

AN INTERPRETATION OF "BE FILLED IN SPIRIT"  
IN EPHESIANS 5:18

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The purpose of this study is to propose that the command πληροῦσατε ἐν πνεύματι in Ephesians 5:18 means "be filled in spirit" and is a part of Paul's instructions to the Ephesian believers that they might know how to walk circumspectly. This study also suggests that these instructions reflect the teaching of wisdom literature regarding living skillfully. Furthermore, this interpretation suggests that Paul's directions in Ephesians 5:18 and 19 parallel the teaching of Proverbs 23:31 in the LXX.

This study first examines the "control" view of the filling of the Spirit in order to show that both the exegetical and theological assumptions which underlie this view appear to lack support and therefore present certain problems. Although this lack of support does not mean the "control" view of πληροῦσατε ἐν πνεύματι is incorrect, it does provide reason for the suggestion of another interpretation of this command. This study also proposes to show that Paul's command to be filled ἐν πνεύματι and the "Spirit-filled" experiences which Luke describes in Acts do not refer to the same activity. Therefore, the meaning of πληροῦσατε ἐν πνεύματι does not need to correspond to the meaning of the "Spirit-filled" experiences in Acts.

Next, this study shows that the teaching of wisdom literature concerning right living provides a helpful background for the interpretation of πληροῦσατε ἐν πνεύματι and of Ephesians 5:15-21. The correspondence between the teaching and terms in wisdom literature and the teaching and terms in Ephesians 5:18-21 points out that Paul's teaching in this section of Ephesians reflects the teaching of wisdom literature and should be interpreted in light of that teaching. In addition, this study suggests that "psalms," "hymns," and "spiritual songs," in Ephesians 5:19, have the same didactic function as in Colossians 3:16.

Finally, the study proposes that the verb πληροῦσατε means "be filled" and that its contrast with μὴ μεθύσκεσθε does not preclude this meaning. It suggests that the preposition ἐν means "in" and indicates the sphere of the filling. It also proposes that the noun πνεύματι refers to the human spirit as the sphere of the filling. The study then suggests that this filling happens by speaking to one another in psalms, hymns, and spiritual songs as the Ephesians sing and make music to the Lord, give thanks to the Father, and submit to one another.

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## TABLE OF ABBREVIATIONS

BAGD	<u>A Greek English Lexicon of the New Testament and Other Early Christian Literature.</u> Revised and augmented by F. Wilbur Gingrich and Frederick W. Danker. Chicago: The University of Chicago Press, 1979.
BDB	<u>A Hebrew and English Lexicon of the Old Testament.</u> By Francis Brown, S. R. Driver, C. A. Biggs. Oxford: At the Clarendon Press, 1968.
CHAL	<u>A Concise Hebrew and Aramaic Lexicon of the Old Testament.</u> By William L. Holladay. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1971.
DNTT	<u>Dictionary of New Testament Theology.</u> 3 Volumes. Edited by Colin Brown. Grand Rapids: Zondervan Publishing House, 1976.
ICC	<u>International Critical Commentary.</u> Edited by S. R. Driver, A. Plummer, C. A. Biggs. Edinburgh: T. & T. Clark, 1897.
IDOB	<u>Interpreter's Dictionary of the Bible.</u> 4 Volumes. Edited by G. A. Buttrick. Nashville: Abingdon Press, 1967.
NASB	<u>New American Standard Bible.</u>
NCB	<u>New Century Bible.</u> Edited by Ronald E. Clements and Matthew Black. London: Oliphants, Marshall, Morgan & Scott, 1973.
NICNT	<u>New International Commentary on the New Testament.</u> Edited by F. F. Bruce. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1959.
NIV	<u>New International Version.</u>
RSV	<u>Revised Standard Version.</u>

- TDNT     Theological Dictionary of the New Testament.    10  
         Volumes. Edited by Gerhard Kittel and Gerhard  
         Friedrich. Translated by Geoffrey W. Bromiley.  
         Grand Rapids: Wm. B. Eerdmans Publishing  
         Company, 1968.
- TDOT     Theological Dictionary of the Old Testament.    4  
         Volumes. Edited by Johannes Botterweck,  
         Helmer Ringgren. Translated by John T. Willis.  
         Grand Rapids: Wm. B. Eerdmans Publishing  
         Company, 1974.
- TNTC     Tyndale New Testament Commentaries. Edited by  
         R. V. G. Tasker. London: The Tyndale Press,  
         1958.
- TOTC     Tyndale Old Testament Commentaries. Edited by D.  
         J. Wiseman. Downers Grove: InterVarsity  
         Press, 1964.
- TWOT     Theological Wordbook of the Old Testament.    2  
         Volumes. Edited by R. Laird Harris. Chicago:  
         Moody Press, 1980.

## INTRODUCTION

### Need for This Study

"There is nothing the church needs more today than to be filled with the Spirit of God."<sup>1</sup> "Being filled with the Spirit" is a topic much discussed and debated today; it is important . . . to study Paul's teaching carefully.<sup>2</sup> These two statements point out the need for this study. Paul's brief command in his epistle to the Ephesians has indeed brought about much discussion and debate concerning both its interpretation and its consequent implications for believers.

Many understand this command to be the basis of an important doctrine regarding the filling of the Holy Spirit. Wood, for example, in commenting on this verse writes, "The theological implications of 'be filled' are crucial for a biblical doctrine of the Holy Spirit."<sup>3</sup> This doctrine is

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<sup>1</sup>Anthony A. Hoekema, Holy Spirit Baptism (Grand Rapids: Wm. B. Eerdmans' Pub. Co., 1972), p. 79.

<sup>2</sup>John R. W. Stott, God's New Society The Message of Ephesians, The Bible Speaks Today, ed. by J. A. Motyer and John R. W. Stott (Downers Grove: InterVarsity Press, 1979), p. 204.

<sup>3</sup>A. Skevington Wood, "Ephesians," in Vol. II of The Expositor's Bible Commentary, ed. by Frank E. Gaebelin (Grand Rapids: Zondervan Publishing House, 1978), p. 72.

viewed by many as being crucial to the believer's spiritual life. Pentecost is representative of those as he writes, "Of all the doctrines in the realm of the person and work of the Holy Spirit there is none more important, as it relates to the believer's Christian life, than that of the filling of the Holy Spirit."<sup>1</sup> It is thought by some, perhaps many, that no field of doctrine relating to the Holy Spirit is more vital to the Christian from the standpoint of practical value than this one.<sup>2</sup> The basis of this doctrine is an interpretation of the command πληροῦσθε ἐν πνεύματι which occurs in Ephesians 5:18, which understands Paul to be commanding the Ephesians to be filled or controlled by the Holy Spirit.

However, there are those who interpret this command in a different way. They do not understand πληροῦσθε to indicate "control" or ἐν to mean "by." Nor do they think that πνεῦμα refers to the Holy Spirit. Rather, they think that it refers to the human spirit. Lenski, for example, writes that "our spirit is ever to be filled."<sup>3</sup>

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<sup>1</sup>J. Dwight Pentecost, The Divine Comforter (Chicago: Moody Press, 1963), p. 154.

<sup>2</sup>John F. Walvoord, The Holy Spirit (Findlay: Dunham Publishing Company, 1958), p. 189.

<sup>3</sup>R. C. H. Lenski, The Interpretation of St. Paul's Epistles to the Galatians, Ephesians, and Philippians (Minneapolis: Augsburg Publishing House, 1937), p. 619.



It follows that those who do not see a reference to the Holy Spirit in this command do not see this verse as a basis for a doctrine of the Holy Spirit.

The fact that there is disagreement as to the interpretation and implication of πληροῦσθε ἐν πνεύματι does not mean that the doctrine of the filling of the Holy Spirit is incorrect. But it does mean that there is room for further consideration of this command.

#### Purpose of This Study

The purpose of this study is to propose the interpretation "be filled in spirit" for the command πληροῦσθε ἐν πνεύματι. This proposed interpretation understands this command to be a part of the instructions which Paul gave to the Ephesians<sup>1</sup> that they might know how to walk circumspectly. Furthermore, the suggested explanation also considers the instructions of Paul in Ephesians 5:15-21, of which πληροῦσθε ἐν πνεύματι is a part, to reflect the teaching of wisdom literature on living skillfully. In addition, the proposed explanation of this command views the function of hymnody in Ephesians 5:19 as corresponding to the didactic function of music which Paul gives in Colossians

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<sup>1</sup>This study assumes that Paul wrote this epistle to the church in Ephesus. For a recent discussion of the destination of this epistle see David A. Black, "The Peculiarities of Ephesians & the Ephesian Address," Grace Theological Journal 1 (Spring 1981): 59-73.

3:16. Finally, the suggested interpretation understands Paul's directions in Ephesians 5:18, 19 to parallel the teaching of Proverbs 23:31 in the LXX. This study also proposes that the filling occurs by speaking to one another with psalms, hymns, and spiritual songs.

### Procedure in This Study

In order to support this thesis the study will first examine the common view of the filling of the Spirit in order to point out that its interpretation and assumptions give room for another explanation. Next it will point out the occasion which prompted Paul to write πληροῦσθε ἐν πνεύματι and survey its context. Then it will compare the experience which Paul commands in Ephesians 5:18 with the Spirit-filled experiences which Luke describes in Acts. Following this the study will show the similarities between Paul's instructions in Ephesians 5:15-21 on walking circumspectly and the teaching of wisdom literature concerning living skillfully. It will also point out the relationship between the didactic function of music which Paul gives in Ephesians 5:19 and the didactic role of hymnody which he presents in Colossians 3:16.

After this the study will offer an interpretation of πληροῦσθε ἐν πνεύματι. First it will suggest that the meaning of the verb πληροῦσθε in Ephesians 5:18 is "be filled" and that the contrast between μὴ μεθύσκεσθε οἴνω

and πληροῦσθε ἐν πνεύματι does not preclude this meaning. Then the study will suggest that the preposition ἐν means "in" and denotes the sphere of the filling in this verse. Next, it will propose that the noun πνεύματι refers to human spirit as the sphere of the filling in this context. Finally, the study will suggest that the participial clause λαλοῦντες ἑαυτοῖς ψαλμοὺς καὶ ὕμνοις καὶ ᾠδὰς πνευματικαῖς indicates the means and content of the filling. It is the suggestion of this study that these factors together support "be filled in spirit" as a viable interpretation of πληροῦσθε ἐν πνεύματι.

## CHAPTER I

### AN EXAMINATION OF THE "CONTROL" VIEW OF THE FILLING OF THE SPIRIT<sup>1</sup>

#### Purpose

The purpose of this chapter is to examine the widely held interpretation of the command, πληροῦσθε ἐν πνεύματι, and its related doctrine of filling of the Holy Spirit. This chapter will first survey the conclusions of the view to provide a point of reference throughout the study. The chapter will then point out assumptions which underlie the conclusions. It will also identify problems which exist with the assumptions. This is done to show cause for considering another meaning for this

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<sup>1</sup>The word "control" is used to describe this view since the meaning and emphasis of being filled is being controlled according to the view. See, e.g. Lewis Sperry Chafer, He That Is Spiritual (Findlay: Dunham Publishing Co., n.d.), p. 44; Hoekema, Baptism, p. 87; René Pache, The Person and Work of the Holy Spirit (Chicago: Moody Press, 1954), p. 118; Pentecost, Comforter, p. 158; Charles Caldwell Ryrie, The Holy Spirit (Chicago: Moody Press, 1965), p. 93; John R. W. Stott, Baptism and Fullness (Downers Grove: InterVarsity Press, 1976), p. 57; Walvoord, Holy Spirit, p. 195; Leon J. Wood, The Holy Spirit in the Old Testament (Grand Rapids: Zondervan Publishing House, 1976), p. 71. Some of these writers do not use the specific term "control" but speak of the Spirit getting more of the person or influencing the person. However, these terms speak of control.

command. This chapter, therefore, will give an examination of both the interpretation and its related doctrine.

It is not the writer's intention to indicate agreement or disagreement with the particulars of the view nor to criticize those who hold the "control" view; he is responding to their position. Rather, it is to show that the "control" view has enough problems to warrant consideration of a different interpretation. Because this view is so widespread, there are differences in some of its particulars. However, there is enough general agreement among its proponents that an examination of the view is possible.

### The Interpretation of the Command

#### Interpretation of πληροῦσθε

Those who hold to the "control" view understand the verb πληροῦσθε in the command to mean "be filled" in the sense of "be controlled." Pentecost writes, "If we would understand what Paul is trying to teach us in Ephesians 5:18, in place of the word 'filling,' or 'filled,' use the word 'controlled.'"<sup>1</sup> Stott notes that πληροῦσθε indicates "influence" so that to be filled is to be influenced.<sup>2</sup> Those who hold this view do not think that the verb πληρῶ

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<sup>1</sup>Pentecost, Comforter, p. 158.

<sup>2</sup>John R. W. Stott, Baptism and Fullness (Downers Grove: InterVarsity Press, 1976), p. 57.

itself means "control" but that πληροῦσθε in this verse does.

#### Interpretation of Ἐν

This preposition is understood to mean "with" or "by" and to indicate agency. Those who have written on this subject repeatedly use "with" or "by" in their discussions on the verse.<sup>1</sup> Chafer writes that "by" is the more literal translation of the preposition.<sup>2</sup> Pentecost writes of being filled with the Spirit.<sup>3</sup> Most writers use "with" and "by" interchangeably and understand the preposition to be pointing out πνεύματι as the agent.

#### Interpretation of Πνεύματι

According to those who hold this view, πνεύματι refers to the Holy Spirit as the agent who does the filling. Howard writes that πνεύματι and the preposition ἐν make the Holy Spirit the agent of the filling.<sup>4</sup> According to Hoekema the thought of the command is: "Let the Holy Spirit fill you."<sup>5</sup> Walvoord refers to "filling" as being the

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<sup>1</sup>The word "of" is also used but with the same significance as "with" or "by."

<sup>2</sup>Chafer, Spiritual, p. 43.

<sup>3</sup>Pentecost, Comforter, pp. 154-158.

<sup>4</sup>Richard E. Howard, Newness of Life (Grand Rapids: Baker Book House, 1975), p. 157, n. 1.

<sup>5</sup>Hoekema, Baptism, p. 87.

work of the Holy Spirit.<sup>1</sup>

### Conclusion

The meaning, then, of this command, according to the "control" view is: be controlled by the Spirit. The verb πληροῦσθε is understood to have the idea of "be controlled"; the preposition ἐν means "by" and denotes agency; the noun πνεύματι refers to the Holy Spirit as the agent who does the filling. The interpretation which has produced this popular view is brief and simple.

### An Explanation of the Doctrine of the Filling

The above interpretation of this command has led some to formulate a doctrine concerning the filling of the Holy Spirit. According to this doctrine the filling of the Spirit is viewed as necessary to growth in the spiritual life. Because of the widespread appeal of this teaching it will be helpful to explain the doctrine.

### Definition of the Doctrine<sup>2</sup>

The filling which is commanded by Paul in Ephesians 5:18 is understood to mean being controlled by the Holy

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<sup>1</sup>Walvoord, Holy Spirit, pp. 192-193.

<sup>2</sup>Not everyone mentioned in this section necessarily holds to a fully developed doctrine of the filling of the Holy Spirit; however, each does hold to the concept of control.

Spirit. Ryrie writes that "being filled with the Spirit is simply being controlled by the Spirit."<sup>1</sup> According to Wood, filling "means the control the Holy Spirit holds over the life and behavior of the believer."<sup>2</sup> Foulkes writes that a believer is filled when every part of his life is permeated and controlled by the Holy Spirit.<sup>3</sup> This control includes the believer's thoughts, feelings, words, and actions.<sup>4</sup>

The proponents of this view say that the control of a believer by the Spirit is similar to the control of a drunken man by alcohol. This similarity is stated by Walvoord who writes,

The contrast with the state of intoxication is obvious. Instead of constantly being in a state of being drunk with wine, the entire faculties of the body being subject to its power and influence, the Christian should be constantly filled with the Spirit.<sup>5</sup>

Wood writes, "The believer, in being filled, is to be under the control of the Spirit in a similar manner to which an inebriated person is under the control of drink."<sup>6</sup>

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<sup>1</sup>Ryrie, Holy Spirit, p. 94.

<sup>2</sup>Leon Wood, The Holy Spirit in the Old Testament (Grand Rapids: Zondervan Pub. House, 1976), p. 71.

<sup>3</sup>Foulkes, Ephesians, p. 152.

<sup>4</sup>Charles Hodge, A Commentary on the Epistle to the Ephesians (New York: Robert Carter Brothers, 1860), p. 302.

<sup>5</sup>Walvoord, Holy Spirit, p. 194.

<sup>6</sup>Wood, Holy Spirit, p. 71.



Virtually everyone who writes on the subject emphasizes that the contrast between drunkenness and filling indicates that control is in view in this verse.<sup>1</sup>

The one other factor which contributes to the control idea is the apparent similarity between the filling commanded in Ephesians and the accounts of filling described in the Book of Acts. Walvoord comments that:

Every reference to the filling of the Holy Spirit indicates a spiritual condition on the part of the person filled which is brought about by the complete control of the Spirit.<sup>2</sup> (Italics added.)

#### Description of the View

##### A continuous experience

This filling is a continuous experience. Pentecost writes, "Paul says, 'be filled' and in the original text he uses the present tense which usually emphasizes an enduring or continuous action."<sup>3</sup> Wood notes that "the present tense . . . points to a continuous replenishment."<sup>4</sup> It is not some dramatic or decisive experience but a continuous

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<sup>1</sup>Walvoord, Holy Spirit, p. 192; Pentecost, Comforter, p. 157; Ryrie, Holy Spirit, pp. 93-94; Wood, Holy Spirit, p. 71.

<sup>2</sup>Walvoord, Holy Spirit, p. 192.

<sup>3</sup>Pentecost, Comforter, p. 155.

<sup>4</sup>Wood, Ephesians, p. 72.

appropriation.<sup>1</sup> It is a continuous process which is repeated again and again in the experience of the believer.<sup>2</sup> Loane says that Christians ought to be filled as often as the need may arise.<sup>3</sup> Finally, Foulkes writes, "The Christian is to leave his life open to be filled constantly and repeatedly by the divine Spirit."<sup>4</sup>

#### A commanded experience

All proponents agree that the filling of the Spirit is a commanded experience because of the verb πληροῦσθε which is in the imperative mood.<sup>5</sup> Walvoord writes that Christians are commanded to be filled with the Spirit.<sup>6</sup> The Spirit-filled life is demanded in the Word.<sup>7</sup> Stott comments, "'Be filled' is not a tentative suggestion, a mild recommendation, a polite piece of advice. It is a command which comes to us from Christ with all the

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<sup>1</sup>Stott, Baptism and Fullness, p. 61.

<sup>2</sup>Pentecost, Comforter, p. 155.

<sup>3</sup>Loane, Three Letters, p. 65.

<sup>4</sup>Foulkes, Ephesians, p. 152.

<sup>5</sup>Although the form πληροῦσθε could be understood as indicative mood it is always taken as imperative by the proponents of the popular view. This writer is not aware of any who take it as indicative.

<sup>6</sup>Walvoord, Holy Spirit, p. 194.

<sup>7</sup>Ryrie, Holy Spirit, p. 94.

authority of one of his chosen disciples."<sup>1</sup> Loane adds, "The apostolic command is plain: 'be ye filled.'"<sup>2</sup> Howard writes that Paul admonishes the Ephesians in a direct imperative.<sup>3</sup> It is not an optional experience but an obligatory one.<sup>4</sup> Christians are commanded to be filled with the Holy Spirit.<sup>5</sup> Wood says that "the imperative makes it clear that this is a command . . . ."<sup>6</sup>

#### A comprehensive experience

Filling is a comprehensive experience. This means that all believers are required to be filled. All Christians are called to this experience. According to Stott,

These words are written to the entire Christian community and are universal in application. They are addressed without exception to all the people of God.<sup>7</sup>

Walvoord writes, "The work of the Holy Spirit in filling the believer partakes of the special quality of being commanded of every Christian."<sup>8</sup> Loane says that "a spirit-

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<sup>1</sup>Stott, Baptism and Fullness, p. 60.

<sup>2</sup>Loane, Three Letters, p. 68.

<sup>3</sup>Howard, Newness of Life, p. 164.

<sup>4</sup>Stott, Baptism and Fullness, p. 60.

<sup>5</sup>Walvoord, Holy Spirit, p. 194.

<sup>6</sup>Wood, Ephesians, p. 72.

<sup>7</sup>Stott, Baptism and Fullness, p. 60.

<sup>8</sup>Walvoord, Holy Spirit, p. 193.

filled life is meant for the rank and file of all saints in all ages."<sup>1</sup>

#### A conditional experience

Finally, "filling" is a conditional experience. In order for a person to be filled, conditions must be met. The conditions differ somewhat but most understand conditions to be required for filling. Pentecost writes that "there are certain prerequisites to this filling."<sup>2</sup> He then acknowledges that in the strictest sense there is one condition for filling; conscious submission to the Spirit's control.<sup>3</sup> Wood agrees and writes that the Spirit "seeks a voluntary submission, so that He can dominate in the believer's life."<sup>4</sup>

Ryrie agrees that the condition is obedience.<sup>5</sup> He then details what is meant by obedience. It involves a dedicated life, an undefeated life, and a dependent life.<sup>6</sup> Chafer gives these three conditions different titles. According to him, the conditions are: "Quench not the

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<sup>1</sup>Loane, Three Letters, p. 68.

<sup>2</sup>Pentecost, Comforter, p. 159.

<sup>3</sup>Ibid.

<sup>4</sup>Wood, Holy Spirit, p. 71.

<sup>5</sup>Ryrie, Holy Spirit, p. 95.

<sup>6</sup>Ibid., pp. 95-101.

Spirit" (1 Thess. 5:19), "Grieve not the Spirit" (Eph. 4:30), and "Walk in the Spirit" (Gal. 5:16).<sup>1</sup>

Loane describes the condition differently. He writes,

The one essential condition is that of an empty vessel, cleansed, ready, and waiting to be filled, for how can a vessel be filled with His Spirit while it is choked and soiled with the refuse of sin.<sup>2</sup>

Although the conditions are different, they are related and must be met before filling can be experienced. When they are met, the Spirit's control follows.<sup>3</sup>

#### A consequential experience

When a person is filled with the Holy Spirit, certain results or consequences will follow. Some see the participles in the following verses as denoting the results.<sup>4</sup> These verses give a description of the normal results of such a filling.<sup>5</sup> Wood writes, "The outcome of being filled with the Spirit is described in a series of four participles,"<sup>6</sup> and the acts depicted by these

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<sup>1</sup>Chafer, Spiritual, pp. 82-172.

<sup>2</sup>Loane, Three Letters, p. 68.

<sup>3</sup>Ryrie, Holy Spirit, p. 101.

<sup>4</sup>E.g., speaking, singing and making melody, giving thanks, submitting.

<sup>5</sup>Chafer, Spiritual, p. 63.

<sup>6</sup>Wood, Ephesians, p. 72.

participles are evidences of being filled.<sup>1</sup> These men are representative of those who find the results in the context of 5:18.

Others go outside the context for the results. Walvoord, for instance, finds at least seven results in different passages.<sup>2</sup> Ryrie lists four consequences which "may properly be classed as direct consequences of being filled or controlled by the Spirit."<sup>3</sup> These are found in three different contexts. Pentecost also lists results that are found in other locations.

Pache sees only one result. According to him, "The principal aim and therefore result of the Spirit's fulness is that God may be glorified in the believers' lives."<sup>5</sup>

### Distinctiveness of Filling

#### Distinct from indwelling

Filling is not indwelling. While it is closely related to the indwelling of the Holy Spirit, a clear dis-

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<sup>1</sup>Hoekema, Baptism, p. 84.

<sup>2</sup>Walvoord, Holy Spirit, pp. 219-224.

<sup>3</sup>Ryrie, Holy Spirit, pp. 101-104.

<sup>4</sup>Pentecost, Comforter, pp. 162-164.

<sup>5</sup>Pache, Holy Spirit, p. 135.

inction exists.<sup>1</sup> Filling refers to a continuous process which is repeated again and again in the experience of the believer.<sup>2</sup> Chafer puts it this way; "The Christian has been . . . indwelt . . . by the Spirit: He must be getting (being kept) filled by the Spirit."<sup>3</sup> Ryrie writes, "The most distinguishing feature of filling is that it is a repeated experience."<sup>4</sup>

All believers are indwelt; only some are filled.<sup>5</sup>

Wood writes,

Even a rebellious Christian--if truly a Christian--is indwelt, for when a person once becomes a child of God, the Spirit never leaves him. Filling, however, speaks of the extent of control which the abiding Spirit has over the person.<sup>6</sup>

The Christian does not get more of the Spirit; the Spirit gets more of the Christian.<sup>7</sup>

#### Distinct from sealing

Filling is also distinct from sealing. Stott explains, ". . . although all believers are 'sealed,' not

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<sup>1</sup>Wood, Holy Spirit, p. 71.

<sup>2</sup>Pentecost, Comforter, p. 155.

<sup>3</sup>Chafer, Spiritual, p. 53.

<sup>4</sup>Ryrie, Holy Spirit, p. 94.

<sup>5</sup>Walvoord, Holy Spirit, p. 194.

<sup>6</sup>Wood, Holy Spirit, p. 71.

<sup>7</sup>Chafer, Spiritual, p. 44.

all believers remain 'filled,' for the sealing is past and finished, while the filling is (or should be) present and continuous."<sup>1</sup> According to Loane, "The seal of the Spirit and the fulness of the Spirit are quite distinct both in doctrine and in experience."<sup>2</sup> Indwelling and sealing are completed experiences while filling is continuous.

#### Distinct from baptism

Finally, (according to the common view) filling is not the same experience as baptism. This is true for two reasons. First, baptism is not a continuous experience. It is experienced only once whereas filling is repeated. Ryrie writes that the distinguishing feature of filling is that it is a repeated experience which is not true of baptism.<sup>3</sup>

Second, baptism is not a commanded experience. Nowhere in Scripture is the believer commanded to be baptized. Stott writes,

No apostolic sermon or letter commands an appeal to be baptized with the Spirit. Indeed, all seven New Testament references to baptism with the Spirit are in the indicative,<sup>4</sup> . . .; None is an exhortation in the imperative.<sup>4</sup>

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<sup>1</sup>Stott, Baptism and Fullness, p. 61.

<sup>2</sup>Loane, Three Letters, p. 65.

<sup>3</sup>Ryrie, Holy Spirit, p. 94.

<sup>4</sup>Stott, Baptism and Fullness, p. 50.



Since, according to this view, the two experiences are different, it is possible for a Spirit-baptized believer not to be filled.

### Conclusion

The doctrine of the filling of the Holy Spirit, according to the "control" view, has its origin in the command πληροῦσθε ἐν πνεύματι which appears in Ephesians 5:18. According to this view, "be filled," in essence, means "be controlled," because of its contrast with μὴ μεθύσκεσθε and its similarity with the filling accounts recorded in Acts. This view teaches that believers are commanded to be constantly controlled by the Spirit in order to live a mature spiritual life. This filling is experienced when certain prescribed conditions are met. It also brings about certain results. Although filling is related to the indwelling, sealing, and baptism of the Spirit, it remains distinct from them in that it is a commanded and continuous experience. The following statement by Walvoord sums it up well.

The filling of the Holy Spirit has been shown to be the ministry accomplished in the believer fully yielded to His control. The universal responsibility on the part of Christians to be filled with the Spirit was found to be substantiated by explicit command of the Scriptures. It was demonstrated that it is possible for any Christian to be filled continuously with the Spirit, the repeated experience of the early Christians being an illustration. The filling of the Holy Spirit in every respect stands in sharp contrast

to the ministries of regeneration, indwelling, sealing, and baptism, which are accomplished once and for all at the time of salvation.<sup>1</sup>

### An Examination of the Interpretation

The purpose of this section is to examine the command, πληροῦσθε ἐν πνεύματι, in light of the assumptions which underlie it. A study of the literature about the doctrine reveals that certain conclusions in the interpretation are based upon assumptions. Other conclusions are stated apart from any assumption or reason. The interpretation and its conclusions will be examined in light of their assumptions or lack of them.

The assumptions of the control view may be valid and the interpretation may be correct. However, since some interpret this command differently than those who hold to the "control" view, the "control" interpretation warrants examination.<sup>2</sup> Consequently, the intent of this section is to examine the "control" interpretation and to

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<sup>1</sup>Walvoord, Holy Spirit, p. 195.

<sup>2</sup>See, e.g., T. K. Abbott, The Epistles to the Ephesians and to the Colossians, in The International Critical Commentary, ed. by S. R. Driver, A. Plummer, C. A. Biggs (Edinburgh: T. & T. Clark, 1897), pp. 160-162; Lenski, Ephesians, pp. 617-619; Henry Barclay Swete, The Holy Spirit in the New Testament (London: Macmillan & Co., 1910), p. 241; Brooke Foss Westcott, Saint Paul's Epistle to the Ephesians (London: Macmillan & Co., Ltd., 1910), p. 81. See also J. Armitage Robinson, St. Paul's Epistle to the Ephesians (London: James Clarke & Co. Ltd., n.d.), pp. 203-204 for a helpful discussion on the interpretation.

point out the possibility of other conclusions relating to the interpretation of πληροῦσθε ἐν πνεύματι.

An Examination of the Exegetical Assumptions  
Which Underlie the Popular Interpretation  
of Πληροῦσθε Ἐν Πνεύματι

Examination of the meaning of πληροῦσθε

It is concluded by those who hold the "control" interpretation of this command that πληροῦσθε signifies "control." This sense for πληροῦσθε is based on the assumption that the contrast between μὴ μεθύσκεσθε war-rants it. Ryrie explains the contrast in this way:

A drunken person is controlled by the liquor which he has consumed. Because of this he thinks and acts in ways normally unnatural to him. Likewise, the man who is Spirit-filled is controlled, and he too acts in ways that are unnatural to him.<sup>1</sup>

Pentecost states it in this way:

So the Apostle brings this contrast to teach us that, as a man may yield himself to control by alcoholic beverage and find that it produces a new walk, a new talk, a new speech, and a new manner of life, so the one who presents himself to control by the Holy Spirit of God finds that the Spirit provides a new walk, a new speech or talk, and a new manner of life.<sup>2</sup>

No other support is offered; the meaning "control" appears

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<sup>1</sup>Ryrie, Holy Spirit, pp. 93-94.

<sup>2</sup>Pentecost, Comforter, p. 158.

to come solely from the contrast.<sup>1</sup>

Other writers, however, understand a different area of contrast such as that of exhilaration or excitement.<sup>2</sup>

Hendriksen writes,

The Ephesians are urged to seek a higher, far better, source of exhilaration. Instead of getting drunk let them be filled. Instead of getting drunk on wine let them be filled with the Spirit.<sup>3</sup>

Moule says that the filling of the Spirit "will tend to that sacred exhilaration, . . . , of which wine-drinking could produce only a horrible parody."<sup>4</sup> Wood comments that "the Spirit does produce a genuine exhilaration others vainly seek from alcohol."<sup>5</sup>

Still others see the contrast as showing that

<sup>1</sup>Pentecost attempts to show that the verb means "to move"; but he is unclear and does not give any sources of references to support that meaning; see Comforter, pp. 157-158. In his class notes on Ephesians 5:18 (p. 30) he states that πληρώ means "to take possession of," cf. Acts 5:3; John 16:6; but again does not give any sources to support that meaning.

<sup>2</sup>These writers do not hold to the control interpretation at this point; they do agree that ἐν means "with" or "by" and that πνεύματι refers to the Holy Spirit as the agent of the filling.

<sup>3</sup>William Hendriksen, Ephesians (Grand Rapids: Baker Book House, 1967), p. 239.

<sup>4</sup>H. C. G. Moule, The Epistle to the Ephesians, in The Cambridge Bible for Schools and Colleges, ed. by J. J. S. Perowine (Cambridge: At the University Press, 1902), p. 136.

<sup>5</sup>Wood, Ephesians, p. 72. See also Foulkes, Ephesians, p. 151.

filling indicates satisfaction. Bruce understands the contrast to be doing this. He writes, "Instead of seeking such satisfaction as some expect to find through wine-bibbing, he means, let your fulness be that which the Holy Spirit produces."<sup>1</sup> Westcott, in commenting on πληροῦσθε writes, "Let your utmost capacities be rightly satisfied."<sup>2</sup>

These other ideas as to the point intended by the contrast between μὴ μεθύσκεσθε and πληροῦσθε point out the problem associated with the assumption that the contrast is indicating control by both wine and the Spirit. The problem is this: there are different assumptions as to the intended point of the contrast. Consequently, there are different conclusions as to what "be filled" means. This does not mean that "be controlled" is not the indication of πληροῦσθε, but it does mean that this sense is not obvious to all, and that "be controlled" may be incorrect. Therefore, both the contrast and the meaning of "be filled" require more consideration.

#### Examination of the meaning of ἐν

It is concluded by those who follow the popular interpretation of this command that the preposition ἐν

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<sup>1</sup>F. F. Bruce, The Epistle to the Ephesians (Old Tappan: Fleming H. Revell Co., 1961), p. 110.

<sup>2</sup>Westcott, Ephesians, p. 81.

means "with" or "by," thereby denoting πνεύματι as the agent who does the filling. Although this meaning for ἐν is certainly possible in this verse, the meaning "in" indicating the sphere of the filling is also quite possible. This possibility is seldom addressed. Pentecost does mention the possibility of ἐν indicating sphere, but he opts for it being instrumental without giving a reason.<sup>1</sup> Griffith Thomas writes that ἐν indicates that the Spirit is the sphere in which, or the agent by whom, believers are filled; however, he does not say which is in view in this verse.<sup>2</sup> The majority of writers do not mention that the preposition is, in fact, ἐν and therefore, offer no reason for taking it to mean "with" or "by." It appears that since πληροῦσθε is taken as "be controlled" and πνεύματι as referring to the Holy Spirit, ἐν is understood as logically meaning "with" or "by" and pointing to πνεύματι as the agent.

However, there are writers who realize that ἐν may well mean "in" indicating sphere in this verse. Wood writes that, "'With the Spirit' is actually 'in spirit.'"<sup>3</sup>

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<sup>1</sup>J. Dwight Pentecost, Unpublished class notes for the course 306 Epistle to the Ephesians, Dallas Theological Seminary, Spring, 1967, p. 30.

<sup>2</sup>W. H. Griffith Thomas, The Holy Spirit of God (5th ed.; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), p. 278.

<sup>3</sup>Wood, Ephesians, p. 72.

Westcott in writing that "ἐν πνεύματι is opposed to ἐν σαρκί" indicates that he understands the preposition to be indicating sphere.<sup>1</sup> Others mention that to have ἐν as instrumental in construction with the passive πληροῦσθε would be an unusual construction. Consequently, Eadie writes, "'Ev, therefore, may denote the element, as frequently, and not the instrument."<sup>2</sup>

Because of this some writers attempt to assign a dual meaning to ἐν. Ellicott writes, "There would seem to have been an intentional inclusiveness in the use of this prepp., . . . : the Spirit is not the bare instrument by which, but that in which and by which the true Christian is fully filled."<sup>3</sup> Hendriksen suggests that the view that ἐν "was selected in order to convey the fact that the Holy Spirit is not only the agent by whom believers are filled but also the One in whom they are filled must not be lightly dismissed."<sup>4</sup>

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<sup>1</sup>Westcott, Ephesians, p. 81.

<sup>2</sup>John Eadie, Commentary on the Epistle to the Ephesians (Edinburgh: T. & T. Clark, 1883; reprint ed., Grand Rapids: Zondervan Publishing House, n.d.), p. 398.

<sup>3</sup>Charles J. Ellicott, St. Paul's Epistle to the Ephesians with a Critical & Grammatical Commentary & a Revised Translation (London: Longmans, Green & Co., 1884), p. 128.

<sup>4</sup>Hendriksen, Ephesians, p. 289, n. 144. Abbott writes, concerning the possibility of ἐν indicating these two ideas, "This seems an impossible combination, or rather confusion of two distinct ideas"; Ephesians, p. 162.

The fact is that the preposition ἐν in this command could mean "in" and could indicate the sphere of the filling. Since some do understand ἐν to mean "in," further study concerning its meaning and use in the construction ἐν πνεύματι in this verse seems to be required. The conclusion that it means "with" or "by" may be correct, but it warrants investigation especially since no support is offered. Also, since the meaning "by" would be unusual in this construction, additional consideration is indicated.

#### Examination of the identity of πνεύματι

According to the proponents of the "control" view, there is no doubt that the noun πνεύματι refers to the Holy Spirit. This appears to be a foregone conclusion. Although it may correctly refer to the Holy Spirit, the possibility that it might refer to human spirit seems to have gone unnoticed. Ryrie does acknowledge that πνεύματι might refer to human spirit, but he does so when commenting on πνεύματι in Galatians 5:16. He writes that "pn. is not man's 'spiritual part,' . . . nor is pneumati 'after a spiritual manner,' . . . it is the Holy Spirit of God."<sup>1</sup> Since this verse contains one of the conditions for being filled with the Spirit<sup>2</sup> his statement most likely applies to πνεύματι

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<sup>1</sup>Ryrie, Holy Spirit, p. 100.

<sup>2</sup>Ibid., pp. 94-101.



in Ephesians 5:18 also. Others apparently overlook this possibility or consider it so unlikely that they do not discuss it.

Other writers, however, do not see πνεύματι as referring to the Holy Spirit to be a foregone conclusion. Wood acknowledges that "the Greek text does not indicate whether the Holy Spirit is intended."<sup>1</sup> Foulkes adds that there is a "certain strangeness about the construction in the Greek here that has led the RV to give the alternative translation in the margin, 'be filled in spirit.'"<sup>2</sup> Wood and Foulkes, while recognizing that "Holy Spirit" is not demanded by the text, do opt for it in this verse.

Some understand πνεύματι as definitely referring to the human spirit. According to Lenski, "Our spirit is ever to be filled."<sup>3</sup> (Italics added.) Swete writes that "their spirits were filled with the wine of God" as the compensation for abstaining from being filled with normal wine.<sup>4</sup>

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<sup>1</sup>Wood, Ephesians, p. 72.

<sup>2</sup>Foulkes, Ephesians, p. 151.

<sup>3</sup>R. C. H. Lenski, An Interpretation of Paul's Epistles to the Galatians, Ephesians & Philippians (Minneapolis: Augsburg Pub. House, 1937), p. 619.

<sup>4</sup>Henry Barclay Swete, The Holy Spirit in the New Testament (London: Macmillan & Co., 1910; reprint ed., Grand Rapids: Baker Book House, 1976), p. 241.

Westcott understands πνεύματι to refer to man's "highest faculty."<sup>1</sup>

The other conclusion regarding πνεύματι is that it is the agent of the filling. This conclusion appears to come from the conclusion that ἐν is employed in this command to denote agency. Another reason may be that since πληροῦσθε describes the act of filling, someone must do the filling. The Holy Spirit is that Someone. Foulkes says this by asking this question: "How can the Christian be filled . . . but by the Holy Spirit of God?"<sup>2</sup>

However, πνεύματι could refer to the sphere of the filling. Wood, who thinks that πνεύματι refers to the Holy Spirit, mentions that some regard πνεύματι as being the sphere in which the filling occurs.<sup>3</sup> Robinson writes that πνεύματι may refer to man's higher sphere.<sup>4</sup> Others see πνεύματι as referring to sphere as well as instrument.<sup>5</sup>

Although πνεύματι may refer to the Holy Spirit as

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<sup>1</sup>Westcott, Ephesians, p. 81.

<sup>2</sup>Foulkes, Ephesians, p. 152.

<sup>3</sup>Wood, Ephesians, p. 74.

<sup>4</sup>J. Armitage Robinson, St. Paul's Epistle to the Ephesians (2nd ed., London: James Clarke & Co. Ltd., n.d.), p. 203.

<sup>5</sup>Henry Alford, "The Epistle to the Ephesians," in The Greek Testament, Vol. III (Chicago: Moody Press, 1958), p. 134; Ellicott, Ephesians, p. 128; Hendriksen, Ephesians, p. 239, n. 144.

the agent of the filling, that conclusion may be disputed. Some writers acknowledge that πνεύματι could refer to human spirit as the sphere of the filling and then quickly reject that possibility; many without explanation or reason. Others conclude that πνεύματι does, in fact, refer to human spirit as the sphere. This disagreement points out the need for further work concerning the identity of πνεύματι.

#### Examination of its similarity to the accounts in Acts

Those who hold the "control" interpretation of πληροῦσθε ἐν πνεύματι teach that the experience commanded by Paul in this verse is the same experience as that described in Acts by Luke as "filled with the Spirit" and "full of the Spirit." The accounts in Acts provide examples of the Spirit-filled believer, and the command in Ephesians gives the precept to be Spirit-filled.<sup>1</sup> Loane writes,

The Pentecostal pattern is clear: they were filled (Acts 2:4). The Apostolic command is plain: be ye filled (Eph. 5:18).<sup>2</sup>

Most writers consider the accounts of people being "filled with" and "full of" the Spirit as virtually identical states.<sup>3</sup> Other writers interpret the Ephesians' command

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<sup>1</sup>Chafer, Spiritual, p. 43.

<sup>2</sup>Loane, Three Letters, p. 68.

<sup>3</sup>See Walvoord, Holy Spirit, pp. 192-195. Hoekema does make a distinction in the accounts in Acts, but he

in light of the Acts' accounts. Hendriksen, for example, gives as a reason for πνεύματι in Ephesians 5:18 referring to the Holy Spirit "the expression 'filled with' or 'full of' the pneúma, when the reference is to the Holy Spirit, is very common in Scripture."<sup>1</sup> He then lists references in Acts where the expressions occur.

Since the nature of the accounts described in Acts is discussed in detail later, only one further point should be noted now. Those who think that the experiences in Acts and Ephesians are the same either overlook the fact that three different Greek constructions are used to describe the experiences<sup>2</sup> or they assume that these differences are insignificant. Also they apparently overlook differences in circumstances relating to the accounts in Acts, compared with those relating to the command in Ephesians. These differences are sufficient to warrant more study regarding the nature of the experiences.

### Conclusion

It has been shown that the "control" interpretation of πληροῦσθε ἐν πνεύματι is not without questions. Some of

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treats all accounts as being the same basic experience; see Baptism, pp. 81-84.

<sup>1</sup>Hendriksen, Ephesians, p. 239.

<sup>2</sup>These three constructions will be given later in the study.

the conclusions are based upon problematic assumptions. Conclusions are unsupported. This does not mean that the "control" interpretation is incorrect but that it can be questioned. The questions and problems related to the popular interpretation do point out a need for further work concerning the meaning of this command.

### An Examination of the Theological Assumptions

#### Relating to the Doctrine

Those who have formulated a doctrine regarding the filling of the Holy Spirit on the basis of their interpretation of πληροῦσθε ἐν πνεύματι also make certain assumptions relating to that doctrine. Because of the importance attached to that doctrine, these assumptions must also be examined. Therefore, in this section the importance, the nature, the conditions, and the consequences of the filling will be examined.

#### Importance of filling

The proponents of this view assume that the doctrine of the filling of the Holy Spirit is a crucial one because it relates to the believer's spiritual life. Ryrie writes that Spirit filling "is necessary to growth in the spiritual life."<sup>1</sup> Chafer writes, "A Christian to be spiritual must be

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<sup>1</sup>Ryrie, Holy Spirit, p. 93.

filled and kept filled by the Spirit."<sup>1</sup> According to Hoekema, "fulness is the most important key to victorious Christian living and to a radiant Christian witness."<sup>2</sup> Filling is that experience which separates the spiritual believer from the carnal one according to advocates of this view.<sup>3</sup>

There is no support offered regarding the importance of this doctrine. Ryrie states that since the verb in the command in Ephesians 5:18 is imperative, the Spirit-filled life is thereby demanded in the Word.<sup>4</sup> Walvoord simply writes that, "a careful study of the nature of the filling of the Holy Spirit will reveal that it is the source of all vital spiritual experience in the life of the Christian"; he gives no specific support.<sup>5</sup> Others make similar unsupported assertions.<sup>6</sup>

### Nature of filling

The advocates of this view assume that the filling

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<sup>1</sup>Chafer, Spiritual, p. 43.

<sup>2</sup>Hoekema, Baptism, p. 79.

<sup>3</sup>Pentecost, Comforter, p. 154.

<sup>4</sup>Ryrie, Holy Spirit, p. 94. Pentecost in Holy Spirit, p. 155, offers the same support. There is no doubt that the imperative πληροῦσθε demands filling; but it does not indicate that it is a most important doctrine.

<sup>5</sup>Walvoord, Holy Spirit, p. 189.

<sup>6</sup>See Hoekema, Baptism, p. 79.

of the Holy Spirit is a spiritual method to be employed regularly as the means by which a person grows spiritually. Concerning its regularity Pentecost writes that filling is "a continuous process which is repeated again and again in the experience of the child of God."<sup>1</sup> According to Stott, filling is to be a "continuous appropriation."<sup>2</sup>

Concerning the relation of filling to growth Ryrie writes, "Maturity involves two things--time and continued control by the Holy Spirit."<sup>3</sup> Walvoord puts it this way: "What physical health is to the growth of the physical body, the fullness of the Spirit is to spiritual growth."<sup>4</sup> Hoekema's statement summarizes this assumption well, "We must all continually and growingly be filled with the Spirit."<sup>5</sup>

Once again no support is provided. No Scripture is cited for the claim that spiritual maturity comes from continually being filled with the Spirit. Reference is made

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<sup>1</sup>Pentecost, Holy Spirit, p. 155.

<sup>2</sup>Stott, Baptism, p. 61. Both Stott and Pentecost, as do others, base this assumption on the present tense of πληροῦσθε. While the present may denote continuous action, understanding "filling" to be spiritual method for growth which is to be continually experienced remains an assumption.

<sup>3</sup>Ryrie, Holy Spirit, p. 93.

<sup>4</sup>Walvoord, Holy Spirit, p. 191.

<sup>5</sup>Hoekema, Baptism, p. 84.

by some to the filling of believers as described in Acts,<sup>1</sup> but not as support for this assumption.<sup>2</sup> It appears that the relationship between filling and maturity is simply assumed.

### Purpose of filling

Closely related to the nature of the filling is the purpose of the filling. It is assumed by those who hold to the popular concept of filling that the purpose of filling is to enable believers to live the Christian life. Pentecost writes that the Spirit "moves the one who is filled into a new course of action, and produces a new kind of life."<sup>3</sup> This "new kind of life" is the Christian or spiritual life. Again no support is presented.

### Conditions for filling

According to those who hold this view the filling of the Spirit occurs when certain conditions or prerequisites are met.<sup>4</sup> Whether or not the filling takes place is dependent upon the desire of the individual believer; he

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<sup>1</sup>The filling experiences described in Acts will be discussed later in the study.

<sup>2</sup>See Pentecost, Holy Spirit, p. 156 and Chafer, Spiritual, p. 42.

<sup>3</sup>Pentecost, Holy Spirit, p. 158.

<sup>4</sup>Ryrie, Holy Spirit, p. 101 and see also Pentecost, Holy Spirit, p. 159.



must submit himself to the control of the Holy Spirit, and it is assumed that he is able to do so.

The actual conditions vary somewhat: Chafer lists three which Walvoord describes as a "divinely inspired outline of the conditions for the filling of the Holy Spirit."<sup>1</sup> These conditions are: "Quench not the Spirit" (1 Thess. 5:19), "Grieve not the Holy Spirit" (Eph. 4:30), and "Walk in the Spirit" (Gal. 5:16). Ryrie gives obedience as the simple condition for filling and understands the above conditions as an explanation of obedience.<sup>2</sup> Hoekema, on the other hand, understands filling to follow three different conditions for he writes, "Nothing but continued prayerfulness, continued spiritual discipline, and constant watchfulness will enable a believer to keep on being filled with the Spirit."<sup>3</sup> Although the conditions vary, they are considered to be part of the doctrine of filling.

Little support is offered to show that these conditions are prerequisites to filling. Certain passages are referred to as describing life in the fulness of the

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<sup>1</sup>Walvoord, Holy Spirit, p. 192. Ryrie in Holy Spirit, p. 95, writes that there is no other outline on the conditions for the filling of the Spirit which is more Scriptural.

<sup>2</sup>Ryrie, Holy Spirit, p. 95.

<sup>3</sup>Hoekema, Baptism, p. 86. Hoekema also writes that yieldedness is the only way to be filled; Baptism, p. 87.

Spirit but no attempt is made to show that these passages provide the conditions.<sup>1</sup> In fact, the verses in which the conditions appear are found in contexts teaching other than the filling of the Spirit.<sup>2</sup>

Fulfilling the conditions also presents difficulties. According to definition, a believer cannot be spiritual unless he is filled by the Holy Spirit.<sup>3</sup> However, to be filled and therefore spiritual, he must fulfil certain conditions which only a spiritual person can satisfy. In other words, the conditions for filling are spiritual conditions. According to the doctrine, the conditions for filling could be met only after the filling.

For example; obedience, according to Ryrie, is the one basic condition for filling.<sup>4</sup> But obedience is certainly a characteristic of a spiritual person. Therefore, a person would need to be spiritual in order to meet the condition necessary to become spiritual. Obedience is, therefore, both the condition and a consequence of being filled. The same criticism applies to the other conditions.

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<sup>1</sup>See Hoekema, Baptism, pp. 87-90.

<sup>2</sup>Ryrie in Holy Spirit, p. 95, when commenting on the condition found in 1 Thess. 5:19 admits that contextually and exegetically it has to do with another subject.

<sup>3</sup>Chafer, Holy Spirit, p. 43.

<sup>4</sup>Ryrie, Holy Spirit, p. 95.

### Results of filling

It is assumed by those who hold to the doctrine of filling that there are certain experiential results of being filled. Ryrie writes that, "being Spirit-filled results in the experiential realization of the ministries of the Spirit."<sup>1</sup> He then lists four other ministries which result from filling: Christlike character (Gal. 5:22-23), worship and praise (Eph. 5:19-20), submissiveness (Eph. 5:21), and service (John 7:37-39). According to Walvoord, there are at least seven results;<sup>2</sup> Stott sees four whole-some results which are all moral qualities;<sup>3</sup> Pache sees only one.<sup>3</sup>

It is obvious that there is not agreement as to the results of the filling. This illustrates the problem relating to this assumption. There is agreement that filling produces results, but there is no agreement as to

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<sup>1</sup>Ryrie, Holy Spirit, p. 101. See also Walvoord, Holy Spirit, p. 219.

<sup>2</sup>Walvoord, Holy Spirit, p. 219. The results which Walvoord gives are: progressive sanctification, teaching, guidance, assurance, worship, prayer, and service. Of these only worship (Eph. 5:18-20) is found in the context of the command. See Chafer, Spiritual, pp. 45-67, for seven similar yet different results.

<sup>3</sup>Stott, Baptism, pp. 55-59. The four are: speaking to one another, singing and making melody, giving thanks, and submitting. All of these appear in the immediate context of Eph. 5:18. See also Stott, New Society, pp. 205-208.

<sup>4</sup>Pache, Holy Spirit, p. 135.

what the results are. Also, most of the results are found in contexts other than Ephesians 5:18. These contexts deal with subjects other than the command to be filled.

### Conclusion

An examination of the assumptions which underlie the doctrine of the filling of the Holy Spirit has pointed out two things. There is little or no substantial support for basic assumptions relating to the importance, nature, and purpose of filling. Secondly, there is lack of agreement among proponents concerning the specific assumptions relating to conditions and results of filling. This is not to say that these assumptions are incorrect but that lack of specific support and failure to agree on important particulars warrants additional study regarding the interpretation of πληροῦσθε ἐν πνεύματι since such interpretation is foundational to the derived doctrine of filling.

### Conclusion

The purpose of this chapter was to both explain and examine the popular view of the filling of the Spirit, which includes the interpretation of πληροῦσθε ἐν πνεύματι and the doctrine which comes from the interpretation. It was demonstrated that both the interpretation and resultant doctrine are based upon assumptions which have questions

and problems. For some parts of the interpretation no support is given. The indication of πληροῦσθε as "control," the meaning of ἐν being "with" or "by," the identification of πνεύματι as the Holy Spirit who is the agent of the filling are not without problems. Likewise, assumptions underlying the doctrine of filling have difficulties; there is no evidence for its supposed importance, nature, or purpose. Evidence for and agreement in its conditions and consequences are missing. This chapter shows that there is room for the suggestion of another interpretation for the command πληροῦσθε ἐν πνεύματι.

## CHAPTER II

### THE OCCASION OF THE COMMAND

#### Purpose

The previous chapter showed that there is room for proposing another interpretation of πληροῦσθε ἐν πνεύματι. Consequently, this chapter begins the development of that interpretation by suggesting and surveying the occasion which caused Paul to write the command. Since epistles are "occasional" documents, their occasion should be considered before any part of them is interpreted.<sup>1</sup> Therefore, the occasion of πληροῦσθε ἐν πνεύματι should be determined and elucidated before the interpretation itself in order to interpret it in light of its occasion.

This study suggests that the situation which prompted Paul to write the command was his concern that his readers walk accurately (5:15). Paul first expresses this concern at the beginning of the hortatory section of the Epistle (4:1). At that point in his epistle Paul exhorts

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<sup>1</sup>"Occasional" means that the epistles arise out of and were intended for a specific occasion. For a discussion of the occasional nature of the epistles see Gordon D. Fee and Douglas Stuart, How To Read the Bible for All Its Worth (Grand Rapids: Zondervan Publishing House, 1981), pp. 45-46.

the Ephesians to walk worthy of their calling. He then develops this concern in the following verses until he issues the command to walk accurately.<sup>1</sup> His concern for an accurate walk is the theme of the paragraph (5:15-21) in which πληροῦσθε ἐν πνεύματι occurs.<sup>2</sup> The remainder of the paragraph is a prescription for walking carefully. Πληροῦσθε ἐν πνεύματι is a part of the prescription.

The purpose of this chapter is to give an explanation of the section preceding πληροῦσθε ἐν πνεύματι (15-17). This explanation is necessary since it provides the background for the suggested interpretation of πληροῦσθε ἐν πνεύματι.

#### Survey of 5:15-17

##### The Command to Walk Circumspectly

Paul begins this paragraph (15-17) by enjoining his readers to see πῶς ἀκριβῶς περιπατεῖτε.<sup>3</sup> The paragraph

<sup>1</sup>Paul uses the word "walk" four other times in this section (4:17; 5:2, 8).

<sup>2</sup>This paragraph division appears to be the generally accepted one; see Foulkes, Ephesians, p. 41; Hendriksen, Ephesians, p. 237; Loane, Three Letters, p. 60; Moule, Ephesians, p. 38; Westcott, Ephesians, p. LXVIII. Some writers see the paragraph ending with verse twenty; see Robert H. Gundry, A Survey of the New Testament (revised ed., Grand Rapids: Zondervan Publishing House, 1981), p. 297.

<sup>3</sup>There is a word order variant involving the adverb ἀκριβῶς. It occurs both before and after πῶς; meaning "see carefully how you walk" or "see how carefully you walk." The question concerns whether ἀκριβῶς modifies βλέπετε or

begins with the inferential conjunction οὖν which indicates that the command to walk circumspectly resumes the thought of reproving the unfruitful works of darkness (vs. 11).<sup>1</sup> Because the Ephesians were to rebuke these works of darkness it was necessary for them to walk carefully.

#### The meaning of walking circumspectly

The verb περιπατέω is a prominent word in this epistle,<sup>2</sup> and it denotes the theme of the "practical" section of Ephesians (4:1--6:24).<sup>3</sup> It also points out Paul's emphasis in this paragraph (15-21). The verb means

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περιπατεῖτε. A good defense can be made for both. Older writers such as Alford, Abbott, Ellicott, and Eadie opt for the latter view that it modifies περιπατεῖτε while modern ones such as Barth, Hendriksen, Foulkes choose the former view. The order πῶς ἀκριβῶς is preferred in this study because it appears that the walking and not the seeing demands exactness. For a defense of the other view see Foulkes, Ephesians, p. 149. Either way, however, correct Christian conduct is being emphasized by Paul.

<sup>1</sup>For the resumptive use of οὖν see H. E. Dana and Julius R. Mantey, A Manual Grammar of the Greek New Testament (New York: The Macmillan Co., 1927), p. 253. For more discussion of its use in this verse see Ellicott, Ephesians, p. 127; Hodge, Ephesians, p. 298; Robinson, Ephesians, p. 202; Wood, Ephesians, p. 71. For the position that the thought goes back to verse eight see Bruce, Ephesians, p. 109.

<sup>2</sup>It occurs in 2:2, 10; 4:1, 17 (twice); 5:2, 8, 15. This is more than in any other of Paul's epistles.

<sup>3</sup>Paul begins this section with the exhortation to "walk worthy" and then develops this theme throughout the section.



to "pass one's life"<sup>1</sup> and indicates a way of life or mode of conduct.<sup>2</sup> It refers to behavior in the sense of general moral conduct.<sup>3</sup> Barth says that this verb means "to follow a prescribed way."<sup>4</sup> This would imply that there was a right way for the Ephesians to walk and, consequently, they were to be careful to walk in that way.

"Circumspectly" is the adverb ἀκριβῶς<sup>5</sup> which means "with exactness" or "carefully."<sup>6</sup> It also means "accurately."<sup>7</sup> Simpson translates it "warily."<sup>8</sup> Here it means

<sup>1</sup>Nigel Turner, Christian Words (Nashville: Thomas Nelson Publishers, 1981), p. 42.

<sup>2</sup>Mitton, Ephesians, p. 82.

<sup>3</sup>Robinson, Ephesians, p. 153; Theological Dictionary of the New Testament, s.v. "πατέω," by Heinrich Seesemann, 5:944. (Hereafter cited as TDNT.)

<sup>4</sup>Marcus Barth, Ephesians 4-6, AB (Garden City: Doubleday & Company, Inc., 1974), p. 427.

<sup>5</sup>This adverb is used by Paul elsewhere only in 1 Thess. 5:2 where he writes that the Thessalonians know "accurately" about the coming of the day of the Lord.

<sup>6</sup>Walter Bauer, William F. Arndt & Wilbur Gingrich, A Greek English Lexicon of the New Testament and Other Early Christian Literature, rev. & aug. by F. Wilbur Gingrich & Frederick W. Danker (Chicago: The University of Chicago Press, 1979), p. 33. (Hereafter cited as BAGD.)

<sup>7</sup>G. Abbott Smith, A Manual Greek Lexicon of the New Testament (Edinburgh: T. & T. Clark, 1921), p. 18. (Hereafter cited as AS.)

<sup>8</sup>E. K. Simpson & F. F. Bruce, Commentary on the Epistles to the Ephesians & Colossians, New International Commentary on the New Testament, ed. by F. F. Bruce (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957), p. 123.

that the Ephesians are to take very special care about their conduct in view of the precarious conditions surrounding them.

### The method of walking circumspectly

Paul then states the way for his readers to walk circumspectly. He gives the negative, then the positive aspect of such a walk. Negatively, they must not walk as fools. "Fools" is a translation of the adjective ἄσοφοι which means "unwise, foolish."<sup>1</sup> Moulton and Milligan render this word as "unskilled" in their translation of a third century A.D. literary work.<sup>2</sup> Loane suggests that ἄσοφοι describes those who walk as though they do not even know the basic purpose of life.<sup>3</sup> Paul is saying that the Ephesians cannot walk carefully if they are unwise.

He then gives the positive aspect of walking carefully. They are to walk wisely. "Wise" is the adjective σοφός which denotes mental excellence in the highest and fullest sense, expressing an attitude as well as an act of

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<sup>1</sup>BAGD, p. 116. This word occurs only here in the New Testament.

<sup>2</sup>James Hope Moulton & George Milligan, The Vocabulary of the Greek Testament (London: Hodder & Stoughton, 1930), p. 85.

<sup>3</sup>Loane, Three Letters, p. 62. For a similar description of "walking as fools" see Hendriksen, Ephesians, p. 237.

the mind.<sup>1</sup> This word appears to mean more than just theoretical wisdom in this verse since it defines walking carefully. It means not just knowledge but knowledge that directs behavior. Lenski writes, "To be wise is more than to know; it means to use, apply, and thus to get the most out of knowledge in our walking or in the management of our life."<sup>2</sup> According to Loane, they were to walk as men with a proper sense of responsible conduct.<sup>3</sup> Paul informs his readers that knowledge is essential to their behavior.

#### The manner of walking wisely

Paul now specifies a way in which his readers can walk wisely. They can walk wisely by "redeeming the time."<sup>4</sup> The phrase ἐξαγοραζόμενοι τὸν καιρὸν may be understood as making the most of every opportunity,<sup>5</sup> or buying

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<sup>1</sup>George Ricker Berry, A Dictionary of New Testament Greek Synonyms (Grand Rapids: Zondervan Publishing House, 1979), p. 19.

<sup>2</sup>Lenski, Ephesians, p. 614. See Mitton, Ephesians, p. 187, for a like description of "walking as wise."

<sup>3</sup>Loane, Three Letters, p. 62.

<sup>4</sup>This interpretation understands the participle ἐξαγοραζόμενοι to be modal.

<sup>5</sup>This translation and meaning is suggested by A. Skevington Wood, Ephesians, p. 71 and C. Leslie Mitton, Ephesians, p. 187. The exact meaning of the middle voice in this verse is admittedly difficult. For further discussion, see BAGD, p. 271 and Hodge, Ephesians, pp. 299-300.

up the opportunity.<sup>1</sup> The Ephesians are to make the best possible use of all circumstances. Paul does not elaborate on the specifics of making the most of every opportunity; he evidently assumes that his readers understand what he means. He uses the same expression in Colossians (4:5) regarding behavior among unbelievers and that may be his emphasis here. (Foulkes suggests that Paul is here referring to turning others from darkness to life.)<sup>2</sup> However, this is just a suggestion.<sup>3</sup> Whatever the phrase may mean specifically, it means generally that the Ephesians should make prudent use of their time. Bruce concurs: "The present opportunity for Christian life and work might not last much longer; Christians should therefore use it to the full while they could."<sup>4</sup>

The reason for redeeming the time is because the days are evil. "Evil" is the adjective *πονηρός* which means "evil" in an ethical or moral sense.<sup>5</sup> The word stresses

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<sup>1</sup>Foulkes, Ephesians, p. 150.

<sup>2</sup>Ibid.

<sup>3</sup>Hendriksen, Ephesians, pp. 237-238, suggests that it refers to showing by means of their life and conduct the power and glory of the gospel, thus exposing evil, abounding in good works, obtaining assurance of salvation for themselves, strengthening the fellowship, winning the neighbor for Christ, and through it all glorifying God.

<sup>4</sup>Bruce, Ephesians, p. 109. See also Foulkes, Ephesians, p. 150; Loane, Three Letters, p. 62.

<sup>5</sup>BAGD, p. 691; Wood, Ephesians, p. 71.

the "positive activity of evil."<sup>1</sup> According to Lenski, the adjective means "viciously actively wicked."<sup>2</sup> Westcott writes that the "season for action is brief and precarious and precious."<sup>3</sup> He who walks wisely is one who realizes that the days are evil and that he must make the most of the time.

#### The Command to Understand the Will of the Lord

Paul now commands his readers not to be unwise but to understand the will of the Lord (vs. 16). This verse begins with the prepositional phrase διὰ τοῦτο which connects it to verse fifteen.<sup>4</sup> The thought is: On account of this, i.e., the need to walk carefully, do not be unwise but understand what is the Lord's will. These instructions are necessary because of the preciseness

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<sup>1</sup>Richard Chenevix Trench, Synonyms of the New Testament (reprint ed., Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969), p. 316; Berry, Synonyms, p. 22.

<sup>2</sup>Lenski, Ephesians, p. 615.

<sup>3</sup>Westcott, Ephesians, p. 81.

<sup>4</sup>It is possible that the antecedent of the prepositional phrase διὰ τοῦτο could be the causal clause αἱ ἡμέραι πονηραὶ εἰσιν. This is the view of Lenski and some older commentators. However, most of the commentators, such as Ellicott, Eadie, Alford, Hodge, Abbott, and Wood take the antecedent to be the summons in verse fifteen. The reason for this choice is that it seems better to refer it to the main idea of walking rather than to the subordinate idea which was mentioned only to support ἐξαγοραζόμενοι τὸν καιρόν. However, the importance of the following statement is unaffected regardless of the antecedent.

required in his readers' walk.

Paul first admonishes his readers not to be unwise.<sup>1</sup> The word "unwise" is ἄφρονες which means "foolish, ignorant."<sup>2</sup> It also means "senseless."<sup>3</sup> According to Foulkes, it suggests "moral stupidity in action."<sup>4</sup> Eadie writes, "The epithet characterizes a man who does not use his rational powers."<sup>5</sup> Paul is saying that men must not be ignorant of the pressing need to walk carefully.

Instead of becoming foolish they are to understand what is the will of the Lord. This is the opposite of foolishness. The imperative is συνίετε<sup>6</sup> which means "to understand or comprehend or gain an insight into something."<sup>7</sup> It describes that critical wisdom which can assess and evaluate every course of action which presents itself.<sup>8</sup> It denotes an intellectual grasp.<sup>9</sup> Wood writes,

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<sup>1</sup>Greek: μὴ γίνεσθε ἄφρονες.

<sup>2</sup>BAGD, p. 127.

<sup>3</sup>DNTT, s.v. "Wisdom, Folly, Philosophy," by J. Goetzmann, 3:1023.

<sup>4</sup>Foulkes, Ephesians, p. 150.

<sup>5</sup>Eadie, Ephesians, p. 394.

<sup>6</sup>The imperative is preferred to the participle which is found in some manuscripts. Since the imperative is present tense, the action is to be continuous.

<sup>7</sup>BAGD, p. 790.

<sup>8</sup>William Barclay, More New Testament Words (New York: Harper & Brothers, 1958), p. 155.

<sup>9</sup>Barth, Ephesians, p. 579.

To "understand" is to give the mind to something so as to get hold of it. It implies that an effort has to be made: so it has the sense of try to grasp.<sup>1</sup>

The Ephesians were to grasp the Lord's will for their lives in order that they would be able to walk carefully. The knowledge of His will is essential to correct conduct.

### The Connection of the Command to the Preceding Context

The preceding part of this chapter showed that the occasion which caused Paul to write πληροῦσθε ἐν πνεύματι was his concern that his readers walk accurately. The previous part also pointed out that Paul followed his command to walk accurately with instructions for walking properly (15-17). The purpose of this section is to show the relation between πληροῦσθε ἐν πνεύματι and the preceding instructions (15-17).<sup>2</sup>

### The Use of the Conjunction καὶ

Paul joins verse eighteen to verse seventeen with the conjunction καὶ. The purpose of conjunctions such as καὶ is to connect words, clauses, sentences, or paragraphs together.<sup>3</sup> Conjunctions are used in this capacity to

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<sup>1</sup>Wood, Ephesians, p. 71.

<sup>2</sup>The use of the conjunction καὶ indicates that verse eighteen is joined to verse seventeen.

<sup>3</sup>A. T. Robertson, A Grammar of the Greek New Testament in Light of Historical Research (Nashville: Broadman Press, 1934), p. 1177.

express the interrelation between the two elements united.<sup>1</sup> Since the different conjunctions denote different relationships, and since the same conjunction can point out different relationships, it is important to determine the precise function of the conjunction. Concerning this importance, Dana and Mantey write,

A correct understanding of the uses and meanings of Greek conjunctions is of fundamental importance for New Testament interpretation. The turning point or direction of a thought is usually indicated by a conjunction.<sup>2</sup>

Therefore, it is imperative to determine the function of καὶ in verse eighteen.

Καὶ is by far the most frequent of all the conjunctions in the New Testament.<sup>3</sup> It connects in a loosely defined manner which may be the reason for its repeated use.<sup>4</sup> The primary force of καὶ is addition.<sup>5</sup> Consequently, the simple copulative use is the most popular.<sup>6</sup>

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<sup>1</sup>William Douglas Chamberlain, An Exegetical Grammar of the Greek New Testament (New York: The Macmillan Co., 1941), p. 148.

<sup>2</sup>H. E. Dana & Julius R. Mantey, A Manual Grammar of the Greek New Testament (New York: The Macmillan Co., 1927), pp. 239-240.

<sup>3</sup>Robertson, Grammar, p. 1180; Dana & Mantey, Grammar, p. 249.

<sup>4</sup>Chamberlain, Grammar, p. 149; Robertson, Grammar, p. 1180.

<sup>5</sup>J. D. Denniston, The Greek Particles, 2nd ed., (Oxford: At the University Press, 1934), p. 289.

<sup>6</sup>Robertson, Grammar, p. 1182.



### The Significance of the Conjunction καὶ

According to Robertson, καὶ has three main uses which appear in the New Testament as well as in all Greek.<sup>1</sup> They are the adjunctive use ("also"),<sup>2</sup> the ascensive use ("even"), and the connective use ("and"). Other grammarians list only two meanings, connective and adjunctive, but include the ascensive meaning under adjunctive.<sup>3</sup> Some writers suggest two additional classifications; adversative and emphatic.<sup>4</sup> However, it is possible to include these two uses under the connective use since both uses are attempts to describe the relation between the additional and the antecedent statements. Therefore, the relationship which verse eighteen has with verse seventeen is either connective, adjunctive, or ascensive and must be determined by the context.<sup>5</sup>

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<sup>1</sup>Robertson, Grammar, pp. 1180-1183. See also Chamberlain, Grammar, pp. 149-150; Alexander Buttman, A Grammar of the New Testament Greek (Andover: Warren F. Draper, 1891), p. 361.

<sup>2</sup>Robertson thinks that this is possibly the original use; see Grammar, p. 1180.

<sup>3</sup>G. B. Winer, A Treatise on the Grammar of New Testament Greek, 3rd ed., revised, trans. by W. F. Moulton (Edinburgh: T. & T. Clark, 1882), p. 543; Friederich Blass, Grammar of New Testament Greek, 2nd ed., rev. & gnl., trans. by Henry St. John Thackeray (London: Macmillan & Co. Ltd., 1905), p. 261; Blass uses the terms copulative and adjunctive.

<sup>4</sup>Dana & Mantey, Grammar, pp. 250-251.

<sup>5</sup>See Dana & Mantey, Grammar, p. 250 and Robertson, Grammar, p. 1181.

### The epexegetical use of καὶ

This study proposes that καὶ indicates a connective relationship between these two verses which is explanatory. Robertson refers to this use as the epexegetic or explicative use.<sup>1</sup> Winer writes that καὶ as used in this verse gives a "more exact definition."<sup>2</sup> Arndt and Gingrich note that καὶ is "oft. explicative; i.e., a word or clause is connected by means of a καὶ w. another word or clause, for the purpose of explaining what goes before it."<sup>3</sup> Therefore, καὶ indicates that Paul intends verse eighteen to further explain verse seventeen.

### The significance of the epexegetical καὶ

Paul uses καὶ in this manner to make the transition from a general counsel to a particular instance. Barth writes, "The Greek conjunction καὶ which stands at the beginning of this sentence most frequently means 'and,' but it can also indicate the transition from something general to a particular instance."<sup>4</sup> Ellicott notes

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<sup>1</sup>Robertson, Grammar, p. 1181.

<sup>2</sup>Winer, Grammar, p. 545.

<sup>3</sup>BAGD, p. 393.

<sup>4</sup>Barth, Ephesians 4-6, p. 580. Although καὶ most frequently means "and" the epexegetical use is neither unusual nor uncommon. In addition to the grammars cited this use is discussed in F. Blass & A. Debrunner, A Greek Grammar of the New Testament and Other Early Christian Literature, trans. & ed. by Robert W. Funk (Chicago: The University of Chicago Press, 1961), p. 228; Buttman,

that καὶ is used here "to append the special to the general."<sup>1</sup> According to Salmond it is used here "to add a special designation to a general inclusive statement."<sup>2</sup> Consequently, the injunction which follows καὶ becomes climactic.<sup>3</sup> Because of its use in this verse (18), it is reasonable to translate καὶ "in particular."<sup>4</sup>

#### The support for the epexegetical καὶ

One reason for understanding καὶ as epexegetical is contextual. Paul uses three negative-positive statements to instruct his readers regarding walking accurately. The first two statements emphasize the necessity of knowledge

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Grammar, p. 363; James Hope Moulton, A Grammar of New Testament Greek, Vol. III, Syntax, by Nigel Turner (Edinburgh: T. & T. Clark, 1963), p. 335; Herbert Weir Smyth, Greek Grammar (Cambridge: Harvard University Press, 1966), p. 650. In fact, it appears that Paul uses καὶ in the same way earlier in Ephesians (2:8). Consequently, the verse should read; "For by grace are you saved through faith; and, in particular, this is not of yourselves, it is the gift of God." He may have also used καὶ epexegetically in 6:19 causing that verse to read: "and, in particular, for me." This use is illustrated in Luke 3:18; John 1:16; Romans 13:11; 1 Corinthians 2:2.

<sup>1</sup>Ellicott, Ephesians, p. 128.

<sup>2</sup>S. D. F. Salmond, "Ephesians," in Vol. 3 of The Expositor's Greek Testament, ed. by W. Robertson Nicoll (reprint ed., Grand Rapids: Wm. B. Eerdmans Pub. Co., 1967), p. 362.

<sup>3</sup>Eadie, Ephesians, p. 394.

<sup>4</sup>Barth, Ephesians 4-6, p. 580. Moulton, Grammar, p. 335, suggests "that is" as a translation; Winer, Grammar, p. 545, suggests "namely."

for a proper walk: "Do not walk as unwise but as wise," and "Be not foolish but understand what is the will of the Lord." The third statement, *μὴ μεθύσκεσθε . . .*, does not continue in the same direction; since it does not refer to knowledge in the specific way which the other statements do. Rather, it appears that the last statement clarifies the preceding one.<sup>1</sup>

The structure of this section (15-18) also supports the explanatory use of *καὶ*. The second statement, *μὴ γίνεσθε ἄφρονες* is joined to the initial command of this section, *βλέπετε . . . ἀκριβῶς πῶς περιπατεῖτε*, by the prepositional phrase, *διὰ τοῦτο*. This construction indicates that the following negative-positive statement, *μὴ γίνεσθε . . . ἀλλὰ συνίετε . . .*, further qualifies the command to walk accurately. However, the *καὶ* which joins *μὴ μεθύσκεσθε . . .* to the foregoing verse shows that the third statement further qualifies *μὴ γίνεσθε . . . ἀλλὰ συνίετε . . .* rather than the injunction to walk accurately.

### Conclusion

According to this use of *καὶ* these verses (17-18) would read: Be not foolish but understand what is the will of the Lord; in particular, be not drunk with wine but be

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<sup>1</sup>Even if the epexegetical structure is rejected, a strong parallel remains between the contrasting statements which indicates the relationship of the last statement to walking accurately.

filled ἐν πνεύματι. The prohibition, μη μεθύσκεσθε οἶνω, refers to a particular case of foolishness to be avoided.<sup>1</sup> Similarly, the antedote, πληροῦσθε ἐν πνεύματι, refers to a specific avenue to understanding the will of the Lord.<sup>2</sup>

Accordingly, then, the injunction πληροῦσθε ἐν πνεύματι is the final element in Paul's instructions to his readers regarding walking properly. It is contrasted to being drunk and refers to a means of understanding the will of the Lord. In order to walk correctly the Ephesians must not walk as unwise but as wise. In addition, they must not become foolish but need to understand what is the will of the Lord. A particular area of foolishness to be shunned is drunkenness and a specific way of discerning the Lord's will to be followed is being filled ἐν πνεύματι.

### Conclusion

This chapter has proposed that Paul's concern over the conduct of his readers caused him to command them to walk circumspectly (5:15). His desire that they walk circumspectly was related to Paul's overall concern that the Ephesians would walk worthy of their calling (4:1). Paul followed his injunction to walk accurately by giving instructions to his readers that they might walk in this

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<sup>1</sup>Salmond, "Ephesians," p. 362; Foulkes, Ephesians, p. 150.

<sup>2</sup>Hendriksen, Ephesians, p. 238.

manner (5:15-18). This command, πληροῦσθε ἐν πνεύματι, is part of these instructions.

The survey of the teaching preceding πληροῦσθε ἐν πνεύματι (5:15-17) pointed out that Paul considered knowledge to be prerequisite to proper conduct. He described correct behavior with terms which reflect knowledge. Paul told his readers to walk wisely, not unwisely; he exhorted them to understand the will of the Lord, not to be foolish. Paul wrote that an accurate walk came out of wisdom and understanding. Ignorance and foolishness militates against proper behavior.

This chapter then showed that πληροῦσθε ἐν πνεύματι indicated a specific means for understanding the Lord's will just as μὴ μεθύσκεσθε οἶνῳ pointed out a particular area of foolishness to be avoided by the Ephesians. Further, knowledge for understanding the will of the Lord comes as a result of being filled ἐν πνεύματι. Consequently, πληροῦσθε ἐν πνεύματι must be explained in light of its relation to συνίετε τί θέλημα τοῦ κυρίου which is a prerequisite for a careful walk.

### CHAPTER III

#### A COMPARISON BETWEEN ΠΛΗΡΟΥΣΘΕ 'ΕΝ ΠΝΕΥΜΑΤΙ AND THE "SPIRIT-FILLED" EXPERIENCES IN ACTS

The preceding chapter pointed out that Paul wrote πληροῦσθε ἐν πνεύματι as the last feature of his instructions to his readers concerning their walking accurately. The previous chapter also showed that, consequently, this command should be interpreted as indicating a means for understanding what is the will of the Lord, which is a prerequisite for walking properly. The intent of this chapter is to demonstrate that πληροῦσθε ἐν πνεύματι need not be interpreted in light of the "Spirit-filled" experiences in the book of Acts. Therefore, this chapter purposes to show that Paul's command to be filled ἐν πνεύματι and the "Spirit-filled" experiences which Luke describes do not refer to the same activity.<sup>1</sup> For that reason, the meaning of πληροῦσθε

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<sup>1</sup>Those who hold to the "control" view of πληροῦσθε ἐν πνεύματι understand Paul and Luke to be referring to the same experience and interpret both accordingly. Some view Acts as providing the examples of being filled while Ephesians gives the precept; Chafer, Spiritual, p. 43; Loane, Three Letters, p. 68. Others see the Acts experiences as illustrating the continuous nature of the filling commanded in Ephesians; Pentecost, Comforter, pp. 155-156; Ryrie, Holy

ἐν πνεύματι does not need to correspond to the meaning of the "Spirit-filled" experiences of Acts.

There are three reasons for suggesting that the "Spirit-filled" experiences which Luke describes do not refer to the same experience which Paul demands. First, Luke uses different Greek phrases to describe the Acts experiences.<sup>1</sup> In fact, he uses three phrases to depict the "Spirit-filled" activities.<sup>2</sup> Second, the three phrases which Luke uses set forth two distinct "Spirit-filled" activities. Third, the circumstances and nature of the Acts experiences are different from the circumstances and nature of the Ephesians command. This chapter will now consider each of these reasons.

### The Phrases Used in Acts to Describe the Spirit-Filled Experiences

#### Purpose

The purpose of this section is to point out the differences in the three phrases used by Luke in Acts to describe

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Spirit, p. 94. Another writer understands the Acts experience to prove the experimental nature of the experience commanded in Ephesians 5:18; Walvoord, Holy Spirit, p. 195.

<sup>1</sup>Luke uses ἐμπλήμει πνεύματος ἁγίου and πλήρης while Paul uses πληροῦσθε ἐν πνεύματι.

<sup>2</sup>Actually, Luke employs one other construction in Acts to describe a "Spirit-filled" experience. In 13:52 he makes use of πληρῶ πνεύματος ἁγίου. However, this phrase is not significant since it only occurs once in Acts. It will be discussed with πλήρης πνεύματος.



the "Spirit-filled" experiences. It is also the intent of this section to show that these phrases are different from Paul's command in Ephesians 5:18.

#### πλήρη Πνεύματος Ἁγίου

Luke employs this phrase five times in Acts (2:4; 4:8, 31; 9:17; 13:9).<sup>1</sup> The expression consists of the verb πλήρη which means "to fill,"<sup>2</sup> the noun πνεύματος, and the adjective ἁγίου. In all the occurrences of this expression Luke uses πλήρη in the aorist tense and passive voice. In each instance the noun and adjective are in the genitive case indicating the content of the filling.<sup>3</sup> Consequently, "filled with the Holy Spirit" is an adequate translation of the phrase.

#### Πλήρης Πνεύματος Ἁγίου

Luke employs this phrase four times in Acts to portray a "Spirit-filled" experience (6:3, 5; 7:55; 11:24).

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<sup>1</sup>The phrase also occurs in Luke 1:15, 41, 67.

<sup>2</sup>BAGD, p. 658.

<sup>3</sup>For the view that the genitive case is normally used after verbs of filling to indicate the content; see F. Blass and A. Debrunner, A Greek Grammar of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1961), p. 95; Robertson, Grammar, p. 510. The content of πλήρη is always in the genitive in the New Testament; TDNT, s.v. "πλήρη," by Gerhard Delling, 6:129. When Luke uses πλήρη with a noun other than πνεύματος the content is in the genitive case (3:10; 5:17; 13:45; 19:29).

This construction consists of the adjective πλήρης which means "filled" or "full," and the noun πνεύματος, and the adjective ἁγίου.<sup>1</sup> Πνεύματος and ἁγίου always occur in the genitive case indicating the content of the filling.<sup>2</sup> Therefore, πλήρης πνεύματος ἁγίου may be translated "full of the Holy Spirit."

The command which Paul uses in Ephesians 5:18 differs from the phrases which Luke uses in Acts to describe "Spirit-filled" experiences in four ways. Paul uses the verb πληρῶ for "fill"<sup>3</sup> while Luke uses the verb ἐμπλημι or the adjective πλήρης. Paul uses a preposition, ἐν, which Luke does not use. Also, he employs πνεῦμα in the dative case whereas Luke uses the genitive. Finally, Paul

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<sup>1</sup>Luke omits ἁγίου in 6:3. Even though πνεῦμα is used absolutely in this verse, verse five shows that the reference is to the Holy Spirit. See F. F. Bruce, The Acts of the Apostles (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1951), p. 153, and Chas. W. Carter and Ralph Earle, The Acts of the Apostles (Grand Rapids: Zondervan Corp., 1959), p. 87.

<sup>2</sup>The genitive is common after adjectives of fullness; Chamberlain, Grammar, p. 32; Turner, Syntax, p. 215. Turner uses Luke 4:1, in which this phrase occurs, to illustrate this point.

<sup>3</sup>It should be mentioned at this point that Paul does not use ἐμπλημι or πλήρης in any of his epistles. However, Luke uses πλήρης more than twenty times. In three of those occurrences (2:28; 5:28; 13:52) he gives the content of the filling and he uses the genitive case. It appears that Luke could have used πλήρης and the genitive case to describe "Spirit-filled" experiences but used ἐμπλημι instead. The fact that Paul did use πληρῶ without the genitive instead of ἐμπλημι or πλήρης seems to indicate that he was describing a different experience than Luke.

omits the adjective ἅγιος.

### Conclusion

The use of different phrases is not a conclusive argument against Paul and Luke referring to the same experience. However, it is contributory. That Paul and Luke use different expressions is evident and must be addressed in any interpretation of the phrase. This study suggests that the employment of different phrases indicates distinct experiences.

### The Meaning of the Phrases Used in Acts to Describe the "Spirit-Filled" Experiences

#### Purpose

The intent of this section is to examine the events which Luke describes by the phrases πλήρη πνεύματος ἁγίου and πλήρης πνεύματος ἁγίου. The reason for this examination is to show that each of these phrases describes a different experience.

#### Πλήρη Πνεύματος ἁγίου

#### Examination of the occurrences

##### Acts 2:4

Luke here describes the filling of the Spirit which occurred on the day of Pentecost. The apostles were suddenly<sup>1</sup> filled and as a result began to speak with other

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<sup>1</sup>The text seems to indicate that the disciples were filled at the moment that the cloven tongues sat upon them.

tongues. This speaking could well be described as "inspired utterance,"<sup>1</sup> and was the direct result of these men being filled with the Spirit. This filling empowered the apostles and especially Peter (2:14).

Acts 4:8

Peter, in addressing the Sanhedrin, was filled with the Spirit and then spoke to them. He was filled specially for the occasion and it was this special moment of inspiration, this special accession of the Spirit, which transformed Peter into a confident and fearless spokesman for Christ.<sup>2</sup> The Spirit assisted Peter to make a defense of the truth as the occasion required.<sup>3</sup> As Peter faced the Sanhedrin he needed a new endowment of power for the moment and the Holy Spirit gave this endowment to him.<sup>4</sup>

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<sup>1</sup>The verb used by Luke is ἀποφθέγγεσθαι and means "to speak forth, give an utterance"; Abbott-Smith, Lexicon, p. 56. It is used of weighty and oracular utterance; Bruce, Acts, p. 82. In the New Testament it is used of Christians who are inspired to speak prophetically; TDNT, s.v. "ἀποφθέγγεσθαι," by Johannes Behm, 1:447. This shows that the "filling" empowered men to speak prophetically on this occasion.

<sup>2</sup>William Neil, The Acts of the Apostles, in NCB (London: Oliphants, Marshall, Morgan & Scott, 1973), p. 89.

<sup>3</sup>Horatio B. Hackett, A Commentary on the Acts of the Apostles, in An American Commentary on the New Testament, ed. by Alvah Hovey (Valley Forge: The American Baptist Publication Society, 1882), p. 67.

<sup>4</sup>William Fitch, The Ministry of the Holy Spirit (Grand Rapids: Zondervan Pub. House, 1974), p. 287.

Acts 4:31

After Peter and John were released by the Sanhedrin, which enjoined them not to speak or teach in the name of Jesus, they returned to the company of Christians. It was at this meeting, while praying, that the believers were filled with the Holy Spirit. This filling emboldened the apostles to continue to proclaim the faith despite the injunction of the Sanhedrin.<sup>1</sup> The Holy Spirit filled them and sent them forth with renewed confidence.<sup>2</sup> This renewed filling provided the means of boldness in testimony<sup>3</sup> as the Holy Spirit bestowed fearlessness so that the Christian message was proclaimed in the face of danger.<sup>4</sup>

Acts 9:17

In this verse Luke describes Paul being filled with the Holy Spirit in the house of Judas. At first glance this instance does not seem to be related to empowerment for ministry. However, an examination of the context reveals that there is, in fact, a relationship. It was this filling that

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<sup>1</sup>Neil, Acts, p. 92.

<sup>2</sup>F. F. Bruce, The Book of Acts, in The New International Commentary on the New Testament, ed. by F. F. Bruce (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1954), p. 107.

<sup>3</sup>Everett F. Harrison, Acts: The Expanding Church (Chicago: Moody Press, 1975), p. 89.

<sup>4</sup>Ernst Haenchen, The Acts of the Apostles (Philadelphia: The Westminster Press, 1971), p. 228.

enabled Paul to begin to speak in the synagogues (vs. 20).

According to verse 15 Paul was chosen to bear the name of Christ before the Gentiles, and kings, and the children of Israel. This commission would have little meaning apart from the divine enablement to fulfil it.<sup>1</sup> Consequently, this filling was necessary for that prophetic service indicated to Paul in this verse.<sup>2</sup> It was the indispensable qualification for the prophetic and apostolic service mapped out by verse 15.<sup>3</sup> Paul was filled to complete his task of proclamation.<sup>4</sup> Therefore, the filling of the Spirit described in this verse is the same experience and empowerment for preaching as in the other occurrences. Paul, as an apostle, was endowed to speak the message of Christ.

Acts 13:9

This verse describes Paul's confrontation with Elymas the sorcerer who was attempting to turn Sergius Paulus from listening to the word of God. Because of Elymas' action, Paul, filled with the Holy Spirit, fixes his eyes on Elymas and severely rebukes him. Rackham writes

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<sup>1</sup>Harrison, Acts, p. 155.

<sup>2</sup>Bruce, Apostles, p. 202.

<sup>3</sup>Bruce, Book of Acts, p. 201.

<sup>4</sup>David Hill, Greek Words and Hebrew Meanings: Studies in the Semantics of Soteriological Terms, in Society for New Testament Studies Monograph Series (Cambridge: At the University Press, 1967), p. 260.

that Paul "grasped the situation and, under a sudden inspiration of the Spirit, he stepped forward."<sup>1</sup> The Holy Spirit intervened in the situation and specially inspired Paul to utter this denunciation.<sup>2</sup> Kent writes that the Holy Spirit came with a fresh filling to enable Paul to perform a miracle of judgment upon Elymas.<sup>3</sup> Paul's boldness in this situation was a result of the Spirit's filling.<sup>4</sup>

#### Conclusion from occurrences

The phrase πλήρη πνεύματος ἁγίου in Acts apparently describes a special filling of the Holy Spirit which conveys the power of preaching to certain people.<sup>5</sup> Hill writes that πλήρη πνεύματος "is understood as an endowment which enables the Apostles and other Christians

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<sup>1</sup>R. B. Rackham, The Acts of the Apostles, in Westminster Commentaries, ed. by Walter Lock & D. C. Simpson (London: Methuen & Co. Ltd., 1901), p. 201.

<sup>2</sup>Joseph Alexander, Commentary on the Acts of the Apostles (New York: Scribner, Armstrong & Co., 1875), p. 473.

<sup>3</sup>Homer A. Kent, Jr., Jerusalem to Rome (Grand Rapids: Baker Book House, 1972), p. 110.

<sup>4</sup>Harrison, Acts, p. 206.

<sup>5</sup>TDNT, s.v. "πλήρη," by Gerhard Delling, 6:130. Donald Guthrie, New Testament Theology (Downers Grove: InterVarsity Press, 1981), p. 538; suggests that "'Being filled' is equivalent to receiving the Spirit as a believer in Jesus. It is equally equivalent to being baptized with the Spirit." The accounts seem to describe a recurring experience; see Kent, Jerusalem, pp. 29-30.

to communicate with all the people."<sup>1</sup> This work of the Spirit came upon these people in certain crucial situations,<sup>2</sup> and produced speaking or preaching.<sup>3</sup> For this reason Bruce defines this "work" as an "instantaneous filling of the Spirit resulting in inspired utterance."<sup>4</sup> Marshall writes that this phrase is used when people "are inspired to make important utterances."<sup>5</sup> Neil remarks that it refers to "special accessions of inspiration."<sup>6</sup>

This phrase is evidently describing the empowerment of the Spirit in the ministries of these people.<sup>7</sup>

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<sup>1</sup>Hill, Greek Words, p. 260.

<sup>2</sup>Acts records instances of people speaking or preaching without any reference to their being filled with the Spirit. John Peck, What the Bible Teaches about the Holy Spirit, in The Layman's Series, ed. by G. W. Kirby (Wheaton: Tyndale House Publishers, Inc., 1979), p. 110, describes the situations in 4:8; 13:9 as times of emergency.

<sup>3</sup>Green, Holy Spirit, pp. 150-151, refers to the speaking and preaching as "witness-bearing." R. Schippers, DNTT, s.v. "Fullness," 1:739, writes that the connection between being filled and speaking "signifies that the filling is not an end in itself, but the condition for speaking with boldness in the missionary situation."

<sup>4</sup>Bruce, Acts, p. 82. Green defines it as the "sudden inspiration of a moment"; Holy Spirit, p. 149.

<sup>5</sup>T. Howard Marshall, The Acts of the Apostles, in TNTC (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1980), p. 69.

<sup>6</sup>Neil, Acts, p. 89.

<sup>7</sup>This empowering work of the Holy Spirit appears to be similar to the empowering work of the Spirit in the Old Testament. In Exodus 28:3; 31:3; 35:31, 35, where Moses mentions the empowering work of the Spirit, the LXX uses



Hill writes that this filling of the Spirit "makes possible and effective the preaching of the word."<sup>1</sup> Wood adds that "this 'filling' for a task was an additional provision for them."<sup>2</sup> Stott says that these people were filled "to empower them for the responsible task with which they were just then faced."<sup>3</sup> The boldness of the men who were filled is attributed to the filling of the Holy Spirit.<sup>4</sup> It appears that this enabling experience which is recorded in Acts is limited to the Apostles.<sup>5</sup>

### Πλήρης Πνεύματος Ἁγίου

#### Examination of the occurrences

Acts 6:3

The growth of the Jerusalem church had given the twelve apostles more work than they could do. As a result the widows were being neglected in their daily ministration

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the compound verb ἐπιπλήρημι in the aorist tense. For a further discussion on the relationship between Spirit-empowerment in the Old Testament and New Testament see Wood, Holy Spirit, pp. 72-74. Both Pentecost, Comforter, p. 53, and Walvoord, Holy Spirit, pp. 71, 74, discuss these verses but do not relate them to Acts.

<sup>1</sup>Hill, Greek Words, p. 260.

<sup>2</sup>Wood, Holy Spirit, p. 72.

<sup>3</sup>Stott, Baptism, p. 49.

<sup>4</sup>Swete, Holy Spirit, pp. 84-85.

<sup>5</sup>Although it is not stated in 4:31 that it is the Apostles who were filled and then spoke; it is implied in 4:33 that it is the Apostles. See Rackham, Acts, p. 61.

which caused a dispute between the Grecians and the Hebrews. Because of this, the apostles needed help and it was to come through seven who would be chosen by the people and then appointed by the twelve.

These seven men were to be of honest report, full of the Holy Spirit, and full of wisdom. The Christian community was to look<sup>1</sup> for men with these three characteristics. The fact that seven men were found and chosen indicates that these three qualifications were recognizable.

Luke's use of σοφίας in conjunction with πνεύματος is helpful in determining the sense of the phrase since both are related to πλήρεις in the same way.<sup>2</sup> When someone is "full of wisdom" he is and has been characterized as being wise. Likewise, "full of the Spirit" describes a spiritual man who is and has been characterized as being

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<sup>1</sup>The verb ἐπισκέψασθε indicates that not every man met the qualifications. It means, "look at, examine, inspect"; BAGD, p. 298. Also, Abbott-Smith, Lexicon, p. 173. Although this verb means "to visit" in most of its New Testament occurrences, it must mean more than "visit" in this context. It is used with this sense in Acts 15:36. Its classical meaning is "careful scrutiny"; TDNT, s.v. "ἐπισκέπτομαι," by Herrmann W. Beyer, 2:600. The papyri give ample support to the meaning "inspect, examine, inquire into." See J. H. Moulton and George Milligan, The Vocabulary of the New Testament (London: Hodder and Stoughton, 1930), p. 244. In this verse it means to visit or inspect for the purpose of discovering; Joseph Addison Alexander, Commentary on the Acts of the Apostles (reprint ed.; Grand Rapids: Zondervan Pub. House, 1956), p. 243.

<sup>2</sup>Although the third qualification μαρτυρουμένων is a present participle it also helps determine the meaning of the phrase. It describes an enduring quality.

spiritual. These men were "full of the Spirit" prior to their being chosen.<sup>1</sup>

#### Acts 6:5

This verse is closely related to the previous one since it describes Stephen who was chosen as one of the seven. The phrase is the same as found in 6:3 except that the adjective ἁγίου is added and the noun πίστεως occurs in conjunction with πνεύματος. Therefore, the observations made concerning its meaning there are relevant here. Perhaps Stephen was given a fuller description in anticipation of his prominence in the church of Jerusalem.

The addition of πίστεως as a further qualification is interesting. Its position indicates emphasis. The phrase πλήρεις πίστεως shows that Stephen was a faithful man. This faithfulness is a characteristic which did not recently appear. Likewise, this fulness of Spirit did not suddenly appear. Rather, it is a description of character.

#### Acts 7:55

This is the final occurrence of πλήρης πνεύματος ἁγίου in reference to Stephen. This description of him was given just before the details of his stoning. The presence of the participle, ὑπάρχων, which is joined to πλήρης, indicates that Luke is again referring to the abiding con-

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<sup>1</sup>Kent, Jerusalem, p. 63.

dition present in Stephen.<sup>1</sup> Luke is evidently referring to Stephen's condition of being full; and because he was full of the Spirit, he looked up,<sup>2</sup> just before he was stoned.

Acts 11:24

This is the last occurrence of the phrase πλήρης πνεύματος ἁγίου in Acts and Luke uses it to describe Barnabas. Luke also writes that Barnabas was full of πίστεως.<sup>3</sup> As in the previous references, the phrase is employed to describe a characteristic of someone's life. The context indicates that this and the other qualifications were al-

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<sup>1</sup>This abiding condition is indicated by both the meaning and tense of ὑπάρχων. The verb ὑπάρχω means "to exist"; BAGD, p. 838; and expresses continuance of an antecedent state; Abbott-Smith, Lexicon, p. 457. William Barclay, The Letters to the Philippians, Colossians and Thessalonians, in The Daily Study Bible Series (Philadelphia: The Westminster Press, 1957), p. 43; says that ὑπάρχω "describes that which a man is in his very essence." The present tense of ὑπάρχω indicates a present condition; see Chamberlain, Grammar, p. 70; Burton, Tenses, p. 54. R. B. Rackham, The Acts of the Apostles, in Westminster Commentaries, ed. by Walter Lock and D. C. Simpson (London: Methuen & Co. Ltd., 1901), p. 107, n.d.; writes, "The Greek tenses denote not a sudden outburst, but a continuous state." The contrast between the tenses of the participles in this verse seems to support this interpretation. The second participle, ἀτενίσας, translated "looking up steadfastly," is aorist and does not specify a characteristic "looking." For the view that the enabling ministry is meant here, see Ernst Haenchen, The Acts of the Apostles (Philadelphia: The Westminster Press, 1971), p. 292.

<sup>2</sup>This meaning takes ὑπάρχων as causal participle.

<sup>3</sup>The same construction is used of Stephen in 6:5 but the nouns are reversed.

ready present in Barnabas. It did not come suddenly upon him nor did he generate it. It describes his Christian character.

#### Conclusion from occurrences

The phrase πλήρης πνεύματος ἁγίου apparently describes an abiding and recognizable condition. Delling writes that πλήρης is used in the New Testament to denote "rich fulness."<sup>1</sup> He adds that the sayings in Acts "clearly refer to enduring possession."<sup>2</sup> Schweizer says the expression πλήρης πνεύματος "stresses the lasting union with the Spirit."<sup>3</sup> Consequently, it appears to refer to a permanent characteristic of a person's life.<sup>4</sup>

Luke implies that πλήρης πνεύματος ἁγίου should be a normal characteristic of every Christian but he does not indicate that it is.<sup>5</sup> However, in each instance but one (Acts 7:55), it serves as a qualification for a ministry or task. The seven, including Stephen, ministered in the church at Jerusalem and Barnabas at Antioch. This char-

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<sup>1</sup>TDNT, s.v. "πλήρης," by Gerhard Delling, 6:285.

<sup>2</sup>Ibid.

<sup>3</sup>TDNT, s.v. "πνεῦμα," by Edward Schweizer, 6:406.

<sup>4</sup>Hoekema, Holy Spirit, p. 83.

<sup>5</sup>R. Schippers thinks that πλήρης πνεύματος ἁγίου appears to be a mark of the Christian in general; DNTT, s.v. "Fullness," 1:739. However, although Luke may imply this he does not say it specifically.

acteristic was accompanied by others. The other men of those seven mentioned were also filled with wisdom, and both Stephen and Barnabas were also filled with faith. This fact indicates that a characteristic is meant. Just as wisdom and faith were abiding characteristics, so was this fulness of Spirit. The phrase refers to a recognizable and resident characteristic.

The use of πλήρης with other nouns in Acts bears this out. Stephen was full of faith and good works (6:8). Dorcas was full of good works and almsdeeds (9:36). In Acts 13:10 Paul told Elymas that he was full of all subtilty and mischief. Finally, the silversmiths in Ephesus were full of wrath (19:28). In each of these Luke is describing a prominent characteristic, too obvious to go unnoticed or unmentioned, and not a temporary condition.

#### Πληρώ Πνεύματος

In Acts 13:52 Luke writes that the disciples in Antioch "were filled with joy and with the Holy Spirit." Although πληρώ is used in place of πλήρης,<sup>1</sup> the meaning is the same as for the previous expression. Both the context of the verse and its content support this conclusion.

The context indicates that this was a general description of these Christians. There is no mention of

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<sup>1</sup>Both are followed by the genitive denoting content.

any experience which suddenly produced this fullness. Nor is there any reference to any specific task for which they were filled.

There are two factors within the verse which also support this meaning. The verb form ἐπληροῦντο is imperfect tense and denotes a continuing condition.<sup>1</sup> Hoekema writes that the tense of the verb implies that the disciples continued to be filled with the Spirit.<sup>2</sup> The word "joy" also indicates an abiding condition. They were filled with the Holy Spirit in the same way that they were filled with joy. The disciples were not suddenly seized with joy nor were they filled with it in order to be able to do something. Rather, it was an abiding condition; they were joyful continually. Likewise, the disciples were continually Spirit-filled.

In the same way that the disciples were not suddenly seized with joy nor were they filled with it in order to accomplish some task, they were not suddenly filled with the Spirit. Rather, just as joy was an abiding condition so also the condition of being Spirit-filled was a continuous one.

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<sup>1</sup>Since the imperfect tense expresses continuous action in past time, the "filling" would have been in existence at the time of reference.

<sup>2</sup>Hoekema, Holy Spirit Baptism, p. 83.

### Conclusion

This section has suggested that Luke uses the phrases *πλήρημι πνεύματος ἁγίου* and *πλήρης πνεύματος ἁγίου* to describe two distinct things. The expression *πλήρημι πνεύματος ἁγίου* appears to describe a sudden filling of the Holy Spirit which results in inspired speaking and preaching. Luke's use of *πλήρημι* apart from *πνεύματος ἁγίου* in Acts depicts a similar kind of activity. People are described as being filled with a certain quality which causes them to respond in a specific manner. People were filled with wonder and amazement and ran together (3:10, 11); they were filled with indignation and laid their hands on the apostles and put them in prison (5:17, 18). The Jews were filled with envy and spoke against the things spoken by Paul (13:45); the whole city was filled with confusion and rushed into the theatre (19:29). In each of these instances Luke uses *πλήρημι* in the aorist tense as he does when *πνεύματος ἁγίου* denotes the content. Evidently, Paul uses *πλήρημι* and a noun of content to indicate different types of empowerment. On the other hand, *πλήρης πνεύματος ἁγίου* seems to refer to an abiding characteristic of a person.<sup>1</sup> Kent sees the distinction as a contrast between

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<sup>1</sup>The phrase *πληρὸς πνεύματος ἁγίου* (13:52), alludes to the same abiding characteristic as *πλήρης πνεύματος ἁγίου*.



a fresh filling and a characteristic fulness.<sup>1</sup>

Πέμπλημι πνεύματος ἁγίου describes the activity of the Spirit when He fills or empowers men. He equips men in certain situations for the purpose of communicating the word of God. Πλήρης πνεύματος ἁγίου depicts an attribute of the person. It denotes the general characteristic of a person. Whereas "filled by the Spirit" refers to an enablement for a task, i.e., Paul rebuking Elymas, "full of the Spirit" refers to a qualification for a ministry, i.e., Stephen serving tables. Consequently, a person who is full of the Spirit can also be filled by the Spirit in certain situations.<sup>2</sup>

The command πληροῦσθε ἐν πνεύματι in Ephesians 5:18 appears to describe a different experience. Paul is not encouraging the Ephesians to be filled ἐν πνεύματι in order to communicate with inspired speech; that is not indicated in the text. According to Acts the believer has no control over that working of the Spirit in any way. Consequently, the command would not be directed toward that filling. Nor is Paul commanding his readers to acquire the characteristic of fulness. That is not something which results from obeying a command. It apparently represents an attitude.

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<sup>1</sup>Kent, Jerusalem, p. 110.

<sup>2</sup>Marshall, Acts, p. 69.

Therefore, it appears that Luke and Paul are referring to different events.

The Circumstances Related to the  
Phrases Used by Luke in Acts

The Circumstances Related to

Πέμπλημι Πνεύματος Ἁγίου

The circumstances surrounding the events which Luke describes with the phrase πέμπλημι πνεύματος ἁγίου are quite similar. In each of the instances a need for boldness<sup>1</sup> to speak existed. Without any notice the group or individual was filled by the Spirit and responded with an inspired utterance. Those who were filled had no control over the experience. There was a need, they were filled, and they spoke.<sup>2</sup>

The Circumstances Related to

Πλήρης Πνεύματος Ἁγίου

Luke does not seem to give any details regarding the circumstances surrounding "being filled with the Spirit."

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<sup>1</sup>This fact is illustrated in 4:29 where the group prayed for boldness to speak the word and as a result of the filling (4:31) spoke the word with boldness.

<sup>2</sup>Walvoord, Holy Spirit, p. 192, writes, "Every reference to the filling of the Holy Spirit indicates a spiritual condition on the part of the person filled which is brought about by the complete control of the Spirit." However, Luke does not mention that any of those who were filled by the Spirit were under the control of the Spirit prior to being filled.

He simply relates that this "fulness" was a characteristic of certain men. He gives no information about how or when they were filled. He does not define this fulness, nor does he exhort others to be filled. He does point out that being filled qualified these men for a ministry. However, Luke says nothing more about the nature of this characteristic. Green writes, "There is no suggestion that this state is due to any particular ritual or experience."<sup>1</sup>

The circumstances related to the events described by the phrase *πλήρη πνεύματος ἁγίου* and *πλήρης πνεύματος ἁγίου* seem to be quite dissimilar. Those who are filled with the Spirit are filled because the situation requires that they respond with inspired speech. Nothing is said about those who are full of the Spirit except that this characteristic allows them to function in certain ministries. There is no reference to any need prompting their being filled with the Spirit, nor is there any mention of any response when they were filled with the Spirit.<sup>2</sup>

Paul's command to be filled *ἐν πνεύματι* comes out of a different situation. Paul gave it as part of the

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<sup>1</sup>Green, Holy Spirit, p. 149.

<sup>2</sup>The distinction between the two "Spirit-filled" experiences in Acts is recognized by other men. See Stott, Baptism, pp. 48-49; Green, Holy Spirit, pp. 149-152; Hoekema, Holy Spirit, pp. 81-84; Marshall, Acts, p. 69; Bruce, Acts, NICNT, p. 99; Kent, Jerusalem, p. 110.

instructions concerning walking accurately. It is also a commanded experience. There is no indication that either of the Acts experiences was commanded. Finally, it is a comprehensive experience. All the Ephesians can be filled, not just certain ones. The circumstances which accompany the Ephesians' command seem to show that Paul refers to a different experience than Luke.

### Conclusion

This chapter has shown that the phrases *πλήρημι πνεύματος ἁγίου* and *πλήρης πνεύματος ἁγίου* describe two different experiences in the book of Acts. The two different Greek phrases which Luke uses to refer to the experiences, the distinctiveness of the two activities which the expressions depict, and the dissimilar circumstances related to these events all help to show that the two experiences are not the same. *Πλήρημι πνεύματος ἁγίου* describes an enabling action of the Spirit upon certain men. On the other hand, *πλήρης πνεύματος ἁγίου* depicts a general state of a person which is recognizable.

For the same reasons Paul appears to be alluding to a different experience in Ephesians 5:18. He uses another word, *πληρώω*, for "fill," and uses a prepositional phrase, *ἐν πνεύματι*, instead of *πνεύματος*. He is not describing a situation where empowerment is necessary, nor

is he speaking of a present state. Instead, Paul is referring to an activity which contributes to walking accurately. These differences give reason for thinking that Luke and Paul are relating different experiences.

This means that it is not necessary to interpret πληροῦσθε ἐν πνεύματι as corresponding to the "Spirit-filled" events in Acts. These differences indicate that it is possible that Paul is referring to another type of experience in Ephesians 5:18. Consequently, from this perspective, there is reason for suggesting another interpretation of πληροῦσθε ἐν πνεύματι.

## CHAPTER IV

### THE CORRESPONDENCE OF PAUL'S TEACHING CONCERNING CORRECT CONDUCT TO THE TEACHING OF THE WISDOM LITERATURE OF THE OLD TESTAMENT

#### Purpose

The last chapter pointed out that the interpretation of πληροῦσθε ἐν πνεύματι does not need to correspond to the interpretation of the phrases πύμπλημι πνεύματος ἁγίου, πλήρης πνεύματος ἁγίου, and πληρώω πνεύματος which Luke uses in the book of Acts. The previous chapter suggested that the four expressions depicted three distinct experiences.

The purpose of this chapter is to show that the wisdom literature of the Old Testament<sup>1</sup> provides a helpful

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<sup>1</sup>The books of Proverbs, Job, and Ecclesiastes are those canonical books which are considered as wisdom literature. William Sanford LaSor, David Allan Hubbard, and Frederic Wm. Bush, Old Testament Survey (Grand Rapids: William B. Eerdmans Publishing Co., 1982), p. 545, write, "In the broadest sense of 'wisdom' as didactic or instructive literature," Job, Proverbs, and Ecclesiastes are clearly the three great contributions of Israel's sages to the Old Testament. In addition, a number of Psalms which reflect wisdom themes are also included in wisdom literature. For information on which Psalms are considered as wisdom literature see Walter Kaiser, Toward an Old Testament Theology (Grand

background for the interpretation of Ephesians 5:15-21. Consequently, the teaching of wisdom literature provides the background for the interpretation of πληροῦσθε ἐν πνεύματι along with the remainder of the section. Therefore, this chapter will give a survey of the teaching of wisdom literature regarding proper living, which will become the basis of the comparison with Paul's instructions which occur in 5:15-18.

The Teaching of the Wisdom Literature of the  
Old Testament Concerning Correct Conduct

The Purpose of Wisdom Literature

Roland E. Murphy writes that, "The kerygma of wisdom can be summed up in one word: 'life'."<sup>1</sup> The purpose of wisdom literature can be summarized by the same word. The books which comprise wisdom literature are concerned with the quality of life of their readers.

Martens writes that "wisdom literature is devoted specifically to exploring and pontificating upon the sub-

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Rapids: Zondervan Publishing House, 1978), pp. 165-166; C. Hassell Bullock, An Introduction to the Old Testament Poetic Books (Chicago: Moody Press, 1979), pp. 26, 27, 140, 141; Claus Westermann, The Psalms Structure, Content and Message (Minneapolis: Augsburg Publishing House, 1980), pp. 115-120; LaSor, Hubbard, Bush, *Ibid.*, pp. 522-523.

<sup>1</sup>Roland E. Murphy, "The Kerygma of the Book of Proverbs," Interpretation 20 (1966): 9.

ject of living."<sup>1</sup> However, the books which comprise wisdom literature are not concerned with mere existence. Instead, they are concerned with meaningful existence. Bullock writes that the purpose of these books "was to instruct the young on how to achieve the good life." (Italics mine.)<sup>2</sup> Archer adds that most characteristic of wisdom literature are the practical precepts which are related to success in social, business and political life.<sup>3</sup> The intent of these books was to enable men to get along successfully with God and other men.

Consequently, wisdom literature "is the Old Testament's antidote to one of the diseases of religion: unreality."<sup>4</sup> It is concerned with the life of worship in both the home and the marketplace. Solomon writes that wisdom shouts in the street, lifts her voice in the square, cries out at the head of noisy streets, and utters her sayings at the entrance of the gates in the city (Prov. 1: 20 and 21).<sup>5</sup> Wisdom has to do with the behavior of people

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<sup>1</sup>Elmer A. Martens, God's Design. A Focus on Old Testament Theology (Grand Rapids: Baker Book House, 1981), p. 176.

<sup>2</sup>Bullock, Poetic Books, p. 22.

<sup>3</sup>Gleason L. Archer, Jr., A Survey of Old Testament Introduction (Chicago: Moody Press, 1964), p. 422.

<sup>4</sup>Derek Kidner, "Wisdom Literature of the Old Testament," in New Perspectives on the Old Testament, ed. by J. Barton Payne (Waco: Word Books, 1970), p. 117.

<sup>5</sup>New American Standard Bible. (Hereafter cited as NASB.)



in whatever station in life they find themselves. Wisdom literature was written then to prepare people to live successfully in their various stations of life. It was intended to be a helpful resource for godly living.

### The purpose of Proverbs

The book of Proverbs was written to answer the question, "How ought we then to live?"<sup>1</sup> It was designed to help youth achieve success in life and avoid all snares and dangers.<sup>2</sup> Proverbs is a "guidebook for successful living."<sup>3</sup> Therefore it contains rules and regulations which people can use to help themselves achieve a successful life.<sup>4</sup> These rules and regulations are, in short, pithy advisory statements called proverbs.

Proverbs was written that its readers might "receive instruction"<sup>5</sup> for wise behavior" (1:3).<sup>6</sup> The noun transla-

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<sup>1</sup>Bullock, Poetic Books, p. 157.

<sup>2</sup>S. H. Blank, "Proverbs, Book of," IDOB (Nashville: Abingdon Press, 1962), 3:939.

<sup>3</sup>David A. Hubbard, "Proverbs, Book of," in The New Bible Dictionary, ed. by J. D. Douglas (Grand Rapids: Zondervan Publishing House, 1981), p. 1049.

<sup>4</sup>Fee and Stuart, How To Read, p. 195.

<sup>5</sup>The word "instruction" is מוֹסֵר which denotes correction which results in education; Theological Wordbook of the Old Testament, s.v. "יָסַר," by Paul R. Gilchrist, 1:386. (Hereafter cited as TWOT.)

<sup>6</sup>NASB.

ted "wise behavior" is שכל which means "prudence, insight, understanding."<sup>1</sup> Its root idea is "good sense" applied to the everyday practical affairs of life.<sup>2</sup> It refers to "the process of thinking . . . resulting in a wise dealing and use of good practical common sense."<sup>3</sup> The various translations of שכל, "wise dealing,"<sup>4</sup> "wise conduct,"<sup>5</sup> "prudent life,"<sup>6</sup> reflect the results of this insight.

The book emphasizes proper and practical attitudes which lead to responsible and righteous living. It praises self-control in speech (16:32; 21:23) and encourages truthfulness in court (12:22; 14:25). Proverbs urges hard work (10:5, 26; 19:24; 20:4, 13) and honesty in business (11:1; 16:11; 20:10). The book speaks against the abuse of sex (2:16; 5:1-6; 7:1-5). It says much against gossiping (6:12-15; 11:13; 20:19; 26:20-22). Proverbs encourages humil-

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<sup>1</sup>Francis Brown, S. R. Driver, C. A. Biggs, A Hebrew & English Lexicon of the Old Testament (Oxford: At the Clarendon Press, 1968), p. 968 (hereafter cited as BDB); and William L. Holladay, A Concise Hebrew & Aramaic Lexicon of the Old Testament (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1971), p. 352 (hereafter cited as CHAL).

<sup>2</sup>W. O. E. Oesterley, The Book of Proverbs (New York: E. P. Dutton & Company, Inc., n.d.), p. 2.

<sup>3</sup>TWOT, s.v. "שכל," by Louis Goldberg, 2:877.

<sup>4</sup>Revised Standard Version (hereafter cited as RSV).

<sup>5</sup>Crawford H. Toy, Proverbs, ICC (New York: Charles Scribner Sons, 1899), p. 6.

<sup>6</sup>New International Version (hereafter cited as NIV).

ity (11:2; 16:5, 18; 21:4). The book repeatedly advises its readers concerning how they ought to live.

### The purpose of Job

In the beginning of the book God describes Job as a blameless and upright man who fears God and turns away from evil (Job 1:8).<sup>1</sup> Satan responds to this description by asking the question, "Does Job fear God for nothing"<sup>2</sup> (1:9)?<sup>3</sup> Satan then says that if God were to remove all that Job has he would surely curse Him (1:11). God accepts the challenge and permits Satan to do what he desires to Job's family and possessions (1:12). Satan takes advantage of this authorization and begins to attack Job. The book of Job is the story of this man; his loss, his search, and his discovery.<sup>4</sup>

This book is an account of Job's search for an answer as he struggles with the "theoretical problem of pain

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<sup>1</sup>NASB.

<sup>2</sup>The word translated "nothing" is בלי which means "out of favor"; BDB, p. 336. The likely meaning in this verse is "without compensation"; CHAL, p. 110. Satan seems to ask whether Job fears God without an ulterior purpose; TWOT, s.v. "בלי," by Edwin Yamauchi, 1:303. Martens views this question as the key to the book of Job; God's Design, p. 169.

<sup>3</sup>NASB.

<sup>4</sup>Francis I. Andersen, Job An Introduction & Commentary, in Tyndale Old Testament Commentaries, ed. by D. J. Wiseman (Downers Grove: InterVarsity Press, 1976), p. 64 (hereafter cited as TOTC).

in the life of the godly."<sup>1</sup> Job searches and struggles as he defends his uprightness before his "comforters." In spite of their insistence that his adversity is the result of his sin, Job firmly declares his innocence. He wants to argue<sup>2</sup> his ways before the Lord (13:15) and he seeks both for an explanation for his suffering and a vindication of his life. He is confident, however, that God will vindicate him (23:10). Habel writes that, "The poem of Job is the intense struggle of a great poet to probe the very meaning of life, especially life where suffering and injustice prevail for no apparent reason."<sup>3</sup> Thus, the book is an account of man's relationship with God.

The book of Job appears to be a kind of theodicy. Green writes that it is "occupied with a profound and difficult theme, the mystery of divine providence in the suf-

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<sup>1</sup>Archer, Survey, p. 439.

<sup>2</sup>The Hebrew word is יָכַח which means "to decide, adjudge, prove" and is used in a forensic sense in the Old Testament; see BDB, p. 406; TWOT, s.v. "יָכַח," by Paul R. Gilchrist, 1:376-377. Because of the juridical notion of this word, Marvin H. Pope suggests the translation "plead his innocence"; see Job, in The Anchor Bible, ed. by William Foxwell Albright and David Noel Freedman (Garden City: Doubleday and Company, Inc., 1965), p. LXVIII. Watts writes that Job "is determined to present his ways before God for legal approval or recognition of them"; see Joseph D. W. Watts, John Joseph Owens, Marvin E. Tate, Jr., "Job," in The Broadman Bible Commentary, Vol. 4, ed. by Clifton J. Allen (Nashville: Broadman Press, 1971), p. 68.

<sup>3</sup>Norman C. Habel, The Book of Job, in The Cambridge Bible Commentary on the New English Bible, ed. by P. R. Ackroyd, A. R. C. Leaney, J. W. Packer (Cambridge: Cambridge University Press, 1975), p. I.

ferings of good men."<sup>1</sup> Bullock adds that Job "was written in order to probe the vast regions and recesses of the justice of God in the world."<sup>2</sup> God does respond to Job (38--42:6) but he does not answer his request for either a bill of indictment or a declaration of innocence. Rather, by a series of questions which deal with the creation and the incomprehensible nature of the created universe, God points out the great distance between the Creator and the creature. As a result Job sees that God is sovereign and that Job and his sufferings have their place in God's all-wise, incomprehensible disposition of things.<sup>3</sup> Job learns that "the secrets and motives of God in his justice toward mankind were beyond human appraisal."<sup>4</sup>

Consequently, God both corrects Job and vindicates him against the charges of his comforters (42:7-9). They believed that whatever happened to a man in his life was a direct result of whether he pleased God or not. Job, on the other hand, insists that he did nothing to deserve his

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<sup>1</sup>William Henry Green, The Argument of the Book of Job Unfolded (New York: Robert Carter & Brothers, 1874), p. 1.

<sup>2</sup>Bullock, Poetic Books, p. 65.

<sup>3</sup>Edward J. Young, An Introduction to the Old Testament (Grand Rapids: William B. Eerdmans Publishing Co., 1965), p. 331.

<sup>4</sup>Samuel J. Schultz, The Old Testament Speaks, 3rd ed. (New York: Harper & Row, 1980), p. 285.

sufferings. The book of Job points out that God's dealings with men result from His sovereignty and not from men's behavior. Therefore, Job points out the importance of man's affinity to God. Stuart provides a fitting conclusion to the purpose of the book of Job. He remarks that

The reader of the Book of Job learns what is simply the world's wisdom, seemingly logical but actually wrong, and what constitutes God's wisdom and what builds confidence in God's sovereignty and righteousness.<sup>1</sup>

### The purpose of Ecclesiastes

It is not easy to determine the purpose of the book of Ecclesiastes. Leupold, in commenting on the purpose of this book, writes that "there are few Biblical books with regard to whose purpose there is a greater lack of unanimity."<sup>2</sup> However, even though determining its specific purpose may be difficult, it seems clear that Ecclesiastes' general purpose is didactic.<sup>3</sup> Therefore, this section suggests that the intent of Ecclesiastes is found in the conclusion of the book (12:13, 14).<sup>4</sup> In order to enjoy life,

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<sup>1</sup>Fee and Stuart, How To Read, p. 195.

<sup>2</sup>H. C. Leupold, Exposition of Ecclesiastes (Columbus: The Wartburg Press, 1952; reprint ed., Grand Rapids: Baker Book House, 1968), p. 18. For a discussion on the theme and interpretation of Ecclesiastes see J. Stafford Wright, "The Interpretation of Ecclesiastes," in Evangelical Quarterly, XVIII (1946), pp. 18-34.

<sup>3</sup>Bullock, Poetic Books, pp. 192, 193.

<sup>4</sup>Among those who view these verses as denoting the purpose of the book are Kaiser, Theology, p. 170; Edward Young, Introduction, p. 350.

according to the writer of Ecclesiastes, his readers must fear God and keep His commandments. This attitude, he writes, applies to every person.<sup>1</sup>

Related to this purpose is a subpurpose which the writer introduces in the beginning of the book (1:2-11). He points out the emptiness of life when God is not feared. Life is viewed as being meaningless when it considers only human happiness and accomplishments as important. Archer writes that Ecclesiastes "pronounces the verdict of 'vanity of vanities' upon any philosophy of life which regards the created world or human enjoyment as an end in itself."<sup>2</sup> The writer's presentation of the reality of the emptiness of life prepares the reader for his advice concerning the possibility of the enjoyment of life. Ecclesiastes seems to ask, and then answer, the question: "How should a man live in order to be happy and find lasting value?"<sup>3</sup>

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<sup>1</sup>The phrase כָּל הָאָדָם reads literally "this is every man." Jones writes that it is a Hebrew idiom which needs some expansion to bring out the full meaning; Edgar Jones, Proverbs & Ecclesiastes, in The Torch Bible Commentaries, ed. by John Marsh and Alan Richardson (London: SCM Press Ltd., 1961), p. 349. Leupold translates it "this concerns all men"; Ecclesiastes, p. 297. Plumptre suggests the translation "this is for every man" and that it points out a law of universal obligation; E. H. Plumptre, Ecclesiastes; or The Preacher, in The Cambridge Bible for Schools & Colleges, ed. by J. J. S. Perowne (Cambridge: At the University Press, 1892), p. 229. This phrase could also be translated "this is all mankind"; see Thomas O. Lambdin, Introduction to Biblical Hebrew (New York: Charles Scribner's Sons, 1971), p. 61.

<sup>2</sup>Archer, Survey, p. 459.

<sup>3</sup>Wayne H. Peterson, "Ecclesiastes," in The Broadman Bible Commentary, Vol. 5, ed. by Clifton J. Allen (Nashville: Broadman Press, 1971), p. 105.

The writer expresses his subpurpose in his statement "Vanity of vanities! All is vanity" (1:2).<sup>1</sup> "Vanity" is the noun הָבֵל whose basic meaning is "vapor" or "breath,"<sup>2</sup> and as such becomes the type of all that is fleeting and perishable.<sup>3</sup> The ideas of transitoriness and fleetingness are associated with this word.<sup>4</sup> Rankin writes that הָבֵל in this verse indicates the fruitlessness, aimlessness, emptiness, and transitoriness of all that happens upon earth."<sup>5</sup> The preacher seems to be saying that life, in its quality, is "empty," and in its quantity is "transitory."<sup>6</sup>

The construction הָבֵל הָבֵלִים is a superlative,<sup>7</sup> and

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<sup>1</sup>Some writers understand "vanity" to be the theme of Ecclesiastes and not just a subtheme or subpurpose; see George Aaron Barton, The Book of Ecclesiastes, ICC (New York: Charles Scribner's Sons, 1908), p. 69; Jones, Proverbs and Ecclesiastes, p. 297; Wayne H. Peterson, "Ecclesiastes," p. 107.

<sup>2</sup>BDB, p. 210.

<sup>3</sup>Plumptre, Ecclesiastes, p. 103.

<sup>4</sup>Theological Dictionary of the Old Testament, s.v. "הָבֵל," by K. Seybold, 3:315. (Hereafter cited as TDOT.) Theophile J. Meek, "Translating the Hebrew Bible," Journal of Biblical Literature 79 (1960): 330, 331; writes that הָבֵל is used with five different meanings in Ecclesiastes. He suggests "futility" as the meaning in 1:2.

<sup>5</sup>O. S. Rankin and Gaius Glenn Atkins, "The Book of Ecclesiastes," in The Interpreter's Bible, Vol. 5, ed. by George Arthur Buttrick (Nashville: Abingdon Press, 1956), p. 27. The LXX has παρατότης which means "emptiness, futility, purposelessness, transitoriness," BAGD, p. 495.

<sup>6</sup>TWOT, s.v. "הָבֵל," by Victor P. Hamilton, 1:205.

<sup>7</sup>The superlative sense is expressed by joining a noun in the construct sense with its plural. The writer of Song of Solomon employs the same construction in 1:1. For



indicates the degree of futility which the writer senses. Peterson suggests that הַכֹּל הַבָּלִים "is intended as an exclamation, an outcry of profound despair."<sup>1</sup> The phrase denotes "utter and complete vanity,"<sup>2</sup> or "absolute vanity."<sup>3</sup> The writer laments that human existence and experience do not add up to anything permanently significant. He then demonstrates the vanity and pointlessness of all things (1:12--6:12). This same phrase also occurs at the end of the book as the writer concludes his thinking on the futility of life.

The writer then presents miscellaneous maxims on the general theme of prudent behavior (7:1--12:7). Archer writes that the writer now presents "a truly adequate world view which recognizes God Himself as the highest value of all, and the meaningful life as the one which is lived in His service."<sup>4</sup> These instructions concerning this world view reach their climax in the Preacher's conclusion<sup>5</sup> where

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a discussion of this construction see Gesenius' Hebrew Grammar, ed. & enl. by E. Kautzsch, 2nd Eng. ed. rev. by A. E. Cowley (Oxford: At the Clarendon Press, 1910), p. 431; A. B. Davidson, Hebrew Syntax, 3rd ed. (Edinburgh: T. & T. Clark, 1901), p. 49.

<sup>1</sup>Peterson, "Ecclesiastes," p. 107.

<sup>2</sup>Jones, Proverbs & Ecclesiastes, p. 279.

<sup>3</sup>Davidson, Grammar, p. 49.

<sup>4</sup>Archer, Survey, p. 459.

<sup>5</sup>The Hebrew word is אֵת which means "end." In this verse it appears to refer to the sum of the preceding instruction; BDB, p. 693. The LXX has τέλος which refers to

he advises his readers to fear God<sup>1</sup> and keep His commandments (12:13, 14). This is the grand finale to his whole argument. The author "makes the telling point that a man's life must be ordered over against Yahweh."<sup>2</sup>

### Conclusion

This section has shown that wisdom literature is concerned with living. It is a helpful resource for godly living. Kaiser writes that the wisdom books "show . . . how life is and how it should be lived."<sup>3</sup> Consequently, wisdom literature "deals with the mastery of life."<sup>4</sup> Within wisdom literature Proverbs is an example of the practical aspect of wisdom and seeks to instruct its readers in living righteously and responsibly. Job argues that suffering is not necessarily related to a person's life style. Along with this argument Job emphasizes the importance of man's relationship with God. Ecclesiastes points out the necessity of living by God's values in order for life to be mean-

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"the termination or limit of an act or state"; Abbott-Smith, Lexicon, p. 443.

<sup>1</sup>This phrase also occurs in 3:14; 5:7; 7:18; 8:12 Bis, 13.

<sup>2</sup>Elmer A. Martens, Design, p. 180.

<sup>3</sup>Walter C. Kaiser, Jr., The Old Testament in Contemporary Preaching (Grand Rapids: Baker Book House, 1973), p. 119.

<sup>4</sup>Martens, Design, p. 166.

ingful. Therefore, these books contain precepts or admonitions to help their readers live enjoyable and meaningful lives.

### The Role of Wisdom in Correct Conduct

#### The definition of wisdom

The importance of wisdom for responsible and righteous living is indicated by the meaning of the words used to describe wisdom in the wisdom books. The most common is the noun חכמה.<sup>1</sup> According to Goldberg, the essential idea of this word

represents a manner of thinking and attitude concerning life's experiences; including matters of general interest and basic morality. These concerns relate to prudence in secular affairs, skills in the arts, moral sensitivity, and experience in the ways of the Lord.<sup>2</sup>

Fohrer writes that this word means "cleverness and skill for the purpose of practical action."<sup>3</sup> This term is applied in the Old Testament to those who constructed the tabernacle (Exod. 35:30--36:1), to the craftsmen who made Aaron's priestly garments (Exod. 28:3), and the women weavers (Exod. 35:25, 26). It is also applied to goldsmiths (Jer.

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<sup>1</sup> חכמה occurs more than eighty times in the wisdom books; its cognates חכם and חכום occur more than ninety times.

<sup>2</sup> TWOT, s.v. "חכם," by Louis Goldberg, 1:282. The LXX usually renders חכמה by σοφία which means "skill, intelligence, wisdom"; as, p. 412.

<sup>3</sup> TDNT, s.v. "σοφία, σοφός, σοφίζω," by Georg Fohrer, 7:476.

10:9), sailors (Ps. 107:27), and military strategists and statesmen (Isa. 10:13; 29:14; Jer. 49:7). The basic meaning of חכמה is "skill,"<sup>1</sup> which is demonstrated in a certain kind of action.

חכמה is defined by Job as the fear of the Lord (28:28).<sup>2</sup> This statement brings Job's poem on wisdom to a climax. Martens writes that this statement "emphasizes reverence for God as the first plank in the platform for skilful living."<sup>3</sup> Kaiser, in commenting on wisdom consisting in the fear of the Lord, writes, "When men were rightly related to God, then they were in a proper relationship to understand objects and the world itself."<sup>4</sup>

The second word which points out the significance of wisdom is בינה<sup>5</sup> which means "insight" or "understanding."<sup>6</sup> The background idea of this word is "discernment" and it includes the concept of distinguishment which leads to

<sup>1</sup>Martens, Design, p. 180.

<sup>2</sup>For a discussion on the inclusion of this verse in this chapter see H. H. Rowley, Job, in New Century Bible Commentary, ed. by H. H. Rowley and Matthew Black (Nashville: Thomas Nelson & Sons Ltd., 1970), pp. 234, 235.

<sup>3</sup>Martens, Design, p. 167.

<sup>4</sup>Kaiser, Theology, p. 170.

<sup>5</sup>בינה and its cognates בִּינָה and חִבּוּנָה occur more than sixty times in Job and Proverbs. They do not occur in Ecclesiastes. The LXX usually has σύνεσις which means "faculty of comprehension, understanding, insight"; DNTT, s.v. "Reason, Mind, Understanding," by J. Goetzmann, 3:130.

<sup>6</sup>CHAL, p. 38; BDB, p. 108.

understanding.<sup>1</sup> This term describes a man "who can distinguish between things, and is thus able to discern what is right."<sup>2</sup>

The noun שכל<sup>3</sup> which means "prudence, insight,"<sup>4</sup> also points out the importance of wisdom. The root idea of שכל is "good sense" which enables a person to direct his conduct in a sensible way.<sup>5</sup> שכל is a practical wisdom<sup>6</sup> which results in a wise dealing and use of good practical common sense.<sup>7</sup> It can also mean the success which is the effect of wisdom.<sup>8</sup>

#### The importance of wisdom

Proverbs pointedly says that wisdom is necessary

<sup>1</sup> TWOT, s.v. "בין," by Louis Goldberg, 1:103.

<sup>2</sup> Oesterley, Proverbs, p. 2.

<sup>3</sup> The noun שכל and the verb שכל occur more than twenty times in Job and Proverbs. They do not occur in Ecclesiastes. The noun is not translated consistently by the LXX, however, the verb is rendered by both νοέω which means "to perceive with the mind"; as, p. 303 and στυγνέω which means "to know by perception"; as, p. 429.

<sup>4</sup> BDB, p. 968.

<sup>5</sup> Oesterley, Proverbs, pp. 2, 3.

<sup>6</sup> Derek Kidner, Proverbs, in Tyndale Old Testament Commentaries, ed. by D. J. Wiseman (Downers Grove: InterVarsity Press, 1964), p. 36.

<sup>7</sup> TWOT, s.v. "שכל," by Louis Goldberg, 2:877.

<sup>8</sup> R. Laird Harris, TWOT, s.v. "חכם," by Louis Goldberg, 1:282.

for responsible living.<sup>1</sup> Chapter eight points out the importance of wisdom.<sup>2</sup> In this chapter wisdom, personified as a woman, raises her voice to all mankind and commands it to gain prudence and understanding (8:5).<sup>3</sup> She later pronounces a blessing on the man who listens to her (8:34) because whoever finds her finds life (8:35). Solomon also writes that wisdom is a tree of life to those who embrace her (3:18).<sup>4</sup>

The person who walks<sup>5</sup> in wisdom<sup>6</sup> is promised

<sup>1</sup>"Living" or "life" in the book of Proverbs apparently means more than mere existence. It may refer to material and social, personal, or moral and spiritual life: see Kidner, Proverbs, pp. 53-55.

<sup>2</sup>Kaiser suggests that 8:1-36 is the key teaching passage on wisdom in Proverbs; see Theology, pp. 176-178. Jones in Proverbs, p. 95, writes that Hebrew thought concerning wisdom reaches its peak within the Old Testament in this chapter.

<sup>3</sup>Personification is an important feature of the first nine chapters of Proverbs. R. N. Whybray thinks that this personification of wisdom is a literary device to add vividness to the teaching; see The Book of Proverbs, in TCBC (Cambridge: At the University Press, 1972), p. 49. For the view that personification is used to show that wisdom is an attribute of God see Bullock, Poetic Books, p. 158. The fact that "wisdom" is a feminine noun may account for its portrayal as a female.

<sup>4</sup>NIV.

<sup>5</sup>The LXX has πορεύεται which is the usual rendering for הָלַךְ, TDOT, s.v. "הָלַךְ," see F. J. Helfmeyer, 3:389. It is used in this verse of "traversing the way of life" since conduct is viewed as a walking; TDNT, s.v. "πορεύομαι," by Friedrich Hauck and Siegfried Schulz, 6:567-570. Consequently, "walks" is an acceptable translation.

<sup>6</sup>The Hebrew is חִכְמָה.

security<sup>1</sup> (28:26). Oesterley suggests that he will be secure from "misfortune":<sup>2</sup> Stuart thinks "from the evils which self-confidence occasions."<sup>3</sup> Delitzsch writes that "walking in the way of wisdom, he escapes dangers to which one is exposed who walks in foolish confidence in his own heart and its changeful feelings, thoughts, imagination, delusions."<sup>4</sup> Solomon also writes that the person who preserves sound judgment<sup>5</sup> and discernment will go his way in safety and his foot will not stumble (3:12-23).<sup>6</sup> Hill is correct when he writes that wisdom is the "source and meaning of life."<sup>7</sup>

The wise man gives thought to his way (14:8).<sup>8</sup>

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<sup>1</sup>The meaning of the verb מלם in the niph'al stem which is used here is "deliver"; TWOT, s.v. "מלם," by G. Lloyd Carr, 1:507.

<sup>2</sup>Oesterley, Proverbs, p. 258.

<sup>3</sup>Moses Stuart, A Commentary on the Book of Proverbs (New York: M. W. Dodd, Brick Church Chapel, 1852), p. 394.

<sup>4</sup>Franz Delitzsch, Biblical Commentary on the Proverbs of Solomon, Vol. II, trans. by M. G. Easton, in The Biblical Commentary on the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.), p. 239.

<sup>5</sup>The word חרשׁיה means "sound, efficient wisdom"; BDB, p. 444. Jones, Proverbs, p. 66, writes that it is a technical term in wisdom literature meaning practical efficiency. It denotes both the quality of wisdom and outcome; Kidner, Proverbs, p. 61.

<sup>6</sup>NIV.

<sup>7</sup>David Hill, Greek Words and Hebrew Meanings (Cambridge: At the University Press, 1967), p. 165.

<sup>8</sup>The word לך in Proverbs means "conduct" rather

Foresight relating to conduct is characteristic of the wise man; it accompanies wisdom. Tate writes, "The prudent man uses his wisdom to make his way through life with precise judgement."<sup>1</sup> Toy comments that "the man of good sense shows his wisdom . . . in the capacity to consider his actions, comprehend their real import and choose that course of action which is best adapted to secure happiness."<sup>2</sup>

The Psalmist likewise expresses the importance of wisdom when he prays for a heart of wisdom<sup>3</sup> (50:12).<sup>4</sup> In the preceding verses of this Psalm (7-11), he points out the power of God's wrath and fury because of man's sin. He also points out the brevity of human life. The Psalmist then asks God to teach him and his readers to number their days that they might bring in<sup>5</sup> a heart of wisdom to God.

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than "career"; Kidner, Proverbs, p. 107. It is used metaphorically to refer to the actions and behavior of men, who walk either the way of the righteous or the way of the wicked; TWOT, s.v. "ךךך," by Herbert Wolf, 1:196-197. Koch suggests that it embraces "responsible and ethically accountable actions in specific periods of life"; TDOT, s.v. "ךךך," by K. Koch, 3:272.

<sup>1</sup>Marvin E. Tate, Jr., "Proverbs," in vol. 5 of The Broadman Bible Commentary, ed. by Clifton J. Allen (Nashville: Broadman Press, 1971), p. 47.

<sup>2</sup>Toy, Proverbs, p. 285.

<sup>3</sup>The Hebrew word is חכמה.

<sup>4</sup>NASB.

<sup>5</sup>The verb בוא means to "cause to come in, bring in," in the hiphil which is used in this verse; BDB, p. 99, CHAL, p. 35. See also TDOT, s.v. "בוא," by Horst Dietrich Preuss, 2:22. A. A. Anderson in The Book of Psalms Volume II, in



The verb בָּרַא appears to have the sense "bring in as a harvest"<sup>1</sup> in this verse. Delitzsch writes, "A wise heart is the fruit which one reaps or garners from such numbering of the days."<sup>2</sup> Briggs thinks that the Psalmist is praying that he "may get a mind of wisdom, and so in the future be able to think and act wisely in accordance with the divine will and guidance."<sup>3</sup> The Psalmist presents the getting of wisdom as an important aim in life.

The writer of Ecclesiastes also points out the prominence of wisdom when he writes that wisdom<sup>4</sup> strengthens a

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The New Century Bible Commentary, ed. by Ronald E. Clements and Matthew Black (London: Marshall, Morgan & Scott Publishers Ltd., 1972), p. 654.

<sup>1</sup>For this sense for בָּרַא in this verse see Franz Delitzsch, Biblical Commentary on the Psalms, Vol. III (Grand Rapids: William B. Eerdmans Pub. Co., n.d.), p. 58. A. F. Kirkpatrick, The Book of Psalms Books IV and V, in The Cambridge Bible for Schools and Colleges, ed. by A. F. Kirkpatrick (Cambridge: At the University Press, 1903), p. 552; J. J. Stewart Perowne, The Book of Psalms, Vol. II (London: George Bell & Sons, 1878), p. 168.

<sup>2</sup>Delitzsch, Psalms III, p. 58.

<sup>3</sup>Charles Augustus Briggs and Emilie Grace Briggs, A Critical & Exegetical Commentary on the Book of Psalms, Vol. II, ICC, p. 275. For a similar interpretation see J. W. Rogerson and J. W. McKay, Psalms 51-100, in The Cambridge Bible Commentary on the New English Bible, ed. by P. R. Ackroyd, A. R. C. Leaney, J. W. Packer (Cambridge: Cambridge University Press, 1977), p. 201.

<sup>4</sup>The Hebrew word is חִכְמָה which is used to represent the discernment of good and evil; Robert Baker Girdlestone, Synonyms of the Old Testament, 2nd ed., reprint ed. (Grand Rapids: Wm. B. Eerdmans Pub. Co., n.d.), p. 74.

wise man (7:19).<sup>1</sup> This verse indicates that wisdom comes to the aid of a wise man.<sup>2</sup> Leupold comments that the thought developed in this verse is that "wisdom is a mighty hero who places himself at a man's side to help him in combat."<sup>3</sup> Wisdom is presented here as a valuable source of help and security.

He also mentions that wisdom<sup>4</sup> gives<sup>5</sup> life to those who possess it (7:12).<sup>6</sup> His point is that wisdom "quickens those who have it to a new and higher life."<sup>7</sup> Rankin remarks that "life . . . is in all its aspects--including a good name, well-being, longevity--prompted by wisdom."<sup>8</sup>

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<sup>1</sup>NASB.

<sup>2</sup>This interpretation is based upon the meaning of the verb יָצָא which means "(turn out to) be strong," CHAL, p. 270. However, when used of man, it carries the idea of prevailing as in a war or struggle; TWOT, s.v. "יָצָא," by Carl Schultz, 2:659. This meaning is supported by the LXX which uses βοηθῆσαι which means "to come to aid, to help, succour," as, p. 83. For the translation "come to the aid," see Peterson, "Ecclesiastes," p. 120.

<sup>3</sup>Leupold, Ecclesiastes, p. 167.

<sup>4</sup>The Hebrew is חִכְמָה.

<sup>5</sup>The Hebrew verb is הִיָּא, which means to "preserve, give life" in the Piel; BDB, p. 311. The progressive series which the author builds in the preceding context seems to favor the sense "give life." The LXX supports this rendering as it uses the verb ζῶσατοῦσαι.

<sup>6</sup>NASB.

<sup>7</sup>Plumptre, Ecclesiastes, p. 165.

<sup>8</sup>Rankin and Atkins, "Ecclesiastes," p. 65.

### The direction of wisdom

Wisdom is directed toward responsible behavior. It is conduct oriented. Dyrness says that wisdom "is the intensely practical art of being skillful and successful in life."<sup>1</sup> According to Blackman, wisdom is "skill in making thought issue in the appropriate action."<sup>2</sup> It is the adaptation of what is known to what has to be done.<sup>3</sup> Consequently, wisdom is "practical, based on revealed principles of right and wrong, to be lived out in daily life."<sup>4</sup> Fohrer writes that it is "employed in the main for rules of behavior, for ethical or religious conduct."<sup>5</sup>

### The acquisition of wisdom

Because of the importance of wisdom, wisdom literature emphasizes the necessity of acquiring it. Solomon exhorts his readers to acquire wisdom<sup>6</sup> (Prov. 4:5, 7). He informs them that it is better to get wisdom<sup>7</sup> than gold

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<sup>1</sup>William Dyrness, Themes in Old Testament Theology (Downers Grove: InterVarsity Press, 1979), p. 189.

<sup>2</sup>E. C. Blackman, "Wisdom," in A Theological Word Book of the Bible, ed. by Alan Richardson (New York: The Macmillan Co., 1950), p. 282.

<sup>3</sup>Girdlestone, Synonyms, p. 74.

<sup>4</sup>TWOT, s.v. "חכמה," by Louis Goldberg, 1:283.

<sup>5</sup>TDNT, s.v. "σοφία, σοφός, σοφίζω," by Georg Fohrer, 7:476.

<sup>6</sup>The Hebrew is חכמה.

<sup>7</sup>The Hebrew is חכמה.

(16:16). Solomon also encourages his readers to get understanding<sup>1</sup> (4:7), because it is to be chosen above silver (16:16). In addition, he tells them to get instruction<sup>2</sup> (23:23). The word which is rendered "acquire" or "get" is the verb קנה<sup>3</sup> which indicates the necessity of acquiring wisdom. It is the usual word for buying something,<sup>4</sup> and in these contexts means "acquire or bring into your possession--probably without regard for cost."<sup>5</sup> Oesterley writes, "The repetition of 'get' suggests the Sage's insistence on the need of possessing wisdom."<sup>6</sup> Jones says that "get" emphasizes "the urgency of the quest."<sup>7</sup>

The importance of the obtainment of wisdom is also affirmed by Job. He says that the acquisition<sup>8</sup> of wis-

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<sup>1</sup>The Hebrew is בינה.

<sup>2</sup>"Instruction" is the word מוסר which is correction leading to education.

<sup>3</sup>The LXX usually renders קנה by κτάσθαι which means "procure for oneself, acquire, get," BAGD, p. 455.

<sup>4</sup>TWOT, s.v. "קנה," by R. Laird Harris, 2:803.

<sup>5</sup>Tate, "Proverbs," p. 22.

<sup>6</sup>Oesterley, Proverbs, p. 30.

<sup>7</sup>Jones, Proverbs, p. 76.

<sup>8</sup>The word translated "acquisition" is a difficult word. It is the noun משיך which comes from the verb משיך which means "draw, drag"; BDB, p. 604. Therefore, the basic meaning of משיך is "a drawing, drawing up, a trail"; BDB, p. 604. However, BDB gives its meaning in Job 28:18 as "securing after effort"; p. 604. The LXX has ἔλκυσον which means "tug" or "draw" and is used in the LXX of a powerful impulse; TDNT, s.v. "ἔλκυω," by Albrecht Oepke,

dom<sup>1</sup> is above that of pearls (28:18).<sup>2</sup> This statement provides the climax to the preceding section (28:12-19) in which Job discusses the impossibility of purchasing wisdom. However, even though it is not possible to buy wisdom, it is acquirable, and Job states that its acquisition is harder to come by than pearls.<sup>3</sup> Delitzsch writes that by this statement Job is illustrating that "the worth of wisdom exceeds the worth of the most valuable earthly thing."<sup>4</sup>

The Psalmist also recognizes the necessity of acquiring wisdom. On four different occasions in Psalm 119<sup>5</sup>

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2:503. Consequently, the meaning of ἑλκύσας in this verse might be "draw to oneself"; Henry George Liddell and Robert Scott, A Greek-English Lexicon, rev. by Henry Stuart Jones, 9th ed. (Oxford: At the Clarendon Press, 1968), p. 535; so that the translation would be "draw to yourself wisdom more than pearls." This translation would then agree with "secure after great effort wisdom more than pearls" which is suggested by BDB. The translation "acquisition," therefore, seems to be acceptable. This translation also appears to fit the context well as Job says that wisdom cannot be bought but its acquisition is essential.

<sup>1</sup>The Hebrew is חכמה.

<sup>2</sup>NASB.

<sup>3</sup>This interpretation of this phrase is suggested by Rowley, Job, p. 232.

<sup>4</sup>F. Delitzsch, Biblical Commentary on the Book of Job Vol. II (Grand Rapids: William B. Eerdmans Publishing Co., n.d.), p. 110.

<sup>5</sup>For a discussion on this psalm being a "wisdom psalm," see Anderson, Psalms II, pp. 805-807.

he asks the Lord to give him understanding<sup>1</sup> that he might live rightly (34, 73, 125, 144).<sup>2</sup> In each of these occurrences he acknowledges both that God is the source of this understanding and that he needs this discernment. Evidently, the acquisition of understanding does not just happen. The Psalmist asks for understanding that he might observe<sup>3</sup> the Lord's law (34), learn His commandments<sup>4</sup> (73), know His testimonies<sup>5</sup> (125), and live (144). Understanding is necessary for correct conduct. Rogerson and McKay remark that

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<sup>1</sup>The words "give me understanding" in these verses are a translation of the verb הִבִּינֵנִי which is a hiphil form of the verb בִּין which means to "understand, perceive"; CHAL. p. 38. The background idea of this verb is to "discern," and refers to a power of judgement and perceptive insight; TDOT, s.v. "בִּין," by Louis Goldberg, 1:103. The LXX has the imperative συγγινώσκου which means "cause to understand"; Goldberg, Ibid., and is causative in these verses; TDOT, s.v. "בִּין," by Helmer Ringgren, 2:103. Therefore, the verb form הִבִּינֵנִי means "cause me to understand" in these verses.

<sup>2</sup>He also asks for understanding in verse 169. However, in that verse he does not relate understanding to living. Instead he asks for understanding according to God's word.

<sup>3</sup>The word "observe" is the verb נָצַר which refers to "guarding with fidelity"; TWOT, s.v. "נָצַר," by Walter C. Kaiser, 2:595.

<sup>4</sup>"Commandments" is the noun מִצְוָה which denotes a definite command imposed by authority; Kirkpatrick, Psalms 3, p. 44. The word emphasizes the straight authority of what is said, the right to give orders; Derek Kidner, Psalms 73-150, TOTC (London: InterVarsity Press, 1975), p. 418.

<sup>5</sup>The word translated "testimonies" is עֲדָת which occurs only in the plural in the Old Testament. It refers to laws as "divine testimonies or solemn charges"; BDB, p. 730. Girdlestone, Synonyms, p. 209, writes, "The law of God is His testimony, because it is His own affirmation

"The inability of the psalmist to be true to God without God's help is thus strongly emphasized."<sup>1</sup>

## The Relation of Fear of the Lord to Wisdom

### The importance of the fear of the Lord

The writer of Proverbs informs his readers on how to get wisdom. He writes that fear of the Lord is the beginning of wisdom (1:7; 9:10).<sup>2</sup> The word translated "beginning" in 1:7 is ראשית which means "starting point."<sup>3</sup> Kidner writes that it means the "first and controlling principle."<sup>4</sup> "Beginning" in 9:10 is the word תחלת which means "first principle."<sup>5</sup> Jones comments that תחלת means "essential principle" in this verse.<sup>6</sup> The same thought is found

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concerning His nature, attributes, and consequent demands."

<sup>1</sup>J. W. Rogerson and J. W. McKay, Psalms 101-150, in The Cambridge Bible Commentary on the New English Bible, ed. by P. R. Ackroyd, A. R. C. Leaney, J. W. Packer (Cambridge: Cambridge University Press, 1977), p. 97.

<sup>2</sup>The word translated "wisdom" in 1:7 is חכמה which is a general term for knowledge of a personal experimental nature; TWOT, s.v. "חכמה," by Jack P. Lewis, 1:366-367. However, חכמה, the word for wisdom, does occur in the latter part of this verse and in 9:10. Thus it is correct to say that the fear of the Lord is the beginning of חכמה.

<sup>3</sup>CHAL, p. 330. The primary meaning of this term is "first" or "beginning" of a series; TWOT, s.v. "ראשית," by William White, 2:825, 826.

<sup>4</sup>Kidner, Proverbs, p. 59.

<sup>5</sup>BDB, p. 321.

<sup>6</sup>Jones, Proverbs, p. 106.

in Psalm 111:10.<sup>1</sup> Consequently, the fear of the Lord is the foremost and essential element of wisdom.<sup>2</sup> Eichrodt says that the fear of the Lord is not only the beginning of wisdom, but "its chief ingredient, its essence, its germ."<sup>3</sup>

Proverbs also says that the fear of the Lord teaches a man wisdom (15:33). The fear of the Lord, according to this verse is instruction in wisdom.<sup>4</sup> The word instruction is the noun מִסֵּר which refers to oral instruction or correction which leads to education.<sup>5</sup> Consequently, the verse teaches that the fear of the Lord is correction in wisdom or which leads to wisdom.<sup>6</sup> This verse clearly points out the inseparable relation between the fear of the Lord and wisdom.

The writer of Ecclesiastes sums up his book with the

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<sup>1</sup>The word for "fear" is יִרְאָה. The Psalmist is saying that the fear of the Lord is the fundamental principle of wisdom. Barton, Ecclesiastes, p. 384.

<sup>2</sup>Toy, Proverbs, p. 10. See also Kaiser, Theology, p. 169.

<sup>3</sup>Walther Eichrodt, Theology of the Old Testament, Vol. II, trans. by J. A. Baker, in The Old Testament Library (Philadelphia: The Westminster Press, 1967), p. 89. Oesterley writes that the word means "both 'the starting point, essence, and chief part, or zenith,'" Proverbs, p. 6.

<sup>4</sup>For a discussion of the translation "in wisdom" see Jones, Proverbs, p. 147; Toy, Proverbs, p. 318.

<sup>5</sup>TWOT, s.v. "יִסֵּר," by Paul R. Gilchrist, 1:386-387.

<sup>6</sup>For the translation "leads to wisdom" see CHAL, p. 186; Delitzsch, Proverbs, 1:333.



command to fear God and keep<sup>1</sup> His commandments<sup>2</sup> (12:13).<sup>3</sup> This is what he presents as the sum and substance of his book. Plumptre writes, "Whatever else might be 'vanity and feeding on wind' there was safety and peace in keeping the commandments of the Eternal."<sup>4</sup> Leupold suggests that "keeping his commandments" explains or defines "fearing the Lord."<sup>5</sup>

Job states that the fear of the Lord is wisdom<sup>6</sup> (28:28).<sup>7</sup> According to Kaiser this statement "dramatically climaxes the whole poem on wisdom."<sup>8</sup> However, he uses the name אֱלֹהִים which means "master"<sup>9</sup> instead of אֱהָרָה. Evans

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<sup>1</sup>"Keep" is the Hebrew word שָׁמַר which expresses the careful attention to be paid to the commandments; TWOT, s.v. "שָׁמַר," by John E. Hartley, 2:939.

<sup>2</sup>The word "commandments" is מִצְוָה which denotes a definite command imposed by an authority; Kirkpatrick, Psalms Vol. 3, p. 704.

<sup>3</sup>NASB.

<sup>4</sup>Plumptre, Ecclesiastes, p. 229.

<sup>5</sup>Leupold, Ecclesiastes, p. 300.

<sup>6</sup>The Hebrew word is הִכָּמָה.

<sup>7</sup>NASB.

<sup>8</sup>Kaiser, Theology, p. 169.

<sup>9</sup>J. Y. Campbell writes that primary meaning of אֱלֹהִים is "ruler, commander"; "Lord," in A Theological Word Book of the Bible, ed. by Alan Richardson (New York: The Macmillan Company, 1950), p. 130.

remarks that "it may, however, be said, that there is an especial appropriateness in the use of יִיָּא here, in view of the fact that God is spoken of in connection with the creation, as the product of wisdom; and not only so, but God in His Lordship, His supremacy, His claim to be feared."<sup>1</sup>

Kaiser writes, concerning the importance of the fear of the Lord, "When we come to wisdom books and wisdom psalms, the fear of the Lord has become the essence of the knowledge and wisdom of God."<sup>2</sup> Wolff adds that the "crowning characteristic of discernment is the fear of God."<sup>3</sup> Dyrness concludes when he writes that the "key to it all is not to be found anywhere in the world, . . . the insight that will help . . . put it together must come from the Lord."<sup>4</sup>

#### A description of the fear of the Lord.

The phrase "the fear of the Lord" occurs frequently in the wisdom books.<sup>5</sup> Because of its importance in the

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<sup>1</sup>Otto Zöckler, "The Book of Job," trans. & ed. by Llewelyn J. Evans, in Commentary on the Holy Scriptures, by John Peter Lange, trans. & ed. by Philip Schaff (Grand Rapids: Zondervan Publishing House, 1960), p. 525.

<sup>2</sup>Kaiser, Theology, p. 169.

<sup>3</sup>Hans Walter Wolff, Anthropology of the Old Testament (Philadelphia: Fortress Press, 1974), p. 211.

<sup>4</sup>William Dyrness, Themes in Old Testament Theology (Downers Grove: InterVarsity Press, 1974), p. 195.

<sup>5</sup>1:7, 29; 2:5; 8:13; 9:10; 10:27; 14:26, 27; 15:16, 33; 16:6; 19:23; 22:4; 23:17. Kaiser maintains that the fear of the Lord "was the dominating concept and organizing theological principle in wisdom literature"; Theology, p. 170.

teaching of wisdom literature, a discussion of its meaning is given. "Fear" is יראָ which is the construct form of the noun, יראָה, which originally meant "fear" or "terror."<sup>1</sup> However, it is used mostly in the Old Testament in the sense of "respect."<sup>2</sup> When God is the object of the fear, as in the wisdom books, the emphasis is on awe or reverence.<sup>3</sup>

The word for "Lord" is יְהוָה and is the only word for "Lord" or "God" used with יראָה in Proverbs.<sup>4</sup> It is the personal name of God and His most frequent designation in Scripture.<sup>5</sup> The word means "He is" and indicates that God is present.<sup>6</sup> This name reveals the character, qualities, attributes, and essence of God.<sup>7</sup> יְהוָה is the particular name of the covenant relationship and speaks of God's nearness and concern for His people.<sup>8</sup> It is used in this phrase as the object of "fear."

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<sup>1</sup>BDB, p. 432; CHAL, p. 143.

<sup>2</sup>TDNT, s.v. "Φοβέω," by Gunther Wanke, 9:199.

<sup>3</sup>TWOT, s.v. "יראָ," by Andrew Bowling, 1:401.

<sup>4</sup>אֱלֹהִים is used in Ecclesiastes 12:13; אֲדֹנָי in Job 28:28.

<sup>5</sup>TWOT, s.v. "הוּא," by J. Barton Payne, 1:210.

<sup>6</sup>Walther Eichrodt, The Theology of the Old Testament, Vol. 1, trans. by J. A. Baker, in The Old Testament Library, ed. by G. Ernest Wright, John Bright, James Barr, Peter Ackroyd (Philadelphia: The Westminster Press, 1961), p. 189.

<sup>7</sup>Kaiser, Theology, p. 106.

<sup>8</sup>Dyrness, Themes, p. 46.

The phrase יראת יהוה literally means "awe or reverence for the Lord."<sup>1</sup> Anderson suggests that the fear of the Lord is "a humble dependence upon, and obedience to Yahweh."<sup>2</sup> It means keeping His commandments and walking in His ways. Whybray writes that it is "obedience to the will of the Lord made known through the religion of Israel."<sup>3</sup> It is a reverential submission to God and His purpose. Jones writes that the term "carries the meaning of a right attitude to God and the practical expression of this attitude in man's life day by day."<sup>4</sup> The phrase capsulates the totality of man's relationship to God which man demonstrates by his obedient response to God's word. Smith comments that the fear of the Lord is "a permanent element in man's relation to God and is the divine effect on man's anxiety, his uneasy conscience and divided loyalties."<sup>5</sup>

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<sup>1</sup>This translation regards יראת as an objective genitive following the construct יראת; CHAL, p. 143. For this use of a noun following a noun in construct state, see Gesenius' Hebrew Grammar, 3rd English ed., ed. & enlg. by E. Kautzsch (Oxford: At the University Press, n.d.), p. 416.

<sup>2</sup>Anderson, Psalms II, p. 775.

<sup>3</sup>R. N. Whybray, The Book of Proverbs, in The Cambridge Bible Commentary, ed. by P. R. Ackroyd, A. R. C. Leaney, J. W. Packer (Cambridge: At the University Press, 1972), p. 16.

<sup>4</sup>Jones, Proverbs, p. 58.

<sup>5</sup>R. Gregor Smith, "Fear," in A Theological Word Book of the Bible, ed. by Alan Richardson (New York: The Macmillan Company, 1950), p. 81.

A survey of the phrase "fear of the Lord" in Proverbs points out its relationship to life. It adds length to life (10:27), is a fountain of life (14:27), leads to life (19:23), and brings life (22:4). To fear the Lord is both to hate and to avoid evil (8:13; 16:6). The writer encourages his readers to be zealous for the fear of the Lord (23:17). The exact meaning of this clause is unclear because the verb has been omitted. However, it makes good sense to understand the verb "envy" (אָנֵן) in the first line as governing the second line also.<sup>1</sup> The verse would then read, "be envious of the fear of the Lord all the day." The meaning would then be that the fear of the Lord should be the constant object of desire.<sup>2</sup>

A similar survey of this phrase in Psalms shows the benefits belonging to those who fear the Lord. God's eye<sup>3</sup>

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<sup>1</sup>For a discussion of this suggestion see Delitzsch, Proverbs, 2:113. Toy, in Proverbs, p. 434, emends the text so that it reads "but fear the Lord" and is followed by Oesterley, Proverbs, p. 204. Stuart, Proverbs, p. 349, translates it, "be in the fear of the Lord," while Jones, Proverbs, p. 193, prefers "continue in the fear of the Lord" as the sense. These are attempts to solve the problem of the omitted verb; but it seems best to take אָנֵן as the understood verb.

<sup>2</sup>The verb אָנֵן expresses a very strong emotional desire for the possession of an object; TWOT, s.v. "אָנֵן," by Lloyd J. Carr, 2:802; therefore, the meaning "object of desire."

<sup>3</sup>The eye of the Lord seems to refer to the providential care of Yahweh; A. A. Anderson, The Book of Psalms Volume I, in The New Century Bible Commentary, ed. by Ronald E. Clements and Matthew Black (London: Marshall, Morgan and

is upon them who fear him (33:18). The angel of the Lord encamps around those who fear the Lord and delivers<sup>1</sup> them (34:7). In addition, there is no want to them that fear him (34:9). Salvation<sup>2</sup> is nigh unto them (85:9), God's mercy<sup>3</sup> is upon them (103:11, 17), and God pities them as a father pities<sup>4</sup> his children (103:13). These blessings point out the necessity of learning what the fear of the Lord is (34:11).

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Scott Publishers Ltd., 1972), p. 266. A. F. Kirkpatrick writes that the phrase refers to the "ever-wakeful 'eye' of God's loving Providence"; The Book of Psalms with Introduction and Notes Book I, in The Cambridge Bible for Schools and Colleges, ed. by J. J. S. Perowne (Cambridge: At the University Press, 1892), p. 164.

<sup>1</sup>The verb is the piel form of יָלַן which gives the sense of "rescue" to "deliver"; TWOT, s.v. "יָלַן," by Elmer B. Smick, 1:292.

<sup>2</sup>The Hebrew is יָשַׁע which describes deliverance in the sense of coming to the rescue; TDNT, s.v. "σῶζω," by Werner Foerster, 7:973.

<sup>3</sup>"Mercy" is רַחֵם which "signifies that continued forbearance of God by which he 'keepeth covenant' with Israel"; N. H. Snaith, "Mercy," in A Theological Word Book of the Bible, ed. by Alan Richardson (New York: The Macmillan Company, 1950), p. 143. Anderson writes that when רַחֵם refers to God it means His covenant promises and all that they imply; Psalms I, p. 215. "Covenant loyalty" is a good translation.

<sup>4</sup>The Hebrew is רַחֵם which means "show love for, have compassion on"; CHAL, p. 337. It refers to a deep love rooted in some "natural" bond; TWOT, s.v. "רַחֵם," by Leonard J. Coppes, 2:841. Derek Kidner writes that there is affection as well as compassion in רַחֵם in this context; Psalms 73-150, in Tyndale Old Testament Commentaries, ed. by D. J. Wiseman (London: InterVarsity Press, 1975), p. 366.

## The Relationship of Foolishness to Correct Conduct

This relationship is clearly pointed out by the writer of Proverbs who regarded humanity as consisting of two strongly opposed divisions; the wise and the foolish. The fundamental antagonism between the two lay in a different world-outlook. The fool<sup>1</sup> despises<sup>2</sup> wisdom (1:7), rejects the fear of the Lord, and therefore, thinks and acts independently of Him.

"Fool" and "foolishness" are concepts in the book of Proverbs. Their significance is best seen in contrast with "wisdom" with which they are contrasted eleven times.<sup>3</sup> In Proverbs, folly is characterized by violent crime (1:10-19), careless promising (6:1-5), laziness (6:6-11), dishonesty (6:12-15), and is basically irresponsible (1:32). Dyrness suggests that the basic characteristic of a fool is

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<sup>1</sup>The word translated fool is לֵלֵא which refers primarily to "moral perversion or insolence, to what is sinful rather than to mental stupidity"; TWOT, s.v. "לֵא," by Louis Goldberg, 1:19. It suggests both stupidity and stubbornness; Kidner, Proverbs, p. 41; Oesterley, Proverbs, p. LXXXVI. Tate writes that this word "carries the ideas of dull, ignorant, and morally insensitive"; Tate, "Proverbs," p. 15. לֵא occurs mostly in Proverbs and not in Ecclesiastes.

<sup>2</sup>The verb לָלֵא which is used here shows the degree of the rejection of wisdom. It means to "show contempt for," CHAL, p. 35; or "to hold as insignificant," TWOT, s.v. "לָלֵא," by Elmer A. Martens, 1:213. The same thought is repeated in 23:9.

<sup>3</sup>They are contrasted in 10:1; 12:15, 23; 14:3, 16, 24; 15:2, 7, 20; 21:20; 22:3.

aimlessness.<sup>1</sup> Von Rad characterizes foolishness as "a lack of order in a man's innermost being, a lack which defies all instruction."<sup>2</sup>

The Psalmist states that the fool says in his heart that there is no God (14:1; 53:1). He has reached this conclusion<sup>3</sup> concerning God and has closed his mind<sup>4</sup> to the possibility of God's existence.<sup>5</sup> Rogerson and McKay suggest that this person lives and behaves as though there were no need to reckon with any God."<sup>6</sup> As a result, Elmslie writes,

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<sup>1</sup>Dyrness, Themes, p. 196.

<sup>2</sup>Gerhard Von Rad, Wisdom in Israel (Nashville: Abingdon Press, 1972), p. 64.

<sup>3</sup>The phrase "says in his heart" represents the fool's inner disposition; Rogerson and McKay, Psalms 51-100, p. 25. Wolff writes that the fool "thinks that he is drawing quite sensible conclusions when 'he says in his heart'"; Anthropology, p. 50.

<sup>4</sup>The word for "fool" נָבִיל, which describes a person who, through insensibility to God, has closed his mind to reason; TWOT, s.v. "נָבִיל," by Louis Goldberg, 2:547. The word implies an aggressive perversity; Kidner, Psalms 1-72, p. 79. They have deliberately closed their minds to God and all instruction; Anderson, Psalms I, p. 131. נָבִיל does not occur in Ecclesiastes.

<sup>5</sup>J. J. Stewart Perowne suggests that the fool denies the moral government of God and not His being; The Book of Psalms Vol. I (London: George Bell & Sons, 1878), p. 184. If this is correct, the unlikelihood of the fool living properly is clearly established. The absence of a moral government eliminates any standard.

<sup>6</sup>Rogerson and McKay, Psalms 51-100, p. 25.



"his whole judgement of life has become perverted."<sup>1</sup> The consequence of this type of attitude leads to improper conduct.<sup>2</sup>

The writer of Ecclesiastes adds that the fool<sup>3</sup> walks<sup>4</sup> in darkness (2:14).<sup>5</sup> He is pointing out that the fool does not possess moral perception,<sup>6</sup> and therefore makes the wrong choices in life. According to Delitzsch the fool "wants the spiritual eye of understanding."<sup>7</sup> He "goes on in unconscious darkness"<sup>8</sup> and is unable to walk correctly. He also relates being a fool<sup>9</sup> with wickedness (7:17).

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<sup>1</sup>W. A. L. Elmslie, Studies in Life from Jewish Proverbs, p. 129, quoted in Anderson, Psalms I, p. 131.

<sup>2</sup>This improper conduct is clearly shown in Psalm 51: 1-3.

<sup>3</sup>The word "fool" is נָבִיל which refers to the dull or obstinate one; Kidner, Proverbs, p. 40. It does not refer to mental deficiency, but to a propensity to make wrong choices; TWOT, s.v. "נָבִיל," by Louis Goldberg, 1:449. This word does not occur in Job.

<sup>4</sup>The LXX has πορεύεται.

<sup>5</sup>NASB. Even though the writer's point in this context is that both the wise man and the fool share the same destiny, the fact that the fool walks in darkness remains valid.

<sup>6</sup>Jones, Proverbs, p. 288.

<sup>7</sup>Delitzsch, Ecclesiastes, p. 246.

<sup>8</sup>Barton, Ecclesiastes, p. 82.

<sup>9</sup>"Fool" in this verse is נָבִיל which refers to a "spiritually and particularly moral misfit" in Ecclesiastes; TWOT, s.v. "נָבִיל," by Louis Goldberg, 2:265. The term may stand for one who is willfully stubborn or thickheaded; Irving G. Peterson and John Rea, "Fool, Foolish," in Wycliffe Bible Diction-

## The Relationship of Drunkenness to Wisdom

### Avoidance of drunkenness

The book of Proverbs is the wisdom book which speaks of drunkenness as an impediment to wisdom.<sup>1</sup> Solomon writes that wine<sup>2</sup> is a mocker and whoever is intoxicated by it is not wise (20:1).<sup>3</sup> He uses a strong word to describe wine in this verse. "Mocker" is the word מָצַח which means "babbler" or "scoffer."<sup>4</sup> The "mocker" or "scoffer" is contrasted with the wise or righteous man (9:8, 12; 13:1; 14:6, 9; 19:25; 21:11; 29:8) and coupled with the fool or wicked man

ary Volume I, ed. by Charles F. Pfeiffer, Howard F. Vos, John Rea (Chicago: Moody Press, 1975), p. 629.

<sup>1</sup>The other wisdom books do not speak about the relationship of drunkenness to wisdom.

<sup>2</sup>The word for wine is יַיִן which was the fermented juice of the grape; Toy, Proverbs, p. 382. Wine was the most intoxicating drink known in ancient times; TWOT, s.v. "יַיִן," by R. Laird Harris, 1:376. For the view that יַיִן is a general term for all grape juice and that the specific sense of the word must come from the context see William Patton, Bible Wines or the Laws of Fermentation (Little Rock: The Challenge Press, 1973), p. 47. The context here indicates intoxicating wine.

<sup>3</sup>NASB.

<sup>4</sup>The form מָצַח is a qal participle from מָצַח which means to "talk big" or "boast"; CHAL, p. 176; Harris suggests "to deride" in "Proverbs," in The Wycliffe Bible Commentary, ed. by Charles F. Pfeiffer and Everett F. Harrison (Chicago: Moody Press, 1962), p. 560. The LXX most frequently uses λοιμός which means "plague" or "pestilence," BAGD, p. 479; LS, p. 1060; MM, p. 380. In this verse (20:1), however, the LXX uses ἀνολόγιστος which means "undisciplined" or "unbridled," LS, p. 52. The LXX uses ἀνολόγιστος for מָצַח also in 19:29; 21:11.

(1:22; 9:7; 19:29). Proverbs describes the scoffer as one who does not desire correction (9:7, 8; 13:1; 15:12). He is proud and haughty (19:29).

Jones describes the scoffer as "the worst opponent of Wisdom and a central target for the indictment of the Wise."<sup>1</sup> Toy says that the scoffer in Proverbs is a "bad man, one who turns his back on what is good."<sup>2</sup> The scoffer's problem is his mental attitude not his mental ability.<sup>3</sup> He will not go to the wise (15:12).<sup>4</sup>

In this verse (20:1) Solomon uses יָלַל to describe wine. He personifies wine as a יָלַל. He then writes that whoever is intoxicated<sup>5</sup> by it cannot act wisely.<sup>6</sup> Just as

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<sup>1</sup>Jones, Proverbs, p. 169.

<sup>2</sup>Toy, Proverbs, p. 23.

<sup>3</sup>See Kidner, Proverbs, p. 41; Oesterley, Proverbs, p. 107.

<sup>4</sup>The LXX uses ἀμειλίγει which means "to associate with, to converse with"; LS, p. 1222, in this verse for יָלַל. The idea is, then, that the scoffer does not associate with wise men; see Oesterley, Proverbs, p. 120.

<sup>5</sup>The verb is שָׁגַג which means to "stray, go astray" and then to "stagger, be unable to walk straight," CHAL, pp. 360-361. Jones says that it means "to stagger and reel"; Proverbs, p. 170. It seems best to understand it to mean "be intoxicated" in this verse; BDB, p. 993.

<sup>6</sup>This rendering in place of "is not wise" is suggested by Tate, "Proverbs," p. 63. Toy, Proverbs, p. 382, writes that the sense is that the person who is drunk does not "behave or act wisely." The sense of acting or behaving wisely appears to be correct since the object of wisdom in Proverbs is acting or behaving correctly.

the scoffer is unable to behave wisely so also is the intoxicated man unable to do so. Wine as a mocker interferes with his decision-making ability and prohibits him from acting wisely. Tate says, "The person who is under the influence of alcohol cannot act with precision and good judgment."<sup>1</sup> Consequently, drunkenness is an impediment to wisdom and to correct conduct.<sup>2</sup>

#### Avoidance of drunkards

Solomon also writes that wise men should avoid being with drunkards (23:19, 20). He commands his son to listen and to be wise and to direct his heart in the way. He commands his readers to listen and to be wise<sup>3</sup> and to direct their hearts in the way (23:19). Solomon apparently is encouraging his readers to keep<sup>4</sup> their hearts<sup>5</sup> on the

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<sup>1</sup>Tate, "Proverbs," p. 63.

<sup>2</sup>This same thought occurs in Hosea 4:11 where the prophet writes that wine, יִיִר, takes away the heart. "Heart" is the noun לֵב which in this verse means "understanding," the power of judgment and direction; Hans Walter Wolff, Anthropology, p. 50.

<sup>3</sup>The Hebrew word is חִכְמָה.

<sup>4</sup>The word translated "keep" is אָשַׁר which means "go straight, go on, advance"; BDB, p. 80. The piel imperative is used here in a causative sense; BDB, p. 80; Toy, Proverbs, p. 95.

<sup>5</sup>לֵב is most likely used here to mean "the decisions of the will." Solomon desires that his readers decide to remain on the path of understanding. Wolff, Anthropology, p. 51, writes that לֵב is the organ of the understanding and the will.

right path of understanding.<sup>1</sup>

He then directs them to avoid<sup>2</sup> heavy drinkers of wine and gluttons.<sup>3</sup> These two terms, heavy drinkers and gluttons, describe the degenerate and perverse son<sup>4</sup> in contrast to the wise son. The drunkards and the gluttons will become poor because of their habits. Consequently, the wise son is to avoid them lest he partake of their unwise practices. The wise person is to shun both drunkenness and drunkards for they will hinder his wisdom and his walk.

#### Conclusion

This section has shown that a purpose of wisdom literature is to instruct its readers how to live responsibly and righteously. It contains, therefore, principles or advisory statements which the readers can use to help themselves achieve this kind of life.

This section also pointed out that the key to cor-

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<sup>1</sup>The way is left undefined in this verse which is unusual in Proverbs. Hence, the defining word "understanding" is used. This makes the meaning of this verse correspond to 9:6. See Jones, Proverbs, p. 194; Oesterley, Proverbs, p. 205; Toy, Proverbs, p. 435.

<sup>2</sup>The Hebrew reads, אל-חתי בסבא ייר, "do not be among the drinkers of wine."

<sup>3</sup>It is interesting to note that both drunkenness and gluttony are condemned.

<sup>4</sup>This same type of person is described in Deuteronomy 21:20 as being stubborn and rebellious and deserving of stoning.

rect living, according to wisdom literature, is wisdom. These books present wisdom as the source and meaning of life. However, they do not speak of a static, theoretical wisdom. Rather, they speak of an attitude which leads to appropriate action in everyday situations. Wisdom is skill in living. For this reason Proverbs urges its readers to get wisdom.

The way to get wisdom, according to these books, is to fear the Lord. This fear is the starting point and controlling element of wisdom. Consequently, without the fear of the Lord there is no wisdom and no responsible and righteous living. This fear is a willing submission to live according to God's standards and should be a characteristic of the person who seeks wisdom.

Wisdom literature also teaches that there is an attitude of life other than wisdom. This attitude is described as folly and is the antithesis of wisdom. The fool's problem is not his mental ability but his mental attitude. He refuses to fear the Lord and rejects wisdom. The fool lives according to his own desires. As a result the fool is unable to live responsibly and righteously.

Finally, this section has shown that drunkenness is an impediment to acting wisely. Proverbs personifies wine as a scoffer, an opponent of wisdom. The man who is intoxicated cannot behave properly. Proverbs directs the man who

desires to be wise to avoid the drunkard along with drunkenness. Both impede wisdom and wise living.

The Teaching of Ephesians 5:15-18 Concerning  
Correct Conduct Compared to the  
Teaching of Wisdom Literature

Purpose

The intent of this section is to show that Paul's teaching concerning walking accurately corresponds to the teaching of wisdom literature concerning living skillfully. The demonstration of the agreement should be helpful in the interpretation of πληροῦσθε ἐν πνεύματι. Since it appears that wisdom literature provides the background for Paul's teaching, his instructions including πληροῦσθε ἐν πνεύματι must be understood in the light of their correspondence to the teaching of wisdom literature.

There are two reasons for suggesting Paul's teaching in this section of Ephesians (5:15-18) as corresponding to the teaching in the wisdom books. First, the pattern of Paul's instruction follows the concept of the instructions in wisdom literature. Second, the words which Paul uses in his teaching correspond to the words which the LXX uses for the teaching of wisdom literature.

The Pattern of Paul's Teaching

The purpose of Ephesians 5:15-18

Paul's purpose for writing this section was his con-

cern that his readers walk accurately (5:15). "Walk" is used figuratively to refer to their conduct or behavior.<sup>1</sup> "Accurately" defines the type of behavior which Paul desires. It refers to a standard.<sup>2</sup> Paul wanted his readers to walk strictly by rule.<sup>3</sup> They were able to walk this way because they were enlightened and therefore wise.<sup>4</sup>

Paul's concern for the behavior of his readers corresponds to wisdom literature's concern for the conduct of its readers. Walking accurately parallels living skillfully. The fact that Paul explicitly states his concern while wisdom literature implicitly states its concern does not negate the correspondence.

#### The instructions for walking accurately

The instructions which Paul gives for walking accurately follow the pattern which wisdom literature gives for living skillfully. His positive and negative directions agree with

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<sup>1</sup>The verb περιπατέω is used chiefly by Paul as a designation for conduct of life; DNTT, s.v. "Walk, Run, Way, Conduct," by G. Ebel, 3:944.

<sup>2</sup>Barth, Ephesians 4-6, p. 427; writes that περιπατέω "suggests something different from a casual promenade: it means to follow a prescribed way in a fixed order."

<sup>3</sup>Hodge, Ephesians, p. 299.

<sup>4</sup>The readers were enlightened because they were children of light (5:8). In addition they were to prove the works of darkness (5:11) so they knew what those works were. Also Paul gave them an outline of works to do and to avoid (4:25--5:5) so that the Ephesians were able to walk correctly.



the positive and negative directions which are given in the wisdom books.

#### Walk as wise

Paul's first instruction is to walk as wise. This statement appears to be the primary condition for walking accurately. A person who walks "as wise" will walk accurately. Ellicott writes, "Both the strictness of their walk and the way in which that strictness was to be shown were to reflect the spirit of wise men."<sup>1</sup> This condition corresponds to the teaching of wisdom literature that the wise man is the person who lives skillfully.

#### Do not be foolish

Paul presents foolishness as a negative condition for walking accurately (5:17).<sup>2</sup> The foolish person is one who does not use good judgement in things which pertain to the Christian life.<sup>3</sup> Consequently, he does not walk accurately. The foolish person lives differently than the wise person. He represents the opposite course of life. This is the same teaching as presented in wisdom literature.

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<sup>1</sup>Ellicott, Ephesians, p. 126.

<sup>2</sup>James Moffatt, "Three Notes on Ephesians," Expositor 87 (April 1918): 313, writes that "foolish" corresponds to the fool of Proverbs.

<sup>3</sup>Lenski, Ephesians, p. 616.

The fool is unable to live skillfully because he lacks wisdom. For that reason he is rebuked. Throughout the books of wisdom literature and especially in the book of Proverbs, the fool is contrasted with the wise person and represents the unacceptable way of life.

#### Understand the will of the Lord

Paul commands his readers to understand what is the will of the Lord (5:17). The will of the Lord as used in this verse refers to the regulative principle of the Christian life.<sup>1</sup> The Ephesians need to understand the Lord's will so that they might apply it to the requirements of the day.<sup>2</sup> His will is to be the basis of their making everyday decisions in life.<sup>3</sup> Understanding the will of the Lord is a priority in the Ephesians' daily walk.<sup>4</sup>

It appears that understanding the Lord's will contributes toward a wise walk. Mitton writes, "True wisdom is the ability to discern what is the will of the Lord."<sup>5</sup> It does not seem possible to walk wisely without under-

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<sup>1</sup>Wood, Ephesians, p. 72.

<sup>2</sup>Bruce, Ephesians, p. 110.

<sup>3</sup>Paul's use of *συνίημι* supports this. It refers to the power of distinguishing between different courses of action; of choosing the right course of action in any actual situation; William Barclay, New Testament Words (New York: Harper & Brothers, 1958), pp. 148-149.

<sup>4</sup>Foulkes, Ephesians, p. 150.

<sup>5</sup>Mitton, Ephesians, p. 188.

standing what is the will of the Lord. This understanding is the source of wisdom. The person who recognizes the will of the Lord is thus able to walk wisely.

It appears that the phrase "the will of the Lord" in Ephesians 5:17 has the same meaning as the phrase "the fear of the Lord" has in wisdom literature.<sup>1</sup> "Fear of the Lord" in wisdom literature refers to a reverential attitude toward God and the practical expression of that attitude in obedience to God. Paul means the same thing when he uses "the will of the Lord" in this verse. Hodge writes that this phrase means "seeing things as he sees them, and making his will or judgement the standard of yours and the rule of your conduct."<sup>2</sup> Understanding His will is essentially proving what is acceptable to Him.<sup>3</sup> By understanding the will of the Lord for everyday living, the Ephesians will be able to walk wisely and, as a result, walk accurately. This concept corresponds to the teaching of the wisdom books that the fear of the Lord leads to wisdom which leads to skillful living.

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<sup>1</sup>This does not mean that Paul always uses this phrase with this meaning. It is interesting and perhaps significant that the LXX in Proverbs 2:5 uses συνήμη with "fear of the Lord" as Paul uses it with "will of the Lord" in 5:17. Proverbs, therefore, speaks of "understanding the fear of the Lord" and Paul speaks of "understanding the will of the Lord."

<sup>2</sup>Hodge, Ephesians, pp. 301-302.

<sup>3</sup>Bruce, Ephesians, p. 110.

Be not drunk with wine

Paul now mentions drunkenness as a particular area of foolishness which his readers are to avoid (5:18). The command "be not drunk with wine" is a quotation from the Septuagint of Proverbs 23:31.<sup>1</sup> This quotation fits very well in this context since in wisdom literature Proverbs views drunkenness as an impediment to wisdom and to skillful living. Therefore, Paul introduces it in this section of Ephesians which deals with the same subject. He wants the Ephesians to refrain from drunkenness because it leads to foolishness, and it precludes an accurate walk. This element of Paul's teaching clearly corresponds with Proverbs' teaching on the relationship of drunkenness to wisdom.<sup>2</sup>

Be filled ἐν πνεύματι

Instead of being drunk Paul directs the Ephesians to be filled ἐν πνεύματι (5:18). Paul particularizes drunkenness as a source of foolishness and also specifies being

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<sup>1</sup>Codex Alexandrinus reads μὴ μεθύσκεσθε οἴνω; Vaticanus reads ἐν οἴνοις; Sinaiticus reads οἴνοις. Although Vaticanus is thought to be the superior text in Proverbs, the Alexandrinus reading has the support of Origen; Robinson, Ephesians, p. 203. Since the words ἐν οἴνοις occur in the preceding verse, οἴνοις in Vaticanus and Sinaiticus may be due to desire for uniformity.

<sup>2</sup>This relationship and its importance to the interpretation of πληροῦσθε ἐν πνεύματι will be discussed more fully later in the study. It is sufficient at this point to show that Paul's teaching reflects the teaching of Proverbs.

filled as a means of understanding what is the will of the Lord. Being filled ἐν πνεύματι is contrasted with drunkenness because drunkenness precludes walking wisely, whereas being filled contributes to walking wisely. Being filled ἐν πνεύματι is not used in Proverbs or in the wisdom books, but it is a part of Paul's instructions which appear to be dependent upon the teaching of wisdom literature.

Although the concept of "being filled ἐν πνεύματι" does not occur in wisdom literature, Solomon does point out the importance of a man ruling and controlling his spirit<sup>1</sup> (Prov. 16:32; 25:28). He describes the man who rules his spirit as being better than the man who captures a city (16:32).<sup>2</sup> Solomon also compares the man who does not control<sup>3</sup> his spirit to a defenseless city (25:28).<sup>4</sup> Concerning

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<sup>1</sup>נפח in this verse most likely refers to the seat of emotions, intellectual functions, and attitude of will; TDNT, s.v. "πνεῦμα," by Friederich Baumgartel, 6:361. It is the controlling element in man; David Hill, Greek Words and Hebrew Meanings: Studies in the Semantics of Soteriological Terms, in Society for New Testament Monograph Series, ed. by Matthew Black (Cambridge: At the University Press, 1967), p. 215.

<sup>2</sup>The LXX translates this verse "He who takes hold of his anger is better than he who seizes a city." The reason for using ὀργῆς for נפח may be because of the parallelism with μακρόθυμος in the first part of the verse.

<sup>3</sup>The Hebrew is מעצר which means "restraint, control"; BDB, p. 784.

<sup>4</sup>The LXX renders the last part of this verse "so also a man who does anything without counsel."

the significance of controlling one's spirit Jones writes,

The Hebrew idea of controlling one's spirit is far richer than what we understand by self-control. It represents the ordering of one's personality, a full integration of character.<sup>1</sup>

Deane, in commenting on this verse, writes that the man "who puts no restraint on his passions, desires, and affections . . . is always in danger of being carried away by them and involved in sin and destruction."<sup>2</sup> Zöckler adds that this characterizes "the passionate man who knows not how in anything to keep within bounds, who can put bit and bridle on none of his desires, and is therefore given up without resistance to all impressions from without."<sup>3</sup> Solomon appears to be pointing out the necessity of controlling one's spirit.

Paul's command to be filled ἐν πνεύματι could have arisen out of this concept. Because of the importance of controlling and ruling one's spirit, he directs the Ephesians to be filled ἐν πνεύματι. This filling would then help them to control and rule their spirits. Therefore,

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<sup>1</sup>Jones, Proverbs, p. 210.

<sup>2</sup>W. J. Deane, S. T. Taylor-Taswell, W. F. Adeney, Proverbs, in The Pulpit Commentary, ed. by H. D. M. Spence and Joseph S. Exell (New York: Funk & Wagnalls Co., 1913), p. 441.

<sup>3</sup>Otto Zöckler, "The Proverbs of Solomon," trans. & ed. by Charles A. Aiken, in Commentary on the Holy Scriptures, Vol. 5, by John Peter Lange, trans. & ed. by Philip Schaff (Grand Rapids: Zondervan Publishing House, 1960), p. 219.

they would not be defenseless against influences contrary to a wise walk. Instead, their spirit would be able to help them walk wisely.

### The Terms Used by Paul in His Instructions

Paul uses three terms in this section (5:15-18) in his teaching concerning accurate living which the LXX commonly uses in the wisdom books in its instructions for skillful living. The words are σοφός, ἄφρονες, and συνήμι.

#### Σοφός

Paul uses this adjective to describe the manner in which his readers are to walk. It is the word which the LXX normally uses for חכם<sup>1</sup> which is the common word for "wise" in wisdom literature.<sup>2</sup> Σοφός occurs more than eighty times in Job, Proverbs, and Ecclesiastes and translates חכם more than seventy times.<sup>3</sup>

#### Ἀφρονες

Paul uses the word ἄφρονες for "foolish" in 5:17. The words for fool, foolish, folly, are predominantly rendered

<sup>1</sup>For more information, see TDNT, s.v. "σοφία, σοφός, σοφίζω," by Georg Fohrer, 7:476; DNTT, s.v. "Wisdom, Folly, Philosophy," by J. Goetzmann, 3:1027.

<sup>2</sup>חכם occurs more than seventy-five times in Job, Proverbs and Ecclesiastes.

<sup>3</sup>The cognate σοφία occurs more than ninety-five times in these books and more than eighty times for חכמה.

in the LXX by ἄφρων.<sup>1</sup> It occurs over one hundred times in Job, Proverbs, and Ecclesiastes and translates לִכְסִיל<sup>2</sup> in more than fifty-five of those occurrences. In fact, ἄφρων is contrasted with σοφός more than ten times in Proverbs<sup>3</sup> as Paul contrasts them in this section. The mention of "foolishness" as a hindrance to walking accurately, along with its contrast with wisdom and the use of ἄφρονες, further support the view that Paul is using the teaching of wisdom literature as found in Proverbs as the basis for his instructions in this section.

### Συνέημι

The word which Paul uses for "understand" is also used in wisdom literature in the LXX. It is used mostly in connection with wisdom sayings.<sup>4</sup> The verb occurs about fifteen times in Job and Proverbs<sup>5</sup> and translates יָבִין in about ten

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<sup>1</sup>Goetzmann, "Wisdom," 3:1024.

<sup>2</sup>לִכְסִיל is the most used term for "foolish" in Proverbs. It refers to a propensity to make wrong choices; Oesterley, Proverbs, p. LXXVI. For a description of this type of man see Kidner, Proverbs, pp. 39-41. The use of both לִכְסִיל and ἄφρων is appropriate since wrong choices are inconsistent with accurate living.

<sup>3</sup>10:1; 12:15, 23; 13:20; 14:3, 16, 24; 15:2, 7, 20; 20:1; 21:20; 22:3.

<sup>4</sup>DNTT, s.v. "Reason, Mind, Understanding," by J. Goetzmann, 3:130; TDNT, s.v. "συνέημι," by Hans Conzelmann, 7:888.

<sup>5</sup>The noun σύνεσις occurs nine times.



of those occurrences.<sup>1</sup> Paul's employment of this word, which also appears in Proverbs in connection with proper behavior with the phrase "the will of the Lord," also points to the teaching of wisdom literature as being the source of Paul's instructions.

### Conclusion

This chapter has proposed that Paul's teaching regarding walking accurately (5:15-18) reflects the teaching of wisdom literature concerning living skillfully. This is born out by the following two observations: the similarity between the pattern or content of Paul's teaching and the teaching of the wisdom books, and the similarity between the words used by Paul and the LXX of these books to communicate that content.

A survey of the wisdom books pointed out that wisdom is the prerequisite for skillful living. This wisdom begins and continues with the fear of the Lord. Martens writes, "There is no living of life skillfully without a recognition of Yahweh."<sup>2</sup> The survey also showed that folly is the cause of unskillful living. It is an attitude of life which refuses to fear the Lord. Foolishness repre-

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<sup>1</sup>It translates שכל in the other two occurrences.

<sup>2</sup>Martens, God's Design, p. 167.

sents the course of life which is antithetical to wisdom. In addition, the survey showed that both drunkenness and drunkards are impediments to wisdom and should be avoided by the person who desires to be wise.

This chapter then pointed out that Paul's teaching concerning accurate living corresponds to the teaching of these books concerning skillful living. Paul seemingly summarizes and organizes the teaching of wisdom literature. Walking wisely is given as the primary condition for living accurately. This wisdom comes from understanding the will of the Lord as it relates to living. Paul also commands his readers not to be foolish since a foolish man does not understand the will of the Lord. Finally, Paul prohibits drunkenness because drunkenness brings foolishness which is the opposite of wisdom.

It was also shown that Paul used σοφός, ἄφρονες, and στυγνῆται to convey his instructions to his readers. The LXX regularly uses these same words to translate three important words in wisdom literature: חָכָם, כְּסִיל, and בִּיץ. Paul's use of these three words to communicate content in Ephesians, which is similar to that content they are used to denote in the wisdom books, strongly implies correspondence between Ephesians and these books.

Other writers have recognized this correspondence between Ephesians 5:15-18 and wisdom literature. Martin,

in commenting on Ephesians 5:15 writes,

The path taken by wise men must be understood on its Old Testament background where wisdom is not an intellectual achievement but an attitude to life. It begins with a knowledge of God and an avoidance of all that displeases him.<sup>1</sup>

Barth, in writing on the same verse, remarks, "The author makes explicit that all he has to announce and urge is summed up in the call of wisdom and the invitation to follow her."<sup>2</sup> Houlden also sees the connection to wisdom literature. He writes that the concept of walking wisely "is the Jewish tradition of 'wisdom' whose heart is the fear of the Lord."<sup>3</sup> While none of these men interpret πληροῦσθε ἐν πνεύματι on the basis of the teaching of wisdom literature, they do see its context as corresponding to its teaching.

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<sup>1</sup>Ralph P. Martin, "Ephesians," in The Broadman Bible Commentary, Vol. II, ed. by Clifton J. Allen (Nashville: Broadman Press, 1971), pp. 165-166.

<sup>2</sup>Barth, Ephesians 4-6, p. 577. Barth has much to say regarding the "strong influence of wisdom teachings upon Ephesians"; see Ephesians 1-3, pp. 119-123; Ephesians 4-6, pp. 533-536.

<sup>3</sup>J. L. Houlden, Paul's Letters From Prison (Philadelphia: The Westminster Press, 1977), p. 327.

## CHAPTER V

### THE RELATIONSHIP OF ΔΙΔΑΣΚΟΝΤΕΣ ΚΑΙ ΝΟΥΘΕΤΟΥΝΤΕΣ 'ΕΑΥΤΟΥΣ ΨΑΛΜΟΪΣ, ὝΜΝΟΙΣ, ὨΔΑΪΣ ΠΝΕΥΜΑΤΙΚΑΪΣ TO THE INTERPRETATION OF ΠΛΗΡΟΥΣΘΕ 'ΕΝ ΠΝΕΥΜΑΤΙ

#### Purpose

The intent of this chapter is to show the relationship of the interpretation of the participial clause διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς in Colossians 3:16 to the interpretation of πληροῦσθε ἐν πνεύματι in Ephesians 5:18. This relationship is based upon Paul's use of the parallel participial clause, λαλοῦντες ἑαυτοῦς<sup>1</sup> ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, in Ephesians 5:19.<sup>2</sup> He uses this clause to directly modify πληροῦσθε ἐν πνεύματι.<sup>3</sup> Therefore, any

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<sup>1</sup>Alexandrinus has καὶ after ἑαυτοῦς. However, the preferred reading omits the καὶ.

<sup>2</sup>The clause which occurs in Colossians 3:16 does not have the twice-repeated καὶ.

<sup>3</sup>Λαλοῦντες is used adverbially or circumstantially in this verse and logically modifies πληροῦσθε; see Ernest DeWitt Burton, Moods and Tenses of New Testament Greek (Edinburgh: T. & T. Clark, 1898), p. 169. This use of the participle is practically an additional clause; the point of contact being with the unexpressed subject of πληροῦσθε;

interpretation of πληροῦσθε ἐν πνεύματι should be consistent with the meaning of λαλοῦντες ἑαυτοὺς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς.

This study suggests that both participial clauses have the same meaning;<sup>1</sup> and that the meaning is more clearly defined in the Colossians' clause. The reason for this assertion is the difference in specificity between the participles which begin the clauses. Both διδάσκοντες and νοουθετοῦντες which occur in Colossians 3:16 are more explicit than λαλοῦντες which Paul uses in Ephesians 5:19.<sup>2</sup>

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see A. T. Robertson & W. Hersey Davis, A New Short Grammar of the Greek Testament (New York: Harper & Row, 1931), pp. 382-383. Eadie remarks that "the participle is connected in syntax with πληροῦσθε ἐν πνεύματι"; Ephesians, p. 399. See also A. S. Peake, "The Epistle to the Colossians," in The Expositor's Greek Testament, ed. by W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.), p. 363; Loane, Three Letters, p. 65. Eadie, Peake, and Loane understand λαλοῦντες to be expressing the result of πληροῦσθε.

<sup>1</sup>The fact that the terms occur in the same case and number, the same sequence, and similar contexts would seem to indicate that both clauses have the same meaning. The affinity between Colossians and Ephesians would also imply that Paul uses them with the same meaning.

<sup>2</sup>The verb διδάσκω means "to teach" or "to instruct"; G. Abbott-Smith, A Manual Greek Lexicon of the New Testament (Edinburgh: T. & T. Clark, 1921), p. 80. This verb points to the positive side of instruction; S. Lewis Johnson, Jr., "The Minister of the Mystery," Bibliotheca Sacra 122 (April-June; 1965), p. 233. It is concerned with the development and guidance of the intellect; DNTT, s.v. "διδάσκω," by F. Selter, 1:568. νοουθετέω means "to put in mind," "to admonish," "to exhort"; Abbott-Smith, Lexicon, p. 305. It is directed at the will and feelings with a view toward correction; DNTT, s.v. "νοουθετέω," by F. Selter, 1:568. On the other hand, λαλέω simply means "to

Therefore, the meaning of the clause in Colossians should make clear the meaning of the clause in Ephesians. Consequently, this chapter purposes to offer an interpretation of διδάσκοντες καὶ νοουθετοῦντες ἑαυτοὺς ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς and to show how that interpretation affects the meaning of πληροῦσθε ἐν πνεύματι.

The Interpretation of Διδάσκοντες Καὶ

Νουθετοῦντες ἑαυτοὺς Ψαλμοῖς,

Ὑμνοῖς, ᾠδαῖς Πνευματικαῖς

Context

Paul issues four commands to his readers in Colossians 3:15-17. He directs the Colossians to let the peace of Christ<sup>1</sup> rule in their hearts and to be thankful (15). He also tells his readers to let the word of Christ dwell in them (16). Finally, he commands them to do everything in the name of Christ (17).<sup>2</sup> These four injunctions point

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speak" with reference to the utterance; Abbott-Smith, Lexicon, p. 266. It emphasizes the fact of the utterance; George Ricker Berry, A Dictionary of New Testament Greek Synonyms (Grand Rapids: Zondervan Publishing House, 1979), p. 38. The meanings of the verbs point out that διδάσκοντες and νοουθετοῦντες describe more specific actions.

<sup>1</sup>The reading, Χριστοῦ, is preferred to Θεοῦ on the authority of Alexandrinus and Vaticanus.

<sup>2</sup>The imperative for "do" is not expressed in the Greek, but is clearly implied from the subjunctive clause πᾶν ὃ τι ἔαν ποιῇτε. On its omission see H. G. Meecham, "The Use of the Participle for the Imperative in the New Testament," in The Expository Times, 58 (May 1947); 207-208.

out four precepts which Paul desires his readers to follow since they have put on the new man. The commands focus attention on important matters which relate to the Colossians' personal lives.

In the third of his commands Paul enjoins his readers to let the word of Christ<sup>1</sup> abide<sup>2</sup> in them. The phrase "word of Christ" appears to refer to the teaching of Christ.<sup>3</sup> Hendriksen defines the "word of Christ" as "the objective, special revelation that proceeds from (and concerns) Christ."<sup>4</sup> The phrase appears to refer to the earthly words of Christ which are recorded in the Gospels. McDonald writes, "The apostle wants the great affirmation

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<sup>1</sup>The phrase ὁ λόγος τοῦ Χριστοῦ occurs only here in the New Testament. The genitive Χριστοῦ is usually taken to be subjective (the word proceeding from Christ); see F. F. Bruce, The Epistle to the Colossians, ICNT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957), p. 283. Less probably Χριστοῦ is objective (the word about Christ).

<sup>2</sup>The meaning of ἐνοικεῖτω is "to dwell in"; Abbott-Smith, Lexicon, p. 155. H. C. G. Moule, Studies in Colossians and Philemon (Grand Rapids: Kregel Publications, 1967), p. 129; writes that it describes "what has become a permanent part of your thought."

<sup>3</sup>Homer A. Kent, Jr., Treasures in Wisdom: Studies in Colossians and Philemon (Grand Rapids: Baker Book House, 1978), p. 124.

<sup>4</sup>William Hendriksen, Exposition of Colossians and Philemon (Grand Rapids: Baker Book House, 1964), p. 160. For a discussion of the meaning of λόγος in this verse see F. B. Westcott, Colossians: A Letter to Asia (London: Macmillan & Co., Ltd., 1914), p. 158.

of gospel truths to have a home among believers."<sup>1</sup>

#### Responsibility to Teach and Admonish One Another

Paul next directs his readers to teach and admonish one another.<sup>2</sup> He communicates this duty to them by means of two participles, διδασκοντες and νουθετοουντες, which form a slight, but quite intelligible, anacoluthon.<sup>3</sup> Eadie writes that the anacoluthon "is almost necessary, and gives special prominence to the ideas expressed by the participles."<sup>4</sup> By means of this grammatical construction Paul emphasizes his readers' responsibility of teaching and admonishing one another.

Paul instructs the Colossians to perform this task ἐν πάσῃ σοφίᾳ.<sup>5</sup> Both teaching and admonishing must be done

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<sup>1</sup>H. Dermot McDonald, Commentary on Colossians and Philemon (Waco: Word Books, 1980), p. 119.

<sup>2</sup>The reflexing pronoun ἑαυτοῦς is used as a reciprocal pronoun in this verse; see Dana and Mantey, Grammar, pp. 131-132; Chamberlain, Grammar, p. 52.

<sup>3</sup>Peake, "Colossians," p. 541. H. C. G. Moule, The Epistles to the Colossians and to Philemon, in The Cambridge Bible for Schools and Colleges (Cambridge: The University Press, 1893), p. 129; writes, "The Greek is out of grammatical connexion with the previous clauses, but fully intelligible."

<sup>4</sup>John Eadie, Commentary on the Epistle of Paul to the Colossians (reprint ed., Grand Rapids: Zondervan Publishing House, 1957), p. 251. Turner writes that Paul tends to make a participle co-ordinate with a finite verb; Syntax, p. 343. If he is doing that in this verse the anacoluthon would give special prominence to the ideas expressed by the participles.

<sup>5</sup>This arrangement is preferred for three reasons: 1. in Colossians 1:28 διδασκοντες and νουθετοουντες are modified by ἐν πάσῃ σοφίᾳ as in 3:16; 2. this arrangement



ἐν πάσῃ σοφίᾳ in order to be effective. Concerning the necessity of discharging these duties in this manner, Bruce writes, "Admonition, however well-intended it may be, can provoke the opposite result to that which is desired if it be given in an unwise or tactless manner."<sup>1</sup>

#### Relationship Between Ἐνοικεῖτω and

#### Διδάσκοντες and Νουθετοῦντες

By use of the participles διδάσκοντες and νουθετοῦντες in this verse Paul underlines the relationship between the word of Christ dwelling in them and their teaching and admonishing one another.<sup>2</sup> Commenting on this relationship, Eadie writes, "Unless the word of Christ dwelt

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presents a balance between the participial clauses in this verse since ἐν Χρίστῳ would then parallel ἐν πάσῃ σοφίᾳ; 3. ἐν πάσῃ σοφίᾳ makes better sense with διδάσκοντες and νουθετοῦντες than with Ἐνοικεῖτω. For the view that this phrase goes better with the preceding clause see J. B. Lightfoot, St. Paul's Epistles to the Colossians and to Philemon (London: Macmillan & Co., 1879; reprint ed., Grand Rapids: Zondervan Pub. House, 1961), p. 224.

<sup>1</sup>Bruce, Colossians, p. 283. Ralph Martin, Colossians and Philemon, in The New Century Bible, ed. by Matthew Black (London: Marshall, Morgan & Scott, 1974), p. 115; thinks that the Colossians are to teach and admonish one another by the use of the gift of wisdom.

<sup>2</sup>Edward Lohse, A Commentary on the Epistles to the Colossians and to Philemon, trans. by William R. Poehlmann and Robert J. Karris, ed. by Helmut Koester, in Hermeneia (Philadelphia: Fortress Press, 1971), p. 150, n. 141, notes that the participles are dependent. Charles J. Elliott, "The Epistle to the Colossians," in Ellicott's Commentaries, Critical & Grammatical, on the Epistles of Saint Paul, with Revised Translations (Boston: Draper & Halliday, n.d.), p. 194; writes that the co-ordinate participial clause supports and expands Ἐνοικεῖτω.

within them, they could not fulfil this duty; for they could not teach and admonish unless they knew what lessons to impart and in what spirit to communicate them."<sup>1</sup> Carson adds, "It is from the indwelling word that they will learn the wisdom of God, and that wisdom will then become the atmosphere in which they move as they seek to build one another up in knowledge."<sup>2</sup> Lohse sees the relationship as one where the community reflects upon and interprets the word and then teaches and admonishes on the basis of that reflection and interpretation.<sup>3</sup> It is only as the Colossians allow the word of Christ to live in them that they will be able to teach and admonish each other wisely.

#### Instruments of Teaching and Admonishing

Paul then informs his readers that they are to teach and admonish one another *ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς*. These terms describe the instruments of the teaching and admonishing.<sup>4</sup> Thus, Paul introduces hymnody as a means

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<sup>1</sup>Eadie, Colossians, p. 251.

<sup>2</sup>H. M. Carson, The Epistles to the Colossians and Philemon, in TNTC (London: The Tyndale Press, 1960), p. 90.

<sup>3</sup>Lohse, Colossians, p. 151.

<sup>4</sup>The datives describe the instruments of the teaching and admonishing; Ellicott, Colossians, p. 194; Lightfoot, Colossians, p. 224. This translation understands these terms to be joined to *διδάσκοντες* and *νουθετοῦντες* rather than to *ᾄδοντες*. This arrangement is preferred for three reasons: it maintains the parallel between *ἐν πάσῃ σοφίᾳ* and *ἐν χάριτι*; and the terms would have to be in accusative case if joined with *ᾄδοντες*; see Peake, "Colossians," p. 541; it agrees with the corresponding arrangement in Ephesians

whereby the Colossians can edify one another. Paul points out that singing has a function in edification. Kent writes, "In the early church the use of a song could serve, . . . , as a most effective tool to convey the truth of God's revelation."<sup>1</sup> Since Paul uses the same musical terms in Ephesians 5:19 as he does in Colossians 3:16, he is apparently describing a similar function in both contexts. Therefore, it is important to understand the role which Paul ascribes to hymnody in Colossians 3:16, for understanding that role will contribute to the interpretation of πληροῦσθε ἐν πνεύματι in Ephesians 5:18.

#### Definition of terms

Before exploring the role which ψαλμός, ὕμνος, and ᾠδαίς play in edification, it will help to briefly survey their meanings. All three terms were familiar to Paul's readers, for they were adopted from pre-Christian usage and occurred in the pagan Greek world.<sup>2</sup> For this reason the

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5:19. For the view that they are joined to ᾄδοντες see Hendriksen, Colossians, p. 161, n. 138.

<sup>1</sup>Kent, Treasures, p. 125.

<sup>2</sup>Gerhard Delling, Worship in the New Testament, ed. by Percy Scott (Philadelphia: The Westminster Press, 1962), p. 86; R. P. Martin, "Hymns in the New Testament," in The International Standard Bible Encyclopedia, Vol. 2, rev. ed., ed. by Geoffrey W. Bromiley (Grand Rapids: William B. Eerdmans Publishing Co., 1982), p. 788.

expression πνευματικαῖς may apply to all three terms<sup>1</sup> indicating that each is "wrought by the Spirit."<sup>2</sup> Paul's use of πνευματικαῖς would then specify the nature of the songs.

### Ψαλμός

The noun ψαλμός means "song of praise" or "psalm."<sup>3</sup> In classical Greek it refers in general to the sound of the psalter.<sup>4</sup> However, in the New Testament it refers to an Old Testament psalm or a hymn of praise.<sup>5</sup> Martin suggests that such hymns of praise were patterned on the Old Testament Psalter.<sup>6</sup>

It is difficult to determine which kind Paul is referring to in this verse. Ψαλμοῖς appears most naturally to refer to the Old Testament Psalter. Lightfoot writes that ψαλμοῖς in this verse refers to the "Psalms of David, which would early form part of the religious worship of the Christian brotherhood."<sup>7</sup> Others, however, disagree. Martin

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<sup>1</sup>R. P. Martin, Worship in the Early Church (Grand Rapids: William B. Eerdmans Publishing Co., 1964), p. 43; Lohse, Colossians, p. 151, n. 151.

<sup>2</sup>Delling, Worship, p. 87.

<sup>3</sup>BAGD, p. 891.

<sup>4</sup>DNTT, s.v. "Song, Hymn, Psalm," by K. H. Bartels, 3:671.

<sup>5</sup>Bartels, "Song," 3:671.

<sup>6</sup>Martin, Worship, p. 47.

<sup>7</sup>Lightfoot, Colossians, p. 225.

thinks that  $\phi\alpha\lambda\mu\omicron\zeta$  means Christian compositions;<sup>1</sup> Bartels supposes that the term refers to a hymn of praise.<sup>2</sup> Perhaps it is best to conclude that  $\phi\alpha\lambda\mu\omicron\zeta$  in Colossians 3:16 denotes "songs sung with musical accompaniment,"<sup>3</sup> and that the reference may well be to the Psalms of the Old Testament.

### "ὕμνος

The noun ὕμνος basically means "hymn" or "song of praise."<sup>4</sup> Westcott writes that ὕμνος is "a song in praise of God."<sup>5</sup> Lohse says that it is any festive hymn of praise.<sup>6</sup> Mitton explains ὕμνος as "verses to a musical setting addressed to God."<sup>7</sup> It may be best to conclude with Lightfoot that ὕμνοις "would more appropriately designate those hymns of praise which were composed by the Christians themselves on distinctly Christian themes, being either set forms of words or spontaneous effusions of the moment."<sup>8</sup>

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<sup>1</sup>Martin, Worship, p. 43.

<sup>2</sup>Bartels, "Song," 3:671.

<sup>3</sup>Kent, Treasures, p. 125. This conclusion allows for Old Testament psalms but does not require it.

<sup>4</sup>BAGD, p. 836.

<sup>5</sup>Westcott, Colossians, p. 160.

<sup>6</sup>Lohse, Colossians, p. 151; also Martin, Colossians, p. 115.

<sup>7</sup>Mitton, Ephesians, p. 191.

<sup>8</sup>Lightfoot, Colossians, p. 225.

ὕδῃ

The final term which Paul uses to describe the instruments of teaching and admonishing is ὕδῃ which means "song" or "ode."<sup>1</sup> Mitton writes that ὕδαῖς describes "songs of Christian aspiration and exhortation."<sup>2</sup> Bruce suggests that these songs were unpremeditated words voicing praise and holy aspirations.<sup>3</sup> It appears that ὕδῃ is a more general term for songs of a spiritual nature.

It is difficult to make firm distinctions regarding the exact meaning of these terms. Taken together they describe the full range of singing which the Spirit prompts.<sup>4</sup> However, Paul's use of three terms to describe the materials of teaching and admonishing seems to indicate some difference in nature between ψαλμοῖς, ὕμνοις, and ὕδαῖς. Consequently, ψαλμοῖς may refer to the Old Testament Psalter and ὕμνοις and ὕδαῖς to distinctly Christian compositions; ὕμνοις denoting premeditated songs of praise and ὕδαῖς unpremeditated ones. The adjective πνευματικαῖς implies that all are directed by the Holy Spirit.

#### Function of the terms

Paul's use of these terms in Colossians 3:16 points

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<sup>1</sup>Abbott-Smith, Lexicon, p. 490.

<sup>2</sup>Mitton, Ephesians, p. 191.

<sup>3</sup>Bruce, Colossians, pp. 284-285.

<sup>4</sup>Lohse, Colossians, p. 151.

out the importance of hymnody in the early church. Evidently music was a feature of the early church.<sup>1</sup> The use of music in the church was natural since Christians came out of a music background.<sup>2</sup> Because of this background, Paul encourages singing as a means of instruction in the faith. He recommends music as an instrument of mutual edification.

However, for music to fulfil this task it must contain certain vital elements. The message of the music must be rooted in the word of Christ. For this reason, Paul first instructs his readers to let the Word of Christ dwell in them richly. Carson writes, "It is against the background of the indwelling word that this exhortation to edifying praise is set."<sup>3</sup> Eadie adds, "These sacred songs, whether in the language of Scripture, or based upon it, could be sung in the right spirit only when the indwelling 'word' pressed for grateful utterance."<sup>4</sup> In order for

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<sup>1</sup>Note 1 Corinthians 14:26; James 5:13.

<sup>2</sup>Martin, "Hymns," 2:788, writes concerning this background, "The origin of the church in the womb of the Jewish faith made it inevitable that the first followers of the risen Lord Jesus, themselves Jews by birth and tradition, who formed the nucleus of the Jerusalem community, would wish to express their religious devotion in a way to which they were accustomed, and this would include the use of religious song. Then, as the message spread to confront the world of Hellenism, Gentile converts entered the Church from a religious world which sang hymns to the deities of Greco-Roman religion."

<sup>3</sup>Carson, Colossians, p. 91.

<sup>4</sup>Eadie, Colossians, p. 253.

hymnody to teach and exhort, it must be doctrinal in content.

The New Testament itself appears to provide examples of hymns which were used for instruction. Houlden writes,

Many scholars believe that passages like Col. 1:15-20, Phil. 2:6-11, 1 Tim. 3:16 are themselves, or are based upon, early Christian hymns of the kind mentioned here. If so it is easy to see how they are vehicles of teaching and admonition, for they are all passages celebrating the central Christian assertions about God's work in Christ.<sup>1</sup>

Martin suggests that one reason for the birth of distinctive Christian hymns was the need to assert "the true meaning of the Christian life as one of moral excellence."<sup>2</sup> If this is correct, there is no problem in understanding how hymns could be didactic.

### Conclusion

Paul concludes this section of Colossians (3:15-17) by instructing his readers to do everything in the name of the Lord. Bruce writes, "These general injunctions are summed up in an exhortation of universal scope, covering every aspect of life."<sup>3</sup> That exhortation focuses on the phrase ἐν ὀνόματι κυρίου Ἰησοῦ. This phrase means that

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<sup>1</sup>J. L. Houlden, Paul's Letters from Prison: Philip-  
pians, Colossians, Philemon, & Ephesians, in Westminster  
Pelican Commentaries, ed. by D. E. Nineham (Philadelphia:  
The Westminster Press, 1977), p. 208. For a tentative list  
of passages considered as hymnic by various scholars see  
William G. Doty, Letters in Primitive Christianity (Phila-  
delphia: Fortress Press, 1973), p. 61.

<sup>2</sup>Martin, "Hymns," 2:788.

<sup>3</sup>Bruce, Colossians, p. 285.



"the Christians' entire life is placed under obedience to the Lord."<sup>1</sup> The realization of who the Lord is, the believer's identification with Him, His authority over the believer, and a recognition of His will for the believer should govern all Christian thought and activity.<sup>2</sup> Paul emphasizes that the Christian's relation to the Lord should control his whole life.

Relationship Between the Interpretation of

Διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς

Ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς

and Πληροῦσθε ἐν Πνεύματι

The clause διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς which Paul uses in Colossians 3:16 points out the didactic function of psalms, hymns and songs. Although Paul uses a different participle in the clause in Ephesians 5:19, he appears to be describing a similar function. Bruce writes that, "'Speaking to one another' corresponds to the fuller phrase 'teaching and admonishing one another' in Col. 3:16."<sup>3</sup> The participle λαλοῦντες appears to include διδάσκοντες and νουθετοῦντες. Consequently, Paul seems to use the clause λαλοῦντες ἑαυτοῖς

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<sup>1</sup>Lohse, Colossians, pp. 152-153.

<sup>2</sup>Kent, Treasures, p. 125.

<sup>3</sup>Bruce, Ephesians, p. 111.

ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς in a didactic function also.

Therefore, however πληροῦσθε ἐν πνεύματι is interpreted, the meaning of the command should be consistent with the instructive meaning of the participial clause. To explain it another way, the meaning of the clause should be considered in the interpretation of πληροῦσθε ἐν πνεύματι.

### Conclusion

This chapter has pointed out the relationship between the participial clause διδάσκοντες καὶ νοουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς in Colossians 3:16 and the participial clause λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς in Ephesians 5:19. Because of their similarities these clauses are parallel. Therefore, since the clause διδάσκοντες καὶ νοουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς in Colossians 3:16 ascribes a didactic function to ψαλμοῖς, ὕμνοις, and ᾠδαῖς, the clause λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς in Ephesians 5:19 also attributes a teaching role to ψαλμοῖς, ὕμνοις, and ᾠδαῖς. Consequently, since the clause λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς modifies πληροῦσθε ἐν πνεύματι, any interpretation of this command should be consistent with the didactic meaning of λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς.

## CHAPTER VI

### THE MEANING OF ΠΛΗΡΟΥΣΘΕ IN EPHESIANS 5:18

Thus far this study has examined the "control" view of πληροῦσθε ἐν πνεύματι and then suggested that there is reason for another interpretation of this command. The study has proposed that the command πληροῦσθε ἐν πνεύματι is an important part of Paul's instructions to the Ephesians regarding their Christian walk. It has also been suggested that the interpretation of the command need not correspond to the meaning of the three phrases which describe "Spirit-filled" experiences in Acts. Rather, this study has proposed that πληροῦσθε ἐν πνεύματι be interpreted on the basis of its correspondence to the teaching of Proverbs concerning skillful living. In addition it has suggested that the command should be explained in light of its relationship to the participial clause διδάσκοντες καὶ νοουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς in Colossians 3:16. The purpose of the following chapters is to present an interpretation of πληροῦσθε ἐν πνεύματι.

#### Purpose

The intent of this chapter is to show that the verb πληροῦσθε means "to be filled" in Ephesians 5:18. This

chapter will show that "to fill" is the primary meaning of πληρόω and that Paul uses πληρόω predominantly with this meaning. Also, this chapter will point out that the contrast with μὴ μεθύσκεσθε οἴνῳ does not preclude πληροῦσθε meaning "to be filled" in this verse.

### The Primary Meaning of Πληρόω

#### Purpose

The intent of this section is to show that the primary meaning of πληρόω in the New Testament is simply "to fill" and that other nuances are based on this meaning. It is also the purpose to point out that Paul uses πληρόω mostly with this meaning so that "to fill" should be the starting point for the meaning of πληροῦσθε in Ephesians 5:18.

#### The New Testament Meaning of Πληρόω

There appears to be no question that the primary meaning of πληρόω is "to fill." Arndt and Gingrich write that it means to "make full, fill (full)."<sup>1</sup> According to Abbott-Smith πληρόω means "to fill, make full, fill to the full."<sup>2</sup> Delling writes that its literal meaning is "to fill something completely."<sup>3</sup> Moule remarks that πληρόω

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<sup>1</sup>BAGD, p. 670.

<sup>2</sup>Abbott-Smith, Lexicon, p. 365.

<sup>3</sup>TDNT, s.v. "πλήρης, πληρόω, etc.," by Gerhard Delling, 6:291.

means "'fill' in the general sense of putting something into a vessel but not necessarily until it is literally full or 'fill up' in the sense of completing or making completely full a vessel which is not full."<sup>1</sup>

Non-literally, πληρόω means "to fill with a content."<sup>2</sup> When used in the passive, it means "'to be filled with' something."<sup>3</sup> The content of πληρόω may or may not be specified. The subject itself may be the content (John 16:6), or God may be inferred as the subject (Phil. 1:1; Col. 1:9).

#### The Nuances of Πληρόω

The New Testament and Paul use πληρόω with a multiplicity of nuances. It is used as a technical term in connection with the fulfillment of Scripture (Matt. 1:22) and of time in an eschatological sense (Luke 21:24). Thus it acquires a special theological significance. Πληρόω is also used meaning "to fulfill a demand or claim."<sup>4</sup> Consequently, it is used to denote fulfilling the law (Rom. 8:4;

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<sup>1</sup>C. F. D. Moule, "'Fulness' and 'Fill' in the New Testament," in Scottish Journal of Theology t.v. (1951): 83.

<sup>2</sup>TDNT, s.v. "πλήρης, πληρόω, etc.," by Gerhard Delling, 6:291.

<sup>3</sup>Ibid.

<sup>4</sup>For the various nuances of πληρόω see BAGD, pp. 670-672; TDNT, s.v. "πλήρης, πληρόω, etc.," by Gerhard Delling, 6:290-298; DNTT, s.v. "Fulness," by R. Schippers, 1:735-741.

Gal. 5:14). It can mean "to fill up completely a specific measure" as when Christ tells the Jews to fill up the measure of their fathers (Matt. 23:32). Πληρῶ can also mean "to fill a need" (Phil. 4:19).

However, each of the nuances of meaning is related to the primary meaning "to fill." Moule remarks that the meanings of πληρῶ are broadly distinguishable but related.<sup>1</sup> Gundry writes concerning the relationship of the concept of fulfillment to the idea "to fill,"

a prediction by itself is only half full: this historical event fills up the prediction. Similarly, a command or precept not carried out is only half full: obedience fills it up.<sup>2</sup>

The same relationship exists with the idea of accomplishment of a ministry (Rom. 15:19; Col. 1:25; 4:17); an unfinished ministry is an unfilled ministry. A need that is filled also implies an area that was empty to some degree and necessitates filling. Consequently, Paul can write "fulfill ye my joy" (Phil. 2:2) and expect the Philippians to fill his need.

#### Paul's Use of Πληρῶ

Paul uses πληρῶ to indicate someone filling some-

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<sup>1</sup>Moule, "'Fulness' and 'Fill' in the New Testament," p. 83.

<sup>2</sup>R. H. Gundry, "Fulfill," in The International Standard Bible Encyclopedia, Vol. 2, ed. by Geoffrey W. Bromiley (Grand Rapids: William B. Eerdmans Publishing Co., 1982), pp. 366-367.

one else with something, such as joy and peace (Rom. 15:13) or someone being filled with something, like unrighteousness (Rom. 1:28); knowledge (Rom. 15:14); comfort (2 Cor. 7:4); fruit of righteousness (Phil. 1:11); knowledge of God's will (Col. 1:9); joy (2 Tim. 1:4). He also uses it in the sense of accomplishing a ministry (Rom. 15:19; Col. 1:25; 4:17) and making someone (Col. 2:10) or something (2 Cor. 10:6) complete. Paul employs πληρῶ to refer to fulfilling the law (Rom. 8:4; 13:8; Gal. 5:14). Finally, he uses this verb with the sense of filling a need (Phil. 2:2; 4:19; 2 Thess. 1:11) and filling all things (Eph. 1:23; 4:10).

This brief survey shows that Paul mostly uses πληρῶ to mean to be filled with a content. When he uses πληρῶ this way and indicates the content, the noun which he uses is either genitive, dative, or accusative case.<sup>1</sup> The survey also shows that this meaning seems to fit better in Ephesians 5:18 than the other meanings since Paul is not writing about fulfilling the law, accomplishing a ministry, or filling a need. Nor is he talking about making someone or something complete. Instead, he is commanding a filling which enables a man to understand the will of the Lord.

It appears that Paul does not use πληρῶ with the sense of control in any other occurrence. That does not

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<sup>1</sup>The cases are apparently used without distinction to indicate the thing of the content; BAGD, p. 671.

necessarily mean that he could not use it with that nuance in Ephesians 5:18. However, the context would have to demand that different sense and it does not appear that the present context does. Those who do attribute "control" to πληρώ do so because of the content of the filling.<sup>1</sup>

Delling, in discussing some occurrences of πληρώ writes, "In these sayings πληρώ also implies that a man is completely controlled and stamped by the powers which fill him."<sup>2</sup> Gundry remarks concerning the characteristics which fill a person, "These characteristics have control of the person; they describe the dominant expression of life, strength, or detriment that the individual asserts in society or in the church."<sup>3</sup> There apparently are no such characteristics mentioned in Ephesians 5:18.<sup>4</sup>

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<sup>1</sup>In these instances the noun indicating the content directly follows πληρώ (Rom. 15:14; Phil. 1:11; Col. 1:9). The construction in Ephesians 5:18 is different because there is no noun indicating content following πληροῦσε. For additional information see TDNT, s.v. "πλήρης," by Gerhard Delling, 6:291.

<sup>2</sup>TDNT, s.v. "πλήρης," by Gerhard Delling, 6:291.

<sup>3</sup>R. H. Gundry, "Full," in The New International Standard Bible Encyclopedia, Vol. 2, ed. by Geoffrey W. Bromiley (Grand Rapids: William B. Eerdmans Publishing Company, 1982), p. 369.

<sup>4</sup>The Holy Spirit might be considered to be the content. If He is then the experience would be similar to those in Acts. However, Paul uses a different construction here than in Acts which would be unusual. T. K. Abbott, A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians, in The International Critical Commentary, ed. by S. R. Driver, A. Plummer, C. A. Briggs (Edinburgh: T. & T. Clark, 1897), p. 161, writes,



### Conclusion

This section has shown that the primary meaning of πληρώ is "to fill" or "to fill with a content." It has also shown that Paul uses πληρώ mostly with this basic sense and that this sense seems most likely to fit in Ephesians 5:18. Furthermore, it has shown that πληρώ in itself does not mean control, unless the content of the filling indicates it. Consequently, for πληρώ to denote control in Ephesians 5:18 its context must require that sense.

### The Contrast Between Μὴ Μεθύσκεσθε Οἶνω and Πληροῦσθε Ἐν Πνεύματι Does Not Preclude the Meaning "To Fill" for Πληροῦσθε Purpose

The purpose of this section is to show that the contrast with μὴ μεθύσκεσθε οἶνω does not preclude πληροῦσθε meaning "to fill" in this verse. The contrast between πληροῦσθε ἐν πνεύματι and μὴ μεθύσκεσθε οἶνω implies an intended point of difference between the two states. Since πληροῦσθε ἐν πνεύματι is contrasted with μὴ μεθύσκεσθε οἶνω, its meaning or sense comes from its relationship to the prohibition. Consequently, this sec-

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"that the use of ἐν with πληρώ to express the content with which a thing is filled would be quite unexampled." Consequently, it appears that the Holy Spirit is not the content.

tion will consider the meaning of  $\mu\eta\ \mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon\ \omicron\lambda\upsilon\omega$  and the reason for its inclusion in Ephesians 5:18.

### The Meaning of the Prohibition

#### $\mu\eta\ \mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon\ \omicron\lambda\upsilon\omega$

The meaning of this prohibition is quite clear.  $\mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon$ <sup>1</sup> is the present imperative form of the verb  $\mu\epsilon\theta\acute{\upsilon}\sigma\kappa\omega$  which means "to get drunk"<sup>2</sup> or "become intoxicated."<sup>3</sup>  $\omicron\lambda\upsilon\omega$ , which means "wine," is dative case and denotes the means<sup>4</sup> of getting drunk. The negative participle  $\mu\eta$  is used with  $\mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon$  to express a prohibition. Most likely Paul is forbidding the continuance of drunkenness so that the prohibition may be translated "stop getting drunk with wine."<sup>5</sup>

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<sup>1</sup>This verb occurs only in the passive in the New Testament.

<sup>2</sup>Abbott-Smith, Lexicon, p. 282.  $\mu\epsilon\theta\acute{\upsilon}\sigma\kappa\omega$  is the causal form of  $\mu\epsilon\theta\acute{\upsilon}\omega$  which means "to be drunken"; Ibid. The idea of status belongs to  $\mu\epsilon\theta\acute{\upsilon}\omega$  while the concept of act is present in  $\mu\epsilon\theta\acute{\upsilon}\sigma\kappa\omega$ ; James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament (London: Hodder & Stoughton, 1930), p. 394. This distinction indicates that Paul is forbidding the act of getting drunk.

<sup>3</sup>BAGD, p. 499.

<sup>4</sup>Robertson, Grammar, p. 533.

<sup>5</sup> $\mu\eta$  with the present imperative is commonly used to forbid the continuation of an act or continued abstinence from an act not yet begun; Ernest DeWitt Burton, Moods and Tenses of New Testament Greek (Edinburgh: T. & T. Clark, 1898), pp. 75-76. Robertson, Grammar, p. 854, writes, "In Eph. 5:18  $\mu\eta\ \mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon$  may mean that some of them were getting drunk, or a course of action (the habit) may be prohibited." However, the significance of the prohibition is determined by the context; and the context seems to imply that the Ephesians were getting drunk.

## The Reason for the Inclusion of

Μὴ μεθύσκεσθε οἶνῳ

It appears that the prohibition fits awkwardly into the context. Moffatt notices this awkwardness and asks the question, "Why does the writer follow up his general counsel about intelligence with a special warning against intoxication?"<sup>1</sup> For this reason there are different suggestions as to why Paul inserted μὴ μεθύσκεσθε οἶνῳ at this point in his argument. Houlden suggests that the Christians may have been using alcohol to induce ecstatic behavior.<sup>2</sup> Rogers proposes that the wild drunken practices connected with the worship of Dionysus or Bacchus formed the background for Paul's command.<sup>3</sup> Mitton, on the other hand, writes that "the drunkenness which is deplored seems to be the ordinary drunkenness into which men slide in their attempt to escape from some of the harsh facts of their daily existence."<sup>4</sup> Foulkes writes, "Right down the ages man has sought to rise above his cares and gain a sense of exhilaration and gaiety through intoxicants."<sup>5</sup>

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<sup>1</sup>James Moffatt, "Three Notes on Ephesians," Expositor 87 (April 1918), 313.

<sup>2</sup>Houlden, Paul's Letters, p. 328.

<sup>3</sup>Cleon L. Rogers, Jr., "The Dionysian Background of Ephesians 5:18," Bibliotheca Sacra 136 (July--September 1979), 249-257.

<sup>4</sup>Mitton, Ephesians, p. 189.

<sup>5</sup>Foulkes, Ephesians, pp. 150-151.

Wood says that drunkenness was all too common in the pagan world and therefore presented a serious temptation to Christians.<sup>1</sup> Whatever the reason may have been, drunkenness evidently was a problem and the prohibition was necessary.

However, these explanations only suggest why Paul wrote the  $\mu\eta\ \mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon\ \omicron\lambda\upsilon\omega$ . They do not explain why Paul brings it in the epistle at this point. It seems logical for Paul to include it with the other prohibitions in a previous section (4:25--5:5). But, he does not place it in that section. Instead, he inserts it in this section for some reason.<sup>2</sup>

#### Drunkenness causes a man to waste away

Seesemann, in commenting on Paul's use of the prohibition  $\mu\eta\ \mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon\ \omicron\lambda\upsilon\omega$ , remarks that it is on the basis of Proverbs 23:31 that Paul warns against the excessive drinking of wine.<sup>3</sup> Actually,  $\mu\eta\ \mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon\ \omicron\lambda\upsilon\omega$  is a direct quotation from the LXX of Proverbs 23:31.<sup>4</sup>

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<sup>1</sup>Wood, "Ephesians," p. 72.

<sup>2</sup>This statement assumes that Paul had a plan in mind when he wrote Ephesians and that he makes all particular arguments bear upon the main subject.

<sup>3</sup>TDNT, s.v. " $\omicron\lambda\upsilon\omega$ ," by Heinrich Seesemann, 5:164.

<sup>4</sup> $\mu\eta\ \mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon\ \omicron\lambda\upsilon\omega$  is the reading of Alexdrinus. Vaticanus reads  $\acute{\epsilon}\nu\ \omicron\lambda\omega\omicron\iota\varsigma$ , Sinaiticus has  $\omicron\lambda\omega\omicron\iota\varsigma$ . Robinson, Ephesians, p. 203, says that the confirmation of  $\mu\eta\ \mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon\ \omicron\lambda\upsilon\omega$  by Origen confirms it. He also writes, "As the words  $\acute{\epsilon}\nu\ \omicron\lambda\upsilon\omega\iota\varsigma$  occur in the preceding verse, the change in B is probably due to a desire for uniformity."

Therefore, since Paul took μὴ μεθύσκεσθε οἶνω out of Proverbs 23:31, this verse may provide the reason for his using it in Ephesians 5:18.

The teaching of Proverbs 23:31

Μὴ μεθύσκεσθε οἶνω occurs in Proverbs in a didactic essay on drunkenness (23:29-35).<sup>1</sup> Oesterley entitles this section an "exhortation against inebriety."<sup>2</sup> Its theme is the "consequences of excessive drinking and its impact upon the physical and mental condition of the addict."<sup>3</sup> The author begins by asking a series of questions (29).<sup>4</sup> Who has woe? Who has confusion of mind? Who has judgment, unpleasantness and scandal, destruction without cause, glossy eyes? He then answers those questions with two additional questions (30). Is it not those who tarry among the wines? Is it not those who track down where the drinking party is? The author then writes,

μὴ μεθύσκεσθε οἶνω ἀλλὰ ὁμιλεῖτε ἀνθρώποις δικαίοις  
καὶ ὁμιλεῖτε ἐν περίδοις ἐὰν γάρ εἰς τὰς ψιάλας  
καὶ τα ποτήρια δῶς τοὺς ὀφθαλμοὺς σου ὕστερον  
περιπατήσεις γυμνότερος ὑπέρου.<sup>5</sup>

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<sup>1</sup>Jones, Proverbs, p. 195.

<sup>2</sup>Oesterley, Proverbs, p. 195.

<sup>3</sup>Jones, Proverbs, p. 207.

<sup>4</sup>The translation is the author's.

<sup>5</sup>Septuaginta Id Est Vetus Testamentum Graece Iuta Lxx Interpretes, Vol. II, 3rd ed., ed. by Alfred Rahlfs (Stuttgart: Privileg. Wurt. Bibelanstalt, n.d.), p. 222; Be not drunk with wine, but associate with righteous men and take part in edifying conversations, for if you give your eyes unto bowls and winecups later you will

The clause ὕστερον περιπατήσεις γυμνότερος ὑπέρου gives the reason for μὴ μεθύσκεσθε οἶνω according to Proverbs.

The exact significance of the clause "you will walk more naked than a pestle" is difficult to ascertain. The clause reads ὕστερον περιπατήσεις γυμνότερος ὑπέρου. The meaning of the phrase γυμνότερος ὑπέρου is especially troublesome to determine.<sup>1</sup> Ὑπερος occurs elsewhere only in Proverbs 22:7, but its use there does not seem to offer any help. The verb περιπατήσεις may provide some help in discovering the meaning of this clause.

Bertram suggests that the verb περιπατήσεις means

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walk more naked than a pestle. The LXX obviously enlarges on the Hebrew text in this verse. The Hebrew reads, "Do not look upon the wine when it is red; When it sparkles in the cup, When it goes down smoothly"; NASB. James Barr, Comparative Philology and the Text of the Old Testament (Oxford: At the Clarendon Press, 1968), pp. 255-257; suggests that Proverbs 23:31 is the result of very general paraphrasing on the part of the translator; see also William McKane, Proverbs, in The Old Testament Library, ed. by Peter Ackroyd, James Barr, John Bright, G. Ernest Wright (Philadelphia: The Westminster Press, 1970), p. 394. Barr, *Ibid.*, writes "The Greek version removed the subtlety of the Hebrew idiom, cutting out the indirectness of 'looking at' wine and going straight for the absolute moral issue of drunkenness." G. Gerleman; "The Septuagint Proverbs as a Hellenistic Document," Old Testament Studies VIII (1950), pp. 15-27, quoted in McKane, *Ibid.*, explaining the enlargement writes that "the deviation of LXX from MT is sometimes to be explained by the difficulty of the latter."

<sup>1</sup>The phrase γυμνότερος ὑπέρου itself may be a proverb; W. J. Deane, S. T. Taylor-Taswell, W. F. Adeney, Proverbs, in The Pulpit Commentary, ed. by H. D. M. Spence and Joseph S. Exell (New York: Funk & Wagnalls Company, 1913), p. 445.

"to waste away, to vegetate" in this verse.<sup>1</sup> He also says that the verb περιεπύτουν which occurs in the LXX of Daniel 4:33b has the same meaning. Interestingly, γυμνός occurs with περιεπύτουν in Daniel 4:33b also. Therefore, the meaning of the phrase "γυμνός περιεπύτουν" in Daniel 4:33b may help determine the meaning of "περιπατήσεις γυμνότερος" in Proverbs 23:31.

The contribution of the LXX of Daniel 4:33b<sup>2</sup>

In this verse Nebuchadnezzar is recounting his experience in the wilderness. He says,<sup>3</sup> "My hair became as feathers of an eagle, my nails like as a lion, my flesh and my heart was changed, to walk naked<sup>4</sup> with the

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<sup>1</sup>TDNT, s.v. "πατέω," by Georg Bertram, 5:942.

<sup>2</sup>Daniel 4:33b does not occur in Theodotion's Greek Version of the Old Testament. This version of the Old Testament which appeared in the second half of the second century A.D., appears to have supplanted the LXX version of the Old Testament among the Jews. However, it seems that the New Testament writers employed both of these versions in their citations. For more information on this subject see F. F. Bruce, The Books and the Parchments (3rd ed., rev., Westwood: Fleming H. Revell Co., 1963), p. 153; Louis F. Hartman & Alexander A. Di Lella, The Book of Daniel, in The Anchor Bible, ed. by William Foxwell Albright & David Noel Freedman (Garden City: Doubleday & Company, Inc., 1978), pp. 76-83; Sidney Jellicoe, The Septuagint & Modern Study (Oxford: At the Clarendon Press, 1968), pp. 88-90; James A. Montgomery, A Critical & Exegetical Commentary on the Book of Daniel, ICC, pp. 247-249; Ernst Würthwein, The Text of the Old Testament (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1979), p. 54; Henry Barclay Swete, An Introduction to the Old Testament in Greek (Cambridge: Cambridge University Press, 1902), pp. 46-49.

<sup>3</sup>The translation is the writer's.

<sup>4</sup>The Greek is γυμνός περιεπύτουν.

beasts of the earth."<sup>1</sup> If περιεπύτουν which is translated "walk" does mean "to waste away" in this verse, then Nebuchadnezzar is saying that he "wasted away" naked with the beasts of the earth. He would be using the verb περιεπύτουν, then, to describe his personal deterioration during this time.<sup>2</sup>

The meaning of περιπατήσας in this verse appears to be determined by the meaning of the word "brightness" which occurs in Daniel 4:33 in the Aramaic text. "Brightness" occurs in the English Bible in 4:36. The corresponding material appears in 4:36 in both the LXX and Theodotion's version. However, neither the LXX nor Theodotion have an equivalent Greek word; the LXX omits the first part of this

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<sup>1</sup>This description is also an enlargement on the Aramaic text. J. E. H. Thompson & W. F. Adeney, Daniel, in The Pulpit Commentary, ed. by H. D. M. Spence & Joseph S. Exell (New York: Funk & Wagnalls Company, n.d.), p. 144, write that the LXX "seems to be a paraphrastic rendering of a text somewhat similar with the Massoretic."

<sup>2</sup>It is possible that γυμνὸς περιεπύτουν means only that Nebuchadnezzar walked around naked during the period of his insanity. However, eating grass like cattle, having hair like eagle wings, and having nails like a lion could well be describing the external symptoms of lycanthropy; a disease in which a person imagines himself to be an animal and, to a certain extent, acts like that animal. For information on the possibility and nature of this disease see S. R. Driver, The Book of Daniel with Introduction & Notes, in The Cambridge Bible for Schools and Colleges, ed. by A. F. Kirkpatrick (Cambridge: At the University Press, 1901), pp. 58-60; Robert Dick Wilson, Studies in the Book of Daniel Volume I, in Studies in the Book of Daniel Volumes I & II (reprint ed., Grand Rapids: Baker Book House, 1972), pp. 283-295; Edward J. Young, The Prophecy of Daniel (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), p. 112.



verse and Theodotion has the one word,  $\mu\omicron\mu\phi\eta$ , instead of the two words,  $\text{ܠܕܪ}$  and  $\text{ܕܝܠ}$ . "Brightness" is the Aramaic word  $\text{ܕܝܠ}$  <sup>1</sup> which "is the shining color or the freshness of the appearance, which is lost by terror, anxiety, or illness."<sup>2</sup> This word is used to describe both Belshazzar's countenance (5:6, 9, 10) and Daniel's (7:28).<sup>3</sup> Nebuchadnezzar in referring to his recovery says that his brightness and glory returned to him (4:36). Zöckler says that  $\text{ܕܝܠ}$  here "refers to the beauty or beaming freshness of the human countenance."<sup>4</sup> Hammer concludes that the return of Nebuchadnezzar's brightness "means his restoration to the royal dignity of a human being."<sup>5</sup>

Apparently this means that "brightness" describes

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<sup>1</sup>The Aramaic verb  $\text{ܕܝܠ}$  is a theoretical form; CHAL, p. 404.

<sup>2</sup>C. F. Keil, Daniel, trans. by M. G. Easton, in Biblical Commentary on the Old Testament, C. F. Keil & F. Delitzsch (reprint ed., Grand Rapids: Wm. B. Eerdmans Publishing Company, n.d.), p. 161.

<sup>3</sup> $\text{ܕܝܠ}$  also occurs in 2:31 where it describes Nebuchadnezzar's image.

<sup>4</sup>Otto Zöckler, "The Book of the Prophet Daniel," trans., enl., & ed. by James Strong, in Commentary on the Holy Scriptures Critical, Doctrinal & Homiletical, by John Peter Lange, trans. & ed. by Philip Schaff (reprint ed., Grand Rapids: Zondervan Pub. House, 1971), p. 119. Zöckler writes that  $\text{ܕܝܠ}$  is contrasted with  $\text{ܠܕܪ}$ , "honor," which refers to the splendor of his robes.

<sup>5</sup>Raymond Hammer, The Book of Daniel, in The Cambridge Bible Commentary on the New English Bible, ed. by P. R. Ackroyd, R. C. Leaney, J. W. Packer (Cambridge: Cambridge University Press, 1976), p. 56.

a condition which is the opposite of the condition described by γυμνὸς περιεπύτουν. Nebuchadnezzar was wasting away while he lived in a pathetic condition, dishevelled and unkempt among the animals. However, upon his recognition of divine sovereignty, Nebuchadnezzar's appearance becomes again as a normal human being.<sup>1</sup>

If ὕστερον περιπατήσεις γυμνότερος ὑπέρου in Proverbs 23:31 is interpreted in light of Daniel 4:33, it means that drunkenness results in some type of wasting away, perhaps similar to that which Nebuchadnezzar experienced. Even though the significance of the phrase γυμνότερος ὑπέρου is unclear, the concept of wasting away appears to be plain. Consequently, Proverbs forbids drunkenness because it causes the drunkard to waste away.<sup>2</sup>

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<sup>1</sup>It is possible for נִיז to refer to the brightness of Nebuchadnezzar's royalty rather than his personal countenance. The lexicons give the meaning of countenance or complexion to the Daniel and Belshazzar descriptions only; BDB, p. 1091; CHAL, p. 404; Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures, trans. by Samuel Prideaux Tregelles (reprint ed., Grand Rapids: William B. Eerdmans Pub. Co., n.d.), p. 243. The meaning "countenance" in this verse is preferred for two reasons. First, it corresponds to the other uses in Daniel; even in 2:31 "brightness" can be describing the appearance of the image. Second, נִיז which means splendor or majesty and which occurs with נִיז in 4:36 also in 4:30; 5:18 without נִיז. This would seem to indicate that both of these words do not refer to the appearance of royalty.

<sup>2</sup>This result of drunkenness is similar to an earlier statement in Proverbs that drunkards will come to poverty (23:21). The other interpretation of ὕστερον περιπατήσεις γυμνότερος ὑπέρου would mean that intoxication results in walking nakedly. However, the meaning "wasting away" appears to make better sense in light of Daniel 4:33.

## The teaching of Paul

Paul gives the same reason for prohibiting drunkenness. The relative clause ἐν ᾧ ἐστὶν ἀσωτία which follows μὴ μεθύσκεσθε οἴνῳ gives his reason<sup>1</sup> for the prohibition. This clause gives Paul's specific objection to becoming drunk.<sup>2</sup> Mitton writes that under the influence of alcohol "shameful things are done which would be quite out of character in normal circumstances."<sup>3</sup> Wood comments that the "danger of drunkenness lies not in itself but in what it may induce."<sup>4</sup>

'Ασωτία is a rarely used word meaning "debauchery, dissipation, profligacy."<sup>5</sup> It signifies "wild and disorderly living."<sup>6</sup> Foulkes writes that wastefulness and lack of self-control are implied by this word.<sup>7</sup> Moule defines it as "unrestrained."<sup>8</sup> Turner remarks that ἀσωτία

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<sup>1</sup> 'Εν ᾧ is most likely translated "because" here; see C. F. D. Moule, An Idiom Book of New Testament Greek (Cambridge: At the University Press, 1953), p. 132.

<sup>2</sup> Foulkes, Ephesians, p. 151. The relative clause could indicate the result of becoming intoxicated; see Robertson, Grammar, p. 960.

<sup>3</sup> Mitton, Ephesians, p. 189.

<sup>4</sup> Wood, "Ephesians," p. 72.

<sup>5</sup> BAGD, p. 119. The word is used elsewhere only in Titus 1:6; 1 Peter 4:4.

<sup>6</sup> TDNT, s.v. "ἄσωτος, ἀσωτία," by Werner Foerster, 1:507.

<sup>7</sup> Foulkes, Ephesians, p. 151.

<sup>8</sup> Moule, Ephesians, p. 135.

is "worse than prodigality, and nothing short of immoral debauchery and excessive lewdness."<sup>1</sup> It apparently describes a way of life which corresponds to the wasting away depicted in Proverbs 23:31.

These meanings demonstrate that ἀσωτία pictures an uncontrolled, wasteful life style.<sup>2</sup> That uncontrolled life style is illustrated in the life of the prodigal son which is described by its cognate ἀσώτως (Luke 15:13). Luke uses ἀσώτως to depict a way of life which the Lord did not approve. Since this verse is part of Paul's instructions on walking ἀκριβῶς, and drunkenness leads to living ἀσώτως, it makes sense for Paul to insert μὴ μεθύσκεσθε οἴνῳ at this point.

Paul's use of ἀσωτία also brings out its relationship to wisdom and walking accurately. Ἀσωτία occurs only in Proverbs 28:7 in the LXX where it translates חלל.<sup>3</sup> According to this verse, a wise<sup>4</sup> son keeps the law

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<sup>1</sup>Nigel Turner, Christian Words (Nashville: Thomas Nelson Publishers, 1981), p. 103.

<sup>2</sup>The correspondence between ἀσωτία and "wasting away" in the LXX of Proverbs 23:31 has already been pointed out.

<sup>3</sup>חלל is the qal active participle form of חלל which means "to be light, worthless"; BDB, p. 272.

<sup>4</sup>The Greek word which is used here is συνετός which means "intelligent, sagacious, wise, with good sense"; BAGD, p. 788. It is a cognate of συνέημι which is one of the "wisdom" words found in Proverbs in the LXX. The Hebrew word is חָכַם which is the hiphil participle from חָכַם which means to "understand, perceive"; CHAL, p. 38 and is also a "wisdom" word in Proverbs.

but he who associates with<sup>1</sup> ἄσωτον<sup>2</sup> dishonors his father. "Law" in this verse "includes the father's instruction regarding the way of life."<sup>3</sup> Evidently, a wise son does not associate with ἄσωτον because it is contrary to his father's instructions and is not wise. Interestingly, the verb לָלֵךְ, which is the word rendered ἄσωτον in this verse, is used elsewhere in Proverbs only in 23:20, 21.<sup>4</sup> In those verses לָלֵךְ refers to worthless people with whom a wise<sup>5</sup> son does not associate.<sup>6</sup> It seems that in 28:7 and in 23:19-21 that

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<sup>1</sup>The verb translated "associates with" is ποιμαίνει which means to "herd, tend, (lead to) pasture"; BAGD, p. 683. It appears to be out of place in this verse. However, it may have been used because a shepherd associates with his sheep or because the verb נָצַח which it translates sometimes means to shepherd; CHAL, p. 342.

<sup>2</sup>Ἀσώτον is singular. לָלֵךְ which it translates is plural.

<sup>3</sup>Delitzsch, Proverbs, 2:227. This view is also held by Toy, Proverbs, p. 498; Jones, Proverbs, p. 223; Oesterley, Proverbs, p. 250. Whybray, Proverbs, pp. 162-163, regards it as referring to the teaching of wisdom teachers. That instruction is meant rather than the law is shown by the verb נָצַח which is used rather than שָׁמַר which is usually used for keeping the law.

<sup>4</sup>The qal participle is also used in these verses. The LXX uses two different words for these participles; συμβολαῖς which means "given to feasting"; LSJ, p. 1676, and πορνικός which means "fornicator"; Ibid., p. 1450. Neither of these Greek words is found in the New Testament. Paul may have chosen to use ἄσωτος to convey his thought in Ephesians 5:18 because it is more general and inclusive than συμβολαῖς or πορνικός.

<sup>5</sup>The Greek word is σοφός and the Hebrew word is חָכָם. Both of these are "wisdom" words.

<sup>6</sup>The LXX uses ἄσβη in this verse for the Hebrew חָכָם.

the antithesis of wise is ἀσωτία.<sup>1</sup>

Paul's use of ἀσωτία in Ephesians 5:18 further indicates that the relationship between drunkenness and wisdom is the reason he writes μὴ μεθύσκεσθε οἶνῳ. He forbids drunkenness because it is ἀσωτία. According to Proverbs 28:7 a wise person has no relationship with ἀσωτία which is antithetical to living wisely.<sup>2</sup>

#### Drunkenness robs a man of understanding

This section of Proverbs offers another reason for the prohibition μὴ μεθύσκεσθε οἶνῳ. It involves the condition of the drunkard. The author of Proverbs writes that his eyes will see strange things and his mind<sup>3</sup> will utter perverse things. Intoxication robs a man of his understanding.<sup>4</sup> Kidner writes that the result of drunkenness is that one's senses and one's judgment can no longer be trusted.<sup>5</sup>

The seriousness of the drunkard's condition is

<sup>1</sup>Toy, Proverbs, p. 498.

<sup>2</sup>Even if the correspondence between ἀσωτία in Ephesians and Proverbs is rejected, the fact remains that ἀσωτία depicts a life style which is not consistent with walking ἀκριβῶς.

<sup>3</sup>The Hebrew word is דָּל; the LXX uses στόμα.

<sup>4</sup>Wolff, Anthropology, p. 50. Wolff says that "heart" can be translated by "understanding" in this verse.

<sup>5</sup>Kidner, Proverbs, p. 153.

shown by the word  $\text{הִפְכָּח}$ <sup>1</sup> which is translated "perverse." It occurs eight times in Proverbs<sup>2</sup> (2:12, 14; 6:14; 8:13; 10:32; 16:28, 30; 23:33) and in five of those occurrences it is directly related to evil (2:14; 6:14; 8:13; 10:32; 16:30). It particularly describes utterances but also thoughts and devices. Literally, it means "that which is turned upside down."<sup>3</sup> Toy writes that in Proverbs  $\text{הִפְכָּח}$  "is a general term, signifying that which is opposed to the right."<sup>4</sup>

The LXX translates  $\text{הִפְכָּח}$  with  $\sigma\kappa\omicron\lambda\iota\delta\varsigma$  which means "crooked, unscrupulous, dishonest."<sup>5</sup> Bertram writes that  $\sigma\kappa\omicron\lambda\iota\delta\varsigma$  in the Greek Old Testament "expresses the nature of the man who does not walk in the straightness and uprightness which God has ordained for him but who in a way which is guilty and worthy of punishment is crooked, cramped, disturbed and hence corrupt."<sup>6</sup>

Deane and Taswell conclude: "The drunkard's notions are distorted, and his words partake of the same character; he confuses right and wrong; he says things which he would

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<sup>1</sup>This word comes from  $\text{הָפַךְ}$  which means "to turn, overturn"; BDB, p. 245.

<sup>2</sup>It occurs elsewhere in Deut. 32:20.

<sup>3</sup>Oesterley, Proverbs, p. 16.

<sup>4</sup>Toy, Proverbs, p. 42.

<sup>5</sup>BAGD, p. 756.

<sup>6</sup>TDNT, s.v. " $\sigma\kappa\omicron\lambda\iota\delta\varsigma$ ," by Georg Bertram, 7:406.

never speak if he were in possession of his senses."<sup>1</sup> The author of Proverbs writes  $\mu\eta\ \mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon\ \sigma\acute{\upsilon}\nu\omega$  because of its influence upon the physical and especially the mental condition of the drunkard. The drunkard is unable to walk uprightly since his senses are dulled. Consequently, he is incapable of walking skillfully. For this reason the writer of Proverbs commands his readers to avoid drunkards and drunkenness.

Paul, therefore, introduces  $\mu\eta\ \mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon\ \sigma\acute{\upsilon}\nu\omega$  at this juncture because it is appropriate to his argument in the same way it is to the reasoning of Proverbs. Paul is concerned that his readers walk accurately, and drunkenness has a deadening effect on their ability to walk accurately. Lenski writes that intoxication is "a concrete example of worldly folly in wicked days and a sample of how fools make themselves utterly incapable of wisdom, sound judgment, and real understanding."<sup>2</sup> Moffatt writes that the prohibition of drunkenness is "organic to the counsel about discovering the divine will."<sup>3</sup> Drunkenness is an example of foolishness which renders a man unable to live uprightly and therefore Paul forbids it.

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<sup>1</sup>Deane, Taylor-Taswell, Adeney, Proverbs, p. 445.

<sup>2</sup>Lenski, Ephesians, p. 617.

<sup>3</sup>Moffatt, "Three Notes," p. 315.



Drunkenness makes a man a scoffer

One final reason for Paul's inclusion of μῆμεθύσκεσθε οἶνον at this point in Ephesians is the relationship between drunkenness and wisdom. Solomon writes that wine is a mocker and whoever is intoxicated by it is not wise (Proverbs 20:1).<sup>1</sup> The personification of wine as a mocker points out inherent evil in wine and drunkenness.

Proverbs pictures the scoffer as a proud person (21:24). Solomon depicts him as the worst opponent of wisdom.<sup>2</sup> Kirkpatrick writes that the scornors appear to be "a class of defiant and cynical free thinkers, in contrast and antagonism to 'the wise.'"<sup>3</sup> For this reason it is impossible to reform him, for he hates reproof and will not seek instruction (13:1; 15:12). It is folly to argue with him (9:7, 8). He is generally detested (24:9), and in the interests of peace must be banished from society (22:10). Divine judgments are in store for him (3:34; 19:25, 29), and his fate is a warning to the simple (21:11).<sup>4</sup>

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<sup>1</sup>NASB.

<sup>2</sup>Jones, Proverbs, p. 169.

<sup>3</sup>A. F. Kirkpatrick, The Book of Psalms, Book I, in The Cambridge Bible for Schools and Colleges, ed. by A. F. Kirkpatrick (Cambridge: At the University Press, 1903), p. 2.

<sup>4</sup>This survey of "scoffer" from the book of Proverbs is found in Kirkpatrick, Psalms, pp. 2-3.

Consequently, the scoffer is perhaps the most objectionable type of fool mentioned in Proverbs.<sup>1</sup>

Delitzsch writes that wine is a scoffer "because he who is intoxicated with it readily scoffs at that which is holy."<sup>2</sup> Intoxication turns a man into a fool. The person who is drunken cannot act with precision and good judgment. Therefore, the person who is under the influence of alcohol cannot act wisely.<sup>3</sup>

Because he is aware of the danger which drunkenness poses for righteous and responsible living, Paul writes μή μεθύσκεσθε οἴνῳ. Intoxication renders a man incapable of living wisely and accurately. Consequently, Paul introduces it in his teaching concerning correct conduct.

#### The Intended Point of Contrast Between

Μὴ Μεθύσκεσθε Οἴνῳ and

Πληροῦσθε Ἐν Πνεύματι

The basic task in understanding any contrast is to determine the intended point of contrast. The point of

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<sup>1</sup>Oesterley, Proverbs, p. LXXXVII.

<sup>2</sup>Delitzsch, Proverbs, 2:63.

<sup>3</sup>The meaning "cannot act wisely" is suggested by Tate, "Proverbs," p. 63. This meaning is implied by Delitzsch, Proverbs, 2:63, who writes that he who is overpowered by wine "gives himself up to wine to such a degree that he is no longer master of himself." Consequently, he is unable to act wisely.

contrast between  $\mu\eta\ \mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon\ \omicron\lambda\acute{\iota}\nu\omega$  and  $\pi\lambda\eta\rho\omicron\upsilon\sigma\theta\epsilon\ \acute{\epsilon}\nu\ \pi\nu\epsilon\acute{\upsilon}\mu\alpha\tau\iota$  is apparently indicated by the relationship of  $\mu\eta\ \mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon\ \omicron\lambda\acute{\iota}\nu\omega$  to the context. Since Paul's prohibition against drunkenness has a certain organic connection to his counsel concerning walking wisely,  $\pi\lambda\eta\rho\omicron\upsilon\sigma\theta\epsilon\ \acute{\epsilon}\nu\ \pi\nu\epsilon\acute{\upsilon}\mu\alpha\tau\iota$ , therefore, has a certain converse relationship to that advice. Consequently, the significance and direction of  $\mu\eta\ \mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon\ \omicron\lambda\acute{\iota}\nu\omega$  in this verse determines the meaning of  $\pi\lambda\eta\rho\omicron\upsilon\sigma\theta\epsilon\ \acute{\epsilon}\nu\ \pi\nu\epsilon\acute{\upsilon}\mu\alpha\tau\iota$ .<sup>1</sup>

This section has already suggested the significance of the first part of the contrast,  $\mu\eta\ \mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon\ \omicron\lambda\acute{\iota}\nu\omega$ . Paul forbids drunkenness because it leads to wastefulness and renders a person incapable of understanding the divine will so he might walk accurately. By way of contrast, Paul then writes  $\pi\lambda\eta\rho\omicron\upsilon\sigma\theta\epsilon\ \acute{\epsilon}\nu\ \pi\nu\epsilon\acute{\upsilon}\mu\alpha\tau\iota$  since being filled  $\acute{\epsilon}\nu\ \pi\nu\epsilon\acute{\upsilon}\mu\alpha\tau\iota$  is a state which leads to understanding the will of the Lord and enables a person to walk wisely. The intended point of contrast, therefore, is between these two states and their relationship to walking correctly. This contrast appears to be a pragmatic contrast of the activity or

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<sup>1</sup>Much of the information in this paragraph came from the chapter on Comparative Language in G. B. Caird, The Language and Imagery of the Bible (Philadelphia: The Westminster Press, 1980), pp. 144-149. Caird presents the information in his discussion of comparisons. However, since a contrast is simply a negative comparison the material is applicable.

result of one state with that of another.<sup>1</sup> Paul is contrasting the result of being filled with wine with the outcome of being filled ἐν πνεύματι.

The fact that the contrast between μὴ μεθύσκεσθε οἴνῳ and πληροῦσθε ἐν πνεύματι is a contrast between two states and not between οἴνῳ and πνεύματι supports the above conclusion. Meyer writes, "The contrast lies not in οἴνῳ and πνεῦμα, because otherwise the text must have run μὴ οἴνῳ μεθύσκ., ἀλλ' ἐν πνεύματι πληρ., but in the two states--that of intoxication and that of inspiration."<sup>2</sup> The placement of the verbs in the contrast is important. Lenski explains,

The contrast centers on the verbs both of which are placed forward for that reason; the modifier of each verb simply goes with it and shares a bit of the emphasis. This is why "wine" is a dative and "in spirit" a phrase; being diverse they are not pitted against each other as are the verbs.<sup>3</sup>

Consequently, the clauses are in antithesis because they lead to different results.

<sup>1</sup>For a discussion of the pragmatic contrast see Caird, Language, p. 147.

<sup>2</sup>H. A. W. Meyer, Critical and Exegetical Hand-Book to the Epistle to the Ephesians, trans. from the fourth edition of the German by Maurice J. Evans, rev. and ed. by William P. Dickson, supp. notes to the American edition by Henry E. Jacobs (New York: Funk & Wagnalls, 1884), p. 505. That the contrast is between the states is also held by Abbott, "Ephesians," p. 161; Alford, "Ephesians," p. 134; Eadie, Ephesians, p. 398; Ellicott, Ephesians, p. 128; Salmond, "Ephesians," p. 363.

<sup>3</sup>Lenski, Ephesians, p. 618.

Therefore, the Ephesian believers are commanded to be filled in order that they might understand the will of the Lord and be able to walk accurately. The filling contributes to their acquiring wisdom which is prerequisite for walking correctly. Mitton sees this relationship and writes, "True wisdom comes to those who are 'filled with the Spirit.'"<sup>1</sup> The conduct with which they are to be filled will enable them to walk wisely and accurately.

### Conclusion

This section has proposed that the contrast between  $\mu\eta\ \mu\epsilon\theta\acute{\upsilon}\sigma\kappa\epsilon\sigma\theta\epsilon\ \omicron\lambda\acute{\nu}\omega$  and  $\pi\lambda\eta\rho\omicron\upsilon\sigma\theta\epsilon\ \acute{\epsilon}\nu\ \pi\nu\epsilon\acute{\upsilon}\mu\alpha\tau\iota$  does not prevent  $\pi\lambda\eta\rho\omicron\upsilon\sigma\theta\epsilon$  from meaning "to fill." Paul forbids his readers to be filled with alcohol because drunkenness impedes a person from walking accurately. Paul takes the prohibition from the LXX of Proverbs 23:31 where intoxication is forbidden because it causes a man to waste away. Proverbs also teaches that drunkenness robs a man of his understanding so that he walks unwisely. Wine is called a mocker since it causes a man to scoff at wise things. Finally, Paul writes that drunkenness leads to wastefulness and lack of self-control. Intoxication makes a man incapable of discovering the Lord's will so that he is able to walk accurately and for that reason Paul prohibits it.

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<sup>1</sup>Mitton, Ephesians, p. 187. Even though Mitton concludes that  $\pi\nu\epsilon\acute{\upsilon}\mu\alpha\tau\iota$  refers to the Holy Spirit he correctly sees the relation between "filling" and wisdom.

Instead, he commands his readers to be filled ἐν πνεύματι. Paul directs them by contrast to do something that contributes to walking wisely rather than conflicting with it. Consequently, they are not to be filled with alcohol, which leads to profligacy; but they are to be filled with knowledge, which results in correct conduct.

### Conclusion

This chapter has suggested that πληροῦσθε in Ephesians 5:18 means "to fill." The chapter has shown that "to fill" is the primary meaning of πληρῶ and that its various nuances are related to this meaning. It was also pointed out that Paul mostly uses πληρῶ to mean "to fill" and that its other meanings do not suit the context of Ephesians 5:18.

This chapter also suggested that the contrast between μὴ μεθύσκεσθε οἴνῳ and πληροῦσθε ἐν πνεύματι does not preclude this meaning for πληροῦσθε. Paul forbids one kind of filling and commands another. The contrast is in the different results of the fillings. Being filled with wine causes a person to waste away physically and mentally. It affects a man's senses so that he is incapable of knowing the will of the Lord and, consequently, unable to walk wisely and accurately. Instead he walks unwisely and become debauched. For this reason Paul writes μὴ μεθύσκεσθε οἴνῳ.

Rather, Paul directs his readers to be filled in a different way. He enjoins them to be filled ἐν πνεύματι. This filling leads to a contrasting result. It helps them understand the will of the Lord so that they will be able to walk wisely and accurately. Consequently, the meaning "be filled" for πληροῦσθε fits the context well and anticipates the content of the filling which will enable the Ephesians to walk correctly.

## CHAPTER VII

### THE MEANING OF 'EN IN EPHESIANS 5:18

#### Purpose

The intent of this chapter is to show that the preposition ἐν in πληροῦσθε ἐν πνεύματι means "in" and that Paul uses ἐν to point out the sphere of the filling. This chapter purposes to show that "in" is the primary sense of ἐν and that the context supports this meaning.

#### The Primary Meaning of 'Ev

The preposition ἐν is the most frequently used of all the prepositions and is used with various meanings.<sup>1</sup> However, Harrison writes that, "The proper signification of ἐν is 'in,' 'within,' opposed to ἐκ, 'out,' 'without,' with the idea of relative position within a space having boundaries."<sup>2</sup> Chamberlain says, concerning the meaning of ἐν, "that the primary idea is very simple, 'within.'"<sup>3</sup> Moule remarks that "chiefly (and probably by origin) it carries a

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<sup>1</sup>DNTT, s.v. "εν," by M. J. Harris, 3:1190.

<sup>2</sup>Gessner Harrison, A Treatise on the Greek Prepositions, and on the Cases of Nouns with which These Are Used (Philadelphia: J. B. Lippincott & Co., 1858), p. 243.

<sup>3</sup>Chamberlain, Grammar, p. 118.



'punctiliar,' static sense--in or within."<sup>1</sup> Consequently, the primary meaning of ἐν in New Testament Greek is "in" or "within."<sup>2</sup>

Harris writes, "The basic figurative sense of ἐν corresponds to its original local signification."<sup>3</sup> Phrases such as ἐν Χριστῷ and ἐν πνεύματι indicate states in which Christians live and act.<sup>4</sup>

This is not to say that ἐν can have no other meaning than "in" or have any other use than locative. Moule, for instance, lists six possible uses of ἐν.<sup>5</sup> Rather, it is to say that the basic meaning of ἐν is "in" and its basic use is locative. Because of its many uses, Moulton referred to ἐν as a "maid of all work."<sup>6</sup> However, the meaning which still predominates in the New Testament is "within, inside, on, at, among."<sup>7</sup>

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<sup>1</sup>Moule, Idiom Book, p. 75.

<sup>2</sup>Turner, Syntax, p. 261.

<sup>3</sup>Harris, "εν," 3:1191.

<sup>4</sup>Ibid.

<sup>5</sup>Moule, Idiom Book, p. 75.

<sup>6</sup>J. H. Moulton, Prolegomena, in A Grammar of New Testament Greek, Vol. I (Edinburgh: T. & T. Clark, n.d.), p. 103.

<sup>7</sup>Turner, Syntax, p. 261. See also Nigel Turner, "The Preposition ἐν in the New Testament," in The Bible Translator 10:3 (1959), pp. 113-119. For a different approach see W. R. Hutton, "Considerations for the Translation of Greek ἐν," in The Bible Translator 9:4 (Oct., 1958), pp. 163-170.

### The Possible Meanings of 'Ev In the Context

The meaning of ἐν in a specific instance must be determined by its context. Chamberlain writes, after he lists the different ideas which ἐν expresses, "The correct meaning of this preposition can be gotten only in the context."<sup>1</sup> Robertson and Davis state, "The context of the word with which ἐν is used needs special attention as it gives color to the resultant idea."<sup>2</sup> It is the intent of this section to show that the context supports the meaning "in" for the preposition ἐν.

The previous chapter has suggested that πληροῦσθε means "to be filled" in this verse. Therefore, there are apparently three possible ways in which ἐν might be used in this command. It can indicate the agent or instrument of the filling, with the meaning, "be filled by πνεύματι." 'Ev could designate the content of the filling, with the idea, "be filled with πνεύματι." Also, the preposition might point to the sphere of the filling meaning, "be filled in πνεύματι."

#### 'Ev Meaning "By"

There are problems if ἐν in Ephesians 5:18 is understood as "by" indicating agent. The preposition most frequently used to express agency is ὑπό followed by a noun in

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<sup>1</sup>Chamberlain, Grammar, p. 119.

<sup>2</sup>Robertson & Davis, Grammar, p. 255.

the genitive case.<sup>1</sup> The agent is occasionally expressed by the dative case but apparently without the use of any preposition.<sup>2</sup> If Paul wanted to convey agency, the natural construction would have been ὑπο πνεύματος.

To take ἐν as indicating instrument also presents other problems. One concerns the meaning of πληρώ. In Pauline usage it is never followed by a word indicating an instrument. It is used meaning "to fill" or "be filled with something" not by something. The instrument in the filling is implied, not indicated. To understand ἐν πνεύματι as denoting instrument is contrary to the usage of the word.

Other writers are aware of the problem which the inclusion of ἐν with πνεύματι poses for the instrumental use. Riddle writes that "the instrumental sense of ἐν, if accepted, must not exclude the more usual meaning: 'with and in.'"<sup>3</sup> According to Ellicott ἐν is used primarily,

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<sup>1</sup>Nigel Turner, Syntax, in A Grammar of New Testament Greek, ed. by James Hope Moulton, Vol. III (Edinburgh: T. & T. Clark, 1963), p. 240. Also Dana & Mantey, Grammar, p. 112; Robertson, Grammar, p. 534; Moule, Idiom Book, p. 66.

<sup>2</sup>Dana & Mantey, Grammar, p. 91. Turner, Syntax, p. 240, mentions that there are very few examples of dative of agency in the New Testament. Brooks & Winbery, Syntax, p. 44, write, "On rare occasions the instrumental is used to express personal agency rather than impersonal means." (The instrumental of agency corresponds to the dative of agency.)

<sup>3</sup>Karl Braune, "The Epistle of Paul to the Ephesians," trans. by, with additions, M. B. Riddle, in John Peter Lange, Commentary on the Holy Scriptures: Critical, Doctrinal & Homiletical, trans. & ed. by Philip Schaff (reprint ed., Grand Rapids: Zondervan Publishing House, 1971), p. 192. Eadie, Ephesians, p. 398, recognizes the same problem if ἐν is translated "by."

though not exclusively, as instrumental.<sup>1</sup> He then writes that "the Spirit is not the bare instrument by which, but that in which and by which the true Christian is fully filled."<sup>2</sup> Alford takes ἐν to mean both "with" and "in."<sup>3</sup> The meaning according to him is "let this be the region in and the ingredient with which you are filled."<sup>4</sup> Those who opt for an instrumental use do so cautiously, since the preposition ἐν presents a serious problem for their view.<sup>5</sup>

### 'Ev Meaning "With"

The view that ἐν indicates the content of the filling also has problems. Πληροῦσθε ἐν πνεύματι would then be translated "be filled with the Spirit." This use fits better with the meaning of πληρῶ, but it is not without problems. Wood writes, "The construction with ἐν and the dative is unusual when the sense, as here, is 'to be filled'"<sup>6</sup>. . . . Abbott comments that "the use of ἐν with πληρῶ to express the content with which a thing is filled

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<sup>1</sup> Ellicott, Ephesians, p. 128.

<sup>2</sup> Ibid.

<sup>3</sup> Alford, "Ephesians," p. 134.

<sup>4</sup> Ibid.

<sup>5</sup> See Alford, "Ephesians," p. 134; Ellicott, Ephesians, p. 128; Hendriksen, Ephesians, p. 239, n. 144; Loane, Three Letters, p. 65.

<sup>6</sup> Wood, "Ephesians," p. 74.

would be quite unexampled."<sup>1</sup> Robinson remarks that if Paul had wanted to convey this meaning "he would almost certainly have used the genitive."<sup>2</sup> Beare adds, "There seems to be no instance of the construction πληρώω ἐν in the sense of 'fill with.'"<sup>3</sup> Foulkes, who prefers the meaning "with," admits that the Greek New Testament usually uses the genitive case after verbs or adjectives of filling to denote the content.<sup>4</sup> If ἐν is used here to indicate the content of the filling, the genitive would be expected.

#### 'Ev Meaning "In"

##### Supported by the context

It appears that the preposition ἐν in the command πληροῦσθε ἐν πνεύματι is best translated "in." The preposition then indicates the sphere in which the action described in πληροῦσθε occurs. This use of ἐν allows both πληροῦσθε and ἐν to have their basic meanings in this clause. This use also means that ἐν logically points out the location of filling. The context apparently provides no reason for interpreting ἐν otherwise.

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<sup>1</sup>Abbott, Ephesians, p. 161.

<sup>2</sup>Robinson, Ephesians, p. 204.

<sup>3</sup>Francis W. Beare & Theodore O. Wedel, "Ephesians," in The Interpreter's Bible, ed. by George Arthur Buttrick (Nashville: Abingdon-Cokesbury Press, 1953), p. 714.

<sup>4</sup>Foulkes, Ephesians, p. 151.

Supported by parallel constructions

Furthermore, Paul uses πληρώ ἐν three other times (Rom. 8:4; Gal. 5:14; Col. 2:10), and in each of these occurrences, ἐν appears to indicate the sphere of the filling. These instances will now be briefly considered.

Romans 8:4

Paul writes that God condemned sin in Christ's flesh that the righteous requirement of the law might be fulfilled in us. The words πληρωσῇ ἐν ἡμῖν are the ones deserving attention. Πληρωσῇ is aorist passive subjunctive and is part of a result clause with ἵνα.

The law was not able to free man from the law of sin and death. It was unable to effect righteousness in man. For this reason God sent His own Son to die on the cross and in doing so condemned mankind's sin in His flesh. The purpose of this act was that the righteous requirement of the law might be fulfilled in believers. The whole requirement of the law, regarding both penalty and precept is fulfilled. It is now possible for man to be justified.

The law was unable to bring about its own requirement, that of a righteous lifestyle, because it was weak through the flesh. God solved this by breaking the power of sin over the believer. The purpose of this was that this requirement might be carried out or accomplished. It is a perfect execution of all that the law requires. Its requirements have been met.

Paul writes that it has been fulfilled ἐν ἡμῖν.

'Ev appears to be used in a locative sense in this verse.

Denney writes that ἐν ἡμῖν does not equal ὑφ' ἡμῶν for this fulfilment is not our doing.<sup>1</sup> Shedd writes that the phrase means in us, not by us, because God is the agent in justification.<sup>2</sup> Harrison writes that

. . . Paul pictures the requirement of the law as fulfilled (passive) in the believer, not by him, as though to remind him that the redeemed person does not possess spiritual power he can control and utilize on his own.<sup>3</sup>

Ford writes that this phrase cannot mean that we might fulfil the law or that it might be fulfilled by us.<sup>4</sup> Paul does not say that we are to fulfil the actual commandments of the law, rather it is fulfilled in us.

It appears that ἐν in this verse means "in." The fulfilment of the requirement of the law is accomplished in us. The fulfillment is a work of God and takes place in the lives of believers.

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<sup>1</sup>James Denney, "St. Paul's Epistle to the Romans," in The Expositor's Greek Testament, ed. by W. Robertson Nicoll (reprint ed., Grand Rapids: Wm. B. Eerdmans Publishing Company, 1967), p. 646.

<sup>2</sup>William G. T. Shedd, A Critical & Doctrinal Commentary on the Epistle of St. Paul to the Romans (New York: Charles Scribner's Sons, 1879), p. 232.

<sup>3</sup>Everett F. Harrison, "Romans," in The Expositor's Bible Commentary, ed. by Frank E. Gaebeline (Grand Rapids: Zondervan Publishing House, 1976), p. 88.

<sup>4</sup>Albert N. Arnold & D. B. Ford, "Romans," in The American Commentary on the New Testament, ed. by Alvah Hovey (Valley Forge: The American Baptist Publication Society, n.d.), p. 187.

## Galatians 5:14

In this verse Paul writes that the law is fulfilled ἐν ἐνι λόγῳ. He is challenging the Galatians to serve one another by love. The reason that they are to do this is that it fulfills the law.

The law is fulfilled in one declaration or statement.<sup>1</sup> Ridderbos translates: "The whole law finds in this one word its total expression."<sup>2</sup> According to Lightfoot the phrase ἐν ἐνι λόγῳ means "in the observance of one maxim or precept."<sup>3</sup> The dative, λόγῳ, would then be a locative of sphere.

As in Romans 8:4 there does not seem to be any problem in translating ἐν as "in." However, these two uses by Paul are not directly relevant to the Ephesians problem since they are concerned with the law being fulfilled or completed. There is one other verse which is much more relevant.

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<sup>1</sup>Charles J. Ellicott, "A Critical & Grammatical Commentary on St. Paul's Epistle to the Galatians with a Revised Translation," in Ellicott's Commentaries, Critical & Grammatical, on the Epistles of Saint Paul, with Revised Translations (reprint ed., Minneapolis: James Family Publishing Co., 1978), p. 128.

<sup>2</sup>Herman N. Ridderbos, The Epistle of Paul to the Churches of Galatia, in The New International Commentary on the New Testament, ed. by F. F. Bruce (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953), p. 201.

<sup>3</sup>J. B. Lightfoot, The Epistle of St. Paul to the Galatians (reprint ed., Grand Rapids: Zondervan Publishing House, 1962), p. 209.



## Colossians 2:10

This verse is important in determining the significance of πληρώ ἐν for two reasons. It is referring to persons as the objects of the filling, and the message of Colossians is parallel to the message of Ephesians. Therefore, it requires careful attention.

Paul informs the Colossians that because the completeness of the Godhead dwells in Christ bodily, they are complete in Christ. The construction used by Paul, ἐστε . . . πεπληρωμένοι, is a periphrastic perfect.<sup>1</sup> This form denotes existing state in this verse.<sup>2</sup> The Colossians are existing in the state of being complete in Christ.

The prepositional phrase ἐν αὐτῷ is used emphatically.<sup>3</sup> Vaughn writes that this phrase "denoting vital union with the Savior, is by its position in Greek emphatic."<sup>4</sup> The sense of this clause is that it is in Him that you are made full.<sup>5</sup>

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<sup>1</sup>Dana & Mantey, Grammar, p. 232.

<sup>2</sup>Ernest DeWitt Burton, Moods and Tenses of New Testament Greek (Edinburgh: T. & T. Clark, 1898), p. 40.

<sup>3</sup>R. C. H. Lenski, The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, & to Philemon (Minneapolis: Augsburg Publishing House, 1937), p. 101.

<sup>4</sup>Curtis Vaughn, "Colossians," in The Expositor's Bible Commentary, Vol. II, ed. by Frank E. Gaebeline (Grand Rapids: Zondervan Publishing House, 1978), p. 199.

<sup>5</sup>Peake, "Colossians," p. 524.

The Colossians are complete or made full in Christ. In Him their needs are fully met.<sup>1</sup> There is in Christ complete provision for all spiritual needs. This is true because of the believer's connection with Christ. 'Εν αὐτῷ denotes the Christian's union with Christ.<sup>2</sup> The believer is incorporated in Christ.<sup>3</sup> Carson writes that it is "through union with Christ . . . , that he reaches his completeness."<sup>4</sup> Lucas writes concerning ἐν αὐτῷ, "This is the sole place of full divine blessing, for it is here alone that God has fully given himself to us."<sup>5</sup>

'Εν is obviously used in a locative sense here. It is in union with Christ that the Colossians are made complete. As a result of rebirth they are now "in Christ" and in Him they find the satisfaction of every spiritual want.<sup>6</sup> It appears that the preposition ἐν in this verse means "in" and therefore αὐτῷ is locative of sphere.

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<sup>1</sup>Fritz Reinecker, A Linguistic Key to the Greek New Testament, Vol. II: Romans--Revelation, trans. & revised by Cleon L. Rogers, Jr. (Grand Rapids: Zondervan Publishing House, 1980), p. 228.

<sup>2</sup>Henry Alford, "προς κολασσαεις," in The Greek Testament, Vol. III, rev. by Everett F. Harrison (Chicago: Moody Press, 1958), p. 219.

<sup>3</sup>Bruce, Colossians, p. 233.

<sup>4</sup>Carson, Colossians, p. 65.

<sup>5</sup>R. C. Lucas, Fulness & Freedom, in The Bible Speaks Today, ed. by J. A. Motyer and John R. W. Stott (Downers Grove: InterVarsity Press, 1980), p. 100.

<sup>6</sup>Peake, "Colossians," p. 524.

Supported by its inclusion in the contrast

Finally, the presence of ἐν in the latter part of the contrast seems to give additional support for the meaning "in." In the first part of the contrast Paul indicates the means or agency of drunkenness by the simple dative ὀίνῳ. Paul could have maintained the agency parallelism clearly in the latter part of the contrast by using the dative πνεύματι. However, he inserted ἐν thus preventing a direct parallel. His insertion of ἐν seems to indicate that Paul was emphasizing the idea of location.

Conclusion

This chapter has proposed that the meaning of the preposition ἐν in the command πληροῦσθε ἐν πνεύματι is "in" and that ἐν points to the sphere of the filling. This interpretation allows ἐν to keep its primary meaning, "in." It also permits πληροῦσθε to maintain its principal meaning, "to be filled." The resultant meaning of "be filled in" for πληροῦσθε ἐν fits the context well and does not have the problems which are present in the meaning "be filled by" or "be filled with." Furthermore, the addition of ἐν in the second part of the contrast appears to support the meaning "in" for the preposition.

## CHAPTER VIII

### THE INTERPRETATION OF ΠΝΕΥΜΑΤΙ

#### Purpose

The purpose of this chapter is to show that the noun, πνεύματι, in the command πληροῦσθε ἐν πνεύματι refers to the human spirit as the sphere of the filling. This proposal appears to be correct for three reasons. First, the context favors human spirit as the sphere of the filling. Second, the meaning of πνεῦμα when it indicates human spirit, both in the Old Testament and in Paul's usage, supports this view. Third, the role or function of human spirit in Christian experience and the need for man's spirit to be constantly renewed provide the reason for being filled in the human spirit. The chapter will now discuss these three reasons.

#### The Context Favors "Human Spirit" As the Sphere of the Filling

The previous two chapters have proposed that the meaning of πληροῦσθε ἐν in Ephesians 5:18 is "be filled in." Consequently, the noun πνεύματι refers to the sphere of the filling. Πνεύματι in this command denotes either the Holy

Spirit<sup>1</sup> or the human spirit, so that the meaning of πληροῦσθε ἐν πνεύματι is either "be filled in the Holy Spirit" or "be filled in your<sup>2</sup> spirit."

The context seems to favor the interpretation "be filled in your spirit." The human spirit is more naturally identified as the sphere of the filling. Robinson writes concerning the identity of πνεύματι that if ἐν marks the sphere "it would be more natural to explain it of spirit generally or of the human spirit."<sup>3</sup> Foulkes acknowledges that the meaning of ἐν has led to the translation "be filled in spirit."<sup>4</sup> Wood mentions that ἐν πνεύματι is "actually 'in spirit.'"<sup>5</sup> This meaning for πνεύματι allows both πληροῦσθε and ἐν to have their normal meanings and uses. There does not seem to be any basis for being filled in the sphere of the Holy Spirit. Consequently, πνεύματι appears to designate human spirit as the sphere of the filling.

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<sup>1</sup>Those who think that πνεύματι refers to the Holy Spirit appear to base their conclusion on reasons other than context. Hendriksen says that, "Paul was undoubtedly thinking of the third person of the Holy Trinity," and then supports it by referring to the expressions in Acts; Ephesians, p. 239. Wood, Ephesians, p. 72, arrives at the same conclusion for the same reason.

<sup>2</sup>The word "your" is not in the Greek text. However, any reference to human spirit is to their own spirit.

<sup>3</sup>Robinson, Ephesians, p. 203.

<sup>4</sup>Foulkes, Ephesians, p. 151.

<sup>5</sup>Wood, "Ephesians," p. 72.

The Meaning of Πνεῦμα When Used of Persons

Supports "Human Spirit" As the

Sphere of the Filling

Purpose

This section intends to show that the meaning of πνεῦμα, when it refers to human spirit, indicates that human spirit is an appropriate sphere of filling. Both the Old Testament meaning of נִפְלֵא and Paul's use of πνεῦμα support this view. Πνεῦμα in this verse designates something which can be filled and which, when filled, will enable a person to understand the will of the Lord so that he can walk accurately. The meaning of נִפְלֵא in the Old Testament and πνεῦμα in Paul's writings shows that the human spirit is capable of performing this function.

The Old Testament Meaning of Human Spirit

Human Spirit. The Old Testament uses the word "spirit" to refer to the controlling element in man.<sup>1</sup> This is logically derived from its meanings relating to breathing and energy. The predominant idea is breathing which involves wind or movement of air. This breathing is the outward expression of life and energy which is inherent in man. That energy must be directed. Hence, spirit means mind, disposition, temper.<sup>2</sup> "Spirit" refers

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<sup>1</sup>Hill, Greek Words, p. 215.

<sup>2</sup>CHAL, p. 335.

to man from the aspect of possession of and direction of that energy. As a result it can mean plan or intention,<sup>1</sup> and denotes the varied behavior of humans.<sup>2</sup>

It therefore refers to the seat of emotions, intellectual functions, and attitude of will (Gen. 41:8).<sup>3</sup> It is used to denote the dominant impulse or disposition of an individual.<sup>4</sup> It is the controlling power in man, the predominating state or direction of the mind.<sup>5</sup> It refers to the driving force of life, providing energy for action.<sup>6</sup> The term views man as one who is empowered.<sup>7</sup> Koehler writes, "When the Old Testament speaks of spirit, it means a quite definite and particular kind of exertion and direction of the powers and faculties of a being."<sup>8</sup>

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<sup>1</sup>DNTT, s.v. "Spirit," by Eberhard Kamlah, 3:691.

<sup>2</sup>A. R. Johnson, The Vitality of the Individual in the Thought of Israel (Cardiff: University of Wales Press, 1964), p. 25.

<sup>3</sup>TDNT, s.v. "πνεῦμα," by F. Baumgartel, 6:361.

<sup>4</sup>Norman H. Snaith, The Distinctive Ideas of the Old Testament (New York: Schocken Books, 1964), p. 146.

<sup>5</sup>A. B. Davidson, The Theology of the Old Testament (New York: Charles Scribner's Sons, 1924), p. 198.

<sup>6</sup>David Hinson, Theology of the Old Testament (London: S. P. C. K., 1976), p. 63.

<sup>7</sup>Wolff, Anthropology, p. 32.

<sup>8</sup>Ludwig Koehler, Old Testament Theology, trans. by A. S. Dodd (reprint ed., Philadelphia: The Westminster Press, n.d.), p. 140.

## Paul's Use of Πνεῦμα As Human Spirit

### Purpose

The purpose of this section is to show that Paul uses πνεῦμα to mean human spirit in the same sense that the Old Testament uses נִפְלֵם. His background, childhood, training, and testimony appear to demonstrate that Paul does use πνεῦμα with much the same meaning when referring to persons as the Old Testament uses נִפְלֵם.

### Paul's background

The first influence to which Paul was subject was his Jewish birth and Rabbinical training. According to Longenecker, Paul makes three explicit biographical claims.<sup>1</sup> Each of these is important to this question and merits consideration.

In Philippians 3:5 Paul describes himself as an "Hebrew of Hebrews." This phrase means more than just an Israelite.<sup>2</sup> "Hebrew" was a more specialized term than "Israelite" or "Jew."<sup>3</sup> The word "Hebrew" is used in a narrow sense or else it would be a meaningless repetition of

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<sup>1</sup>Richard N. Longenecker, Paul, Apostle of Liberty (New York: Harper & Row, 1964; reprint ed., Grand Rapids: Baker Book House, 1974), p. 22.

<sup>2</sup>Ibid.

<sup>3</sup>F. F. Bruce, Paul, Apostle of the Heart Set Free (The Paternoster Press Ltd.; reprint ed., Grand Rapids: Wm. B. Eerdmans Publishing Co., 1977), p. 42.



other terms used in the passage.<sup>1</sup> The phrase indicates that he is of pure Jewish descent, and maintains his Jewish language and customs and manner of life.<sup>2</sup> Martin writes that "this claim is offered as a badge of his strict orthodoxy, untainted by foreign influence."<sup>3</sup>

Paul also refers to himself as a Hebrew in 2 Corinthians 11:22. He writes that he is an Israelite, a Hebrew and of the seed of Abraham. The three terms are not mere synonyms.<sup>4</sup> Barrett writes that "'Hebrew' looks at the racial angle, 'Israelite' at the social and religious, 'seed of Abraham' from the theological."<sup>5</sup> Whatever their significance, they indicate that Paul was very Jewish. All in all, with regard to descent, citizenship and heritage, Paul was a Jew.<sup>6</sup>

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<sup>1</sup>J. Gresham Machen, The Origin of Paul's Religion (reprint ed., Grand Rapids: Wm. B. Eerdmans Publishing Company, 1973), p. 46.

<sup>2</sup>Jac. J. Muller, The Epistles of Paul to the Philippians and to Philemon, in The New International Commentary on the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955), p. 110.

<sup>3</sup>Ralph P. Martin, Philippians, in The New Century Bible (London: Marshal, Morgan & Scott, Ltd., 1976), p. 128.

<sup>4</sup>Alfred Plummer, Second Epistle of Saint Paul to the Corinthians, in The International Critical Commentary, ed. by S. R. Driver, A. Plummer, C. A. Briggs (Edinburgh: T. & T. Clark, 1915), p. 319.

<sup>5</sup>C. K. Barrett, The Second Epistle to the Corinthians, in Harper's New Testament Commentaries, ed. by Henry Chadwick (New York: Harper & Row, 1973), p. 293.

<sup>6</sup>Murray J. Harris, 2 Corinthians, in The Expositor's Bible Commentary, ed. by Frank E. Gaebelein (Grand Rapids:

### Paul's childhood

Although he was born in Tarsus, Paul emphasizes that he was brought up in Jerusalem (Acts 22:3). The fact that Paul made this statement while claiming to be a Jew is important. Since Tarsus was a Greek city, this point was crucial.

The word ἀνατετραμμένος, "brought up," is a key word. The verb means "bring up, rear, train."<sup>1</sup> This term is a technical one meaning "nurtured from infancy."<sup>2</sup> Its three other uses by Luke imply that this word described training begun at an early age (Luke 4:16; Acts 7:20, 21). The word indicates home rearing.<sup>3</sup> Evidently Paul was brought to Jerusalem at an early age. Concerning Paul's early training and influence Bruce writes,

Paul would have been given little opportunity of imbibing the culture of Tarsus during his boyhood: indeed, his parents made sure of an orthodox upbringing for him by arranging for him to spend his formative years in Jerusalem.<sup>4</sup>

### Paul's training

Paul's final biographical statement concerns his education. He spent time "at the feet of Gamaliel." This

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Zondervan Publishing House, 1976), p. 391.

<sup>1</sup>BAGD, p. 62.

<sup>2</sup>Neil, Acts, p. 223.

<sup>3</sup>Harrison, Acts, p. 334.

<sup>4</sup>Bruce, Paul, p. 43.

refers to his professional training<sup>1</sup> and indicates that Paul was acquainted with the best in Palestinian Pharisaism.<sup>2</sup> Gamaliel was the most distinguished Rabbi of his day and was the leader of the Pharisaic group in the Sanhedrin. Paul had a thoroughly Jewish education. He was taught according to the perfect<sup>3</sup> manner of the law of his fathers.

#### Paul's testimony

Two other statements made by Paul merit consideration. In Galatians 1:14 Paul writes that he was exceedingly zealous of the traditions of his fathers. "Traditions" refer to that body of oral tradition which was complimentary to and viewed as almost equal to the law.<sup>4</sup> On the basis of this, Stott writes that prior to his conversion Paul was whole-hearted in his devotion to Judaism.<sup>5</sup>

In Acts 26:4 and 5 Paul emphasizes that he lived as a Pharisee. He is establishing the fact of his strict

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<sup>1</sup>Hackett, Acts, p. 256.

<sup>2</sup>Longenecker, Paul, p. 23.

<sup>3</sup>See "strictly" in Harrison, Acts, p. 334.

<sup>4</sup>Donald Guthrie, Galatians, in The New Century Bible, ed. by Matthew Black (London: Thomas Nelson & Sons Ltd., 1969), p. 69.

<sup>5</sup>John R. W. Stott, The Message of Galatians (London: InterVarsity Press, 1968), p. 31.

orthodox education and life.<sup>1</sup> It appears that Paul the Christian was still Paul the Pharisee. These two statements testify that Paul considered himself an orthodox Jew.<sup>2</sup>

Even though Paul was born in Tarsus, the major influence in his life was Hebraistic and not Hellenistic. Barclay writes, "to the end of his life Paul was proudly, unalterably, and stubbornly a Jew."<sup>3</sup> According to Davies, throughout his life Paul was a practicing Jew.<sup>4</sup> Ramsay concluded that the Jewish nature and character was the strongest and most fundamental part of Paul's endowment.<sup>5</sup>

It is obvious that there were Hellenistic influences in Paul's life. He was born in Tarsus. Judaism was affected to some degree by Hellenism. As a result Paul was exposed to this influence. However, his own testimony indicates that it was not substantial. Paul's anthropology was most likely based upon Old Testament anthropology.

### Conclusion

It appears that Paul uses πνεῦμα meaning human

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<sup>1</sup>Carter & Earle, Acts, p. 381.

<sup>2</sup>Neil, Acts, p. 228.

<sup>3</sup>William Barclay, The Mind of St. Paul (New York: Harper & Row, 1958), p. 12.

<sup>4</sup>W. D. Davies, Paul and Rabbinic Judaism (London: S. P. C. K., 1948; reprint ed., New York: Harper & Row, 1967), p. 321.

<sup>5</sup>William M. Ramsay, The Teaching of St. Paul in Terms of the Present Day (London: Hodder & Stoughton, 1913; reprint ed., Grand Rapids: Baker Book House, 1979), p. 32.

spirit in a way similar to the Old Testament's use of רוח. Πνεῦμα sometimes refers to an aspect of man. It represents man as a willing and knowing person.<sup>1</sup> It denotes the controlling element in man's nature.<sup>2</sup> It denotes the direction in which a man's vitality flows. The word refers "to the seat of the will and of the emotions, and to the disposition or general attitude of a person."<sup>3</sup> It has reference to man's own inner capacity and power.<sup>4</sup> It can refer to man's dominating impulse (Rom. 1:9),<sup>5</sup> his intent (2 Cor. 12:18),<sup>6</sup> his wish and will (Col. 2:5; 1 Cor. 5:3).<sup>7</sup>

The Role and Function of the Human Spirit in  
Christian Experience Provide Reason for  
"Human Spirit" To Be the Sphere  
of the Filling  
 Purpose

The purpose of this section is to point out that the role and function of the human spirit in Christian experience provide a reason for "human spirit" to be the

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<sup>1</sup>Ladd, Theology, p. 462.

<sup>2</sup>Snaith, Distinctive Ideas, p. 185.

<sup>3</sup>Hill, Greek Ideas, p. 283.

<sup>4</sup>Arnold B. Come, Human Spirit and Holy Spirit (Philadelphia: Westminster Press, n.d.), p. 74.

<sup>5</sup>Hill, Greek Words, p. 284.

<sup>6</sup>Ladd, Theology, p. 462.

<sup>7</sup>Hill, Greek Words, p. 285.

sphere of filling. The human spirit serves God and takes part in worship activities. Also, the human spirit needs to be renewed that men might walk differently than unbelievers. Both these functions seem to indicate that a person needs to be filled in his spirit.

#### Definition of human spirit

Πνεῦμα in Ephesians 5:18 appears to refer to man from a certain perspective. It is the controlling element within him. It refers to the dominant impulse or disposition of an individual. It denotes the determination and direction of man's energy. Consequently, it refers to the will and emotions of a man as well as his attitude, as these are the effects of the directive power in man. The following definition sums it up well. When used in reference to the human spirit, πνεῦμα "refers to the seat of the will and of emotions, and to the disposition and general attitude of a person."<sup>1</sup>

#### The role of the human spirit in service and worship

This concept of "human spirit" is illustrated by Paul's use of πνεύματι when he refers to persons. He speaks of serving God in his spirit (Rom. 1:9). He also writes to the Corinthians about praying, singing, and blessing with the spirit (1 Cor. 14:14-16). In addition,

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<sup>1</sup>Hill, Greek Words, p. 283.

he speaks about cleansing and preserving the spirit (2 Cor. 7:1; 1 Thess. 5:23). It will be helpful to look at some of these activities of the human spirit to understand its function in Christian experience.<sup>1</sup>

Romans 1:9

In this verse Paul writes that he serves God ἐν τῷ πνεύματι μου. The organ of Paul's service is his "spirit."<sup>2</sup> Barrett writes that "it is by using his spirit that Paul renders God service."<sup>3</sup> According to Hill, the phrase ἐν πνεύματι means that Paul's service to God "has become the dominating impulse in his life: it is no partial involvement, but has taken hold of him at the very core of his being."<sup>4</sup> This verse points out the function of the human spirit in service.<sup>5</sup>

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<sup>1</sup>The human spirit may also be involved in the worship of God (Phil. 3:3). However, the reference of πνεύματι is not as obvious in this verse as in others. F. W. Beare, The Epistle to the Philippians, in Black's New Testament Commentaries, ed. by Henry Chadwick (London: Adam & Charles Black, 1969), p. 105, is one who understands πνεῦμα as the human spirit.

<sup>2</sup>Matthew Black, Romans, in The New Century Bible, ed. by Ronald E. Clements and Matthew Black (London: Oliphants, Marshal, Morgan & Scott, 1973), p. 40.

<sup>3</sup>C. K. Barrett, The Epistle to the Romans, in Harper's New Testament Commentaries, ed. by Henry Chadwick (New York: Harper & Row, 1957), p. 24.

<sup>4</sup>Hill, Greek Words, p. 284.

<sup>5</sup>For a discussion of other possible interpretations for ἐν τῷ πνεύματι μου see C. E. B. Cranfield, The Epistle to the Romans, Vol. I, in The International Critical Commentary, ed. by J. A. Emerton and C. E. B. Cranfield (Edin-

## 1 Corinthians 14:14-16

Here Paul writes that the human spirit is able to pray, sing, and give thanks. In verse fourteen he explicitly says that his spirit prays. Prayer is described here as an exercise of man's spirit.<sup>1</sup> Paul then describes the human spirit as being capable of singing and blessing (15, 16). These verses point out that man's spirit is able to perform various activities of worship.<sup>2</sup>

These two verses show that Paul views the human spirit as having a prominent role in Christian experience. The function of the human spirit in this capacity is expected since πνεῦματι refers to the will and emotions and disposition of the person. Consequently, a person's will and emotions and disposition are involved in serving, praying, singing, and giving thanks. For this reason it makes sense for a person's spirit to be filled. As a person's spirit is filled, his will and emotions and disposition will be directed toward understanding the will of the Lord so that he might walk accurately.

The renewal in the human spirit in order to walk differently

The need of the spirit of man to be filled is also

burgh: T. & T. Clark Limited, 1975), pp. 66-67.

<sup>1</sup>Ladd, Theology, p. 461.

<sup>2</sup>For other interpretations of πνεῦμα μου see C. K. Barrett, The First Epistle to the Corinthians, in Harper's New Testament Commentaries, ed. by Henry Chadwick (New York: Harper & Row, 1968), pp. 391-320.



indicated in Ephesians 4:23. In this verse Paul tells his readers of the need ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοῦς ὑμῶν. Πνεύματι, in this reference, most likely refers to the human spirit,<sup>1</sup> which is distinguished from and related to the νοῦς. However, the meaning of τῷ τοῦ νοῦς ὑμῶν is difficult. The sense which seems to best convey Paul's thought is "the spirit by which your mind is regulated."<sup>2</sup> Πνεύματι, then, refers to the governing principle of the mind.<sup>3</sup> Moule writes that πνεύματι is the "substratum, so to speak of every activity of the 'inner man,' and now specially of the activity which sees and grasps truth."<sup>4</sup> Paul also depicts πνεύματι as able to be renewed.<sup>5</sup>

The reason that the Ephesians need to be renewed with reference to the spirit of their mind is related to their walk. Paul wants his readers to walk no longer as the other Gentiles, who walk in the emptiness of their

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<sup>1</sup>This translation regards πνεύματι as a dative of reference; see Salmond, "Ephesians," p. 343; Lenski, Ephesians, p. 566; Wood, Ephesians, p. 63. It is possible for πνεύματι to indicate agency; Alford, "Ephesians," p. 124, or sphere; Eadie, Ephesians, p. 341. The apparent parallel with Romans 12:2, where Paul refers to the mind being renewed, seems to favor πνεύματι being dative of respect.

<sup>2</sup>Wood, "Ephesians," p. 63.

<sup>3</sup>Eadie, Ephesians, p. 342.

<sup>4</sup>Moule, Ephesians, p. 119.

<sup>5</sup>The verb ἀνανεῶ "involves a new beginning in time as distinct from qualitative renewal"; TDNT, s.v. "νέος, ἀνανεῶ," by J. Behm, 4:900. For this reason Barth, Ephesians 4-6, p. 507, translates ἀνανεοῦσθαι, "become new."

mind. Wood writes that the Christian converts need "to undergo a radical reorientation of their mental outlook."<sup>1</sup> Therefore, his readers need to be renewed in their spirit since it governs their mind.

This renewal brings about the necessary change in the walk of the Ephesian believers. Eadie writes that the change "is 'in the spirit of the mind,' in that which gives mind both its bent and its materials of thought."<sup>2</sup> Mitton remarks that "the change is not just a superficial one affecting outward conduct, but an inward one transforming the very springs of a man's being; his desires, attitudes, and values."<sup>3</sup> Barth adds, "Since spirit and mind exert a dominating and steering function, a renewed 'spirit and mind' mean no less than a total change of the total man."<sup>4</sup>

It is obvious from this verse that the Ephesians' spirit needed to be constantly renewed in order that they not live as the unsaved Gentiles. The renewal was necessary to change their way of thinking so as to change their way of living. It is most significant that πληροῦσθε ἐν πνεύματι occurs in a context which concerns walking cor-

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<sup>1</sup>Wood, "Ephesians," p. 63.

<sup>2</sup>Eadie, Ephesians, p. 509.

<sup>3</sup>Mitton, Ephesians, p. 165.

<sup>4</sup>Barth, Ephesians, p. 343.

rectly. Being filled in their spirit would then correspond to being renewed in their spirit. Thus man's πνεῦμα is a logical sphere to be filled.

### Conclusion

This chapter has suggested that the substantive πνεύματι in the command πληροῦσθε ἐν πνεύματι refers to the human spirit as the sphere of the filling. The meaning "be filled in spirit" appears to fit the context as it permits both πληροῦσθε and ἐν to keep their normal meanings and uses. The context does not seem to provide any reason for the interpretation "be filled in the Holy Spirit."

The meaning of πνεῦμα when referring to "human spirit" supports the concept of "human spirit" as the sphere of the filling. In the Old Testament נֶפֶשׁ refers to man's seat of emotions, his intellectual functions, and his attitude of will.<sup>1</sup> Paul uses πνεῦμα in the same way to describe man's spirit. Since πνεῦμα refers to the determination and energy of man which needs to be directed, it appears that man's spirit ought to be filled so as to be

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<sup>1</sup>The use of נֶפֶשׁ in Proverbs is consistent with its use in the Old Testament. נֶפֶשׁ occurs twenty times in Proverbs of which five occurrences refer to wind. In thirteen of the remaining fifteen occurrences נֶפֶשׁ refers to either the seat of emotions or the seat of the attitude or the will in man; see BDB, pp. 924, 925; TDNT, s.v. "πνεῦμα, πνευματικός," by Friedrich Baumgartel, pp. 360-362. This usage of נֶפֶשׁ in Proverbs might explain Paul's command to be filled in their spirit. He wants their emotions and will directed toward understanding the will of the Lord.

guided in the right direction. Filling in Ephesians 5:18 directs the spirit of man into understanding the will of God in order to walk accurately.

Finally, the fact that man's spirit is involved in various activities of Christian experience indicates the important ministry of the human spirit. Consequently, there is reason for man to be filled in his spirit. It seems that he would be filled in his spirit for it to perform these functions. Man's spirit needs to be renewed so that he might walk differently than unbelievers. Therefore, it appears logical for him to be filled in his spirit in order to walk accurately.

Thus, it appears that the command πληροῦσθε ἐν πνεύματι means "be filled in your spirit." It is the antithesis of the prohibition μὴ μεθύσκεσθε οἴνῳ. Paul forbids drunkenness because it leads to folly and makes a man incapable of walking accurately. He commands fulness because it leads to understanding the will of the Lord and makes a person capable of walking accurately. Paul contrasts drunkenness and fulness because they produce different results.

## CHAPTER IX

### THE MEANING OF THE PARTICIPIAL CLAUSE ΛΑΛΟΥΝΤΕΣ

ἑαυτοῖς ψαλμοῖς καὶ ὕμνοῖς καὶ

ὕδαῖς πνευματικαῖς

#### Purpose

The aim of this chapter is to show that the participial clause λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ὕδαῖς πνευματικαῖς denotes the means and the content of the filling. According to this interpretation Paul commands the Ephesian believers to be filled in their spirit by speaking to one another<sup>1</sup> in psalms, hymns, and spiritual songs. There are four reasons for this view: its relationship to the command πληροῦσθε ἐν πνεύματι; its agreement with the didactic function of ψαλμοί, ὕμνοι, and ὕδαί πνευματικαί as seen in Colossians 3:16; its relationship to the verb πληροῦσθε; and its correspondence to the teaching of Proverbs 23:31 in the LXX. These four reasons, taken

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<sup>1</sup>Ἐαυτοῖς in all probability has the reciprocal sense in this verse; see Chamberlain, Grammar, p. 52; Dana & Mantey, Grammar, p. 132; Robertson, Grammar, p. 690. The reciprocal sense for ἑαυτοῖς is held by Abbott, Alford, Eadie, Ellicott, Foulkes, Hendriksen, Moule, Salmond, and Wood. The passage appears to be teaching mutual edification as in Colossians 3:16. For the view that ἑαυτοῖς has the reflexive sense "for yourselves," see Lenski, Ephesians, p. 619.

together, make a strong case for this participial clause indicating the content of πληροῦσθε.

The Relationship of the Clause to the  
Command Πληροῦσθε Ἐν Πνεύματι

This paper has suggested that the command πληροῦσθε ἔν πνεύματι means be filled in your spirit. If this meaning is correct, πληροῦσθε needs a content which is either implied or indicated in the context. The basic meaning of πληρόω, "to fill or be filled with something," also indicates the need for that with which the Ephesians are to be filled. It appears that the participial clause indicates that which is to fill the Ephesians. Lenski sees this need for he writes that Paul "lets us gather what this filler is to be from the context."<sup>1</sup>

The Agreement of the Clause with the Didactic  
Function of Psalms, Hymns, and  
Spiritual Songs

This study submits that the content of psalms, hymns, and spiritual songs is that which is to fill the Ephesians. This view is suggested because of the content and function of hymnody in the New Testament church. According to Colossians 3:16 the Colossian Christians were to teach and admonish each other by means of psalms, hymns,

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<sup>1</sup>Lenski, Ephesians, p. 619.

and spiritual songs. Evidently, these musical pieces contained content of such a nature to fill the Colossians and enable them to fulfil their responsibility.

Paul apparently has a similar didactic function of hymnody in mind in this parallel passage in Ephesians 5:19. Bruce writes that the phrase "'speaking one to another' corresponds to the fuller phrase 'teaching and admonishing one another' in Col. 3:16."<sup>1</sup> Beare adds that the whole expression in Ephesians 5:19 "is modelled on Col. 3:16-17; but addressing one another suggests the general relationships of life over a broader area than the 'teaching and admonishing' of the Colossians passage."<sup>2</sup> Therefore, since psalms and hymns and spiritual songs were able to be used by the Colossians to teach one another, it would seem that they could also be used by the Ephesian believers to fill one another in order that they might understand the will of the Lord. The goal of the filling in Ephesians would be similar to the goal of the teaching and admonishing in Colossians; a correct conduct.

The Relationship of the Clause to  
the Verb Πληροῦσθε

The relationship of the participle λαλοῦντες to the verb πληροῦσθε also contributes support to the interpreta-

<sup>1</sup>Bruce, Ephesians, p. 111.

<sup>2</sup>Beare, "Ephesians," p. 174.

tion that the participial clause indicates the content of πληροῦσθε. λαλοῦντες is used adverbially<sup>1</sup> in this verse to describe the circumstances under which the action depicted in πληροῦσθε takes place.<sup>2</sup> This participle therefore indicates both the temporal and the logical relationship between being filled and speaking to one another.<sup>3</sup>

The Temporal Relationship of the Clause  
to the Verb Πληροῦσθε

The present tense of λαλοῦντες most likely indicates that the filling and the speaking actions occur simultaneously. Although the time of action described by the participle is inferred from the context, the present participle came to denote time which is contemporaneous in relation to the main verb.<sup>4</sup> Burton writes, "The Present Participle most frequently denotes an action in progress, simultaneous with the action of the principal verb."<sup>5</sup> Dana and Mantey

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<sup>1</sup>It seems that λαλοῦντες is used adverbially or circumstantially in this verse. It does not modify or take the place of a noun so it is not being used adjectivally or substantivally. Also, the thought of the main verb is complete without it so it is not being used as a predicate. λαλοῦντες, therefore, modifies the verbal idea of the command πληροῦσθε ἐν πνεύματι.

<sup>2</sup>Brooks & Winbery, Syntax, p. 132.

<sup>3</sup>For a discussion of the relationship between the circumstantial or adverbial participle and the verb which it modifies see Moule, Idiom Book, pp. 99-103.

<sup>4</sup>Turner, Syntax, p. 153.

<sup>5</sup>Burton, Moods, p. 54.



comment that "simultaneous action relative to the main verb is ordinarily expressed by the present."<sup>1</sup> There are instances where the present participle indicates action which is either antecedent or subsequent<sup>2</sup> to the action of the main verb but the normal significance of the present participle is to indicate action simultaneous with the action of the main verb and there does not seem to be any reason to understand λαλοῦντες differently.<sup>3</sup> Consequently, being filled and speaking happen contemporaneously.

#### The Logical Relationship of the Clause to the Verb Πληροῦσθε

The logical relationship between λαλοῦντες and πληροῦσθε is also determined by the context. Blass and Debrunner state that, "The logical relationship of the circumstantial participle to the rest of the sentence is not

<sup>1</sup>Dana & Mantey, Grammar, p. 230. Buttmann, Grammar, p. 296; also writes that the ordinary use of the present participle is to express simultaneousness. Moule, Idiom Book, p. 101; remarks that the present participle usually alludes to an action which coincides with the action of the main verb.

<sup>2</sup>For examples see Moule, Idiom Book, pp. 101-102.

<sup>3</sup>A number of writers regard λαλοῦντες as indicating the result or expression of being filled. However, these writers understand πληροῦσθε ἐν πνεύματι to mean be filled with or by the Holy Spirit so that πληροῦσθε does not require a content. But according to the interpretation suggested in this study, πληροῦσθε does need a content. Furthermore, result would likely be indicated by a future participle since it represents action subsequent to that of the main verb.

expressed by the participle itself, but is to be deduced from the context."<sup>1</sup> In this verse the mood and meaning of πληροῦσθε appear to point out the logical relationship between being filled and speaking.

Because of the imperative mood of πληροῦσθε, a causal, concessive, or conditional relationship between λαλοῦντες and itself is unlikely.<sup>2</sup> Furthermore, the meaning of πληροῦσθε eliminates a complementary relationship between participle and verb.<sup>3</sup> Finally, the presence of πληροῦσθε apparently rules out λαλοῦντες being used as an imperative.<sup>4</sup> Instead, the meaning of πληροῦσθε in this verse seems to require that its content be given.<sup>5</sup> Conse-

<sup>1</sup>Blass & Debrunner, Grammar, p. 215; see also Turner, Syntax, p. 153; Chamberlain, Grammar, p. 101.

<sup>2</sup>It would be unnatural for Paul to mean be filled in your spirit "because" or "if" or "although" you are speaking to one another.

<sup>3</sup>Πληρῶ is not one of the verbs which requires a complementary participle.

<sup>4</sup>Both Lenski, Ephesians, p. 619 and Wood, "Ephesians," p. 72, view λαλοῦντες as an imperative. This use of the participle is possible but rare. According to H. G. Meecham, "The Use of the Participle for the Imperative in New Testament Greek," The Expository Times, 58 (May 1947), p. 207; λαλοῦντες is ruled out as an imperative in Ephesians 5:19 because it is grammatically connected with a preceding finite verb. Brooks & Winbery, Syntax, p. 138, in commenting on the imperative or independent use of participles, write, "Certainly no participle should be explained as an independent participle if there is any other way to explain it." However, even if λαλοῦντες is taken as an imperative, it can still indicate the means and content of the filling.

<sup>5</sup>The fact that πληροῦσθε apparently needs a content rules out the various types of circumstantial participles except modal and means. However, since manner is usually

quently, λαλοῦντες most likely indicates the means<sup>1</sup> by which the Ephesian believers are to be filled. They are to be filled in their spirit by means of speaking to each other. The remainder of the participial clause, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, denotes the content of the filling.<sup>2</sup> The Ephesians are to be filled by means of speaking to each other with psalms, hymns, and spiritual songs.

The Correspondence of the Clause to the  
Teaching of Proverbs 23:31  
in the LXX

Finally, this interpretation of λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς reflects the teaching of Proverbs 23:31 in the LXX. This study has already suggested that Paul took the prohibition μὴ μεθύσκεσθε οἴνῳ from Proverbs 23:31 in the LXX, and in that verse the readers of Proverbs were commanded not to become

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expressed by pleonastic participles λαλοῦντες most naturally indicates means.

<sup>1</sup>This use of the circumstantial participle is also called the instrumental use. Although Walter C. Kaiser, Jr., Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching (Grand Rapids: Baker Book House, 1981), pp. 178-179, interprets πληροῦσθε ἐν πνεύματι as be filled with the Holy Spirit, he seems to regard λαλοῦντες as indicating means.

<sup>2</sup>The dative case indicates the means. The Ephesians are to speak to one another "with" or "by means of" psalms, hymns, and spiritual songs.

drunk with wine but were directed instead to converse<sup>1</sup> with righteous men and converse in their discussions.<sup>2</sup> Instead of being filled with wine, these readers were to be filled with the content of righteous men's conversations.

Paul's teaching in Ephesians 5:19 reflects this teaching of Proverbs 23:31. The concept of speaking to one another is similar to the concept of conversing with righteous men. Salmond writes that the idea of λαλοῦντες ἑαυτοῖς is converse.<sup>3</sup> Hodge adds that "speaking to each other signifies the interchange of thoughts and feelings expressed in the psalms and hymns employed."<sup>4</sup> Although the phrase "righteous men" does not appear in Ephesians 5:19,

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<sup>1</sup>The word "converse" is ὁμιλέω which means "to be in company with, consort with," hence "to converse with"; Abbott-Smith, Lexicon, p. 316. McKane, Proverbs, p. 394, translates it "associate." The word pictures talking or speaking with someone. The word is used elsewhere in Proverbs in 5:19 in a LXX paraphrase and in 15:12 where Proverbs says that the fool will not converse with or speak with the wise. Fritsch understands ὁμιλέω in 15:12 to mean "have fellowship with"; Charles T. Fritsch & Rolland W. Schloerb, "The Book of Proverbs," in The Interpreter's Bible, Vol. 4, ed. by George Arthur Buttrick (Nashville: Abingdon Press, 1955), p. 869. ὁμιλέω occurs in the New Testament in Luke 24:14, 15; Acts 20:11; 24:26, where it describes someone speaking with someone.

<sup>2</sup>The Greek word is περίπατος which means "discourse during a walk, discussion, argument"; Liddell & Scott, Lexicon, p. 1382. McKane translates it "edifying conversations"; Proverbs, p. 394, while Deane and Taylor-Taswell translate it, "public places"; Deane, Taylor-Taswell, Adeney, Proverbs, p. 445. The idea in Proverbs 23:31 seems to be that the discussions of righteous men are profitable or edifying.

<sup>3</sup>Salmond, "Ephesians," p. 363.

<sup>4</sup>Hodge, Ephesians, p. 303.

it is likely that those who speak to one another in ψαλμοῖς, ὕμνοις, and ᾠδαῖς πνευματικαῖς would be righteous men.

Speaking to one another in psalms, hymns, and spiritual songs also reflects the idea of taking part in edifying or profitable discussions. Salmond writes, "In their intercourse one with another their language would not be that of ordinary convention, but that of spiritual devotion and thankfulness."<sup>1</sup> The content of the psalms, hymns, and songs would cause the discussions which surround them to be edifying.

#### The Relationship of the Remaining Participles to the Clause

The remaining participles, ᾄδοντες and ψάλλοντες (19), εὐχαριστοῦντες (20), and ὑποτασσόμενοι (21), further modify λαλοῦντες ἑαυτοῖς.<sup>2</sup> The Ephesians are to speak to each other as they sing and make melody with sincerity or

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<sup>1</sup>Salmond, "Ephesians," p. 363.

<sup>2</sup>For more discussion on the view that these participles modify λαλοῦντες see Hendriksen, Ephesians, pp. 240-243; Lenski, Ephesians, pp. 620-624. Other writers, however, take these participles to be indicating additional activities. For information see Alford, "Ephesians," p. 135; Eadie, Ephesians, pp. 402-406; Ellicott, "Ephesians," pp. 128-130; Salmond, "Ephesians," pp. 363-365. The first two participles, ᾄδοντες and ψάλλοντες, apparently modify λαλοῦντες and denote sincerity in speaking rather than silent singing in addition to audible speaking; see Hendriksen, Ephesians, pp. 240-241 and Lenski, Ephesians, pp. 620-621. Consequently, it is logical for εὐχαριστοῦντες and ὑποτασσόμενοι to modify λαλοῦντες also.

conviction.<sup>1</sup> They are to be serious about their responsibility to minister to each other in this manner. In addition, they are to be giving thanks for all things as they speak to one another. An attitude of gratitude concerning the mutual instruction certainly would contribute to a positive atmosphere for speaking to each other. Finally, the Ephesians should be submissive to one another while they talk to each other.<sup>2</sup> A submissive relationship between the Ephesians would make it possible for any believer to teach and to admonish any other believer. It appears that ἄδοντες and ψάλλαντες, εὐχαριστοῦντες, and ὑποτασσόμενοι describe attitudes which are conducive for instructing one another by means of psalms, hymns, and spiritual songs.

### Conclusion

This chapter has proposed that the participial clause λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς denotes both the means and the filling described in πληροῦσθε. This interpretation provides the filler which the verb πληροῦσθε needs and also allows psalms,

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<sup>1</sup>Mitton, Ephesians, p. 193. The Greek reads τῇ καρδίᾳ ὑμῶν. Barth, Ephesians 4-6, p. 583; writes that "the reference to the heart is an appeal to the center of man's intellect and will, even to the total man, and not primarily to emotion." The phrase denotes total commitment.

<sup>2</sup>This interpretation assumes that ὑποτασσόμενοι modifies λαλοῦντες as do the other participles, since it is the same tense and number as they. It serves as a transition from mutual submission to specific submission. For the view that ὑποτασσόμενοι begins a new section see Hodge, Ephesians, p. 309.

hymns, and spiritual songs to have the same didactic function which Paul ascribes to them in Colossians 3:16. In the same way that these musical forms are able to teach and admonish a person they are able to fill a person so that he might understand the will of the Lord.

The relationship between λαλοῦντες and πληροῦσθε also supports this meaning. Both the mood and the meaning of πληροῦσθε seemingly require that the participial clause describe the means of the filling. Finally, this interpretation reflects the teaching of Proverbs 23:31 in the LXX which is the background of the prohibition μὴ μεθύσκεσθε οἴνῳ. Instead of becoming intoxicated with wine, the readers of Proverbs are to talk with righteous men and take part in their conversations. The Ephesians are to speak to each other with psalms, hymns, and spiritual songs which appears to correspond to the Proverbs' instructions.

The remaining four participles and their clauses seem to modify λαλοῦντες. They describe positive attitudes which accompany λαλοῦντες and produce an atmosphere which is conducive to teaching each other by means of psalms, hymns, and spiritual songs. Consequently, Paul directs the Ephesians to be filled in their spirit by speaking to each other in psalms, hymns, and spiritual songs, as they sing and make melody with sincerity to the Lord, as they give thanks always for all things, as they submit to one another in the fear of the Lord.

## CONCLUSION

### The Interpretation of Πληροῦσθε Ἐν Πνεύματι

It is the suggestion of this study that the command πληροῦσθε ἐν πνεύματι which occurs in Ephesians 5:18 means "be filled in your spirit." Paul wrote these words as part of his general counsel to his readers concerning how they might walk circumspectly. Being filled in their spirit is apparently linked to understanding the will of the Lord as it relates to walking wisely and accurately.

Paul contrasts the command πληροῦσθε ἐν πνεύματι with the prohibition μὴ μεθύσκεσθε οἴνῳ because fulness produces different results than intoxication in the area of walking. Drunkenness, which most likely was a serious problem among the Ephesian Christians, leads to debauchery and renders a man incapable of walking wisely. Walking wisely requires intelligence and a drunken man is unable to grasp instruction and make right decisions. On the other hand, a man who is filled in spirit, by virtue of that which fills him, is able to understand the will of the Lord and make right decisions and consequently walk wisely and circumspectly.

Paul writes that the Ephesians are to be filled in their spirit by speaking to each other with psalms, hymns,



and spiritual songs. The content of the psalms, hymns, and spiritual songs fills the believers and is sufficient to enable them to understand the will of the Lord and to walk wisely. Since Paul directs the Colossians to teach and admonish one another with psalms, hymns, and spiritual songs, it is likely, because of the relationship of the books, that he encourages the Ephesians to be filled with these same kinds of songs in order to instruct each other concerning understanding the Lord's will and walking wisely.

#### The Support for the Interpretation of

#### Πληροῦσθε Ἐν Πνεύματι

An examination of the "control" view of the command πληροῦσθε ἐν πνεύματι which occurs in Ephesians 5:18 has shown that this view is not without problems. Both the interpretation and the resultant doctrine of the view appear to be based upon questionable exegetical and theological assumptions. Some of its conclusions appear to be without compelling support. Although these problems do not necessarily rule out this interpretation, there does appear to be room for another interpretation which perhaps presents fewer problems. For this reason this study has suggested that πληροῦσθε ἐν πνεύματι means "be filled in spirit." This interpretation is supported by the various particulars in the command. In this interpretation πληροῦσθε means "to fill" which is its normal meaning and its usual

Pauline usage. The preposition ἐν means "in," which is its usual meaning and it indicates the sphere of the filling. Πνεύματι, according to this explanation, refers to human spirit as the sphere of the filling. Since Paul often uses the noun πνεῦμα throughout his writings to refer to human spirit, the identification of πνεύματι in this verse as human spirit is not unnatural. Furthermore, because human spirit has a function in Christian experience, it seems sensible for it to be filled.

Furthermore, this explanation takes into consideration the relationship between πληροῦσθε ἐν πνεύματι and the participial clause λαλοῦντες ἑαυτοῖς ψαλμοὺς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς. It suggests that the participial clause λαλοῦντες ἑαυτοῖς ψαλμοὺς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς denotes the means and the content of the filling. This view understands λαλοῦντες to be a circumstantial participle indicating means and ψαλμοὺς, ὕμνοις, and ᾠδαῖς πνευματικαῖς to be datives of manner. They are to speak to each other with psalms, hymns, and spiritual songs whose content then fills the Ephesians. The remaining participles describe attendant circumstances which are conducive to speaking to one another for the purpose of instruction.

In addition, there are other factors which seem to support this interpretation. The occasion which prompted

Paul to write πληροῦσθε ἐν πνεύματι seems to provide support for this explanation. Paul desires that his readers walk circumspectly. Therefore, he tells the Ephesians to walk wisely rather than unwisely. He also directs them not to become foolish but to understand the will of the Lord concerning walking circumspectly. Paul is counseling his readers that intelligence is necessary in order to walk accurately. He then writes μὴ μεθύσκεσθε οἴνῳ ἀλλὰ πληροῦσθε ἐν πνεύματι. Drunkenness precludes intelligence while fulness leads to understanding the divine will. Consequently, πληροῦσθε ἐν πνεύματι describes a condition which is prerequisite to walking wisely and accurately.

The study has presented additional support, both negative and positive, for this interpretation. Negatively, it has suggested that the expressions πλήρης πνεύματος ἁγίου, ἰμπλημὶ πνεύματος ἁγίου, and πληρὼ πνεύματος, which Luke uses in Acts describe experiences different from that which Paul commands in Ephesians 5:18. Therefore, πληροῦσθε ἐν πνεύματι does not need to be explained in conjunction with them. It does not need to refer to a filling by the Holy Spirit. Instead, πληροῦσθε ἐν πνεύματι apparently refers to a different type of experience.

Positively, this study has proposed that the instructions for walking circumspectly which Paul gives in Ephesians 5:15-21, of which πληροῦσθε ἐν πνεύματι is a

part, reflect the teaching of wisdom literature concerning living skillfully. Therefore, πληροῦσθε ἐν πνεύματι should be interpreted in light of this correspondence between wisdom literature and Ephesians. Πληροῦσθε ἐν πνεύματι needs to be interpreted according to its contrastive relationship with μὴ μεθύσκεσθε οἴνῳ.

Drunkenness is condemned in Proverbs because it renders a man's mind incapable of understanding so that he is unable to walk wisely. Proverbs also teaches that a man who is intoxicated is not wise; in fact, he becomes a scorner. Fulness, therefore, describes a condition which is antithetical to intoxication. It depicts a situation which renders a man incapable of understanding the will of the Lord so that he is able to walk wisely and circumspectly. Consequently, πληροῦσθε ἐν πνεύματι refers to an experience which is conducive to acquiring the intelligence which is necessary to walk accurately. Being filled in spirit with the didactic content of psalms, hymns, and spiritual songs would seem to contribute to understanding the will of the Lord in order to walk wisely.

This study has also submitted that πληροῦσθε ἐν πνεύματι refers to an experience which involves psalms, hymns, and spiritual songs being used didactically. Paul commands the Colossians to teach and admonish one another with psalms, hymns, and spiritual songs; and he apparently

has this same function for them in view in Ephesians 5:19. Since psalms, hymns, and spiritual songs are included in the participial clause which modifies πληροῦσθε ἐν πνεύματι, the interpretation of the command should reflect their instructive function. The use of the content of these musical forms to fill a man that he might gain intelligence concerning the Lord's will presupposes their didactic capacity.

The final factor which offers support for this interpretation is the apparent similarity between Proverbs 23:31 in the LXX and Ephesians 5:18, 19. The following analysis illustrates the similarity.<sup>1</sup>

Proverbs 23:31	Ephesians 5:18, 19
1. be not drunk with wine	1. be not drunk with wine
BUT	BUT be filled in spirit
2. converse with righteous men and take part in their edifying conversations	2. by speaking to one another with psalms, hymns, and spiritual songs
3. for if you give your eyes into the wine bowls and the wine cup you will later walk more naked than a pestle	3. in which is debauchery

There seem to be three parallel features in the two pas-

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<sup>1</sup>The structure of Ephesians 5:18, 19 has been changed in order to point out more clearly its similarity with Proverbs 23:31.

sages: the prohibition against drunkenness, the instruction for mutual edification and the reason for the prohibition. Paul appears to approximate the message of Proverbs 23:31 according to the LXX in his instructions in Ephesians 5:18, 19.

These various factors seem to indicate that the command πληροῦσθε ἐν πνεύματι means "be filled in spirit." They also appear to indicate that the participial clause λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς denotes the means and content of the filling. Paul commands the Ephesians to be filled in spirit that they might understand the will of the Lord so that they will be able to walk wisely and circumspectly.

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