

INTRODUCTION

1. I would like to invite you to take God's Word and turn with me to Ephesians chapter 5.
2. Tonight we are embarking on the key to chapters 4, 5, and 6---the filling of the Holy Spirit.
3. For many, the filling of the Holy Spirit is confused with the indwelling of the Holy Spirit.
4. The indwelling of the Holy Spirit is a non-experiential fact that takes place the moment you place your trust in Jesus Christ.
5. Ephesians 1:13 describes it as being "sealed with the Holy Spirit."
6. Paul says in **Ephesians 1:13 (NASB77)** ¹³ In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in *Him with the Holy Spirit of promise*.
7. All believers have the Holy Spirit, the issue or argument seems to be when you get it.
8. Ephesians 1:13 says "after listening...having also believed."
9. The whole issue is settled when it says in **Romans 8:9 (NASB77)** ⁹ However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

10. Spirit-filling on the other-hand is a moment-by-moment process that the believer experiences on a daily basis.
11. Paul says in **Galatians 5:16 (NASB77)** ¹⁶ But I say, ***walk by the Spirit***, and you will not carry out the desire of the flesh.
12. Spirit-filling or Spirit-control is the element that Paul gives to being the key to fulfilling chapters 4-6 of Ephesians.
13. As we will see when we look at verses 19 through 6:9, the only way we can have the right kind of relationships is when we are first controlled by the Holy Spirit.
14. But before we look at the command to be filled and the consequences of being filled, Paul gives us the *contrast* of Spirit-filling with that of drunkenness.
15. The drinking of alcoholic beverages for many is an open and shut case but for some it is one of the liberties that Christians enjoy.
16. The question is “What does the Bible say about drinking?”
17. Paul says in **Ephesians 5:18 (NASB77)** ¹⁸ And do not get drunk with wine, for that is dissipation, but be filled with the Spirit.
18. Notice here in this verse *the contrast* that Paul gives between drunkenness and Spirit-filling.

I. Drunkenness Contrasted

Paul says in **Ephesians 5:18 (NASB77)** ¹⁸ And do not get drunk with wine, for that is dissipation, but be filled with the Spirit.

Again we see in verse 18 that...

A. Paul's Contrast Begins with a Command

The word "drunk" (methusko, pres.pass.imp.) means "to get drunk" (GING). It is used in the passive voice which in the NT and can be translated "be drunk," "get drunk," or "become intoxicated" (FRI). It occurs 42 times in 27 forms in both the Greek Old and New Testament (The Greek OT is the LXX).

Notice also that it is an imperative (command). Paul is commanding his readers to not get drunk with wine. He also uses the present tense to indicate that this was already a problem. It could be translated "Stop getting drunk with wine."

What Paul says about drunkenness is not cultural. Paul's contrast is...

B. Paul's Contrast is Religious

1. In Greek mythology, Zeus was considered to be a great god.

It is said that he assumed human form, impregnated a mortal woman named Semele, and produced a son named Dionysius.

One day Semele decided that she had the right to see Zeus in his full glory so she entered his presence. She was instantly incinerated. Zeus snatched the unborn baby from her womb and sewed it into his thigh. He carried the baby to full term and then gave birth.

Also according to Greek mythology there were sub-gods called Titans who ran the earth. When they heard that Dionysius was to be the new ruler, they stole the baby and ate him. Zeus however, rescued the baby's heart, swallowed it, and gave birth to Dionysius again.

Zeus then struck the Titans with lightning and they were reduced to nothing but ashes. It was out of these ashes came the human race.

In the worship of Dionysius, worshipers would get drunk and participate in wild music, dancing, and sexual perversion---all for the purpose of ascending to a level of divine consciousness.

It was said that during this time they would cry out to Dionysius, "Come thou Savior."

Dionysius became known as "the god of wine."

Jonathan Edwards said, "Many...worshipped their gods in their temples with acts of *drunkenness* and *whoredom*, and the most abominable lewdness. And the more filthy they were in their uncleanness, they thought their gods the more pleased and delighted with it" (Sermon: Man's Natural Blindness in Things of Religion,

1739.

<http://www.biblebb.com/files/edwards/blindness.htm>).

2. To the Romans Dionysius was referred to as Bacchus, the god of wine.

Historians tell us that the famous bacchanalian feasts were nothing more than drunken orgies. “Among the massive ruins of the ancient near eastern city of Baalbek is a temple to Bacchus, the god of wine. It is covered with grapes and vines because that was the thrust of their worship” (John MacArthur, Ephesians, 16).

3. In **1 Corinthians 11:20-22 (NASB77)** we see that the Corinthians had brought this in the church. He writes, ²⁰ Therefore when you meet together, it is not to eat the Lord's Supper, ²¹ for in your eating each one takes his own supper first; and one is hungry and another is **drunk**. ²² What! Do you not have houses in which to eat and drink? Or do you despise the church of God, and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.

So when Paul calls for the Ephesians to not get drunk with wine or stop getting drunk, it is a religious issue. When you study the Scriptures you learn that...

II. Drunkenness Prohibited

He says, “And do not get drunk with wine.”

A. Drunkenness is a Sin

Modern psychology has proclaimed “alcoholism” to be a sickness or disease. The Bible says that getting drunk is a sin.

The Bible treats drunkenness equally with other sins like “carousing, sexual promiscuity, sensuality, strife and jealousy.

1. **Romans 13:13 (NASB77)** ¹³ Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.
2. **1 Peter 4:3 (NASB77)** ³ For the time already past is sufficient *for you* to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousals, drinking parties and abominable idolatries.
This is clearly in the past not the present life of a believer. When elders and deacons are looked at in their qualifications, 1 Timothy 3:3, 8 says their “not addicted to wine.”
3. **1 Thessalonians 5:6-8 (NASB77)** ⁶ so then let us not sleep as others do, but let us be alert and sober. ⁷ For those who sleep do their sleeping at night, and those who get drunk get drunk at night. ⁸ But since we are of *the day*, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation.

Listen to some other warnings:

4. **Proverbs 20:1 (NASB77)** ¹ Wine is a mocker, strong drink a brawler, And whoever is intoxicated by it is not wise.
5. **Proverbs 21:17 (NASB77)** ¹⁷ He who loves pleasure *will become* a poor man; He who loves wine and oil will not become rich.
6. **Proverbs 23:20 (NASB77)** ²⁰ Do not be with heavy drinkers of wine, *Or* with gluttonous eaters of meat;
7. **Proverbs 23:29-31 (NASB77)** ²⁹ Who has woe? Who has sorrow? Who has contentions? Who has complaining? Who has wounds without cause? Who has redness of eyes? ³⁰ Those who linger long over wine, Those who go to taste mixed wine. ³¹ Do not look on the wine when it is red, When it sparkles in the cup, When it goes down smoothly;
8. **Proverbs 31:4-5 (NASB77)** ⁴ It is not for kings, O Lemuel, It is not for kings to drink wine, Or for rulers to desire strong drink, ⁵ Lest they drink and forget what is decreed, And pervert the rights of all the afflicted.
9. **Isaiah 5:11 (NASB77)** ¹¹ Woe to those who rise early in the morning that they may pursue strong drink; Who stay up late in the evening that wine may inflame them!

10. **Isaiah 28:1 (NASB77)** ¹Woe to the proud crown of the drunkards of Ephraim, And to the fading flower of its glorious beauty, Which is at the head of the fertile valley Of those who are overcome with wine!
11. **Hosea 4:11 (NASB77)** ¹¹Harlotry, wine, and new wine take away the understanding.

B. Drunkards Are Not Saved

1. **Galatians 5:19-21 (NASB77)** ¹⁹Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, ²⁰idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, ²¹envying, **drunkenness**, carousing, and things like these, of which I forewarn you just as ***I have forewarned you that those who practice such things shall not inherit the kingdom of God.***
2. **1 Corinthians 6:9-10 (NASB77)** ⁹Or do you not know that ***the unrighteous shall not inherit the kingdom of God?*** Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, ¹⁰nor thieves, nor ***the covetous, nor drunkards***, nor revilers, nor swindlers, shall inherit the kingdom of God.

III. Drunkenness Defined

“In Philo’s treatise entitled ‘On Drunkenness’ he characterizes drunkenness generally as a mark of the blind and foolish man who is

a slave to the material world” (Fritz Rienecker, *The Linguistic Key to the Greek NT*, 537).

Marving Vincent says, “A curious use of the word occurs in Homer, where he is describing the stretching of a bull’s hide, which in order to make it more elastic, is soaked (methusko) with fat” (Vincent’s *Word Studies of the NT*).

Drunkenness is the point at which alcohol takes over any part of your faculties.

The University of Mississippi reported in September of 2002 the problem of students getting drunk on campus and stated that “All kinds of things have happened, like people stepping out in front of cars or wandering into someone’s home thinking that it’s theirs” (<http://media.www.thedmonline.com/media/storage/paper876/news/2002/09/17/News/Public.Drunkenness.Remains.Problem-1583513.shtml>).

Drunkenness destroys lives. The Mother’s Against Drunk Driving (MADD) reports “In 2006, an estimated 17,602 people died in alcohol-related traffic crashes—an average of one every 30 minutes. These deaths constitute 41 percent of the 42,642 total traffic fatalities. Of these, an estimated 13,470 involved a driver with an illegal BAC (.08 or greater)” (<http://www.madd.org/Drunk-Driving/Drunk-Driving/Statistics.aspx>).

John MacArthur says, “Every picture of drunkenness in the Bible is a picture of sin and disaster. Shortly after the Flood, Noah became drunk and acted shamelessly. Lot’s daughters caused him to become drunk and to commit incest with them, as a foolish and perverted means of having children. Ben-hadad and his allied kings

became drunk and were all slaughtered except Ben-hadad, who was spared only by the disobedience of Israel's King Ahab (1 Kings 20:16–34). Belshazzar held a drunken feast in which he and his guests praised the gods of gold, silver, bronze, iron, wood, and stone. And during the very midst of the drunken brawl the kingdom was taken from Belshazzar (Dan. 5). Some of the Corinthian Christians became drunk while at the Lord's table, and God caused some of them to become weak and sick and others to die because of their wicked desecration (1 Cor. 11:27–30)" (230-1).

Proverbs 23:29-35 (NASB77) ²⁹ Who has woe? Who has sorrow? Who has contentions? Who has complaining? Who has wounds without cause? Who has redness of eyes? ³⁰ Those who linger long over wine, Those who go to taste mixed wine. ³¹ Do not look on the wine when it is red, When it sparkles in the cup, When it goes down smoothly; ³² At the last it bites like a serpent, And stings like a viper. ³³ Your eyes will see strange things, And your mind will utter perverse things. ³⁴ And you will be like one who lies down in the middle of the sea, Or like one who lies down on the top of a mast. ³⁵ "They struck me, *but* I did not become ill; They beat me, *but* I did not know *it*. When shall I awake? I will seek another drink."

Paul says in **Ephesians 5:18 (NASB77)** ¹⁸ And do not get drunk with wine, for that is *dissipation*."

The word "dissipation" is the Greek word "*asōtia* (ἄσωτια), from *sōzō* (σῶζω), "to save," the literal meaning being, "unsavingness"; that is, that which is *asōtia* (ἄσωτια) has nothing of a saving quality about it, but rather, a destructive one. The word as it is generally used expresses the idea of an

abandoned, debauched, profligate life. The words “profligacy, debauching,” well describe its meaning” (Kenneth Wuest, Word Studies in the Greek NT).

Other lexicons describe asotia (dissipation) as “debauchery” (GING), “wastefulness” (LS), “recklessness” (LN) or “reckless living” (UBS).

This word describes the kind of dissipation and “riotous living” in which the prodigal son wasted his inheritance in Luke 15:13.

Peter used this word to describe a Christians former life when he said in **1 Peter 4:3-4 (NASB77)** ³For the time already past is sufficient *for you* to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousals, drinking parties and abominable idolatries. ⁴And in *all* this, they are surprised that you do not run with *them* into the same excess of **dissipation**, and they malign *you*.

A. There Are 6 Terms in the Bible for Wine

1. Gr.oinos, “a general word that refers to the fermented juice of the grape.”
2. Heb.yayin (OT equivalent to oinos) means “to bubble up or boil up.”

“The 1901 Jewish encyclopedia (Vol.12, 533) states that yayin, at least in the rabbinic period, was diluted with water” (John MacArthur, Ephesians, 28).

3. Gr.gleukos, means, “new wine.” Although this wine was fresh and not yet fully aged, it was potentially intoxicating.

The apostles were accused of being “full of new wine” in Acts 2:13, that is, they were accused of being drunk.

4. Heb.tirosh (Ot equivalent of gleukos)

Hosea 4:11 (NASB77) ¹¹ Harlotry, wine [yayin], and new wine [tirosh] take away the understanding.

5. Gr.sikera, means, “unmixed wine”

6. Heb.shakar (OT equivalent of sikera) meant, “strong drink”

B. How Wine was Treated

“Because of refrigeration problems in ancient times, wine was often boiled until the liquid evaporated, leaving behind a thick, unintoxicating paste that stored well. It was somewhat familiar to modern grape jelly. The people would spread it on bread like a jam, and some still do today in the Middle East” (MacArthur, 29).

Wine that was stored as a liquid would ferment.

Professor Robert Stein, in his article, “Wine-Drinking in the New Testament Times” tells us that liquid wine was stored in large jugs called amphorae. The pure, unmixed wine would be drawn out of these jugs and poured into large bowls called kraters,

where it was mixed with water. From these kraters, it would then be poured into kylix, or cups. Wine would never be served directly from the amphora without first being mixed. And according to historical data on this period, the mixture could be as high as a 20:1 ratio or lower than 1:1” (Quoted by John MacArthur, Ephesians, 31).

How does this compare to alcohol today?

“Beer has approximately 4 percent alcohol, wine 9 to 11 percent, brandy 15 to 20 percent, and hard liquor 40 to 50 percent (80-100 proof).

So, unmixed wine in biblical times measured at approximately 9 to 11 percent.

Mixed wine, at a 3:1 ratio, would therefore be between 2.25 to 2.75 percent. By today’s standards, a drink has to exceed 3.2 percent to be considered an alcoholic beverage.

The wine the ancients mostly consumed was either completely nonalcoholic or subalcoholic by today’s standards.

To become drunk with wine in those days you would have to drink all day. That is why the Bible commands elders in the church not to be addicted to much wine (1 Tim.3:3). With such a low alcoholic content, you would have to purpose to become drunk” (MacArthur, 32).

C. Is Drinking for a Christian a Good Choice?

1. A believer's liberty

Romans 14:21 (NASB77) ²¹ It is good not to eat meat or to drink wine, or *to do anything* by which your brother stumbles.

Your liberty only extends strength or weakness to your brother.

2. A believer's testimony

The crowds response to the apostles on the day of Pentecost in **Acts 2:13 (NASB77)** was ¹³ But others were mocking and saying, "They are full of sweet wine."

Peter said in ¹⁵ "For these men are not drunk, as you suppose, for it is *only* the third hour of the day.

Paul told the Thessalonians in **1 Thessalonians 5:5-8 (NASB77)** ⁵ for you are all sons of light and sons of day. We are not of night nor of darkness; ⁶ so then let us not sleep as others do, but let us be alert and sober. ⁷ For those who sleep do their sleeping at night, and those who get drunk get drunk at night. ⁸ But since we are of *the* day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation.

CONCLUSION

1. What is Paul saying in all of this?
2. If you want to commune with the living God you don't have to get drunk as the pagans, you need to be filled with the Holy Spirit.
3. We will talk about that in our next time together.
4. If you one who is characterized as a drunkard, you need to heed the warnings of Scripture.
5. The Scriptures clearly state that you are not a Christian and need to repent.
6. Paul said "drunkards" "shall not inherit the kingdom of God" (1 Cor.6:9-10).
7. What are you?
8. If you life is like mine was you need to repent and surrender to Jesus Christ. He can, not only deliver you from drunkenness, but give you His Spirit and the desire to worship Him in spirit and truth.
9. Listen to what Charles Spurgeon said as we close, "There are other gods still worshipped in this world, to be execrated with unrelenting indignation. There is one which is certain to be broken, so sure as ever a man becomes a Christian: I mean *Bacchus*, that jolly god whom so many adored in days of yore

with mad revelry, and who is still worshipped by tens of thousands of Englishmen. Perhaps he is the great god of Britain. I am certain he has many temples, for there is scarcely a corner of any street in which we do not behold his image, or see his votaries pouring out libations before him. He is a god that is worshipped with reeling to and fro, and staggering. Men become drunken in his presence, and so do him homage. Now, ye that are drunkards, if ye become Christians, that will turn your cup bottom upwards once and for ever. There will be no more inebriety for you now. By the grace of God you will say, "They that be drunken are drunken in the night, but let us who are of the day be sober. I renounce this practice of drunkenness, I can have nothing more to do with it." Bless God there are many here present who have gone out of this hall to demolish this god. Oh! if it were right to relate the cases that have been told privately to us, we could tell you this very day, not of one, or two, or twenty but of hundreds, who, as we believe, once made their homes a hell, who treated their wives with brutality and their children with neglect; whose homes were empty, because every article they had was sold for accursed drink. They have heard the gospel not in word only, but also in power, and now their home is a paradise, their house is made glad with prayer, their children are brought up in the fear of the Lord. We have seen the wife's tear of gladness when she said, "The Lord be blessed forever, and blessed be the name of the gospel, for a wretched woman has been made happy, and she who was but a drudge and a slave to one who was like a friend, has now become the companion of one whom she reckons to be little short of an angel." Ay, may this be the effect with some of *you*, for there are some such here to-day, I doubt not, who still worship this all-degrading deity, the

deity of drunkenness” (Sermon: Reform, preached on February 13, 1859, taken from <http://www.biblebb.com/files/spurgeon/0238.htm>).

10. Let's pray.