

Opening Illustration:

Reflecting on our time 20+ years ago as a youth pastor in Minneapolis, Mn reminded me of the lessons learned at an all-night youth activity I led at Camp Clearwaters with the teens from Family Baptist Church...

- Urban teens usually struggle with a limited perspective on life because all they know is a 10-block radius that has a series of unwritten rules for survival.
 - Taking urban teens to camp is a great step toward broadening their horizons.
- All night activities sound exciting but rarely turn out productive.
- All night activities offer numerous opportunities to conduct creative events but sometimes your good intentions can turn into unintended opportunities to fulfill the lust of the flesh.
 - Talk about the scavenger hunt and the challenges that came from the teen guys and girls making out in the bushes!
 - Couples were formed when they previously did not exist.

This morning, I want to encourage you to walk in love toward your fellow believers. We will see two EXTREMELY POSITIVE examples of how-to walk-in love. But the bulk of the material we will cover will help us understand our desperate need to WALK IN THE SPIRIT in an effort to avoid sinful living, talking, and worship.

- **Walk in the truth. (chaps. 4-6)**
 - Ephesians 4:1 begins with the word "THEREFORE..."
 - John MacArthur Study Bible: "This word marks the transition from doctrine to duty, principle to practice, position to behavior. (see Rom. 12:1; Gal. 5:1; Phil. 2:1; I Thess. 4:1)"
 - Chapters 4-6 are intensely practical! The key word to follow is "WALK."
 - Walking in unity (4:1-16)
 - Walking in purity (4:17-32)
 - Regarding how you think (4:17-24)
 - Regarding how you talk (4:25-32)
 - **Walking in love (5:1-7)**
 - Walking in light (5:8-14)
 - Walking in wisdom (5:15-21)
 - Walking in wisdom in your marriages (5:22-32)
 - Walking in wisdom in your parenting (6:1-4)
 - Walking in wisdom in the workplace (6:5-9)
 - Walking in wisdom in the spiritual realm (6:10-20)
 - Final farewell (6:21-24)

- **Understand the structure/argumentation in Ephesians 4:25-5:7.**
 - See the Trinity on display...
 - Part 1 – God the Father (4:32-5:1): Imitate Him
 - Part 2 – God the Son (5:2): Love like Him
 - Part 3 – The need for God the Holy Spirit (5:3-7): Walk with Him

Galatians 5:22-23

²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law.

Ephesians 5:1–21 (Outline Bible Commentary):

- Obedient Children (5:1–21): Twelve rules for the Father’s household:
 - Follow Christ in love (5:1–2).
 - Avoid all immorality (5:3).
 - Refrain from obscene language (5:4–5).
 - Don’t allow others to deceive you (5:6–7).
 - Walk in the light (5:8–9, 11–14).
 - Seek God’s will and do it (5:10, 17).
 - Use every opportunity for doing good (5:15–16).
 - Don’t get drunk on wine (5:18a).
 - Be filled with the Spirit (5:18b).
 - Use music to encourage each other and to worship God (5:19).
 - Be thankful for all things (5:20).
 - Submit to one another (5:21).

Ephesians 5:7–14 (BKC): The reason for dividing the outline here rather than between verses 5 and 6 (or between vv. 7 and 8) is because of the resumptive inferential particle (oun, “therefore”) that marks the beginning of each new section: 4:1, 17; 5:1, 7, 15.

I want to direct your attention to three basic ways you can join me in walking together in love toward each other here at PBC:

1. Have confidence in your relationship with God. (4:32-5:1)
2. Find direction from the example of Jesus. (5:2)
3. Practice discernment with the help of the Spirit. (5:3-7)

1. Have confidence in your relationship with God. (4:32-5:1)

³² Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Therefore be imitators of God, as beloved children.

- **You are completely forgiven. (4:32)**
 - Forgive others.
 - *Forgave (charizomai) – [verb; aorist; middle; indicative; 3rd person] to give freely as a favor, give graciously*

- **You are fully loved. (5:1)**
 - Value others.
 - *Be (ginesthe) – [verb; present; middle or passive] to come about, develop, to come into existence*
 - *Imitators (mimētai) – one who does what others do (MIMIC)*
 - Illustration of the father/son duo who protests during Bible Conference at the front gate of BJU. 😊

Ephesians 5:1 (TNTC Eph): Those who by grace are made children of God are by constant perseverance, and imitation of the divine copy (cf. 1 Pet. 2:21), to become more like the heavenly Father (cf. Matt. 5:44–45, 48; Luke 6:36). Given the unbelievable privilege and grace of being his beloved, they are to respond in showing 'self-forgetting kindness' (Moule, CB).

- *Children (tekna) – a descendent, posterity (Greek word of toddler to preteen... not infant [perhaps providing a lesson that we must allow time for infants in Christ to grow in their skills of mimicking God 😊)*
- *Loved (agapēta) – [adjective; nominative; plural; neuter] object of one's affection, one who is loved; beloved; dear*

Illustration: Schindler recognizing the true value of people as an example of the way God always values us.

1. ***Have confidence in your relationship with God. (4:32-5:1)***
2. ***Find direction from the example of Jesus. (5:2)***

² And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

- **He loved obediently.**
 - Walk in love as Christ loved us...
 - *Walk (peripateite) – [verb; present; active; imperative] to live, to behave, to go about doing*
 - *Love (agapē) – esteem, to regard with affection*
 - *Beloved (ēgapēsen) – [verb; aorist; active; indicative] to cherish, have affection for (Pointing to the CROSS!)*

- **He loved selflessly.**
 - And gave himself up for us...
- *Gave himself up (paredōken) – [verb; aorist; active; indicative] hand over; deliver; commit; entrust*

Ephesians 5:1–2 (BKC): He willingly gave Himself up (cf. v. 25; John 10:11, 15, 17–18; Gal. 1:4; Heb. 9:14). This offering was a fragrance pleasing (and thus acceptable) to God (cf. Lev. 1:17; 3:16; Isa. 53:10). (The idea of fragrant offerings is also spoken of in 2 Cor. 2:15–16; Phil. 4:18.) Christians can imitate God by loving others, even to the point of death if necessary (1 John 3:16).

Jesus determined the exact timing of His crucifixion. (John 2:4; 7:6, 8, 30; 8:20; 13:1; 17:1; Acts 1:7)

Jesus was in complete control of His arrest in preparation for His crucifixion. (John 18:6 – “I am.” The entire band of soldiers fell back to the ground!)

- Inside this massive complex was a large inner courtyard for exercising the Roman cohort—comprised of 300 to 600 specially trained soldiers—that was stationed there. These troops were poised to act defensively in the event of an insurgency or riot. In fact, a staircase led from the tower into the temple, enabling the troops to enter the temple in a matter of minutes should a disturbance develop there.¹

- **He loved tastefully.**
 - A fragrant offering...
- *Fragrant (osmēn) – odor, smell, scent*
- *Fragrant (euōdias) – aroma, sweet-smelling, acceptable*
 - Phil. 4:18 – I received full payment, and more. I am well supplied, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God.

The sweet-savor offerings are described in Leviticus 1–3; the burnt offering, the meal offering, and the peace offering. The burnt offering pictures Christ’s complete devotion to God; the meal offering, His perfection of character; and the peace offering, His making peace between sinners and God. Since the sin offering and the trespass offering (Lev. 4–5) picture Christ taking the place of the sinner, they are not considered “sweet-savor” offerings. Certainly nothing is beautiful about sin! (Bible Expositors Commentary)

¹ <https://www.cfaith.com/index.php/blog/31-articles/easter/15779-how-many-soldiers-does-it-take-to-arrest-one-man>

- **He loved completely.**
 - *A fragrant offering and sacrifice to God.*
- *Offering (prosporan) – the act of offering (or surrendering) a sacrifice or gift*
- *Sacrifice (thysian) – refers to something sacrificed or slaughtered as an offering to God.*
 - It is one thing to surrender your life to God during an invitation or while completing your daily devotions (prosporan). It is another thing to actually go through with the sacrifice when confronted with a choice to live for God (thysian).

Illustration: The Boy who cried wolf...²

The tale concerns a shepherd boy who repeatedly tricks nearby villagers into thinking a wolf is attacking his town's flock. When a wolf actually does appear and the boy again calls for help, the villagers believe that it is another false alarm and the sheep are eaten by the wolf. In later English-language poetic versions of the fable, the wolf also eats the boy. This happens in *Fables for Five Year Olds* (1830) by [John Hookham Frere](#),^[4] in [William Ellery Leonard](#)'s *Aesop & Hyssop* (1912),^[5] and in [Louis Untermeyer](#)'s 1965 poem.^[6]

1. ***Have confidence in your relationship with God. (4:32-5:1)***
2. ***Find direction from the example of Jesus. (5:2)***
3. ***Practice discernment with the help of the Spirit. (5:3-7)***

³ But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. ⁴ Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. ⁵ For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no 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 become partners with them;

- **Guard your heart. (3)**

³ But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints.

- *Immorality (porneia) – to engage in illicit sex, fornication, PORNOGRAPHY*
- *Impurity (akatharsia) – uncleanness, filthiness, a state of moral impurity, especially in relationship to sexual sin*
- *Covetousness (pleonexia) – greed, insatiableness, exploitation, a strong desire to acquire more and more material possessions or to possess more things than other people have, all irrespective of need*

² https://en.wikipedia.org/wiki/The_Boy_Who_Cried_Wolf

- **Control your tongue. (4)**

⁴ Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving.

A GENERAL ASSUMPTION IS MADE THAT BELIEVERS HOLD TO ABSOLUTE TRUTH AND KNOW THE DIFFERENCE BETWEEN WHAT IS GOOD AND WHAT IS BAD. You don't find blurred lines in the Bible. You find absolute truth!

- *Filthiness (aischrotēs) – to act in defiance of social and moral standards, with resulting disgrace, embarrassment, and shame; to act shamefully, indecent behavior, shameful deed*
- *Foolish talk (mōrologia) – talk which is both foolish and stupid; indecent or dirty words*
- *Crude joking (eutrapelia) – coarse jesting involving vulgar expressions and indecent content; risqué wit*

Jesting is a translation of a word that means “able to turn easily.” This suggests a certain kind of conversationalist who can turn any statement into a coarse jest. The gift of wit is a blessing, but when it is attached to a filthy mind or a base motive, it becomes a curse. There are quick-witted people who can pollute any conversation with jests that are always inconvenient (out of place). How much better it is for us to be quick to give thanks! This is certainly the best way to give glory to God and keep the conversation pure.

- *Thanksgiving (eucharista) – gratitude with implication of appropriate attitude*

Ephesians 5:3–4 (BEC): In Ephesians 5:4 he warned against sins of the tongue, which, of course, are really sins of the heart. It is not difficult to see the relationship between the sins named in Ephesians 5:3 and those in Ephesians 5:4. People who have base appetites usually cultivate a base kind of speech and humor, and often people who want to commit sexual sins, or have committed them, enjoy jesting about them. Two indications of a person's character are what makes him laugh and what makes him weep. The saint of God sees nothing humorous in obscene language or jests. “Foolish talking” does not mean innocent humor but rather senseless conversation that cheapens the man and does not edify or minister grace to the hearers (Eph. 4:29). Paul is not condemning small talk because much conversation falls into that classification. He is condemning foolish talk that accomplishes no good purpose.

- **Check your passport. (5)**

⁵ For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God.

- *Sexually immoral (pornos) – fornicator; one who engages in sexual immorality; differentiated from an adulterer in I Cor. 6:9 and Hebrews 13:4.*
- *Impure (akathartos) – defiled or ritually or morally unclean; Paul uses this term in reference to sin (2 Cor. 6:17, citing Isa 52:11), unbelievers (Eph. 5:5), and the status of children of two unbelieving parents (I Cor. 7:14). The idea is that children of at*

least one believing parent may be positively influenced by the Lord. [Lexham Theological Workbook]

- *Covetous (pleonektēs) – a greedy person*

(BEC): Covetousness” may seem out of place next to fornication, but the two sins are but different expressions of the same basic weakness of fallen nature—uncontrolled appetite. The fornicator and the covetous person each desire to satisfy the appetite by taking what does not belong to them. “The lust of the flesh and the lust of the eyes” (1 John 2:16) would describe these two sins. “Let there not be even a hint of these sins!” said Paul.

- *Idolater (eidōloatrēs) – describes one who practices idolatry. The noun occurs seven times in the N.T. Four of these occurrences come in so-called “vice lists,” where being an idolater is listed alongside of being greedy or sexually immoral (I Cor. 5:10, 11; 6:9; Eph. 5:5; Rev. 21:8; 22:15).*

- THIS IS AN ISSUE OF THE HEART! WHO OR WHAT DO YOU WORSHIP?

- **Exercise wisdom. (6-7)**

⁶Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. ⁷Therefore do not become partners with them;

- *Deceive you (apatatō) – [verb: present, active, imperative] describes the activity of deceiving or misleading others. Paul here is warning his readers not to follow the deceitful teaching of false teachers. In James, the verb describes the religious person who “deceives” himself because he cannot control his tongue (Jas 1:26).*
- *Empty words (kenois) – words lacking purpose; foolish words, stupid words, untrue words*
- *Partners (symmetochoi) – to share in the possession or a relationship; the positive partnership is seen in Eph. 3:6 – we are partners in the promise made through Christ Jesus.*

Illustration: *The Lord of the Flies* and the depravity of man³

Lord of the Flies is a 1954 novel by [Nobel Prize](#)-winning British author [William Golding](#). The book focuses on a group of British boys stranded on an [uninhabited island](#) and their disastrous attempt to govern themselves. Themes include the tension between [groupthink](#) and individuality, between rational and emotional reactions, and between morality and immorality.

The novel has been generally well received. It was named in the [Modern Library 100 Best Novels](#), reaching number 41 on the editor's list, and 25 on the reader's list.

In the midst of a wartime evacuation, a British [aeroplane](#) crashes on or near an isolated island in a remote region of the Pacific Ocean. The only survivors are boys in their middle childhood or [preadolescence](#). Two boys—the fair-haired Ralph and an overweight, bespectacled boy nicknamed “Piggy”—find a [conch](#), which Ralph uses as a horn to convene all the survivors to one area. Ralph is optimistic, believing that grownups will come to rescue them but Piggy realises the need to organise (“put first things first and act proper”). Because Ralph appears responsible for

³ https://en.wikipedia.org/wiki/Lord_of_the_Flies

bringing all the survivors together, he immediately commands some authority over the other boys and is quickly elected their "chief". He does not receive the votes of the members of a [boys' choir](#), led by the red-headed Jack Merridew, although he allows the choir boys to form a separate clique of hunters. Ralph establishes three primary policies: to have fun, to survive, and to constantly maintain a [smoke signal](#) that could alert passing ships to their presence on the island and thus rescue them. The boys establish a form of democracy by declaring that whoever holds the conch shall also be able to speak at their formal gatherings and receive the attentive silence of the larger group.

Jack organises his choir into a hunting party responsible for discovering a food source. Ralph, Jack, and a quiet, dreamy boy named Simon soon form a loose [triumvirate](#) of leaders with Ralph as the ultimate authority. Upon inspection of the island, the three determine that it has fruit and [wild pigs](#) for food. The boys also use Piggy's glasses to create a fire. Although he is Ralph's only real confidant, Piggy is quickly made into an outcast by his fellow "biguns" (older boys) and becomes the butt of the other boys' jokes. Simon, in addition to supervising the project of constructing shelters, feels an instinctive need to protect the "littluns" (younger boys).

The semblance of order quickly deteriorates as the majority of the boys turn idle; they give little aid in building shelters, spend their time having fun and begin to develop [paranoias](#) about the island. The central paranoia refers to a supposed monster they call the "beast", which they all slowly begin to believe exists on the island. Ralph insists that no such beast exists, but Jack, who has started a power struggle with Ralph, gains a level of control over the group by boldly promising to kill the creature. At one point, Jack summons all of his hunters to hunt down a wild pig, drawing away those assigned to maintain the signal fire. A ship travels by the island, but without the boys' smoke signal to alert the ship's crew, the vessel continues without stopping. Ralph angrily confronts Jack about his failure to maintain the signal; in frustration Jack assaults Piggy, breaking one of the lenses of his glasses. The boys subsequently enjoy their first feast. Angered by the failure of the boys to attract potential rescuers, Ralph considers relinquishing his position as leader, but is persuaded not to do so by Piggy, who both understands Ralph's importance and fears what will become of him should Jack take total control.

One night, an [aerial battle](#) occurs near the island while the boys sleep, during which a [fighter pilot](#) ejects from his plane and dies in the descent. His body drifts down to the island in his parachute; both get tangled in a tree near the top of the mountain.

Simon, who faints frequently and is probably an [epileptic](#),^[6] has a secret hideaway where he goes to be alone. One day while he is there, Jack and his followers erect an offering to the beast nearby: a pig's head, mounted on a sharpened stick and soon swarming with scavenging [flies](#). Simon conducts an imaginary dialogue with the head, which he dubs the "[Lord of the Flies](#)". The head mocks Simon's notion that the beast is a real entity, "something you could hunt and kill", and reveals the truth: they, the boys, are the beast; it is inside them all. The Lord of the Flies also warns Simon that he is in danger, because he represents the soul of man, and predicts that the others will kill him. **Simon climbs the mountain alone and discovers that the "beast" is the dead parachutist. He rushes down to tell the other boys, who are engaged in a ritual dance. The frenzied boys mistake Simon for the beast, attack him, and beat him to death.** Both Ralph and Piggy participate in the melee, and they become deeply disturbed by their actions after returning from Castle Rock.

Jack and his rebel band decide that the real symbol of power on the island is not the conch, but Piggy's glasses—the only means the boys have of starting a fire. They raid Ralph's camp, confiscate the glasses, and return to their abode on Castle Rock. Ralph, now deserted by most of his supporters, journeys to Castle Rock to confront Jack and secure the glasses. Taking the conch and accompanied only by Piggy, Sam, and Eric, Ralph finds the tribe and demands that they return the valuable object. Confirming their total rejection of Ralph's authority, the tribe capture and bind the twins under Jack's command. Ralph and Jack engage in a fight which neither wins before Piggy tries once more to address the tribe. Any sense of order or safety is permanently eroded when Roger, now sadistic, deliberately drops a boulder from his vantage point above, killing Piggy and shattering the conch. Ralph manages to escape, but Sam and Eric are tortured by Roger until they agree to join Jack's tribe.

Ralph secretly confronts Sam and Eric, who warn him that Jack and Roger hate him and that Roger has sharpened a stick at both ends, intimating that the tribe intends to hunt him like a pig and behead him. The following morning, Jack orders his tribe to begin a hunt for Ralph. Jack's savages set fire to the forest while Ralph desperately weighs his options for survival. Following a long chase, most of the island is consumed in flames. With the hunters closely behind him, Ralph trips and falls. He looks up at a uniformed adult—a British naval officer whose party has landed from a passing cruiser to investigate the fire. Ralph bursts into tears over the death of Piggy and the "end of innocence". Jack and the other boys, filthy and unkempt, also revert to their true ages and erupt into sobs. The officer expresses his disappointment at seeing British boys exhibiting such feral, warlike behaviour before turning to stare awkwardly at his own warship.

Apply the Text:

- **Love confidently.**

Don't doubt God's love for you.

- **Love extravagantly.**

Don't settle for ordinary expressions of love toward others.

- **Love judiciously.**

Don't let your guard down.