

## ***The Fullness of the Holy Spirit for Life and Work - 8***

### ***"rather, be filled with the Spirit..." Ephesians 5.18-6.9***

#### **Review:**

Session 1: On the inside, each of us has become a dwelling place of the Spirit.  
Session 2: Distinguishing the functioning difference of body, soul and spirit  
Session 3: Led by the Spirit: knowing the character and tone of voice and activity of the Spirit  
Session 4: The Temple of the Holy Spirit  
Session 5: The 'newness' of the Spirit [as against the 'oldness' of the letter]  
Session 6: The Spirit given to the obedient  
Session 7: Praying in the Spirit...

#### **1. The positive themes of Ephesians.**

[1] 1.3 Let us bless God the Father of our Lord Jesus Christ...

This is so because He has blessed us by the outgoing love that has chosen to see us "in Christ Jesus. [a] he chose us in Him before the world was made, to be holy and irreproachable before Him [b] foreordained us for Himself - to be adopted as sons and daughters through Jesus [c] this was his delight, it was how He wanted it; so He poured in us his grace in the Beloved.

[2] 1.7 In Christ Jesus, God's Beloved He has lavished grace upon us...

[a] we have redemption = the forgiveness of our sins  
[b] we have come to understand God's purpose in Christ  
[c] so we are able to appreciate the present administration in which we live  
[d] we have received an inheritance...we hope in Him and are set to live for the praise of His glory

[e] in Him we first heard the word of truth, believed it and are now marked with the Spirit of promise. marked out until the full possession of our inheritance comes.

[3] 1.15-23 Paul prays that we may know these things.

[4] 2.1-7 If the present age is ruled by fleshly desires; we have been raised up to sit with Him in heavenly places in Christ Jesus.

[5] 2.8-10 It is a matter of grace not of works - no ground for boasting

[6] 2.11-16 The present administration is marked by the removal of a dividing wall, making two separated peoples into one. There is a new humanity in Christ.

[7] 2.17-22 So there is a peace of nearness and access for the Gentiles, who have become fellow citizens, members of God's household. We are being built together into a holy temple.

[8] 3.1-7 This marks the unveiling of God's secret plan - Gentiles are fellow shares in the Christ Jesus

[9] Revealing this plan is Paul's job; it is through the church the heavenly powers get the message

[10] 3.14-21 Paul prays that we may know the experience of God making his dwelling place in our inner being.

[11] 4.1-10 We should live up to this calling; guarding the unity of the Spirit with we have. Grace was given to each person according to the measure of Christ's giving.

[12] 4.11-16 Growing up in Christ comes through these ascension-gift ministries whose job is to prepare the body for the ministry of service.

[13] 4.17-24 Disciples of Christ are to put off the old and put on the new life. To clearly depart from the old position and understand the new life is theirs.

[14] 4.25-5.2 There are things to put away, and the kindness, forgiveness and love of God to make the basis for our present life among one another - this is good worship offered to God.

[15] 3-10 There are dark ways in sexual matters which are not to be shared by light bearers.

[16] 5.11-20 When light lives among darkness we must not be foolish, we need to know the will of the Lord. This is especially shown in a sharp contrast.

#### **2. The section 5.15-6.9 Be careful how you walk**

[i] βλέπετε οὖν [take care therefore]

They are take special care as to how they walk. The 'therefore' points back to the section 5.11-14 where the exhortation of not getting involved with darkness again but exposing it by the way they live.

In this case their walk must not be as unwise persons but as wise. They are to be persons who buy up the time/opportunities. They must do this simply because the days are evil.

[ii] διὰ τοῦτο [because of this]

The "because of this" refers back to the days being evil. There lies the reason for the exhortation

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bot to be foolish, but [ἀλλὰ] as a clear contrast and correction to being foolish, they are to understand what the will of the Lord is.

[iii] καὶ [and]

Connected with this sharp contrast an equally sharp comparison is now drawn. They are not to be drunken with wine; which is an example of excess [ἄσωτία] something that has gone over the top because the person has actually lost their control of themselves

[iv] ἀλλὰ πληροῦσθε ἐν πνεύματι [be filled with/in/by the Spirit]

This is a strong correction to the condition of drunkenness. The picture is of having too much wine on board, filling the stomach of the person; we say in Australia that the drunken person is "full". Now is contrasted the being filled from within by the Spirit. And it is a command! It may be asked of us because we have the Spirit within - He has lodged there.

### ***3. What is practically meant by "being filled with the Spirit"?***

There now follows a five actions, expressed by participles that fill out the main verb "be filled".

They are:

[1] speaking to each other in psalms and hymns and spiritual songs

[2] singing and [3] chanting in your heart to the Lord

[4] giving thank for everything, to the Father in the name of the Lord Jesus Christ

[5] being subject one to another in the fear of Christ

[a] wives to husbands

[b] husbands to love wives

[c] children are to be obedient to parents

[d] slaves are to obey their masters

[e] masters respect the slave as a brother

### ***4. Observations on these practical examples***

1. The fullness of the Spirit shows in speaking [λαλοῦντες]. What is happening here is speech; the psalms, hymns and spiritual songs describe the thing sung, which is the form it takes. As an instrument it is a finished work. Further they are the speaking of Christians to one another. The object of the communication is our brothers and sisters. We are not directing these songs to God.

It takes the form of song, yet it may be prophetic; having the effect of encouraging, upbuilding or exhorting. But what this text tells us is that when it takes place, it is an outflow of the fullness of the Spirit in the persons who do it. In this way it differs from normal speech, having its source in the Spirit and so the "singing" form may be an indication of the difference. There are many hymns, songs and which address one another.

2. The fullness of the Spirit shows in singing [ᾄδοντες] and chanting [ψάλλοντες] that have their source in the heart. When sung they are directed to the Lord. What is being described here is the action, what is being done.

There is a singing from the heart to the Lord which expresses the joy of those full of the Spirit.

With the chant the focus is more upon the words, accompanied by a limited range of pitches/notes; it is not as melodious as a song. A modern example like a chant is 'rap' music where the process is to express the words, often without a melodious song, but accompanied by a distinctive beat that can give rise to a rhythm.

3. The fullness of the Spirit is shown in giving thanks [εὐχαριστοῦντες] for everything that happens. It is directed to God the Father. It is done in the name of the Lord Jesus Christ.

4. The fullness of the Spirit is shown in the willing submission, one to another, which takes place in the given relations of life in which the Lord has set us. This is done in the fear [respect] of the Lord. It is a free decision that arises from the Spirit Himself.

Often this mutual submission takes the form of initiating love [husbands and masters] that recognises the responsibilities that the Spirit is now demonstrating a new way of relating in former situations that were before this time one of subjection.

Father of all our joy; thank You for the manifestation of the Spirit in our lives. Help us to give expression to His wonderful inward motivations. Help us to speak, to sing in our heart, to be willing to express what He gives us to feel. Help us to be thankful in everything and willingly submissive to one another. Thank You that you see our hearts, You know the mind of the Spirit, and that we can pray according to the will of God. Keep us in this resolve for we call upon You in Jesus' name. Amen.