

Material for Ephesians 5:18

Eph 5:18

18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,

Context clues for Ephesians 5:18

The main message of the book of Ephesians is that the body may know the wealth of blessings it has in Christ, so that the body will walk in a manner in keeping with this calling.

Ephesians 4-6 is about the walk of the body of Christ.

The general statement that provides the pattern for walking:

Eph 4:20-24

20 But you did not learn Christ in this way, 21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, 22 that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

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The local neighborhood is how to walk (and not to walk):

Eph 5:15-21

15 Therefore be careful how you walk, not as unwise men but as wise, 16 making the most of your time, because the days are evil. 17 So then do not be foolish, but understand what the will of the Lord is. 18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; 20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; 21 and be subject to one another in the fear of Christ.

New this week:

What is the nature of relationship between the imperative “be filled or completed by the Spirit” in verse 18 to the five participles which follow in verse 19-21?

Possible answers:

1. The participles give **the pre-requisites** to being filled or completed by the Spirit. Do these things and you will then be filled.
2. The participles give **the results** of being filled or completed by the Spirit.
3. The participles **define more exactly** what the action is – **the means**, how the Spirit carries out this pleroo activity.

Excellent article on this subject: **Timothy Gombis, “Being the fullness of God in Christ by the Spirit”.**

Interlinear entry for Ephesians 5:18

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File Tools Edit Options Window Online Help Interlinear Pane

Back Forward Bibles Concordance Topics Commentary Greek/Hebrew Books Media Library Search Copy Clear Print

Greek/Hebrew

Eph 5:17

NT:299 (Englishman's) Eph 5:27 (Interlinear) Eph 1:4 (Interlinear) Eph 5:27 (NASU) Eph 1:4 (Wuest NT) Phil 2:15 (Interlinear)

Eph 5:17 (Interlinear) Eph 5:18 (NASU) NT:273 (Englishman's)

Eph 5:17

τό θέλεμα τοῦ Κυρίου

18 καὶ μὴ μεθύσκεσθε οἴνω, ἐν ᾧ ἐστὶν ἄσωτία,

CCK TN V2PPPM NMSD PD ORRMSD V3SPAI NFSN

And not be drunk with wine, wherein is excess;

2532 3361 3182 3631 1722 3757 2076 810

Καὶ μεέ methúskesthe οἴνοο en hoó estin asootía

ἀλλὰ πληροῦσθε ἐν πνεύματι,

CCV V2PPPM PD NNSD

but be filled with the Spirit;

235 4137 1722 9999 4151

allá pleeróústhe en Pneúmati

19 § λαλοῦντες ἑαυτοῖς [ἐν] ψαλμοῖς καὶ ὕμνοις καὶ

V DADMDN OY2MDN DN NMDN CCK NMDN CCK

Links for Eph 5:17

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Lexicon entries for “dissipation” and “be filled”

For “**dissipation**”

NT:810

ἄσωτία asotia (as-o-tee'-ah)

behavior which shows lack of concern or thought for the consequences of an action - 'senseless deeds, reckless deeds, recklessness.'

μὴ μεθύσκεσθε οἴνω, ἐν ᾧ ἔστιν ἄσωτία 'do not get drunk with wine, for that results in reckless deeds' Eph 5:18.

(from Greek-English Lexicon Based on Semantic Domain.)

From BDAG:

Wastefulness, reckless abandon, debauchery, dissipation, profligacy, wild living.

The original meaning is a. "incurable" , to be hopelessly sick.

b. "one who by his manner of life, esp. by dissipation, destroys himself";

(from Theological Dictionary of the New Testament)

For “**be filled**”

The Greek word for “be filled” is the second person **plural, present, passive imperative** of the Greek verb **pleroo**.

NT:4137 πληρώω pleroo fill completely, fulfill, NT:4137

(bring to completion, realize

(from Exegetical Dictionary of the New Testament.)

From BDAG:

According to the Greek-English Lexicon of the New Testament and other Early Christian Literature (BDAG), the word **pleroo** has the following meanings:

1. To make full

2. To complete a period of time
3. To bring to completion that which was already begun; finish
4. To bring to a designed end, fulfill
5. To bring to completion an activity in which one has been involved from the beginning
6. Or simply, complete

Grammatical consideration

“with the Spirit”

The Greek prepositional phrase is *en pneumati* . Here, *pneumati* is in the dative case.

Now, “with the Spirit” implies that the Spirit is the content and we are being filled with the Spirit. It is very unlikely that this is the meaning of this phrase however.

The reasons are quite technical, so let me borrow the explanation from the footnote to this verse in the NET Bible:

Many have taken *en pneumati* as indicating content, ie, one is to be filled with the Spirit. However, there are no other examples in biblical Greek in which *en* + the dative after *pleroo* indicates content. Rather, they customarily appear in the genitive case.

With *pneumati* appearing in the dative here, it indicates **agency or means**, and should be translated “**by**” or “**by means of**”.

In other words, the Spirit cannot be the content of a filling in Ephesians 5:18.

Instead, the Spirit is the agent performing the *pleroo* , or the means by which *pleroo* is being performed. And we have now seen that *pleroo* means to bring to

completion. The Spirit is bringing us to completion. We are being brought to completion by means of the Spirit.

en pneumati is best translated “by the Spirit”.

Englishman’s Concordance for pleroo in the writings of John and Paul

See separate handout

The concept of Fullness in Ephesians

Eph 1:18-23

18 I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might 20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. 22 And He put all things in subjection under His feet, and gave Him as head over all things to the church, 23 which is His body, the fullness of Him who fills all in all.

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Eph 3:14-21

14 For this reason I bow my knees before the Father, 15 from whom every family in heaven and on earth derives its name, 16 that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, 17 so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, 18 may be able to comprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.

20 Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, 21 to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

Eph 4:10-16

10 He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) 11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 for the equipping of the saints for the work of service, to the building up of the body of Christ; 13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. 14 As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; 15 but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, 16 from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

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The activity of the Spirit in Ephesians

Ephesians 1:13 In Him, you also, after listening to the message of truth, the gospel of your salvation — having also believed, you were sealed in Him with the Holy Spirit of promise, NASU

Ephesians 2:18 for through Him we both have our access in one Spirit to the Father. NASU

Ephesians 2:22 in whom you also are being built together into a dwelling of God in the Spirit.

Ephesians 3:5 which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit;

Ephesians 3:16 that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, NASU

Ephesians 4:3 being diligent to preserve the unity of the Spirit in the bond of peace. NASU

Ephesians 4:4 There is one body and one Spirit, just as also you were called in one hope of your calling; NASU

Ephesians 4:30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. NASU

Ephesians 5:18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, NASU

Ephesians 6:17 And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.

Ephesians 6:18 With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, NASU

What is the Spirit's ministry to believers, according to the letters of Paul and the gospel of John?
[Discussion]