

EPHESIANS - Ephesians 5:9-11  
Message 83  
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INTRO: We are back in Ephesians once more. In the last message we looked at verse 5:8. Paul said that we were once darkness. We were the darkness. But now, he says, you are light in the Lord. And then he gave the command to walk as children of light. This light is spiritual light. It is living right. Now we have come to Ephesians 5:9. Because it is over a month ago since I did the last message in Ephesians we had verses 1-10 read for us earlier. That gives us some of the context. Now let me read verses 8-10 and notice the bracketed words:

*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.*

With verse 9 in brackets it is viewed as an interjection. In that case one can read it without the bracketed words and it makes perfect sense, which it also does. So let me read these verses skipping verse 9:

*8 For you were once darkness, but now you are light in the Lord. Walk as children of light*

*10 finding out what is acceptable to the Lord.*

But I think the original might have a different sense because in the original the sentence can be put in any order without the order affecting the grammar as it would in English. So let me read it like I think it is intended. I will read 8b-10:

*Finding out what is acceptable to the Lord, walk as children of light, for the fruit of the Spirit is in all goodness, righteousness, and truth.*

The command is to walk as children of light. Walking in the light is walking in all goodness, all righteousness, and all truth. And if we walk in those things, it will produce fruit.

And the fruit will be the fruit of the Holy Spirit. In Galatians 5:22-23 Paul lists some of the fruits of the Spirit like this. He says:

22 *But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,*

23 *gentleness, self-control.*

I mentioned that the unsaved may experience all the things listed here, but they are not the fruit of the Holy Spirit. For the unsaved, these fruits are not generated by knowing and trusting God. They are not produced by the Holy Spirit.

So we want to continue now in verse 9. But before we do that let me remind you that we are looking at the danger Paul is pointing out to the Ephesians in verses 6-14. So let me read verses 6-10 before we continue to get the context of this danger:

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 is in all goodness, righteousness, and truth),*

10 *finding out what is acceptable to the Lord.*

## 2. The danger (6-14)

### a. The content of this danger cont'd (6-10)

If one sees verse 9 as an interjection, it is not directly related to verses 8b and 10. If you read verse 8b-10 as I recommend, verse 9 gives us a reason for walking as children of light. So it says:

9 *Finding out what is acceptable to the Lord, walk as children of light, for the fruit of the Spirit is in all goodness,*

*righteousness, and truth.*

If I am correct in seeing verse 9 as part of the sentence, then we are encouraged to walk as children of light because such a walk produces the fruit of the Spirit. Now note verse 9. The fruit of the Spirit is produced IN all goodness, righteousness, and truth. If we walk as children of light we will walk in all goodness; we will walk in all righteousness, and we will walk in all truth. By walking in these, the fruit of the Spirit will be produced. Do you want love, joy, peace and the rest of the fruits of the Spirit? Then walk in all goodness; in righteousness, and in truth.

Consider then the word 'goodness.' The original word for *good* in the NT is *agathos*. We get the name *Agatha* from this word. It means "good." So we must ask, what does *good* mean? There are big words and long words. Many short words are big words, like love, or grace. *Good* is a short word that is so big it is almost indefinable. Check out any dictionary.

The answer is, apart from the Bible, nobody really knows what *good* is. Our secular colleges and universities still do now know what *good* actually is. But as Christians, we go to the Bible to learn what good is. Go to Matthew 19. We go to verses 16-17 which says this:

16 *Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?"*

17 *So He said to him, "Why do you call Me good? No one is good but One, that is, God."*

Whatever God is, that is good. I have mentioned to you at other times that I believe the chief attribute, the attribute of

God that stands above all others is His goodness. He is holy because He is good. He is righteous because He is good. Whatever else He is, He is because He is good.

So how do I know what good is? I must learn to know God. Everything I learn about who and what the one true God is, is good. Anything you find that is in God, and you can list all His attributes, is good. Everything He does is good. Everything He tells us to do is good. When He says, "Love your enemies," then doing that is good. When He said to Israel, "Destroy man, woman and child," that was the good thing for Israel to do. God is good.

In my view, goodness is that which relates to the well-being of anything. Take, for example, after God had created the heavens and the earth. When He was done and looked at it all He said it was very good. Everything He had created worked for the well-being of all He had created. It is only after sin that disaster struck. But even so, many things still serve for the well-being of all living creatures. For example, God mixed the gases of the air just right so that everything had sufficient to live well. He set the sun so that it stays at the right distance from earth so man does not freeze or burn. And so there are many things. These are all good for they serve for the well-being of His creation.

But when we speak of goodness in our text, it relates to man's spiritual well-being. And all that serves for man's spiritual well-being is good. And when man does that which is good for the spiritual well-being of others that is good.

Let us take a look at goodness from the perspective of people. If you have lived among and worked with those who do not believe the Bible, you know that there are a

lot of very nice unbelievers. Well, we may not know much about them either, but many of them are easy to deal with. Many are honest. Many can be trusted, as far as one's relationship with them might be concerned. But did you know that there are no good unbelievers? Oh, they may be good from a human perspective, but they are not good from a divine perspective. They are darkness. The darkness is in them and they walk in it.

Let me quote here from Jones. He says, "There is a type of man found in the world who is not a Christian, who tells us that he is not a Christian and he almost boasts of the fact that he is not a Christian. But on the surface he seems to be a good and righteous man who is interested in truth and integrity, in other words 'a good pagan.' I have often referred to a book, called *The Failure of the Good Pagan*, by Rosalind Murray, and I commend it to you again. It is an exposure of this good, moral man who is not a Christian, and who is ultimately, I suppose, the chiefest enemy of the Christian faith" end quote (V:390).

Consider now how many professing Christians do that which one would see as good. But they do it because that is what others expect. What others approve of, they do. They don't do it because they have read the Bible and want to please the Lord. I was visiting with a certain man, I think it was after a baptism service. I was impressed with this man. Later another man from our church came to me and said, "I work with him in the logging camp. He is an entirely different person there." These kind of people do not do what is good because that is what they themselves determine is the good thing to do.

So if you know this 'good non-Christian', ask him about the Lord Jesus Christ and God and the Christian faith. See what you discover.

Paul tells us in our passage that the fruit of the Spirit is in all goodness. Goodness is the soil in which the fruit of the Spirit grows. That fruit is produced by God through the Christian who walks in goodness. And if any person is truly good, he or she will never be opposed to God and the Bible and truth. Paul says the unsaved man does not receive the things of the Spirit of God. It is not that he cannot. It is that he will not. Why? Because they are foolishness to him.

Now note one more thing. The fruit of the Spirit is in all goodness. Any kind of goodness generated by knowing God and walking as children of light will produce the fruit of the Spirit.

The second word Paul deals with as a fruit of the Spirit is righteousness. Let me just say that I think the word 'all' is applicable to goodness, righteousness, and truth. So the fruit of the Spirit is in all righteousness. Now, if goodness relates to that which works for the well-being of others, righteousness is a legal term. It relates to actions that are right. The word here is *dikaiosunee*. It comes from the word *dikaios*, meaning to be just. Scripture says of Joseph, Mary's betrothed, that he was a just man. He did that which is right. This word comes from the word *dikee*, meaning judgment. Judgment is meant to meet out that which is right.

Now all actions, thoughts, and words that are spoken or done which comes from walking as children of light, is righteousness. It is motivated by the Holy Spirit. How much of life that is done in actions thoughts or words relates to things that are either right or wrong? It is a huge amount! A Christian should be motivated by the Holy Spirit, and if he is, he will do right, and that is the

fruit of the Spirit.

Turn to Revelation 19 for a moment. The time this chapter speaks about is almost at the end of the tribulation. The Church is in heaven with Christ, and Christ is about to come back down to earth with His wife, the Church. We go to verses 7-8:

7 "Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready."

8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

Now notice in verse 8 that the fine linen, which is clean and bright, represents the righteous acts of the saints. I believe that we, as representing the bride of Christ, are all making our own wedding dress. The KJV says it is the righteousness of the saints. But this word indicates more than that. It speaks of the Christian's righteous acts; that is all their thoughts, words and doings.

The third word Paul mentions, in which the fruit of the Spirit is produced in Christians is truth. If goodness is related to well-being; and righteousness is a legal term related to doing that which is right, what is truth related to? Truth, as I see it, is related to words, to propositions, to statements. Truth is any statement or proposition that conforms to reality.

You see these three words, goodness, righteousness, and truth affect a vast part of any Christian's life. Why should we walk as children of light? We have seen in other places, light means knowledge. If we walk in the light of God's Word it will cause one to walk in all goodness, righteousness and truth. That is %100 the opposite of walking

in that which Paul has warned them about that they should not walk in; fornication; all uncleanness; covetousness; filthiness; foolish talking; and coarse jesting. What kind of fruit do those things produce? Corruption; misery; defilement; contamination and much more.

When one walks in spiritual truth, it will be the soil in which the fruit of the Spirit is produced. For many years I pondered Jesus' words to the disciples, when He said to them, just before He was crucified: "I am the way, the truth, and the life, no man comes to the Father but by Me." What did He mean when He said, "I am the truth"? Truth is not something that exists as an entity. It has to do with a communication in some form or another. Usually it is given in words as a proposition or a statement that conforms to reality.

So I pondered, how could Jesus say, "I am the truth"? Here is what I believe He meant. When He said, "I am the way," what did He mean? Well, in the context He meant, "I am the way to the Father." So He added, "No man comes to the Father but by Me." He is the way. So this is my conclusion as to what He meant, putting all three together: "I am the way to the Father; I am the truth about the Father; and I am the Life from the Father." When He said He was the truth, that is spiritual truth.

Now how huge is the statement, "I am the truth about God"? The Washington Times says this:

"There are 5.8 billion religiously affiliated adults and children around the globe, representing 84 percent of the 2010 world population of 6.9 billion," the analysis states.

Here's the breakdown of 'The Global Religious Landscape,' based on an analysis of more than 2,500 censuses, surveys and population registers:

- 2.2 billion Christians (32 percent of the world's population).
- 1.6 billion Muslims (23 percent).
- 1 billion Hindus (15 percent).
- 500 million Buddhists (7 percent).
- 400 million people (6 percent) practicing various folk or traditional religions, including African traditional religions, Chinese folk religions, American Indian religions and Australian aboriginal religions.

There are 14 million Jews, and an estimated 58 million people – slightly less than 1 percent of the global population – belong to other religions, including the Baha'i faith, Jainism, Sikhism, Shintoism, Taoism, Tenrikyo, Wicca and Zoroastrianism, "to mention just a few," the study says.

About half of all Christians in the world are Catholic, 37 percent are part of the Protestant tradition, 12 percent are Orthodox Greek or Russian" end quote.

So, according to this, about 85% of the world's population is religious. The number is probably higher. And I expect that most, if not all of those religions believe they have the truth, I mean spiritual truth. But according to the Bible, all those religions that do not profess to be Christian, do not have spiritual truth! And further, it is estimated by Christians who study this, that very few of those who profess to be Christians are truly born again Christians.

A.W. Tozer said he believed no more than 10% of professing Christians were truly saved. David Cloud, in a recent article said this:

R.A. Torrey (1856-1928), Bible teacher, educator, Bible conference speaker, editor of *The Fundamentals*, and one of the most prominent evangelists in the heyday of America's revivals, said that he believed that only 10% of those who professed to be believers were really converted (cited from William Ashbrook, *Evangelicalism The New Neutralism*, p. 118).

Monroe "Monk" Parker, evangelist, president of Pillsbury Baptist College, and general director of Baptist World Mission, said, "I have concluded that if we could get half the church members saved, we would see a great revival. In fact, I think if we could get half of the preachers in America converted, we would see a mighty revival that would stop the floodtide of evil and turn America back to God. Just belonging to a church did not save me"

I think beyond doubt, only a very small part of those who claim to be born again Christians are truly Christians. And Jesus said He was the only truth about God. That means all of these others are wrong. How huge is Jesus' statement, "I am the truth!"?

And Paul says in our verse the fruit of the Spirit is in all goodness, righteousness, and truth. The fruit of the Spirit will only grow in true spiritual goodness, righteousness and truth. There may be all kinds of love and joy and peace and kindness, but if it is not produced in a truly born again believer because of his faith in Christ, it is not the true fruit of the Spirit.

Turn now to Romans 1. Paul has just said in verse 16 he is not ashamed of the Gospel of Christ because it is the power of God to salvation to everyone who believes. Then he says this in verses 17-18 of this Gospel:

17 *For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."*

18 *For the wrath of God is revealed from*

*heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,*

The righteousness of God is revealed in the Gospel. And then we are told that the wrath of God is revealed from heaven against all ungodliness and unrighteousness. Now when ungodliness, *ungoodness*, if I may put it that way, sets in, in man, it always leads to unrighteousness. And those who are ungodly and unrighteous will always suppress the truth in unrighteousness.

So what does it mean to suppress the truth? The original word here has the idea of to hold back, hinder, detain. The truth is always pushed back. Ungodliness leads to unrighteousness and these lead to a suppression of the truth. So what happens to a person or a family or a country that becomes ungodly and then unrighteous and then hold back the truth? Well, let us read on from verse 18:

*18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,*

*19 because what may be known of God is manifest in them, for God has shown it to them.*

*20 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,*

*21 because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.*

*22 Professing to be wise, they became fools,*

*23 and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.*

*24 Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,*

*25 who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.*

And from there it only gets worse. Our own country is now largely there. Many other countries have been there for a long time already.

So let me read verse 8-11 in Ephesians 5 now:

*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.*

So we go on to verse 10. Here we come now to a most enlightening point on how to walk as children of light. How does one walk as a child of light? By finding out what is acceptable to the Lord. The NKJV says, "finding out." The KJV says, "proving." I think the idea of proving is good here. But it has with it the meaning of testing something in order to prove it. That is how you find out what is acceptable to God.

The original word is *dokimazo*. So I have told

you how they tested gold in times past. They put the gold in a crucible and heated the gold up until it melted. Once the gold becomes liquid the impurities rise to the top and are skimmed off. This is done until the goldsmith can see his image in the molten gold. I have recommended to you that that is how God purifies us with trials and difficulties. And He works on us until He can see Jesus Christ in us.

I have read that in the times of the NT, they had money changers who were called *dokimos*. So if you traveled to, say Jerusalem, and you did not have the right money you went to a money changer. And some of these money changers would shave some gold or silver off of the coins, and trade a slightly thinner coin off as if it had its full value. Then when they had enough shavings they would make another coin.

And so if you went to exchange money you would ask if there was any money changer who was *dokimos*. That means, he had been tried, and found to be upright. You could trust him to give you the right money. Oh how easy it is to shave down the truth and hand it off as the real thing. So let me read our passage as I recommend its order:

*Finding out what is acceptable to the Lord, walk as children of light, for the fruit of the Spirit is in all goodness, righteousness, and truth.*

We have to find out what is *dokimos*, we have to test to see what is acceptable to God in our walk of life. Now there are many things we know that are acceptable. We know that sharing the Gospel is acceptable. We know being truthful and honest is acceptable.

But in all of life, new things come along and we have to find out what is acceptable with

God. For example, when the radio was invented, it was questioned, is it acceptable with God for Christians to have a radio? So some said that it was not. And they read passages like the devil being the prince of the power of the air. And radio used the air waves. So they said it was demonic.

Many, many new things come along and we need to find out, or examine, or test to see if it is acceptable with God. What clothes are acceptable with God to wear? Is social drinking acceptable to God? How fancy can my house or vehicle be? What social events are acceptable to God for me to attend? What days should I keep as holy? What business practices are acceptable to God? How do I train my children in the age we live in? Should I allow them to have a cell phone? What friends would be acceptable by God for them? There is a never ending list of such questions.

Many things must be learned from Scriptural principles, not clear statements. A clear statement is such as, "thou shalt not kill." But when it comes to what clothes are acceptable to wear, now we don't have clear statements. Now we must glean our answers from principles. Many things we may disagree on with different people who call themselves Christians. Some things we have to maintain as our own convictions without condemning others who do not carry those same convictions. Finding out what is acceptable to God is not an easy task in an ever changing world.

Presently we have the rules related to the coronavirus. What is right? What is wrong? I have read a number of accounts of Nazi Germany and it is surprising which Scripture passage the Gestapo knew best. It was Romans 13, which says you are to obey the government. They put many people under great

stress of conscience. And we might think the lines are clear, but when you enter these times, the line get blurred.

Let me mention one other matter here. We ought to live our lives by what we find acceptable to the Lord, not by what is acceptable to other people. When we begin the Christian life, we begin by following others. We are new to life. We are dependent on others. But as we grow, we need to learn more and more how to find what is acceptable to the Lord, not to others. I think it is probable that many Christians base what they think is acceptable to the Lord by what they see being done by other Christians. We need to read the Bible, go to church and learn all we can about the Lord. And then we need to learn to live our lives by what we find is acceptable by the Lord.

So we are ready to look at verse 11. But before we do, we'll read to verse 11 from verse 6. It says:

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 is in all goodness, righteousness, and truth),*

10 *finding out what is acceptable to the Lord.*

So Paul has dealt with the danger facing the Ephesians. They might be deceived by empty words, words of deception, words that would tell them they could live in these sins, they

could follow their fleshly desires because it would not affect their relationship to God. So he deals with this danger and tells them that the wrath of God is coming because of these things. And that they were once darkness, but now they are light in the Lord. So they are to walk as children of light because the fruit of the Spirit is in all goodness, righteousness, and truth.

The Ephesians were not to let anyone deceive them with empty words. They might be promised they could enjoy the desires of the flesh, but according to Paul they could not have fulfillment in the Spirit if they did; and furthermore, they would become subject to the wrath of God. And Paul will now stress avoidance of falling into such empty and deceptive words and thus falling into sin again. This will take us from verses 11-14.

b. The avoidance of this danger (11-14)

So he begins like this in verse 11:

*11 And have no fellowship with the unfruitful works of darkness, but rather expose them.*

So let me put it like this: "Walk as children of light, and have no fellowship with the unfruitful works of darkness, but rather expose them." We have the negative first. Have no fellowship with them. Then we have the positive; how to walk as children of light, and we do that by exposing the unfruitful works of darkness.

So Paul now instructs them to have no fellowship with the unfruitful works of darkness. You will likely be familiar with the word *koinonia*. It is the word we translate as *fellowship*. But here it is stronger. It is *sugkoinonia*. The word, *koinonia* occurs 20 times, but this word only

occurs 3 times. It occurs here. Then the second time is in Philippians 4:14, where Paul says:

*14 Nevertheless you have done well that you shared <4790> in my distress.*

The Philippians shared in Paul's distress. How did they share, fellowship, with Paul in his distress? The Philippians had heard that he was in prison and they sent those things to him that he would need while in prison. So one can fellowship, not only by being together with others, but by being involved in some way with them. One can fellowship with missionaries by helping them in any way they might have need.

The last time this word occurs, it is negative again, as in our text. It is Revelation 18:4. It says:

*4 And I heard another voice from heaven saying, "Come out of her, my people, lest you share <4790> in her sins, and lest you receive of her plagues.*

The KJV translates this word as 'fellowship' in Ephesians, as 'communicate' in Philippians, and as 'partake' in Revelation. The NKJV translates it as 'fellowship' in Ephesians and as 'share' in the other two references.

And so Paul says in our text, "Do not fellowship, or share, or partake with the unfruitful works of darkness." Now the previous verses we looked at in Ephesians listed these works of darkness: fornication; uncleanness; covetousness; filthiness; foolish talking, and coarse jesting.

So let us take as an example, coarse jesting. How does one fellowship, or share with, or partake with those who tell dirty jokes?

Well, when we laugh when the joke is told we are fellowshipping with them. Any involvement, any encouragement in such things is to become a *fellowshipper* with them.

Now note the word 'unfruitful.' Now I ask, do fornication; uncleanness; covetousness; filthiness; foolish talking, and coarse jesting not bear fruit? Did not Jesus say, "Even so, every good tree bears good fruit, but a bad tree bears bad fruit" (Matt. 7:14)? A bad tree bears bad fruit. It is a bad tree, but it bears fruit.

Let me read that verse in its context:

15 "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.

16 "You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?

17 "Even so, every good tree bears good fruit, but a bad tree bears bad fruit.

18 "A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

19 "Every tree that does not bear good fruit is cut down and thrown into the fire.

20 "Therefore by their fruits you will know them.

Jesus said a bad tree cannot bear good fruit. When Paul speaks of the unfruitful works of darkness, he means they do not produce good fruit. As far as bringing forth anything of spiritual value, the works of darkness are totally unfruitful. Let me remind all cell phone and internet users: You must avoid many things that will be put in your way. The works of darkness are all unfruitful. You

will never get anything good, anything righteous or any valuable truth from them. They are useless to all goodness! They cannot produce any fruit of value to the Christian. You will get nothing but darkness from those things!

We read of the fruit of the Spirit in Galatians 5. And as in our passage, the fruit of the Spirit is contrasted with the works of darkness. Listen now to that fruit in contrast to the works of darkness. I'll read verses 19-23:

19 *Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,*

20 *idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,*

21 *envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.*

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.*

What a contrast is that! No good fruit grows in the flesh! You will never get anything of value from the flesh. It is darkness. It is useless. It is destructive. It is unprofitable. There is nothing of value to the soul there. But when one walks in the light, it will produce love, joy, and peace and so on.

So we have looked at one command in verse 9.

But there is a second. Here is our verse:

*11 And have no fellowship with the unfruitful works of darkness, but rather expose them.*

The second command is that the Christian should expose these unfruitful works. Now this command is much harder to obey than the first one. Now note, one should have no fellowship with the unfruitful works of darkness, but rather... Instead of fellowshipping with such works, one should rather expose them. Now the word, to expose, is *elegko*. The KJV says, *reprove*. This word has been translated by the KJV as to reprove, rebuke and convince. The onlinebible suggests the following ideas given by this word; to convict, refute, confute, to bring to light, to expose, to find fault with, to correct, to reprehend severely, to chide, to call to account, and more. That gives us an idea of the meaning.

Now to obey this instruction is among the most difficult of things we are commanded to do. When one is among the ungodly, and the language is bad, or the talk is filthy, it is one thing to not partake in any way. It is quite another to say something. Now it is amazing the affect it has when someone says something like, "That does not sound very godly." Or if they say, "I would appreciate if you did not speak like that." There are many that will immediately realize that this is right and they will feel shame. Others may curse you.

Well, this command is very difficult to obey, but when it is done in the spirit of meekness it has a powerful impact.

CONCL: So we conclude. Paul has said the believer is not to be a partaker of the sons of disobedience. Now you see, the danger here is not that of rejecting Christianity by stopping to

believe. It is the danger of thinking one can be a Christian and live in the desires of the flesh. But Paul says those living in the sins listed here have no part in the inheritance of the kingdom of Christ and God.

How can a Christian be deceived into thinking that one can live in these sins, sins out of which he has been delivered, and still inherit the kingdom? Well, there are scores of professing Christians today who have been persuaded by empty words that that is the case. A man who was running for president in the USA is married to a man and he is convinced he is a fine Christian. This is a rapidly growing phenomena in the professing church. Many are divorced and remarried and they think they are going to heaven.

But if we want real peace, real joy, real love, real kindness etc... then we must find out what is acceptable to the Lord. And then we must walk as children of light because the children of light walk in goodness and righteousness and truth. And those who walk in these things will experience real love and real joy and real peace.