# Filled With The Spirit — Delivery Transcript

**John 14:16–17 (CSB) · Wes Terry · Sunday, October 9, 2022** · *Family Matters*

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All right. Thanks to the band for leading us in worship. And if you have your Bible, you can open it to John chapter 14 this morning. We're going to be in John chapter 14 as we continue a series we're in on the local church and we're taking a break from what we were doing as a church, working chapter by chapter through the book of Revelation. If you're new to our church, we typically preach through books of the Bible, but the last couple of weeks we've pressed pause on that journey to talk about what God's design is for our local church.

And if you're new to church you may be wondering why are you talking about your local church on a Sunday morning? Shouldn't you do that in a membership class or something along those lines? And yes, that's a pretty decent point, but every now and then it's good for us as people who belong to God, and by nature of belonging to God belong to this thing that he created called the local church. It's good for us to remind ourselves of his designs for the church because we can tend to drift away from God's design for our life.

We all know this, like whether it's your marriage or your finances or in the workplace or you know, just how you do your normal day-to-day life. There are temptations to drift, and if we don't realign ourselves and submit ourselves to God's design, then we miss out on the blessing of God. And we don't want to do that as a church family. We want to structure our church the way God has chosen to structure the church and experience the fullness of his blessing on our life together. And so that's why we're doing the series.

And I really believe— I mean, you're here, so if you're a Christian and you're a member of this local church and you're here, then that's great— but I think if you're a Christian and you're not in a local church, if you've separated yourself from the bride of Christ, you are really a Christian in trouble because you were made for community. Part of being reconciled

to God is being reconciled to those who've been reconciled to God. And it's just a matter of time. I've seen it over and over again as a pastor.

It's just a matter of time until that trouble surfaces in your life, and then you feel the full weight of being separated from the bride of Christ. And so we don't want that for the members of our church. We want the members of our church to be all in, engaged, aware of what God's design is for our church and fully invested into that design. So let's open up to John chapter 14 just by way of review for those who are joining. In this series, we've examined why the church matters. We said the church matters because the church is God's plan A for finishing his redemptive purposes in the world.

The church, you might think, continues the ministry of Jesus Christ on the earth. We carry out the redemptive plan of God to every tribe, tongue, and nation. Because the church matters for those reasons, we also said it matters that in the church every member of the church be truly regenerate: that we be saved from our sin, that we confess Christ as Lord, that we be growing in grace, and that we be submitted to the commands of Christ. And so when you think about your membership of a local church, it's really not just a loose affiliation with an organization, although sometimes that's how we think about our church membership.

And sometimes even like in our church, sometimes the way we talk about membership, I think, has suggested that it's just a formality, right? You just kind of sign on the dotted line, it's a loose affiliation, and I repent of that as your pastor. I think I have done us a disservice in minimizing the importance of membership. Really what membership is when you join a local church is you're joining God. You're joining the hand of God and his redemptive purpose in the world because his primary vehicle for accomplishing that purpose is the church.

Parachurch orgs are great, but the local church is the plan A. And so when you join a church, you're joining God's mission and it's a sacred obligation both to God and to the members of that local church. The last thing we said last week was we started looking at these four things that Jesus has given to every local church. Certainly you could add more things, but I do not think you can have less than these four things. And we said those four things were the ordinances, baptism and the Lord's Supper the offices of church governance, which are pastors and deacons, the Spirit of God, which we're going to look at this week, and then the Word of God.

And we kind of talked about it in terms of a house. If the church is God's house, you might think of the ordinances as the front door into the house, right? Not just anybody can join the church. If you're going to join the church, we say you need to be saved. You need to be someone who's confessed Christ as Lord, repented of sin, put your faith in Jesus. And in this church, baptism is the front door, and so you cannot join our church until and unless you've

been baptized by immersion after your conversion as a way of publicly signifying I confess Jesus as Lord.

And that baptism is our church's way of saying we believe you and you belong to Christ, and because you now belong to Christ, you now belong to us. The Lord's Supper, similarly, is only given to people who are inside the house, right? It's a front door. Only those who belong to Christ take the Lord's Supper. Every time we take the Lord's Supper, we say, if you're not a Christian, you know, we don't want you to take the supper. If you are a member of our church and you begin to demonstrate through your life that you don't belong to Jesus.

You live in habitual, unrepentant, high-handed rebellion against God and say, I don't care, it's not wrong. Even though all of God's church is saying you've got to repent, this is wrong, church discipline is exercised on those kind of church members. And we say you're not demonstrating repentance that's in keeping with a genuine Christian. And so we cannot publicly say you belong to us or that you belong to Christ because your life demonstrates otherwise. And so in that way the Lord's Supper is kind of like a backdoor to kick people out of the church who are not showing through their life that they belong to the church.

And so it's a door. The ordinances are a door in and sometimes, regrettably, a door out. The governance or the offices of a church we said are the plumbing underneath a house. And a lot of people don't think about plumbing when you buy a house, but it's actually really important. Especially when someone makes a mess, right? And in a church, when someone makes a mess, whether it's the pastor or some other member, you want to know how we're going to fix this mess, how we're going to get rid of it, and that's why Jesus gave the church leadership.

Pastors lead through teaching, deacons lead through serving. The main job of a pastor is to preach and teach the Bible, the main job of a deacon is to come alongside the pastor and alleviate some of the shepherding responsibilities so that he can invest himself fully in the ministry of the word and the ministry of prayer. And a healthy church has a healthy structure, and every healthy structure for a church has Christ as the head, pastors that are leading, a congregation that is affirming and confirming the leadership of Christ through that pastor, and then deacons who serve the body.

And then finally, we talked about the Word of God last week, that Jesus exercises his authority in the church through the Word. We at Broadview want to be a church centered on the Word of God because when we make much of the Word, we make much of Jesus. Because there's an inextricable link between the living word and the written word. And then this morning we're going to focus on that last of the four things, which is the Holy Spirit. And you might think of the Holy Spirit as the electricity inside of a house.

If the Word is the walls, which I think is a decent enough analogy. The word gives stability, structure. It frames out the house so that it makes sense. The Word is the walls, the Holy Spirit is the electrical wires and the electrical power running through those walls. And in that way, the Word and the Spirit are linked; they're one and the same. And what I want us to see this morning is the nature of the Holy Spirit. Who is the Holy Spirit? Why was he given to the church? And then how do we relate to the Holy Spirit as a local church so that we are aligned with God's blueprint for how the local church is supposed to function.

And we're going to do that in John 14. Before I read the passage, though— growing up in church world, especially after I became a pastor, I began to notice a debate between churches who were very focused on being filled with the spirit versus those churches who were very focused on being centered on the word of God. Has anyone else ever noticed that debate between churches before? If Broadview is the only church you've ever known, you've probably never heard of the debate. But there are churches who, to a degree, almost overemphasize the importance of being filled with the Holy Spirit.

And if there's not visible expressions of the Spirit's filling, there will be a sense of dissatisfaction with the church. And there have even been people who come to Broadview and leave Broadview because they say, well, it's just not Spirit-filled. And there are other churches who in reaction against those churches say, well, we don't want to be run by our emotions. We don't want to be cuckoo for Cocoa Puffs; we're going to center our church on the word of God. We are going to be a gospel-centered church. The word does the work.

We submit ourselves to the word. And a lot of those churches can sometimes become legalistic, cold-hearted, judgmental, and lifeless and dull, but they'll say, well, we got the right theology, and then these people over here say, well, we got the Holy Spirit and we've got the person of Christ, and you can actually sense God's presence in this place. And I think that debate is totally dumb. Because in the New Testament, the Spirit and the Word are two sides of the same coin. They always go together. If you're going to be a church that's centered on the Word of God, you will also become a church that is filled with the Spirit of God.

And if you're a church that is concerned about being filled with the Spirit of God, you will also want to be a church that is centered on the Word of God. Because the Spirit and the Word always go hand in hand. In Paul's mind, when he was writing his letters to the local churches, when he wrote to the church in Colossae, he tells them, "Let the word of Christ dwell richly among you, in all wisdom teaching and admonishing one another," singing to one another. When he writes to the Ephesians, he says, I want you to be filled with the Spirit.

Teaching and admonishing one another, doing everything you do in the name of the Lord Jesus Christ. In Paul's mind they're one and the same, and therefore in our mind they should be one and the same. They are not the same thing. But they work cohesively. They work together. So we want to be a church filled with the Spirit centered on the Word. So who is the

Spirit? Let's read John 14 to answer that question. This is Jesus speaking to his disciples before he leaves them to be crucified by the Romans and buried.

Before he leaves, he's giving his disciples this kind of final rallying speech. And he says, "I will ask the Father, and he will give you another Counselor to be with you forever. He is the Spirit of truth. The world is unable to receive him because it doesn't see him or know him. But you do know him, because he remains with you and will be in you." This is one of my favorite passages about the Holy Spirit because of the word Jesus uses to describe the person of the Holy Spirit. And it's this word counselor.

You may want to circle it in your Bible. It's the Greek word paraclete— not parakeet, but paraclete. It comes from two Greek words actually, which you may not care, but I think it's interesting. Para, which is the Greek word for alongside. So to come alongside someone, you're going para. And then kaleo is the Greek word for called. So the paraclete is literally the one called alongside. The one called alongside to help, sustain, nourish, strengthen. Outside of the New Testament, this word was used for legal counsel. So guys that are high profile that have to get in court from time to time, you think guys like Donald Trump or, you know, any high roller.

He doesn't just call up a lawyer. He doesn't look in the phone book to find a lawyer when he gets in trouble. He already has a lawyer. He probably has several lawyers on line, ready to go. They are his paraclete. They are his counsel, and they come alongside when needed, as needed, to strengthen, provide, and protect the interest of that individual. That's the word used for the Holy Spirit. The Holy Spirit is that person given— it's not like he comes as needed. He's always there. He's that constant source of strength and stability and protection that provides an assist to the people of God.

And notice Jesus also said he is another counselor. And he uses another Greek word. I hate to get in the Greek all day long, but in Greek there's two words for another. You can have a Greek word for another that is another of the same kind. And you have another Greek word for another that's another of a different kind. And the word that Jesus uses to say another counselor is the word for another of the same kind. And so it's as if Jesus is saying right now I'm the paraclete. I'm your counselor.

I'm the one coming alongside to provide strength, stability, and nourishment. But I'm going to go away, and when I go away, the Father's going to send another of the same kind. He's going to be for you and do for you exactly what I am, except better, more. He says it's actually good for you that I go away. When I go away, you're going to do the works that I do, but greater works, because I'm going to the Father. This Holy Spirit is not just going to be with you as in beside you physically like I am, but he's going to be what?

In you. And it's better to have the Spirit of Christ inside you than it is to have the presence of Jesus beside you. That's the idea of the person of the Holy Spirit. He is the person of Christ made Spirit: invisible, internal, and he comes alongside to help the people of God just as Jesus did when he walked the earth. In your notes, I say the ministry of the Spirit is the ministry of Christ continued. That's the way I like to think of the Holy Spirit. The Holy Spirit is Christ continued.

And when we talked about the purpose of the local church, one of the things we said the local church is responsible to do is to continue the ministry of Christ on the earth. We saw in the book of Acts how they're always conflated. Jesus is his church, church is Jesus. The church is the visible manifestation of Jesus Christ on the earth. Well, the Spirit of God is the same thing. He fulfills the same role, which is why in the New Testament the local church and the Holy Spirit are inextricably linked as well.

Every Christian is indwelt with the Spirit. Every church is empowered by the Spirit to fulfill and accomplish the mission of Jesus. You might think of it this way, the church, the local church, is the tangible, visible, physical expression of Christ continued on the earth. Whereas the Holy Spirit is the invisible, intangible, spiritual continuation of Jesus Christ's presence and ministry on the earth, which is why every church needs to be filled with the Spirit, because their two purposes are linked, and you cannot have one without the other. That's the person of the Spirit.

The person of the Spirit fills the church, fills the individual Christians so that they might experience the presence of Christ as it advances his mission on the earth. The last thing I'll say about the person of the spirit, which I think is important, because a lot of people get this wrong, is that he is a he, not an it. The Spirit of God is a person, not an impersonal force. When I first got to Broadview there was a guy, a leader in the youth group. He wasn't on staff, but he was a leader.

And we debated until he was blue in the face because he thought the Holy Spirit was a force. Like Star Wars. May the force be with you. That's not the Holy Spirit. I'm sorry. That is totally unbiblical. He is not a force, he is a person. How do you know? Well, if you look in the New Testament, every time the Spirit's mentioned, he's mentioned and described in ways that are very personal. You can grieve the Holy Spirit just like you grieve your mother or your father. You can lie to the Holy Spirit.

You cannot lie to the force. Ananias and Sapphira, they lied to the Holy Spirit, and that's the last thing they did. As in they died. The Holy Spirit does things. He acts in ways that are personal. He makes conclusions in Acts 15. When the church is trying to decide what do we make of these Gentiles that are becoming Christians, are they supposed to fulfill the Old Testament Mosaic law? And the Holy Spirit helps them conclude, no, they don't. The Holy

Spirit commissions the missionaries in Acts chapter 13. You've got the church in Antioch, they have Paul and Barnabas.

They say, we're going to send Paul and Barnabas on their first missionary journey. And they say it wasn't just that it seemed good to us. In Acts 13, it says it seemed good to us and the Holy Spirit that we send these men.[1] So he commissions, he calls, the call to preach, the call to pastor, all that is from the Holy Spirit. He's personally speaking and talking and wrestling with you, not an impersonal force. He's a person. He distributes gifts in First Corinthians 12. He teaches and reminds. We're going to see that in John 14.

He leads us, he intercedes for us. We just read about that in Romans 8. He seals us and fills us. I'm going to show you that in Ephesians 1. He baptizes us. When we get baptized, physically, a preacher or another Christian dunks you in physical water, but before that baptism is what's called spirit baptism. When you hear the gospel and you respond in faith, the Bible teaches that Jesus baptizes you into the Holy Spirit. And that the Spirit baptizes you into Christ. First Corinthians 12. The Holy Spirit knows the deep things of God.

The Holy Spirit "yearns jealously" over the spirit that is in us. It says that it envies when we start to toy around with the world and flirt with temptation. It is the Spirit of God that is envying for the relationship with God that we have so that we don't rupture that by sinning in the world. All of these things are personal actions. They are not done by an impersonal force. They are done by a person. The Spirit of God is a he. He is not an it. You say, well, why isn't it feminine pronouns?

Why is it masculine? You know, I don't know. You know, take that up with the Lord. That's what the Lord decided to use. He's a he, not an it. So that's the person of the Spirit. What about the purpose of the Spirit? Why was the Holy Spirit given to the church? What would your answer be to that question? Why do you think the Spirit of God was given to the church of God? Well, if you look at John 14, which is our passage this morning, I think you see two things in that text.

And they're right before and right after the text. In John chapter 14, verse 15, you see this idea that there is a Spirit of God that enables the people of God to obey his commands. And a little bit later in verse 26, you see that the Spirit of God was given to the church of God so that he might expose the truth about God's world and his word. And so in your notes, I believe you could add a lot more, but you cannot have less. The ministry of the Holy Spirit, the Spirit of God was given for the purpose of enabling his people and exposing the truth.

There's an enabling ministry and an exposing ministry. He makes things possible, and he makes truth plain. He empowers and he informs. Let me show you this in our text in John chapter 14, verse 15. Right before he mentions the Holy Spirit, he says, if you love me, you will keep my commandments. There is a sense in which if you read that out of context, you

would beat yourself up all day long because you didn't love Jesus well enough. I tried as hard as I could. I still don't love Jesus like I ought to love him, and that is the wrong way to think about obedience to Christ.

He mentions this command and then he describes, by the way, I'm sending a counselor who's going to help you do that. He's going to come alongside and enable you to love me and obey me. So the Spirit of God enables our obedience. A little bit later, same chapter, verse 20 — verse 12, "the one who believes in me." I said later; it's actually earlier. So this idea that we can do great things for God, in fact, the ministry of Jesus is amplified. It's made greater through his church. Is that because his church is full of such impressive characters?

No, it's because the Spirit of God is sent to empower and enable the church to do the greater works. So he has an enabling ministry. He also has an exposing ministry. The enabling ministry, if you keep going down the line, if you think about this, we said in the local church it's important that every member of a local church be saved, sanctified, and submitted to the Lord Jesus Christ. All of those things that are requisites for membership in a local church, every single one of them is enabled and made possible because of the Holy Spirit.

Without the Holy Spirit, there is no salvation. Without the Holy Spirit, there is no sanctification. And without the Holy Spirit, there is no advancement in the mission. Jesus told Nicodemus in John 3, unless someone is born of water and spirit, he can't enter the kingdom of God. In other words, Nicodemus, you can try to discern until you're blue in the face; the Holy Spirit has to act on your heart before you can follow me. I'm going to show you this a little bit later in 1 Corinthians. The Holy Spirit doesn't just save us, he also sanctifies us.

In Philippians chapter 2, verse 13, Paul tells the church in Philippi, "Work out your own salvation with fear and trembling," and follows that with, "For it is God who is working in you both to will and to work according to his good purpose." So you worry about being obedient to Christ. How can I overcome this addiction? How can I overcome this sin? All you need to do is surrender yourself to the power of the Holy Spirit because it is the Spirit that sanctifies. It's the Spirit that makes us holy. That's why Paul in Galatians, when he's talking about the virtues of Christ, that we want to be Christ-like in our virtue and our lifestyle, we want to be patient and kind and gentle and have self-control, all of these things that demonstrate we truly belong to Jesus Christ.

Paul refers to all of those virtues as what? The fruit of the Spirit. And notice it's fruit singular. So it's not like you got to work on all of these things individually. No, just work on being filled with the Spirit. If you're filled with the Spirit, the fruit of that Spirit will be Christ's likeness in your life. You will become like, you will be sanctified through the enabling power of the Holy Spirit. So he's what produces salvation. He is what sanctifies us, makes us holy. And then finally, he is who empowers the mission for our church.

Our mission statement as a church, we're a Great Commandment, Great Commission, Acts 1:8 church. Do you remember what Acts 1:8 says? It says, you will receive power when who? When the Holy Spirit comes upon you. And then you'll be my witnesses. Jesus doesn't say, go be my witnesses to Jerusalem, Judea, Samaria, and the uttermost. Go do it. Go try hard. Go pull yourself up by your bootstraps. He says, no, no, no, wait. Wait until the Spirit comes because when the Spirit comes, he's going to empower you. And you read the book of acts, that's exactly what happens.

The Spirit falls, the Spirit fills, the Spirit empowers, the Spirit encourages. It's the Spirit that enables the church to submit to Christ and advance his mission on the earth. There's this little summary statement in Acts chapter 9. There's a lot of summary statements in Acts, but this is one of them, and it describes the work of the Spirit in the church. "So the church throughout all Judea, Galilee, and Samaria had peace and was strengthened. Living in the fear of the Lord"—and look at this—"and encouraged by the Holy Spirit, it increased in numbers."

So, do we want church growth in our church family? Absolutely. Do we want to be healthy? Do we want to be strong? Absolutely. Who does that healthy, enabling, explosive work in the life of the church? It's the Holy Spirit. It's always the Holy Spirit. The Holy Spirit is that power. It's that enabling grace from God through the person of the Holy Spirit. He enables our salvation, sanctification, and advancement in the mission. He also has an exposing ministry. If you look in John 14 again, Jesus describes the Holy Spirit as the Spirit of truth.

He is the Spirit of truth. Read a little bit later in that chapter. He says the same words about the Holy Spirit. He's the Counselor. When my Father sends the Counselor, the Holy Spirit, he is going to teach you all things and remind you of everything I have said to you. In other words, he's going to expose the truth. When we talk about the Holy Spirit exposing truth, we don't just mean he's going to expose the truth of the words and teachings of Jesus, although he did do that for the apostles.

We believe that the Spirit inspired all scripture. When you ask the question, why do Christians know what they know? Philosophers call this our epistemology. How do you know what you know? We all know things, but how do you know what you know is really knowable or really true? What's the ground of your epistemology? Well, for Christians, the ground of our certainty for why we believe what we believe is what's called revelation. We believe God has revealed himself and he has revealed the truth of the world in Scripture, and that he inspired that Scripture through the Holy Spirit.

So we can have certainty that what we know is knowable and what we know is true, because the Spirit of God is the Spirit of truth and he has inspired the Word to show us what is true about the world. The word "God-breathed" that we looked at last week in 2 Timothy chapter 3[2] is the word theopneustos. That's the word for spirit. It is God's breath. The word breath

and spirit are often interchangeable in the New Testament. The Spirit of God actually inspired the words of Scripture so that when we read Scripture, we can look at the world and say, the world is this way because God has revealed himself in his word.

He has two books. He has the book of nature and the book of Scripture, God's Word and God's World. They never contradict. And the blueprint for how to understand the world is in his word. Because this word is inspired by his spirit. Peter says the same thing in 2 Peter chapter 1, verse 20;[3] he says that you guys need to remind yourselves that no prophecy of scripture comes from the prophet's own interpretation. He says, no prophecy has ever come about by the will of a man. Instead, men spoke from God as they were carried along by who?

The Spirit. So why do we believe the scripture? Do we believe the scripture because of the men who wrote the scripture? These fallible men who were imperfect in many ways? No, we don't believe the scripture is true because of the men who wrote it. We believe the scriptures are true because of the God who inspired those men and carried those men along so that they perfectly recorded, even though they were imperfect instruments, they perfectly recorded God's revelation because he wanted to give his creation a written record for understanding his world.

So we understand the world through the Holy Spirit. We understand the word through the Holy Spirit. I said that Spirit is what enables our salvation. No one can be born of God unless he's born of the Holy Spirit. Why do I say that? Well Jesus himself said when I send the Holy Spirit, it's the Spirit who's going to convict the world of sin and righteousness and judgment. So how do we become aware of our sin? It's not enough for some evangelist or some preacher to say that's grievous to God, you shouldn't do that.

When a preacher shares the word of God, the Spirit of God actually acts upon that person's heart to say, that's grievous to God, you shouldn't do that. That separates you from your creator. He doesn't just make us aware of our sin, he also makes us aware of God's righteousness that there is a standard to which I must live up, and that if I don't live up to that standard, I stand condemned against God, that God is holy, and I'm sinful. Who teaches us those truths? It's the Spirit of God who teaches us the truth of the gospel.

It's so plain in Scripture that without the Holy Spirit you cannot become a Christian that Paul goes so far as to say in 1 Corinthians chapter 2— it's not just that the natural man doesn't receive the things of God; he says the natural man cannot receive the things of God. He says when a normal person without the help of the Holy Spirit hears the gospel, it's utter foolishness to him. He's not able to understand it. Why? Because it's evaluated spiritually. So without the enabling grace of the Holy Spirit, a person dead in their trespasses and sins will never choose God.

They'll never repent. The Holy Spirit has to act on their heart. The Holy Spirit has to do something special when that word of God is preached so that the lights come on and they see the glory of God in the face of Jesus Christ as we looked at last week. Vice versa, Paul says the same thing in 1 Corinthians 2:12, two verses earlier.[4] Talking about Christians: "Now we have not received the spirit of the world, but the Spirit who comes from God," why? "so that we may understand what has been freely given to us by God."

He's talking about Christ. He's talking about the gospel. We understand the gospel because of the Holy Spirit. He was given to expose the truth of our sin expose the truth of God's world, expose the truth of the gospel, God's word, and then finally to expose the truth of God's will. How do you know God's will for your life as an individual? These secondary questions that are not answered in Scripture, like where do I go to college? Who do I marry? Should we move or should we not move? How do we raise our children in this particular circumstance?

What should we do? All of those questions that are difficult to answer because they don't have a text, What the Spirit of God does is he takes what God's revealed will is and your familiarity with his revealed will, and then he will impress upon your heart, this is what needs to happen in this circumstance. He's the provider of that wisdom. Well, we already saw this in Acts 13. The church commissioned the missionaries because it seemed good to them and the Holy Spirit. There's another example in Ephesians chapter 5 where Paul says to understand God's will.

He says, "Don't be foolish, but understand what the Lord's will is." How do you do this, Paul? I'd like to follow God's will. Then he follows that with verse 18. Don't get drunk with wine, because you'll be a fool, but be filled with the Spirit. In other words, there's a relationship between being filled with the spirit and understanding God's will for your life. His specific personal will for what you are to do. The Spirit exposes truth. The truth of God's word, the truth of God's world and the truth of God's will.

So finally, if the Spirit enables and the Spirit exposes, what should our relationship be with the Holy Spirit as a church? In our relationship as a local church to the Holy Spirit, we should endeavor to the best of our ability to be individuals and a church that walks in the fullness of the Holy Spirit. There are levels of experiencing the enabling and exposing ministry of the Holy Spirit in your life. When you become a Christian, you're baptized into the Holy Spirit. You get as much of the Holy Spirit as you're ever going to get.

But your experience of his power, your experience of God's presence, your experience of his enabling grace in your life will by and large be determined not by how much of the Holy Spirit you have, but by how much the Holy Spirit has of you. And when you talk about being filled with the Holy Spirit, that's essentially what we're saying. You need to give more of

yourself over to God so that he can fill you with the fullness of himself through the Holy Spirit. People talk about being filled with the Spirit all the time.

I think there's a great deal of confusion about what that means. When people think about a Spirit-filled church, a lot of times what they assume is a Spirit-filled church has speaking in tongues and working of miracles and flags and dancing and all of these things. And I'm not saying every expression of those things are not related to the Holy Spirit. But when the Scriptures talk about being filled with the Spirit, there's no talk about flags, okay? No talk about dancing. Every time the Scripture talks about being filled with the Spirit, at least in the book of Acts, it's talking about the Spirit of God filling an individual and an individual opening his mouth and preaching the gospel.

That's the connection. There's a connection between being filled with the Spirit and being uniquely capable of advancing the mission. When you think about what is Spirit-filled, Spirit-filled is a special, supernatural, enabling grace given from God to make you uniquely effective in advancing his mission and exposing the truth of his word. When the people were filled with the Holy Spirit in the book of Acts, they preached the gospel. They made God known. They advanced the mission. They moved the ball forward. And so that's what it means to be filled with the Holy Spirit.

And in that way, we can be baptized in the Holy Spirit once, but be filled with the Holy Spirit multiple times. You say, I don't know if the Bible teaches that. Well, explain this. In the book of Ephesians, Paul wrote the book of Ephesians to who? He says in chapter 1, verse 1, I'm writing to the faithful. I'm writing to the faithful saints in Christ Jesus at Ephesus. So was Paul writing to unbelievers, yes or no? Was Paul writing to immature Christians who had drifted and slacked off in their faith?

No. He's writing to the faithful. And then in Ephesians he explains the gospel. He says, I want you to have more of God, be filled with more of God, know more of God's love. But he's not saying I want you to be re-baptized in the Holy Spirit. He says in Ephesians chapter 1, verse 13, you have as much of the Holy Spirit as you're ever going to get. He says in verse 13, "you were sealed with the promised Holy Spirit" when you "heard the word of truth, the gospel of your salvation," and when you believed.

So when do you receive the Holy Spirit? You receive the Holy Spirit when you hear the gospel and believe it. When you put faith in Jesus, the Spirit of God is in you by nature of that faith. But this same author to these same people in this same book. A few chapters later says in Ephesians 5:16— 5:18, "be filled by the Spirit." One baptism, many fillings. To faithful Christians in Christ, sealed with the Holy Spirit, Paul still says to them be filled, be filled, be filled. And so we as a church want to become a church that is both centered on the Word, but also filled with the Spirit.

And there are times when our church can grieve the Holy Spirit, hinder the work of the Holy Spirit, walk in the flesh, walk in a sense of self-reliance and self-righteousness. Maybe there's sin in your life, sin in our church. And those things undermine the work of the Holy Spirit. And so we want to become a church that is constantly evaluating, are we experiencing the fullness of God? And if not, why not? And what do we need to do so that we can position ourselves to receive a fresh filling of the Spirit, a fresh outpouring of the Holy Spirit in the life of our church.

And it's not, again, it's not a question of how much of the Holy Spirit do you have; it's a question of how much does the Holy Spirit have of you. And so how much does he have of you? Have you evaluated the role of the Holy Spirit in your life? Is the fruit of the Spirit made manifest in your life? Love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, self-control. If these things are foreign to your Christian experience, it may be because you don't have the Spirit. It may be because you're not a Christian.

You may be a Christian, but you have silenced his voice in your life. When we did the 21 days of prayer and fasting, do you guys remember this? Unplugged? We want to unplug from the noise of the world so that we can plug in to God. That's just a way of saying we want to be filled with the Holy Spirit. We want to listen to the Spirit. Where have we grieved him? Where have we hindered his work? And we want to position ourselves so that God would fill us up again, afresh and anew with his Spirit.

We want revival. We want fresh, fresh wind, fresh fire, a refreshing from the Lord through the Holy Spirit. In our church, we have what's called a vision frame. It's basically Broadview on a napkin. It's a big napkin, but I've shared this with you guys before, that our purpose, we make disciples. We're a Great Commandment, Great Commission, Acts 1:8 church. Make disciples who make disciples here and around the world. Our culture or our personality, outwardly focused, them before us, friendly, relationally warm, West Texas hospitality. There are no strangers. Industrious, hardworking, whatever it takes.

We don't have to be a big church to have a big impact. Our discipleship pathway, we have worship God, connect with others, bless people. And then the environments of worship gatherings, small groups, ministry teams, then the proofs of discipleship, that every disciple abides in the Word. They love other believers with supernatural Christ-like love. They bear fruit in their life, not just virtue, but evangelistic lifestyle, sharing their faith, bringing other people into the kingdom. And then they walk by faith. Even when it's difficult, even when they have to deny their father, mother, brother, sister, even their own life, even when they have to take up their cross and follow Jesus, they still choose Jesus.

Even if he says renounce everything that you have and follow me, you're willing to do it because it's a life of faith, not a life of sight. Every single thing, literally every single part of our discipleship process at this church, requires the presence and the power of the Holy

Spirit. We don't make disciples. The Spirit of God makes the disciples. We can't go on our power. The Holy Spirit has to empower us so that we can be a witness in Jerusalem, Judea, Samaria. You can't love other Christians with a Christ-like love by yourself.

Have you ever tried to love another Christian? One of them really grumpy types, mean all the time, different personality than you, ended up talking trash about you behind your back, and then you found out, but they didn't know you found out, and so you're trying to have a relationship with them in spite of that and you had to forgive them and give them grace even though they didn't deserve it and you didn't want to give it? You can't do that in your own flesh. You need the Spirit of God to empower you to love other Christians.

You ever try to go and speak the gospel, preach the gospel, share your faith with somebody else without the power of the Holy Spirit? It's an awful, awful experience. But when the Spirit of God fills you and is in you and you are so in love with Jesus because the Spirit of God has revealed the treasure of Christ to your life, you cannot help but tell the world about him. Every single part of our disciple-making process requires the Holy Spirit. So do we want to be a church centered on the Word?

100%. Absolutely. We know Christ when we know the Word. But we don't want to just be centered on the word. We want to be filled with the Spirit because they always go hand in hand. And when we root ourselves in the Word, when we dwell in the Word, when we abide in the Word, then Jesus will fill us with His Spirit, because the role of the Holy Spirit is to simply point our attention to Jesus. And so as we conclude, what I want to ask you to do, two things. You may be here this morning and you're not a Christian and the way to receive the Holy Spirit is to repent of your sin and put your faith in Jesus Christ.

And if you've never done that, you don't know what you're missing. The power to live the life you were designed to live is available to you through repentance and faith. And Jesus will fill you with his spirit and you will never be the same. The vast majority of us in this room have already received the Holy Spirit, but he is not controlling our lives. How do you know? Well, are you worried? Are you anxious? Are you finding yourself despairing all the time? Is there no love, no joy, no peace, no patience?

Those are symptoms of a heart that's not experiencing the fullness of the Spirit. And so this morning it's not enough just to ask. You want to put yourself in a position to receive. And the way to put yourself into that position is to put your yes on the table. To take the sin that you know is separating you from God. If you don't know what that sin is, all I want you to do during this time of response is to just be quiet. Be silent and say, Holy Spirit, would you expose in me what's keeping me from experiencing the fullness of your presence?

And if you'll ask that question and be silent, the Holy Spirit will convict you. He will bring to your mind whatever it is. Some of you already know and you say, I can't stop that, I can't quit

that, I can't release that. And you have a decision to make. Are you going to live full of the Holy Spirit or are you going to continue in sin? And one of these days, the Spirit of God, if you're truly a Christian, the Spirit of God is going to win that fight. Today can be that day for you.

And you would ask the Lord, I repent, I'm sorry, I agree with you about the facts. I'm putting my yes on the table. Would you fill me? Would you give me the power to overcome it? Would you give me the power to be okay with losing that thing in my life? And I believe he'll do that if you'll put your yes on the table. So let's bow our heads, close our eyes, and respond to the Lord as he leads. The altar's open if you want to make a public response. The QR code will be on the screen if you want to use that.

Heavenly Father, we thank you for this time. We do pray now as we respond that you would help us to put ourselves in a position to be filled with the Spirit, and help us to be a church that's not just grounded in your word, but also filled with your spirit. We want to do it the right way. We want to do it your way, not according to human tradition or according to some earthly standard. We want to submit ourselves to the authority of Christ as revealed in his word, so that we might be filled with his Spirit.

We give you this time, we pray your kingdom come and your will be done, and we pray it in Jesus' name. Amen.

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1. Transcript note: the phrase "it seemed good to the Holy Spirit and to us" is from Acts 15:28 (the Jerusalem council letter). In Acts 13:2–4 the Spirit says, "Set apart for me Barnabas and Saul," and they are "sent out by the Holy Spirit." Left as spoken (also repeated later in the sermon). Source: Acts 13:2–4; 15:28 (CSB), BibleGateway. ↩
2. Transcript note: spoken as "1 Timothy chapter 3" and "theonustos"; "inspired by God" (Greek *theopneustos*, "God-breathed") is 2 Timothy 3:16. Source: 2 Timothy 3:16 (CSB), BibleGateway; Strong's G2315. ↩
3. Transcript note: spoken as "1 Peter chapter 1"; the passage is 2 Peter 1:20–21. Source: 2 Peter 1:20–21 (CSB), BibleGateway. ↩
4. Transcript note: spoken as "first Corinthians twelve, two verses earlier"; the verse quoted is 1 Corinthians 2:12, two verses before 2:14. Source: 1 Corinthians 2:12–14 (CSB), BibleGateway. ↩