

Sermon Supplement: Lord's Day, Sunday, February 24, 2008  
Kihei Baptist Chapel, Kihei, Maui, Hawaii  
Part Six of a Series on Continued Christian Growth  
LIVING ON THE EDGE OF ALMOST BEING FILLED WITH THE HOLY SPIRIT, Ephesians 5:18  
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## **PART SIX: LIVING ON THE EDGE OF ALMOST BEING FILLED WITH THE HOLY SPIRIT, Ephesians 5:18**

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REVIEW: This is the sixth study in a series designed to challenge continued Christian maturing, growth and service to the Lord. It is often noticeable that believers level off at some comfort stage and fail to experience many of the blessings that God may have available for them. This level is often determined as fitting in to the spiritual maturity by comparing with other believers rather than becoming more and more like our Savior, Jesus Christ. This series now includes:

1. LIVING ON THE EDGE OF ALMOST BELIEVING
2. LIVING ON THE EDGE OF ALMOST FOLLOWING JESUS
3. LIVING ON THE EDGE OF ALMOST PRAYING WITHOUT CEASING
4. LIVING ON THE EDGE OF ALMOST LOVING THE LORD WITH ALL OUR HEARTS.
5. LIVING ON THE EDGE OF ALMOST WITNESSING WORLDWIDE
6. LIVING ON THE EDGE OF ALMOST BEING FILLED WITH THE HOLY SPIRIT

(Early studies may be picked up in the literature file)

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### **LIVING ON THE EDGE OF ALMOST BEING FILLED WITH THE HOLY SPIRIT, Ephesians 5:18**

*"And be not drunk with wine, wherein is excess,  
but be filled with the holy spirit."*

I. INTRODUCTION There is no area of the Christian faith that is more confused, abused and misused than the subject of the Holy Spirit and His relationship to believers. This short message will only be a challenge for continued study of the present ministry of the Holy Spirit in the lives of the followers of Jesus.

## II. HISTORICAL BACKGROUND

### A. The Ministry of the Trinity

1. In the Old Testament the major ministry is God the Father for His people.
2. In the Gospels the major ministry is God the Son with His people.
3. In the Acts and church age the major ministry is God the Holy Spirit in His people.
4. In the kingdom age the major ministry will be Jesus over all creation.

### B. The Ministry of the Holy Spirit in transition

1. The promise of Jesus – I'll send the Holy Spirit, John 14:26
2. The instruction of Jesus—Wait for the Holy Spirit to come,
3. The purpose of waiting – You will be empowered

### C. The Ministry of the Holy Spirit at Pentecost: Acts 2:1-13

1. The Holy Spirit came fifty days following the resurrection.
2. Pentecost is the fiftieth day after the Sabbath Passover week, Leviticus 23:15,16.
3. Pentecost is the translation of the Greek word "*pentecostos*" meaning fiftieth and is used only here, Acts 20:16 and I Corinthians 16:8.
4. Pentecost came as a result of waiting for the fiftieth day following the resurrection and not as a result of people praying, fasting, unity, etc. "*Was fully come*", *is synpleroo*, meaning the completion of the seven weeks from the resurrection to Pentecost, 2:1.
5. There can never be another Pentecost/Holy Spirit event unless it would be preceded by another Calvary and crucifixion of Christ.
6. Three miracles accompanied the new church age:
  - 1) sound, like a rushing wind, 2:1
  - 2) sight, like flame of fire, 2:3
  - 3) speech, languages the disciples did not know, 2:4. These were common languages native to the people present at the temple site. They were not unknown language but rather language known by the people present from their birth. This is stated by the scriptures three times, 2:6; 2:8; 2:13. To make sure no one would ever confuse this miracle given temporarily to the disciples, Luke recorded the seventeen known languages spoken at Pentecost, 2:9-11. The modern tongues movement is without support from the Pentecost record as it is from the rest of the New Testament. Tongues in this text is *glossais*, 4,11 and *dialecto*, 6,8 common Greek

works for languages. Neither mean ecstatic sound, but rather both mean speaking in known intelligent languages, known by the hearers. The text will support no other meaning.

#### D. The Ministry of the Holy Spirit in the Church Age

1. The ministry of the Holy Spirit to the world in general. He constrains, convicts and converts.
  - a. reproves the world of sin and certain judgment, John 16:8-11
  - b. restrains the amount of sin in the world, II Thessalonians 2:6-8
  - c. regenerates the lost, John 3:5-8
  
2. The ministry of the Holy Spirit to the believer
  - a. converting ministry, Galatians 3:1-3
  - b. indwelling ministry, I Corinthians 3:16
  - c. baptizing ministry, I Corinthians 12:13
  - d. sealing ministry, Ephesians 1:13
  - e. teaching, guiding ministry, John 14:26
  - f. character ministry, Galatians 5:22,23
  - g. gift ministry, I Corinthians 12:8-11; 14:39; Hebrews 2:3,4
  
3. The ministry of the Holy Spirit hindered
  - a. quenching the work of the Holy Spirit, I Thessalonians 5:19
  - b. grieving the person of the Holy Spirit, Ephesians 4:30

### III. EXEGISES OF THE TEXT

*“Be not drunk with wine wherein is excess, but be filled with he Holy Spirit”*  
*Ephesians 5:18*

- A. The context is a warning to believers to be very careful about their conduct, to be wise, productive, taking advantage of every opportunity to serve the Lord in an evil world.
- B. There is a play on opposites: wise and foolish; drunk with spirits or filled with the Holy Spirit, understanding or ignorant. The fool, *aphrones*, unwise, will lack understanding of the importance of life and miss opportunities to make eternal investments or even know the creator. He may think that life is without purpose and the grave ends everything. The drunk person may think they are enjoying a full life, but it may also lead to debauchery, a wasted life, *asotia*, the opposite of a saved life, and a ruined reputation, as it often does.
- C. The believer is to live in forthright contradiction to the drunk. Instead of looking for substances to fill voids in life, he is to be filled with the Holy Spirit of God who can direct the life with both earthly value as well as eternal purposes. The point of the passage is that a wise person understands, puts together, what the will of God is for their lives.

D. In contrast to a wasted life which seeks satisfaction by dulling the senses, the believer is instructed to a pleased and productive life filled by the Spirit of God. The concept is that the Holy Spirit is to keep on filling the believer moment by moment and forever, John 14:16.

#### IV. WHAT THE FILLING IS NOT: IT IS NOT A SECOND WORK OF GRACE

The filling of the Holy Spirit is not another Pentecost. It is not personalized emotional responses designed to "pray through", to some unusual ecstatic religious experience. It is not losing the curse of original sin. It is not speaking in non-knowable sounds. It is not getting a full salvation as separate from Calvary. It is not the eradication of the old nature. It is not entire sanctification. It is not the second work of God's grace. All of these terms have been used in an effort to find something more through the Holy Spirit than God offers through His Son. It is not getting more of God but rather it is God getting control of the believer.

#### V. WHAT THE BAPTISM OF THE HOLY SPIRIT IS: IT PLACES BELIEVERS IN THE BODY OF CHRIST

There is great confusion in the Christian body about the baptism of the Holy Spirit and also filling of the Holy Spirit. They are not the same. The baptism of the Holy Spirit is the one action in Christian history, fiftieth day following the resurrection of Christ in which believers are placed into the body of Christ, the church universal. It is the time in which the Holy Spirit indwelt believers for the first time. Its action was universal and futuristic from the day of Pentecost just as Calvary was universal and futuristic in payment for sins of anyone who would trust Christ's death as the only possible payment for their sin. The baptism of the Holy Spirit places a believer in Christ as well as the Spirit in believers, I Corinthians 12:13. In fact, if one does not have the indwelling Holy Spirit they are not born again, John 3:8, 14: 17; I Corinthians 6:9; Romans 8:9.

#### VI. THE NEED TO BE FILLED WITH THE HOLY SPIRIT

The disciples were told by Jesus to wait on the Holy Spirit to come into their lives. The purpose of this event was to give providential power to believers to be used in their witnessing, Acts 1:4, 8.

The power a believer's life to serve the Lord is in direct correlation to the control the Holy Spirit has in their life. While the baptism of the Holy Spirit is a single historical event, the filling of the Holy Spirit in the life of a believer is to be constant and continuous.