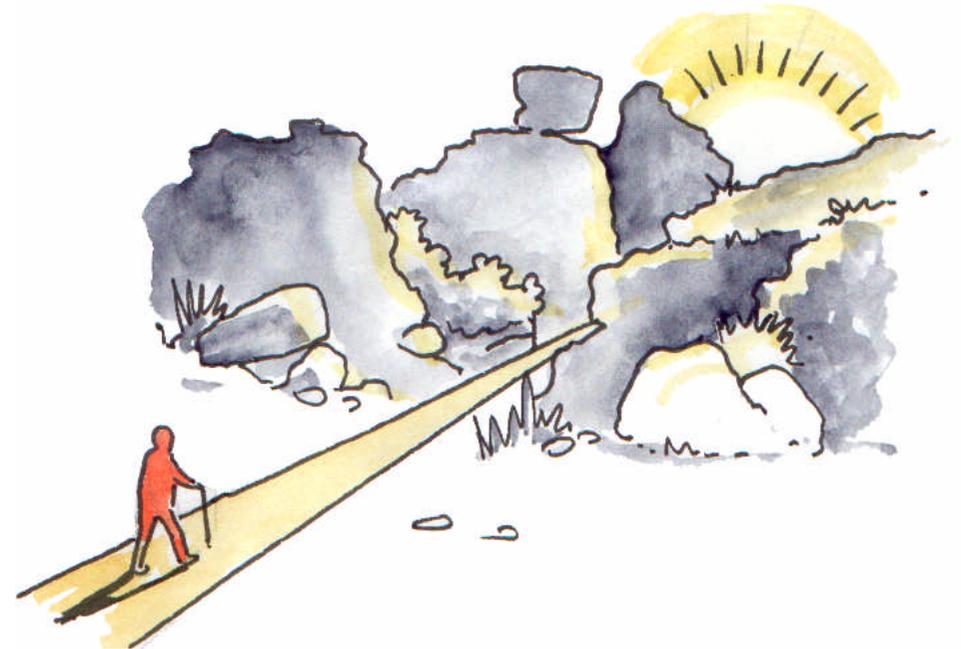


# "The Fullness Of The Holy Spirit"



© Copyright 2005

preach  
theword.com



Email: [info@preachtheword.com](mailto:info@preachtheword.com)

Web: [www.preachtheword.com](http://www.preachtheword.com)

*What is it?  
Do you have it?*

*by Pastor David Legge*

# “Fullness”

To listen to some, being saved would appear to be all that really matters. Of course, being saved is the most important thing in life, the most important experience that any of us will encounter is the decision whether or not to trust Christ for salvation, and to know for sure that we have peace with God through our Lord Jesus and we are on our way to heaven. There is no other more important essential thing than that. But to listen to many Christians who emphasise the evangelical gospel of the necessity to believe in the Lord Jesus and be saved, there is a danger that we convey the message: ‘Well, that’s all that matters’. It is the most important thing, but it is certainly not the only thing. In fact, it is only the beginning of this great Christian life. It is, if you like, only the threshold experience that ought to introduce us to a lifetime adventure of many more spiritual experiences, and many more supernatural encounters with God.

I wonder do you believe that? Not just intellectually, but experientially, do you believe that conversion is only the start, and after conversion there will be many experiences, many encounters with the divine godhead, Father, Son and Holy Spirit? Now we are not those who call ourselves Pentecostals, we are not those who call ourselves charismatic, and I’m not making a critique of either of those two societies at all, that’s not my purpose here. The danger is that because we reject, perhaps even a great deal of teaching that comes from those two camps, we almost categorically ignore the third person of the blessed Trinity, the Holy Ghost of God. We are ignorant, perhaps of His work within our lives, unto sanctification, unto power, and in fullness, that we all ought to know no matter what denomination we stand under.

So, it’s so important that early believers, right at the beginning of their Christian lives, understand that there is more to life than just being saved, that there is an experience called the fullness of the Holy Spirit. Do you know that? Christian who has been on the road for 20 years, 30 years, 40 years, 50 years - have you ever entered into what it is to be full of the Holy Spirit of God? There is more to the Christian life than being saved, as Faber, the poet whom I love so well, put it:

‘Tis not enough to save our souls,  
To shun eternal fires;  
The thought of God will rouse the heart  
To more sublime desires’.

The experience that is taught in the Bible, chiefly from Ephesians 5 verse 18 that we read from, is an experience called ‘the fullness of the Spirit’ which may be simultaneous with conversion. It could happen, theoretically, at the same time at which you’re saved. I think there are instances of that within the Scriptures in the Acts of the Apostles, but this is also an experience - perhaps more commonly in our present age, whenever it does happen

schools, the great mastery of technology that was in it. After seven years of post-war boom, they decided to expand the school again, and when they began to do that expansion work they found that that sprinkler system, second to none, had never ever been connected. They had it, it was purchased for them, but it wasn’t doing the work that it was purchased for because they weren’t hooked up to the source.

My friend, I’m asking you: have you ever known what is to be filled with the Holy Spirit? I’m not talking about bright lights, I’m talking about giving your whole life to Christ and knowing that He’s got everything that you know about! Have you once been in that place, believer, but you’re far from it today because you’ve grieved the Holy Spirit, you’ve hurt the Holy Spirit, you’ve caused Him pain? Like the dove-like personality that that He is, He has flown away! Does Christ dwell in your hearts by faith, that means does He feel at home in your heart this day?

Our late brother, Rex Mathie, who preached in this place - he has gone to be with the Lord of course - but I remember having the opportunity of having him in my home one of those times. I asked the question that I was pondering at that particular time, what his thoughts were on the fullness of the Spirit. He had thought much about it, he said, and considered the matter over the years. He himself did not testify to any dramatic experience in his life, but he came to the conclusion that the fullness of the Spirit is the opposite side of the coin to the lordship of Jesus Christ. He put it like this to me: ‘David, when you and Jesus aren’t arguing about anything, you will be full of the Holy Spirit’.

D. L. Moody was being considered to come and take a great campaign, I think it was in England. Some of the spiritual pygmies who were organising that campaign, asked in a sort of sarcastic way: ‘What? Does it have to be D. L. Moody? Has he a monopoly of the Holy Spirit?’. The answer came back: ‘No, no man has a monopoly of the Holy Spirit, but the Holy Spirit has a monopoly of D. L. Moody’. Does He have a monopoly of you? For when He does, you will be full of Him.

Lord, forgive us if we have grieved, quenched, even resisted Thy Holy Spirit. But Lord, may we let Him fill us now with the fullness of Christ. In His name we pray, Amen.

something happened to their mouths. At Pentecost they all began to speak in tongues, then we find that Peter, full of the Holy Spirit as we read, preached - he used his mouth for God. We read that the apostles preached boldly, without fear - look at chapter 5 of Ephesians, verse 19: *'Be full of the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual songs; singing and making melody in your heart to the Lord'*. It affects your mouth, your talk!

I'll tell you, if there's one problem to blessing in the church of Jesus Christ in any age, it's people's tongues - how they use them. How is your walk? How is your talk? How is your smell? What am I getting at? Well, in 2 Corinthians chapter 2 we read these words, verse 14: *'Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place'*. Do people know Christ because of you? 'For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?'. You are meant to bring with you in life, wherever you go, into the deepest hell-hole that God leads you any particular day, the savour and the fragrance of Jesus Christ. Do you bring a savour or do you bring a stench? Do people smell Christ about you?

The Lord said that when He, the Spirit of truth, would come, He would guide them into all truth, *'for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me'*, Jesus, *'for he shall receive of mine, and shall shew it unto you'*. There are people running around and all they talk about is the Holy Spirit this, the Holy Spirit that - there's nothing wrong with talking about the Holy Spirit, but Jesus is saying that the mark of a man or a woman filled with the Holy Spirit is that he'll talk about the Christ of God, and glorify Him!

What dominates your personality? Is it Christlikeness? What determines your behaviour? Is it Christlikeness? It was John Owen, that great puritan theologian who said that the church is stuck somewhere between the cross and Pentecost, as if the Spirit hasn't come! My friend, have you realised your blessings in Christ? Watchmen Nee, that great Chinese Christian, said that we're like a man walking into a bookshop, and buying two books. One book is conversion, and the other book is the fullness of the Spirit. Both of them are ours, they've been purchased, but we walk out of that shop and we forget the second, the fullness of the Spirit. It's truly ours, but we've never really come and entered into the fullness of it all. It's ours by the blood of Christ, by His death and resurrection, but are we living in the good of it?

I know there's a debate about what to call it - do you know what Billy Graham said, and I think he said well? I don't care what you call it, just get it! There was once a school fire in Texas, and 263 children were killed. After the war they built a new school, and they installed within it the finest sprinkler system that man had ever made. It was so good that there were people who came for tours of the school to see it, to put it into their

- that is subsequent to conversion. It happens after the moment of initial belief and confession of our Lord Jesus. This expression 'the fullness of the Spirit', or 'to be filled with the Spirit', or 'to be full of the Spirit' is found fourteen times in the New Testament. It's found four times in Luke's gospel, in one it refers to John the Baptist who was full of the Holy Spirit in his mother's womb - imagine that! Then it refers to Elizabeth, his mother, and Zacharias his father, who were both full of the Holy Spirit. Then finally it's mentioned of the Lord Jesus Himself, after His baptism, that there He was full of the Holy Spirit; and then later as He went on to be tempted, He was led of the Holy Spirit into the wilderness.

Those four occasions in Luke's gospel are the only four occasions prior to Pentecost. Pentecost is that event that we read of in the Acts of the Apostles chapter 2; the Lord Jesus has died, been buried, rose again, and has now ascended to heaven - but He promised His disciples that He would send to them another comforter, another strengthener that would be with them and would enable them to do greater things than He was able to do on the earth just Himself there and then in one body. He was sending His Spirit into each believer to do the works that the Lord Jesus Christ had done in the preaching of the gospel.

Let me show you this in John chapter 14, it's important that we understand the biblical foundation of this doctrine of the fullness of the Spirit. John 14, you know well the initial introductory verses about that great mansion and dwelling place God is preparing for us. The latter verses are not so familiar from verse 16 on, the Lord Jesus said: *'I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you'*.

Now at that moment in time the Holy Spirit dwelt with the disciples, in a certain sense the Spirit of God accompanied them - but the Lord was speaking of a day coming Pentecost in Acts chapter 2 when the Holy Spirit would not just dwell with them, but would be - future tense - in them. He would come to dwell with His people. The Holy Spirit, inevitably, would be poured upon all flesh, and anyone - whatever they were, Jew or Gentile, bond or free, male or female - who would meet God on His own terms, and put faith in Jesus Christ, could have the experience of being totally inhabited by the Holy Spirit.

Now it's important that we understand that in the truest sense the disciples were not 'complete Christians' until Acts chapter 2. What I mean by that is, you need to understand that the Gospels are a transitory period - but if we're wanting to understand what the new birth really is, and what the church of Jesus Christ comprises of, Acts chapter 2 is the birthday of the church of Jesus, it is Pentecost, it is the time when the Holy Spirit comes to reside among His people, the church of the living God, as His temple, His dwellingplace - and He empowers them to go into all the world and preach

the gospel. Never had God dwelt with men like He did at that moment and on from Pentecost.

Do you understand this? The disciples became, in their fullest sense, Christians in the upper room on that day. They became, collectively, the temple of the Holy Spirit; individually their bodies were temples of the Holy Spirit, for the Spirit of God came to reside in them. Now, from Pentecost on, in the New Testament the fullness of the Spirit is mentioned ten times, nine times in the Acts of the Apostles alone, and this one occurrence in Paul's epistle to the Ephesians. Now let me just say, and this is important, because this is a series primarily for those who are new in the faith, and trying to get some of you who are old in the faith back to basics - it's important for all of us to understand that the church, historically, in its most blessed times has always emphasised this truth of the fullness of the Holy Spirit; that we need the Spirit's help; that we cannot do anything without the Holy Ghost of God. Many well-known and mightily used servants of God, if you read Christian biographies you'll know this as well as I do, all of them testify to being filled with the Holy Spirit - or others call it 'anointed with the Holy Spirit' - some in a very dramatic way.

Let me give you, perhaps, what is one of the most notable accounts from the life of D. L. Moody. I read his words, he says: 'The blessing came upon me suddenly like a flash of lightning. For months I had been hungering and thirsting for power in service, I had come to that point where I think I would have died if I had not got it. I remember I was walking the streets of New York, and I had no more heart in the business I was about than if I had not been in this world at all. Well, one day, O what a day, I cannot describe it, I seldom refer to it, it is almost too sacred an experience to name. Right there in the streets the power of God seemed to come upon me so wonderfully that I had to ask God to stay His hand. I was filled with a sense of God goodness, and I felt as though I could take the whole world to my heart. I took the old sermons I had preached before without any power, and it was the same old truth, but there was new power. Many were impressed and converted, and this happened years after I was converted myself. I would not now be placed back where I was before that blessed experience if you should give me all the world. It would be as the small dust in the palace'.

He experienced an encounter with God that filled him full of the Holy Spirit and changed his life. We know the great work that D. L. Moody did for Christ, and there are others who testify to such dramatic experiences when they surrender everything to the Lord, and the Lord comes in in fullness of power. However, let me also say this cautiously: there are many other men of God, equally as great, and who have been equally as used of God as D. L. Moody, who do not testify to any great dramatic manifestations when they were filled with the Holy Spirit. R. A. Torrey, who was Moody's helper in his campaigns and then subsequently became his successor, and saw many many thousands of souls led to Christ, but he said that he was just filled with the Spirit when he came and asked the

controlled the better he is - but drink is something which immediately gets rid of control, that is indeed is the first thing it does'. Drink controls you, drink takes your faculties and uses them to its own ends, which you are out of control of. It affects the highest centres of the brain, it controls everything that the man is in wisdom, understanding, discrimination, judgment, balance, power to assess everything - but if you let the Holy Ghost control your brain, He will control the best part of your whole life: your soul, your emotions, your intellect, your will - and it will make you your best for Christ!

Do you see what the apostle is saying? Let me leave you with three thoughts that Charles Price outlines, which I think are tremendous. There are three ways how you know a man is drunk. The first way you know he is drunk is how he walks, isn't it? He staggers from side to side. The second way you know how he's drunk is the way he talks, he talks gibberish. The third way you know he is drunk is the way he smells, you can smell the alcohol off his breath and maybe even his clothes. These are evidences that a man is filled with that type of spirit, he is controlled by the same spirit - but in the same way you can know if you, or others, are filled with the Holy Spirit by the same three characteristics: how you walk, how you talk, and believe it or not, how you smell!

Let's take first and foremost how you walk. Galatians 5:16 says: '*Walk in the spirit, and you will not fulfil the lusts of the flesh*', and the works of the flesh are mentioned, and also the fruit of the Spirit is mentioned, but it's actively asking us to walk in the Spirit - walk as He has taught us to walk. How you live your life: how are you living your life? I'm not talking about some kind of skip that you do from Sunday to Sunday, or Sunday to Monday night, and then to Thursday, and then to Sunday - I'm asking you how are you living your life in the home? How are you living your life in the workplace? How is your personality dominated? How do people see you as an individual? How is your behaviour determined? Is it determined by what God's Holy Spirit says within His word, and because your life is completely inhabited by Him?

Ephesians 5 tells us that our life is to be circumspect, 1 John 1:7 that we are to walk in the light as He is in the light, and once our sins are shown up to us we've to plunge them beneath the confession of the blood. Do we walk in the light, or are we Christian people that hide things from God or from others, or even in some ignorant way from ourselves? How are you walking this morning?

How are you talking? Here's an evidence whether you're full of the Holy Spirit or not, the Lord Jesus said in Matthew chapter 12 that out of the heart originates what comes out of your mouth: '*Out of the abundance of the heart, the mouth speaks*'. If your heart's full of bitterness, if your heart's full of anger, that will come forth in fruition in the words that you speak about others, the words that you speak even about God, the things of God, the church of God! How do you speak to others? How do you speak about others? It's very interesting that in the Acts of the Apostles, when people were filled with the Spirit

The second command, which is like to it, is: 'Be filled with the Spirit'. It's in the imperative mood, not an option, you're not allowed to ignore it, you must be filled with the Spirit. It's in the plural, which means it applies to all Christians, not a select few. The verb is in the present continuous, it's constant, not on special occasions or for special events. The verb is in the passive mood, we do not fill ourselves with the Holy Spirit, although it's a command, but we have to get to the place where we are able to be filled by the Holy Spirit. In other words, you could translate it like this: 'Let the Holy Spirit fill you'. Do you understand?

Well, the question is obvious: how do you let the Holy Spirit fill you? Well, this word 'fill' in the New Testament is used several times. It's used of things, to fill the fishermen's nets with fish; that's the way it's used. You can fill a building with people, you can fill a city with populous, and you can fill someone's needs - Philippians chapter 4. It's also used of people, it's used of the Lord Jesus Christ that in Luke 2:40, as a child, He grew and waxed strong in spirit, and was filled with wisdom - the grace of God was upon Him. It's also used of believers in Acts 13, the disciples were filled with joy and with the Holy Ghost. Now some of you know what it is to be filled with joy, and Romans 15 says: '*Now the God of hope fill you with all joy and peace in believing*'. You know what it is, or what it is not to be filled with joy or to be filled with peace - well, it's used in the same way here in Ephesians 5:18 of being filled with the Holy Spirit, and it's the same sense in which it's used.

Now what is that sense? Well, Charles Price helped me out with this one how he put it, he pointed out that these things - joy, and peace, and other emotions that are mentioned in the New Testament of us being filled with - they are things that one, dominate our personalities; and two, determine our behaviour. They dominate our personalities and they determine our behaviour. Incidentally, that is exactly what alcohol does, isn't it? Think about it - you've seen a drunk man, and his personality is changed to someone he's not. If he's a grumpy man he's all of a sudden a happy man when he's filled with that spirit. He comes out with things that he would never imagine himself saying when he's sober. It dominates his personality and it determines his behaviour. It makes him walk from one side of the street to the other. Paul's illustration is this, simply: 'Do not be drunk with wine, but, in regard to what drink and alcohol does to your personality and to your behaviour in a negative sense, allow the Holy Spirit to do to your behaviour and your personality in a positive sense'.

Dr Martyn Lloyd Jones was a Hardy Street specialist. This is what he said about alcohol: 'Drink is not a stimulus, it is a depressant. It depresses first and foremost the highest centres of all the brain. They are the very first to be influenced and affected by drink, they control everything that gives a man self-control, wisdom, understanding, discrimination, judgment, balance and the power to assess everything. In other words, everything that makes a man behave at his very best and his highest, the better a man is

Lord to do it, and believed that the Lord would do it upon the authority of His word, and knew it was according to God's will. He just took God at His word, and He testifies that nothing felt different, nothing changed in that sense internally or emotionally with him. C. H. Spurgeon testifies to knowing the fullness of the Holy Spirit, but he never mentions an experience like D. L. Moody. Billy Sunday claimed to be filled with the Holy Spirit, but he accounts no testimony like D. L. Moody.

So there are some who experience a dramatic filling, there are others I think that don't experience anything dramatic, yet testify to the power of God in their life. They may not experience the same phenomenon or drama in the event, but that's not the important thing, and that's the thing that many folk get hung up about - the important thing is this: that you know God's power throughout your life. That's why we should never define doctrine by the biographies of men's experience, because men's experience varies.

So we're asking the question: what is the fullness of the Holy Spirit? Do you have it? Let me first of all say what it is not. Now it would be good if you jot these down, or at least mentally note them. The fullness of the Holy Spirit is not for Christian workers alone. Because we read Christian biographies about great men like D. L. Moody, we think this is something for the special people - if you think they're special - on platforms, or on the mission field, or something like that. There's a sense in which it is for the work of God in Acts chapter 1 and verse 8, the Lord Jesus told the disciples that when the Holy Spirit would come upon them they would receive power to be His witnesses. There is a necessity to have the Spirit's power to witness to others in the gospel. In Acts chapter 4 and verse 8, if you turn to it with me quickly, and I want you to turn to a few verses, Acts 4 and verse 8 we read: '*Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel...*', and he goes to preach this great sermon, because it's necessary to be filled with the Holy Spirit to really preach God's word as you ought to preach God's word.

So there's no doubt about it that the fullness of the Holy Spirit in the Scriptures is an anointing, an equipping, an unction and enduement of power for those who are doing God's work - but it is not just that. Because, let's face it, all of us ought to be doing God's work. All of us are to be witnesses, not just evangelists, or pastors, or teachers, or missionaries - it is for all Christians, it is for our living. That's why Paul in Ephesians 5:15 says: '*See that you walk circumspectly*', other translations translate it more generally 'See that you live' - it's for life! It's for your life, believer, to be filled with the Holy Spirit of God. It's not just for Christian workers, although it is that.

Secondly, it's not to impart the gift of the Holy Spirit. This is very important, I'm not splitting hairs here, I'm making distinctions that are biblical. In Romans chapter 8, if you turn with me to it, Romans 8 and verse 9, verse 8 says: 'So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his'. Could

you paraphrase that? I think you could: 'If any man has not the Spirit of Christ he is not a Christian', for that's what Christian means, one of Christ's ones, Christ's followers. So you cannot be a 'Christian' unless you have the Holy Spirit. The gift of the Holy Spirit is given to you at conversion in the new birth, that's what the new birth is: the Holy Spirit opening your eyes, the impartation of life in your soul that has been dead in trespasses and sins.

So the fullness of the Holy Spirit is not this sort of idea that you confess Christ, and six months down the line you get the Holy Spirit for the first time - that is not found within the Scriptures. Thirdly, it's not just for Christian workers, it's not just the gift of the Holy Spirit, and it is not more of the Holy Spirit. What I mean by this is, because Paul uses an illustration of being full or filled with the Holy Spirit, you've got this idea of a cup or some kind of receptacle filled with liquid, and you think that being full is being up to the brim, but some people aren't so full and so on. That is not, I believe, the illustration that the apostle is trying to get across to us, because we're not talking here about a liquid in the Holy Spirit. The Holy Spirit is not some kind of cosmic force; the Holy Spirit is a person, and you can't have part of a person and not have the other part! You can have a person's confidence and less or more of their trust, which I'm sure is so with regards to our relationship to the Holy Spirit - but it cannot be that we have, in some way, got a little bit of the Holy Spirit, and other people have got more of the Holy Spirit. That is not the sense that we have here within the word of God.

Fourthly, the fullness of the Spirit is not the baptism of the Spirit. Many great writers and men of God have called the fullness of the Spirit the baptism of the Spirit, even up to this day. They understand the same theology that we have but they just put a different name upon it, but I believe it's erroneous because Paul in 1 Corinthians 12 and verses 12 and 13 says that 'We have all', emphasis on that word 'all', *'We have all, the members of the body, been baptised into one Spirit, and we have all drunk of that one Spirit'*. The baptism into the body is the moment of conversion, so therefore we are baptised, we're identified, we're taken into Christ as His own at that moment of salvation. It doesn't come subsequent to it.

It's not for Christian workers only, it's not the gift of the Holy Spirit, it's not more of the Spirit, it's not the baptism of the Spirit, but also please note that it's not total sanctification. The fullness of the Holy Spirit is not all of a sudden being free of sin, as some would claim, and Wesley claimed was possible - yet he himself did not attribute it to himself, he didn't believe he'd got there. But many do believe that you can be free of all sin, now this is erroneous according to 1 John 1 and verse 8. John says: 'If we say that we have no sin, we deceive ourselves, and the truth is not in us', ultimately we make God a liar. In fact in Galatians 5 and 17 we read there that the Christian life is an experience of a civil war within our hearts, that the flesh lusteth against the Spirit, and the Spirit against the flesh - the two are contrary to one another, and there is continual pulling.

This is what many young believers don't understand, that when we are converted we still have two natures, we still have our old nature and we have our new nature in Christ - but it depends which one we feed that will overcome the other. You will never be totally sanctified until you're in heaven and you're like Jesus.

That is not what the fullness of the Spirit is, and let me say also - finally - that it is not a once and for all filling. There's no such a thing found within God's word. If you look at Ephesians 5 verse 18, literally it could be translated as this: 'Be being filled with the Holy Spirit'. 'Be being filled' - you say 'That doesn't make sense', well it's the present continuous tense, you could translate it: 'Be continually filled with the Holy Spirit'. It's not an idea of having been filled at some point in your life, although there will obviously be an initial experience that you will have with God by faith - but it is being full, present tense, at that moment in time, even now today being full of Holy Spirit. Now it may begin with a crisis experience, but what Paul is talking about here is that it must become a consistent characteristic of your life. It's not ticking a little box in spiritual criteria and qualification, where you say: 'Well I've been saved, and I've also been filled with the Holy Spirit' - how are you know? Is it a continuous characteristic in your life?

Look at what it says about those who, I believe, became deacons in Acts chapter 6. In Acts chapter 6 and verse 3 we read, because of the various rows that were going on, and the distributing of the resources did not seem to be done fairly, and so the apostles decided that they would labour in the word of God and in prayer, but the church was instructed in verse 3: *'Wherefore, brethren, look ye out among you seven men of honest report, full'*, not who have been filled, *'full of the Holy Ghost and wisdom, whom we may appoint over this business'* - they were full of the Holy Spirit. Look at Acts chapter 7, on a chapter, and verse 55: *'But he'*, Stephen, *'being full of the Holy Ghost'* - he was full of the Holy Spirit. Now I want you to see the distinction here: you could be filled yesterday, but you may not be filled today. You may be grieving the Spirit today, but here in Ephesians 5:18 the command is: 'Be continually filled with the Holy Spirit'. Therefore, if you at this moment in time are not full of the Holy Spirit, you are disobedient to God's word!

Now it might surprise you that I have prefaced this message with the fact that this is elementary stuff, because it is in a biblical sense. There's nothing as elementary as the fact of the matter that the Christian should have God in complete and absolute control of his life. Let's look at this verse quickly, the two commands that are given in verse 18. There are two, one is 'Don't get drunk' - a lot of Christians would need to really look at that verse, because there's a lot of you that think there's nothing wrong with social drinking. But you've forgotten that after that one drink there comes two drinks, and more drinks, and you don't realise you're tipsy but everybody around you realises it. Don't get drunk! In other words, you keep control of your mind! Don't give your mind over to a spirit that you put in a bottle and put down into your stomach, and it takes control of your faculties, your brain and your heart.