

***Do Not Grieve the Spirit
Flying through Ephesians***

**Ephesians 4:25–32
INTRODUCTION**

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Review of the Exposition:

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| 1:3–14 | Gentile believers should praise the Father for what the Trinity did for Jews first |
| 1:15–23 | Paul [a Jewish believer] thankfully prays for the enlightened Ephesian Gentile bels that they would know their calling in hope, their rich inheritance, & how powerfully the Father works for believers w/ His power that raised & seated Christ |
| 2:1–10 | Despite Jews & Gentiles being dead, God made alive, raised, & seated them together w/ Christ (saving separated – from – God - people by grace through faith) so they cannot boast but that His created Church would do the good works He prepared for it. |
| 2:11–13 | These now alive & near-to-God Gentiles are to remember their former alienation |
| 2:14–22 | Christ made peace between alienated JBels & GBels when he made both one & broke down the dividing Law & reconciled both to God, so Gentiles are no longer aliens, but fellow citizens w/ JBels, (both) having been built into a (God indwelt) holy temple—the Church. |
| 3:1–7, 13 | Paul [requests that they not lose heart at his imprisonment] on behalf of the GBels, because he assumes that they know of the grace (spiritual gift) given to Paul, namely that God revealed the previously unrevealed mystery to the apostles and NT prophets [e.g., that some Gentiles would be fellow heirs, of the same body, and fellow partakers (with some Jews)] |
| 3:8–13 | Paul received a grace (gift) to announce the Church's inheritance & the mystery dispensation—the Church—hidden from creation by the Creator— God's great eternal plan thru accomplished Christ. Thus, no one should lose heart over Paul's imprisonment, because (his message, that resulted in) imprisonment is their glory |
| 3:14–19 | In light of the union of Jews and Gentiles Paul prays to the Church's Father that He would strengthen the Ephesians that Christ might indwell their assembly in order that they (who were established in God's love) would know the extent and depth of Christ's love with the ultimate goal that they would manifest God's character in its fullness. |
| 3: 20–21 | Believers should praise the Father forever who works exceedingly [on behalf of the body of Christ] doing for it what we never could have imagined, let alone, asked for. |
| 4:1–6 | In light of God joining Jews and Gentiles in one body believers ought to live in a way appropriate to the fact that God has called them into His Church by humbly bearing with one another in love, that is, by preserving the unity that the Holy Spirit has effected through a jointly-bound peace [treaty, the peace-treaty that created the Church is because the one body corresponds to the fact that one triune God has called the church in one way |
| 4:7–16 | [In mild contrast w/ the body's unity] the Spirit gave spiritual gifts in proportion to the gifted people given to the Church by the ascended Christ, based upon Christ (as the divine Victor who descended to earth before ascending to heaven) having the right to give them to the church; and (specifically) Christ gave apostles, prophets, evangelists, pastors, & teachers to equip the saints, so the saints will minister to edify the body until its maturity in faith matches Christ's mature stature; and the purpose for the body becoming mature is that (rather than being childishly unstable & subject to trickery) its maturity (resulting from the body speaking doctrinal truth lovingly) would match its head (Christ) The whole body, because of being joined to Christ by every part effectively doing its role, causes the body to grow (into the head) in order that it edify itself in love |
| 4:17–24 | [In light of Christ designing each part of the positionally unified body to cause it to grow to a maturity matching that of its head, Christ] GBels ought not live within the futile mindset (unenlightened-alienated-ignorant-blindness causing lewd and greedy uncleanness) of GUnbels; but the EphBels did not learn Christ through a futile mindset, but the EphBels have learned Christ by Christ [thru gifted APEPTs Christ gave] teaching them non-futile Christ-centered knowledge, namely that [when they were joined to Christ] (1) regarding their old conduct, they (corporately) put off their being-corrupted old-man position [in Adam], (2) their mind was renewed, & (3) they had corporately put on their new-man position (created according to God in righteousness and holiness) |

Review of the past two weeks:

Two weeks ago, we studied Ephesians 4:17–24 rigorously. We only considered Colossians after making the case from *Ephesians only*.

Last week, we examined first century publishing technology and hermeneutics. First century writers expected readers to search for answers within the letter itself. Scrolls encouraged readers to stay within one book, rather than perusing more than one.

Therefore, we focused on proofs of the meaning of Ephesians 4:17–24 from within Ephesians. After establishing the point there, we turned to Colossians. Now, after having made the point from Ephesians (and Colossians), we will start with Colossians, the easier passage.

Excursus: *New Man and Old Man in Colossians 3:9–11*

Do not lie to one another, since you have **put off the old man** with his deeds, and **have put**

on the new man who is renewed in knowledge according to the image of Him who **created**



him, **where** there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, but Christ *is* all and in all.

The created new man (the body of Christ) is where there is neither Greek nor Jew.

Examination of *New Man and Old Man in Ephesians*:

1. Eph 2:14–15 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to **create** in Himself **one new man** *from* the two, *thus* making peace.

2. Eph 2:10 For we are His artifact, **created** in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

3. Eph. 4:22–24	<i>Individual</i>	<i>Corporate</i>
<i>Exhortational</i>	A. Exhortation to Individuals	
<i>Existing Reality</i>	B. Existing Reality for Individuals	C. Existing Corporate Reality

The passage has three infinitives. Most Translators prefer (here) to use English infinitives. Unfortunately, English infinitives cannot refer to past events (whereas aorist Greek infinitives can refer to past events). The chart clarifies what each language allows.

English Usage	Greek Usage (translated into English)
to speak	to speak <i>or</i> <u>to spoke</u>
to write	to write <i>or</i> <u>to wrote</u>

Darby rendered the infinitive by the underlined phrases: ²²*namely* your having put off (aorist infinitive) according to the former conversation the old man which corrupts itself according to the deceitful lusts; ²³and being renewed (present infinitive) in the spirit of your mind; ²⁴and *your* having put on (aorist infinitive) the new man, which according to God is created in truthful righteousness and holiness.

New Exposition: Ephesians 4:25–32

This paragraph contains six short sentences, with a repeated structure: P – C – M

	<u>Prohibition (Negative):</u>	<u>Command (Positive):</u>	<u>Motivation:</u>
4:25	????????????????	25b	25a, 25c
4:26–27	26b, 26c	26a	27
4:28	28a	28b–c	28d
4:29	29a	29b	29c
4:30	30a	????????????????	30b
4:31–32	31	32a	32b

S-1. ²⁵Therefore, M having put away the lie, C *let* each one *of you* speak truth with his neighbor, M for we are members of one another.

MCM

S-2. ²⁶C Be angry, and P do not sin: P do not let the sun go down on your wrath, ²⁷M nor give place to the devil.

CPPM

S-3. ²⁸P Let him who stole steal no longer, but rather C let him labor, working with *his* hands what is good, M that he may have something to give him who has need.

PCM

S-4. ²⁹P Let no corrupt word proceed out of your mouth, but C *let* what is good for necessary edification *proceed out of your mouth*, M that it may impart grace to the hearers.

PCM

S-5. ³⁰And P do not grieve the Holy Spirit of God, M by whom you were sealed for the day of redemption.

PM

S-6. ³¹P Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice, ³²and C be kind to one another, tenderhearted, forgiving one another, M just as God in Christ forgave you.

PCM

The pervasive structure is purposeful. Why did Paul vary from it in verses 25 and 30?

1. The variation in the retranslation of verse 25 is a phantom (it does not really vary)

Most Bibles make an improper attempt to preserve the PCM pattern in v 25

Two exceptions get it right:

(Darby Translation) Wherefore, having put off falsehood, speak truth every one with his neighbour, because we are members one of another.

(English Standard Version) Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another.

2. The variation in verse 30 is similar.

4:25 [In light of being a part of the body of Christ] believers ought to speak [God's] truth with each other, because they have put off their old position in Adam and because they are members of the same body

4:25a The phrase *put off lying* should be understood as *having (already) put off the lie*
When was this done?

Where else does the word translated *having put off* appear?

What is *the lie*?

4:25a constitutes a *Motivation*

4:25b Is this a general command to truthfulness? Or, is it more precise?

4:25b constitutes a *Command (positive)*

4:25c This part of the verse is a *Motivation*

4:26–27 Believers are allowed (under proper circumstances) to be angry, but must not allow anger to degenerate into sin by retaining it, because that enables the Devil [to divide the body]

4:26a The command is one of permission (positive command)

4:26b The prohibition relates to sinning by mismanaging legitimate anger (prohibition)

4:26c Retention of anger is a mismanagement of anger (prohibition)

4:27 Retained anger gives Satan place [to divide the Spirit united body] experientially
(motivation)

4:28 Believers who steal (stole) must not steal, but are to work laboriously for the purpose of giving to those who have need

4:28a Whether a current or past thief (present participle), believers must not steal

4:28b [Rather than stealing] believers are to work laboriously

4:28c [The purpose for believers working laboriously is that] they may give to those w/ needs

4:29 Believers must not speak corruptly, but are to give needed edification for the purpose of giving grace to the hearers

4:29a Believers must not speak that which is rotten

4:29b Believers are to speak what gives needed edification

4:29c [The purpose for speaking what gives needed edification is] to give grace to hearers

4:30 *[We will skip this verse for the moment. Remember that it is a PM, not PCM verse]*

4:31–32 Believers are to forsake destructive venting, but are to be kind and tenderhearted by forgiving one another, because (and similar to how) Christ forgave us

4:31 Believers are to forsake destructive venting

This verse does not contradict verse 26a

4:32a Believers are to be kind and tenderhearted by forgiving one another

Cf. Ephesians 4:1–3

4:32b *Kathōs* (*as*) can be causal (*because*) at the same time as it is manner

4:30 The reason believers must not grieve the Holy Spirit is because He is sealed us until the Day when God will redeem [His purchased possession (the Church)]

4:30a What does it mean to grieve the Holy Spirit?

The verb has a causal idea: i.e., Believers sometimes cause the Holy Spirit to grieve

Is this a good time to go to another book to figure out what the term means? No.
Let's first work with verse 31b, before coming to a contextual answer.

4:30b This verse has a relative pronoun *who*

Relative pronouns can point to a causal relationship

Obey that man *who* is the boss = Obey that man *because* he is the boss.

The reason believers must not grieve the Holy Spirit is because He is sealed us until the Day when God will redeem His purchased possession (the Church)

Let us consider Ephesians 1:13 in relation to Ephesians 4:30b

4:30a How would Paul say that believers may cause the Holy Spirit to grieve? (Prohibition)

How might believers cause the Spirit **not** to grieve? (Implied positive command)

Prohibition (Negative):	Command (Positive):	Motivation:
1 <i>[Do not speak the lie]</i>	Speak [God's] truth	Have put off lie/body members
2 Do not sinfully retain anger	Temporary anger is permissible	Not to give Devil a place
3 Do not steal	Work laboriously	To have something to give
4 Do not speak corruptly	Speak what gives needed edification	To give grace
5 Do not grieve the HS	<i>[Do what pleases the Holy Spirit]</i>	For He sealed us
6 Do not vent destructively	Be kind & tenderhearted, by forgiving	For Christ forgave us