

**ALIVE, ALERT, AWAKE:**  
*A New Testament Word Study Related to the Need to be Conscious of Spiritual Realities*  
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By Pastor Dan Brake

The Gospels record that the Pharisees were constantly at odds with Christ. It is a sad commentary that although the Pharisees were well versed in the Old Testament scriptures regarding the Messiah, they were blind to the reality that He was actually in their midst. Their scriptural literacy did not correlate to them being aware of the spiritual reality staring them in the face. Instead of condemning the Pharisees, believers in Christ must face that fact that although we too maybe biblically literate, we often remain unconscious to the spiritual realities present in our lives.

Believers' minds can easily become cluttered and distracted by worries and anxieties, checklists and circumstances, selfish desires and worldly ambition, apathy and discouragement. These thoughts compete with God's desire for believers to focus their mind on the spiritual life. The New Testament writers often call on believers in Christ to be constantly on alert as they point out the need for believers in Christ to be aware of the spiritual life, anticipate future spiritual realities, and to watch out for spiritual dangers.

The authors of the New Testament use two words often translated "sober" that convey two similar yet distinct ideas. The first word, *nepho*, indicates a mind that is clear because it is not cluttered by distractions. The second word, *sophreno*, points to a mind that is focused on the believer's salvation and the benefits God has provided therein.

## I. SOBER, SOBERLY, SOBER MINDED

### A. Nepho - νήφω

#### 1. Definition

- a) "Signifies 'to be free from the influence of intoxicants;' in the NT, metaphorically it does not in itself imply watchfulness, but is used in association with it" - Vine
- b) "...like the English, can have two meanings. It can mean that they must refrain from drunkenness in the literal sense of the term; and it can also mean that they must be steady in their minds. They must become intoxicated neither with intoxicating liquor nor with intoxicating thoughts; they must preserve a balanced judgment." - Barclay
- c) *Nepho* conveys the idea of being clearheaded; not distracted or confused by intoxicants or competing thoughts resulting in a cool, calm, and collected alertness

#### 2. Examples

- a) 2Ti 4:5 - *But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry*
  - (1) Context:
    - (a) Paul charges Timothy to preach the Word unapologetically whether or not the audience is receptive to the truth
    - (b) Paul explains that a time is coming when those within the church will not endure healthy or wholesome teaching, as in "they wouldn't stand for it"
    - (c) This crowd will actively seek out teachers who will "tickle their fancy" and reject The Truth for fables;
      - i) Fables - "fictions of the Jewish theorists and gnostics" - Thayer
        - (1) These fables seem to be the basis for allegory - Titus 1:14; 2 Pe. 1:16

- (2) they prefer religious teaching that will make them feel good rather than The Truth necessary for living the Christian Life
  - ii) Truth - the basic recognition that "I can't, but God can"
    - (1) He is the means by which one can overcome one's spiritual enemies
    - (2) Recognition that Christian life can only lived by conscious reliance upon the provisions of grace
  - (2) BUT - in contrast to this crowd which have forfeited The Truth for fanciful religious moralisms "*watch thou in all things*" - have a clear head versus a mind filled with with fanciful religious moralisms
- b) 1Pe 1:13 - *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*
  - (1) Context:
    - (a) Peter's audience is experiencing trials related to persecution and forced relocation
    - (b) Peter redirects their minds from the circumstances of their their suffering to the wonders of salvation -
      - i) The grace to come in the future as part of their salvation;
      - ii) OT saints knew nothing of the Church's salvation;
      - iii) Angels peering down from heaven to observe this salvation
  - (2) Gird up the loins of your mind - prepare for mental work; the basis for the Christian Life is the mind
    - (a) Be sober occurs simultaneously while the individual "hopes to the end for the grace that is to be brought" - place confidence in the grace provided to the Church at the Rapture and Bema Seat of Christ
    - (b) Encouragement not to allow heaviness from trials of faith to dull their mind
  - (3) *Nepho* is mental clarity necessary to see spiritual realities - "this too shall pass"
- c) 1Pe 4:7 - *But the end of all things is at hand: be ye therefore sober, and watch unto prayer.*
  - (1) Context:
    - (a) The lost are living in the vanity of their mind as they are intoxicated by the appetites of the flesh - v. 3
    - (b) The lost think it is bizarre that these believers are not doing the same - v. 4
    - (c) Future judgment of the lost is certain - v. 5
    - (d) Gospel has been provided so that the lost might "*live*" - v. 6
  - (2) Peter encourages these believers to have both a saving frame of mind and a mind clear for the purpose of worship
    - (a) Worship - communication with God that focuses on His greatness
      - i) Worship results in peace - Phil. 4:6
      - ii) The one worshipping will have a "cool, calm, collected" mind
  - (3) This not who you are, unbelievers will be judged, but God saved you to live unto him, and the time is short, therefore, don't have a mind clouded by fleshly desires but seek clarity so that your primary focus is on God
- d) 1Pe 5:8 - *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*
  - (1) Context:
    - (a) The believer has the potential to have an unclouded mind by "casting all your care upon him" - the believer holding onto anxieties and worries is rooted in a lack of faith in God's power and compassion
    - (b) The believer struggling to let go of their worries lacks confidence in God's ability and care - v. 7
  - (2) The believer needs to recognize the potential for Satanic attacks before it is too late

- (a) Believers need to see these attacks for what they truly are - "...we wrestle not against flesh and blood..." - Eph. 6:10-14
  - (b) Anxieties can intoxicate the mind and dull one's senses to Satan's attacks
  - (c) Believers relying upon themselves, distracted by the cares of the world or the sin nature's appetites are easy prey for the devil
- e) 1Th 5:6-8 - *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, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.*
- (1) Context:
    - (a) believers are no longer children of the night and darkness but children of the day and light
    - (b) Darkness: Pauline usage - spiritual realm separated from God's life - Ro. 13:12; 2 Cor. 4:6; 2 Cor. 6:14; Eph. 5:8, 11; Eph. 6:12; Col. 1:13
    - (c) At salvation, the believer enters a whole new realm of spiritual existence
  - (2) Sleep - *katheudo* - spiritual apathy or dullness
    - (a) therefore; would consist of neglecting the spiritual life and realities that now exist
    - (b) Sober - a mind not clouded by sleep (spiritual apathy)
  - (3) the believer being can see clearly by putting on for themselves the breastplate of faith and love; and for an helmet, the hope of salvation the breastplate and helmet are mental defenses, not physical
3. Summary: Both Peter and Paul stress the importance of a mind clear of intoxicants in order to see things from God's perspective. Too often anxieties, circumstances, feelings, fleshly appetites cloud the believer's perspective and prevent them from recognizing spiritual realities.
- B. Sophrono - σωφρονέω
- 1. Definition - closely related words - Sophron (adj.); Sophronizo (verb); Sophronos (adv.)
    - a) "to be of sound mind," or "in one's right mind, sober-minded" (sozo, "to save," phren, "the mind"); to be temperate, self-controlled," - Vine
    - b) "To be of sound mind, be in one's sound sense: to practice self-control. To be discreet, temperate, moderate." - Liddell and Scott
    - c) While *nepho* emphasizes a mind free of distractions, *sophreno* points toward a mind that is sound and under control because it is focused on one's identity resulting from salvation
  - 2. Examples
    - a) Rom. 12:3 - *For I say, through the grace given unto me, to every man that is among you, not to think [of himself] more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*
      - (1) Paul exhorts the Romans to have a proper perspective of themselves in light of their salvation
        - (a) Instead of having an inflated opinion of oneself, have a perspective influenced by your salvation
          - i) Salvation is by grace and therefore no one has anything to boast of - Eph. 2:8-9
          - ii) The mind of Christ considers other first- Phil. 2:2-5
          - iii) Set aside personal accomplishments - Phil. 3:13-15
        - (b) Recognizing that salvation is all of grace puts one in the proper perspective to make use of their spiritual gift towards the Body
      - (2) This "saving frame" of mind recognizes what God has provided by grace
    - b) Titus 2:6-7 - *Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine [shewing] uncorruptness, gravity, sincerity,*

- c) 1 Pe. 4:7-8 - *But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.*
- d) Tit 2:1-12 - *But speak thou the things which become sound doctrine: That the aged men be sober, grave, **temperate**, sound in faith, in charity, in patience. The aged women likewise, that [they be] in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they **may teach** the young women **to be sober**, to love their husbands, to love their children, [To be] **discreet**, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort **to be sober minded**. In all things shewing thyself a pattern of good works: in doctrine [shewing] uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. [Exhort] servants to be obedient unto their own masters, [and] to please [them] well in all [things]; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should **live soberly**, righteously, and godly, in this present world;*
- (1) Paul uses *sophreno* or some form of the word 6x in this passage:
    - (a) Paul emphasized to Timothy the things that make up healthy teaching for Christian living
    - (b) Paul repeats the need to have a saving frame of mind for “aged men”, “aged women”, “young women”, “young men”, and something to be learned by all believers
  - (2) Paul does not use *sophreno* in relationship to alcohol - 1 Ti. 3:1-3; Titus 1:7-8
    - (a) In both passages, Paul provides qualifications for the office of Pastor
      - i) Sober - *sophreno* - coupled with other mental attitudes
      - ii) Paul uses the phrase “*not given to wine*” later to describe the Pastor’s relationship to alcohol
  - (3) Paul was encouraging believers of all ages to have minds that relate to their salvation and the benefits therein provided - What does that look like?
    - (a) Seek those things above - Col. 3:1-3
    - (b) Above is where God is saying all good things about every believer - Eph. 1:3
      - i) Saved and continue to be saved by grace - Eph. 2:8-9
      - ii) Accepted in the beloved - Eph. 1:6
      - iii) Access to God - Ro. 5:2; Eph. 3:12; Heb. 4:16
      - iv) Hid with Christ in God - Col. 3:3; 2 Cor. 5:21
      - v) Identity and citizenship is in the heavens - Phil. 3:20
      - vi) No condemnation - Ro. 8:1
  - (4) Paul states that it is God’s grace that child trains believers to overcome fleshly and worldly desires so that, “*we should live soberly, righteously, and godly, in this present world*”
    - (a) Soberly - one who is has a mind framed on salvation
    - (b) Righteously - doing that which is right from God’s perspective
    - (c) Godly - honors God well
3. Summary: Paul uses the word *sophreno* to communicate the need for the believer in Christ to live in light of their salvation. In order to live soberly, one must learn to consistently reckon what God says about them in Christ to be true. It is when the believer lives by faith in these promises that God activates the provisions of grace.

The New Testament writers also used two related words to emphasize the importance of being alert to spiritual realities and the well-being of other believers. *Gregoreo* and *Agrypneo* both give a slightly nuanced meaning of the idea of being watchful

## II. WATCH AND WATCHING

### A. Gregoreo - γρηγορέω

#### 1. Definition

- a) "...The meaning here is that of vigilance and expectancy as contrasted with laxity and indifference" - Vine
- b) "...i.e. give strict attention to, be cautious, active - to take heed lest through remissness and indolence some destructive calamity suddenly overtake one." - Thayer
- c) *Gregoreo* communicates the need to be alert to circumstances, an awareness of your surroundings, and spiritual dangers

#### 2. Examples

##### a) Gospels

###### (1) The impending judgment at Christ's Second Coming

- (a) Mat 24:42 - *Watch therefore: for ye know not what hour your Lord doth come.*
- (b) Mat 25:13 - *Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

###### (2) The disciples' impending trial during Christ's Passion

- (a) Mat 26:38, 41 - *Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. ... 41 Watch and pray, that ye enter not into temptation: the spirit indeed [is] willing, but the flesh [is] weak.*

##### b) New Testament - *Gregoreo* predominately used to emphasize the need to be alert toward spiritual dangers

###### (1) Positive encouragement: Col 4:2 - *Continue in prayer, and watch in the same with thanksgiving;*

###### (2) Warnings:

- (a) Act 20:31 - *Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.*
  - i) Paul reminded the Ephesians to remember his words and to be watchful for false teachers that would infiltrate and rise up among them
  - ii) Believers are to be alert to the potential of false teachers within their gatherings
- (b) 1Co 16:13 - *Watch ye, stand fast in the faith, quit you like men, be strong.*
- (c) 1Th 5:6, 10 - *Therefore let us not sleep, as [do] others; but let us watch and be sober. ... 10 Who died for us, that, whether we wake or sleep, we should live together with him.*
  - i) Sleep - *katheudo* - apathy towards gift of salvation
    - (1) Different word translated sleep in 1 Th 4:13 - *koimao* - death
    - (2) Believers watchfulness in light of not being appointed to wrath
  - ii) God promises to dwell intimately with every believer (watchful and apathetic) in eternity
    - (1) Grace for future tense salvation!
    - (2) Those anticipating Christ's return will purify themselves - 1 Jo. 3:1-3
- (d) 1Pe 5:8 - *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*
  - i) Peter warns believers to be on the watch for Satanic attacks
  - ii) Lack of awareness results failure to equip oneself with armor of God - Eph. 6:10-18
- (e) Rev 3:2-3 - *Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*

- i) The Church of Sardis is warned that its works were not perfect and that a change of mind was necessary
- ii) The believers needed to be watchful or God warned of divine chastening
  - (1) God promises chastening for all believers - Heb. 12:6
  - (2) Corinthians experienced this kind of chastening - some were sick some slept - 1 Cor. 11:30

## B. Agrypneo - ἀγρυπνέω

### 1. Definition

- a) “to be sleepless” (from agreuo, “to chase,” and hupnos, “sleep”), is used metaphorically, “to be watchful,” in Mar 13:33; Luk 21:36; Eph 6:18; Hbr 13:17. The word expresses not mere wakefulness, but the “watchfulness” of those who are intent upon a thing.” - Vine
- b) “ἀγρυπνέω, (ὦ; (ἀγρυπνος equiv. to ἄπνοος); to be sleepless, keep awake, watch (equivalent to γρηγορέω (see below)); (from Theognis down); tropically, to be circumspect, attentive, ready: Mark 13:33; Luke 21:36; εἰς τί, to be intent upon a thing, Ephesians 6:18; ὑπέρ τίνος, to exercise constant vigilance over something (an image drawn from shepherds), Hebrews 13:17” - Thayer
- c) Agrypneo also carries the idea of alertness and a watchfulness with an emphasis on care for someone or something

### 2. Examples

- a) Gospels - Impending future judgment at Christ’s Second Coming
  - (1) Mar 13:33 - *Take ye heed, watch and pray: for ye know not when they time is.*
  - (2) Luk 21:36 - *Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*
- b) New Testament
  - (1) Eph 6:18 - *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*
    - (a) Paul follows his explanation of the armor of God for defense against Satanic attack with an exhortation to be “watching thereunto with all perseverance and supplication for all saints”
      - i) Satan is always on the prowl “seeking whom he may devour” - 1 Pe. 5:8
      - ii) Believers all over the world are experiencing similar attacks - 1 Co. 10:13
    - (b) Be mindful to make supplication for other believers going through Satanic attacks even though you don’t know their specific circumstances
  - (2) Heb 13:17 - *Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that [is] unprofitable for you.*
    - (a) Pastors are to be watchful over “souls” of their flock
      - i) Soul - *psuche* - refers to the seat of the emotions
      - ii) Pastor’s role extends beyond teaching Truth
    - (b) Pastors to be on the lookout for believers’ spiritual and emotional well-being

- 3. Summary: *Gregoreo* and *Agrypneo* communicate the idea of watchfulness. On one hand the believer needs to be alert to ever present spiritual dangers while also being watchful for the spiritual well-being of other believers

### III. LOOKING AND LOOKING FOR

#### A. Prosdokao - προσδοκάω

##### 1. Definition

- a) “From G4314 and δοκεῖω dokeuō (to watch); to anticipate (in thought, hope or fear); by implication to await: - (be in) expect (-ation), look (for), when looked, tarry, wait for.” - Strong’s
- b) ““to await, expect” (pros, "to" or "towards," dokeo, "to think, be of opinion"), is translated "to look for," e.g., in Mat 11:3; 2Pe 3:12, 13, 14; the RV renders it by the verb "to expect, to be in expectation," in some instances,” - Vine’s
- c) *Prosdokao* is a type of thinking that expects something to be found or realized in the future

##### 2. Examples

###### a) Gospels

- (1) Mat 11:3 - *And said unto him, Art thou he that should come, or do we look for another?*
- (2) Mat 24:50 - *The lord of that servant shall come in a day when he looketh not for [him], and in an hour that he is not aware of,*
  - (a) The parable relates to the looking for Christ’s impending return at the end of the Legal Age
  - (b) Both of these verses indicate an expectation of some event

##### 3. New Testament

- a) 2Pe 3:12-14 - *Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.*
  - (1) Context - in light of the certainty of God’s future judgment of the lost, Peter states that these believers ought to be living a set apart life that honors God well - v. 11
    - (a) Believers do not need to fear the judgment that is certain for the lost
    - (b) Anticipation of the return of our gracious Savior should result in a desire to live in a way that is pleasing to the Father - 1 Jo. 3:1-3
  - (2) An expectation of Christ’s return encourages our present life to match up with our future existence

#### B. Prosdexomai - προσδέχομαι

##### 1. Definition

- a) “pros, "to," and No. 1, "to accept favorably, or receive to oneself," is used of things future, in the sense of expecting; with the meaning of “accepting,” - Vine’s
- b) “To accept or receive favorably: to admit into one’s presence: generally to admit. II. To wait for or expect a thing: absolve. To wait patiently abide.” - Liddell and Scott
- c) Similar to *prosdokao*, *prosdexomai* refers to a confident expectation that something will be realized in the future

##### 2. Examples

###### a) Gospels

- (1) Mar 15:43 - *Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.*
- (2) Luk 2:25, 38 - *And, behold, there was a man in Jerusalem, whose name [was] Simeon; and the same man [was] just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. ... 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.*

###### b) New Testament

- (1) Tit 2:13 - *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*

- (a) Grace child trains the believer to confidently anticipate Christ's return for the Church
  - i) God has provided believers with “*everlasting consolation and good hope through grace*” - 2 Th. 2:16
  - ii) The believer is to hold on to the confidence that Christ will bring grace at His return - 1 Pe. 1:13
  - iii) God will spend eternity instructing the Church about His grace - Eph. 2:6-7
- (b) Legalism tends to foster a fearful and resentful outlook on Christ's return
- (2) Jde 1:21 - *Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.* - confident expectation that Christ will be merciful
- 3. Summary: Both of these words communicate the importance for believers to be constantly mindful of the certainty of Christ's return for the Church and the grace that He will bring with Him for all believers. Living with the confident expectation of missing out on God's wrath and being recipients of His grace in the future will serve to encourage the believer.

The word *blepo* is used in a physical sense of taking a look at something but New Testament authors also used it in a spiritual sense. It is used in the sense of, “would you take a look at that”. These inspired authors used it primarily in a negative sense with the sense of telling believers to keep their eye on specific spiritual dangers.

#### IV. BEHOLD

##### A. Blepo - βλέπω

##### 1. Definition

- a) “to see, look at; to watch out, beware, pay attention” - Mounce
- b) “metaph. to see with the mind's eye...to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine” - Outline of Biblical Usage
- c) *Blepo* is often used of physical sight, but it is also used in the context of casting one's mental eyes on (primarily) potential spiritual hazards as well as on others

##### 2. Examples:

##### a) Warnings

##### (1) Pride

- (a) 1Co 10:12 - *Wherefore let him that thinketh he standeth take heed lest he fall.* - Recognize that it's impossible to live the Christian life in our own strength
- (b) 1 Co 1:26 - *For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty not many noble, are called...* - God's calling is not because you are special

##### (2) Quality of works

- (a) 1Co 3:10 - *According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.* - No matter how sweaty, religious works are not acceptable to God unless they are done for Him and empowered by Him
- (b) 2Jo 1:8 - *Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.* - Be careful about how you are living your Christian life. A life lived in the power of the flesh will provide the believer with no reward.

##### (3) Faith

- (a) 1Co 13:12 - *For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*
- (b) 2Co 4:18 - *While we look not at the things which are seen, but at the things which are not seen; for the things which are seen [are] temporal; but the things which are not seen [are] eternal.*



- (c) 2Co 10:7 - *Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he [is] Christ's, even so [are] we Christ's.*
  - (d) Eph 5:15 - *See then that ye walk circumspectly, not as fools, but as wise,...*
  - (4) Concern for other believers
    - (a) 1Co 8:9 - *But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.* - Be on the lookout that you do not lead a weaker believer into sin as a result of making use of your freedom in Christ
    - (b) Heb 10:25 - *Not forsaking the assembling of ourselves together, as the manner of some [is]; but exhorting [one another]: and so much the more, as ye see the day approaching.* - Recognize need of fellowship with other believers especially in light of Christ's return
  - (5) Impact of Carnality and Unbelief
    - (a) Gal 5:15 - *But if ye bite and devour one another, take heed[G991] that ye be not consumed one of another.* - Beware that carnality results in destroyed relationships
    - (b) Heb 3:12 - *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.* - Beware of a lack of faith in the provisions of grace
    - (c) Heb 12:25 - *See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more [shall not] we [escape], if we turn away from him that [speaketh] from heaven:* - Beware of rejecting God's promises of rest
  - (6) Beware of negative influences
    - (a) Phl 3:2 - *Beware of dogs, beware of evil workers, beware of the concision.* - Beware of false teachers and Judaizers who would lead astray into legalism
    - (b) Col 2:8 - *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.* - Beware of loving human wisdom and its empty deceits which fall in line with human tradition
3. Summary: The word *blepo*, when used referring to spiritual realm, is reserved primarily for warnings. Believers are encouraged to cast their mental eyes on a variety of dangers that lurk and can derail one from living the Christian life. The believer must be mindful of their personal walk, how their lives are affecting others, the dangers of carnality, and potential false teachers.

Many times believers have a head knowledge about truths related to the Christian life and yet fail to put those truths into action. Often the root causes to this are spiritual apathy and distracting circumstances. Both Paul and Peter use related words to indicate the need to “wake up” from their spiritual stupor.

## V. AWAKE AND STIR UP

### A. Egeiro - ἐγείρω

#### 1. Definition

- a) “(1) transitively and literally, of a sleeping person; (a) active wake, rouse (Mt 8.25); (b) passive with an intransitive meaning wake up, awaken (Mt 1.24); figuratively, of a state of watchfulness or readiness become aware, think carefully, pay attention (Eph 5.14)” - Analytical Lexicon of the Greek New Testament
- b) “probably akin to the base of G58 (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence)” - Strong's
- c) *Egeiro* is used most often in reference to Christ's resurrection out from the dead, it also used to communicate the need to cast off spiritual slumber

2. Examples:

- a) Rom 13:11 - *And that, knowing the time, that now [it is] high time to awake out of sleep: for now [is] our salvation nearer than when we believed.*
  - (1) Paul stating that our future tense salvation is at hand
    - (a) Salvation being used not in forgiveness of sin but the future completion of their present salvation - 1 Pe. 1:9
    - (b) “*Our salvation*” - Paul was expecting Christ’s return
  - (2) The prospect of Christ’s return out to cause the believer to awaken out of spiritual stupor and be alert to the spiritual opportunities that God has arranged for them - Eph. 2:10
- b) Eph 5:14 - *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*
  - (1) Paul uses the word *katheudo* - spiritual apathy
  - (2) Paul encouraging certain believers to awake from their spiritual slumber and Christ will provide illumination

B. Diegeiro - διεγείρω

1. Definition

- a) “a strengthened form of No. 3 (dia, "through," intensive), signifies "to rouse, to awaken from sleep." - Vine’s
- b) "the prefixed preposition (dia) adds the idea of doing a thorough piece of work in arousing their minds". - Wuest
- c) *Diegeiro* is an intensified form of *egeiro* which carries the idea of a prompt and abrupt shaking awake from spiritual slumber

2. Examples:

a) Gospels

- (1) Mat 1:24 - *Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:*
- (2) Mar 4:38 - *And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?*

b) New Testament

- (1) 2Pe 1:13 - *Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting [you] in remembrance;*
  - (a) Peter’s audience were experiencing difficulties associated with persecution and forced relocation
    - i) These believers were shocked by the trials they were facing
  - (b) Peter reminded them that they were the recipients of the “best promises”
    - i) All things necessary for life and godliness -
    - ii) Partakers of the divine nature -
  - (c) v. 12 - though ye know them
    - i) Know - eido - factual knowledge
    - ii) Be established - sterizo
    - iii) A believer can know a truth and even be grounded in it but take it for granted
  - (d) “Wake up!!!” - Peter wanted these truths to be on the forefront of their mind
- (2) 2Pe 3:1 - *This second epistle, beloved, I now write unto you; in [both] which I stir up your pure minds by way of remembrance:* - Both letters were designed to stir up the minds of Peter’s audience

VI. CONCLUSION