

In Christ The Old Man Is To Be Replaced By The New Man

EPH 4:17 This I say therefore, and affirm [witness, testify] together with the Lord, that you walk [live] no longer just as the Gentiles [nations, unconverted] also walk [live], in the futility of [vanity] of their mind [thinking],

1. "This I say therefore, and affirm together with the Lord"
 - a. "affirm" from "marturomai" [mahr **too** rah mi] meaning to "witness, testify, insist." Lit. "and witness [testify] in [the] Lord.
 - b. NIV has "and insist on it in the Lord"
 - c. As an apostle Paul insisted that they turn from their former sinful conduct. One cannot be in Christ and live like the world. (Rom. 12:1,2; 1 Jn. 2:15-17).
 - d. It is a strong temptation for new converts to slip back into their old ways.
2. "that you walk no longer just as the Gentiles also walk"
 - a. He is writing converted Gentiles who have been saved by the grace of God. (Eph. 2:5, 8-9).
 - b. They were not to live as unconverted Gentiles, but were to live by the Spirit of God. (Gal. 5:16, 22-23).
 - c. They were to "be imitators of God" and "walk as children of light." (Eph. 5:1,8).

EPH 5:1 Therefore be imitators of God, as beloved children;

EPH 5:8 for you were formerly darkness, but now you are light in the Lord; walk as children of light

3. "in the futility of their mind"- "mataiotes" [mah ti **ah** tays] - "futility, vanity, purposelessness."
 - a. They were not to be filled with folly and live purposeless, wicked lives as the unconverted lived.
 - b. The Greek "nous" [noos] means "mind, thinking."
 - c. Paul used similar language in his description of Gentiles in Romans 1:21.

ROM 1:21 For even though they knew God [existed], they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.

EPH 4:18 being darkened in their understanding, excluded [alienated, self-banished] from the life of God, because of the ignorance [of divine things] that is in them, because of the hardness [insensitiveness] of their heart;

1. "being darkened in their understanding"
 - a. They were blind to the things of God and had no understanding of spiritual things.
 - b. This does not mean they had no sense of right and wrong. (Rom. 1:18-31).

- c. They clearly knew right from wrong, but chose to turn their backs on God and pursue every form of wickedness.
 - d. Evil men most often brag of their evil deeds, and become angered and bitter when the same evil deeds are done to them.
2. “excluded from the life of God” - Gentiles, outside of Christ, were alienated from God and the abundant life in His Son.
 - a. “All spiritual blessings” are in Christ. (Eph. 1:3).
 - b. He is the One who offers the “abundant life.” (Jn. 10:10).
 3. “because of the ignorance that is in them”
 - a. Ignorance was responsible for their alienation from God.
 - b. Their ignorance was because they refused to acknowledge God. (Rom. 1:28).

ROM 1:28 And just as they did not see fit to acknowledge [recognize and obey] God any longer, God gave them over to a depraved mind, to do those things which are not proper,

4. “because of the hardness of their heart” - Their hardness of heart was responsible for their ignorance and alienation “from the life of God.”
 - a. “Ignorance is not bliss,” but it results in separation from God and all His blessings.
 - b. There was a progressive inability for their consciences to convict them of sin.

EPH 4:19 and they, having become callous [past feeling, cease to care], have given themselves over to sensuality, for the practice [work] of every kind of impurity [immorality] with greediness [a lust for more].

1. “and they, having become callous” - Lit. “was having ceased to care”
2. “have given themselves over to sensuality”
 - a. “Sensuality” is from “aselgeia” [ah sehl **gay** ah] meaning “lewdness, sensuality, immorality.” It is listed as one of “the works of the flesh.” (Gal. 5:19-21).
 - b. The unconverted most often become past feeling and practice all kinds of abominations.
3. “for the practice of every kind of impurity with greediness”
 - a. Their slavery to “sensuality” led to “every kind of impurity with greediness.”
 - b. “Greediness” may have the idea translated by the NIV “with a continual lust for more.” It comes from the Greek “pleonexia” [pleh ah neks **ee** ah] meaning “greediness, avarice, covetousness.”
 - c. “in order to practise every kind of impurity without restraint” - TCNT
 - d. The wicked grow tired of some things, and gradually sink into greater depravity to satisfy their lusts.
 - e. They become bored with what previously satisfied them.

EPH 4:20 But you did not learn [the] Christ in this way [manner],

1. “But you did not learn Christ” - That is not what Christ taught or He taught you through us.
2. Men of God had all exhorted them to live holy lives - not to pursue “the works of the flesh.” (Gal. 5:19-21, 22-24; Rom. 12:1,2).

EPH 4:21 if indeed [since] you have heard Him and have been taught in Him, just as [all] truth is in Jesus,

1. “if indeed you have heard Him and have been taught in Him”
 - a. “If” has the meaning of “since.”
 - b. There was no question they had heard and been taught the way of righteousness.
 - c. Paul is not denying they were Christians and a part of the body of Christ, but is alarm that some might be falling back into the ways of the world.
2. “just as [all] truth is in Jesus” - Jesus is truth. (Jn. 8:32).
 - a. Saving truth comes from Jesus.
 - b. He sent the Holy Spirit to the apostles who guided them “into all truth.” (Jn. 16:13).

EPH 4:22 that, in reference to your former manner of life, you lay aside the old self [man], which is being corrupted in accordance with the lusts of deceit [deceitful lusts],

1. “that, in reference to your former manner of life” - Lit. “to put off you as regards the [your] former conduct the old man.”
2. “you lay aside the old self” - One coming forth from the waters of baptism was “to walk in the newness of life.” (Rom. 6:3,4; Col. 2:12; 3:1,2).
3. “which is being corrupted in accordance with the lusts of deceit”
 - a. Lusts can be very deceitful.
 - b. They make great promises of pleasure, but they have great consequences. (Gal. 6:7,8).

EPH 4:23 and that you be renewed in the spirit [proper attitude] of your mind [thinking],

1. “and that you be renewed” - “ananeo” [ah nah neh **ah** oh] - “to renew.”
 - a. The renewal of thinking is the work of the Holy Spirit. (Gal. 5:16, 22-23).
 - b. The Holy Spirit uses the word, the gospel, the truth to renew a person.
 - c. One is to “be filled with the Holy Spirit.” (Eph. 5:18).

EPH 5:18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,

- d. One is filled with the Holy Spirit when he lets “the word of Christ” “richly dwell” in him. (Col. 3:16).

COL 3:16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.

2. “in the spirit of your mind” - “You must adopt a new attitude of mind” - Gspd
3. What one thinks is vital. (Prov. 23:7a; Phi. 4:8).

EPH 4:24 and put on the new self [man], which in the likeness of God has been created in righteousness and holiness of the truth.

- Lit. “created according to God”
 - “Self” is literally “man” from the Greek “anthropos” [**ahn** throh pahs]. “Man” is generic, and it used in the sense of “self” (male or female).
1. “and put on the new self [man] which in the likeness of God” - See Eph. 5:1.
 2. “has been created in righteousness and holiness of the truth”
 - a. NIV “created to be like God in true righteousness and holiness.”
 - b. McCord “who was created after the image of God in true righteousness and holiness”
 - c. Lit. “created according to God in righteousness and holiness of the truth” - The words “created according to God” means “in the image of God.”

EPH 4:25 Therefore, laying aside [putting off] falsehood [the lie], speak truth, each one of you, with his neighbor, for we are members of one another.

1. “Therefore, laying aside falsehood” - Col. 3:9; Rev. 21:8, 27. See Zech. 8:16.
2. “speak truth, each one of you with his neighbor” - They were not to lie to one another or to others.
3. “for we are members of one another” - We are members of the “one body” over which Christ is “Head.”

EPH 4:26 Be angry [wrathful], and yet do not sin; do not let the sun go down on your anger,

1. “Be angry” - This is the present imperative of “orgizo” [ahr **gid** zoh] - “angry, wrathful.”
 - a. Lit. “Be you wrathful, angry”
 - b. Christians should be angry with sin and hate it. (Rom. 12:9).
2. “and yet do not sin” - One must not let their anger lead to sin.
 - a. There is a righteous anger that can lead to good.
 - 1) Jesus had righteous anger. (Mk. 3:5; Matt. 21:12,13).

MAR 3:5 And after looking around at them with anger, grieved at their hardness of heart, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.

MAT 21:12 And Jesus entered the temple and cast out all those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves.

MAT 21:13 And He said to them, "It is written, 'My house shall be called a house of prayer'; but you are making it a robbers' den."

2) Sin was always disturbing to Jesus, but He never allowed it to lead Him to sin.

b. Most anger is not a righteous anger, but far from it. Most anger leads one to do sinful, shameful things.

c. One must guard against letting anger lead to sin.

d. One must exercise self-control. (Acts 24:25; 1 Cor. 9:25; Gal. 5:23; 2 Tim. 3:3; 2 Pet. 1:6).

ACT 24:25 And as he was discussing righteousness, self-control and the judgment to come, Felix became frightened and said, "Go away for the present, and when I find time, I will summon you."

1CO 9:25 And everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable.

GAL 5:23 gentleness, self-control; against such things there is no law.

2TI 3:3 unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good,

2PE 1:6 and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness;

3. "do not let the sun go down on your anger"

- "anger" is from "parorgismos" [pahr ahr gee **smos**] - "provocation, anger, angry mood."

- NIV has "while you are still angry."

a. Sleeping on anger is very dangerous. We must let it go.

b. It will nearly always lead to sin.

EPH 4:27 and do not give the devil an opportunity.

- Lit. "nor give you place to the devil"

- Paul believed in the "devil" and makes reference to him a number of times. (Eph. 6:11; 1 Tim 3:6,7; 2 Tim. 2:26; 3:3; Tit. 2:3; Acts 13:10). The word "devil" is from "diabolos" [dee **ah** bah lahs] meaning "accuser."

- He also referred to him by the name "Satan." (2 Cor. 2:11; Rom. 16:20; 1 Cor. 5:5; 7:5; 2 Cor. 11:14; 12:7; 1 Thess. 2:18; 2 Thess. 2:9). The name "Satan" is from "satanas" [sah tah **nahs**] meaning "adversary."

1. Most anger leads to sin.

2. Most anger gives the devil the opportunity to lead us into sin.

3. The devil loves angry Christians knowing this will lead to all kinds of sins - slander, hatred, division, murder, etc.

Warning Against Stealing

EPH 4:28 Let him who steals steal no longer; but rather let him labor, performing [working] with his own hands what is good [doing useful and honorable work], in order that he may have something to share with him who has need.

1. “Let him who steals steal no longer” - Some of them had been thieves before coming to Christ, and some may have lapsed back into to old, sinful ways.
 - a. Stealing can come from greed.
 - b. It can also come from laziness or from poverty or from addiction to drugs, etc.
 - c. Some just steal for the thrill of it or out of habit. Some steal because someone dared them to steal.
 - d. Stealing can be a great temptation if one’s circumstances become dire.
 - e. We need to keep in mind this prayer of Agur.

PRO 30:7 Two things I asked of Thee, Do not refuse me before I die:

PRO 30:8 Keep deception and lies far from me, Give me neither poverty nor riches; Feed me with the food that is my portion,

PRO 30:9 Lest I be full and deny Thee and say, "Who is the Lord?" Or lest I be in want and steal, And profane the name of my God.

2. “but rather let him labor, performing with his own hands what is good” - Lit. “with the [his] own hands the good thing”

- a. Christians are not to steal, but to work.
- b. The Christian is to perform “with his own hands what is good.”
- c. The Christian works to provide for himself and others.
- d. God does not approve of laziness. (2 Thess. 3:10).

3. “in order that he may have something to share with him who has need”

- a. The Christian is to provide for himself and his family. (1 Tim. 5:8).

1) The context of 1 Timothy 5 shows the Christian has a responsibility towards more than his wife and children. (1 Tim. 5:4, 16).

2) Jesus taught honoring parents means children are to provide support for needy parents. (Matt. 15:1-9).

- b. The Christian is share what he has with others. (Matt. 25:30-46; Jas. 1:26; 2:14-17; Gal. 6:10; 1 Jn. 3:17,18).

4. **Note:**

- a. Christians are warned against stealing and there is an implication that a Christian must protect himself/herself from theft.

- b. If Christians do not protect themselves against theft, they will not be able to provide for themselves or for others.
- c. The way others may steal from others are nearly endless.
- d. They may steal our possessions, our identity, our inheritance, our savings, our sources of income. etc.
- e. Christians need to take caution to protect themselves, and to protect those who are an easy prey to thieves.

Christians Exhorted To Have Wholesome Speech

EPH 4:29 Let no unwholesome [corrupt, bad, rotten, worthless] **word** [speech, talk] **proceed from your mouth, but only such a word** [speech, talk] **as is good for edification** [building up] **according to the need of the moment, that it may give grace** [be a blessing, benefit] **to those who hear.**

1. “Let no unwholesome word proceed from your mouth”
 - a. “sapos” [sah **prahs**] - “corrupt, rotten, worthless, unwholesome”
 - b. James stressed the sinfulness of evil speech. (Jas. 3:1-12).
 - c. Jesus stressed that we will be judged by our words. (Matt. 12:36, 37).
 - d. Paul made it clear that we will not only be judged by our words, but by all our actions. (2 Cor. 5:10).
 - e. Paul also emphasized that our speech must be “seasoned with salt.” (Col. 4:6).

COL 4:6 Let your speech always be with grace [filled with kindness, truth, wisdom, love], seasoned, as it were, with salt, so that you may know how you should respond to each person. Speech with “grace” is speech that is always filled with kindness, truth, wisdom, love. It is speech that has been thought out and knows how to “respond to each person.” See also 1 Peter 3:15.

2. “but only such a word as is good for edification”
 - a. “oikodome” [oi kah dah **may**] - “edification, building up”
 - b. Our speech should be wholesome and should build others up.
 - c. We should be careful what we say and think before we speak knowing the power of words.
3. “according to the need of the moment” - McCord “as the occasion requires” - Lit. “to improvement of the need”
4. “that it may give grace [benefit, be a blessing] to those who hear [listen]” - The Christian’s speech should be a blessing to others, and lead others to God.

“Do Not Grieve The Holy Spirit Of God”

EPH 4:30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

1. “And do not grieve the Holy Spirit of God” - Lit “stop grieving” “lupeo” [loo **peh** oh] - “grieve, pain”
 - a. Sin causes the Holy Spirit to grieve. It makes Him sad.
 - b. Continual grieving of the Holy Spirit can lead to the quenching [putting out] the Holy Spirit in our lives. (1

Thess. 5:19).

2. “by whom you were sealed for [until] the day of redemption”

- “sphragizo” [sphrah **gid** zoh] - “to put a seal on, seal, mark, secure, certify.”
 - “apolutrosis” [ah pah **loo** troh sis] - “release, redemption”
 - “for” is from “eis” [ays, ace] - “into, unto, to, for, in order to”
 - McCord renders “for” as “until” which is a possible meaning and makes good sense.
 - There is no definite article before the word “day,” but literally reads “until or for a day of redemption.”
- a. This refers to the time of Christ’s coming when believers will be raised with new spiritual bodies and ascend to be with the Lord forevermore.” (1 Cor. 15:50-58; 1 Thess. 4:13-18).
 - b. What a glorious day that will be! It is the day when our hope becomes reality and we will be in heaven forever. (Matt. 25:46; Rev. 22:5).

Christians Exhorted To Put Away Sins

EPH 4:31 Let all bitterness and wrath [rage] and anger and clamor and slander be put away from you, along with all malice.

- The language here is very similar to 1 Peter 2:1.

1PE 2:1 Therefore, putting aside all malice and all guile and hypocrisy and envy and all slander,

1. “Let all bitterness” - “pikria” [pik **ree** ah] - “bitterness, hatred, harshness, resentment”

- a. It is the opposite of kindness.
- b. Husbands were forbidden to be this way with their wives.

COL 3:19 Husbands, love your wives, and **do not be embittered against them.**

- c. Paul here applies this prohibition to our relationship to all - not just wives.

2. “and wrath” - “thumos” [thoo **mahs**] - It may be used here with the idea of “rage.” NIV “rage and anger”

3. “and anger” - “orge” [ahr **gay**] - “anger, indignation”

4. “and clamor and slander”

- a. “krauge” [krow **gay**] - “clamor, outcry, angry shouting, loud insulting language.” It refers to quarrelsome or contentious shouting between Christians or with others.
- b. “blasphemia” [blahs fay **mee** ah] - “blasphemy, slander, hurtful talk, defamation”

5. “be put away from you”

- a. All of the things named are to be put away [banished] from the life of one seeking to please Christ.
 - b. **Note:** Paul emphasis on “all.” The “all” modifies “bitterness, wrath, anger, clamor and slander.”
 - c. It is not acceptable to God for the believer to put just some of the things away or practice them in part.
6. “along with all [every form of] malice”
- a. Lit. “with all evil”
 - b. “kakia” [kah **kee** ah] - “spite, badness, wickedness, malice, evil intent, evil”
 - c. “Malice” can be exhibited in a host of ways - (1) Speech (2) Snubbing (3) Slander (4) Downgrading others (5) Hostile actions.

Some Positive Exhortations

EPH 4:32 And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

- 1. “And be kind to one another”
 - a. “chrestos” [kray **stahs**] - “kind”
 - b. The Christian is to show kindness to others.
 - c. This is not something done now and then, but it is a way of life.
- 2. “tender-hearted” - “eusplagchnos” [**yoo** splashgn knah] - “tenderhearted, loving-hearted, compassionate”
 - a. The world and some Christians can become very “hard-hearted.”
 - b. The Christian is to be like the Good Samaritan. (Lk. 10:30-37).
 - c. He is to be compassionate towards the needs of others. (Jas. 2:14-17; 1 Jn. 3:17, 18; Matt. 25:31-46).
- 3. “forgiving each other” - “charizomai” [kah **rid** zoh mi] “forgiving”
- 4. “just as God in Christ also has forgiven you”
 - a. God had forgiven those who had accepted Christ.
 - b. God cleanses the sins of those who are washed in the blood of God’s Son. (Eph. 1:7; Col. 1:14; 2 Cor. 5:19).

EPH 1:7 **In Him we have redemption through His blood**, the forgiveness of our trespasses, according to the riches of His grace,

COL 1:14 in whom we have redemption, the forgiveness of sins.

2CO 5:19 namely, that **God was in Christ reconciling the world to Himself**, not counting their trespasses against them, and He has committed to us the word of reconciliation.

- c. The fact we have been forgiven should prompt and motivate us to be forgiving.
- d. Forgiveness is essential for our forgiveness. (Matt. 6:14,15; 18:21, 22; Col. 3:13).

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