

To the Praise of the Glory of His Grace

Chapter 26

Ephesians 5:6–13

Ephesians 5:6 *Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.*

VAIN words are those that come from vain men often led by evil spirits, which either infer, or actually state, that because God is love, there will not be both

wrath and judgment upon those who disobey divine will. This falsehood was first promulgated in the Genesis record when Satan deceived Adam and Eve, implying that their disobedience to divine will,¹ would not be met with both judgment and death.² When Satan also advanced his lie, by blatantly contradicting God's Word,³ and deceiving the woman to be-

1 Gen. 2:17 *But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

Ezek. 18:20 *The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.*

2 Gen. 3:1–20 *Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? ²And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: ³But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. ⁴And the serpent said unto the woman, Ye shall not surely die: ⁵For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. ⁶And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. ⁷And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. ⁸And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. ⁹And the LORD God called unto Adam, and said unto him, Where art thou? ¹⁰And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. ¹¹And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? ¹²And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. ¹³And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. ¹⁴And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: ¹⁵And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. ¹⁶Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. ¹⁷And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; ¹⁸Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; ¹⁹In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. ²⁰And Adam called his wife's name Eve; because she was the mother of all living.*

3 Gen. 2:16–17 *And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: ¹⁷But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

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lieve, that her and Adam's sin, would not produce death, *Ye shall not surely die.*⁴ Ultimately, Satan's deceit ended with, if Adam and Eve ate of the fruit of the tree of knowledge and life, that they would actually *become as gods*, without any need for the one true God, and also progress to *knowing good and evil*,⁵ without any aid from their Creator. In short, Satan's lie was, that if Adam and Eve ate of the tree of knowledge, they would become independent of God, and no longer possess any real need for Him in their lives. Of course, all that was inferred by Satan was a lie, and consequently, when Adam and Eve sinned, death entered the human race.

The Genesis record is also especially relevant today, when the commonly promoted falsehood is that God's wrath shall not one day fall upon all those who choose to disobey the gospel of Jesus Christ.⁶ That sinners will not die, though they know not God, nor obey the gospel of God's Son. (II Thess. 1:8–9) *In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*

(Barnes' Notes on the Bible, Eph. 5:6) *Let no man deceive you*—Let no one by artful pleas persuade you that; there will be no danger from practicing these vices. We may suppose that they would be under strong temptations to mingle in the "happy" and festive scenes where these vices were not frowned on, or where they were practiced; or that they might be tempted to commit them by some of the

plausible arguments which were then used for their indulgence. Many of their friends may have been in these circles; and they would endeavor to convince them that such were the customs which had been long practiced, and that there could be no harm still in their indulgence. Not a few philosophers endeavored, as is well known, to defend some of these practices, and even practiced them themselves; see the notes on Romans 1. It required, therefore, all the authority of an apostle to convince them, that however plausible were the arguments in defense of them, they certainly exposed those who practiced them to the wrath of God.

Children of disobedience.

HELPS Word-studies defines the Greek word for *disobedience* as #543 "*apeitheia* (ap-i'-thi-ah) (from 1 /A 'not' and 3982 /*peithō*, (pay'-tho) 'persuaded')—properly, someone not persuaded, referring to their willful unbelief, i.e. the refusal to be convinced by God's voice. This is the core-meaning of the entire word-family: 543 (*apeitheia*), (ap-i'-thi-ah) 544 (*apeithēō*), (ah-pay-THAY-oh) 545 (*apeithēs*) (ah-pay-THAYS). All these cognates focus on man's decision to reject God's offers of faith, i.e. refusal to be persuaded in their heart concerning obeying His will (Word)."

Thayer's Greek Lexicon states concerning the word *disobedience*, obstinacy, and in the N. T. particularly obstinate opposition to the divine will."

It is quite interesting in this verse that *disobedience* is linked with *children*. This

4 Gen. 3:4 *And the serpent said unto the woman, Ye shall not surely die:*

5 Gen. 3:5 *For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

6 Col. 3:6 *For which things' sake the wrath of God cometh on the children of disobedience:*

Rom. 1:18 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*

Rom. 2:5 *But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

Rom. 2:8 *But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,*

may refer to the fact that those mentioned are children who have proven themselves obstinate to divine will and all heavenly authority, or that the Lord remains connected to His original creation, and still sees sinners as disobedient and ignorant children, lacking any true wisdom, and inherently being practically prone to sin, and committing evil. Both concepts are truth in their own respect, as the first establishes the undeniable sinful nature of man—that he is wholeheartedly disobedient to divine will, and could never on his own escape his sinful stubbornness—and the second, that God remains open to show mercy towards ignorant sinners, and still mourns for His original creation, who once held so much hope, yet have repeatedly since their creation, proven themselves such spiritual disappointments.

Ephesians 5:7 Be not ye therefore partakers with them.

After addressing the *children of disobedience*, and how their sins will prohibit entrance into the kingdom of God, the

apostle makes a very brief yet forceful command, *Be not ye therefore partakers with them.*

(Pulpit Commentary, Eph. 5:7) Be not ye therefore partakers with them. If you are partakers of their sins, you must be of their punishments too. Refuse all partnership, therefore. Your natural instincts recoil from partnership in punishment; let your spiritual instincts recoil from partnership in sin.

(Bengel's Gnomon, Eph. 5:7) Μη, be not lest the anger of God should come upon you. Two parts; *be not willing*, and *be not willing*, Ephesians 5:7; Ephesians 5:11.⁷ Fellowship both with wicked men, Ephesians 5:7, and with wicked works, Ephesians 5:11, must be avoided.

Once becoming a child of light, no true son of God, should in any manner continue fellowshiping with darkness. This will include, breaking communion with all previous sinful actions, and/or when necessary, sinful people.⁸ Because the saved have through regeneration⁹ been spiritually transformed¹⁰ and made to

⁷ Eph. 5:11 *And have no fellowship with the unfruitful works of darkness, but rather reprove them.*

⁸ I Cor. 5:11 *But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.*

Jas. 4:4 *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*

Josh. 23:12-13 *Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: ¹³Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.*

Exod. 34:12 *Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:*

Exod. 34:16 *And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.*

⁹ II Cor. 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

Eph. 4:22-24 *That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; ²³And be renewed in the spirit of your mind; ²⁴And that ye put on the new man, which after God is created in righteousness and true holiness.*

¹⁰ Rom. 6:6 *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

II Cor. 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

Gal. 5:24 *And they that are Christ's have crucified the flesh with the affections and lusts.*

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be like God, in righteousness and true holiness,¹¹ and have been given a new heart,¹² then there should be no reason to fellowship with any, who remain by deliberate choice, both unrighteous and unholy. To continue to do so only proves, that those who remain partaking with darkness, are more content in an environment of sin, than in God's holy spiritual presence. Yet, to remain comfortable with both sinners, and sin, only proves us, to be of the kind as them. Whereas those actually saved by the Son of God, cannot continue in sin, simply because Christ's spiritual seed, the Holy Spirit, now lives within them.¹³ (I John 3:9) *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

(Jamieson-Fausset-Brown Bible Commentary, I John 3:9) *cannot sin, because he is born of God*—"because it is of God that he is born" (so the Greek order, as compared with the

order of the same words in the beginning of the verse); not "because he was born of God" (the Greek is perfect tense, which is present in meaning, not aorist); it is not said, Because a man was once for all born of God he never afterwards can sin; but, Because he is born of God, the seed abiding now in Him, he cannot sin; so long as it energetically abides, sin can have no place. Compare Ge 39:9,¹⁴ Joseph, "How CAN I do this great wickedness and sin against God?" The principle within me is at utter variance with it. The regenerate life is incompatible with sin, and gives the believer a hatred for sin in every shape, and an unceasing desire to resist it. (END QUOTE)

Because a true believer will not remain living in sin after the new birth,¹⁵ and shall instead spiritually yearn to live a holier life, then it becomes impossible to either walk in, or fellowship with any, who remain content in their sin. Since, according to God's Word, to actually walk with the unsaved, and the unholy, is sin itself.¹⁶ (II Cor. 6:14) *Be ye not unequally*

11 Eph. 4:24 *And that ye put on the new man, which after God is created in righteousness and true holiness.*

12 Ezek. 11:19 *And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:*

Ezek. 36:26 *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

Jer. 31:33 *But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*

Heb. 8:10 *For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:*

13 Col. 1:27 *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*

14 Gen. 39:9 *There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*

15 John 3:3-7 *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ⁴Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? ⁵Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. ⁶That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ⁷Marvel not that I said unto thee, Ye must be born again.*

I John 5:18 *We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

I Pet. 1:23

II Cor. 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

16 II John 1:11 *For he that biddeth him God speed is partaker of his evil deeds.*

I Cor. 6:16 *What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.*

II Cor. 6:15 *And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?*

yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

(Jamieson-Fausset-Brown Bible Commentary, II Cor. 6:14) *Be not*—Greek, “Become not.”

unequally yoked—“yoked with one alien in spirit.” The image is from the symbolical precept of the law (Le 19:19), “Thou shalt not let thy cattle gender with a diverse kind”; or the precept (De 22:10), “Thou shalt not plough with an ox and an ass together.” Compare De 7:3, forbidding marriages with the heathen; also 1Co 7:39.¹⁷ The believer and unbeliever are utterly heterogeneous. (END QUOTE)

If someone continues to walk in sin, and amongst sinners, once he professes himself saved, it is actually evidence that he has not really been saved at all. For true light, cannot, and will not maintain fellowship with darkness. This is because light and darkness, and the flesh of man, and God’s Holy Spirit, are polar opposites of each other. Consequently, the revelation is, that to be actually saved, individuals must separate themselves from all things both unholy and unclean,¹⁸ lest by remaining in amongst sinners, God will not deliver them. (II Cor. 6:17-18) *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will re-*

ceive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

(Barnes’ Notes on the Bible, II Cor. 6:17) *And touch not the unclean thing*—In Isaiah, “touch no unclean thing;” that is, they were to be pure, and to have no connection with idolatry in any of its forms. So Christians were to avoid all unholy contact with a vain and polluted world. The sense is, “Have no close connection with an idolater, or an unholy person. Be pure; and feel that you belong to a community that is under its own laws, and that is to be distinguished in moral purity from all the rest of the world.”

And I will receive you—That is, I will receive and recognize you as my friends and my adopted children. This could not be done until they were separated from an idolatrous and wicked world. The fact of their being received by God, and recognized as his children, depended on their coming out from the world. (END QUOTE)

To touch anything unclean, brings uncleanness upon ourselves. This was true in the Old Testament,¹⁹ and is equally true today. Thus, not until someone is willing to separate himself from a dark and sinful world, will any true hope of being saved by God become available. To be a friend of this world, is ultimately in the Lord’s eyes, makes ourselves His enemy.²⁰

¹⁷ I Tim. 5:22 *Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure.*

¹⁸ I Cor. 7:39 *The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.*

¹⁹ Gal. 5:17 *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

²⁰ Num. 19:22 *And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.*

Lev. 5:2 *Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.*

Lev. 11:24 *And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.*

Lev. 11:31 *These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.*

20 Jas. 4:4 *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*

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Ephesians 5:8 *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:*

The apostle now reveals that it is not simply that the Ephesians possessed *light*, but that they actually are, and/or were *light in the Lord*.²¹ The argument therefore that the apostle uses to encourage the believers at Ephesus to *walk as children of light* is because they by divine power, *are ye light in the Lord*. Through faith in Jesus Christ also, Who is *the Light*,²² God has made His people, to shine, like His Son, as lights in a world of darkness.²³

(*Ellicott's Commentary for English Readers*, Eph. 5:8) *Ye were sometimes darkness, but now are ye light in the Lord.*—This expression is unique, and far more emphatic than

the more common phrases of “being,” or “walking,” “in darkness” and “in light.” (See Romans 2:9; Colossians 1:2; 1 Thessalonians 5:4; 1 John 1:6–7; 1 John 2:9–10.²⁴) For here the outward element of light or darkness is said to pervade the inner nature of the soul. ... They thus become light, but only “in the Lord:” that is, as being made one with Him. (END QUOTE)

It is the Ephesians²⁵ whom the apostle refers to as the *children of light*, whom also he referred to as *dear children* in Ephesians 5:1. The means by which the Ephesians were led to become *light in the Lord*, and *dear children*, is through God shining His own spiritual light into their hearts—the exact same process the Lord uses today, for those whom He has chosen for salvation.²⁶ Teaching us that it actually takes the Lord shining His light

21 Col. 1:12 *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:*

1 Thess. 5:5 *Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.*
Matt. 5:14 *Ye are the light of the world. A city that is set on an hill cannot be hid.*

22 John 9:5 *As long as I am in the world, I am the light of the world.*

23 Matt. 5:14 *Ye are the light of the world. A city that is set on an hill cannot be hid.*

John 8:12 *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

24 Rom. 2:9 *Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;*

Col. 1:2 *To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.*

1 Thess. 5:4 *But ye, brethren, are not in darkness, that that day should overtake you as a thief.*

1 John 1:6–7 *If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:*

⁷*But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

1 John 2:9–10 *He that saith he is in the light, and hateth his brother, is in darkness even until now.* ¹⁰*He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.*

25 Col. 1:12 *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:*

Phil. 1:1 *Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:*

Rom. 8:17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

1 Cor. 1:2 *Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:*

Rev. 14:12 *Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

26 Rom. 8:29–30 *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.* ³⁰*Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

Eph. 1:11 *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*

1 Pet. 1:2 *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*

into the sinner's heart, before there is any real chance for true faith in Him to begin. Thus, before any man can properly have genuine faith and trust in the Lord Jesus Christ, then Christ must first reveal Himself to the man. This biblical principle is seen in both Moses' and Paul's conversions.²⁷ Where before faith entered their hearts, the Lord God made Himself visible to them. (II Cor. 4:6) *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

(Barnes' Notes on the Bible, II Cor. 4:6) this verse teaches, that it is the "same God" who enlightens the mind of the Christian that commanded the light at first to shine. He is the source of all light. He formed the light in the natural world; he gives all light and truth on all subjects to the understanding; and he imparts all correct views of truth to the heart. Light is not originated by man; and man on the subject of religion no more creates the light which beams upon his benighted mind than he created the light of the sun when it first shed its beams over the darkened earth. "All truth is from the sempiternal source of

light divine;" and it is no more the work of man to enlighten the mind, and dissipate the darkness from the soul of a benighted sinner, than it was of man to scatter the darkness that brooded over the creation, or than he can now turn the shades of midnight to noonday. All this work lies beyond the proper province of man; and is all to be traced to the agency of God—the great fountain of light. (END QUOTE)

Because God is light,²⁸ and is referred to in Scripture as *the Father of lights*, His people are made to share in the Lord's own eternal image of light, once they become His children. (Jas. 1:17) *Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

(Barnes' Notes on the Bible, Jas. 1:17) *And cometh down from the Father of lights*—From God, the source and fountain of all light. Light, in the Scriptures, is the emblem of knowledge, purity, happiness; and God is often represented as light. Compare 1 John 1:5. Notes, 1 Timothy 6:16.²⁹ There is, doubtless, an allusion here to the heavenly bodies,

27 Exod. 3:2-6 *And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.* ³*And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.* ⁴*And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.* ⁵*And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.* ⁶*Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.*

Acts 9:3-6 *And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:* ⁴*And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?* ⁵*And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.* ⁶*And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.* 28 1 John 1:5 *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*

1 Tim. 6:15-16 *Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;* ¹⁶*Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*

1 Pet. 2:9 *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;*

Rev. 22:5 *And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.*

29 1 Tim. 6:16 *Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.* Note: *Dwelling in the light which no man can approach unto*—Greek, "Inhabiting inapproachable light." The light where he dwells is so brilliant and dazzling that mortal eyes could not endure it. This is a very common representation of

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among which the sun is the most brilliant. It appears to us to be the great original fountain of light, diffusing its radiance overall worlds. No cloud, no darkness seems to come from the sun, but it pours its rich effulgence on the farthest part of the universe. So it is with God. There is no darkness in him 1 John 1:5; and all the moral light and purity which there is in the universe is to be traced to him. (END QUOTE)

This transformation from being naturally born *children of disobedience*, to becoming spiritually reborn, and made a child of God, is solely through the agency of God. Ultimately, it is the Lord Who first brings to light, and then makes light, those chosen in His Son.³⁰ This is also why no one can manifest true faith in the Lord Jesus, until God first makes His Son known to them. Thus, for any to truly believe upon the Savior, and ultimately be redeemed by Him, the Father must first draw those called to His Son. (John 6:44) *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

(Cambridge Bible for Schools and Colleges, John 6:44) draw him] It is the same word as is used John 12:32;³¹ ‘will draw all men unto Me.’ The word does not necessarily imply force, still less irresistible force, but merely attraction of some kind, some inducement to come. Comp. ‘with loving-kindness

have I drawn thee’ (Jeremiah 31:3³²) (END QUOTE)

Jesus’ words are both explicit and clear, when He states that no man, no one, not anyone, can come to believe upon Him, unless the Father influences the person’s heart to do so.

There is undoubtedly a great gulf that exists, between the *children of light*,³³ in whom God’s Spirit now dwells,³⁴ and the *children of disobedience*, who remain in their natural and carnal state estranged from God.³⁵ Yet this spiritual separation only becomes both discernible and distinguishable, when believers bring forth in their naturally born bodies *the fruit of the Spirit*, i.e. *light*.

Ephesians 5:9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

The Greek word for *Spirit* is actually #5457 (foce) *phós*, which properly should be translated “light.” *HELPS Word-studies* defines the word “(foce) *phós* (a neuter noun)—properly, light (especially in terms of its results, what it manifests); in the NT, the manifestation of God’s self-existent life; divine illumination to reveal and impart life, through Christ.”

the dwelling place of God. See examples quoted in Pricaeus, in loc. Heaven is constantly represented as a place of the most pure and brilliant light, needing not the light of the sun, or the moon, or the stars Revelation 21:23–24; Revelation 22:5, and God is represented as dwelling in that light, surrounded by amazing and inapproachable glory compare Revelation 4:6; Ezekiel 1:4; Hebrews 1:3.

30 Eph. 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

31 John 12:32 *And I, if I be lifted up from the earth, will draw all men unto me.*

32 Jer. 31:3 *The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.*

33 I Thess. 5:5 *Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.*

34 Eph. 1:13–14 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,¹⁴ Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

Rom. 8:9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

II Tim. 1:14 *That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.*

35 Eph. 2:2 *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*

(Jamieson-Fausset-Brown Bible Commentary, Eph. 5:9) *fruit of the Spirit*—taken by transcribers from Ga 5:22.³⁶ The true reading is that of the oldest manuscripts, “The fruit of THE LIGHT”; in contrast with “the unfruitful works of darkness” (Eph 5:11³⁷). This verse is parenthetical. Walk as children of light, that is, in all good works and words, “FOR the fruit of the light is [borne] in [Alford; but Bengel, ‘consists in’] all goodness [opposed to ‘malice,’ Eph 4:31³⁸], righteousness [opposed to ‘covetousness,’ Eph 5:3³⁹] and truth [opposed to ‘lying,’ Eph 4:25⁴⁰].” (END QUOTE)

In respect to *Spirit*, i.e. (foce) *phós*, *light* which we are given three of its primary fruits—*goodness*, *righteousness*, and *truth*. The first fruit listed is *goodness*. This reveals that where the true light of God exists, divine goodness shall be its companion. Because God is Himself, good,⁴¹ those spiritually born of Him, will manifest this divine fruit⁴² in their lives. It is also impossible for anyone to be a true Christian, if they are not at their core, and at the center of their heart, genuinely good. Since all who have truly been made light by God, shall possess the Lord’s own

divine goodness in their souls.⁴³ Sadly though, there is hardly a spiritual fruit less valued by so many who profess to follow Christ, than divine *goodness*.

The next quality listed in regards to the fruit of light, is *righteousness*. The Greek word for *righteousness* is #1343 *dikaiousuné*. (dee-kah-yos-oo'-nay) *Thayer’s Greek Lexicon* states in respect to the word, “1. in the broad sense, the state of him who is such as he ought to be, righteousness (German *Rechtbeschaffenheit*); the condition acceptable to God.”

One of the main characteristics of those truly saved, is that they will seek to live righteously in their life. That is, once born of God, new believers will pursue seeking to live rightly, before both God, and man. This spiritual affection for doing that which is right, and seeking to live righteously, is ultimately produced after actually being made righteous by God.⁴⁴ Thus, once righteous, has been reckoned to us, through faith in God’s Son, then walking rightly, and seeking to do that which is right, whatever the cost to

36 Gal. 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*

37 Eph. 5:11 *And have no fellowship with the unfruitful works of darkness, but rather reprove them.*

38 Eph. 4:31 *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:*

39 Eph. 5:3 *But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;*

40 Eph. 4:25 *Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.*

41 Ps. 34:8 *O taste and see that the LORD is good: blessed is the man that trusteth in him.*

Nah. 1:7 *The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.*

Ps. 100:5 *For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.*

42 Gal. 5:22-23 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.*

43 Eph. 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

I Tim. 6:18 *That they do good, that they be rich in good works, ready to distribute, willing to communicate;*

44 II Cor. 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

Phil. 3:9 *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

Rom. 4:3-5 *For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

Rom. 5:19 *For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

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ourselves, will be the believers preferred way of living. But this is also why, that if anyone has no desire to do that which is spiritually right, you can be certain, that they remain unsaved. For righteous men, shall always vigorously pursue righteous living, even as evil men, equally pursue committing their evil deeds.

The next fruit listed in respect to light, is *truth*. The Greek word for *truth* is #225 *alétheia*. (ah-LAY-thay-ah) *HELPS Word-studies* states concerning the word, that “*alétheia* (ah-LAY-thay-ah) (from 227 *alēthēs*, (ah-lay-THAYS) “true to fact”)—properly, truth (true to fact), reality. [In ancient Greek culture, 225 (ah-LAY-thay-ah) (*alétheia*) was synonymous for ‘reality’ as the opposite of illusion, i.e. fact.]”

Thayer’s Greek Lexicon defines the word, “1. universally, what is true in any matter under consideration (opposed to what is feigned, fictitious, false).”

Biblically, if someone does not have a great affection for the truth, then they surely cannot be of it.⁴⁵ This is because, those actually born of the Spirit of truth⁴⁶ are naturally imparted a strong kinship, affection, and love for truth. Because the Spirit of truth abides in those genuinely

saved by God, a pure and genuine love for the truth will spiritually be manifest by them.⁴⁷

Ephesians 5:10 Proving what is acceptable unto the Lord.

By learning what is the fruit of *light*, which Paul revealed to the Ephesians as *goodness, righteousness, and truth*, we shall be able to properly discern and *prove* what is acceptable to the Lord. Ultimately once saints come to learn, what true light consists of, and what are its true characteristics, then it shall become much easier for them to determine what actually pleases the Lord, and what God finds acceptable in His sight.

(*Pulpit Commentary*, Eph. 5:10) *Proving what is well-pleasing to the Lord.* A general rule applicable to the whole walk. To prove is to ascertain by test and experiment. Our whole walk should be directed to finding out what things are pleasing to Christ, rejecting at once everything that is not so, and clinging to all that is. We are not to follow the tradition of our people, and not to take a vague view of duty; we are to prove the matter, to put it to the test. For the supreme practical rule of the Christian’s life must be to please Christ. (END QUOTE)

The Scripture is clear that all spirits should be tried to determine whether what is

⁴⁵ II Tim. 4:3–4 *For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; ⁴And they shall turn away their ears from the truth, and shall be turned unto fables.*

II Thess. 2:10–12 *And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. ¹¹And for this cause God shall send them strong delusion, that they should believe a lie: ¹²That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

⁴⁶ John 14:17 *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

John 15:26 *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:*

John 16:13 *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*

⁴⁷ Ps. 15:1–2 *LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? ²He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.*

Ps. 119:30 *I have chosen the way of truth: thy judgments have I laid before me.*

presented as being of God, actually is,⁴⁸ Because God is light,⁴⁹ good,⁵⁰ and love,⁵¹ then those born of Him, will manifest these same divine characteristics in their own lives. From this spiritual reality we can clearly discern, if those who profess to come in God's name, actually are of God. Simply because, if any have not God's spiritual fruit in their life, then you can be certain, that God's Holy Spirit does not truly dwell within them. And just as Jesus' people hear His voice,⁵² so shall those actually saved by Him, bear His image in their earthly lives, through manifesting the Lord's own *goodness, righteousness, and truth.*

Ephesians 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

(Ellicott's Commentary for English Readers, Eph. 5:11) Have no fellowship with the unfruitful works of darkness.—To “have no fellowship” with such works is not to refuse to take part in them (for this surely might be taken for granted), but to keep no terms with them, to have no sympathy or indulgence or excuse for them. So the word is used, in Philippians 4:14,⁵³ of “communicating with my affliction;” and in Revelation 18:4,⁵⁴ of “being partakers with the sins” of Babylon. It is through such weak or cowardly indulgence, more than the actual love of evil, that sin is suffered to prevail. (END QUOTE)

It is not enough to refrain from fellowship with those who engage in sinful works, without openly confronting

the evil work that is being committed. Thus, Paul's charge to the Ephesians is not only that they must not fellowship or partake with those who walk in darkness, but that also such behavior, when recognized, should be reprovved and brought to light. Just as the old saying goes, “evil only grows, when there are not good men to stand against it,” so shall darkness only advance, if light is not shone upon it.

The book of Leviticus reveals a very alarming and relatively unknown fact, that to not reprove sin when spiritually recognized, is actually sin itself. (Lev. 19:17) *Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.*

Other translations of Leviticus 19:17, provide an even clearer understanding of this verse.

(NIV) “*Do not hate a fellow Israelite in your heart. Rebuke your neighbor frankly so you will not share in their guilt.*”

(NLV) “*Do not nurse hatred in your heart for any of your relatives. Confront people directly so you will not be held guilty for their sin.*”

(Berean Standard Bible) *You must not harbor hatred against your brother in your heart. Directly rebuke your neighbor, so that you will not incur guilt on account of him.*

48 I John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

49 I John 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

50 Ps. 34:8 O taste and see that the LORD is good: blessed is the man that trusteth in him.

Ps. 100:5 For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.

Nah. 1:7 The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

51 I John 4:8 He that loveth not knoweth not God; for God is love.

52 John 10:27 My sheep hear my voice, and I know them, and they follow me:

53 Phil. 4:14 Notwithstanding ye have well done, that ye did communicate with my affliction

54 Rev. 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues

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(NAS) *You shall not hate your fellow countryman in your heart; you may certainly rebuke your neighbor, but you are not to incur sin because of him.*

(*Ellicott's Commentary for English Readers*, Lev. 19:17) *Thou shalt in any wise rebuke.—Better, thou shalt by all means, or thou shalt freely rebuke him.* If he has done wrong he is to be reprov'd, and the wrong is to be brought home to him by expostulation. In illustration of this precept the Jewish canonists remark, "when any man sinneth against another he must not inwardly hate him and keep silence, as it is said of the wicked, 'And Absalom spake unto his brother Amnon neither good nor bad, for Absalom hated Amnon' (2Samuel 13:22); but he is commanded to make it known unto him, and to say, 'Why hast thou done thus unto me?'" Similar is the admonition of Christ, "If thy brother sin against thee rebuke him, and if he repent forgive him" (Luke 17:3). (END QUOTE)

The prophet Ezekiel also speaks of the watchman's responsibility to warn people of sin, and the consequence that will result, if the watchman does not carry out his spiritual commission given to him by God.

Ezekiel 33:1–9 *Again the word of the LORD came unto me, saying,*

² Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

³ If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

⁴ Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

⁵ He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

⁶ But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

⁷ So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

⁸ When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

⁹ Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Ultimately, it is every Christian's responsibility to be a form of the *watchman* that the book of Ezekiel refers to. So that if sin is recognized in our brothers or sisters in Christ,⁵⁵ or those we hope to save, but is not addressed, nor a warning blown, then he who knew of the approaching danger, shall suffer the same death, as the one who died. No doubt, this warning was specifically applicable to God's Old Testament prophets, yet still today there is great learning for us as Christians. The

⁵⁵ Gal. 6:1–2 *Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.* ²*Bear ye one another's burdens, and so fulfil the law of Christ.*

Jas. 5:19–20 *Brethren, if any of you do err from the truth, and one convert him;* ²⁰*Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.* Matt. 18:15 *Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.*

II Thess. 3:14–15 *And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.* ¹⁵*Yet count him not as an enemy, but admonish him as a brother.*

spiritual learning being, to not foolishly presume that there exists no real danger to ourselves, if we refuse to warn others of the dangers of their sin, and, the death it will undoubtedly produce without repentance for it.

(Keil and Delitzsch Biblical Commentary on the Old Testament, Ezek. 33:1-20) As it is the duty of the appointed watchman of a land to announce to the people the approach of the enemy, and if he fail to do this he is deserving of death; so Ezekiel also, as the watchman of Israel appointed by God, not only is bound to warn the people of the approaching judgment, in order to fulfil his duty, but has already warned them of it, so that whoever has not taken warning has been overtaken by the sword because of his sin. (END QUOTE)

Ephesians 5:12 For it is a shame even to speak of those things which are done of them in secret.

Because the apostle did not directly reference the specific fruits of darkness in the previous verse, he now reveals the reason why—it is because, at least openly, and in his letter to the Ephesians, it would be *a shame even to speak of those things which are done of them in secret*. Most sin, especially that which is exceptionally bold and audacious, is not practiced in the light, but rather in secret. Thus the most heinous, ungodly, and egregious sins men commit, are generally executed in darkness, with the hope that the sin being committed, will never become visible to others. No doubt, most sinners also foolishly presume that through sinning in darkness, this will protect them from detection, when in actuality, because God sees all, it shall absolutely not. (Luke 12:2-3) *For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever*

ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

(Matthew Poole's Commentary, Luke 12:2) Here it is applied as an argument against hypocrisy, or the concealing of naughty and corrupt hearts under the vizard and disguise of demure looks, or fair conversation. In the day of judgment sinners shall walk naked, and men shall see their shame; God will in that day make known all the secrets of men's hearts, to be sure the secrets of all their hearts, whose iniquities are not forgiven, and whose sins are not covered. (END QUOTE)

Romans 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

(Benson Commentary, Rom. 2:16) when God shall judge the secrets of men—Not only their outward actions, good and evil, which are manifest to all men, but their most secret and hidden ones, with their internal desires and designs, their intentions, purposes, schemes, contrivances, with the various workings of their passions, imaginations, and thoughts; *for he will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, Ecclesiastes 12:14; will bring to light the hidden things of darkness, and will make manifest the counsels of the heart, 1 Corinthians 4:5. On secret circumstances depends the real quality of actions, frequently unknown to the actors themselves...* (END QUOTE)

Ephesians 5:13 But all things that are re-proved are made manifest by the light: for whatsoever doth make manifest is light.

It is only the fool who has deceived himself to believe, that committing sin in darkness, shall be able to protect him from the judgment of God—that God's

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light will not one day make everything done in darkness, visible.⁵⁶

(Benson Commentary, Eph. 5:13) For whatsoever doth make any thing of a moral or immoral nature manifest, is light — That is, nothing can make any thing in men's spirit or conduct manifest but light, yea, light from heaven; (END QUOTE)

Theoretically sinners could continue to walk in sin, and operate in darkness indefinitely, keeping their lives hidden from others, without the light of God, making their sin known. *For whatsoever doth make manifest is light*

⁵⁶ Rev. 21:23–25 *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.* ²⁴*And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.* ²⁵*And the gates of it shall not be shut at all by day: for there shall be no night there.*