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Filled with the Spirit
5: 1-21



Paul begins **Ephesians 5** in the same way as he did the previous chapter – with the word **therefore**. This word refers back to the **forgiveness** believers have found **in Messiah (4:32)**. In **Ephesians**, the concept of **forgiveness** is connected to two vital biblical themes: **redemption** and **grace (1:7)**. The concept of **redemption** can be clearly seen in the Torah (see the commentary on **Leviticus, to see link click Ek – The Sabbath Year and the Year of Jubilee**). What prompted this magnanimous gesture of **redemption** and **forgiveness**, this **restoration** of lost status before **ADONAI**? Without question, the source of our **forgiveness** is the marvelous **grace** of **God**. Mentioned eleven times in **Ephesians** prior to **Chapter 5**, **grace** is the source through which we are given new life **in Messiah: For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God – not by works, so that no one can boast (2:8-9 NIV).** The word used for **forgiveness** in **4:32** (Greek: *echarisato*) is not the typical word used. In this verse, **the Rabbi** used a rarer word meaning *to show favor, or to give freely.* It could be translated **to graciously forgive.** These

two great concepts – **redemption** and **grace** – illuminate the beauty and depth of **God's forgiveness**.



A key characteristic of the doctrine of **the Ruach Ha'Kodesh** is **His** divine **Name** and personal nature. **He** is not merely an impersonal force like energy. **Ephesians 4:30** speaks of **grieving the Spirit. The Ruach** is **the Third Person** of **the Trinity**, and is to be revered and worshiped in that manner. **His** work is to make clear the active presence of **YHVH**. In the TaNaKh, there is a frequent connection between **the Spirit of God** and **wisdom (Exodus 31:3; 35:31; Isaiah 11:2)**. In **Ephesians 5**, the work of **the Ruach Ha'Kodesh** is to provide wisdom for the performance of practical tasks in the service of our **Lord**. **God** doesn't simply give us a little taste of **wisdom**; **He** pours it out on us in abundance **(1:8)** as a part of a new life found in **Yeshua Messiah**. In some way that is beyond our complete understanding, believers even declare this wisdom to rulers and authorities **in the heavens (3:10)**. It seems reasonable to conclude that this communication is modeled through **wise** living that is observed by the angels. A **wise** walk, filled with **the Ruach**, is part of **God's** eternal purpose and glory.[193]