*process of degeneracy* too strongly in  
English) **senseless (or foolish), but understand** (know intelligently,—as matter of  
fact, as the servant who knew his  
lord’s will and did it not, Luke xii.  
47) **what is the will of the Lord.**

**18.]** The connexion seems to be: after  
the general antithesis in ver. 17, “*be not  
foolish, but understand,*” *&c.,* he proceeds  
to give one prominent instance, in the  
same antithetical shape.

**And** (introducing a particular case after a general  
*injunction*) **be not drunken with wine, in  
which [practice]** (not, *in wine,* but *the being  
drunken with it*—the crime is not in *God’s  
gift,* but in the *abuse* of it: and the very  
arrangement of the sentence in the Greek,  
besides the spirit of it, implies the lawful  
use of wine—see 1 Tim. v. 23) **is profligacy**(the word in the Greek is derived from  
*not saving, squandering:* and, as spendthrifts are almost of necessity self-indulgent and reckless, the word comes to  
have the meaning of *‘dissoluteness,’ ‘debauchery,’ ‘profligacy’)***; but** (contrast, see  
above) **be filled** (antithesis to *being drunken  
with wine*) **with** (literally, ‘*in:*’ let this  
be the region in, and the ingredient with  
which you are filled) **the Spirit** (*your  
own spirit, dwelt in and informed by  
the Holy Spirit of God,* see note on ch.  
iv. 23. If this is so, if you are full of the  
Spirit, full in Spirit, there will be a joy  
indeed, but not that of *profligacy*: one  
which will find its expression not in  
drunken songs, but in Christian hymns,  
and continual thankfulness);

**19.] speaking to one another** (ch. iv. 32; see also the  
parallel place, Col. iii. 16. It is perhaps  
too much to find in this the practice of  
antiphonal chanting: but it is interesting  
to remember that in Pliny’s letter the  
Christians are described as accustomed to  
meet on a set day before day, and to sing  
a song to Christ as God *by turns among  
themselves:* Nicephorus, Hist. xiii. 8, says,  
“The custom of antiphonal chanting the  
church has received from as far back as the  
Apostles”) **in psalms** (not to be confined,  
as Olshansen and Stier, to Old Test. hymns;  
see 1 Cor. xiv. 26; James v. 13. The word  
properly signified those sacred songs which  
were performed with musical accompaniment,—as **hymns** without it: but the two  
must evidently here not be confined strictly  
to their proper meaning) **and hymns** (see  
above) **and [spiritual] songs** (or, **odes**:  
the general name for all lyrical poetry,  
and applying especially to such effusions  
as persons used in the state of drunkenness; the Christian’s *ode* is to be spiritual,  
inspired by that fulness of the Spirit which  
is in him)**, singing and playing** (as well  
as *speaking*, not explanatory of it: **singing** and **playing** corresponding to **hymns**  
and **psalms** above) **in your heart to the  
Lord** (i.e. Christ—compare Pliny’s letter  
above)**;**

**20.] giving thanks** (another  
additional, not explanatory, clause) **always  
for all things** (see Phil. iv. 6: not only for  
blessings, but for every dispensation of  
God) **in the name** (the element in which  
the *giving thanks* must take place. “The  
name of the Lord is there, where He is  
named. *How* He is named, depends on  
the particular circumstances: it is one  
thing to be reproached [1 Pet. iv. 14],  
another to be saved [Acts iv. 12], another  
to be baptized [Acts x. 48], another to  
command [2 Thess. iii. 6], another to pray  
John xiv. 13], another to give thanks  
compare Col. iii. 17] in the name of the  
Lord. .... The Apostle says, that all the  
Christian would do, he must do *in the  
name of Christ* [Col. iii. 17].” Harless)  
**of our Lord Jesus Christ to God and the**