

began to encourage them all with resolute heart to remain true to the Lord; for he was a good man, and full of the Holy Spirit and of faith."

Once again, we are not reading about a man who was temporarily filled by the Holy Spirit to empower him for service (although no doubt this happened many times), but rather about a man whose life was characterized by goodness and faith and the presence of the Spirit. He was a good man, a man of faith, a man of the Spirit!

in Acts 13:52 we read, "And the disciples (those in Antioch of Pisidia) were continually filled with joy, and with the Holy Spirit." Once again, these disciples were characterized by living joyful and Spirit-filled lives. Their lives were filled with the Spirit's fruit.

in Acts 6:3 the word, translated "full" is πλήρεις (accusative masculine plural from πλήρης), which mean "full, full of, filled with, completely under the influence of. In verse 5 the word is πλήρης. The apostles asked the congregation to select seven men full of the Spirit and wisdom; and one of the men they selected was Stephen, who was full of faith and of the Holy Spirit.

In Acts 11:24 the word translated "full" is again πλήρης. Barnabas is said to have been full of the Holy Spirit and of faith.

In Acts 13:52 the word translated "continually filled" is ἐπληροῦντο (Imperfect passive, 3rd plural from πληρόω). The disciples of Antioch of Pisidia were filled with joy and with the Holy Spirit.

These scriptures retain the idea of influence or possession or control that we saw in those that speak of filling, but add the idea of a more permanent condition or state. In such a state the Spirit's control would probably vary in extent and degree from time to time, and would of necessity require the prior indwelling of the Spirit, which in turn would require prior regeneration.

The following working definition would therefore appear to be warranted:

The fullness of the Spirit refers to the indwelling Spirit's continuous control in varying degrees and to varying extents, of the moral and spiritual development and mode of expression internal and external, of a person's faculties and powers.

Upon reflection, this definition is seen to have particular relevance for the scriptural teaching on progressive sanctification, in which regenerated human faculties and powers are progressively delivered from the influences of Satan and sin, and progressively brought under the controlling influences of the Holy Spirit and righteousness.

But now we must pause and clearly distinguish between filling and fullness. Let us note the following differences: