

EPHESIANS - Ephesians 5:11-13

Message 84

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INTRO: We have been looking at Ephesians 5:1-14. Paul has instructed the Ephesians to walk in love. The twofold command was first positive, and that was to be followers of God and walk in love. Then, negatively, Paul said, "But fornication and all uncleanness or covetousness, let it not even be named among you.

And then Paul pointed out a present danger they had in Ephesus. And the content of that danger is, "Let no one deceive you with empty words. So let me read verses 6-10, where Paul deals with this danger in particular:

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 once darkness, but now you are light in the Lord. Walk as children of light

9 (for the fruit of the Spirit is in all goodness, righteousness, and truth),

10 finding out what is acceptable to the Lord.

We have covered all that. And last message we began on Paul's instructions that they were to avoid this danger. We find this in verses 11-14:

11 And have no fellowship with the unfruitful works of darkness, but rather expose them.

12 For it is shameful even to speak of those things which are done by them in secret.

13 But all things that are exposed are made manifest by the light, for whatever makes manifest is light.

The last verse in this section, as I outline it, is verse 14. It says:

14 Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light."

In the last message we had just begun on verse 11. We pick up then in this verse. The topic is avoiding the danger of being deceived by empty words. Every Christian is in danger of that. It is amazing that words written 2,000 years ago, to a group of Christians that came out of dark paganism, could be so, very relevant to us.

2. The danger (6-14)

b. The avoidance of this danger (11-14)

So we ask now, how does one avoid the danger of falling into empty words? Well, by walking as children of light always proving what is acceptable to the Lord. And now we have further instruction. Verse 11:

11 And have no fellowship with the unfruitful works of darkness, but rather expose them.

Let me give part of the last message from where we left off. We were dealing with the clause, "...but rather expose them." We are not to fellowship with the unfruitful works of darkness but rather, and then comes our clause.

Here is how we left off in the previous message:

"The second command is that the Christian should expose these unfruitful works. Now this command is much harder to obey than the first one. Now note, one should have no fellowship with the unfruitful works of darkness, but rather... Instead of fellowshiping with such works, one should rather expose them. Now the word, to expose, is *elegko*. The KJV says, *reprove*. This word has been translated by the KJV as to reprove, rebuke and convince. The onlinebible suggests

the following ideas given by this word; to convict, refute, confute, to bring to light, to expose, to find fault with, to correct, to reprehend severely, to chide, to call to account, and more. That gives us an idea of the meaning.

"Now to obey this instruction is among the most difficult of things we are commanded to do. When one is among the ungodly, and the language is bad, or the talk is filthy, it is one thing to not partake in any way. It is quite another to say something. Now it is amazing the affect it has when someone says something like, "That does not sound very godly." Or if they say, "I would appreciate if you did not speak like that." There are many that will immediately realize that this is right and they will feel shame. Others may curse you."

Well, this command is very difficult to obey, but when it is done in the spirit of meekness it has a powerful impact. There is also a great benefit to the person who exposes the unfruitful works of darkness. It will safeguard such a person from entering those works of darkness. If one has taken a stand by speaking out, one must certainly not enter such works oneself. It becomes a safety factor. But the bottom line must always be that one has biblical evidence for the things one reproves.

A while ago we visited a couple. The man had been a pastor for a long time and he was my boss in Christian ministry for some years. And he has taken a stand that women should not be pastors or leaders over men. By now, the majority of those who are considered somewhat conservative have accepted that women may be pastors. And he shared with me how many women are pastors or Bible school presidents today.

But when one does not partake with such practices and one exposes them, one is safeguarded from falling into them. One may hold convictions on such things but not speak out and that failure may make one susceptible to eventually falling in with such teaching. Such compromises can ultimately lead one to such sins as our passage speaks of and this is the danger. However, I cannot overemphasize that always the bottom line of one's beliefs must be Scripture. And not only must it be Scripture, it must be properly interpreted Scripture. That is the evidence on which to expose or reprove.

Now consider what exposure does. Consider king David. He has been through a lot. Saul has tried to kill him. He was on the run for years. He has had to hide from Saul for years. And finally he becomes king and he has into battle and won many battles against Israel's enemies. And then one day he could begin to take it easy. He could send a well-trained army with capable leaders to fight the wars and he could be at ease in his palace.

And so it was that he fell into sin. You know the story. And then came the awful realization that his sin was not a sin that could forever remain covered. He was powerless to stop that sin from becoming exposed. The devil had caught David and David was in danger of being exposed. It was most sure that Uriah, the husband of that woman and that godly convert to the God of Israel, would discover something and his wife might tell him what had happened, and David would be exposed. David might have killed a giant, but he now met a giant he could not face. The name of this giant was, the giant by name of *Exposure*.

And so David began to seek to cover his tracks in order to avoid exposure. Oh the

manipulation covering one's sins wants to bring about. He called Uriah home from the war. He wanted him to go home and spend time with his wife. But Uriah, that giant of man, a convert from the Hittites, would not give in to David's efforts, though he did not know what they were. He would not live as if things were normal when the armies of the Lord were in battle. So David tried to get him drunk so he would go home, but not even when his mind was dulled with drink, would Uriah leave his duties as soldier.

And David's exposure drew closer. Oh the battles he must have faced at night. This is how sin works. And then, when he saw he would be discovered, he stooped even lower. He sent Uriah back to his commander with a letter from David for his commander. It was his death warrant. He faithfully delivered the letter and died. Whew! Close call for David. Surely he would not be discovered now!

And then God sent a message to the prophet Nathan. And he said, go, expose David. And so Nathan went with a tear-jerker of a parable. It was a trap. And David walked into the trap, totally unaware that he would finally be the cause of his own exposure. The trap snapped, and Nathan said: "You are the man!" Exposure, oh painful exposure. The king of Israel has been exposed! Oh, exposure is hard. It is doubly hard, and maybe more, for leaders.

The messenger of exposure has a very difficult task. Oh, it is so hard. Maybe it is your wife or your child or a good friend and you need to say something. So what do we do? Well, maybe we won't do it. And when we don't, now we are in danger of falling into something.

And now, in our passage, we are assigned to be Nathan the prophet when we are in the

presence of the unfruitful works of darkness. And it takes a lot of wisdom to know when am I to expose and when not? So Paul has said the Christian is to have no fellowship with the unfruitful works of darkness, but rather, he is to expose them.

Paul then gives us verse 12:

12 For it is shameful even to speak of those things which are done by them in secret.

Consider now the section in which we are, 5:1-14 and the passages that have to do with words. Verse 4 speaks of foolish talking and course jesting, sins of words. Verse 6 speaks of being deceived by empty words. Verse 9 speaks of truth, and truth relates to words. Then, exposing the unfruitful works of darkness involves words. And now we are told it is even shameful to speak about the things done by those who live in such sins as were listed. There are some things that should not be talked about. Just putting the idea of such sins into one's mind is dangerous. Once they are there, the next step is speaking of them and the ultimate end, if one speaks of them, is to end up doing them.

We are in a very important verse and we must not quickly leave it. Let me quote a rather lengthy exposition by Albert Barnes on this verse:

"It is still a shame to speak of the practices of the heathen. Missionaries tell us that they cannot describe the images on the car of Juggernaut, or tell us what is done in the idol temples. All over the world the same thing is true. The cheek of modesty and virtue would be suffused with shame at the very mention of what is done by the worshippers of idols; and the same is true of what is done by multitudes in Christian lands, who are not worshippers of idols.

Their deeds cannot be described in the circles of the refined and the delicate; they cannot be told in the presence of mothers and sisters. Is there not emphasis here in the words, "even to SPEAK of those things?" If the apostle would not allow, them to name those things, or to speak of them, is it wise or safe for Christians now to be familiar with the accounts of those practices of pollution, and for ministers to portray them in the pulpit, and for the friends of "moral reform" to describe them before the world? The very naming of those abominations often produces improper associations in the mind; the description creates polluting images before the imagination; the exhibition of pictures, even for the purpose of condemning them, defiles the soul. There are some vices which, from the corruptions of the human heart, cannot be safely described; and it is to be feared that, under the plea of faithfulness, many have done evil by exciting improper feelings, where they should only have alluded to the crime, and then spoken in thunder. Paul did not describe these vices, he denounced them; he did not dwell upon them long enough for the imagination to find employment, and to corrupt the soul. He mentioned the vice, and then he mentioned the wrath of God; he alluded to the sin, and then he spoke of the exclusion from heaven" end quote.

I fear that the speech from the pulpit today, when speaking on some subjects is far to plain. We mention the s-e-x word without scruples. We hear many things that are spoken of so plainly that I sometimes feel ashamed that this is spoken in public. And what happens from speech like that? Our morals go down.

And then today, with regard to the internet and cell phones, morality is under attack from every direction. So let me encourage

this: If you have listened to, watched or read things that are done in secret by others, come before the Lord at the cross in all earnestness and confess these sins to Him. And then make a commitment to not ever dwell on them again. When they come to mind, say, "I refuse you thoughts. Lord, grant me overcoming power."

If that does not bring victory, then demons have likely gotten access through what we have allowed and then you might add something like this:

"Lord God, Jesus beheld Satan falling as lightning. He overcame Satan and his hosts and He gave us authority over the demonic realm. Lord God, if any evil spirits have access to me through what I have read or seen or heard, I ask you to remove them from me. And now, you evil spirits, I command you in the name of the Lord Jesus Christ through the power of His shed blood to depart from me. You have no right to me because I am a blood bought Christian."

Why do I recommend that? Many Christians are troubled by spirits. And I think very few recognize when they are troubled by evil spirits. But these kinds of sins open the door to evil spirits. And I must add one word to this. We read in the NT in numerous places of being demon possessed. It is important to understand that in every place where that phrase occurs, the word 'possessed' is not there.

So what does this mean? The original wording means 'demonized.' That is to be troubled by evil spirits. They have found some avenue of access. Let me add this; when we think of demon possession, we think of men like the two at Gadara. Nobody could tame them. They could not be bound with chains. Now the one was called Legion. That is because he had a

number of thousands of demons. That is what a legion is. But many people may be troubled by only one or only a few. And how do they look? Just like normal people. They may well have a suit and tie and may even be in the pulpit. And they may be demonized by a few demons. If you have been involved in the sins mentioned in our passage or have spent time reading about these sins, thinking about these sins, watching videos or any other way, it is of utmost importance that one gets cleaned up.

Let me share something with you. Many years ago when I was in Bible school, my wife and I were members of the Prairie Tabernacle. It was the church part of the school. This is where students went to church. And one Sunday I was teaching Sunday school to about 100 students or so. This is before the age of internet.

And I was teaching along the line we are discussing here I allowed for discussion. And a young man got up and said something like this: "I have allowed all kinds of such evil things into my mind. I cannot get rid of them. What can I do? They come at will and I am powerless against them."

I had no experience of working with evil spirits and did not even give that a thought. But I said something like this: "Confess your sins to God. Ask Him to cleanse you. Then, from now on do not allow your mind to dwell on these things. Refuse to let your mind go there. And if you do this long enough, slowly those things will fade into the background."

Maybe right here there are those who are haunted by things of the past that they have allowed in. If you have not done so, sincerely repent. And beyond not allowing your mind to go there, I would encourage to rebuke the devil as I have suggested. I would also say that after years of experience, many

things seem to not be gotten rid of by confession. They will be forgiven, but they will come again and again. And that may be because evil spirits still have access. Now it may be necessary to rebuke the spirits. Let me just suggest a possible prayer:

"Lord God in heaven, I come to You in the name of the Lord Jesus Christ. The Lord Jesus Christ defeated Satan at the cross and He has given us authority over the evil spirits. I ask You, Lord God, that if the spirits have access to me through what I have done, which I have confessed to You, to remove them from me. And now, you spirits, I command you to leave me in the name of the Lord Jesus Christ. He has defeated you, I have been forgiven of my sin, and you have no more right in my life. Thank You Lord God for hearing me."

That is just a suggested prayer. You will have to learn to know God and find deliverance through your own studies and your own situations.

So when our text says it is shameful to even speak of these sins that are done in secret, I recommend one has to cleanse the mind entirely of them so that one does not allow oneself to even think of them. Let me show you why. Turn to Matthew 15. We will begin in verse 10:

10 When He had called the multitude to Himself, He said to them, "Hear and understand:

11 "Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man."

12 Then His disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?"

13 But He answered and said, "Every plant which My heavenly Father has not planted will be uprooted.

14 "Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch."

15 Then Peter answered and said to Him, "Explain this parable to us."

16 So Jesus said, "Are you also still without understanding?"

17 "Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated?"

18 "But those things which proceed out of the mouth come from the heart, and they defile a man.

19 "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 "These are the things which defile a man, but to eat with unwashed hands does not defile a man."

Today we are more concerned about what goes in our mouth than what goes in our ears and eyes. That is nothing but a Pharisaical problem from a different angle. You see, what goes in the mouth may be eliminated. What goes in the heart, which means the mind, these proceed out of the mouth and these things defile people. So our passage says it is shameful to even speak of those things done by them in secret. What kinds of things is Jesus talking about? Evil thoughts, murders, adultery, fornication, thefts, false witness, blasphemies and anything else like these.

So consider now the people Paul is writing to, the Ephesians. They have grown up in a pagan society. They have seen and heard and talked about every kind of immorality you can imagine. Many times they have lived in the deepest of sins. They have lived in sins that should not even be spoken of.

And now, false teachers have come with empty words, and they are told that these things will not harm their Christian life. Maybe, like the Gnostics, they have been told that the flesh and spirit are miles apart. In the spirit they should live before the Lord. But the flesh is evil, and what is done in the flesh will not affect their relationship to God. And now Paul is addressing some such false teaching.

Now, from our text let me give one other point in gaining victory over these things. Paul says in verse 13:

13 But all things that are exposed are made manifest by the light, for whatever makes manifest is light.

We have met the word 'to expose' in an earlier verse. It is *elegko*. Let me quote from the earlier message: "The KJV says, reprove. This word has been translated by the KJV as reprove, rebuke and convince. The onlinebible suggests the following ideas given by this word; to convict, refute, confute, to bring to light, to expose, to find fault with, to correct, to reprehend severely, to chide, to call to account, to chide and more. That gives us an idea of the meaning."

In that earlier verse we were told to have no fellowship with the unfruitful works of darkness, but to rather expose them. It is our task to expose them. Think now of what

that must have meant in the Ephesian context. How many family members and how many friends will they have had? How many social functions might they have been invited to? And, without doubt, many times they will have been in situations, where if they will do what Paul says here, they will have been put into very difficult situations.

Now here is my proposition: When we open our mouth and expose the unfruitful works of darkness when we should, and speak out about things we should, would it not cement in us the fact that we should not even speak about the things done by them in secret and that we should not let our minds dwell on them? Now let us say we have gotten the victory over some of those same things, and we learn to speak out about them, will that not help us to stay away from those things and safeguard us from falling into them when we might be tempted?

Now exposure is very simple. Sometimes all it needs is that we do not laugh at a certain joke. So let us say we are on a certain job and there is all kinds of filthiness. And let us say we do our job responsibly, and we help these same people whenever we have opportunity. Say they are in trouble somewhere, and we go help them out, and they see we are responsible people. And then in the coffee room a dirty joke is told and we do not take part in it. Let us say they share filthy stories and maybe we quietly leave. Oh what exposure! But let us say I now say, "Did you know that speaking of things like that defiles you? It is unclean. The Bible says..." and then you proceed to give some verse of Scripture. Oh, what exposure! I can assure you will get some response. The whole room may quiet down and an awkward silence may set in. Or somebody may curse, and be angry. But when the light shines, and the thing is exposed, it requires some response.

Now consider this part of the verse, a part that has come to my mind many times over the years, "Whatsoever makes manifest is light." We have seen earlier that spiritual light is knowledge. When it says whatever makes manifest is light, it means that it has become known. In the physical world, when the light is shone into some dark place it reveals what is there.

Take someone who is a thief who works in the dark where he cannot be seen. And then the authorities wait for him when he is doing his work under cover of darkness, and they turn on powerful lights, and there everything is exposed as if it were daytime. Once the light exposes them, their cover of darkness is blown, and we say they are caught red-handed. What the light exposes becomes knowledge to the authorities. Light is knowledge, and whatever exposes, our passage says, is light.

Now take us as humans. We may do things in our minds. And nobody knows for certain what is going on in that mind. **But the Word of God...Turn to Matthew 23. The scribes and Pharisees were the religious leaders of Israel. Their work was spiritual in nature. We begin in verse 1:

1 Then Jesus spoke to the multitudes and to His disciples,

2 saying: "The scribes and the Pharisees sit in Moses' seat.

3 "Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do.

The scribes and Pharisees were supposed to look after the spiritual needs of the nation. Now under cover of saying the right things,

they lived wrong in their minds. Now they would never have admitted to their deeds. They would have let the ground swallow them up, rather than have people know what they were actually like on the inside. They did everything externally possible to hide what they were like inside.

Now look at verses 27-28. Jesus said:

27 *"Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness.*

28 *"Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.*

Outwardly you would see nothing wrong. No, outwardly, Jesus said, "You appear beautiful." Now the word 'appear' is *phaino*. The word, 'to make manifest' in our text is related to this word. It is *phanerow*. Both come from the root of the word 'light'. The scribes and Pharisees 'appeared' to be righteous on the outside.

But Jesus likened them to whitewashed tombs. On the outside, a tomb looks nice. If you open it up, it contains a dead persons bones. Now consider this. A person may appear like a real nice person on Sunday in church. But you can't look inside. We can hide what we are like on the inside and on the inside it may be gross!

So look at what Jesus said. Outwardly they appeared like righteous men. On the inside they were full of hypocrisy. What does that mean? It means the outside is a cover for rustling cattle at night. Outside is a cover for what is inside. And Jesus said inside they were full of lawlessness! That is the

exact opposite of righteousness!

Now there is something amazing about the Word of God. It can expose us to ourselves and put us under conviction. When we do things secretly and someone catches us at it, we are exposed and with exposure comes guilt. What God's Word can do is expose us to ourselves without anybody else know what is happening, and guilt sets it.

And when someone repents and confesses openly, now you get to see what was inside. I remember when printers were first produced to print off of a computer. And then doing art was discovered. And you could draw on the computer. And when you went to print the artwork, it did not come out like it was pictured on the screen. And then printers were improved until they advertised them like this: *What you see is what you get*. That is how a person is who is open and honest.

Oh how easy it is for people to be something else on the inside than they appear on the outside. Now how can you open a person up so that you can see what is inside? You can't. Now when you work with people, or often when you talk to them, you get a bit of a window to the inside. But some people are very good at hiding what is inside.

A good number of years ago, when we were at Cariboo School of the Bible, a man came to stay at the school for some days. And he was really nice. I talked to him one day and he told me how he grew up, I think it was on a dairy farm. And he told me how his brother got the best of him and he now had nothing.

We had open mail boxes for staff and students and on Sunday we all went to church. Then this man left. He had stolen a new box of checks out of my mailbox and he was gone. Well, if you go into the city of Quesnel B.C.

from the school, you go down a long hill. And about half way down you can take a side road and it wanders through various lots and homes. And about half way down this side-road, this man threw my box of checks out over a steep bank.

How it is possible, I do not know, but somebody found my box of checks and it must have been shortly after the man threw them out. As soon as they were discovered I put a stop payment on any checks and I lost no money, though some stores down the road towards Vancouver did. And some months later I was called to the police station to see if I recognized a certain man they had caught.

Looking at this man from the outside, hearing his stories, I would never have guessed he was a polished crook. Now look at our verse, "Whatever makes manifest is light." There is one thing that can open up a person's heart and expose what is inside. It is the Word of God. Hebrews 4:12 says:

12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

It is amazing what the Word of God can expose to us. A while ago, in light of the messages I had given about God not having mercy and not giving grace, and not having a relationship of love with the unsaved, my wife said, "What then does this verse mean?" It is Luke 6:35 where Jesus said:

35 "But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil.

I could not help but think of that verse as I thought of our subject. Let me show you how kind God is to very wicked people and to us. He knows what is in our hearts. He knows every thought we have in our minds. He knows every bad thing we have thought or looked at or heard. He knows what sins we need to deal with. But when He shines the light of His word into our hearts and reveals what is there to us, He doesn't expose what is in us to others. He exposes it to us and then lets us choose what we will do with what He has exposed.

He says, "Look at this. It is sin. You need to deal with it. You see, this thing here? What you have to do to clean it up is you have to go to so and so and you have to confess it to them and ask them to forgive you." The Lord may tell us what is in our hearts, but He does not tell anybody else. He just tells us. And then He gives us the choice. And we say, "Oh, I am so glad so and so does not know what is in my heart. And I am so glad I don't have to deal with this. Nobody will know." And then we are miserable. But God won't tell anybody.

And sometimes God will shine even more light into our heart. And it starts to become ugly. And we get more miserable. But God won't let anybody else look in. No, He is very kind. And then one day the misery becomes unbearable. Everything we run into seems to make it more painful. And then one day we break down and we go to so and so and we confess. Oh, what a most difficult thing to do!

And then when we have dealt with that on which the light of God's Word shone, God sets us free from that thing! And of a sudden we rejoice! And oh, how different things are after that.

Now consider our verse: "Whatever makes manifest is light." Whatever shows us up for what we really are, that is light!

Have you ever listened to the preacher and you thought, "He's looking at me. He knows what is in my heart." It is hardly likely that he knows what is going on in us. What is happening is that God's Word is exposing us to ourselves. The light of God's Word is shining in our hearts and it is exposing us to ourselves. God is so kind to us that He does not even let the preacher know what is going on inside. Oh, sometimes, because of signs on the outside, the preacher has some idea. But he can't look in. Only God can. And God shines His light in us so that we will decide to deal with our sin.

We long for revival, but we do not know what a revival would cost us. What might God show up in us? My wife and I have seen a little revival. It is an amazing thing. Biblical revival is not some ecstatic event. Biblical revival is always humbling. Revival has to do with sin. It has to do with cleaning up sin. What we are in greatest need of is a man God can use to bring about revival. What happens in revival is people's hearts are exposed to themselves. They get to see what they are really like. It takes a huge amount of conviction from the Holy Spirit before a person will break, because it requires confession of sin, the thing we all hate. In revival it may start with one person breaking. Then comes a humble confession. Then another soul is ignited, and sometimes the preacher does not even need to preach any more. A person truly breaking is a message so huge it will break others. And when true confession takes place, the exposure of heart becomes huge. The shyest of people now are willing to share what God is doing in their hearts. Married couples may break. Tears may

roll and freedom becomes a clear picture of true revival. But first, always first, exposure of sin to the individual.

Now revival is for the Christian. For the non-Christian it is an awakening. During times of revival many non-Christians get saved. They are not revived. They are made alive. It is when Christians have sin in their lives that revival is needed, and our community, like most, is in great need of that.

When God is able to shine His light in our life, and we choose of our own free will to bow our heads and let our pride be broken, and confess our wrongs, it is this is what is most precious to God. When that happens He is glorified beyond all imagination!

May God be pleased to visit us.

Well, we do not have time for the last verse in this section, verse 14 and will pick up there in the next message.

CONCL: Well, we conclude. In this passage we have been instructed to have no fellowship with the unfruitful works of darkness. Instead of that, we are instructed to expose them. One does not have to say much sometimes, and the whole atmosphere seems to be shocked into awareness. Let us say someone is using filthy language in your presence and you say, "I would really appreciate if you did not speak like that." That can be like a bombshell.

Further, we were told it is shameful to speak of those things done by such people in secret. And then Paul says that all things that are exposed are made manifest by the light. Just a few words sometimes, and the exposure is thieves caught by a glaring light. When Nathan said to David, "You are the man" the thing that David had so carefully hidden lay exposed to the knowledge of others. Oh, what a life-changing moment that can be. But some walk away angry.

And here is the challenge for us: Live an open and exposed life.

Repent when sin takes place. Walk upright before God. One can live in a moment of exposure, pick oneself up and dust oneself off and walk away in pride. And then one is in a prison of one's own making. There is nothing that helps one live clean like the fear of the Lord.