

## Redeeming the Time

*So then let us not sleep, as others do, but let us keep awake and be sober. For those who sleep, sleep at night, and those who get drunk, are drunk at night. But since we belong to the day, let us be sober... (1 Ths 5:6-8)*

*Therefore He says: "Awake, you who sleep, Arise from the dead, And Messiah will give you light." See then that you walk circumspectly, not as fools but as wise, **redeeming the time**, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord is. (Eph 5:14-17)*

*Walk in wisdom toward those who are outside, **redeeming the time**. Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one. (Colossians 4:5-6)*

Fools sleep; the wise are alert. The wise do as Eph 5:16-17, because they have understanding, as Dan 12:10, because they cry out for it as Pr 2:1-8. Those who do as Col 4:5-6 are the wise virgins. They *redeem the time*.

*Redeem* is #1805, meaning to buy or win back, i.e., ransom; to rescue from loss.

*Time* is #2540, meaning the opportune time, the right time or season.

It would be foolish to disobey Col 4:6, if we are wise enough to know what Col 4:5-6 actually means, so we can obey it. Of course, we should do this anyway if we are led by His Spirit (Rom 8:14), that is, if we are sons of God who represent our Father as our Master did. We would do all as if He Himself were doing it or saying it (Col 3:17), because He has given us His glory (Jn 17:22). Glory is inner worth, by which we know not just what to say, but how to say it, and not just what to do, but how to do it. This demands respect, and respect causes the unity and oneness of Jn 17:23.

So we are here today to discuss what Paul actually meant in Col 4:5-6 and Eph 5:15 by "redeeming the time" and "seasoned with salt."

Eph 5:15 — Redeem the time wasted on petty things; retrieve the time; make it good; offset the bad effect of it.

Col 4:6 — Let your speech be gracious, but seasoned with salt — *always*, so there is never a time when it is *not* seasoned with salt.

*Seasoned* is #741, meaning to give your speech more flavor or zest by adding salt, which is a savory ingredient, added to the grace in your speech to give it a more distinctive quality, so as if by seasoning to make it more agreeable, as to make it fit and effective, by experience.

*Salt* is #217, something to give flavor or piquancy to, as to give more impact to a story; to enrich by placing valuable minerals into one's speech, with grace. Salt must be added to grace in one's speech.

The context is Eph 5:15 — “See that you *walk*...” *Walk* means how you live, speak, work, etc. (1 Jn 1:7; 2:6). It is how you carry out your employment/occupation in the Body, as in Eph 4:1-3, doing the works prepared for you (Eph 2:10; 4:16).

So we are to walk *circumspectly* — to live, work, and speak as Col 4:5-6, as those who are wise and understand (Dan 12:3,10) with the wisdom we pray to have in order to walk circumspectly. This is in order to do what Col 4:4 says — to make clear the mystery of Messiah, which we make manifest by speaking as Col 4:6, not as fools, i.e., the foolish virgins (Eph 5:15; Dan 12:10).

*Speak* is #2980, meaning to articulate, to speak by expressing the words of the Spirit as 1 Pet 4:11, not to talk at random, but to relate in words that build up, not tear down (Mt 12:34-37).

To *articulate* is to manifest your thoughts that build up, to give effective and clear utterance, expressing yourself readily and clearly and effectively — words fitly joined, which are sound.

The *glory* in Jn 17:22 is not merely what you say, but how you say it, so as to glorify our Master (1 Pet 4:11), as Paul said, “that I may make it clear in the way I ought to speak” (Col 4:4, NAS).

*Clear* is #5319, meaning to make manifest (visible or tangible to the senses), as the mystery in Col 1:26-27 must be made manifest (Eph 3:5,9; Rom 16:26; 2 Cor 3:3). This takes Eph 5:14 — spiritual light or illumination to shine (#2017) on someone who

is awake, i.e., not in a state of *narcosis*,<sup>1</sup> so as to be able to do verses 15-17. Our Master came as that light, and having that glory to know “what to say and how to say it” (Jn 12:46-50, NIV), which He also committed to us, as Jn 17:22 says. “I have given them the glory that You gave Me...” in order that we also would be able to not speak on our own authority, but by the Father who sent us, that we would know what to say and how to say it, speaking only what the Father has told us to say (Jn 12:49-50, NIV).

To reject Yahshua is to reject the Father, as Lk 10:16, which applies also to us if we have indeed received His glory, as we are His priests, as He is to the Father (1 Tim 2:5). Now, since He ascended to the Father, we stand in His place; as He was to the Father, we now are to Him (2 Cor 5:18-19; Jn 13:20; Lk 10:16; Mt 10:40-41; Rom 10:14-17). How essential we are to Him and the Father? (Isa 62:12, *Derusha*)

So *glory* in Jn 17:22 is the inner worth that demands respect, and respect causes unity and oneness, and having His glory is how we are to Yahshua as He was to the Father, as His spokesmen on earth. Mt 12:37 — His glory allows us to speak as He spoke, not just what to say, but how to say it; not just what to do, but how to do it, manifesting our inner worth as it did Yahshua. Who could be drawn to us without this inner worth or glory, the same glory the Father gave Yahshua, our Master? How else could anyone be drawn to the Father in Him, and He in us? (Jn 12:26)

To have this glory, one must obey Jn 12:25 first, then follow Yahshua where He is, and there His servants will be serving Him night and day (Acts 26:7; Mal 1:5,11). Mal 1:5 speaks of Isa 49:6 outside the borders of natural Israel, in the twelve tribes scattered abroad.

Verses about our Father’s and our Master’s words: Dt 11:18; Ps 119:103,130,160; Lk 6:47; Jn 6:68; 15:7; 17:8,17; Acts 2:14,22,40; Mt 12:37,34-36; Jn 12:47-48; Ecc 12:11-14; Pr 30:6; 10:19; Jer 15:16

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<sup>1</sup> See the *Narcosis* teaching (2007.02.12-P01).