

Eph 5.15-18a Walking in Wisdom

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[0 : 0 0] So, we're the time of our service right now where it's the time for the sermon, time for the preaching of God's word. The sermon is a time that is set apart in the service, and the service is a time that is set apart for corporate worship.

The service is part of the Lord's Day, and the Lord's Day is a day where the time is set apart for public and private exercises of God's worship. The other six days of the week is time which is set apart to complete our tasks, to complete our work.

There is a time to work, and there is a time to rest. There is a time to sow. There is a time to reap. There is a time to be born. There is a time to die. There is a time to mourn.

There is a time to rejoice. There is a time for every purpose under heaven. There is a right time to be doing the right thing.

Time is short. Time is precious. Time is also important. And Christians are called to make the right use of the present time.

[1 : 0 5] So we're in the book of Ephesians, chapter 5. Our text this morning will be verses 15 to 18a. But we'll read verses 1 to 21.

Again, our text is 15 to 18a. Ephesians 5.

He says,

Lord Jesus Christ, that you as our Redeemer are our perfect and final prophet. And that you reveal to us the will of God by your word and spirit.

I pray that you would do so this morning. I pray that you would give us the right understanding. I pray that you would illuminate your word to us. We pray that you would forgive us of all of our sins. Lord, as we consider the darkness and the sin in which the elect are called out of.

[4 : 1 9] And even the remaining corruption that we battle with. We pray that you would forgive us of our sins. And we thank you for the promise of forgiveness for those who are in the Lord Jesus Christ. We thank you, Jesus Christ, for taking to yourself a body in our nature.

Suffering and dying in our place to pay our debts that we might have forgiveness of sins. We praise you as our King. Raised from the dead. Exalted on high. And seated at the right hand of the Father with all power and authority.

You are our King. And we seek for you to speak to us and to lead us this morning. We pray this in Jesus' name. Amen. Amen. Now in Ephesians 5, again our text this morning is verses 15 to 18a.

And what's going on in this text, what it's telling us, is that Christians walking in wisdom make the right use of the present time. So we will see the importance to step carefully, to use time correctly, and to live prudently.

So first of all, to step carefully. Christians walking in wisdom make the right use of the present time by stepping carefully. You'll see in our text, starting in 15, so we'll be working through the text, coming back to it.

- [5 : 44] So if you flip, keep your finger here, or if you get lost, we'll be working through the verses 15 to 18a. So starting in verse 15, See then that you walk circumspectly, not as fools, but as wise.
- So it says to walk circumspectly. That's a bigger word. A circumspectly, what exactly does that mean? It means precisely, exactly, accurately, diligently, with care, or caution.
- So if we take with care, to walk circumspectly with care, then that implies being careful, which is contrary to carelessness. So, to walk circumspectly is not only to walk carefully, but not to walk carelessly.
- That is, not as fools. Not as fools, destitute of spiritual wisdom, and careless, to fall into sin, or error.
- Now if you remember in the previous text, in verse 11, we read about exposing, or reproving, darkness. Now if we, by our holy conduct, and speech, through right, right doctrine, and right conduct, are to expose, and to reprove the works of darkness, then it necessitates that you must look well to yourself, to your own behavior, and conduct, and thought, word, and deed.
- [7 : 15] That is, holiness of heart, and life. To step carefully, by walking, in light. Now, verse 15, you see it starts by saying, see, or, the word might be translated as look.
- To see, or to look carefully, means being intentional, and not careless. So stepping carefully, obviously, is not stepping carelessly, as fools, but to look, to see, and to look, in order to step carefully, means being intentional, and not careless.
- Now I'd always heard, whether it be, people joking, or talking, parents joking, or talking, about stepping on Lego, at night time, and I never really had the personal, context, to really, get what they were talking about.
- That was then. This is now. And I can now say, that if I know that there's going to be, Legos strewn, about the floor, or those little, plastic farm animals, or dinosaurs, I will be sure, and intentional, to step carefully.
- And that's kind of, what's going on here. To be intentional, about stepping, carefully, and not being careless. Now when God has created man, he has created us, with the abilities, to observe, and evaluate.
- [8 : 38] So as rational creatures, with the abilities, to observe, and evaluate, that means that we, can see then. That we can, look carefully.
- Those who do not, observe and evaluate, the Bible, calls fools. So we are to walk, not as fools. Fools, who walk, out of neglect, and carelessness, fall into sin.
- So again, obviously, contrary to walking, carefully, is carelessness, and neglect, which the fool, does, and falls into sin. Consider, the Proverbs 7, young man.
- For at the window, of my house, I looked through my lattice, and saw among the simple, I perceived among the youths, a young man, devoid of understanding, passing along, along the street, near her corner.
- And he took the path, to her house, in the twilight, in the evening, in the black, and dark night. Immediately, he went after her, as an ox goes to the slaughter, or as a fool, to the correction of the stocks.
- [9 : 50] Till an arrow, struck his liver, as a bird hastens to the snare, he did not know, it would cost his life. This is an example, of a fool, who walks with neglect, and carelessly.
- So we are called, in this text, to walk, not as fools, but as wise. Now, Vermigli, wrote about wisdom. Vermigli, is an Italian reformer, of the 1500s.

You can call him, the Italian Calvin. He wrote, explaining, the theological, explanation of wisdom. He wrote, wisdom is a habit, given to the mind by man, sorry, given to the mind of man, by God, increased by diligence, and exercised, whereby, all things, may be comprehended, in order that a man, may reach blessedness.

So again, it's a habit. Wisdom is a habit, given to the mind of man, by God. Now, those who walk in wisdom, will have a right attitude, towards time.

Which brings us, to our second point, use time, correctly. Christians walking in wisdom, make the right use, of the present time, by using time, correctly.

[11 : 15] Verse 16, it says, redeeming the time. This can also be translated, as making the best use, of the present time. John Trapp, in his commentary, John Trapp, is a English Puritan, of the 1600s, who wrote, a large, reputable commentary.

In his commentary, he wrote, the common complaint is, we want time, but the truth is, we do not so much want it, as waste it. Our text says, redeeming the time, or again, yours might say, making the best use, of the present time.

Redeeming the time, it means, buying the time. And this is a, a figure of speech, which, is in reference, to something specific, which we, we don't necessarily gather, today, especially in our, English figures of speech, but, redeeming the time, was a figure of speech, which, it was in reference, to merchants, who would watch the time, to determine, when was the best time, to buy, and when the best time, was to sell, so that they could, make the best use, of the time, for their financial, purposes, for their endeavors.

We, of course, would see this today, with real estate, where, if you want to buy a house, you're looking for a buyer's market, if you're looking to sell a house, you're looking for the time, when it's, a seller's market, if you can afford, to wait, or even, in the stock market, to, to buy when low, and to, to sell, when high.

So, redeeming the time, is a specific reference, which, which brings to mind, buying the opportunity, to watch the time, when it's the best opportunity, for buying, buying the opportunity, redeeming the time.

[13 : 05] So, this, this, this means, parting with pleasure, for gain, denying ease, pleasure, comfort, to gain the opportunity, of doing good, the right use, of the time.

Contrary, to making the right use, of the time, in contrast, master, redeeming the time, would be, squandering the time. So, squandering the time, rather than, making the best use, is not being, a faithful servant, of time, not being, a faithful steward, of time.

Now here, make a, a warning, about, the culture, and pitfalls, of social media. Don't, don't hear me wrong, I'm not against, social media.

I personally have, social media accounts, there's a, Trinity Reformed Baptist Church, Facebook page. So, it's not social media, in the big picture, but specifically, there is a culture, and pitfalls, that are, in social media, which, would lead, to, what we're, we're talking about here.

So, a culture is really, it's a, it's a space, of human activity, in a style of life, and, there's a, a culture, within social media, in which, people, use, as, as a, as a guide, for their life, and that, has a tendency, to become too much, of a reality, in which, it is not, the true culture, which Christians, are called to live in.

[14 : 38] And that can lead, to, of course, laziness, covetousness, vainglory, depression, and idolatry. Because, these things, this culture, and these pitfalls, within social media, does not satisfy.

There is no substitute, for communion, and worship of God. Nothing else, will satisfy. Now, if we spend, all of our money, we can replenish it, we can replenish, our savings.

But, spent time, can never be replenished. So, ask the question, are you, squandering, or are you, redeeming, the time?

In regards, to the attitude, towards time, consider the, the contrast, and the attitude, towards time, between, the sluggard, and the industrious steward.

For example, the sluggard, his attitude, toward time, is, a little folding, of the hands. Now, we know that there is, a time to rest, but it's the overall, attitude, about time.

[15 : 45] The sluggard says, just a little, folding of the hands, but that little, folding of the hands, becomes the pattern, of, his use of time. It's his attitude, towards the time.

Compare that, to the industrious steward. The attitude, toward time, is, but I discipline my body, and bring it, into subjection. Or, do you not know, that those, who run in a race, that those, who run in a race, all run, but one, receives the prize.

Run, in such a way, that you may obtain it. And finally, attitude, of an industrious steward, towards, making the best use, of the present time. So you also, when you have, done everything, you were told to do, should say, we are unworthy servants, we have only done, our duty.

There's a stark contrast here, the sluggard, would not have done, everything, he was told to do, because of his duty, rather, always looking for an opportunity, for a little folding, of the hands. There's a contrast, in the attitude, towards time, which leads to, making the best use, of the present time, to redeeming the time, to watching the time, to buying the opportunity.

You probably, remember the old, grandfather, clocks. Some of them, were big, antique, clocks, and they were, large furniture piece, and it would strike, every hour, to let you know, that another hour, has passed.

[17 : 17] And I like to think, of a grandfather clock, as a litmus test, of how we use our time. Because when the grandfather clock, strikes every hour, another hour, has passed, for which you will have to answer to God, for, as a steward, of the time, that he has graciously, given to you, to use, to manifest his glory.

So do you, do you want a litmus test, to see, whether we are, redeeming the time, or squandering the time. For one week, as a litmus test, take note every hour, of how you have, used the last hour.

This will help you, to make you aware, of how much, you are either, using, or losing, time each day. And then at the end of that week, for a further litmus test, look at your phone's, daily screen time breakdown, to see, the use of the time.

In other words, my point is this, time is precious, time is precious, and our prospect of eternity, should affect our attitude, toward time, and our use of it.

This life, is but a vapor. Those who are called, to the kingdom of Christ, will spend an eternity, in Christ's kingdom, and our use, of our time, on this earth, will directly affect it, whether, or not, our faith, in receiving Christ, and to be called, into, and transferred, into, the kingdom of Christ, dislocated, and dislodged, from this world, and from our orientation, of this world.

[18 : 55] And as Christians, our use of this time, will affect, even our perspective, of eternity. This life, is but a vapor. Wasted time, leads to a wasted life.

How you use your time, and how you manage your time, is a measure, of how well, you know, enjoy, and serve the Lord, with this time, he has given you. Will your time, be spent in vain, or, with divine purpose?

And again, when we consider, eternity, even the concept, of a world, without end, and how this, this life, is but a vapor, but a short, period of time, like a, flower, that grows, and fades away, or like grass, that grows, and withers, withers away.

It is, it is short, it is precious, and it is important. And when we, compare, or weigh, this short vapor, of a life, in comparison, to an eternity, that perspective, of a Christian, should indeed affect, our attitude, towards time.

And the greater context, of our passage, is walking worthy, if you remember, in chapter 4, where, it, it begins to speak, about right conduct, Paul says, I beseech you, to walk worthy.

[20 : 12] So, walking worthy, of your calling, the greater context, of, of what we're looking at here, walking worthy, of your calling, is not merely, a matter of doing, ten steps, it's not just a matter, of following lists, it's not just, tell me what I need to do, so I can do my duty.

Rather, making the right use, of the time, must begin with, and stem, from right doctrine. We see that, even in Ephesians, the first three chapters, are right doctrine, and then, applying right doctrine, in order to have, right conduct.

The Christian life, is based on the work, of the triune God, and the outworking, of communion, with the triune God, through union, with Christ, being purposed, by the Father, purchased, by the Son, and claimed, by the Holy Spirit, walk worthy, of the calling, with which you were called, as redeemed, and, as a redeemed, and adopted child, of God, set apart, for holy living, and good works.

So you might have, two vehicles, you might have, two bicycles, you might have, two pet dogs, however, we do not have, two moments, at once.

We just have, this one single moment, this one single moment, in time. We live in a single moment, and we cannot reach back, into time, the moments that have, come and passed, we cannot reach back, into those moments of time.

[21 : 36] We can't claim a mulligan, we can't hit, control Z, we can't restart, we can't redeem yesterday. It is past, and gone, and out of our reach, existing as, recorded facts, that cannot be edited, vetted, vetted, or improved.

So the question is this, what is your attitude, toward the present time? What will you do with it? How will you use, the gift from God, to know God, to love God, to enjoy God, and to glorify God?

How will you make, the best use, of the present time? Christians are called, to make the best use, of every moment, of every day, to glorify God, enjoy Him, and serve Him, glorifying God in the morning, glorifying God, noontime, glorifying God in the evening, and glorifying God at night.

So the next question is why? Why is this important? Why redeem the time? And the text gives us an answer. And the reason, for the command, reveals two things.

First of all, it reveals, the urgency, and the reason for the command, reveals the characteristic, of the times. What does our text say?

[22 : 53] It says, because the days are evil. Or, it could be translated, for it is a wicked age. Now, if, this was written, before our time, but is this, still, relevant today?

Well, of course it is. And if you take a look around, in the current times, how would you describe, our current times? The days are evil. It is a wicked age. And the forces of darkness, have a firm grip on man, leading into, self-indulgent, disobedience.

And we see that, all around us. We see it, even in our, government, our governing authorities. We see it in legislation. We see it again, in social media, all over the place, and the culture, of social media, is a culture, of indulgence, a culture of self-indulgence.

The forces of darkness, have a firm grip on man. Wicked men, even further, will seek to, to deprive you, of the opportunity, of doing good.

Or wicked men, will expose you, to hazards, for doing good. Hazards, that are snares. If you remember, the Proverbs 7, young man, there's something, that was mentioned, in that text.

[24 : 13] A couple of things, actually. It said, with her, enticing speech, she caused him, to yield. With her, flattering lips, she, seduced him.

Immediately, he went after her, as an ox goes, to the slaughter, or as a fool, to the corrections, of the stalk, correction, of the stalks, till an arrow, struck his liver, as a bird, hastens, to the snare.

He did not know, it would cost his life. What does 15, start with saying? It says, see then, or look carefully. See and avoid, the depravity, of the evil days.

Step carefully, walk circumspectly. Ephesians 12, starts off by saying, let us lay aside, every weight, and the sin, which so easily, ensnares us, and let us run, with endurance, the race that is set before us, looking unto Jesus, the author, and finisher, of our faith.

So in contrast, to squandering, and indolence, make the best use, of the present time, looking unto Jesus. Because, the days are evil, therefore let us, use our time, to get the good news, of Jesus Christ, to persons, in this evil, and wicked age.

[25 : 31] Those who are in darkness, need light. When light shines in darkness, the light of Christ, calls those who are in, death and darkness, into marvelous light.

And that, is the gospel, of Jesus Christ. So because, the days are evil, let us use our time, make the best use, of the time, to get the good news, of Jesus Christ, to persons, who need to hear it.

So having the right attitude, towards time, means putting things, in right order, and put things, into perspective, considering their source, and considering, their end.

Those who walk, in wisdom, are to order their lives, and priorities, to God's glory. And that leads us, to our third point, to live prudently. Christians, walking in wisdom, make the right use, of the present time, by walking prudently.

Verse 17. Therefore, do not be unwise, but understand, what the will, of the Lord is. Now it starts off, by saying, do not be unwise.

[26 : 40] Another translation, might be, do not become imprudent. The same thing, is in, the original word there. Do not become imprudent, but, understand.

So there's three, three particular things here, which our text has shown, is one, is wisdom. Second, is prudence. And third, is understanding. To walk in wisdom, to walk worthy of our calling, includes wisdom, prudence, and understanding.

So what do these, three words mean? More specifically, what is a theological explanation, of what these words mean? So I've taken, different theologians, explanations, theological definitions, if you will, of these three words, and kind of paraphrased them, and brought them together, to more, simplified version.

But let's work, through these three words. The first one, wisdom. Wisdom is knowledge, in perspective of God, the first cause, and chief end, so the source, and goal.

Or as Augustine put it, wisdom is knowledge, of divine realities. Prudence, prudence, is knowledge, according to which actions, are regulated.

[27 : 57] Regulating one's actions, with directive care, of particular things, or the right use of reason, of things to be done. Now you'll notice, this is probably echoing, really what Ephesians, can be summed up as, the first three chapters, of right knowledge, things to believe, and the last half, verses four to six, are right conduct, things to be done.

Richard Muller, in his dictionary, explains, theological dictionary, explains prudence, as the form of knowledge, that guides practical judgment, by means of universal principles, of conduct, and action.

And that's a pretty good summary. To put it more simply, prudence is a proper method, of conduct. Now the third one, understanding. The Latin, this is telling of the meaning, but the Latin for understanding, is intelligentia.

And it means, contemplative knowledge, that consists in the understanding, of first principles, which is the source, or origin, or cause. So understanding is a true grasp, of first principles of God, and how all things relate, to God.

So, to take all of these, and synthesize them together, even still, to have a working explanation, of what it means, biblically, theologically, to live prudently, in regards to what you ought to believe, and what you ought to do, right knowledge, and right conduct.

[29 : 30] We could synthesize, all these together, by saying that, to live prudently, is regulating actions, and guiding practical judgment, according to the contemplative knowledge, consisting of a true grasp, of God, and how all things, relate to God, from whom, through whom, and to whom, are all things.

There's a lot there, so I'll say it again. To live prudently, is regulating actions, and guiding practical judgment, according to contemplative knowledge, consisting of a true grasp, of God, and how all things, relate to God, from whom, through whom, and to whom, are all things.

So here, I'll remind you again, of what Vermigley wrote, about wisdom, and you'll see, the parallel. Wisdom is a habit, given to the mind of man, by God, increased by diligence, and exercise, whereby all things, may be comprehended, in order that a man, may reach blessedness.

So as Christians, living to God, that is, living blessedly, in this life, and forever, it involves both, theology and contemplation, and theology and action.

The ordering of human life, for the glory of God, and for the enjoyment of God. That is, to know God as creator, to know God as redeemer, and to know God as glorifier.

[30 : 51] And this necessitates, abandoning a life of folly. Do not be unwise, but, understand, what the will, of the Lord is.

Again, in our text, it says, understand what the will, of the Lord is. Living prudently, means to discover, and live by, God's will. So a distinction, needs to be made here, between, the, decretive will of God, and the, preceptive will of God.

And this can be a hangout, for people trying to, well, worry really, about what the will of God, is for their life. There is a distinction made, between the decretive will of God, that which God decrees, or the, the sovereign will of God, or the secret will of God.

For example, all, who, the names of the elect. And there's the, preceptive will of God, which is that, which God has revealed us, through his precepts, namely, the written word of God, word of God, and scripturated.

And it's important, to make this, description, because, particularly, probably, with young people, or people making, a significant, life decision, watching to do, what is the will of God.

[32 : 06] And our text does say, understand what the will of the Lord is. And that can be, an intimidating thing, because, the, the knowledge, God's knowledge, and God's will, is so vast, and we are, finite creatures, that we cannot know this.

And God is eternal, and infinite in time. So it's, it's, it is impossible, for us to know, the decretive will of God. So in making this distinction, an example might be, trying to decide, who to marry.

There might be the, just the, the overwhelming, anxiety of, well what's, what's God's will? Does God have a will for me, to have this one person, and if I make the wrong decision, then I'm going against God's will, and then fretting, and worrying.

But, what is God's decretive will, is not ours to discover. Our duty, is God's precedence, preceptive will, and the results, is God's decretive will.

So, another example of that, is we know, by God's preceptive will, that it is, wrong, it is immoral, to murder. So, we know for ourselves, our duty, is not to murder.

- [33 : 17] Does that mean, that because that's God's will, there will never be murder? No, there's not. And in fact, we can see, God's sovereignty, even over, rebellion against him, in, primarily, the death of Christ.

He was unjustly, accused, and killed, but it was according to God's purpose, and it was for the salvation of mankind. So, the distinction between decretive, and preceptive will.

So, another example, well, we'll get to that actually. And this is where really, faith, and trusting in God, comes in. What's faith? Faith is, knowledge, assent, and confidence, in God's trustworthiness, and trusting in God.

When we don't know God's decretive will, when things which is clearly rebellion against God's preceptive will, there's a part that is our duty, and we are to know God's will, and to obey it, but there are parts that's outside of our control.

And that's where faith comes in, where we do not have to know what God's decretive will is, in order to trust him. But trusting him is, not knowing God's purposes, but entrusting it to him, and being faithful, according to his preceptive will.

- [34 : 28] So, preceptive will, is what we're talking about, when it says, understand what the will of the Lord is. What are the precepts, that God has revealed to us? So, this brings to us, the necessity, this is important, the necessity of diligently, searching the scriptures, is how we are to understand, what the will of the Lord is.

Romans 12, I beseech you, therefore, brethren, by the mercies of God, that you present your bodies, as a living sacrifice, holy, acceptable to God, which is your reasonable service, and do not be conformed, to this world, but be transformed, by the renewing of your mind, that you may prove, what is good, and acceptable, and the perfect will of God.

So, diligently considering, the will of the Lord, and understanding, the will of the Lord, is wisdom. So, a number of theoretical questions, if we may.

Is it God's will that I marry? Is it, what is God's will who I marry? Where do I go to university? What job do I take? Should I, and how much, should I have of social media?

Questions like these, we do not know, God's decretive will, and again, it's not for us, to know what God has, decreed for eternity, what is for ours to know, is God's preceptive will, and seek to be faithful to it.

- [35 : 58] So, then we apply it. For example, let's take, what job do I take? What if, two job opportunities, are presented, both of them, well, two, they're in two different locations.

First, what's God's preceptive will? Something, more simple, I suppose, would be, who I marry. Does God's precepts, his preceptive will, tell us anything of that?

Yes, for Christians, Christians are not to be unequally yoked with unbelievers. So, we know God's will in that. But from that, there's a great deal of liberty. So, also, is there, in regards to, what job should I take?

If you look, if you read from, the beginning of the Bible, to the end of the Bible, you will not find, where it says, your name, and it says, you must have this job.

That is not God's preceptive will. So, there is, matters of law, which is precept, which do help us, in making, important decisions. Sometimes, God's preceptive will, doesn't, cover, every decision we have to make.

- [37 : 08] There might be, a decision where we have to make, where, both options, fit in line, with God's preceptive will. So, if we were to understand, what the will of the Lord is, how do we understand, what the will of the Lord is, when we seek to make a decision, when both, would be being, are not, a direct violation, of his law.

Now, remember the context, of what, our text is, it's walking in wisdom. It's not, walking in law. Now, just because something, may not be a matter of law, doesn't mean, that it is not, a matter of wisdom.

So, we should ask questions, in this regard. So, it's not a matter of law, of these two options, which I choose, but there are matters of wisdom, which we should ask ourselves, so that, what would be, the best decision?

Maybe, both decisions are wrong, but what would be, the best decision, and which we would be making, the best use of the time, to live prudently? For example, what is the likely outcome, of this decision, and which will bring, more glory to God, and which will result, in closer communion with God?

So, maybe you're seeking, to go to a university, you're going to a job, and it involves moving. Well, the job itself, might not be unlawful, but, what about the places, where you're moving?

[38 : 32] Perhaps, there is not, a healthy, thriving church there. So, in that case, what's the likely outcome? What will bring, more glory to God?

What will result, in closer communion with God? Maybe you're looking, at two different universities, the degree at both universities, there's nothing unlawful about it, but perhaps one university, again, there's no Christian presence, and maybe it's known, for its public debauchery, and, these are areas, of wisdom, in which we should ask ourselves, what is the likely outcome, of this decision?

What will bring, more glory to God? Which will result, in closer communion with God, and as such, seeking to make, the best use, of the present time, step carefully, make, use time correctly, and live prudently.

And finally, in our text, in 18a, it says, drunkenness, it speaks of drunkenness, and drunkenness, is antithetical, to that which our text, is speaking of, isn't it?

Drunkenness, is antithetical, to living prudently, and is antithetical, to an ordered, and accurate life, making the best use of time. In fact, drunkenness is excess, which is, evidence, in the word itself, drunkenness.

[39 : 48] It is the inlet, and sluice, of all other sins. And our text tells us, that drunkenness, is dissipation. That is squandering.

And squandering, is in stark contrast, with redeeming the time. It is excess, it is profuseness, it is lasciviousness, and it is lewdness. In fact, in Jewish, wisdom literature, the word drunkenness, is a proverbial, expression of folly.

And we are to walk, and wisdom, to abandon a life, of folly. So this, of course, is contrary to wisdom. Hosea 4.11, it says, hoard them, wine, and new wine, which take away, the understanding.

Drunkenness, is contrary to wisdom, prudence, and understanding. It is contrary, to stepping carefully, it is contrary, to using time correctly, and is contrary, to living prudently. Drunkenness, is contrary, to walking, and wisdom, and drunkenness, is contrary, to walking, worthy of your calling.

Furthermore, making the best use, of the present time, is a help, in safeguarding, against, folly, and imprudent living. Two examples, to demonstrate this, how making the best use, of the present time, is a help.

[41 : 10] First of all, consider the example, we've already read, about the foolish, young man, in Proverbs 7. What was he doing, to begin with?

Was he making the best use, of his present time? Was he stepping carefully? Was he using time correctly? Was he living prudently? He wasn't. Instead, he walked past, her corner.

He took the path, to her house. It was in, the dark, in the night. He was not, making the best use, of the present time. The second, second example, is David.

When David, sinned, with Bathsheba, or by committing, adultery, with Bathsheba, and orchestrating, the death of Uriah, in 2 Samuel 11, what was occurring?

What led up, to this sin? What led up, to this folly? 2 Samuel 7, it says, it happened in the spring, of the year, at the time, when kings go out, to battle.

[42 : 17] And David, sent Joab, and his servants, with him. So there is, a right time, to be doing, the right thing, and this was, this was the time, when, kings go out, to battle.

So if David, was making the right use, of the present time, David would be going, out to battle. So David, sent the Israelites, out to battle, they did go out, to battle, but, David remained, at Jerusalem.

The time, was when kings, go out to battle, but, David remained, in Jerusalem. And as a result, he was not making, the right use, of the best use, or the right use, of the present time, and as a result, he fell into sin, adultery with Bathsheba, and the murder of Uriah.

Orthodoxy, and orthopraxy. Drawing the right, drawing into, drawing right knowledge, into right practice. Job 28, tells us, behold the fear, of the Lord, that is wisdom, and to depart from evil, is understanding.

In Matthew 24, 28, which we, essentially read the same thing, in our, reading in Luke 17, for as in the days, before Noah, they were eating, and drinking, marrying, and giving in marriage, until the day, that Noah entered the ark, and did not know, until the flood came, and took them all away.

[43 : 39] So also, will the coming, of the son of man be. Therefore, awake you who sleep, arise from the dead, and Christ will give you light, in the previous text.

So we should all live, having one eye, on the clock, and the other eye, on Christ's return. So a few concluding remarks. Redeeming the time, does not mean, buying back your life, because of the judicious, use of time.

We cannot buy, our justification, we cannot buy, our merit before God, we cannot buy, our way, into the kingdom of Christ. A judicious use of time, does not merit us, anything. So that, is not what, redeeming the time, means.

We cannot, redeem ourselves, we cannot, redeem our life. The only redeemer, of God's elect, is the Lord, Jesus Christ. Christ. This brings to mind, of course, the gospel, and the finished work, of Christ.

All mankind, because the fall, is in rebellion, against God, and is, needs to be reconciled. We cannot, redeem ourselves, we cannot, buy our livestock, we cannot, buy our reconciliation, which necessitates, the gospel.

[45 : 02] We need the gospel, man needs the gospel. And because of our need, the second person, of the Trinity, the word, the wisdom of God, took to himself, a body, and assumed our nature, through the incarnation, being born of the Virgin Mary, the person, of Jesus, the son of man.

There were two distinct natures, united in the one person, the Lord Jesus Christ, who was born under the law, fulfilled the law, lived a perfectly, obedient, righteous life, and, suffered, and died, in our place, the shedding of his blood, the pouring out, of his life, for the payment of sins.

So, God does not set aside, his holiness, God does not set aside, set aside his justice, he does not set aside, his righteousness, his perfections, are immutable, and he is eternal.

Rather, God's justice, which was not set aside, was satisfied, by Christ pouring out, of his blood, of his life, in our place, on our behalf, to pay our price.

That is the finished work of Christ, is once for all sacrifice, for the payment of sin, of God's people. And this is made personal, through faith.

- [46 : 17] Faith is the instrument, of justification. Faith is the instrument, by which, we lay hold of Christ, we receive Christ, we rest on Christ, we embrace the Lord Jesus Christ, freely offered to us, in the gospel.

Now in regards to, the right use of time, there is a right use, there is a right time, for the right use, of time. And we see, that this is important, to God, because, in the fullness of time, or at just the right time, Christ died, for the ungodly.

And that, is what, was in reference, to the only redeemer, of God's elect, redeeming, is buying back. And, we know from Ephesians 1, that the second person, the Trinity, Jesus Christ, purchased, the elect.

At the right time, at just the right time, Christ died, for the ungodly. So, praise God, for the incarnation, and passion, at the fullness, of the time. Such that Christ, made a way, to the Father, through, his redemptive work.

So, if you are not, amongst the elect, if you do not know, God, as redeemer, understand, the need, of redemption, because we cannot, buy back our time.

- [47 : 40] We cannot, buy back our lives. We cannot, buy our justification. Every man, is in need, of the Lord Jesus Christ, as our redeemer. and we must, receive Christ, and rest on Christ alone, for salvation.

There is a right time, for the right use of time, and, the Christian Sabbath, is time, that is, set apart, for us to make, a perfect opportunity, and that's today, to make, the best use, of the present time.

The Christian Sabbath, the Lord's Day, is, a day, where the time, is set apart, for public and private, exercises of God's worship. So, even today, immediately, we all, have an opportunity, to make the best use, of the present time.

And, one final, concluding remark, is that, for Christians, anxiety, does not give you, any interest, in your time. Anxiety, does not redeem the time.

Matthew 6, 27 says, and which of you, by being anxious, can add a single hour, to his span of life? Rather, when we read, in Psalm 37, 7 to 8, says, rest in the Lord, and wait patiently, for him.

- [49 : 06] Do not fret, it only causes harm. We, exist, in a life of finitude, and God, is eternal.

God is infinite. Our anxiety, about things, in the future, are things, which we cannot control. Things in which, Matthew 6, 27, is speaking about, when it says, in which of you, by being anxious, can add a single hour, to his span of life?

It does not give us, any interest, on our time. Rather, we are told, in Psalm 37, to rest, in the Lord. Instead of fretting, instead of being anxious, to rest in the Lord, to wait patiently, for him.

Do not fret, it only causes harm. We are creatures, we are in time, we only have this, one moment, we are not in the future, we are not in the past, we only exist, in this one moment, we are called, to make the best use, of this one moment, of this present time.

God is eternal, God is not limited, to a single moment, of time. God is not bound, by the limitations, of time. God fills, all space, and time.

- [50 : 16] So, God is not only, in this one moment, of time that we have, by God's mercy, God is also, fills, all past, and all future, in one pure act, as an eternal God.

And he is all powerful, faithful, he does accomplish, his purposes, he overthrows, wickedness, he vindicates his name, and he, redeems, the elect, and glorifies them.

And we are to rest, in the Lord. And indeed, he is, trustworthy, and worthy, of our confidence, he is worthy, of our resting, in him. See then, that you walk, circumspectly, not as fools, but as wise, redeeming the time, because, the days are evil.

Therefore, do not be unwise, but understand, what the will of the Lord is. Do not be drunk with wine, in which is dissipation. Lord, thank you for your word.

I pray, Lord, that you would help us, to indeed, understand your word, from an understanding, that is from above. I pray that you would help us, to continue to think, about the things, of your word, to chew on it, to meditate it, to contemplate it.

[51 : 30] And that, as such, our conduct, would be influenced, by right doctrine. Applying right knowledge, to right conduct, that we might walk, worthy of our calling, and we might walk, in wisdom.

I pray, Lord, if there are those, here today, who do not know you, that you would, shine light in darkness, and that you would, advance your kingdom, and call, call sinners, out of darkness, into marvelous light.

Thank you, Lord, for your gifts, of repentance, and faith, by which, we lay hold, of Christ, and rest, on Christ, as our only redeemer. for those, Lord, who are Christians, who are saved, I pray, Lord, that by your grace, you might help us, to indeed, step carefully, to use time correctly, and to live prudently, that we might, walk in wisdom, because the days, are evil, in this present darkness.

Pray, Lord, that you would, bless your people, and be with your people. We pray this, in Jesus name, Amen. I will stand, and close, with Gloria Patri, and,