

CONDITIONS FOR THE FILLING OF THE HOLY SPIRIT 8-31-08

TEXT: Ephesians 5:18 **And don't get drunk with wine, which leads to reckless actions, but be filled with the Spirit.** Holman Christian Standard Bible

PURPOSE: I want to explore the various indirect conditions for a believer to be controlled by the Holy Spirit.

INTRODUCTION: Even though Ephesians 5:18 is a command to be filled with the Spirit and there are inferences about conditions necessary for being filled, it is surprising that there is no command in Scripture to pray for the filling of the Spirit. Since the command relates to a right relationship to the Holy Spirit, the conditions governing that relationship must have to do with the filling of the Spirit. There are several commands that relate to a believer being filled with the Spirit.⁸²

1. ADMONITION - DO NOT GRIEVE THE HOLY SPIRIT (Eph. 4: 30 **And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.**)ⁱ

A. Exegetically

1. **“grieve – λυπειτε”** Verb, finite, second person, plural, present, imperative, active.
 - 1) 1 to make sorrowful. 2 to affect with sadness, cause grief, to throw into sorrow. 3 to grieve offend. 4 to make one uneasy, cause him a scruple.ⁱⁱ
 - 2) 1. make sad, cause sorrow, cause grief (2Co 2:5; 7:8, 9); 2. be sad, be sorrowful, be distressed (Mt 19:22; 26:22, 37; Mk 10:22; 14:19; Ro 14:15; 2Co 2:2; 6:10; Eph 4:30; 1Th 4:13)
 - 3) Is 63:10; Ps 78:40
2. **– το πνευμα το αγιον του θεου** is a basic reference to the Person of the Holy Spirit. This is a genitive phrase is the case that qualifies or restricts a noun by means of a specific characterization. The genitive normally marks a noun as the source or possessor of something, or refers to the kind of relationship that noun has to another noun. It is typically expressed in English by the preposition “of”. For example, in the phrase “throne of the king” the noun “king” is in the genitive and qualifies the type of throne. In “blood of Christ,” Christ is the genitive noun which describes possession.ⁱⁱⁱ
3. **“by whom you were sealed – εν ω εσφραγισθητε”** – the Seal is the Holy Spirit. We were **“sealed”** is a verb, finite, second person, plural, aorist, indicative, passive – indicating that we were *placed in* the Holy Spirit. 1 to set a seal upon, mark with a seal, to seal. 1A for security: from Satan. 1B since things sealed up are concealed (as the contents of a letter), to hide, keep in silence, keep secret. 1C in order to mark a person or a thing. 1c1 to set a mark upon by the impress of a seal or a stamp. 1c2 angels

are said to be sealed by God. 1D in order to prove, confirm, or attest a thing. 1D1 to confirm authenticate, place beyond doubt. 1D1A of a written document. 1D1B to prove one's testimony to a person that he is what he professes to be. ^{iv}

4. σφραγίζω (*sphragizō*): vb.; ≡ DBLHebr 3159; Str 4972; TDNT 7.939—1. LN 6.55 put a seal on (Mt 27:66; Rev 20:3); 2. LN 33.484 mark (for possession or identity), (Rev 7:3); 3. LN 57.87 give in secure manner, turn over (Ro 15:28), for another interp, see next; 4. LN 15.189 deliver safely (Ro 15:28); 5. LN 28.53 make known, clearly show (Jn 3:33) ^v

5. “for the day of redemption – ει□ ημεραν απολυτρωσεω□”

1) “for - ει□ - Preposition, accusative – for the goal of; towards the goal.

2) “the day of redemption –

1) “day - Noun, accusative, singular, feminine – would be a reference the Rapture of the Church [1 Thess. 4:13-18]

2) “redemption – απολυτρωσεω□ -- Noun, genitive, singular, feminine. This is a reference to our glorification! [1 Cor. 15: 35-58; 1 John 3:1-3] Our redemption can be a reality because of the *price paid – the death, burial, resurrection and ascension of Christ!*

B. Exhortations -- The context of Ephesians 4:30 relates to exhortations concerning sin. Believers are warned ■■■

1. not to lie -- 4:²⁵ Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. ^{vi}

2. not to prolong anger -- 4:²⁶ In your anger do not sin^a: Do not let the sun go down while you are still angry, ^{vii}

3. unwholesome talk - ²⁹ Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. ^{viii}

4. not to be bitter or unforgiving -- 4: ³¹ Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. ³² Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. ^{ix}

5. When a believer does these things he grieves the Holy Spirit. Sin grieves the Holy Spirit and sin will prevent the believer from being filled with the Spirit.

Illustration: The sealing of logs floating down a river: each log has an imprint of the owner.

Life Principles:

1. We must be so careful not to *grieve, cause the Holy Spirit to be sad* with us because of our personal sins.

2. We must ask the Lord to help us to be *sensitive to the Holy Spirit's conviction* in the area of temptations and say "No!" to them.
3. How we need to thank the Lord for our *eternal security* in Christ and the permanent Indwelling Holy Spirit within us!
4. We must ask the Lord and the Holy Spirit to *control our minds and tongues* so that we glorify our Father and our Lord.

Transitional Sentence: It is quite sobering to realize that we could *grieve* the Holy Spirit! Trust the Holy Spirit to keep us from grieving Him; we now pay close attention to our ***

2. ADMONITION - DO NOT QUENCH THE HOLY SPIRIT (1 Thess. 5:19 *Do not put out the Spirit's fire* ;)

A. Exegetically Considered

1. The Person - "*the Spirit – το πνευμα*" - is a reference to the Person of the Holy Spirit and His working in us.

B. The Exhortation - - "*do not quench– μη σβεννυτε*"

1. The Exhortation - Admonition - "*do not quench – μη σβεννυτε*" - Verb, finite, second person, plural, present, imperative, active.

2. The Explanation:

- 1) to extinguish, quench.
- 2) of fire or things on fire.
- 3) to be quenched, to go out.
- 4) Metaphorically it means to quench, to suppress, and stifle. *IBI* of divine influence. ^x
- 5) σβέννυμαι (sbennymai), σβέννυμι (sbennymi): stop burning (Mt 25:8; Mk 9:48+); 2. extinguish a fire, snuff out (Mt 12:20; Heb 11:34+); Mk 9:44, 46. 3. stop, quench (Eph 6:16; 1Th 5:19), note: the synonymous parallelism in 1Th 5:19 (as well as analogous usage in other particular bodies of Greek literature), strongly suggests that this is prophetic enthusiasm of the Spirit ^{xi}

6) The Bible frequently likens the Holy Spirit to a flame (Isa. 4:4; Matt. 3:11; Acts 2:3-4). He warms the heart, enlightens the mind, and empowers people's spirits. It is the effective working of the Holy Spirit that Paul warned against hindering. His **fire** can be diminished or even snuffed **out** if He is resisted. The Holy Spirit's working can be opposed by believers. It is this that Paul warned against. ^{xii}

7) He works as fire, by enlightening, enlivening, and purifying the souls of men. As fire is put out by taking away fuel, and as it is quenched by pouring water, or putting a great deal of earth upon it; so we must be careful not to quench the Holy Spirit, by indulging carnal lusts and affections, minding only earthly things.

Believers often hinder their growth in grace, by not giving themselves up to the spiritual affections raised in their hearts by the Holy Spirit.^{xiii}

8) In using the word *quench*, Paul pictured the Spirit of God as fire (see Isa. 4:4; Acts 2:3; Rev. 4:5). Fire speaks of purity, power, light, warmth, and (if necessary) destruction.

Illustration: a pic of “fire!”

Life Principles:

1. When the Holy Spirit is at work in our lives and churches, we have warmth of love in our hearts, light for our minds, and energy for our wills. He “melts us together” so that there is harmony and cooperation; and He purifies us so that we put away sin.
2. The fire of the Spirit must not go out on the altar of our hearts; we must maintain that devotion to Christ that motivates and energizes our lives.
3. **“Stir up the gift of God which is in thee,”** Paul wrote to Timothy (2 Tim. 1:6), and the verb means “stir the fire again into life.” Apparently Timothy had been neglecting this gift (1 Tim. 4:14) and had to be reminded. The believer, and the local assembly, must avoid extremes: the legalist and formalist would put the fire out, while the fanatic would permit the fire to burn everything up.^{xiv}
4. When believers pour cold water on the fire of ministry they quench the Spirit.
5. The Spirit’s ministry is not to be hindered; Christians also should not hinder others in their ministry for God.

Transitional Sentence: We do not want to *grieve* the Holy Spirit, we do not want to *put out His fire* in our own lives and in the various ministries He is involved in. We now want to focus upon our life style and we must ■■■

3. **WALK BY THE SPIRIT** (Gal. 5:¹⁶ **So I say, live by the Spirit, and you will not gratify the desires of the sinful nature.**)^{xv}

A. Exegetically Considered

1. **“So I say, live by the Spirit - “live – walk – περιπατετε”** is a verb, finite, second person, plural, present, imperative, active.

1) **1** to walk. **1A** to make one’s way, progress; to make due use of opportunities. **1B** Hebrew for, to live. **1B1** to regulate one’s life. **1B2** to conduct one’s self. **1B3** to pass one’s life.^{xvi}

2) περιπατέω (*peripateō*): vb.; ≡ DBLHebr 2143; Str 4043; TDNT 5.940—1. LN 15.227 **walk** (around), (Mt 4:18 (and so in the Gospels and Acts); 1Pe 5:8; Rev 3:4; 9:20; 16:15; Mk 16:12 v.r.); **2**. LN 41.11 **behave**, live, conduct one’s life (Ro 6:4 (and so throughout Pauline Epistles; Ro 8:1 v.r.); **3**. LN 41.47 περιπατέω το□ς □χνεσιν (*peripateō tois ichnesin*), imitate (2Co 12:18+)^{xvii}

3) “by the Spirit - πνευματι” - Noun, dative, singular, neuter. This is a reference to the *power of the Holy Spirit*. This is the Holy Spirit’s enabling us to walk!

2. “and you will not gratify the desires of the sinful nature”

1) “you will not – ου μη” is for emphasis “you will not not” – no not ever!

2) “gratify – τελεσητε” is a verb, finite, second person, plural, aorist, subjunctive, active. You will not execute or do; to finish.

3) “the desires of the sinful nature – επιθυμιαν σαρκo□”

1) “desires – σαρκo□ – lustful flesh” - Noun, accusative, singular, feminine. This is a desire for that which is forbidden in the Word of God.

2) “of the sinful – lustful - επιθυμιαν” –

a) the sensuous nature of man, “the animal nature”. *2c1* without any suggestion of depravity. *2c2* the animal nature with cravings which incite to sin. *2c3* the physical nature of man as subject to suffering.

b) a living creature (because possessed of a body of flesh) whether man or beast.

c) the flesh denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God. ^{xviii}

3)

B. Considered Practically - Walk means *to conduct one’s life*. Rather than living in the sphere or under the domination of the old nature, believers are exhorted to conduct their lives in the sphere of the Holy Spirit power.

C. Other conditions that are sometimes added to the above are:

1. Confession of sin (1 John 1:9)
2. Dedication of the believer to God (Rom. 6:13; 12:1–2).
3. However, it can be argued that these elements are subordinate factors within the three conditions discussed above. ^{xix}

Illustration: William Penn and Indians’ Offer

William Penn, the founder of the Commonwealth of Pennsylvania, was well-liked by the Indians. Once they told him he could have as much of their land as he could encompass on foot in a single day.

Early the next morning he started out and walked until late that night. When he finally went to claim his land, the Indians were greatly surprised, for they really didn’t think he would take them seriously. But they kept their promise and gave him a large area which today is part of the city of Philadelphia. William Penn simply believed what they said. Should we do less with God? —H. V. Lugt^{xx}

Life Principles:

1. What a privilege to walk in the power of the indwelling Holy Spirit!
2. It is so encouraging to realize that we do not have to carry out the sinful desires within us as we depend totally upon the power of the Holy Spirit! He helps us to say “no” to every temptation to sin!

Transitional Sentence: We do not want to *grieve* the Holy Spirit, we do not want to *put out His fire* in our own lives and in the various ministries He is involved in. We have the Holy Spirit’s power within us enabling us to have victory over our sin natures and sin! We no we must consider ...

WHAT IS “MY” RESPONSE TO THE MESSAGE?

1. I must ask the Holy Spirit to give me the desire not to grieve and quench the fire of the Holy Spirit within us and our local Church.
2. We must totally depend upon the Holy Spirit’s power within us to help us to live a holy lifestyle moment by moment.
3. We must be willing to repent of our personal sin and confess our sin to the Lord and He will forgive!

⁸² 82. See discussion by Lewis Sperry Chafer in his classic work, *He That Is Spiritual* (Grand Rapids: Zondervan, 1918), pp. 82–172, in which he discusses these aspects in considerable detail.

ⁱ *The Holy Bible : New International Version*. electronic ed. Grand Rapids : Zondervan, 1996, c1984, S. Eph 4:30

ⁱⁱ Strong, James: *The Exhaustive Concordance of the Bible : Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order*. electronic ed. Ontario : Woodside Bible Fellowship., 1996

ⁱⁱⁱ Heiser, Michael S.: *Glossary of Morpho-Syntactic Database Terminology*. Logos Bible Software, 2005; 2005, genitive

^{iv} Strong, James: *The Exhaustive Concordance of the Bible : Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order*. electronic ed. Ontario : Woodside Bible Fellowship., 1996

^v Swanson, James: *Dictionary of Biblical Languages With Semantic Domains : Greek (New Testament)*. electronic ed^v. Oak Harbor : Logos Research Systems, Inc., 1997

^{vi} *The Holy Bible : New International Version*. electronic ed. Grand Rapids : Zondervan, 1996, c1984, S. Eph 4:25

^a Psalm 4:4

^{vii} *The Holy Bible : New International Version*. electronic ed. Grand Rapids : Zondervan, 1996, c1984, S. Eph 4:26

^{viii} *The Holy Bible : New International Version*. electronic ed. Grand Rapids : Zondervan, 1996, c1984, S. Eph 4:29

^{ix} *The Holy Bible : New International Version*. electronic ed. Grand Rapids : Zondervan, 1996, c1984, S. Eph 4:31-32

^x Strong, James: *The Exhaustive Concordance of the Bible : Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order*. electronic ed. Ontario : Woodside Bible Fellowship., 1996

^{xi} Swanson, James: *Dictionary of Biblical Languages With Semantic Domains : Greek (New Testament)*. electronic ed. Oak Harbor : Logos Research Systems, Inc., 1997

^{xii} Walvoord, John F. ; Zuck, Roy B. ; Dallas Theological Seminary: *The Bible Knowledge Commentary : An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 2:709

^{xiii} Henry, Matthew: *E4's Matthew Henry's Concise Commentary*. electronic ed. : : ,, ., S. 2

^{xiv} Wiersbe, Warren W.: *The Bible Exposition Commentary*. Wheaton, Ill. : Victor Books, 1996, c1989, S. 1 Th 5:17

^{xv} *The Holy Bible : New International Version*. electronic ed. Grand Rapids : Zondervan, 1996, c1984, S. Ga 5:16

^{xvi} Strong, James: *The Exhaustive Concordance of the Bible : Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order*. electronic ed. Ontario : Woodside Bible Fellowship., 1996

^{xvii} Swanson, James: *Dictionary of Biblical Languages With Semantic Domains : Greek (New Testament)*. electronic ed. Oak Harbor : Logos Research Systems, Inc., 1997

^{xviii} Strong, James: *The Exhaustive Concordance of the Bible : Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence*

of Each Word in Regular Order. electronic ed. Ontario : Woodside Bible Fellowship., 1996

^{xix}Enns, Paul P.: *The Moody Handbook of Theology*. Chicago, Ill. : Moody Press, 1997, c1989, S. 279

^{xx}Tan, Paul Lee: *Encyclopedia of 7700 Illustrations : A Treasury of Illustrations, Anecdotes, Facts and Quotations for Pastors, Teachers and Christian Workers*. Garland TX : Bible Communications, 1996, c1979