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The Holy Spirit—Our Helper

Bethany Bible Church, Adult Sunday School Class, December 18, 2011

Results of The Spirit’s Filling (Part 2)

“The full realization and enjoyment of other ministries of the Spirit depends on being filled with the Spirit. Filling means control of all known matters and areas of the Christian life at every stage of our walk. Such control is prerequisite to Christ-likeness, praise, submissiveness, and service. In addition, other ministries of the Spirit, such as teaching and guiding, will never be fully enjoyed by the believer unless he is controlled by the Spirit, though they might be to some partial extent. Let’s not ever be satisfied with partial control, but seek to obey all that our heavenly Father wants for us.”¹

Last week, we began to consider the “consequences” of the filling of the Holy Spirit; and what sort of things the Bible says would be evident in the life of someone who was filled with the Spirit. We examined how, as believers in Christ, a submission to the prevailing and pervasive influence of the Holy Spirit results in (I.) a personal holiness that’s in keeping with God’s law (Galatians 5:16-18), (II.) the ‘fruit’ of Christ-like character (Galatians 5:22-23), and (III.) a prevailing happiness and contentment (John 4:14; 6:35; 7:38-39; 10:10; also Psalm 46:4; Philippians 4:11-13; 1 Peter 1:8; 1 John 1:4).

This morning, we continue our study by considering how the filling ministry of the Spirit also results in . . .

IV. JOYFUL WORSHIP.

In Ephesians 5:18, we find the command given to the believer to be “filled” with the Spirit. Paul writes, “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit . . .”² Note the comparison Paul purposefully draws--that between being “drunk with wine” and being “filled with the Spirit”. Both have to do with the act of being under the prevailing and pervasive influence of something. And both have to do--at least on the surface--with the pursuit of a kind of joy. But as Paul says, the believer is not to do the former, because it leads to “dissipation” (or “debauchery” in the NIV; taken from the Greek word *sotia* [“preservation”], but with the *alpha* negative prefix in front of it; so that the word *asotia* means “recklessness”). Instead of seeking joy from being filled with ‘spirits’--which leads to recklessness--we are to seek joy by being filled with the Holy Spirit. After telling us this, Paul says that the result of doing so is that we will be found “speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (v. 19). A joy in the Holy Spirit is a wonderfully controlled and ordered joy; for “God is not the author of confusion, but of peace” (1 Corinthians 14:33). It isn’t expressed in silly giddiness, but in songs in reverence to God. “Is anyone cheerful? Let him sing psalms” (James 5:13). The Lord Jesus Himself “rejoiced in the Spirit” (Luke 10:21). Paul and Silas were found in a jail cell at midnight, perhaps awaiting execution the next day, but nevertheless “praying and singing hymns to God” (Acts 16:25).

V. A PERPETUAL GIVING OF THANKS.

In this same passage, Paul says that being filled with the Spirit would also show itself in a habit of “giving thanks always for all things to God the Father in the name of our Lord Jesus Christ” (Ephesians 5:20). In Paul’s letter to the Romans, unthankfulness is a characteristic of the ungodly; because “although

they knew God, they did not glorify Him as God, nor were thankful . . .” (Romans 1:21). By contrast, thankfulness is to be the characteristic of the believer. “Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you” (1 Thessalonians 5:16-18). A Spirit-empowered attitude of thanksgiving in the body of Christ is to “abound to the glory of God” (2 Corinthians 4:15; see also Colossians 2:6-7). It is to characterize our prayers (Colossians 4:2). It is to sanctify all that we are at liberty to enjoy (1 Timothy 4:3-5). It is to be the way we combat anxiety (Philippians 4:6). It’s possible to see a “thankfulness” put into practical action in the remarkable way that the apostles were beaten for their faithful preaching; but then left their persecutors “rejoicing that they were counted worthy to suffer shame for His name” (Acts 5:41).

VI. AN ATTITUDE OF SUBMISSIVENESS UNDER THE LORD.

Paul mentions yet another manifestation of the filling of the Holy Spirit in the life of the believer in Ephesians 5:21; “submitting to one another in the fear of God”. The Greek word for “submit” that is used here (*hupotasso*) is not one that suggests inherent inferiority. Rather it speaks of subjection and subordination of one’s self to an authority or to a position in a willing manner under God. It’s the opposite of the sort of arrogant grasp for personal advancement over others that our Lord spoke against (see Matthew 20:25-28). In this passage, Paul expressed this submissiveness terms of wife to husband under the Lord (5:22-24), husband to wife under the Lord (5:25-33), children to parents under the Lord (6:1-3), fathers to children under the Lord (6:4), bondservants to masters under the Lord (6:5-8), and masters to servants under the Lord (6:9). Peter wrote to “submit yourselves to every ordinance of man for the Lord’s sake, whether to the king as supreme, or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. For this is the will of God, that by doing good you may put to silence the ignorance of foolish men--as free, yet not using your liberty as a cloak for vice, but as bondservants of God. Honor all people. Love the brotherhood. Fear God. Honor the king” (1 Peter 2:13-17).

VII. POWER FOR WITNESSING.

One of the great evidences of the filling of the Holy Spirit in someone’s life is that of a faithfulness to testify of Jesus to others--not simply in human power, but with a power and with results that are clearly of God. “But you shall receive power when the Holy Spirit has come upon you”, Jesus said; “and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8). When the Holy Spirit came upon the gathered believers at Pentecost, we’re told that they went out “to speak with other tongues, as the Spirit gave them utterance” (Acts 2:4); speaking a message that those who heard clearly understood to be “the wonderful works of God” (v. 11). Paul was earnestly dependent upon God for this Spirit-enabled power in His ministry. He told his friends to be “praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak” (Ephesians 6:18-20; also Colossians 4:2-4).

¹Charles C. Ryrie, *The Holy Spirit* (Chicago: Moody Press, 1997), p. 168.