

Sermon Title: Be Filled With The Spirit, Part 2
Scripture Text: Eph. 5:18 (Ephesians #37)

Speaker: Jim Harris
Date: 5-15-22

You might be looking at a sermon title, or the notes in your outline, and know that as we are studying through the Book of Ephesians, last week we got to Chapter 5, Verse 18. You're saying, "Well, that must be a misprint—it says the same thing this week!" Ah, but it says: "Part 2." How can *anybody* take *one verse*—which isn't even a whole sentence, it's only the beginning of a long sentence—and preach *two weeks* on it? You just watch! It's going to be *three*, before we are saying "Goodbye" to Ephesians 5:18; but that's because it is a watershed statement about being "filled with the Holy Spirit."

There is a story told—and I'm sure it is apocryphal, but it's about a small airplane carrying just four people, and it lost power, and it was going down. On board was the pilot, an engineer, a Boy Scout, and a pastor. The problem was (besides the *big* problem with the airplane), there were only three parachutes on board. The pilot blurted out, "Well, we're going down! There's no choice for me—I have a wife and children who need me, and they can't get along without me." He grabbed a parachute, popped open the door, and jumped before anybody else could join the conversation. The engineer said, "Well, I also have no choice. Humbly, I'm a genius, and my greatest work is about to begin construction; I owe it to society to see that project to its conclusion, and to save myself. You two will have to decide who gets the last parachute." He grabbed a parachute and jumped. The minister—doing a good job of how he is—said, "Son, I want you to take the last parachute. You have your whole life ahead of you. I have already lived a productive life; I have made my peace with God, and I'm not afraid of death. Give your heart to God, and parachute to safety." And the Boy Scout said, "Well, thank you, Pastor, for your kindness; but it isn't necessary. That genius just took my back pack and jumped!"

That's pretty silly—and it is a *perfect* picture of a lot of people's religion. They are thinking they have something that is going to save them, and what they've done is added a burden that is going to make them crash all the harder (cf. Prov. 14:12). The *only* way to be saved is by—and I hate to demean the Cross by talking about a parachute, but the only thing that will save you is the "once for all" sacrifice of Jesus Christ (Heb. 7:27; 9:12; 10:10; cf. Jn. 14:6; Acts 4:12), and the only way to *live* this life is by the power of the Holy Spirit (Rom. 8:13; Gal. 5:16), who dwells within everyone who accepts the saving grace of God in Christ (Acts 5:32; Rom. 8:9).

A lot of preaching these days is the opposite of a life-saving parachute; it's like strapping on a burden. As I said, it makes people sink *even faster* into spiritual defeat and discouragement as they try to do things that will gain them merit with God (Prov. 30:12; cf. Matt. 23:15). Much of the brand of Christianity that is being practiced in our society—it isn't Christianity at all; it is warmed over self-effort and human motivation (Lk. 18:11-12). And even many who *do* really believe the true Gospel, and they are born again—they are woefully unacquainted with *who they are* in Christ Jesus (2 Cor. 5:17).

That's why we are studying Ephesians! 27 times in this book, the theme-phrase: "in Christ"—this is who we are in Him. And the cheap substitutes that people have bought into are just a hodge-podge of human opinions and formulas for success, "Prosperity Gospel" wishful thinking, political activity, feel-good do-gooder programs that don't gain you standing with God. The *real* thing is the Spirit-controlled life.

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So we have come to this watershed verse, containing this *very important* aspect of the Doctrine of the Holy Spirit. The everyday ministry of the Holy Spirit in the believer is as important as any subject that we could ever study as believers. As you leave the building today—just to continue with the pathetic analogy—don't jump out the door without this live-saving understanding.

We started by reading the whole sentence, and I want to do that again today; it's Ephesians 5:18-21. Pau writes: "And do not get drunk with wine..." Notice the "and"; this is connected to the last occurrence of the word "walk"—"walk, not as unwise men but as wise" men (vs. 15); the "new man" in Christ walks in a certain way (Eph. 4:24, LSB). And as you "walk," he says: "Do not get drunk with wine, for that is dissipation"—"dissipation" means "not saving"; there is nothing that will help you in being intoxicated—"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)

Now, there is so much said these days about the work of the Holy Spirit, the "indwelling" of the Holy Spirit, the "filling" of the Holy Spirit—it can be quite confusing, so I decided to slow down here and approach this by looking at a contrast: Inaccurate Statements that you are liable to hear about the Holy Spirit and how He indwells and fills believers; and then, Biblical Statements. We started with the Inaccurate Statements, but we didn't finish; I promised you eight, and we only got to five of the eight. I encourage you to review these if you need to—the sermon from last week is online, if you need to.

We started with Number 1—"You must ask in order to receive the Holy Spirit." Now, understand: There is nothing wrong with asking to receive the Holy Spirit (Lk. 11:13)—but that's essentially asking for Christ, because you get the Holy Spirit when you get Christ (Eph. 1:13-14). This is part of the teaching that the Holy Spirit comes to a person in a *completely separate event* that happens sometime *after* salvation, and that is a false teaching that shows up in a lot of wrinkles in a lot of ways. But, make no bones about it: We *have* the Holy Spirit if we belong to Christ; you can review last week, as I said.

Number 2—"You must regularly ask the Holy Spirit to fall afresh upon you." You have to push that "refresh" button, you know; the Spirit kind of *dwindles*, and you need a recharge—you need a "booster shot"! Well, that's not what the New Testament teaches.

Number 3—"You must empty yourself of sin and self, and live a separated life, for the Holy Spirit to come in and fill your heart." That's the idea that you have to make yourself holy before you receive the *Holy Spirit—who is the only One who can make you holy* (e.g., Ezek. 36:27; Phil. 2:13). So there's a flaw there. And again, review if you need to.

Number 4—"The Holy Spirit is an 'it.'" The fourth one is *depersonalizing* the Holy Spirit, thinking of the Holy Spirit as an "it"—an impersonal force; that is not true (cf. Is. 63:10; Lk. 12:12; Jn. 14:16-17, 26; 15:26; 16:13; Acts 5:3-4; 8:29; 10:19; 13:2; 15:28; 21:11; 28:25; 1 Cor. 2:13; Eph. 4:30; Rev. 22:17).

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Number 5—"You must pray for the filling of the Holy Spirit." Now, that's not the same thing I said the first time (Number 1). *Here* is the idea that you may be Spirit-filled, you may be walking with the Lord, you may be doing wonderful things—but then you sin, you *lose* the filling of the Holy Spirit, and there is a teaching that you are not again filled until you *specifically* go through a series of steps that make you *again* "ask" for the filling of the Holy Spirit. I was taught that when I was a new believer, and I was pleased to find out: that is *not at all* the mechanism for being "filled" with the Holy Spirit.

Alright, here's a new one for today:

Number 6—"You must 'tarry' for the Holy Spirit." If this is familiar to you, I know what your spiritual background is. A lot of you probably haven't heard this one, unless you come from a specific church background.

The terminology comes from Luke Chapter 24, Verse 49, in the King James Version. This is Jesus speaking before He ascends to the Father; He says: "And, behold, I send the promise of my Father upon you"—that was the promise of the Holy Spirit; He had mentioned it many times that night before He went to the Cross—"but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Now, the *misapplication* of that verse has been turned into the concept that you must—again, *after* you receive Christ, *then* you have to go through a process of praying and waiting for the Holy Spirit to come upon you, or to fill you. Heavy emphasis is put on "tarrying" for the Holy Spirit in some groups.

And by the way: the word "tarry" is an obsolete English word that means "wait," or, "stay." Nothing wrong with "waiting on the Lord" (e.g., Ps. 27:14; 33:20), being patient—that's a good thing (Ps. 37:7). But it literally means: "sit down," so you have to come and sit and wait and pray—whatever—for the coming of the Holy Spirit. In some Christian circles, there is even a procedure for staying at the altar as long as you need to; it might be ten minutes, it might be an hour, it could be five hours, it could be all night—but you pray and you "tarry" for the coming of the Holy Spirit.

I have known one person in my life who was named "Tarry" with a "T-a-r-r-y," and I was thinking, "Boy, you must have been way past your due date, if your mom and dad chose *that* for you!"

In reality, Luke 24:49 has *no direct application* for Christians today! It was an instruction from Jesus to the group of believers who were gathered *at the time of His ascension* to wait for the *initial* arrival of the Holy Spirit to indwell all believers! That promise was fulfilled in Acts Chapter 2. There *is no such group anywhere* at this time!

And would you notice also, if you're going to get real specific about the middle of that verse—and if you want to take that verse for exactly what it says, and obey it—you better get yourself to Jerusalem! You have to be in *Jerusalem* for that to be taken literally. So, that's not what it means.

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Number 7—(this one is much more common)—"You must speak in tongues as evidence of the 'baptism' or of the 'filling' of the Holy Spirit." There are several problems with that teaching, but it *is* the stated doctrinal position of several "Pentecostal" denominations, and certain "Charismatic" groups as well.

One of the problems is the meaning of the word "tongues," or, "speak in tongues." What is *called* "speaking in tongues" by the people who believe this teaching is *not* the gift of "tongues" of the New Testament! New Testament "tongues" were "languages" (1 Cor. 14:10-11, 21-23). They were unknown to the speaker, but it was the miraculous ability to, I presume, *think* in your native language and speak, and it would come out in another language. It is a miracle!

It would be like me today starting to talk, and suddenly I'm speaking Swahili, and there is somebody in the crowd who understands Swahili, and here is the Word of God explained to them in Swahili. *That* is what the gift of "tongues" is! *Profound* miracle, *predicted* in the Old Testament—predicted for a specific purpose, explained in First Corinthians Chapter 14 (vs. 21); we're not going to go there today, but *that is not going on anywhere today!* People *claim* it is, but it's strange: Nobody ever has a recording of it actually happening. And in the days where *everybody* has a cellphone in their pocket, *you would think* some of these miraculous things would be recorded—but they are not.

The modern phenomenon that is *called* "speaking in tongues" is described by linguists as "ecstatic speech"—it's not grammatical, it doesn't have the vocabulary of any language. It is a *real* phenomenon, it is a *dramatic* experience—but *it is not* the biblical "gift of tongues." And I would add—and here is an *absolute refutation* that this is from the Lord—It is *not* unique to Christians, and it is *always* related to or connected with *bad doctrine* on several other things.

"Ecstatic speech" is a *learned behavior*, and it has been practiced for centuries by many groups—including pagan and Christian groups. There are people in this room who have been in a situation where they were told they must learn to "speak in tongues" in order to have the Holy Spirit, and so they have been *shown* how to "speak in tongues"—it is a learned behavior, it's taught. They usually tell you, "Just empty your mind of all conscious thoughts"—that should be a *giant red flag*, *totally contradictory* to what First Corinthians Chapter 14 says: you should always "pray with the understanding" (vs. 14, NKJV)—but, "Empty your mind of conscious thoughts, and then just start making sounds; maybe pick a phrase and repeat it over and over again—or a few phrases, and repeat them cyclically—and pretty soon, you'll be "speaking in tongues," they say.

This is practiced by dozens of groups in this era; that includes certain groups of Mormons and other mystical religions—and *that* should be plenty of evidence for you to know: it is *not* a manifestation of the Holy Spirit of God. Some people are *thoroughly* convinced otherwise, and passionate about it. That does not mean that they are necessarily *not* brothers and sisters in Christ; they are brothers and sisters in Christ if they are trusting in Christ alone to save them "by grace" alone "through faith" alone (Eph. 2:8) in Christ alone (Acts 4:12) by the authority of the Scriptures alone (2 Tim. 3:15) for "the glory of God" alone (Phil. 2:11).

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But evidence is *irrefutable*: The gift of "languages"—as manifested in the Book of Acts and then mentioned in First Corinthians—has *ceased*; "the tongues of men and of angels" (1 Cor. 13:1) is *not* talking about ecstatic utterance. And as a matter of fact: Not only is that gift described that way, *it has ceased*, and the Bible says so: First Corinthians 13:8 predicts that, unlike all of the other spiritual gifts—including all those that were manifested by the Apostles—"tongues" would "cease" *by itself*, and the grammar is *quite specific* on that. And *it did*, by the end to the era of the Apostles.

Second, and even more important: It was *never true*—even when the true gift *was* in operation, it was *never true* that *all believers* were to "speak in tongues"! Even those who disagree with the definition of tongues as known languages have to face the reality that if you say every believer has to speak in tongues, you *disagree* with a really good friend of mine named Paul the Apostle!

I've already shown you, in First Corinthians Chapter 12, Verse 13, a very clear statement that every single member of the Body of Christ—even in Corinth, that church with so many problems—had received the baptism of the Holy Spirit, and received the Holy Spirit Himself: "For by one Spirit we were *all* baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." And if you keep reading—same Apostle, same subject, same context, same chapter, probably the same age of your Bible—look down to Verse 30 of that chapter: "All do not have gifts of healings, do they?"—and that's worded in the Greek to expect a "No" answer: No, not everybody does healing! "All do not speak with tongues, do they?" *No*. "All do not interpret, do they?" *No*. So, to make that leap to "all Christians"—*even if* the gift was being manifested today, and it's not—not all Christians would be doing it.

So you're thinking now, "Alright, that looks pretty good. But what about Mark 16:17?" Well, I'm glad you asked. Mark 16:17, at the end of the Gospel of Mark, says: "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues"—and there are other things in the list, but we will stop there, because we are talking about "tongues."

If you look carefully at that verse, you see: It *does not say* "every single person who believes in Me" will do all of these things. It says: "These signs will accompany *those who* have believed"—"Among those who believe in Me, these things will happen." And they *did* happen, among the First-Century believers, but *not* to each and every one, individually. You can survey through the Book of Acts, and you will find five instances in which the Holy Spirit came to a group of believers for the first time; twice there was speaking in tongues, twice there was not, and once it says 120 of them spoke in tongues—but it doesn't say that happened to the other 2,880 who believed on that day.

And I would add this: All of that about Mark 16:17 is irrelevant if you understand the overwhelming evidence that the Gospel of Mark ends at Verse 8. There is a longer ending of Mark, and that [16:17] is part of the so-called longer ending; and if you'll go listen to our last message in the study of the Gospel of Mark, you'll see the evidence: that's not part of Mark's text; that was added on later, and there are all kinds of possible reasons for that.

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But understand: *Even if* you disagree on the definition of "tongues," *even if* you disagree on the ending of Mark, *none* of those passages teach that everybody needs to speak in tongues in order to have the Holy Spirit!

One more, and then we are done with this disgusting list.

Number 8—"You receive the Holy Spirit by the laying on of hands." This comes, again, from two instances in the Book of Acts—Acts 8:17 and Acts 19:6—where the initial coming of the Holy Spirit to a group of believers was accompanied by someone in the apostolic group laying on hands.

Now, the problem with making that into *the way* to receive the Holy Spirit, or making it into a ritual or a ceremony for receiving the Holy Spirit, is that—well, in Acts 2, *it didn't* happen that way, when the Holy Spirit initially came. In Acts 10, when the Holy Spirit went to jump the firebreak and went to the first Gentiles—*it still* didn't happen that way! And there is *no place* that it says it *should* necessarily be that way! It says it *did* happen that way in those two incidences, but *that* doesn't make it the norm of everybody. Neither Romans nor First Corinthians or Ephesians, where the teaching of the Holy Spirit is most prominent—none of them make mention of laying hands on someone in the context of receiving the Holy Spirit. In the two cases where it happened that way, neither one of them says the Holy Spirit came *because* of laying hands on the people; it just happened to be contemporaneous—the laying on of hands.

What does "laying hands on" somebody mean? It means you are identifying with them. When someone is ordained for Gospel ministry, tradition is for the elders of the church to gather around and lay hands on them (1 Tim. 4:14; 5:22), to say: "We are identifying with your call to the ministry. We are identifying with you. We are together with one another in this."

Sometimes, if I pray for a person in the hospital, I might hold their hand. It's not because I believe there is some *power* in that. I always wash my hand after I do that, in precaution. But it's just to *identify*. *I care!* Or I'll put my hand on somebody's shoulder, just to show: we are connected. That is *all* that "laying on of hands" means. It is identifying that the two groups were involved with one another—the Apostles confirming that they were in full support and recognition of what was going on when the Gospel leaped to the Gentiles. So it was *irrelevant* to the coming of the Holy Spirit; it just happened to happen at the same time.

Another one—I probably could have made another whole point about this, but: the same thing about the phenomenon of being "slain in the Spirit." For a certain time, the allegedly specially-anointed speaker can speak to someone and say certain things, and then maybe touch them on the forehead—or, Benny Hinn will take off his suit coat and swing it at people, and they all just *fall over backwards*; some of them unconscious and some of them twitching, and usually speaking in tongues. Those things *always* go along with *horrible* false doctrine—but also, same problem: It has *nothing* to do with anything to do with the ministry of the Holy Spirit. It is a *profound emotional experience*—but don't blame it on the Holy Spirit.

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So, draw a few lessons from this list of things that are *not true* about the coming of the Holy Spirit, or the filling of the Holy Spirit.

First of all: Avoid *blindly* accepting something because it *sounds* plausible—or, "After all, I saw it on a 'Christian' channel on TV!"; or, "It's in a song!" The Doctrine of the Holy Spirit is *far too important* to be developed by *anything* other than a careful, thorough, systematic study of Scripture (Is. 8:20; 2 Tim. 2:15).

Second lesson: Do not develop your concept of the Doctrine of the Holy Spirit from your *experiences*, or the experiences that somebody else tells you about. Experiences have to be evaluated *by Scripture*, not the opposite (Prov. 3:5).

I think I've told you of a time that Marsha and I sat down and spent about an hour over lunch talking to a very sweet lady who had questions about the gift of tongues; she had heard me on the radio and contacted me. We got together, we talked about it, and I explained how, "You see, it's languages; and this is what the Scriptures say," and we went through the Book of Acts and First Corinthians, and we talked thoroughly. And I said, "Okay, now, do you understand what I'm saying?" and she said, "Yeah." I said, "Do you have a problem with any of that?" and she said, "No." "Do you understand that's what the text says?" She said, "Yes." And she said, "But I don't care, because I know what I have *experienced*, and therefore I know what's true!" That is *not* how you do theology (Prov. 28:26). That's Gnosticism! That's saying, "I have had this 'experience' that gives me *superior* knowledge, and I'm not going to let anything else into my brain that I don't want to hear!"

Another lesson to learn about the Doctrine of the Holy Spirit—and really, about almost *all* doctrine: Do not formulate your Doctrine of the Holy Spirit *primarily* from the Book of Acts. The Book of Acts is the only historical book of the New Testament. It records the things that happened as the ministry of the Gospel spread *in the transition time* from the Old Testament system to the New Testament system.

Jesus said: "This cup"—we just did it in Communion—"This cup is the new covenant in My blood" (1 Cor. 11:25). Alright—when did He inaugurate the New Covenant? Right there. Well, when is the New Covenant going to be fulfilled? Sometime after "Israel" believes (Heb. 8:10; cf. Rom. 11:26-27). But, we are "ministers of a new covenant," says Second Corinthians, Chapters 3 and 4. We have the spiritual blessings of the New Covenant. There was this *transition time* from the announcement of the beginning of the New Covenant, and it was about 35 to 40 years *before* the Temple was destroyed in Jerusalem, and that brought the dramatic end to the entire Old Covenant sacrificial system (cf. Matt. 21:43; Lk. 13:35; Heb. 8:1-2, 13; 13:10).

That was a *transition* time, and *abnormal things happened* during that time. They are inerrantly recorded in the Book of Acts; but when you take those things that happened historically in the Book of Acts and say, "That, therefore, is the norm," and you have something in First Corinthians—say, Chapter 12—that disagrees with what you have said from the Book of Acts, which one wins? The one that is normative for the Church—which is after that transition time has come to happen.

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So, study the New Testament *epistles*—the letters: Romans, and following—to deal with the *normal* operation of the Holy Spirit; and then evaluate the *unusual* in light of the normal.

One more: Do not get your Doctrine of the Holy Spirit primarily out of the *Old* Testament. We live in a different era! Remember those amazing words of Jesus? Before He went to the Cross, He told about the coming of the Holy Spirit, who *is* "with you and *will be* in you" (Jn. 14:17). The idea of the Holy Spirit dwelling *in* someone—*that's new!* That's after Jesus was crucified, buried, rose again, ascended to the Father, and sent the Holy Spirit (Jn. 16:7).

So, there is a *fundamental difference* between the Old Testament and the New Testament, the Old Covenant and the New Covenant, and the ministry of the Holy Spirit—who has *always* been alive and well (Gen. 1:2), has *always* empowered people (e.g., Num. 11:17; Jdg. 3:10; 6:34; 14:6; 1 Sam. 16:13; 2 Sam. 23:2; Ezek. 11:5; Mic. 3:8; Zech. 4:6); now, there is a whole different set of nuances to the ministry of the Holy Spirit. That whole "New Covenant" thing was promised in Jeremiah 31:31-34 (cf. Ezek. 36:25-27).

Alright, we are done with that list. If I ever try to do that again, *stop me!* No... Sometimes, you need to sort out what *isn't* there in order to understand what is. So today, I'm going to begin with just one Biblical Concept that is going to help us understand the filling of the Holy Spirit.

The watershed verse: Ephesians Chapter 5, Verse 18—"And do not get drunk with wine, for that is dissipation, but be filled with the Spirit."

Here is the *crucial* thing: The essence of "filling" is the concept of "control." Notice that Verse 18 contrasts the filling of the Spirit to drunkenness. Someone who is drunk, based upon imbibing alcohol, has *yielded control* of their faculties to an outside influence, to one degree or another. Drunkenness is yielding control through the use of alcohol (cf. Prov. 23:33-34)—or, you could apply it to any other drug.

Now, it's interesting: In Acts Chapter 2, Verse 13, those who were the first ones "filled with the Holy Spirit" (vs. 4)—as a group, for the first time—and they were able to proclaim "the mighty deeds of God" (vs. 11) in languages they did not normally speak, what did the bystanders say? "Well, they must be drunk! I mean, this is a bunch of Galileans! What are they saying?" And then they came to find out that the content of the message was God's Word, being declared in languages that those people did not know. So right away, this contrast between "filling" and "drunkenness" is introduced, even in Acts Chapter 2.

Now, there are two slightly different Greek words used in the New Testament for the "filling" of the Holy Spirit. You can differentiate between them if you want to try to, but they both carry the concept of "being controlled by something." Let me show you where these words are used about things *other* than the Holy Spirit, and I think you will understand what being "filled with the Spirit" must be like.

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Luke Chapter 5, Verse 26: When Jesus healed a paralyzed man, it *infuriated* the Pharisees, and it *astounded* the others who were watching. Luke describes the response of the people who were present, in Luke 5:26—"They were all struck with astonishment and began glorifying God; and they were *filled* with fear, saying, 'We have seen remarkable things today.' " The fear of God—the recognition that they were in the presence of the power of God manifested by the Son of God—it took them over!

When Jesus was going away—He was going to go back to the Father—remember what He said to the eleven remaining disciples around the table that night, after Judas had left, in John 16:6? "But because I have said these things to you, sorrow has *filled* your heart." Why were they so slow to understand some of the things that He said? They were just *overcome* with sorrow, by what Jesus had said to them; sorrow was controlling their thoughts.

In the Book of Acts, Chapter 6, where the Apostles asked the people to recommend potential ones who might serve—as most people believe, the first "deacons" in the Church. They said: Look for people who are "full of the Spirit and of wisdom" (vs. 3). Well, that tells you: by that time, people knew what the signs were—what the evidence was—of a person "full of the Spirit and of wisdom"; and Verse 5 says: "They chose Stephen, a man full of faith and of the Holy Spirit"—he was "full of faith": his faith controlled what he did; what he *believed* controlled what he did: "full of faith" (e.g., Gal. 2:20; 2 Cor. 5:7; Heb. 11:4-5, 7-9, 11, 17, 20-24, 27-31, 33).

Luke 4:28 says that a whole synagogue of people in Nazareth were so "filled with rage" that they led Jesus out to a cliff to throw Him off. They were controlled by their rage. Same thing in Acts 19:28.

In John 12:3, it tells us of the time that Jesus was anointed with the expensive perfume before He went to the Cross, and it says the whole "house was filled with the fragrance of the perfume" used to anoint His feet. It was *filled* with it; the smell *permeated* the house. That's what being "filled" is like. If you are "filled with the Holy Spirit," *He* will permeate your life, and you will be doing and saying things that are in harmony with who the Holy Spirit is, and what He has written in the Word (2 Pet. 1:21; cf. Ps. 119:35-38).

Acts 5:17 and Acts 13:45 use the expression "filled with jealousy" to describe some of the reactions of unbelieving Jews seeing things done by the Apostles.

In Second Corinthians 7:4, Paul is writing about all the things that he had been through, and he says: "Great is my confidence in you; great is my boasting on your behalf. I am *filled with comfort*; I am *overflowing with joy* in all our affliction." In Second Timothy 1:4, Paul longed to see Timothy so that he could "be filled with joy."

Alright, there is the pattern there. Do you see the point? When you are *full* of something, it is controlling—or, exerting at least *some* control on what you do. To be "filled with sorrow" is to be overcome by sorrow; to be "filled with faith" is to be controlled by what you believe. Try it with any of the other things: the idea is obvious—joy, love, hope, faith, jealousy, rage, anger, comfort, hatred, etc.

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Now, one more tidbit and we'll quit—until we come back. In these examples, "fill"—either one of the verbs—is always used in the "passive voice." That gives *me* goose-pimples, and those of you who have started in our Beginning Greek class—*hang in there*; before long, you'll understand what that means. But when something is in the "passive voice," what it means is that the subject isn't *doing* the action, the subject is *receiving* the *results* of the action. So, you don't "fill" *yourself* from the inside with the Holy Spirit; you *receive* the filling from Him—He is the outside agent.

The filling of the Holy Spirit is *not* something you *muster up*; you *yield* to it—as if you said, "You know, I would like to act as if my I.Q. is 70 points lower than it is; I think I'll go get drunk!" You can choose to *give up* your abilities to do things, or you can choose to *receive* what the Holy Spirit can do for you (Gal. 5:16).

Next time, we will be talking about, positively, *how* to "be filled," and the *results* of filling.

But just in case you don't want to wait until next Sunday—when we open Ephesians again—to allow the Spirit to control you, let me give you a couple of hints:

If you want the Holy Spirit to be in control of your life, *it's up to you!* He is not sitting around saying, "Well, I am sorry, Jim. Tuesday, Thursday, and Saturday are *your* days for filling. This is Monday!" No, He is *always* willing to fill you—and I'll show you that the Scripture teaches that.

But understand: It is *your choice!* *You* make the decisions to *act* the way that you *know* the Holy Spirit would have you to act, you will find Him in control of you (cf. Ps. 119:32); you will find that you experience blessings that come along with being filled with the Holy Spirit.

So, let me give you a couple of hints:

Galatians Chapter 5, Verses 22 and 23—"But the fruit of the Spirit is..." Alright: "fruit"—that is what is born from the tree; what the Holy Spirit produces are these things: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."

Do you want to be filled with the Holy Spirit? If you are in a situation where there is another human being present, show "love"; do what is best for that other person (Matt. 7:12; 22:39; Rom. 13:10; Phil. 2:3).

If you are in a situation that might be difficult, stand in the "joy" that only God can give.

If you are feeling frazzled, you're feeling anxious, choose to remain firmly planted in the "peace"—Jesus said, "My peace I give to you, not as the world gives" (Jn. 14:27; cf. Rom. 15:13; Phil. 4:7).

"Patience"—if you are dealing with something difficult: take a step back, slow down, be patient (Prov. 17:27; Titus 3:2). Show "kindness." If you have an opportunity to influence somebody else, do "goodness."

Sermon Title: Be Filled With The Spirit, Part 2
Scripture Text: Eph. 5:18 (Ephesians #37)

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"Faithfulness"—keep your promises, act according to the faith, follow through.

Be "gentle." You know what? We have this big Primary election coming up this Tuesday. Isn't it *wonderful* to see these things on television and get them out of your mailbox and hear them on the radio—all the kind, gentle, edifying things that people are saying? Actually, it must be nothing but the Devil himself and his demons running for office, with what everybody else thinks of them! *That is anti-Christian!* That's why it is so hard for a Christian to *ever* get elected, if he acts like a Christian—"gentle."

"Self-control." Self-control—like, you know, *choose* not to do things that tend to make you lose control of your mind, your balance, your thinking, your words.

Alright, that's one hint. Choose those things—boy, you're going to be walking with the Spirit every time you do!

Here is another one. Now, you might not have *thought* of this passage, but I have. Ephesians 5:18 says: "Do not get drunk with wine, for that is dissipation, but be filled with the Spirit." Here is a passage you may have never thought of as having anything to do with how to be Spirit-filled. Keep reading, next three verses: "speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (vs. 19). Do you want to "be filled with the Spirit"? Find a group of Christians to get together with, and *sing God's praises!* Sing His Word! It's *edifying!* It's *joyful!* It's *worshipful!* It *honors God!* *That is part of being Spirit-filled!* Anybody who is under the control of the Holy Spirit wants to be with the people in whom the Spirit dwells (Ps. 16:3)! That's normal.

Then he goes on to say: "always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father" (vs. 20). You can rejoice in the midst of *any* circumstance because *you know* your loving Heavenly Father is "sovereign" (Ps. 103:19), and He is "good" (Ps. 119:68), and in His providence He "causes all things to work together for good to those who love God, to those who are called according to His purpose," as Romans Chapter 8, Verse 28 says.

Now, don't read that and go *too far*—I'm *not* saying, "Okay, I really think you should give thanks because of that child that you heard about who was abducted, raped, tortured, and murdered." No, you don't give thanks *because* that happened; you give thanks *to God* that, in the *midst* of that *horrible evil*, God can bend evil to be used for His eternal purposes. That will make your mind overheat when you ponder that, but it could use some warmth.

"And be subject to one another in the fear of Christ" (vs. 21). There are two "one anothers" in those verses—"speaking to *one another* in psalms and hymns and spiritual songs" (vs. 19), subjecting yourself "to *one another* in the fear of Christ" (vs. 21). If somebody is under the control of the Holy Spirit, they *love nothing more* than getting underneath a fellow believer and bearing the burdens, lifting them up, encouraging them, praying for them, helping them, meeting their needs.

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One final word. I don't want you to get the wrong idea that being filled with the Holy Spirit is *effortless* on your part. I already told you: It is contingent upon *you* making important decisions, moment-by-moment. Remember: this immediately follows the last occurrence of the word "walk" in the Book of Ephesians. This is part of your "walk"—picking up one foot and putting it in front of the other, making progress, moving forward, heading toward a goal (cf. Prov. 4:18; Phil. 3:12-14; 2 Pet. 1:8). This is part of your "walk," and I didn't say it's effortless (Mk. 12:30; 1 Jn. 5:3). I didn't even say it's *easy*. I'm saying it is empowered by the Holy Spirit (Deut. 30:6; Ezek. 36:27; 2 Thess. 3:5).

I found the words of another preacher who put it this way: "Christian Gospel is a cross—the symbol of suffering and sacrifice, of hurt and pain and humiliation and rejection. I want no part of a Christian message which does not call me to involvement, requires of me no sacrifice, takes from me no comfort, requires of me less than the best I have to give. The duty of a Christian is to be faithful, not popular or successful."

Be faithful. You will find the Spirit of God empowering you for *every good thing* that God desires for you to do (Eph. 3:16; Phil. 4:13; Col. 1:11; 2 Thess. 2:17; Heb. 13:20-21).

And let's pray:

Our Father, thank You for Your Holy Spirit. Thank You that when we have yielded to Christ and accepted the free gift of eternal life that only He can give, You grant to us Your Holy Spirit; and that not only does He dwell within us, but He teaches us, He gives us wisdom, He encourages us, He exhorts us, He enables us, and grants us the energy to fulfill every good work that You have designed for us to do. Oh, Father, may we make wise decisions to do the things that cause Your Spirit to be in control of our lives, applying the Spirit-inspired Word to everything that we do. Have Your way with us, whatever we need—if it's conviction, if it's rebuke, if it's encouragement, if it's boldness, if it's just stamina to carry on; have Your way with us, and get Yourself glory through us, we pray in Jesus' name. Amen.