

Ephesians Verse by Verse

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Preacher: Pastor Wolski

[0 : 00] in the local church she's at. So if you have your Bible, then find Ephesians chapter 5 this morning. Ephesians 5, and we'll begin in verse 18 where we left off.

Ephesians 5, verse 18, the Bible says, and be not drunk with wine, wherein is excess, but be filled with the Spirit. So, as I said last week, a lot of Christians that want to excuse themselves and justify drinking alcohol in one form or another, they like to point out the Bible says, be not drunk with wine. And if I'm not drunk, then I'm okay, and moderation is the key. And then they'll quote a verse from Timothy saying that Paul told him he could use a little wine for his stomach's sake and solve infirmities.

And my comment to that is when you're sitting out to eat a meal at a restaurant, you're not using a little wine for your stomach's sake. So don't try to justify drinking with a Bible verse.

That doesn't mesh. Now, yeah, he says, be not drunk with wine, wherein is excess, but be filled with the Spirit. And I probably will do this sometime, take a Sunday school lesson and just cover what wine is in the Bible and what it's not, and cover what the parameters are and what we can discern from the Scripture, being that this is our authority, and we're going to obey what the Word of God says.

[1 : 46] And it's really not that hard of a subject if you study. And if you don't want to study, but you want to do what you want to do, then you're just going to justify yourself no matter what you hear, or you're just going to, you know, put a blind eye or ear to the Scripture.

And people will do that no matter what. It's a heart issue, as always. So I'm not really going to dive into that wine situation this week. But the command in verse 18 is to be filled with the Spirit.

To be filled with the Spirit. This is a verse or a phrase that's really quite commonly abused by certain denominations, whether they're Charismatics or the Holiness Crowd or the Pentecostals. This being filled with the Spirit. They put such a strong emphasis upon the Holy Spirit. And they really, they love the Book of Acts. They park in the Book of Acts.

They draw their doctrine from the Book of Acts, their practice in their local church from things happening in the Book of Acts. And it's a bad place to develop a denomination.

[2 : 51] It's a bad place, a transitional place. It's a bad place to establish the way the local church is to run from a book where God is dealing with primarily Jewish people in the beginning and showing some outward evidence that He is working through men and then turns all the way to a man going to Gentiles.

It starts with Jews, ends with Gentiles. You don't ever hear of that kind of stuff going on in that church. They don't emphasize that kind of transition. They don't talk about that at all.

They just find that the Holy Spirit's poured out and there's signs. And by the way, that's another term they like to use a lot besides being filled with the Spirit is this outpouring. An outpouring. Come to our meeting, there's a real outpouring of the Spirit.

And that's, they love that book and that's where they find those things happening. And so they equate those sign gifts often with being filled with the Spirit and then even want to claim some extra stuff on top of it.

Now when he says be filled with the Spirit, notice that's a state of being. Be. Be. That's what the verb is. Be filled with the Spirit. And you are to be filled with the Spirit.

[4 : 02] And notice what, it looks like in the passage when Paul commands you to be filled with the Spirit, he gives you some, he cites a few things of what that looks like and not one of them, not even once does he talk about miracles, anything supernatural or miraculous.

He doesn't say be filled with the Spirit, healing yourselves the very next verse. He doesn't, that's not in this passage. But what is in this passage? Look at verse 19.

Speaking to yourselves and psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. And so if I could kind of outline the next three verses following being filled with the Spirit, the first thing is you're joyful in verse 19.

You've got a melody in your heart, you've got a song in your mouth. Verse number 20, you're thankful. Somebody that's filled with the Spirit is thankful, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

And another thing, you are humble in verse 21, submitting yourselves one to another in the fear of God. Now, let that be the message of what happens when an outpouring of the Spirit falls on a local church.

[5 : 18] God's people are praising the Lord Jesus Christ and they're edifying one another and praising Him in song, in Him's spiritual songs. they've got joy and they're thankful and they're humble.

Boy, that's a Bible outline for when someone's filled with the Spirit. That's good evidence that a man or woman's filled with the Spirit. They're joyful. Oh, what about when things are bad?

Of course things are going to be bad, but you can still be filled with the Spirit when things are bad. Instead of filled with your woes and filled with your sorrows, you can be filled with the Spirit and it can show up.

You can have joy. That's something Christ promises and later on I'll show you how He promises and offers peace. Amidst tribulation He can give you peace. Now, that's a side thought, but in verse 20, the thanks and then the humility.

That's what it looks like in the passage. So the state of being, that is being filled with the Spirit, it's a daily effort to be in submission to the Lord and walking in the new man.

[6 : 28] And that's what it looks like. Alright, so into verse 19, let's look at this a little closer then. We ought to be filled with the Spirit. People like to say, well, how can you be filled and can I get more filled and is it like a cup, a glass that part of me is filled and that's a tough one to really describe because we're dealing with an old man and a new man and I don't know that the new man gets more of God's Spirit through life than he gets when he's saved and sealed with the Spirit.

But at any rate, being filled with the Spirit is going to be the absence of the old man and we've already been taught that from chapter 4 to put off the old man and put on the new man who is the Lord Jesus Christ.

Verse 19 says, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Now he says, speaking to yourselves.

So know this grammatically, yourselves is plural. If it was about talking to yourself in the shower or singing in the shower, if that's what he's saying, they would say thyself.

But he says, speaking to yourselves. This is the church. Collectively, they're going to be edifying each other in this way. Speaking to yourselves in psalms, hymns, and spiritual songs, singing and making melody in your heart to the Lord.

[7 : 49] Now there's the three, what we call the three categories of acceptable Christian music today. Is it a psalm? Is it a hymn? Is it a spiritual psalm? And for ages, that's been taught and that's been put forth as if it's not one of those, it can't be of the Lord or it's wrong.

And take a look here at Colossians 3, the only other place this shows up. And let's make some comments. I'm not going to take the categories away. I'm not going to emphasize them to be more than they are either.

But we will try to study them a little bit. Now, first on this word, speaking. Speaking to yourselves. And he's referring to the song.

And he's referring, he says, singing and making melody in your heart. That's what he's talking about when he says speaking. It's not necessarily standing up and preaching a message, but you could say, that song really speaks to me or that song that spoke to my heart.

We'll say things like that song. This song speaks to the faithfulness of God. Great is thy faith. So, so the speaking is not something that we need to think is talking necessarily in that sense.

[9 : 03] Look at Colossians 3 and see it in verse number 16. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

So, rather than say speaking, here it says, teaching and admonishing one another. And there's the three words, psalms, hymns, spiritual songs.

So, that's what the speaking is. It's teaching and admonishing by song, by music, by the written verse. Now, one thing to consider and this is worth pointing out, it's in this verse in Colossians 3, verse 16, let the word of Christ dwell in you richly in all wisdom.

And if that qualifier is met, then the following can be as well. You can teach and you can admonish, you can encourage, you can edify, all these things in this music, but the word of Christ has got to dwell richly in you in all wisdom.

And when it comes to music, this is a gray area for a lot of people, is, is it worldly? Is it carnal? Is it Christian? Is it spiritual? And they want to find, where's the line?

[10:25] That's a real tough one to draw. And the one thing you could do is just stay safe. If you're worried about it, then play it safe. That's always a good rule. But in this light here, wisdom in the area of music will come from the word of God.

And that's what it says in verse 16. When that dwells in you richly, then the rest is going to fall into place. When the word dwells in us, then we can teach and admonish and sing.

I got a chain of references. I'm not going to run with you here for the time, but we can go back through the Psalms and show how that music was teaching and how that music had an element of declaration of the faithfulness or holiness or mercy of God.

And it's, many of them, it says, I will show forth thy longsuffering. And it's doing it upon an instrument. And so that music is teaching things. It's teaching, one great way to teach children is through songs.

It's through simple songs that declare truths about the Bible and about the Lord. Our hymnal is filled with doctrinal truths. A few doctrinal errors as well.

[11:38] But it's full of doctrinal truths. And they're loaded with great stuff. All right, back to Ephesians. Speaking to yourselves in psalms and hymns and spiritual songs.

Now I've heard most of my life these categories put forth and never very clearly defined but commonly just said, well, psalms, those are the psalms.

There's a book of them, 150 of them. And hymns, there's the hymns. We've got a book of them too. That's the hymns. And spiritual songs is everything else that's spiritual. And okay, it's tough to draw a line there too and really say, this is this, this is that, this is that.

If you look up some musical or attempt to get some real defined verbiage on these things, it's going to be subject to man, what he says it is. I don't know that there's a great biblical passage or study that can really define if we need to.

One thing I notice is that there's no commas in either verse 19 or in Colossians 3.15. It's just one, psalms and hymns and spiritual songs like it's one big happy collection.

[12:54] So I don't know if that's something to point out or not that we don't need to divide these and teach, but it's common that we do and so I'll do a little bit of that at least. The word psalm means praise.

So psalms are praises, at least by the root of the word. but the Jewish psalms, the 150 that we have in this Bible, the book of the psalms, they're Jewish psalms.

Some of them are praises and some of them are lamentations. I mean, they're in misery in some of them and many of them are prayers and there's doctrinal and prophetic evidence in all of this but they're not just somebody sitting on a guitar, praise Jesus, praise Him, praise, praise, praise.

Some of it's crying. Some of it's calling on God to do something and to change and to fix this and so those are psalms. Those are poetic forms of music that the Hebrews had and they sang.

Do you remember the place where they're in the heathen land captives and the heathen are calling on them to sing us one of the songs of Zion and they said, how can I?

[14:08] I can't sing that in a foreign land and if I did let my tongue or my right hand forget her cunning like I forget how to play this instrument if I ever sit in this filthy land and sing the songs of God to Zion as if we were at peace and at joy in our own land where we belong.

So those are, those psalms are very intricate to the nation of Israel. They are a product of their history and of their relationship with their God.

To say that, I'll tell you what, turn at Acts 16. Look at Acts 16. To say that when Paul says speak in yourselves in psalms like he's only referring to the scripture, I don't know that that's the case and I'm not looking to find something else either.

I just don't know that that's specifically what he's saying and exclusively what he's saying but it very well could be. Acts 16, here's two guys in prison in verse 25 and at midnight Paul and Silas prayed

and sang praises unto God.

They sang praises. What do you think they sang? I don't have any idea but they sang praises. I know that psalms means praises. Possibly they sang from that Jewish book.

[15 : 36] Possibly they had some of that memorized but maybe not. Maybe they just sang praises and they could have been considered psalms. I don't know.

But a psalm at least is something that's as far as I know it is something that's meditated upon written out in a verse, a prose, a type of organized structure to it more so than just somebody sitting down and freestyling on their guitar praising the Lord.

So psalms. We commonly know of them as the book of the psalms and then it says the hymns.

Psalms and hymns. And some say these are all songs that are written similarly to the psalms.

They are songs that are written in verse and stanzas and that kind of thing with the chorus. But they're not given by inspiration of God. They're not scripture so they're just considered hymns.

And that's one way of describing it. That's the only way I've ever heard it described. I don't know that that's accurate though either. Take a look. Here's the only time this shows up in the Bible. Look at Mark 14. The word hymn shows up outside of these two verses we just looked at.

[16 : 55] It shows up in one occurrence. Two places but one occurrence. Matthew and both Mark record this. Mark 14 and verse number 26.

The disciples with Jesus Christ are in the upper room the night of his crucifixion the night before the crucifixion and when they depart that room and head to the Mount of Olives to the Garden of Gethsemane it says in verse 26 when they had sung an hymn they went out into the Mount of Olives.

So what did they sing? An hymn. In my Bible there's a note I don't believe it I don't care about it but it's a note that says it's a psalm.

It doesn't say they sang a psalm. I don't know what they sang. They sang an hymn. What was the hymn? Well it wasn't great is thy faithfulness but it was a hymn so it wasn't one of these.

So anyway I don't know what they sang it could have been very well Jewish scripture. It very well could have been one of the psalms. But there it's called an hymn. And if it was a psalm then that means this modern idea of what hymns are separate from psalms is not accurate.

[18 : 15] So they could very well be one and the same. That's kind of my original point. I don't know. So there's a case for that. And then finally spiritual songs. Psalms, hymns and spiritual songs.

Spiritual songs as opposed to carnal songs. That's for sure. These are not worldly songs. If it's a spiritual song it's not going to be emphasizing emotions or carnal desires lusts or needs.

The spiritual song should feed the new man. The spiritual man. Look back at chapter 4 of Ephesians. Actually get Colossians 3 again.

Let's look at that. Colossians 3 and Ephesians 4. If it's a spiritual song it's going to be spiritual. Something else it's not going to do it's not going to glorify man.

I'd say 95% of the music that's produced by man may be more than that today. It either glorifies man or it glorifies sin or glorifies his lust or it tugs at your human emotions.

[19 : 27] It likes to there's different categories. It likes to whine and complain and we we sit and sulk in that when we're supposed to be to rejoice in the Lord always and again I say rejoice but carnal music will let you sit and complain about your sorrows and it'll exalt things that aren't worth exalting at the same time.

So Ephesians chapter 4 the spiritual song is spiritual it's for the new man. Look at verse 24 and that you put on the new man which after God is created in righteousness and true holiness.

So if it's a spiritual song and it is for the spiritual man then these are some qualities that ought to be in that kind of music. It ought to be righteousness and true holiness.

Now look at Colossians 3 another thought about the creation of the new man and what spiritual needs he would have.

Verse number 10 of Colossians 3 says that you put on the new man which is renewed in knowledge after the image of him that created him.

[20 : 39] So that would be after God himself. If it's not going to glorify or exalt the Lord God or speak to the knowledge of God and spiritual understanding but rather if music does this come back earlier in the chapter things that you're supposed to mortify and put to death and get out of your life.

Verse number 5 mortify therefore your members which are upon the earth fornication. That's a popular topic in music today. Uncleanness inordinate affection evil concupiscence or covetousness which is idolatry.

Verse number 8 talks about putting off anger, wrath, malice, blasphemy filthy communication out of your mouth. There's all kinds of genres of music. Some of them are full of anger and wrath and malice and blasphemy and others are full of fornication and inordinate affections.

But the new man is to be renewed in knowledge. All of that is to be put off and put away. And so if music feeds that side it's not spiritual.

That's pretty obvious. It's not a spiritual song. One stupid thing I always used to say or I would try to say as a young teenager I would sneak music into the house or you know this is before devices, phones, before all of that and I got myself a Walkman, a Sony Walkman tape player.

[22 : 14] and then after that I got myself a little personal CD player, a little thing with headphones and I would get music and sneak it into my house and hide it or I'd listen to different radio stations that I knew were wrong or knew but when I got caught with the music, if my parents found it or whatever the case, one time I got caught at school at a basketball game on the way home I got caught and I wouldn't, anyway, I turned in just the certain CDs, the ones that weren't so bad and in doing so, like such a stupid fool, I tried to justify and say, what's wrong with it?

Like, I got all this filthy stuff hidden that I won't turn in. I know it's as wicked as hell and I am too with a dirty heart. I'm still trying to justify this, acting like it's not nothing wrong, it just talks about, you know, little relationships or, but it's not a, it's not bad.

And what a, so, when parents know what they're talking about it's because they've been there. They've been deceitful idiots. They've sinned.

They know what's out there. But I don't know where I'm going now. I'm distracting myself from my foolish past. I know there wasn't anything spiritual about it. I know it was all carnal.

I know it was, but I tried to justify it. I tried to say, well, there's nothing wrong with this music and it's fine. And people do that today. People still justify what they want to justify.

[23 : 51] But if we're going to go by the Bible, as we should, then we're going to make sure it fits these categories and feeds the new man and edifies. And in this case, we're to be speaking to yourselves.

Did you remember that? So your music ought to be able to be played in here to the church. Amen. That might put a check on what you listen to. It ought to edify the body of Christ.

Amen. Amen. Again. So singing and making your melody. Let's finish this verse, though. There's another element. Singing and making melody in your heart to who? There's a person that that music ought to be going toward to the Lord.

So saith the word of God. Your music ought to be going toward God. Not to your fans. Not to the church, even, as a group. But the music for the church is going upward toward the Lord Jesus Christ.

So we could probably stay here for a while and talk about music and it's not something I want to just beat people up with or fuss over, but you need to have resolved in your heart, is it fitting what the scripture lays out for qualifications?

[25 : 04] If it doesn't, then something ought to change. And it's not a hard thing to do. And there's a lot of good music out there. There's a lot of good Bible-believing Christians that the Lord has gifted and they're talented and they need an outlet and they have one.

They produce good music and it can stir you up. I know a guy that's a, he's a solid Bible guy, but he just doesn't like listening to music. And he's just not musically inclined, so he doesn't listen to much of anything.

And so when I found out, when I got in his truck one time, he had music on. It was some oldies station or something that he grew up listening to when he was really young. And I didn't get on him, but I thought, you don't like listening to music, huh?

You don't like listening to Christian music because all you want to do is listen to preaching, huh? Turns out, everybody listens to music. Everybody has something they enjoy, something that gets them going.

Make sure it fits the scriptural qualifications. That's what's most important. All right, coming down to verse 20, let's move on. The second thing is being thankful. If you're filled with the Spirit, you'll be thankful.

[26 : 12] You'll be joyful, thankful. In verse 20, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Now, we want to be thankful for everything and tell people thank you and be full of manners and kind, but this says giving thanks unto God.

That's who is the object. Of our thanksgiving. Giving thanks always for all things unto God. Now, there's a lot of verses here. Let's just look at one. Look at 1 Thessalonians 5.

This will just about hammer it all. a lot of verses in this New Testament about thanks. A lot in the Psalms about thanks.

1 Thessalonians 5.18 In every thing, give thanks. It doesn't say in every good thing, give thanks. In every happy thing. In every just thing. In every perfect thing. It says in every thing. What we read in Ephesians was giving thanks always for all things unto God and the Father.

[27 : 30] Now, this is, again, this is not something I'm going to park on and try to beat you up over, but it's what the Bible says. Everything in all things.

There's not a line drawn of where you're allowed to not give thanks. tough times will come. You'll experience loss and heartache and pain and suffering and anguish of soul and you'll be down and you just won't feel like anything in you to glorify God.

For that, I'd say the Lord knows your heart. I wouldn't say, bless God, give thanks for it right now. Because that's, that's so insensitive and it's so, it's almost out of reach.

Anybody that has things going well can preach how you should react. But when you're getting your face drugged through the dirt, it's just not that easy. And so, there's a time, I'd say, that you have to come to grips with, is this of the hand of God?

And if it is, then my reaction ought to be thank Him for it and let Him bring some peace into it. And it's a tough thing to say and it's really probably a tough thing to do in the moment.

[28 : 54] How do you say thank you God for, and you name the biggest trial you've ever faced or will face or could face. There's people, I can say something, I don't want to put thoughts in your mind or make you draw your attention to one person or another, but there's some major things that go down in people's lives.

And to just say, well, as soon as you hear of it, you're supposed to thank God for it. You should thank God for it when you can.

But He knows your heart. The Bible says, pour out your heart before Him and casting all your cares upon Him for He careth for you. And I think when you'll do those things and you'll respond right by taking things to the Lord, then eventually that spirit of gratitude will come upon you.

The new man will rise to the top and you'll be able to say, God, thank you for that. It may not be initially and it may not be when you first hear the news or as the pain is at its peak.

But as you go through it, as the grace of God carries you through it, you'll learn, if any, at the end of it to look back and say, God, thank you. It'd be better if we could thank Him right away and understand it all.

[30 : 08] But that's not always the case. And we're human and He remembers we're flesh. But we are to give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

Verse 21 says, submitting yourselves one to another in the fear of God. And then He describes some ways to do that, starting with the wives. Submit yourselves unto your own husbands as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the church, and He's the Savior of the body. Now, you see the word subject in verse 24, same as being submissive.

The submission, the subjection, that's another word that shows up in your Bible. Being in 1 Peter chapter 3 is another case. You'll see the word subjection or be in subjection.

Verse 21, submitting yourselves one to another in the fear of God. There's the first statement. There's the blanket statement.

[31 : 06] There's the point. Now, what it looks like, breaking it down into the home and elsewhere, but the first statement is submitting yourselves, church, one to another.

Church, members, Bible-believing Christians, submitting yourselves one to another. Not to be puffed up or lifted up or against another person, but rather in submission to.

There's a, this is not easy, but look back at 1 Corinthians chapter 6. Somebody asked me this just a few weeks ago and a situation came up in their life and we got to talk about it and this is where we landed in 1 Corinthians 6.

And this is dealing with Christians having issues one with the other.

In verse number 1, dare any of you having a matter against another go to law before the unjust and not before the saints? Is it, is it right for you to go to a lost man to determine what's right and wrong? [32 : 16] And not to a Christian, a saint that has spiritual understanding in the matter? And so then he goes on to say, pick it up in verse 5, I speak to your shame.

Is it so that there is not a wise man among you, no, not one that shall be able to judge between his brethren? But brother goeth to law with brother and that before the unbelievers.

And so that's what he speaks to their shame. And in verse number 7, now therefore there is utterly a fault among you because you go to law one with another. Why, oh boy, here we go, why do ye not rather take wrong?

I know why. Because you're proud and you don't want to submit. You don't want to be done wrong. You want to, you're right so you're going to make sure you get what's right. Why do you not rather suffer yourselves to be defrauded?

Nay, ye do wrong and defraud and that your brethren. And that's a case where it probably happens more than it should. And it could be a little case or a big case.

[33 : 22] And there's people that are too proud to just suffer themselves to be defrauded. I know that's not easy stuff to hear or to consider. Like, if I'm right, then why should I take the wrong?

They're wrong. When are they going to learn? How are they ever going to learn? Sometimes you have to leave it in the Lord's hands. Sometimes you'll have to be the stronger brother or sister.

This doesn't have to do, it doesn't always have to be money exchanging hands or somebody borrowed your truck and they wrecked it or something big. This could just be a word that they said against you.

And now you're going to make this right and you're going to call them out. You're going to deal with it. Or you could just suffer yourself to be defrauded. You could just take wrong if you know you're innocent and not blow this thing up and have them leave the church over it and create more discord and turmoil.

You could just take a step back and be humble and give it to God. Submitting yourselves one to another in the fear of God.

[34 : 27] So submission is the third part or the humility of the third part or evidence of walking and being filled with the Spirit. would to God that we'd all every single one of us come in Sunday morning and leave Sunday morning and come in next Sunday morning filled with the Spirit instead of being filled with the carnality and filled with the worldliness and filled with filthy communication and all the lists that we've read in this chapter.

Would to God we'd walk in filled with the Spirit. I'd say if you need to find a way to do that as I already mentioned this be walking put on the new man one of the greatest ways that you can keep that or that this is accomplished maybe is to spend time in prayer.

To spend time when you get on your knees for the most part now that is not the old man that's the new man talking to God. I know you can pray for carnal needs and you can be out of the will of God in your prayers but when you're drawn to prayer and you get on your face that's the new man seeking the Lord and if you'd spend 10 to 15 minutes on your knees before you come here I think there'd be a whole lot more like the temperature would come up a few degrees or a lot if we'd all spend time in prayer and we'd seek to get the old man out and to get the new man in.

There's some things that I pray for myself just what I pray before Sunday mornings not every Sunday but this morning and many is that Lord that you'd fill me with wisdom that you'd give me understanding that you'd give me compassion that you'd give me a heart to care and to love the people here.

Inside of me is a guy that'll look at somebody and think yeah I know what you're up to or I know what you really think or I know what you said but the man I want in here is the one that says I don't care what you're up to I don't care what you said I want to see you glorify God and I want to do that with you and I want to glorify God in this church together and I think if we spend some time in prayer we could find ourselves being a little bit more of that filled with the spirit the new man taking over and a whole lot less of the old man and that all of his deeds that need to be put to death and what was that word from Colossians I lost it mortify that's what I wanted he'd be mortified alright so we'll close there we've got a little couple minutes here to break we'll come back here and pick it up in this submitting thing