

# The Summation of All Things in Christ

Studies in Ephesians with a Local Church Emphasis

LESSON C : PRACTICAL INJUNCTIONS ABOUT THE OLD AND NEW LIFE (4:25-5:2)

## **Ephesians 4:26, 27** —

*Be angrye but synne not let not the sonne go doune apon your wrathe nether geue place vnto the backbyter.* (Tyndale's New Testament, 1534)

*Bee angrie, but sinne not: let not the sunne goe downe vpon your wrath, Neither giue place to the deuill.* (Geneva Bible, 1599)

*Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil.* (King James Version, 1769)

*be angry and do not sin; let not the sun go down upon your wrath, neither give place to the devil;* (Young's Literal Translation, 1898)

*Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil.* (Revised Version, 1885)

*Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil.* (American Standard Version, 1901)

*Be angry but do not sin; do not let the sun go down on your anger, and give no opportunity to the devil.* (Revised Standard Version, 1952)

*Be constantly angry with a righteous indignation, and stop sinning. Do not allow the sun to go down upon your irritated, exasperated, embittered anger. And stop giving an occasion for acting [opportunity] to the devil.* (Kenneth Wuest's Expanded Translation, 1961)

*"Be angry, and do not sin": do not let the sun go down on your wrath, nor give place to the devil.* (New King James Version, 1982)

*BE ANGRY, AND yet DO NOT SIN; do not let the sun go down on your anger, and do not give the devil an opportunity.* (New American Standard Version, 1995)

*"In your anger do not sin": Do not let the sun go down while you are still angry, and do not give the devil a foothold.* (New International Version, 2011)

*Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil.* (English Standard Version, 2016)

ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν μήτε δίδοτε τόπον τῷ διαβόλῳ (Stephanus Greek NT, 1550)

ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ [τῷ] παροργισμῷ ὑμῶν, μηδὲ δίδοτε τόπον τῷ διαβόλῳ. (NA28 Greek New Testament)

## **Anger**

**negatively ...**

**positively ...**

**motivational clause**

<sup>26</sup> *Be angry and do not sin; ...*      *... do not let the sun go down on your anger, ...*      <sup>27</sup> *... and give no opportunity to the devil.*

**v. 26, 27** — **THESE VERSES CONNECTED TOGETHER** — *Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil.* (ESV) — ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν μήτε δίδοτε τόπον τῷ διαβόλῳ [orgizesthe kai mē hamartanete; ho hēlios mē epiduetō epī tō parorgismō humōn mēte didote topon tō diabolō] — Almost without exception those studying these verses consider vv. 26, 27 to be considered together. Although v. 27 is a true and necessary admonition, most consider it to require some context. As is, v. 27 provides a compelling reason for bringing anger under control. [Best, 448; Lincoln, 302; Arnold, 302; Heohner, 622; Eadie, 350]

**PAUL MAKES A SLIGHT VARIATION IN HIS PATTERN** — While the other admonitions in this section which begin with a negative followed by a positive, here Paul states the positive and then the negative. [Heohner, 618; O'Brien, 339]

**PAUL QUOTES PSALM 4:5 LXX** — Verse 26a is taken verbatim from Psalm 4:5 LXX (Psalm 4:4 MT). This is the only

place in the NT that Psalm 4 is quoted. [Best, 449] Note there are differences of opinion of how the OT text is to be translated, as evidenced by the following translations:

*'Tremble, and sinne not'* [Geneva]; *'Tremble ye, and do not sin'* [YLT]; *'Tremble, and do not sin'* [NASV, NIV]

*'Stand in awe, and sin not'* [KJV, RV, ASV]

*'Be angry, but sin not'* [RSV]; *'Be angry, and do not sin'* [NKJV, ESV]

The LXX uses ὀργίζεσθε [orgizesthe] = 'to make angry' but the MT Hebrew is [rīgēzo] which, according to the Theological Wordbook of the Old Testament [Harris, Archer, Waltke, 1980] comes from a word meaning 'tremble, quake, rage.' "The primary meaning of this root is to quake or shake, from which ideas such as shaking in anger, fear, or anticipation are derived.... Most usages of *rāgaz* express agitation growing out of some deeply rooted emotion. From the range of usages it is clear that the term refers to the agitation itself, and the underlying emotion is to be recognized from the context.... Similarly, *rāgaz* may describe God's trembling or raging in anger (Isa 28:21, 'be wroth')." [Theological Wordbook of the OT, 830f] "This psalm is classified as an individual laments in which the psalmist acknowledges God's past help and asks to be heard (v. 1). He then addresses his enemies, asking how long they will persecute him and reminding them that God hears his prayers (vv. 2-3). In the next verse, which is the one quoted in the present context, the psalmist instructs his enemies: 'be angry but sin not.' Because the Hebrew word has the connotation of trembling with anger, Craigie states, 'The psalmist advises his adversaries to keep their rage within themselves, to maintain control of their actions and their evil words.' This may well have become a proverbial statement which Paul uses for the situation in Ephesus. They can be angry but not act out their anger sinfully. The reason they are not to sin is given in verses 26b-27 — they are not to let it become a prolonged irritation and let the devil get hold of the believer." [Heohner, 620f] "Here, too, the Old Testament context is important for understanding its use in Ephesians. The Psalmist has been accused, quite unjustly, of some crime or sin, and though he knows he is innocent, the reproach of this hangs heavily upon him. But God replaces the anger which resulted from the lies of others (v. 2), giving him instead a heart full of joy and peace (vv. 7-8). So he admonishes his hearers, as he further consoles and strengthens himself, not to sin in their anger. What Paul then urges of the 'new man' (Eph. 4:24) has already been foreshadowed by the Psalmist's own experience (Ps. 4:7-8)." [O'Brien, 339]

**IS THIS A COMMAND OR A CONCESSION?** — Taken at face value the translation is 'be angry, be ye angry', suggesting Christians are being commanded to be angry (the tense in the Greek is a command). This is brought forth in almost every major translation; Kenneth Wuest even emphasizes the present tense which implies continued action, 'be constantly angry with a righteous indignation.' [Kenneth Wuest's Expanded Translation] However some suggest this is a concession rather than a command, the sense being 'in your anger do not sin' (NIV; Peter O'Brien, 334); 'if angry do not sin' (Ernest Best, 442); 'if you are angry, do not sin' (Andrew Lincoln, 292). Those who consider this to be permissive rather than a command brings forth the following reasons:

- There are other instances in the NT of the command tense being understood as a concession or conditional; e.g., 'Jesus answered and said to them, ***Destroy*** this temple, and in three days I will raise it up.'" (John 2:19 NKJV) The word 'destroy' is the tense in the Greek for a command. Also given as an example is 2 Cor 12:16, although the tense is so hidden in the translation that it is not as obvious as the words of Jesus in John 2.
- While admittedly not all anger is sinful, a context is required to determine when anger is an approved conduct but the present context does not supply this.
- If a command, it could be understood as a conflict with v. 31, 'Let all bitterness, wrath, ***anger***, clamor, and evil speaking be put away from you, with all malice.' (Eph 4:31 NKJV) The word for 'anger' is a form of our word in v. 26. But in response, there is a context with v. 31 and the anger there is obviously malicious.
- If taken as a command, this breaks with the pattern of the first injunction being an evidence of un-Christian conduct. But in response, the pattern also suggests the second injunction being the conduct with which we are to replace the un-Christian conduct and this is not followed in these verses.
- Since Paul is quoting from Psalm 4:5 LXX and the Hebrew idiom in that Psalm allows for it, this could be understood as conditional or permissive, the sense being 'if [or although] you do get angry, make sure you do not sin'.

Against these considerations however is the fact there is not one command in this verse but two, connected by 'and' which most would admit makes these two statements equal: the first command is 'be angry', the second command is 'and do not sin'. ***In spite of our angst towards Paul's statement, it would be strange to have two commands joined as these two commands are and to make the first permissive but the other expressing a command.***

But while the commentators debate the finer points, at the end of the day they each essentially agree on what Paul is trying to state. Those understanding this to be a command may place a little more emphasis on the importance of what we call 'righteous indignation' but all agree upon the danger and limitations of anger. Important points to remember concerning anger:

- ***Since the word sometimes is used in reference to God's anger it cannot be said that anger is intrinsically evil.*** This is not only true in the Old Testament but the example most used in the New Testament is that of Jesus Himself:

*'Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and*

overturned the tables of the money changers and the seats of those who sold doves. And He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.'" (Matt 21:12,13 NKJV)

- **While not prohibited, Paul considers anger highly volatile and dangerous. Anger is permitted but restricted.**
- **No one understanding the Scriptures accept anger as an ongoing characteristic of one's life.** "A fit of (righteous) anger is not necessarily sinful; it is the nursing of angry resentment that is condemned." [Muddiman, 225]
- **"There is a proper place for righteous anger, but also the 'subtle temptation to regard my anger as righteous indignation and other people's anger as sheer bad temper' If ours is not free from injured pride, malice, or a spirit of revenge, it has degenerated into sin. The warning of James 1:19-20 makes the same point: 'Everyone should be ... slow to become angry, for human anger does not bring about the righteous life that God desires'."** [O'Brien, 339f; see also Best, 449; Lincoln, 292; Arnold, 300f; Heohner, 618ff; Muddiman, 225]

Thoughts from others:

**"It thus appears that Paul is affirming the appropriateness of anger on certain occasions. In doing so, he is validating an emotion that the Lord himself felt when confronted by humans influenced by their sinful passions: 'And after looking around at them with anger, grieved at their hardness of heart ...' (Mark 3:5, lit. trans.). Stott is correct when he observes, 'there is a great need in the contemporary world for more Christian anger.... In the face of blatant evil we should be indignant not tolerant, angry not apathetic. If God hates sin, his people should hate it too. If evil arouses his anger, it should arouse ours also.' Yet this must be counterbalanced with James's advice to his readers that believers should be 'slow to become angry' (Jas 1:19 - 20). In fact, the very idea of 'patience', which Paul commends earlier in this chapter (4:2; see also Col 1:11; 3:12; Gal 5:22), is based on the notion of being slow to anger."** [Arnold, 301f]

**"Its force may be conveyed by a paraphrase, 'Anger is to be avoided at all costs, but, if, for whatever reason, you do get angry, then refuse to indulge such anger so that you do not sin.' In this way, the exhortation is very much in line with the view of anger elsewhere in the NT. Jas 1:19, 20 has similar force, 'Let every man . . . be slow to anger; for the anger of man does not work the righteousness of God' (cf. also Matt 5:22; Gal 5:20; Col 3:8; 1 Tim 2:8; Titus 1:7). There is also an overwhelmingly negative evaluation of anger in wisdom sentences from a variety of sources. For Ephesians, anger and the estrangement which accompanies it, both as cause and result, are incompatible with the new relationships of those who are members of one another in the body of Christ (cf. v 25)." [Lincoln, 301f]**

**"This verse may presuppose the possibility of anger without sin, but its emphasis is not on 'righteous anger.' Rather, it is on preventing anger from causing sin. The danger of anger is evident in its being used as a beachhead for the devil, and verse 31 excludes all bitterness, wrath, and anger. Clearly anger does not fit well with the new being."** [Snodgrass, 250]

**"To put this more generally: if God can be legitimately angry, may not his servants be also when dealing with sin? In several instances in the OT human anger appears to be approved (e.g. Num 25:11; 1 Sam 28:18; 1 Kgs 21:22); in these cases the personal element (one person angry with another because their rights or possessions have been attacked) is at a minimum. If believers see a person or a group of people oppressing others, may anger not be their proper response to the situation (Ps 119:53)? ... It is difficult to describe Paul's attitude to those whom he thought were destroying his churches as other than one of anger, though the word itself may not be used."** [Best, 450]

**"Paul's command is to be angry, with the qualification 'and yet do not sin.' In this statement he may be legitimatizing righteous indignation, anger at evil, at that which is done against the Person of the Lord and against His will and purpose. It is the anger of the Lord's people who hate evil (Ps. 69:9). It is the anger that abhors injustice, immorality, and ungodliness of every sort. It is the anger of which the great English preacher E W. Robertson wrote in one of his letters. When he once met a certain man who was trying to lure a young girl into prostitution, he became so angry that he bit his lip until it bled. Jesus expressed righteous anger at the hard-heartedness of the Pharisees who resented His healing the man with the withered hand on the Sabbath (Mark 3:5). Although the word itself is not used in the gospel accounts of the events, it was no doubt that kind of anger that caused Jesus to drive the moneychangers out of the Temple (Matt. 21:12; John 2:15). Jesus was always angered when the Father was maligned or when others were mistreated, but He was never selfishly angry at what was done against Him. That is the measure of righteous anger. Anger that is sin, on the other hand, is anger that is self-defensive and self-serving, that is resentful of what is done against oneself. It is the anger that leads to murder and to God's judgment (Matt. 5:21-22). Anger that is selfish, undisciplined, and vindictive is sinful and has no place even temporarily in the Christian life. But anger that is unselfish and is based on love for God and concern for others not only is permissible but commanded. Genuine love cannot help being angered at that which injures the object of that love."** [MacArthur, 184f]

**"It is indeed objected that the apostle is here speaking of sins, and that in v. 31, he forbids all anger, and, therefore any interpretation which assumes that anger is not itself a sin is inadmissible. But it is certain that all anger is not sinful. Christ himself, it is said, regarded the perverse Jews 'with anger.' Mark 3, 5. The same generic feeling, if mingled with holy affections, or in a holy mind, is virtuous; if mingled with malice it is sinful. Both feelings, or both combinations of**

feeling, are expressed in Scripture by the term anger. Nothing in itself sinful can be attributed to God, but anger is attributed to him. Verse 31 is not inconsistent with this interpretation, for there the context shows the apostle speaks of malicious anger — just as ‘all hatred’ means all malice, and not the hatred of evil.” [Hodge, 195f]

“Paul does not specify the appropriate occasions for a display of anger here, but one occasion would certainly be a time when a member of the community makes compromises with the pagan idolatry in their environment. The pressure to maintain some level of devotion to the traditional deities would have been strong for the new converts, but would have been entirely at variance with their new allegiance to Christ alone. Yet it is also important to recognize that Paul worked with an expanded definition of idolatry. Later in this letter he will refer to sexual immorality and greed as idolatry (5:5), but then expands it even further to the Colossians to include ‘whatever belongs to your earthly nature’ (Col 3:5). This suggests that the practice of sin of any kind could and should cause a righteous indignation to flare in one’s heart. The psalmist exclaims, ‘Hot indignation seizes me because of the wicked, who forsake your law’ (Ps 119:53 ESV).” [Arnold, 301]

**‘SIN NOT’** — The word for ‘sin’ in the second command is from ‘hamartia’, the most common word for ‘sin’ in the NT. Its root meaning is ‘to miss the mark’ such as when throwing a spear or ‘to miss’ the way. Generally it means ‘to fail to accomplish one’s purpose, go wrong’ and denotes a conscious and deliberate false step as opposed to an inadvertent mistake. [Hoehner, 619] **“When he says, ‘do not sin’, he recognizes that there is both a kind of anger and an intensity that constitutes sinful behavior. Insofar as believers express anger out of sinful motives — such as injured pride, envy, spite — they are engaging in sinful behavior. This kind of anger is never appropriate and is what Paul is referring to in his prohibition of anger in 4:31.”** [Arnold, 302]

**PAUL’S LIMITATION ON ANGER (SUN GO DOWN)** — Since anger does occur and destroys relationships, Paul sees the need to put some limitation on it: ‘let not the sun go down on your wrath.’ His limitation is practical rather than theoretical, and his limitation is one of time. His ‘limitation’ is probably proverbial:

- Paul is not suggesting one may be legitimately angry until the sun sets; knowing human nature we would focus on getting angry in the morning so we may nurse our anger longer!
- Those who live in the Arctic or Antarctic would at certain times of the year have no temporal limitation on their anger since their ‘sunset’ may not occur for months. (In the Norwegian town of Tromsø, the ‘Midnight Sun’ period lasts from May to July when the sun never sets!)
- Twice in the OT the sunset limitation is given as a provision of mercy:

*‘And if the man is poor, you shall not keep his pledge overnight. You shall in any case return the pledge to him again when the sun goes down, that he may sleep in his own garment and bless you; and it shall be righteousness to you before the Lord your God.’* (Deut 24:12,13 NKJV)

*‘Each day you shall give him his wages, and not let the sun go down on it, for he is poor and has set his heart on it; lest he cry out against you to the Lord, and it be sin to you.’* (Deut 24:15 NKJV)

- Others in the time of Christ also spoke of the limitation of the sunset:

“Plutarch says, ‘We should next pattern ourselves after the Pythagoreans, who, though related not at all by birth, yet sharing a common discipline, if ever they were led by anger into recrimination, never let the sun go down before they joined right hands, embraced each other, and were reconciled’. A similar practice is enjoined on the Essenes in the Damascus Rule — ‘They shall rebuke each man his brother according to the commandment and shall bear no rancor from one day to the next’.” [Lincoln, 302]

- The NT elsewhere affirms the necessity of quickly disposing of our anger: ‘Agree with thine adversary quickly’ (Matt. 5:25). ‘Go and tell him his fault between thee and him alone’ (Matt. 18:15).

So this second prohibition reinforces the first. As there is danger in allowing anger to continue beyond a reasonable limit, it should be brief and expelled immediately. Anger easily becomes destructive to harmony and certainly must not be allowed to smolder overnight. Anger is to be dealt with promptly with reconciliation being effected as quickly as possible. Anger is to be ‘slowly excited and very soon dismissed.’ [Eadie, 349] Even the best motivated anger can sour and if allowed to lie in the mind, it degenerates into enmity, hatred or revenge, each of which are without question sinful. **“Let reconciliation be effected before nightfall, if possible.’ If that is not possible — if the person with whom one is angry is not accessible, or refuses to be reconciled — then at least the heart should be unburdened of its animosity by the committal of the matter to God. In a not dissimilar situation Paul deprecates anything in the nature of private vengeance: ‘leave it to the wrath of God’ (Rom. 12:19). If retribution is called for, let God take care of it: his retribution will be just, and free from self-regarding motives.”** [Bruce, 361]

**SECOND WORD FOR ‘ANGER’ DIFFERENT THAN THE FIRST** — Paul’s second word for ‘anger’ in this verse is a form of the first word but different. The noun form of this word is not found in classical Greek literature and this is the only place in the NT the word is used. The verb form is rare but is found in the LXX meaning ‘to provoke to anger, to stir up anger.’ In the LXX it is most often active in form, e.g., ‘Manasseh when he provoked the Lord’ (2 Kings 23:26). It is passive in this verse, ‘the

state of being intensely provoked'. Hoehner suggests a good rendering would be *'festering anger, provocation or irritation.'* [Hoehner, 621] Some suggest the difference between this and the first word is a stylistic variation only.

**ANGER GIVES OCCASION FOR THE DEVIL TO WORK** — *It is interesting in these verses that the sin has already occurred in the anger of the believer before the devil is mentioned. The devil did not cause the anger but may be counted upon to stir the pot and use it to disturb the relation of believers with those with whom they are angry, who might then themselves respond angrily. Indulging in anger is seen as giving free scope to the devil.* Despite believers being seated with Christ in the heavenly realm (2:6), Paul deems it necessary to caution believers to be on guard against the devil (see also 6:11, *'Put on the whole armor of God, that you may be able to stand against the wiles of the devil.'*). In like manner, Paul claims forgiveness prevents a designing Satan from gaining advantage over believers: *'Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ, lest Satan should take advantage of us; for we are not ignorant of his devices.'* (2 Cor 2:10,11 NKJV) ***"Satan has sympathy with a spiteful and malignant spirit, it is so like his own. Envy, cunning, and malice are the pre-eminent feelings of the devil, and if wrath gain the empire of the heart, it lays it open to him, and to those fiendish passions which are identified with his presence and operations. Christians are not, by the indulgence of angry feeling, to give place to him; for if he have any place, how soon may he have all place!"*** [Eadie, 350] ***"In any case of anger, whether legitimate or not, if it is courted, 'advantage [will] I be taken of us by Satan' (2 Cor. 2:11), and he will feed our anger with self-pity, pride, self-righteousness, vengeance, defense of our rights, and every other sort of selfish sin and violation of God's holy will."*** [MacArthur, 185] *"Nursing one's wrath to keep it warm" is not recommended as a wise policy, and least of all for Christians: it magnifies the grievance, makes reconciliation more difficult, and destroys friendly relations. 'Pressing anger produces strife' (Prov. 30:33) is a sentiment repeated in various forms in Israel's wisdom literature. One who 'sows discord among brothers' (or sisters) is an abomination in the sight of God (Prov. 6:19), and the prime promoter and exploiter of such discord is the devil. It is one of his wiles against which the readers of this letter are later urged to be armed (Eph. 6:11)." [Bruce, 361] "The devil twists and distorts the truth. If there is no quick restoration between parties, further anger mounts and dissension and revenge often result. Paul states in Rom 12:19 that the believer is not to avenge himself or herself but rather allow the wrath of God to avenge wrong-doing. It is interesting to note that in Ephesians Paul literally says, 'you do not give place to the devil' but in Rom 12:19 he literally says, 'you give place to the wrath [God's]'. Since God's wrath is just and always under his control, justice will be meted out in righteousness and truth. On the other hand, Jas 1:20 points out that a person's anger does not work the righteousness of God." [Hoehner, 623]*

**'PLACE' FOR THE DEVIL** — "In particular, Paul states that by nursing anger, one can give a 'place' to the devil. Although it is possible to take this term in the metaphorical sense of 'chance' or 'opportunity,' it is best interpreted according to its spatial significance of 'place.' This is in accord with the fact that spatial language abounds in this letter, especially as illustrated by Paul's frequent use of the language of 'filling' (3:19; 4:10; 5:18) and indwelling (2:22; 3:17). It is also significant that the term 'place' is used elsewhere in the NT to refer to the inhabiting place of an evil spirit. Luke records Jesus as saying, *'When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, "I will return to the house I left"'* (Luke 11:24). A similar usage is found in the Apocalypse: *'And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven'* (Rev 12:7 — 8). First-century Judaism saw anger as a magnet that attracted the working of an evil spirit: *'Anger and falsehood together are a double-edged evil, and work together to perturb the reason. And when the soul is continually perturbed, the Lord withdraws from it and Beliar rules it'* (*T. Dan* 4:7; see also 5:1). In fact, the same work speaks of a 'spirit of anger' that attacks the people of God (*T. Dan* 1:8; 2:1, 4). The earliest allusions to Eph 4:27 interpret 'place' spatially and speak of anger and sinful practices as making one susceptible to the work of a demonic spirit." [Arnold, 302f; see also O'Brien, 340f; Snodgrass, 260]

**THE DEVIL** — While possible to give *'diabolos'* a human reference ('the slanderer'), it is contrary to the normal NT usage and nothing in the context suggests it. This *'diabolos'* (the devil) was referred to by Paul earlier as *'the ruler of the realm of the air, the spirit who is now powerfully working in the sons of disobedience'* (2:2). Paul uses the designation *'devil'* only in Ephesians and the Pastoral Epistles (Eph. 4:27; 6:11; 1 Tim. 3:6, 7, 11; 2 Tim. 2:26; 3:3; Tit. 2:3). Elsewhere he is always referred to as *'Satan'* (Rom. 16:20; 1 Cor. 5:5; 7:5; 2 Cor. 2:11; 11:14; 12:7; 1 Thess. 2:18; 2 Thess. 2:9; 1 Tim. 1:20; 5:15). *'Satan'* would be the term most widely recognized by the Hebrew (Aramaic) speaking Jewish believers while the Greek speaking Gentiles would more readily recognize the term *'devil.'* The Hebrew *'Satan'* means 'adversary, accuser, prosecutor'. The Greek *'devil'* means *'slanderer.'* It is not used often in classical literature but is used with some frequency in the LXX. The term is used thirty-seven times in the NT, three of those times in the plural referring to people who are slanderers (1 Tim 3:11; 2 Tim 3:3; Titus 2:3). Jesus used this word when referring to Judas (John 6:70). ***"The function of the devil as the great Accuser is particularly appropriate in this context. Anger at an offence, which then turns to resentment, gives the prosecuting diabolos the opportunity to frame a counter-charge against the otherwise innocent offended party."*** [Muddiman, 226]