

Filled with the Holy Spirit

Introduction

The Text

¹ When the day of Pentecost arrived, they were all together in one place. ² And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. ³ And divided tongues as of fire appeared to them and rested on each one of them. ⁴ And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

⁵ Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. ⁶ And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. ⁷ And they were amazed and astonished, saying, “Are not all these who are speaking Galileans?” ⁸ And how is it that we hear, each of us in his own native language? ⁹ Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, ¹¹ both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.” ¹² And all were amazed and perplexed, saying to one another, “What does this mean?” ¹³ But others mocking said, “They are filled with new wine.” (Acts 2:1–13)

“And They Were All Filled with the Holy Spirit”

- A. Last time, I took up this text eager to show you what the day of Pentecost and the outpouring of the Spirit here has to say about Jesus in particular and what he accomplished for us in his life, death, resurrection, and ascension.
 - 1. We worked hard in this text to uncover the fact that Jesus is here being portrayed as the New Adam, the New Abraham, the New Moses, and the one who brings the New Wine.
 - a. I don’t have time to refresh your memory on any of these things. If you missed it (or you’ve already forgotten it), of course, you can always get online and give it a listen there.
- B. This morning, I want to take up this text one more time, but here I come with laser focus on a single statement there at the start of v. 4 where Luke writes: “And they were all filled with the Holy Spirit . . .”
 - 1. And I just simply want to know: What does that mean? What does it mean to be filled with the Holy Spirit? How do we know when it’s happening to us? Is there an essential mark or something by which such an occurrence can be identified?
 - a. We’ll see it happen time and again with these disciples throughout the book of Acts (Acts 4:8, 31; 7:55; 9:17; 13:9, 52).
 - b. We know that Paul even commands us to “be filled with the Spirit” (Eph. 5:18).
 - i. But, again, what does it mean?

- C. When my family and I were in Flagstaff last week visiting my parents, we took Levi to his first real movie in the theaters. They were still playing The Super Mario Bros. Movie there—and that was the only thing really kid-friendly—so we went.
 - 1. And, of course, if you’ve ever played the video games, you know that along the way there are these little supercharge boxes where you hit them and you can power-up in one way or another—you grow bigger, you can shoot fireballs, you can jump like a frog, you can fly . . . like a fox (?!).

- D. And I bring this up because, it seems to me, without doing much biblical analysis, we are prone to think of being filled with the Spirit along these lines. It’s like a spiritual supercharge or power-up where suddenly you get this rush of ability and you can run off and defeat dragons and save princesses and things.
 - 1. And, to be fair, it does seem that this filling with the Holy Spirit is supposed to help make us more effective in ministry and all this.
 - a. That is why, after all, Jesus tells his disciples to wait for the Holy Spirit in the first place, isn’t it? “[Y]ou will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).
 - i. So, of course, there’s power here.
 - ii. But this isn’t a mere power-up. There’s something deeper. There’s something more to it.

- E. And that’s what I’m interested in considering with you this morning.
 - 1. There’s really two questions we must ask with regard to this being filled with the Spirit: (1) What Does It Mean?; and (2) How Do We Get It?
 - a. You may recall, I asked these same two questions with regard to what Jesus calls the “baptism with the Holy Spirit” in Acts 1:5, but here I shall bring out different nuances to it all.

(1) What Does It Mean?

The Answer Up Front

- A. I’ll give you my answer up front and then I’ll try to show you from both Scripture and from the testimony of Christians throughout history that it is so.

- B. What does it mean to be filled with the Spirit?
 - 1. Certainly, we can talk about the fruits of the Spirit and the power of the Spirit as I’ve already mentioned.

2. But still we must understand that there seems to be an even more essential, more fundamental, mark to this.
 - a. At the bottom, when the Spirit of God comes and fills you, the first thing he does is open your eyes a little wider to the love of God for you in Jesus.
 - b. He warms your heart with the warmth of God's heart for you.
 - c. The gospel comes alive to you. Oh you may have heard it a thousand times. You already know the truths. But, when you are filled with the Holy Spirit, you know it at another level entirely.
 - i. It's not just good news out there, it's good news for you.
 - (1) Have you ever had a moment or a season with God like that? Do you want to know where that came from? You were filled with the Holy Spirit.
- C. The great Welsh preacher and pastor Martin Lloyd-Jones, when he's discussing the baptism or filling with the Spirit, he writes this: "[One] pronounced characteristic that always accompanies it is an assurance of the love of God to us in Jesus Christ. This is the most important and remarkable. . . . Now I would say personally that this is the greatest and most essential characteristic of the baptism with the Spirit" (Joy Unspeakable, 89-90).
- D. Now, admittedly, what I am saying here isn't immediately evident on the surface of Acts 2. But it is there if you really want to look. After all, everything else in the text only makes sense if this knowledge of the love of God for them in Jesus is being shed abroad in their hearts in profound ways.
1. So we see that they are speaking in tongues.
 - a. You say: "That sounds like a random supercharge power to me."
 - b. Okay, but what are they speaking about? Acts 2:11: "[W]e hear them telling in our own tongues the mighty works of God."
 - i. These are a people suddenly enthralled with the mighty works of God on their behalf, the mighty works of Jesus on the cross by which they've been redeemed.
 - (1) The truth of it has been made real to their hearts by the Holy Spirit and so they speak with joy and freedom and fearlessness!
 2. And, of course, that's connected to what we see also of their bold witness and power.
 - a. They weren't just praising God amongst themselves. They were praising God out in the open—where it was dangerous, no doubt. After all, Jesus had only been crucified some fifty days earlier.
 - i. But they don't care. Why? Because they now know something of his love in a way they didn't before. Because they're filled with the Holy Spirit.

E. So the connection is here in our text, but it's more underground, more subterranean.

Three Key Texts

A. And so what I want to do now is dig with you a bit more and bring that connection out more clearly into the light of day.

1. To do that, I'm going to take us to other places in the Bible, three key texts in particular, where this is all made especially plain for us I think.

Text #1: Ephesians 3:14-19

A. This is really the text that threw the lights on for me. It's a beautiful prayer flowing off the pen of the Apostle Paul for the church there in Ephesus.

1. I could learn from this prayer. As your pastor, am I praying this for you?
2. I know I mentioned this text to Megan and she said: "That's what I pray every night for our kids." She's a good mom.

B. But what exactly does Paul pray for? Let's look at it briefly: "¹⁴ For this reason I bow my knees before the Father, ¹⁵ from whom every family in heaven and on earth is named, ¹⁶ that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, ¹⁷ so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, ¹⁸ may have strength to comprehend with all the saints what is the breadth and length and height and depth, ¹⁹ and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God."

1. Now, as Paul is prone to do, here we have another one of his infamous run-on sentences, where he gets so worked up, so excited, it would seem, that he is scarce willing to even take a breath lest he lose his train of thought or fail to convey the glorious matters that are burning on his heart.

C. I don't have time to tease apart everything for you here, but I at least wanted you to make note of the way Paul uses the same constellation of words that we see back in [Acts 1-2](#).

1. He talks about "power" (v. 16);
2. he talks about the "[Holy] Spirit" (v. 16);
3. he talks about being "filled with all the fullness of God" (v. 19).

4. And then here's the lightbulb for me: All of this—power, Spirit, fullness—it all connects to and turns on our profound comprehension of "the love of Christ" for us (v. 19).

- a. In other words: What happens when the Spirit comes in power and we're filled up with all the fullness of God? We get his love. That's what happens!

- D. And the language Paul uses here is so intriguing, isn't it? He prays, not that we just get some generic sense of God's love for us, but that we would comprehend "the breadth and length and height and depth" of it (v. 18).
1. I don't even know what he's saying there exactly. He's straining for language, grasping for words.
 2. But it seems to me he's trying to say, in essence: "I pray the Spirit come in power and fill you so that you would grasp something of the infinity of God's love for you."
 - a. It's never-ending. It spreads out in all directions. When he pours his Spirit out upon you, it feels as if you are being plunged into an ocean of God's love—and this ocean has no bottom, no top, no boundary, no shore. It's endless. In every direction.
- E. That's why there's somewhat of an irony built into his prayer there. Did you catch that?
1. He says: "I pray the Spirit will help you know, that which you can never fully know!"
 - a. How can the finite creature fully comprehend the never-ending love of an infinite God? He can't.
 - b. But the Spirit of God, who comes from God and dwells with man, somehow mysteriously, he can help us get something of it. He can give us the "strength to comprehend . . . and to know the love of Christ that surpasses knowledge" (vv. 18-19).
 - i. We can comprehend the incomprehensible, know the unknowable, when the Spirit comes and fills us.
- F. I love what Tim Keller brings out from this text in his book *Center Church* when he writes: "In Ephesians 3:14-21, Paul prays that the Spirit will strengthen his readers with power in their inner being. For what? 'So that Christ may dwell in your hearts through faith' and so we may know the love of Christ 'that surpasses knowledge—that you may be filled to the measure of all the fullness of God.' But elsewhere Paul states that Christians already have Christ dwelling in them (Eph. 2:22) and already have come to fullness in him (Col. 2:9-10). Taken together, these passages must mean that while these things are objectively true of Christians, the Spirit can make the love of God so spiritually real and affecting that it changes how we live. He wants us not just to know the fact of Christ's love but to have power to grasp the infinity and wonder of it (Eph. 3:18 - 19). This is what happens when the fullness of the Spirit is mentioned. The truth begins to shine out to us" (59).
1. The Spirit makes the "penny drop" so to speak. Oh you've heard about the love of God, but when the Spirit fills you, you comprehend it.
 - a. Where once you were sitting comfortably in the sand, gazing out admirably at the sea, suddenly now, you're in the water!
- G. The great American evangelist, D.L. Moody writes of his own experience of this filling with the Spirit. He was dissatisfied with the state of his own ministry, and he says: "I began to cry as never before, for a greater blessing from God. The hunger increased . . . I kept on crying all the time that God would fill me with His Spirit. Well, one day in the City of New York—oh! what a day, I cannot

describe it, I seldom refer to it. It is almost too sacred an experience to name. . . . I can only say, God revealed Himself to me, and I had such an experience of His love [mark that!] that I had to ask Him to stay His hand. [I was in the water, I was going under, I couldn't even take it anymore, it was too much!] I went to preaching again. The sermons were not different; I did not present any new truths, and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world—it would be small dust in the balance" (The Life of D. L. Moody, 149).

1. Was there power for ministry and witness flowing forth from Moody's life? Sure.
2. Was it a result of the filling of the Spirit. Of course.
3. But before any power in ministry, the Spirit first overwhelmed his heart with a sense of the love of God for him in Jesus. Everything else came out from that!

H. And so it will be for you and I.

1. Are you praying for this filling of the Spirit like Paul for the Ephesians? Are you praying it for yourself, for your family, for the fellow believers in this church, for our city, for our world?
 - a. Oh let the Spirit fall and fill, that we might all know something more of the immeasurable, everlasting, all-satisfying love of God!

Text #2: Romans 5:5

A. Another text that makes this connection between the filling of the Spirit and the love of God abundantly plain to us is [Rom. 5:5](#).

1. Let me read it to you in context: "¹Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ²Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. ³Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, ⁴and endurance produces character, and character produces hope, ⁵and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us."

B. Did you catch it there at the end? When God fills us with his Spirit, he fills us with a fresh sense of his love for us.

1. And this love gives us hope even in the hard times. We know that if God is for us, none can be against us. He's working in it all for our good.

C. But now, to this point, it's not been particularly clear just what the Spirit illumines for us. Yes, we know, we get a sense of God's love for us in Jesus, but how and where?

1. Where is the Spirit directing his spotlight, as it were?

D. Well, this is what comes out more explicitly in the verses that follow. Paul goes on: "⁶For while we were still weak, at the right time Christ died for the ungodly. ⁷For one will scarcely die for a righteous

person—though perhaps for a good person one would dare even to die—⁸ but God shows his love for us in that while we were still sinners, Christ died for us” (Rom. 5:6–8).

1. Mark it: the Spirit of God spotlights the cross of Christ. If it helps you remember it: the cross of Christ is ever in the crosshairs of the Spirit.
 2. How do we know that God loves us? Well, Paul tells us plain as day: “Christ died for us” (v. 8). That is how.
 - a. So when the Spirit is poured out into our hearts, when we’re filled with him, what this means is we don’t just get God’s love for us in general, it means we get the cross.
 - i. We look up with the eyes of our hearts at the man of sorrows hanging there, blood dripping from his brow, his hands, his feet, his side . . .
 - (1) And we think not “Oh how disturbing, how unnecessary, how nice”—or something like this.
 - (2) No, we think, with tears streaming down our face: “How can it be?!”
As Charles Wesley once sung: “Amazing love! how can it be that
Thou, my God, should die for me?”
- E. Now, something needs to be said here. The cross, as we should be aware, cuts in two directions. And so when the Spirit fills us and spotlights the cross for us, we’re moved along those same two lines as well.
1. Here is what I mean: the cross lowers us to the dirt and lifts us to the sky at the same time, doesn’t it?
 - a. On the one hand, we see our sin—so terrible so grotesque in the eyes of a holy God—that when it’s put upon the back of his beloved Son, he has to die.
 - b. But on the other hand, we see the love of God—so wonderful, so magnificent—that though Jesus doesn’t have to take our sin upon himself, he chooses to do so and to die in our place . . . for us.
 - i. And I would say, there’s a bit of a paradox here, isn’t there? The deeper you let the Spirit take you into your own junk, the higher view and richer experience you’ll also get of the Savior’s love. It’s a package deal.
- F. This is the clear meaning of the logic Paul strings together for us in [Rom. 5:7-8](#).
1. It’s one thing for Jesus to die for a “righteous” man.
 2. It’s understandable that he might choose to die for a “good” man.
 3. “[B]ut God shows his love for us in that while we were still sinners, Christ died for us” (v. 8).
 - a. I was neither righteous nor good. I was no prize to be won. Indeed, I was an enemy of God. And yet still he freely went through with it. Christ died for me. Oh, brothers and sisters, behold the love of God!

- i. Because I know the depths of my sin, I can know the heights of his love!
- G. This is why George Whitefield, that towering evangelist of the 18th century, could write, somewhat curiously, of one his more profound encounters with the Spirit of God: “My own soul was so full that I . . . wept before the Lord, and had a deep sense of my own vileness, and the sovereignty and greatness of God’s everlasting love” (as quoted by Lloyd-Jones, 89).
 - 1. The cross cuts in both direction. The Spirit moves to lower and lift you at the same time. It’s a package deal.
 - a. This is what being filled with the Spirit starts to open our eyes to. We’re great sinners. But Jesus is an even greater Savior!

Text #3: Romans 8:15-17

- A. The last text to consider is [Rom. 8:15-17](#).
- B. As we make our way there, I wanted to share with you the thoughts of Lloyd-Jones again at this point. He outlines three types or levels assurance we can have—that we’re truly Christian, that God loves us. And it’s a sort of ascending staircase, each getting more significant and pronounced.
 - 1. The first level is that assurance that comes from deduction from the Scriptures.
 - a. Here is where we read God’s word and promise, and we come away deducing that God, in Christ, loves us and is for us.
 - i. We don’t necessarily always feel the truth of it, but we believe it, and we fight for faith in it. And we can be assured in that sense.
 - 2. The second level is that assurance that comes from tests applied to our own lives.
 - a. Here’s the sort of thing John is getting at in [1 John 3:10](#): “By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.”
 - i. So we look at our lives: Am I practicing righteousness, or am I practicing sin? Am I loving people, or am I nurturing bitterness? Of course, we’re all going to struggle with sin, but are we killing it, or are we living in it?
 - (1) When you’re born again from above through faith in Christ, you will be able to detect change in your life in some significant ways. And when you do, it reassures you. You’re his child.
 - 3. But now we come to this third level of assurance, and it’s the most notable of them all. It’s that which comes from the Holy Spirit.

- a. Listen to Lloyd-Jones now as he describes it: “But there is a third type of assurance, which is the highest, the most absolute and glorious, and which differs essentially from the other two. How? Like this. You notice, in the first two types of assurance, that what we are doing is to draw deductions, as we read the Scriptures, perhaps. We arrive at the assurance by a process of reading, understanding, self-examination or self-analysis. It is a deduction that we draw from the premises given; and it is right and true. But the glory of this third and highest form of assurance is that it is neither anything that we do, nor any deduction that we draw, but an assurance that is given to us by the blessed Spirit himself” (92-93).
- C. And it’s at this point that he directs us to those verses in Rom. 8. Let’s look at them now: “¹⁵ For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!”¹⁶ The Spirit himself bears witness with our spirit that we are children of God,¹⁷ and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him” (vv. 15-17).
1. Did you hear it? When the Spirit fills a person, what does he do? What is his primary purpose? His goal is to reveal to us, to convince us, to assure us that we are a child of God, that we are loved by God the Father in Christ—that nothing can separate us from his love. Nothing. Not now. Not ever.
 - a. This is why the Holy Spirit can be called by Paul here the “Spirit of adoption” (v. 15). That is how essential this notion is to the Spirit’s work. It finds its way into his title.
- D. It was even this way for Jesus, if you recall. Do you remember his baptism in the Jordan by John?
1. What happens there? Well, the Spirit descends upon him.
 2. Okay and then what? A voice from heaven is heard.
 3. But what does it say? “You are my beloved Son; with you I am well pleased” (Luke 3:22). “I love you. You’re my boy.”
 - a. That’s what the falling and filling Spirit does.
 - i. In Christ—not because of us, but because of him—we are given the same status (child) and met with that same glorious declaration: “I love you, I am well pleased with you.”
 - (1) The Spirit brings that home to your heart in an unmistakable and overwhelming way.
- E. Lloyd-Jones goes on to press this point further by relaying a most moving illustration given by an old Puritan minister by the name of Thomas Goodwin.
1. He writes: “Let me finally tell you again what I regard as one of the most beautiful ways in which this matter has ever been put. It is by Thomas Goodwin, one of those great Puritans again of three hundred years ago, the President of Magdalen College at Oxford during the commonwealth, and a brilliant scholar and preacher. This is the difference between what I call, the customary assurance of the child of God, and this extraordinary assurance. He

describes a man and his little child, his son, walking down the road and they are walking hand in hand, and the child knows that he is the child of his father, and he knows that his father loves him, and he rejoices in that, and he is happy in it. There is no uncertainty about it all, but suddenly the father, moved by some impulse, takes hold of that child and picks him up, . . . kisses him, embraces him, showers his love upon him, a then he puts him down again and they go on walking together.

That is it! The child knew before that his father loved him and he knew that he was his child. But oh! this loving embrace, this extra outpouring of love, this unusual manifestation of it—that is the kind of thing. The Spirit bearing witness with our spirit, that we are the children of God” (95-96).

- F. On the day of Pentecost, this is what utterly transforms these disciples, don't you see?
 - 1. They're willing to just stand up and speak, fearless. Why?
 - a. Because the One who is over all loves them, he has his eye upon them, he bends his ear towards their prayers, he's got them.
 - i. And there's nothing that can really hurt them now. What's the worst you can do? Kill them? You just catapult them to glory.
- G. Don't you want to know God's love like this? This is what the filling of the Spirit brings. So how do we get it?

(2) How Do We Get It?

We Can't Manufacture

- A. Now, we need to be careful lest we misunderstand things here.
 - 1. As I highlighted last time, this all came “suddenly” for the disciples: “¹When the day of Pentecost arrived, they were all together in one place.²And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting.³And divided tongues as of fire appeared to them and rested on each one of them.⁴And they were all filled with the Holy Spirit . . .” (vv. 1-4).
- B. And the point I made was that the Holy Spirit is sovereign. God works on his own timetable. We can't force his hand. We can't schedule a revival. We can't manufacture or reverse-engineer a fresh filling with the Spirit. I can't give you three steps you can take to lock such a thing in.
 - 1. It happens suddenly. It happens according to the good pleasure of our sovereign God.

But We Can Prepare

- A. But, of course, that doesn't mean there is nothing we can do to put ourselves in the way of it, to prepare ourselves for the arrival of it. There is!

- B. In weeks past I've highlighted some of these things we can do: like read Scripture, devote ourselves to prayer, stuff like this.
1. But this morning I want to close by bringing your attention to something else we can do: we can empty ourselves. Or, in other words, we can surrender and submit ourselves to God.
- C. This is drawn from a basic principle that underlies all we've been talking about. And it's simply this: You can't be filled with the Holy Spirit if you are already full with something else.
1. It's that basic principle your mama knew when she would scold you for eating sweets before dinner: "Junior put the cookies away. If you eat that stuff now, you'll spoil your appetite."
 - a. What does that mean? You'll be too filled up with junk that you won't have any more room in your belly for the good stuff, for the nutritious stuff, for the food your body actually needs.
 2. And so it is with the Spirit.
 - a. "[F]riendship with the world is enmity with God" (James 4:4). If you set your heart and hope on the things of this world, if you go and fill yourselves up with all of this other stuff, you'll have no room left for him.
- D. The Spirit can't come and fill you, when you're already full of something else.
1. I thought here of the rich young ruler (Luke 18:18-23).
 - a. Jesus could see that he was filled up with a love for money and possessions—his heart was attached to all that.
 - b. So he called him to sell it all and give it to the poor "and come, follow me" (v. 22). "You can't lay hold of me if you're trying to keep hold of all this other stuff."
 - c. But the man couldn't do it. And he went away sad. "I can't let go of it. I don't want to let go of it. Let me have my dessert before dinner. Quit keeping me from the fun, Mom."
 - d. And you never get around to eating your dinner. So your stomach turns, and your teeth rot out, and your body breaks down.
 2. I thought of the prodigal son's older brother (Luke 15:25-32). Do you remember him?
 - a. His heart wasn't attached to money and possessions as with the young ruler, it was attached to his own sense of self-righteousness, his own religious morality. He was full of himself really.
 - b. And when the prodigal returns and the Father throws him a party to celebrate, this older brother is out pouting in the yard. It's not fair. I've been obedient and perfectly righteous and I get nothing. He goes and squanders all his inheritance and drags our father's name in the dirt, and he gets all this. So he refuses to come in.
 - c. But don't you see? He can't celebrate the grace shown his brother because he doesn't think he needs grace himself. He's full of self-righteousness and it keeps him

from experiencing the fullness of the Spirit and the love of God that could be his freely in Jesus.

3. I thought of that parable Jesus tells in [Luke 14:16-24](#), where a man is throwing a great banquet and inviting people into it . . . and one-by-one they all start making excuses.
 - a. “I’ve just bought a ‘field’ or some ‘oxen.’” I’m too busy with work, my career. I don’t have time to come and eat with you, I’m already full of ambition and all this.
 - b. “I just got ‘married.’ I can’t come.” I’m filled up on relationships. Either my heart is set on one I already have, or one I desperately want. I’m too busy chasing that to make time for you, God.

- E. But, now, I wonder: What is it for you? Are you already full of something? You don’t want to let go of it?
 1. If you are already full, you can’t be filled.
 - a. If there is something, whatever it is, I can guarantee you: it will not do for you what the Spirit of God can do, it won’t satisfy the way the love of Christ can satisfy. If you “spoil your appetite” you just get sick in the end. Let go.

- F. One of the things you and I can do to pursue and prepare for the filling of the Holy Spirit is just that: Let go, surrender, put everything at the Lord’s feet.
 1. Empty yourself before him, and you are readying yourself to be filled by him.
 - a. [“Blessed are the poor in spirit, for theirs is the kingdom of heaven” \(Matt. 5:3\)!](#)