



Sunday, July 12, 2026 - Be Filled to Overflowing – Pastor John Henry Raskin

Main idea: Every believer in Christ is permanently indwelt and sealed by the Holy Spirit; yet every believer is also commanded to keep being filled with the Spirit through daily surrender, so that the fruit of the Spirit becomes visible in ordinary life.

Position in Christ	Practice in Daily Life
The Spirit dwells in every true believer permanently. We are forgiven, adopted, sealed, and secure in Christ.	We are commanded to be continually filled with the Spirit by yielding our thoughts, words, habits, relationships, and decisions to Him.
Gift received once	Command obeyed daily

Key Scriptures: John 14:16–17; Romans 8:9; 1 Corinthians 6:19; Ephesians 1:13–14; Ephesians 5:18; Acts 2:4; Acts 4:31; Galatians 5:22–23, 25; Matthew 7:18–20; James 2:17; John 4:14.

- The Holy Spirit’s indwelling is not temporary or earned; it is the birthright of every born-again child of God.
- Being sealed by the Spirit is a completed, once-for-all reality that marks God’s ownership, authenticity, and guarantee of our inheritance.
- Being filled with the Spirit is ongoing: a daily, moment-by-moment yielding to the One who already lives within us.
- The difference between a stagnant believer and a fruitful believer is not whether the Spirit is present, but whether the believer is surrendered to His filling.
- The fruit of the Spirit is not manufactured by willpower; it grows as the Spirit’s life flows through a yielded heart.

A picture to remember: The Spirit’s indwelling is like a well already given within us; the filling is drawing from that well daily; the fruit is the field made green because the water is flowing.

Daily response:

1. Begin the day with the Lord before the demands of the day take over.
2. Ask Him to fill you with His Spirit for whatever the day will bring.
3. Open His Word and allow your desires to become shaped by His desires.
4. Confess what has closed the tap: sin, busyness, self-interest, or self-sufficiency.
5. Yield your tongue, temper, time, relationships, wounds, and ambitions to the Spirit’s control.

“The indwelling is our settled address; the filling is our daily bread.”

Father, thank You that in Christ our position is settled and Your Spirit dwells within us. Forgive us for resting on that truth while closing ourselves to daily surrender.

Fill us continually and let the fruit of Your Spirit be seen in our homes, words, choices, and witness. In Jesus’ name. Amen

BE FILLED TO OVERFLOWING

Grace to you and peace from God our Father and the Lord Jesus Christ.

Last week we heard the compelling testimony of my good friend Jacob Morgan.

Many of you came to me after service to tell me how moved you were and of the impact that his testimony had on you.

As someone who has known many believers over my years as a chaplain and pastor,

I am pleased to say that Jacob represents not only the indwelling of the Holy Spirit but he is a person who is constantly being filled with the Spirit as well.

I want to talk to you today about where the rubber meets the road in this Kingdom life that we have the joyful privilege of sharing together in this place and time that we have been called.

Picture two believers sitting side by side in this room this morning.

Both would say, without hesitation, that Jesus Christ is their Lord and Savior.

Both, if asked, could tell you the day — or at least the season of life — when they first believed.

In the eyes of heaven, their standing is identical: they are in Christ, forgiven, adopted, sealed by the Spirit of God.

But sit with them for a season, and you will notice a difference.

One walks in a quiet, deepening love... patient with her children, generous with her time and resources, quick to forgive, hungry for the Word.

The other has not grown in years. Same old temper. Same held grudges. Same suspicious nature.

Same appetite for the things of the world he claims to have left behind.

Both are by every biblical definition, indwelt by the Holy Spirit of God by their confession of faith in Jesus Christ.

So, our question today is... what accounts for the difference?

The answer lies in understanding two things that Scripture never confuses, but which we often do:

The settled fact of our position in Christ, sealed by the indwelling Spirit,

and our practice in the light of the standing exhortation of the apostle Paul to be continually filled with that same Spirit.

The first is a gift you receive once. The other is a command you obey daily.

Confuse them, and you will either despair over your position or grow careless about your practice.

Rightly understood together, they form the very architecture of a life that bears real fruit.

Let's begin with Jesus' own words about our position.

On the night before His crucifixion, Jesus made His disciples a promise that would define the entire New Covenant era.

The Lord said...

John 14:16–17

I will pray the Father, and He will give you another Helper, that He may abide with you forever — the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

The word John uses to quote Jesus is Meno, which means "to abide, to remain, to stay permanently".

This is the same verb that John quotes Jesus as using to describe the believer's abiding in the Vine in John 15.

This does not describe a visitation of the Spirit; but a permanent residence that He takes up.

Jesus does not promise a temporary counselor who comes and goes with our spiritual temperature.

He promises a Helper who abides forever in those who believe.

This is the doctrine of the indwelling: the moment a sinner truly believes, the Holy Spirit takes up permanent residence within that person.

It is not earned, not renewed by good behavior, and not withdrawn when we sin and grieve Him.

It is the birthright of every born-again child of God.

The Apostle Paul, who was taught directly by the risen Lord all things pertaining to Himself and those who are His, said this...

Romans 8:9

**Now if anyone does not have the Spirit of Christ, he is not His...
But you are not in the flesh but in the Spirit, if indeed the Spirit of
God dwells in you.**

Paul makes the indwelling of the Spirit the very dividing line of authentic faith in Christ.

This is not an experience reserved for the especially devout; it is the possession of everyone in Christ.

If you belong to Him, His Spirit dwells in you... full stop.

Paul repeats this concept in his letter to the Corinthians, using the language of a temple.

1 Corinthians 6:19

Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?

Here, for Temple, Paul uses the word Naos.

It means specifically the inner sanctuary of the temple, the Most Holy Place, where God's Presence dwelt perpetually above the mercy seat.

Paul chooses this word deliberately: your body, my beloved brethren, is not the outer courtyard.

It is the innermost room where God Himself has taken up residence.

Paul further emphasizes your unshakeable position in his letter to the Ephesians when he says...

Ephesians 1:13-14

In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our

inheritance until the redemption of the purchased possession, to the praise of His glory.

Here Paul uses the word sphragizō which means "to seal".

In Jesus' time this word was likened to a signet ring pressed into wax, marking ownership, authenticity, and security.

And he uses the word arrabōn which means a "guarantee, by down payment".

Arrabon is a commercial term indicating the first installment that legally binds the rest of the payment to follow.

This is your position in Christ, and it does not fluctuate.

You were sealed... past tense, completed action, the moment you believed.

The Spirit within you is God's signature on the contract and His down payment on the inheritance still to come.

This is not something you must work up more of.

It is the settled ground beneath every other spiritual reality in your life.

Before we ever speak of fruit, of obedience, of being filled with the Spirit, we must first stand here:

if you are in Christ, the Spirit of the living God already dwells in you, permanently and irrevocably.

That said, if the indwelling of the Spirit were the whole of the Christian life, every believer would look identical the moment they were saved.

But Scripture does not stop there.

Paul writes further to the Ephesians... believers who already possessed the sealing of the Spirit,

and gives them a command that would make no sense if indwelling were the end of the matter.

He says this...

Ephesians 5:18

And do not be drunk with wine, in which is dissipation; but be filled with the Spirit.

For context, I want to point out that Ephesus was a massive wealthy port in ancient Asia minor, where partying and drinking wine were deeply woven into the social and religious fabric of the city.

The city was a major Center for the worship of Dionysus also known as Bacchus who was the God of wine and religious ecstasy.

Festivals for this god involved wild ritualistic parties where followers drank to excess to feel the “spirit of Dionysus”.

Many of the believers who Paul was exhorting in this scripture had been worshippers of Dionysus before coming to faith in Jesus.

In this scripture, Paul is contrasting the counterfeit joy of a drunken party and the emotional ecstasy that alcohol can induce when overindulged, with the true joy of being led by the Spirit of God.

Just like being drunk takes away a person's self-control and alters their behavior...

being filled with the Spirit does change how a person speaks, acts and lives...

but instead of leading to dissipation and a wasted life (no pun intended),

being filled with the Holy Spirit leads to a purpose driven life that pleases God and brings true joy to the believer.

Let's look closely at the grammar of this scripture...

Here Paul uses a very unusual grammatical structure which is known as the "present passive imperative".

The word Paul selects here is Plērousthe, the present passive imperative of plēroō, which means "be filled."

It is an Imperative use of the verb.

This makes it a command, not a suggestion or an invitation.

It is also Passive which means you do not fill yourself; you are filled, as a vessel is filled by another.

And it is also in the Present tense which indicates that this is not a one-time event but a continuous, repeated, ongoing action:

It is best translated as "continue being filled," again and again, moment by moment.

Compare this to the sealing of Ephesians 1:13, which uses the simple past tense which indicates a completed, once-for-all action.

Paul is not sloppy with his verbs.

He deliberately marks the sealing, as done once and the filling as ongoing.

This is the exact distinction our two believers from the introduction illustrate: both are sealed once; only one is being continually filled.

The book of Acts confirms this pattern by showing us the very same people filled with the Spirit more than once.

Acts 2:4

And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

That is a description of Pentecost... the same apostles who had already been told by the risen Christ to receive His Spirit in John 20:22 were receiving the Spirit again along with over a hundred other disciples.

And a short time later, after praying together under threat of persecution we see another filling...

Acts 4:31

And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

The same people. Filled again.

If the indwelling and the filling were the same event, this would be theological nonsense.

You cannot be sealed twice, but you can, and must, be filled again and again.

Peter himself is described as "filled with the Holy Spirit" in Acts 4:8, decades after Pentecost, in a fresh moment of need.

The indwelling is our settled address; the filling is our daily bread.

If the Spirit already lives fully within every believer, what does it mean to be "filled" with One who is already present?

The answer is not a matter of quantity... as though the Spirit were a liquid poured in fractions.

The Spirit is a Person, not a substance, and He is wholly present in every believer the moment He indwells them.

The filling, then, is a matter of our yielding... put simply, how much of the house He already occupies is actually surrendered by us to His control.

Think of it this way: the indwelling Spirit is like water already piped into every room of a house.

The filling is what happens when you open the tap in this room, in this moment, in this decision.

The water's presence in the pipes does not change; what changes is whether it is flowing freely through the room where you are standing right now.

Your tongue, your temper, your time, your marriage, your grief, your ambition.

Ephesians 5:18 is Paul's command to keep the tap open continually, refusing to let sin, self-reliance, or neglect shut off the flow.

The filling of the Spirit is God's desire to give you power in real time to do His will, His way.

I firmly believe that this is what Paul is getting at in Ephesians 2:10 when he says that the good works are already prepared for us to walk in.

It is the filling of the Holy Spirit in real time that allows us to walk in them.

This brings us to the second part of our two believers' story.

If both are indwelt, and the difference lies in each one's yieldedness to the Spirit's ongoing filling...

Then that difference will always show itself outwardly.

Scripture never allows us to separate what the Spirit does within from what the Spirit produces without.

Which is simply put, good fruit.

In Paul's summation...

Galatians 5:22-23,25

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. If we live in the Spirit, let us also walk in the Spirit.

Here Paul uses karpos "fruit" — singular in the Greek, though nine qualities are named.

One organic cluster grows from one root; you cannot cultivate patience while starving love, because they share the same source.

As John exclaimed, "God is love".

Notice that Paul calls this the fruit of the Spirit, not the fruit of effort.

It is what grows naturally when a life is continually yielded to, and filled with, the Spirit who already dwells within.

Fruit is never manufactured by willpower; it is the inevitable outward evidence of an inward reality being actively surrendered to God, day by day.

This is precisely why Jesus warns us to examine fruit as the test of authentic faith.

Matthew 7:18-20

A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them.

James presses the same point from another angle, insisting that a faith with no accompanying practice is not merely weak... it is suspect.

James 2:17

Thus also faith by itself, if it does not have works, is dead..

James is not contradicting Paul's gospel of grace here; he is describing the same reality Paul describes in Ephesians 5.

Works do not create your position in Christ... nothing you do could ever purchase what the Spirit's sealing has already secured.

But works, fruit, practice, the WAY we follow Christ...

These things provide the visible proof that a heart truly converted is a heart being continually filled.

Beloved, the tree does not produce fruit to become a fruit tree.

It produces fruit because it already is one, and the sap of the Spirit is flowing through its branches.

Let us bring these threads together, because separating them is where so many believers go wrong in one direction or the other.

Some believers, hearing only of the indwelling Spirit, settle into a false peace.

They reason: "I am sealed. I am secure. My position never changes."

All true — and yet they use that truth as a pillow rather than a foundation, and their lives show no more fruit at fifty than at fifteen.

They have forgotten, or never understood, Paul's present-tense command to “be filled with the Spirit”.

Assurance of position was never meant to be an excuse for neglect of practice.

Other believers, hearing only of the filling, fall into a different error.

They chase experience after experience, treating the Spirit as something they must repeatedly earn or manufacture through emotional intensity, convinced that if they are not visibly overflowing at every moment, something is fundamentally wrong with their salvation.

They have misunderstood Ephesians 1's seal, and so they live in perpetual anxiety about a position that was never in question.

The biblical picture holds both position and practice together, and Jesus Himself gave us the image for it in the fourth chapter of the Gospel of John.

John 4:14

But whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a well of water springing up into everlasting life.

The word that John uses to quote Jesus here is pēgē, which means a well, a spring, a fountain... not a cistern that must be refilled from outside, but a source with its own perpetual supply, already given, already inside.

The well is your position in Christ... dug once, sealed once, never dry, never relocated. That is the indwelling.

But a well does no good if the cover is never lifted, if the water is never drawn and let flow into the field.

That drawing, that continual opening of yourself to what is already yours, is the filling that Paul commands.

And the field that grows green because the water reached it — the patience, the generosity, the forgiveness, the holiness — that is the fruit.

Root, water, and fruit are three realities, not one, and Scripture is careful never to collapse them into each other.

This is why our two believers from the introduction can share an identical position and yet display such different lives.

Both have the well. Only one keeps drawing from it.

And the drawing — the daily yielding of the mind, the tongue, the schedule, the old wounds, the ambitions to the Spirit who already lives within — is not a suggestion for the unusually spiritual among us.

It is God's command through His Word by the Apostle Paul to every believer in this room.

If you are in Christ this morning, hear the settled truth first:

You are sealed. The Spirit of God dwells in you permanently, and no failure, no dry season, no distant year of your life has ever evicted Him.

That is not in question, and I do not want you to leave here doubting your position.

But hear the standing command in the same breath: “be filled”.

Not once, but today, and tomorrow, and the day after — Beloved, open again what sin or busyness or self-interest or self-sufficiency has shut.

Confess what needs confessing.

Yield what you have been tightly gripping.

Ask, as the disciples asked in Acts 4, and watch the flow return to rooms of your life that have gone dry.

If the fruit of your life has been thin for a long season, do not first doubt whether the Spirit lives in you, first ask whether you have been drawing from the well He has already given.

The remedy for barren fruit is never to manufacture the fruit by sheer effort, but to return, humbly and repeatedly, to the Spirit's filling, and let Him produce in you what only He can produce.

This is the reason that I always come back to the basics.

Take time early in the morning for the Lord.

Make a new habit. Wake up early if you think you don't have the time to fit God into your schedule.

Ask Him as your day begins to fill you with His Spirit for whatever the day will bring.

Spend some time drinking in the water of His Word and allow your desires to become His desires for your life.

Then you will be filled with the Spirit to overflowing.