

# The Holy Spirit and His Anointing

## Introduction

- A. The filling and anointing of the Holy Spirit is a wonderful and continuing experience. And, that experience is given high priority in the Scripture.
- B. The Biblical context of that experience is not the experience itself but the **Person of the Holy Spirit** — Who does the work of filling and anointing. We must constantly keep in mind the necessity of His personal relationship with us — and the intimacy of “keeping in step with the Spirit” (Gal 5:25). Any neglect of the Holy Spirit, in our attempt to live and serve God, is not only sinful — but may make one vulnerable to the enemy.
- C. In approaching this subject we must face ourselves with the question: **Do we really want God?**
  1. We cannot come with a lethargic, self-confident, proud, self-sufficient attitude.
  2. Do we want to enter more deeply into a life of fellowship with Him that involves humbling, confession, repentance, surrender, and living our daily life with the highest priority given to worship and sincere, honest, transparent obedience? If we can say “**Yes**” — then we can be assured that the Holy Spirit will minister to us and through us.

## I. The Holy Spirit: The Father’s Priority Gift.

*And I will ask the Father, and he will give you another Counselor to be with you forever--*  
John 14:16

Comment: consider the priority of our Father and it’s implications.

## II. The Holy Spirit: The Savior’s Priority Gift.

*God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. Acts 2:32,33*

Comment: consider the priority of our Savior and it’s implications.

## III. The Holy Spirit: The Believer’s Priority Relationship.

*But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. Gal 5:22-25*

Comment: consider the priority of this relationship and it’s implications.

#### IV. The Holy Spirit: The Believer's Priority Command.

*Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit.*  
Eph 5:18

1. Comment: consider the priority of this command and its implications.
2. The explanation.

Filled" is *pleroo*, "to fill up, to cause to abound, to furnish or supply liberally, to flood, to diffuse throughout." In Acts 6:15 we have Stephen, a man filled with faith and the Holy Spirit. Faith filled Stephen in the sense that it controlled him. The Holy Spirit filled Stephen in the sense that He controlled him. Therefore, the fullness of the Spirit has reference to His control over the believer yielded to Him. The verb is in the present imperative: "Be constantly being filled with the Spirit." The interpretation is, "Be constantly, moment by moment, being controlled by the Spirit." ( Kenneth W. Wuest, *Ephesians and Colossians in the Greek New Testament*, Vol I, pp 127,128 (Eerdmans)

3. Comment # 2.

It is important to keep in mind that the words "Be Filled" is a commandment. Because of our sinful passivity and complacency in spiritual matters, our Lord here attempts to get our attention, and to reveal to us one of the most enjoyable, powerful and fulfilling provisions He has made for us. As the grammar instructs us — being filled is an event that can, and should, occur over and over again. The Holy Spirit is our Savior's gift to us — a gift in free grace. For a believer to treat this command and gift as irrelevant and unessential is a terrible sin, an insult to God. It would be saying, "I know better than You, God, I do not need to be filled with the Holy Spirit, I am perfectly capable of living my own life."

#### Question: How are we to respond to these Biblical priorities?

- A. We must confess, forsake and repent of those sinful and self-centered priorities that have led us to neglect the Holy Spirit and hold us in a bondage that can only be called **idolatry**.
- B. We must **ask** our Father to give us the Holy Spirit.

*Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who **ask** him!" Luke 11:11-13*

Comment: while granting that some gifts may not be appropriate or timely — do we consider ourselves to be more loving and giving than our Heavenly Father?

Explanation: “The Holy Spirit, who had not been given as long as Jesus was on earth and not ascended (see Jn 7:39), has now been given. In that sense the believer on Christ no longer need to pray to receive the Holy Spirit: he has received him (see 1 Cor. 12:13; Eph. 1:13). That does not mean, however, that there is no sense at all in which we who live after Pentecost need to pray for the Father’s gift of the Holy Spirit. At Ephesians 1:16,17 Paul indicates that he unceasingly prays for those who have already been sealed with the Holy Spirit that God might give them a Spirit of wisdom and revelation in the knowledge of him; and again at Ephesians 3:14-21 he declares that he prays God would give them to be strengthened with power through his Spirit in the inward man ....

By definition, therefore, asking for the Holy Spirit could not be something what is done once for all. We must, says Christ (see Luke 11:9) keep on asking, seeking, knocking (The imperatives in the Greek are all present imperatives, indicating a repeated and not a once for all action). That being so, two things will decide whether or not we persist in prayer of this kind. The first is our estimate of the necessity and urgency of the gift we seek. We ought to be driven by a sense of its utter indispensability, which will make us completely “shameless” in asking for it (see Luke 11:8).... On the other hand Christ guarantees that the one who diligently persists in asking, seeking and knocking will most certainly be rewarded ....(David Gooding, *According to Luke*, Eerdmans, pp 219-221)

C. We must **receive** the Holy Spirit by faith.

*Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit." John 20:21,22*

Comment: the explanation of Gooding would apply here also.

D. We must **thirst, drink, and believe** regarding the Holy Spirit — by faith.

*On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is **thirsty**, let him come to me and **drink**. Whoever **believes** in me, as the Scripture has said, streams of living water will flow from within him." By this he meant the Spirit.... John 7:37-39*

Comment: the explanation of Gooding would apply here also.

E. We must **minister to others** by the Holy Spirit — by faith.

*Now to each one the manifestation of the Spirit is given **for the common good**.*  
1 Cor 12:7

Comment: we are filled and anointed, not only to live for God, but to serve Him.

**Conclusion:** We must ask God to open our eyes to the wonderful gift of the Holy Spirit and to show us all the ways we may be **lying to the Holy Spirit, resisting Him, grieving Him, and quenching Him** (Acts 5:3,9; Acts 7:51; Eph 4:30; 1 Thess 5:19).

