



Indwelling, Sealing and Filling of the Holy Spirit

- Indwelling of the Spirit
- Sealing of the Spirit
- Filling of the Spirit

There is a good deal of confusion concerning the ministry of the Spirit of God, much of it due to the “tongues experience.” Are the following four works of the Holy Spirit – His *indwelling*, *anointing*, *sealing*, *filling* and *baptism* (dealt with elsewhere) distinctive operations of the Spirit, or are they one and the same? There are many who proclaim little distinction between them. Let us apply the test of Scripture with care and consideration for each other, always seeking to gain one’s brother and sister in Christ.

The gift of the Spirit and the gifts of the Spirit

Scripture informs us that believers are indwelt (or anointed) by the Spirit of God. The anointing emphasizes a particular truth concerning the Spirit's indwelling, which we take up below. Before we look into these truths it is important to distinguish between the "gift" of the Spirit and the "gifts" of the Spirit. The former refers to the Holy Spirit Himself. He is the Gift. The Word of God testifies to this explicitly in promise and in reality. "He shall be in you" (Jn 14:17); "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor 6:19). The reality of the gifted indwelling Spirit is seen in Acts. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts 10:45). "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (Acts 11:17). No praying or requesting is evident or needed because it was a gift according to divine promise.

The *gifts* of the Spirit refer the endowments distributed to us by the Holy Spirit. "Now concerning spiritual gifts, brethren, I would not have you ignorant" (1 Cor 12:1). These gifts are detailed by Paul in his first letter to the Corinthians. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor 4:11). The gift of the Spirit is to do with our standing in Christ – indwelt and sealed; the gifts of the Spirit are to do with our service for Christ, and we are to mind that we use them according to God's Word. "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church" (1 Cor 14:12).

Indwelling of the Spirit

Before He ascended the Lord promised that He would pray the Father to send His Spirit, "who dwelleth with you and shall be in you" (Jn 14:17). It is not simply that He will be *with* you, which was the reality at that time; but that He shall be *in* you, the promise for a coming time, the day of Pentecost and the Church Age. The Lord promised a permanent indwelling of the Spirit.¹ The Spirit of God Himself is promised that He may dwell (reside or live) in them. He was already with them; from Pentecost onwards He will also be in them and in all who are in Christ.

This means that the indwelling of the Spirit is a dispensational matter. That is, it speaks of God dealing with believers today in a new way. The Lord's promise points to a future period - the Church age, from Pentecost to the Rapture which would be characterized by a new personal ministry of the Spirit of God – His permanent indwelling in the believer. The Holy Spirit previously had not come into the world as He is today. He had to be sent and enter into a new relationship with us as individuals. Scripture teaches us that He also indwells the Church. "Know ye not that ye [the church at Corinth] are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor 3:16). In Ephesians 2:22 Paul informs the Gentile believers that they, along with the saved Jews are indwelt by the Spirit. "In whom ye also are builded together for an habitation [permanent residence] of God through the Spirit.

Further, we note it is the Lord's prerogative - His prayer not ours that sent the Holy Spirit. "I will pray the Father" (Jn 14:16). It is *His* sovereign right to petition the Father concerning this, because it is upon *His* glorification based on His redeeming work at Calvary that the Spirit of God was to be sent "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (Jn 16:7). Sorrow filled the hearts of

¹John 14:17: "He abides," not just "with you", but "at home with you." See A. T. Robertson "Word Pictures in the New Testament" Vol. p. 253.

the Lord's disciples when the reality of His leaving dawned on them. However, He assured them that fellowship with Him on earth will give way to fellowship with His Spirit on earth. And, through the fellowship of the Spirit, they will be brought into blessed communion with the ascended Christ. So He personally pledges to send the Holy Spirit to indwell them and us. "The Comforter...whom I will send" (Jn 15:26). We cannot - dare not assume any part in this. Shall a man rob God?

The promise of the gift of the Spirit and His indwelling is assured

What a sure pledge we have in the promise of the Spirit! "He **shall** be in you." Its certainty is founded on the all-sufficient redeeming work of Christ. It is as secure as the promise of salvation itself, "believe on the Lord Jesus Christ and thou shalt be saved." For us to pray to receive the Spirit of God is a denial of the perfect work of redemption by Christ and His exaltation at the right hand of God. It is tantamount to questioning His sovereignty. It is also a folly, because the Spirit *has* been sent. He is *here* for all who are in Christ.

The indwelling of the Spirit occurs at conversion for each and every believer

Scripture clearly teaches the blessed truth that the moment a sinner accepts Christ as Lord and Saviour, without exception, he/she is indwelt by the Holy Spirit, i.e. they receive the gift of the Spirit. "If any man hath not the Spirit of Christ, he is none of His" (Rom 8:9).² It is impossible to be *born again* i.e., to become a child of God without the regenerating work of the Holy Spirit. "That which is born of flesh is flesh, that which is born of Spirit is Spirit; except an man be born of water (the washing of the word of God) and of the Spirit, he cannot enter the kingdom of God" (Jn 3:3-8).³ "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration [i.e., rebirth], and renewing of the Holy Ghost [the Spirit's on-going work in the new life of the believer]" (Tit 3:5).⁴ Note Paul's rhetorical question to the Galatians. "Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit?" (Gal 3:1-3). It is by faith that they were saved; and by faith they began, having received the Holy Spirit. Again, we do not have to pray to receive the Spirit of God. Paul reminds each Corinthian believer even though they were carnal that their body is a temple of the Holy Spirit, "which is in you, which ye have of God" (1 Cor 6:19), confirming the unconditional promise of the Lord to every believer that the Holy Spirit "shall be in you." It was fulfilled for the believers at Pentecost and it is realized by every believer since Pentecost upon their conversion. We recall the case of the Ephesian disciples of John the Baptist (Acts 19). John preached the "baptism of repentance to Israel" (Acts 13:24). Paul asked, "Have ye received the Holy Ghost when ye believed?" The receiving here refers to the indwelling of the Holy Spirit. It is the receiving that determined whether or not they were converted to Christ and not just converts of John (Rom 8:9). Their answer was that they had not even heard of the Holy Spirit (Acts 19:1-7).⁵ It is clear that they had not received the Spirit of God for they had not heard the Gospel of Christ and believed upon it. They were not born of the Spirit and so they did not have the Spirit dwelling within. Paul was asking these Jews to recall a sign to prove they were really saved - born again by the Spirit of God, for he knew that they were John's disciples and may not have believed on "the One who was to follow John." Remember, the *Jews* required a sign that the Spirit of God had come upon these converts of John. Paul then preached Christ to them and they believed. At that moment they received the Spirit of God and were baptized in water according to the Lord's command in Matthew 28:19. Each received the gift of the Holy Spirit at that moment of belief, which was acknowledged by the *ceremonial*

²The whole portion here (vv. 9-16) is wonderfully instructive. In verse 9 Paul refers to the indwelling Spirit as the "Spirit of Christ" and the "Spirit of God." He does this in order to:

- i. Convey the thought that the gift of the Spirit rests on Christ and His work of redemption.
- ii. Present the co-equality between the Spirit and Christ and practical instruction in the light of it.

³The Holy Spirit reveals the word of God to our heart and mind, convicting us unto salvation.

⁴*Paliggenesia* – to be born again; *anakainosis* – to renovate. Washing does not mean baptism, but the cleansing application of the Word of God to our heart and mind by the Spirit of God unto conversion (Eph. 5:26).

⁵The correct grammatical meaning is *when* ye believed, not "since." A. T. Robertson "Word Pictures in the New Testament" Vol. III p. 311. 'Since' implies the receiving of the Spirit can be some time after believing, which is doctrinally incorrect. Also, "not heard" is in the sense of not hearing of the Spirit's new work: being Jews and John's disciples they would have heard of the existence of the Holy Spirit. The OT is replete with the works of the Spirit of God and which were done through men (i.e., 1 Sam 11:6; 2 Chron 24:20; 2 Pet 1:21).

laying on of hands and evidenced by the sign of tongues (required as a witness to the Jews). The gift of the Spirit in Acts 2:38 is to everyone who repents - the individual receives the Holy Spirit upon repentance. "Ye shall receive the gift of the Holy Ghost," not gifts, but the gift upon belief in Christ.⁶ To them and all afar off (the Gentiles) is the promise of the indwelling of God's Spirit (Acts 2:39).⁷

The indwelling of God's Spirit is permanent (therefore not repeatable)

The indwelling of the Spirit of God in each believer, in marked contrast to the OT, is permanent by virtue of the unconditional promise and the regenerating work of the Holy Spirit. In addition to the above passages of Scripture, this is powerfully presented to us in James 4:5. "Do ye think that the Scripture saith in vain, the Spirit that dwelleth in us lusteth to envy?" The words "dwelleth in us," refer to "permanent residence." The Spirit does not do this of Himself; He acts in accordance with the will of the Father and Son.⁸ In this short statement we have the indwelling of the Spirit of God, the permanence and the cooperative delegation of it. The permanence of the indwelling is also seen in 1 John 2:27 as we noted below. In addition, we observed in the case of the carnal Corinthians that the indwelling is not dependent on our spiritual condition as believers. The prayer of David in Psalm 51:11 "take not thy Holy Spirit from me" is irrelevant today, as the Spirit leaving Saul in 1 Samuel 16:14 is blessedly impossible.

Anointing with the Spirit

We often read of the Spirit's ministry as an anointing in both the OT and in the NT. In the case of NT saints (compared to the OT saints) the anointing of the Spirit is permanent and it takes place at conversion to Christ and it is never repeated. The indwelling is called an anointing in various instances because it emphasizes a particular purpose of the Spirit's indwelling, which is to set apart or to sanctify the believer in life and in service to God. It has a ceremonial connotation indicated by the word itself.⁹ In 1 John 2:27 we are reminded of the "anointing which ye have received of him abideth in you" - the permanence of it; and we note it is not in the plural, but a once-for-all anointing. This anointing at conversion abides permanently. The words "abideth in you" mean "to live and remain" in you. Then we have the sanctifying work of the indwelling Spirit. "And ye need not that any man teach you but as the same anointing teacheth you of all things." We have here the unlimited resources of the Spirit of God to draw upon in our life of sanctification. Further instruction is given in 1 John 4:4. "Greater is He [the Holy Spirit] that is in you, than he [Satan] that is in the world." This again speaks of the sanctifying work of the Spirit of God as He dwells "in" us. Note here and elsewhere in Scripture the reference is to the Spirit of God as a Person - He that is in you. The Holy Spirit is a Person of the Godhead, not a mere "force" as some believe.

The Sealing by the Spirit

Apart from His indwelling at the moment of salvation, the Spirit of God at that same time seals each believer in Christ. Scripture never even hints at a "probationary period," after which we are sealed. It is a work of the Spirit of God and its permanency is inextricably linked with the permanency of the Spirit's indwelling. God is the Sealer and the Spirit of God is the Seal. "[God] Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor 1:22). It is a matter of divine ownership. It here Christ is brought in because we have been "bought with a price" - His shed blood (1 Cor 7:23). It the Holy Spirit *Himself* who is the Seal and Pledge of

⁶Repentance here is forsaking self because of sin and turning to Christ as Saviour.

⁷"The promise refers to the gift of the Holy Spirit and not the supernatural manifestations." W. E. Vine "The Collected Writings of W. E. Vine", Vol. 5 p. 83.

⁸"Katoikisen" - "to dwell." A. T. Robertson "Word Pictures in the New Testament" Vol. VI p. 51.

⁹The word *chrío* is used for the anointing of the Holy Spirit in the NT. The Levitical priests were anointed - set apart for their sanctified service - the oil symbolic of the Spirit of God. "It [chrío] is more limited in its use than No. 1 [aleipho]; it is confined to "sacred and symbolical anointings"; W. E. Vine "Expository Dictionary of New Testament Words", p. 58. Saul was 'anointed', indwelt by the Spirit of God, for a purpose. We see the setting apart of the Lord for service in Luke 4:18; "The Sprit of the Lord is upon me, because he hath anointed [chrísen] me [set me apart or sanctified me] to preach the gospel to the poor." It was in respect of His perfect manhood that the Lord was anointed with the Spirit. In His perfect manhood he was typified as the meal offering which contained oil within and was also anointed with oil (Sanctified - set apart)!

divine ownership, the guarantee of God taking possession of us who have been purchased by His Son at Calvary.¹⁰ (What is true for the individual believer is true for all believers corporately, “the church of God, which he hath purchased with his own blood,” Acts 20:28). The believer is sealed by the Spirit of God unto the day of redemption (Christ’s coming for His Church – the Rapture). “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph 4:30). “In whom ye also trusted [Christ]...in whom also after that ye believed, ye were sealed with that Holy Spirit of promise” (Eph 1:13).¹¹

The sealing of the Spirit is spoken of as an event in the past as the result of having believed in the past. We were sealed eternally when we believed. Believers cannot be “unsealed.” As with the indwelling of the Spirit it is inextricably connected with our sure standing in Christ. Our ways may grieve and quench the Holy Spirit, but it is never said in Scripture that the Holy Spirit will leave or that His seal will or can be broken (Eph 4:30; 1 Thess 5:19-21). “My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.” Ephesians 4:25-29 speaks of our responsibility in the light of our security. We learn from Ephesians 1:14 that the Holy Spirit is the pledge (security or earnest down-payment) of the consummation of our salvation, i.e., the time when our earthly bodies are transformed into incorruptible bodies - our glorification at the Rapture. To lose the indwelling Spirit of God would be to have the seal broken and so lose our membership in Christ’s Body. This raises the possibility of the Body of Christ, the Church being assailed and dismembered. No comment is needed here save to quote the wondrously emphatic assurance of the Head of the Body, “I will build my Church; and the gates of Hell shall not prevail against it” (Matt 16:18).

The promised Spirit and the Spirit of promise

The promised Spirit, as we have noted refers to the promised *coming* of the Holy Spirit into the world in a new way and to undertake a new work. Believers are today – since Pentecost, individually permanently indwelt and sealed by the Spirit of God unto the day of redemption. The *Spirit of promise* however refers to the inheritance that we as believers have as heirs of God and joint heirs with Christ (Rom 8:17). And so Paul would have us know of the Spirit of God as the Spirit of promise. “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after [having] believed, ye were [have been] sealed with that Holy Spirit of promise, who is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph 1:13-14).¹² The sealing of the Spirit is not therefore just a matter of divine *possession* but also of divine *promise* to those who are of God’s purchased possession, even “heirs of God, and joint-heirs with Christ” (Rom 8:17).

The Filling of the Spirit

Being filled by the Spirit is not only a post-Pentecostal phenomenon. Elizabeth and Zacharias were filled before the birth of the Church at Pentecost (Luke 1:41; 67).¹³ So too, Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, for his work on the house of God. “And he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship” (Ex 35:31). The filling is sometimes spoken of as the “fullness of the Spirit.” It refers to the Spirit of God *governing* the life of the believer. It is scripturally incorrect to illustrate the Spirit’s filling as some do as filling a glass with water. Unlike the believer the glass is, to some degree, *empty* before the filling. We have noted the glorious truth and blessing that the Spirit of God permanently indwells each believer at the moment of conversion. The believer then cannot be “empty” of the Spirit. A person either has the indwelling Spirit, or they have not the indwelling Spirit. There can be no such thing as “being topped-up” by the Spirit. “If any man hath not the Spirit of Christ, he is none of His”

¹⁰ A seal is used to prove ownership; security and is evidence of a completed and binding transaction.

¹¹ The A.V. has “after” ye believed. “There is no interval as is suggested by the A.V. rendering “after.” The tense of the original indicates that the sealing takes place upon believing.” W. E. Vine. “*The Collected Writings of W. E. Vine*” Vol. 5 p. 87.

¹² Note again the familiar aorist tense with the passive voice – but with this difference, it is associated with the pronoun “ye” and not “we all” as in 1 Cor 12:13. “Ye were sealed (esphragisthête). First aorist passive indicative of sphragizô”, A. T. Robertson “*Word Pictures in the New Testament*” Vol. IV.

¹³ It shows that the filling of the Spirit is a work of the Spirit which is distinct from the baptism of the Spirit at Pentecost.

(Rom 8:9). Therefore being filled by the Spirit of God cannot in any way refer to receiving the Holy Spirit or receiving more of the Spirit. The filling means allowing the Spirit of God who is in us by divine promise to take control of us.

This is made very clear in Ephesians 5:18. Here believers were exhorted not to be filled with wine but to be filled with the Spirit. The contrast is between actions controlled by wine and those controlled by the Spirit of God. How do we know when a person is filled with wine, or indeed any other intoxicating substance? It is when the wine or that substance that is within governs their senses and their behavior. Similarly, when a person is under the control of the Spirit, it will be evident in all aspects of that person's life. The grammatical construction "be filled with the Spirit" refers to a *continual* filling with the Spirit, moment by moment. Paul is exhorting us to be continually under the control of the Spirit of God in everything we do and say. There is a powerful biblical principle here against Christians becoming involved in mind and meditative practices such as hypnosis, Tai Chi and Reiki, in order to discover and improve their "inner-selves." These activities are diabolical and they defy the exhortation given by Peter. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet 1:13).

The filling is dependent upon us

There is a vital difference between the filling, the indwelling and sealing of the Spirit. We receive the latter two upon conversion. Nowhere in Scripture is there a command for the believer to be indwelt or be sealed by the Spirit. This is not the case with the Spirit's filling.¹⁴ The filling is our responsibility as we observe below. We have the filling only when as believers we are prepared to yield our life to God in self-judgment and surrender to His Word. By doing this we allow the Spirit of God within us to fill or control every aspect of our lives.

Signs of the filling

What are the signs of being filled or controlled by the Spirit of God? Some say speaking in tongues? No doubt, the Spirit enabled many in early NT days by way of a *gift* to speak in tongues – to speak various Gentile languages miraculously, which was appropriate to the temporary and transitional nature of things. Some of the believers in Corinth had this gift and ability. But let us remember that Paul refers to them not only as "babes" but as "carnal." "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (1 Cor 3:1; 1 Cor 3:3). They certainly were saved and had the Spirit's indwelling. "For if any man hath not the Spirit of Christ, he is none of His" (Rom 8:9). But they were not filled with the Spirit of God when they spoke in tongues. The Holy Spirit bestowing a spiritual gift is one thing; the way in which that gift is used is quite another and it relates to the filling of the Spirit. The Corinthians created a state of confusion for which they earned Paul's rebuke. "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" (1 Cor 14:23). "Let all things be done decently and in order" (1 Cor 14:40).

The good thing is that we do not have to speculate how we are to identify those who are filled with the Spirit. The Word of God gives us explicit teaching concerning this – no doubt to anticipate the evolving error we have today. Being filled by the Spirit relates to *what* we do and *how* we do it, as given in the passage below.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God" (Eph 5:18-21).

¹⁴John the Baptist was one who was exceptionally filled by the Spirit. "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb" (Luke 1:15). The Lord in His perfect manhood throughout His life was in constant co-operation with the Spirit of God. "Who through the eternal Spirit offered himself without spot to God" (Heb 9:14).

The Ephesian Christians were spiritually sound and, because of this (unlike the Corinthians), Paul was able to speak to them about their spiritual blessings in Christ. There are no tongues or any other sensational exhibitions listed here, only reverent praises to God, love of the flock and of family - all signs of believers who yield to the control of the Spirit in everyday life. Observe the solemn and incisive sermon by Peter in Acts 4:8-31 given while filled with the Spirit; the selection of Stephen and others as full of the Holy Ghost and with wisdom in Acts 6; Stephen's dignified and noble martyrdom in Acts 7 while filled with the Spirit of God; the wise ministry of Barnabas in Acts 11:24 while Spirit-filled; and finally, the sober, searching judgment of Paul in Acts 13:9 while filled with the Holy Ghost. No "speaking in tongues" or "uncontrolled behavior" at all. Those under the control of God's Spirit are never seen to be "out of control." In fact, in the exhortation "be not drunk with wine wherein is excess," the word "excess" (*asôtia*) means "riot." So we have "be not drunk with wine, wherein is riotousness." It is an abasement of the Person and the work of the Spirit of God to claim that riotous phenomenon, such as the "Toronto Blessings" is the result of the filling of the Spirit.¹⁵

A warning and a challenge

Can a person while "slain in the spirit," speaking in babbling utterances or cackling hysterically under the Toronto phenomenon obey the command of God, that they must be *always* ready to answer anyone who requests a reason of the hope that is in them? And, further, do so in meekness and reverence? (1 Pet 3:15). Instead of seeking souls being informed of the sober truths concerning the inevitable judgment of God and their need of salvation, they are confronted with confusing utterances and immodest bodily contortions. What of a sinner who is in deep concern of soul, or one who is in need of counsel due to some fret or folly in life. What message of hope can possibly come from a mouth speaking words of bafflement? What comfort flows to a heart enquiring "Sirs, what must I do to be saved" (Acts 16:30) from a bosom heaving not with sober Christian sympathy, but with indifferent laughter or confused tongue? Such things can never be of the Spirit of God whose work is to reprove the world of sin, of righteousness and of judgment (Jn 16:8). The apostle John spoke of the danger. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 Jn 4:1). May we in kindness and with a deep sense of love for the fraternity of Christ speak as plainly as Scripture, which warns of the multitude that will be ensnared. False teachers *shall* come among us, who *shall* bring in damnable heresies. *Many shall* follow their pernicious ways. Through covetousness *shall* they with feigned words make merchandise of *many*, as evidenced by the outward appeal of such erroneous doctrines. Let us beware. There are many Absaloms who, through things superficially beautiful, experiential and seemingly plausible, seek to steal our hearts (2 Sam 15:5-6; 2 Pet 2:1-3).

Fruit of the Spirit

Finally, let us be guided by Paul when he speaks of the product of the Spirit-filled life to the Galatians. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance [*enkrateia*, which is more accurately translated as self control]." Against such there is no law because God cannot condemn that which is the product of His Spirit. And they that are Christ's have crucified the flesh with its affections and lusts. If we live in the Spirit [i.e., given we have the life of the Spirit within], let us [then] also walk in the Spirit" (Gal 5:22-25). We do well to note that as "fruit" these manifestations are the product of the indwelling and filling of the Spirit of God.

¹⁵ "This is the supposed blessing of the Holy Spirit, evidenced by a person laughing uncontrollably while often rolling about on the floor. It is 'infectious' in that one person starts to laugh and others 'follow'. Soon the whole congregation or group are laughing hysterically, falling down and writhing in 'ecstatic' joy! It is called the Toronto Blessing because it is said to have first occurred in a church in Toronto. This 'spiritual laughing' however is not new. The noted Bible scholar Sir Robert Anderson K.C.B., LL.D., in an article he wrote entitled *Spirit Manifestations and The Gift of Tongues*, referred to the self-confessed experience of a leader of the tongues movement, which was quoted in *The Dawn*: Volume VIII No.3 June 1932. "The power began to seize me, and I laughed all through the following Communion service." At an evening prayer meeting, "...after some waiting, I began to laugh, or rather my body was used to laugh with increasing power until I was flat on my back, laughing at the top of my voice for over half an hour." During the Reformation (16th and 17th Centuries) sects arose (e.g. the "French Prophets") speaking in tongues, claiming miraculous healing and 'holy laughter'. Such groups were characterized by gross immorality and biblical error" (Extract from *The Charismatic Challenge*; J W de Silva John Ritchie Publications).

In summation

Upon conversion the Holy Spirit permanently indwells and seals the believer. This is the promised work of the Spirit of God. It is inextricably linked to the new birth which is received upon faith in Christ – “that which is born of the Spirit” (Jn 3:6). That new birth imparts a new life, within which the Spirit of God who has permanent residency is to be given continual presidency – the filling of the Spirit.