

089 - Giving Thanks Always - Ephesians 5:20 - 2016-04-24

Call to Worship: Psalm 106:1

Scripture Reading: Daniel 6:1-10

Sermon: "Giving Thanks Always for All" Ephesians 5:20

Benediction: Hebrews 13:15

Because of the influence of the charismatic/pentecostal movement, many of us have pictures in our minds of what it supposedly looks like for a Christian to be filled with the Spirit. But those pictures based on the charismatic/pentecostal model are mostly based on a wrong understanding of what it means to be filled with the Spirit.

Others of us simply have had no picture in our minds at all of what it looks like to be filled with the Spirit, because that doctrine is new to us. We have simply not previously considered what it is to be filled with the Spirit.

But whether we were previously mis-informed, or previously un-informed, by God's grace we recently have learned something from the scriptures of what it means for us to obey the command, "be filled with the Spirit."

1. From the form of the verb "be filled," we learn that to be filled with the Spirit is to have something being done in us, and not once, but constantly.
2. From its parallel to being drunk with wine, we learn that to be filled with the Spirit is to have taken in so much of the Word of God that by the power of the Spirit your flesh is deadened, and you act freely according to the Lord's commands.
3. From what comes right before it in these verses, we learn that to be filled with the Spirit is to be not unwise, but wise, understanding what the will of the Lord is
4. From what comes right after it in these verses, which is what it produces, we learn that to be filled with the Spirit is to be in obedience to what God's word commands us
5. From the other expressions of this concept in Ephesians, we learn that to be filled with the Spirit is for God the Father to grant that Jesus Christ the Son will strengthen us by His Holy Spirit to know, to comprehend what the gifted teachers of the Word teach us about Him
6. From the parallel verse in Colossians, we learn that to be filled with the Spirit is to have the Word of Christ dwelling in you richly, abundantly
7. From accounts of people who were filled with the Spirit, we learn that to be filled with the Spirit is to have power to obey the commands of God's word, even in times when they are difficult.

To summarize we have learned that to be filled with the Spirit is to have the Holy Spirit so powerfully working in us by the Word of God that we are mortifying our sinful flesh and walking in obedience to the commands of our Lord Jesus Christ.

So, we have gained an essentially accurate understanding in words of what it is for a disciple of Jesus Christ to be filled with the Spirit. But we then have the question, "Okay, but what does that look like?" which is another way to say, "What does that result in?" or "What does that produce?" or "What is the result of that?"

So we began last week considering Ephesians 5:18-21 by use of this question: "When a Christian is filled with the Spirit, what does that look like?" We are looking at how the apostle's words in these verses can be understood as an artist drawing some pictures of Spirit-filled Christians, so that we can see what they look like.

I put this two you last time as four pictures, but reflecting on this further, I think it would be better to think of it as three pictures, since the first two things are so very closely connected. So, please allow me to make that change to this metaphor. What do Christians look like, when filled with the Spirit? See them in three pictures:

verse 19 They are speaking and singing

verse 20 They are giving thanks

verse 21 They are submitting

As more detail is added to the pictures, what do you see?

verse 19 They are speaking to one another in psalms, hymns, and spiritual songs, singing and making melody in their hearts to the Lord

verse 20 They are giving thanks always for all things to God the Father in the name of our Lord Jesus Christ

verse 21 They are submitting to one another in the fear of God, in reverence for Christ.
-wives submitting to their husbands
-children obeying their parents
-servants obeying their masters

Having looked at the first picture last week, we pick up the second picture today for a closer look.

When you ask, "What does it look like for us to be filled with the Spirit," the bible shows you a picture of us giving thanks always for all things to God the Father in the name of our Lord Jesus Christ.

TEXT

Ephesians 5:18-21 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, (19) speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, (20) giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, (21) submitting to one another in the fear of God.

BODY

When you ask, “What does it look like for us to be filled with the Spirit,” the bible shows you a picture of us giving thanks always for all things to God the Father in the name of our Lord Jesus Christ.

- I. Giving Thanks
 - A. Of course the English phrase is “giving thanks”
 - B. The Greek word means that, but I think we will be helped by looking at it
 1. *eucharisteo* [which may sound familiar, because the Roman Catholics refer to their version of taking the Lord’s Supper as “the eucharist” from the fact that the Lord Jesus “gave thanks” before taking it, and so His church gives thanks before taking it]
 - a) *eu* = good or well
 - b) *charisteo* = favored or shown grace
 2. so, the word has the connotation of a person having been shown favor, having been dealt with graciously, having been given gifts
 3. that, then became the word in that language for giving thanks
 - C. So, it seems to me that a very good way to conceive of giving thanks is to understand yourself as a sinner undeserving of any good from God, who nonetheless has had many kinds of good lavished upon him by God’s grace, and so praises God for giving all those gifts to him
 - D. 1 Chronicles 29:12-14 Both riches and honor come from You, And You reign over all. In Your hand is power and might; In Your hand it is to make great And to give strength to all. (13) "Now therefore, our God, We thank You And praise Your glorious name. (14) But who am I, and who are my people, That we should be able to offer so willingly as this? For all things come from You, And of Your own we have given You.
 - E. there is a place in Paul’s letters where the Christian is told to “be thankful,” but in this place and many others we are shown that the Christian is not merely to “be thankful,” but actually to give thanks; really to express his thankfulness
- II. Giving Thanks Always for All - two expressions helping us know the “when” of Spirit-filled thanksgiving
 - A. the two considered together
 1. the first an expression of *when* you are thanking God
 2. the second an expression of *what* you are thanking God *for*

3. both are formed with the word "all"
 - a) *panote*
 - b) *panon*
 - c) *pan* here is a form of the Greek word *pas*, meaning "all"
 - d) In this form, "pan," the word has passed into English, in such terms as
 - (1) "Pan American" or Pan-Am
 - (2) panacea "all cure"
 - (3) pandemic "pertaining to all people"
 - (4) pantheon "all the gods"
 - (5) pantomime "all immitator"
 - (6) panorama "all view"
 - (7) pants pantaloun "all compassion"
 4. To give thanks is not distinctive of a Christian filled with the Spirit; but to give thanks always for all is peculiar to the Spirit-filled Christian.
 - a) it would not take being filled with the Spirit to give thanks always for some things
 - b) nor would it take being filled with the Spirit to give thanks sometimes for all things
- B. the two considered separately
1. giving thanks always, at all times
 - a) in all times formally established for that purpose
 - (1) the church's worship gathering on the Lord's Day
 - (a) especially at the taking of the Lord's Supper
 - (2) the nation's Thanksgiving Day
 - b) on a regular basis
 - (1) as Daniel, three times each day
 - c) before eating
 - (1) as our Lord Jesus
 - d) on a recurring basis
 - e) on a continuing basis not stopping
 - f) in times when things are going very well, not forgetting the source of your well being
 - g) in times when things are going very badly, not forgetting the source of all you do have
 - h) not only _____ but also _____
 - i) caution: A joy is being offered you here, not a burden being laid on you.
 2. giving thanks for all
 - a) broaden your view of the good things God has given you
 - (1) not just individual, but of His church

(2) not just physical, but spiritual

- (a) Paul repeatedly thanks God for other Christians' faith
- (b) Paul thanks God for the promised deliverance Jesus Christ will give us from this body of death
- (c) Paul thanks God for how God has given us knowledge and the ability to speak of Christ, by His grace
- (d) Paul thanks God that He has put into certain men's hearts earnest care for the churches
- (e) Paul thanks God that God gives us victory, triumph in Christ
- (f) Paul thanks God that He delivered him from events that were a danger to his life, and that He continues to do so

b) include in your thanks the parts of God's providence that are not pleasant

- (1) when Paul was in prison God did some of His most powerful works through him
- (2) the man who was born blind and the men who were born lame were used very strikingly to give glory to God
- (3) you are sometimes denied something you asked God to give you
- (4) sometimes things descend upon you that you did not want or expect or try to get

III. Giving Thanks to God the Father in the Name of our Lord Jesus Christ --- two expressions helping us know the "how" of Spirit-filled thanksgiving

A. to God the Father

1. be sure of this with me

- a) Col 1:3
- b) Col 1:12
- c) Col 3:17

2. why give thanks to the Father, not just to God generally

- a) Ephesians 1:3-6 Blessed be the God and **Father** of our Lord Jesus Christ, **who has blessed us with every spiritual blessing** in the heavenly places in Christ, (4) just as **He chose** us in Him before the foundation of the world, that we should be holy and without blame before Him in love, (5) having **predestined us to adoption as sons** by Jesus Christ to Himself, according to the good pleasure of **His will**, (6) to the praise of the glory of His grace, by which **He made us accepted** in the Beloved.

b) Let me tread in deep waters here for a minute:

- (1) God is one God, not three

- (2) God is one God, in three persons
 - (3) this is not a contradiction
 - (a) he is not one God but three Gods; that would be impossible and ridiculous
 - (b) he is one God whose being is in three persons: Father, Son, and Holy Spirit
 - (4) The word Christians use to express these two truths together about God's being, that He is one God who is three persons, is the word "Trinity," which is made of "Tri" and "Unity."
 - (5) God being the Trinity is what makes it possible for us sinful creatures to be saved
 - (a) Savoy, 1689 chapter 2 paragraph 3 last line: which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him
 - (6) Were God just one person, we could not be reconciled to Him
 - (a) Who would propitiate?
 - (b) Who would be the Way?
 - (c) No mere man could provide us with the necessary righteousness
 - (d) No mere man could take God's wrath upon himself for our sake, satisfying God's perfect justice
 - (7) But God is three persons, and so we can be reconciled to Him
 - (a) God the Father wills the salvation of sinners, and wills the means by which they will surely be saved, by the work of the Son and of the Spirit
 - (b) the second person in God, the Word, the Son, took on human flesh, and acts as Mediator between God the Father and men
 - (c) the third person in God, the Holy Spirit, works faith and repentance in the sinner, so that by that repentance can come forgiveness of sins, and through that faith in Christ can come justification in God's sight
 - (d) so, through the work of God the Son and God the Spirit, we sinful creatures can be reconciled to God in the person of the Father
- c) So, since it is God the Father who has blessed us with every spiritual blessing, by His will, acting by the Son and the Spirit, we direct our thanks to Him, God the Father

B. in the name of our Lord Jesus Christ

1. this reconciliation with God that we are so blessed is through Jesus Christ alone as our mediator, our high priest
2. all our worship, to be acceptable, must be through Him and only through Him, including all our thanksgiving
3. even our best giving of thanks would be as filthy rags to God, except that God the Father has made us accepted in His beloved Son
4. so, we do not presume to insult God with filthy rags of sinful thanksgiving, but instead enter His presence with thanksgiving in our hearts through the One Way, our Lord Jesus Christ
5. Gill: The medium of access to the Father is the name of Christ; he is the Mediator between God and man, the way of access unto him; whatever is asked, is to be asked on account of his blood, righteousness, and sacrifice, and then there is no doubt of success; whatever is asked will be given; his blood within the vail speaks loud for every blessing; his righteousness, God is always pleased with; his sacrifice is a sweet smelling savour: his mediation is powerful; and his name ~~is always prevalent~~: [always prevails].

CONCLUSION

When you ask, "What does it look like for us to be filled with the Spirit," the bible shows you some pictures of us

We are speaking to one another in psalms, hymns, and spiritual songs, signing and making melody in our hearts to the Lord.

We are giving thanks

We are giving thanks always for all things

We are giving thanks always for all things to God the Father in the name of our Lord Jesus Christ.

Ephesians 5:20 giving thanks always **for [G5228 *huper*] all [G3956 *pas*]** things to God the Father in the name of our Lord Jesus Christ,

pantote

huper panton

pan here is a form of the Greek word *pas*, meaning “all”

In this form, “pan,” the word has passed into English, in such terms as

“Pan American” or Pan-Am

panacea “all cure”

pandemic “pertaining to all people”

pantheon “all the gods”

pantomime “all imitator”

panorama “all view”

pants pantaloun “all compassion”

Colossians 3:17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

1 Thessalonians 5:16-18 (16) Rejoice **always [G3842 *pantote*]**, (17) pray without ceasing, (18) **in [G1722 *en*] everything [G3956 *pas*]** give thanks; for this is the will of God in Christ Jesus for you.

Savastio:

a constant disposition

“giving thanks” is an active participle, and so already implies something that is ongoing constantly; but two modifiers amplify that

not “all things” whatsoever, but “all things” that God has done for us

It would be easier to be always thankful for some things

OR

to be sometimes thankful for all things

JRY:

I have a share in all things, but I am not thankful, because I don't have a working carburetor.

giving thanks

1 Chronicles 29:12-14 Both riches and honor come from You, And You reign over all. In Your hand is power and might; In Your hand it is to make great And to give strength to all. (13) "Now therefore, our God, We thank You And praise Your glorious name. (14) But who am I, and who are my people, That we should be able to offer so willingly as this? For all things come from You, And of Your own we have given You.

1 Corinthians 4:7b And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it?

always

Ferguson:

not as if we were to be always, and without intermission, in the actual exercise of this duty of formal and direct thanksgiving, seeing there are other necessary duties which sometimes must divert us from it

we are not to omit any occasion when it offereth, of formal and direct thanksgiving to God expressed in words, flowing from the inward sense and feeling of our hearts

they are said to do a thing always, who do it upon all due occasions

for all things ESV: for everything NIV: for everything NASB: all things

Greek *pas*

Poole:

all sorts of mercies, among which afflictions may be reckoned, as working for good to them that love God, Romans 8:28

[on 1 Thess 5:18] when we have obtained mercy by prayer, then we are to give thanks, and whatever we may pray for, that we ought to give thanks for. And so by that understand and limit the general expression in the text. We are not to give thanks when we fall into sin, for that we ought not to pray for; yet if we have the pardon of it, or get any good by it, we should then give thanks: and so may be said concerning affliction; we are to give thanks in every condition, either of prosperity or adversity. And with all our supplications, we are to join thanksgivings, Phi_4:6 Col_4:2; and thanksgiving properly refers to some mercy received, whether privative or positive, temporal or spiritual, private or public, and we are in all these to give thanks. Though praising God may reach further, which is to adore the excellencies of his being as they are glorious in themselves, or the excellencies of his works as they are in themselves praiseworthy. And thanksgiving for mercy received is:

1. A taking notice of it as coming from God.
2. Setting a due value upon it.

3. A sense of God's goodness and our own unworthiness.
4. Praising him for it.

Trapp:

In our deepest miseries let us sing cheerfully, as Paul and Silas in the dungeon

[on 1 Thess 5:18] Job blessed God as well for taking as giving, Job_1:20-22. He knew that God afflicted him, non ad exitium, sed ad exercitium, to refine him, not to ruin him. But this is Christianorum propria virtus, saith Jerome, a practice proper to Christians, to be heartily thankful for crosses. Basil spends all his sermon upon this text in this theme. Every bird can sing in a summer's day, and it is easy to swim in a warm bath; but in deep affliction to cover God's altar, not with our tears, as Mal_2:13, but with the calves of our lips, Hos_14:2, this none can do but the truly religious.

Gill:

for things temporal

for things spiritual

this is to be done always, at all times, in times of adversity, desertion, temptation, affliction, and persecution, as well as in prosperity

JFB:

even for adversities; also for blessings

Barnes:

At the close of life, and in heaven, we shall see occasion to bless God for all his dealings with us. We shall see that we have not suffered one pang too much, or been required to perform one duty too severe. We shall see that all our afflictions, as well as our mercies were designed for our good, and were needful for us. Why then should we not bless God in the furnace as well as in the palace; on a bed of pain as well as on a bed of down; in want as well as when sitting down at the splendid banquet? God knows what is best for us; and the way in which he leads us, mysterious though it seem to be now, will yet be seen to have been full of goodness and mercy.

Bayne:

in daily little things as well as in great

in evil as well as good

Ferguson:

spiritual or temporal

prosperous or adverse, for God maketh all things, even those which are adverse, work together for the good of such as love Him . . . so that there is ground of thanksgiving

even for those

even for adverse and cross dispensations

What is Paul known to have given thanks for?

Faith

Romans 1:8 First, I thank my God through Jesus Christ for you all, that your **faith** is spoken of throughout the whole world.

1 Thessalonians 2:13-14 (13) For this reason we also thank God without ceasing, because when you **received the word of God** which you heard from us, you **welcomed it** not as the word of men, but **as it is in truth, the word of God**, which also effectively works in you who **believe**. (14) For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they did from the Judeans,

2 Thessalonians 1:3 We are bound to thank God always for you, brethren, as it is fitting, because your **faith** grows exceedingly, and the love of every one of you all abounds toward each other,

2 Timothy 1:3-5 I thank God, whom I serve with a pure conscience, as my forefathers did, as without ceasing I remember you in my prayers night and day, (4) greatly desiring to see you, being mindful of your tears, that I may be filled with joy, (5) when I call to remembrance the genuine **faith** that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.

Philemon 1:4-5 I thank my God, making mention of you always in my prayers, (5) hearing of your love and **faith** which you have toward the Lord Jesus and toward all the saints,

Romans 7:22-25 For I delight in the law of God according to the inward man. (23) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. (24) O wretched man that I am! **Who will deliver me from this body of death? (25) I thank God--through Jesus Christ our Lord!** So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

1 Corinthians 1:4-5 I thank my God always concerning you for the **grace of God which was given to you by Christ Jesus, (5) that you were enriched in everything by Him in all utterance and all knowledge,**

Philippians 1:3-5 I thank my God upon every remembrance of you, (4) always in every prayer of mine making request for you all with joy, (5) for your **fellowship in the gospel** from the first day until now,

-he is speaking of a certain thing

1 Timothy 1:12-13a And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, **putting me into the ministry, (13) although I was formerly a blasphemer**, a persecutor, and an insolent man;

-could move believers to thanks for whatever position of trust Christ Jesus our Lord has granted them in His service

2 Corinthians 8:16-17 But thanks be to God who puts **the same earnest care for you into the heart of Titus**. (17) For he not only accepted the exhortation, but being more diligent, he went to you of his own accord.

1 Corinthians 15:56-57 The sting of death is sin, and the strength of sin is the law. (57) But thanks be to God, who gives us the **victory through our Lord Jesus Christ**.

2 Corinthians 2:14 Now thanks be to God who always leads us in **triumph in Christ**, and through us diffuses the fragrance of His knowledge in every place.

2 Corinthians 1:8-11 For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life. (9) Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead, (10) who **delivered us from so great a death, and does deliver us**; in whom we trust that He will still deliver us, (11) you also helping together in prayer for us, that thanks may be given by many persons on our behalf **for the gift granted to us through many**.

to God the Father

John 16:23-27 "And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. (24) Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full. (25) "These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. (26) In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; (27) for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.

Colossians 1:3 We give thanks to the God and Father of our Lord Jesus Christ, praying always for you,

Colossians 1:10-12 that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God; (11) strengthened with all might, according to His glorious power, for all patience and longsuffering with joy; (12) giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

Colossians 3:17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

James 1:17 Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

Barnes:

thanks are to be given specially to God the Father

in the name of our Lord Jesus Christ

Ferguson:

by the virtue of whose merit and satisfaction we are not only enabled to go about our duty, but also all our spiritual performances are acceptable and well-pleasing unto God

Ephesians 1:6 to the praise of the glory of His grace, by which He made us accepted in the Beloved.

his "name," which expresseth whatever other thing is revealed of him, whereby especially he is made known

Gill:

The medium of access to the Father is the name of Christ; he is the Mediator between God and man, the way of access unto him; whatever is asked, is to be asked on account of his blood, righteousness, and sacrifice, and then there is no doubt of success; whatever is asked will be given; his blood within the vail speaks loud for every blessing; his righteousness, God is always pleased with; his sacrifice is a sweet smelling savour: his mediation is powerful; and his name is always prevalent.