

Ephesians Series

Lesson #227

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Dean Bible Ministries

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The Results of Filling 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, ...”

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dissipation; but be filled with the Spirit,”**

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2 plur pres
pass impera
“to fill; fulfill”

ἐν πνεύματι,
en pneumati,
dative,
means, “by
means of
the Spirit”

What the Bible Teaches About

The FILLING by the Holy Spirit *Introduction*



“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

Summary

- 1. Three different Greek phrases are used, but they are all translated into English with similar language, “filled of/with the Holy Spirit.”**
- 2. However, in the Greek, the only place “filled” (*pleroo*) is used with “Spirit” (*pneuma*) is in the dative, “by means of.”**
- 3. Other similar uses are descriptions of character.**
- 4. Thus, the other uses describe unique instances.**

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2 plur pres pass
impera
“to fill; fulfill”

ἐν πνεύματι, en
pneumati, dative,
means, “by means
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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.”

πίμπλημι pimplēmi
3 plur aor pass indic
“to fill, fulfill, complete”

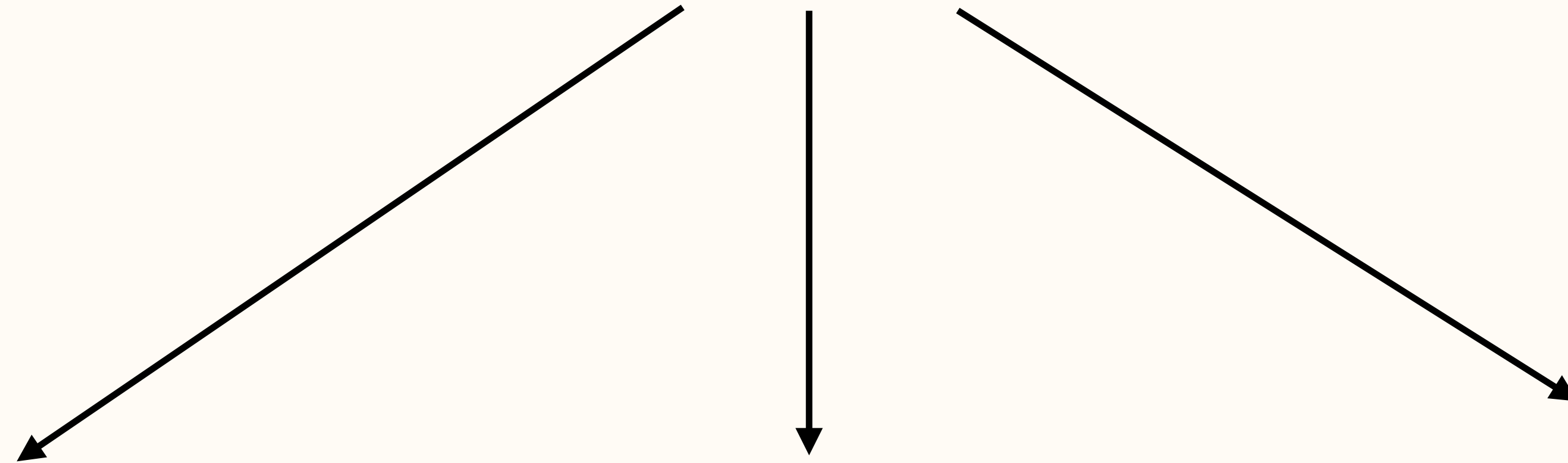
πνεῦμα pneuma
neut sing genitive
“wind; breath; spirit, Spirit”

Conclusion:

These represent two different ministries of the Holy Spirit.

- 1. *pimplemi* (v) 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* (v) is also repeated, but describes the work of the Spirit is filling us with God's Word and producing spiritual growth and maturity.**

-πλη- **-plē-**



πίμπλημι *rimplēmi*
verb

πληρόω *plēroō*
verb

πλήρης *plērēs*
adjective

**Meaning is determined by usage,
it is not determined by etymology.**

Conclusion:

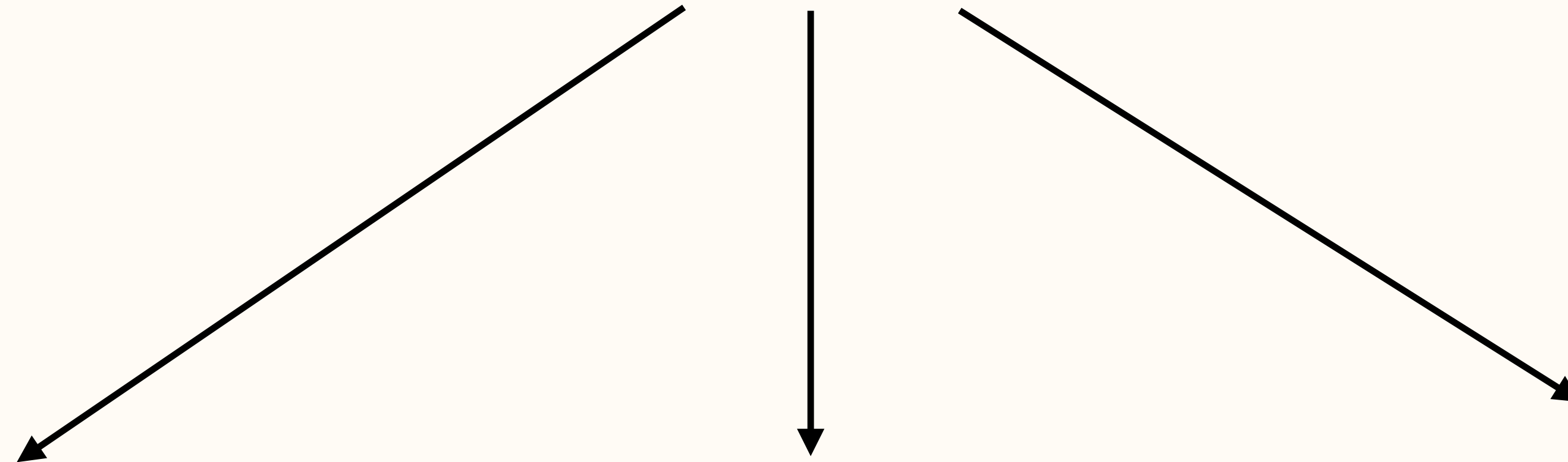
- 1. The verb *pimplēmi* is almost always used with an immediate speaking, but in two cases it relates to a future speaking. But in all eight cases it is contextually followed by some reference to speaking.**
- 2. The adjective *pleres* translated “filled with” or “full of” followed by genitives is an idiom describing character. The character description of envy, deceit, wonder, amazement, faith, Holy Spirit, or good works is in the genitive indicating the content which is a description of character.**
- 3. Neither of these is the same word or grammar as “be filled by the Spirit” in Eph. 5:18.**

Conclusion:

RE: Acts 2:4 Wallace, *Grammar* comments:

“It is to be noted that neither the verb nor the case following the verb are the same as in Eph. 5:18 (here, πίμπλημι; there, πληρόω; here, gen.; there, [έν +] dat.). The command there to be filled by the Spirit has nothing to do with tongues-speaking. The Spirit-filling (with πίμπλημι) in Acts is never commanded, nor is it related particularly to sanctification. Rather, it is a special imbuing of the Spirit for a particular task (similar to the Spirit’s ministry in the OT). Furthermore, every time the case used to indicate the content of filling is the genitive, never the dative, Cf. Acts 4:8, 31; 9:17; 13:9 (cf. also Luke 1:15, 41).”

-πλη- **-plē-**



πίμπλημι *rimplēmi*
verb

πληρόω *plēroō*
verb

πλήρης *plērēs*
adjective

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

μεθύσκω *methuskō*

2 plur pres pass impera
“to get drunk, to become
drunk, intoxicate”

οἶνος oinos

masc sing dat (m) “wine”
“The οἶνος, ‘wine,’ is an
instrumental dative
indicating the means of
intoxication.” ~Hoehner

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ἄσωτία *asōtia* fem sing nom

1. “excess, incurable, unhealthy, dissipation;

2. wild and disorderly conduct.” (~Cleon Rogers)

“shamelessness, dissipation, profligacy, debauchery.” (~Plato)

“one who destroys himself through dissipation”

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(~Cleon Rogers)

“one who destroys himself through dissipation”

The instrumental, “by means of” indicates the use of wine to become spiritual, but in fact, leads to spiritual self-destruction.

Titus 1:6, “if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination.”

1 Pet. 4:4, “In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.”

“In Thessalonica, for example, the epigraphical and historical evidence is said to indicate that there was not only the Dionysian cult there, but ‘a state priesthood of Dionysus existed in Thessalonica from the time of the founding of the city by Cassander.’

“A Latin inscription from Philippi provides proof that the cult of Dionysus was active in that city. In Athens the worship of this deity was prominent and his festivals very popular. Pausanias describes the images of Dionysus which he saw at the marketplace in Corinth as being wooden images covered with gold, with the exception of the faces which were ornamented with red paint.

“The city of Ephesus was also filled, not only with the worship of Artemis (Diana), but also with the cult of Dionysus.”

~Cleon Rogers, “The Dionysian Background to Eph. 5:18,” *BibSac*, V 136, p. 254

When Marc Antony entered the city of Ephesus, Plutarch wrote:

“women arrayed like Bacchanals, and men and boys like Satyrs and Pans led the way before him and the city was full of ivy and thyrsus-wands and harps and pipes and flutes, the people hailing him as Dionysus, giver of Joy and Beneficent.”

~Plutarch (AD 46–119), *Lives of the Roman Emperors*.



MACEDONIA

THRACE

BLACK SEA

BITHYNIA AND PONTUS

Byzantium (Istanbul)

Thessalonica
Amphipolis
Philippi
Neapolis
Apollonia
Thasos
Samothrace
Berea

MARMARA SEA

Nicaea

GALATIA

Sangarius River

Lemnos

Troas

Lesbos

Mitylene

Pergamum

ASIA

Phrygia

Lydia

Smyrna

Sardis

Antioch in Pisidia

Ephesus

Laodicea

Iconium

CAPPADOCIA

Halys River

Lake Tuz

COMMAGENE

ACHAIA

Athens

Corinth

Sparta

Naxos

Patmos

CARIA

Samos

Miletus

PAMPHYLIA

Attalia

Perga

Lystra

Derbe

CILICIA

Tarsus

LYCIA

Rhodes

Salamis

Cyprus

Paphos

Antioch

Aleppo

SYRIA

Hamath

Sidon

Damascus

MEDITERRANEAN SEA



0 100 200 Miles
0 100 200 Kilometers

“Another feature of the festivals was the wild, frenzied dancing and uncontrolled ravings, in connection with wine drinking and the music of flutes, cymbals, drums, or tambourines. Along with this was the mountain dancing of the women, which sometimes took place in the dead of winter, and the devouring of the raw flesh of animals. The purpose of the intoxication by wine and also the chewing of ivy, as well as the eating of raw animal flesh, was to have Dionysus enter the body of the worshiper and fill him with ‘enthusiasm’ or the spirit of the god.”

~Cleon Rogers, “The Dionysian Background to Eph. 5:18,” *BibSac*, V 136, p. 254

“Dionysus was to possess and control such ones so that they were united with him and partook of his strength, wisdom, and abilities. This resulted in the person doing the will of the deity (either willingly or unwillingly) and having the ability to speak inspired prophecy, and was often thought to be the source of artistic or poetical ability.”

**~Cleon Rogers, “The Dionysian Background to Eph. 5:18,”
BibSac, V 136, p. 254**

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

**πληρόω *plēroō*
2 plur pres pass
imperative
“to fill; fulfill”**

**ἐν πνεύματι, *en pneumati*,
instrumental dative,
means, “by means
of the Spirit”**

“In addition, the writer to Ephesians uses the term ‘spirit’ thirteen other times (1:13, 17; 2:2, 18, 22; 3:5, 16; 4:3, 4, 23, 30; 6:17, 18) and each time it refers to a spirit outside of a person. Once it refers to the spirit of the devil or his emissaries (2:2) but the other twelve times it refers to the Spirit of God (1:17; 4:3, 23 are disputed but these have been discussed). Thus, it is natural to assume that the ‘spirit’ here refers to the Holy Spirit.” ~Hoehner

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πληρόω *plēroō*

2 plur pres pass

imperative

to fill; fulfill

“to fill something with content”

Not “control” but “influence.” Control indicates overriding volitional responsibility.

ἐν πνεύματι, *en*

pneumati,

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instrumental dative, means, “by means of the Spirit”

It seems best to translate ἐν πνεύματι with an instrumental sense, “by the Spirit” or “by means of the Spirit.” This is analogous to Eph. 4:30 where the preposition with the relative pronoun (ἐν ᾧ) is translated “the Spirit ... by whom you were sealed.” ~Hoehner

“To see ἐν πνεύματι here as indicating content is grammatically suspect (even though it is, in many circles, the predominant view). Only if the flow of argument and/or the lack of other good possibilities strongly point in the direction of content would we be compelled to take it as such. There are no other examples in biblical Greek in which ἐν + the dative after πληρόω indicates content. Further, the parallel with οἴνω as well as the common grammatical category of means suggest that the idea intended is that believers are to be filled by means of the [Holy] Spirit. If so, there seems to be an unnamed agent.”

~Wallace, *Grammar*, 375

Results:

Eph. 5:19, “speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

Eph. 5:20, “giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,

Eph. 5:21, “submitting to one another in the fear of God.”

Col. 3:16, “Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Col. 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.

Col. 3:18, “Wives, submit to your own husbands, as is fitting in the Lord.”

Results of being filled by the Spirit:

Eph. 5:19, “speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

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Results of the Word dwelling richly:

Col. 3:16b, “... teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

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**ETERNAL
REALITIES**

**TEMPORAL
REALITIES**

“POSITIONAL TRUTH”

ACTS 16:31

IN CHRIST

**Baptism by the
Holy Spirit**

**FILLED BY
THE
HOLY SPIRIT**

**“Walking by the
Holy Spirit”**



**ETERNAL
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“POSITIONAL TRUTH”

ACTS 16:31

IN CHRIST

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“Eternal Life”

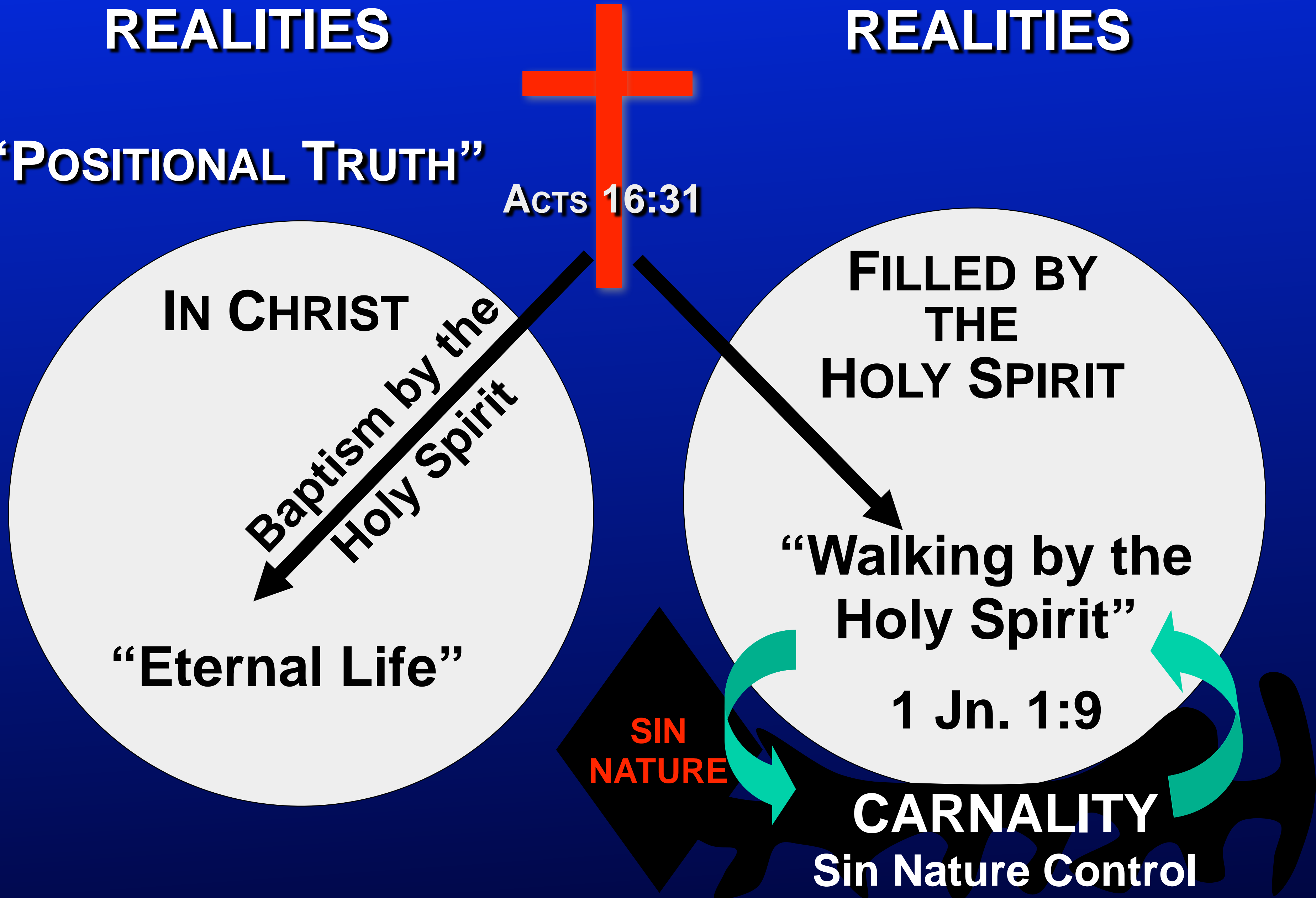
**FILLED BY
THE
HOLY SPIRIT**

**“Walking by the
Holy Spirit”**

1 Jn. 1:9

**SIN
NATURE**

CARNALITY
Sin Nature Control



John 15:4, “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.”

***μένω menō* 2 plur aor act
imperative, emphasizes priority!!**

to remain, abide, stay

Gal. 5:16, “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.”

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περιπατέω peripateō

2 plur pres act imperative

**Literally, to walk,
metaphorically, describes
how a person lives their life**

The active voice verb means we must be making the responsible choice to walk by the Spirit.

The passive imperative of Eph. 5:18 indicates that while we are walking, we are to choose to receive what the Spirit is teaching us from the Word.

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οὐ μὴ *ou me*

***with the subjunctive verb*
You will not be able to,
impossible to do something.
You will be unable to bring to
completion the lust of the
flesh.**

***telesēte* τελέω teleō 2 plur aor act subj
to finish, complete; perform, carry out**

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Gal. 5:16, “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.”

Gal. 3:3, “Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?”

The Constant Struggle

Gal. 5:17, “For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.”

Conclusion:

- 1. We are saved for the purpose of walking in good works (Eph. 2:10).**

Eph. 2:10, “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”

Walking by the Spirit is equivalent to walking worthy.

Conclusion:

2. This “walk” in good works is then further characterized as:

- **Walking worth of our calling in Christ, Eph. 4:1**
- **Not walking like the unbelieving world around us, Eph. 4:17**
- **Walking in love, Eph. 5:2**
- **Walking as children of light, Eph. 5:7**
- **Walking circumspectly, Eph. 5:15**
- **Walking by means of the Holy Spirit, Gal. 5:16**

Conclusion:

- 3. As we walk by means of the Spirit, we are filled by means of the Spirit.**
- 4. When we stop walking by the Spirit, we shift to walking by the sin nature, and to recover we admit our sins to God privately in prayer and He cleanses and forgives us.**
- 5. We then resume our walk by means of the Holy Spirit.**