

## Johnson Waterer

### Wisdom Not Wine

June 25, 2023

Series: The Church and the Home  
Ephesians 5:15-21

Guys, we are so excited for the work and the vision trip Pastor Kyle is on and for the work the Lord is doing in this church. Just to reiterate, over 430 kids were sponsored last year alone through Compassion International in this church. How awesome is that? Praise God.

We are continuing in our sermon series looking at the book of Ephesians, and specifically, we're continuing in chapter 5. We're at the midsection of chapter 5. Last week, if you recall, Pastor Kyle talked about the three specific walks in the Christian's life. We walk in love, we walk in light, and we walk in wisdom. This week, we're going to be spending the bulk of our time looking at what it means to walk in wisdom, and we're going to add a fourth walk: walking in worship.

As we consider this idea of walking out our Christian life, living out our Christian life, there's a natural question that begins to arise in our hearts and our minds as we seek to live for Christ. If we are justified in Christ, why do we need to live into our sanctification? If Christ has done all of the work necessary to save us, then why do we need to live a certain way? Why do we need to do whatever he calls us to do?

This is a question the church has wrestled with for thousands of years. If you go back, one of the earliest answers to this, a heretical answer, was that of legalism, which essentially said Christ *hasn't* done everything necessary to save us. There's still work left on the table for us to do.

We see this heresy pop up as early as AD 50. We have the Judaizers, who were these false teachers within the church who were basically trying to convince the Gentiles they weren't really saved in Christ until they first went through the proper Jewish ceremonies, rituals, and practices. Only then could they identify as a Christian.

Around AD 50, by God's grace, the apostles convened the first church council, the Council of Jerusalem. They met together and confirmed, "No. Our salvation is secured in our faith in Jesus Christ, and furthermore, when we come to faith in Christ, we have a new identity. There's no more Jew, no more Greek, no more Gentile. There are only those who believe in Jesus Christ as Lord and those who don't."

You fast-forward 1,500 years from then. You have the Roman Catholic Church, back then and still today, perverting the gospel message of Jesus Christ, saying, "Yes. We're saved by our faith in Christ, but it's our faith plus works. We have to contribute to the treasury of merit in order to earn our salvation through our faith in Jesus."

In fact, so strong was their viewpoint on this, justification by works and faith, that they said in the Council of Trent the ninth canon, that if anyone should think he is justified by faith alone, let him be anathema. Let him be accursed. Once again, by God's grace, the Reformers rose up and set the church on a course correction. They pointed us back to true north as it's found in God's Holy Word and said, "No. We are saved by grace alone through faith alone in Christ alone. We find this according to Scripture alone, and it's all for the glory of God alone."

So, today, we continue to ask why we ought to live into our Christian life. What we're going to see this morning in Ephesians 5:15-21 is that to live the Christian life is not done out of obligation but rather a privilege, because ultimately, what we claim in our faith is the boldest claim you can make in this world.

The Christian faith makes this claim: to live the Christian life is the most satisfying life you can possibly live in your entire life. This is it. So, let's now go ahead and turn to Ephesians 5:15-21. We'll read the whole thing together and break it down verse by verse.

***"Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, submitting to one another out of reverence for Christ."***

If you were to continue another verse, you might be inclined to say I dodged a bullet this weekend, and you would be right. I did. Let's pray.

Father, as we come before you, as we dive into your Holy Word, I pray that your voice would be the loudest in this room, that you would set our hearts on your truths as they are revealed to us in your Word. I pray that you would steer our every thought,

decision, and action as we go from this place, Lord, that we would glorify you. In Christ's name I pray, amen.

Just to give us a quick overview of this passage, essentially what we're going to see being taught to us this morning through Paul's writing is that we have two specific, unique benefits as Christians. As followers of Jesus Christ, being grafted into his identity, we have access to true wisdom and the ability to truly worship. These are huge, cosmic themes littered all throughout Scripture. We have whole books devoted to these two themes.

If I were to ask you to take me to a book about wisdom, you would naturally take me to Proverbs. If I asked you to take me to a book about worship, you would rightly take me to Psalms. So, for the next 35 minutes, the next 7 verses, we're going to take a look at what it means to live out our lives as Christians, not as the essence of our salvation but as evidence of our salvation; not as the thing that earns our salvation but the indicator that we are saved in Jesus Christ and in him alone.

So, let's go ahead and get started. We're going to start in verse 15. Paul writes, "**Look carefully then how you walk...**" This is a theme we're pretty familiar with now in our study in Ephesians, this theme of walking. We know Paul is not meaning a literal walk. Thank the Lord, because cardio is not my thing. He's talking about how we live our lives. He's saying, "Look carefully then how you live your life. Be full of care in how you live your life."

Essentially, what he is saying to the church in Ephesus is "Wake up!" because apparently, the Ephesian church had a bit of an issue where they were getting so caught up in their daily routines they weren't living a life where they were actively engaged in their faith. Does this sound familiar? I think there are direct parallels here if Paul were to write to the church in America today.

I saw a meme on this one time. It said, "If Paul were writing to the church in America today, he'd say, 'I, Paul, an apostle, grace and peace to you in the name of our Lord Jesus Christ. I really don't know where to start with you guys.'" It's our natural tendency where we are asleep at the wheel in our faith. We are living our lives on autopilot where we get so caught up in our everyday routine.

It's why our nights look the exact same. We get the kids to bed. We put on our favorite show. The average American spends three hours a day on TV alone...seven hours total on screen, three hours watching their favorite show or movie. It's why our day-to-day looks the exact same.

We wake up and think about going to work out. We hit the snooze button. We go back to sleep. We get back up, get the kids ready for school, eat breakfast, get the kids to

school, go to work, get the kids from school or get home from work, eat dinner, get ready for bed, and go to bed. Rinse, repeat, rinse, repeat.

Now, don't hear me wrong, y'all. Routines are a good thing. Type A's, you can put away your pitchforks. The issue is when routines become ruts. The danger is when we go from living a conscious Christian lifestyle where we are actively engaged in our faith to an unconscious lifestyle where we are unaware of what's going on around us, or worse yet, we don't think we need to be.

Some of you may be here today, and you look at your faith like fire insurance. You said the magic words. You prayed the magic prayer. You're good to go, continuing to live however you want to according to the desires of your flesh and sinful action. You know that, "Hey, at the end of the day it's all good. Jesus and I are okay. I'll get some forgiveness later on."

Friend, if that describes your faith journey, I have good news for you and I have bad news for you. The good news is you are not in danger of losing your salvation. The bad news is you don't have salvation to lose in the first place. If you think you can continue to live the exact same way you did before you encountered Christ and came to faith in him... Romans 6 is very clear. There is a natural reaction that happens to our whole self, our whole lives, when we come to faith in Jesus Christ.

We put off our old self. We put away our old self, and the new self is put on in Christ. There is a natural reaction in how we live our lives, and it looks differently than who we were before. So, what we need to realize, as Christians, is that salvation is not another check mark for us to check off on our list of to-dos in life. Salvation is what ultimately defines our lives. Are we living a life for Christ or for ourselves?

Let's continue on in verse 15. Paul says, "**Look carefully then how you walk, not as unwise [asophos] but as wise [sophos]...**" The Greek word for wisdom is *sophos*. It's where we get the word *philosophy*. *Philo* (love of); *sophos* (wisdom)...love of wisdom. Here we're starting to see Paul draw a dividing line. He's creating a dichotomy between the wisdom of the world and the wisdom of God. The wisdom of the world he's categorizing as unwise, not wise.

As Christians, it's important for us to be aware of how the world thinks and operates if we are to seek God's wisdom for our lives. We need to know what we need to look out for. So, what I want us to do is spend a moment looking at the top three philosophical ideologies that inform our culture today, our secular society, how these ideologies have completely informed and set the foundation for who we are as a society today in America in the twenty-first century.

The first philosophical idea that informs our society is *rationalism*. The father of rationalism is a man named René Descartes. Descartes said, "*Cogito, ergo sum*." "I think, therefore I am." Essentially, what postmodern society has done is taken his ideal and run with it, warped it, to essentially say, "I am the most credible source for what is true."

Next we have *atheistic existentialism*. The father of this ideology is a man named Friedrich Nietzsche. Essentially, what Nietzsche was saying and proclaiming in his ideology was "I am the most credible source for morality."

Finally, we have the school of thought known as *empiricism*. The father of empiricism is a man named John Locke. Once again, postmodern society took Locke's idea and ran with it, warped it, to essentially come to the conclusion, "My experience is what ultimately defines my reality."

So, to sum up these top three philosophical ideologies that inform our society today, we have rationalism ("I am the most credible source for truth"), atheistic existentialism ("I am the most credible source for morality"), and empiricism ("My experience is what ultimately defines my reality").

Do you see the common denominator in all three of these? It's all centered on us. We become the standards of truth, morality, and reality in our society today. Folks, that's dangerous. When you have a society that adopts humanity as the standard for these three things...

With regard to truth, you have a society that essentially begins to remove God from the public forum. If our society adopts us as the standard of morality, you have a society that completely affirms the slaughter of preborn infants. With regard to reality, you have a society that completely embraces a fully grown man when he says he identifies as a woman and wants to go into the girls' locker room. This is dangerous.

Guys, it's not just subject to the world either. It's not just in the public forum in our secular society around us. Some of these ideals have begun to seep into the church today, and we need to be on guard and watch out for this. With regard to truth, how often do we do this? When we read God's Word, we want to apply our own lens of truth to it so we can stay in our comfort zone.

With regard to morality, how often do we downplay our sin? It's like the Pharisee when he's praying in the temple next to the tax collector in the gospel of Luke. "Lord, thank you that you haven't made me as the sinful tax collector." How often in our own lives do we do that? "Lord, I know I sin. I know I've done wrong, but it could have been a lot worse."

With regard to reality, how much do we see in our church culture today all around us in this nation how people will inform their decision of what church they're going to attend based on the emotional stirring they get during the worship experience rather than looking to whether or not the Word of God is being faithfully proclaimed? It's all around us, and it's seeping into the church.

What we need to understand is that seeking true wisdom from the world's perspective is like seeking to have your thirst quenched by saltwater. It will only leave you wanting, and it's eventually going to drive you insane. We cannot be the standards of truth, morality, and reality because we're not reliable enough. Our hearts are not pure enough. We're not objective enough.

Jeremiah 17:9 tells us, "***The heart is deceitful above all things, and desperately sick; who can understand it?***" Only God can be the standard of these things. Only God can be the standard of truth, morality, and reality. So, we must seek him and his true wisdom above all else before we become informed by our secular society around us.

We know, according to Proverbs 9, that God's wisdom begins with fear of him, a righteous respect and reverence that comes with knowing Christ as Lord. Proverbs 9 says, "***The fear of the LORD is the beginning of wisdom...***" Now Paul is going to get pretty practical for us. For the next two verses, he's going to give us action steps for us to take in order to access God's wisdom in our lives.

So, let's go to verse 16. It says, "***...making the best use of the time, because the days are evil.***" I want to start with that second part of the verse first: "***...the days are evil.***" This is a haunting phrase. There's something about it that resonates in our bones when we hear it. We know, as we live our daily lives, something doesn't feel right. Something is off. The days are evil.

The days have been evil since the fall of mankind back in Genesis 3. It's the first day in creation where, as God is looking back over the events of the day, as he's applying the curse to mankind and the Serpent... It's the first time that as he's looking over the course of the events of the day he can't say, "It is good" or "It is very good," because the days are now filled with sin and wickedness and evil.

How are the days evil? We know this. We get the notifications on our phones. We get the news alerts. We see the tragedies our friends and our families are going through. Something in this world doesn't feel right because it is plagued with wickedness, sin, and chaos all around us.

The question we need to ask ourselves, as Christians, is...*How do we live wisely in the midst of evil days?* Paul tells us in the first part of this verse. In the first part of verse

16 he says, "**...making the best use of the time...**" So, if we are to live in God's wisdom in the midst of evil days, we're to make the best use of the time, to redeem the time. Don't waste it.

Pastor John Piper has a book called *Don't Waste Your Life*. At the beginning of the book he talks about sitting under his father's preaching, growing up in his father's church, how there was this old man in his mid- to late-80s who came to faith in Christ. At the end of the service, the old man was sitting on the front row, and his head was in his hands, and he was weeping.

Piper recalls when his father went over to comfort him, all the man could continue to say was, "I've wasted it. I've wasted it. I've wasted it." Essentially, what he was doing was looking over the course of his entire life and recognizing that he had been pursuing his own dreams, his own desires, his own goals for his life, and it was all turning to dust and ashes in his mouth.

He realized rather than committing his whole life to Christ, he was wasting it on the tangible things of this world that are fleeting. Don't waste your life. In a practical sense, that means being diligent in our work, not being lazy. In our relationships... Parents, how long are your kids in your household? Make the best use of this time. You are the primary disciple-makers of your kids. What are you doing with the time that you have them in your house?

Spouses, how long have you been married? We have to put away this mentality that we're married to that old ball and chain and rather look to our spouse as the person God has uniquely put us with in this life to form us more into the likeness of Christ. We're called to be diligent in the workplace. Most importantly, we're called to be diligent in sharing the gospel.

There are a couple of pitfalls that come with this one. For the believer, the natural pitfall with evangelizing to others is this: "I have plenty of time to share the gospel with them. I'll have those hard theological conversations with them later on. I want to build that relationship first and get to know them and maybe let a few years go by before I really start to talk about Christ with them."

The pitfall for the unbeliever is kind of in a similar fashion, where basically they hear the gospel of Jesus Christ and say, "Well, I kind of want to continue living in the lifestyle I'm in currently. I'll have time for Jesus later. I'll ask for forgiveness later. I know grace abounds. It'll be waiting for me at the end of the day."

Folks, we have to realize tomorrow is not guaranteed. We are called to make the best use of the time while we still have time left on this earth. On a personal level, we're

called to submit to Jesus Christ as our Lord and our King and be about his business, devoting our whole lives to him.

I don't know if anyone has told you this recently, but at some point in your life, you're going to die. Think about it. How many years do you have left...20, 30, 40, maybe 50 or 60? Some of you guys might be younger. What are you going to do with the time God has given you? We are called, as Christians, to devote it to him, to ultimately seek his glory above all things, because at the end of the day, in the scope of eternity, nothing else matters but our relationship with Jesus Christ.

So, that's step one in accessing wisdom. Step two. Verse 17: "***Therefore do not be foolish, but understand what the will of the Lord is.***" When Paul is talking about foolishness, he's not talking about intellect. He's not saying, "Take an IQ test, and if you score high enough, you're good to go, but if you're too low, then you're foolish." That's not what he's talking about. It's a deeper command.

He's essentially saying, "Don't be of the world's wisdom in the midst of evil days." The world looks at the gospel as foolishness. That's why Paul writes in 1 Corinthians 1:23, of preaching Christ crucified, that it's a stumbling block to the Jews and foolishness to the Gentiles, foolishness to the world. So, we don't want to be in that camp. We don't want to see the gospel as foolishness. Rather, we want to be about God's wisdom in our lives.

He gives us another practical step on how we can access true wisdom. He says, "***...but understand what the will of the Lord is.***" This is where we start to talk about God's will of desire. Do you all remember that back in Ephesians 1? Pastor Kyle rightly categorized the two wills of God. He said that God has a will of decree and a will of desire. This is talking about the will of desire, that which is made plainly known to us through God's Word.

It's a question we ask ourselves all the time. "What is God's will for my life? What does he want me to do during this moment, this season I'm going through? What is his will for my life?" The short answer is that he would be glorified in, through, and by us. That is our ultimate objective as created beings, that we would glorify our creator God in everything we say and do.

A quick test, a quick question we can apply during these specific moments and seasons in our lives where big decisions need to be made is, "Is this decision, this thought, this action, actively glorifying God?" Notice how I used the word *actively*. Yes, of course, God is sovereign over all things, and all things will ultimately glorify him. The question we need to ask ourselves, as followers of Jesus Christ, is...*How are we actively living our lives where we are glorifying him in what we say and do each and every day?*



If the answer is "No," if this decision, this thought, this action is not glorifying to God actively, then it's foolishness. We shouldn't do it. If the answer is "Yes," then we should do it. It's as easy as that. The real question is...*How do we become more effective physicians at diagnosing these specific decisions, thoughts, and actions as whether or not they are glorifying to God?*

Like any true physician, we're going to need some tools. We'll start with our scalpel. Ours is not a physical scalpel, but it is a spiritual sword, and it's the *Word of God*. We have God's written revelation that has been given to us by which we can come to know his will for our lives. He has given us a living Word we can go to and read and understand what God's will is.

The issue is we have a bad habit of seeking to apply our wisdom to God's Word in order to understand it. That's that lens of truth by our own subjective thinking that I was talking about earlier. Rather, what we need to understand when we come to God's Word is that God is applying his wisdom to us through his Word. That's good news for us.

The second tool we need in our tool belt if we're going to be effective physicians at diagnosing these moments as whether or not they're actively glorifying to God is *community*. It's what we're doing right here during this weekend service where we come together as the body of believers and hear the Word of God proclaimed and learn about it.

It's also why we, as a church, make such a heavy emphasis on Community Groups and DNA Groups. Y'all, it is so important for us to be plugged into the body of believers, walking alongside brothers and sisters in the faith, diving into God's Word, seeking his truth for our lives, and allowing other people, as they read God's Word, to speak truth into our lives. We grow together as the corporate body of believers. That's a gift.

The final step, the final tool we need in our tool belt is the most powerful, and it's the *Holy Spirit*. This brings us to verse 18. Verse 18 is kind of the connector verse. We've been talking about how we, as Christians, have access to true wisdom. Now we're going to see how verse 18 connects us from that to how we have the ability to truly worship.

Verse 18 says, "***And do not get drunk with wine, for that is debauchery, but be filled with the Spirit...***" Guys, here's the problem. As Christians, we love the first part of this verse, but we ignore the second part. I don't know who is here today who needs to hear this but, yes, drunkenness is a sin. We are called by God in his revealed will to us to not get drunk. That is sinful.

But if you were an Ephesian Christian reading this line in Paul's letter, "Do not get drunk with wine, for that is debauchery," the first thing that would probably pop into your mind is the Temple of Artemis. We talked about this a few weeks ago. The Temple of Artemis, one of the wonders of the world, stands at the epicenter of the city of Ephesus. Essentially, it's this temple that's devoted to the false goddess Artemis where the parishioners could go to this temple and worship their false gods.

As they walked out to the temple, they got to the temple gates, and there were these priests who were standing there with jars of wine. Essentially, they would give it to the parishioners to drink so they would get smash drunk so that (here's a term) they could be "under the influence," "filled with the spirits," that would then elevate them to be able to commune with their gods.

They believed they needed a substance to get to the position where they could suddenly have fellowship and a conversation with their gods. What Paul is reminding the church when he says, "But be filled with the Spirit..." So, don't do that. Don't practice paganism. That is anti-biblical, anti-Christ. It's heresy. It's foolishness. Don't do that. Instead, be filled with the Holy Spirit.

What Paul is essentially saying is, as Christians, we don't need a substance to access God, but we do need someone, and it's the Holy Spirit. He is working in our lives. He is indwelling us so we can have communion and union with Christ Jesus. That's amazing. So, Paul is saying, "Don't be under the influence of anything in this world," especially not Bud Light.

As Christians, we are filled with the Holy Spirit. The Spirit gives us discernment. He gives us a call to action. He renews our minds each day. He gives us the ability to pray and to read God's Word, and yes, he gives us access to true wisdom and the ability to truly worship.

So, in closing, we're going to look at the four natural reactions of what it means when we are filled with the Holy Spirit. All of these are essentially pointing to worship because that's essentially the pinnacle of the human experience: when we are actively worshiping, actively glorifying God.

So, the four natural reactions to being filled with the Spirit. The first two are in verse 19. **"...addressing one another in psalms and hymns and spiritual songs..."** The first natural reaction to being filled with the Holy Spirit: *language is redeemed*. Literally, our speech to one another, how we talk to each other. We go from that coarse talk we talked about last week to now a righteous speech that comes out of our mouths in how we address one another, how we talk to each other.

Notice, also, the centerpiece of our conversations. **"...addressing one another in psalms and hymns and spiritual songs..."** Speaking of the things of God to one another, speaking theology to one another. Literally, speaking God's word as we have read it here in his written Word to one another, encouraging each other, and growing together as brothers and sisters in Christ.

It has got me thinking. What do 99 percent of our conversations in society look like today? What are they filled with? What are they about? Sports, politics, news, finances, and gossip. What Paul is trying to say here is, at the end of the day, the eternal perspective, none of that matters.

It does not matter whether or not your sports team won last night. It doesn't matter, at the end of the day, if your favorite political candidate won last year's election. In the eternal realm and scope of eternity, it does not matter whether or not Miss Doris is trimming her hydrangeas down the street. No one cares. Guys, no one cares.

Instead, we're called to have our conversations be filled with Christ, be filled with the Word of God, and to grow together as the body of believers, because Paul reminds us in Philippians 3:8 that, at the end of the day, nothing else matters compared to the surpassing greatness of knowing Christ.

The second natural reaction of being filled with the Spirit, the second part of verse 19: **"...singing and making melody to the Lord with your heart..."** So, language is redeemed, and now we see, if we are filled with the Holy Spirit, *worship is redeemed*. We go from that Romans 1 issue of worshiping the creation rather than the Creator to now we are worshiping rightly the Creator God who has given us life, breathed life into our lungs, and sustains us through all things.

We can parse it out a little bit. There's singing. That's the outward expression of worship. That's, again, what we do on our weekend services where we come together, as the body of believers, and join our voices and our hearts together, singing God's praise. It's the corporate worship.

Then it says, **"...and making melody to the Lord with your heart..."** That's the internal consequence of being in union and communion with Christ, being indwelt by the Holy Spirit, how he teaches our hearts to sing a new song, how he tunes our hearts to sing his praise. That's what happens when we are filled with the Holy Spirit. That is power at work in our lives.

So, we have language redeemed, and we have worship redeemed. Third one, verse 20: **"...giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ..."** Next is *perspective redeemed*...giving thanks, thanking God for everything, recognizing it is a gift from him.

This is important for us, as a society, because we're not a very grateful one, which is ironic because we're the society that perhaps has the most to be grateful for. We have gotten so caught up in the luxuries, in the comforts, in the freedoms we enjoy in living in the greatest country in the history of civilization that we don't thank God enough for that gift.

Notice the frequency of our giving thanks to him. It's not only when things are going right. It's not only when our life is smooth and easy. "**...giving thanks always and for everything...**" On a theological spectrum, this is starting to speak to a word called *providence*. Here's a definition for *providence*: the full assurance that God is completely in control and is bringing about a purpose through everything that happens.

Let me say that again. *Providence* is the full assurance that God is completely in control and is bringing about a purpose through everything that happens. It's where we start to talk about his will of decree. We talked about his will of desire earlier. This is his will of decree.

Deuteronomy 29:29: "The secret things belong to the Lord." Ephesians 1:11: "He is working all things according to the counsel and purpose of his will." That means no matter what you are going through in your life...the tragedies, the suffering, the moments of weakness...the greatest comfort you can know is that the God who is sovereign over all things is doing right by these seasons in your life.

That is good news for us as we look to him as our Sovereign Lord in our lives. It's the greatest comfort we could ever know. I love how Pastor Alistair Begg puts it in, quoting the Puritans. He says something like, "Providence is the pillow I lay my head on at night." That's true peace. That's full confidence and trust in the Lord.

Our fourth and final natural reaction to being filled with the Holy Spirit is verse 21. "**...submitting to one another out of reverence for Christ.**" So, we have language redeemed, we have worship redeemed, we have perspective redeemed, and now we see *relationships redeemed*...submitting to one another. We're going to talk about that over the next few weeks, because submission looks different depending on the relationship.

We have submission in marriage, submission to parents, submission in the workplace, submission to the government. The part I really want us to focus on is the second part of the verse: "**...submitting to one another out of reverence for Christ.**" Why? Why should we have reverence for Christ?

Colossians 1 is pretty clear. It's because he's the supreme being over all things. In verse 17 of Colossians 1, Paul writes, "**And he is before all things, and in him all**

***things hold together.***" The fullness of the Christian life means acknowledging that this world does not revolve around us. It's all about him, Jesus Christ our Lord and Savior. He is the one who makes this life possible in how he has gone before us.

It's all possible because of Jesus Christ. He is the true and better Adam who has come to save the hell-bound man. He goes before us in how he redeems language, how he redeems worship, how he redeems perspective, and how he redeems relationships, and the Word of God points us to these truths.

It says that Jesus Christ redeems language. John 1 tells us he came to us as God, the Word, and he spoke to us the Word of God. He redeems worship. Psalm 40 and Revelation 4 say he taught our hearts to sing a new song as we join all creation and cry out, "Holy, holy, holy is the Lord God Almighty, who was and is and is to come!"

He redeems perspective in remembering the purpose of why he was sent in the garden of Gethsemane. Luke 22:42 tells us that he prays, "***Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.***" Finally, he redeems relationships in the ultimate form of submission. Philippians 2:8 tells us how he humbled himself by becoming obedient to death, even death on a cross, so that we might be united with him forever.

This is our great King. This is the one who is worthy of our worship, and to him alone be all praise and honor and glory forever. I don't know how long it's going to take each of us. I really don't. But the moment we begin to have our minds renewed on the truths of this gospel, which is the foundation of the wisdom of God; the moment our hearts are tuned to sing his praise because he is worthy of our worship...that is the moment we will wake up. Let's pray.

Father, we come before you humbled at the sufficient work Christ has done for us on the cross, knowing there was nothing left on the table. He took it all for us. Through the brokenness of his body and his shed blood, he paid the sufficient sacrifice so we might be saved in him.

Father, I pray that as we go from this place, we would remember the truths you have put on our hearts as it's found in your Word, that we would remember the good news of Jesus Christ and the salvation he brings, and that we would glorify your name and lift it up on high in all that we say and do. It's in Jesus Christ's name I pray, amen.