

SPIRITUAL DYNAMICS

Session #2

HOW DO WE OBEY THE COMMAND OF EPHESIANS 5.18 – “Be Filled With the Holy Spirit?”

Presented To
The Church of the Servant King
Dallas, Texas

Purpose

- ✓ To define the “How To” in addition to the “What” of the Christian Way of Life – specifically the Biblical injunction to be “Filled with the Holy Spirit”
- ✓ To contribute to a Biblical understanding of the spiritual life of the believer
- ✓ To expose erroneous pneumatology

Summary Statement

The spiritual mechanics of being “filled with the Holy Spirit” (Type #2 – normative) is a three stage process: 1) **Know**; 2) **Reckon** or consider; 3) **Yield** or present. This mechanic is presented in **Romans 6**, specifically verses **6, 11, and 13**. We’ll refer to it as Operation KRY.

Why is this Study Important?

Once Church Age believers understand what is required of them per Ephesians 5.18, we need to discover what Scripture teaches about how to execute that command in our lives.

Introduction – Acknowledging Different Paradigms

To experience victory over personal sins in one's own Christian life, the believer must deal directly with the old-sin-nature, and not with personal sins. Victory over personal sins is never achieved by a frontal attack on personal sins themselves. Victory over personal sins is achieved only by dealing with them at their source. This means that the believer must learn how to deal with his own old-sin-nature; and if the believer fails to learn this, it can be guaranteed that there will be no victory over personal sin in the life of that believer!

➤ False Paradigm – To Be “Religious” is to be a Spiritual Believer from God’s Viewpoint

“Religion” can be defined as any system that promotes good deeds or human effort as a means to satisfy and reach God. “Religious” unbelievers will be sent to the Lake of Fire after the Great White Throne Judgment because they were relying upon their good deeds or good works to satisfy God (see Rev 20.11-15). “Religious” believers will also have their deeds judged by Christ at the Bema Seat Judgment (Rom 14.10; 1 Cor 3.11-15; 2 Cor 5.9-10).¹

In contrast, in God’s grace system for salvation and the spiritual walk of the believer, God makes the provision and man appropriates God’s provision in faith, thus honoring God.

- Salvation – God provides His Own acceptable sacrifice that satisfies His righteousness and man’s accepts that provision in faith. Man can perform no deed to earn or merit salvation and the satisfaction of God’s righteousness.

¹ See Lewis S. Chafer, *He That is Spiritual* (Grand Rapids, Michigan: Zondervan, 1918, 1967), 120 for excellent analysis of the distinction between the phase 1 and phase 2 effects of Christ’s death on the Cross.

- The Spiritual Life of the Believer – God provides the ministry of the HS (Eph 5.18) to whom the believer responds in faith as the Holy Spirit ministers to the believer.

In regards to the spiritual life of the believer, God empowers the believer through the ministry of the Holy Spirit to 1) develop Christian character per Ephesians 5.18, then 2) engage in Christian service as the Holy Spirit empowers the believer through His seven-fold ministry.² The provision is God's provision. Man simply appropriates it in faith.

➤ False Paradigm – The Spiritual Life is Instantaneous

There is no one-shot decision or approach to becoming the spiritual believer God wants us to be. On occasion, we can do things like pray, read the Bible, be charitable, etc., but Ephesians 5.18 teaches us that we need to "...be filled with the character of God by means of the Spirit." This spiritual state is the result of a process in the believer's life – a process of consistent yieldedness.

➤ False Paradigm – Confession of Sins is the Sole Mechanics of the Spiritual Life

1 John 1:9 teaches that confession of sin is the means by which the believer receives forgiveness and cleansing and is restored to fellowship when post-salvation sin has occurred.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1:9)

"Confess" is the Greek word HOMOLOGEO which simply means "to name or identify". The fact that the subject of this verse is "we" believers emphasizes the fact that we are affirming to God that we know that we have sinned against Him. We are not informing God of something about which He has no knowledge. However, 1 John 1.9 provides us with the mechanics of dealing with sin after the fact rather than equipping us to mitigate the influence of the sin nature in our lives.

➤ False Paradigm – Just Say "No"

There are two ways to gain victory over sin: 1) Just say "no" to temptation or 2) the use of "Operation KRY". The tangible results are the same no matter which option is used; however, the motivation behind the results is not the same. God is equally as interested in motivation as He is in the results.

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." (Psa. 51:17)

"For I delight in loyalty rather than sacrifice, and in the knowledge of God rather than burnt offerings." (Hosea 6:6)

When a believer is tempted to sin, he can achieve victory by saying "no" to that temptation. In effect, by saying "no", he has gained victory over temptation and victory over the personal sin that would have been committed had temptation conceived; however, there is a question that should be asked. What motivated the person to say "no"?

² The seven-fold ministry of the Holy Spirit consists of: 1) the production of Christian character; 2) the production of Christian service; 3) teaching the believer; 4) promoting praise and thanksgiving; 5) leading the believer; 6) witnessing with our spirit; and 7) makes intercession for us. See Chafer, *He That is Spiritual*, 44-59.

Illustration: Obviously, it is one thing to say "no" to fornication because one fears contracting "AIDS", but it's an entirely different thing to say "no" to fornication because it dishonors God. In the first case, man is honored. In the second case, God is honored, and God is interested in honoring Himself. Therefore, there is a right motivation and a wrong motivation in dealing with personal sins, and God is honored only by right motivation.

The same principle is true of any other sin. The believer can be motivated to not sin by a fear of the consequences of that sin. Or, the believer can be motivated by his love and respect of the Lord. If the motivation is not correct, the believer may have gained victory over temptation and personal sin, but there is no advance in spiritual growth because the victory was gained in the energy of the flesh, thus it is only human good, not divine good.

Furthermore, the "just say no" paradigm does not equip the believer with the motivation to not sin. The lack of Spiritual power and the reliance upon human effort instead is the major shortcoming of this paradigm.

➤ Correct Paradigm – The believer needs "preventive victory" not just "recovery victory"

In order for the believer to become spiritually mature, the believer must become equipped with the Scriptural principles that lead to the formation of a different paradigm of thinking – a paradigm of victory through identification with Christ. When the believer is so occupied with the Person and Work of Christ, the nature of the fellowship shared with our Savior is too sweet to loose. The believer takes on the very character of Christ (Eph 5.18) and is empowered against the world, the flesh and the devil. The believer so characterized is not one who is constantly in need of recovery from sin. Rather, the believer who is so empowered is in a position that prevents sin from reigning in the life.

God Sees Us From a New Perspective – Identified With Christ per Romans 6

Romans 6.1-13 presents God's perspective of us as believers. This passage, along with others, teaches what is sometimes termed "identification truths" because of the close connection between the word "baptism" or "baptize" and the concept of identification. God sees us as having been crucified with Christ (Gal 2.20), thus identified with His death (Rom 6.3-4). Specifically, it was our "old man" that was crucified with Christ (Rom 6.6). God also sees us as having been raised or resurrected with Christ (Col 3.1 cf. Rom 6.4, 5, 9) to live a new life.

OPERATION KRY - INTRODUCTION³

KNOW (Rom 6.6)

Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. (Rom 6.6 – NKJV)

We are to know that "our old man is crucified with Him". Our old man is the influence that our old-sin-nature has over us when we are yielded to it. The distinction between the "old man" and the "old sin nature" is close to not being a distinction. The "old man" is the believer when yielded to the old sin nature. The "old sin nature" is that propensity to sin that we have received from Adam and Eve.

We are to know that from God's perspective, yieldedness to the influence of the old-sin-nature (the old man) was crucified or put to death with Christ on the Cross. From God's

³ Miles J. Stanford, *The Green Letters – Principles of Spiritual Growth* (Grand Rapids, Michigan: Zondervan Publishing, 1975), 43-44 provides an excellent introduction to this topic.

perspective, the option to yield to the old man has been eliminated. We have the option to not serve the sin nature.

The fact that God considers the option to yield to the old man as having been eliminated is the basis for victory over personal sins because this enables the believer to deal with the source of personal sin. God sees our old-man (the believer yielding to the old sin nature) as dead, therefore God sees every old-man as a dead root that can produce no fruit or a dead spider that can produce no web.

RECKON (Rom 6.11)

The Greek word here is the 2nd person, plural, present, middle, imperative of λογίζομαι (logizomai) and it means to “consider,” “look upon as,” “calculate,” “ponder,” “let one’s mind dwell on.” In other words, it means to consider something as true. We are first exhorted to “know” something, then Paul exhorts us to consider it to be true in our lives – to believe it.

Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. (Rom 6.11 - NKJV)

"Reckon" means to consider or to think the same way that God thinks. In other words, if God considers us to be dead to our old-man, then we should consider ourselves dead to sin. If God considers us to be alive to Him, then we should consider our lives His – not our own.

God didn't provide salvation through Jesus' death on the Cross just for the eternal benefits it provides to believers. God provided salvation through Jesus' death on the Cross for temporal, experiential victory over the effects of sin also. If there was only an eternal benefit to the salvific work of Christ on the Cross, then why would God include in Scripture so many exhortations to the believer to live life on a spiritual plane?

According to Romans 6.11, we need to consider **two things** to be true of us spiritually. First, a technical, but important point – we are not exhorted to reckon the sin nature as dead; we are exhorted to reckon ourselves as dead to it. If the sin nature is dead, then there is no battle raging in our souls and we know that this is contrary to experience. If we reckon ourselves as dead to the sin nature (the way God sees us), then we realize that the old sin nature is still very much alive, but we are dead to it (from God's viewpoint).

Second, we should consider our lives as belonging to Him. This means that our lives are not intended by God to be devoted to our own self-serving pursuits with the objective of bringing focus upon our greatness, our accomplishments, or our contributions. Rather, our lives should be a mirror of Christ Himself with the result that Christ is glorified, not the believer.

But who is 'dead to sin'? Is it true that any Christian ever experienced a death to sin? Never was there one. But the death which is mentioned in this passage is said to be accomplished for every believer. All Christians are here said to have died unto sin. A death which is all-inclusive could not be experimental. It is positional. God reckons all believers, as to their sin nature, to have died in Christ and with Christ; for only thus can they 'walk in newness of life' as those who are 'alive unto God.'⁴

Illustration: A Christian businessman's (or business woman's) motivation to “succeed” can be driven by a need borne of the old sin nature for approbation (approval) from others so that his/her value (self-esteem) is affirmed by others OR the Christian businessman's motivation can

⁴ Chafer, *He That is Spiritual*, 121.

be driven by his spiritual desire borne of the Holy Spirit to create a legacy that honors Jesus Christ.

Illustration: A Christian wife can be motivated by similar self-oriented needs (e.g. approbation, position in society, etc.) OR the Christian wife can be motivated by a desire to create a home that honors the Lord as the world sees a wife whose relationship to her husband and children reflects a Biblical model.

Illustration: A Christian can be motivated to serve in the area of his/her spiritual giftedness because of the boost to his/her self-esteem that the visibility provides OR the motivation can be purely driven by a love for the Lord and a desire to see others either come to Him in saving faith or draw closer to Him in their walk.

The purpose of each of the above illustrations is to focus upon the believer's motivation which is vitally connected or related to what that believer reckons or considers to be true (reality). If reality to the believer is centered in this present world, then the believer's consideration (reckoning) of spiritual truths will be based upon a "here-and-now" or anthropocentric focus. If reality to the believer is centered in the identification Truths of Romans 6, the believer's consideration (reckoning) of spiritual truths will be based upon a theocentric or christocentric focus.

Using some analogies, every believer is to reckon his old man as a dead root that can produce no fruit. Our old-man is to be considered a dead spider that can produce no web or a dead water fountain that can produce no water.

Such facts [Romans 6:6-10] are recorded in the Scriptures concerning the meaning and value of the death of Christ and our present position in Him that we may be led to believe that it is all for us and is actually **true of us now**. Believing this, **we will fearlessly claim our position** in His boundless grace and dare to enter the life of victory...We are not exhorted to **reckon** the sin nature to be dead; but *we are exhorted to reckon ourselves to be dead unto it*...The union with Christ has provided a *possible deliverance*; but it must be entered into and *claimed by such human acts of faith as are expressed in the word 'reckon,'* and the additional words which follow in the passage: 'But yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin [the nature] shall not have dominion over you: for ye are not under the law [which provides no power for its fulfillment], but under grace' (which provides the sufficient Substitute and limitless enablement of the Spirit of God)...All this was accomplished for us before we were born. 'Therefore,' because of all this that is now accomplished and provided, we have limitless encouragement to enter into His plan and purpose for our deliverance. *Faith, which believes the victory to be possible because it reckons the 'old man' to have been judged, is the normal result of such a revelation...we are encouraged by the revelation of what has been done to reckon the divine requirements for our deliverance from the 'old man' to have been met perfectly and to believe that, because of this, we can now 'walk in newness of life [yield].*⁵

YIELD (Rom 6.13)

The Greek word here is the 2nd person, plural, present, active, imperative of $\square\textcircled{\text{C}}\square)(\blacklozenge)\text{M}\textcircled{\text{O}})($ (paristemi) and it means to "put at the disposal of," "present," "render," "prove," or "demonstrate." In other words, we are to act on what we have reckoned to be true.

⁵ Ibid., 124-125.

And do not **present** [yield] your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. (Rom 6.13 – NKJV)

This verse affirms that a believer can yield in one of two directions. **First**, he can yield to sin, that is, to the old-sin-nature, or **second**, he can yield to God. When the believer yields to the sin nature, the result is experiential unrighteousness in the believer's life. When the believer yields to God, the result is experiential righteousness in the believer's life.

Even though the believer knows that God says his old-man is dead, and even though the believer reckons his old-man dead, there can be no victory over personal sin unless the believer makes a decision to yield himself and his body parts to God. The believer must KNOW, RECKON, and YIELD.

Positionally, the 'old man' has been put off for ever. Experimentally, the 'old man' remains as an active force in the life which can be controlled only by the power of God. We avail ourselves of that divine sufficiency when we renounce entirely the thought of compromise with, or toleration of, the fruit of the old nature and by faith apply the divinely provided counter-agency for victory through the Spirit. The result of so 'reckoning' and 'mortifying our members' will be to make way for the Spirit to work out in the life the manifestations of the 'new man,' Christ Jesus.⁶

Synonyms for Operation KRY

- 1) Depending upon the translation, *Colossians 3.5* commands the believer to "**mortify**..." (KJV), "...**consider...as dead**..."(NAS), or "...**put to death**..." (NEV) his members (the flesh, the old-man).

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. (KJV)

Therefore **consider the members** of your earthly body **as dead** to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. (NAS)

Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. (NEV)

- 2) Also, depending upon the translation, Romans 8.13 uses the word "**mortify**" or "**put to death**" to describe the means by which the believer is to deal with personal sin in his life.

For if ye live after the flesh, ye shall die: but if ye through the Spirit do **mortify** the deeds of the body, ye shall live. (KJV)

For if you are living according to the flesh, you must die; but if by the Spirit you are **putting to death** the deeds of the body, you will live. (NAS)

⁶ Ibid., 113.

For if you live according to the sinful nature, you will die; but if by the Spirit you **put to death** the misdeeds of the body, you will live. (NEV)

Illustrations – Situational Use of Operation KRY

As we have seen, Operation KRY is the mechanics by which the command of Ephesians 5.18 is executed in our lives and it results in the process by which Christ-like character (“filled with the character of God by means of the Holy Spirit”) is developed. The application of Operation KRY can be viewed from two perspectives: 1) situational and 2) attitudinal.

The following illustrations provide examples of situational application of Operation KRY. We will later examine the two types of thinking that result from yieldedness to the old sin nature and to God (i.e. Scripture, God the Holy Spirit, Truth, etc.).

Illustration – Susan is consumed with a lust for clothes and furniture to the point that she is never able to pay off the balance on her credit card. Susan’s friend, Jane, has recently made Susan aware of the fact that Christians have a responsibility to be a good steward of their finances. Jane went so far as to indicate to Susan that such excess is sinful. Until then, Susan had never really thought about it, but now Susan became quite concerned. Susan prayed to God and claimed the forgiveness promised in 1 John 1.9. However, after a few days, Susan was spending all her free time in the Galleria Shopping Mall and at Robb & Stucky’s Fine Furniture store. As her credit card debt began to rise, Susan realized that she was not winning the spiritual battle over the materialism lust that had become so all-consuming in her life.

Susan crosses paths with Jane and another friend at church, Patricia. Patricia has the spiritual gift of exhortation and when Susan shares her situation with Jane and Patricia, Patricia pulls Susan aside and explains Operation KRY. Susan realizes that 1 John 1.9 has not given her the victory over the sin of materialism. However, Susan relates to the preventive victory over sin that Operation KRY offers.

Susan begins to think the way God thinks per Romans 6. She needs to see herself as having been crucified on the Cross with Christ and dead to old sin nature (Rom 6.6). As she reckons this to be so (Rom 6.11), she yields her members to righteousness (Rom 6.13). As Susan begins to follow this process consistently in her thinking, her life begins to reflect more of the character of Christ and less of the old man. Susan is finding herself fulfilling Paul’s exhortation in Ephesians 5.18 – “Be filled [with the character of God] by means of the Holy Spirit.”

Illustration – There is a pornography pandemic even in the Christian community. Witness the books on the subject or related issues – *Everyman’s Battle* by Stephen Arterburn & Fred Stoeker and *Not Even a Hint* by Joshua Harris are two recent books that deal with the problem of sexual lust.

Joe Jones has been yielding to the sin nature’s influence toward sexual lust and is finding himself visiting porn websites at night after the family is in bed. Joe attends church with his family and is even involved in youth ministry. Joe knows what he is doing is wrong and that it is not consistent with God’s design for sexual gratification in marriage, but Joe rationalizes his behavior because his wife doesn’t understand his sexual needs. After each porn episode, Joe names his sin to God (1 John 1.9) and claims the forgiveness available to him, but he can’t seem to get the images out of his head nor can he escape his sexual lusts which seem to be consuming more and more of his thought process. Joe knows his problem has gotten out of hand and Joe tries to say “no” to sexual lust, but he keeps yielding to the influence of the very active sin nature.

Joe finds wise Christian counsel in a fellow believer in his church who has the gift of exhortation. Joe learns that in order to get victory over sexual sins in his life, he needs to begin

to think the way God thinks per Romans 6. He needs to see himself as having been crucified on the Cross with Christ and dead to his old sin nature (Rom 6.6). As he reckons this to be so (Rom 6.11), he yields his members to righteousness (Rom 6.13). As Joe begins to follow this process consistently in his thinking, his life begins to reflect more of the character of Christ and less of the old man. Joe is finding himself fulfilling Paul's exhortation in Ephesians 5.18 – "Be filled [with the character of God] by means of the Holy Spirit."

Conclusion

Knowing is the first step in the Christian life toward victory over personal sin. The believer cannot have victory if he doesn't know what God knows. The believer cannot have victory unless he sees his life from God's perspective – "reckons" the principles in Romans 6 to be true. The believer cannot have victory unless he realizes that in God's sight each believer is responsible for the direction in which he yields.

Our baptism into Jesus Christ can be none other than the act of God in placing us in Christ (cf. Galatians 3:27). This evidently is our baptism into His body by the Spirit (1 Corinthians 12:13); for in no other sense are we all "baptized into Jesus Christ." Being by the baptism of the Spirit vitally united and placed "in Him" we partake of what He is, and what He has done. He is the righteousness of God and the Scriptures teach that we are made the righteousness of God in Him (2 Corinthians 5:21), and are made accepted in the Beloved (Ephesians 1:6). All this is true because we are 'in Him.' So also, He has substituted for us, and what He has done is reckoned unto us because we are 'in Him,' - or because we are baptized into Jesus Christ. The argument in this passage is based on this vital union by which we are organically united to Christ through our baptism into His body; 'Know ye not (or are ye ignorant) that so many of us as were baptized into Jesus Christ were baptized into his death?'⁷

Being baptized into Jesus Christ is the substance of which co-crucifixion, co-death, co-burial and co-resurrection are attributes. One is the cause: while the others are the effects. All this is unto the realization of one great divine purpose. 'That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life,' or by a new life principle. Our 'walk,' then, is the divine objective. Christ died in our stead. The judgment belonged to us; but He became our Substitute. We are thus counted as co-partners in all that our Substitute did. What He did, forever satisfied the righteous demands of God against our 'old man' and opened the way for a 'walk' well pleasing to God (see 2 Corinthians 5:15).⁸

In our next study, we will discuss the "walk" of the old man and the "walk" of the new man as these are by-products of the direction in which we yield.

⁷ Ibid., 122.

⁸ Ibid., 123.