



Rise Up - Part II

Continuing from Part I, let's discover what Ephesians 5:14 can teach us about Rising Up. What God did with and for Jesus Christ spanned all three heavens. Jesus breathed real air in the first heaven; he passed through the second heaven, stars, all beings celestial, and arrived at the third heaven, God's home, and Jesus Christ's new home. All of the greatness of God's power was manifested when he raised his son from the dead AND set Jesus Christ at his own right hand in the heaven above the skies, the heaven high above all power and all principalities, essentially, all of God's creation.

Please keep the breadth and depth of this power in mind as you consider the following verse.

Egiero in Ephesians 5:14

The following study focuses on egiero from Ephesians 5:14.



(Eph 5:14 KJV) Wherefore he saith, Awake [egiero] thou that sleepest, and arise from the dead, and Christ shall give thee light.

This same power is needed to raise you from a state of sleep and death. God's power is the only power that can rouse 'sleepy' Christians back to life, and enlighten them, if they have fallen asleep. Not only is it necessary, it is vitally important for that person's sake. Reference to 'fallen asleep' is not death, but inactivity. God wants all of his people to be in this state of enlightenment and he is willing to use all of his power to accomplish it. The real question is, 'if you

are in this terrible state, do you want to come back to life and be enlightened?'

Awake thou that sleepest

Awake comes from the Greek word egiero, meaning, "to waken, rouse from sleep, disease, death; or figuratively, from obscurity, inactivity, ruins, nonexistence. Four words aptly define egiero: stand, take up, raise and awake.

We have already seen that God exercised egiero when he raised Jesus from the dead. Now, the focus is on raising Christians who are sleepy-minded from their state of inactivity.

Sleepest comes from katheudo meaning, 'to lie down to rest, to fall asleep (literally or figuratively,) to be asleep. Let's review some of the 22 times this word is used in the New Testament, beginning with a famous ex-

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ample of Jesus sleeping through a storm.

(Mat 8:24 KJV) And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep [katheudo].

He was out cold; even the ship being covered with waves couldn't rouse him.

(Mat 9:24 KJV) He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

The ruler's maid wasn't dead and gone forever. She was sleeping, said Jesus. Could this have been a seriously deep sleep state, one of which we are unaware? I don't know, but I do know what Jesus said—she sleepeth. He made short work of the situation.

(Mat 9:25 KJV) But when the people were put forth, he went in, and took her by the hand, and the maid arose.

This one made Jesus quite famous the Word says.

(Mat 9:26 KJV) And the fame hereof went abroad into all that land.

There is a sleep that threatens souls with temptation.

(Mat 26:40-41 KJV) And he cometh unto the disciples, and findeth them asleep [katheudo], and saith unto Peter, What, could ye not watch with me one hour? {41} Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Jesus was trying to protect his disciples from temptations. If they were asleep (mentally), they could enter into temptation. That is a remarkable prayer that we all could use because it is based on the principle that the spirit indeed is willing but the flesh is weak. The flesh is also weak when it comes to sleeping.

(Mat 26:43 KJV) And he came and found them asleep again: for their eyes were heavy.

It takes great will power to rouse yourself from this kind

of sleep. It is a very deep sleep that can also be dangerous. Jesus' expectation was that his men control this aspect of their lives. His expectation is the same for us. It's not wrong to sleep; it is wrong to fall prey to temptations.

(1 Th 5:6-10 KJV) Therefore let us not sleep [katheudo], as do others; but let us watch and be sober. {7} For they that sleep [katheudo] sleep [katheudo] in the night; and they that be drunken are drunken in the night. {8} But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. {9} For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, {10} Who died for us, that, whether we wake or sleep [katheudo], we should live together with him.

Paul admonished us in the same way. We are not to be asleep mentally as do others. People around you will be asleep, but that's no reason for you to be so minded. We

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are admonished to watch and be sober. Sleeping is for the night time (physical sleep); people get drunk under the cover of darkness. We are of the day so we should always remain sober. Whether we are awake or asleep, we do live together with Christ, all the more reason to try to stay awake and stay sober.

We can see two distinct 'sleep' situations; one physical and one mental. Jesus and Paul confronted the mental. Jesus told us why, because of temptations. We become overcome with temptations when we become mentally sleepy. The word of God will wake us up and help us through tough times. Also, prayer will help as Jesus admonished. Pray that ye enter not into temptation.

Much Love in Christ,

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