

Ephesians 5:14

Awake, you who sleep!

Study

Thank you for allowing me to share my insights to this very exciting time that we are living in. We are the generation that will not see death if the Lord allows.

As always I ask that you

Please be a Berean and do your part! Open your Bible and read the Scriptures provided. Do not just take my study and think that I am perfect, I AM NOT, only Jesus and the Word of God is perfect.

Most of all Pray for the Holy Spirit to speak to you as you read and meditate on His Word.

You can pray something like this;

Father,

Please set myself and my thoughts and my previous teachings aside. Holy Spirit open my eyes and ears and heart to be filled with You, Holy Spirit. Show me what You have for me today. You are Truth and I want to see You.

Love you Lord

Amen

Walk in Light

8 For you were once darkness, but now you are light in the Lord. Walk as children of light 9 (for the fruit of the Spirit is in all goodness, righteousness, and truth), 10 finding out what is acceptable to the Lord. 11 And have no fellowship with the unfruitful works of darkness, but rather expose them. 12 For it is shameful even to speak of those things which are done by them in secret. 13 But all things that are exposed are made manifest by the light, for whatever makes manifest is light.

14 Therefore He says:

“Awake, you who sleep,
Arise from the dead,
And Christ will give you light.”

Walk in Wisdom

15 See then that you walk circumspectly, not as fools but as wise, 16 redeeming the time, because the days are evil. 17 Therefore do not be unwise, but understand what the will of the Lord is. 18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, 20 giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another in the fear of God.

So what is Paul telling us here in these verses? There are 12 points we can draw from the verses.

1. Walk as children of Light (Holy Spirit) - the use of the word “children” here denotes that there has been a spiritual birth, born again
fruit of the Spirit is shown
 - a. Goodness
 - b. righteousness
 - c. Truth
2. Seek - find out what is acceptable (fully agreeable)

euarestos: Pleasing, acceptable

Original Word: εὐάρεστος

Part of Speech: Adjective

Transliteration: euarestos

Pronunciation: yoo-ar'-es-tos

Phonetic Spelling: (yoo-ar'-es-tos)

Definition: Pleasing, acceptable

Meaning: acceptable, well-pleasing (especially to God), grateful.

Word Origin: From the Greek prefix "eu-" meaning "well" or "good" and "arestos" meaning "pleasing" or "acceptable."

Corresponding Greek / Hebrew Entries: The Hebrew equivalent often associated with the concept of being pleasing or acceptable is רצון (ratson), Strong's Hebrew 7522, which conveys the idea of favor or delight.

Usage: The term "euarestos" is used in the New Testament to describe something that is pleasing or acceptable, particularly in the sight of God. It often conveys the idea of actions, attitudes, or offerings that align with God's will and are thus approved by Him. This word emphasizes the importance of living a life that is in harmony with divine standards and is often associated with moral and spiritual conduct.

Cultural and Historical Background: In the Greco-Roman world, the concept of being pleasing or acceptable was significant in both religious and social contexts. Offerings and sacrifices were made to deities with the hope of gaining favor, and social interactions were often governed by the desire to be pleasing to others. In the Jewish tradition, being pleasing to God was central to the covenant relationship, with the Law providing guidelines for living a life that was acceptable to Him.

We can see in the defining of this word that there is offerings and sacrifices made. Our daily life is an offering and sacrifice.

Romans 6: 13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

Notice the similar terminology here in this verse compared to our text? Alive from the dead! God wants to use us to minister to our fellow brothers and most of all to the lost. Seeking diligently consists of reading, studying and meditating on the Word. The Holy Spirit is there to convict us in what is good, righteous and truth.

3. Stay away, don't fellowship with unfruitful works of darkness

What does this mean?

- a. Sinners (unrepentive)
- b. Unbelievers

Why do we need to abstain from fellowship?

- a. As children we are to think on things that are:

Philippians 4: 8 Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things. 9 The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

- b. We are to be set apart
- c. So we don't get tempted

4. Rather we are to expose them (their sin) - in love by admonishing, rebuking, call to account, demand an explanation

elegchó: To convict, to reprove, to expose, to refute, to correct

Original Word: ἐλέγχω

Part of Speech: Verb

Transliteration: elegchó

Pronunciation: eh-LENG-kho

Phonetic Spelling: (el-eng'-kho)

Definition: To convict, to reprove, to expose, to refute, to correct

Meaning: (a) I reprove, rebuke, discipline, (b) I expose, show to be guilty.

Word Origin: Derived from the Greek root ἐλεγξίς (elegxis), meaning "reproof" or "conviction."

Corresponding Greek / Hebrew Entries: The Hebrew equivalent often associated with the concept of reproof or conviction is נָכַח (yakach), Strong's Hebrew #3198, which means to decide, adjudge, or prove.

Usage: The Greek verb ἐλέγχω (elegchó) primarily means to bring to light, to expose, or to convict. It is often used in the context of correcting or reproofing someone by exposing their wrongdoing or error. In the New Testament, it carries the connotation of convincing someone of their sin or error, often with the aim of leading them to repentance and truth. This term is used both in the context of divine conviction by the Holy Spirit and human correction within the community of believers.

Cultural and Historical Background: In the Greco-Roman world, public reproof and exposure of wrongdoing were common practices, often used to maintain social order and moral standards. In the Jewish tradition, reproof was seen as a necessary part of community life, aimed at restoring individuals to righteousness. The New Testament reflects this cultural understanding, emphasizing the role of the Holy Spirit in convicting the world of sin (John 16:8) and the responsibility of believers to gently correct one another (Galatians 6:1).

Notice in the definition of the word expose is the restoring of individuals to righteousness. Just as Paul said to the Galatians in Galatians 6: 1 Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Notice again how this verse agrees with point #3 c. So as not to be tempted.

Proverbs 17: 2 A wise servant will rule over a son who causes shame, And will share an inheritance among the brothers.

This leads us to point #5.

5. Shameful - for the believer to speak of them

G150 **aischros: Shameful, disgraceful, dishonorable**

Original Word: αἰσχρός

Part of Speech: Adjective

Transliteration: aischros

Pronunciation: ays-khros'

Phonetic Spelling: (ahee-skhros')

Definition: Shameful, disgraceful, dishonorable

Meaning: base, disgraceful.

Word Origin: Derived from the Greek root αἰσχ- (aisch-), which is associated with shame or disgrace.

Corresponding Greek / Hebrew Entries: While there is no direct Hebrew equivalent for "aischros," the concept of shame is prevalent in the Old Testament, often represented by words like בוש (bush, Strong's H954) meaning "to be ashamed" or "to feel shame."

We are to avoid speaking about these shameful acts out loud.

Rather we are to expose, make manifest point #6

6. Make manifest - make visible, realized, to be plainly recognized

How?

a. By words

b. Deeds

c. Other means

G5319 **phaneroó: To make manifest, to reveal, to make known, to show openly.**

Original Word: φανερώω

Part of Speech: Verb

Transliteration: phaneroó

Pronunciation: fa-ne-ro'-o

Phonetic Spelling: (fan-er-o'-o)

Definition: To make manifest, to reveal, to make known, to show openly.

Meaning: I make clear (visible, manifest), make known.

Word Origin: From the Greek word φανερός (phaneros), meaning "visible" or "manifest."

Corresponding Greek / Hebrew Entries: The Hebrew equivalent often associated with the concept of revealing or making known is גָּלַה (galah), Strong's Hebrew 1540, which means "to uncover" or "to reveal."

Usage: The verb "phaneroó" is used in the New Testament to describe the act of making something visible or known that was previously hidden or not apparent. It often refers to the revelation of divine truths, the manifestation of God's will, or the disclosure of Christ's nature and works. The term can also imply making one's character or deeds evident to others.

Cultural and Historical Background: In the Greco-Roman world, the concept of revelation or making something known was significant in both religious and philosophical contexts. The idea of divine mysteries being unveiled was common in various mystery religions and philosophical schools. In the Jewish context, the revelation of God's will and character was central to the prophetic tradition. The New Testament usage of "phaneroó" reflects this background, emphasizing the unveiling of God's redemptive plan through Jesus Christ.

Now to the key verse 14 point #7

7. Awake - out of spiritual sleep

When we are not avoiding those who sin (unrepentive), we find ourselves dulled and ineffective. This is why Jesus said to come out from among the dead (unbelievers, even believers who are lukewarm - Revelation 3: 17 Because you say, I am rich, have become wealthy, and have need of nothing?—and do not know that you are wretched, miserable, poor, blind, and naked— 18 I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.

1453. egeiró

egeiró: To raise, to awaken, to arouse

Original Word: ἐγείρω

Part of Speech: Verb

Transliteration: egeiró

Pronunciation: eh-gay'-ro

Phonetic Spelling: (eg-i'-ro)

Definition: To raise, to awaken, to arouse

Meaning: (a) I wake, arouse, (b) I raise up.

Word Origin: A primary verb

Corresponding Greek / Hebrew Entries: - H6965 (קום, qum): To arise, stand up, or establish.

- H5782 (עור, ur): To rouse oneself, awake.

Usage: The Greek verb "egeiró" primarily means "to raise" or "to awaken." It is used in the New Testament to describe both physical and spiritual awakenings. This includes the literal raising of individuals from sleep or death, as well as metaphorical awakenings, such as spiritual revival or enlightenment. The term is often associated with the resurrection of Jesus Christ and the future resurrection of believers.

Cultural and Historical Background: In the Greco-Roman world, the concept of resurrection was not widely accepted, as many believed in a more spiritual afterlife rather than a physical resurrection. The use of "egeiró" in the New Testament, particularly in the context of Jesus' resurrection, was revolutionary and counter-cultural. It affirmed the Christian belief in bodily resurrection, which was a cornerstone of early Christian doctrine and hope.

I like how the Bible in Basic English puts it:

Latin Vulgate

5:14 propter quod dicit surge qui dormis et exsurge a mortuis et inluminabit tibi Christus

King James Version

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

American Standard Version

5:14 Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

Bible in Basic English

5:14 For this reason he says, Be awake, you who are sleeping, and come up from among the dead, and Christ will be your light.

G1453 is used 14 other times in the NT. Those verses are listed below.

5x - Arise and walk

2x - Arise

1x - Arise - a calling

1x - Arose - rebuking

1x - Awake - out of spiritual sleep

It's interesting that the points we find in the text we read from is reflected in the 14 other occurrences.

Matthew 9:5 For which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise and walk'?

Mark 2:9 Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? 10 But that you may know that the Son of Man has power on earth to forgive sins"—He said to the paralytic, 11 "I say to you, arise, take up your bed, and go to your house."

Mark 3:3 And He said to the man who had the withered hand, "Step forward."

Mark 5: 41 Then He took the child by the hand, and said to her, "Talitha, cumi," which is translated, "Little girl, I say to you, arise."

Mark 10: 49 So Jesus stood still and commanded him to be called.

Then they called the blind man, saying to him, "Be of good cheer. Rise, He is calling you."

Luke 5: 23 Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise up and walk'? 24 But that you may know that the Son of Man has power on earth to forgive sins"—He said to the man who was paralyzed, "I say to you, arise, take up your bed, and go to your house."

Luke 6: 8 But He knew their thoughts, and said to the man who had the withered hand, "Arise and stand here." And he arose and stood.

Luke 8: 24 And they came to Him and awoke Him, saying, "Master, Master, we are perishing!"

Then He arose and rebuked the wind and the raging of the water. And they ceased, and there was a calm.

John 5: 8 Jesus said to him, "Rise, take up your bed and walk."

Acts 3: 6 Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk."

Ephesians 5: 14 Therefore He says:

"Awake, you who sleep,

Arise from the dead,

And Christ will give you light."

Revelation 11: 1 Then I was given a reed like a measuring rod. And the angel stood, saying, "Rise and measure the temple of God, the altar, and those who worship there.

8. Walk circumspectly - diligently, accurately, exactly

G199akribós: exactly, accurately, carefully, diligently

Original Word: ἀκριβῶς

Part of Speech: Adverb; Adverb, Comparative

Transliteration: akribós

Pronunciation: ah-kree-BOCE

Phonetic Spelling: (ak-ree-boce')

Definition: exactly, accurately, carefully, diligently

Meaning: carefully, exactly, strictly, distinctly.

Word Origin: Derived from the Greek adjective ἀκριβής (akribes), meaning "exact" or "precise."

Corresponding Greek / Hebrew Entries: While there is no direct Hebrew equivalent for "akribós," the concept of carefulness and precision can be seen in Hebrew words like דָּק (daq - thin, subtle) and שָׁקֵד (shaqad - to watch, be alert).

Usage: The adverb "akribós" conveys the sense of doing something with precision and attention to detail. It implies a thoroughness and carefulness in action or thought. In the New Testament, it is often used to describe the manner in which one should live or understand teachings, emphasizing the importance of accuracy and diligence in spiritual matters.

Cultural and Historical Background: In the Greco-Roman world, precision and accuracy were highly valued in various fields such as philosophy, science, and rhetoric. The use of "akribós" in the New Testament reflects this cultural appreciation for meticulousness, especially in the context of understanding and living out one's faith. The term would resonate with an audience familiar with the importance of exactness in both secular and religious contexts.

199 akribós (from akribes, "the high point, extreme," see [195](#) /akribeia, "highly accurate") – properly, extremely accurate, very exact; "more (very) accurate" because researched down to the finest detail ("factually precise").

This root (akrib-) 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, '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).]

We can see clearly now that the believer is to search out scriptures to find the most accurate meaning. It was said somewhere, not sure where, though that we are to examine just like a forensic scientist would examine evidence of a crime scene. The show Bones comes to mind here. With this kind of searching comes the use of time. Are we giving the Word of God the time it not only demands (commands) but also expects.

Again, God was wanting a marriage with His people. What do we do before and more so in the beginning of marriage? We want to know them more intimately and physically. Can we today, truly say that we are walking as children of Light? This is why Jesus and Paul expounding upon Jesus words, says for us to AWAKE from sleep and come out from among the DEAD!

Matthew 2:8 And he sent them to Bethlehem and said, “Go and search **carefully** for the young Child, and when you have found Him, bring back word to me, that I may come and worship Him also.”

Luke 1:1 Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, 2 just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, 3 it seemed good to me also, having had **perfect** understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, 4 that you may know the certainty of those things in which you were instructed.

Acts 18:25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught **accurately** the things of the Lord, though he knew only the baptism of John. 26 So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.

Acts 23:14 They came to the chief priests and elders, and said, “We have bound ourselves under a great oath that we will eat nothing until we have killed Paul. 15 Now you, therefore, together with the council, suggest to the commander that he be brought down to you tomorrow, as though you were going to make **further** inquiries concerning him; but we are ready to kill him before he comes near.”

Acts 23:20 And he said, “The Jews have agreed to ask that you bring Paul down to the council tomorrow, as though they were going to inquire more **fully** about him.

Acts 24:22 But when Felix heard these things, having more **accurate** knowledge of the Way, he adjourned the proceedings and said, “When Lysias the commander comes down, I will make a decision on your case.”

Ephesians 5:15 See then that you walk **circumspectly**, not as fools but as wise, 16 redeeming the time, because the days are evil.

1 Thess. 5:2 For you yourselves know **perfectly** that the day of the Lord so comes as a thief in the night.

Not as fools, but as wise!

Psalm 94: 8 Understand, you senseless among the people;

And you fools, when will you be wise?

9 He who planted the ear, shall He not hear?

He who formed the eye, shall He not see?

10 He who instructs the nations, shall He not correct,

He who teaches man knowledge?

11 The LORD knows the thoughts of man,

That they are futile.

12 Blessed is the man whom You instruct, O LORD,

And teach out of Your law,

13 That You may give him rest from the days of adversity,

Until the pit is dug for the wicked.

Verse 8 - Senseless - Qal - H1197 קָעַר ḵā‘ar; a primitive root; to kindle, i.e. consume (by fire or by eating); also (as denominative from 1198) to be(-come) brutish: — be brutish, bring (put, take) away, burn, (cause to) eat (up), feed, heat, kindle, set ((on fire)), waste.

AV (94) - burn 41, ... away 21, kindle 13, brutish 7, eaten 2, set 2, burn up 2, eat up 2, feed 1, heated 1, took 1, wasted 1;

to burn, consume, kindle, be kindled (Qal) to begin to burn, be kindled, start burning to burn, be burning to burn, consume Jehovah's wrath, human wrath (fig.)

(Piel) to kindle, burn-to consume, remove (of guilt) (fig.)

(Hiphil) to kindle to burn up to consume (destroy)

(Pual) to burn v denom

to be stupid, brutish, barbarous

(Qal) to be stupid, dull-hearted, unreceptive (Niphal) to be stupid, dull-hearted (Piel) to feed, graze (Hiphil) to cause to be grazed over

Proverbs 3: 7 Do not be wise in your own eyes;

Fear the LORD and depart from evil.

Proverbs 10: 14 Wise people store up knowledge,

But the mouth of the foolish is near destruction.

Proverbs 13: 20 He who walks with wise men will be wise,

But the companion of fools will be destroyed.

Proverbs 14: 15 The simple believes every word,

But the prudent considers well his steps.

16 A wise man fears and departs from evil,

But a fool rages and is self-confident.

Proverbs 18: 15 The heart of the prudent acquires knowledge,

And the ear of the wise seeks knowledge.

Proverbs 19: 20 Listen to counsel and receive instruction,

That you may be wise in your latter days.

Proverbs 23: 19 Hear, my son, and be wise;
And guide your heart in the way.
20 Do not mix with winebibbers,
Or with gluttonous eaters of meat;
21 For the drunkard and the glutton will come to poverty,
And drowsiness will clothe a man with rags.

Ecclesiastes 12: 9 And moreover, because the Preacher was wise, he still taught the people knowledge; yes, he pondered and sought out and set in order many proverbs. 10 The Preacher sought to find acceptable words; and what was written was upright—words of truth. 11 The words of the wise are like goads, and the words of scholars are like well-driven nails, given by one Shepherd. 12 And further, my son, be admonished by these. Of making many books there is no end, and much study is wearisome to the flesh.

13 Let us hear the conclusion of the whole matter:

Fear God and keep His commandments,
For this is man's all.

14 For God will bring every work into judgment,
Including every secret thing,
Whether good or evil.

Jesus is our Good Shepherd and the Holy Spirit teaches us the Truth of the Word. Notice though in verse 12 that much study will be tiring. Solomon the most wise man ever says that studying the scriptures is tiring.

This leads us into the next point #9.

9. Will of the Lord - understanding comes from studying His Word diligently.

What was the will of the Father?

John 6: 38 For I have come down from heaven, not to do My own will, but the will of Him who sent Me. 39 This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. 40 And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

Jesus then turns around and says to the disciples in Matthew 28: 18 And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.

The will of the Lord is to tell everyone the Gospel and disciple them.

Paul speaks to the Thessalonians in 1 Thessalonians 2: 1 For you yourselves know, brethren, that our coming to you was not in vain. 2 But even after we had suffered before and were spitefully treated at Philippi, as you know, we were bold in our God to speak to you the gospel of God in much conflict. 3 For our exhortation did not come from error or uncleanness, nor was it in deceit.

4 But as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts. 5 For neither at any time did we use flattering words, as you know, nor a cloak for covetousness—God is witness. 6 Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ. 7 But we were gentle among you, just as a nursing mother cherishes her own children. 8 So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us. 9 For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God.

10 You are witnesses, and God also, how devoutly and justly and blamelessly we behaved ourselves among you who believe; 11 as you know how we exhorted, and comforted, and charged every one of you, as a father does his own children, 12 that you would walk worthy of God who calls you into His own kingdom and glory.

What is the Goal? Vs 19 - 20

19 For what is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ at His coming? 20 For you are our glory and joy.

Point #10 is a warning.



Noah Webster

Topics

Bible

Constitution

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Dissipation

DISSIPATION, *noun*

1. The act of scattering; dispersion; the state of being dispersed; as the *dissipation* of vapor or heat.
 2. In physics, the insensible loss or waste of the minute parts of a body, which fly off, by which means the body is diminished or consumed.
 3. Scattered attention; or that which diverts and calls off the mind from any subject.
 4. A dissolute, irregular course of life; a wandering from object to object in pursuit of pleasure; a course of life usually attended with careless and exorbitant expenditure of money, and indulgence in vices, which impair or ruin both health and fortune.
- What! Is it proposed then to reclaim the spendthrift from his *dissipation* and extravagance, by filling his pockets with money?

Listen to Jesus in Luke 21: 34 “But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. 35 For it will come as a snare on all those who dwell on the face of the whole earth. 36 Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.”

We see again that we are to watch. Let's look at this word in the Greek!

G 69. agrupneó: To be watchful, to stay awake, to be vigilant

Original Word: ἀγρυπνέω

Part of Speech: Verb

Transliteration: agrupneó

Pronunciation: ag-roop-NEH-o

Phonetic Spelling: (ag-roop-neh'-o)

Definition: To be watchful, to stay awake, to be vigilant

Meaning: I am not asleep, am awake; especially: I am watchful, careful.

Word Origin: From the Greek words ἀ (a, "not") and ὕπνος (hypnos, "sleep"), meaning "to be sleepless" or "to keep awake."

Corresponding Greek / Hebrew Entries: While there is no direct Hebrew equivalent for ἀγρυπνέω, the concept of watchfulness is present in Hebrew words like שָׂמַר (shaqad, Strong's H8245), meaning "to watch" or "to be alert."

Usage: The verb ἀγρυπνέω is used in the New Testament to convey the idea of being spiritually alert and vigilant. It implies a state of readiness and attentiveness, often in the context of prayer or spiritual warfare. The term suggests an active, intentional effort to remain awake and aware, both physically and spiritually.

Cultural and Historical Background: In the Greco-Roman world, the concept of watchfulness was significant, especially in military contexts where guards were required to stay awake to protect against enemy attacks. In the Jewish tradition, watchfulness was also a spiritual discipline, emphasizing the importance of being alert to God's presence and activity. Early Christians adopted this concept, applying it to their spiritual lives as they awaited the return of Christ and navigated a world often hostile to their faith.

Remember verse 14, our key verse for this study, Awake, you who sleep!

This Greek word for Watch in Luke 21:35 has the same meaning. Notice in the Greco-Roman world, watch is related to that of a military guard. Fitting that in the next chapter of Ephesians Paul talks about putting on the whole armor of God.

11. Be filled with the Holy Spirit - when we are born again the Spirit seals us and indwells us

Micah 3: 8 But truly I am full of power by the Spirit of the LORD,
And of justice and might,
To declare to Jacob his transgression
And to Israel his sin.

Galatians 5: 16 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. 17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. 18 But if you are led by the Spirit, you are not under the law. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such there is no law. 24 And those who are Christ's have crucified the flesh with its passions and desires. 25 If we live in the Spirit, let us also walk in the Spirit.

2 Timothy 1: 7 For God has not given us a spirit of fear, but of power and of love and of a sound mind.

We can do nothing without the Holy Spirit giving us the power. So ask yourself, am I daily sacrificing and offering myself to allow the Spirit to lead. Most importantly, we need to be in the Word to allow the Spirit to use us. The Word is the ammunition needed to battle against our flesh and spiritual powers of darkness.

12. Finally we speak truth in love - How?

- a. Psalms
- b. Hymns
- c. Spiritual songs
- d. Giving thanks

All these things in the Fear of God!

Do the people we come in contact with see the Light? Or do they see just a good person?

Joshua 24: 14 "Now therefore, fear the LORD, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. **Serve the LORD!** 15 And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. **But as for me and my house, we will serve the LORD.**"