



REDEEM THE TIME 30 SCRIPT

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GOD FIRST
ADVENTIST STEWARDSHIP MINISTRIES

In the far north of Norway, tucked away in the Arctic Circle, lies the small fishing village of Sommarøy. For 69 days in the summer, the sun never sets. It is a land of eternal day.

A few years ago, the residents of Sommarøy did something radical. They declared themselves the world's first "Time-Free Zone." They marched to the bridge connecting their island to the mainland, and in a symbolic act of defiance, they took off their watches and strapped them to the railings.

Why? Because when the sun is always up all day and night-time loses its meaning. The islanders wanted to eat when they were hungry and sleep when they were tired. They wanted to stop being slaves to the ticking hand and start being masters of the moment. They believed that the clock was often the enemy of positive experiences.

As we look at the "Redeem the Time" project, we are essentially standing on that bridge. We are being asked to unstrap our obsession with the "busy-ness" of the world and look at time through the lens of our Creator.

Let's delve into the Word of God and explore what it means to 'Redeem the Time' from a Biblical perspective.

Key Scripture

See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Ephesians 5:15,16 (NKJV).

When Paul tells the Ephesians to 'walk circumspectly' (carefully) and 'redeem the time,' he is speaking to people living in a high pressure, spiritually chaotic environment. Ephesus was the centre of the cult of Artemis (the goddess Diana) and the city's economy and social life revolved around her massive temple. Ephesus was a place of distraction with an overload of pagan festivals, marketing place shouting and imperial propaganda.

Just like to today in many parts of the world, to be a Christian is 'counter-cultural'. If you didn't participate in the idolatrous civic events in the world of the Ephesians, you were seen as an outcast.

There is an urgency in this scripture, and it appears that Paul feels that the window of opportunity to spread the Gospel although limited, due to their cultural around them, is possible if they 'walk circumspectly... wise and 'redeem the time'.

The idea of 'living according to time' was a major theme in the Stoic philosophy of the day and was very popular in Ephesus. The Stoics taught that time was not just a resource to be managed, it was the only thing that one truly owned. Seneca, Marcus Aurelius and Epictetus speak, well known stoic philosophers, regarded the primary use of time was for self-mastery and virtue, the motivation was around the certainty of death, the focus was internal peace and the source of strength came from human reasoning and logic.

To fully appreciate verses 15 and 16 of Ephesians 5, we need to read the 14 verses before it. These verses serve a 'behavioural compass' as to how, the identity that the Christian community in

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Ephesus should present to the world. Verses 1 and 2, the foundation of the chapter encourages them to 'walk in love' and to imitate Christ. Paul lists specific challenges to the love that must be stripped away in verses 3 – 7, where he speaks about sexual immorality, greed and obscenity which he warns are forms of idolatry. In verses 8-14, he encourages them to walk in the light of goodness, righteous and truth, which will reveal what is pleasing to God and to expose the 'fruitless deeds of darkness'.

The pinnacle of his thesis is set out in verses 15-17, where he encourages the Christian community in Ephesus to do three things, 1) Be careful, then how you live – not as unwise but wise, 2) Redeem the time because the world is evil (distracting and decaying), 3) Understand the will of God which is not just about human intelligence but actively seeking to understand what the Lord wants in any given situation.

Let's now unpackage the term 'redeem'.

1. The Meaning of "Redeem"

The Greek word used in Ephesians 5:16 is (*exagorazō*).

- was the marketplace.
- means "out of." To "redeem" means to go into the slave market of the world and buy back something that is being wasted or mistreated. We are buying our minutes back from the "evil days" and placing them into the service of the King.

2. Chronos vs. Kairos

We must distinguish between the two types of time found in Scripture:

Chronos: The Quantity. > This is linear, sequential time. It is the root of "chronology." It is the ticking of the clock that marches toward the grave.

- Scripture Reference: *"But when the fullness of the time (**chronos**) had come, God sent forth His Son..." (Galatians 4:4).* Here, *chronos* represents the long, measured wait of history until the precise second of Christ's birth.

Kairos: The Quality. > This is the "opportune moment." It is not a duration, but a **destination**. It is a window of opportunity that opens and then shuts.

- Scripture Reference: *"The time (**kairos**) is fulfilled, and the kingdom of God is at hand" (Mark 1:15).*

The Stewardship Principle: We are given Chronos (24 hours a day), but we are judged by how many *Kairos* moments we recognize and capture within those hours.



Part I: The Two Faces of Time

To understand why we must "redeem" time, we must understand that the New Testament writers used two different words for what we call "time."

1. **Chronos ()**: This is where we get the word "chronology." It is **quantitative**. It is the ticking of the clock, the passing of minutes, the "tick-tock" that eventually runs out. It is time as a resource that is constantly depleting. In **Matthew 2:7**, 'Herod called the Magi secretly and found out from them the exact time (*chronos*) had appeared'
2. **Kairos ()**: This is **qualitative**. It refers to a "season," a "decisive moment," or "God's opportunistic time." In **Mark 1:15**, when Jesus says, "The time is fulfilled," He doesn't use *chronos*; He uses *kairos*. He's saying, "The moment of destiny has arrived."

The Problem: Most of us live entirely in *chronos*. We manage our calendars, but we miss our *kairos*. We are so busy counting the minutes that we fail to make the minutes count.

As Ellen White powerfully notes in *Christ's Object Lessons*:

"Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a **stricter** account than of our time." (COL 342.1)

Biblical Narratives

How does this look in practice? Let's look at two New Testament stories that contrast these concepts.

1. The Tragedy of Chronos: The Rich Young Ruler (Matthew 19)

The Rich Young Ruler had plenty of *chronos*. He had a long life ahead and wealth to fill it. But he was presented with a *kairos* moment—an invitation from the Creator of Time to "Follow Me." Because he was too attached to his "possessions" (which included his scheduled, comfortable life), he let the *kairos* pass. He kept his clock but lost his calling.

2. The Triumph of Kairos: The Woman at the Well (John 4)

Jesus was tired. He was operating in *chronos*—it was the "sixth hour" (noon). He had a schedule to get to Galilee. But when the Samaritan woman arrived, He recognized a *kairos* moment. He broke social, racial, and gender barriers to redeem that hour. The result? An entire village was saved because Jesus was willing to interrupt His *chronos* for God's *kairos*.



Part II: The Three Objectives of "Redeem the Time"

The Redeem the Time initiative is a three-fold strategy for spiritual reclamation of lives to the Lord Almighty.

1. Awareness: The Audit of the Soul

The first objective is to realize that **time is a lent treasure**. We cannot manage what we do not measure.

- **Biblical Foundation:** Psalm 90:12 — "So teach us to number our days, that we may gain a heart of wisdom." * **The Insight:** Moses isn't asking for a math lesson. He's asking for a perspective shift. When we "number our days," we realize they are finite.

Ellen White reinforces this in *The Ministry of Healing*:

"The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it." (MH 496)

2. Alignment: Priorities Over Pressures

The second objective is to align our *chronos* (schedule) with God's *kairos* (purposes).

- **Biblical Foundation:** Colossians 4:5 — "Walk in wisdom toward those who are outside, redeeming the time."
- **The Insight:** Paul suggests that how we spend our time is our greatest witness. If we are just as stressed, rushed, and frantic as the world, what "Good News" are we actually sharing? Stewardship of time is the quietest, most powerful sermon you will ever preach.

3. Action: The Boldness of "Now"

The final objective is the move from contemplation to execution.

- **Biblical Foundation:** 2 Corinthians 6:2 — "Behold, now is the accepted time; behold, now is the day of salvation."
- **The Insight:** The enemy of stewardship is not always "evil"; often, it is simply "later." Procrastination is the thief of *kairos*.



Part III: The Stewardship of the "Remaining"

We often think stewardship is about what we give (the 10%), but "Redeem the Time" teaches us it's about how we handle the *remainder* (the 100%).

If you give God your first hour in the morning, but the remaining fifteen hours are spent in vanity, gossip, or mindless consumption, have you truly redeemed the time?

Ellen White challenges us in *Testimonies for the Church, Vol. 4*:

"Time is not yours; it is God's... If you waste your time, you are robbing God." (4T 451)

That is a heavy word—"robbing." But it's also a hopeful one. Why? Because you can only rob someone of something that has **value**. God calls your time "stolen" because He considers it **precious**.

Conclusion: Leave the Watch, Find the Mission

The people of Sommarøy left their watches on the bridge because they wanted to be free. But as Christians, we don't just want to be free *from time*; we want to be free for Christ.

Redeeming the time doesn't mean doing more. It means doing what is eternal. It means looking at your neighbour not as an interruption to your schedule, but as a *kairos* moment sent from Heaven.

Call to Action

Today, I invite you to metaphorically leave your "watch" on the bridge of worldly expectations. Stop asking "What time is it?" and start asking "What is this time for?"

The clock is ticking, but the Kingdom is calling. ---

Note

Redeem the Time 30 is a summary presentation of the Redeem the Time series commissioned by the Stewardship Department of the General Conference of Seventh-day Adventists. All materials will be available for download on www.redeemtimenow.org from 30 April 2026.

