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Be Filled with the Ruach

5: 18b-20

Be filled with the Ruach DIG: We probably all know some signs of being “drunk on wine.” What are some signs of being filled with the Spirit? Why was the inclusion of verse 18 so important to the whole book of Ephesians? Without it? Why do you think the apostle associates gratitude and thankfulness with being filled with the Ruach Ha’Kodesh.

REFLECT: Being filled with the Spirit on a continual basis doesn’t happen automatically; that’s why Rabbi Sha’ul tells his readers to do it. What can we do to open ourselves to being filled with the Ruach? What evidence is there that you are a grateful person? How often do you call upon the Ruach Ha’Kodesh to fill you? Why not fill up your tank daily?

We can be imitators of God, as His dear children, only as we are filled with the Ruach.



Apart from the truth in **verse 18b**, which is the heart of **Rabbi Sha’ul’s** message, the book of **Ephesians** would appear to be legalistic. Every encouragement **he** gives would have to be fulfilled through the power of the flesh. Believers would need to rely on their own resources and strength to follow the great road map of the life of a believer that **the apostle** presents in **Chapters 4** through **6** . . . and would, of course, find themselves completely deficient. Believers cannot walk in humility, unity, separation from the world,

light, love, and wisdom apart from the energizing of **the Ruach Ha'Kodesh**. To walk without **the Spirit** is to walk **unwisely** and **foolishly (5:15-17)**. We can be **imitators of God, as His dear children (5:1)**, only as we are **filled with the Ruach**. For Yeshua said: **I am the vine and you are the branches. Those who stay united with Me, and I with them, are the ones who bear much fruit; because apart from Me, you can do nothing (John 15:5).**²¹⁹

Dear Heavenly Father, Praise **You** that **You** came for more than just a rescue mission of saving and delivering **Your children** from sin's dreadful grips. **You** came to fulfill **Your** purpose of a living and vital relation, so **Your adopted children (Ephesians 1:5, John 1:12)** could live united in union with **You**. Making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. (Ephesians 1:9-10).

Last words are important and your final prayer, shortly before **You** were to be crucified, stressed the importance of **Your children** living in a united union with **You**. **That they all may be one. Just as You, Father, are in Me and I am in You, so also may they be one in Us, so the world may believe that You sent Me . . . I in them and You in Me - that they may be perfected in unity, so that the world may know that You sent Me and loved them as You loved Me (John 17:21 and 23).**

What a comfort the thought of being united with **You**, as **children** are united into a family. There is also the responsibility of **children** needing to listen to and obey their father. It is a great joy to spend time reading and meditating on **Your Word** daily so as to know how to live. **Your steadfast love (Psalms 136, 33:18, 36:5, 42:8, 63:3) endures forever** and is coupled with **Your great wisdom** so when we wonder what path to take, the wisest and best path to take, is to pray, read **Your Word** and follow it as best as humanly possible.

Thank **You** for not just saving me from sin and leaving, but also for staying and living within me to always be there to love and to guide. **Yeshua answered and said to him: If anyone loves Me, he will keep My word. My Father will love him, and We will come to him and make Our dwelling with him (John 14:23).** I love **You** and want to grow closer to **You** so that I follow **You**. In **Messiah Yeshua's Holy Name** and power of **His** resurrection. Amen

The command: The Rabbi makes both a comparison and a contrast in the same verse. In contrast to **being drunk (to see link click Bs - Do Not Get Drunk with Wine)**, Messianic believers should seek to be **filled with the Spirit**. Why turn to artificial stimuli

like alcohol or drugs when we can tap into the very power of **YHVH**? There is also a comparison to **the Ruach** and **drunkenness** in that both speak of something controlling a person.

Keep on being filled (Greek: *pleroo*, meaning *filled as the wind fills a sail*) **with the Spirit (5:18b)**. It is a perfect picture, as the word for *wind* and *spirit* is the same Hebrew word *ruach*. It is also an apt description, as a boat must go where its sail captures *the wind*. Instead of a one-time action, **the filling of the Ruach** must be a continuous, daily event. Those of us who trust **Yeshua** must always seek to walk in the power that already resides in us. As has been said, "We don't need more of **the Spirit** but **the Spirit** needs more of us!"²²⁰

In **Acts 6:15** we have **Stephen**, a **man filled** with faith and **the Ruach Ha'Kodesh**. Faith **filled Stephen** in the sense that it controlled **him**. **The Spirit filled Stephen** in the sense that **He** controlled **him**. Therefore, the fulness of **the Spirit** has reference to **His** control over the believer yielded to **Him**. The verb is in the present imperative, "Be constantly, moment by moment, **filled with the Spirit**."²²¹

The consequences: Sing psalms, hymns and spiritual songs to each other (5:19a). When the believer allows **the Ruach** to take control of his or her life, several other things will become obvious. Most notably the person will have a new love and appreciation for worship. **Rabbi Sha'ul** underscores this fact as he connects **the filling of the Spirit** with one who loves the various forms of worship. **The Psalms** are in essence the first Jewish prayer book. Many were joyfully expressed through instrumental music and even dance (**Psalms 150**). The Greek translation of **psalms** even means *striking fingers on a string*. The term **hymns** means *a song of praise about God*. The term **spiritual songs** has a slightly different emphasis as it forces on the believers experience and personal testimony. Since **the apostle** is writing before the destruction of the Temple in 70 AD, **he** knew firsthand the beauty of the Jewish worship service. It wasn't until 70 AD that music and dancing ceased, as a sign of mourning the Temple's destruction. Many modern Jewish synagogue services are slowly reinstating some of these ancient forms. How appropriate that the Messianic Jewish synagogue movement should be leading the way in joyous music and dance. Since **the Messiah** has come, we cannot help but be joyful in our worship service! This is truly the fruit of **the Ruach** in our heart.

Sing to the Lord and make music in your heart to Him (5:19b). This new appreciation of worship starts in the heart of **the Spirit-filled** believer, but must overflow beyond that. From the earliest times, the Jewish expression of faith has taken place within the larger community. It is that larger group that makes it possible for us to fulfill many of the mitzvot

of the Torah. It is very difficult, if not impossible, to live Jewish biblical faith in isolation. **Sha'ul** alludes to this here as he exhorts the Messianic believers to express their worship **to each other**. It is true, of course, that **ADONAI** is always with **His** children, even in isolation (**Hebrews 13:5-6**). But it is the same God who says it greatly pleases **Him** to see **His** children come together for this holy purpose.²²²

Always give thanks for everything (5:20a). Another natural fruit of **the Ruach** is **thankfulness**. As **the Ruach** reveals more and more of what **God** has done, we are **filled** with **thanks**. **Talmudic rabbis encouraged every person to say a minimum of 100 blessings each day (Tractate Menachot 43b)**. This would have a positive impact on our thinking and perspective. **The apostle** takes it to an even higher level, as we are to give thanks for everything. By keeping our eyes on **Yeshua, the Ephesians** (and us today) should be the most positive people on **God's** earth.

Once again **the Rabbi** states **his** theology in a very Jewish way. **God** is addressed as **our Father in heaven** numerous times within Jewish liturgy (*Avinu Malkeynu, Av Ha'Rachamim, etc*). **Sha'ul** does not change this format but adds a vital element, **the name of Yeshua, the divine Mediator (2:18)**. **To God the Father in the name of our Lord Yeshua the Messiah (5:20b)**. In the Semitic world, a name was more than a mere ID tag. It is often descriptive and even prophetic of a person. Therefore, to pray in **the name of Yeshua** is to call on **the Father** through the work of **His Son. The Messiah** can be the source of our prayers at times, but **He Himself** emphasized that **He** came to bridge the gap between us and our **Father in Heaven (John 14:6)**. **Yeshua** is, of course, the expression and divine essence of **YHVH**, but **His** role is primarily to bridge the gap that normally divides us from **ADONAI**.²²³