

The Terre Haute

SPEAKER

“If any man speak, let him speak as the oracles of God...” (1 Peter 4:11).

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WALKING HONESTLY

John Edwards

Romans 13:13 teaches, *“Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.”* We make our study of this text.

LET US. Exhorting Christians to be steadfast and unmoveable, writers of God in the first century often used the words *“let us.”* Take note of some other *“let us”* statements in the epistle of Paul to the Romans: *“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light”* (Rom. 13:12). *“Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way”* (Rom. 14:13). *“Let us therefore follow after the things which make for peace, and things wherewith one may edify another.”* Who is represented by *“us”* when the man of God makes his appeal, *“Let us”*? Paul, the author, is identified as *“...a servant of Jesus Christ... separated unto the gospel of God”* (Rom. 1:1). He wrote to *“the called of Jesus Christ... beloved of God, called to be saints...”* (Rom. 1:6-7). In chapter 6, verse 3, he said: *“... so many of us as were baptized*

into Jesus Christ” (Rom. 6:3). That’s who is under consideration in our text.

WALK. The book of Romans often speaks of our walk: Romans 4:12, *“...who also walk in the steps of that faith of our father Abraham...”* Romans 6:4, *“...even so we also should walk in newness of life...”* Romans 8:1, *“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”* Romans 8:4, *“...us, who walk not after the flesh, but after the Spirit.”* The word *“walk”* has to do with how we live. Colossians 3:7 records, *“In the which ye also walked some time, when ye lived in them.”* Vine: *“to walk is sometimes used of the state in which one is living, or of that to which a person is given.”* Thayer: *“to live...to regulate one’s life, to conduct oneself.”*

HONESTLY. Vine: *“denotes gracefully, becomingly, in a seemly manner in contrast to the shamefulness of Gentile social life.”* Thayer: *“in a seemly manner, decently.”* 1 Thessalonians 4:12 states, *“That ye may walk honestly toward them that are without, and that ye may have lack of nothing.”* The Hebrew writer penned, *“Pray for us: for we trust we have a good conscience, in all things willing to live honestly”* (Heb. 13:18).

AS IN THE DAY. Day and light are set in contrast to darkness and sleep in Romans 13:11-13. Thayer says of *“day”*: *“metaphorically, the ‘day’ is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness.”* Ephesians 5:8, 11: *“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light...And have no fellowship with the unfruitful works of darkness, but rather reprove them.”* A similar plea is made in 1 Thessalonians 5:4-8: *“But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober...”* There is no communion between light and darkness (2 Cor. 6:14). We have been called out of darkness into light (1 Pet. 2:9). Next the text mentions things that are inconsistent with and contrary to walking honestly. Observe these works of darkness are paired together:

NOT IN RIOTING AND DRUNKENNESS. Rioting is reveling: a carousal (as if letting

loose). Vine: “a revel, carousal, the consequence of drunkenness. Thayer: “a revel, carousal, i.e. in the Greek writings properly, a nocturnal and riotous procession of half-drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends; hence, used generally, of feasts and drinking-parties that are protracted till late at night and indulge in revelry.” Revelry is boisterous festivity. Among the works of the flesh are “... **drunkenness, revellings...**” (Gal. 5:21). 1 Peter 4:3 states, “*For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.*”

NOT IN CHAMBERING AND WANTONNESS. Vine: “primarily a place for lying down denotes a bed.” Thayer: “a place for lying down, resting, sleeping in; a bed, couch.” Chambering has to do with lying down in a bed or couch and engaging in activities

reserved for the marriage bed (Heb. 13:4). Samson visited his wife and said, “*I will go in to my wife into the chamber*” (Judg. 15:1). It is a place where conception occurs. “...*I held him, and would not let him go, until I had brought him into my mother’s house, and into the chamber of her that conceived me*” (Song 3:4). The immoral woman of Proverbs 7 seduced the young man to come into her chamber (vv. 16-18). Wantonness is “unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence...wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females” (Thayer). Wantonness is translated “**lasciviousness**” in the fleshly works of Galatians 5:19. Peter warned, “...*they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error*” (2 Pet. 2:18).

NOT IN STRIFE AND ENVYING. Thayer says of “*strife*”: “contention, strife, wrangling.” Vine: “strife, quarrel, especially rivalry, contention, wrangling, as in the

church in Corinth, 1 Cor. 1:11.” It is translated “**debate**” (Rom. 1:29), “**variance**” (Gal. 5:20), “**contentions**” (Titus 3:9) and is evidence of carnality (1 Cor. 3:3). “*Envy*” is “an envious and contentious rivalry, jealousy” (Thayer). “*Envy*” and “*strife*” are coupled together (1 Cor. 3:3). In Galatians 5:20 the word is translated “**emulations**” and is mentioned immediately after “*variance*” (strife). James 3:14, 16 teaches, “*But if ye have bitter envy and strife in your hearts, glory not, and lie not against the truth...For where envy and strife is, there is confusion and every evil work.*”

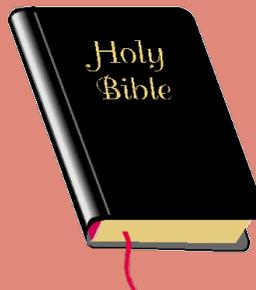
If you’re not yet among the called of Jesus Christ, we urge you to begin your walk with the Lord by being baptized into Jesus Christ (Rom. 6:3-4). Then, as the text exhorts, “...*walk honestly...*” (Rom. 13:13). If we are not walking honestly, we need to order our steps in the Lord’s word. “*The steps of a good man are ordered by the Lord...*” (Ps. 37:23). “*Order my steps in thy word: and let not any iniquity have dominion over me*” (Ps. 119:133).

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