

(A Larger Christian Life) 3. FILLED WITH THE SPIRIT

by A.B. Simpson

Transcript

"Be filled with the Spirit." Eph. v: 18. "Ye are complete (filled) in Him." Col. ii: 10. The emphatic word in both these verses "filled." It is the Greek plaroo which means to fill full, so full that there will be no room left empty. This is the thought which, with the assistance of the Holy Spirit, we desire to impress in this message. It does not mean to have a measure of the Holy Spirit, and to know a good deal of Christ, but to be wholly filled with, and possessed by, the Holy Ghost, and utterly lost in the life and fullness of Jesus. It is the completeness of the filling which constitutes the very essence of the perfect blessing. A fountain half full will never become a spring. A river half full will never become a water power. A heart half filled will never know "the peace which passeth all understanding" and the power which flows from the inmost being, as "rivers of living water."

I. THE NATURE OF THIS FILLING. It is all connected with a living Person. We are not filled with an influence; we are not filled with a sensation; we are not filled with a set of ideas and truths ; we are not filled with a blessing, but we are filled with a Person. This is very strange and striking. It is wholly different from all other teaching. Human systems of philosophy and religion all deal mainly with intellectual truths, moral conditions or external acts. Greek philosophy was a system of ideas; Confucianism is a system of morals; Judaism is a system of laws and ceremonies; Christianity all centres in a living Person, and its very essence is the indwelling life of Christ Himself. He was not only its Head and Founder, but He is forever its living Heart and Substance, and the Holy Spirit is simply the agent and channel through whom He enters, possesses and operates in the consecrated heart. This reduces Christian life to great simplicity. We do not require to get filled in a great many compartments, and with a great many different experiences, ideas, or influences, but, in the centre of our being to receive Him in His personal life and fullness, and then He flows into every part and lives out His own life in all the diversified experiences and activities of our manifold life.

In the one garden we plant the living seed, and water it from the same great fountain, and lo! it springs up spontaneously with all the varied beauty and fruitfulness of the lily and the rose, the foliage plant and the fruit tree, the clinging jessamine and the spreading vine. We have simply to turn on the fertilizing spring and nature\

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