



Filled to Overflow

Kicking It Off

When you were a kid, what was your go-to excuse for getting out of something you didn't want to do?

Read

Ephesians 5:15-21

Summary

Think of yourself like a bowl under a running faucet. The Holy Spirit is like that constant flow of water, filling you up until you naturally overflow. You're still you, the bowl doesn't change, but what's inside you transforms everything. It's not about trying harder or doing more religious stuff. It's about letting God do something in you.

We all know what we're supposed to do. Be kind, forgive people, show love, be patient, you know the drill. The problem isn't that we don't know this stuff. It's that we keep making excuses. "I'll forgive them next time." "I'll be generous when I have more money." We're like drivers who keep swerving off the road, distracted by everything except where we're actually supposed to be going.

And here's what really gets me, we try to fill that empty feeling inside with everything but God. Maybe it's that glass of wine at the end of the day, or binge watching shows, or chasing the next promotion. Not that these things are bad, but when we look to them to satisfy us, we're missing the point. It's like trying to fill a bucket with a hole in it, you keep pouring but never feel full.

The answer? Stop trying to fill yourself and let God fill you instead. When you do that, something amazing happens. You start overflowing with genuine joy and peace, even in tough situations. You find yourself helping others not because you have to, but because you're so full you can't help but share.

Stop chasing empty things to feel complete. Open yourself up to being filled by God's Spirit, and watch how your life starts overflowing into others. That's when faith gets exciting.

Significant Quotes from Sermon

"The filling of the Spirit is not something that you are just filled to the brim and the Spirit just stops. One of the ideas of being filled by the Spirit means that he is like this faucet, and you are this vessel, and he is filling you, and naturally there will be a byproduct of this filling that your life will be transformed."

"If you are professing to be a Christian, to be a follower of Jesus, follow Christ. I don't know how to make it more apparent to you that this is not meant to be a very intellectual exercise. No, this is purely dynamic. It's kinetic movement. If you are professing to be a Christian, to be a follower of Jesus, that Jesus is your Lord and Savior in whom you follow, and you rest in and you have faith in, then do that."

"You see, it's not about what you're getting drunk on. Again, I don't want you to lose this. It's not about you abstaining from the good things in the world. It is not about you abstaining. You think that if you abstain from one thing, all of a sudden the issue at hand will be solved. No, you abstain from one thing, you're just going to find something else to fill yourself up with. The idea is not that you don't drink alcohol. The idea is that you now need to be in a posture where you allow God to fill you up."

"It's a beautiful cycle that when you submit to the filling of the Spirit, you submit to saying, I'm not going to fill myself up. I'm going to allow you to fill me. He then will fill you. This is a promise. This is guaranteed. And it's not a promise by my words, it's a promise by the body and blood of Christ that the Holy Spirit will be your counselor. He will be your advocate. He will be the Paraclete who will walk with you and speak to you. He will fill you. When he fills you, your responsibility is to not quench your worship."

Discussion Questions

1. Was there anything from the sermon or the passage that stuck out to you?
2. We often try to fill our emptiness with temporary things like achievements, entertainment, or relationships instead of allowing God to fill us. What are you most tempted to use as a substitute for God's presence in your life right now?
3. Following Jesus requires us to stop making excuses and simply walk the path we know is right. What excuse do you find yourself using most often to avoid doing what you know God is calling you to do?
4. When we're filled with God's Spirit, we naturally overflow into serving and submitting to others around us. Who in your life is most difficult for you to serve selflessly, and why?
5. True worship can happen even in our darkest moments, like Paul and Silas singing in prison. How do you typically respond when life circumstances don't match your expectations of what following God should look like?

Sermon Notes

Ephesians 5:15-21

15 Look carefully then how you walk, not as unwise but as wise, 16 making the best use of the time, because the days are evil. 17 Therefore do not be foolish, but understand what the will of the Lord is. 18 And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, 19 addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, 20 giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another out of reverence for Christ.

Outline

1. Walking in Wisdom, Not Wasting Time (vv. 15-17)

- a. Look Carefully at Your Walk (v. 15)
 - i. Like intricate watchmaker examining each piece
 - ii. Not occasional self-examination but constant awareness
 - iii. Consider if actually living proclaimed faith
- b. Make Best Use of Time (v. 16)
 - i. Kairos (moments/seasons) not chronos (minutes/hours)
 - ii. Respond to God's specific seasons: rest, work, praise, mourning
 - iii. Being filled means participating in relationship with God
- c. Understand the Will of the Lord (v. 17)
 - i. We know wisdom: forgive, love, be generous, kind, patient
 - ii. Problem isn't knowledge but execution and excuses
 - iii. Simple solution: stop wasting time, just follow Christ
 - iv. Proverbs 4:25-27: Look straight ahead, don't swerv
- d. Practical Examples from Ephesians 4
 - i. Stop lying: people lie thinking it improves life
 - ii. Anger okay, chronic anger gives devil foothold
 - iii. Don't steal: reveals lack of trust in God's provision
 - iv. Build up with words, don't tear down

2. Filled with the Spirit, Not Empty Substitutes (v. 18)

- a. The Grammar Matters
 - i. Getting drunk = active (you filling yourself)
 - ii. Being filled = passive (Spirit filling you)
 - iii. Isaiah 5:11: Woe to those pursuing drink but not regarding God
- b. Beyond Just Alcohol
 - i. Issue is self-filling with any substitute for satisfaction
 - ii. Wine, consumerism, entertainment, achievements, success
 - iii. All temporary; only God is eternal good
- c. The Real Question
 - i. We know Jesus is good, but do we believe His way is good?
 - ii. Enjoy good things without making them life's meaning
 - iii. One word answer: submission

3. Overflowing in Worship and Submission (vv. 19-21)

- a. The Beautiful Cycle
 - i. Submit to Spirit's filling - He fills you - You worship

- ii. Worship leads to - Submit to one another - Become empty
 - iii. Empty - Return to God for filling - Cycle continues
- b. Manifestations of Being Filled
 - i. Addressing one another in psalms, hymns, spiritual songs
 - ii. Giving thanks for everything, not just good things
 - iii. God uses stressful situations for His glory through you
- c. Submit to One Another (v. 21)
 - i. No conditions or qualifications
 - ii. Cultural resistance just more excuses
 - iii. Sets context for household codes that follow
- d. Acts 16:25-34 Example
 - i. Paul and Silas sing in prison; earthquake opens doors
 - ii. Choose submission over freedom to save jailer
 - iii. Jailer asks "How to be saved?" Answer: "Believe in Lord Jesus"
 - iv. Evangelism through Spirit's power, not clever words
 - v. Contagious worship: jailer's whole household transformed

Notes

The Christian faith offers something remarkably exciting that many believers overlook or undervalue. While we readily affirm belief in God the Father and God the Son, we often stop there, settling for what amounts to a historical version of religion. This leaves us missing out on the dynamic, transformative experience available through the Holy Spirit. The invitation to be filled by the Spirit represents one of the most thrilling aspects of following Jesus, yet it remains misunderstood or neglected by many.

Think of yourself as a vessel, perhaps a bowl under a running faucet. The Spirit acts as this continuous flow of water, filling you up until you naturally overflow. The vessel itself doesn't change, you remain who you are, but the presence of this divine filling transforms everything. Like a dry ditch that becomes a flowing channel when filled with water, we are changed not by our own efforts but by what fills us. This distinction matters immensely. The filling of the Spirit is not something you accomplish through spiritual exercises or religious activities. Rather, it happens to you as you open yourself to God's work. This passive reception runs counter to our achievement oriented mindset, but it forms the foundation for understanding how exciting faith can truly be.

The path to being filled begins with careful observation of how we live. Picture a watchmaker bent over intricate gears and springs, examining each tiny component through a magnifying lens. Every piece must fit precisely for the mechanism to function. Similarly, we must examine our spiritual walk with that same meticulous attention. This careful watching involves more than occasional self reflection during communion services. It requires constant awareness of each step we take, making our daily walk purposeful and deliberate. We're called to consider whether we're actually living according to our proclaimed faith or merely assuming God will work things out regardless of our choices.

When Scripture speaks of making the best use of time, it uses the Greek word "kairos," which differs significantly from "chronos." While chronos refers to measurable time in minutes and hours, kairos indicates moments, seasons, and significant events. This distinction transforms how we understand spiritual efficiency. Making the most of kairos means recognizing and responding to the specific seasons God places before us. Sometimes He calls us to rest, and resting in those seasons represents an act of faith, not laziness. Other seasons demand work, submission, and giving of ourselves. Still others call for praise regardless of circumstances, or for mourning and lament. The key lies in observing where God is leading in each season and submitting to His direction. Being filled by the Spirit means participating in this ongoing relationship where God provides moments for us to actively follow Him. He simply wants our submission to His leading.

Here's where things become both simple and challenging. Most believers already know what wisdom looks like. We understand that wisdom means forgiving others, showing love, practicing generosity, demonstrating kindness, and exercising patience. We could easily compile comprehensive lists describing what it means to follow Christ's example. The problem isn't knowledge but execution. We excel at creating excuses for why this particular moment isn't the right time to forgive, why we can't be generous just yet, or why patience must wait for better circumstances. We continuously defer walking in wisdom while claiming we'll do better next time. The solution proves remarkably straightforward: stop wasting time. Stop manufacturing elaborate justifications for why you're too busy to walk in Christ's ways. The path forward requires simply looking ahead and moving toward what you claim to believe. If you profess to follow Christ, then follow Christ. No complex theological framework needed, just direct obedience.

Proverbs captures this beautifully by instructing us to let our eyes look directly forward, keeping our gaze straight ahead. When we ponder the path of our feet, all our ways become sure. The instruction concludes with a warning against swerving right or left, keeping our feet from evil. The unwise love to swerve. They constantly create exceptions and special circumstances that justify departing from Jesus's path. Each excuse seems reasonable in isolation, but collectively they reveal a pattern of avoiding true discipleship. We swerve because we believe something on the sidelines will bring happiness, whether relationships, achievements, or possessions. The world actively markets these distractions, promising satisfaction if we just veer off course momentarily.

Paul provides concrete examples of what straight walking looks like. First, abandon falsehood and speak truth. People lie because they believe deception will improve their situation, not to intentionally cause harm. They think dishonesty leads to a better life. But wisdom demands truth telling, even when it seems costly. Regarding anger, Paul makes a crucial distinction. Anger itself isn't sinful; chronic anger is. Appropriate anger aligns us with the gospel, like shouting at someone swerving off the road to prevent disaster. Once they correct course, the anger dissipates. But when anger becomes chronic, tormenting us and driving us from God, it provides a foothold for evil. The instruction against stealing reveals a faith issue. Thieves steal because they don't trust God's provision. They refuse to give Him opportunity to meet their needs, so they take matters into their own hands. Similarly, corrupting talk that tears others down violates our calling to build each other up. We know these things, yet we make excuses based on what others have done to us.

When we refuse to put away bitterness, wrath, anger, clamor, slander, and malice, we grieve the Holy Spirit. When we fail to show kindness, tenderness, and forgiveness as

God forgave us in Christ, we cause the Spirit to mourn. This grieving occurs not through mysterious spiritual failures but through ordinary refusals to live as we know we should.

The pivotal instruction comes in the contrast between getting drunk with wine and being filled with the Spirit. Note the grammatical difference: getting drunk represents an active choice where you fill yourself, while being filled with the Spirit is passive, something done to you. This distinction extends far beyond alcohol. The issue isn't primarily about drinking wine but about the posture of filling yourself with anything to improve your life. We might fill ourselves with the finest wine from French vineyards, or we might abstain from alcohol only to fill ourselves with consumerism, entertainment, social media, gourmet food and coffee, video games, work achievements, or success. The specific substitute doesn't matter. Whether wine or Netflix, money or popularity, the problem remains identical: we're trying to fill ourselves rather than allowing God to fill us. Every commercial essentially promises that their product will satisfy this deep need. But these good things of the world prove inherently temporary.

Only God represents eternal good. If we desire eternal satisfaction, we must learn to surrender to Him rather than trusting our own hands to fill us. The wealthy person Isaiah describes, who rises early for strong drink and stays late as wine inflames him, who has music and feasts but doesn't regard the Lord's deeds, represents all materialistic, consumeristic behavior. His life revolves around good things while missing the eternal ways of God. This reveals the crux: we know Jesus is good, but do we believe His way is good? Many of us acknowledge Christ's goodness while secretly thinking His actual way of life doesn't look so appealing. We don't want to lose control, to constantly surrender and submit to the Father's will. So we keep filling ourselves with empty substitutes.

Please understand, this doesn't mean you can't enjoy anything. Celebrate during appropriate times. Appreciate craftsmanship in food, drink, or art. God Himself instituted celebrations and festivals in the Old Testament, commanding people to feast and rejoice. The prohibition targets looking at these things and declaring them life's meaning. Imagine if your pastor proclaimed that money represents life's ultimate meaning and purpose. You'd rightfully correct such foolishness, pointing out that following Jesus far surpasses wealth. Yet if that's what you'd preach, why do you live as if money were ultimate? Why make excuse after excuse for not walking straight toward Jesus?

How do we allow the Holy Spirit to fill us? The answer requires just one word: submission. This submission leads to the Spirit's filling, which naturally overflows in worship. As you submit to the Spirit's filling rather than filling yourself, He fills you, guaranteed by Christ's body and blood. The Holy Spirit will be your counselor, advocate, and companion. When He fills you, your responsibility is simply not to quench the

resulting worship. This worship then produces submission to one another as its natural byproduct. As you give yourself to others through submission and sacrifice, you become empty again. And when empty, you return to God saying, "Fill me." He fills you, you worship, you submit to others, you empty, and the beautiful cycle continues.

Paul describes this cycle using participles, all those "ing" words: addressing one another in psalms, hymns, and spiritual songs; singing and making melody to the Lord; giving thanks always for everything; submitting to one another out of reverence for Christ. When you find yourself dry and empty, God fills you with His Spirit. From that filling flows praise and thanksgiving for everything, not just good things. This comprehensive gratitude reveals something crucial. Sometimes God places you in stressful situations precisely so His Spirit can work through you to bring peace and resolution. That conflict between loved ones that you helped reconcile? That wasn't your wisdom but the Spirit working through you. Suddenly you're thanking God even for difficult situations because you experienced His power and presence in them.

The practical outcome of this Spirit filled life is mutual submission, and this comes without conditions. We'd prefer qualifications: submit if they're smarter, richer, better looking, or more passionate than you. But Scripture simply says submit to one another, period. This posture of submission extends to everyone regardless of situation. This challenges our cultural values that resist submission to anyone. But these cultural objections represent just more excuses to avoid doing what Jesus would do. The focus must remain on following Christ's example rather than protecting our autonomy.

Acts 16 provides a stunning illustration of worship and submission in action. Paul and Silas sit in prison for preaching the gospel. Rather than sulking about God's apparent failure to protect them, they sing hymns at midnight. Other prisoners listen, amazed at praise flowing from such circumstances. Then an earthquake shakes the prison, opening all doors and loosening all bonds. Here's where the story becomes remarkable. Most would interpret open prison doors as God's clear sign to escape. But Paul and Silas remain, calling out to prevent the jailer's suicide when he assumes they've fled. Paul cared more about submitting to the jailer's authority than claiming his divine deliverance. Though ostensibly free, he chose submission. When the jailer asked how to be saved, Paul had the simple answer: believe in the Lord Jesus. The jailer wasn't seeking eternal life theology but immediate rescue from despair. The answer remained the same: Jesus.

Paul and Silas became great evangelists not through eloquent words but through submission to the Holy Spirit's power. The Spirit caused the earthquake and orchestrated the entire situation. When the moment arrived, they simply pointed to Jesus. This demonstrates how we effectively share faith with those we care about: by worshiping

when circumstances don't warrant it, remaining content and thankful in all things. When the Holy Spirit fills you and miracles occur, when people wonder why you're not exploiting situations for personal advantage but instead submitting to others, they'll ask how to obtain what you have. In their calamity and despair, you know the answer: Jesus. Believe in Him for salvation.

Watch how contagious this worship becomes. The suicidal jailer finds salvation through faith in Jesus, takes the prisoners to his house, washes their wounds, gets baptized with his whole household, prepares a feast, and rejoices. He immediately learns what being a Christian means: opening your home, celebrating salvation, being covered by Christ's blood and raised to new life. This isn't complicated. God calls you to this exciting, effective life and ministry. The path doesn't require doing more but submitting more. Even when you feel empty and down, you're called to worship, not as manipulation to trigger miracles, but as acknowledgment of your need.

Stop filling your hungry belly and empty heart with worldly things. Instead, be filled with the Holy Spirit. Worship God both in celebration and in request, saying, "Lord, I need you to fill me." Have faith that He will fill you and position you in the right moments where He'll work miracles through your life. When miracles come, worship more, but remember to submit to one another in the midst of those miracles. God designed you as a fountain of living water, not because you're the source but because you're the vessel the Holy Spirit inhabits. He wants to enlighten, strengthen, and fill you to overflowing. The real question becomes: will you actually drop the bottle? Will you release whatever you're using to fill yourself and allow God to fill you instead? The exhortation stands clear: stop filling yourself with things of this world that lead only to debauchery. Instead, be filled with the Spirit and discover the exciting life of faith God intends for you.

Blog

If you fill a cup in a waterfall, the water doesn't just stop at the rim. It overflows, spilling onto everything nearby. This simple image captures what Paul describes in Ephesians 5:15-21. The Spirit filled life isn't meant to be contained. You are designed to overflow.

Paul writes to the Ephesian church with urgency. "Be very careful, then, how you live," he begins. The Greek word here (*akribos*) means precisely or accurately. Think of a jeweler examining a diamond, checking every facet for flaws. That's the kind of careful attention Paul calls for in our spiritual lives. This isn't casual Christianity. It's intentional discipleship. Paul uses a familiar Hebrew idiom when he talks about how we "walk." In Jewish thought, your walk represented your entire way of life. Every step matters. Every choice counts. Paul contrasts two ways of walking: as unwise people or as wise ones. The difference isn't intellectual. You don't need a degree to walk wisely. You need spiritual discernment. But what does walking wisely look like? Paul gives us a concrete example: "making the most of the time, because the days are evil." The Greek phrase here is important. "*Exagorazomenoi ton kairon*" literally means "buying up the opportune time." It's a marketplace term. Imagine a merchant who sees a rare opportunity and purchases all the available stock. That's how we should approach our spiritual opportunities.

Paul doesn't use the word *chronos*, which refers to clock time. He uses *kairos*, meaning strategic moments or seasons of opportunity. We all get the same twenty four hours. But we don't all get the same opportunities. When God opens a door for ministry, for growth, for service, wisdom means walking through it. The evil nature of our days makes this urgency even greater. Darkness increases, but so do opportunities for light to shine.

This leads to Paul's next instruction: "Therefore do not be foolish, but understand what the Lord's will is." The word for foolish, *aphrones*, means without practical sense. It's not about IQ. It's about spiritual intelligence. Foolishness in this context means missing what God is doing. It means being spiritually oblivious to His work around us. Understanding God's will requires more than Bible knowledge. It requires spiritual sensitivity. Earlier in Ephesians 4:30, Paul warned about grieving the Holy Spirit. When we live foolishly, when we ignore God's promptings, when we choose our way over His, we grieve the very Spirit who wants to guide us. The antidote? Actively seeking to understand what the Lord wants in each situation.

Now Paul makes a striking comparison that would have shocked his original readers. "Do not get drunk with wine, which leads to debauchery. Instead, be filled with the Spirit." To understand this contrast, we need to grasp the religious context of Ephesus. The city was famous for its temple to Artemis, but it also had a strong cult presence of Dionysus, the god of wine and ecstasy. In Dionysian worship, people sought encounters

with the god through intoxication. They believed wine could produce a state of ecstasy that connected them with Dionysus. Getting drunk wasn't just social behavior. It was religious practice. The word Paul uses for debauchery (asotia) means unsalvageable waste. It's the same word used to describe the prodigal son's lifestyle in Luke 15. It pictures a life poured out for nothing, resources squandered on emptiness.

Paul offers an alternative. Instead of being filled with wine, be filled with the Spirit. The Greek construction here matters tremendously. *Plerousthe* is a present passive imperative. Let me break that down. Present tense means continuous action, not a one time event. You need fresh filling daily, even moment by moment. Passive voice means you don't fill yourself. You position yourself to be filled. God does the filling. Imperative means this isn't optional. It's a command. Think about your phone battery. You don't charge it once and expect it to last forever. You charge it daily, sometimes multiple times. That's a picture of Spirit filling. It's not about the dramatic experience you had at camp ten years ago. It's about today's fresh encounter with God's Spirit.

But here's what many Christians miss. The contrast isn't just between drunkenness and Spirit filling. It's between two different approaches to life. One seeks fulfillment through external substances or experiences. The other finds fulfillment through God's presence. In our culture, the substitute might not be wine. It could be achievement, entertainment, shopping, social media, or countless other things we use to fill the emptiness inside. When we're truly filled with the Spirit, something remarkable happens. Paul describes it with five participles, all showing continuous action flowing from that filling. First, we speak "to one another with psalms, hymns, and songs from the Spirit." Notice the horizontal dimension here. Spirit filled people encourage each other through worship. The three types of songs Paul mentions cover the spectrum of worship expression. Psalms (psalmois) were the ancient hymnal of God's people, songs accompanied by instruments. Hymns (hymnois) were composed songs of praise, probably including early Christian compositions about Christ. Spiritual songs (odais pneumatikais) might have been spontaneous expressions inspired by the Spirit. Paul says we sing and make music "from your heart to the Lord." The Greek word *psallontes* originally meant to pluck strings on an instrument. Paul applies it to the heart. Even when circumstances silence our outward song, the melody continues within. I think of Paul and Silas singing in the Philippian jail. Beaten and chained, they still had a song. That's Spirit filled worship.

The second overflow Paul mentions is gratitude. "Always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ." Always? For everything? This seems impossible until you're Spirit filled. The Spirit gives us eyes to see God's hand even in difficulties. He helps us trust God's sovereignty when life doesn't make sense. This doesn't mean we give thanks for evil itself. We give thanks in all circumstances because

we trust the God who works all things for our good. There's a difference between thanking God for cancer and thanking God in cancer for His presence, His promises, His purposes we can't yet see.

The next participle surprises many readers. "Submit to one another out of reverence for Christ." In the Greek, this participle (*hypotassomenoi*) continues the list of what flows from Spirit filling. The word was originally a military term meaning to arrange in order under authority. But Paul adds something revolutionary: mutual submission. In the hierarchical world of the first century, this was significant. Slaves submitted to masters. Wives to husbands. Children to parents. But mutual submission? That turned social conventions upside down. When we're filled with the Spirit, we don't demand our rights. We serve one another. We put others first. We follow Christ's example of humble service. This verse serves as a bridge to the household codes that follow in Ephesians 5:22 through 6:9. Every relationship, whether marriage, parenting, or work, gets transformed when both parties are Spirit filled and mutually submitted to one another out of reverence for Christ.

Let's connect these truths to our daily experience. You wake up tomorrow morning. You can stumble through your day foolishly, missing God's *kairos* moments. You can try to fill your emptiness with caffeine, accomplishments, or endless scrolling. You can grieve the Spirit through bitter words, selfish choices, and wasted opportunities. Or you can choose differently. You can walk carefully, watching for God's opportunities. You can seek His will in the ordinary moments. You can position yourself for fresh filling through prayer, worship, and obedience. When you do, the overflow begins. Maybe it starts small. You find yourself humming a worship song while doing dishes. You notice reasons for gratitude you usually miss. You serve your family without keeping score. You speak encouraging words to a struggling friend. You submit to your boss with genuine respect, not just external compliance. These aren't dramatic manifestations. They're the normal Christian life when the Spirit fills us. The problem is we've settled for so much less. We've accepted dry, dutiful religion when God offers overflowing life. We've grieved the Spirit so often through our foolish choices that we've forgotten what His fullness feels like. Paul's command challenges our contemporary Christianity. We treat Spirit filling as optional equipment for super saints. Paul says it's standard equipment for every believer. We treat it as a one time crisis experience. Paul describes it as a daily continuous reality. We make it mystical and weird. Paul makes it practical and normal.

The early church understood this. In Acts, we see believers repeatedly filled with the Spirit. Not just at Pentecost, but throughout their journey. They needed fresh filling for fresh challenges. So do we. The same Spirit who filled them wants to fill us. The question isn't His willingness but our readiness.

What empties you? What grieves the Spirit in your life? Ephesians 4:30-31 gives us clues: bitterness, rage, anger, harsh words, slander, malice. These create a spiritual leak that drains us faster than we can be filled. Confession and repentance aren't just about forgiveness. They're about removing barriers to fullness.

What positions you for filling? Corporate worship matters because Spirit filled believers create an atmosphere where others can be filled. Personal disciplines matter because they create space for the Spirit to work. Obedience matters because the Spirit fills those who follow His leading.

The Ephesian believers lived in a city dominated by pagan worship and occult practices. Sound familiar? Our culture offers countless substitutes for Spirit filling. We're told fulfillment comes through success, experiences, relationships, or possessions. Like the Ephesians, we need to reject the counterfeit and embrace the real.

God commands us to be filled with His Spirit. This isn't about emotional experiences or spiritual manifestations. It's about daily surrender that leads to supernatural living. It's about letting God's Spirit so fill us that He overflows into every area of life. The question confronting us is simple. Will we continue trying to fill ourselves with substitutes that leave us empty? Or will we position ourselves under the faucet of God's grace, letting His Spirit fill us to overflowing? The choice we make determines not just our personal spiritual vitality but our impact on everyone around us. Spirit filled people change atmospheres. They bring worship where there's complaining. They offer gratitude where there's grumbling. They serve where others demand. They submit where others dominate. They don't do this through willpower or religious effort. They do it through the overflow of God's Spirit within them. This is God's design for normal Christianity. Not perfect people but filled people. Not sinless saints but overflowing servants. Not religious professionals but ordinary believers who've learned the secret of continuous filling. The command stands: Be filled with the Spirit. The promise remains: When we are, we'll overflow.