

11/29/98

**Eph.esians 4:17-32**

We continue in the walk of the believer which deals with the day to day living.

Paul now is going to talk about the old life of the old man. vs. 17-19

And then about the new life, of the new man and these are in contrast to each other. vs. 20-24

Then he will finish by giving to us some practical council that will insure our abundant life by putting to death vices and living in the Spirit. 4:25-32

In the practical section, we see the walk of the believer. Eph. 4-6

1. Our walk is to be in the unity of the one body. 4:1-6
2. Our walk is to be according to the gift of grace. 4:7-11
3. Our walk is to be in view of growth, development and maturity of the body, in love. 4:8-16
4. Our walk is to be as a New man. 4:17-24
5. Our walk is not to grieve the Holy Spirit but to yield to the Spirit. Eph. 4:25-32

**4:17-19**      **The old Life is to be put off.**

**4:17**      The apostles exhortation.

- 1) Paul says, "This I say therefore", this is the conclusion of the matter at hand, in view of the fact of all that God has done for them in Christ.
  - a) Our calling.
  - b) Our unity and diversity.
  - c) His spoiling of principalities.
  - d) His giving gifted men for growth, development and maturity of the body.
- 2) Paul declares that they should no longer walk as the rest of the Gentiles walk, as a matter of habit, this is the negative.
  - a) How? In the futility of their mind!
  - b) The word futility "mataiotes" means illusions, aimless pursuits, good for nothing thoughts and notions without a right goal.
  - c) The morals were low being a port city.
  - d) The religious atmosphere gave way to idolatry, having the Temple of Diana. Rom. 1:21-24
    - \* The Lord knows the thoughts of man, that they are vanity. Ps. 94:11

**4:18**      The reason of the Gentiles futility of mind.

- 1) They have their understanding darkened, a comprehension that blots out the light of God from their reasoning, living filled with darkness.
  - \* The perfect tense indicates a process completed in past time having present results.
  - a) Their understanding “danoia” includes the emotions and intellect.
  - b) Men like darkness rather than light, professing themselves to be wise they become fools. Jn. 3:19; Rom. 1:19
  - c) The god of this world has blinded the minds. 2 Cor. 4:4
  - d) Satan and his angels transform themselves into angels of light. 2Cor. 11:14-15
  - e) Satan as a roaring lion. 1Pet. 5:8
  - f) Men are held captive at Satan's will. 2Tim. 2:26
- 2) They are alienated “apallotrio” meaning to be estranged from the life of God for two reasons. Eph. 2:12
  - a) Because of the ignorance “agnoia” that is in them, regarding God and the things of God, salvation and eternal life.
    - \* Willingly ignorant of God's record. 2Pet. 3:5
  - b) Because of the blindness of their hearts.

\* The word blindness “porosis” means to be made callous, unable to feel, the state of petrification and medically for the bone formed around a broken bone that is in fact harder than the original bone.

Rom. 11:17, 25; Ezk. 11:19

- c) This blindness is not only the result of their ignorance which alienates them from the life of God, but it is the ongoing process of greater blindness!

\* The natural man receives not....

1Cor. 2:14

**4:19** The outcome of this futile condition.

- 1) Who being in this state of past feeling “apelgekotes” a state of having lost all sensitivity, no longer able to respond to moral pain,
  - a) They have given themselves over “paradidomi” to all manner of sin. Rom. 1:24-28
  - b) Literally given themselves along side, only one time in the New Testament.
- 2) To lewdness “aselgeia” which is a license in the sphere of the physical debauched life usually with sexual excess in the New Testament. Mk. 7:22; Rom. 13:13; 2Cor. 12:21; Gal. 5:19
- 3) To work all uncleanness “akatharsians”, every kind of unbridled, immoral and

impure thing, a self-abandonment that leads to all manner of filthy practices, person who doesn't acknowledge any restraints, beyond shame, only seeking to gratify.

\* Some think it may also refer to prostitution “work” a trade of uncleanness!

- 4) To all greediness “enpleonexia” describes the excess of uncleanness, meaning avarice with a determined purpose to have more and gratify one’s self interest at all costs, regardless of the rights or destruction to others be it for money or sex.
- a) God gave them over to uncleanness. Rom. 1:24
  - b) God gave them over to vile affections. Rom. 1:26
  - c) God gave them over to reprobate mind. Rom. 1:28

#### **4:20-24     The New Life is to be put on.**

**4: 20**     The Ephsians stood in contrast to those mentioned.

- 1) The word “But” marks a sharp contrast . 2Cor. 5:17
- 2) They had not learned such things in Christ, for over two years through Paul. Acts 20:17

\* Happy are you, if you do these things. Jn. 13:17

**4:21**     The certainty of their distinction.

- 1) Since they had heard Him, as He called them to be saved.
- 2) Since they had been taught literally “in Him”, through His Holy Spirit. Jn. 15:4, 9, 10
- 3) Since the truth is in Jesus, there can be nothing of the old life that he would be part of or approve of it.
  - a) The historical person.
  - b) I am the way, truth and life. Jn. 14:6
  - c) Sanctify them through Your truth. Jn. 17:17
  - d) Truth versus futility, dispelling the ignorance, doing away with the darkness and ceasing to be alienated from the life of God!

**4:22**     The teaching they had received, the negative.

- 1) That they put off the former conduct, the old “palaios” man, in the sense of worn out, useless.
  - a) He speaks metaphorically as putting off a garment.
  - b) He is the natural man. Eph. 2:1-3

c) He is what all of us were before  
Christ. Rom. 6:6, 11-12

2) That they understand that the old man grows corrupt according to the deceitful lusts.

a) The evilness of man is continuous and progressive, working steadily for his own ruin and destruction.

\* Though in my flesh dwells not one good thing, the will is present but how to do good I do not find.  
Rom. 7:18

b) The lusts “epithumia” cravings and passions are personified as treacherous duplicity of the desires of deceit, sin nature is never eradicated it must be reckoned dead daily by the new nature!

\* Paul tells the Colossians they have put off the old man with his deeds.  
Col. 3:9

**4:23-24** The teaching they had received, the positive.

1) To be renewed in the spirit of their mind.

\* Renewed “ananeousthai” to make new and young again, found only this time. Eph. 2:15

2) To put on the new man, created according to God, what He is in Himself, in true righteousness and holiness. Eph. 2:10

\* The word new “kainos” means new in quality, recently made, not having existed before. Col. 3:9-10

a) Righteousness pertaining to man, right living.

b) Holiness pertaining to God, right thinking.

\* The latter is responsible for the former!

c) The new creation through the new birth. Eph. 2:1-4

d) The new divine nature imparted. 2Pet. 1:3-4

e) The new imparted sanctified life for daily living. Rom. 6

3) This entails certain things.

a) Putting on the mind of Christ. Phil. 2:5-11, 3:9

b) Bringing every thought into captivity to the obedience of Christ. 2Cor. 10:4-5

\* The battle ground of the believer is in the mind!!!

c) Presenting our entire body to God. Rom. 12:1-2

\* All this in contrast to the futile mind!

#### **4:25-32**

#### **The Practical counsel.**

#### **4:25**

The quality of speaking truth.

- 1) A decision made in view of the fact that they have put off the old man and put on the new man.
  - a) To tell the whole truth.
  - b) To tell a partial truth can be worse than an outright lie.
  - c) To omit important information is lying.
  - d) To be silent and hold truth is lying.
- 2) A mutual responsibility.
- 3) A family loyalty.
  - a) All men are liars. Ps. 116:11
  - b) Let God be true, but every man a liar. Rom. 3:4
  - c) Satan is the lie. Jn. 8:44

**4:26** The quality of not being mastered by anger.

- 1) Paul is quoting the Psalms. "Ps. 4:4"  
LXX
- 2) To be angry "orge" is not a sin, for there is anger that is right, against evil.
  - \* The word "Orge" anger that is aroused under certain conditions.
- 3) To be angry is a natural response when someone lies to you, it adds insult to injury.
- 4) To be angry places us in danger of sinning, going beyond the proper anger to a desire for vengeance or evil doing becoming bitter.

- 5) To allow one's wrath "parorgismos" to continue beyond one day is destructive and of the old man.
  - a) Wrath "parorgismos" is irritation and exasperation and must be dismissed at once
    - \* Forbidden of Parents. Eph. 6:4.
  - b) Jesus went into the temple and was angry but sinned not. Jn. 2; Mk. 3:5

**4:27** The quality of wisdom.

- 1) To stop giving place or a marked out portion to the devil, a foothold through the old man and his sin nature.
  - a) Satan "diabolos" primarily means "prone to slander", "accusing falsely."
  - b) Satan is the accuser of the brethren, who accuses us before God and men. Rev. 12:10
- 2) We are not ignorant to his devices, lest he gain advantage over us. 2Cor. 2:11
- 3) We are born into warfare and we must put on the entire armor of God. Eph. 6:10

**4:28** The quality of honesty and compassion.

- 1) The one who stole before should work honestly with his own hands to the point of exhaustion. 1Cor. 4:12; 1Thess. 4:11
- 2) The same one ought to be sensitive to the needs of less fortunate ones.

- a) To give “metadidonai” means to distribute personally rather than simple donating to an agency.
- b) If a man doesn't work, he shouldn't eat. 2Thess. 3:10

**4:29** The quality of pure speech.

- 1) Corrupt communication should not proceed out of the believers mouth as before Christ.
  - a) The word corrupt “sapro” means rotten, putrid, worthless.
  - b) The outcome is the destruction of others.
- 2) Edifying words are to come forth, that are helpful and wholesome to meet the need constantly as opposed to gossip and slander.
- 3) The purpose is to impart grace to the hearers, the unmerrited love of God.

**4:30** The quality of obedience.

- 1) Do not grieve the Holy Spirit of God.
  - a) The word grieve “lupeite” means to bring pain and make sorrowful, all that has been mentioned is sin and pains the Holy Spirit, be it in though, word or deed!
  - b) The Holy Spirit is a person with all the characteristic of person-hood!

- 2) The Holy Spirit is the seal of the believer's redemption for the day of redemption. Eph. 1:7, 13-14
- 3) The tongue is the vehicle to pain the Holy Spirit of God and in people by the futile corrupt words. Ja. 3

**4:31** The quality of keeping short accounts is an imperative.

- 1) We are to let all bitterness be put away, get rid of it, let it be removed.
  - \* Bitterness “pikria” is inward resentment, a refusal to reconcile and harbor hatred keeping score of the wrong, a slow moving cancer of the mind that will permeate all other areas. Col. 3:19; Heb. 12:15
- 2) We are to let all wrath be put away, get rid of it, let it be removed.
  - \* Wrath “thumos” is the violent outbreak of passion anger sourced in bitterness, exasperation and soon subsiding.
- 3) We are to let all anger be put away, get rid of it, let it be removed.
  - \* Anger “orge” is habitual chronic unjustified anger, outwardly.
- 4) We are to put away all clamor, get rid of it, let it be removed.
  - \* Clamor “krauge” is boisterous cry to assert one's right, literally shouting.

- 5) We are to put away all evil speaking, get rid of it, let it be removed.  
 \* Evil speaking “blasphemia” abusive language to injure or slander.
- 6) We are to put away all malice behind all of these, get rid of it, let it be removed.  
 \* Malice “kakia” is bad feelings, base or inferior, producing an attitude of ill intent, that which fuels and kindles all the works of the flesh mentioned!

**4:32** The quality of being like Christ.

- 1) Being kind to one another, literally become.  
 \* The word kind “chrestos” to one another means to show a sweet and generous disposition, benevolence.
- 2) Be tenderhearted “eusplangchnoi” to one another identifies that moving of the emotions at the visceral area, the liver, kidneys etc., to be moved to help or imparts out of heartfelt compassion and pity by the love of God. Phil. 4:8
- 3) Be forgiving one another means to not hold an account of the past when forgiveness is asked and imparted.
- a) Forgiving “aphiemi” to put away.  
 b) The thoughts must be brought into captivity every time. 2Cor. 10:4-5  
 c) The heart must be recognized to be evil. Jer. 17:9

- d) The degree is “as” God forgave you, lest we become like that was unmerciful, having been forgiven all his debt. Matt. 18:23-35  
 \* The degree of forgiveness is repeated in Colossians. Col. 3:12-13
- e) Forgiveness is absolute and at all times whether the individual acknowledges the wrong or repents according to the eighteenth chapter of Matthew, in order that I can be free.  
 \* Some do not make the chapter division here but they take the first two verses of chapter five as part of chapter four, I take it as a transitional verse and leave the division as is.