

Ephesians Series

Lesson #225

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Dean Bible Ministries

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What is the Filling by the Spirit?

Ephesians 5:15–18



EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

Ephesians 4:1–6:9
How the Believer is to Live Life
The Five Walking Commands

Walk in Wisdom (Ephesians 5:15–6:9)

Eph. 5:15, “See then that you walk circumspectly, not as fools but as wise,”

- **Commanded to be filled by means of the Spirit (Eph. 5:18);**
- **Emphasis on worship through singing (Eph. 5:19);**
- **Gratitude to God for all things (Eph. 5:20);**
- **Mutual submission to live in harmony (Eph. 5:21);**
- **Family life (Eph. 5:22–6:9)**

Eph. 5:15, “**See** then that you walk circumspectly, not as fools but as wise,

Eph. 5:16, “[by] redeeming the time, because the days are evil.

Eph. 5:17, “Therefore **do not be** unwise, but understand what the will of the Lord is.

Eph. 5:18, “And **do not be drunk** with wine, in which is dissipation; but **be filled** with the Spirit, ...”

Negative

Positive

Do not be unwise

but understand

Eph. 5:17

Do not be drunk with wine

**but be filled by
the Spirit**

Eph. 5:18

Eph. 5:15, “See then that you walk circumspectly, not as fools but as wise,”

Not a conclusion, but a transition that continues the topic of walking with a new dimension, a new focus.

Eph. 5:15, “Pay attention then that you walk carefully [accurately], not as fools but as wise,”

βλέπω *blepō*

2 plur present act imperative

Literally to see; to look at something;

to watch out for or beware of something; to pay attention to something

περιπατέω *peripateō*

**2 plur pres act indic
to walk, walk
around;**

**Figurative for how a
person thinks, talks,
and acts**

ἀκριβῶς *akribōs* diligently, precisely, accurately

“The point is not how carefully one is to observe but how carefully one is to walk.” [~Hoehner, *Ephesians*]

Eph. 5:15–16, “Pay attention then that you walk carefully [accurately], not as fools but as wise, by redeeming the time, because the days are evil.”

What the Bible Teaches About

Wise Management of Our Time



**1. The time we have on earth is a limited, finite resource.
Psa. 90 encourages us to evaluate how we will spend
that time.**

Psa. 90:10, “The days of our lives are seventy years; And if by reason of strength they are eighty years, yet their boast is only labor and sorrow; For it is soon cut off, and we fly away.

Psa. 90:11, “Who knows the power of Your anger? For as the fear of You, so is Your wrath.

Psa. 90:12, “So teach us to number our days, that we may gain a heart of wisdom.”

2. We must evaluate our priorities.

Matt. 6:33, “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.”

Priorities

Luke 2:52, “And Jesus increased in wisdom and stature, and in favor with God and men.”

Wisdom: skillful living based on the Word of God.

Stature: physical growth, nourishment, exercise.

Favor with God: spiritual life.

And men: marriage, family, friends, other believers.

3. Mark out your days and times.

God: reading, memorizing, internalizing, prayer, application

Family: time with spouses, children; household responsibilities;

Work: comprises most of our time

Personal: Recreation, exercise; education; advancement

Set goals and plans to reach each goal for each category of priority

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Eph. 5:18, “And do not **be drunk with wine, in which is dissipation; but be filled with the Spirit,”**

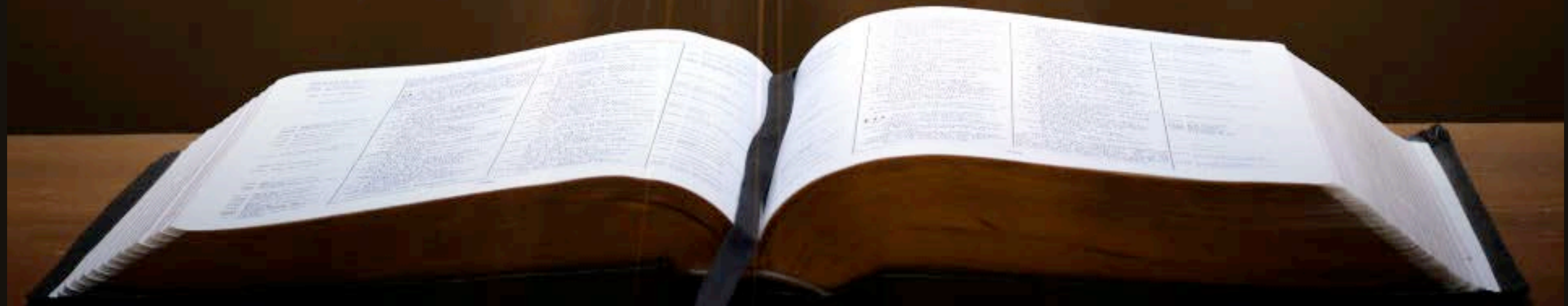
ἄσωτία *asōtia* fem sing nom

1. “excess, incurable, unhealthy, dissipation”;

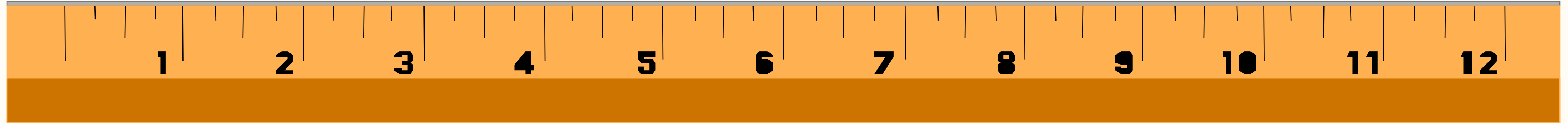
2. wild and disorderly conduct (~Cleon Rogers)

What the Bible Teaches About

The FILLING by the Holy Spirit *Introduction*



Golden Rule of Interpretation



When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context indicate clearly otherwise.

“The allegorical method was not born out of the study of the Scripture, but rather out of a desire to unite Greek philosophy and the Word of God. It did not come out of a desire to present the truths of the Word, but to pervert them. It was not the child of orthodoxy, but of heterodoxy.”

~J. D. Pentecost

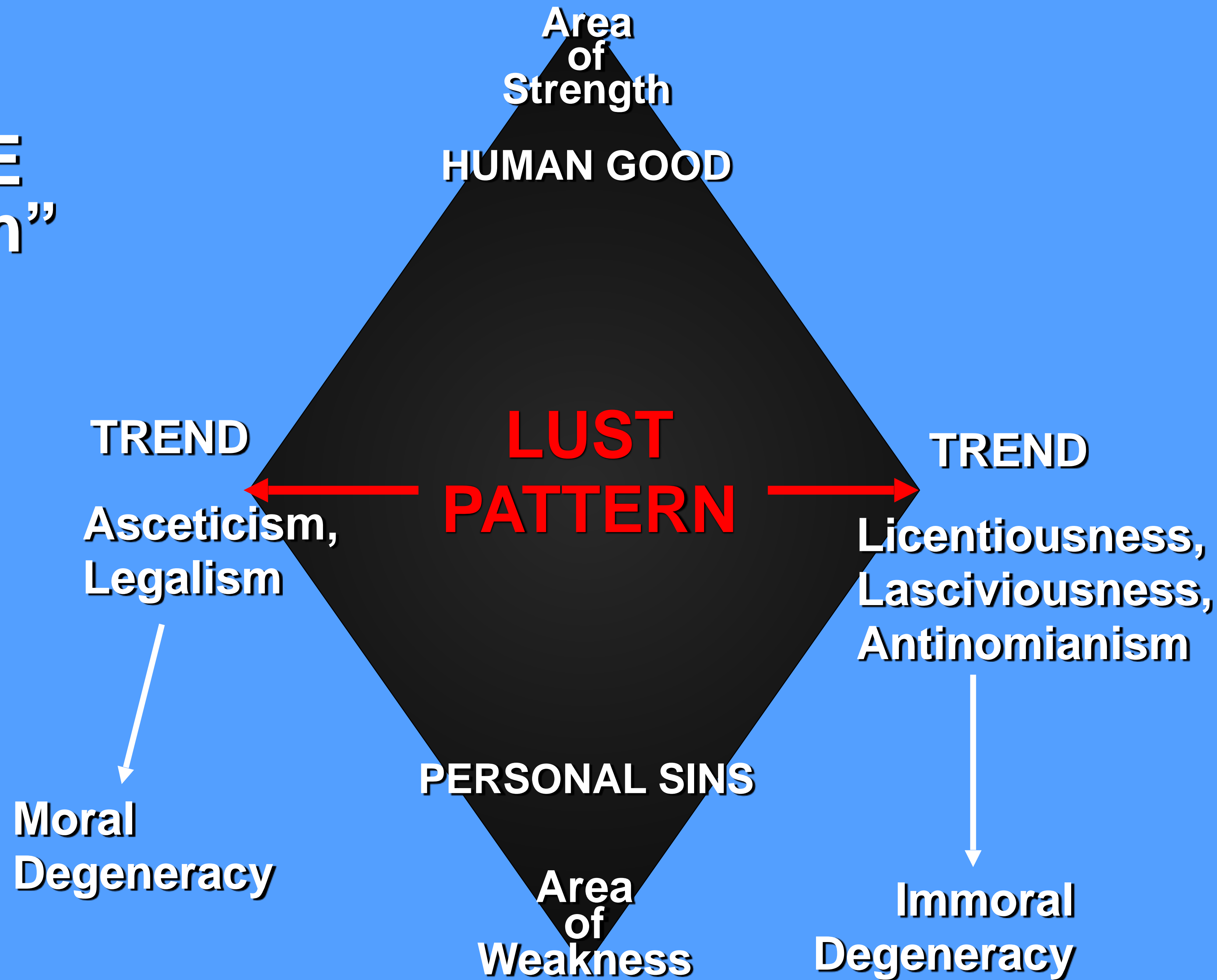
“The fundamental criticism of Origen, beginning during his own lifetime was that he used allegorical interpretation to provide a specious justification for reinterpreting Christian doctrine in terms of Platonic philosophy.”

~Joseph Trigg, *Origen*

“An attitude of contempt towards Israel had become the rule by Origen’s time. The new element in his own view of Israel is his perception of them as ‘manifesting no elevation [of thought]’. It follows that the interpreter must always posit a deeper or higher meaning for prophecies relating to Judea, Jerusalem, Israel, Judah and Jacob which, he affirms, are ‘not being understood by us in a “carnal” sense.’ ”

~Diprose, *Israel*

THE SIN NATURE “the flesh”





**Martin Luther
(1483–1546)**

“When I was a monk, I was an expert in allegories. I allegorized everything. But after lecturing on the Epistles of the Romans I came to have knowledge of Christ. For therein I saw that Christ is no allegory and I learned to know what Christ is.”



**Martin Luther
(1483–1546)**

“Allegories are empty speculations and as it were the scum of Holy Scripture.”

“Origen’s allegories are not worth so much dirt.”

“To allegorize is to juggle the Scripture.”

“Allegorizing may degenerate into a mere monkeygame.”

“Allegories are awkward, absurd, inventive, obsolete, loose rags.”

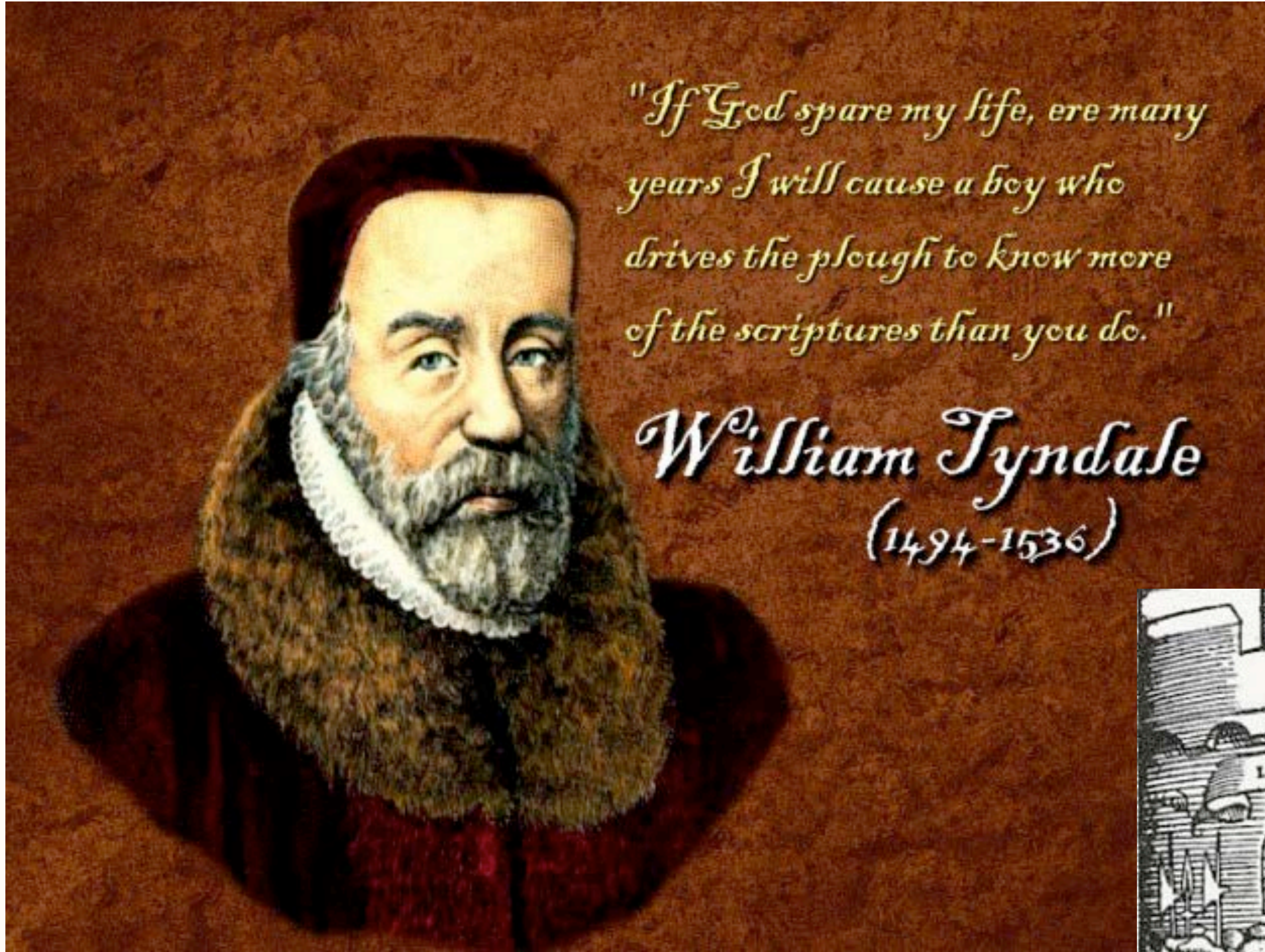


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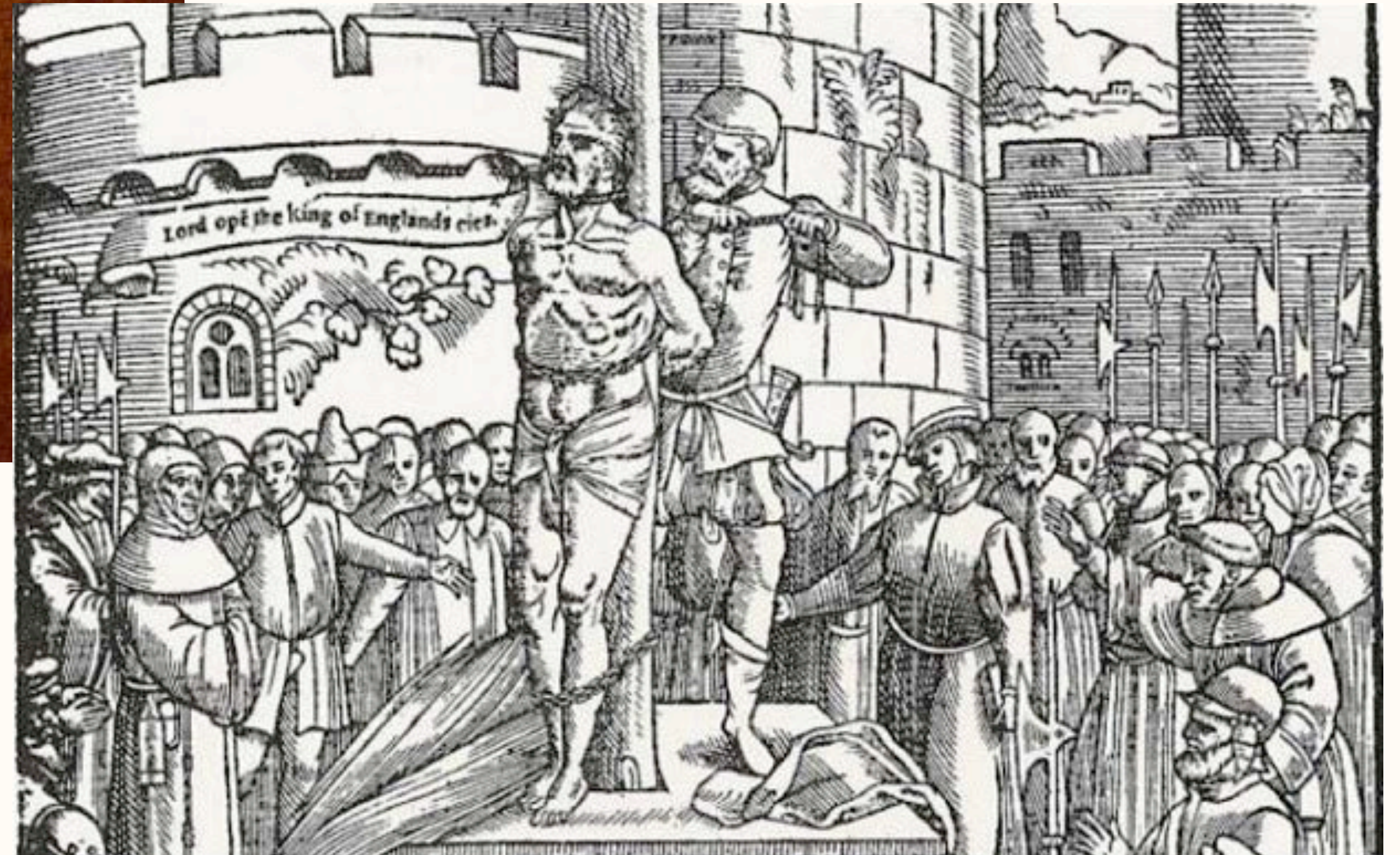
“The Bible treated allegorically becomes putty in the hand of the exegete.”

“Scripture is its own interpreter, this is the true method of interpretation which puts Scripture alongside of Scripture in a right and proper way.”

Luther’s *Works*, 3:334



“Scripture has but one sense, which is the literal sense.”



Premillennialism



**Second
Coming**
↓
First
Resurrection



**Great
White
Throne**
↓
Second
Resurrection



Amillennialism



First Resurrection
is spiritual at conversion



Second Coming
Second Resurrection
All Judgment

Church Age

Millennium

Eternity

Postmillennialism



First Resurrection
is spiritual at conversion

Continual Progress



Second Coming

Second Resurrection
All Judgment



“By various terms the Bible teaches that there are two classes of Christians: those who “abide in Christ,” and those who ‘abide not’; those who are ‘walking in the light,’ and those who ‘walk in darkness’; those who ‘walk by the Spirit,’ and those who ‘walk as men’; those who ‘walk in newness of life,’ and those who ‘walk after the flesh’; those who have the Spirit ‘in’ and ‘upon’ them, and those who have the Spirit ‘in’ them, but not ‘upon’ them; those who are ‘spiritual’ and those who are ‘carnal’; those who are ‘filled with the Spirit,’ and those who are not. All this has to do with the quality of daily life of saved people, and is in no way a contrast between the saved and the unsaved. Where there is such an emphasis in the Bible as is indicated by these distinctions there is a corresponding reality.”

~L S Chafer, *He That is Spiritual*, 29

Acts 2:2, “And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

Acts 2:3, “Then there appeared to them divided tongues, as of fire, and one sat upon each of them.

Acts 2:4, “And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.”

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“The Scriptures bear a decisive testimony that the filling of the Holy Spirit is a repeated experience. The early church was **filled with the Spirit on the Day of Pentecost (Acts 2:4). In Acts 4:8, Peter is mentioned as again being filled with the Holy Spirit, and the entire company gathered at Jerusalem to hear Peter’s report of his encounter with the Sanhedrin are again filled with the Holy Spirit (Acts 4:31). Stephen, originally chosen a deacon because he was filled with the Spirit, is revealed to have been “full of the Holy Spirit” immediately before his martyrdom (Acts 7:55). Both Paul and Barnabas are found filled with the Holy Spirit at widely differing periods of their lives (Acts 9:17; 11:24; 13:9, 52). The evidence for the experimental nature of the **filling of the Holy Spirit** is fully sustained in every instance.”**

~John Walvoord, *The Holy Spirit*, 195

What is the problem with this?

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**neut sing genitive
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What is the significance of these two words?

Conclusion:

These represent two different ministries of the Holy Spirit.

- 1. *pimplemi* is repeated, and almost always tied to something said or written, so this describes an activity related to inspiration by the Holy Spirit.**
- 2. *pleroo* is also repeated, but describes the work of the Spirit as filling us with God's Word and producing spiritual growth and maturity.**

Acts 20:29, “For I know this, that after my departure savage wolves will come in among you, not sparing the flock.

Acts 20:30, “Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.

Acts 20:31, “Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.”

Titus 1:9, “holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.”