

To the Praise of the Glory of His Grace

Chapter 27

Ephesians 5:14–16

Ephesians 5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

THE Greek word for *awake* is #1453 (eh-gay'-ro) *egeiró*. The Lexicon defines the words as “1. to waken 2. (literally) rouse from sleep, from sitting or lying, from disease, from death 3. (figuratively) rouse from obscurity, inactivity, ruins, nonexistence {transitively or intransitively}”. In a person’s natural body, when he begins to rise from a night of slumber, there is an element of grogginess until both mind and body gain physical alertness and clarity. This is the figure used to emphasize how a Christian, after being transformed from both death and sleep, should arise and awaken themselves to spiritual truth and holy religious action.

(*Matthew Poole’s Commentary*, Eph. 5:14) *Awake thou that sleepest, and arise from the dead*; the same thing in two different expressions. Sinners in some respects are said to be asleep, in others, to be dead. They are as full of dreams and vain imaginations, and as unfit for any good action, as they that are asleep are for natural; and they are as full of stench and loathsomeness as they that are dead. Here therefore they are bid to awake from sin as a sleep, and to arise from it as a death. The meaning is, that they should arise by faith and repentance out of that state of

spiritual death in which they lie while in their sins. (END QUOTE)

(*Pulpit Commentary*, Eph. 5:14) But the fundamental idea in the prophecy is, that when the Church gets the light of heaven, she is not to lie still, as if she were asleep or dead, but is to be active, is to make use of the light, is to use it for illuminating the world. (END QUOTE)

To arise from the dead carries the idea that once saved from death, the believer should now pursue a new vigorous and energy-filled religious life, in response to Christ saving him. Just as the *day star*,¹ Jesus Christ, arises in the believer’s heart, so should they similarly rise and begin to labor for the gospel message and its spread. Ultimately man is purposed, once arising from sleep, to begin working and carrying out the tasks of the day. In respect to the risen Christian, one who has been both awakened and brought to spiritual life by Christ, his purpose should be to immediately begin engaging in the work of his Savior. So that, with an increase of new knowledge and faith in God, there should accompany, greater devotion and subjection to Him. Ultimately, this is what spiritual maturity should manifest itself as, since only as we awaken and rise from our previous life of spiritual slumber and sin, and present ourselves as living sacri-

¹ II Pet. 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

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fices to the Lord,² can our Christian behavior, then mirror our Christian calling.

Though all must exercise faith in the Lord Jesus to be saved,³ the true glory of the Son of God,⁴ and a full understanding of His redemptive work,⁵ is impossible to be truly realized at the time of conversion. Just as an infant who has been born into an earthly world, is unaware of his, or her, true origin, so is a new child of God, birthed through faith in God's Son, and filled with God's Holy Spirit, likewise limited in their knowledge of the Savior, as well as all that is necessary to walk worthy of Him. Thus, once Jesus begins

to dawn in the believer's heart, a greater pursuit of coming to know Him should congruently begin. This was the apostle Paul's pursuit,⁶ and it should be every true Christian's pursuit as well, which is to more fully know the Savior, and be ultimately received into heaven by Him. Once Christ has risen in our hearts, and through grace we have been given sight of our Lord, then all Christians should arise and begin pursuing living a spiritual life, worthy of Him.

(Ellicott's Commentary for English Readers, Eph. 5:14) Christ shall give thee light.—Properly, Christ shall dawn upon thee. The word is virtually the same which is used for the lit-

2 Rom. 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

3 John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Rom. 10:9–10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ¹⁰For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Gal. 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

4 Matt. 25:31–32 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: ³²And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

Mark 13:26 And then shall they see the Son of man coming in the clouds with great power and glory.

Heb. 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

Matt. 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

5 Eph. 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Col. 1:14 In whom we have redemption through his blood, even the forgiveness of sins:

Titus 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Heb. 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Heb. 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

6 Phil. 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

eral dawn in Matthew 28:1, Luke 23:54.⁷ The same idea is strikingly enunciated in 2Peter 1:19,⁸ where prophecy, looking forward to Christ, is compared to “a light shining in a dark place,” “till the day dawn, and the Day-star arise in your hearts”—He, that is, who is “the bright and morning star” (Revelation 22:16⁹). Christ, as the “Day-star,” or as the “Sun of Righteousness,” is already risen. The soul needs only to come out of the darkness of the grave, and the new rays shine down upon it, till (see Ephesians 5:7¹⁰) they pervade it and transfigure it into light. (END QUOTE)

One of the essential, and in fact indispensable means, that new believers are purposed to attain a more perfect knowledge of the Son of God, is through the heavenly gift ministries that Christ has set in His church,¹¹ once He ascended upon high.¹² It is these gift ministries, specifically ordained by the Savior for the growth and development of the church, that are purposed to bring those saved by the Son of God, into a greater knowledge of Him. This spiritual instruction should continue,

until believers are brought into a *unity of the faith*, and arrive unto a more complete and thorough *knowledge of the Son of God*. (Eph. 4:13) *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ*. Biblically it is only a greater and clearer knowledge of the Son of God, that unites saints, and spiritually matures them, so that they may themselves engage in successful Christian ministry. With the result being that when Jesus Christ is truly known, His people, shall walk together in both unity and oneness.¹³

(Jamieson-Fausset-Brown Bible Commentary, Eph. 4:13) Full unity of faith is then found, when all alike thoroughly know Christ, the object of faith, and that in His highest dignity as “the Son of God” [De Wette] (Eph 3:17, 19; 2Pe 1:5).¹⁴ Not even Paul counted himself to have fully “attained” (Php 3:12-14).¹⁵ Amidst the variety of the gifts and the multitude of the Church’s members, its “faith” is to be ONE: as contrasted with the state of “chil-

7 Matt. 28:1 *In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.*

Luke 23:54 *And that day was the preparation, and the sabbath drew on.*

8 II Pet. 1:19 *We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:*

9 Rev. 22:16 *I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*

10 Eph. 5:7 *Be not ye therefore partakers with them.*

11 Eph. 4:11 *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

12 Eph. 4:8 *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.*

13 Eph. 2:14 *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*

John 17:22 *And the glory which thou gavest me I have given them; that they may be one, even as we are one:*

Acts 4:32 *And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.*

Rom. 15:6 *That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.*

Phil. 2:2 *Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.*

Eph. 4:4-6 *There is one body, and one Spirit, even as ye are called in one hope of your calling; ⁵One Lord, one faith, one baptism, ⁶One God and Father of all, who is above all, and through all, and in you all.*

14 Eph. 3:17 *That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,*

Eph. 3:19 *And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*

II Pet. 1:5 *And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;*

15 Phil. 3:12-14 *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. ¹³Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, ¹⁴I press toward the mark for the prize of the high calling of God in Christ Jesus.*

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dren carried about with EVERY WIND OF DOCTRINE.” (Eph 4:14).¹⁶ (END QUOTE)

Not surprisingly, the great reason there is so much discord and lack of unity in Christ’s church,¹⁷ is because those in her either have not been saved, or have not as yet come to truly know the Son of God. The result of this spiritual lack, leaves people like the first century Corinthians, as little more than babes and infants in Christ. That is, though the Son of God has saved them, carnal Christians remain to a great extent highly immature Christians, still governed by their fleshly and carnal nature. This spiritual immaturity restricts those saved by the Son of God from receiving deeper revelations of the gospel. So that just as a young child cannot be taught higher levels of knowledge, neither can carnal Christians be instructed in the deeper mysteries of the kingdom of God. Ultimately the spiritual condition of saints will determine how much truth they can actually be instructed in. (I Cor. 3:1) *And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.* Wherever division exists in the church, and spiritual peace and unity does not—if those in the church are actually saved—then the

primary reason is because of ignorance of the church’s Head.¹⁸

(*Benson Commentary*, I Cor. 3:1) *And I, brethren*—The apostle having, in the latter part of the preceding chapter, observed that mere natural men, still unenlightened and unrenewed, receive not the things of the Spirit, begins this chapter with informing the Corinthians, that though he was an apostle, fully instructed in the mind of Christ, he could not, during his abode with them, speak to them as to truly spiritual persons: inasmuch as they really were not such, but still in a great measure *carnal*, even mere *babes in Christ*; as little acquainted with, and experienced in, the things of God, as babes are with respect to the things of the world. He had spoken before (1 Corinthians 2:1)¹⁹ of his entrance, now he speaks of his progress among them. *I have fed you with milk*—With the first and plainest truths of the gospel, alluding to milk being the proper food of babes: *not with meat*—The higher truths of Christianity; such as are more difficult to be understood, received, and practised, and therefore belong to those believers who have made some considerable progress in Christian knowledge and holiness. *For ye were not able to bear it*—Your state of grace has been, and still is, so low, that it would not properly admit of such a way of teaching. So should every preacher suit his doctrine to the state and character of his hearers. (END QUOTE)

16 Eph. 4:14 *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

17 I Cor. 1:11–13 *For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.* ¹²Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. ¹³Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

I Cor. 3:3–4 *For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?* ⁴For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? I Cor. 11:18–19 *For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.* ¹⁹For there must be also heresies among you, that they which are approved may be made manifest among you.

Rom. 16:17 *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*

18 Col. 2:18–19 *Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,* ¹⁹*And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.*

19 I Cor. 2:1 *And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.*

It is for this reason that Christ's ministries are essential for the church's growth, for they alone are properly equipped to direct new believers to the Savior, and then once saved, how to walk worthy of Him. In the end, the ultimate aim, after believers are converted, should be that they, grow up into a knowledge of the Savior, in *all things*. That is, that they grow more into His image, through becoming more unified and incorporated with Him. (Eph. 4:15) *But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:*

(*Matthew Poole's Commentary*, Eph. 4:15) *Into him which is the head, even Christ; our growth must be with respect to Christ our Head, as the end of it; we must grow in our acknowledgment of him, and dependence on him, as he by whom we are influenced, and from whom all our proficiency and strength proceeds; so that whatever increase we make, must tend not to the magnifying ourselves, but exalting our Head.* (END QUOTE)

Ephesians 5:15 See then that ye walk circumspectly, not as fools, but as wise,

The Greek word for *circumspectly* in Ephesians 5:15 is #199 *akribós*. (ah-kree-BOSE) HELPS *Word-studies* defines the word “(from *akribes*, (ah-kree-BASE) ‘the high point, extreme,’ see 195 /*akribeia*, (ah-kree-BAY-ah) ‘highly accurate’)—properly, extremely accurate, very exact; ‘more (very) accurate’ because researched down to the finest detail (‘factually precise’).

This root (*akrib-*) (ah-kree-B) refers to gaining exact information with the highest level of accuracy (‘exactness’) and is acquired by probing investigation to provide a comprehensive circumspect (precise) view in strict adherence to the facts.

[“The verb is formed from *akros*, (ak-ROSE) “at the point” or “end.” The idea is, therefore, he “ascertained to the last point”; denoting the exactness of the information rather than the diligence of the search for it’ (WS, 21).]” (END QUOTE)

Thayer's Greek Lexicon defines #199 *akribós* (ah-kree-BOSE) “to live carefully, circumspectly, deviating in no respect from the law of duty, Ephesians 5:15.” (END QUOTE)

Other places that the Greek word is used in Scripture allows for greater insight as to it's meaning.

(*Englishman's Concordance*, 199. *akribós*)
 “Matthew 2:8 Adv
 GRK: Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ
 NAS: and search *carefully* for the Child;
 KJV: and search *diligently* for
 INT: Having gone search *carefully* for the

Luke 1:3 Adv
 GRK: ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι
 NAS: everything *carefully* from the beginning,
 KJV: good to me also, *having had perfect* understanding
 INT: from the first will all things *carefully* with method to you

Acts 18:25 Adv
 GRK: καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ
 NAS: and teaching *accurately* the things concerning
 KJV: taught *diligently* the things of
 INT: and taught *earnestly* the things concerning

Acts 18:26 Adv-C
 GRK: αὐτὸν καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο
 NAS: to him the way of God *more accurately*.
 INT: him and *more accurately* to him expounded

Acts 23:15 Adv-C

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GRK: μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περι
NAS: his case *by a more thorough investigation*; and we for our part are ready
INT: being about to examine *more earnestly* the things concerning

Acts 23:20 Adv-C

GRK: μέλλον τι ἀκριβέστερον πυνθάνεσθαι περι
NAS: somewhat *more thoroughly* about
INT: being about something *more earnestly* to inquire concerning

Acts 24:22 Adv-C

GRK: ὁ Φηλιξ ἀκριβέστερον εἰδὼς τὰ
NAS: having *a more exact* knowledge
INT: Felix *more precisely* knowing the things

Ephesians 5:15 Adv

GRK: Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε
KJV: that ye walk *circumspectly*, not as
INT: Take heed therefore *carefully* how you walk

1 Thessalonians 5:2 Adv

GRK: αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι
NAS: know *full well* that the day
KJV: yourselves know *perfectly* that the day
INT: yourselves indeed *fully* you know that”
(END QUOTE)

What is observed when we examine the various translations of *akribós* (ak-ree-BOSE) is that the word connotes great care, diligence, and a strong emphasis on accuracy. Revealing to us, that to walk *circumspectly* according to God’s Word, is to walk with the utmost accuracy, diligence, precision, and carefulness, to first discover the truth, and then implement the truth we have learned into our lives.

Remembering the apostle’s previous exhortations to the Ephesians to walk in love (v. 2)²⁰ and walk in light (v. 8),²¹ now Christians are encouraged to *walk circumspectly*. Just as the first two exhortations are critical for salvation and proper Christian conduct, this third exhortation given by the apostle, is in no way less important than the previous two. The simple reason is, because without an accurate knowledge of the truth, and a thorough investigation as to what is necessary to both to be saved, and walk worthy of God, what might be thought to be possessed, might not be actually possessed at all. It is this that Jesus warned His followers to be aware of—that many things may be done on this earth in Jesus’ name, but that does not mean that the Savior truly knows the individuals and/or persons who do them, let alone endorses what is done. (Matt. 22–23) *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

(Barnes’ Notes on the Bible, Matt. 7:23) *I never knew you*—That is, I never approved of your conduct; never loved you; never regarded you as my friends. See Psalm 1:6; 2 Timothy 2:19; 1 Corinthians 8:3.²² This proves that, with all their pretensions, they had never been true followers of Christ. Jesus will not then say to false prophets and false professors of religion that he had once known them and then rejected them; that they had been once Christians and then had fallen away; that they had been pardoned and then had apostatized but that he had never known them—they had never been

²⁰ Eph. 5:2 *And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*

²¹ Eph. 5:8 *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:*

²² Ps. 1:6 *For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.*

II Tim. 2:19 *Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.*

I Cor. 8:3 *But if any man love God, the same is known of him.*

true Christians. Whatever might have been their pretended joys, their raptures, their hopes, their self-confidence, their visions, their zeal, they had never been regarded by the Saviour as his true friends. I do not know of a more decided proof that Christians do not fall from grace than this text. It settles the question; and proves that whatever else such people had, they never had any true religion. See 1 John 2:19 [*They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.*]. (END QUOTE)

(Benson Commentary, Matt. 7:22–23) *Many will say to me in that day—Many, both preachers and hearers, both ministers and people, Lord, Lord, have we not prophesied in thy name? ... Though I called you to be my servants, and you professed yourselves such, I never knew you to be such, nor approved of you. So that even the working of the greatest miracles, and the uttering the most undoubted prophecies, is not a sufficient proof that a man possesses saving faith, nor will any thing of that kind avail to prove that we are now accepted of God, or are in the way to meet with acceptance of him at the day of final accounts, without the faith productive of true and universal holiness. Depart from me, ye that work iniquity—For none can enter heaven but those that are saved from their sins on earth. If we die in our sins, where Jesus is we cannot come.* (END QUOTE)

The Lord Jesus also stated that narrow is the way that leads to life, and few there are who will find it. (Matt. 7:13–14) *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go*

in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. If a man is not circumspect, and accurate in his search for the truth, concerning what is necessary to be saved, and walk pleasing to the Lord, then that narrow path to heaven that Jesus spoke of, can easily be missed. For *broad is the way, that leadeth to destruction and narrow is the way, which leadeth unto life.*

(Benson Commentary, Matt. 7:13) *Enter ye in at the strait gate—The gate of true conversion, of self-denial, mortification, and universal holiness; the gate in at which few, comparatively speaking, are inclined to enter. “How strait,” says Erasmus, in his paraphrase on the place, “is the gate, how narrow the way that leadeth to life! In the way, nothing is to be found that flatters the flesh, but many things opposite to it, poverty, fasting, watching, injuries, chastity, sobriety. And as for the gate, it receives none that are swollen with the glory of this life; none that are elated and lengthened out with pride; none that are distended with luxury; it does not admit those that are laden with the fardels of riches, nor those that drag along with them the other implements of the world. None can pass through it but naked men, who are stripped of all worldly lusts, and who, having, as it were, put off their bodies, are emaciated into spirits, which is the reason that it is sought after by so few.”* (END QUOTE)

Just as a key will not open a door, unless it is the exact and right key for the lock, so also unless a man has both learned and believed the necessary conditions for salvation, through coming to know Christ and what He spoke in connection to being saved,²³ he cannot possess the

²³ John 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

John 17:3 *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

Phil. 3:8–9 *Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 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:*

keys to gaining eternal life. Therefore to walk circumspectly, and gain an accurate knowledge of what is necessary to be saved, shall require a diligent investigation of the truth.²⁴ This will conclude, learning such revelation that reveals that faith without works, is dead,²⁵ and that if a man does not possess divine love, then regardless of whatever else he believes himself to be, he is nothing;²⁶ and that unless people are willing to deny themselves for the Son of God, then they cannot be His true disciple,²⁷ and ultimately that until someone is born again, they cannot enter the kingdom of God.²⁸ These are but a few of the pertinent truths connected to salvation, which of course are just a sample of other conditions that God has set, in respect to how men can be saved though God's Son. Without accuracy, diligence, and carefulness in a search for the truth, and then believing it, it is highly possible that though a person has been called by Christ, he is ultimately never chosen by Him.

Matthew 22:14 *For many are called, but few are chosen.*

(Benson Commentary, Matt. 22:14) *For many are called*—Nor imagine, (as if our Lord had said,) that this will be the case of one alone; for though it be a dreadful truth, yet I must say, that even the greatest part of those to whom the gospel is offered, will either openly reject or secretly disobey it; and while indeed *many are called* to the gospel-feast, it will be manifest by their disregarding it, there are but few chosen in such a sense as finally to partake of its blessings. In short, many hear, few believe: many are members of the visible, but few of the invisible church. (END QUOTE)

The very fact that the Lord Jesus states that *many* are called, but actually *few* are chosen, reveals what the final verdict will be on so many who on earth professed themselves Christian, but actually never really were. Since it is not enough to be called by the Savior, if we do not properly respond to the invitation sent to us.²⁹

24 Isa. 55:6 *Seek ye the LORD while he may be found, call ye upon him while he is near:*

Matt. 7:7–8 *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:*

⁸*For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

Prov. 2:3–6 *Yea, if thou criest after knowledge, and liftest up thy voice for understanding; ⁴If thou seekest her as silver, and searchest for her as for hid treasures; ⁵Then shalt thou understand the fear of the LORD, and find the knowledge of God. ⁶For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.*

John 5:39 *Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*

Prov. 28:5 *Evil men understand not judgment: but they that seek the LORD understand all things.*

Acts 17:11 *These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*

25 Jas. 2:26 *For as the body without the spirit is dead, so faith without works is dead also.*

26 I Cor. 13:2 *And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.*

27 Luke 9:23–24 *And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. ²⁴For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.*

28 John 3:3–6 *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.*

29 Matt. 22:1–10 *And Jesus answered and spake unto them again by parables, and said, ²The kingdom of heaven is like unto a certain king, which made a marriage for his son, ³And sent forth his servants to call them that were bidden to the wedding: and they would not come. ⁴Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. ⁵But they made light of it, and went their ways, one to his farm, another to his merchandise: ⁶And the remnant took his servants, and entreated them spitefully, and slew them. ⁷But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. ⁸Then saith he to his servants, The wedding is ready, but they which*

Understandably, to be invited to anything means nothing, unless we properly respond to the invitation given to us.³⁰

Ephesians 5:16 Redeeming the time, because the days are evil.

Where fools and the unwise will waste their time,³¹ a man who walks circumspectly, and with great spiritual accuracy in his life knows full well that there is a time for all things,³² and as a result, there remain a small window of opportunity, to first save himself, and then others who

once like him, remain lost. If this is not done, then the clock will turn, time will move on, and the opportunity to carry out the great commission³³ will be lost.³⁴ Since also no man can be certain how much time he has remaining to fulfill his spiritual calling and reach God's desired end for his life, he should live his life circumspectly, redeeming the time, lest his, or her, spiritual ministry remains unfulfilled at the time of their death. For this reason every hour, every minute, and every day, should be used in the pursuit of heavenly things,³⁵ lest the life, lived on

were bidden were not worthy. ⁹Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. ¹⁰So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

³⁰ Matt. 22:2-14 The kingdom of heaven is like unto a certain king, which made a marriage for his son, ³And sent forth his servants to call them that were bidden to the wedding; and they would not come. ⁴Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. ⁵But they made light of it, and went their ways, one to his farm, another to his merchandise: ⁶And the remnant took his servants, and entreated them spitefully, and slew them. ⁷But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. ⁸Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. ⁹Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. ¹⁰So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. ¹¹And when the king came in to see the guests, he saw there a man which had not on a wedding garment: ¹²And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. ¹³Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. ¹⁴For many are called, but few are chosen.

³¹ Ps. 90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Ps. 39:4-5 LORD, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am. ³Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

³² Eccl. 3:1-8 To every thing there is a season, and a time to every purpose under the heaven: ²A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; ³A time to kill, and a time to heal; a time to break down, and a time to build up; ⁴A time to weep, and a time to laugh; a time to mourn, and a time to dance; ⁵A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; ⁶A time to get, and a time to lose; a time to keep, and a time to cast away; ⁷A time to rend, and a time to sew; a time to keep silence, and a time to speak; ⁸A time to love, and a time to hate; a time of war, and a time of peace.

³³ Matt. 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. ¹⁹Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ²⁰Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

³⁴ Ps. 90:12 So teach us to number our days, that we may apply our hearts unto wisdom.

³⁵ Col. 3:1-2 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ²Set your affection on things above, not on things on the earth.

Matt. 6:19-21 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: ²⁰But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: ²¹For where your treasure is, there will your heart be also.

Phil. 3:20-21 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

To the Praise of the Glory of His Grace

this earth, ultimately is reckoned by the Lord to be in vain.³⁶

(Barnes' Notes on the Bible, Eph. 5:16) The sentiment is, that we ought to be solicitous to improve our time to some useful purpose, because "there are, in an evil world, so many temptations to waste it." Time is given us for most valuable purposes. There are things

enough to be done to occupy it all, and no one need have it hang heavy on his hands. He that has a soul to be saved from eternal death, need not have one idle moment. He that has a heaven to win, has enough to do to occupy all his time. Man has just enough given him to accomplish all the purposes which God designs, and God has not given him more than enough. (END QUOTE)

³⁶ *Ps. 127:1 Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.*