

## **“Walk in the Light, part 3”**

*Ephesians 5:8-10*

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### I. The Transformation that Made us Children of Light (5:8a)

*“you were formerly darkness, but now you are light in the Lord”*

### II. The Obligation to Walk as Children of Light (5:8b)

*“walk as children of light”*

### III. The Manifestation of Walking in Light (5:9) *“goodness and righteousness and truth”*

A. Goodness-

B. Righteousness-

C. Truth-

### IV. The Motivation for Walking in Light (5:10) *“trying to learn what is pleasing to the Lord”*

#### **Digging Deeper:**

**5:8—“you were”** from the verb *eimi* (to be), in the imperfect tense which emphasizes the past condition; this is no longer true of believers...they exist in a different state/condition now—they are “new creatures” in Christ.

**“darkness” (“in the dark”-NIV)**—this is the word *skotos*, used 31 times in the NT; it can refer to physical darkness (Matthew 27:45), but more often is used metaphorically and theologically to connote evil wickedness, the realm where the God of light does not dwell, the realm of Satan, spiritual blindness and

ignorance (Matthew 4:16; Luke 1:79; John 3:19; Acts 26:18; Romans 2:19; 13:12; Ephesians 6:12); the NIV adds “in the,” a preposition plus the definite article which are not in the Greek text...unbelievers are not just in the dark, they are ‘darkness’ itself...

**“but now”**—a contrast is magnified by the use of the strong adversative conjunction *de* (“but”) plus the adverb of time *nun* (“now”)—Christians continually need to be reminded of who they are in Christ...their glorious identity of their current heavenly position from God’s perspective—knowing this great truth affects our willingness and confidence to live accordingly—we are rich “in Christ” and we have all the resources at our disposal to live godly lives.

**“you are”**—this is not in the Greek text but is understood or implied from the adverb of time just mentioned, “now,” which speaks of the present tense reality; the KJV appropriately puts “are ye” in italics to indicate the verb is understood and not in the Greek text itself.

**“light” (“in the light”-NIV)**—*phos* (a contraction of *phaos*) means “light”; it can refer to the physical light of day (Gen 1:3-5, LXX), but primarily it refers to the character and revelation of God; *phos* is used 73 times in the NT and is usually used metaphorically for spiritual light in reference to moral purity (holiness) and intellectual purity (truth); Jesus said He was the light of the world (John 8:12; 9:5), God is light in Whom there is no darkness/sin (1 John 1:5); Christians are light, they reflect God’s character and holiness to the sinful world

**“walk” (“live”-NIV)**—*peripateite* from *peripateo*, “to walk”; this is the main verb in the passage and is a present tense, active voice imperative; Paul repeats this verb in Ephesians at 4:1, 17 and 5:2; your walk refers to your lifestyle; your ongoing patterns of behavior and thinking...how you characteristically live your life...your ‘walk with Christ.’

**5:9--“the fruit”**—*karpos*, “fruit” is used 67 times in the NT and refers the tangible by-product or results of an action; the by-product of godly Christian living should be godly attitudes and actions characterized by “goodness, righteousness and truth” in contrast to unbelievers, whose fruit is “immorality, impurity and greed” (5:3).

**5:10—“trying to learn” (“find out”-NIV; “proving”-KJV)**—*dokimazonte*, from *dokimazo*; present active participle and relates back to verse 8 and depends on the imperative *peripateite* as it shows the manner of the walk of children of light; this verb is used 22 times in the NT and means ‘to put to the test’ as testing witnesses for a trial, ‘to approve after scrutiny as fit,’ ‘to examine, scrutinize, try, approving’ (Romans 1:28; 2:18; 12:2; 1 Corinthians 11:28; 1 Peter 1:7); the word in this context carries the hope of a positive outcome, that is, ‘approva.’

**“the Lord”**—in the 24 occurrences of “Lord” (*kurio*) in Ephesians when it refers to deity it always refers specifically to Jesus Christ.