

Admonitions To Christians

5:15-21

EPH 5:15 Therefore be careful how you walk [live], not as unwise [foolish] men, but as wise,

1. "Therefore be careful how you walk" - Paul stresses the Christian is to be very careful about his walk.
 - a. Christians are to "walk in the light." (1 Jn. 1:5).
 - b. See Eph. 5:8; Phil. 2:15; Matt. 5:14-16.
2. "not as unwise [thoughtless, foolish] men, but as wise" - "unwise" is from "asophos" [**ah** sah fahs] - "unwise, foolish, thoughtless"
 - a. They are to remember the words of Solomon. (Eccles. 12:13; Prov. 1:7).
 - b. They should remember the words of Jesus. (Matt. 7:21-27).
 - c. They should remember the words of James. (Jas. 3:13-18).

EPH 5:16 making the most of your time, because the days are evil.

1. "making the most of your time" - See Col. 4:5

COL 4:5 Conduct yourselves with wisdom toward outsiders, making the most of the opportunity.

- a. "eksagorazo" [eks ah gah **rah** zoh] - "buy back, rescue, ransom, redeem."
 - 1) Christians are to make the most of the opportunities of the day and life.
 - 2) It is so easy to waste precious time.
 - 3) Instead of wasting our precious time, we should be using it in God's service.
 - 4) We should be ready and eager to do good. (Tit. 3:1; Gal. 6:10).
 - b. Christians are not to waste time, but are to use their time wisely for God, Christ and others.
 - c. Christians are to make the best use of their time despite all the difficulties of every day life.
2. "because the days are evil" - They were living in a sinful world as we are today. (Matt. 12:39).

MAT 12:39 But He answered and said to them, "An evil and adulterous generation craves for a sign; and yet no sign shall be given to it but the sign of Jonah the prophet;

- a. "Evil" is from "poneros" [pah nay **rahs**] - "bad, evil, wicked"
- b. In every age there is a strong temptation to waste time on sinful and unimportant things rather than keeping

our eyes on heaven. (Col. 3:1,2).

- c. We should spend time not only making a living, but also serving God and others.
- d. There is a place for recreation, but recreation should not dominate our time.
- e. We are here to glorify and serve God.
- f. It is important that Christians learn to use small amounts of time that we frequently waste.
- g. These small amounts of time add up to many hours a week and month, and proper use of them can accomplish a lot of good.

EPH 5:17 So then do not be foolish [unwise, stupid], but understand what the will of the Lord is.

1. “So then do not be foolish” - “aphron” [**ah** frohn] - “without reason, senseless, foolish, stupid, unenlightened, acting rashly”
 - a. It is possible for Christians to act foolishly.
 - b. There are many ways Christians can act foolishly, but one way is to fail to understand “the will of the Lord.”
2. “but understand what the will of the Lord is” - “suniemī” [soo **nee** ay mee] - “to understand, comprehend thoroughly”
 - a. This is a most significant statement revealing that the will of God can be understood.
 - b. Truth is knowable. (Jn. 8:32). See 2 Tim. 2:15; 1 Pet. 3:15; Heb. 5:11-14; Read Psa. 119:1-176.
 - c. Jesus taught one must do “the will of God” to be saved (Matt. 7:21), but this would be impossible if truth is not knowable.
 - d. One of the biggest lies of the devil is we cannot know the truth.

EPH 5:18 And do not get drunk with wine, for that is dissipation [riot, debauchery, wild living, ruin], but be filled [guided, controlled] with the Spirit,

- “with the Spirit” is literally “in Spirit.” It can be translated “in” or “by” or “with” the Spirit.
1. “And do not get drunk with wine”
 - a. “Drunk” is from “methusko” [meh **thoo** skoh] - “to intoxicate, to be drunk”
 - b. “wine” is from “oinos” [**oi** nahs] - “wine” is here the kind capable of bringing on drunkenness.
 - 1) Some wines were highly diluted with water and would require the consumption of a great quantity to intoxicate a person.
 - 2) Some wines had a high alcohol content. Either wine could intoxicate.
 2. “for that is dissipation”

- a. “asotia” [ah soh tee ah] - “excess, riot, dissipation.”
 - 1) Intoxication leads to foolish actions and destruction of self and others.
 - 2) Intoxication can be defined as any loss of self-control and judgment. Drunkenness begins when a person loses self-control. It does not mean Paul is merely talking about one who is staggering around. Alcohol, even in small amounts, can cause people to say and do things that are sinful.
 - 3) The Christian is to exercise “self-control” in all things. (Gal. 5:22, 23).
 - b. See Tit. 1:6; 1 Pet. 4:4.
3. “but be filled with the Spirit” - It has the idea of “drinking deeply of the Spirit and His word”
- a. “The Spirit” has reference to the Holy Spirit.
 - b. One is “filled with the Spirit” when he lets “the word of Christ dwell in him richly.” (Col. 3:16).

COL 3:16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.

- 1) It is not a miraculous filling of the Holy Spirit, but letting the word of Christ abide and control one’s life.
- 2) One who lives this way will produce “the fruit of the Spirit” in his life. (Gal. 5:22, 23; 2 Pet. 1:6).
- 3) One who lives this way will not pursue the works of the flesh. (Gal. 5:15,16, 19-21).
- 4) The one “filled with the Spirit” walks in the light. (1 Jn. 1:5).
- 5) God’s word provides this light. (Psa. 119:105).

EPH 5:19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;

- 1. “speaking to one another in psalms and hymns and spiritual songs” - Christian are taught to admonish to one another through singing. This would be done in the assembly, but the exhortation is not limited to the assembly. Christians can build up one another through spiritual songs in and out of the assembly.
 - a. “speaking” - “laleo” [lah leh oh] - “to speak”
 - 1) Christians are to praise God and Christ together.
 - 2) Christians are to express their joy and faith together and seek not only to praise God and Christ, but to build up one another in the most holy faith.
 - 3) Singing together is one of the best ways to draw one another closer to God and one another.
 - b. “psalms” - “psalmos” [psahl mahs] - “a sacred song, song of praise” (1 Cor. 14:26).
 - 1) There may be a reference here to some of the psalms found in the book of psalms. Some of the psalms would be very appropriate for Christian worship.

2) Some would violate the teachings of Christ, such as, the ones cursing or asking for a curse to come upon one's enemies. See Matt. 5:38-48; Rom. 12:18-21.

- c. "hymns" - "humos" [**hoom** nahs] - "hymn, song of praise"
- d. "spiritual songs" - The reference is not clear, but it is probably another type of songs. These song were to be spiritual - not secular.

Note:

1. It is difficult, if not impossible, to make a clear distinction between the words "psalms," "hymns," and "spiritual songs."
 - a. It is clear that the singing commanded here is of a spiritual nature praising God and edifying one another.
 - b. Hymns written then or now are acceptable as long as they are scriptural and praise God and edify.
 - c. Thousands of great hymns as been written over the centuries.
 - d. Most likely thousands of scriptural, inspiration, edifying hymns will be written in the future.
2. "singing and making melody with your heart to the Lord"
 - a. "singing" is "ado" [**ah** doh]
 - b "making melody with your heart" - Lit. "plucking the strings of your heart to the Lord"
 - 1) "making melody" is from "psallo" [**psahl** loh] - It means "to touch, twitch or pluck." Literally it means to touch or twitch the strings of the harp. It is used figuratively here to mean one is "to touch, twitch, pluck" the strings of the heart. Singing should come from the heart. The heart and lips are the instruments of praise. (Heb. 13:15).
 - 2) This word occurs only a few times in the New Testament. (Rom. 15:9; 1 Cor. 14:15; Jas. 5:13; Col. 3:16; Eph. 5:19). None of these references authorize the use of the instrument in worship. There is no authorization for it. There is no example of it in New Testament worship. It was added hundreds of years after the death of the apostles and was not a part of the "all truth" given to the apostles. (Jn. 16:13).
 - 3) The word "psallo" does not authorize the use of the instrument in Christian worship.
 - 4) It authorize plucking the strings of the heart.
 - c. There is no evidence that the early church used the instrument though the Jews had used it in some of their worship since the time of David.
 - d. It was centuries later before it was introduced into worship. It was far from universally accepted .
 - e. It was introduced without the authority of Christ and the apostles.

EPH 5:20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;

1. "always giving thanks for all things" - See 1 Thess. 5:18; Phil. 4:6; Col. 3:17.

1TH 5:18 in everything give thanks; for this is God's will for you in Christ Jesus.

PHI 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

- a. Christians should be a thankful people.
 - b. God has been so good to us and we should constantly be thanking Him. (Jas. 1:17) Read Psa. 100.
 - c. “for all things” cannot be pressed to mean that a Christian should give thanks for every bad thing that may happen to him and to others.
 - 1) “All things” refers primarily to their blessings.
 - 2) The words could also refer to “trials” that result in one becoming stronger in faith. (Jas. 1:2,3).
2. “in the name of our Lord Jesus Christ to God, even the Father” - Worship is acceptable when offered through Jesus.
- a. He is our Mediator with God. (1 Tim. 2:5).
 - b. All that the Christian does is to be “in the name of Jesus.” (Col. 3:17).
 - c. “Name” has the idea of “authority.” Christians must submit to Jesus as Lord, and base their life and actions on the authority of Jesus. Christians get their authority from Christ and not from silence or from men.

EPH 5:21 and be subject to one another in the fear [awe, reverence] of [for] Christ.

- The best Greek manuscripts have “the fear of Christ” rather than “the fear of God.” The idea is the same.
 - “fear” is from “phobos” [**fah** bahs] - “fear, reverence”
1. “and be subject to one another” - “be subject” is from “hupotasso” [hoo pah **tahs** soh] - “subject, submit”
- a. This does not mean others control us.
 - b. It means that we should be serving the needs of others, and not merely our own needs. (1 Cor. 10:24; Phil. 2:3,4).

1CO 10:24 Let no one seek his own good, but that of his neighbor.

PHI 2:3 Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself;

PHI 2:4 do not merely look out for your own personal interests, but also for the interests of others.

2. “in the fear of Christ” - This action is to be done out of reverence for Christ.
- a. Fear here denotes respect for Christ and His word.
 - b. This respect for Christ leads one to reverential obedience.
 - c. One is reminded of these great Bible admonitions. (Eccles. 12:13; Prov. 1:7, 9:10; Phil. 2:12; 2 Cor. 5:11; 7:1; Heb. 4:1; 1 Pet. 1:17; 2:17).

ECC 12:13 The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person.

PRO 1:7 The fear of the Lord is the beginning of knowledge; Fools despise wisdom and instruction.

PRO 9:10 The fear of the Lord is the beginning of wisdom, And the knowledge of the Holy One is understanding.

PHI 2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;

2CO 5:11 Therefore knowing the fear of the Lord, we persuade men, but we are made manifest to God; and I hope that we are made manifest also in your consciences.

2CO 7:1 Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

HEB 4:1 Therefore, let us fear lest, while a promise remains of entering His rest, any one of you should seem to have come short of it.

1PE 1:17 And if you address as Father the One who impartially judges according to each man's work, conduct yourselves in fear during the time of your stay upon earth;

1PE 2:17 Honor all men; love the brotherhood, fear God, honor the king.

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