

Sermon Title: Spirit Filled Looks Like This
Scripture Text: Eph. 5:19-21 (Ephesians #39)

Speaker: Jim Harris
Date: 5-29-22

Come with me to Ephesians Chapter 5; where now, after just a month here, we are going to finish the sentence that we began weeks ago—from Verse 18 through Verse 21.

To get an illustration in your head, I'd like you to think about a sponge on the counter by the sink in your kitchen. If it is saturated with something, you can immediately know what *fills* the interior pockets and the fibers of that sponge; just put a little pressure on it with your finger—if water comes out, you know that the sponge is filled with water. And don't you hate it when you go to grab that sponge, and just the amount of pressure it takes to pick it up reveals the unpleasant truth of a certain unknown domestic toxic waste? A lot of things can be in that sponge, can't they?

Well, there is an analogy between that sponge and your spiritual life. I can tell what fills your life by seeing what comes out when you get poked—or, when you get squeezed and wrung out to your limit (cf. Ps. 119:165; Prov. 24:16; Lk. 8:13-15).

Now, over the past few weeks I have carefully built for you the understanding that to be "filled" with something means to be *permeated* by it—or, in the case of many uses of that word in the New Testament, it means to be *controlled* by something; and ideally, to be controlled by the Holy Spirit.

We took plenty of time in Ephesians 5:18 to formulate a careful understanding of what it means to "be filled with the Spirit." Today, I want to look at the things that squeeze out of the sponge when a Spirit-filled Christian is pressed or squeezed.

Or, another way that you might put it: If you are the sponge in the analogy, these are things that you should seek to soak up and take in so that they permeate you, and come out when they have opportunity.

Here is where we are going with regard to Spirit-filling: "Spirit Filled Looks Like This"—that's the best I could come up with for describing this. And I'm going to show you from the text that Spirit-filled Is Public And Corporate, It Loves To Praise God, It Is Thankful, and It Is Humble.

The passage before us is fascinating in its specificity. I need to show you how this sentence is constructed. It came from the wise hand and pen of the Apostle Paul, inspired by the Holy Spirit. It describes both what it looks like when people are filled with the Holy Spirit, *and* this sentence sets up—it's the heading or the umbrella for the next six paragraphs in Ephesians 5 and 6; it is the theme for everything through Chapter 6, Verse 9.

So again, look at the entire sentence; and we're going to actually get to the period today. Ephesians 5:18-21—"And do not get drunk with wine, for that is dissipation"—it's waste, there is no saving element to that—"but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; and be subject to one another in the fear of Christ." (NASB-1995; and throughout, unless otherwise noted)

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This is, as I say, a majestic sentence. It is headed by two contrasting commands: "Don't do this; do this." Don't be "drunk": do not put yourself under the influence of a substance of some kind—but, "Be filled with the Spirit": *put* yourself under the influence of the Spirit. The command to "be filled with the Spirit" is then described in detail by five participles connected to the command. Now, whether you know a participle from a Labrador Retriever doesn't matter; I'm going to tell you how this sentence is put together.

The command is: "Be filled with the Holy Spirit." The five participles are the "i-n-g" words in that sentence. A result of being "filled with the Spirit" is: you will be "speaking to one another in psalms and hymns and spiritual songs." Another result: you will be "singing... with your heart to the Lord." Another result: you will be "making melody with your heart to the Lord." Another result: you will be "always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father." And the fifth result: you will be being "subject to one another in the fear of Christ."

Now, as I said: that's the heading—especially that last of those five participles—that's the heading for the next six paragraphs in Ephesians, which are all about human relations: our interactions, our normal dealings with each other.

It is perfectly appropriate—I would say *more* than appropriate; it would be necessary and wise—for us to use this passage as a standard for checking our own desires (2 Cor. 13:5). Is *this* what comes out of me when anybody manipulates my sponge? Are these things that describe me?

Alright, Number 1—What does Spirit-filling look like? It Is Public And Corporate. That is *very* important. Ephesians 5:19—"speaking to one another in psalms and hymns and spiritual songs..." Let's stop right there for now. This verse contains the first three of the five participles: speaking, singing, making melody; and they are connected logically.

"Speaking to one another"—literally, it says, "speaking to yourselves," but I want to make sure you understand: in this context where everything is plural, and it's talking about our interactions, it doesn't mean that you go off and say these things to yourself. It means that when you gather together, you are "speaking to one another" in this way. It implies corporate "one-another" kind of communication. It is communing with each other, and communicating our joy and our worship to one another. It is describing corporate worship.

One of the reasons we gather with Christians for praising God is to express our joy in such a way that it is contagious—we say it to each other (cf. Heb. 10:24); we say it over and over! We don't sing 8,000 different songs here; we sing the ones that we know are connected to the Scripture that we know, and we encourage and we repeat them to build each other up (Rom. 14:19; Eph. 4:16; 1 Thess. 5:11).

All of these participles describe things that should be going on wherever people are Spirit-filled; that's why they are all ending in "ing"; and you might have noticed a difference between the translation you were looking at if you had it in your lap and the one I put on the screen in *one place*—three letters different, and I'll show you that when we get to it.

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But notice this first one says: "speaking." There is a *message* involved in our communication of the life of the Spirit within us. There is a rather popular error these days that you might have heard, that says Spirit-filled communication is not necessarily understandable to other people—or maybe not even understandable to the one who is doing it. The only problem with that: *That's not true!* It is not in the Scriptures. The communication of Spirit-filled people with other people is *always* understandable. And here, he is *especially* talking about when we communicate *musically* in the midst of each other.

So, look at the three words here that cover this range of musical expressions. The word "psalms" is a word that comes from the striking of musical strings. Do you want an illustration? Look at this big wooden box over here, this piano. If you go push on those white and black things, do you know what happens? Little hammers come down and smack strings, and they vibrate at different tones. That's *exactly* what this is describing. The word "psalms" came to mean: "a sacred song sung to musical accompaniment."

There have been some Christians in Church History, there are some these days, that believe you should have *no instruments* in church. Well, you don't *have* to have them; you can honor God with just the instrument of your voice—but you can't get around this word; that's what it means.

The *main* reference of the word "psalms" is to the Book of Psalms in the Old Testament. It applies to any portion of Scripture that is set to music as well (e.g., Ps. 4:1; 6:1; 54:1; 55:1; 61:1; 67:1; 76:1; 150:4).

Then there's the word "hymns"; the Greek word for "hymns" is "hymnos" (*humnos*)—pronounced a little bit differently. It means "to sing praises." It was used in the Septuagint—the Greek translation of the Old Testament—for the Hebrew verb *hallel*, which is also connected to the word *Halleluyah*: *hallel* is "to praise"; the *Yah* at the end has to do with "Yahweh" or "Jehovah." And the general meaning of "Hallelujah" is "a song of praise addressed to God." A classic example is the so-called "Doxology": "Praise God, from whom all blessings flow; praise Him, all creatures here below; praise Him above, ye heavenly host; praise Father, Son, and Holy Ghost" (Thomas Ken, 1674). Praise, praise, praise, praise, praise—praise God. That's what the word "hymns" means. An example of a "hymn" could be just anything that praises God for who He is. Whether or not it is *specifically* the words of Scripture, if it accords with Scripture, it fits.

Then there's the word "spiritual songs"; in case he left out anything, this one covers the rest of it: any "song" of a "spiritual" nature. It doesn't *have* to be Scripture, but it has to be *about* "spiritual" things. A good example there would be "Amazing Grace"; that's not a verse of the Bible or a passage of the Bible, but it *portrays* a great doctrine of the Bible. Songs that communicate the Gospel would also fit into this category. "Jesus loves me, this I know, for the Bible tells me so" (William R. Bradbury, 1862)—that's a "spiritual song"; put it to music, and you are preaching the Gospel.

Now, in light of that, let me give you the Harris definition of what qualifies as legitimate, worthy church music. It's not complicated. The words must be true to Scripture, and the music must be appropriate to the words (cf. Ps. 2:11; Heb. 12:28). When such music is

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played and/or sung by Christians seeking to honor God, that is part of true worship. God is honored by that. If the words and the music *fight* against each other, or—as I find unpleasant about a lot of modern so-called "Christian" music—if the words are *obscured* by the music, that doesn't honor God. Put the two together.

And one of the most important things for a person to decide about leading a worship service is: Is this *singable*? It might be things that sound *really good* when the philharmonic and the tabernacle choir sings it—not a *certain* "Tabernacle Choir"—but that might not be singable for a congregation. We don't do the "Hallelujah Chorus" as a congregational song very often here at Heritage Bible Church; it's not a *terrible* thing, though.

But understand, too: Even *good* music, if it is performed by *unsaved* people (Ps. 33:1), or if it is sung by Christians who are seeking to honor *themselves*—God doesn't like that! That's *hypocrisy*! That is *odious* to God (Mk. 7:6).

So our first observation from this text is that when you are Spirit-filled, you have a desire to "worship" God in "spirit" and in "truth" (Jn. 4:24)—including vocally, in song—in the company of other believers.

Spirit-filled activity includes "speaking to one another" in the sense of communicating Biblical truth as we worship chorally together. That means both conversation *and* musical expression. It could be encouragement, it can be exhortation, it can be comfort, it can be instructive—or *any other* communication that honors God.

To *not* be able, physically speaking, to join in corporate worship is great grief to a Spirit-filled person. If someone is *okay* with missing corporate worship in church with fellow believers—especially on a regular basis—that's an *extremely dangerous indicator*. "Be filled with the Spirit *comma*"—What do I mean by that? Five things, and Number 1 is: corporate worship. That is part of being Spirit-filled. We are not talking about one *specific* moment of time; but as a *pattern*, you *desire* public, corporate worship.

Second thing: What does Spirit-filling look like? Oh, It *Loves To Praise God*. That's very closely connected to what we just said, but Verse 19 again: "speaking to one another in psalms and hymns and spiritual songs"—next two participles: "singing and making melody with your heart to the Lord."

"Singing" is the translation of the most general New Testament word for praising God in song. "Making melody" is the verb form of the word for "psalm" that we saw earlier. It literally means "to twitch" or "to twang." Maybe Country music is okay for praising the Lord. Okay, the big box over here—the hammer comes down and *pounds* on the tightly-strung strings, and they vibrate melodiously. The guys who sit behind them and next to them *pluck* strings in a systematic manner, and it *sounds* good.

That is what it means to "make melody"—it means "to play with a stringed instrument." In the Septuagint, the translation of the Old Testament into Greek, it meant "to sing with a harp," or "to sing songs with accompaniment," or "to make music instrumentally."

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And he says now: "singing and making melody *with your heart*." That's not talking about a different kind of thing. It's not as if to say, "Do this within your heart—that's one thing; and another thing is "speaking to one another in psalms and hymns and spiritual songs." No, it's talking about the *source* of it. It refers to the need for worship to come as the natural expression of a redeemed life—from the heart that is attuned to the Lord, if you will (cf. Acts 2:46; 1 Tim. 1:5; 2 Tim. 2:22; Heb. 10:22; 1 Pet. 1:22).

The biblical terminology "the heart" is the center of the person (cf. Gen. 6:5; 1 Chr. 28:9; Ps. 139:23); it is where your understanding and your decision-making comes from (Heb. 4:12). So, to "sing from the heart" means "to give conscious, knowledgeable praise to God." That is the *essence* of Christian music! That is the *essence* of "church music"—the musical part of worship. And it should be what takes place when the church gathers to worship. So, a Spirit-filled heart *wants* to praise God with other believers.

Now, those are beautiful words—"singing," "making melody," being melodious—but *what if you sound like me?* Well, we have a verse for that: "Make a joyful noise unto the Lord" (Ps. 98:4; 100:1; KJV). Yeah, there's a *reason* why I sit down front: so you won't hear me *sing*—because I love you; I don't want to hurt you!

Understand: *yes*, we offer our best to God—we'll talk about that in a moment—but *this* is a matter of us *corporately* wanting to *glorify* our God (Ps. 26:12; 35:18; 68:26; 149:1).

Now, we do this, would you notice: "with your heart *to the Lord*." Notice the twofold emphasis of our praise: We are "speaking *to one another*" those things that edify, encourage, comfort, nourish, build up, all of those things; *and* we are "singing...*to the Lord*." We are edified when we gather together as the church by eavesdropping on the communication with Him that goes on with *all* of us together.

The *audience* of our worship is God. Christian music is *not* to *entertain*; it is to bring people together around the message that is embodied in that music, and lift it up for *God* to be glorified. Since God is our audience, we have to be committed to offering to Him the very best that we can (Ps. 66:2). It can and should *always* include a congregational element; it can be someone leading others in worship in what we call "special music"; as long as the motive is: *this is for the glory of God*. He is *the only audience that matters!* That's what we do when we worship Him, musically speaking.

So we follow those who lead us in that aspect of our worship, and it is our responsibility to come with hearts *prepared* to worship God; and we give *all* to Him, if our worship is to be anything other than hypocrisy. It is me, praising God; sitting next to you, praising God; sitting with everybody else here, praising God—for the glory of God. That's what matters.

Now, about this time, a lot of people engage in usually frustrating—and almost always unfruitful—discussions about what *styles* of music are appropriate for church, for Christians. Well, the bottom line is: the Bible allows for *all kinds* of musical forms and styles, even as the Psalms were set to music; some would be sorrowful, some would be exclamatory, some would be didactic—but *always* anchored in the Word of God. Great hymns of the faith—they are good, they're time-tested, they're good for repeating

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because you can learn great things from them. But so are Scripture Choruses—that was a *big deal* when I was a young Christian: "Hey, let's set Scripture to music!"—as if they had invented it, and nobody had ever done that before. But it is a good way to learn, it's a good way to memorize, it's a good way to praise God. Songs about *any kind* of a spiritual subject, like what did we sing? "Hallelujah! All I have is Christ!" (© 2008, Jordan Kauflin). That's not an exact verse from the Bible, but oh, *that's wonderful!*

Understand that *style* is *mostly* conditioned by culture. When you go to different places, different instruments are emphasized, different tonal qualities are considered pleasant; that's okay. The test for everything in the realm of music is the same: Are the words in harmony with Scripture? and, Does the music help communicate the message? If you do that, you are worshipping God.

By the way: *People* worship God, music doesn't worship God. I have heard people say, "Oh, I just love that song—*it worships God!*" No, it doesn't! That song, if you are hearing it, is a recording of something—or, if you're looking at it on a piece of paper, it's black dots on lines on a piece of paper. It doesn't worship God, *only people* can worship God! We use this as a *vehicle* for worshipping God. And a good piece of music resonates with a Spirit-filled heart, because a Spirit-filled heart *loves* to praise God (Ps. 9:2).

What does Spirit-filled look like? Well, it has a Public And Corporate aspect to it. It Loves To Praise God. And then, come with me to Verse 20: It Is Thankful. Ephesians 5:20— "Always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father."

Let's talk about the end of that first: "in the name of our Lord Jesus Christ to God, even the Father." What does it mean to give thanks "in His name"? Well, it's the same thing as praying "in His name," giving "in His name," serving "in His name." To do something "in His name" means to do something *in full accord with who He is*. I have a standing with God because I stand in Christ, so in *His* name I can come and pray to "the Father" (Jn. 16:23; cf. 1 Jn. 5:14). To say "in Jesus' name, Amen"—that's not like the "abracadabra, open up the doors of heaven to me"; that's just saying, "I understand I am coming *not* on *my* merit, *not* on *my* worth, *not* for *my* glory, but because of what my *Savior* has done for me." So if you are under the control of the Holy Spirit—if you are *permeated* by the Holy Spirit—you are going to be "giving thanks...in the name of our Lord Jesus Christ to God, even the Father."

Now, I would suggest to you that a Spirit-filled lifestyle—which is thankful, as described here—is pretty well-described in this passage. Let me give you five questions and answers about thanksgiving addressed by this passage:

Number 1—What is it? What is thanksgiving? It is grateful acknowledgement of benefits received from God. Genuine thanksgiving includes recognizing that these things I receive from Him—well, *they're free!* It means I realize: "*I don't deserve these things!* I can't *produce* these things! I didn't *cause* these things! So I *thank* You for giving them to me." They cause us to recognize God's *mercy* toward us, when we give thanks (e.g., Ezra 3:11; Ps. 28:7; 106:1; 116:12, 17; 118:21; Is. 12:1; Rom. 6:17; 1 Cor. 15:57; Col. 1:12).

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Number 2—Second question: *When* must thanksgiving take place? Look at the first word in Verse 20: "always." Would you like to hear the Greek exposition of "always"? "At every time." *Pantote*—"everywhen" is another way that you can render it. It means "always" (cf. Ps. 109:30; Dan. 6:10; Phil. 4:6; Col. 3:17; 1 Thess. 5:18; Heb. 13:15).

We give thanks to God when *blessings* are received. We give thanks in the midst of distress. You know, *Jonah* gave thanks to God from the belly of the "great fish" (Jon. 1:17; 2:9). *Yikes!* That had to be a "from the heart" thing, because it sure wasn't about his living arrangements, at the moment! We can give thanks to God before we face a battle. We can give thanks to God in the midst of the battle. We can give thanks to God when the battle is won. Anytime—*all* the time—our mindset should be thankfulness. That's part of the evidence of being under the control of the Spirit, because the Spirit is the One who is going to produce those things in us.

Number 3—*For what* should thanks be given? Well, it's also there: after "always giving thanks," it says "for *all* things." I think that is best taken as "all *sorts* of things," "all *kinds* of things."

We give thanks for spiritual things, like Ephesians 1:3—"blessed...with every spiritual blessing in the heavenly places in Christ." We can also give thanks for physical things: you know, you can give thanks for your Raisin Bran in the morning—perfectly fine! You *should* give thanks for *all things*: things physical, things spiritual.

For things past. "Thank You, God, for Your faithfulness that has been demonstrated so *many* times" (e.g., Ps. 34:19; 2 Tim. 3:11; 4:17).

For things present: "Thank You, God, for this '*daily* bread' (Matt. 6:11). Thank You for giving me wisdom today, as I was making that decision" (Prov. 2:6; 3:5-6).

You can give thanks for things in the future, as you look forward to your hope. "Thank You, Father, for the certainty of the outcome of my life, because I stand in Christ (e.g., Jn. 6:39; 11:25; 2 Tim. 4:18; Jd. 24).

You can give thanks for very ordinary things; you can give thanks for *extraordinary* things—"all things."

By the way: Sometimes we need to give thanks for things *withheld* from us (1 Ki. 19:4), as well as for things *received*. When you pray diligently about something, you *really believe* this would be best—and God promptly answers your request with: "No"; or, "Not now." He is still God. Give thanks for that sort of thing as well.

You can even be thankful in the midst of *suffering*, like Paul was. Remember: he had that problem with the "thorn in the flesh" (2 Cor. 12:7). You can debate until the cows come home, or Jesus comes again, about what that thing was; I think I know, but it doesn't matter. He prayed three times: "God, take it away!"—and God *did not* take it away, right? He said: "My grace is sufficient for you" (vs. 9). And then he wrote this, in Second Corinthians 12:10—"Therefore I am well content"—I would suggest that means thankful—

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"I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong." Even when I *don't get* what I *thought* would be best or most convenient, I can give thanks.

And by the way: the word "for" in "giving thanks *for* all things"—I think it is best taken in the sense of giving thanks "about" all things, or giving thanks "concerning" all things. I can give you a cross reference: First Thessalonians Chapter 5, Verse 18—"In everything give thanks; for this is God's will for you in Christ Jesus." I might point out that if it is "God's will for you in Christ Jesus," it's God's will for you if you are Spirit-filled, to be always "giving thanks *in* everything."

And there, the grammar means "*in the midst* of all things"; it clearly does not mean that you specifically give thanks to God for *every single thing*. We were all confronted with that *awful* news of the 18-year-old walking into the elementary school and murdering 18 kids and a teacher, and shooting his grandmother before he came. Oh, how *awful* is that! You don't give thanks to God *for evil* like that; but *in the midst* of that evil, *in spite of* that evil, a Christian should give thanks and rejoice in God. That will be the mark of a Spirit-filled believer: to be thankful in every possible way, through *any* situation.

I heard an interview years ago with Christian parents whose little boy was kidnapped and murdered. They described how they prayed and hoped, focused their thoughts, searched; how they focused everything on God during the excruciating weeks between the kidnapping and finding his body. And they said that through it all, their perspective was: "We knew, wherever he was, that Jesus was with him or he was with Jesus." Okay: How do you give thanks in something as *utterly gut-wrenchingly appalling* as the kidnap and murder of your child? "It is in God's hands. We have taught him the Gospel. The Lord is with him, or he is with the Lord." (cf. Phil. 1:21) That's "giving thanks for *all* things."

Number 4—*How* should thanks be given? Well, I already said: "in the name of our Lord Jesus Christ." We give thanks in His name because it is because of Him that we have *what we have!* That's why we can give thanks "in the name of our Lord Jesus," just like we pray in the name of our Lord Jesus (cf. 1 Pet. 2:5).

And Number 5—*To whom* should thanks be given? "to God, even the Father." It is *worship* for us to give thanks (Ps. 50:23). It is *right* for us to give thanks (Ps. 116:12). This is one of those things that fits—remember earlier in Ephesians—a pleasing "aroma" (5:2) to God. You know, when we walk our neighborhood sometimes, we will go by someplace and somebody is grilling; and you walk along and you just say, [inhaling deeply] "Ahhh! I need a hamburger!" It's a pleasant aroma.

Hebrews 13:15 says: "Through Him"—that is, through Jesus—"then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name."

What does Spirit-filled look like? Well, It Is Public And Corporate. If you are Spirit-filled, you will not want to be away from the fellowship of the saints; you want to be with them as much as is practical (cf. Ps. 16:3; 119:63). It Loves To Praise God, in all sorts of ways (Ps. 34:1). It Is Thankful.

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And fourthly: It Is Humble. Look at Ephesians Chapter 5, Verse 21—"and be subject to one another in the fear of Christ." Now, very *rarely* am I critical of the New American Standard Bible, but "be subject" is an unfortunate translation. In English, that would mean: Here is a command: "Do not get drunk with wine." Here is a command: "Be filled with the Spirit." And then down at the bottom, here is a *different* command: "Be subject to one another." But that's not what it is. It is a present participle in the same form as "speaking," "singing," "making melody," and "giving thanks." And so, the new Legacy Standard Bible is better by three letters: "being" instead of "be"—"being subject to one another in the fear of Christ." In other words: Submission to one another is *a pattern of life* for a Spirit-filled Christian. To be under the control of the Holy Spirit will make you submissive, so as to make it such that you prefer to lift up other people, rather than yourself (Phil. 2:3; Mk. 9:35; 10:44).

Now, there is another grammatical nuance here that you can't put directly into English; that's why God invented preachers. This word "being subject" requires a *voluntary* kind of submission. The Greek word is a word that means "to arrange oneself under"—it's a prefix: "under," and a verb: "to arrange." And it is in the form that means that *you* arrange *yourself* under other people.

There is not *one* command *anywhere* regarding *anything* to do with the Christian life that tells *you* to make *somebody else* submit! Never! And we will see that when we get to husbands, wives, children, parents, slaves, and masters. Biblical submission is always *voluntary*. Remember that thought, because that is going to be the keynote for all six paragraphs—husbands, wives, parents, children, slaves, masters.

And notice the One who is the *reason* for us to have this servant attitude: "be subject to one another *in the fear of Christ*." My motivation for doing the work to put together the things that I pray will lift you up, edify you, teach you better to walk with Christ—the motivation is...well, *I love Jesus!* Now, there's a few of you I love, too; I'm working on some of the others. No, no... *I love* begin part of the fellowship, but the motivation to serve is the desire to build up what *Jesus* wants to build up, which is His "church" (Matt. 16:18), to make you mature and productive in the faith (cf. Col. 1:28).

This word *hupotassō*—"to arrange yourself under"—it comes from a military context: the idea of soldiers arranging themselves under the superior officer. A soldier does not act as an individual. When you join the army, you *sign away* your right to determine your own choices and activities. You follow orders, or you reap severe punishment, because it is imperative that you do what is best *for the army*; you protect your fellow soldiers. This verse is saying that we who are filled with the Holy Spirit must behave *voluntarily* that way toward one another in the Body of Christ. We do *voluntarily* what a soldier is *forced* to do. We *order* our behavior to benefit the rest of the Body of Christ.

And let me remind you again: This is the keynote for the next six paragraphs. *All* the realms of application in the passages to come follow the same principle in different circumstances. Every relationship you have, whether you are in a position of relative responsibility or authority, or relative submission or following, it is to be expressed by virtue of Spirit-controlled submission to the needs of others around you.

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Speaker: Jim Harris
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Spirit-filling is not flashy. It is to be the *normal* state of affairs for a Christian. Spirit-filling is *obedience*. Sometimes it's *hard work*. It *isn't* usually euphoria; it's usually diligence. It is the "walk by the Spirit"—pick up one foot and put it down in front of the other, on your path to the place that you need to go. It *isn't* usually a dance of exuberance. It is awareness of His claim on your life (1 Cor. 6:19-20), not necessarily a matter of ecstasy.

What does Spirit-filled look like? Well, what do you get out of the sponge if you pick it up and squeeze it? It shows you what is in there. And we have this description of what the Spirit desires to do through us; and when He is in control of a person, you are going to see those same things continually coming out.

Let's pray:

Our Father, it is clear, what You have called us to. Thank You for making us what we are in Christ. Teach us ever more vividly in the practical applications, what it means that we are "members of one another"—and therefore, we belong to each other; and therefore, we serve each other. Father, whether it is something as seemingly mundane as checking a box for church chores; something as glorious as the privilege to proclaim the Gospel; whether it is singing out loud with full joy, from the depths of our hearts, of Your glory; or if it's rolling up our sleeves and getting our arms around someone who is dying, someone who is suffering, someone who is hurting; Father, may it all be by Your grace, by Your strength, and for Your glory, we pray in Jesus' name. Amen.