



# Redeeming the Time

Ephesians 5:15-21



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## Introduction

Here's what Paul wrote to the Ephesians. "See then that ye walk circumspectly, not as fools, but as wise, *redeeming the time*, because the days are evil." **Ephesians 5:16-17**

It is interesting to note that by walking circumspectly, not as fools, but as wise, we can actually redeem the time. The text goes on with verse 17-21. It states, "Wherefore be ye not unwise, but understanding what the will of the Lord is.

And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God. (**Ephesians 5:19-20**)

## A Brief Overview of Redemption

The word "Redeem", according to Baker's Bible dictionary, finds its context in the social, legal, and religious customs of the ancient world, the metaphor of redemption includes the ideas of loosing from a bond, setting free from captivity or slavery, buying back something lost or sold, exchanging

something in one's possession for something possessed by another, and ransoming.

**The Old Testament...**In the Old Testament, redemption involves deliverance from bondage based on the payment of a price by a redeemer.

Although most often found in relation to the redemption of God's people, the concept of redemption was also applied to individuals in distress (**Gen 48:16 ; 2 Sam 4:9 ; Job 19:25 ; Psalm 26:11 ; 49:15 ; 69:18 ; 103:4**). The redemptive activity of God is most often described in terms of physical deliverance, but these redemptive acts are not devoid of spiritual significance. There is only one explicit Old Testament reference to redemption from sin (**Psalm 130:8**), the emphasis falling in the majority of references on God's deliverance from the results of sin.

**The New Testament....** By the first century a.d. the concept of redemption had become eschatological. Redemption of Israel from Egypt was but the foreshadowing in history of the great act of deliverance by which history would be brought to an end. In rabbinic expectation the Messiah would be the Redeemer of Israel, and the great Day of the Lord would be the day of redemption. It is possibly due to the nationalistic expectation that became attached to the concept of the coming Messiah-Redeemer.

Fundamental to the message of the New Testament is the announcement that Jesus, of Nazareth, is the fulfillment of Israel's messianic hope and that, in him, the long-awaited redemption has arrived. Deliverance of humankind from its state of alienation from God has been accomplished through the death and resurrection of Christ (**Rom 4:25 ; 2 Cor 5:18-19**).

In the New Testament, redemption requires the payment of a price, but the plight that requires such a ransom is moral not material. Humankind is held in the captivity of sin from which only the atoning death of Jesus Christ can liberate.

Jesus conceived his mission to be that of the Son of Man, who came to offer himself in obedience to God's redemptive plan. He applied to himself the things said in the Old Testament of the Servant of the Lord concerning his rejection, humiliation, death, and resurrection (**Mark 8:31 ; 9:31 ; 10:33-34** ). Likewise, New Testament writers apply to him the Servant texts and

terminology from the Old Testament (e.g., **Matt 8:17 ; 12:18 ; Acts 4:27 Acts 4:30 ; 8:32-33 ; Rom 15:21 ; 1 Peter 2:22-25** ).

An important text with regard to Jesus' understanding of his redemptive work is **Mark 10:45**, in which Jesus declares that his mission not only includes self-sacrificial service, but also involves giving his life as a "ransom" for many. Thus, Christ's death is portrayed as the payment price for the deliverance of those held captive by Satan (the ransom metaphor must be understood in the light of Jesus' offering of himself in obedience to the Father, however, and not interpreted as a payment to Satan).

As the means of redemption, the death of Jesus provides a deliverance that involves not only forgiveness of sin (**Eph 1:7 ; Col 1:14** ), but also newness of life ( **Rom 6:4** ). Even though Christ's redemptive work is **perfect (Heb 9:25-28)**, the redemption of the believer will not be complete until the return of Christ (**Luke 21:28 ; Rom 8:23 ; Eph 4:30** ).

The central theme of redemption in Scripture is that God has taken the initiative to act compassionately on behalf of those who are powerless to help themselves. The New Testament makes clear that divine redemption includes God's identification with humanity in its plight, and the securing of liberation of humankind through the obedience, suffering, death, and resurrection of the incarnate Son. (Excerpts from R. David Rightmire's web article)

## **More About Redemption**

### **Excerpts from GotQuestions.org**

Everyone is in need of redemption. Our natural condition was characterized by guilt: "all have sinned and fall short of the glory of God" (**Romans 3:23**). Christ's redemption has freed us from guilt, being "justified freely by His grace through the redemption that is in Christ Jesus" (**Romans 3:24**).

The benefits of redemption include:

1. Eternal life (**Revelation 5:9-10**),
2. Forgiveness of sins (**Ephesians 1:7**),
3. Righteousness (**Romans 5:17**),
4. Freedom from the law's curse (**Galatians 3:13**),
5. Adoption into God's family (**Galatians 4:5**),

6. Deliverance from sin's bondage (**Titus 2:14; 1 Peter 1:14-18**),
7. Peace with God (**Colossians 1:18-20**), and
8. The indwelling of the Holy Spirit (**1 Corinthians 6:19-20**).

To be redeemed, then, is to be forgiven, holy, justified, free, adopted, and reconciled. **See also Psalm 130:7-8; Luke 2:38; and Acts 20:28.**

## **The Word Redeem**

The word, redeem, means, “to buy out.” The term was used specifically in reference to the purchase of a slave’s freedom. The application of this term to Christ’s death on the cross is quite telling. If we are “redeemed,” then our prior condition was one of slavery. God has purchased our freedom, and we are no longer in bondage to sin or to the Old Testament law. This metaphorical use of “redemption” is the teaching of **Galatians 3:13 and 4:5**.

Related to the Christian concept of redemption is the word ransom. Jesus paid the price for our release from sin and its consequences (**Matthew 20:28; 1 Timothy 2:6**). His death was in exchange for our life. In fact, Scripture is quite clear that redemption is only possible “through His blood,” that is, by His death (**Colossians 1:14**).

The streets of heaven will be filled with former captives who, through no merit of their own, find themselves redeemed, forgiven, and free. Slaves to sin have become saints. No wonder we will sing a new song—a song of praise to the Redeemer who was slain (**Revelation 5:9**).

## **Redeeming The Time**

Time is a precious thing, especially for a child of God. We can easily abuse it with riotous living, laziness, and other meaningless things. I often wonder why folks do what they do. It seems to me that most of what they do has no real purpose. Then I look at my own life and find myself involved in meaningless things as well. What I discovered is that I have lost precious time that could have been used for more important things.

People lose time to; drugs, sleep, arguments, immorality, selfishness, and a lot more. Paul is telling us, in **Ephesians 5:15-21**, if we walk circumspectly or carefully, we can actually redeem the time that we lost. That means the

time given away in support of evil things can be raised from the dead and activated towards the accomplishment of better decisions.

Larry J. McElroy, of the Restored Church of God, offers some good thoughts. Here are a few excerpts of his web article. To the world, the phrase “redeeming the time” could mean the following: driving 65 mph in a 35 mph zone; skipping breakfast; cosmetic surgery; turning one’s gray hair to brown to recapture a youthful look; or sleeping 14 hours straight to recover from a lost weekend.

But to those in God’s Church, it has an entirely different meaning—with significant consequences. The apostle Paul admonished the first-century Church to “redeem the time.” This same admonition needs to be heeded by Christians living in the final era!

How many of us have put off overcoming or facing personal problems, wasted time in frivolous pursuits, neglected our relationship with God, or took lightly our calling as His elect, relegating it to less than top priority?

Many have not sought the kingdom of God as their most important goal! Thousands have lost truth and understanding through the subtlety of men! In the last 10 to 15 years, brethren have missed numerous opportunities to grow! Most have succumbed to a misuse of time. But this problem does have solutions, and we must begin working on them today.

What does it mean to “redeem the time?” The book of Ephesians contains the admonition: “Redeeming the time, because the days are evil” (**Eph. 5:16**). The word “redeeming” in the Greek can mean “to buy up, ransom, or rescue from loss.” We need to *rescue from loss* the time that remains in our life. We can only redeem today and plan to redeem tomorrow, for yesterday is gone! We alone are responsible for using what God has given to each of us, the gift of time.

### **Consider the following causes of time misuse:**

**1. The Days Are Evil:** Paul admonishes us to redeem the time because the days are evil. “Evil” in the Greek means “hurtful evil in effect, calamitous, diseased, derelict and vicious.” These adjectives describe our modern world, as seen in daily news headlines.

We are living in the last days, a time when building holy, righteous character is becoming ever more difficult. Many paths of wrongdoing and wrong thinking can cause us to lose focus on God's way of life. Evil can consume us!

**2. Failing to Number Our Days:** Most do not meditate on the temporary state of human existence or that our days are numbered. Human nature leads us to believe we will continue on, with unlimited physical days. This mindset permeates every new generation.

**Psalm 90** provides the following instruction: “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. So teach us to number our days, that we may apply our hearts unto wisdom” (vs. 10, 12).

Older individuals must spend more time and energy just to maintain a physical existence as compared to younger people. As an aging Church, we must relearn this vital principle and zealously use our numbered days and limited energy to do the works of God.

**3. Procrastination:** One way to make any important job more difficult is to keep putting it off! Human nature loves to procrastinate—to put off overcoming, facing difficult decisions, changing poor study habits, praying for others, putting God's Work first in life, etc. Many people delay life-changing decisions, settling for anxiety, unfulfilled goals, frustrations and lack of accomplishment. Procrastination causes us to inhibit creativity and postpone potential accomplishments that would lead to spiritual growth. We all face the pull of procrastination that can rob us of the time God has given us to overcome.

**4. Darkness:** The people of the seventh or final era are engulfed in darkness. Spiritual blindness has led many into hurtful pursuits and paths (**Rev. 3:17**). These include materialistic idolatry—the pursuit of physical wealth, status, worldliness and position. In this end-time state of blindness, God's people have drunkenly stumbled along, tripping over various forms of mind-wasting entertainment, human-based “morality” and selfish, competitive pursuits.

Adrift in an era of spiritual confusion, debate and sarcasm, brethren who have not “anointed their eyes” have lost their sense of urgency. This age is

characterized by wandering people unable to settle down, groping in the darkness, without light. Lost are spiritual focus, goals and an attitude of service to brethren. Lost is vision—and “Where there is no vision, the people perish” in spiritual darkness (**Proverbs 29:18**).

## How Can We “Redeem The Time”?

But how can one “redeem the time”? **Ephesians 5** sheds light on this: “Wherefore he says, AWAKE you that sleep, and ARISE from the dead, and Christ shall give you LIGHT. See then that you WALK CIRCUMSPECTLY, not as fools, but as WISE, redeeming the time, because the days are evil. Wherefore be you not unwise, but understanding what the will of the Lord is” (**vs. 14-17**). If you use your time wisely, you will prevent having to “buy it back” later.

The context of this passage gives us several keys enabling us to “rescue from loss” the time we have remaining.

- **“Awake”**: Those sleeping must be awakened by an outside source, since they are likened to being dead spiritually.

The word “awake” means “to waken, collect our faculties, rouse from sleep or sitting or lying down, from obscurity, inactivity or ruins.” This is what Christ does when He individually “knocks on the door” of each of His sheep. Notice: “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me” (**Rev. 3:20**). Once awakened, we must actively seek to fulfill our spiritual vocation.

- **“Repent and Be Zealous”**: Those whom Christ spiritually awakens must recognize and understand their past lethargy and sleepy condition. They must “anoint their eyes”—repent and be zealous from this point forward, until Christ returns. They must realize the need for SUSTAINED URGENCY to propel one forward—to *buy back* time that should have been spent preparing for the kingdom of God (**vs. 19**).

- **Walk on Illuminated Paths**: When we become awakened and zealous, Christ promises to give us light (**Eph. 5:14-15**). A Christian can make rapid progress following a leader who knows the way: “Jesus said unto him, I am



the way, the truth, and the life: no man comes unto the Father, but by Me” (John 14:6).

Notice the paths that God says are His: “Show me your ways, O LORD; teach me your paths. Lead me in your truth, and teach me: for you are the God of my salvation; on You do I wait all the day. All the paths of the LORD are mercy and truth unto such as keep His covenant and His testimonies” (Psa. 25:4, 5, 10). Walking down these paths will bring untold blessings.

We must continually seek God’s forgiveness for our transgressions so we can move forward on the path of mercy. God’s truth is a path to freedom, enabling us to thrust forward without the hindrances of doubt, deception and indecision: “And you shall know the truth, *and the truth shall make you free*” (John 8:32).

In addition, we are sanctified, (or set apart), for a special purpose by God’s Word of truth (17:17). Truth *energizes* us—it is the fuel that propels us forward to more accomplishment and greater understanding.

Mercy and truth work together to give us an advantage in the use of our time. They afford us extra time in an atmosphere of peace, and enable us to have favor with our Creator and our fellow man: “My son, forget not my law; but let your heart keep my commandments: For length of days, and long life, and peace, shall they add to you. Let not mercy and truth forsake you: bind them about your neck; write them upon the table of your heart: So shall you find favor and good understanding in the sight of God and man” (Prov. 3:1-4).

## **Accomplishing Our Part In God’s Work**

Accomplishing our part in God’s Work involves having favor with God and man. Having the favor of men means we have allies who will not impede our progress, but rather assist us in using our time wisely. God’s favor opens doors for us individually, and for the Church collectively, to perform more in less time.

• **Godly Wisdom:** Colossians 4:5-6 states, “Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer every

man.” As God’s people, we must “buy up” the opportunity to be the right example to the world through our daily speech and conduct.

Ultimately, we are being trained to prepare others for God’s kingdom. Helping others see a glimpse of God’s Way in this age, if only by example, is time well spent. Ask God for the wisdom to be a “people person” in distributing our most valuable product—the truth!

• **Doing God’s Will:** As this age draws to a close, God’s great purpose for the Church is to fulfill the Great Commission. The more in *harmony* and in *harness* we are with that Commission, the more our time will be used productively. Nothing could be more important! Taking the gospel to the world, warning the modern nations of Israel, feeding the flock of God, and warning spiritual Israel of its prophetic future are what our lives are all about.

Jesus Christ said, “My meat is to do the will of Him that sent me, and to finish His work” (**John 4:34**). Do we have this same desire and focus? If so, our time, effort and energy will bring great blessing, benefit and reward.

LifeofASteward.org examines two different Bible translations as to “Redeeming The Time.”

**Ephesians 5:15-16 (NASB)** ... Therefore be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil.

**Ephesians 5:15-16 (NIV)**... Be very careful, then, how you live—not as unwise but as wise, making the most of every opportunity, because the days are evil.

I think that other translations lose some of the interesting “flavor” of the King James Version (*redeeming the time* just sounds so much cooler than *making the most of every opportunity*), but they certainly phrase this passage in a much more understandable way. *Redeeming the time* can be seen as *making the most of your time*.

## Why The Word *Redeem*?

Why does the KJV use the word *redeem*?

The Greek word used here is *exagorazo* – which in turn comes from two Greek words, *ek* (meaning *from* or *from out of*) and *agorazo* (meaning *to purchase*). *Exagorazo* appears four times in the Bible. We've already looked at two of those in **Ephesians 5:16** and **Colossians 4:5**. The other two are **Galatians 3:13** (“Christ *redeemed* us from the curse of the Law”) and **Galatians 4:5** (“so that He might *redeem* those who were under the Law”).

*Exagorazo* is a marketplace term. When you redeem someone from slavery, as Christ redeemed us, you are *purchasing* them – *purchasing them out of* (*exagorazo*) their slavery. You are paying the price to take them out of a bad situation.

## Paying The Price

Some folks see life in terms of doing nothing and waiting for God to do it all for them. Paul is telling the 1<sup>st</sup> century church that they need to, “Pay The Price” to buy back all the time that is being lost to ungodly activity. That price is to walk as wise men and women because the world they live in is evil. This is good advice for us as well because our world is just as if not more evil.

Paying the price is denying the fleshly appetites of greed, lust, pride and all the others so we can walk in the spirit and have fellowship with Christ. (See Galatians 5 for a comparison of flesh and Spirit activities) It is grabbing the opportunity to walk in the light instead of groping in the dark.

God redeems our souls by the blood of Christ But we redeem our time by our actions.

## What Is It That Is Being Redeemed In Ephesians 5:16 And Colossians 4:5?

The Greek word is *kairos*, which means *time*. But not just any idea of time: *Kairos* isn't about minutes and seconds and wristwatches and sundials. It's not about the flow of time or a specific measurement.

Instead, *kairos* carries with it the idea of the right time – the idea of a pre-determined time or an opportune time. “How much time before lunch?” would not use the word *kairos*. “Is it time to have lunch?” would. One is speaking of time in minutes and seconds, where the other is speaking of a point in time.

Furthermore, *kairos* doesn’t have to be an instant. It could be a short window of time, like *time to take a break*. Or it could be a longer window of time, as in *harvest time*.

And in those examples, the *kairos* is the time where you better get moving. Those crops aren’t going to harvest themselves. It is the appointed time, the proper time, the slice of time where you have an *opportunity* – but that *kairos* is going to eventually slip away.

Redeeming the time, to *exagarazo* the *kairos*, you are purchasing out of slavery the fleeting opportunities that you are presented with. In other words, you “make the most of every opportunity” or “make the most of your time” as the NASB and NIV translations state.

## **Evil Days Inspire Action**

The question still remains. Why the word *redeem*? Why not the word “*utilize* or *seize* or *work*” when referring to *kairos*? Why this imagery of purchasing from slavery?

I believe the answer to this is found in the very next phrase from Paul: “Redeeming the time, because the days are evil.” Look at the important word *because* in this passage. Yes, we are to redeem the time – but we do so *because* the days are evil. The fact that the days are evil, Paul says, should lead us to be redeeming the time. When Paul looked around at the world, he saw that he was living – like we are today – in evil times. Impurity, greed, idolatry, and disgusting sins of all types surrounded Paul, and they surround us.

So pervasive is the evil of these days that our opportunities to do good, (our *kairos*), will slip away and be consumed by darkness unless we act. It’s as if we have to rescue and redeem these opportunities from the clutches of an evil world.

*Because the days are evil*, the opportunities we have to do good and to bring glory to God are already on auto-pilot on a course to be swallowed up by busyness and our worldly mindsets.

*Because the days are evil*, if we just “go with the flow” of our culture, we will lead wasted lives.

*Because the days are evil*, our sin nature is the default owner and decision-maker concerning these precious windows of time we have to make a difference on this earth.

The good news is that Christ gives us ample resources to rescue these opportunities from slavery. Through Him we see these opportunities, and through Him we act on them. The evil days don’t stand a chance with Him working through us.

## **By The Days Are Evil**

### **Excerpts From GraceToYou.org**

Paul may have specifically had in mind the corrupt and debauched living that characterized the city of Ephesus. The Christians there were surrounded by paganism and infiltrated by heresy (see 4:14). Greediness, dishonesty, and immorality were a way of life in Ephesus, a way in which most of the believers had themselves once been involved and to which they were tempted to revert **(4:19–32; 5:3–8)**.

Less than a hundred years after Paul wrote the Ephesian epistle Rome was persecuting Christians with growing intensity and cruelty. Believers were burned alive, thrown to wild beasts, and brutalized in countless other ways. For the Ephesian church the evil times were going to become more and more evil.

Several decades after Paul wrote this epistle, the Lord commended the church at Ephesus for its good works, perseverance, and resistance to false teaching. “But I have this against you,” He continued, “that you have left your first love” **(Rev. 2:2, 4)**. Because the church continued to languish in its devotion to the Lord, its *lampstand* was removed, as He had warned it would be if the believers there failed to “repent and do the deeds [they] did at first” (v. 5). Sometime during the second century the church in Ephesus disappeared, and there has never been a congregation there since. Because the church at Ephesus did not heed Paul’s

advice and the Lord's own specific warning, it ceased to exist. Instead of helping redeem the evil days in which it existed, the church fell prey to them. If a sense of urgency was necessary in the days of the apostles, how much more is it necessary today, when we are so much nearer the Lord's return and the end of opportunity (**see Rom. 13:11–14**)?

Alexander Mac Laren of Bible Hub says this about Time. (Excerpts Follow)

'Redeeming the *time*' does not merely mean making the most of moments, but means laying hold of, and understanding the special significance of life as a whole, and of each succeeding instant of it as the season for some specific duty. It is not merely 'time,' it is '**The Time**'; not merely the empty succession of beats of the pendulum, but these moralized, as it were, heightened, and having significance, because each is apprehended as having a special mission, and affording an opportunity for a special work.

Now, there are two aspects of that general thought, on each of which I would touch. The Apostle here uses the singular number, and speaks not of the times, but of '**the time**'; as if the whole of life were an opportunity, a season for some one clear duty which manifestly belongs to it, and is meant to be done in it.

**What is that?** There are a great many ways of answering that question, but even more important perhaps than the way of answering is the mood of mind which asks it. If we could only get into this, as our habitual temper and disposition, asking ourselves *what life is for*, then we should have conquered nine-tenths of our temptations, and all but secured that we shall aim at the purpose which thus clearly and constantly shines before us.

The sensualist answers the question in one-way, the busy Manchester man in another, the careful, burdened mother in another, the student in another, the moralist in another. But all that is good in each answer is included in the wider one that the end of life, the purpose for which 'the season' is granted us, is that 'we should glorify God and enjoy Him for ever.'

I do not care whether you say that the end for which we live is the salvation of our souls, or whether you put it in other words, and say that it is the cultivation and perfecting of a Christ-like and God-pleasing character, or whether you admit still another aspect, and say that it is the intention of time to prepare us for that which lies beyond time.

Time is the lackey of eternity, and the chamberlain that opens the gates of the Kingdom of God. All these various answers are at bottom one. Life is ours mainly in order that, by faith in Jesus Christ, we should struggle, and do, and by struggles, by sorrows, and by all that befalls us, should grow liker Him, and so fitter for the calm joys of that place where the throb of the pendulum has ceased, and the hours are stable and eternal.

We live here in order to get ready for living yonder. And we get ready for living yonder, when here we understand that every moment of life is granted us for the one purpose, which can be pursued through all life -- viz. the becoming liker our dear Lord, and the drinking in to our own hearts more of His Spirit, and molding our characters more in conformity with His image.

That is what my life and yours are given us for. If we succeed in that, we succeed all round. If we fail in that, whatever else we succeed in, we have failed altogether.

## **All The Moments Are Heavy With Significance**

We forget that life is only the aggregate of small present instants, and that the hour is sixty times sixty insignificant seconds, and the day twenty-four brief hours, and the year 365 commonplace days, and the life threescore years and ten.

Brethren, carry your theoretical recognition of the greatness and solemnity of the purposes for which life has been given here into each of the moments of the passing day, and you will find that there is nothing so elastic as time; and that you can crowd into a day as much as a languid thousand years do sometimes hold, of sacrifice and service, of holy joys, and of likeness to Jesus Christ.

He who has learned that all the moments are heavy with significance, and pregnant with immortal issues, he, too, in some measure may share in the prerogative of the timeless God, and to Him 'one day may be as a thousand years, and a thousand years as one day.' It is not the beat of the pendulum or the tick of the clock that measure time, but it is the deeds, which we crowd into it, and the feelings and thoughts, which it ministers to us.

This passing life draws all its importance from the boundless eternal issues to which it leads. Every little puddle on the paving stones this morning, a quarter of an inch broad and a film deep, will be mirroring bright sunshine, and blue with the reflected heaven. And so we may make the little drop of our lives radiant with the image of God, and bright with the certainties of immortality.

## **Evil Days Call For Godliness**

Then there is another motive here. 'Redeeming the time *because* the days are evil.' That is singular. 'The days' are 'the time,' and yet they are 'evil' days, which being translated into other words is just this -- we are to make a definite effort to keep in view, and to effect, the purposes for which all the days of our lives are given us, because these days have in themselves a tendency to draw us away from the true path and to blind us as to their real meaning.

The world is full of possibilities of good and evil, and the same day which, in one aspect, is the 'season' for serving God is, in another aspect, an 'evil' day which may draw us away from Him. And if we do not put out manly effort, it certainly will do so.

The days, which may be occasions for our getting nearer to God, if we let them work their evil upon us, will end up to be days that draw us away from Him.

**Question? ... *What is it about "Time" that makes it so important and in need of redemption? Here are my thoughts.***

1. Events ride on the wings of time. They come our way only to pass down the road of life. We may have just one opportunity to redeem them from the evil of our day.
2. Time is not guaranteed. We all die at different times. Some live a long and full life. Others die in their prime. We need to make the most of the time we do have and use it to accomplish God's will.
3. Time cannot be recovered. Once it's gone, it's gone. Our lives are full of missed opportunities because we didn't pay attention to the timing in which they came our way. We are left with regret and that familiar phrase, "I could have been, if...".



4. We work and play to the tick of the clock. Our future is measured in years, months, days, hours, minutes and even seconds. Success in life is primarily due to what we accomplish in the time we are allotted. Ignoring time is to ignore life itself.
5. We are measured by what we do in the times of our lives. These precious moments in time are given so we can glorify God.

## **Pitfalls To Redeeming Time**

There are lots of pitfalls to redeeming time. Let's look at a few:

- **Idleness...** I was once told that a do-nothing person gets nothing done. Redeeming the time is all about getting things done. It is using time to your advantage. It is making things happen instead of waiting for things to happen. It is doing good in a world of evil. When you stay idle, you cannot accomplish what God wants you to do.
- **Immorality...**Being immoral is contrary to the righteousness that God seeks for His children. When you are immoral, you are in concert with evil. Redeeming the time is taking back what evil has stolen. You cannot defeat evil with evil.
- **Selfishness...**Selfishness is the root of all sin. When one thinks only to please him or her self, they miss the divine opportunities sent to them from God. All of His opportunities are blessings for others as well as the one He blesses. The times are missed and lost forever.
- **Self Pity...** when a person is caught up in self-pity, evil forces entrap him or her. They feel bad and are of a low self-esteem. This posture will defeat the person and keep them from even attempting to redeem time lost to self-indulgences.
- **A Fearful Heart...**Fear is the opposite of faith. If you are in faith, you can stand on the promises of God. If you fall into fear, faith falls away giving access to doubt, worry, anxiety and the like. This disables any power to redeem the time.
- **Disobedience...** Redeeming the time takes courage. It means you start over in life, giving up all those things that caused you to fall in the

first place. It means you start living for God and seeking His destiny for you. Some folks decide not to take that road and they never escape from the powers of evil. Thus, they do not redeem the time.

I am sure that you can add to my list but they will do for a start.

## Conclusion

David said, in **Psalm 39:5**, “Indeed, You have made my days as handbreadths, and my age is as nothing before You; certainly every man at his best state is but vapor. Selah” Redeeming the time is a Christian concept which, basically, means to convert time into value, to recover, to not waste.

Yes, time is a collection of moments. However, it is also, “The Time” allotted to us by God to discover Him and draw closer to Him and to glorify Him in all that we do. It is where we allow the light of God to manifest in us and shine into a darkened world. It is where we become the light on a hill as a beacon to all who have lost their way. (Read all of Ephesians chapter five for the full story)

Redeeming the time is to add value to what is otherwise an insignificant meaningless life. We are privileged to be the ones in this generation to buy back the times that are trending towards evil for use in accomplishing the purpose of God.

Because the days are ever changing more and more towards evil, we are encouraged to resist, steadfastly in the faith (**I Peter 5:8**) and to walk through such days as a shining light, focused, determined, and ready to overcome the evil of the day with good.

Our victory is to walk as dear children of God with a simple innocent faith, believing His Word and living it out in daily life. We are to walk in love and as children of light, not in the deceptive philosophies of this world.

It’s not how much time you have but what you do with the time allotted. If we are focused and full of God’s Spirit, (**Ephesians 5:18**), we can walk the narrow road spoken of by Jesus and attain victory now in this life as well as being received into Glory when we die. The best thing is that we donot have

to walk alone. The Spirit of the Lord is there every step of the way to lead us home.

So when we follow God as dear children (V-1) and walk in Love (V-2) and walk as children of Light (V-8) , we redeem the time, capturing it for God's glory and reprovng evil at the same time.

Now, are you up for the journey? It will be full of adventure, joy, some tears, many battles with evil forces and ultimately victory. You will overcome the wiles of the devil and point the way for others so they can find life eternal and peace with God.

The moment is yours to take and to hold for God. You are the Ambassador of Christ, God's direct representitve. The time to redeem is now. Your life and happiness hangs in the balance.

**God bless you as you make the choices to follow Him.**