

The Discovery Class

A Course On New Testament Discipleship

Topic #6

THE SPIRIT-FILLED CHRISTIAN LIFE

Objectives: As a result of the study of this topic we want:

- 1. To be able to understand the various types of people in the world today.**
- 2. To be able to grasp why God emphasizes the filling ministry of the Spirit.**
- 3. To be able to define what is meant by being filled with the Spirit.**
- 4. To be able to defend scripturally the difference between the baptism of the Holy Spirit and the filling ministry of the Holy Spirit.**
- 5. To be able to answer why so many Christians do not mature spiritually.**
- 6. To be able to delineate the conditions for being filled with the Spirit.**
- 7. To be able to recognize how one remains filled with the Spirit.**

Introduction

It has well been said, “If you try to understand the doctrine of the Trinity, you will lose your mind. If you deny the doctrine of the Trinity, you will lose your soul.” The most difficult aspect about the Christian concept of the Trinity is that there is no way to adequately explain this revealed truth with our finite minds. Though some truths concerning the Trinity may be incomprehensible to us, this does not mean they are not true or not based on the teachings of the Bible. And so, in the last lesson we zeroed in on the doctrine of the Triune God. In this session, we want to focus on how the Holy Spirit is able to fill & direct our lives moment by moment & day by day.

I. The Promise of A New & Abundant Life

The promise that God would come & reestablish a personal relationship with man that was lost in the Garden of Eden is, as you might expect, found in the Old Testament. God warned Adam that if he ate from “the tree of the knowledge of good and evil,” that on the very “day” he disobeyed that he would “certainly die” (Genesis 2:17). Because of his sin and our participation with him (Romans 5:12), people are born into this world physically alive but spiritually dead (Ephesians 2:1-3; 1 Timothy 5:6). Staring in Genesis, God promises and unfolds how He will restore what has been _____.

A. The Old Testament prophesies the promise of new life through the Spirit.

1. The Old Testament prophets predicted a *restored relationship* with ____.
2. God promises to Israel in Ezekiel ____ of a new kind of relationship that people can have with Himself by the Spirit when He writes:

26 Moreover, I will give you **a new heart** and put **a new spirit** within you; and I will remove the **heart of stone** from your flesh and give you a **heart of flesh**.

27 “I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances (36:26–27).

3. This transformation — from the inside out — is the promise of the ____ covenant that was not possible until Jesus paid for sin (Matthew 26:28).
4. Instead of the law — working from the outside in — God promised “**a new heart**” to work from the inside ____ “**so we too might walk in newness of life**” (Romans 6:4; cf. 2 Corinthians 5:17)
5. In John _____, Jesus spoke of this to Nicodemus as being “**born again.**”
6. One aspect of this “**new covenant**” — is the promise of the indwelling Holy Spirit where not only He lives in every believer (Romans 8:9), but can also _____ the believer with His power (Acts 1:5).
7. God also promises in Jeremiah chapter 31, of a new kind of relationship that people can have—with God through the Spirit—such that one can _____ “**a temple of the Holy Spirit**” (1 Corinthians 6:19).

31 “Behold, days are coming,” declares the LORD, “when I will make a **new covenant** with the house of Israel and the house of Judah, 32 not like the covenant which I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. 33 “For this is the covenant which I will make with the house of Israel after those days,” declares the LORD: “I will put My law within them and write it on their heart; and I will be their God, and they shall be My people.

34 They will not teach again, each one his neighbor and each one his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD, “**for I will forgive their iniquity, and their sin I will no longer remember**” (Jeremiah 31:31-34).

8. Jeremiah underscores — this “**new covenant**” whereby the LORD will in the future will “**forgive their iniquity**” — and in time & space this was achieved with Jesus’ blood—bringing a new relationship with _____.

9. Those connected to God by the “**new covenant**” have a personal & _____ fellowship with God not previously available such that all true believers “**will all know Me, from the least of them to the greatest of them.**”
10. Since salvation was intended for _____ men — even though this promise is given to Israel — a nation of people called to be “**light for the Gentiles**” (Acts 13:47), the promise is for all who will believe (Hebrews 8:10-12).
11. Clearly, the Old Testament prophesied of a _____ life through the Spirit.

B. The New Testament fulfills the promise of new life through the Spirit.

1. Before the Ascension — Jesus on the Mount of Olives told His disciples that before their ministry began in sharing the gospel with _____ nations, they were to “**stay in the city until**” they received the Spirit (Lk. 24:49):

49 “And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.”

2. The promise was fulfilled ten days later on Pentecost/Shavuot (Acts 2), and in our day the moment someone responds in faith to the gospel, they are permanently indwelt by the _____ (John 14:16).
3. After Pentecost, believers no longer need to _____ for the Holy Spirit, because in our day the moment one believes they are given the Spirit.

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 the 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 (Ephesians 1:13-14).

4. Today, every true believer has become “**a temple of the Holy Spirit**” (1 Corinthians 6:19), and therefore it is essential that every child of God who is now indwelt by the Spirit remain _____ with the Spirit.
5. The focus of this session is on how to stay “**filled with the Spirit**” so that we might _____ the Lord and enjoy Him day by day (John 16:13–14).

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.

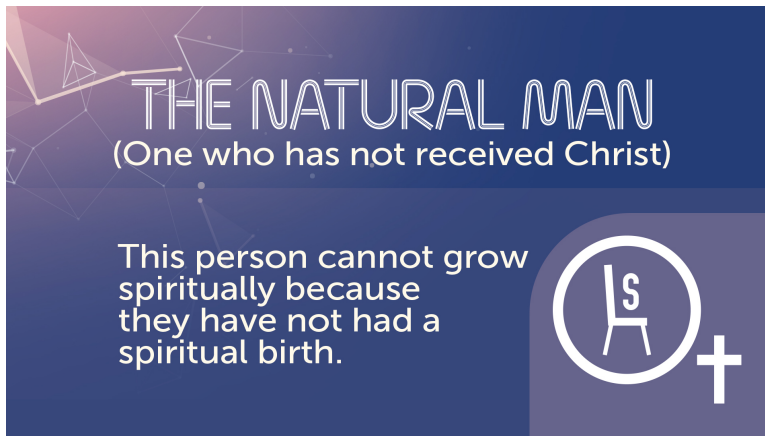
6. Sadly, many Christians today are not experiencing the _____ life Jesus came to bring — Jesus taught us in John 10:10:

10 The thief comes only to steal and kill and destroy; I came so that they would have life, and have it more abundantly.

7. In fact, the Bible teaches us that since Pentecost, everyone in the world can now be divided into one of _____ categories.
8. There is “**the natural man**” which is how one is “**naturally**” born into this world — being physically alive — but spiritually _____.
9. Before one is saved—apart from the Holy Spirit’s help in allowing us to understand the plan of salvation — much of the truth found in the Bible just does ___ make sense—which is why we learn in 1 Corinthians 2:14:

14 But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually discerned.

10. The Holy Spirit — enables us to understand all that God has for us (1 Corinthians 2:12)—and without Him we do not have the ability to _____ in a life-changing relationship with God.



11. In describing our state before the _____ birth we read in Ephesians 2:

1 And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. 4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),

12. Likewise, in describing the lost of his day Jude says, “**These are the ones who cause divisions, worldly-minded, devoid of the Spirit**” (Jude ___).
13. A “**natural man**,” without the Holy Spirit living in him, simply does ___ have the capacity to comprehend very much spiritual truth beyond the gospel itself, which even this ability the Spirit gives him (John 16:8-11).
14. Without the Spirit residing in a person, we do ___ have the ability to grasp spiritual truth any more than a deaf man can evaluate music.
15. The Holy Spirit is He who enables us to know God personally & to grow in a ___ relationship with God (2 Corinthians 5:17 cf. Romans 6:3).
16. The second category of people in the world are those who are known as “**spiritual**” men describing those individuals who have been born again and who have learned to ___ upon the Holy Spirit to mature them.

15 But the one who is spiritual discerns all things, yet he himself is discerned by no one. 16 For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ (1 Corinthians 2:15–16).

17. This statement in its broader context indicates that only those ___ by God the Spirit, have the capacity to understand “**spiritual . . . things.**”
18. This is in contrast to “**the natural man**” who cannot be illuminated by the Spirit of God — because he has not had the ___ birth.
19. His ___ to comprehend truth is limited to the “**material**” world.
20. A lost man may be able to grasp certain truths *intellectually* (James 2:19 cf. Romans 1:18–23), however without being regenerated by God, his capacity for spiritual ___ is very limited (Isaiah 55:8–9).
21. By contrast, “**the one who is spiritual**” “**appraises**” or “**judges**” (NKJV) “**all things**” meaning he can discern not just “**physical human wisdom**,” but he can also evaluate “**spiritual**” truth by the ___ of the Spirit.
22. Unlike “**the natural man**” who does ___ have this capacity, those who have received Jesus have a new capacity, namely “**the mind of Christ.**”
23. The born-again believer is aided by the Holy Spirit and so he has been given the ability to ___ what is spiritual and to think after “**Christ.**”

24. This is precisely what _____ told Nicodemus when He said, “**Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God**” (John 3:3 cf. 3:5).
25. Nicodemus’ problem was not physical blindness but spiritual blindness, and this is the same problem — that we all have from our _____ birth.
26. This is why it is essential that we not only be born-again—but that we are also, continually “**filled with the Spirit**” so that — we might grow in Christlikeness & in our understanding of God’s infallible _____.
27. Paul notes in verse 15 that, “**he himself is discerned by no one**” meaning a lost person just cannot comprehend why a believer _____ as he does.
28. Becoming “**spiritual**” as we will learn in this lesson speaks of maturity, and it is the Holy Spirit—who matures us—as we are _____ with Him.



29. Of course, when Paul mentions “**spiritual men**” he is not describing someone who has arrived — because the sanctification process is _____ complete until Jesus comes back (Philippians 3:20-21).
30. The Bible is clear — that while we may have a “**grown-up & growing**” relationship with Christ — none of us have arrived & so we are still to grow spiritually until the day — we _____ or Christ raptures us.

12 Not that I have already **grasped it** all or have **already become perfect**, but I press on if I may also take hold of that for which I was even taken hold of by Christ Jesus.

13 Brothers and sisters, I do not regard myself as having taken hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14 **I press on** toward the goal for the prize of the upward call of God in Christ Jesus.

15 Therefore, all who are **mature**, let’s have this attitude; and if in anything you have a different attitude, God will reveal that to you as well (Philippians 3:12–15).

31. Below are some of the characteristics of a Spirit-filled Christian who is progressively walking filled _____ the Spirit & growing in Christ.

Life is Christ-centered	Enjoys being with God's people
Depends on the Holy Spirit	Has found a place of service
Points people to Christ	Tithes to God's work
Experiences answered prayer	Wants to build up God's church
Maturing in God's Word	Has a song in his heart
Has an attitude of gratitude	Lives with an eternal perspective
Has an obedient lifestyle	Earnestly wants to glorify God

32. We will explore in this section—that the degree of fruit is a byproduct of of being filled with the Spirit over *the course of time*, such that we should _____ compare ourselves to others—who have walked—with God longer.

33. The Apostle Paul now highlights a third kind of person, that we might _____ to as an “infant” or “fleshly” or as a “carnal” (ASV) believer.

1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. 2 I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, 3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men (1 Corinthians 3:1–3).

34. Paul having planted the Corinthian church (Acts 18:1-18) — dealt with the Corinthians not as “spiritual men” — for they were new Christians being “infants” or “babes in Christ” able to absorb only simple _____.

35. Paul's usage of the term “spiritual men” in verse 1, indicates that such an individual is more than a “Spirit-filled believer” because obviously, when you receive Jesus — you are immediately — indwelt and _____.

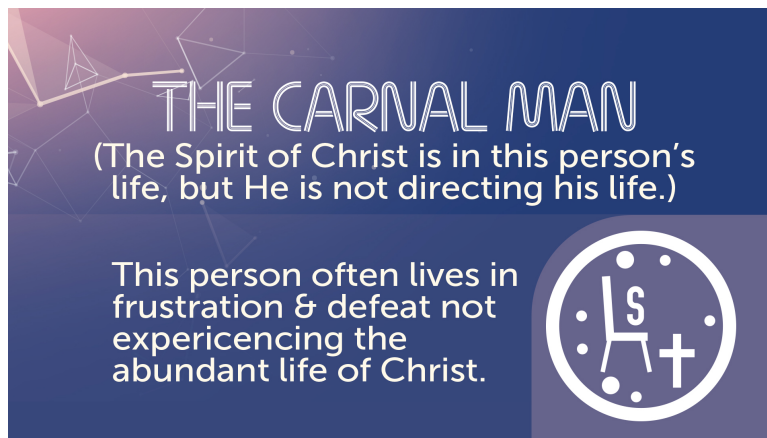
36. Contextually, when he mentions “spiritual men,” he is describing people who have consistently walked _____ the Lord — in the Spirit's power, such that — over the course of time “spiritual” maturity develops.

37. The Apostle Paul has already noted in 1 Corinthians 2:6 that he and others taught God's “wisdom among those who are mature,” which tells us right off — that a person can be _____ but “immature.”

38. God not only wants us to come to faith in Christ, but He wants us to grow out of infancy into maturity, allowing us to digest solid _____.

39. And the growth God wants is to continue until He takes us _____, but sadly, some Christians are stagnated in their spiritual growth.

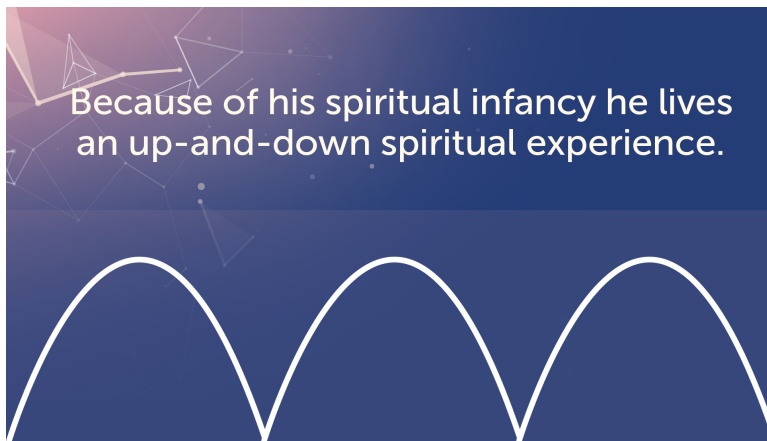
40. In writing to the Corinthian believers, who had already received Christ on Paul's 2nd missionary journey (51 AD), approximately _____ years had transpired when he writes First Corinthians to them (55 AD).
41. So, when Paul informs the Christians in Corinth—that he cannot call them “**spiritual**” people—the problem was not that they had not _____ believed in Jesus and received the Spirit of God.
42. Paul previously wrote that their faith had been confirmed by the gifts of the Spirit given to them (1:7)—such that on “**the day**” of the Lord when they will meet Christ—they would _____ as “**blameless**” (1:9).
43. The problem was ___ one of ‘**conversion**’ but of ‘**growth**’ because about four years had transpired — where they should have matured in their faith such that the Apostle Paul could have given them “**solid food**.”



1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. 2 I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, 3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men (1 Corinthians 3:1-3)?

44. As _____ Christians he “**gave**” them “**milk**” for that is what they needed.
45. However, please note the change in tenses in verses 1-3—as he moves from a **past** to a **present** tense where he now tells them “**even now you are not yet able**” when they should have been “**able**” _____ years later.
46. The problem as the Apostle Paul will go on to describe in this chapter, is that they are still living as if they were “**unspiritual people**” that is “**like mere men**” (3:3)—as if they were still spiritually _____ (2:14)!

47. Spiritually speaking, they “**infants in Christ**” because they are still newborn, weak, undeveloped Christians—when enough _____ had passed such that they should be displaying “**spiritual**” maturity.
48. While they show marks of conversion (1 Corinthians 11:2), they still manifest “**fleshly**,” or “**carnal**” traits acting like “**mere men**” or like **lost** people as seen — by their “**jealousy**” & **strife**” in the church.
49. They continue to live in the flesh, meaning that they are living for themselves and for their bodily appetites—instead of living in the power God has _____ to them by the indwelling of the Spirit.



50. They have _____ yet learned how to depend upon the Spirit to mature them & so some of the following may characterize the “**carnal**” man.

A legalistic lifestyle	Inactive in God’s local church
Impure behavior	Finds solace in alcohol/food
Worldly music	Fantasizes sin instead of obedience
Sensual violent media	Lives in discouragement
Divides by jealousy	Characterized by frustration
Dominated by guilt	Ignorant of basic spiritual truth
Holds grudges	No direction in life
Has left his first love	Dominated by worry/fear
Does not converse with God	Lives in unbelief
Little desire for Bible study	Known as a disobedient believer

51. It is very possible that a person with these same characteristics, has never been saved—because while conversion does not bring perfection in this life, conversion does result in a _____ direction.
52. The Bible teaches that the second birth will transform your _____!

“And by this we know that we have come to know Him,
if we keep His commandments” (1 John 3:2).

“Little children, let no one deceive you; the one who practices
righteousness is righteous, just as He is righteous” (1 John 3:7).

16 They profess to know God, but by their deeds they deny Him, being detestable
and disobedient and worthless for any good deed” (Titus 1:16).

“For this you know with certainty, that no immoral or impure person or covetous
man, who is an idolater, has an inheritance in the kingdom of Christ and God.

6 Let no one deceive you with empty words, for because of these things the
wrath of God comes upon the sons of disobedience” (Ephesians 5:5-6).

53. Sadly, sometimes Christians can categorize a “**professing believer**” as
a “**carnal**” Christian — when in reality they have never been _____.
54. The individual who professes to be saved but has no heart for the Lord,
may _____ be saved at all—according to Titus 2:11-12 & Galatians 5:24.
55. For this reason, Paul cautioned the Corinthians to (2 Corinthians 13:5),
“**Test yourselves to see if you are in the faith; examine yourselves!**”
56. To spiritually examine oneself, includes an honest look at whether one
is truly a believer in Jesus — because when you die — or when Jesus
returns the opportunity for such a “**test**” — will be forever too _____.
57. In writing this, the Apostle Paul is not trying to create a sense of doubt
(Romans 8:31-39), but to get some of the Corinthians do some _____
evaluation because some of their lifestyles caused him some concern.
58. We should want every true believer to have the assurance of salvation &
to know _____ to endure the attacks—that come in this area from Satan.
59. At the same time—we also understand—that there are some who
“**assume**” or “**presume**” they are Christians when they are _____.
60. Paul knew there were _____ among the Corinthian Christians who might
“**fail the test**” or be, “**disqualified**” (NKJV) for eternal life and salvation.
61. If we do not examine & “**test**” ourselves now, we may _____ out later that
we ultimately do not pass “**the test**” & are “**disqualified**” from Heaven.
62. So, be careful in categorizing someone as simply being _____ of fellowship.

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 _____ that—we receive a spiritual gift the 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 _____.

IV. Why Are So Many Christians Baby Christians?

Nothing is more exciting than seeing someone come to faith in Christ. Being able to introduce someone to God's forgiveness and to help them to find the abundant life that Christ's promises (John 10:10) is a thrilling privilege that God wants every Christian to know. But just as important is to help new believers to growth in their faith after the second birth. God commands us to "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18 cf. 2 Peter 1:2).

In the physical realm, newborn babies are not left alone and expected to grow on their own, but they are brought into a family who loves them, feeds them, trains them and help them grow. Sadly, many people are attempting to grow spiritually when they have never had the new birth and they wonder why their lives never change. Jesus taught we "must be born again" before we can "see" or understand and be changed by the spiritual truths of God's word (John 3:3). Without the second birth it is impossible to grow spiritually. However, once we have had the new birth God's design in the spiritual realm is parallel to God's design in the physical realm. The second birth makes us members of a new family (John 1:12; 1 John 3:1-2) and that family of brothers and sisters is to be found in the local church. It is in God's local church where we care for one another. Shepherds, also called pastors, are to feed the flock of God (John 21:15-17). The Bible places a premium on spiritual growth in passages like 1 Peter 2:2 where we are told, "like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation."

Just as newborn babies who cannot obtain "pure milk" will not develop into healthy adults. Even so, new Christians need the basic nutrients of spiritual growth before they can advance in their understanding of deeper spiritual truths. In our day of growing biblical illiteracy, most new Christians know very little & are unfamiliar with the basics of Christian growth. So, in this section we will examine why it is that some Christians never mature and languish in spiritual infancy.

A. Some are baby Christians because of a lack of spiritual food.

1. When people come to faith in Christ they are to come into a local church where a 'spiritual shepherd' known as a pastor, feeds them God's _____.
2. While elders today are not Apostles, all Apostles are elders or pastors (1 Peter 5:1), which is why the Apostle Paul modeled to the Ephesian elders a ministry of faithfully "teaching" the _____ (Acts 20:27):

20 "I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house . . . 27 "For I did not shrink from declaring to you the whole purpose of God.

3. If a pastor gives his congregation only what he perceives people want to hear, then he will never move God's people past ____ into "solid food."
4. If a student will not graduate past addition into multiplication, and then into long division & geometry & algebra & into trigonometry & finally into calculus — then he will never progress very ____ mathematically.
5. He may not want to go to the next level because he thinks it is too _____.
6. Sadly, a pastor can be guilty of not preaching 'the whole counsel of God' because he reasons it is too _____ or too convicting to hear & so he then leaves new believers — or his entire congregation as "babes in Christ."
7. A pastor is commanded to "shepherd the flock among you" (1 Pe. 5:2) & that involves providing spiritual food to both new & maturing believers, or otherwise—he will have a congregation of "malnourished" _____.
8. With that said, God can still help a believer to grow using other teachers and pastor/teachers in the Body of Christ to _____ them to mature.
9. But God's ideal is for a pastor to feed his people the word of God so that the sheep will be healthy—and healthy sheep will _____ reproduce.
10. This is why when the Lord Jesus asked Peter three times in some form, "Do you love Me?"—in response ____ times Jesus commanded him to, "Feed My lambs," to "Shepherd My sheep," & to "Feed My sheep."
11. However, if a pastor is "ill-prepared" or "distracted" by other ministry activities, then all he will be able to offer his flock is "predigested food" namely "milk" & he is ____ showing a sincere "love" for Jesus Christ.
12. A pastor is to feed Christ's sheep as Christ told Peter—so that God's people might glorify Christ—by a maturing and a reproducing _____.
13. God's plan is to have a pastor who devotes himself to prayer and to the ministry of the word — so that God's people — will leave the the assembly with a nutritious scriptural _____ under their belts.
14. Many studying this lesson, should do everything in their power to _____ the strongest church they can, and if such a church is not available, then find the best church that has the gospel & take "vitamin supplements."
15. A key factor for spiritual growth as we will cover in depth in Section 7, is to be filled with the Spirit & to be filled with the _____ of Scripture.

B. Some are baby Christians because they have not had enough time to grow.

1. Two key components for spiritual growth and maturity are both being filled with the Spirit over the course of _____.
2. A person may be a “**brand-new believer**” and “**filled with the Spirit**” as much as they know — how to be “**filled with the Spirit**” — but enough “**time**” has not yet transpired for them to be “**spiritual**” or _____.
3. This is why the Apostle Paul when he planted the church in Corinth, dealt with the _____ Christians living there as “**babes in Christ.**”
4. “**Time**” is a critical component of spiritual growth though time is certainly _____ a “**guarantee**” of spiritual growth.
5. We studied earlier in this lesson 1 Corinthians 3:1-3:

1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. 2 I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, 3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men (1 Corinthians 3:1–3).

6. Having planted the Corinthian church (Acts 18:1-18) — Paul dealt with the Corinthians not as “**spiritual men**” — for they were new Christians being “**infants**” or “**babes in Christ**” able to absorb only simple _____.
7. When in **55 AD** the Apostle Paul writes this letter to the Corinthians who had received Christ on his second missionary journey in **51 AD**, some _____ years had transpired since many of them had been saved.
8. Of course, there is nothing wrong — with “**being**” a baby Christian, but there is something wrong with “**staying**” a _____ Christian.
9. While there is a legitimate babyhood, enough time had gone by where they should have grown up — such that Paul would have been able to have changed their ‘**spiritual diet**’ _____ that of ‘**milk**’ to ‘**solid food.**’
10. Their problem was not one of ‘**conversion**’ but of ‘**growth**’ because from the Spirit’s perspective who inspires Paul to write this letter — enough _____ had passed where they should have been ready for “**solid food.**”
11. There are some — “**baby**” or “**carnal**” Christians — who are _____ in spiritual infancy because they have been stunted in his growth process.

12. Today, “**the average Christian**” — who is “**babyfied**” and “**stunted**” in his spiritual growth is not a “**normal**” Christian because the “**normal**” Christian is to be “**filled with the Spirit**” and growing up in _____.
13. Sadly, if an “**average**” Christian ever becomes “**normal**” he will seem to _____ today to be “**abnormal**” & “**understood by no man**” (1 Cor. 2:15).
14. The Book of Hebrews emphasizes this same truth in Hebrews chapter __:

12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. 14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

15. The writer to the Hebrews—tells them that—“**by this time you ought to be teachers**” where he uses a — “**second person plural pronoun**” meaning “**all of you**” indicating he is speaking to the entire _____.
16. Their excuse was not “**time**” — because enough “**time**” had transpired such that they—should have grown enough—to the point where they could “**be teachers**” in order help others in _____ Christian doctrine.
17. You see, as you mature — you learn to answer basic questions that both **non-Christians** and **new-Christians** have — such that you are able to relate the Bible — to the everyday — occurrences of _____.
18. He had expected these born-again Hebrews to have grown up by now, such that they could be considered “**teachers**” of God’s _____.
19. He was not expecting them to be—serving in “**the office of teaching,**” which God warns ___ to enter that position with caution (James 3:1).
20. Nor was he expecting them to teach like someone having “**the spiritual gift of teaching**”—something they had ___ control over (1 Cor. 12:11).
21. Yet, they should have been showing—a “**level of maturity**” much like an elder who might not have the gifts of teaching or of pastor/teacher & yet is still “**able to teach**” _____ “**sound doctrine**” (1 Timothy 3:2; Titus 1:9).
22. To teach others, is a “**common responsibility**” we all share—just as all believers are all called to serve (Mk. 10:43) & to show mercy (Mt. 5:8), & to share the gospel (Mt. 28:19) even if we do not that particular _____.

23. Teaching others is a mark of growth & you will never start growing more than _____ you start “**giving out**” as is essential for maturity.
24. Some Christians lack the zeal & life & growth that God intends them to have because—they are always taking in—but never giving _____.
25. When we become “**teachers**” we really _____ growing for teaching others are both a “**byproduct**” of growth & a “**means**” to growth.
26. When we are involved in “**teaching**” we are obeying the Lord’s Great Commission—and we grow even more because God does not bless & cannot bless a disobedient _____ (Matthew 18:19-20).
27. So, there is nothing wrong with initially “**being**” a baby Christian for we all are at the moment we are saved—but there is something wrong with “**staying**” a baby Christian when we have had _____ to grow.

C. Some are baby Christians because they have forgotten basic truth.

1. In 2 Peter 1, the Apostle Peter describes a Spirit-filled believer by giving a similar list that Paul gives (Gal. 5:21) in describing the Spirit’s _____.
2. But then in 2 Peter 1:9 he tells us why some are _____ displaying this fruit.

“**For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins**” (2 Peter 1:9).

3. While the unsaved person is “**in the dark**” because Satan has blinded his mind (2 Corinthians 4:3–4) such that he headed for a cliff, getting ready to fall off into an eternal liquid lake of fire—and does _____ even see it.
4. We might even describe the non-Christians as having had his “**spiritual optic nerve**” cut and so he just cannot _____ truth.
5. In the same way, “**the saved person**” who has had his eyes opened such such that he can, “**see the kingdom of God**” (John 3:3), _____ sometimes through forgetfulness has become spiritually myopic or short-sighted.
6. Some believers are like the Christians in the “**Church of Laodicea**” who are _____ in that they are — “**rich and increased with goods, and have need of nothing**” because they measure success improperly (Rev. 3:17).

7. The **Laodiceans**—did not even realize—that they were “**wretched, and miserable, and poor, and blind, and naked**”— just as many spiritually “**stunted**” believers think everything is good when in reality it is ____.
8. The Apostle Peter informs us that anyone of us can become spiritually “**nearsighted**” if we reach a point where we have “**forgotten**” the great _____ God paid — for the “**purification**” of our — “**former sins.**”
9. Some believers start well, but before too long they develop this kind of sick, spiritual eyesight by forgetting how _____ provided salvation for us and redeeming us — up out from the pit — of eternal judgment.
10. Some start well, but do not progress out of spiritual infancy in that they get so bogged down in this world, they forget the price of their forgiveness such that _____ become “**blind or short-sighted.**”
11. One of the reasons we celebrate the Lord’s Table is as a reminder that through the blood of Jesus Christ, we have been purged and forgiven, so that we might never to forget what He has _____ (1 Cor. 11:24-25).
12. We all need to understand that spiritual growth is analogous to physical growth and that neither is “**instantaneous**” but is a process over _____.
13. And yet, some believers have remained “**infants in Christ**” because they have forgotten the price paid for them to daily die to self — or they are not being fed spiritually—or simply enough time has _____ yet gone by.
14. For this reason, on the one hand — it is possible to “**be filled with the Spirit**” daily, but because enough time has not transpired one cannot say that they have “**a grown up & a growing relationship**” with _____.
15. On the other hand, some believers have logged “**decades**” in the faith as truly converted, but have remained “**babes in Christ**” because over the “**decades**” they have _____ consistently been “**filled with the Spirit.**”

WALKING IN THE SPIRIT + TIME= SPIRITUAL MATURITY + CONTINUED GROWTH

16. If you are a new Christian — just keep learning to walk with God & let Him grow you up strong in the faith—but if you are a ‘**stunted believer**’ you need to repent of your carnality and allow the Spirit to _____ you.
17. And if you are a Spirit-filled “**spiritual man**” keep growing because it does not matter where you are for there is a lot more growth to _____.

18. If you do not love Christ more this year than you did last year, then you are backsliding when ____ wants you to be growing.
19. Thus far, we have learned that if we are not a “**natural man**” — then we are either a “**carnal man**” or a “**spiritual man**” and God wants us to ____ spiritual in that we have a *grown-up & growing* relationship with Jesus.
20. If you are studying this lesson—and you know that you are lost or what God calls “**the natural man**”—then just know growth is impossible and the wisest decision you should make today is to receive Christ as ____.
21. If you are studying this lesson & you know you are a “**carnal**” believer, then just know that your growth is impaired & needs to be corrected, and you will want to pay very close attention to this entire _____.
22. And if you are studying this lesson and you know that you have matured enough such that God would call you a “**spiritual man**”—then just know that with the Spirit’s filling your growth is empowered for ____ growth.

“I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus (Philippians 3:13-14).

23. You ought to be able to say humbly — that while you are not what you ought to be, nor what you are going to be, you still want to grow ____.

V. What Are The Conditions For Being Spirit-Filled?

While every true believer is indwelt or “baptized” by the Spirit, not every Christian is “filled with the Spirit.” For this reason, after Pentecost we are never commanded to be “baptized” with the Spirit because it is assumed that we already have Him (Romans 8:9; 1 Corinthians 12:12; Ephesians 1:13-15). However, while all Christians are indwelt by the Spirit, not all Christians are filled with the Spirit. For this reason, God through the Apostle Paul commands us in Ephesians 5:18, “And do not get drunk with wine, for that is dissipation, but be filled with the Spirit.” The comparison is clear in that both the drunk person and the Spirit-filled Christian are controlled people. One is controlled — by the alcohol he has consumed — just as the believer is to be controlled by the Spirit he has received. Just as a person under the influence of alcohol—acts in a way unnatural to God’s design. Even so, someone abiding in Christ or filled by the Spirit is living in a way that is unnatural to his inherited sinful nature. In this section, we will examine from our side what the necessary conditions are so that the Spirit of God is willing to fill us. In addition, we will examine the necessary conditions that help us to live a moment by moment walk in the Spirit.

A. The conditions that prepare us to be filled with the Spirit.

1. There are two primary conditions that we must meet if we are to be spiritually prepared, so that the Spirit who lives in us, can fill ____.
2. First, we are commanded in Ephesians 4:30 not to “**grieve the Spirit.**”

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

3. The word “**grieve**” is a “**love word**” because you can only grieve someone who loves you and indeed the Spirit of God loves ____.
4. While your next-door neighbor’s child who does wrong may bother you, only when your children do wrong — do you typically “**grieve**” for a we only “**grieve**” if we deeply _____ the person who’s doing wrong.
5. If you can be grieved over those whom you love, all the more is the Spirit grieved out of His holiness & love for us when we do _____ (Lk 11:13).
6. Any ‘**known sin**’ that is unconfessed & unrepented of prevents the Spirit from filling us to produce Christ’s character & His minister through ____.
7. The solution to grieving the Spirit of God is to confess any known ____.

“**If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness**” (1 John 1:9).
8. We learned in Section 2 of this discipleship course—that this verse is not an invitation to salvation—but an exhortation to fellowship with ____.
9. God wants us to know — in our **experience** — what is already true of us **positionally** & unless we are experiencing God’s forgiveness then we are not “**walking in the light**” as commanded & we are ____ filled (1 Jn 1:7).
10. Positionally, every Christian has forgiveness of ____ their sins, past, present and future (Colossian 1:13, 14)—but practically not every believer is experiencing that forgiveness (Psalm 32; 1 John 1:9).
11. So first, there must be a “**sincere desire**” to be “**filled with the Spirit**” (Matthew 5:6) & so ____ sin that is cherished will prevent His filling.
12. Second, you can know that—you are “**filled with the Spirit,**” if & only if—you are not “**quenching**” His filling your ____.

13. For this reason we are commanded in 1 Thessalonians 5:19, “**Do not quench the Spirit**” or more literally it _____ be translated, “**Quench not the Spirit**” (ASV, 1901).
14. We ‘**grieve the Spirit**’ when we do those things—we should not do and we ‘**quench the Spirit**’ when we do not do those things we ought to ____.
15. When the Apostle Paul writes in 1 Thessalonians 5:19, “**Do not quench the Spirit**” he is dealing in “**the positive aspects**” of the Christian _____.
16. The verb for “**quench**” speaks of “**suppressing fire**” which should not surprise us—since the Holy Spirit is likened to a fire dwelling in _____ believer and so—the **ISV** reads, “**Do not put out the Spirit’s fire.**”
17. The Spirit wants to express Himself in our actions & our attitudes—and when we do not do those things that He wants us to do—when we do ____ allow the Spirit to work through us as He wants, then we “**quench**” Him.
18. The solution to quenching Him is to totally _____ to God (**Romans 12:1**).

1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

19. You must be willing to **go** anywhere He wants you to go, to **say** whatever He wants you to say—to **give** whatever He wants you to give—and to do whatever He _____ you to do as “**a living and holy sacrifice.**”
20. Assuming you are not “**grieving**” or “**quenching**” the Spirit then you can by _____ trust Him to fill you according to His **command** (Eph. 5:18) to be filled & His **promise** to answer pleasing praying (1 John 5:14-15).

14 This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. 15 And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

21. Knowing that He does not fill a **dirty** or **unyielded** vessel, but knowing it is His will to fill you—then by faith you trust Him—to do what He _____.

B. The conditions that sustain us to keep being filled with the Spirit.

1. **Negatively**, we are commanded not to “**grieve**” or to “**quench**” the Spirit, while **positively** we _____ commanded to “**walk by the Spirit**” (Gal. 5:16).

“But I say, walk by the Spirit, and you will not carry out the desire of the flesh.”

2. The tense of the verb indicates a continuous moment by moment dependence on the Holy Spirit to live His life in & through ____.
3. In the physical realm, _____ by its very nature is a succession of dependent acts where one foot is on the ground & the other is in the air.
4. When one foot is lifted—it is done so in faith that the foot on the ground is able to support the full weight of your body—with each step trusting that the supporting foot — will allow you — to _____ forward.
5. In the same way, spiritually we must not live our Christian lives in our strength, but in the Spirit's power who is ready to fill us & to assist __.
6. This attitude of dependence upon the Spirit is seen throughout the Bible in the many various commands that God gives His church to carry ____.
7. For instance, in the realm of sin, God _____ us in 1 Corinthians 10:12:

12 Therefore let him who thinks he stands take heed that he does not fall.

8. In addressing the subject of sin & temptation, the Apostle Paul is reminding us that a '**self-sufficient**' attitude _____ stumbling.
9. The Christian who rests in past victories or current resolve instead of walking in dependence on the Spirit is self-deluded and will _____.
10. God reminds us that others have fallen (1 Corinthians 10:1-11), and so will we if we are confident of our _____ strength (1 Corinthians 10:13).
11. The strongest Christian is one who sees himself as weak and feeble, and he believes that he needs the _____ & the strength of the Spirit.
12. Even our ability to speak the gospel clearly and with power comes only through the help of the Spirit living His life through _____ (1 Cor. 2:4).
13. We started the Christian life by faith, and so *every day* we are to _____ by faith just as the Apostle Paul told the Colossian church (Colossians 2:6):

6 Therefore, as you have received Christ Jesus the Lord, so walk in Him,

14. When you came to Christ for salvation, you came in a bankrupt state, admitting your total inability to save yourself, and by faith you placed your full confidence on what _____ did for you (Ephesians 2:8-9).

15. In the same manner, to grow in Christ you admit your total inability to live the Christian life by your own strength, and you choose by faith to “walk by the Spirit” depending on Him as a branch depends on a _____.

5 I am the vine, you are the branches; the one who remains in Me, and I in him bears much fruit, for apart from Me you can do nothing (John 15:5).

16. In ourselves, we are powerless, fruitless and as helpless as a branch cut off from a vine — we are unable to produce any fruit that pleases _____.

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control (Galatians 5:22–23) . . .”

17. The responsibility to produce these qualities or even the “fruit” of seeing others won to Christ (John 15:16), belongs to the Holy Spirit who works in and through us—as we depend upon Him to help us to _____ for Jesus.

16. Walking in the Spirit means you are living a life of faith based on the truths that God reveals in His _____ (John 15:7):

7 If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.

17. As we walk in the Spirit we live according to God’s word, trusting in the reliability of God Himself — made known through the _____.
18. The conditions that sustain us to keep being filled with the Spirit is first to “walk by the Spirit” depending on Him — but second, we are also sustained to “walk” by the _____ found in God’s infallible word.
19. And so, beyond the command to “walk by the Spirit” in Galatians 5:16, you are also _____ to be one who “sows to the Spirit” in Galatians 6:8.
20. If you are abiding in Christ—then His Word will be abiding in you, because the Holy Spirit does not work in a vacuum, but He always works in — conjunction with the truth — of His _____.
21. For this reason, we are commanded in Galatians 6:8, not to feed or ‘sow’ to the ‘flesh’ but to feed or ‘sow to the Spirit’ as we _____ God’s word.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect (Romans 12:2).

22. Only as your “**mind**” is renewed through the counsel of Scripture will more & more areas of your life conform to the Spirit’s _____.
23. We will explore in the next section of this discipleship course how we practically on a day to day can be _____ who “**sows to the Spirit.**”
24. Sadly, the Spirit-filled life today is _____ described in terms of emotions.
25. Sometimes people think that if they are Spirit-filled that they will display a certain kind of emotion & if that emotion is not present, they conclude that they are _____ longer filled with the Spirit.
26. Christ was always filled with the Spirit, and yet He displayed a wide range of emotions including “**joy**” (Jn. 15:11), “**anger**” (Mk. 11:15), “**exhaustion**” (Matt. 8:24) & “**sorrow**” (Heb. 5:7) to name a _____.
23. While feelings have their place in our lives — God did _____ intend for our emotions to rule our lives but He desires His word to rule us and when the Spirit — rules our emotions — then we are Spirit-filled.
24. For instance, we may not always “**feel**” like giving thanks when difficult times come in our lives but when we do, we are obeying what God says, and this is all a part of walking by _____ (1 Thess. 5:18; Rom. 8:28).
25. When the Spirit is filling us, we should not be looking for some emotional experience or something dramatic to happen to _____.
26. When we were saved it was not because of some dramatic or emotional experience that was brought upon us, but because as an act of faith we placed our _____ confidence in the death, burial & resurrection of Jesus.
27. Ephesians 2:8 states, “**For by grace you have been saved through faith.**”
28. Our emotions may have been involved, but ultimately, we do _____ become a Christian by some emotional experience but by an act of faith in Jesus.
29. Even so, the Holy Spirit is given to us not so that we can have some kind of an emotional experience—but in order that we can live a holy life for the Lord and to be a fruitful witness for _____ (1 Peter 1:14-16).

An Important Reminder . . .
Do Not Depend On Feelings



30. The engine in this diagram represents the truth or “**facts**” of God’s word, and the fuel car represents our “**faith**” in what God has said in His word — with the caboose representing _____ “**feelings.**”
31. Obviously, it would be futile to try to _____ the train by the caboose.
32. In the same way, we are not to place our faith in the way we feel, but we are to place our faith in our unchanging _____ who gives us His promises.
31. We do not depend on feelings or emotions to _____ a Spirit-filled life.
32. We can have various emotions as we walk with God, but to look or seek or an “**emotional experience**” is a denial of the concept of _____ and the Bible clearly states, “**whatever is not from faith is sin**” (Romans 14:21).
30. So, if you are not grieving or quenching the Spirit & are hungering and thirsting for righteousness—then by faith you can expect God to fill you for He always responds to our obeying His _____ (Eph 5:18; 1 Jn 5:14-15).

VI. How Does One Stay Filled With The Spirit?

*As we noted earlier in this section, being filled with the Spirit is not a once-and-for-all experience. We have learned that the Holy Spirit lives in us forever once we are saved. You never have to ask Him to come into your life again once you have had the second birth. However, it is important that he is not only indwelling us but filling us. While we are indwelt or “**baptized**” by the Spirit just once at the moment of conversion, there are many fillings of the Spirit as made clear in Ephesians 5:18. We noted earlier that the tense in the Greek language in which the command to “**be filled with the Spirit**” was originally written, speaks of an ongoing process. The command means to be ‘**continually controlled**’ & ‘**continually empowered**’ with the Spirit as a lifestyle.*

A. Trust God to continue to fill you with the Spirit.

1. The Spirit filled like is a moment-by-moment dependence on _____.
2. Many times when we are walking filled with the Spirit we are confronted with situations that require an immediate filling to carry out God's _____.
3. Earlier in this section—we studied how the disciples—who were walking 'filled with the Spirit' come under great persecution such that they came together for prayer — asking for boldness — while _____ opposed.
4. 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.

5. We learned from that passage—that the Apostles and others did not need to “be filled with the Spirit” again because of some sin—but because they needed “the control” & “the power” of the Holy Spirit in a _____ area.
6. They needed to “be filled” anew in order to know boldness in witnessing, in light of being “threatened” & “prohibited” to _____ about Jesus.
7. Sometimes in a moment of need or sometimes when God simply reveals a new area of His will that He wants you to obey, just continue to yield that need under His care — that you might keep on being _____.
8. That a new need or a new area for godly living is revealed does not at all mean that you were resisting the Spirit or in disobedience to _____.
9. The Christian life is a growing experience and so we are not only saved by grace _____ we are also commanded to “grow in grace” (1 Peter 3:18).
10. This is all part of a moment-by-moment Spirit-filled walk with _____.

B. When it is necessary trust God to fill you with the Spirit again.

1. As Christians we cease to be under the “control” & “power” of the Spirit when we sin through a definite act of disobedience—because we cannot run our lives while at the same time be _____ the control of the Spirit.
2. When this happens—then one must stop grieving the Spirit through confession of the _____ in his life that has broken the Spirit's control.

3. We saw the solution to grieving the Spirit is simply to confess any known willful sin against God and by _____ to claim the promise of 1 John 1:9:

9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

4. There are times when we have wronged a brother or sister & we must go and _____ for forgiveness — and if necessary — to make restitution.

23 “Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, 24 leave your offering there before the altar and go; first be reconciled to your brother, and then and then come and present your offering (Matthew 5:23-24).

5. We are to “go” to our “brother” be it a family member or church member or a friend or an associate and make things right as _____ as possible.
6. Jesus clearly taught that our hearts are not right with God—if we are not right with each other & so—we cannot expect the Spirit to _____ us if we are unrepentant about causing another person legitimate offense.
7. The Apostle Paul reminds us in Romans 12:18, “**If possible, so far as it depends on you, be at peace with all men**” knowing that it is _____ always possible even though we are humbly attempted.
8. We have learned in this discipleship lesson that we cannot “grieve” the Spirit of God and expect Him to fill us with Himself any more than we can “quench” the Spirit of and expect Him to _____ us.
9. So, if God makes you aware of some area whereby you are quenching Him, through an unwillingness to obey the positive commands of Scripture, then you must according to Romans 12:1, _____ that area of our life to God:

1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

10. Assuming you have met these conditions — then by faith you can ask the Spirit to once again take control of your _____ according to God’s “**command**” (Eph. 5:18) & God’s “**promise**” (1 Jn. 5:14-15).
11. By being “**filled with the Spirit**” through each hour of the day you will experience an abundant, joyful and fruitful life to the _____ of God.

Scripture Memory Verses: Ephesians 5:18 & 1 John 5:14-15