

RUF Bible Study – Ephesians  
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Ephesians 5:1-21<sup>2</sup>

*5:1 Therefore be imitators of God, as beloved children. 2 And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. 3 But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. 4 Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. 5 For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no 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 associate with them; 8 for at one time you were darkness, but now you are light in the Lord. Walk as children of light 9 (for the fruit of light is found in all that is good and right and true), 10 and try to discern what is pleasing to the Lord. 11 Take no part in the unfruitful works of darkness, but instead expose them. 12 For it is shameful even to speak of the things that they do in secret. 13 But when anything is exposed by the light, it becomes visible, 14 for anything that becomes visible is light. Therefore it says,*

*“Awake, O sleeper,  
and arise from the dead,  
and Christ will shine on you.”*

*15 Look carefully then how you walk, not as unwise but as wise, 16 making the best use of the time, because the days are evil. 17 Therefore do not be foolish, but understand what the will of the Lord is. 18 And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, 19 addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, 20 giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another out of reverence for Christ.*

When Dr. Bryan Chapell, president of Covenant Seminary, went off to college, his father asked to have a word or two with him. His father held him by the shoulders and said,<sup>3</sup> “I don’t know what the future holds in this for you. I don’t know of you will be wildly successful or if you’ll flunk out of college. But I do know this – you are my son, and I am your father, and nothing will ever change that. You will always have your place with me here.”

That was tremendously influential in Dr. Chapell’s life, something he clung to time and again.

Do you know that sort of love from your father? Do you understand that sort of love from your heavenly father?

Paul is in his instruction mode, and we can easily get overwhelmed by this and either begin to achieve each and every thing so that Paul will like us, or shut down and give up, saying it is impossible anyway so why try. Either way, we’d be falling back on our own resources to fulfill these passages. But is that really what Paul is after here?

Paul is saying there is only one thing we need to do. There is great detail, but only one thing he wants us to learn to do. In verse one of chapter five, Paul writes, *Therefore be imitators of God, as beloved children.* There you have it. Isn’t that easy enough?

In some ways it is. When you have children, you’ll notice that they will try to mimic our lives, for good and for bad. It’s natural for children to learn how to be grown ups while imitating those who are grownups. When your three year old curses in front of you, you might be able to guess where she got that word. When your nine year old throws a tantrum after a soccer loss, you might consider that he learned that from you. Anna likes to play house, to take care of her babies, to make supper, to go to school and be the teacher. She’s playing and learning and mimicking and growing. And it’s all rather natural.

Paul says that here’s the one thing – embody in your lifestyle by imitation and mimicry, the character of your heavenly father. Imitate him by walking in his footsteps.

How do we do that? Paul gives us three ways:

- v. 2 Walk in love
- v. 8 Walk as children in the light
- v. 15 Walk, not as unwise but as wise.

### **Walk in love**

The first section of this passage, where Paul tells us that we are sons and daughters of God and that is tremendously important, goes like this: *2 And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. 3 But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. 4 Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. 5 For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no 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*

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<sup>2</sup> Sources: commentaries by Tom Wright, Peter O’Brien, John Stott, J.M. Boice; sermons by Rev. Tim Keller, Rev. Rob Rayburn, Dr. Sinclair Ferguson and Dr. Bryan Chapell

<sup>3</sup> I’m paraphrasing these words from memory, but you can find this sermon at [www.covenantseminary.edu](http://www.covenantseminary.edu).

*God comes upon the sons of disobedience. 7 Therefore do not associate with them; 8 for at one time you were darkness, but now you are light in the Lord.*

Like me, you'll immediately focus on Paul's prohibitions, so let's deal with that first. He says sexual immorality and all impurity and covetousness should not even be named among us. That about covers it. The word for sexual immorality is *porneia*, the general word for sexual sin, meaning sex outside of marriage. When you add impurity and covetousness to that, it is a rather comprehensive statement. He says that there are consequences to giving over to those things – they incur God's wrath for those who never give up this idolatry. As such, we shouldn't even associate with them. They don't only incur God's wrath in the future, but they do so now. Scary.

The thinking goes like this: "The Messiah is *already* installed as king of the world, Paul believes. When his work as king is complete, and all enemies, including sin and death, have been defeated, then God himself will be king in the way he always intended. What Paul means, then, is that people who behave in these ways not only won't inherit the final kingdom; they have no place in the present one either. Notice that he labels sexual greed as a form of idolatry, the worship of false gods..."<sup>4</sup>

The important thing to realize here is that there are things to which we learn to say no, that we break from the idolatry and then from the tentacles of the idolatry. If you never break from this idolatry, then how can Jesus be Lord of your life?

Grace teaches you to say no. Grace teaches us to say no to all forms of sexual impurity, both in action and in word, in fascination and in devotion, because these things are out of place. Simply put, there are things you don't say and things you don't do. Because they hurt you and they hurt people, and they bring death and destruction instead of peace and prosperity.<sup>5</sup>

Paul focuses on this because through all of human history, the devil has constantly used God's best gifts – like the amazing diversity of men and women, of married and single men and women. We should delight in the fact we are different. God has given us this privilege that he has made us in two different ways, and we complement each other and find out things about each other and about life together. But the very best thing God has made becomes the strongest leverage for Satan to bring us down.

What are you willing to say no to? Do you have some sort of filter?

About ten years ago, there was a guy at Stanford who started going to class naked. Just a backpack and that's it. Nothing else. Now, I don't know about you, but I'm thinking that that would be a little uncomfortable to see. To sit next to. And it strikes me as incredibly inappropriate.

Would you consider doing this? Why or why not? I'm sure most of you would say this will never happen for you. That is good. You have some sort of category for right and wrong. Now, build on that.

Why do you keep your clothes on in class and not with your girlfriend or boyfriend? How do you make these choices as to what is appropriate?

There is something to be said about what is proper and not. Paul talked about this in the last passage with our clothes. You have received a new set of clothes, so wear them. Don't show up to a wedding in shorts and a t-shirt. People would grumble, "Doesn't he know what's proper?" and they'd be right to do so.

We've lost sensitivity to what pleases God. These things couldn't conceivably exist in heaven, so don't let them exist in heaven on earth, in the midst of God's people. If you need help, then think about only doing what you feel comfortable with in front of the RUF group. Or on the south oval. Or with me or your dad in the room. That might cut down on a few things.

Once you have the wedding papers, you can do what you want in your bedroom (not in front of the group, please), but you need the assurance of that commitment first. Again, God is not calling us to be prudes. We are delivered from being prudish in our thinking like the Victorians or the fundamentalist because we thank him for these things.

We need to replace this immorality, impurity and covetousness with thanksgiving. None of these deviations are characterized in thanksgiving in God for this privilege, for they cannot thank God for a privilege he is not giving them.

Paul is telling you not to make your home with unrighteousness, don't be comfortable with it. If you are in a situation that makes you feel squeamish, then you should be encouraged that you are uncomfortable. If you never are repenting for your sins in these areas, you need to consider that you are an idolater and that God is not going to put up with it.

So the the *motivation* for our walking in love is because we are loved. God is saying that, if you are in him, if you are his child, then your actions do not ultimately define you.

I have to watch this in my dealing with my kids. I am tempted to say things like, "Ruth, you are messy." "Cal, you are inconsiderate." "Drew, you are whiny." "Anna, you are being a bad girl." But those aren't true. They may be doing messy, inconsiderate, whiny and bad actions, but I need to relate to them as defined by the relationship and not primarily by the actions. Your identity deals with what you are. You are a splendid young girl. You are precious to God and to me. Do not let the struggle let you forget this – you are a child of God.

The *model* for our walking in love is Jesus Christ and how he – what? How he obeyed him perfectly. Yes, that is true, but that is not what Jesus focuses on it seems. Because he never stumbled in sexual sin? Yes, that is true, but that was a by product of something else. Paul says we should *walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God*. Jesus Christ gave himself up for us, and he delights in pleasing his Father.

Remember that Jesus says, *For this reason the Father loves me, because I lay down my life*. (John 10:17) The father *always* loves him, but the extent of the obedience of his father creates a context and a capacity for the outpouring of his love for the son that had not heretofore experienced.

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<sup>4</sup> Tom Wright, 60

<sup>5</sup> Many of these and following thoughts come from Dr. Ferguson's sermon found on [www.pcpc.org](http://www.pcpc.org).

When you have kids, you'll experience this as well. You'll think to yourself, I cannot love her any more than I do right now. It just isn't possible – and then you do.

There is much that we need to yes say to in the Christian life, but when we say no to that which is contrary to the will of the heavenly father, we must consider that it gives pleasure to the father. In John 14:21, 23-24, Jesus says: *Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.*"

23 Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. 24 Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.

Do you have his commands and keep them, thereby showing you love him? Do you keep his word, and thus know the father's love for you? How do we do this – Colossians says we let the word of Christ dwell in us richly. The Spirit works the Word down into our lives that he creates more and more space for his wonderful presence. As the Word is worked into your life, your heart will become a place where the Father, Son and Holy Spirit are *happy to be at home* – this then becomes the most natural thing in the world to hear Paul say, since you are a Christian and you love the Father, copy him. It's the only way.

One last thing to notice here. Paul appeals to our heart through our nose. He talks about the fragrant offering of Jesus. The smell of Jesus. Can you smell Jesus?

One of the first girls I dated was Cathy. I was a year older to her, and I remember after a choir tour trip or something like that when we'd held hands the whole way, that she gave me her pillow. Her pillow smelled so good. It smelled like her, which meant it smelled like perfume. She was smart, I think. I would think of her every night, and when the scent wore off, I'd take it back to her for a week or so to replenish the smell.

Paul says you should savor your identity and the sweet fragrant offering of Jesus Christ for you. That's not Old Spice or Axe body spray or Tommy Hilfiger cologne. It's an offering of sacrifice for you, you know. It's the smell of atonement. Of his blood. Of his sweat and agony on the cross. For you.

And because of this smell, this controlling love, the thing that becomes chief in my desires is to please my heavenly father, and then I start to resemble the family likeness like my elder brother. As a beloved child.

### ***Walk in the Light***

Next Paul says that we must walk in the light. *Walk as children of light 9 (for the fruit of light is found in all that is good and right and true), 10 and try to discern what is pleasing to the Lord. 11 Take no part in the unfruitful works of darkness, but instead expose them. 12 For it is shameful even to speak of the things that they do in secret. 13 But when anything is exposed by the light, it becomes visible, 14 for anything that becomes visible is light. Therefore it says, "Awake, O sleeper, and arise from the dead, and Christ will shine on you."*

In John 8:12, Jesus says, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." Here Paul writes, You are the light in the Lord.

Our first thought is to see that living in the light is derivative, like the moon. Our light comes from another place. It is reflective. We don't generate it ourselves, but it comes out of us because we're reflecting the light of Jesus Christ.

Paul explains how we are to do this kind of walking too. He says that, because you are children of the light you are to express light and expose darkness. You express it in goodness, goodheartedness, as opposed to the lists Paul has been giving. You express this light in thanksgiving, in purity, in truthfulness. You are to be reflecting God's glory, his standards, and discerning what pleases the Lord. We are to consider what it means not only to bring God fruit, but to bring God pleasure.

You're all too young to know this, but you should rent the movie "Chariots of Fire." One of the runners says he runs to prove his existence, to make his life meaningful, to keep from being nothing. The other says he runs because when he does so, he feels God's pleasure. Do you feel God's pleasure? Do you walk in the light?

There is something of a dilemma here. Paul says we are to have nothing to do with the works of darkness, and then in the very next breath, he says we are to expose them. How are we to expose things we are to have nothing to do with? It's not an expose on Hard Copy, because the media exposes darkness without a motivation of grace or God. As Christians, we should expose darkness with the grand motivation of being like Jesus Christ, not as moral spies, but at those who want redemption in the world.

As we do this, the sinful hearts of those around you will be exposed for what they really are. Light blockades won't work. They'll denigrate your style of life, but by your testimony through God's power, their darkness will be exposed. And possibly, they will too come into the light. They will be transformed, will become aware of the darkness within them. That is evangelistic in part, because we're looking for the salvation of God in the lives of those who have sinned and have fallen. To return to our other metaphor, some people might smell you and hate your smell. Because it is the smell of Christ they really hate.

Let's talk about our own lives for a moment. Paul writes, *Take no part in the unfruitful works of darkness* and "Awake, O sleeper, and arise from the dead, and Christ will shine on you."

In order to do the things we talked about in the previous point, to allow grace to say no to things in our lives that aren't pleasing to Christ, we must identify the things that feed your lust and starve them out. Like an oven fire out of control, we need to starve the fire of its fuel.

Dr. Chapell tells of his friend who works with people involved in sexual addiction. He says that the thing that seems to help them most is to begin to do studies of the temple in the Old Testament. He would ask them to map out what is involved in temple worship. And what they would find is, after weeks of study, that temple worship involved: drawing away from other people

and returning regularly to a sacred place to find comfort, relief from stress, and to participate in a ceremony to receive forgiveness for a shame you feel. That worship showed how to deal with addictions, shameful ones.

As you starve lust, you must feed praise, filling your minds with worship, as a strategy in dealing with sexual temptation.

Remember that he called the sinners saints, holy ones. But he called the sin sin. You can starve your pornography addiction with worship. You can starve your clothes addiction with worship. Your power, fame, success, control addictions with worship of God alone.

Live as light, with righteousness, with goodness with truthfulness, is such a way that the darkness is driven back.

Many people, when they first become Christians, or first start to get serious about their faith come to the Bible asking the question “What should I do?” When that is the primary question, the Bible can often serve as the rulebook for living. That clears up a lot of things in life and people feel much better. But eventually, they will come to the Bible and ask another question: “What should I think?” Unfortunately, because they aren’t taught well and because they don’t understand the Bible, it can all too easily then become the debater’s manual. It serves as a way to argue effectively about doctrine.

When I was a freshman at Ozark High School, I was on the debate team. I didn’t really like it, but Katie Caldwell was my debate partner, and we got to spend time together so that was motivation enough. Neither of us put much into it, but we did attempt to memorize evidence around the topic of the year – groundwater. I spent more time than I wanted putting facts in my head about groundwater. And none of it matters one lick any more. It was just to win the debate. Maybe that’s why I got a B in the class.

In fundamentalism the concern is in right doing. In intellectualism, of which Reformed circles is included, the emphasis can be on right thinking only. Paul is saying that what you do and what you think is important, but not the end of things.

### ***Walk in Wisdom***

We see that by this last point. *15 Look carefully then how you walk, not as unwise but as wise, 16 making the best use of the time, because the days are evil. 17 Therefore do not be foolish, but understand what the will of the Lord is. 18 And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, 19 addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, 20 giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another out of reverence for Christ.*

To be wise means to have that spiritual savoir faire that you have learned to live by the best possible ends, and you achieve them by the best possible means. To walk in wisdom means not just that your heads will be stuffed with knowledge, but that you will be able to apply that knowledge so that the Bible actually is a working in your lives. You see, wisdom is the relationship between knowledge and life. Between knowing and doing. Between ideal and practice. Wisdom is relational in nature.

What are the marks of walking in wisdom?

The first thing Paul says is that we must learn to make the most of the time, to redeem the time, to mark your days and your time with the cross of Jesus Christ.

Kyle Nosal has been trying to spend time with a freshman here at OU. He’s called. He’s emailed. He’s invited him to RUF. He’s asked to hang out. This freshman’s response since the second week of school? “I’m too busy.” Now friends, what do you think about this? Is a second-week freshman too busy?

Ah, but you’re a junior. You’re too busy, right? I remind you that you will never again have as much discretionary time as you do right now until you retire when you’re 70. You’re about to enter the real world, and you’ll see and be amazed at how much time you had in college. And that’s cool. That’s great. Are you making the most of it? Are you packing in the good stuff or the bad? Are you choosing wisely with your afternoons and evenings?

It is a tremendous blessing and privilege to be afforded the opportunity to hear the Bible taught twice a week to you. Do you think so? It will never be easier than it is right now to be in a small group Bible study with other people your age. Do you believe that? Do you set your time before the Lord, asking, What does this day look like in the light of the cross, in light of the fact that I’ve been redeemed?

We should all be using the time knowing that it belongs to the Lord Jesus, rather than being mindless. Paul says, *Therefore do not be foolish, but understand what the will of the Lord is.* How might you understand the will of the Lord? Perhaps “Your word have I hid in my heart that I might not sin against you.”

“It is vital not to slide along through life in a general foolish haze, hoping things will work out all right but not being prepared to think them through, to figure out where this or that type of behavior will really lead. That is the way of death, and you need to wake up and rise from the dead, relying on the Messiah, already risen, to shine his light on you. Then you’ll be able to walk in the light, instead of going down dark alleys (whether literal or metaphorical) that lead to sin and death.”<sup>6</sup>

Then we get to the other way we see how to walk in wisdom. Not only are we to be wisely making the most of our days, but we are to *be filled with the Spirit*.

What do you notice about this phrase? English majors step up here. If we parse this verb [πληροῦσθε], we see it is a second person plural, present, passive, imperative verb from πληρόω meaning “to be filled.” Very good. It is a not a command to do something, but to be those to whom something is done.

Let’s talk about this verb, and I only do this because it’s so important.<sup>7</sup>

First, it is in the *imperative mood*, which means it is an authoritative command, not a tentative proposal. It’s obligatory, not optional.

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<sup>6</sup> Tom Wright, 63

<sup>7</sup> What follows is from Stott’s commentary, pp 208-209

Second, it is in the *plural form*, which means it is addressed to the whole Christian community. None of us is to get drunk, and by that I think Paul means, by synecdoche, the part for the whole, that we are not to be controlled by things of the world that knock us out from what we are to do. We are not to get drunk, but are all of us to be filled with the Spirit. This is not an elitist privilege, but for all of the people of God.

Third, it is in the *passive voice*. Commentator John Stott writes, “There is no technique to learn and no formula to recite. What is essential is such a penitent turning from what grieves the Holy Spirit and such a believing openness to him that nothing hinders us from filling us.” In its parallel passage in Colossians, which bears major resemblance all along the way in these verses, Paul writes, “Let the word of Christ dwell in you richly.” (3:16). The Spirit and Word cannot be separated really.

Fourth, it is in the *present tense*. There are tenses available to Paul to signify a once-for-all completed action. But this is present and ongoing, continuous, implying that we are to go on being filled. “For the fullness of the Spirit is not a once-for-all experience which we can never lose, but a privilege to be renewed continuously by continuous believing and obedient appropriation. We have been ‘sealed’ with the Spirit once for all; we need to be filled with the Spirit and go on being filled every day and every moment of the day.”<sup>8</sup>

Ah, and how are we to do this, Paul? How do we “be filled” in such a second person plural present passive imperative way?

He gives us four participles. Four things that seem to go along with being filled with the Spirit. Four ways to show our walking in wisdom in the world, of making true relationships between things.

The first is - *addressing one another in psalms and hymns and spiritual songs*. John Stott says that this is fellowship, and the context of this fellowship is public worship. How are we to be filled? We are to gather together in worship and sing songs together – all types of songs, including what seems to be a spiritual song in this passage - “*Awake, O sleeper, and arise from the dead, and Christ will shine on you.*” We sing to God, and we sing to each other. These songs, this theology, this way of thinking and talking attached to a melody works its way into our bones and affects the way we think. We call to each other in profound ways, not only in feel-good ways.

The second way we’re filled with the Spirit is *singing and making melody to the Lord with all your heart*. That sounds an awful lot like the first, but the emphasis seems not to be on the fellowship of the worship, but on the worship itself.

I met with a student this week, and asked him where he was going to church these days. He told me, and I asked him why he liked it. “I can worship God how I want there,” he said. I raised an eyebrow, and he asked me why. “I don’t care about worshipping how you want or how I want, but how God wants,” I said. Of course, he said. But he didn’t say that. It can be that we’re making melody to ourselves with all our heart. That we can be swept away with our preferences and not consider how God would have us worship. Being filled with the Spirit considers this question and opens us up to worshipping God with all our heart.

The third way we see here is *giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ*. James Boice writes this: “Shakespeare wrote in *King Lear*, ‘How sharper than a serpent’s tooth it is to have a thankless child!’ True! Ingratitude in children wounds and sometimes kills. But how much more unnatural and repugnant is ingratitude in those who have become sons and daughters of the living God. It is so unnatural that a person may wonder if such a one has actually become a Christian in the first place.”<sup>9</sup> “The grumbling spirit is not compatible with the Holy Spirit. Grumbling was one of the besetting sins of the people of Israel; they were always ‘murmuring against the Lord and against Moses. But the Spirit-filled believer is full not of complaining, but of thanksgiving.”<sup>10</sup>

Can you give thanks *always* for *everything*? How is that even possible? When we consider the hurt and pain and death in the world and in our own lives, how can we give thanks? We can give thanks that, out of the worst situations, the name of our Lord Jesus Christ is shown forth. That gives us hope and thanksgiving.

The last way we see here to be filled with the Spirit is *submitting to one another out of reverence for Christ*. This is certainly against most of our natures. “The Holy Spirit is a humble spirit, and those who are truly filled with him always display the meekness and gentleness of Christ. It is one of their most evident characteristics that they submit to one another.”

To whom do you submit? Do you submit to anyone? Your parents? Your roommates? Your pastor? Your elders? Your council of friends? Out of reverence to Christ, you have to submit to one another.

This being filled with the Holy Spirit is relational in nature, spilling into our actions and attitudes toward each other. It is walking in wisdom.

Where are we? We’re talking not about right being, not right thinking, but being filled in the fullness of God, a union with the God of the universe in such a way that we see ourselves as receptacles of God. We’re talking about how, as Christians, we are eternal beings, made by God to be filled with his very own presence, so that we would be with him, and he in us, for forever. We saying that all of life now is being a creature made in Christ for who he is.

We’re saying, that somehow that we don’t fully understand, that what we have now is not just derivative light, but that we actually we become light to others.

William Williams, the Welsh Great Awakening man, once summarized what he called “true religion” this way: “I have come to see that true religion consists in three parts. First, true light respecting the plan of salvation; God’s eternal covenant with His Son to pay the debt of believing sinners, all the truths of the New Covenant by which He becomes all in all in... creation, in

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<sup>8</sup> Stott, 209

<sup>9</sup> Boice, 189

<sup>10</sup> Stott, 207

all-embracing providence, and in redemption.... The [second]...being in intimate communion with God in all our dealings.... Lastly...life and conduct, such as would reveal to the ungodly that there is a great difference between us and them.” [Evans, Daniel Rowland, 362]<sup>11</sup>

When Dr. Chapell’s son, Colin, went to college, they packed the car together. As they were about to part ways, Dr. Chapell suddenly remembered something, ran to the driveway, told his son to get out of the car and stood there with his hands on his son’s shoulders.

He said this: “I don’t know what the future holds in this for you. I don’t know if you will be wildly successful or if you’ll flunk out of college. But I do know this – you are my son, and I am your father, and nothing will ever change that. You will always have your place with me here.”

He says that he realizes that these were the same words his father had spoken to him some 20+ years previous. But they were still exactly true now. They were the expression of *his* heart.

You are God’s sons and daughters. There is much to do out there. Don’t go about life drunk. It’s tough to walk that way. Don’t waste your life, but make the most of it. Walk in love; walk in the light; walk in wisdom. Be filled with the spirit, fellowshiping, worshipping, giving thanks and submitting. Imitate God because He loves you so much. You will always be his.

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<sup>11</sup> Found in Rev. Rayburn’s sermon on this passage at [www.faithtacoma.com](http://www.faithtacoma.com)