

Systematic Theology for the Local Church
#55—Pneumatology—Part IX¹
The Work of the Holy Spirit in Sanctification Part II: Filling
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The next study will be on the source and purpose of spiritual gifts. Helpful for that study is Ryrie, *The Holy Spirit*, 83-92. Helpful for the present study is Reymond, pp. 765-67, Ryrie, 93-103 and House, section 37.

I was first conscious of God's work in calling me to Christ in the fall of 1961. God saved me by his grace in January of 1962. I was witnessed to by a fellow college student and a representative of Campus Crusade for Christ. I will always be thankful for the ministry of that organization: God used it to save me. I was told right after I was saved that I could be filled with the Holy Spirit and, if I were, I would then have an abundant and fruitful life. I was given printed materials that showed me how this would work.² I needed to desire to be directed and empowered by the Spirit, confess my sins, present all of my life to God and claim the filling of the Holy Spirit as promised in Eph. 5:18. The emphasis was on fruitfulness in witnessing. I did witness to many people, but saw few if any people come to Christ. I became more and more frustrated and gradually realized (after studying Scripture and reading many commentaries and sources on the Christian life) that there had to be a better and more biblical way. I had been taught to use a formula, an over-simplified prescription for fruitfulness in the Christian life, and it didn't work.

The filling of the Holy Spirit is commanded in the New Testament so it cannot be neglected. Like so many of the doctrines concerning the Spirit, this one has been distorted and misunderstood in many ways. Here is another example of this, one that puts six ministries of the Spirit into one bucket³:

Our study of the Bible tells us that the terms '*baptism of the Spirit*,' '*drinking of the Spirit*,' '*pouring out of the Spirit*,' '*Spirit coming upon you*,' '*clothed with power*' and '*filling of the Spirit*' are all synonyms -- they describe the same experience.

Even John Piper shows confusion concerning the filling of the Spirit, mixing it with baptism and regeneration⁴ (note also that he confuses Spirit baptism and regeneration):

The phrase "baptize in (or with) the Holy Spirit" was apparently coined by John the Baptist. All four of our gospels record that he said, "I have baptized you with water, but He (i.e., Jesus) will baptize you with the Holy Spirit" (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33). The only two writers in the New Testament who refer elsewhere to the phrase, "baptize with the Spirit," are Luke in the book of Acts and Paul in 1 Corinthians. Luke refers to it twice, quoting John each time (Acts 1:5; 11:16) and Paul refers to it once (1 Corinthians 12:13). But I don't think Paul and Luke use this phrase to refer to the same thing. For Paul, it is virtually identical to regeneration or new birth (conversion). For Luke, it is essentially the same as being filled with the Spirit and refers to that first introductory experience of this fullness.

Here is a definition of the filling of the Spirit that we will provide support for in the remainder of this study:

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² The same approach can be found at sites such as <http://www.greatcom.org/english/spirit.htm>.

³ See <http://www.new-life.net/bapsprt.htm>.

⁴ See <http://www.soundofgrace.com/piper81/030881m.htm>.

The filling of the Spirit is 1) A constant characteristic of a believer's life that consists of regular control by the Spirit that produces Christlikeness through Scripture; 2) A special enablement at particular times for service during the first century.

1. The key words associated with filling in the New Testament

The filling of the Spirit is mentioned 15 times in the New Testament. Only Luke and Paul refer to filling that is connected with the Holy Spirit: in the Gospel of Luke, four times (Lk. 1:15; 1:41; 1:67 and 4: 1); in Acts, ten times (2:4; 4:8; 4:31; 6:3; 6:5; 7:55; 9:17; 11:24; 13:9 and 13:52); in Paul, once, in Eph. 5:18.

There are three words that are used to describe the filling of the Spirit in the New Testament (these are common in ancient Greek): πληρώω (*plēroō* : 'I fill'), πλήρης (*plērēs*; 'full,' 'filled') and πίμπλημι (*pimplēmi*; 'I fill'). These words are all related historically, being built on the *plē* segment that appears in each one. They are used of fillings of various kinds (including fulfillment of prophecy), not only for filling by the Spirit. When we look at the use of these words, we find distinct patterns of usage (underlining is mine).

a. The verb πληρώω (*plēroō*) and the adjective πλήρης (*plērēs*)

Examination of usage in context shows that these two words are always used to describe a constant characteristic of a person's life. Here are some examples that included uses that do not refer to the filling of the Spirit:

Lk. 4:1

¹Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, ²where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of them he was hungry.

Jesus was always filled with the Spirit.

Lk. 5:12

While Jesus was in one of the towns, a man came along who was covered with leprosy.

Leprosy is an ongoing condition. Here the NIV uses 'covered with' to translate a form of πλήρης (*plērēs*).

Jn. 1:14

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

Jesus was always filled with joy and truth.

Acts 6:3, 5 and 8

6 In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. ²So the Twelve gathered all the disciples together and said, 'It would not be right for us to neglect the ministry of the word of God in order to wait on tables. ³Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this

responsibility over to them ⁴ and will give our attention to prayer and the ministry of the word.’

⁵ This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. ⁶ They presented these men to the apostles, who prayed and laid their hands on them. ⁷ So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith. ⁸ Now Stephen, a man full of God’s grace and power, did great wonders and miraculous signs among the people

The men to be selected were filled with the Spirit just as they were filled with wisdom. In v. 5, Stephen’s filling with the Spirit was a constant, just like his faith. The same word for ‘full’ is used in v. 8 of Stephen’s characteristics of grace and power.

Acts 11:22-24:

²² News of this reached the ears of the church at Jerusalem, and they sent Barnabas to Antioch. ²³ When he arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts. ²⁴ He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord.

Barnabas had faith and the fullness of the Spirit as characteristics of his life. Some people are filled with the Spirit so frequently that the filling is described as a prominent characteristic of their life. Stephen and Barnabas demonstrated this.

Acts 13:52

And the disciples were filled with joy and with the Holy Spirit.

The imperfect tense of the verb πληρώω (*plēroō*) is used here, indicating that the joy and filling were ongoing characteristics.

Eph. 5:18—We will treat this at length below.

Phil. 1:11

filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God.

Being filled with the fruit of righteousness must be ongoing.

Col. 2:10

and you have been given fullness in Christ, who is the head over every power and authority.

This is literally “you stand filled up in him,” describing the life-long state of the believer.

b. The verb πίμπλημι (*pimplēmi*)

Examination of usage in context shows that, when used of the filling of the Spirit, this always refers to enablement for a particular task. Here are some examples, including uses not related to filling of the Spirit, that describe a filling for a particular purpose:

Lk. 1:15

for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even from birth.

Here John the Baptist is filled for his particular ministry.

Lk. 1:41

When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.

Elizabeth is filled for her role in bearing John the Baptist.

Acts 2:4

All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

Here the apostles are filled with the Spirit for speaking in tongues and testifying at Pentecost to the great works of God.

Acts 3:10

they recognized him as the same man who used to sit begging at the temple gate called Beautiful, and they were filled with wonder and amazement at what had happened to him.

The wonder and amazement must be temporary.

Acts 4:8

Then Peter, filled with the Holy Spirit, said to them: "Rulers and elders of the people!

Here Peter is filled for boldness.

Acts 4:31

After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.

Gathered believers are filled for strengthening.

Acts 5:17

Then the high priest and all his associates, who were members of the party of the Sadducees, were filled with jealousy.

The jealousy relates to a particular occasion that is limited in duration.

Acts 9:17

Then Ananias went to the house and entered it. Placing his hands on Saul, he said, “Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit.”

Here Paul is filled for his special role of proclaiming the gospel.

Acts 13:9:

⁹Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said, ¹⁰‘You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord?’

As in the previous example, Paul is filled for a special task, here short-term.

Arthur Temmesfeld provides a good description of the difference between these two groups of words. Speaking the use of πίμπλημι (*pimplēmi*), he says⁵:

This kind of filling was always seen as a sovereign act of God related to ministry, and not to maturity. Furthermore, such a filling was apparently independent of the recipient’s maturity at the time. At the very least, no such criteria were specifically stated, so to argue for such would be to argue from silence. Spiritual maturity may have increased the likelihood of being filled this way, but this type of filling was not seen as producing the maturity.

This independence of the recipient’s maturity is especially clear regarding Paul in Acts 9:17.

2. The key passage for today: Eph. 5:18

Here is the verse with its context:

¹⁵ Be very careful, then, how you live—not as unwise but as wise, ¹⁶ making the most of every opportunity, because the days are evil. ¹⁷ Therefore do not be foolish, but understand what the Lord’s will is. ¹⁸ Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. ¹⁹ Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, ²⁰ always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. ²¹ Submit to one another out of reverence for Christ.

a. The main details

As we have seen, the filling in Eph. 5:18 is a constant characteristic of life. It is important to pay careful attention to the details of the verse. First, we notice that there is a parallel—albeit a negative one—between being filled with the Spirit and being intoxicated. What wine does to the physical body is analogous to what the Spirit does for the Christian in the spiritual realm. But as the first is to be avoided, the second is to become true for the believer.

⁵ <http://withchrist.org/filling.htm>

The second key feature of the verse has to do with the features of the verb translated ‘be filled.’ This is a present tense verb in Greek, indicating ongoing or repeated action. We will see that it is actually both, involving periods of filling interspersed with times when the believer is not filled. But the repetition is not like the kind found in Acts 2 and 4, where Peter is filled on different occasions, since we do not have here a work of the Spirit for a special task.

Third, the verb is a command, unlike all other references to filling by the Spirit in the NT. Whatever the filling is, it is not optional for the believer.

Finally, the verb is passive, indicating that someone or something outside us does the filling.

b. The role of the Holy Spirit in filling

This brings us to the role of the Spirit in filling, since the verb and reference to the Spirit could be translated three ways:

filled with the Spirit
filled by the Spirit
filled in the Spirit

The first translation would mean that the Spirit is the content of the filling. The second would mean that the Spirit is the content or the Spirit provides some other content. The third does not have an apparent explanation.

Taking the second translation/interpretation as most likely, some, such as Temmesfeld, have concluded that the Spirit provides the content that is Jesus himself: the Spirit fills us with Jesus. He believes that the references to fullness earlier in the epistle require that we see this verse as a continuation of the same theme that emphasizes the fact that we are to be dominated by Christ. However, I believe that if Paul wanted to say that the Spirit was not the medium of filling he would have made that clear, since seeing the Spirit as the content is the simplest way to read the verse. So, I conclude that the Spirit is the medium of filling.

While I do not agree with Temmesfeld’s view that the Spirit fills us with Jesus, I appreciate the result of his conclusion, namely, that our attention should be on the Lord Jesus Christ, not on the Holy Spirit. This is central to the question of how we obtain the filling, which we will return to.

c. The results of filling

Ephesians 5:15-21 gives four results of being filled with the Spirit, all expressed by participles that describe conditions (I have underlined them) that will accompany this filling (it is unfortunate that the NIV does not reflect the grammatically based essential connection between the filling and our subsequent acts—be filled, speaking, singing, etc.):

¹⁵ Be very careful, then, how you live—not as unwise but as wise, ¹⁶ making the most of every opportunity, because the days are evil. ¹⁷ Therefore do not be foolish, but understand what the Lord’s will is. ¹⁸ Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. ¹⁹ Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, ²⁰ always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. ²¹ Submit to one another out of reverence for Christ.

These are certainly constant characteristics of life and also provide information about what the filling consists of and how it can be obtained. What does the filling of the Spirit really mean here?

Certainly it does not mean that in some way we get more of the Holy Spirit. Every believer is already indwelt and has an equal portion of the Spirit. What does filling mean then?

d. The meaning of filling

Some have suggested that the filling of the Holy Spirit described Eph. 5:18 can best be described as the Spirit's controlling work. I agree with this, because of the (negative) parallel with being intoxicated. When a person is intoxicated he is under the control of the alcohol he has consumed. But how does the controlling ministry of the Spirit work and what brings it about? Colossians 3:16 provides a significant clue as to the meaning of filling in Eph. 5:18. I reproduce here Col. 3:1-16, because the context of v. 16 is important (underlining is mine):

3 Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. ² Set your minds on things above, not on earthly things. ³ For you died, and your life is now hidden with Christ in God. ⁴ When Christ, who is your life, appears, then you also will appear with him in glory.

⁵ Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. ⁶ Because of these, the wrath of God is coming. ⁷ You used to walk in these ways, in the life you once lived. ⁸ But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. ⁹ Do not lie to each other, since you have taken off your old self with its practices ¹⁰ and have put on the new self, which is being renewed in knowledge in the image of its Creator. ¹¹ Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.

¹² Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. ¹³ Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. ¹⁴ And over all these virtues put on love, which binds them all together in perfect unity.

¹⁵ Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. ¹⁶ Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. ¹⁷ And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

Notice the three results of having the word of Christ dwell in us: teaching and admonishing, singing hymns and spiritual songs and being thankful. These are strikingly parallel to three of the four results of Spirit filling in Eph. 5 (speaking in psalms and hymns, singing/making music and giving thanks). There can be no doubt that Paul has the same cause in mind. Therefore we are justified in taking the filling of the Spirit and having the word of Christ dwell in us as amounting to the same thing. Notice also that vv. 1, 3, 4 and 15 serve to show that this passage is exhorting the believer to make Christ central in his life.

But what is the word of Christ? The only other occurrence of this is in Rom. 10:7:

Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.

In context the verse is speaking of what a person must hear in order to be saved. This would hardly be only the words that Jesus spoke, but instead any portion of Scripture. The word of Christ is the Bible, which

centers, of course, on the Lord Jesus Christ. Here is what Robert Reymond says about the relation between Col. 3:16 and Eph. 5:18⁶:

To be filled with the Spirit is to be indwelt by the word of Christ; to be indwelt by the word of Christ is to be filled with the Spirit. One must never separate the Spirit from Christ's word or Christ's word from the Spirit. The Spirit works by and with Christ's word. Christ's word works by and with the Spirit.

So, to be filled with the Spirit means to be filled with Scripture that exalts Christ.

e. The means of filling

How do we get filled? By having Scripture dwell richly in us. This must mean that we know what it says, internalize it and obey it. This brings about conformance to the will of God and produces Christlikeness (not Spirit-likeness) in the believer. We are commanded to be like Christ, not the Holy Spirit, and God is changing us to be like Christ, not like the Holy Spirit. It is the Spirit's role to bring this about. When Scripture fills us and the Spirit is making us like Christ, then we are filled with the Spirit and controlled by the Spirit. As a constant characteristic of life, this means that there is the right relation to Jesus Christ, and he is glorified in the believer, since it is the Spirit's role to glorify Jesus and not himself.

It is important to note at this point that the charismatic movement emphasizes the wrong person of the Trinity. Besides its errors concerning filling (seeking special experiences today), it spends most of its time seeking the works of the Spirit. The Bible clearly teaches that the Spirit does not glorify himself, but brings glory to Christ.

It is the Spirit's role to produce Christ in us. We obey the command of Eph. 5:18 to be filled by doing everything that the Bible says about growing to be like Christ and being like him. There is no shortcut or formula for being filled. Fulfilling the command of Eph. 5:18 is not something that happens overnight, by repeating a prayer or by taking certain steps (as I was originally taught to do). It is the result of obeying what Scripture tells us about the Christian life. In other words, we fulfill the command *indirectly* by obeying Scripture, and this leads to glorifying Christ. Only then can we be said to be filled. We are commanded to be filled with the Spirit, but we accomplish this not by looking to the Spirit directly but by looking to Christ and seeking to grow in him. This is why there is no information in Eph. 5 about how to be filled. Think about Stephen in Acts 6 and 7. He did not follow a formula; he obeyed God, glorifying Christ, as seen in the very last moments of his life. He honored Christ and could therefore be said to be filled, since the Spirit dominated his life and produced Christlikeness. There is no simple recipe that brings filling—just the components of the healthy spiritual life with the believer growing in Christlikeness.

The NT describes the healthy spiritual life as a continuous growth, not involving sudden leaps based on special experiences. The filling of the Spirit is a key component of this. The means of filling is the same as the means of growth in the spiritual life—obedience to the teachings of Scripture. We should avoid thinking of filling as something that can be turned on and off as we would a faucet. Filling is *the result* of a consistent walk with God, and depends on a genuine and mature relationship with the Holy Spirit. Simply asking to be filled will not bring it about. It is a key component of spiritual maturity, which requires time.

Some of the points of obedience to Scripture that bring about growth in Christ are initial dedication of the body (Rom. 12:1) with ongoing changing of the way we think (Rom. 12:2), diligent studying of Scripture (2 Tim. 2:15), faithful participation in a biblical local church (Heb. 10:25), with the strengthening fellowship

⁶ Robert L. Reymond, *A New Systematic Theology of The Christian Faith*, 2nd ed. (Nashville: Thomas Nelson Publishers, 1998), 766.

that it brings (Acts 2:42), a sound prayer life (Phil. 4:6) and using one's gifts in service (Rom. 12:6-8). These and other biblical acts bring about Christlikeness through gradual growth to Christian maturity.

f. Hindrances to filling

Because filling is the work of the Spirit in producing Christlikeness, anything that is contrary to that process is also a hindrance to the Spirit's work. This would include grieving the Spirit (Eph. 4:30), lying to the Spirit (Acts 5:3), testing the Spirit (Acts 5:9) and defiling the body, which is the temple of the Spirit (1 Cor. 6:19).

Any sin hinders the work of the Spirit in producing Christlikeness. Because we have sinful natures, we will continue to sin in this life. No one can be continuously filled. The filling of the Spirit will thus consist of periods of control by the Spirit to produce Christlikeness with intermittent periods where there is no growth in Christ. When we are not controlled by the Spirit, we are controlled by the sinful nature. However, there should always be a trend of upward growth.

3. Clarifications

a. The place of sin

There are some important issues that we have not yet addressed concerning Eph. 5:18. First, if one is controlled by the Spirit, how is it possible that one could sin? In other words, wouldn't the Spirit's filling lead to a sinless condition, since he would be exerting his will in the believer. First, we can cause filling to cease by our choices. Filling does not guarantee or produce sinlessness. Second, in light of what we have said about the Spirit's goal of producing Christlikeness, filling is more about Christ than it is about the Spirit. Gradual growth in Christ is the biblical norm. The path will involve sin, but there should be less and less.

b. The place of special experiences

A second important issue is the relationship of the command in Eph. 5:18 to be filled to the instances of filling in the NT that use *πῖμπλημι* (*pimplēmi*) and describe enablements for special service. We should remember that Eph. 5:18 falls into the group of uses of *πληρώω* (*plērōō*) and *πλήρης* (*plērēs*) that describe constant characteristics of life. We are never commanded to seek the special enablements but we are commanded to have the Spirit's fullness. While it is possible that the Spirit would fill individuals today for special service, this is not something that we should seek. The fact that the last recorded occurrence of the special enablement comes in Acts 13:9 (Paul), suggests that this special enablement was only for the apostolic period.

c. Practice versus position

Finally, it is important to emphasize that filling is not a positional truth but an experiential one, although it is not necessarily noticed or felt at all. It has to do with our practice during sanctification. The baptizing work of the Spirit, indwelling and sealing are positional works that God does in us and for us. We are not told to request them or to comply with anything in order to get them. The filling of the Spirit, as described in Eph. 5:18, is something that we are to do. We have a responsibility to see that we are filled by obeying Scripture and growing in Christ.

4. Differences between filling and other ministries of the Spirit

a. Filling and regeneration

Regeneration is the unfelt work of God that brings a new heart that is capable of pleasing God, first by exercising saving faith and then by obeying Scripture in the Christian life. Filling is the continuous work of the Holy Spirit that produces Christlikeness in us.

b. Filling and Spirit baptism

The baptizing work of the Spirit identifies a person with the work of Christ on the Cross and thus places a person in the Body of Christ. It is positional, is not experiential (we feel or sense nothing) and occurs once for each believer at the point of salvation. Filling is experiential, may occur many times and is associated with growing in Christ.

c. Filling and indwelling

Indwelling is the basis for filling, since it brings the Spirit to permanently inhabit the believer. It starts at salvation. Filling begins when the Christian grows in obedience to Scripture as it produces Christlikeness.

d. Filling and sealing

Sealing is unfelt, is the result of the indwelling of the Spirit and guarantees that the believer will continue in the faith.

e. Filling and anointing

Because we cannot understand the Bible and spiritual issues on our own, we must have divine assistance. God has given us the author of Scripture himself as a teacher. This is what Paul describes in 1 Cor. 2:12: “We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us.” This ministry is also characterized as an anointing in 1 Jn. 2:27. In context this anointing is especially valuable in showing the believer what is true in contrast to erroneous teaching. Although this anointing ministry is not specifically described in 1 Jn. 2 as emanating from the Spirit, Jesus’ prediction in Jn. 14:26 that the Spirit would initiate a teaching ministry—continuous because of His unchanging presence—is sufficient to enable us to identify the Holy Spirit as the One who carries out the anointing ministry. This teaching ministry, while always available, obviously operates when it is needed, as the believer looks to God to teach him God’s Book.

Conclusion

It is safe to say that no Christian has ever taken full advantage of this wonderful ministry of the Holy Spirit. Every one of us can do more in obeying Scripture and growing in Christlikeness under the controlling ministry of the Spirit. For many years I have been particularly struck by the description of Stephen during his service and his martyrdom. He was so Christ-like that, just as his Savior had done, he could forgive his murderers even as he was dying unjustly. His reward was to see Jesus ready to receive him into his presence. If this is what the filling of the Spirit brings about, we should all want to make it a key part of our lives.

Study questions

1. Describe some of the errors associated with the filling of the Spirit.
2. Describe the differences in filling indicated by the Greek words.
3. What are the important features of Eph. 5:18?
4. What are the important features of the context of Eph. 5:18?
5. What contribution does Col. 3 make to our understanding of filling?
6. What does filling consist of? What should we *not* say that it is?
7. What is the means of filling?
8. How long does filling last? In what way is it repeated?

Running compilation of key definitions

1. Systematic theology: The organized presentation of all that the Bible teaches about God and His works.
2. Exegesis: The actual practice of studying or interpreting a document or other message to determine its meaning.
3. Context: Context in a document or utterance is the surroundings of a portion of a word, a word, or a group of words.
4. Bibliology: The doctrinal study of the nature of the Bible.
5. Biblical authority: The quality inherent in Scripture by virtue of which human beings are completely answerable to its content.
6. Revelation: The information about Himself given by God to human beings.
7. General revelation: God's disclosure of Himself, available directly to everyone, given through means other than dreams, visions, direct words and Christ Himself.
8. Special revelation: The disclosure of information from God that is not available directly to all human beings.
9. Inspiration: A term applied to the Bible denoting that it is the product of God's creative activity, figuratively breathed out from Him (2 Tim. 3:16); applies to the process of recording Scripture, not specifically to the people involved; actually, *expiration* would be a better term to reflect the concept of 2 Tim. 3:16; the result is *inerrancy*.
10. Textual criticism: The science and art of attempting to discover the original text of a literary work for which the original document does not exist. It is especially important for biblical studies, and the foundational endeavor to all subsequent investigation of the Scriptures.
11. Canon: Transliterated from a Greek Word meaning 'standard'; as used of the Bible, it refers to books authenticated as possessing divine origin and therefore authoritative; the Jewish canon consists of thirty-nine books, the Protestant of sixty-six and the Catholic of eighty (including apocryphal books).
12. Inerrancy is a term applied to the Bible, although not specifically found in it; it denotes that the Bible, as originally written, possessed no humanly induced deviations from the message God intended to be recorded and that it is true in every respect; 2 Tim. 3:16; 1 Cor. 2:13; 1 Pet. 2:19.
13. Infallibility: Although some assert that this term has a different meaning from inerrancy, the two terms are, for purposes of biblical study, synonymous; the Bible is infallible because inerrant, and inerrant because infallible.
14. Illumination is the teaching ministry of the Spirit of God that imparts understanding of the message of Scripture to the believer; not to be confused with inspiration, which in the Bible is used of the work of God in giving Scripture (2 Tim. 3:16); 1 Jn. 2:20; Jn. 16:13.
15. Spirituality: God is not physical, but immaterial, incorporeal, invisible and alive.
16. Self-existence/Aseity: God exists independently of anything else. He is self-existent.
17. Immensity: God is infinite in relation to space.
18. Eternality: God is infinite with regard to time.
19. Simplicity: God is not a plurality and cannot be looked at as divisible into parts.
20. Pure actuality: There is nothing about God that is potential. He is not unfinished in any way.
21. Necessity: God is uncaused and exists because he must exist.
22. Immutability: God is unchanging and unchangeable.
23. Impassibility: God is incapable of being changed or disturbed by what he experiences and is incapable of suffering.
24. Transcendence: God and the world are distinct; he is not part of the world, and the world is not part of him.
25. Immanence: God is present in the world.
26. Infinity: There are no limits to God's person and his perfections.
27. Omnipotence: God can do whatever he wills.
28. Omniscience: God knows everything there is to know.
29. Omnipresence: God is present everywhere in his creation

30. Holiness: God is morally pure and separated from all moral evil and sin.
31. Goodness: A quality that describes or includes his love, benevolence, mercy and grace
32. Truth: God's person, actions, knowledge and revelations correspond to reality
33. Love: God's continual communication of himself to his creatures.
34. Benevolence: God's goodness toward his creatures.
35. Mercy: God's goodness toward those who are helpless.
36. Grace: God's goodness toward sinners.
37. Glory: The greatness of God's perfections.
38. Trinity: There is only one true God, existing as a single Being comprised of three Persons who are equal in every way, yet distinct in their tasks and relations to humanity.
39. God's decree: The decree of God is his plan for the universe that includes all things and is certain to come to pass.
40. Providence: God's care for and upholding of his creation.
41. Sovereignty: God's control over his universe.
42. Christology: The study of the Person and work of the Lord Jesus Christ.
43. Incarnation: The joining of deity and humanity in one person forever. The word is based on the Latin word for flesh: the Lord Jesus Christ is God joined with human flesh.
44. Pre-existence: Used of the Son, it means that he existed before Bethlehem.
45. Theophany: An appearance of God.
46. Christophany: An appearance of Christ.
47. Priesthood: The system that God established to remedy the problem of alienation between a holy God and sinful human beings.
48. Son of God: A name for Jesus that describes his deity and his approval by the Father at the resurrection.
49. Son of Man: A messianic name for Jesus that emphasizes his humanity backed by deity and his role of taking humans to God through suffering and humiliation.
50. Messiah: A transliteration of a Hebrew word meaning 'anointed one'; used of the expected national deliverer of Israel; the linguistic equivalent of Greek *christos*, 'Christ'.
51. Efficacious grace: Efficacious grace is the working of God in an individual that cannot be thwarted and that leads that person to faith in Christ. It is also described as effective calling and irresistible grace.
52. Regeneration: Regeneration is the unseen and unfelt work of the Holy Spirit that overcomes depravity and brings spiritual life and the capacity to please God and exercise faith.
53. Spirit baptism is the nonphysical act of the Spirit of God that places a believer in the Body of Christ and makes him a partaker, along with all other believers, of the work and merits of Christ; should be distinguished from filling, sealing, and indwelling; cannot be felt or noticed, and hence must be appropriated by faith; there is no warrant in Scripture for assuming a second act of God for power, a 'baptism,' after salvation.
54. Sealing is a guarantee that the believer will persevere in Christ all the way to entrance into heaven, when God completes his work of purchasing the individual. It begins at the moment of salvation when the Father places the Holy Spirit in the believer for permanent indwelling. It is unseen and unfelt and should result in praise and obedience to the Spirit.
55. Indwelling is the spiritual presence of the Holy Spirit in every individual who has placed personal trust in Christ as Savior. Described in Jn. 14:17, this is the basis of His other ministries to the believer, such as sealing, anointing and filling and establishes the believer as a part of the spiritual temple that God is building today.
56. The filling of the Spirit is 1) A constant characteristic of a believer's life that consists of regular control by the Spirit that produces Christlikeness through Scripture; 2) A special enablement at particular times for service during the first century.