

The Holy Spirit's filling ministry

- I.** Conclusions from our study thus far:
1. There is no one verse that defines Spirit filling.
 2. Spirit filling is not a mystical control of the Christian.
 3. The imperative mood strongly suggests Spirit filling as a means of thwarting the Christian's spiritual enemies, particularly the sin nature (Eph. 5:18).
 4. Spirit filling is an enabling from the Holy Spirit; the Christian cannot fill himself.
 5. The Christian is not passive: "be you being filled" (Eph. 5:18).
 6. With Spirit filling the Holy Spirit makes up what is lacking in the Christian's thinking, the area of temptation.
 7. The verses referring to Spirit filling describe the results:
 - 1) Three facets of the Fruit from the Spirit (Rom. 15:13).
 - 2) "Filled with the fullness from God," i.e. there is nothing lacking in the way out of temptation (Eph. 3:19; 1 Cor. 10:13).
 8. Correct spiritual family relationship is necessary.
- II.** Contextual grammar necessary to interpreting the results of Spirit filling listed in Ephesians 5:19-26.
1. The reflexive pronoun "yourselves" cf. "one another" (Eph. 5:19).
 - 1) "to yourselves" (ἑαυτοῖς from ἑαυτοῦ, Green p. 50).
 - 2) Internal to each person.
 2. The reciprocal pronoun "yourselves" (Eph. 5:21).
 - 1) "to one another" ἀλλήλοις from ἀλλήλων Green p. 7).
 - 2) External, involves other people.
 3. In verses 19-21 the five participles, "*ing*" ending in English, modify the finite main verb "be filled." The "*ing*" words are a description what the filling does or results: speaking, singing, making, giving, and submitting.
- III.** "In your (individual) heart . . ." Heart as used in Scripture.
1. A metaphor, not the organ.
 2. Heart involves one's **mind** (Mk. 2:8), **emotions** (Rom. 9:2; Jn. 14:1; 16:6), **will** (Acts 11:23).
 3. The heart metaphor emphasizes one's perspective towards a thought or action, motivation (Mk. 7:6; 2 Cor. 2:4; 3: 14-15; 9:7; Mt. 9:4).