

e-concepts

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Paul Told the Ephesians to be Filled with the Holy Spirit

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Observation—*And do not get drunk with wine, for that is dissipation, but be filled with the Spirit* (Ephesians 5:18; see also Ephesians 1:13; 2:18, 22; 3:5, 16; 4:3, 4, 30; 5:18; 6:17, 18).

Interpretations—In Ephesians we learn:

(1) We know believers are sealed by the Holy Spirit because they were chosen to be in Christ *before the foundation of the world* (1:4, 13).

(2) The Holy Spirit gives us access to God the Father, making us not strangers, but part of *the household of God* (2:18-19; see also 6:18).

(3) We are not only individually a Temple of the Holy Spirit (1 Corinthians 3:16; 6:19) but, collectively, are the universal body of Christ which is *growing into a holy temple in the Lord ... into a dwelling place of God in the Spirit* (2:21-22).

(4) This spiritual Temple of our church age was not revealed to the Old Testament prophets so it is not part of (or a fulfillment of) their work, but a new unique different work revealed to the New Testament *apostles and prophets* (3:5).

(5) Our bodily Temple is *to be strengthened with power, through His Spirit in the inner man* (3:16) which results in (a) Christ in our hearts, (b) being *grounded in love*, and (c) being able to comprehend the deep things of God (3:16-18).

(6) Because we have this position, as a Spirit-indwelted Temple, we are *to walk in a manner worthy of that calling* (4:1), including preserving the unity of the body (the universal church) (4:3, 4). This is done not by compromising to accommodate each other, but by turning away from sin and conforming ourselves to the image of Christ (4:17-20).

(7) The way we preserve the unity of the Temple of God, the universal church, is by putting on the new nature, which God added to our old nature at salvation (4:23-32). When we don't do that, we *grieve the Holy Spirit* with our sin (4:30).

(8) We are to *be filled with the Holy Spirit*. **Sin is like being drunk with wine—it puts you out of control and in chaos. Being filled with the Holy Spirit is just the opposite—it puts the Holy Spirit in control and takes you out of chaos (5:18).** The result of the filling of the Holy Spirit is singing hymns outwardly (5:19) while inwardly *giving thanks* to God (5:20), and *being in submission to each other* (5:21). That means wives to husbands (5:22-33), children to parents (6:1-4), and slaves to masters (6:5-9).

(9) The putting on of the new nature and putting off the ever present old nature is a constant spiritual warfare where we're also engaging demonic powers (6:12). To succeed, we must *put on the full armor of God* (6:11). Most weapons are defensive, but one is a weapon of offense designed for attack, *the sword of the Spirit which is the Word of God* (6:17).

An Application—In Ephesians, we learn that the Holy Spirit seals us in the Father (1), gives us access to the Father (2), collectively grows us into a Temple for the Father (3), as a unique work for this church age (4), so that we can, and should, know the deep things of God (5). We should pursue the unity of the Temple (the universal church) (6) by not grieving the Holy Spirit (7). Instead, we should be filled with the Holy Spirit which results in singing, prayer, and submission: wives to husbands, children to parents, and slaves to masters (8). The decision to put on the new nature results in a warfare with demons, whom we are to fight, using the Word of God (9). Unlike regeneration, indwelling, baptizing, and sealing of the Spirit, the filling of the Spirit is an ongoing process, which can be lost with sin and regained with repentance.

