
The Summation of All Things in Christ

Studies in Ephesians with a Local Church Emphasis

LESSON CXII : THE WISE AND SPIRIT FILLED LIFE OF SUBMISSION / THE HAUSTAFEL (5:15-6:9)

Ephesians 5:15 ~ 6:9 —

¹⁵ Therfor, britheren, se ye, hou warli ye schulen go; ¹⁶ not as vnwise men, but as wise men, ayenbiynge tyme, for the daies ben yuele. ¹⁷ Therfor nyle ye be maad vnwise, but vndurstondynge which is the wille of God. ¹⁸ And nyle ye be drunkun of wyn, in which is letcherie, but be ye fillid with the Hooli Goost; and speke ye to you silf in salmes, ¹⁹ and ymnes, and spiritual songis, syngynge and seiynge salm in youre hertis to the Lord; ²⁰ euermore doynge thankis for alle thingis in the name of oure Lord Jhesu Crist to God and to the fadir. ²¹ Be ye suget togidere in the drede of Crist. (John Wycliffe Bible, 1382)

¹⁵ Take hede therfore that ye walke circumspectly: not as foles: but as wyse ¹⁶ redemynge the tyme: for the dayes are evyll. ¹⁷ Wherefore be ye not vnwyse but vnderstonde what the will of the Lorde is ¹⁸ and be not dronke with wyne wherein is excesse: but be fulfilled with the sprete ¹⁹ speakynge vnto youre selves in psalmes and ymnes and spretuall songes synginge and makinge melodie to the Lorde in youre hertes ²⁰ gevinge thanks all wayes for all thinges vnto God the father in the name of oure Lorde Iesu Christ: ²¹ submittinge youre selves one to another in the feare of God. (Tyndale's New Testament, 1534)

¹⁵ Take heede therefore that yee walke circumspectly, not as fooles, but as wise, ¹⁶ Redeeming ye season: for ye daies are euill. ¹⁷ Wherefore, be ye not vnwise, but vnderstand what the will of the Lord is. ¹⁸ And be not drunke with wine, wherein is excesse: but be fulfilled with the Spirit, ¹⁹ Speaking vnto your selues in psalmes, and hymnes, and spirituall songs, singing, and making melodie to the Lord in your hearts, ²⁰ Giuing thanks alwaies for all thinges vnto God euen the Father, in the Name of our Lord Iesus Christ, ²¹ Submitting your selues one to another in the feare of God. (Geneva Bible, 1599)

¹⁵ See then that ye walk circumspectly, not as fools, but as wise, ¹⁶ Redeeming the time, because the days are evil. ¹⁷ Wherefore be ye not unwise, but understanding what the will of the Lord is. ¹⁸ And be not drunk with wine, wherein is excess; but be filled with the Spirit; ¹⁹ Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; ²⁰ Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; ²¹ Submitting yourselves one to another in the fear of God. (King James Version, 1769)

¹⁵ See, then, how exactly ye walk, not as unwise, but as wise, ¹⁶ redeeming the time, because the days are evil; ¹⁷ because of this become not fools, but — understanding what is the will of the Lord, ¹⁸ and be not drunk with wine, in which is dissoluteness, but be filled in the Spirit, ¹⁹ speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, ²⁰ giving thanks always for all things, in the name of our Lord Jesus Christ, to the God and Father; ²¹ subjecting yourselves to one another in the fear of God. (Young's Literal Translation, 1898)

¹⁵ Look therefore carefully how ye walk, not as unwise, but as wise; ¹⁶ redeeming the time, because the days are evil. ¹⁷ Wherefore be ye not foolish, but understand what the will of the Lord is. ¹⁸ And be not drunken with wine, wherein is riot, but be filled with the Spirit; ¹⁹ speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to

the Lord; ²⁰ giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; ²¹ subjecting yourselves one to another in the fear of Christ. (Revised Version, 1885)

¹⁵ Look therefore carefully how ye walk, not as unwise, but as wise; ¹⁶ redeeming the time, because the days are evil. ¹⁷ Wherefore be ye not foolish, but understand what the will of the Lord is. ¹⁸ And be not drunken with wine, wherein is riot, but be filled with the Spirit; ¹⁹ speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; ²⁰ giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; ²¹ subjecting yourselves one to another in the fear of Christ. (American Standard Version, 1901)

¹⁵ Look carefully then how you walk, not as unwise men but as wise, ¹⁶ making the most 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 always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father. ²¹ Be subject to one another out of reverence for Christ. (Revised Standard Version, 1952)

¹⁵⁻²¹ Be constantly taking heed therefore how accurately you are conducting yourselves, not as unwise ones but as wise ones, buying up for yourselves the opportune time, because the days are pernicious. On this account stop becoming those who are without reflection or intelligence, but be understanding what the will of the Lord is. And stop being intoxicated with wine, in which state of intoxication there is profligacy. But be constantly controlled by the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always concerning all things in the Name of our Lord Jesus Christ to God, even the Father, putting yourselves in subjection to one another in the fear of Christ. (Kenneth Wuest's Expanded Translation, 1961)

¹⁵ See then that you walk circumspectly, not as fools but as wise, ¹⁶ redeeming the time, because the days are evil. ¹⁷ Therefore do not be unwise, but understand what the will of the Lord is. ¹⁸ And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, ¹⁹ speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, ²⁰ giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, ²¹ submitting to one another in the fear of God. (New King James Version, 1982)

¹⁵ Therefore be careful how you walk, not as unwise men but as wise, ¹⁶ making the most of your time, because the days are evil. ¹⁷ So then do not be foolish, but understand what the will of the Lord is. ¹⁸ And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, ¹⁹ speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; ²⁰ always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; ²¹ and be subject to one another in the fear of Christ. (New American Standard Version, 1995)

¹⁵ Be very careful, then, how you live — not as unwise but as wise, ¹⁶ making the most of every opportunity, because the days are evil. ¹⁷ Therefore do not be foolish, but understand what the Lord's will is. ¹⁸ Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit, ¹⁹ speaking to one another with psalms, hymns, and songs from the Spirit. Sing and make music from your heart to the Lord, ²⁰ always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. ²¹ Submit to one another out of reverence for Christ. (New International Version, 2011)

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 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. (English Standard Version, 2016)

¹⁵ Therefore consider carefully how you live — not as unwise but as wise, ¹⁶ taking advantage of every opportunity, because the days are evil. ¹⁷ For this reason do not be foolish, but be wise by understanding what the Lord's will is. ¹⁸ And do not get drunk with wine, which is debauchery, but be filled by the Spirit, ¹⁹ speaking to one another in psalms, hymns, and spiritual songs, singing and making music in your hearts to the Lord, ²⁰ always giving thanks to God the Father for all things in the name of our Lord Jesus Christ, ²¹ and submitting to one another out of reverence for Christ. (New English Translation Second Edition, 2017)

¹⁵ Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί, ¹⁶ ἐξαγοραζόμενοι τὸν καιρὸν ὅτι αἱ ἡμέραι πονηραὶ εἰσιν. ¹⁷ διὰ τοῦτο μὴ γίνεσθε ἄφρονες ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ κυρίου. ¹⁸ καὶ μὴ μεθύσκεσθε οἴνῳ ἐν ᾧ ἐστὶν ἀσωτία ἀλλὰ πληροῦσθε ἐν πνεύματι. ¹⁹ λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ. ²⁰ εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί. ²¹ ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ. (Stephanus Greek NT, 1550)

¹⁵ Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί, ¹⁶ ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν. ¹⁷ διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου. ¹⁸ καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι, ¹⁹ λαλοῦντες ἑαυτοῖς [ἐν] ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ, ²⁰ εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί. ²¹ Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ, (NA28 Greek New Testament)

STRUCTURE — This section could be divided into two main thoughts: ‘wisdom’ (vv. 15-18) and ‘worship’ (vv. 19-20 [21?]). The first thought is grouped around three main exhortations and three ‘μὴ ... ἀλλὰ [mē ... alla, ‘not ... but’] contrasts. In v. 15 the contrast is added after the exhortation while in vv. 17,18 the contrasts are part of the exhortations themselves.

THEME 1: “WISDOM”

¹⁵ See, then, how exactly ye walk, [‘see’ = ye see, ye be careful – 2nd person plural present active imperative verb, a ‘continuous active command’]

FIRST CONTRAST: UNWISE vs. WISE — not as unwise, but as wise,

¹⁶ redeeming the time, because the days are evil;

SECOND CONTRAST: BECOME NOT FOOLS vs. UNDERSTAND THE WILL OF THE LORD — ¹⁷ because of this become not fools, but — understanding what is the will of the Lord,

THIRD CONTRAST: (NOT BETWEEN TWO ENTITIES, WINE vs. SPIRIT BUT ...) DRUNKENNESS vs. SPIRIT-CONTROLLED — ¹⁸ and be not drunk with wine, in which is dissoluteness, but be filled in the Spirit,

THEME 2: “WORSHIP” (NOTE: THE THIRD CONTRAST FORMS THE TRANSITION FROM “WISDOM” TO “WORSHIP”) — THIS CENTERS AROUND FIVE PARTICIPLES, EACH DEPENDENT UPON ‘BE FILLED WITH THE SPIRIT’

¹⁹ speaking

one to another

in psalms

and hymns

and spiritual songs,

singing

and making melody

in your heart

to the Lord,

²⁰ giving thanks

always for all things,

in the name of our Lord Jesus Christ,

to the God and Father;

²¹ submitting yourselves

to one another

in the fear of God.

“Household Code of Conduct”

²²⁻³³ *(husbands and wives)*

^{6:1-4} *(children and parents)*

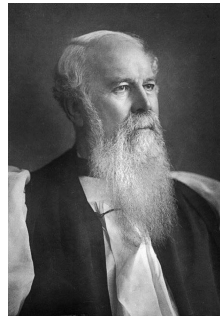
^{6:5-9} *(servants and masters)*

v. 16 — redeeming the time: (Tyndale, KJV, YLT, RV, ASV, NKJV); Redeeming ye season: (Geneva); making the most of the time, (RSV, NASV; Andrew Lincoln); making the most of every opportunity, (NIV); making the best use of the time, (ESV; Ernest Best) — ἐξαγοραζόμενοι τὸν καιρὸν [exagorazomenoi ton kairon] — REDEEMING — This participle is a marketplace word meaning to ‘buy, redeem’. The verb form is used for buying a field (Matt 13:44) or buying food (Mark 6:36). The word is also used in our salvation with Christ being ‘our Redeemer’ and one aspect of our salvation is illustrated as being bought out of the slave market of sin, our ‘redemption’.

REDEEM ‘OUT’? — The participle has a preposition prefix meaning ‘out of’. Because of this some would take this literally as ‘purchasing time from someone else who possesses it’ (such as the devil), or ‘ransom the time from its evil bondage’. It is entirely possible however the prefix is only used to intensify the word without any implication of ‘buying out from’ someone or something. The word also probably has a reflexive significance, the sense being ‘buy back or purchasing for themselves’.

**REDEEMING THE TIME =
MAKING THE BEST USE OF TIME,
MAKING THE MOST OF EVERY
OPPORTUNITY** — Paul said in v.

15 to be *'careful to walk, not as unwise but as wise'*; he continues by giving one way to walk wisely. The same phrase is only used two other times in Scripture:



"No one ever said at the end of his days,
'I have read my Bible too much,
I have thought of God too much,
I have prayed too much,
I have been too careful with my soul.'"

J.C. Ryle

- *'Walk in wisdom toward those who are outside, **redeeming the time**.'* (Col 4:5 NKJV) Paul uses the phrase differently in Colossians, the emphasis being upon being a witness to the unsaved, those *'who are outside'* while in Ephesians the reference is to *'redeeming time'* without any reference to those outside the believing community.
- *'The king answered and said, "I know for certain that **you would gain time**, because you see that my decision is firm."*' (Dan 2:8 LXX), the sense being *'you are buying time,'* i.e., *'you are attempting to gain time.'* "But it is also used in the sense of the simple verb, as in Daniel ii. 8, whence the expression in the text is probably derived. There, according to the Septuagint, the king said to the Chaldeans, who declined to interpret his dream until they knew what it was, ... 'I know you wish to gain time.' This sense of the verb suits the passage before us. Then if *καιρός* [kairos] means here what it does in almost every other passage where it occurs in the New Testament, the most natural interpretation of the clause is, 'availing yourselves of the occasion,' i. e. improving every opportunity for good." [Hodge, 218f]

Paul's sense here therefore is for believers to *'employ your time wisely; use your time in a disciplined way; utilize every hour in a productive way; make the most of every opportunity; taking advantage of every opportunity [for yourself].'* ***"Like a housewife setting out to shop with a limited amount of money, believers have only a limited amount of time and they must spend it wisely. They are not to contribute to the evil of the days, but making the best use of time they will redeem sections of it."*** [Best, 505; see also Arnold, 346; Lincoln, 341f; Hoehner, 692f; Moule, 134] ***"The business of buying time out of its slavery to evil takes place day by day, moment by moment, in the practical decisions of everyday life."*** [Thielman, 357] "Having sovereignly bounded our lives with eternity, God knows both the beginning and end of our time on earth. As believers we can achieve our potential in His service only as we maximize the time He has given us.... Paul pleads for us to make the most of our time immediately after he pleads for us to walk wisely rather than foolishly. ***Outside of purposeful disobedience of God's Word, the most spiritually foolish thing a Christian can do is to waste time and opportunity, to fritter away his life in trivia and in half-hearted service of the Lord.*** Shakespeare wrote,

*There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries. (Julius Caesar, 4.3.217) ...*

"Kefa Sempangi (whose story is told in the book *A Distant Grief*, Regal Books) was a national pastor in Africa and barely escaped with his family from brutal oppression and terror in his home country of Uganda. They made their way to Philadelphia, where a group of Christians began caring for them. One day his wife said, 'Tomorrow I am going to go and buy some clothes for the children,' and immediately she and her husband broke into tears. Because of the constant threat of death under which they had so long lived, that was the first time in many years they had dared even speak the word *tomorrow*. Their terrifying experiences forced them to realize what is true of every

person: there is no assurance of tomorrow. The only time we can be sure of having is what we have at the moment.” [MacArthur, 221f, 224] ‘Come now, you who say, “Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit”; whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away. Instead you ought to say, “If the Lord wills, we shall live and do this or that.”’ (James 4:13-15)

because the days are evil. (KJV, YLT, RV, ASV, RSV, NKJV, NASV, NIV, ESV); for the days are evil.

(Tyndale, Geneva) — ὅτι αἱ ἡμέραι πονηραὶ εἰσιν

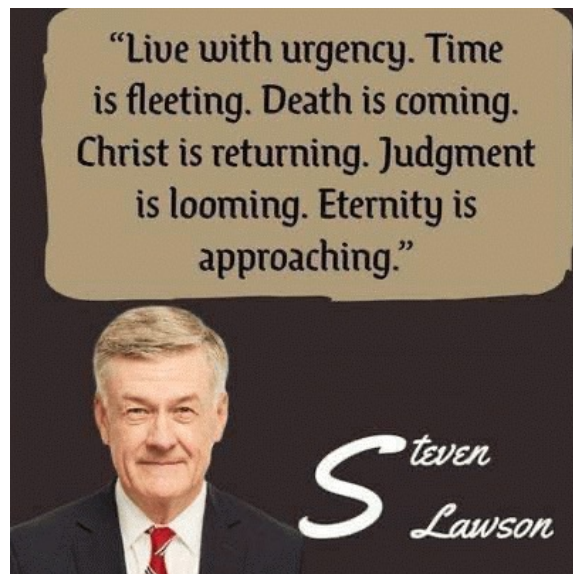
[hoti hai hēmerai ponērai eisin] — **EVIL** — The

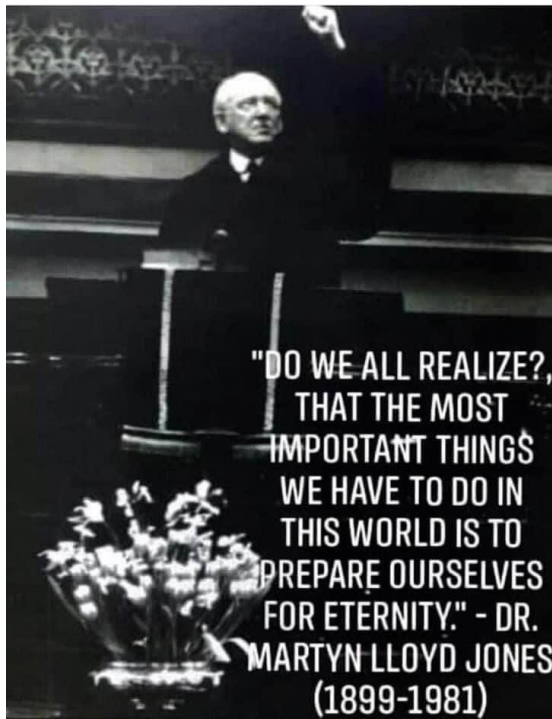
word πονηρός [ponēros, ‘evil’] is a much used word in classical Greek and has the idea of ‘troubling’, ‘disastrous’, ‘wretched’, ‘poor,’ or ‘incompetent.’ Socially, it can have also the idea of those who are poorly educated and politically it is used of those in power who are base and use power for selfish gain. Morally it indicates one who is base or despicable, and is synonymous with ‘bad’, ‘evil injurious’, ‘unkind’, ‘unrighteous,’ and ‘ungodly.’ One Greek writer defines the ‘evil’ men as ungrateful, careless, selfish, faithless, and incontinent. “It refers to that which is ethically bad, evil, or wicked with reference to persons (Gen 13:13; 1 Sam 30:22; Ps 10:15 [LXX 9:36]; Job 21:30), thoughts (Gen 6:5; 8:21; Jer 3:17; 16:12), and deeds or actions (Deut 17:2; 19:20; Neh 9:35; Jer 18:11; 23:2; Ezek 13:22). Harder sums up the OT concept well when he states, *‘The wicked, then, are those who do not seek Yahweh or His commands, who will not be guided by Him, Ez. 11:2. Who is wicked is thus measured by God, by His commands, and by obedience to them. God determines what is evil, and in this sense evil is to be understood simply as that which is contrary to God.’*” [Hoehner, 693f]

WHY ARE THE DAYS ‘EVIL’? — Not because the days are full of natural disasters, earthquakes, famines, floods; or because Christians are being harassed or persecuted, of which there is no sign in the letter. Nor because of outside pressure on Christians or heretics giving them trouble, of which Ephesians does not make any mention. *But Paul does not hesitate to paint the unsaved (Gentile) culture in the darkest of terms (2:12; 4:17-19, 22; 5:8); in that sense for Paul his own days were evil, it was a period of moral decadence. Perhaps the best manner in which to describe the days are they are ‘godless.’ The Jews of that time characterized the days as having an abundance of evil and dominated by powerful (evil) supernatural forces (Gal 1:4; Eph 2:2).*

“Everything around us tends to corrupt and mislead; so that it is difficult for godly persons, who walk among so many thorns, to escape unhurt. Such corruption having infected the age, the devil appears to have obtained tyrannical sway; so that *time* cannot be dedicated to God without being in some way *redeemed*. And what shall be the price of its redemption? To withdraw from the endless variety of allurements which would easily lead us astray; to rid ourselves from the cares and pleasures of the world; and, in a word, to abandon every hindrance. Let us be eager to recover it in every possible way, and let the numerous offenses and arduous toil, which many are in the habit of alleging as an apology for indolence, serve rather to awaken our vigilance.” [Calvin, vol 21, 314]

“Evil days, mean days in which sin abounds. It is parallel to the expressions, ‘evil generation,’ Matt. 12, 39; and ‘evil world,’ Gal. 1, 4. Because sin abounds is a good reason why Christians should seize upon every opportunity to do good; and also why they should make the most of time.” [Hodge, 219]





THE DAYS THEMSELVES ARE NOT EVIL — Of course the days themselves are not evil — time is a neutral category — but the people and events which fill them are evil.

THE DAYS ARE NOT TURNED INTO GOOD DAYS BY THE WISE USE OF TIME — The people and events of the outside remain the same regardless of whether we make the best use of our time or not.

‘BAD DAYS’ IMPLIES THERE ARE ‘GOOD DAYS’ — If some days are described as evil this must imply there are ‘good’ days; since these are not now they must lie in the future; there is then here an implicit reference to a future for believers lying outside and beyond the existing world. The Jews held the present evil era will continue until the Messiah comes and subdues the widespread rebellion against the authority and reign of God, an apocalyptic worldview from the Old Testament.

WE ARE TO ENGAGE OUR CULTURE EVEN THOUGH WE LIVE IN ‘EVIL DAYS’ — Some comments regarding our response to these ‘evil days’:

- *“It is interesting to notice that he is not recommending that they fear the present evil age or avoid interaction with it. Rather his exhortation is to walk wisely in the evil days by seizing every opportunity. Unrelenting warfare exists between the God of heaven and the god of this age. In essence, believers are commanded not to let the god of this age intimidate them, but to take advantage of every opportunity in this immoral environment to live a life that pleases God (cf. Gal 2:10).” [Hoehner, 695]*
- *“Nevertheless, Paul does not advise them to passively find a safe place to wait until Christ returns, but to participate with the risen Christ in a mission to ‘fill the world’ with the good news of redemption (1:23; 4:10; see also 2 Pet 3:9). He also calls them to devote their lives to performing good works (2:10; see also Gal 6:10). Thus, walking wisely means not only living with ethical purity and integrity before God, but aggressively doing good and sharing the gospel.” [Arnold, 347]*
- *“From another perspective, however, the present is the time of opportunity for believers — the acceptable time of salvation and of response to that salvation (cf. 2 Cor 6:2), the time in which to produce the good works (cf. 2:10) to counteract the evil around them. Making the most of the time to do good in the midst of evil would then be parallel to the notion of the preceding pericope about the positive effects of living as light in the midst of darkness.” [Lincoln, 342]*
- *“Because the days are evil, our opportunities for freely doing righteousness are often limited. When we have opportunity to do something for His name’s sake and for His glory, we should do so with all that we have. How God’s heart must be broken to see His children ignore or halfheartedly take up opportunity after opportunity that He sends to them. Every moment of every day should be filled with things good, things righteous, things glorifying to God.....* When pastor Kefa Sempangi, mentioned above, began ministering at his church in Uganda, growth was small but steady. Idi Amin had come into military and political power and the people expected conditions in their country to improve.

But soon friends and neighbors, especially those who were Christians, began to disappear. One day pastor Sempangi visited the home of a family and found their young son standing just inside in the doorway with a glazed look on his face and his arms transfixed in the air. They discovered he had been in that state of rigid shock for days, after being forced to witness the inexpressibly brutal murder and dismembering of everyone else in his family. Faced with a totally unexpected and horrible danger, pastor Sempangi's church immediately realized that life as they had known it was at an end, and that the very existence of the Lord's people and the Lord's work in their land was threatened with extinction. They began continuous vigils of prayer, taking turns praying for long hours at a time. When they were not praying they were witnessing to their neighbors and friends, urging them to receive Christ and be saved. The church stands today and it has not died. In many ways it is stronger than ever. Its lampstand is still very much in place and shining brightly for the Lord, because His people made the most of the time, did not succumb to the evil days in which they lived, and would not leave their first love. It cost many of them dearly, but they proved again that the blood of the martyrs is the seed of the church." [MacArthur, 224f]