of believers receiving the Holy Spirit:

- At Pentecost: Acts 2:3
- The Samaritan Christians: Acts 8:17
- Cornelius and his company: Acts. 10:44
- The Ephesian believers: Acts 19:6,7

The Benefits Derived from Spiritual Power

- Men receive courage to rebuke sin: Matt. 3:8
- Men are enabled to speak with confidence: Acts 4:31-33*
- Gives spiritual and moral strength: 2 Sam. 22:40; Isa. 28:56; Isa. 40:31; 41:10; Dan. 11:32; Eph. 3:16
- Provides strength in weakness: 1 Cor. 1:27; 2 Cor. 12:9; 13:4
- Provides spiritual gifts: Rom. 12:6; Eph. 4:11

The Fruit of the Holy Spirit

The fruit of the Holy Spirit is the character of Christ being formed in the Christian who is filled with the Spirit. Gal. 5:22,23 has a listing of the types of production which are the result of the fruit of the Spirit.

Love, Joy, and Peace are fruits of mental attitude, inward thinking that reflects the lack

of mental attitude sins and the relaxation which comes from knowing Bible truth.

Long-suffering, Gentleness, and Goodness are outward, or directed toward "neighbors."

Long-suffering, for example, is a relaxed attitude toward the human race and is a result of having love, joy peace. This is Faith-Rest under pressure which comes from people or Circumstances.

Faith, Meekness, and Temperance are fruits directed upward, or God-ward.

Humility, for example, is a grace attitude with regard to divine provision that gives glory to God for all support and blessing in life, rather than taking the attitude that one is self-made.

Conditions of Fruit-Bearing

The following are required in order for a Christian to have spiritual fruit:

- Contact with the Living Water: Ps. 1:3; Eze. 47:12
- Spiritual receptivity: Matt. 13:23
- Death of the old life: John 12:24
- Chastening (pruning): John 15:2
- Abiding in Christ: John 15:4

Sins Against the Holy Spirit

The Bible speaks of five types of sin which can be committed against the Holy Spirit. Two are committed by unbelievers only; the other three are committed by Christians.

Sins By Unbelievers Only

- Resistance of the Holy Spirit: Acts 7:51. This is rejection of the Lord Jesus Christ and a rejection of the pre-salvation ministry of the Holy Spirit (John 16:7-11) through the sin of unbelief
- Blasphemy of the Holy Spirit: Matt. 12:31,32. This refers to rejection of Jesus Christ during His ministry on earth (during the previous dispensation, the Age of the Jews).

Sins by Believers

- Lying to the Holy Spirit: Acts 5:3. Refers to false motivation, approbation lust sin.
- Grieving the Holy Spirit: Eph. 4:30. Refers to producing sins from the area of weakness in the sin nature. Any sin in the life of the believer which involves a moral or ethical issue.
- Quenching the Holy Spirit: 1 Thess. 5:19. Producing human good from the areas of strength in the Sin Nature. Examples: giving, prayer, witnessing for the purpose of gaining approbation. Human good soothes the conscience and keeps the believer from confessing his sin.