**Lesson 9**

**Ephesians 4:17-32**

**Because of who you are and the reality of His greatness in you—because we are one body being built together in love—**

***Verse 17-19***

***This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk,***

***in the futility of their mind,***

***18 having their understanding darkened,***

***being alienated from the life of God,***

***because of the ignorance that is in them,***

***because of the blindness of their heart;***

***19 who, being past feeling,***

***have given themselves over to lewdness***

***to work all uncleanness***

***with greediness.***

1. **When Paul says that he testifies “in the Lord”, he is “identifying himself with Christ and giving the exhortation as one made by Christ Himself”.-Expositors (from Wuest).**

[***1 Peter 4:11***](http://www.biblegateway.com/passage/?search=1%20Peter+4:11&version=KJV)

*If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God gives: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*

1. **Paul often contrasts believers and non-believers. Here he gives a clear description of what an unsaved person is like. Paul is reasoning with the believing Gentiles not to walk as the non-believing (the rest) walk. God forbid that any believer would walk in this way!**

*"It is a description of the walk of the heathen world generally — a walk moving within the limits of intellectual and moral resultlessness, given over to things devoid of worth or reality."-Wuest*

* 1. **Futility** (of their mind): useless, profitless, worthless[[1]](#footnote-1)

**🡺We, on the other hand, have the mind of Christ.**

[***1 Corinthians 2:16***](http://www.biblegateway.com/passage/?search=1%20Corinthians+2:16&version=KJV)

*For who hath known the mind of the Lord, that he may instruct him?*

*But we have the mind of Christ.*

* 1. **Darkened** (understanding): shady, obscure, blind

**🡺Our eyes are enlightened.**

***Ephesians 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*

* 1. **Alienated** (from the life of God): excluded, non-participant, estranged

*"Alienated" (excluded) is apallotriō, "to be estranged," used of those who have estranged themselves from God. It means also, "to shut out from one's fellowship and intimacy." -Wuest*

**🡺Believers have fellowship with God.**

[***Ephesians 2:18***](http://www.biblegateway.com/passage/?search=Ephesians+2:18&version=KJV)

*For through him we both have access by one Spirit unto the Father.*

* 1. **Ignorance** (that is in them): to not know, to not understand, to ignore

*Their alienation had its cause, not in something external, casual, or superficial, but in themselves, — in a culpable ignorance in their own nature or heart," -Wuest*

**🡺We are not ignorant.**

***Ephesians 1:17***

*That the God of our Lord Jesus Christ, the Father of glory, may give unto you the* ***spirit of wisdom and revelation in the knowledge of him****.*

* 1. **Blindness** (that is in their heart): stupid, callous, hardened, petrified

*The word "blindness" (hardness) is pōrōsis, "hardness." The word is formed from pōrōs, "hard skin or induration." It means literally "the covering with a callous."  
-Wuest*

***2 Corinthians 3:14-16***

*But their minds were****hardened****; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ.15But to this day whenever Moses is read, a veil lies over their heart;16but whenever a person turns to the Lord, the veil is taken away.*

[***2 Corinthians 4:3-4***](http://www.biblegateway.com/passage/?search=2%20Corinthians+4:4&version=NASB) *But if our gospel be hid, it is hid to them that are lost: in whose case the god of this world has* ***blinded*** *the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.*

**🡺We, however, can see!**

***2 Corinthians 4:6***

*For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

* 1. **Past Feeling** (apathetic, without feeling)

**🡺Believers love, care, and forgive.**

* 1. **Given themselves over to:** surrendered themselves, given themselves up to, imprisoned themselves to, **lewdness:** filthy, lasciviousness, wantonness

**🡺We are free from sin.**

***Romans 6:14***

*For sin shall not have dominion over you: for ye are not under the law, but under grace.*

* 1. **To work** (diligence, gain, occupation) **all** (every kind) **uncleanness:** immorality of mind or body

**🡺Those who are in the Spirit desire to please God.**

[***Romans 8:8***](http://www.biblegateway.com/passage/?search=Romans+8:8&version=KJV)

*So then they that are in the flesh cannot please God.*

*(This is speaking of non-believers. They cannot please God, but we can.)*

* 1. With **greediness:**fraudulency, extortion, covetousness

**🡺Believers are generous.**

[***2 Corinthians 9:5***](http://www.biblegateway.com/passage/?search=2%20Corinthians+9:5&version=NKJV)

*Therefore I thought it necessary to exhort the brethren to go to you ahead of time, and prepare your generous gift beforehand, which you had previously promised, that it may be ready as a matter of generosity and not as a grudging obligation.*

1. **The non-believer is dedicated toward every evil. The believer is supernaturally dedicated to every good deed. It doesn’t make any sense whatsoever for those who have been redeemed from total depravity to return to it. Paul is reasoning with them to walk in the freedom they’ve been given.**
   1. **We are set free in order to be free and not controlled by the things from which we were set free. Paul reasons similarly with the Romans on this issue.**

***Romans 6:1-2, 6-7, 12-14, 17-23***

*What shall we say then? Shall we continue in sin that grace may abound?*

*2 Certainly not! How shall we who died to sin live any longer in it?*

*6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin… 12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. 13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. 14* ***For sin shall not have dominion over you, for you are not under law but under grace****….17 But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. 18 And having been set free from sin, you became slaves of righteousness. 19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. 20 For when you were slaves of sin, you were free in regard to righteousness. 21* ***What fruit did you have then in the things of which you are now ashamed? For the end of those things is death.*** *22 But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. 23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

[***Titus 2:14***](http://www.biblegateway.com/passage/?search=Titus+2:14&version=NKJV)

*Who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people,* ***zealous for good works****.*

* 1. **If we preach the true gospel we will be accused of saying that sin is ok so that grace may abound. However, the opposite is true. Law strengthens sin. Grace sets us free to not sin (Rom 6:14). He is telling them that they have the gift of eternal life. He is saying, “Don’t live dead and in bondage. Live alive and in the freedom you have been given.” To do anything less makes NO SENSE.**

**Verses 20-24**

***But you have not so learned Christ, 21 if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: 22 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, 23 and be renewed in the spirit of your mind, 24 and that you put on the new man which was created according to God, in true righteousness and holiness.***

1. **The word “learn” can also be translated as “understand”. He is setting up a contrast. The previous behaviors listed are not the fruit of understanding Christ.**

*The "ye" (humeis) is emphatic. It is, "As for you, in contradistinction to the Gentiles yet unsaved." The Greek order of words is, "But as for you, not thus did you learn the Christ." The aorist tense marks a specific time. It was at their conversion. -Wuest*

1. **Paul qualifies his statement, “if indeed you have heard Him and have been taught by Him”. In other words, he is speaking to the reader who has been born again. Notice also that it says that the believers have been taught by Jesus!**
   1. **When you hear of Jesus, the garbage of the old falls away.**

*The Christ, the Messiah. He personally — that was the contents of the preaching which they heard, the sum of the instruction they received and the knowledge they gained then.-Wuest*

*“If, as I take it to be the fact, it was He, the Christ, that was the subject and the sum of the preaching which you heard then."-Wuest Expanded Translation*

*It is, "in Him you were instructed." Expositors says: "en autōi (in Him) is not to be reduced to 'by Him,' or 'about Him,' or 'in His name,' but has its proper sense of 'in Him.'* ***The underlying idea is that of union with Christ.*** *-Wuest*

1. **It is falsely taught that we have two natures. As believers we no longer have an old nature, but are new creations.[[2]](#footnote-2)**

*Paul, in* [*Romans 6:6*](http://www.crossbooks.com/verse.asp?ref=Ro+6%3A6) *says: "Knowing this, that our old man (that person we were before we were saved) was crucified with Him in order that the physical body which before salvation was dominated by the totally depraved nature, might be rendered inoperative in that respect, to the end that no longer are we rendering an habitual slave's obedience to sin" (translation plus paraphrase). –Wuest*

***2 Corinthians 5:17***

*Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.*

* 1. **Our crucifixion already happened and it only needed to happen once. Our old man is old. Someone with an old nature is a non-saved person.**

***Galatians 2:20***

*I* ***have been*** *crucified with Christ; it is no longer I who* ***live****, but Christ* ***lives*** *in me; and the****life****which I now* ***live*** *in the flesh I* ***live*** *by faith in the Son of God, who loved me and gave Himself for me.*

*Vs. 22 The word "old" is palaios, "old in the sense of worn out, decrepit, useless."  
-Wuest*

*The expression "the old man" therefore refers to the unsaved person dominated by the totally depraved nature.-Wuest*

*They have put off the old man. Moreover, they are being renewed in the spirit of their minds. And they have put on the new man. Upon the basis of these three facts, Paul commences his exhortations in* [*4:25*](http://www.crossbooks.com/verse.asp?ref=Ro+4%3A25) *with "wherefore, speak every man truth etc." The renewal is, of course, accomplished by the Holy Spirit.-Wuest*

1. **Put on the new man. Live in what you’ve been given by His grace. Renew your mind. Begin to understand that God loves you, that you are under the New, not the Old Covenant. The New Covenant is new in quality as opposed to the Old which has nothing to do with us. The new man is new.**

*The third fact in the teaching is that they "put on the new man." The word "new" is kainos, not new in point of time, which would be neos, but new in point of quality, new in quality as opposed to the old in the sense of outworn, marred through age, which latter designations refer to the old man.-Wuest*

*Vs. 24 "After God" is kata theon, "according to what God is in Himself," that is, created after the pattern of what God is.-Wuest*

*That you have put off once for all with reference to your former manner of life the old man which is being corrupted according to the passionate desires of deceit; moreover that you are being constantly renewed with reference to the spirit of your mind; and that you have put on once for all the new man which after God was created in righteousness and holiness of truth.-Wuest*

**Verses 25-29**

**Therefore, putting away lying, “Let each one of you speak truth with his neighbor,” for we are members of one another. 26 “Be angry, and do not sin”: do not let the sun go down on your wrath, 27 nor give place to the devil. 28 Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need. 29 Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.**

1. **When he says “therefore” he is referring to all of who we are in Him.**
2. **Put away lying. “*Wherefore, having put off the lie once for all, be speaking truth each with his neighbor, because we are members belonging to one another.-Wuest***
   1. **Paul is not talking about not lying (though we shouldn’t lie to each other). He is saying to put off the lie which would be everything that is anti-gospel. Speak the truth to each other about the gospel.** 
      1. **Jesus is the truth.**
      2. **Grace and truth are not in opposition to each other. Jesus is truth. Jesus is God’s grace to us. Grace is the truth.**
      3. **The lie is Jesus plus something is necessary for justification.**
      4. **Be angry, and do not sin”: do not let the sun go down on your wrath** 
         1. **Be constantly angry with a righteous indignation, and stop sinning.-Wuest Expanded Translation**
         2. **What can we be righteously angry about? The answer is simple—the same things that angered Jesus and that angered Paul.** 
            1. **Jesus was angry that the temple had been turned into a marketplace.**
            2. **Paul was angry that someone was preaching “another” gospel to the Galatians.**
            3. **There should be a righteous anger when we hear a false gospel being spoken to God’s sheep. Paul was angry with those who were teaching the Galatians “another” gospel.**
         3. **“Let not the sun go down on your wrath” doesn’t mean to stop being angry before the day is over. It means to never stop being angry with a righteous anger.**
         4. **“Sin not” means that our anger should not escalate into sinning.**

*Note 21 at Eph. 4:26: This has been one of the most misapplied scriptures in the Bible. This verse is commonly quoted to say that the Lord knows we are just human and will get angry from time to time. He just asks us to settle all our disputes before the sun goes down each day. In other words, we can be angry if we don't let it last longer than one day. That is not even close to what Paul is saying. Paul is commanding us to have a righteous anger which is not sin. Jesus got angry without sinning and we should too … We are commanded to hate evil (*[*Ps 97:10*](http://www.crossbooks.com/verse.asp?ref=Ps+97%3A10)*;* [*Pr 8:13*](http://www.crossbooks.com/verse.asp?ref=Pr+8%3A13)*;* [*Am 5:15*](http://www.crossbooks.com/verse.asp?ref=Am+5%3A15)*; and* [*Ro 12:9*](http://www.crossbooks.com/verse.asp?ref=Ro+12%3A9)*). Paul is speaking of a good type of anger--anger which is not directed at people, but at evil. We need to keep this righteous type of anger stirred up. Don't ever let it take a rest or go to sleep ("let not the sun go down upon your wrath"). We have to work at not being passive.-AWMI[[3]](#footnote-3)*

* + - 1. **We have to work at not being passive. It’s easier just to “go with the flow”.**
      2. **This is one of the contexts of “not giving place to the devil”. What does he do? He teaches false doctrine. We don’t give place to him by being passive about “the lie”. We stop speaking the lie to each other.**

***1 Peter 5:8-9***

*Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.****9****Resist him,* ***steadfast in the faith****, knowing that the same sufferings are experienced by your brotherhood in the world.*

* + - 1. **We do not “give place to the devil” by putting off “the lie” of false religious teaching, which is “another” gospel.**

*The next verse (v. 27) goes on to talk about not giving place to the devil. Being passive instead of angry at the devil gives place to him. We are supposed to resist (dict.--actively fight against) him, and this righteous anger is an important part of a violent attitude …AWMI*

*Vs. 27 "Neither give place" is in a construction in Greek which forbids the continuance of an action already going on. It is literally, "And stop giving place." "Place" is topos, "any portion of space marked off from the surrounding territory." Here it is used in the sense of "opportunity, power, occasion for acting."-Wuest*

* + 1. **Let him who stole…the idea is go to work so that you have something to give.**

1. **In Colossians 1-2 Paul explains the magnificence of who the believers are in Jesus, so in this passage also, when he says, “therefore”, he is reasoning with them based on who they are in Him**

***Colossians 3:5-11 (parenthesis added for emphasis)***

*Therefore* ***put to death*** *your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. 6 Because of these things the wrath of God is coming upon the sons of disobedience, (remember YOU are a son of God, not a son of disobedience) 7 in which you yourselves* ***once*** *walked when you lived in them. 8 But* ***now*** *you yourselves are to* ***put off*** *all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. 9* ***Do not lie to one another****, since you have put off the old man with his deeds, 10 and have put on the new man who is renewed in knowledge according to the image of Him who created him, 11 where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.*

1. **Some use verses like this to say, “See! We are still under the Ten Commandments. We still have laws to obey.” They are missing the point of the gospel entirely; that we are delivered from the law and new creations who have been set free from sin.**
   1. **THE OLD COVENANT IS OBSOLETE.**

***Hebrews 8:13***

*In that He says, “A new covenant,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.*

* 1. **THE TEN COMMANDMENTS ARE THE OLD COVENANT.**

***Deuteronomy 4:13***

*So He declared to you His covenant which He commanded you to perform, the Ten Commandments; and He wrote them on two tablets of stone.*

*2 Corinthians 3:7-9*

*But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, 8 how will the ministry of the Spirit not be more glorious? 9 For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.*

* 1. **JESUS ESTABLISHED A NEW COVENANT BASED ON HIS COMMAND TO LOVE EACH OTHER AS HE LOVED US.**

***John 15:9-14***

*“As the Father loved Me, I also have loved you; abide in My love.10 If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.*

*11 “These things I have spoken to you, that My joy may remain in you, and that your joy may be full. 12 This is My commandment, that you love one another as I have loved you. 13 Greater love has no one than this, than to lay down one’s life for his friends. 14 You are My friends if you do whatever I command you.*

* 1. **WE DIED TO THE LAW SO THAT WE COULD BE MARRIED TO CHRIST.**

***Romans 7:4-6***

*Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. 5 For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. 6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not*in*the oldness of the letter.*

* 1. **WE ARE SET FREE FROM THE LAW AND THE CURSE OF THE LAW.**

***Galatians 3:13***

*Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”).*

* 1. **WE ARE SET FREE FROM SIN.**

***Romans 6:22***

*But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.*

* 1. **THE LAW IS FOR THE UNRIGHTEOUS. WE ARE RIGHTEOUS.**

***1 Timothy 1:9***

*But we know that the law is good if one uses it lawfully,****9****knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,****10****for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,****11****according to the glorious gospel of the blessed God which was committed to my trust.*

***2 Corinthians 5:21***

*For He made Him who knew no sin*to be*sin for us, that we might become the righteousness of God in Him.*

* 1. **WE ARE NOT UNDER LAW, BUT GRACE.**

***Romans 6:14***

*For sin shall not have dominion over you, for you are not under law but under grace.*

1. **Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.** 
   1. **Certainly, there is a case to be made for this verse covering our language with each other. Whatever the situation, our words should impart grace to the hearer.**
   2. **However, consider the context of this chapter. In verses 14-16 we read that the teaching ministries within the body of Christ are “for the equipping of the saints for the work of the ministry, for the *edifying* of the body of Christ,” and in verse 15 we read the description of our knitting together comes from “speaking the truth in love” for the purpose of causing “growth of the body for the *edifying* of itself in love.” This “speaking the truth in love” in this context has to do with speaking the truth about the faith.**
   3. **Thus, as believers, our words are to edify each other AND to build the body of Christ by speaking the truth and not the lie to each other.**
   4. **The words “corrupt” and “good” used in this verse were used in an illustration of Jesus. It is very interesting to note in this passage that Jesus is talking about FALSE prophets. Prophets speak. Thus, it is reasonable to say that their “fruits” are not only what they do, but also what they teach.**

***Matthew 7:15-20***

*“Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves.****16****You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?****17****Even so, every good tree bears good fruit, but a bad tree bears bad fruit.****18****A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.****19****Every tree that does not bear good fruit is cut down and thrown into the fire.****20****Therefore by their fruits you will know them.*

* 1. **James quotes the passage above in this scripture.**

***James 3:8-12***

*But no man can tame the tongue. It is an unruly evil, full of deadly poison. 9 With it we* ***bless our God and Father, and with it we curse men[[4]](#footnote-4)****, who have been made in the similitude of God.10****Out of the same mouth proceed blessing and cursing****[[5]](#footnote-5). My brethren, these things ought not to be so.*

*11****Does a spring send forth fresh water and bitter from the same opening[[6]](#footnote-6)?****12****Can a fig tree, my brethren, bear olives, or a grapevine bear figs?[[7]](#footnote-7)*** *Thus no spring yields both salt water and fresh.*

**Verses 30-32**

**And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. 31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. 32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.**

***AMPLIFIED***

*And do not grieve the Holy Spirit of God [do not offend or vex or sadden Him], by Whom you were sealed (marked, branded as God's own, secured) for the day of redemption (of final deliverance through Christ from evil and the consequences of sin).*

*31Let all bitterness and indignation and wrath (passion, rage, bad temper)*

*and resentment (anger, animosity) and quarreling (brawling, clamor, contention) and slander (evil-speaking, abusive or blasphemous language) be banished from you, with all malice (spite, ill will, or baseness of any kind).*

*32And become useful and helpful and kind to one another, tenderhearted (compassionate, understanding, loving-hearted), forgiving one another [readily and freely], as God in Christ forgave you.*

1. **Unwholesome words grieve the Holy Spirit.**

*The Greek has it, "And stop grieving the Spirit, the Holy Spirit of God." Expositors says: "This is not a general exhortation, but one bearing, as the 'and' indicates, particularly on the preceding injunction.[[8]](#footnote-8) The utterance of evil or worthless words is repugnant to the holiness of the Spirit, and is to be refrained from as calculated to grieve Him.-Wuest*

* 1. **The Holy Spirit is not grieved by a baby crying in the service, or someone moving around in the service. The Holy Spirit is grieved the exact same way Jesus is grieved.**
     1. **When we preach “another” gospel (a mixed message of grace + our works).**
     2. **When our words harm our brothers and sisters.**
  2. **On the other hand, when we speak truth and we speak kindness to each other, God is pleased.**
  3. **Our words are EXTREMELY important and powerful. We can destroy or built out of the same mouth.**

[***Proverbs 18:21***](http://www.biblegateway.com/passage/?search=Proverbs+18:21&version=NKJV)

*Death and life*are*in the power of the tongue,*

*And those who love it will eat its fruit.*

***Matthews 12:34***

*"You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart.*

***Proverbs 25:11***

*A word fitly spoken is like apples of gold*

*In settings of silver[[9]](#footnote-9).*

* + 1. **Our words are so important. Let us always have pure and sweet water flowing out of us. Let us not preach mixture in how we teach or in how we live! Our words can change a person’s destiny!**

***Matthew 12:36-37***

*"But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. 37"For by your words you will be justified, and by your words you will be condemned."*

***Mark 11:22-23***

*So Jesus answered and said to them, “Have faith in God. 23 For assuredly, I say to you, whoever says to this mountain, ‘Be removed and be cast into the sea,’ and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says.*

1. **Let all bitterness, wrath, anger, clamor, and slander be put away from you, with all malice.** 
   1. **This type of language and behavior should not characterize a believer.**
   2. **We need to give even more special care as to how we “deal” with our families.**
2. **And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.**
   1. **This speaks to us of how God is toward us. He is KIND. He is TENDERHEARTED. He is FORGIVING.**
   2. **He wants us to love each other AS HE LOVED US.**
3. **Under the Old Covenant we were forgiven IF we forgave.**

***Mark 11:25-26***

*“And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. 26 But if you do not forgive, neither will your Father in heaven forgive your trespasses.”*

* 1. Under the New Covenant, we forgive BECAUSE He already forgave us.

*Vs. 32 "Be" is Ginomai "to become." Expositors says: "The idea is that they had to abandon one mental condition and make their way, beginning there and then, into its opposite." "Kind" is chrēstos, "benevolent, gracious, kind," opposed to "harsh, hard, bitter, sharp." "Tenderhearted" is eusplagchnos, "compassionate, tenderhearted."-Wuest*

***Excerpt from Martyn Lloyd-Jones***

***On the role of Grace in the presentation of the Gospel***

*If it is true that where sin abounded grace has much more abounded, well then, ’shall we continue in sin, that grace may abound yet further?’*

*First of all let me make a comment, to me a very important and vital comment. The true preaching of the gospel of salvation by grace alone always leads to the possibility of this charge being brought against it. There is no better test as to whether a man is really preaching the New Testament gospel of salvation than this, that some people might misunderstand it and misinterpret it to mean that it really amounts to this, that because you are saved by grace alone it does not matter at all what you do; you can go on sinning as much as you like because it will redound all the more to the glory of grace. That is a very good test of gospel preaching. If my preaching and presentation of the gospel of salvation does not expose it to that misunderstanding, then it is not the gospel. Let me show you what I mean.*

*If a man preaches justification by works, no one would ever raise this question. If a man’s preaching is, ‘If you want to be Christians, and if you want to go to heaven, you must stop committing sins, you must take up good works, and if you do so regularly and constantly, and do not fail to keep on at it, you will make yourselves Christians, you will reconcile yourselves to God, and you will go to heaven’. Obviously a man who preaches in that strain would never be liable to this misunderstanding. Nobody would say to such a man, ‘Shall we continue in sin, that grace may abound?’, because the man’s whole emphasis is just this, that if you go on sinning you are certain to be damned, and only if you stop sinning can you save yourselves. So that misunderstanding could never arise….*

*…. Nobody has ever brought this charge against the Church of Rome, but it was brought frequently against Martin Luther; indeed that was precisely what the Church of Rome said about the preaching of Martin Luther. They said, ‘This man who was a priest has changed the doctrine in order to justify his own marriage and his own lust’, and so on. ‘This man’, they said, ‘is antinomian; and that is heresy.’ That is the very charge they brought against him. It was also brought against George Whitefield two hundred years ago. It is the charge that formal dead Christianity- if there is such a thing -has always brought against this startling, staggering message, that God ‘justifies the ungodly’….*

*That is my comment; and it is a very important comment for preachers. I would say to all preachers: If your preaching of salvation has not been misunderstood in that way, then you had better examine your sermons again, and you had better make sure that you really are preaching the salvation that is offered in the New Testament to the ungodly, to the sinner, to those who are dead in trespasses in sins, to those who are the enemies of God. There is this kind of dangerous element about the true presentation of the doctrine of salvation.*

1. Unless otherwise stated definitions are derived using Strong’s Concordance. [↑](#footnote-ref-1)
2. The use of the term “sinful nature” in translating the word “sarx” (flesh) in the NIV is inaccurate. [↑](#footnote-ref-2)
3. AWMI: Andrew Wommack Ministries [↑](#footnote-ref-3)
4. Is it not “mixture” to bless God and curse men? [↑](#footnote-ref-4)
5. This is also a perfect description of mixture. We teach you are blessed, but then teach you are cursed…out of the same mouth—sometimes in the same sermon. [↑](#footnote-ref-5)
6. Yes, sadly, many teachings send forth bitter water and fresh water from the same opening. These things should happen, but they do. [↑](#footnote-ref-6)
7. This is where James quotes Jesus who was speaking of false prophets. [↑](#footnote-ref-7)
8. What that means is that “Do not grieve the Holy Spirit” is connected to the previous sentence “Let no unwholesome word proceed from your mouth.” Thus to do so is to grieve the Holy Spirit. [↑](#footnote-ref-8)
9. In our house, I have a silver tray filled with [↑](#footnote-ref-9)