

DOCTRINE OF THE FILLING OF THE HOLY SPIRIT

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I. Definition and description.

- A. Spirituality, or the filling of the Holy Spirit (FHS), links the salvation adjustment to the justice of God (SAJG) with the maturity adjustment to the justice of God (MAJG). These are two critical adjustments to God's justice, the link between the two being the function of the filling of the Holy Spirit or the Rebound adjustment to the justice of God (RAJG). Two essential elements are involved in the believer's moving from SAJG to MAJG.
 1. Filling of the Holy Spirit.
 2. Daily function under the grace apparatus for perception (GAP). The mechanics and function of the FHS is the missing link in the orthodox practice of Christianity.
- B. At the moment of salvation, the Holy Spirit indwells the body of the believer. The reason He indwells the body is that the body is the headquarters for and battleground with the sinful trend of Adam (STA). The counteraction between the Spirit and the flesh (STA) takes place over the control of the circuitry leading to the various compartments of the soul. In the spiritual state, the Holy Spirit isolates the STA, whereas in the carnal state, the Holy Spirit is quenched or grieved.
- C. Under the FHS, the Holy Spirit controls the brain computer (BC), which is the instrument by which the believer receives information concerning events in the cosmos. The FHS does not "control the soul", for even under the FHS and the clear reception of Bible Doctrine, the individual may reject the truth. The STA does not control the soul either. Therefore, the FHS isolates the STA trends that corrupt the function of the brain so that clear spiritual information cannot reach the soul. The soul, the Real You, does whatever it pleases with that information.
- D. The function of the FHS has been variously described in Scripture (synonyms).
 1. Walking in the Spirit, Gal.5:16.
 2. Walking in the light, 1Jn.1:7
 3. Imitating Christ, Eph.5:1; cp. 5:18.
 4. Epistles of Christ ministered by the Spirit, 2Cor.3:3.
 5. Partakers of the divine nature, 2Pet.1:4.
 6. Abide in Me, Jn.15:4,6; 1Jn.2:6; 3:6.
 7. Walking in love, Eph.5:2.
- E. The believer begins Phase 2 with the FHS controlling the brain computer. At the point of salvation, all sins are forgiven simultaneously with the entrance of the Holy Spirit into the body. The believer is filled with the Spirit. This spiritual state continues until the first personal sin is committed. The FHS is regained by the Rebound technique as per 1Jn.1:9.
- F. While the believer is under the FHS, the influence of the STA on the soul is blocked by the Holy Spirit and the Holy Spirit influences the soul to apply that portion of Bible Doctrine (BD) which the believer has been taught and accepted.
- G. Carnality is the absence of the FHS, i.e., the loss of the isolation of the STA influence on the soul. Carnality is the control, or distortion, of all afferent impulses entering the soul, especially the principle or concept realm of thinking. Carnality is induced by committing sin(s), whereas carnality is avoided to the extent that one avoids sinning or rebounds as quickly as possible after sinning.
- H. While the indwelling of the Holy Spirit is permanent, the FHS is temporary, contingent on the avoidance of sin through the application of BD or the application of the Rebound technique. This is not to imply, and it does not follow, that the believer ever reaches sinless perfection, 1Jn.1:7,8,10. The determining factor is the Real You. The individual uses the volition of the soul to decide what to live by, i.e., the distorted and false issues the STA puts into the soul, or the clear and lucid impulses which the FHS places in the soul.
- I. The indwelling of the Holy Spirit (IHS) relates to the place of residence of the Holy Spirit, while

the FHS relates to the function of the HS in the body. The IHS is documented in Rom.8:9; 1Cor.3:16; 6:19,20; Gal.3:2; 4:6; Jn.7:37,39; 14:16,17. Other passages describe the IHS, but not with the FHS, also found in Act.4:27; 10:38; 2Cor.1:21; 1Jn.2:20, 27.

- J. It is the objective of the IHS to provide a base of operation for breaking the sovereignty of the STA over human life.
 - K. The positional power of the STA is broken by the baptism of the Holy Spirit and positional truth in Christ. The experiential power of the STA is broken by the IHS converted by Rebound to the FHS, Gal.5:17 "*For the flesh (the STA) rises up in protest against the Spirit (IHS); and the Spirit (IHS) wars against the flesh (STA), for these are constantly opposed to each other with the result that you may not do the things that you want to do.*"
 - L. The IHS is, therefore, the principle of victory over the STA, while the FHS is the mechanic of victory over the STA. Since the FHS is functional, it is the means of executing the objectives of the Christian way of life (CWL). Nothing accomplished in the flesh (under the STA) is spiritual.
- II. Rightly dividing the truth demands cognizance of the distinction between the salvation and post salvation ministries of God the Holy Spirit. The HS has ministries which lead up to salvation (common grace). The HS has ministries which occur at the point of salvation. These are the five ministries of the HS at salvation. In this dispensation, the HS has special ministries which He has never had before, nor will He have again, all of which form the capsule in which the Royal Family (RF) is to function while it is in the cosmos.
- A. The deity of the Holy Spirit is recognized in the passages which establish His coequal and co-eternal nature with the Father and the Son, 2Cor.13:14; Isa.6:8,9; cp. Act.28:25. Therefore, every member of the RF is in-dwelt by deity, i.e., God the Holy Spirit.
 - B. The base of operation in the Royal Family (RF) for the isolation of the STA is the five ministries of the HS which occur at the point of salvation, not subsequent to it. These five ministries form the capsule in which the RF can live totally apart from the experiential or positional domination of the STA, or the evil of the cosmos.
 - C. The five ministries of the Holy Spirit.
 - 1. Regeneration; Ti.3:5. The human spirit is received; there is imputation of eternal life.
 - 2. Baptism of the Holy Spirit, Act.1:5; 1Cor.12:13. There is positional isolation of the STA.
 - 3. IHS, Jn.14:16,17; Rom. 8:9; 1Cor.6:19,20. This is the badge.
 - 4. Sealing ministry of the HS; Eph.1:13; 4:30; 2Cor.1:22. This is the guarantee
 - 5. FHS, 2Cor.12:11. This is the function.
 - D. The post salvation ministry of the Holy Spirit is spirituality, the FHS. The FHS consists of the isolation of the STA gene in the BC and the activation of the human spirit, Eph.5:18 and Gal.5:16, both of which command the RF to be filled with the Spirit, whereas the RF is never told to be in-dwelt by the Spirit "*and be not drunk with wine, wherein is excess: but be habitually filled with the Holy Spirit. I say then, walk in the Spirit, and you will not fulfill the lusts of the flesh.*" This means that the five ministries of the Spirit are automatic at the point of salvation, whereas the filling is not automatic, hence is commanded.
- III. The command related to spirituality
- A. Eph.5:18 "*and stop becoming intoxicated with wine which is dissipation, but be filled with the Spirit*", πληρώω, pleroo, pres.pass.imper.: to fully possess or influence. Iterative present, reoccurring time frames. Passive, grace process, the believer receives the action. Imperative, commanded of the carnal believer.
 - B. This, therefore, is a command to put into action the divine operating assets for the victory over the STA, which are:
 - 1. Grace provision: IHS, Act.1:8.
 - 2. Grace means: Rebound.
 - 3. Grace result: FHS, i.e., isolation of the STA, Gal.5:16,18.
 - 4. Grace objective: living the CWL.

- C. The negative commands regarding spirituality versus carnality, 1Thess.5:19 "*do not quench the Spirit*", pres.act.imper. σπηννύμι, spennumi: to restrain something with the idea of stopping the function in question; Eph.4:30 "*stop grieving the HS, by whom you have been sealed unto the day of redemption*", λυπέω, lupeo, pres.act.imp.: the result of quenching, an anthropopathism of grief ascribed to the HS. This is a command to stop sinning and persisting in it without Rebound.
- IV. The FHS is related to spirituality, growth, and victory over the STA in life, 2Pet.1:25.
- V. Since spirituality is the modus operandi of the royal priesthood, it is not subject to the Mosaic Law, Gal.5:18; Mt.5:17; Rom.8:2,4; 10:4.
- VI. The results of the FHS plus the application of BD (it is not enough to have just the FHS).
- A. Christ is magnified in the inner life of the believer (establishment of J.C. in the soul as dictator), 2Cor.3:3; Eph.3:16,17; Phil.1:20.
 - B. The perception of doctrine in the soul, Jn.14:26; 16:12,14; 1Cor.2:9,16; 1Jn.2:27.
 - C. Guidance and assurance in Phase 2, Rom.8:14,16.
 - D. The function of true worship (application of BD), Jn.4:24; Phil. 3:3.
 - E. Effectiveness in the production of the CWL.
 1. Effective prayer, Eph.6:18.
 2. Effective witnessing, Act.1:8.
 - F. Glorification of Christ in the human body, Jn.7:39; cp. Jn.16:14; 1Cor.6:19,20.
 - G. Imitation of God, Eph.5:1; Gal.4:19; cp. Gal.5:22; 2Pet.1:4. Our partnership with Christ only functions under the FHS, Phil.2:2.
 - H. The believer filled with the Spirit is able to aid the carnal believer to rebound, when asked, Gal.6:1.
- VII. A change in the base of operations for the Holy Spirit.
- A. It occurred with the glorification of the Lord Jesus Christ at the right hand of the Father, Jn.7:39 (not a change of function).
 - B. 1. Prior to the glorification of Christ, the Holy Spirit was "with" believers.
 - C. 2. After the glorification of Christ, the Holy Spirit is "in" believers, cp. Jn.4:17.
 - D. In the context of Jn.14, Jesus is telling the disciples that He is about to go away. This was obviously upsetting them, for the thought of being alone and at the mercy of the devil's world was frightening, i.e., at the mercy of the "*evil (one)*", Jn.17:15, from which Christ prayed that the Father would deliver them.
 1. Jesus tells the disciples that He will not leave them "comfortless" ὀρφανός, orphanos: literally, deprived of one's parents. This typically means "protection"; it depicts helplessness. It is used in conjunction with "widows" and others in need of help. Therefore, Jesus tells them they are not alone and at the mercy of the evil one just because He is departing for the throne room.
 2. Jesus is communicating to them that they do not need His person, and in fact have not needed it all along (this is one of their problems and a distortion), but they need doctrine.
 3. Jesus tells them they have had doctrine all along, and in fact it is clear from Old Testament (OT) documentation that it had been the ministry of the HS to make that doctrine clear to their souls all along.
 4. Jesus tells them that when He departs for the throne room, He will send in fact a new ministry of the Spirit to them, but for the same purpose, i.e., the communication of doctrine.
 - E. Implications of OT spirituality:
 1. The issue is the isolation of the STA in the OT believer.
 2. God the Father was the source of the mission of the HS in the OT dispensations, Mt.10:20.
 3. The mission of the HS to the OT believer specifically dealt with the communication and inculcation of the Word of God, Mt.10:20,27.
 4. The HS was with all believers in the OT dispensations, but not in believers as a permanent

dwelling agent, Jn.14:17.

5. In the OT dispensations, the believer could ask for the "empowering" of the HS for the purpose of accomplishing the will of God for himself, Lk.11:13 (see instances when believers rebounded in the OT, then asked for this to be with them. This was the case whether it was some special feat such as Elisha's request in 2Kgs.2:9,15, or the more simple living one day at a time according to Bible Doctrine).
6. The OT empowering of the HS was linked to the presence of the HS in the believer. This empowering presence of the Spirit could be lost in the OT dispensations by sin, as suggested by David's request, Ps.51:11. Ps.51:11 was written in connection with operation Bathsheba, i.e., the acknowledgment of his sins to the Father (Rebound), which in this instance amounted to the avoidance of carnality and the loss of the empowering presence of the HS. An OT case in which the believer lost the empowering presence of the Spirit because he sinned, failed to Rebound, and entered into reversionism was King Saul, 1Sam.16:14.
7. Therefore, conditions for OT spirituality, i.e., the isolation of the STA (along with other feats) were:
 - a. The believer positive to the plan of God through BD.
 - b. The believer asking for the "empowering" of the Spirit, which was always present with the believer, Lk.11:13; cp. Jn.14:17.
 - c. The Spirit's ministry to the OT saint was lost through reversionism and/or sin, minus Rebound, 1Sam.16:7.
8. Under the ministry of the Spirit and application of BD, the OT saint became the manifestation of Christ on earth. Therefore, the OT believer was not an orphan without any help of a divine nature to inculcate Bible Doctrine, divine truth, into the soul.

F. Therefore, the "comforter" which had been there all along, and about whose ministry they knew, and from which they had benefited all along, was now about to be sent, but with a new base of operations. The change of base of operation does not change the primary ministry of the Holy Spirit, i.e., *"He shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you."*

1. Therefore, this is reason for them to not be disturbed as if they are going under some new condition of being alone in the devil's world. As believers positive to the truth, they have never been alone, and are not about to be left alone now. Therefore, they are told, *"let not your intellect be troubled, neither let it be afraid"*, Jn.14:1.
2. The Holy Spirit is entitled The Comforter. παρακλητός parakletos: this originally meant "one who was called to someone's aid". In the Latin writers, it appears as *"advocatus"*, i.e., one who appears in another's behalf, mediator, intercessor, helper. The same word describes the ministry in behalf of the believer in the throne room (i.e., our defense attorney in 1Jn.2:1). Therefore, while the Lord Jesus Christ is our aid in the throne room, the HS is our aid on earth, in the world which belongs to the evil one ("greater is He that is in you", etc.). There is absolutely no implication in the context of Jn.14 that the ministry of the Spirit is changing, but only with the glorification of Christ (Jn.7:39) will the base of operations for the Spirit change.

G. Summary of the change of base of operations for the HS:

1. The change of base of operations occurred in connection with the glorification of Christ in the Throne Room, Jn.7:39.
2. The change of the base of operations for the HS is from "beside" the believer to "in" the believer, Lk.11:13.
3. Therefore, for the OT saint, the HS "entered" the body and isolated the STA and/or performed special feats, whereas in the NT saints He is already resident in the body to isolate the STA or perform special feats.

4. The two bases of operation for the HS is "along side" and "inside".
 5. The operation is no different, the base of operation is all that changed.
 6. Why the change in base of operation if the function is the same?
- H. The permanent IHS in believers being held in reserve until after the glorification of Christ means that the IHS is the sign of Christ's glorification.
- I. Since this sign is invisible empirically, it must be a sign for the benefit of angels, especially fallen angels, cp. 1Cor.11:10.
 - J. Therefore, a special sign is set up for the angels, so that every time they see a believer they also see the glorification of Christ evidenced. Christ is absent, but His sign of a strategic victory is in the world evident.
- K. This sign is a significant reminder to the fallen angels that there are special ministries and provisions for these believers. The sign and ministries and provisions are significant because, now that Christ has been glorified, the object of the attack of Satan has switched from the line of the descent of Messiah to the formation of the RF, which will be instrumental in his ultimate overthrow in Operation Footstool, as per the announcement at the enthronement and glorification of Christ, Ps.110:1, Heb.2.
- L. The post glorification ministries of the HS to the RF are all inside operations designed for the specific purpose of the inculcation of the whole mind of Christ into the soul exclusively. There are no ministries of the Spirit such as killing Philistines. BD + FHS = dynamics in any dispensation. Therefore, since the operations function of the Spirit is inside activity, the base of operations for the Holy Spirit are simply moved inside, both as a sign to the angels and a teaching aid to the RF. The IHS is the badge of royalty which depicts strategic victory and glorification of Christ to the angels, Eph.4:4. The IHS is a teaching aid for the RF, for it illustrates that the work of the Spirit is indeed in relationship with the "inner man" and not overt activity. Overt activity comes in many forms.
- M. Spirituality in the Millennium:
1. Jesus Christ will be the teacher of BD, whom all the positive inhabitants of the world will seek out, Jer.31:34; 23:5,6; Zech.8:20,23, Isa.35:10. It does not follow that all inhabitants of the world or even of Israel will be positive.
 2. The ministry of the Word will be through the LJC on the throne in Jerusalem, empowered by God the HS, Isa.11:25. The HS transfers BD into the soul even in the kingdom.
 3. This same Spiritual empowering will be poured out on Israel for the purpose of revelation of whatever new doctrinal information is necessary for the function of believers in that new dispensation, Joel.2:28,29 (Second Advent). The First Advent of the HS was a harbinger of the Second Advent of the HS, Act.2; cp. Joel.2. Yet in the Millennium, the Second Advent of the HS will result in unique application, whereby many will prophesy.
 4. The Second Advent of the HS occurs at the end of the Tribulation, Ezek.39:29.
 5. The Second Advent of the HS includes the indwelling of all the saints in the Millennium, Ezek.37:12-14; 36:36.
 6. The Second Advent of the HS upon positive believers will be accompanied by material blessings, Isa.32:13-18; 44:3; 59:19,21; Ezek.36:26,38.
- N. The ministry of the Spirit in the Tribulation will be similar to that of the OT Age of Israel, with emphasis on the coming Second Advent of Christ, Isa.61:1,2.

VIII. Emotionalism and ecstasies does not characterize spirituality in the Church Age.

- A. In the Church Age, the RF is the priestly representative for the absent LJC.
- B. The supernatural means of the finite believer fulfilling this task is the ministry of the HS.
- C. The mechanic is the intake and application of BD.
- D. The representation of Christ on earth during His absence is implemented by the isolation of the STA by God the HS, contingent on Rebound.
- E. This operational function of the HS in no way includes emotionalism or ecstasies; in fact, the RF

is told specifically to avoid the emotional types, their doctrine and activities, Rom.16:17,18; 2Cor.6:11,12; Phil.3:18,19.

- F. Emotion is bona fide in the proper context, and the believer can even be emotional and spiritual at the same time, but it does not contribute to the spiritual advance. The believer can even emote in appreciation of a point of BD in the middle of Bible class (you often do: you laugh or you are saddened, etc.), but the emotion did not advance you, it is simply your capacity to appreciate the BD which is reflected in emotion.
 - G. Emotion is bona fide if it is used correctly to enhance one's enjoyment of life.
 - H. Emotions are designed to respond to BD in the analysis center, whether that doctrine is new doctrine via the human spirit, or doctrine recalled to the analysis center by other factors.
- IX. The doctrine of pseudo spirituality (what the FHS does not produce).
- A. Spirituality by personality imitation: this is imitation of some believer with whom one is impressed by taking up their superficial mannerisms, especially the "sweet personality". It includes other items of imitation: manner of dress; giving up cosmetics; giving up smoking and/or drinking alcoholic beverages; "cleanliness next to godliness"; when one says, "God willing", "amen", "praise the Lord" hallelujah"; poor posture as a sign of humility; facial expressions. PRINCIPLE: personality and personal taste has nothing to do with spirituality.
 - B. Spirituality by tabooism. This category is back-to-back with "personality imitation", for it includes falling in with those standards strictly set up by custom or personal taste.
 1. A taboo is a prohibition set up by a religious or social group as a standard of acceptance as "good".
 2. This is forbidden activity, not forbidden by the Word at all, but forbidden by the group or society in question as condition "not good".
 3. Therefore, any set of taboos are the legalistic imposition of custom or personal taste on the the Word of God.
 4. Taboos are customs or items of personal taste stemming from religious and legalistic attempts to vindicate personal self-righteousness and dictate those as standards for good to others in order to be acceptable.
 5. Taboos among religious fundamentalist believers traditionally have been: drinking, dancing, dipping, dominoes, smoking, smacking, smooching, cards, cosmetics, uncut hair, movies, mixed swimming, music in church, ball games on Sunday, pool halls, certain attire in church (i.e., no pant suits), etc.
 6. PRINCIPLE: Abstinence from any or all of these items is something which an unbeliever might do and in fact does, which demonstrates that these practices have nothing whatsoever to do with spirituality, the CWL, and getting to spiritual maturity.
 7. The extreme absurdity is the concept and belief that the "true believer" cannot and would not want to do these things. "No true believer would feel right in the sanctuary in a pant suit. And certainly, no true believer would feel right with a plug of chewing tobacco in his jaw."
 8. The CWL is a supernatural way of life executed by supernatural means, never by any natural talent or personal taste applied. The supernatural means is the FHS and application of BD.
 9. The personal habits and mannerisms and tastes of all believers will differ for two reasons: the individuals are all different in their physical, genetic, and soulish make up. All believers will be at different stages of spiritual growth; therefore, on these items which are affected by the residence and application of BD, there will be different degrees. The baby believer will not handle himself nearly as well in respect for authority as will the mature believer.
 10. PRINCIPLE: the older believer and/or self-righteous believer has no right to impose his standards on any other believer, and especially the baby believer. The exception is parents.

- a. Such imposition of standards on others is legalistic bullying. Such bullying tactics has only two possible results: response, i.e., convert the individual to legalism; reaction, i.e., cause the individual to enter into full blown reversionism by rejection of all things of bona fide spirituality. Nothing of a bona fide spiritual nature ever results.
- b. Exception: there are two conditions under which the observance of taboos is bona fide: the law of love, i.e., toward other believers; the law of expediency, i.e., toward unbelievers.
- c. Spirituality by yielding.
 - 1. Yielding is the term used in many fundamental circles to indicate the means of being spiritual, filled with the Spirit, or close to God.
 - 2. "Yielding" is meant as spirituality by means of doing something such as dedication, giving something up, praying over a period of time or together, giving money, time, talent, etc.
 - 3. This taboo is taken from a misapplication of Rom.6:13,19 and Rom.12:1.
- d. Spirituality by self-crucifixion: this originates from the false interpretation of Rom. 6:113, but this is accomplished through retroactive positional truth. Known as Kessick Theology.
- e. Spirituality by relativity or rationality: "I am spiritual because my sins are more refined than yours."
- f. Spirituality by ecstasies, emotional experiences, evaluation based on how you feel. See point VII.
- g. Spirituality by ritualism.
- h. Spirituality by programism, i.e., by involvement and participation.

X. Spirituality is the link between the SAJG and the MAJG.

- A. The process of advancement is based on the function of the human spirit, which in turn depends on the isolation of the STA by the FHS.
- B. This means that spirituality is absolutely necessary for the transfer of BD to the soul and for spiritual growth, Jn.14:26; 16:13,14; 1Cor.2:916; 1Jn.2:27.
- C. Without the spiritual process of the isolation of the STA by the Spirit, there is no BD in the soul; without doctrine in the soul, there can be no MAJG.