

Ephesians 14-11-23a

This is Sunday, the 23rd of November, 2014. We are in Paul's letter written to the Laodicean church, popularly known as the Book of Ephesians. Traveled in the same letter pouch with Colossians, and was designed to be read in both churches and then spread from there as sort of an encyclical package for the benefit of all of those churches in the region and ultimately all of the churches that have existed since, down to and including ourselves.

We are in the section of chapter 5 that begins at verse 15, and we are currently in verse 19 through 21. Let's take a moment as we approach the fellowship in God's word that we're about to undertake to go to the Lord in prayer. Where two or three are gathered in my name, there am I in the midst.

As I look around, I see that we have at least two or three gathered in the Lord's name. He is in our midst, and we acknowledge that. We are grateful for the Lord's presence in and through His Holy Spirit, representing God the Father.

And as we look at the truth of God that is given to us in this passage, we have to rely on that divine enablement to understand it and for it to be meaningful and pertinent for us in the time that remains to us. So we acknowledge always, and I'm sure you do this in your own reflections and devotions related to God's word as you review and think about the word of God to remember that we can't really get a handle on it. It doesn't sink in and become alive to us apart from the ministry in particular of God's Holy Spirit.

Shall we pray? Father, what a blessing it is to gather and to share and express mutually together our appreciation for the benefits we enjoy, the relationship that we have, and the Father in Heaven that we have in You. We thank You for Your grace and Your mercy. We thank You for Your faithfulness, Your unchanging and unfailing compassion on us.

We thank You for Your righteousness. We thank You for Your justice. We thank You that we have been entered into the realm of Your love by the satisfaction of Your justice in and through the work of the Lord Jesus Christ.

We thank You for Him. We thank You for His unselfish work in coming down and partaking of our human flesh, subjecting Himself to the vagaries and the impertinences and the rejections and the mistreatments that He underwent, culminating in the arrest and trial and crucifixion, so unjust, so reflecting of the evil that is in our natures, of which we all partake, and yet He did that not looking to His own interests but looking to ours and to please You and to fulfill Your purpose. We thank You for His example.

We thank You for the enablement and the empowerment that You give us to follow that example. And we find it not only in the ongoing presence and sufficiency of Your Spirit within us but also in the truth that is conveyed to us through the pages of Scripture, living and powerful despite the

passage of years, despite the changing of times and cultures and the rise and fall of nations. Each generation, each individual human being, as we do this morning, comes to You in gratitude and in appreciation for the things that You provide so that we can not only live but live in a way that pleases You and that fulfills Your plan and purpose for us.

We ask Your blessing on us now as we look at this part of Your Word. We pray that each one will find it meaningful, each one will be blessed in a special and supernatural way by the things that we see, that it will have an effect, that it will cleanse us in the washing of water by the Word, that it will motivate us and encourage us, that it will build us up both individually and as a group and as a fellowship, as representatives of Your Son, the Lord Jesus Christ, who sits even now at Your right hand, pleading our case, making intercession for us and imposing, as always, His righteousness as the argument for our blessing. We pray that we can understand Your Word aright.

We pray that we can be a blessing to each other and to the world in which we live as a result. We ask these things in Jesus' name. Amen.

Ephesians chapter 5, let's just review. We'll read verses 15 through 21 and then resume our study. In verse 15, Paul says, after encouraging everybody to wake up.

I think that's why we have church on Sunday mornings. You know, there are people who, when they have just the one service as we do, they delay it until early afternoon. There are churches that meet once, but they do it in the afternoon.

I like doing it in the morning. I like having the whole rest of the day to kind of soak in whatever it is we saw first thing in the morning. And Paul says, awake you who sleep, arise from the dead, and Christ will give you light.

And I asked the question a few weeks ago when we looked at this verse, why isn't it the other way around? It seems to me if the Calvinists had a case, and God bless the Calvinists, there's a lot of great doctrine in Reformed theology. This just isn't one of them, that we are hapless victims of efficacious grace. If that were the case, this would be the other way around.

Christ will give you light, and you will awake from sleep. Christ would shine the light. You know how it is.

You're trying to sleep, and enlisted guys have sometimes had this happen, you know, or Boy Scouts or anybody else. They're out in the field in the middle of the night, and you have to get up and do a movement. I had to get our whole battery up, at least my platoon, the headquarters platoon.

We were camped out in the wilds of the training area there, and we had to move the battery in the middle of the night. And a lot of those guys had not even crawled into their sleeping bags until

after midnight, and we had to move at 3 a.m. Well, you know, you're trying to be tactical. You're simulating a combat environment.

So you don't just blow a trumpet and say, Reveille, reveille, rise, you know, heave out and trice up. Smoking lamp is lighted and all. You don't do that.

You know, it's light discipline, and you have to be furtive. You have to be covert. But you've got to get everybody up and get them moving and silently move the battery in the dark from one place to another so the bad guys, if they've registered fire and they're going to try to blow you up first thing in the morning, they waste their ammunition on an empty spot.

Well, how do you wake everybody up? Well, you take your Mark I right-angled government-issue flashlight and you go to each face and you flash it in their face. And, you know, so I give them light, and they awake and arise. That's how it works.

That isn't what this says. This says, Awake, you who sleep. Arise from the dead, and Christ will give you light.

There are two subjects and two actions in that passage. Who acts first? Does Christ give light first, or do we awake first? We, the actor, awake. And this is an imperative, awake.

Wake up. It's a command. The command is given, wake up.

We wake up. And then Christ gives the light. So it is enlightenment.

It is blessing from heaven. It is truth and refreshment from on high that comes to us when we respond to the command to wake up. It's not the other way around.

Well, this is going to sort of follow through the rest of this section, beginning in verse 15. See then that you walk. And there's almost an idea pun here.

Because if you wake up and Christ gives you light, you see then. And you can walk without barking your shins and stumbling and falling, right? There's a sequence, there's an order. Wake up, and there's a choice here.

I set my alarm, I think it was Friday. I had stayed up late doing a bunch of stuff. And I set my alarm.

And I shut it off in my sleep. I have no recollection of it going off. I have no recollection of shutting it off.

I have a clear recollection of setting it because I thought, wow, two hours ain't much. But I did not wake up. The command was given.

And I heard it. And I rejected it. My wiser self said, you know what, sleep is more important than

what you thought you were going to do.

And shut it off. But everybody gets the command to awake. There are people who choose to awake.

There are people who choose to hit the snooze or just hit the off button and roll over and not wake up. Awake and arise. And by the way, this is the key to success.

When you set your alarm, awake and arise. Don't awake and say, well, you know, if I just lay here for one more minute and next thing you know it's an hour, hour and a half. Awake and arise.

It's a biblical principle. And I've tried to train myself to do this, that when my alarm goes off, I grab it and I swing my feet out of bed. Because too many times when I was a young man, I just didn't complete the idea of getting up.

But if you awake and arise, just think, you know what, it's biblical. I'm following a biblical command. Awake and arise.

Awake and arise. Then you can see and then you can walk. Awake, arise, look around and walk.

Circumspectly, looking around. See then that you walk circumspectly. There's a double emphasis on seeing.

Be aware. Observe. Awake and arise.

See then circumspectly. You see the picture here. And it is all because of the light of Christ.

You couldn't do this successfully or effectively if it were not for the light of Christ. But three quarters of the operation here is us. We awake.

We see. And we walk. The light of Christ is enough divine enablement, divine revelation, divine energy for us to do these three things for ourselves.

Christianity is not a stretcher. It's not a crutch. It is enablement.

It enables us to do things we cannot do in human strength. We can become different people. We can be cleansed.

We can be empowered. People are always looking for empowerment. Well, I'm in a certain group of people and I don't feel empowered.

If you want empowerment, awake and arise. Christ will give you empowerment. And you can see and you can walk.

And that is an empowerment and enablement that has eternal weight of glory attached to it. I could be empowered as some, you know, the group of oppressed brown-eyed people. Or I could

be empowered as a group of people who have got one drop of Cherokee blood.

Or I could be empowered as a veteran. Or I could be empowered as a bad chess player. Or I could be empowered as a short-wave listening enthusiast.

There's all different classes or categories I could assign myself and then say, you know, we're oppressed. We're not making it. And I notice, you know, it seems like Hollywood is full of blue-eyed people.

I'm so tired of seeing commercials and all. There are blue-eyed people. What about the brown-eyed people? Come on.

We're the majority. It's like a dominant gene. So how come we're not dominant? I just don't think it's fair.

And, you know, none of my brothers are brown-eyed. How'd that happen? I think this needs to be fixed. Well, they do have contacts now.

And I suppose if you want to see a strange sight, think of me with blue eyes, vivid blue eyes. I think I would just stand up here and look around, and you would all become convicted. But even if you could achieve that, let's say that I get brown-eyed people equally represented everywhere, or I get, you know, the Cherokee Nation back its land in Georgia.

I achieve that. When we as a generation all die and turn to dust, so what? What have you got? The empowerment, the light that Christ gives, if you want something to be thankful for this Thanksgiving, be thankful for an enablement and an empowerment and assignment to a favored group that is going to rule and reign with Christ, that is going to walk with Him in white, that is going to take its advantages and its blessings forward and enjoy them forever. Death does not cancel the promises of God.

We saw that Friday night. Elijah is down in the ground as bones. Not a problem.

The covenant of God is irrevocable, and death does not interfere with it. Elijah raises one person. Elisha has the double portion.

So, hypothetically speaking, Elisha should raise two people, but he died only having raised one person. It does not stop. When God says it is a double portion, it is a double portion.

So, somebody accidentally drops a corpse on his bones and it comes to life. Two resuscitations for Elisha. And there is great meaning in that for us.

Awaken or rise, Christ will give you light. And that is not just any old flashlight in the face. This is divine energeo, divine krato, divine escuo.

This is enablement, empowerment. You can do in Christ all things. Isn't that a passage of scripture? I can do a couple of things through Christ which strengtheneth me.

I believe that is a verse. I can do two things through Christ which strengtheneth me. I can awaken or rise.

I can do all things, right? That is what he is talking about. But see then that you walk wisely, aware of your surroundings. There is nothing more frustrating to a parent than a child that functions unaware, just not paying attention.

It scares you. I can't let you play in the front yard because you are unaware of traffic in the street. I can't let you out of my sight because you just don't grasp what is safe and what is unsafe, what is good and what is bad, what you can drink and what you shouldn't.

I was in my grandmother's house as a small child and I was thirsty and I saw a cup of what I thought was something good to drink. And I thought it was my grandmother's coffee with cream in it. And so I glugged down a couple of swallows and realized too late that she was soaking the coffee ring out of her cup with strong soapy water.

And you can imagine how the rest of that day went. As a very small child, I was thirsty and there was a glass of water sitting on a nearby table and I picked it up and drank it to my parents' horror who thought I had come down with ALS or something because it was vodka. And a two-year-old on vodka is comical but scary.

It wasn't at our house, by the way. At any rate, you've got to be aware, be circumspect, know what you are about. And this is what Christ gives us.

We have a supernatural enabling gift from God of awareness. And you have experienced this, I'm sure, as a faithful believer, seeking to walk in the light, narrow road, straight gate that leads to life. You have, and I know because I have, and in talking together we have compared notes, there are times when for no apparent reason you have reservations about something.

An option comes up, a person makes a suggestion, there is a person in the periphery, an opportunity opens up, and for no reason whatsoever you just, something doesn't, quote, feel right. The light of the Lord Jesus Christ transcends rationality. Well, what is my reason for feeling right? I don't have to have a reason.

I trust my God-given instincts, and many times these are enabled and empowered subconsciously by what we have learned. And if we stop and pray about it and think about it and reflect upon it, we eventually say, you know what's wrong about this? I've given you the example before. I was desperate after I was in the last stages of seminary.

I really wanted to find a church. I've gone through all of this grief at two different schools to

become a pastor, and I need to find a place to be a pastor. And so I had candidated different places, and I was waiting to be approached.

Yes, we would like to have you come to our group. And different ones would come up and say, would you come and candidate? And I was approached by a particular group, and I immediately felt like I should not get anywhere near that group. And I couldn't put my finger on why until, upon reflection, I thought about it, and I realized everything that is happening as we're doing the initial steps of this dance is coming through the women in the group.

They're nice women. I knew some of them personally, but the approach, the request, not only that, but the women had asked my wife to ask me if I would come. And I didn't initially put it together until I realized, as I reflected on biblical truth, that it's kind of like asking somebody in Israel to do a sacrifice who isn't a son of Aaron in the tribe of Levi.

There has been an assigned way that groups are to function, and they function with elders, with men who are one-woman men. It doesn't say you can have a one-man woman be an elder in the church. And there's no speaking of anything other than this is the assignment.

It's like the Levites. The Levites weren't superior, they weren't special, but they were God's designated guys to do the work of the tabernacle and later the temple. And within that group, only descendants of Aaron could be priests.

What if I'm a Levite but I'm a cousin? I'm not a descendant of Aaron. As much as I might want to be a priest, as good as I might be at killing animals and lighting fires, I can't do it. It seems very arbitrary, and it is.

It is an arbitrary designation by God. And it's the same with men leading in the house, their own house, and in the house of God. So when you find that a group is largely being run and decisions are being made and invitations are being offered by the women in the group, this was the light of Christ that I didn't initially put together, but I had already politely declined, and I was troubled.

I thought, what is it about this that doesn't compute? And it wasn't until afterward I realized that that's what it was. We have this blessing from God. We are warned away.

God puts His wall of fire, His fence around the vineyard so that He can cultivate and grow the grapes, and He prunes us so that we can bear even more fruit. Abide in me. My words abide in you.

Jesus said, You will bear much fruit. My Father is pleased. My Father will prune you so that you can bear more fruit.

If you're an unproductive branch, He's going to prune you out. This is all in John 14 and 15. Paul is talking about this from a little bit different angle.

Walk circumspectly, not as fools, but as wise. And you can't just choose to be wise in the human sense. If I'm not really good at solving puzzles, and I'm not, they used to have this Ellery Queen magazine, and they've got mysteries, and there's different puzzles and things you can solve.

Or they have, have you ever taken one of these tests that's a diagnostic tool that's trying to figure out what are you good at? And so they have a bunch of pictures in a row, and then there's a couple of blanks, and they say, What pictures? Choose from below what the next picture should be. Find the pattern. Find the unlike thing.

Story problem with some. I just get depressed trying to work those. I'm not very good at them.

Once you do one or two and see how they work, then you can do them all. But it's like only the test taker knows the magic by which these are solved, and if you come up on it cold, it's very humbling and depressing. So you can't just choose to be smart in human realms.

I would love to be, you know, somebody says they're not mechanically inclined. I'd love to just be able to fix things. I'd love to just go around fixing stuff, but I'm just no good at it.

Every time I take something apart, I just suddenly realize I've got a collection of pieces, and I can't get them back together, and I have to hand them to someone else. You can't just choose to be wise. This is a command to be wise.

This is a command to walk, not as a fool, but as wise. Well, if I can't just choose to be wise, how can I respond to this command? This is not human wisdom. This is being sensitive to the light of Christ.

Pay attention to the light that the Lord Jesus shines. I can choose to pay attention, can't I? I can choose to avail myself of the light that the Lord Jesus shines. There's a genuine option there that I can choose or not choose, and that's what he is talking about.

And so in verse 17, he can say, therefore, do not be unwise. It's a command. Don't be unwise.

How could he possibly tell people who aren't functioning wisely to not be unwise? Well, there has to be access to the wisdom, and it comes from the Lord Jesus. You can also, and he fills that out in the second part of the verse, do not be unwise, but what is the opposite of being unwise? Understand what the will of the Lord is. Understand the will of the Lord.

How do I understand the will of the Lord? That is supernaturally communicated to me when I cultivate the ministry of God's Spirit and the presence of God's Word in my life. I come to church, as you are doing, and pay attention when the Word of God is explained, when it is put in front, when we look at it together. There's half of the epoxy, and I ensure that I am not actively operating in sin, that I am not actively disobeying the commands of God, that I am seeking to please Him, that I am acknowledging my sins before Him so that I can be forgiven and cleansed,

and that creates an environment where God the Holy Spirit can fill me, can illuminate me.

The light of Christ comes into my life through the Holy Spirit. That is the means. Jesus doesn't speak from heaven words that filter into my soul.

Jesus has put the Word of Truth in Scripture, and God the Holy Spirit makes it meaningful and perspicacious, understandable, knowable to me. It is the Word of God and the Spirit of God by which the power of God comes into our lives, and by no other way. I defy anybody to tell me anywhere how you can have the power of God active in your life for wisdom and for function apart from the Word of God and the Spirit of God.

They must both be present. If you simply cultivate the Spirit, you have the TV turned on, but there's no signal. If you have the Word and not the Spirit, the station is broadcasting, but your TV's not on.

You've got to have them both. It is content and means of delivery and means of understanding that are both required. That's God's Word and God's Spirit.

It's very simple. That is how we understand what the will of the Lord is, and both of those are subject to choice. I can choose to regularly seek out knowledge and understanding of God's truth.

I can either go to church or not. I can look for good sources of teaching wherever they may be found, and there are plenty. There are good teachers.

If you seek, you can find them on the radio. You can seek and find them on the Internet. There's a lot of noise, and there's a lot of unhelpful stuff, but if you are... God says, You will seek Me and find Me when you search for Me with all your heart.

And if you are hungry for the truth of God, God has said, If you come and ask Me for bread, I'm not going to give you a rock. You know how to give food to your children when they're hungry. Do you think your Father in Heaven isn't going to feed you spiritually when you come to Him and ask? But notice, He doesn't just have great big C40... What is it? What's a cargo plane? C40... C130.

Yeah. Isn't that odd? Striping errors in your brain. You have like two digits and not the third.

The C130 flying... God doesn't just fly a cargo plane over and dump bread on us. Ask, and it shall be given. Awake, and Christ will give you light.

Right? It is choice, volition. Therefore, do not be unwise, but understand what the will of the Lord is. That is wisdom.

The fear of the Lord is the beginning of wisdom. And do not be drunk with wine, in which is a downward spiral, in which is... It says dissipation, but we've seen what asotia actually is. It is...

The root meaning again is incurable.

The ancient Greeks, when they first used that word, it described what was incurable. It's hopeless. There's no upness.

There's no bright future in it. When somebody is diagnosed... I was just exposed to a story here. Constantly you hear about people who get diagnosed with cancer and they lost their fight with cancer.

They didn't make it. It's very discouraging to get a terminal diagnosis because it is asotia. There's just... You can make the best of it, but your time is short and there's just an element of sadness that hangs over everything.

You think, well, this is too short, too soon, too tragic. And it is. And it is a reminder.

The reason we have these broken things in existence is because of the brokenness that is inherent in that which is separate from God. God does not come and walk in the garden in the cool of the day. Our iniquities have separated us from God as a people and as an existing environment down here.

And creation groans waiting for our redemption when God will once again be on this earth. That's the ultimate essence of the Millennial Kingdom, isn't it? The Lord Jesus Christ ruling on the throne of David. It'll be the first time since the garden where God has walked among His people.

And notice Israel is going to be like the garden. There is a big world outside that is not as pretty. It's just as real, but not as brightly lit.

And only some of you know what that is. But that's the Millennial Kingdom. It is... Think about the chiasm of history.

It is symmetrical. You have the garden, you have the millennium. You have a restricted space in which there is great blessing and the presence of God, just as you have in the land during the millennium.

There is a wide world, just like there was death and carnivorous animals and all the rest of it outside the garden, which answers a lot of questions about your yek people, your young earth creationists who can't explain saber-toothed tigers in the fossil record because, well, if the earth is only 6,000 years old and there was no death until man fell, well, that's not what the Bible says, in the garden, which was a very small space. And I've given you before that very interesting paper that a friend of mine down at the Criswell College gave me, which is very suggestive of where the Garden of Eden was because before the flood, the rivers ran in slightly different places. Do you remember that? Do you remember the suggestion of where the Garden of Eden was and where the Tree of Life was? There's compelling evidence that what is now Mount Zion was the garden and the center of the garden and that where the tree that the Lord Jesus died on at Golgotha was

planted by the Romans was originally where the Tree of Life was and it had to be guarded.

Very fascinating. If you haven't seen that paper, let me know, and I'll send it to you. It's compelling.

At any rate, we do not want to be drunk with wine in which is this downward. You partake of everything that corrodes and corrupts and disintegrates and partakes of death and decay. That's when you are filled with.

And what does it mean to be drunk? You know, this is so often waved as a flag, oh, you know, no liquor, lips that touch liquor will never touch mine and that kind of thing. It isn't what it's talking about. Jesus drank wine.

Jesus made wine. Jesus handed wine to the disciples in the upper room and said, this is the new covenant in my blood, not a thing wrong with wine. And I'm talking about fermented alcoholic wine.

It wasn't new wine. It wasn't grape juice. It was oinos.

It is the very same word used throughout Scripture. O-I-N-O-S in Greek. It is fermented juice of the grape.

It is wine. Nothing wrong with wine. In the same way, there's nothing wrong with money.

What is the root of all evil? Love of money. Obsession with money. Saturation with money.

Drunkenness with the concept of having money is the root of all kinds of evil. The love of money is the root of all kinds of evil. You can take anything good and make it bad.

Food. Good or bad? Food. Good or bad? I think food's a good thing.

Otherwise, we've got to cancel Thanksgiving. Gluttony. Bad.

Love. Love for another person. Good.

Obsession. Stalking. Bad.

You can take anything to excess. Bible study. Good or bad? Obsessive, excessive Bible study.

Bad. Don't spend six hours a day in Bible study. That's not what God designed.

This would be like sitting in classes forever and never going out and putting anything you learn into practice. Well, I'm in medical school, and I'm just obsessing on all of it. I'm going to read every medical textbook that's ever been written, and that's all I ever do.

What about going out and seeing if you can start an IV? What about taking somebody's

temperature? What about getting a light and looking at somebody's ear? What about a stethoscope? There's instruction for the purpose of practice and function. Bible class is instruction for the purpose of practice in the real world and function, being useful, doing something good. Bible study, good.

Too much Bible study, bad. Wine, fine. Paul tells Timothy, take a little wine for your stomach's sake and for your frequent infirmities.

Wine in that day was about the only medicine that had any reliable. It was a mild antiseptic. It had some benefits that were known by observation.

Timothy had stomach trouble. Paul was familiar with the details of it, and for that particular affliction he said, look, you need to take a little medicine. Many medicines, many palliatives have alcohol in them to facilitate the activation of their ingredients.

NyQuil, for example, and others. So nothing wrong with alcohol unless it is done to excess, unless it is done for the wrong reasons. I want to drown my sorrows.

I want to blind myself. But here's the thing. If someone is drunk, what can you say about them? If I was really a good modern-day preacher, I would have come today drunk as an object lesson.

People bring stuff and pour it together. They have little demonstrations because it's memorable. Would it be memorable if you said, boy, you know, you remember that 23rd of November in 2014 when Sam came and taught Bible class drunk? You'd never forget it, would you? Well, how would you know? How would you know I was drunk? If I walked in here this morning and tried to do Bible class drunk, tried to lead the singing drunk, let us all sing a song, you would know immediately, wouldn't you? Why? Now, don't miss my point.

I don't want you visualizing and getting too far off track. What's the point here? What is it about drunkenness? It is immediately apparent, right? You can't be around somebody that is drunk for any length of time without knowing it. It permeates everything that that person is currently being and doing.

Drunk on the job, drunk behind the wheel, drunk in a conversation, judgment impaired, judgment affected, judgment under the influence of alcohol, reflexes changed by alcohol, speech patterns changed by alcohol, outlook and attitudes, you know, everybody's beautiful late in the evening at the bar. You're the goodest looking woman I ever saw. And then you have that whole wake up in the morning without the influence of alcohol, and it's a completely different thing.

What seemed like a good idea last night has tragic and in some cases unalterable consequences the next day. But what does alcohol do? Drunkenness, and I'm talking about alcohol to excess, what does it do? It affects everything, and it is observable effects in everything. So if Paul says, be not drunk with wine, but be filled with the Spirit, what is the real comparison he's making here?

If you want something to influence every part of your life, to be noticeable very quickly, to be evident, to have an effect in the way you talk, and the way you think, and the way you evaluate choices, and the way you affect and interact with other people, let it be the Spirit of God that does that.

That is the picture. Let it be the Spirit of God. Wouldn't it be great if people could figure out we were Christians as quickly as they figure out that somebody's drunk? Wouldn't it be great if people were aware that there is some supernatural presence and power and light in us as quickly as they could figure out that there's too much alcohol in us? That's what Paul is suggesting here.

He says, look, being drunk with wine has all of these effects in the downward incurable direction. If you want to have something influence everything, let it be the filling of the Spirit. What will this result in? Look at verse 19 and following.

Now when you're speaking, it doesn't say speaking in slurred speech and German beer songs and bad eyelash withering breath and all of the other things. Well, I thought you quit smoking. Oh, I did.

Well, what's that in your mouth? I don't know. Speaking to one another in psalms and hymns and spiritual songs. Some of these are instrumental.

Some of them have lyrics. But you just, when you get together and you want to celebrate, it's not roll out the barrel, we'll have a barrel of fun. It is, and even this, remember now, being drunk with wine is a picture.

He's not really talking about, although that's there, it's never a good idea to be drunk. But that's not his point. That's his illustration of a point, right? Singing songs and hymns and spiritual songs is an example.

It's not the whole point. Well, if I'm filled with the Spirit, I've got to have a repertoire of spiritual songs and hymns. This is a typical example.

We talked in the last few weeks about, you know, drunkenness can take many forms. You can obsess and overdo almost anything. You can be compulsive and imbalanced in a lot of things, and it would be equally applicable in this passage.

If the problem in Laodicea had been an obsession with watching gladiator matches, and he would say, look, don't spend every single day down at the arena watching gladiators fight, right? Their problem happened to be a lot of free-flowing wine. And so that's his example. This, too, in verse 19, is an example.

This is not the only way that being filled with the Spirit manifests itself. It is one way. In the same way that obsessive, compulsive, and imbalanced, unwise, foolish pattern of behavior, drunkenness is one example, not the only.

So be filled with the Spirit. But notice there is sort of an individuality in verse 18. Be not drunk with wine as an individual, and you're going to be a negative on everybody around you.

In verse 19, filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. This enables and empowers productive fellowship. People get together for destructive fellowship at frat parties and late-night drinking binges at the bar.

This is productive. It has a lasting beneficial effect. The friends that you have when you are singing and making melody in your hearts to the Lord, your brothers and sisters in Christ, are there from now on.

Who was that guy I was sitting next to at Al's two weeks ago when we just got knee-walking and somebody poured us into a cab and sent us home? Who was that guy? I'm lonely, I've got a need, and I think he could really be of help, my elbow-bending partner from a binge. No, that's asotia. Here, singing and making melody in your hearts to the Lord, giving thanks always for all things to God the Father.

And in verse 20, coincidentally, we have a wonderful thought for the upcoming week, giving thanks. Why giving thanks? You have songs and hymns and spiritual songs, singing and making melody. You've got five different references to music here and then giving thanks.

Well, we're going to pause and take our break, and when we come back, we're going to take a look at verses 20 and 21, giving thanks. Why is it featured as a part of right after music and right before submission? This is the bridge, the bridge between being filled with the Spirit, singing and making melody, and submission, which is the whole rest of the chapter, is giving thanks. We'll see that when we come back.