

082 - Dealing with Light and Darkness - Ephesians 5:8-11

Call to Worship: Psalm 89:15-16

Scripture Reading: John 1:1-12

Sermon: "Dealing with Light and Darkness" Ephesians 5:8-11

Benediction: 2 Corinthians 4:6

INTRODUCTION

We were created by God male and female, the man and wife to have a beautiful, fulfilling physical union, in which the two become one flesh. He built into us a strong desire for the pleasures of that union, which, of course, was very good. When we sinned in Adam, our desire for the pleasures of that union did not stop, but all was marred by sin.

-Being sinful, we are tempted to do this thing outside of the marriage relationship, which is the only place God ordained that it be done.

-Being sinful, we are tempted to fulfill our desire for this union in ways that God did not institute.

-Being sinful, we are tempted to desire this union not with the wholesome, God-given desire for it, but with an inordinate desire, an unlawful desire, with a selfish, lusting, craving desire that amounts to coveting, to being covetous.

But to walk worthy of the high calling we have received in Christ Jesus, we must keep these sins so excluded from our lives that such things are not even named among us.

The apostle's command as to that is right, of course, but much easier said than done! The Lord knows that; He knows our weaknesses and He knows our temptations, even as a man, because He was tempted by all our temptations, and to the full power of them, because He never gave in to them, but remained without sin. So, along with the command to keep these sins away from us, He fortified us for that task with very helpful instruction in two truths:

1. Those things that are not even to be named among us cause a person not to have a share in the kingdom of Christ and God
2. Those things cause a person to suffer the wrath of God

Considering that we who trust in Christ DO have a share in the kingdom of Christ, and considering that we are NOT under the wrath of God, we then can see every reason why not to partake of those sins with the sinners who do NOT have a share in the kingdom and who ARE under the wrath of God. Knowing those truths and keeping them in mind helps to steel us against the onslaught of temptation, which is upon us all the time, and comes in stronger waves at various times.

This truth is also expressed to us by way of the figure of darkness and light. The apostle taught us that we are not to partake of those sins of uncleanness, which must not even be named among us, because they are the deeds of darkness, which are done by those who walk in darkness; and although we were once darkness, we now are light in the Lord.

Since we are light in the Lord Jesus Christ, it only follows that we would walk as children of light, just as the Lord Jesus said, "You are the light of the world . . . let your light shine." That walking as children of the light, letting your light so shine that men may see your good works and glorify your Father in heaven, the Word of God tells us consists mainly in doing those things for which God created us, each person according to his station in life, whether the child obeying his parents, the servant obeying his master, the wife submitting to her husband, or the husband loving his wife, and each doing these things in sincerity of heart, fearing God, for this is acceptable to God, well pleasing to the Lord. We can please God by our walking in the light because we are light in Christ, in whom God the Father is well pleased, and because the good things we are doing are what God prepared ahead of time for us to do, and He is working them in us by His Holy Spirit.

That's the progress we've made the past few weeks in Ephesians 5:3-14, where certain sins regarding the male-female relationship are prohibited, and help is given to us in obeying God's design and command regarding those desires.

Today we take up where we left off last time, and study in verses 8-11. We'll see today that the apostle is giving us more help in our struggle to keep these sins away from us, by pointing out to us the contrast between how we are to deal with light and how we are to deal with darkness. To understand the Word of God about this, I will pose and answer three questions regarding how we are to deal with light and how we are to deal with darkness.

TEXT

To get the context, I'll read starting in verse 3.

Ephesians 5:3-11 But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; (4) neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. (5) For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. (6) Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. (7) Therefore do not be partakers with them. (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 [light] 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~~ [reprove] them.

BODY

Three questions, to see what is the Word of God regarding how we are to deal with light and with darkness.

- I. How closely are we to associate with light, and with darkness?
 - A. With light: walk as its children (8b)
 - B. With darkness: have no fellowship (11a)
 1. not even to be named among you (3)
 2. not partakers (7)
 3. shameful even to speak of them (12)
 - C. APPLICATION: Isn't it true that we are tempted to try to maintain some association with light, while also maintaining some association with darkness, also?
 1. we certainly do not want to be in total darkness
 2. but we have derived some fleshly pleasures in the darkness in the past
 3. and the remaining sin in our flesh would try to convince us that a little bit of associating with darkness would be okay
 4. But see here the Lord's command: Walk as children of light, but have no fellowship with darkness.
- II. What good fruit is produced by light, and by darkness?
 - A. textual variant: fruit of the Spirit or fruit of light?
 1. In the manuscripts, the old Greek copies, there are two different readings here. Some say, "fruit of the Spirit," others say, "fruit of light."
 - a) It's worth noting here that I do not take the King James textual choices every time just because they are the King James. Nor do I take the Textus Receptus reading every time just because it is the Textus Receptus.
 - b) I don't have the expertise to evaluate questions like this.
 - c) I rely on scholars whose work seems trustworthy.
 - d) This is not an instance of new versus old, or reformed versus Arminian, or baptist versus paedobaptist
 - e) John Calvin, 1500s
I wonder how the word Spirit has crept into many Greek manuscripts, as the other reading is more consistent---the fruit of the light.
 - f) A.T. Robertson, Baptist in the south, early 1900s
The late manuscripts have "spirit" here in place of "light."
 2. same concept either way
 3. so I continue, using the reading, "fruit of light," and pose the question again, "What good fruit is produced by light?"
 - B. What good fruit?
 1. what good thoughts pondered in the mind?

2. what good affections felt in the heart?
 3. what good words spoken with of the mouth?
 4. what good deeds done with the hands?
- C. In the character of people you care about
1. in you
 2. in your family
 3. in your business
 4. in this, Christ's church
- D. What good fruit is produced by light? (9)
1. in the metaphor, is fruit produced by light?
 - a) it just turning gardening season again
 - b) one of the crucial things in planting is to ensure the garden plants get full or almost full sun
 - c) we call the process by which God's plants turn the sun's rays into food photosynthesis, right? God made plants that way.
 2. see the three things listed as the fruit of light
 - a) goodness: which is meant here in the sense of doing what is good for others, for their benefit
 - b) righteousness: which is meant here in the sense of doing what is right according to God's law
 - c) truth: speech that reflects the way things really are
 - (1) over against hypocrisy
 - (2) over against false doctrine in religion
 - (3) over against deceit in dealing with other people
 3. Jesus Christ our Lord and Savior is these things, and He produces them in you
 - a) think of His goodness toward us, shown primarily in His death for us upon the cross
 - (1) He commands us to walk in His goodness, and
 - (2) He works by His Spirit to produce goodness in us
 - b) think of His righteousness, His perfect keeping of God's law, which is imputed to us through faith, and worked in us
 - (1) He commands us to walk in righteousness, and
 - (2) He works by His Spirit to produce righteousness in us
 - c) think of His truth, how His commands are what truly pleases God, and how He truly is the way to God, all others being false
 - (1) He commands us to speak what is true, and believe what is true, and teach what is true
 - (2) He works by His Spirit to produce truth in us
 4. Do you want to see these things blossom and make fruit and ripen?
 - a) in yourself
 - b) in your spouse
 - c) in your children

E. What good fruit is produced by darkness?

1. no good fruit is produced by darkness (11b) “unfruitful”
2. we know this from experience:
 - a) What fruit grows in the total darkness of deep caves?
 - b) What fruit grows in deep shade?
3. we are tempted, as Eve was, to think that darkness will get us some good
4. but what is produced by the deeds of darkness is not anything truly good
 - a) do those three kinds of sins listed in verse 3 produce in you and your loved ones anything truly good?
 - b) do those three kinds of sins in our speech listed in verse 4 produce in you and your loved ones anything truly good?

III. How are we to approach the deeds of light and the deeds of darkness?

A. First, remember our lesson from last time from verse 10 regarding the concept of proving what is pleasing to the Lord.

1. we are to test, to prove, to discern, to find out, to learn what is acceptable to the Lord, what is pleasing to Him
2. learn from the scriptures what the Lord’s commands are; prove them good by putting them into practice
3. take what you have been taught from the Word of God and put it into practice; see that it is good
4. so that is what we are to do regarding the deeds of light

B. Second, learn what is meant here at the end of verse 11 “expose them”

1. The word “expose” does not serve us very well here. We need to talk through what this means.
2. For centuries this was translated as “reprove.” Starting in 1946 the translations went with “expose.” The word “reprove” had fallen almost out of use in our language by the early 1900s.
3. So, your translation says, “expose,” but the Greek word has more to it than that.
4. The Greek word has several connotations, which were present in our old word “reprove,” but which are not all present in any of our words today.
 - a) to discover something sinful about a person
 - b) to show it to that person
 - c) to blame the person for it; to find the person at fault; to prove to him if necessary, that it is wrong
 - d) to tell the person not to do it any more
 - e) see that this could be done to someone else or to yourself
5. So that is what we are to do regarding the deeds of darkness

C. There is a play on words available to us in English that might be useful to you. It is not present in the Greek, so I don’t mean to say this is an explanation of the text. But it might be helpful to you in remembering and meditating on this question of how we are to approach the deeds of light and the deeds of darkness.

1. The deeds of light we prove.
 2. The deeds of darkness we reprove.
- D. What is it, then, to prove the deeds of light, but reprove the deeds of darkness
1. We know something already about God's will in these things, as the bible tells us
 - a) so we test those deeds of light by doing them, and trusting that God will produce good fruit in us; we refuse to test those deeds of darkness, trusting that God knows best when He says that they produce no good fruit in us
 - b) we speak in favor of the deeds of light, recommending them to our own conscience and to the conscience of other people; we speak against the deeds of darkness, both to our own conscience and to the conscience of other people
 2. There is much we do not know, that is in the bible for us to know, but we have not learned it yet.
 - a) we learn what the bible says about the deeds of light, the better to understand them and do them; we learn what the bible says about the deeds of darkness, the better to understand them and NOT do them

CONCLUSION

Three questions, to see what is the Word of God regarding how we are to deal with light and with darkness.

How closely are we to associate with light, and with darkness?

Light, we are to walk with it as its children.

Darkness, we are to have no fellowship with it.

What good fruit is produced by light, and by darkness?

Light produces goodness, righteousness, and truth in our Lord Jesus Christ.

Darkness produces no good fruit at all.

How are we to approach the deeds of light and the deeds of darkness?

Light we are to prove.

Darkness we are to reprove.

John 3:16-21 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. (17) For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. (18) "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. (19) And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. (20) For everyone practicing evil hates the light and does not come to the light, lest his deeds should be ~~exposed~~ [reproved]. (21) But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."

for the fruit of the Spirit [light] is in all

ESV, NIV: fruit of the light

RWP:

The late manuscripts have “spirit” here in place of “light.”

Calvin:

I wonder how the word Spirit has crept into many Greek manuscripts, as the other reading is more consistent--the fruit of the light.

Clarke:

light, which is supposed by most critics to be the true reading, because there is no mention made of the Spirit in any part of the context

JFB:

The true reading is that of the oldest manuscripts, “The fruit of THE LIGHT”; in contrast with “the unfruitful works of darkness”

Ellicott:

The true reading is, of the Light
Light has its fruits; darkness is unfruitful (verse 11)

goodness ESV: good

Poole:

either a general virtue in opposition to wickedness, or benignity and bounty

Hodge:

Goodness is benevolence and beneficence

Gill:

“goodness”, lies in sympathizing with persons in distress; in assisting such according to the abilities men have in a readiness to forgive offences and injuries; and in using meekness and candour in admonishing others

JFB:

opposed to “malice” from 4:31

Henry:

an inclination to do good and to show mercy

righteousness ESV: right

Poole:

in opposition to injustice, by covetousness, fraud, etc.

Hodge:

righteousness is adherence to the rule of right; it means conformity to law

Gill:

"righteousness" lies in living in obedience to the law of God; in attending the worship and service of him; and in discharging our duty to our fellow creatures

JFB:

opposed to "covetousness" from 5:3

Henry:

justice in our dealings.

truth ESV: true

Poole:

in opposition to error, lies, hypocrisy

Hodge:

here means religious or moral truth, or religion itself

Gill:

"truth" is opposed to lying, to hypocrisy, to error and falsehood

JFB:

opposed to "lying" from 4:25

Henry:

sincerity and uprightness of heart.

JRY:

Consider the various ways that "untruth" manifests itself

-hypocrisy

-false doctrine in religion

-deceit in dealing with other people

but rather expose them KJV reprove YLT convict G1651 elegchete

JRY:

The word "expose" does not serve us very well here. We need to talk through what this means.

For centuries this was translated as "reprove." Starting in 1946 the translations went with "expose." The word "reprove" had fallen almost out of use in our language by the early 1900s.

So, your translation says, "expose," but the Greek word has more to it than that.

The Greek word has several connotations, which were present in our old word "reprove," but which are not all present in any of our words today. So, it seems the translators have taken the strongest connotation in each instance and translated it that way.

-to discover something about a person

- to show it to that person or to others
- to blame the person for it, to find the person at fault, to condemn the person
- to tell the person not to do it any more

Matthew 18:15 "Moreover if your brother sins against you, go and **tell him his fault** between you and him alone. If he hears you, you have gained your brother.

John 8:46 Which of you **convicts** [NIV: **prove me guilty**] Me of sin? And if I tell the truth, why do you not believe Me?

Titus 1:12-13 One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." (13) This testimony is true. Therefore **rebuke** them sharply, that they may be sound in the faith,

John 3:16-21 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. (17) For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. (18) "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. (19) And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. (20) For everyone practicing evil hates the light and does not come to the light, lest his deeds should be **exposed**. (21) But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."

RWP:

convict by turning the light on the darkness
[from John 3:20 old word to correct a fault, to reprove, to convict]

Geneva:

Make them open to all the world, by your good life.

Trapp:

At least by your contrary courses

Poole:

not only by your words, but especially by your actions

Gill:

both by words and by deeds, which last seems to be the design of the apostle here nor are all saints proper to reprove verbally, nor are they qualified for it; but all should, and may by facts

[on John 3:20] discovered, and made manifest, and he be brought to shame, and laid under blame, and advised to part with them, which he cares not to do;

Bengel:

by words and deeds worthy of the light

JFB:

in words, and in your deeds

Ellicott:

open reproof in word and deed

Henry:

We must prudently and in our places witness against the sins of others, and endeavour to convince them of their sinfulness, when we can do it seasonably and pertinently, in our words; but especially by the holiness of our lives, and a religious conversation. Reprove their sins by abounding in the contrary duties.

Hodge:

not simply to reprove in the sense of admonishing or rebuking. It means to convince by evidence. It expresses the effect of illumination by which the true nature of anything is revealed. When the Spirit is said to reprove men of sin, it means that he sheds such light upon their sins as to reveal their true character, and to produce the consequent consciousness of guilt and pollution.

B.H. Carroll

I do not say that we ought to go out on the streets and denounce them. Our lives will reprove them if we show by the way we live that we do not touch those things. We cannot walk down the street without condemning them.

For it is shameful even to speak of those things which are done by them in secret.

But all things that are exposed are made manifest by the light, for whatever makes manifest is light.

Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light."

Of Public Prayer Before the Sermon

AFTER reading of the word, (and singing of the psalm,) the minister who is to preach, is to endeavour to get his own and his hearers hearts to be rightly affected with their sins, that they, may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Jesus Christ, by proceeding to a more full confession of sin, with shame and holy confusion of face, and to call upon the Lord to this effect:

"To acknowledge our great sinfulness, First, by reason of original sin, which (beside the guilt that makes us liable to everlasting damnation) is the seed of all other sins, hath depraved and

poisoned all the faculties and powers of soul and body, doth defile our best actions, and (were it not restrained, or our hearts renewed by grace) would break forth into innumerable transgressions, and greatest rebellions against the Lord that ever were committed by the vilest of the sons of men; and next, by reason of actual sins, our own sins, the sins of magistrates, of ministers, and of the whole nation, unto which we are many ways accessory: which sins of ours receive many fearful aggravations, we having broken all the commandments of the holy, just, and good law of God, doing that which is forbidden, and leaving undone what is enjoined; and that not only out of ignorance and infirmity, but also more presumptuously, against the light of our minds, checks of our consciences, and motions of his own Holy Spirit to the contrary, so that we have no cloak for our sins; yea, not only despising the riches of God's goodness, forbearance, and long-suffering, but standing out against many invitations and offers of grace in the gospel; not endeavouring, as we ought, to receive Christ into our hearts by faith, or to walk worthy of him in our lives.

To bewail our blindness of mind, hardness of heart, unbelief, impenitency, security, lukewarmness, barrenness; or not endeavouring after mortification and newness of life, nor after the exercise of godliness in the power thereof; and that the best of us have not so stedfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory, and the good of others, as we ought: and to mourn over such other sins as the congregation is particularly guilty of, notwithstanding the manifold and great mercies of our God, the love of Christ, the light of the gospel, and reformation of religion, our own purposes, promises, vows, solemn covenant, and other special obligations, to the contrary.

To acknowledge and confess, that, as we are convinced of our guilt, so, out of a deep sense thereof, we judge ourselves unworthy of the smallest benefits, most worthy of God's fiercest wrath, and of all the curses of the law, and heaviest judgments inflicted upon the most rebellious sinners; and that he might most justly take his kingdom and gospel from us, plague us with all sorts of spiritual and temporal judgments in this life, and after cast us into utter darkness, in the lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore. Notwithstanding all which, to draw near to the throne of grace, encouraging ourselves with hope of a gracious answer of our prayers, in the riches and all-sufficiency of that only one oblation, the satisfaction and intercession of the Lord Jesus Christ, at the right hand of his Father and our Father; and in confidence of the exceeding great and precious promises of mercy and grace in the new covenant, through the same Mediator thereof, to deprecate the heavy wrath and curse of God, which we are not able to avoid, or bear; and humbly and earnestly to supplicate for mercy, in the free and full remission of all our sins, and that only for the bitter sufferings and precious merits of that our only Saviour Jesus Christ.

That the Lord would vouchsafe to shed abroad his love in our hearts by the Holy Ghost; seal unto us, by the same Spirit of adoption, the full assurance of our pardon and reconciliation; comfort all that mourn in Zion, speak peace to the wounded and troubled spirit, and bind up the broken-hearted: and as for secure and presumptuous sinners, that he would open their eyes, convince their consciences, and turn them from darkness unto light, and from the power of Satan unto God, that they also may receive forgiveness of sin, and an inheritance among them that are sanctified by faith in Christ Jesus.

With remission of sins through the blood of Christ, to pray for sanctification by his Spirit; the mortification of sin dwelling in and many times tyrannizing over us; the quickening of our dead spirits with the life of God in Christ; grace to fit and enable us for all duties of conversation and callings towards God and men; strength against temptations; the sanctified use of blessings and crosses; and perseverance in faith and obedience unto the end.

To pray for the propagation of the gospel and kingdom of Christ to all nations; for the conversion of the Jews, the fulness of the Gentiles, the fall of Antichrist, and the hastening of the second coming of our Lord; for the deliverance of the distressed churches abroad from the tyranny of the antichristian faction, and from the cruel oppressions and blasphemies of the Turk; for the blessing of God upon the reformed churches, especially upon the churches and kingdoms of Scotland, England, and Ireland, now more strictly and religiously united in the Solemn National League and Covenant; and for our plantations in the remote parts of the world: more particularly for that church and kingdom whereof we are members, that therein God would establish peace and truth, the purity of all his ordinances, and the power of godliness; prevent and remove heresy, schism, profaneness, superstition, security, and unfruitfulness under the means of grace; heal all our rents and divisions, and preserve us from breach of our Solemn Covenant. To pray for all in authority, especially for the King's Majesty; that God would make him rich in blessings, both in his person and government; establish his throne in religion and righteousness, save him from evil counsel, and make him a blessed and glorious instrument for the conservation and propagation of the gospel, for the encouragement and protection of them that do well, the terror of all that do evil, and the great good of the whole church, and of all his kingdoms; for the conversion of the Queen, the religious education of the Prince, and the rest of the royal seed; for the comforting of the afflicted Queen of Bohemia, sister to our Sovereign; and for the restitution and establishment of the illustrious Prince Charles, Elector Palatine of the Rhine, to all his dominions and dignities; for a blessing upon the High Court of Parliament, (when sitting in any of these kingdoms respectively,) the nobility, the subordinate judges and magistrates, the gentry, and all the commonality; for all pastors and teachers, that God would fill them with his Spirit, make them exemplarily holy, sober, just, peaceable, and gracious in their lives; sound, faithful, and powerful in their ministry; and follow all their labours with abundance of success and blessing; and give unto all his people pastors according to his own heart; for the universities, and all schools and religious seminaries of church and commonwealth, that they may flourish more and more in learning and piety; for the particular city or congregation, that God would pour out a blessing upon the ministry of the word, sacraments, and discipline, upon the civil government, and all the several families and persons therein; for mercy to the afflicted under any inward or outward distress; for seasonable weather, and fruitful seasons, as the time may require; for averting the judgments that we either feel or fear, or are liable unto as famine, pestilence, the sword, and such like.

And, with confidence of his mercy to his whole church, and the acceptance of our persons, through the merits and mediation of our High Priest, the Lord Jesus, to profess that it is the desire of our souls to have fellowship with God in the reverend and conscionable use of his holy ordinances; and, to that purpose, to pray earnestly for his grace and effectual assistance to the sanctification of his holy sabbath, the Lord's day, in all the duties thereof, publick and private,

both to ourselves, and to all other congregations of his people, according to the riches and excellency of the gospel, this day celebrated and enjoyed.

And because we have been unprofitable hearers in times past, and now cannot of ourselves receive, as we should, the deep things of God, the mysteries of Jesus Christ, which require a spiritual discerning; to pray, that the Lord, who teacheth to profit, would graciously please to pour out the Spirit of grace, together with the outward means thereof, causing us to attain such a measure of the excellency of the knowledge of Christ Jesus our Lord, and, in him, of the things which belong to our peace, that we may account all things but as dross in comparison of him; and that we, tasting the first-fruits of the glory that is to be revealed, may long for a more full and perfect communion with him, that where he is, we may be also, and enjoy the fulness of those joys and pleasures which are at his right hand for evermore.

More particularly, that God would in a special manner furnish his servant (now called to dispense the bread of life unto his household) with wisdom, fidelity, zeal, and utterance, that he may divide the word of God aright, to every one his portion, in evidence and demonstration of the Spirit and power; and that the Lord would circumcise the ears and hearts of the hearers, to hear, love, and receive with meekness the ingrafted word, which is able to save their souls; make them as good ground to receive in the good seed of the word, and strengthen them against the temptations of Satan, the cares of the world, the hardness of their own hearts, and whatsoever else may hinder their profitable and saving hearing; that so Christ may be so formed in them, and live in them, that all their thoughts may be brought into captivity to the obedience of Christ, and their hearts established in every good word and work for ever.

We judge this to be a convenient order, in the ordinary public prayer; yet so, as the minister may defer (as in prudence he shall think meet) some part of these petitions till after his sermon, or offer up to God some of the thanksgivings hereafter appointed, in his prayer before his sermon.

Of Prayer After Sermon

THE sermon being ended, the minister is "To give thanks for the great love of God, in sending his Son Jesus Christ unto us; for the communication of his Holy Spirit; for the light and liberty of the glorious gospel, and the rich and heavenly blessings revealed therein; as, namely, election, vocation, adoption, justification, sanctification, and hope of glory; for the admirable goodness of God in freeing the land from antichristian darkness and tyranny, and for all other national deliverances; for the reformation of religion; for the covenant; and for many temporal blessings. To pray for the continuance of the gospel, and all ordinances thereof, in their purity, power, and liberty: to turn the chief and most useful heads of the sermon into some few petitions; and to pray that it may abide in the heart, and bring forth fruit.

To pray for preparation for death and judgment, and a watching for the coming of our Lord Jesus Christ: to entreat of God the forgiveness of the iniquities of our holy things, and the acceptance of our spiritual sacrifice, through the merit and mediation of our great High Priest and Saviour the Lord Jesus Christ."

And because the prayer which Christ taught his disciples is not only a pattern of prayer, but itself a most comprehensive prayer, we recommend it also to be used in the prayers of the church. And whereas, at the administration of the sacraments, the holding publick fasts and days of thanksgiving, and other special occasions, which may afford matter of special petitions

and thanksgivings, it is requisite to express somewhat in our publick prayers, (as at this time it is our duty to pray for a blessing upon the Assembly of Divines, the armies by sea and land, for the defence of the King, Parliament, and Kingdom,) every minister is herein to apply himself in his prayer, before or after sermon, to those occasions: but, for the manner, he is left to his liberty, as God shall direct and enable him in piety and wisdom to discharge his duty.

- E. Proving the works of light, those things that are acceptable
- F. Reproving the deeds of darkness, those things that are shameful
 - 1. reprove (KJV) expose (NKJV, ESV, NIV)
 - 2. always generally in how you act and what you say
 - a) how you act
 - b) what you say
 - (1) speaking the truth in love
 - (2) conversation full of grace, seasoned with salt
 - (3) nothing corrupt
 - 3. occasionally specifically in how you act and what you say
 - a) Others are doing something, and expecting you to do it, but you do not do it. They think it strange that you do not run with them into the same flood of dissipation.
 - b) Or others are neglecting to do something, and surprised that you are doing it, or going to do it.
 - c)