

Studies in Ephesians – the Christian’s Walk, No. 2

Ephesians 5:1-21

Introduction.

1. Our studies in Ephesians have taken us through chapter four. We stated in our last lesson that Ephesians is intensely doctrinal or theological from Eph. 1:1 through Eph. 4:16, and that it becomes intensely practical from Eph 4:17-6:24.
2. Our last study was entitled “the Christian’s walk,” a lesson based upon Eph. 4:17-32.
 - a. We noted that “walk” is from *peripatesa*, and that it refers to a person’s conduct or manner of life.
 - b. We also noted that “walk” is a “key word” in Ephesians; it occurs some six times: Eph. 2:10; 4:1,17,5:2,8,15.
3. This is the second of two lessons entitled “the Christian’s Walk,” a lesson based upon Eph. 5:1-21.
4. Observe: The word “walk” appears three times in these verses – verses 2, 8, and 15. From these verses we learn that Christians must:
 - a. “Walk in love,” Eph. 5:2.
 - b. “Walk as children of light,” Eph. 5:8.
 - c. “Walk circumspectly,” Eph. 5:15.

Discussion:

I. “Walk in love,” Ephesians 5:1-7.

- A. “Be ye therefore followers of God, as dear children,” Eph. 5:1.
 1. “Therefore,” takes us back to Eph. 4:32, “...even as God for Christ’s sake (“in Christ,” NKJV) has forgiven you.” “Followers,” from *mimetai*, is translated “imitators” in the ASV, and is the word from which we get “mimic.” Small children who greatly love their parents often try to mimic or imitate them.
- B. “And Walk in love, as Christ also hath loved us,” Eph. 5:2.
 1. Jesus clearly demonstrated His love for us by what He did for us! Eph. 5:2; I John 3:16-17; John 15:13.
 2. “Love” is from *agape*, and denotes an attitude of active good will; it is much more than simply a reaction or an emotion.
- C. Walking “in love” demands that we:
 1. Avoid fornication, uncleanness, and covetousness, Eph. 5:3. Such is unbecoming of “saints!”
 2. Avoid filthiness, foolish talking, and jesting, Eph. 5:4.
 - a. Because “no” such person has “any inheritance in the kingdom of Christ and of God,” Eph. 5:5.
 - b. Instead of such conduct, we should involve ourselves in the “giving of thanks,” Eph. 5:4.
 3. Avoid allowing ourselves to be deceived with “vain words,” Eph. 5:6.
 - a. “Words” which are empty, frivolous, hollow, without substance, but which are often used by those who would have us join them in the seasonal, temporary “pleasures of sin.” Cf. Heb. 11:25.
 - b. To allow ourselves to be deceived by such words can result in our ceasing to be “followers of God,” v. 1, and instead become “the children of disobedience,” and thus subject to the “wrath of God,” Eph. 5:6
 - c. “Therefore,” do not be “partakers with” such people, Eph. 5:7.
 - (1) “Partakers” (*summetochoi*), to join with, be partners with, participate in.

II. “Walk as children of Light,” Eph. 5:8-14.

- A. You were “once darkness,” (NKJVO, Eph. 5:8).
 1. They were not simply “in darkness;” they “were” darkness! Cf. Eph. 2:2-3,11-12; 4:18-19
- B. “But now are ye light in the Lord,” Eph. 5:8.
 1. All true Christians have passed from darkness to light! Acts 26:18; Col. 1:13; I Pet. 2:9.
- C. Walking as “children of light,” demands that we:
 1. Manifest in our lives “the fruit of the Spirit,” Eph. 5:9; Gal. 5:22-23.
 - a. In our text “the fruit of the Spirit” involves:
 - (2) “Goodness,” Eph. 5:9, or moral excellence.
 - (3) “Righteousness,” which involves giving just due to others – both to God and to man. Titus 2:12.
 - (4) “And truth,” Eph. 5:9, that which is factual, the opposite of deceit, or of error. John 8:32; 17:17.
 2. Prove “what is acceptable unto the Lord,” Eph. 5:10; Acts 17:11; I John 4:1; I Thess. 5:21.
 3. “Have no fellowship with the unfruitful works of darkness,” Eph. 5:11.
 - a. Such “works” as that mentioned in Eph. 5:3-4.
 - b. We are to be “children of light,” v. 8, and light has no communion with darkness, 2 Cor. 6:14-17.

- c. *"The works of darkness"* are also *"unfruitful,"* Eph. 5:11. They are worthless; they produce no lasting benefit, they provide no blessing. Romans 6:21; Jude 12-13.
- 4. *"Reprove"* (*"expose,"* NKJV) those *"unfruitful works of darkness,"* Eph. 5:11-13.
 - a. Such works are so evil that it *"is a shame even to speak of those things,"* v. 12, and those involved in such are often aware of their nature; hence, these works are often done *"in secret,"* v. 12. Cf. John 3:19-20.
 - b. But the *"light"* of the gospel makes them *"manifest,"* v. 13
 - c. Those involved in these *"unfruitful works"* such should *"awake"* from sleep, and *"arise from the dead,"* v. 14, and from spiritual death! Eph. 2:1-2; Rom. 6:4.

III. *"Walk Circumspectly,"* Eph. 5:15.

- A. *"Circumspectly,"* is from *akribos,* and means carefully or accurately, *"looking around on all sides."*
 - 1. *"Like the aerialist on a high wire,"* Caldwell.
- B. Walking *"Circumspectly"* demands that we understand *"what the will of the Lord is,"* Eph. 5:17.
 - 1. To fail to understand is to be *"unwise,"* v. 17.
 - 2. We must **do** the will of God to be saved, Matt. 7:21, but we cannot do His will unless we **"know the truth,"** John 8:32; 2 Tim. 2:15; 2 Peter 3:18.
- C. Walking *"Circumspectly"* demands that we be *"filled with the Spirit,"* Eph. 5:18.
 - 1. Note the contrast: do not be *"drunk with wine,"* but *"be filled with the Spirit."*
 - a. Being filled with wine causes one to do a lot of stupid things. Prov. 20:1; 23:29-35.
 - 2. Observe Parallel verses:
 - a. Col. 3:16, *"let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs.."*
 - b. Eph. 5:18-19, *"...be filled with the Spirit; speaking to yourselves in psalm and hymns..."*
 - (1) The Spirit, Who revealed the things of God, Eph. 3:5, dwells in us as we imbibe its teachings, and follow the precepts revealed in the Scriptures.
 - (2) Too many follow their own spirit and attribute their ideas to the Holy Spirit!
- D. Walking *"Circumspectly"* demands that we speak to one another *"in psalms and hymns and spiritual songs,"* Eph. 5:19.
- E. Walking *"Circumspectly"* demands that we give *"thanks always for all things unto God...in the name of our Lord Jesus Christ,"* Eph. 5:20.
 - 1. All blessings come from God, James 1:17.
 - 2. We must give thank unto God, I Thess. 5:18, and we should do it in *"the name of our Lord Jesus Christ,"* Eph. 5:20; John 14:6; Heb. 4:16.
 - 3. **When** must we give thanks? *"Always!"* **For what** should we give thanks? *"For all things."* In whose **name** should we give thanks? *"in the name of our Lord Jesus Christ."*
- F. Walking *"Circumspectly"* demands that we submit ourselves *"one to another in the fear of God,"* Eph. 5:21.
 - 1. Submitting our wills to one another.
 - a. A faithful wife submits to her husband, Eph. 5:22
 - b. The younger should submit to the older; yet in a sense all Christians must be *"subject one to another,"* I Peter 5:4. When Paul, who refused to eat meat lest he might cause others to offend, even though he knew meats had been cleansed, he was submitting to weaker or less informed brethren, I Cor. 8:13.
 - c. Even Jesus, Who has *"all authority,"* Matt. 28:18, came not to be served, but to serve, Matt. 20:27-28.
 - d. Children must obey their parents, Eph. 6:1; however, good parents often submit to infant children, arising in the middle of the night to give them food, etc.

Conclusion:

- 1. Summation: As faithful children of God, we must:
 - a. *"Walk in love,"* Eph. 5:2.
 - b. *"Walk as children of light,"* Eph. 5:8.
 - c. *"Walk circumspectly,"* Eph. 5:15.
- 2. But before one can *"walk"* as a Christian he must **become** a Christian! Are **you** a Christian?
 --Bobby Witherington, Feb. 15, 2015

