

Three Ways To Walk (Eph 5:1-21)

Introduction

This week as I was praying I saw a couple of pictures. One was an umbrella and the other was a corporate administrative structure. Both pictures had the same meaning. God was using two different pictures to help me grasp what He was saying.

The first picture was an umbrella called walking in a manner worthy of our calling. Underneath that umbrella were there were all the ways that we must walk in a worthy manner. These ways, or people were: humility, patience, unity, equipping, service, transformation, love, light, and wisdom. These people were all related to one another. They were all connected. You could not do something to one person under the umbrella without affecting the others.

The second picture that I saw was the corporate administrative structure or organizational chart. The CEO of this structure was Walking in a manner worthy of the calling. You could call him Mr. Worthy Walker. Underneath the CEO, there was an administrative layer. These were department heads. The first department head was character. In this department there was humility, gentleness, patience, forbearance, and unity. The next department head was Service. In this department people were equipped and then expected to do the work. The next department head was Transformation. In that department there was putting off the old and putting on the new. The next department was Transportation. In this department, there was walking in love, walking in light, and walking in wisdom. In the next department was Relationships. There were relationships between husband and wife. There were relationships between parents and children. There were relationships between employees and employers. In the final administrative box, there was a military head. There were various weapons, and instruction about using the weapons.

Underneath this administrative layer I saw another layer. In this layer contained the outworking of the layers above. For example, under the first department head, Character, I saw that humility, gentleness, patience, forbearance, and unity produced proper working relationships. That was their goal and that was what they produced.

Under the second office, Service, their fruit was growth. There was quantitative and qualitative growth. When people were equipped and began ministering, the body grew in maturity and also in size.

Then, the Lord showed me how the different departments were connected to one another. He showed me that without humility, gentleness, patience, forbearance, and guarding unity, there could not be any equipping or service. The relationships have to be properly built and maintained before people can work together. This first department was also necessary for transformation. It was needed for walking in love, light, and wisdom. This first department was connected to marriages, families, and the work place. Every department was connected with each other. Every department needed the other department for the corporation to function properly.

Then, a couple of days later, the Lord told me to do a word search in Ephesians to verify the connections that He had spoken to me about. The Greek word was *oun*, which is commonly translated as therefore. It is used seven times in Ephesians. But, six of those times are in Ephesians 4-6 (Ephesians 2:19, 4:1, 4:17, 5:1, 5:7, 5:15, 6:14).

Three Ways To Walk (Eph 5:1-21)

The walking out of our calling keeps building upon itself. With each new thought, the Lord kept using this word, *oun*. Because of this, we are now to go to this next department. Because we have been given a calling, we are to walk in that calling. Walking in a worthy manner requires us to walk with good character, such as patience, humility, and gentleness. Walking in our calling requires us to be equipped and to serve. Because we are serving, we are therefore to be transformed. Because we are transformed, we are therefore to walk in love. Because we walk in love, we are to walk in light. Therefore (*oun*), because this is a battle that all of us must engage in, we must all be armed and know how to use the weapons of our warfare. The Lord was just confirming the prior pictures that He had showed me earlier in the week.

This morning, we are going to look at one more of these six different parts that make up walking in a manner worthy of our calling. We are going to look at three ways to walk. We are to walk in love, walk in light, and to walk wisely. Our text is Ephesians 5:1-21.

Subject: What are three ways for us to walk in Christ?

1. We are to walk in love.
 - a. We are to be imitators of Christ.
 - b. We are to give ourselves as an offering and sacrifice to God.
 - c. We are to walk in purity.
2. We are to walk in the light.
 - a. There is to be no darkness to be named among us.
 - b. We are to walk in goodness, righteousness and truth.
3. We are to walk wisely.
 - a. We are to make the most of our time.
 - b. We are to know what the will of the Lord is.
 - c. We are to be filled with the Spirit

Our Text

(Ephesians 5:1-21) "Therefore be imitators of God, as beloved children; {2} and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma. {3} But do not let immorality or any impurity or greed even be named among you, as is proper among saints; {4} and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. {5} For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. {6} Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. {7} Therefore do not be partakers with them; {8} for you were formerly darkness, but now you are light in the Lord; walk as children of light {9} (for the fruit of the light consists in all goodness and righteousness and truth), {10} trying to learn what is pleasing to the Lord. {11} And do not participate in the unfruitful deeds of darkness, but instead even expose them; {12} for it is disgraceful even to speak of the things which are done by them in secret. {13} But all things become visible when they are exposed by the light, for everything that becomes visible is light. {14} For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you." {15} Therefore be careful how you walk, not as unwise men, but as wise, {16} making the most of your time, because the days are evil. {17} So then do not be foolish, but understand what the will of the Lord is. {18} And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, {19} speaking to one another in psalms and hymns and spiritual songs, singing and

Three Ways To Walk (Eph 5:1-21)

making melody with your heart to the Lord; {20} always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; {21} and be subject to one another in the fear of Christ."

1. **Walk In Love**

a. We are to be imitators of God.

The first way that Paul says that we are to walk is in love. He starts by saying for us to be imitators of God. The Greek word is *mimetes*, which is where we get our English word *mimic*. We are to imitate God. We are to imitate His character. We are to imitate His example.

(Eph 5:1) "Therefore be imitators of God, as beloved children;"

G3402. *mimetes*; from G3401; an imitator:--follower.

b. We are called *agapetos* or beloved children.

In the book of 1 John, we find that God is love. John tells us to love one another...for God is love. Then, John says that those who love are born of God and know God. Those who do not know God have not experienced this love. This is the same thing that Paul is telling the Ephesians. Paul says that we are to imitate God, as beloved children. The Greek word that he uses is *agapetos*, which means beloved or loved ones. As children of God, we have received the love of God in our lives.

(1 John 4:7-8) "Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. The one who does not love does not know God, for God is love."

G27. *agapetos*, *ag-ap-ay-tos'*; from G25; beloved:--(dearly, well) beloved, dear.

God loves everyone. Scripture tells us that God so loved the world that He gave His only begotten Son. God does not give His love out to a select few. He poured out His love on all men. The problem is on our end. Those who have received His Son, have received His love. Not everyone receives God's love.

The second thing that Paul tells us is to walk in love, just as Christ also loved us, and gave Himself up for us. Now that we have received His love, and are beloved children, we are to walk in that love. We are to mimic or imitate the life of love that Christ demonstrated to us. How did He love us? He loved us by giving Himself up for us.

(Eph 5:2) "and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma."

c. We know God's love because Jesus laid His life down for us.

Again, we can go to 1 John and get the same message. John tells us that we know love by this, that Christ laid down His life for us. In the gospel of John, he tells us that no greater love has anyone than this, that he lay his life down for his friends. That is what Christ did for you and I. There is no greater

Three Ways To Walk (Eph 5:1-21)

love than the sacrifice that Christ made on our behalf.

(John 15:13) ""Greater love has no one than this, that one lay down his life for his friends."

John goes on to give us some practical applications. He says that we ought to lay down our lives for the brethren.

(1 John 3:16-18) "We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. {17} But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him? {18} Little children, let us not love with word or with tongue, but in deed and truth."

Many times we think of this as serving one another, and many times that is a practical way of loving people. In Romans 12:1 Paul says that we are to present our lives as a living and holy sacrifice, acceptable to God, which is our spiritual service of worship. When we lay our lives down for one another, our sacrifice is acceptable to God. Our lives are fragrant aromas to Him also.

(Rom 12:1) "I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship."

The Greek word used for worship in Romans 12:1 is not *proskuneo*, which means to kiss towards. It is *latreia*, which means service. The rest of Romans 12 is about spiritual gifts. We are to serve one another with the gifts that we have been given. This is how we are to offer our bodies as living and holy sacrifices.

G2999. *latreia*; from G3000; ministration of God, i.e. worship:--(divine) service.

But service is not the only way that we are to lay our lives down for one another. I will never forget what the Lord told me one morning as I was driving to the prison where I was a chaplain. I had prepared a message to give to the guys in various pods, and I was praying about my ministry that day. The Lord told me that my message was not the most important thing. He said that me being there with the guys, spending time with them, listening to them, and caring for them was really what was going to impact them. Loving these inmates was not giving a message to them. Lots of chaplains could give a message. They could even listen to messages on the TV in their dormitory. Showing the love of Christ to these inmates was spending time with them each week. My initial reaction to what the Lord said was not good. I was a little deflated. As a teacher, I had worked hard and diligently on my message. My desire was for my message to encourage, equip, and to change lives. I wanted my message to be how I showed them that I loved them. In 1 Timothy 1:5, Paul says that the goal of our instruction is love. Yes, my instruction was love, but the way that these people needed to receive love was through time. Over time, I learned to greatly appreciate what the Holy Spirit spoke to me that day on the way to prison.

John gives an example of what laying our lives down for one another is. He speaks about how to love a needy person. He says that whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in Him? The way that we lay our life down for a brother in need is to give him money, food, shelter, or other necessary items.

Three Ways To Walk (Eph 5:1-21)

d. We are to love in deed and truth.

John goes on to say that we are to love in deed and in truth. Loving with truth includes what the truth says about love. We find this in 1 Corinthians 13:4-7.

(1 Cor 13:4-7) "Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant, {5} does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, {6} does not rejoice in unrighteousness, but rejoices with the truth; {7} bears all things, believes all things, hopes all things, endures all things."

Loving in truth means that we are patient with one another. The word patient is makrothumeo, which means long fused, or it takes us a long time to get riled or stirred up. It takes us a long time to breathe hard.

G3114. makrothumeo; from the same as G3116; to be long-spirited, i.e. (obj.) forbearing or (subj.) patient:--bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

Loving in truth means that we are kind to one another. It is the kindness of God that leads to repentance. It is not judging the world. John tells us that Christ did not come to judge the world, but to save the world. We are to reach out to the world in kindness, that some might be saved.

(John 3:17) ""For God did not send the Son into the world to judge the world, but that the world should be saved through Him."

Loving in truth means that we are not jealous of one another. James tells us that where there is jealousy, there is all kinds of evil. He says that if you have jealousy, you lie against the truth. Loving in truth means that there is no jealousy.

(James 3:14-16) "But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. {15} This wisdom is not that which comes down from above, but is earthly, natural, demonic. {16} For where jealousy and selfish ambition exist, there is disorder and every evil thing."

Loving in truth means that we do not brag, boast, or act arrogantly. I would love to post some things on Facebook about our church, but I do not want to boast or brag or act arrogantly. We have had some really special services and I am really thankful to the Lord. But, I have to be careful what I say in public about them.

(Pr 27:2) "Let another praise you, and not your own mouth; A stranger, and not your own lips."

Loving in truth means that we do not act unbecomingly. Men, a recent survey showed the top five things that men do not like about their spouses and the top five things that women did not like about their husbands. Acting unbecomingly or acting rudely was in the ladies top five things.

Loving in truth means that we do not seek our own. Selfishness is a destroyer in relationships. Again, James says that where there is selfish ambition, there is disorder and every evil thing. The key to this

Three Ways To Walk (Eph 5:1-21)

is found in Philippians 2, where Paul tells us to do nothing in selfishness. Instead, we are to regard others as more important than ourselves. Instead of merely looking out for our own interests, we are to also look out for the interests of others. We are to have the same attitude that Christ had. Jesus humbled Himself. He emptied Himself. He came to serve, not to be served. He came to give His life as a ransom for many. He humbled Himself by becoming obedient to the point of death.

(Philippians 2:3-8) "Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; {4} do not merely look out for your own personal interests, but also for the interests of others. {5} Have this attitude in yourselves which was also in Christ Jesus, {6} who, although He existed in the form of God, did not regard equality with God a thing to be grasped, {7} but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. {8} And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross."

Loving in truth means that we are not provoked. We do not get stirred up or provoked easily. In 1996 and the early part of 1997, God gave me a vision for a local church. At that time we were part of a group of churches that was going through some significant changes, and most were not good. The local leadership at the Atlanta church was particularly inexperienced and poor. They were violating many Scriptural principles. Their actions were not full of love and grace, but resembled gestapo Christianity.

For example, they had put the Senior Pastor under church discipline because He was not teaching reformed doctrine. He had three children and some of them were our children's age. The church leadership would call some of our children and interrogate them about their conversations with the Senior Pastor's children. I confronted the leadership about this and some other matters. The Associate Pastor that I spoke with told me that if I did not like what they were doing, to leave the church. I took that as a push out of the nest from the Lord. I finished up my preparations for our church plant in the next several months and planted a church.

I did not say anything derogatory or in an angry spirit. But, the words and actions of the Associate Pastor, however wrong they were, provoked me. Loving in truth means that we are not provoked. The Holy Spirit had me go and apologize to the man for not loving him with a perfect love. I had become provoked in our conversations and it was sinful. I asked him to forgive me. I did not mention anything about this man's sins. He had become very provoked and had acted arrogantly. When we repent, we need to focus only on our sins, not the sins of others. Otherwise, it does not come across with sincerity and contriteness. It looks like we are still trying to justify our position.

The Senior Pastor of the other church approached me about the matter. He and I had been friends for a long time. He had caddied for me at the U.S. Open one year. He had caddied for me at some PGA Tour events and also some Nike Tour events. We had a long standing relationship. He asked me to come back to the church. But, the Lord had used the event to push us out of the nest.

Loving in truth means that we do not take into account a wrong suffered. We forgive and we forgive. We do not take vengeance, but allow God to intervene.

Loving in truth means that we do not rejoice in unrighteousness, but rejoice with righteousness and truth. Loving in truth means that we bear all things. Remember a few weeks ago when we began to

Three Ways To Walk (Eph 5:1-21)

look at walking in a manner worthy of our calling, we saw that we were to walk patiently, forbearing with one another. We also saw that bearing with one another often means bearing with someone that is walking in sin. It means being patient with them and helping them to come out on the other side. It means that we believe, hope, and endure all things with them.

Paul says that we are to imitate God, and walk in the example of Christ, who gave Himself up for us. Christ's sacrifice was an offering and a sacrifice to God. Paul also describes the offering as a fragrant aroma. When we lay our lives down for one another, our sacrifice is also a fragrant offering.

e. We must walk in pure love.

Next, Paul tells us to walk in pure love. He says that we are not to let immorality or any impurity or greed even be named among us, as is proper among saints. Then, he says that there is not to be any filthiness, silly talk or coarse jesting. Instead we are to give thanks.

(Eph 5:3-6) "But do not let immorality or any impurity or greed even be named among you, as is proper among saints; {4} and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. {5} For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. {6} Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience."

Here is a quick list of definitions:

Immorality: Violating moral standards, sexual misconduct; Strong's G4202. porneia; from G4203; harlotry (including adultery and incest); figuratively. idolatry:--fornication. The root word is pornos, which means prostitute.

Impurity: The quality of not being pure, having foreign substances; Strong's G167. akatharsia; from G169; impurity (the quality), phys. or mor.:--uncleanness.

Greed: excessive or rapacious desire, especially for wealth or possessions; Strong's G4124. pleonexia; from G4123; avarice (insatiable greed for riches), i.e. (by implication) fraudulency, extortion:--covetous (-ness) practices, greediness.

Filthiness: Foul, dirty, vile, vulgar, obscene; Strong's G151. aischrotes; from G150; shameful, i.e. obscenity:--filthiness.

Silly Talk: Talk that is absurd, ridiculous, irrational, lacking good sense, stupid, or foolish; Strong's G3473. morologia; from a comp. of G3474 and G3004; silly talk, i.e. buffoonery:--foolish talking.

Coarse Jestings: Jokes or witty remarks that are not refined or are rough; Strong's G2160. eutrapelia; from a comp. of G2095 and a der. of the base of G5157 (mean. well-turned, i.e. ready at repartee, jocose); witticism, i.e. (in a vulgar sense) ribaldry:--jesting.

Paul's list here includes all inappropriate actions, attitudes, and words. Our lives need to be pure from all these impurities, these foreign or worldly things that contaminate our lives. Solomon writes

Three Ways To Walk (Eph 5:1-21)

that a trampled spring and a polluted well are like a righteous man who gives way before the wicked. When you and I get involved in dirty jokes, coarse jesting, immorality, or greed, we become like a polluted well or trampled spring. We lose our ability to be used. We lose our ability to bring life, nourishment, and sustenance to those.

(Proverbs 25:26) "Like a trampled spring and a polluted well Is a righteous man who gives way before the wicked."

Then, he issues a very difficult statement to the church, that we are to know for certain, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. This goes against our easy believism. The church tells people that you can simply say a prayer and get saved. When people asked Peter what they needed to do, he replied, "Repent, and let each of you be baptized for the forgiveness of your sins." When we come to Christ, we are to bury the old life, and come up out of the water as a new person. We are to put on Christ. We are to put on the new self and to walk in the new self. We are not to continue walking in flesh.

(Acts 2:37-38) "Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" {38} And Peter said to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."

Paul tells us that we are to love in purity. There is not to be any immorality or impurity. Notice what Peter tells us in 1 Peter 1:22. He says that since we have in obedience to the truth purified our souls for a sincere love of the brethren, we are to fervently love one another from the heart.

(1 Peter 1:22) "Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,"

If I am walking in immorality, I cannot give Karen pure love. I cannot give her fervent love either. Loving my wife requires me to be faithful and to live in purity. Loving one another in the church is going to require us to walk in purity. If we want to fervently love one another from the heart, we must walk in love.

The vision of our church is to love God with all our heart, mind, soul, and strength. It is to fervently love one another, and to reach out with compassionate love to those who do not know Christ. To run with the vision that God has given us requires you and I to walk in love, not just any love, but a pure love.

2. **Walk In Light or Spirit.**

The next way that we are to walk is in light. Paul begins with therefore (oun), which connects walking in light with walking in a pure love. We are not to be partakers of the world, with those who are walking in immorality, impurity, or greed. Or, as Solomon said, we are not to give way to the wicked, lest we become like trampled springs and polluted wells. We were formerly darkness, but now we are light in the Lord. Therefore, we are to walk as children of light.

(Eph 5:7-21) "Therefore do not be partakers with them; {8} for you were formerly darkness, but

Three Ways To Walk (Eph 5:1-21)

now you are light in the Lord; walk as children of light {9} (for the fruit of the light consists in all goodness and righteousness and truth), {10} trying to learn what is pleasing to the Lord. {11} And do not participate in the unfruitful deeds of darkness, but instead even expose them; {12} for it is disgraceful even to speak of the things which are done by them in secret. {13} But all things become visible when they are exposed by the light, for everything that becomes visible is light. {14} For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you."

The Greek word used for light is *pneuma*, which is the word for breath, breeze, or air. It is the word used for Spirit throughout the New Testament. The King James translates this as fruit of the spirit. However, both the New American Standard and the New International Version translate this as fruit of the light. The reason that they do this is because the paragraph is contrasting light and darkness. Verse 11 mentions the unfruitful deeds of darkness and in verse 13 speaks about the light. In that verse, *phos* is used for light, and all three translations correctly translate it as light. I mentioned earlier that all these parts are interconnected. I believe that the King James Version has it correct. But, the fruit of the spirit and the fruit of the light are synonymous in this case. If you bear the fruit of the spirit, you will bear the fruit of the light.

Paul goes on to explain what walking in the spirit or light is. It consists of all goodness, righteousness, truth, and trying to learn what is pleasing to the Lord. Here is another set of definitions.

Goodness: Strong's G19. *agathosune*; from G18; goodness, i.e. virtue or beneficence:--goodness.

Righteousness: Strong's G1343. *dikaiosune*; from G1342; equity (of character or act); specifically (Chr.) justification:--righteousness.

Truth: Strong's G226. *aletheuo*; from G227; to be true (in doctrine and profession):--speak (tell) the truth. (The actual rendering is nothing hidden or concealed. This implies that you have given the full and complete picture, an accurate account, or spoken the truth.)

Paul tells us not to walk in darkness, but to walk in the light. He defines what walking in the light is, and then he gives some grace to all of us. He says that it is trying to learn what is pleasing to the Lord. It is a process. Learning what is pleasing implies that we do not already know something.

I hired a new employee this past week. I spent half of Monday training him, and then had another employee spend the next two days training him. On Friday, I had him watch three movies about our industry, so he could get a better picture and understanding of our industry and what we do. This new employee is learning about our business. He is learning what we do, how we do things, and why we do things. We are spending time teaching him these things so that he can be a more productive and useful employee, so that he can be pleasing to us, his employer. Experts tell us that on average it takes about ten months for a new employee to become productive.

This learning process takes time. It takes time to learn what pleases God in our marriage relationships. It takes time to learn what pleases God in our finances. I had been a Christian about eight years before I began to learn about surety, and what God has to say about it. I had violated the principle of surety in ignorance. When we receive Christ, our new life begins, and the old passes

Three Ways To Walk (Eph 5:1-21)

away. But, it is a process, not an instantaneous event. The learning process can be sped up with discipleship, small groups, spending time in God's word, good equipping and teaching at church, prayer, and fasting.

a. We are to expose sin (darkness), but restore sinners.

Paul also talks about how things become visible when they are exposed to light. God is light. John tells us that Jesus is the true light that enlightens every man. When Christ comes into our lives, he brings light. The dark things in our life become exposed. The intent of exposure is not to bring shame, condemnation, or humiliation. The intent of exposure is to remove the deeds of darkness. The intent of exposure is that we can walk in purity and righteousness. The intent of exposure is that we can walk in the light.

(John 1:4-9) "In Him was life, and the life was the light of men. {5} And the light shines in the darkness, and the darkness did not comprehend it. {6} There came a man, sent from God, whose name was John. {7} He came for a witness, that he might bear witness of the light, that all might believe through him. {8} He was not the light, but came that he might bear witness of the light. {9} There was the true light which, coming into the world, enlightens every man."

When Paul talks about exposing the deeds of darkness, he is not saying that we need to go around exposing people's sins. We need to expose sin and the unfruitful deeds of darkness. There is a process for dealing with people who are in sin. Matthew 18:15-17 tells us to go reprove a brother in private. If he does not listen, we are to take one or two more with us. If he does not listen at that time, we are to tell it to the church. If he still does not listen, he is to be as a Gentile or a tax-gatherer. We are to treat him like an unbeliever. That means we try to reach out to him in love. That means we try to act with kindness towards him. That means we pray for him. That does not mean that we treat the person meanly, malign him, slander him, or dishonor him. That is not how you win people to Christ. That is not how you restore people that have fallen.

(Mat 18:15-17) ""And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother. {16} "But if he does not listen to you, take one or two more with you, so that **BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED.** {17} "And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-gatherer."

Paul tells us in Galatians that we are to restore people in a spirit of gentleness. We are to bear their burdens and fulfill the law of Christ. The law of Christ is to love one another. It is to love our neighbor as ourselves.

(Gal 6:1-2) "Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted. {2} Bear one another's burdens, and thus fulfill the law of Christ."

Paul finishes this thought by saying, "Awake, sleeper, and arise from the dead, and Christ will shine on you." When we are asleep, we are not cognizant or aware of what is going on. I remember a sleep-over that I went to as a young boy. When I woke up the next morning, I had toothpaste all over my body. The boys had done all this while I was sleeping. I was unaware of anything going on.

Three Ways To Walk (Eph 5:1-21)

b. We are to wake up.

Paul is telling us to wake up and be alert. We are to put off the old self and put on the new self. We have been crucified with Christ, and we are also to be united with Him in His resurrection. We are to arise from the dead and live a new life. We were sleeping in darkness, but a new day has come. It is time to wake up and let the light of Christ shine on us. We are now to walk in the light, and put aside all the deeds of darkness in our lives.

(Eph 5:14) "For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you."

3. **Walk in Wisdom.**

Paul's final exhortation to us is to be careful how we walk, not as unwise men, but as wise. For us to walk in humility and gentleness, we have to be careful. For us to walk in patience and to forbear with people, we have to be careful. For us to be do the work of the ministry, we have to be very careful. For us to put off our old self and to put on the new self, we have to be very careful. We need God's wisdom in walking in a manner worthy of our calling. That is why Paul uses that little word, oun, which means therefore. Because of all the things that he has been sharing with us, we need to walk wisely.

(Eph 5:15-21) "Therefore be careful how you walk, not as unwise men, but as wise, {16} making the most of your time, because the days are evil. {17} So then do not be foolish, but understand what the will of the Lord is. {18} And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, {19} speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; {20} always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; {21} and be subject to one another in the fear of Christ."

a. Making the most means to redeem the time.

Paul says that we need to make the most of our time, because the days are evil. The King James renders this as "redeeming the time." The Greek word that is used is *exagorazo*, which means to ransom, rescue from loss, or to redeem. The same word is used in Colossians 4:5, where Paul says to "conduct yourselves with wisdom towards outsiders, making the most of the opportunity." In the context of that passage, we are to rescue from loss the outsiders, the unbelievers. The same word is used in Galatians where Christ redeemed us from the curse of the Law. He bought us. He redeemed us. He rescued us from loss.

G1805. *exagorazo*, ex-ag-or-ad'-zo; from G1537 and G59; to buy up, i.e. ransom; fig. to rescue from loss (improve opportunity):--redeem.

(Col 4:5) "Conduct yourselves with wisdom toward outsiders, making the most of the opportunity."

(Gal 3:13) "Christ redeemed us from the curse of the Law, having become a curse for us-- for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"--"

Three Ways To Walk (Eph 5:1-21)

b. Making the most of the opportunity means knowing the season people are in.

We are to make the most of every opportunity. We are to make the most of the time. This is not time management here. In Psalms 90:12, Moses tells us to number our days so that we can present to the Lord a heart of wisdom. Numbering our days is using our time wisely.

(Psalms 90:12) "So teach us to number our days, That we may present to Thee a heart of wisdom."

The Greek word used here for time is *kairos*. There are several different words in Greek used for time, with *chronos* and *kairos* being the two most common ones. *Chronos* means a space in time. It marks a quantity or a duration of a period. The word here is *kairos*, which means a fixed or definite period or season. While *chronos* denotes a quantity, *kairos* denotes quality. *Kairos* stresses a period of time marked by certain features. The use of *kairos* in this verse means that we are to make the most, redeem, or fulfill the purpose God intends for this season.

G2540. *kairos*, *kahee-ros'*; of uncert. affin.; an occasion, i.e. set or proper time:--X always, opportunity, (convenient, due) season, (due, short, while) time, a while. Comp. G5550.

G5550. *chronos*, *khron'-os*; of uncert. der.; a space of time (in gen., and thus prop. distinguished from G2540, which designates a fixed or special occasion; and from G165, which denotes a particular period) or interval; by extens. an individ. opportunity; by impl. delay:--+ years old, season, space, (X often-) time (-s), (a) while.

This same word is also used in Colossians 4:5. In that case, the season is referring to the unbeliever. What season is the unbeliever in? Evangelism is a process. There is a plowing of hard ground. There is a sowing of the seed, the word of God, the gospel. There is a watering of the seed. There is a waiting time. And, there is a reaping time. The season of the unbeliever is speaking about where the unbeliever is in the process. Knowing the season that the unbeliever is in will help us determine what types of actions are needed on our behalf. For us to make the most of the opportunities that we have, we must have wisdom and discernment about the season that the unbeliever is in. There are distinguishing marks of every stage or season that an unbeliever is in.

Paul tells us to let our speech be seasoned as it were with salt so that we will know how to respond to each person. We need to learn how to be gracious in our speech. When we are gracious in our speech, people open up to us and share things. That is how we will know how to respond to people. If we are critical, judgmental, impatient, harsh, or arrogant, people will not open up; instead they close up. They reject the messenger and the message. We must learn to be gracious in our speech so that we will know what season the person is in, and how to respond.

In Ephesians, we are simply told that the days are evil. However, in Ephesians 2, we saw the testimony of every believer. Paul spoke about the mystery of the gospel and how God has broken down the barrier walls between the Jew and the Gentile. In Ephesians 3, Paul spoke about his calling to preach the gospel to the Gentiles. In the context of the book of Ephesians, we can also safely say that Paul is also talking about walking wisely and redeeming the time with unbelievers, since the days are evil. Notice what Paul says in Philippians 1:27. He says to conduct ourselves in a manner worthy of the gospel of Christ. He tells them that he wants to hear that they are standing firm in one

Three Ways To Walk (Eph 5:1-21)

spirit, with one mind, striving together for the faith of the gospel. You and I must be united with one mind, striving for the faith of the gospel, and we must make the most of the season that we are in. We must make the most of the opportunities with the people that God puts in our lives, being fully aware of the season that they are in.

(Philippians 1:27) "Only conduct yourselves in a manner worthy of the gospel of Christ; so that whether I come and see you or remain absent, I may hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel;"

c. Making the most means we are ready in season and out of season.

Part of making the most of opportunities is being alert. Part of making the most of opportunities is watching and looking for them. Part of making the most of opportunities is being ready in season and out of season. Our feet must be shod with the preparation of the gospel. (Eph 6:15)

Peter tells us that we should always be "ready to make a defense to everyone who asks you to give an account for the hope that is in you." Always being ready means that you are ready to share your testimony. It means that you are ready to share the gospel. In preparation for this workshop, you memorized some Scriptures related to the gospel. In this workshop, you learned to share your testimony and you learned to share the bridge presentation of the gospel. You have been shodding your feet with the preparation of the gospel so that you will always be ready to make a defense to everyone who asks. You cannot make the most of the opportunities if you are not alert and ready for the occasion.

(1 Pet 3:15) "but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;"

When I used to play professional golf, I would make time in the off season to rememorize all the verses that I would use in witnessing. I had several typed pages of Scriptures that I would review while I ran on the treadmill. When each season kicked off, I was not only in good physical shape, but I was also spiritually prepared.

In 1996, I had one of the lowest rounds of the U.S. Open, which was held at Oakland Hills in Detroit, Michigan. I made eight birdies the second round, which is really phenomenal. I had all kinds of interviews afterwards. I also had people wait in line for over an hour to receive a signed autograph. My autographs were on my written testimony. I spent about an hour each night signing these testimonies and getting them ready for the next day. I placed them in golf glove packages. When the opportunities presented themselves, like on that day, I was ready to make the most of it.

In Dawson Trotman's autobiography, Daws, he shares how he was committed to sharing the gospel with someone every day. He prayed for open doors and opportunities. He alertly looked for, and watched out for those opportunities. In his book he shares an account where he had made a commitment to share the gospel during a conference he was attending. Towards the end, he realizes that he has not shared with anyone, so he went for a 2-3 mile walk, looking for someone to share with. We need to be praying for these open doors and opportunities, we need to be watching for these opportunities, and we need to make the most of these opportunities.

Three Ways To Walk (Eph 5:1-21)

Larry Tomczak, a friend of mine, wrote *Divine Appointments*. Larry and his wife, Doris, are both prayer warriors. Larry served for a number of years on the national prayer team with Billy Graham. Larry is also a very gifted evangelist, teacher, and author. Larry has been used of God to lead thousands of people to the Lord. Some of you may have heard of C.J. Mahaney, who leads a network of churches and has written a number of books. Larry is the man who led C.J. to the Lord.

In *Divine Appointments*, Larry calls these unique opportunities that the Lord gives each one of us divine appointments. Larry not only wrote about divine appointments, he prayed expectantly, lived alertly, and made the most of his regular appointments. Larry and I used to have lunch together about once a month. He loved to go out for Chinese food. I can't even remember leaving a restaurant without Larry sharing with someone, or at the minimum, leaving a tract with a generous tip for the waiter.

d. Making the most means that we listen to the promptings of the Holy Spirit.

Part of making the most of opportunities is listening to the promptings of the Holy Spirit. In this section about walking wisely, Paul gives an exhortation about not being drunk with wine, but to be filled with the Spirit. His previous word picture was about being asleep and not aware of what is going on. In this word picture, he tells us not to be drunk with wine. A person who is drunk is not in full control of his faculties. He does not remember what he has done and is not fully aware of what he is doing. For us to walk in wisdom and to make the most of the opportunities, we must be sober, alert, and full of the Spirit.

(Eph 5:18-21) "And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, {19} speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; {20} always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; {21} and be subject to one another in the fear of Christ."

While playing at the Hartford Classic in 1993, after hitting my drive on the 7th tee, I stood on the side of the teeing area to wait for my fellow competitor to hit his drive. I noticed a young man with a sweatshirt on that read, "College is the place where you learn to make difficult decisions." The Holy Spirit prompted me tell the man that "college was the place where I made the two most important decisions in my life. I placed my trust in Jesus Christ and I found the woman who I was going to spend the rest of my life with." After my playing partner had hit his tee shot, I shared this with the young man. I also gave the man my written testimony and a golf ball. Spectators at golf events get really excited about golf ball souvenirs.

e. We are to be continually filled with the Holy Spirit through praise and worship.

Paul does not just tell us to be continually being filled with the Holy Spirit, he tells us how to do this. He tells us to speak to one another in psalms and hymns and spiritual songs, singing and making melody with your hearts to the Lord, always giving thanks for all things in the name of our Lord Jesus Christ.

For our friends that do not believe in musical instruments, our voice is an instrument of worship. Paul says that we should speak to one another in psalms. The Greek word is psalmos which means

Three Ways To Walk (Eph 5:1-21)

a piece of music accompanied with an instrument. The root word is psallo, which means to rub or touch the surface, to twitch or twang, or to play on a stringed instrument. If we discard this, we can simply go to the Psalms and see that this one or that one was on a ten-stringed harp, flute, or other instrument.

G5568. psalmos; from G5567; a set piece of music, i.e. a sacred ode (accompanied with the voice, harp or other instrument; a "psalm"); collect. the book of the Psalms:--psalm. Comp. G5603. [G5567. psallo; prob. strengthened from psao (to rub or touch the surface; comp. G5597); to twitch or twang, i.e. to play on a stringed instrument (celebrate the divine worship with music and accompanying odes):--make melody, sing (psalms).]

A hymn is a religious ode or song that gives praise or honor to God. When Paul uses the word hymn, he did not refer to the songs that came out of the Protestant Reformation in the 1600s'. Many churches limit themselves to the Reformation hymns, which is not what Paul referred to. These were recognized songs that honored God. Some of the music today is about our story, our lives, or other things, but do not give honor to God. When I think of a hymn, I think of the book of Revelations and the creatures and elders worshipping the Lord. They are singing, "holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come....worthy art Thou, our Lord and our God, to receive glory and honor and power." These are songs that give honor and praise to God.

(Rev 4:8-11) "And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, "HOLY, HOLY, HOLY, is THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME." {9} And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever, {10} the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, {11} "Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created.""

Paul also says that we are to sing spiritual songs. The word for spiritual is pneumatikos (Strong's G4152) and means of the spirit or given by the spirit. The word for song is oide (Strong's G5603), which means a chant, ode, or song. In Revelation 5:8-9 we find this word used. The twenty-four elders fell down before the Lamb and sang a new song or oide. The Holy Spirit wants to pour out new songs. These are not recorded songs in a hymnal. These are songs that as we are worshipping, the Holy Spirit just breathes them through us. Very often as we start with known songs and hymns that honor God, we move into new songs that the Holy Spirit births.

f. Our understanding, doctrines, and practices of worship should line up with Scripture.

That is a glorious place of worship. It is a place of worship that most of us are not used to seeing in traditional churches, but it is what we see in the New Testament and in heaven. Our understanding, doctrines, and practices of worship should line up with Scripture.

(Revelation 5:8-9) "And when He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. {9} And they sang^ a new song, saying, "Worthy art

Three Ways To Walk (Eph 5:1-21)

Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation."

As we sing and worship the Lord, we are filled with the Holy Spirit. It is the filling and empowering of the Holy Spirit that helps us to make the most of the opportunities in our lives. It is the filling and empowering of the Holy Spirit that helps us be alert. It is the filling and empowering of the Holy Spirit that enlightens us. It is the filling and empowering of the Holy Spirit that teaches and guides us in the truth. It is the filling and empowering of the Holy Spirit that bears the fruit of love, joy, peace, patience, kindness, faithfulness, goodness, and self control. Come Holy Spirit. Come and fill us. Come Holy Spirit. Birth new songs in our midst. Come, Spirit of Wisdom, help us to walk in wisdom. Amen.

Introduction (Ephesians 2:19, 4:1, 4:17, 5:1, 5:7, 5:15, 6:14).

1. Walk in _____. (Eph 5:1-6)
 - a. We are to be _____ of God.
 - b. We are called agapetos or _____ children. (1 John 4:7-8)
 - c. We know God's _____ because Jesus laid His life down for us. (John 15:13, 1 John 3:16-18, Rom 12:1)
 - d. We are to love in _____ and _____. (1 John 3:16-18, 1 Cor 13:4-7, John 3:17, James 3:124-16, Pr 27:2, Phil 2:3-8)
 - e. We must walk in _____ love. (Eph 5:3-6, Pr 25:26, Ac 2:37-38, 1 Pet 1:22)

2. Walk In _____ or _____. (Eph 5:7-21, John 1:4-9)
 - a. We are to _____ sin, but restore sinners. (Mat 18:15-17, Gal 6:1-2)
 - b. We are to _____ up. (Eph 5:14)

3. Walk in _____ (Eph 5:15-21)
 - a. Making the most means to _____ the time. (Col 4:5, Gal 3:13, Ps 90:12)
 - b. Making the most of the opportunity means knowing the _____ people are in. (Col 4:5, Phil 1:27)
 - c. Making the most means we are _____ in season and out of season. (Eph 6:15, 1 Pet 3:15)
 - d. Making the most means we listen to the _____ of the Holy Spirit. (Eph 5:18-21)
 - e. We are be continually _____ with the Holy Spirit through praise and worship. (Eph 5:18)
 - f. Our understanding, doctrines, and practices of worship should _____ up with Scripture. (Rev 4:8-11, Rev 5:8-9)

Introduction (Ephesians 2:19, 4:1, 4:17, 5:1, 5:7, 5:15, 6:14).

1. Walk in _____. (Eph 5:1-6)
 - a. We are to be _____ of God.
 - b. We are called agapetos or _____ children. (1 John 4:7-8)
 - c. We know God's _____ because Jesus laid His life down for us. (John 15:13, 1 John 3:16-18, Rom 12:1)
 - d. We are to love in _____ and _____. (1 John 3:16-18, 1 Cor 13:4-7, John 3:17, James 3:124-16, Pr 27:2, Phil 2:3-8)
 - e. We must walk in _____ love. (Eph 5:3-6, Pr 25:26, Ac 2:37-38, 1 Pet 1:22)

2. Walk In _____ or _____. (Eph 5:7-21, John 1:4-9)
 - a. We are to _____ sin, but restore sinners. (Mat 18:15-17, Gal 6:1-2)
 - b. We are to _____ up. (Eph 5:14)

3. Walk in _____ (Eph 5:15-21)
 - a. Making the most means to _____ the time. (Col 4:5, Gal 3:13, Ps 90:12)
 - b. Making the most of the opportunity means knowing the _____ people are in. (Col 4:5, Phil 1:27)
 - c. Making the most means we are _____ in season and out of season. (Eph 6:15, 1 Pet 3:15)
 - d. Making the most means we listen to the _____ of the Holy Spirit. (Eph 5:18-21)
 - e. We are be continually _____ with the Holy Spirit through praise and worship. (Eph 5:18)
 - f. Our understanding, doctrines, and practices of worship should _____ up with Scripture. (Rev 4:8-11, Rev 5:8-9)