

Basic Discipleship

A Course On New Testament Discipleship

Topic #6

II. Why Talk About Being Filled With the Spirit?

As we noted in the previous section, with the death of the Messiah, because God could promise the people of Israel “I will forgive their iniquity, and their sin I will remember no more” (Jeremiah 31:34), He was able to establish a “new covenant,” which Jesus reaffirmed at the first Lord’s Table (Luke 22:20). The “new covenant” forever changed the relationship that a believer could have with the Triune God through the indwelling presence of the Spirit. Unlike selected Old Testament believers, who might have a “limited relationship” with the Spirit, all “new covenant” believers now have a “permanent relationship” with the Spirit (Psalm 51:10-11 cf. John 14:16). However, while all true believers are permanently indwelt by the Spirit (Romans 8:9; Ephesians 1:13-15), not all true believers are consistently walking “filled with the Spirit” (Ephesians 5:18). In this section, we will see that while there are many different ministries of the Spirit, God places great emphasis on His filling ministry.

A. The ministries of the Spirit at conversion.

1. There are a number of ministries of the Spirit that simultaneously take place on the very _____ that we receive Christ as our Savior.
2. There is the “**indwelling**” of the Holy Spirit — by which _____ takes up permanent residence in our bodies making us “**a temple**” of the Spirit.
3. In John 14:16&17, in the Upper Room, Jesus revealed to His apostles a new relationship—the Spirit of God—would have _____ our lives.

16 “I will ask the Father, and He will give you another Helper, that He may be with you **forever**; 17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you **know** Him because He abides **with** you and will be **in** you.

4. He promised to ask the Father to give them “**another Helper**,” whom on the one hand — unlike the people of this “**world**” — the Lord Jesus said that His disciples — already “**know Him**” — in a relational _____.
5. _____ of the people of “**the world**” — are totally ignorant of the Spirit, although the Lord Jesus that night—reminded His disciples that they “**know Him because He abides with you, and will be in you**” (14:17).
6. The Holy Spirit is described in two relationships with Christ’s disciples, in that He had been “**with**” them—but He was _____ to be “**in**” them.
7. The disciples for _____ years knew — about the Person of the Spirit, in the sense that they had witnessed the Lord do so many miracles, that He testified He did by the power of the Spirit (Luke 4:18).

8. Jesus did what He did by the power of the Spirit & so, He reminds His men and us that since He is going to send “another” just ___ Himself, namely the Spirit —He can say, “I will not leave you as orphans.”
9. The Spirit is so much like Jesus—that in Romans ___:___ He is called “the Spirit of Christ” —and for this reason — the Lord Jesus can equally promise — “I will come to you” (John 14:18).
10. The principal distinction between the Spirit’s work in the ___ covenants, is between the Holy Spirit’s “**presence**” & the Holy Spirit’s “**indwelling**.”
11. Ezekiel 36:26 tells us—it the difference between a “**heart of stone**” and a “**heart of flesh**” for God *predicted*, “I will put my Spirit within you” such that one’s _____ becomes a “**temple of the Holy Spirit**” (1 Cor. 6:19).
12. This is ___ accomplished through the “**indwelling ministry**” of the Spirit.
13. Also happening at the moment of conversion, is the “**baptizing ministry**” of the Spirit & both ministries are assumed to be _____ of every believer.
14. The baptism of the Holy Spirit may be defined as that work of the Spirit, where He places us into _____ with Christ and with all other believers.
15. The baptism of the Spirit was predicted by John the Baptist (Mark 1:8), and by the Lord Jesus—right _____ He ascended to Heaven (Acts 1:5).

5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

16. 1 Corinthians 12:12–13 is the “**central passage**” in the _____ concerning the present-day — “**baptizing ministry**” — of God the Holy Spirit.

13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

17. Notice, that — “**we were all baptized into one body**” — that is “**all**” true believers have had His baptism—for the Spirit’s baptism is synonymous with salvation so none can say it is a “**special experience**” for only a ____.
18. As you study God’s _____, it becomes clear—even to the English reader, that the word ‘**baptism**’ can have both a “**literal & figurative**” meaning.

19. The literal usage means “**to immerse or to dip**” such that — if you lived in Paul’s day & you wanted to dye—a white garment blue—you would take it to the fuller and the fuller — would “**baptize**” it _____ blue dye.
20. While the “**literal**” meaning is “**to immerse**” — the word “**baptize**” can also have a “**figurative**” meaning — in verses like 1 Corinthians 10:2, when Paul recalls—the children of Israel’s experience _____ Moses:

1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; 2 and all were baptized into Moses in the cloud and in the sea;
21. Paul said they “**were baptized into Moses**” in crossing “**the sea**” — but they clearly did not get wet, and so the “**figurative**” meaning is in _____.
22. When they stepped out with Moses into that dry riverbed with “**a wall**” of water on each side—they were “**identified**” with Moses—knowing that Moses _____ leading them by God’s directions (Exodus 14:22).
23. 1 Corinthians 10:2—is one of many verses reminding us—that when the word “**baptize**” appears, it is _____ always a reference to water baptism.
24. _____ times baptism has nothing to do with water & so John the Baptist speaks of the “**baptism with fire**” (Matthew 3:11), and at His Ascension, Jesus prophesies of their being “**baptized with the Spirit**” (Acts 1:5).
25. When Romans 6:3 states—that we were “**baptized into Christ Jesus,**” please understand—that “**water**” does _____ place one “**into Christ.**”
26. The words, “**in Christ**” are the simplest “**definition**” and “**description**” of a Christian in the New Testament (2 Corinthians 5:17) — for it not water baptism, but the Spirit’s baptism that makes you a _____ person.
27. Passages like 1 Corinthians 12:13 and many others like it—teach us that the moment we believe — the split second we believe in Jesus Christ as our Savior—we are “**baptized by the Spirit**” into “**the Body of Christ.**”
28. We are identified with Jesus, by being placed into “**the Body of Christ,**” made up of all true believers, making us brothers _____ sisters in Christ.
29. 1 Corinthians 12:13 states that “**all**” have been “**baptized**” because “**all**” have been “**made to drink of one Spirit**” — meaning He resides in _____.

30. Nowhere after Pentecost, are believers ever told—to be “baptized with,” “in” or even “by” the Spirit—or to ever seek this in any way—for this is an accomplished reality for _____ believer (Rom. 8:9; Eph. 1:13-15).
31. The “sealing ministry” of Spirit also takes place at the time of our conversion—setting us apart—as a _____ child of God.
32. The Greek word translated as “seal” (*shragizo*) was used to guarantee a document (Esther 3:12)—to indicate ownership (Song of Songs 8:6), or to _____ against tampering (Matthew 27:66; Revelation 5:1).
33. The “seal” usually was made from hot wax — which was placed on the document — and then impressed with a signet _____ officially marking it as under the authority of the person with the signet.
34. In biblical times — a “seal” was a “guarantee” & so the Spirit of God, who lives in us — “marks us” or “seals us” — as God’s _____.
35. The “seal” of the Spirit takes place when a person believes the gospel, serving as a heavenly _____ that we “truly belong” to Jesus Christ.

13 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, 14 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.

36. The Holy Spirit—is our “pledge” or “earnest” or “down payment” that what God began He will finish—for Ephesians 4:30 indicates—that His “seal” remains unbroken for the day Jesus returns for ___ from heaven.

30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

37. The fact that all believers are “sealed” with the Spirit, is _____ seen in verses like 2 Corinthians 1:21-22:

21 Now He who establishes us with you in Christ and anointed us is God, 22 who also sealed us and gave us the Spirit in our hearts as a pledge.

38. The Spirit is God’s signature _____ God’s authority that in essence shouts:

“This person, marked by My Spirit, is an authentic child of Mine who is destined for citizenship — in My eternal kingdom — as a member — of My family.”

39. An illustration of God **marking** & **separating** His people—is seen _____ the Great Tribulation Period as God’s angels are told they cannot begin to pour out God’s wrath until they have “**sealed**” His “**bondservants**.”
40. God marks a group of “**144,000**” Jewish evangelists—who are chosen and protected by God—to preach the _____ (Revelation 7:3; 14:1).
41. When the Spirit seals a believer — He marks him as a child of God & as a divine possession — “**officially**” & “**eternally**” — belonging to _____.
42. Beginning on the day of Pentecost, the Holy Spirit began “**permanently**” indwelling believers—fulfilling the promise of God to _____ forsake us.
43. We might also add—that the moment we are “**indwelt**,” “**baptized**” and “**sealed**” by the Spirit — we are also “**gifted**” by Him — for _____.
44. Since spiritual gifts are from the Spirit, we can _____ with certainty that the spiritually dead person (*the unbeliever*) does not possess these gifts.
45. There is no particular verse that tells us the exact time when we receive a spiritual gift—but letting Scripture interpret Scripture—the answer is _____ is that—we receive a spiritual gift—at moment of conversion.
46. Spiritual gifts are given so the church can function properly (Eph. 4:12), and since it is expected that we will use our gifts & will someday be held accountable (1 Pet. 4:10), _____ we are saved, we are equipped to serve.

10 As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.

47. “**As good stewards**” of our spiritual gifts—it is very important that we use the gift or gifts — that God has given us — until we go home to be with the Lord at death — or until Christ returns — for His _____.
48. We are never to _____ using our gifts because God never retracts them, “**for the gifts and calling of God are without repentance**” (Rom. 11:29).

B. The ministries of the Spirit after conversion.

1. There are ministries of the Spirit that happen at our conversion & there are various ministries that the Spirit works in us _____ our conversion.
2. “**A divine book**” must have “**a divine teacher**” so that its message can be revealed on a spiritual level & so as Christians, we experience this _____ through — “**the teaching ministry**” — of the Holy Spirit.

3. On the _____ before Jesus was betrayed, He promised (John 16:12-15):

12 “I have many more things to say to you, but you cannot bear them now.

13 “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. 14 “He will glorify Me, for He will take of Mine and will disclose it to you. 15 “All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.

4. Contextually, this passage **first** and **foremost** has application for Christ’s Apostles who were _____ by the Lord—to produce the New Testament, either directly — or through “**apostolic delegates**” they appointed.
5. As you study the life of Christ — it becomes apparent that Jesus put His “**divine imprimatur**” — on the _____ Old Testament (John 10:35).
6. But here in John 16, Christ is telling these Apostles that “**the Spirit**” who wrote the Old Testament—will _____ guide them “**into all the truth**” and He will bring to their “**remembrance all that**” He said to them (14:26).
7. Every word in the New Testament—was written by God the Holy Spirit, through His teaching ministry as He “**moved**” men along (2 Peter 1:20), and since God makes _____ mistakes — we have an — “**error free**” Bible.
8. While this ministry in many ways was “**unique**” to the Apostles, thus closing the cannon of Scripture—this ministry is _____ limited to them.
9. In 1 John 2:27 — the Apostle John made it very clear that the Spirit’s “**teaching ministry**” has application — for _____ Christians today.

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

10. Jesus promised to send the Holy Spirit to abide “**in**” us—and because the Spirit abides “**in**” us—He is able to—teach _____ (John 14:16-17).
11. Contextually, John is telling us that we *can be protected* against deceivers because _____ also have — “the “**anointing**” — of the indwelling Spirit.
12. The Spirit by His direct illumination can help us to understand the _____, and so, John can write, “you have no need for anyone to teach you.”
13. The promise of the **new covenant** is that God becomes real to us in a way that _____ have “**no need**” for a teacher (Jeremiah 31:34; 1 Thess. 4:9).

14. With that said, passages throughout the New Testament refer ____ only to the general responsibility each believer has to teach (Hebrews 5:12), but also—to spiritually gifted teachers (1 Cor. 12:29; Eph. 4:11).
15. These two truths together—of the Spirit teaching us—while at the same time using teachers—must be kept in balance—lest we become _____.
16. Do not forget that in the context of this letter ____ John writes this truth, he is in fact teaching those whom he says have “no need” of a teacher!
17. Still, another “ongoing ministry” of the Holy Spirit after conversion that we should include is His “praying ministry” as He _____ through us.
18. A helpful passage on His “praying ministry” is Romans 8:____:

26 In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;
19. It is very important that __ understand the nature of the Spirit’s “help.”
20. The Greek verb rendered “helps” in verse 26 — is a word that was used by the ancients — to refer to “someone carrying one end of a _____.”
21. Please know—that because the Spirit prays for us does ____ mean that He does all the praying for us—rather it is *in our* praying that He ‘helps’ us.
22. It is when we are praying — and during those times when we are just ignorant as to _____ we should pray—that we are promised His help.
23. As Christians, we go to God’s throne of grace for wisdom & courage & faith & consistency & purity & healing & forgiveness—and sometimes our dilemma is that—we do not know exactly what the _____ of God is.
24. This is the time — that the Apostle Paul is referring to when the Spirit in our ignorance “helps” us by carrying the _____.
25. That He would carry out this “praying ministry” is _____ surprising to us, since one of — the very titles—that Jesus uses in the John’s Gospel to describe God the Holy Spirit — is that of — “Helper” (John 14:16).
26. Sometimes in the middle of a trial—or a challenge—or in our suffering, we miss what God is wanting to accomplish in our lives, and so God __ our “weakness” God helps us through the Spirit’s “praying ministry.”

27. The Spirit takes your prayer and puts that prayer in a form that is acceptable to the Son—who in turn mediates it—to the _____.
28. Other ministries of the Spirit _____ conversion that we could highlight would include His “**guiding ministry**” in leading us (Romans 8:14) or His “**assuring ministry**” in reference to our salvation (Romans 8:16).
29. We could speak of His “**comforting ministry**” in our heartache when He comes as the Comforter & gives us _____ comfort (Acts 9:31; 2 Cor. 7:6).
30. We have observed — there are a _____ of ministries of the Spirit that take place not only *before* we are saved but *at that moment* we are saved.
31. He performs such _____ as **convicting** us of sin & then **indwelling** us, **baptizing** us, **sealing** us and **gifting** us for service in the local church.
32. And then—beyond those ministries that happen *before* salvation & then at *the moment* we saved—He has _____ **ongoing** ministries including His **guiding, assuring, praying, teaching & comforting** ministries.
33. It is important to note, that we are _____ commanded to be “**taught**” or “**comforted**” or “**guided**” or “**assured**” or “**prayed for**” — by the Spirit.
34. However, we are commanded to “**be filled with the Spirit**” because the Spirit’s freedom in our lives to **guide, comfort, assure & pray** for us—is directly related to His “**filling ministry**” in our _____.
35. For this reason, we are spending an entire section of this course on being “**filled with the Spirit**” because from the perspective of **victorious living**, and **maturing & serving**, this ministry is critical to _____ that we are & do.
36. And as — in most realms of biblical theology — a clear definition of a particular doctrine — is critically important to our **understanding** of that particular doctrine & for its **daily application** in our _____.
37. Since being “**filled with the Spirit**” is essential for a lifestyle that is pleasing to the Lord, we want to be _____ as to all that this entails.
38. And so, first we want to clearly define the meaning of “**being filled with the Spirit**” because a wrong definition usually leads to a _____ outcome.
39. However, it is equally important that we examine the preconditions for being and staying — “**filled with the Spirit**” — as a way of _____.

III. What Does It Mean To Be Filled With The Spirit?

Learning how to be filled by the Spirit of God is one of the most important discoveries of your Christian life. The early church as they were controlled and empowered by the Holy Spirit were able to turn the world upside down (Acts 17:6). Christ's own Apostles after they received and walked in the supernatural power of the Holy Spirit, were changed from fearful men to becoming powerful witnesses for Christ. Sadly, as we have been learning, the average Christian today has languished in spiritual infancy because of their ignorance of all that God has provided to live a fruitful and abundant Christian life. JB Philips in his classic work Letters to Young Churches wrote:

“The great difference between present day Christianity and that of which we read in these letters (the New Testament epistles) is that to us it is primarily a performance, to them it was a real experience. We are apt to reduce the Christian life to a code, or at best a rule of heart and life. To these men it is quite plainly the invasion of their lives by a new quality of life altogether. They do not hesitate to describe this as Christ living in them.” This same power that the early church knew so well, the power of the risen Christ made known through the Holy Spirit is still available to the believer who walks in His fullness. If you are not already experiencing the abundant life that Christ promised (John 10:10), and if you are not already involved in pointing people to the forgiveness of the cross, His same filling is available to every single believer today.

A. The meaning of the word filled.

1. Essential to understanding what it means to “**be filled with Spirit**” is to understand the analogy the Apostle Paul _____ in Ephesians 5:18:

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

2. The comparison between drunkenness—and the Spirit of God “**filling**” us — provides a “**critical clue**” to the idea of _____.
3. Both “**drunk**” & “**Spirit-filled persons**” are controlled people—in that they are _____ the influence — either of alcohol — or the Holy Spirit.
4. When one is under — the influence of alcohol — he is able do things that are “**unnatural**” to him — just as when one — is controlled by the Spirit he is _____ to do things that are “**supernatural**” for him.
5. In either situation—if one is filled with alcohol or if one is “**filled with the Spirit**”—in both cases—the individual chooses—to _____ control.
6. It is by a choice—that one willfully abandons—his own self-control to the influence of either alcohol _____ to the influence of the Holy Spirit.

7. This is ___ to imply that the Spirit filled Christian is erratic or abnormal.
8. The truth is that when one gives the control of his life to the Holy Spirit, it means he chooses a life no longer governed by ____, but by the Spirit.
9. The verb used in this verse translated as “**be filled**” is a command, and so, being “**filled**” is ____ an option for the obedient Christian.
10. Every Christian is expected by God to ‘**be filled with the Spirit**’ & so if at this moment you are ___ “**filled with the Spirit**,” you are in disobedience.
11. The Spirit filled life is not for the spiritually elite, but is “**possible**” and is “**expected**” for every believer—as a part of “**the normal**” Christian ____.
12. The tense of the verb in the original is a Greek tense—clearly indicating that the “**filling**” of the Holy Spirit ____ a repeated & ongoing experience.
13. This verb can easily be paraphrased as “**keep on being filled**” reminding us that a Christian — maybe “**filled**” & “**filled**” & be “**filled**” still ____.
14. This repeated “**filling with the Holy Spirit**” is clearly illustrated through the experience of the Apostles—during the ____ months of the church.
15. We are told in Acts 2:4, that on the Day of Pentecost, “**And they were all _____ with the Holy Spirit . . .**”
16. Yet, a few days later after they had their 1st encounter with persecution, the Bible informs us that they had a prayer meeting asking for boldness, and this same group was filled _____ with the Holy Spirit (Acts 4:31):

31 And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.
17. This passage is very helpful in that we learn that the Apostles and others did not need to “**be filled with the Spirit**” this second time, because of—some specific ____ that had—come into their lives.
18. On this occasion—they needed to “**be filled with the Spirit**” because they needed “**the control**” & “**the power**” of the Holy Spirit in a ____ area.
19. They needed to “**be filled**” anew in order to know boldness in witnessing, in light of being “**threatened**” & “**prohibited**” to speak ___ the Sanhedrin.

20. Very often in the believer's life, repeated fillings of the Spirit may be necessary because new areas in our lives come to light which need to _____ brought — under the empowerment — of the Holy Spirit.
21. It is equally true, that Christians need to “**be filled with the Spirit**” again when by—our _____ sinful choices—we break the control—of the Spirit.
22. Unfortunately, ‘**the filling**’ of the Spirit & ‘**the baptism**’ of the Spirit are sometimes not carefully distinguished—and so in some Christian circles the emphasis is 1st on conversion & then to be “**baptized**” in the _____.
23. While the Book of Acts records various examples of the Spirit's baptism, like on Pentecost, or as seen in Cornelius house (1:5; 11:15-16), the only explanation of what actually happens ‘**positionally**’ is _____ given in Acts.
24. The explanation as to the meaning of “**the baptism**” of the Spirit is explained in the epistles — in passages like 1 Corinthians _____:

13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

25. The baptizing ministry of the Spirit — results in a “**new position**” in that we are immediately joined to “**the Body of Christ**” — which is a common New Testament metaphor for the _____ (*all those who are truly saved*).
26. For this reason—we can say with great confidence—that it is never a repeated experience because once salvation takes place in the human heart it can _____ be reversed (Eph. 1:13-15; 4:30; Rom. 5:6-10).
27. The Bible teaches the eternal security of the believer such that once we are “**joined**” to Jesus Christ, we can _____ be “**unjoined**” from Christ.
28. The tense of the verb “**baptized**” — that God uses in 1 Corinthians 12:13 is an aorist passive indicating an accomplished _____, never to be repeated.
29. Based on this — the only conclusion one can make is that the baptizing work of the Spirit is accomplished in the heart of _____ believer.
30. This confusion between the “**baptism**” and the “**filling**” of the Holy Spirit usually leads to _____ conclusions about *how to be filled* with the Spirit.

B. The baptism versus the filling of the Spirit.

1. Remember, the very first time—the Spirit was given—the _____ disciples were in Jerusalem in an upper room praying & waiting for His coming.

2. Many wrongly conclude from this event that the filling of the Spirit is an answer to—some kind of “**prolonged**” & “**agonizing**” _____.
3. This _____ deduction is rooted in a failure to distinguish between the “**baptism**” of the Holy Spirit—and the “**filling**” of—the Holy Spirit.
4. The **baptism** of the Spirit occurs only once and it is assumed to be _____ for every child of God (1 Corinthians 12:13; Romans 8:9).
5. By contrast — the **filling** of the _____ is a — repeated experience.
6. The **baptism** of the Holy Spirit never happened before the day of Pentecost, whereas the **filling** of the Holy Spirit occurred during the Old Testament era on selected individuals chosen by _____.
7. The **baptism** of the Spirit is true of all believers & can never be undone, whereas while the **filling** of the Spirit—is initially true of all Christians, but it is not—necessarily experienced at all times—and can be _____.
8. The **baptizing** ministry of the Spirit gives us a “**new position**” in Christ, whereas the **filling** ministry of the Holy Spirit gives us His _____.

<i>Spirit Baptism</i>	<i>Spirit Filling</i>
<i>Happens only once</i>	<i>Repeated experience</i>
<i>Never before Pentecost</i>	<i>Occurred in OT</i>
<i>True of all believers</i>	<i>Not necessarily true</i>
<i>Cannot be undone</i>	<i>Can be lost</i>
<i>Results in position</i>	<i>Results in power</i>

9. As noted, the **baptizing** work of the Spirit occurs the moment we believe in Jesus and — there are _____ prerequisites — except faith in Christ.
10. With this said — there are still certain “**preconditions**” a Christian must meet if he is going to be “**filled with the Holy Spirit**” as a way of _____.