

EPHESIANS - Ephesians 5:14-17

Message 85

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Reading: Ephesians 6:6-14

INTRO: The first three chapters of Ephesians are doctrinal. The last three are practical. They deal with the Christian's daily life. I have outlined this second section around the word 'to walk.' In 4:1-16 we have the worthy walk. Paul said:

1 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,

In 4:17-32 he instructed the believer not to walk like unbelievers do. So Paul said in 4:17:

17 This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,

Then in 5:1-14 the believer is instructed to walk in love. So Paul says in 5:1-2:

1 Therefore be imitators of God as dear children.

2 And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

Then in verses 3-5 Paul warns the Christian to avoid a number of sins and to never let these sins be named among them. And then, knowing the teaching that was going around in their circle, Paul warns them to not let anyone deceive them with empty words. We had those verses read for us earlier. The Christian is not to be a partaker of such sins as Paul lists here, but Christians are to walk as children of light.

The Christian is to prove what is acceptable to the Lord and have no fellowship with the unfruitful works of darkness, but rather expose them. And Paul said all things are exposed by the light for whatever exposes us is light. We saw this exposure as it took place in king David.

The last verse of this section then is verse 14. This section deals with avoiding the danger of being deceived by empty words. It says:

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

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

We arrive at a difficulty in verse 14. It begins like this: "Therefore He says..." And the question is, who says? And where was it said? Is this a quote from the OT? But no OT passage can be found that matches. Or could it be that he is loosely putting together some passages as we sometimes do? These could be from the book of Isaiah as there are some verses that give this kind of thought, though there is none that matches the whole of the passage.

It might be that he put together several thoughts. For example, Isaiah 60:1 says:

1 Arise, shine; For your light has come! And the glory of the LORD is risen upon you.

Sometimes the NT writers did not quote precisely but as we do when we give the main thought of a verse in our own words. That may be what we have here. Some suggest that this is a part of an early hymn, and that happens in some other NT passages. Yet others suggest he is quoting some well-known apocryphal writer, and that happens in the NT as well. The long and the short of it is, we don't know exactly where Paul got this, but what is obvious is that it is a well-known quote because of the way Paul uses it.

I think that most likely it is part of an early hymn. For example Philippians 2:5-11; Colossians 1:15-20; 1 Timothy 3:16; Hebrews 1:1-3 and 1 Peter 2:21-25 are sometimes considered parts of early Christian hymns. If this is part of a hymn, the hymn in turn may be taken from some of the OT passages that have similar thoughts such as those in Isaiah.

However, let me begin with what is certain. Since God inspired Paul to write these words, they have Scriptural authority. Then, when this verse says, "He says..." that would be a reference to the Lord. We can then say, "The Lord says, 'Awake, you who sleep, Arise from the dead, And Christ will give you light.'"

But these words bring about a new question: Is Paul speaking to the Ephesian believers when he says they are to awake? Or is he speaking to non-believers that need to be born again? Could he be speaking to those in Ephesus who were troubling the Ephesians with empty words?

I think that most likely that he is speaking to those who are considering the empty words of those who say that it is acceptable for a Christian to live in the sins Paul has listed earlier. It seems to me that in Ephesus there are believers who are not thinking things through the way Christians should and he has to warn them.

Earlier he said, "Let no one deceive you with empty words..." There is a danger in the Ephesian church of being deceived with empty words by some teaching such as Gnosticism. I see it most probable that Paul is saying to these people, "Awake, you who sleep, Arise from the dead, And Christ will give you light."

Think of our own situation. The teaching of Calvinism is entering and people, without questioning and thinking the way Christians should, are gullible to this teaching. Here is a teaching that says you cannot be born again unless you are one of the elect. What you want or don't want makes no difference. You cannot decide for yourself. You have been elected or reprobated. God chose some to salvation based on nothing in the one He chose. It has nothing to do with whether you repent or believe or not. Then He reprobated, He made the majority of mankind so that they

cannot believe. And how God did this, the Bible does not tell us. It is in His secret decrees. But if they are secret, who knows they are there.

Furthermore, He sent Christ to die for the elect, not for the whole world. And then He sends irresistible grace to His elect, and whether they like or not, zap, when God chooses they are born again. And then, also zap, all of a sudden they want to repent and they want to believe. And the desire is irresistible and so they do it. And some people enter that teaching without thinking. People are no less susceptible to falling into wrong teaching today than the Ephesians were 2,000 years ago.

Now one may say, the words, "Awake from the dead..." sound like someone who is altogether lost, and so it does. But turn to Romans 13. Paul has been instructing, teaching and correcting the Roman Christians on various matters. And in verses 11-14 he says:

11 And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed.

12 The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.

13 Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.

14 But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.

Here Paul speaks of the need for Christians to awake out of sleep and he is addressing Christians. Now note carefully what the Christian cannot do. He cannot produce light.

God cannot require of man to produce light. Man cannot produce light. We are entirely dependent on Christ to give us light. He is the giver of light.

Now once again, what is meant by light? Light speaks by metonymy of knowledge. So the need of the Christian is knowledge, spiritual knowledge. And to whom does Christ give light? It is to the Christian that is awake. He is alert.

Notice now that the Christian has a responsibility in this. The command is, "Wake up, you who sleep." First then, if this does truly speak of a Christian, and I think it does, the Christians he is addressing have slept in spiritually, and Christ is not able to give them light, or spiritual knowledge.

So just what is a sleeping Christian? Well, notice first, Christ cannot give this person light because he is asleep. So he is in a stupor. I recommend the slumbering Christian is falling for empty words. And now that he is listening to false teaching, he is no longer able to receive spiritual light. He is asleep in this new teaching. Spiritual truth cannot penetrate because other things are drowning out the voice of God or the light of Christ.

And then, the apostle comes along and says, "Hey! Wake up!" Well, what does that mean? To be awake you have to be spiritually alert. Oh how easy it is to drift from spiritual alertness, how easy it is to be drained off by something else. For example, we can easily get caught up with some new teaching or with the things of this life and our attention can be drawn away from spiritual things, and we fall asleep spiritually.

So the believer is commanded here to wake up. For those who are awake, the command would be, "Stay alert!" It takes diligence to do that. Bible reading, prayer, church

attendance, these are spiritual essentials; but how easy to drift off.

Second, Paul's quote says, "Arise from the dead." Not only must one who is asleep wake up, but one must bestir oneself. Oh how easy it is to do all kinds of things except those that are most important. Oh how many times I have had to take myself in hand and say, "Arise, go to prayer meeting." There have been many times when I just felt like staying home. But there is my opportunity to meet with fellow believers and bear up one another's burdens to the Lord.

Or how many times do I have to take my feelings in hand and start the day with Bible reading and prayer. Yet when one arises and does that which is needful, after months and then years, it becomes a very meaningful life.

You see, when you arise to some spiritual discipline, you have some priority that gets you up and going. And then comes the wonderful promise, "...And Christ will give you light." Now consider, if I do not remain alert or awake, and do not arise to my spiritual disciplines, I will miss out on the spiritual light the Lord wants to give me, and I will begin to nod off spiritually.

So according to our verse, if we want to grow spiritually first we have to remain awake and be up and about it. If we do not pray, if we do not read the Bible, if we do not go to church how can Christ give us light? Well, He can't and we go to sleep.

D. Walk Circumspectly (5:15-6:9)

That brings us now to verse 15, and to another new section in this second part of Ephesians. I have mentioned at other times I have outlined the second section of Ephesians, which is chapters 4-6, around the word 'walk.' In 4:1-16 our topic was that we are told to walk worthy of our calling. In 4:17-32 we are

instructed to not walk as other Gentiles walk. Then in 5:1-14 we are to be followers of God and walk in Christian love. That is the section we have just completed. And now the last section that deals with how to walk begins in verse 15 and it says, "See then that you walk circumspectly." This will take us up to chapter 6:9.

As I outline this, in 5:15-21 we have instructions for the Christian's life in walking circumspectly dealt with in general. So let us read those verse:

15 See then that you walk circumspectly, not as fools but as wise,

16 redeeming the time, because the days are evil.

17 Therefore do not be unwise, but understand what the will of the Lord is.

18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,

19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

20 giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,

21 submitting to one another in the fear of God.

Those are the generalities that deal with walking circumspectly. Then in 5:22-6:9 we have the specifics and these deal with the responsibilities of wives and husbands, children, fathers, servants and masters.

1. The general (5:15-21)

We begin then with some instructions for the Christian's life in general. So let us read verses 15-17 to begin:

15 See then that you walk circumspectly, not as fools but as wise,

16 redeeming the time, because the days are evil.

17 *Therefore do not be unwise, but understand what the will of the Lord is.*

a. With relation to life in general (5:15-17)

1) Stated (5:15a)

We consider now first what Paul has to say about the Christian's life in general. He says, "See then that you walk circumspectly." Note the words, "See then." The word translated 'then' is usually translated 'therefore.' Now we might ask, does this indicate a conclusion to the preceding section, or does it indicate the beginning of a new section?

From my outline you will notice that I see it as the beginning of a new section. So as I see it, from 5:15-6:9, we have the circumspect walk. Described in this section is what Paul means by walking circumspectly. You can tell by the *ly* ending of the word circumspectly that it is an adverb. And what it does as an adverb is it tells us how we ought to walk.

Now the word has the idea of walking carefully; accurately; precisely; perfectly. Let us look at two other occurrences of the word. We go to Matthew chapter 2. The magi had come to enquire in Jerusalem where the new king had been born. And Herod, when he heard of the birth of a king, had one thing in mind; kill him.

So look at how he instructed the magi in verse 8:

8 And he sent them to Bethlehem and said, "Go and search carefully <199> for the young Child, and when you have found Him, bring back word to me, that I may come and worship Him also."

Can you tell me which word in that verse is

the same as the one in our text? It is the word 'carefully.' Search diligently; perfectly; carefully; exactly; precisely. Make sure you find out exactly where he is, because I want to come worship Him too. Well, we know why Herod wanted to make sure that they searched diligently or carefully. He wanted to come and worship with the sword.

Now go to Acts 18. The passage is speaking about Apollos, who was preaching the Gospel. Go to verse 24:

24 Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus.

25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John.

Now note in verse 25 that this man taught *accurately* the things of the Lord. That is our word. So Paul says, "See then that you walk carefully, or accurately, or perfectly etc..."

Now just how do you walk like that? Let me make some suggestions:

1. Live up to the light you have.
2. Be ever learning more, as much as you possibly can while you maintain your other responsibilities.
3. Maintain your biblical disciplines; Bible reading; prayer; sharing the Gospel etc... Be awake, arise.
4. Do not forsake the assembling of yourselves together. Over the years I have learned how important regular church life is to believers. I believe in supporting one's local church as much as possible.
5. Serve the Lord. Do your part wherever possible.

There is an area of my teaching that I have been weak in. It is our responsibility as Christians to be a witness to others. We need to seek to reach out. I was sharply reminded of this when one of our folk, who has various friends in the community found several persons all of a sudden showing interest in prophecy. Up until now there was no interest.

I was reading to you out of L.E. Maxwell's book a while ago out of a chapter called, "True Consecration." In one part he said, "Most Christians order their lives according to their own liking. They go to church if they like. They may teach a Sunday School class if they like, and when they like, and as they like. Now and then they give a little as they like, as much as they like, and when they like. They have unordered lives, ungirt service, unguided works" (Abandoned To Christ, 18).

Paul's command is to walk circumspectly; diligently; perfectly; carefully; exactly; precisely. That is the positive. Now consider how Paul furthers his explanation of this walk.

2) Explained further (5:15b)

Paul will tell us what walking circumspectly is both negatively and positively. Given negatively, walking circumspectly is to not walk as fools. We have before us now the task of defining what a fool is. There are a number of words translated 'fool.' The best translation of the word used here would be 'unwise.' The word for a wise person, as we have in this verse is 'sophos.' In the language of the NT, to make a word like this mean the opposite you put an a on the beginning. We do that in some English words, like amillennialism. The a makes it mean the opposite, so it means *no millennium*. The

word for unwise then is *asophos*, and that is the word used here.

So now we need to first define what a wise person is. A person is not wise simply because he knows a lot. Spurgeon said there is no fool so great a fool as a knowing fool. A wise person is one who knows how to use knowledge, or who puts knowledge to use. A person who does not have much knowledge but knows how to use what he has can become rich on just a little knowledge. Furthermore, there is worldly wisdom and true wisdom. In our text we are talking about a fool from a divine perspective.

Turn to 1 Corinthians 1. Paul speaks a lot about wisdom here. Paul said this in 1 Corinthians 1:17:

17 For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

How do you preach the Gospel, not with wisdom of words? It is an amazing thing, but one can use the most sophisticated speech, and talk people into things without touching their heart in such a way as to bring conviction on the heart. To produce conviction on the heart takes the empowering of the Holy Spirit. So Paul says further in verse 18:

18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

To the lost, the death, burial and resurrection of Christ is foolishness. But to those who are in the process of being saved, it is the power of God. The power of God gives us victory over sin. So here is what has to happen to the worldly wise person before he can be saved. Verse 19:

19 *For it is written: "I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent."*

Here we have our word, *sophos*. The worldly wise person has to come to the end of his own wisdom. His wisdom has to be destroyed. The understanding of the worldly wise person has to be brought to nothing. It is God who creates truly wise people out of nothing. Nothing will reduce the worldly wise person like conviction of sin.

Verse 20:

20 *Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world?*

God turns the wisdom of the worldly wise person into foolishness. Of the word translated *foolishness* Vine's Dictionary says it means: Dull, sluggish...hence 'stupid, foolish.'

Now in verse 21 we have divine wisdom. It says:

21 *For since, in the wisdom of God, the world through wisdom (i.e. worldly wisdom) did not know God, it pleased God through the foolishness of the message preached to save those who believe.*

One can never discover God through the wisdom of the world. You see, we get our word 'philosophy' from this word for wisdom. It means 'love of wisdom.' A while ago I told you about 'philandros'. That is a wife who is a husband-lover. We looked at the word, *philoteknos*, and that is a mother who has learned to be children-lover. The word philosophy means a wisdom-lover. L.E. Maxwell called worldly wisdom *foolosophy*.

But God is pleased to save people through

the message preached, that is the message of the cross. So Paul says in verses 22-25:

22 For Jews request a sign, and Greeks seek after wisdom;

23 but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,

24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

So from all that, how does one walk as fools, or as the unwise? Who are the unwise? Well, they are those who are perishing, the lost. If we walk circumspectly, we will not be walking in the wisdom of the world.

Have you noticed how we come under the wisdom of the world at times? Last year we had a forest fire close to town. In the middle of the night we had a call to evacuate our homes as quickly as possible. Well, we were instructed in many things illogical. The forest service did things that were illogical. But what did people say? They said, "What do you know about fires? Are you educated in this? The forestry knows what is best. They know what they are doing. Do what they say. They are doing all of this for your safety."

I do not want to teach rebellion against the rule of law. Nor is it true that they do not have any wisdom that is useful. But I have no doubt that if the forestry had handed the responsibility of this fire to our farmers, they would have had it put out before it ever became big. Now they spent millions while they fed the fire.

Then take our coronavirus issue. Have you seen some of the absolute foolishness of the worldly wise? I say once again, I do not want to teach us to rebel against governmental laws. But much of what we have seen is a prime example of the wisdom of the world. I expect that the generations to follow will need to be thinkers who use the Bible for their instructions.

So Paul says we are not to walk like the unwise, but like the wise. And how do they walk? Well, they walk like Christ walked. They walk by spiritual truth. Verse 14 said, "Awake you who sleep, Arise from the dead, and Christ will give you light." Light is knowledge. Christ is the One who gives the knowledge that can make one wise, that is divine wisdom.

Let me add something to that. If one walks a godly life, it will make one wise in secular things as well. One will not walk in foolishness. One will not ignorantly spread viruses. One will not foolishly play with fire. Godliness will bring wisdom to every part of life.

Well, the world seeks after wisdom, and in all its seeking, it does not find true wisdom, only worldly wisdom. But now I ask you, what does worldly wisdom bring a person when he dies? It is all for naught. We saw this in 1 Corinthians a moment ago. Now look at verses 30-31. Paul says:

30 But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—

31 that, as it is written, "He who glories, let him glory in the LORD."

The wisdom that is required to live life right is found in Christ. He became for us

wisdom from God. It is all in Him. So when we receive that wisdom from Him, we have nothing to glory in, in and of ourselves. It is all of Him. So Paul says this of Christ in Colossians 2:3:

3 in whom are hidden all the treasures of wisdom and knowledge.

All the treasures of wisdom and knowledge are hidden in Christ. They are not hidden in books and in colleges and universities. They are hidden in Christ. If they were hidden in universities, you would have to go there to find them. But they are hidden in Christ, so we have to go to Him to find them. So in walking circumspectly, we are not to walk as the unwise, but as wise.

We go on then now to consider that the circumspect walk is to take place in the context of redeeming the time. Let us begin with the word 'time.' Listen carefully, because I want to ask you a question regarding this word. There are two words used in the NT for time. One is *chronos*. We get our word 'chronology' from it. It speaks of quantity of time. Our calendars are marked by chronology. The other word is *kairos*. It speaks of quality of time. Turn to 1 Thessalonians 5 for a verse that uses both words.

Paul's subject is the day of the Lord, and the return of Christ. He writes in 1 Thessalonians 5:1-2:

1 But concerning the times (chronos) and the seasons (kairos), brethren, you have no need that I should write to you.

2 For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

Now, on our calendars we mark *chronos* time, and we might mark seasons as well. That is

because you can tell in general when they will take place so we are given dates for seasons. But the actual season may not begin on that date because seasons are not marked by chronology. According to the calendar, spring begins with the Vernal Equinox; summer with the Summer Solstice; fall with the Autumn Equinox and winter with the Winter Solstice.

But in actual fact, seasons are not determined by the calendar or quantity of time, but by the weather, or the quality of time. So the fall harvest in our country may be quite different from one year to another. Our spring is quite different this year from last. But watch our farmers. They don't look at the calendar. They look at their fields or their crop and the weather. And when seeding time is ready or the harvest season is there, regardless of what the calendar says, they begin.

Now let me ask you, which word do you think is used in our verse: *chronos*, or *kairos*? Well, I would have guessed it would be *chronos*, but it is *kairos*. When the quality of time is right, use it. Buy up every opportunity when the time is right.

As I have mentioned, one of the weaknesses of my preaching has been to preach on witnessing to the lost. We are weak in this. But one of our folk has numerous friends in the community and makes use of opportune times. And one of those friends who had no interest in prophecy, possibly because of the present pandemic, has all of a sudden gained an interest. And now there is a season, a window of opportunity to bring this person to an interest in the Bible. May I ask you, do you talk to anybody in the community about Scripture? I mean those who need to hear the Word?

Listen to Colossians 4:5 on this subject. Here Paul says:

5 Walk in wisdom toward those who are outside, redeeming the time.

Paul wrote Ephesians and Colossians at the same time. Here he seems to have the same thing in mind. And the redeeming of the time has to do with those who are outside. Here is instruction to us.

So consider now the word, to redeem. It is the word, *exagorazo*. According to the online bible, this word has two important meanings. First, it is to redeem by payment of a price to recover from the power of another. Christ bought us back. He redeemed us from the curse of the law. We are to make use of the seasons of time when we might recover someone from the power of another.

Let me say first that redeeming always comes at a price. The price Christ paid for us was not money, it was His own life. If we will open our mouth to recover someone else from the power of another, it will very likely cost us as well. Let me ask each one of us, what price do we pay when the opportune time comes? Do we open our mouth? Maybe somebody is under the power of sports or alcohol or cursing or any other thing, do we open our mouth to recover them from the power of another?

Another idea suggested of the meaning of the word in our text is to make wise and sacred use of every opportunity for doing good, so that zeal and well doing are, as it were, the purchase money by which we make the time our own. We all have opportunities for doing good somewhere. These are seasons. You can't know when these will happen, and when they do, we need to buy them up, or make use of them.

So Paul has instructed us like this:

15 See then that you walk circumspectly,
not as fools but as wise,

16 redeeming the time, because the days
are evil.

He has told us what to do. We are to walk circumspectly. He told us how not to do that. I would put it like this, don't walk like the unsaved. Then he told us how to do it. We are to walk like the wise, those who get their direction from God, not from philosophy or the world. Then he gave us the context in which that circumspect walk should take place. It was in buying up every opportunity that comes our way.

And now he will tell us why we should walk like that. It is because the days are evil. Paul is describing the days then present. He said they were evil. There are two words translated evil. One is *kakos* and the other *poneeros*. According to Bishop Trench, when a person is evil in the sense of the first word one is content to live in the evil by oneself. But when one is evil in the sense of the second word, one is evil in the sense that one seeks to involve others in one's evil. It is this second word that is used here. So much of sin is like this. For example, those who drink alcohol usually like to drink with others. That is why people set up bars.

And Paul is saying the days are evil. That is, they were in a time when people are involving other people in their sinfulness. Paul wrote the letter to the Ephesians, Philippians and Colossians at the same time. And in Philippians 2:14-16 he said this:

14 Do all things without complaining and
disputing,

15 that you may become blameless and
harmless, children of God without fault in

the midst of a crooked and perverse generation, among whom you shine as lights in the world,

16 holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.

He encouraged the Philippians to be blameless and harmless, children of God without fault in the midst of a crooked and perverse generation. He encouraged the Ephesians to walk circumspectly and to redeem the time. They were to buy up every opportunity to recover those who were held under the power of Satan. And why were they to do this? Because the days were evil. All over evil was being committed, and those doing such things sought every opportunity to get others into their evil.

Now from after creation, there are not many days where it could not have been said that the days were evil. By the time of the flood the days were so evil God destroyed all but eight people. In Christ's day, the religious world, God's own people were way off the path. Today the days are evil. We need to buy up every opportunity to deliver others from the power of the wicked one.

3) Conclusion (5:17)

Well, we go to verse 17. Paul concludes this part of this section in this verse. It says:

17 Therefore do not be unwise, but understand what the will of the Lord is.

In verse 15 I recommended the word translated as *fools* means *unwise*. They fail to make the right use of knowledge. Now in verse 17 we have the word 'unwise'. But here it is a different word. It is the word 'aphron'. It comes from the word you are more familiar with, the word *phreen*, which

I see as the thinking part of the mind. *Aphron* literally means non-thinking. The KJV translates this word as fool 8 times, foolish 2 times and only here it translates it as unwise. The word "unwise" may fit the idea here but it is not the meaning of this word. Let me give you a word that describes the person who is *aphron*. This person is a non-thinker.

Now, if ever there should be a thinking people, it is Christians. To understand the Scriptures takes a lot of thinking. The Bible is the most mind stretching book in the world. Everything else is quite simple in comparison. I know computers are complicated, but I am sure it is very small in comparison to the Bible. Anyone who will study the Bible, will come to that conclusion.

So Paul says, "Do not be unthinking." Ravi Zacharias, who, by the way has just passed away, titled some messages, "Let My People Think." He was a thinker and according to our passage, we should all be thinkers.

Let me show you in picture form what a non-thinker is like. It is not that a non-thinker does not think. It is that he does not think things through. Jesus spoke of a wise man who built his house on a rock. The word "wise man" comes from the word *phreen*. It would be better to call him a thinker. And what is a thinker here? One who hears Jesus' words and does them.

The foolish man in this passage is called *moros*. We get our word "moron" from it. Here is the non-thinker. And what marks a non-thinker according to Jesus here? It is one who hears His words and does not do them.

CONCL: Well, I cannot quite finish this verse this morning and so because I have used up my time, I will conclude briefly.

Verse 14:

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

We are called, as Christians, to be awake. Christ cannot give us light when we are spiritually asleep. And then we are instructed like this:

15 See then that you walk circumspectly, not as fools but as wise,

16 redeeming the time, because the days are evil.

We are to buy up every season of opportunity. Oh, may we do this here where we live. If we do not do it here, how will we do it elsewhere? And last, we are not to be unthinking. If ever anybody needed to be a thinking person, it is the Christian. Determining what the will of the Lord is in our personal lives is a huge responsibility. So Paul says:

17 Therefore do not be unwise, but understand what the will of the Lord is.