

• *Another way of presenting his appeal for Godly living*

Verse 7 winds up the small unit in 4:25–5:6, but it also prepares the way for a new angle of approach in 5:8–17. ‘*Do not become partakers with them,*’ says Paul ^{□1}. Then he gives a reason which opens up a new way of putting his appeal for godly living. ‘*For you were once darkness, but now you are light in the Lord. Walk as children of the light* ^{□2}. *For the fruit of the light consists of all goodness and righteousness and truth* ^{□3}. *Find out what is the will of the Lord* ^{□4}. *And do not be joined together with the fruitless works of darkness, but rather expose them* ^{□5}. *For it is shameful even to mention the things which are done by them in secret* ^{□6}.

□1 5:7
□2 5:8
□3 5:9
□4 5:10
□5 5:11
□6 5:12

1. *Christian godliness is a matter of putting into effect what has happened*

1. First of all Paul appeals to us to remember who we are and what has happened to us ^{□1}. **Christian godliness is a matter of putting into effect what has happened to them.** Paul asks the Christians at Ephesus and any other Christians who read his letter to realise what has happened to them. A radical and momentous change has taken place in their lives. We must notice that Paul does not say ‘Once you were in the darkness, but now you are in the light...’. It is not a change of the realms in which they live that he speaks of (although he could have done that as well). It is a change in the Ephesian Christians **themselves** that he refers to. They themselves were darkness. They themselves have changed and are no longer what they used to be. The Lord Jesus Christ is the ‘light of the world’, but they are so transformed so as to belong to Jesus Christ, and the result is that they also are the light of the world. Not only are they in the light; the light is in them, and they have been transformed.

□1 5:8-9

• *No longer in darkness but now in the light*

So what follows is perfectly logical. ‘*Walk as children of the light*’ ^{□1}. This is the New Testament way of calling for godliness. We are asked to be what we are! The New Testament tells us certain things about who we are and what has happened to us. Then it says to us, ‘Now then, if this is what has happened to you...’. The New Testament spends a lot of time explaining to us in great detail how a great change has come into our lives and it insists that we are not the people we used to be. Paul does not call un-Christian people to live the Christian life. He is speaking here to people who have experienced what it is to come to faith in Christ and become new people altogether. The secret of godly living is to take notice of this word that God gives us, telling us about ourselves. The truth sets us free.

□1 5:8

• *Walk as children of the light*

• *An entirely logical response*

Darkness spoke of sin and shame and spiritual blindness. Before we came to faith in Jesus we were darkness. It was our very nature to be spiritually blind. We enjoyed being far from God. We loved the darkness that was in us. But then a very great change took place. Now we are light ‘in the Lord’. It is the Lord Jesus Christ who makes the difference. We are what we are because we are ‘in’ Him; we are joined on to Him. His life is within us. We now have to be logical! We put into action what we actually are.

• *The fruit of*

Paul tells us what it means in practice. ‘*For the fruit of the light*

the light – goodness, righteousness and truth

consists of all goodness and righteousness and truth' ¹ (5:9). It is a general description of the 'fruit of the light', a description of what this new nature in us will actually lead to. It will result in **goodness**: kindness, benevolence, sweetness towards other people. Our new nature will result in **righteousness**: integrity, uprightness, straight dealings with other people. Our new nature will result in **truth**: openness, the opposite of hiddenness, darkness and shame.

¹ 5:9

2. More detail on Godly living

• **Knowing God's will**

2. Next, having asked us to remember who we are and what has happened to us ¹, **he goes on to give us fuller details** ².

¹ 5:8-9
² 5:10-14

One detail concerning **knowing God's will**. 'Find out what is the will of the Lord' ¹. The Christian is to discover what really pleases God, what God likes. It is the Lord Jesus Christ Himself who is His first concern. The Christian is relating to a person, the Lord Jesus Christ! He seeks to live a life of goodness, righteousness, truth, because He wants to find out Jesus' will in every situation.

¹ 5:10

• **Being a distinctive people**



Another detail concerns **our being distinctive people** who do not become so similar to the ungodly that our position is inconsistent. 'And do not be joined together with the fruitless works of darkness, but rather expose them' ¹. The ungodly do 'works'; the godly produce 'fruit'. The two different words reveal the difference between the pagan and the Christian. The unsaved person does 'works'; the word emphasises that what comes out in the life of the ungodly is something he or she does purely from himself. But what comes from the Christian is the 'fruit' of the new thing that God has put in him. The Christian does not share the sinful interests of the ungodly. Instead we get them to see something entirely different. We walk in purity and it makes the sinner feel the shame of what he or she is doing.

¹ 5:11

• **A true sense of shame and a sensitivity to sin**

We ourselves are to have a **true sense of shame**. 'For it is shameful even to mention the things which are done by them in secret' ¹. It is a terrible thing when we get so used to sin that we no longer are able to be ashamed. The Christian is sensitive. Certain things fill him with shame. He does not even like to mention them. We do not rebuke others merely by being negative. We demonstrate the joy of the Lord, and the world can see that we have something they do not have.

¹ 5:12

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