

certified each such transaction by filling those people and by enabling them to speak in foreign languages (i.e., foreign to them), thereby providing visible evidence that each such addition was genuine and according to the will of God.

- (8) It would appear that in the Old Testament period chosen individuals -- chiefly prophets, priests, and rulers and kings -- were filled with the Holy Spirit; whereas in the New Testament period all believers are viewed as prophets (in the sense of being called to proclaim the gospel), all believers are priests (in the sense of being called to offer up spiritual sacrifices to God), and all believers are kings (in the sense that they rule with Christ, now in a spiritual sense and in the eschaton in a physical sense). The implication appears to be fairly strong that if New Testament believers are to be able to carry on their proper prophetic, priestly, and kingly functions, they also need to be filled with the Spirit. In fact, any service for God would appear to require the enablement of the Holy Spirit.
- (9) Up to the time of Pentecost, there were no conditions revealed for the filling of the Spirit, with the one exception of prayer (as mentioned in Luke 11:13). A condition that could have been implied was that of a felt need for special enablement to do the work of God. It would appear that Old Testament saints who were called on to perform certain tasks for God felt this need for a special enablement, called on God for it, and received it (as e.g., Samson in Judges 16:28-30).
- (10) Following Christ's ascension, the disciples began praying for the promise of the Father to be fulfilled, and continued in prayer until that promise was fulfilled in the outpouring of the Spirit on all of the disciples on the day of Pentecost. Following this initial outpouring the disciples, all of whom were called on to witness for Christ, felt the need of the special enablement of the Holy Spirit to do the work of God, called on God for it, and received it.
- (11) Although believers are commanded in Ephesians 5:18 to "be filled with the Spirit!" yet there are no conditions (other than that of prayer) specified for either filling or fullness in the New Testament. In addition to prayer, however, it would seem that the nature of these ministries implies at least two other conditions. Therefore the following three conditions appear warranted:
 - (a) Surrender to the Lordship of Christ and to the leading of the Spirit (since control and influence are central to both filling and fullness).
 - (b) Repentance of all known sin (since sin hinders and grieves the Spirit's working through us, and His development of our moral character).
 - (c) Believing prayer for the Holy Spirit to fill us, to take possession of our faculties, and to fill and control our lives.

But now let us make these tremendous truths personal. Do we desire to be filled with the Holy spirit? Do we desire His filling for enabling for service for God? Do we desire His fullness for holiness and godliness?