

THE LIFE OF THE NEW MAN
EPH. 4:25-32

Introduction:

- A. As born again people we have two natures.
 - 1. The "old man" or the flesh. v22.
 - 2. The "new man" or the spirit. v24.

- B. The walk of "old man" has been noted.
 - 1. v17-19.
 - 2. Saved or lost, this is the walk of the flesh.

- C. What is the walk of the "new man?"
 - 1. v24.
 - 2. Involves, the whole broad scope of life.
 - 3. Seven things:

I. SPEAK THE TRUTH. V25

- A. "wherefore putting away lying, speak every man truth with his neighbor."
 - 1. putting away = apotithemai - to put off away from one's self.
 - 2. lying = pseidos = false hood, a lie, an habitual action that characterizes one's life.
 - 3. neighbor - plesion = one who is close by.

- B. "for we are members one of another."
 - 1. members - melos - a limb, member of a body.
 - 2. We are corporate, we cannot sin individually.

II. IF YOU GET MAD, GET OVER IT QUICKLY. V26,27

- A. "Be ye angry, and sin not."
 - 1. angry = argiksomai - to be provoked to anger with the desire of revenge.
 - 2. sin = hamartano - to miss the mark, to swerve.
 - 3. "If you do get angry."

- B. "let not the sun go down upon your wrath."
1. Don't go to bed angry.
 2. angry = parorgismos - angry mood, a violent irritation, expressed by harmful words, inconsiderate actions.
 3. Let the day of anger be the day of reconciliation.
 4. Psalm 4:5 (Septuagint); Matt. 18:15- .
- C. "neither give place to the devil."
1. place = topos - a place, a spot, a particular place where one dwells, geographical.
 2. devil = diabolos - slanderer, devil.
 3. Holding a grudge gives the devil a place to live.

III. GET A GOOD, HONEST JOB. V28

- A. "let him that stole, steal no more."
1. stole - steal = klepto, to steal, to take by stealth.
 2. The present participle indicates continuous action, the one stealing, [meketi] no longer, [pleptoto] pres. act. imp. the stopping of an action in progress.
- B. "but rather let him labour, working with his hands the thing which is good."
1. labour = kopiao - to grow weary, to work.
 2. working = ergaksroai - to produce, form by labor.
 3. good = agathon - good thing, honest vocation.
- C. "that he may have to give to him that needeth."
1. Something to contribute to the needy.
 2. "It is more blessed to give than receive."

IV. WATCH YOUR LANGUAGE. V29

- A. "Let no corrupt communication proceed out of your mouth."

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1. corrupt = sapros - rank, foul, putrid, rotten.
 2. communication = logos - word.
 3. proceed = ekporeuomai - to pass out of.
- B. "but that which is good to the use of edifying."
1. good = agathos - worthy of admiration.
 2. edifying = oikodome - to build up.
- C. "that it may minister grace unto the hearer."
1. minister = didomi = to give of one's own accord.
 2. grace = charis = kind and pleasing, affectionate.
 3. "That they may be a help to those who hear them."

V. DO NOT CAUSE YOUR REDEEMER TO SORROW. V30

- A. "and grieve not the Holy Spirit of God."
1. grieve = lupeo = to afflict with sorrow.
 2. Holy Spirit = God's presence in us. 1:13-14.
- B. "whereby ye are sealed unto the day of redemption."
1. sealed = sphrgizo = to make fast with signet.
 2. redemption = apogutrosis = releasing on receipt of ransom, deliverance of the body from the grave.
- C. The Holy Spirit in us is God's pledge to full redemption, spirit, mind and body. The Holy Spirit will never leave our body and desert us. However, He is ever present to behold our sin and therefore is brought sorrow, by the kind of things herein mentioned.

VI. DO NOT INVOLVE YOURSELF IN BITTER QUARRELS. V31

- A. "let all (1) bitterness, and (2) wrath, and (3) anger, and (4) clamour, and (5) evil speaking, be (6) put away from you with all (7) malice."
1. bitterness = pikria - bitterness.
- It is a figurative term denoting that fretted and irritable

state of mind that keeps a man in perpetual animosity -- that inclines him to harsh and uncharitable opinions of men and things -- that makes him sour, crabby and repulsive in his general demeanor -- that brings a scowl over his face and infuses venom into the words of his tongue.

2. wrath = orge - It refers to the more subtle and deep-flowing anger.
3. anger = thumos - It expresses the temporary excitement or passion.
4. clamour = krauge = clamour, outcry, shouting. It is the cry of strife. (Ellicott).
5. evil speaking = blasphemia - slander, speaking evil of someone. It is a more enduring manifestation of inward anger, that shows itself in reviling. These two words are the outward manifestation of the foregoing vices (Ellicott).
6. put away = aotheto - aor. pass. imp. [airo] to pick up and carry away, to take away, to make a clean sweep.
7. malice = kaKia - badness, It is a generic term and seems to signify "badhardness," the root of all those vices (Eadie).

VII. BE KIND, COMPASSIONATE, AND FORGIVING. U32

- A. "and be (1) kind one to another, (2) tenderhearted, forgiving one another."
 1. kind = pres. mid. imp. grestos - useful, worthy, good, kind, benevolent.
 2. tenderhearted = eusplagchnos - in the lit. and physical sense "having healthy bowels." The inward organs were considered the seat of emotion and intention. The word then means "compassionate," "tender-hearted." (1 Peter 3:8).
- B. "even as God for Christ's sake hath forgiven you."
 1. Imitate God's love for us in Christ.
 2. God hath forgiven us, let us forgive others.

