

Grieving the Spirit

Water of Life

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October 9, 2014

Review

Remember: Eph 4:17-24 // Col 3:9-11 (// = is parallel to)

New Exposition: Ephesians 4:25-32

Repeated *P – C – M* structure of Eph 4:25-32 in the paragraph's six statements (S-1 to S-6).

	P = Prohibition (Negative)	C = Command (Positive)	M = Motivation	
S-1: 4:25	—	<u>25b</u>	<i>25a, 25c</i>	M-C-M
S-2: 4:26f	<u>26b, 26c</u>	<u>26a</u>	<i>27</i>	C-P-P-M
S-3: 4:28	<u>28a</u>	<u>28b, 28c</u>	<i>28d</i>	P-C-M
S-4: 4:29	<u>29a</u>	<u>29b</u>	<i>29c</i>	P-C-M
S-5: 4:30	<u>30a</u>	—	<i>30b</i>	P-M
S-6: 4:31f	<u>31</u>	<u>32a</u>	<i>32b</i>	P-C-M

S-1: 4:25	²⁵ Therefore, M <u>having put away the lie</u> , C <u>let each one of you speak truth with his neighbor</u> , M <u>for we are members of one another</u> .	M-C-M
S-2: 4:26f	²⁶ C <u>Be angry</u> , and P <u>do not sin</u> : P <u>do not let the sun go down on your wrath</u> , ²⁷ M <u>nor give place to the devil</u> .	C-P-P-M
S-3: 4:28	²⁸ P <u>Let the thief steal no longer</u> , but rather C <u>let him labor, working with his hands what is good</u> , M that he may have something to give him who has need.	P-C-M
S-4: 4:29	²⁹ P <u>Let no corrupt word proceed out of your mouth</u> , but C <u>let what is good for necessary edification proceed out of your mouth</u> , M that it may impart grace to the hearers.	P-C-M
S-5: 4:30	³⁰ And P <u>do not grieve the Holy Spirit of God</u> , M by whom you were sealed for the day of redemption.	P-M
S-6: 4:31f	³¹ P <u>Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice</u> , ³² and C <u>be kind to one another, tenderhearted, forgiving one another</u> , M just as God in Christ forgave you.	P-C-M

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 yield to the temptation to foist this same PCM pattern onto v 25

Two translations resist the temptation:

(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? What is the lie? Where else does *having put off* appear?

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

4:25c This part of the verse is a motivation (because we are members of one another).

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

The syntax of these two verses is much like Hebrew, a series of independent clauses.

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.

4:28 Thieves must not steal, but are to work laboriously to give to ones having 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 to give grace to 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].

4:31f 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. Eph 4:1-3).

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

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.

4:30b 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).

Relative pronouns can point to a causal relationship.

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

Putting the Paragraph Together (Cf. Page 1).

Relating Ephesians 1:13 to Ephesians 4:30b.

CONCLUSION