

QUEEN OF THE EPISTLES 9 - CHILDREN OF THE LIGHT
EPHESIANS 5:9-33
2026-03-01

The over-all theme of Ephesians is two-fold: **the unity of all humanity** in Christ and **God's purpose for the world** through the church. The great secret of God **was revealed to Paul**—the love, mercy and grace of God weren't just for Jews but for all humanity.

The ancient world had its barriers. But in Christ these barriers are down. It's God's design that all people and nations should be one in Christ. Christ is depending on us to tell of Him.

To live a life worthy of the calling we've received, worthy of His adopting you, we must "Be completely humble and gentle; be patient, bearing with one another in love." Obliterate self.

There's one body. Christ is the head, we are the body. The oneness of the Church is essential for Christ's work—a oneness founded on a common love of Christ and of every part for the other.

There is one Spirit. Greek for spirit is *pneuma*. It is also the word for breath. The vitalizing breath of the body of the Church is the Spirit of Christ. There's one hope. All of us are heading to-towards the same goal. This is the great secret of the unity of Christians. There's one Lord. The creed of the early Church was "Jesus is Lord". There is one faith—the complete commitment of Christians to Jesus Christ. There is one baptism—a public confession of faith. There is one God who is Father of all, enshrined in which is the love of God. He's above all, enshrined in which is the control of God. He's through all, not leaving the world on its own, unattended—He's guiding, sustaining, loving always. He's in all, enshrined in which is the presence of God in all life. We live in a God-created, God-controlled, God-sustained, God-filled world.

To each one of us grace has been given as Christ apportioned it. Paul moves on from the qualities of Christians to their functions. The Church has been organized with apostles, prophets, evangelists, pastors and teachers so that each of us can be fully equipped—so we become what we ought to be, **and the body of Christ is built up** into perfect unity—to be Christ-like. The only way to keep from being blown about is by rooting yourself in Him.

We need to leave our old way of life and turn to Christ's way. Put off your sins and put on the righteousness God wants to give you. How do you do that? Stop lying. We can only function properly when we speak truth in love. Though there will be anger in the Christian life, bad temper and irritability have no place. But we need to be angry about injustices to others, like Jesus was. The thief must become an honest workman—to have something to give away to those who are poorer. Work in order to give away, not to amass things. Get rid of foul-mouthing.

“Don’t let any unwholesome talk come out of your mouths, only what is helpful for building others up according to their needs, that it may benefit them.” Don’t grieve the HS, the guide to life. To act against the guidance of the Holy Spirit hurts the heart of God.

From what to get rid of to what to add: *“Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.”* It’s a heart-set that thinks as much of its neighbour as it does of oneself. Kindness has learned the secret of looking outwards all the time, not inwards.

Clement said daringly, the true Christian practices being God. Since you are training for life, imitate the Lord of all good life. Above all, imitate the love and the forgiveness of God.

Gnostics said it didn’t matter what a person did with the body. But body and spirit are equally important. God is the creator of both. Jesus Christ sanctified flesh by taking it on Himself. The body’s the temple of the Holy Spirit. God’s concerned with salvation of the whole person—body, soul and spirit.

There were also deceivers inside the Church who said that if God’s grace is so great, then the more we sin, the greater the grace of God can be made evident—so keep on sinning. Grace isn’t only a privilege and gift; it is a responsibility and an obligation. Of course God’s love would and could forgive, but the fact that God loves us, obligates us to deserve that love as best we can.

This morning’s Scripture is about as blunt as it gets. The life of the unbeliever is lived in darkness. The life of the one who trusts in Jesus is lived in the light. He says it even more emphatically: those without Jesus are dark; those who trust in Him are light. We should keep in mind at all times. Unbelievers don’t see what we see, hear what we hear or perceive/process as we do.

The light produces good fruit—including benevolence, righteousness and truth. Truth is not only an intellectual thing; it is also a moral truth. Not just something to be known but something to be done. The light which Christ brings makes us useful in the world. It makes us strong to do what we know to be true.

The light enables us to discern what is pleasing to God from what is not pleasing to Him. It is in the light of Christ that all motives and actions must be tested. It’s our duty to expose every action, every decision, every motive to the light of Christ.

So the light exposes evil. The best way to rid the world of evil is to drag it into the light. The surest way to cleanse the depths of our hearts and the practices of any society, is to expose them to the light of Christ.

Light has a cleansing quality of its own. Christ’s light doesn’t just condemn; it heals. The poem in verse 14 may allude to what happens at baptism, where the former unbeliever awakens,

in rising from the dead and having Christ shine on you. They may also be part of a hymn, giving the summons of the archangel when the last trumpet sounded over the earth. Then would be the great awakening when men rose from the sleep of death to eternity with Christ.

Beginning at verse 15, Paul warns us to be very careful how we live, because the days/times are evil. We can drift around day by day not really staying aware of that. So he urges us to res-cue as much time as we can from the evil uses of the world. How much time are we wasting, throwing away on useless, even evil stuff. Redeem the time given to you. Awesome advice! Each of us has to be filled with something; is it going to be filled with wine or otherwise or with God's Spirit? Think on that. Paul doesn't say you have to give up drinking alcohol; he does say elsewhere not to get drunk on too much wine. But the alert is there—what it's best to be filled with.

We're reminded here that the early Church was a singing church and a thankful church. Give thanks for all things in all places at all times. How does that sound like you? Are you overflowing with joy of singing and gratitude for all that God gives and does for you, or are you inclined to lean away from gratitude to grumbles? How amazing that God's love has stooped to save each of us! How amazing that we are in the hands of God!

Finally, the Church was and is a place where there is great respect and honour for each other. And that comes from us being revered by Christ—we are to see each in other in the light of Christ

Marriage. Sometimes the emphasis on this passage is entirely misplaced, read as if the essence was subordination of wife to husband. The single phrase, "The husband is the head of the wife", is quoted in isolation. But the basis of the passage is not control, it is love. Paul says certain things about the love that a husband must bear his wife. It must be sacrificial love. He must love her as Christ loves the Church. It must never be a selfish love. Christ didn't love the church so the church could do things for Him, but that He might do things for the Church. If he needs to die for her or as Chrysostom said, be cut into one thousand pieces for her or endure anything whatever, he's not to refuse it. Christ brought the Church to His feet by His great care, not by threats or fear or any such thing. Husbands must love their wives as Christ loved the Church, ready to make any sacrifice for her good.

It's also a purifying love. Any love which drags a person down is false. Any love which hardens rather than refines the character or which weakens the moral fiber is not love. Real love is the great purifier of life.

It must be a caring love. A man must love his wife as he loves his own body. Real love is not to extract service or to ensure one's own physical comfort—it cherishes the one it loves.

It's an unbreakable love. For the sake of this love a man leaves father and mother and cleaves to his wife. They become one flesh. He is united to her as the body of the Church is

united to each other and would no more think of separating from her than of tearing his own body apart.

The whole relationship is in the Lord. Jesus is always remembered though the never seen guest. In the Christian marriage there are not 2 but 3 partners—Christ is the third.

Let's go to the Lord's Table, with that kind of mindset.