

**211226-1 Eph 4, 17-32, Keeping the Unity of the Spirit (Sacrificial)–CThurman;
The Ten Commandments for Sacrificial Living**

The 4th chapter of Ephesians may be divided into four parts: practical (1-3), doctrinal (4-6), operational (7-16), and sacrificial (17-32). Each of these is built around the major thought of 'endeavoring to keep the unity of the Spirit in the bond of peace' (cf. Eph.4.3). All of this stands in the light of the closing part of the third chapter; that our Heavenly Father is able to do exceeding abundantly above all that we ask or think to strengthen us with might by His Spirit in the inner man to the end that Christ might dwell in our hearts by faith to be able to comprehend to the fullest extent, with all saints, Jesus Christ, and to know His knowledge surpassing love to us in Christ so that we might be completed with all the completeness of God: unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen. So, yes, we can and we should endeavor, every member with every fiber of our being, through the practical, doctrinal, operational, and sacrificial parts of this chapter to promote the unity of the Spirit in the bond of peace in this congregation.

Now, in the remaining parts of this chapter Paul, by the Spirit of God, reminds the Ephesian saints that once they were without understanding and hard-hearted living as other Gentiles, but now, if they have truly heard Christ they should put that ALL away. The chapter closes with The Ten Commandments for Sacrificial Living. (vss.25-32)

17 ¶ This I say therefore,

therefore – On account of the foregoing statements concerning practice, doctrine and operation ...

and	testify	in the Lord, that ye	μηκέτι ὑμᾶς περιπατεῖν
	put on record		henceforth walk not
			no longer walkabout
	to attest and ratify as truth (E. W. Bullinger)		
	an affirmation by appeal to God (J. H. Thayer)		

testify, Gr. verb μαρτύρομαι, tss. *take to record* (1), *testify* (2).

henceforth ... not, μηκέτι, an adv., μή, a particle of negation + ἔτι, tss. *yet, thenceforth, henceforth, further*; so that μηκέτι is tss. *no, no more, no longer, not ... anymore, henceforth, not ... henceforth, no ... henceforward*; 4.14, **That we [henceforth] be no more children**; 4.28, **Let him that stole steal no more**.

walk, περιπατεῖν, pres. infin. of the Gr. verb περιπατέω, περί about, concerning + πατέω to tread; περιπατέω, tss. *to walk, to walk about, to go, to be occupied*.

περιπατεῖ
as other Gentiles walk, in the vanity of their mind,
walk about

vanity, Gr. noun ματαιότης, always tss. with the English *vanity* (3). The adj. μάταιος, is tss. *vanities* (1), *vain* [thoughts, religion, conversation, genealogies, contentions, striving about the law] (5); so means worthless, empty.

mind, νοῦς, gen. sing. of the noun νοῦς, tss. *understanding* (7), *mind* (16).

in the vanity of their mind – A mind apart from Christ is nothing. Everything it can think, imagine to do is worthless without Christ. The greatest intellectual power, all of the great knowledge stored is in the final analysis worthless without Christ. This is explained by the following.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν

18 Having the understanding darkened,
been darkened in the understanding [to comprehend the
spiritual things of God]

understanding, a Gr. noun, διάνοια, διά by, through + νοέω to understand, to perceive, to consider [the ability to comprehend

spiritual things]; *διάνοια*, *the mind* (9), *the imagination* [of their hearts] (1), *the understanding* (3).

having ... darkened, *έσκοτισμένοι*, nom. pl. masc. part. perf. pass. of *σκοτίζω*, always tss. with the English *darkened*.

being alienated from the life of God through the ignorance that is in them,
they have been
alienated or estranged

alienated, *άπηλλοτριωμένοι*, nom. pl. masc. part. perf. pass. of *άπαλλοτριόω*, *άπό* from, of, out of, since + *άλλότριος*, adj. tss. *stranger, another man, strange, other men, aliens*; *άπαλλοτριόω*, is tss. *being aliens* (strangers), and *to be alienated*.

ignorance, *άγνοιαν*, acc. sing. of *άγνοια*, always tss. *ignorance* (4); another noun *άγνόημα*, is tss. *error*; meaning *thoughtlessness*.

Being so alienated because of their ignorance, thoughtlessness of God.

because of the blindness of their heart:

hardness

blindness, *πώρωσιν*, acc. sing. of the noun *πώρωσις*, tss. *hardness* (1), *blindness* (2); the verb *πωρόω*, is tss. *hardened, blinded*.

The human heart is desperately wicked and deceitful.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

Only the power of God can change the hard, blind heart of a sinner. The nation of Israel as a whole, they were unbelieving (cf. Deu.1.32), hardhearted (cf. Ez.3.7), and stiffnecked (cf. Ex.34.9).

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De 5:29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

But in the day when God brings them forth in the regeneration and saves them, there will be a sudden change.

Eze 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Like Israel is presently, because of sin all men are hard-hearted, unbelieving, without life, without understanding, and spiritually dead. They cannot perceive in themselves that Jesus is the Christ of God and Savior of the world, and they will continue in that state, under the dominion of the prince and power of the air except God does something.

Eph 2: 1 And you hath he quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

2Co 4:4 In whom (the lost, as opposed to them that Christ has found [cf. Lu.15.6, I have found my sheep which was lost]) the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

18 ἔσκοτισμένοι τῇ διανοίᾳ ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν

19 Who being past feeling have given themselves over unto lasciviousness,
beyond sensation, delivered up filthiness
no sense of the agony LXX, shameless uncleanness
there should have been
for sin before God

being past feeling, ἀπηλγηκότες, nom. pl. masc. part. perf. of ἀπαλγέω, ἀπό from, of, since + ἀλγέω B-D-A-G Lexicon, to feel pain; LXX, to be grieved (2Sa.1.26), to be in pain (Job 5.19; 14.22; Jer.4.19), to feel (Job 16.7), to be sorrowful (Ps.68.29), to be in agony (4Mac.14.17); ἀπαλγέω, only this once in the NT.

have given ... over, παρέδωκαν, 3ppl. aor.ind. act. of the verb παραδίδωμι, παρά by, near, with, from at, but also as a prefix, in, into, over, up + δίδωμι to give, to deliver; παραδίδωμι, tss. to cast into prison, to deliver, to betray, to put in prison, to commit, to recommend, to give up, to give over,

lasciviousness, ἀσελγεία, dat. sing. of the noun ἀσέλγεια, Moulton, 'outrageous'; ἀσέλγεια, tss. lasciviousness, wantonness, filthy (conversation); LXX, Wis.14.26, shameless uncleanness; Liddell & Scott defines the adverb, 'extravagantly.'

Apart from Christ, the sinner cannot feel the pain, the burden, the sorrow, or the agony for his own sins committed in the sight of a just and holy God. (Oh, but he can complain about the sins of others!) Instead, on account of the hardness and impenitent heart they give themselves over to more and more lusts.

Ro 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

εἰς ἐργασίαν	ἐν
to work	all uncleanness with greediness.
unto the work or craft [of]	covetousness

work, ἐργασίαν, acc. sing. of the noun ἐργασία, tss. diligence, gain, craft, and work (Wigram, to the working of)

uncleanness, ἀκαθαρσίας, gen. sing. of the noun ἀκαθαρσία, ἄ negative particle + καθάρω from which we have the English ‘*catharsis*’, *to purge*; ἀκαθαρσία, is always tss. with the English *uncleanness* (10).

greediness, πλεονεξία, dat. sing. of the noun πλεονεξία, tss. *covetousness* (9), *greediness* (1).

Col 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry ...

As man gives himself over to work more and more uncleanness the LORD, as a judgment, gives them over to more so that they receive the fruit of their filthiness: hate, violence, lies, deceit, murder, disease, etc.

Ps.94.23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.

Pv.5.21 For the ways of man are before the eyes of the LORD, and he pondereth all his goings.

22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

*Ro.1.22 Professing themselves to be wise, they became fools,
23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

24 Wherefore God also gave them up (v.26, 28) to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Then when their sins reach to their fulness (cf. Dan.8.23),

Ge 15:16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

Ge.13.13, But the men of Sodom were wicked and sinners before the LORD exceedingly.

...

18:20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

...

19.13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

God sends sudden judgment.

1Sa.3.12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

Mt.24.38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

2Pe.3.10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

19 οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἔργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ

20 But

Contrast this to the saints' understanding which has been *enlightened*. (cf. Eph.1.18)

Eph.1.18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints ...

being enlightened, πεφωτισμένους, acc. pl. masc. part. perf. pass. of φωτίζω, tss. to light, to make see, to illuminate, to lighten.

1Jo 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Now the Ephesians could perceive the things of God. Their understanding was opened to perceive Christ, His word, and His way.

Lu 24:45 Then opened he their understanding, that they might understand the scriptures ...

1Co.2.12 Now we have received, not the spirit of the world, but the spirit which is of God (a renewed spirit); that we might know the things that are freely given to us of God.

The Father brought them near to Himself by the death of His only Son.

Eph.2.12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

He made known to them His will.

*Eph.1.9 Having made known unto us the mystery of his will,
according to his good pleasure which he hath purposed in himself:*

ye have not so learned Christ;

*have ... learned, ἐμάθετε, 2ppl. aor. ind. of the verb μανθάνω, tss. to learn (24), to understand (1). **To learn is to be able to receive knowledge.***

... by walking like the world.

20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

have heard, ἠκούσατε, 2ppl. aor. ind. of the verb ἀκουω, to give audience, hear, to understand.

In the OT, *hearing* is tss. from the Hebrew שָׁמַע, sha-ma[g], to hear, to obey, to perceive, to discern, to consent, and to listen.

have been taught, ἐδιδάχθητε, 2ppl. aor. ind. pass. of the verb διδάσκω, always tss. to teach.

heard him – Paul refers to regeneration, the time when the Son of God speaks life to the sinner and brings them forth in a spiritual resurrection.

Joh 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

This is why the Lord Jesus says, ‘He that hath ears to hear, let him hear. (cf. Mt.11.15; Re.2.7; 13.9; Lk.8.8, the seed fell on good ground, a ground previous worked by grace to bring forth fruit unto

the husbandman) Christ first speaks life to the sinner, then show Him that it is He, the Savior. (cf. Is.52.6)

By His grace, first we were enabled to receive the spiritual things of Christ, then He taught us, He imparted to us knowledge of those spiritual things.

Jn.3.3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

1Co.2.11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

It is evident that walking with Christ is radically opposed to walking after the Gentiles. Therefore, put off that former manner of life.

21 εἶγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ

That ye have not so learned Christ; if so be that ye have heard him, and have been taught by him as the truth is in Jesus:

ἀποθέσθαι	κατὰ	ἄνθρωπον
22 That ye put off	concerning the former conversation	the old man,
To put off of you	as	behavior [of]

that ye put off, ἀποθέσθαι, aor. infin. mid. of the verb ἀποτίθημι, ἀπό from, of, forth, out of + τίθημι to appoint, ordain, purpose, set; ἀποτίθημι, tss. to cast off, to lay apart, to lay aside, to lay down, to put away, to put off; v.25, putting away.

conversation, ἀναστροφὴν, acc. sing. of the noun ἀναστροφή, ἀνά again, re-, new + στρέφω to turn; ἀναστροφή, always tss. conversation (13), and refers to the behavior or manner of life; the verb ἀναστρέφω is tss. to overthrow, to return, to behave, to be so used, to pass (to conduct), to live.

old, παλαιόν, adj. of παλαιός, always tss. *old* (19); the verb παλαιόω, is tss. *to be old*.

The Christian life is one of self-denial.

Mt.10.38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

κατὰ

which is corrupt according to the deceitful lusts;

which is corrupt, φθειρόμενον, of the verb φωείρω, tss. *to defile, to corrupt*.

deceitful, ἀπάτης, gen. sing. of the noun ἀπάτη, tss. *deceit, deceitful, deceitfulness and deceivableness*.

lusts, ἐπιθυμίας, acc. pl. of the noun ἐπιθυμία, ἐπί + θυμός, θύω, a strong passion (i.e., indignation, fierceness, wrath); ἐπιθυμία, tss. *desire, concupiscence, lust*; the verb ἐπιθυμέω, is tss. *to lust after, to desire, to fain* (to be inclined, willing, compelled), *to covet*.

22 ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης

23 And be renewed in the spirit of your mind;

be renewed, ἀνανεοῦσθαι, pres. infin. pass. of the verb ἀνανεόω, and might be divided into these two parts (though I found nothing to prove it), ἀνά re-, again, up, new + νεόω *new, young*

mind, νοῦς, gen. sing. of the noun νοῦς, tss. *understanding* (7), *mind* (16).

The mind of the Christian is to become altered from what it was originally before Christ. The implication is that we are not at the beginning what we should be at the end. We should desire to be like our Lord Jesus in thought, in word, and in deed. But it all begins in the mind. We must be able to discern our lack and His supply, our need and His sufficiency. We must be able to recognize and acknowledge to the Lord that there are in us things which need to be *repaired*. All of us have need of being healed of various insufficiencies. As we learn these we may turn to the Lord for grace to work in me what that is that I need. It is my opinion, but I think we should be asking the Lord for the wisdom, knowledge and *understanding* of Jesus Christ our Lord.

*Col 1:9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ...*

Pr 2:6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

...

*10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;
11 Discretion shall preserve thee, understanding shall keep thee:
12 To deliver thee from the way of the evil man, from the man that speaketh froward things ...*

Mt 7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Jas 4:2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

23 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν

24 And **that ye put on the new man,**
to be arrayed with **καὶνὸν ἄνθρωπον**
[kind of] man

put on, ἐνδύσασθαι, 2ppl. aor. infin. mid. of the verb ἐνδύω, ἐν at, by, in, with + δύω (see v.26, go down), to set, sink, go down (like the sun); ἐνδύω, tss. to put on, to cloth with, to endue, to array.

*Eph 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one **new man**, so making peace ...*

new, καινὸν, adj. of καινός, tss. new [bottles, things, testament, drink, tomb, doctrine, cloth, tongues, man, garment, commandment, earth, song, Jerusalem, name].

which after God is created in righteousness and true holiness.

is created, κτισθέντα, acc. sing. masc. part. aor. pass. of the verb κτίζω, tss. to create (13), to make (1); Eph.2.10 (nom. pl. masc. part. aor. pass.), 15 (3ps. aor. subj. act.); 3.9, dat. sing. masc. part. aor. act.; 4.24.

holiness, ὁσιότητι, dat. sing. of the noun ὁσιότης, twice in the NT, tss. holiness; the adj. ὅσιος, tss. Holy [One], sure mercies of David, holy [hands].

Of ὅσιος, Liddell & Scott defines this as referring to things not appropriated or permitted to man's use. Of ὁσιότης, refers to observance of divine law, religiousness, piety, holiness.

24 καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας

The Ten Commandments for Sacrificial Living (vss.25.32)

- | | |
|--|--------------------------|
| 1. Speak the truth. (25) | 2ppl. pres. imper. |
| 2. Be angry without sin. (26) | 2ppl. pres. imper. pass. |
| 3. Let not the sun set upon your wrath. (26) | 3ps. pres. imper. |
| 4. <i>Neither</i> give place to the Devil. (27) | 2ppl. pres. imper. |
| 5. Let him that stole steal no more. (28) | 3ps. pres. imper. |
| 6. Labor with your hands to have to give to him that needs. (28) | 3ps. pres. imper. |
| 7. Let proceed no corrupt communication out of your mouth. (29) | 3ps. pres. imper. |
| 8. Grieve not the Holy Spirit. (30) | 2ppl. pres. imper. |
| 9. Let be put away all bitterness, wrath, anger, clamour, evil speaking and malice. (31) | 3ps. aor. imper. pass. |
| 10. Be kind to one another. (32) | 2ppl. pres. imper. |

This is a 'must-have' prayer list for every child of God. Hopefully, if you already have a prayer list it already looks like this. These are the things we should call to memory and pray about before we start every day.

And remember the 14 Commandments of Christian Responsibility in 1Th.5.15-22.

1. Warn the unruly; 2. Comfort the feeble-minded; 3. Support the weak; 4. Be patient; 5. Render evil to no man; 6. Follow good; 7. Rejoice always; 8. Pray ceaselessly; 9. Be thankful in everything; 10. Quench not the Spirit; 11. Despise not prophesyings; 12. Prove all things; 13. Hold fast the good; 14. Abstain from the very appearance of evil.

25 Wherefore putting away lying, speak every man truth with his neighbour:

- each speak truth -

putting away, ἀποθέμενοι, nom. pl. masc. part. aor. mid. of the verb ἀποτίθημι, ἀπό from, of, forth, out of + τίθημι to appoint, ordain, purpose, set; ἀποτίθημι, tss. to cast off, to lay apart, to lay aside, to lay down, to put away, to put off, **v. 22, that ye put off.**

lying, ψεῦδος, a noun, always tss. a lie; the verb ψεύδομαι, tss. falsely (as an adverb), to lie.

speak, λαλεῖτε, 2ppl. **pres. imper.** act. of λαλέω, tss. to speak, to talk, to tell, to preach.

for we are members one of another.

members, μέλη, of the noun μελος, and always tss. member.

1st Imperative: Speak the truth.

25 Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ ὅτι ἐσμὲν ἀλλήλων μέλη

26 Be ye angry, and sin not: let not the sun go down upon your wrath:
set upon

be ye angry, 2ppl. pres. imper. pass. of the verb ὀργίζω, cf. v.31 the noun form, ὀργή, wrath; ὀργίζω, is anger, wrath.

Dictionary defines *wrath*, an adjective, 'highly incensed, wrathful.'

let ... go down, ἐπιδύω, 3ps. pres. imper. of the verb ἐπιδύω, ἐπί + δύω, to go down, to set, like the sun; see v. 24, put on.

wrath, παροργισμῶ, a noun once in the NT tss. wrath (Eph.4.26); the verb παροργίζω, is tss. to anger (Ro.10.19), to provoke (Eph.6.4).

2nd Imperative: Be angry and sin not.

There are instances when anger is justified.

Mr 3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

But let not that anger turn us to sin, perhaps rage or saying things that we would not otherwise have said, said without love and without a goal to edify, construct.

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Pr 29:22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

25 Lest thou learn his ways, and get a snare to thy soul.

furious, ἡμῆ, cheh-mah, a fem. noun, tss. fury, hot displeasure, anger, indignation, wrath, furious, etc.

Consider a few verses which would warn us away from anger.

Pr 14:17 He that is soon angry dealeth foolishly ...

Ec 7:9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

Mt 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment ...; will answer in the judgment.

3rd Imperative: Let not the sun set upon your wrath.

Stewing and simmering on anger. This is connected to the 4th imperative. Failing in this opens the door to greater sin.

26 ὀργίσεσθε καὶ μὴ ἀμαρτάνετε ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν

27 Neither give place to the devil.

room

give, δίδοτε, 2ppl. pres. imper. of the verb δίδωμι, tss. to give, to deliver.

place, τόπος, a noun tss. a place, a room, a license, a coast, a quarter.

4th Imperative: Neither give place to the devil.

Make no room for Satan to have a foothold to work in us. He is not bound; but he is a terrible adversary to the saints of God. (a roaring lion)

27 μήτε δίδοτε τόπον τῷ διαβόλῳ

28 *Let him that stole steal no more: but rather let him labour, Let him steal no more, the one that stole*

let him steal, κλεπτέτω, 3ps. **pres. imper.** of the verb κλέπτω, from which we have the English 'kleptomania,' and 'kleptomaniac'; κλέπτω, is always tss. *to steal*.

that stole, κλέπτων, nom. sing. masc. part. pres. of the verb κλέπτω, from which we have the English 'kleptomania,' and 'kleptomaniac'; κλέπτω, is always tss. *to steal*.

let ... labor, κοπιάτω, 3ps. **pres. imper.** of the verb κοπιάω, tss. *to toil, to weary, to labor, to bestow labor*.

5th Imperative: Let him that stole steal no more.

6th Imperative: Let him labor with his hands ...

working with his hands the thing which is good,

working, ἐργαζόμενος, nom. sing. masc. part. pres. of the verb ἐργάζομαι, tss. *to work, to trade, to minister, to do, to labor*.

hands, χερσὶν, dat. pl. of the noun χεῖρ, tss. *a hand*.

ἵνα ἔχῃ
that he may have to give to him that needeth.
to impart the [one] having need

may have, ἔχῃ, 3ps. pres. subj. of the verb ἔχω, *to have, to possess*.

to give, μεταδιδόναι, pres. infin. act. of the verb μεταδίδωμι, μετά with + δίδωμι to give; tss. *to impart* (3), *to give* (2).

untranslated, ἔχοντι, dat. sing. masc. part. pres. of the verb ἔχω, see above.

that needeth, χρεία, acc. sing. of the noun χρεία, tss. *a need, a necessity, a lack, a use*.

Don't let the world turn us away from this commandment. Most Christians won't shoplift from a store or take money out of the till, but perhaps some might. Most of this probably falls in an area a little less conspicuous and we give it little to no thought. It might involve pilfering or purloining.

In the English dictionary, pilfering is defined: to steal stealthily in small amounts or to small value and often again and again <the mouse that pilfers from our pantry>: to steal in small quantities; syn., steal.

Purloining: to wrongfully appropriate and often by a breach of trust: syn., steal

In the Scriptures purloining is with reference to servants that might keep back for themselves what belongs to their masters. It refers to what Ananias and Sapphira did by *keeping back* a part that they pretended to give to the Lord.

Tit.2.9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

purloining, νοσφιζομένους, acc. pl. masc. part. pres. mid. of the verb νοσφίζω, tss. *to keep back*, aor. infin. mid. ('part of the price' [Ac.5.2, 3]), *to purloin*. Both of these verbs are in the middle voice: E. W. Bullinger, 'to put aside for oneself.'; LXX, 2Mac.4.32, *stole*.

This could occur at work, at church, and at the neighbor's house. It can be done by pastors, deacons, members, employees and managers. It is when we take what is not ours for ourselves; whether it is from the offering plate, the utility room, the cupboards, the lumber yard, the till, the freezer, the kitchen, wherever. Know this, we should not at all. People understand that folks steal out of need, and what that means is, things disappearing and no one is found out. People hear that a loaf of bread or a can of soup is missing, they don't get too upset. They imagine that someone had a need. But that mentality changing when the person is caught stealing; especially if it is a Christian. They will pay dearly for the crime.

Pv.6.30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

Christians should be the most trustworthy people there are. Many so-called preachers, deacons, treasurers have given Christians a bad name because of this very thing. Keep out of the bag. Judas Iscariot was such a man. He kept the bag. Ever notice the only time recorded in Scripture that the Lord and Peter needed money to pay tribute they had none? (Mt.17.27, Jesus sent Peter to collect money from a fish's mouth to pay their tribute) Judas was a thief.

Joh 12:6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

28 ὁ κλέπτων μηκέτι κλεπτέτω μᾶλλον δὲ κοπιάτω ἐργαζόμενος τὸ ἀγαθὸν
ταῖς χερσὶν ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι

29 Let no corrupt communication proceed out of your mouth,

let ... proceed, ἐκπορευέσθω, 3ps. pres. imper. of the verb ἐκπορεύομαι, ἐκ of, from, out + πορεύομαι to go, depart, walk, go forth, journey, etc.

corrupt, σαπρὸς, an adj., tss. *corrupt* [tree, fruit, communication], *bad* [kinds sea life brought in with a net; the noun σήπω, only once in the NT, *corrupted*].

communication, λόγος, a noun, tss. *a cause, a communication, a saying, a word, an account, a matter, a question, a speech*.

7th Imperative: Let proceed no corrupt communication from your mouth.

but that which is good to the use of edifying,

edifying, οικοδομήν, acc. sing. of the noun οἰκοδομή, tss. *a building, an edification*; so things which build rather than tear down or destroy.

that it may minister grace unto the hearers.

give a benefit

may minister, δῶ, 3ps. aor subj. act. of δίδωμι, *to give, to deliver*.

grace, χάριν, a noun, tss. *grace, favor, pleasure, benefit, etc.*

29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας ἵνα δῶ χάριν τοῖς ἀκούουσιν

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

grieve, λυπεῖτε, **2ppl. pres. imper.** of the verb λυπέω, tss. *to be sorry, to be very sorry, to grieve, to be heavy*.

are sealed, ἐσφραγίσθητε, 2nd ppl. aor. ind. pass. of the verb σφραγίζω, tss. *to seal, to set a seal*; **Eph.1.13, were sealed; 4.30, are sealed.**

redemption, ἀπολύτρωσιν, acc. sing. of the noun ἀπολύτρωσις, ἀπό of, from, out of, since, forth + λύτρωσις (noun), tss.

redemption, another noun λύτρον, tss. *a ransom*, another noun λυτρωτής, tss. *a deliverer*, λυτρόω (verb), tss. *to redeem*; the noun ἀπολύτρωσις, is tss. *a redemption* (9), *a deliverance* (1); **Eph.1.7, 14; 4.30; Col.1.14.**

8th Imperative: Grieve not the Holy Spirit.

Here Paul writes that we should not grieve the Spirit of God in us by doing things we should not do. In 1Th. 5:19 he wrote for the saints to, *Quench not the Spirit* by not doing the things that they should do.

30 καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως

βλασφημία

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking,

let ... be put away, ἀρθῆτω, **3ps. aor. imper. pass.** of the verb αἶρω, tss. *to bear up, to take up, to remove, to take away, to be away with, to carry, to put away, to lift.*

bitterness, πικρία, a noun tss. always tss. [root of, gall of] *bitterness* (4); the verb πικραίνω is always tss *to be bitter* or *to make bitter* (4); the adverb πικρῶς is always tss. [wept] *bitterly* (2); and the adj. πικρός is always tss. *bitter* [water, envying] (2).

Note: wrath (θυμὸς) and anger (ὀργή) are used interchangeably:

wrath, θυμὸς, is a noun tss. *wrath, indignation, fierceness.*

anger, ὀργή, a noun tss. *wrath, anger, vengeance, indignation.*

clamour, κραυγή, a noun tss. *a [loud or great] cry* or *a cry [with tears or sorrow]*, *a clamour*; the verb κραυγάζω, is tss. *to cry* [aloud, with a loud voice], *to cry out* [crucify him]; the idea here in the Ephesian text is not to cry out enmasse in opposition to.

be **put away** **from you, with all** **κακία**
removed, taken away **malice:**
maliciousness

malice, κακία, dat. sing. of the noun κακία, tss. evil, malicious, malice, naughtiness; the verb κακόω, is tss. to evilly entreat (evil treatment), to make evilly effected, to hurt, to harm, to vex.

9th Imperative: Let all ... be put away from you.

31 πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ

32 And be ye **kind** **one to another, tenderhearted,**
good pitiful
of an easy temperament

be, γίνεσθε, 2ppl. pres. imper. of the verb γίνομαι, to be, to become.

kind, χρηστοί, nom. pl. masc. of the adj. χρηστός, tss. an easy [yoke], [old is] better, a kind [person], [God's] goodness, good [manners], the gracious [Lord]; the noun χρηστότης is in Eph.2.7, and refers to our Heavenly Father's kindness toward us through Christ.

tenderhearted, εὐσπλαγχνοί, nom. pl. masc. of the adj. εὐσπλαγχνος, εὖ well, good + σπλάγχνα bowels, or the verb σπλαγχνίζομαι, to have compassion or to be moved with compassion; εὐσπλαγχνος, tss. tenderhearted (1), pitiful (1).

forgiving **one another, even as God for Christ's sake hath forgiven you.**
yourselves

*forgiving, χαριζόμενοι, nom. pl. masc. part. pres. of the verb
χαρίζομαι, tss. to grant, to deliver, to give, to freely give, to
forgive, to frankly forgive.*

10th Imperative: Be kind.

In our church relationship with each member there will be occasions when we must all forgive someone something. Somethings and some persons will be easier to forgive and some things and some persons will be difficult to forgive. If we will abide as faithful disciples in the church of Jesus Christ all of us will be called upon to forgive another for something: a poorly chosen word or statement, for purposefully hurtful words, for unthankfulness, for rude behavior, for stepping across family boundaries (husbands, wives, children), lack of inclusiveness or to exclusive, for carelessness, overzealousness, laziness, interfering in personal matters, meddling, etc.

Rest assured, as we follow after Christ and learn more of Him, and as He shows us more of ourselves we have every reason to forgive others because Christ has certainly forgiven us.

32 γίνεσθε δὲ εἰς ἀλλήλους χρηστοὶ εὐσπλαγχοὶ χαριζόμενοι ἑαυτοῖς
καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἔχαρίσατο ὑμῖν