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# The Summation of All Things in Christ

Studies in Ephesians with a Local Church Emphasis

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

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## **Ephesians 4:29, 30** —

*Let no filthy comunicacion procede out of youre mouthes: but that whych is good to edefye with all when nede ys: that it maye have faveour with the hearers. And greve not the holy sprete of God by whome ye are sealed vnto the daye of redemption.* (Tyndale's New Testament, 1534)

*Let no corrupt comunication proceed out of your mouths: but that which is good, to ye vse of edifying, that it may minister grace vnto the hearers. And grieue not the holy Spirit of God, by whom ye are sealed vnto ye day of redemption.* (Geneva Bible, 1599)

*Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.* (King James Version, 1769)

*Let no corrupt word out of your mouth go forth, but what is good unto the needful building up, that it may give grace to the hearers; and make not sorrowful the Holy Spirit of God, in which ye were sealed to a day of redemption.* (Young's Literal Translation, 1898)

*Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.* (Revised Version, 1885)

*Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.* (American Standard Version, 1901)

*Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear. And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption.* (Revised Standard Version, 1952)

*Every word that is rotten and unfit for use, out of your mouth let it not be proceeding, but whatever is good, suitable for edification with respect to the need, in order that it may impart grace to the hearers. And stop grieving the Spirit, the Holy Spirit of God, with whom you were sealed with a view to the day of redemption.* (Kenneth Wuest's Expanded Translation, 1961)

*Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.* (New King James Version, 1982)

*Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear. Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.* (New American Standard Version, 1995)

*Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.* (New International Version, 2011)

*Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.* (English Standard Version, 2016)

*πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας ἵνα δῶ χάριν τοῖς ἀκούουσιν καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως* (Stephanus Greek NT, 1550)

*πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν. καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.* (NA28 Greek New Testament)

## Evil Talk

### negatively ...

<sup>29</sup> Let no corrupting talk come out of your mouths, ...

### positively ...

... but only such as is good for building up, as fits the occasion, ...

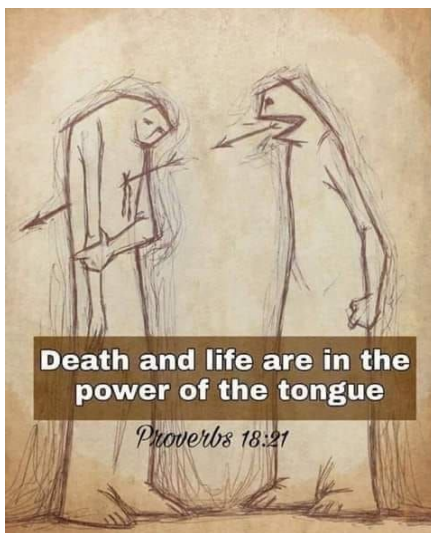
### motivational clause

... that it may give grace to those who hear.

*“Paul states that believers are accountable for what they say. In fact every word is accountable. Care must be taken that each word is not useless or unprofitable but is beneficial for the building up of the body. While the preceding verse dealt with the physical needs of believers, this verse speaks to their spiritual needs.”* [Hoehner, 631] *“The mouth and heart are connected. ‘Out of the abundance of the heart, the mouth speaketh’ (Matt. 12:34). We expect a change in speech when a person becomes a Christian. It is interesting to trace the word mouth through the book of Romans and see how Christ makes a difference in a man’s speech. The sinner’s mouth is ‘full of cursing and bitterness’ (Rom. 3:14), but when he trusts Christ, he gladly confesses with his mouth ‘Jesus Christ is Lord’ (Rom. 10:9-10). As a condemned sinner, his mouth is stopped before the throne of God (Rom. 3:19), but as a believer, his mouth is opened to praise God (Rom. 15:6). Change the heart and you change the speech. Paul certainly knew the difference, for when he was an unsaved rabbi, he was ‘breathing out threatenings and slaughter against the disciples of the Lord’ (Acts 9:1). But when he trusted Christ, a change took place: ‘Behold, he prayeth’ (Acts 9:11). From ‘preying’ to ‘praying’ in one step of faith!”* [Wiersbe, 42]

**v. 29 — LINKS WITH THE PASSAGE** — “The fourth sentence returns to the topic of speech (cf. v. 25), this time, however, in terms of ‘good’ and evil rather than ‘truth’ and ‘falsehood’. The links between v. 28 and this verse are made through the catchwords ‘good’ and ‘need’. In the preceding admonition the contrast between good and evil was associated with action; here it is linked with speech, with the mouth rather than with the hands. And in both the wellbeing of others is the goal of the apostle’s exhortations. Believers are to achieve what is good with their mouths as well as with their hands, and this good is described in terms of what is beneficial to others.” [O’Brien, 344]

**WE ARE ACCOUNTABLE FOR ‘ALL OUR WORDS,’ NOT JUST THE ‘IMPORTANT’ WORDS** — **each, every word** — πᾶς λόγος [pas logos] — The grammar here stresses ‘each, every’ word that comes from the mouth is to be wholesome. Paul may have wanted to stress ‘every word’ as opposed to ‘some’ important words. *“It is important to note that the word is singular. The emphasis throughout this verse is that every word is to be accounted for. Therefore, any word that comes out of a believer’s mouth should be good and not evil which causes injury.”* [Hoehner, 630] *“Our Lord had already warned that people would have to render account on the final day for every careless word they speak (Matt. 12:36).”* [O’Brien, 345]



**EVIL, UNWHOLESOME, ROTTEN, DECAYING SPOILED SPEECH** — **Let no corrupt word (YLT), Every word that is rotten and unfit for use (Wuest)** — σαπρὸς [sapro] — The power of speech to do evil is described with the picturesque word ‘sapro’, a rather imprecise word according to Ernest Best [Best, 356]. The word is not used in the LXX but is used in secular Greek meaning ‘to make putrid’ and is used of rotten wood, withered flowers, rancid fish, diseased lungs, things or people who are worn out, useless or of little use. It is only used in the NT eight times, only here by Paul and the rest of its usages in Matthew and Luke. In the Gospels it refers to worthless or withered trees which produce evil or worthless fruit (Matt 7:17,18 || Luke 6:43; Matt 12:33) and bad or worthless fish (Matt 13:48). From that it is used metaphorically to mean ‘bad or unwholesome, to the extent of being harmful.’ [BDAG] It is often used in contrast to that which is good. “It is probable that St Paul in his choice of the word had in mind its original meaning of ‘rotten’ or ‘corrupted’: for in a parallel passage of the companion epistle he says: ‘Let your speech be always with grace, seasoned with salt’ (Col 4:6); the use of salt being not only to flavour, but to preserve.” [Robinson, 156] The tense of the verb ‘to go out’ is a present tense command, thus the sense is that believers are to stop unwholesome words from proceeding out of their mouths. [Hoehner, 628] This evil speech not only harms the one who utters it but harms the

community in which it is spoken; in contrast with what builds up, it destroys and corrupts our churches. This may not necessarily come from a selfish motive but possibly just thoughtless or inconsiderate thinking. Considering the other references to speech in the context (lying in 4:25, sexual vulgarities in 5:4; cp. Col 3:8) it could include vulgar or abusive language, malicious gossip, slander, contemptuous talk, obscenity, pornography, heresy (cf. 2 Tim 2:14), cynicism, sarcasm, or the attributing of evil motives to those who do good. Our words do not have to be ‘dirty’ to be worthless. No wonder Paul wrote, ‘Their throat is an open sepulchre’ (Rom. 3:13). *“The image of rotteness suggests that Paul wants believers to develop a kind of ‘gag reflex’ to unhealthy ways of talking that will repulse them and cause them to clean up the way they speak to each other.”* [Arnold, 305] *“Unwholesome language should be as repulsive to us as a rotten apple or a spoiled piece of meat.... Off-color jokes, profanity, dirty stories, vulgarity, double entendre, and every other form of corrupt talk should never cross our lips. ‘But now you also,’ Paul wrote the Colossians, ‘put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth’ (Col. 3:8; cf. Eph. 5:4). The tongue is exceedingly difficult to control. It is ‘a fire,’ James says, ‘the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and*

*is set on fire by hell. For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race. But no one can tame the tongue; it is a restless evil and full of deadly poison' (James 3:6-8). How much it must have grieved Peter to remember that he not only denied his Lord but that he even denied him with cursing and swearing (Matt. 26:74). Perhaps that memory caused Peter to pray with David, 'Set a guard, O Lord, over my mouth; keep watch over the door of my lips' (Ps. 141:3). Only the Lord has sufficient power to control our lips and guard them from every unwholesome word. The tongue, of course, only speaks what the heart tells it to say. 'The mouth speaks out of that which fills the heart,' Jesus said (Matt. 12:34; cf. Mark 7:14-23). A foul mouth comes from a foul heart, and the only way for the Lord to cleanse our tongue is through His Word, which fills the heart with 'whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute,' and all that is excellent and 'worthy of praise' (Phil. 4:8)."* [MacArthur, 187f] *"By foul language may be understood in this context not only obscene vulgarity but slanderous and contemptuous talk, any talk that works to the detriment of the persons addressed or of those who are spoken about. In a remarkably sobering utterance our Lord declared that people would have to render account on the day of judgment for every careless word they speak (Matt. 12:36); the Christian's words should be well chosen, uttered 'always with grace, seasoned with salt' (Col. 4:6), helping to build up the common life in Christ and serving as means of grace to those who hear.... The subject is important enough to be taken up again in Eph. 5:4."* [Bruce, 362f]

**PROBABLY BORROWED FROM JUDAISM — out of your mouth go forth (YLT), out of your mouth let it not be proceeding (Wuest) —** ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω [ek tou stomatos humōn mē ekporeuesthō] — This verse contains grammar that suggests it is borrowed from Judaism ('Semitisms'): the traditional language of 'proceed out of the mouth' (cp. Num 32:34; Deut 8:3; Jer 17:16) and instead of the normal Greek form, 'oudeis', Paul uses here 'each, every' with 'not' to negate the verb. [Best, 455f; Lincoln, 305; Hoehner, 628] Judaism was certainly aware of the power of speech to do good or evil:

*'The mouth of the righteous brings forth wisdom, but the perverse tongue will be cut out. The lips of the righteous know what is acceptable, but the mouth of the wicked what is perverse.'* (Prov 10:31,32)

*'He who speaks truth declares righteousness, but a false witness, deceit. There is one who speaks like the piercings of a sword, but the tongue of the wise promotes health. The truthful lip shall be established forever, but a lying tongue is but for a moment.'* (Prov 12:17-19)

*'The tongue of the wise uses knowledge rightly, but the mouth of fools pours forth foolishness.'* (Prov 15:2)

*'A wholesome tongue is a tree of life, but perverseness in it breaks the spirit.'* (Prov 15:4)

*'A man has joy by the answer of his mouth, and a word spoken in due season, how good it is!'* (Prov 15:23)

The most detailed NT reference to speech is Jas 3.6ff (cf Mt 12.33-7).

**THE SECOND CLAUSE DOES NOT CONTAIN A VERB — but only such as is good for building up (ESV), but whatever is good, suitable for edification with respect to the need (Wuest) —** ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας [all' ei tis agathos pros oikodomēn tēs chreias] — Syntactically the second clause contains no verb though it is implied from the preceding. The literal rendering would be 'but if there is any good [word] for the building of the need, but if there be any good [word] for the building up of the need'. [O'Brien, 345; Hoehner, 629f]

**GOOD WORDS USED TO BUILD UP THE CHRISTIAN COMMUNITY —** While the sentiment of this command could apply to anyone, the use of the words 'building up' (cp. 2:20ff) and 'grace' along with the general context suggests Paul is referring to words spoken within the church body. Paul has spoken of building up already in this immediate context:

*'And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ'* (4:11,12 ESV)

*'from whom the whole body ... makes the body grow so that it builds itself up in love.'* (4:16 ESV)

**"Ministry to one another includes the practice of speaking encouraging and helpful words. Commentators often point to Col 4:6 — 'Let your conversation be always full of grace, seasoned with salt' — as parallel to this passage, but that context has more to do with how believers interact with those outside of the church. Here Paul wants Christians to consider how powerful their words can be in building up one another."** [Arnold, 305] "How vividly he realised the metaphor which he employed may be seen from a passage in the Epistle to the Romans, where he says, if we render his words literally: 'Let us follow after the things that belong to peace and to the building up of one another: do not for the sake of food pull down God's work' (Rom 14:19). Moreover in the present chapter he has twice spoken of 'the building up of the body' (4:12,16); while in an earlier chapter he has elaborated the metaphor of the building in relation to the Christian society (2:20ff). In the present passage he recurs to this metaphor, as in v. 25 he recurred to the figure of the body. *Speech, like everything else, he would have us use for the help of others who are linked with us in the corporate life — 'for building up as occasion may offer.'*" [Robinson, 156]

**BUILDING UP THOSE IN NEED — for edifying as the need may be (RV, ASV), for edification according to the need of the moment (NASV), for building up as fits the occasion (ESV) —** πρὸς οἰκοδομὴν τῆς χρείας [pros oikodomēn tēs chreias] — While the translations differ, they all convey the sense that we are to 'edify others, build up others' as 'the need may be, the need of the moment, as fits the occasion, according to their needs.' Clinton Arnold: 'the need' should be interpreted as

the objective genitive of 'build up', a noun of action; *'the building up of another takes place when there is a need and / or the opportunity opens for doing so.'* **"The expression suggests that believers should be attentive to the emotional needs and concerns facing their brothers and sisters and then focus comments on encouraging and affirming them."** [Arnold, 305] **"Thus, the purpose of our speech is to supply that which is lacking in other believers' lives by the utterance of beneficial words, thus contributing to the spiritual growth of the body."** [Hoehner, 630]

**PURPOSE CLAUSE: TO GIVE GRACE TO THOSE WHO HEAR — that it may give grace to the hearers (YLT), in order that it may impart grace to the hearers (Wuest) —** ἵνα δὲ χάριν τοῖς ἀκούουσιν [hina dō charin tois akouousin] —

In a redundant clause (since what builds up others will also be of benefit to them), Paul gives the purpose (hina clause) of speech which builds up. ***We receive grace from the Lord for salvation (chaps 1,2) and ministry (chaps 3,4) so that we may extend God's grace to others. As with all things, Jesus Himself is the model as it was said 'all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, Is this not Joseph's son?' (Luke 4:22) Instead of harming others with our words, believers are to ensure their language has a beneficial effect on their listeners. The body of believers has many lacks or needs; beneficial words contribute to their individual growth and fill up the need.***

**HOW DO WE BUILD UP OTHERS?** — We as believers build up one another in worship through what we say or sing or more generally in day-to-day living where our words may mediate grace. They may be words of prayer, either with another believer or for other believers. They may not be words in the narrow sense of spiritual; it may be words of comfort spoken in time of sorrow, encouragement in time of doubt, words of wise counsel in a time of uncertainty. This ministry is not reserved for those with specialized gifts of ministry but rather Paul expects all believers to practice this for others. If our own hearts are full of blessing and love of Christ, only truth and purity and grace will come forth from our mouths. "Paul here mentions three **specific characteristics of wholesome speaking: it is edifying, appropriate, and gracious. First, the words of a Christian are to be good for edification.** Our speech should build up by being helpful, constructive, encouraging, instructive, and uplifting. Sometimes, of course, it must be corrective; but that, too, is edifying when done in the right spirit. Proverbs 25:12 admonishes: *'Like an earring of gold and an ornament of fine gold is a wise reprover to a listening ear.'* The preacher of Ecclesiastes *'sought to find delightful words and to write words of truth correctly,'* and such words spoken by a wise man *'are like goads . . . and well-driven nails'* (Eccles. 12:10-11). **Second, everything we say should be appropriate, according to the need of the moment.** It is not that every word we speak is to be freighted with great significance, but that what we say should always be fitting for the situation, so that it constructively contributes to all. Obviously, we should never unnecessarily mention things that might harm, discourage, or disappoint someone else. Some things — though they may be absolutely true and perfectly wholesome — are better left unsaid. Everyone admires the wisdom and virtue of those who speak less often but usually say something of benefit. Proverbs 25:11 teaches: *'Like apples of gold in settings of silver is a word spoken in right circumstances?'* Proverbs 15:23 affirms that *'a man has joy in an apt answer, and how delightful is a timely word!'* In fact, *'He kisses the lips who gives a right answer'* (Prov. 24:26). **Third, what we say should be gracious, that it may give grace to those who hear.** As Paul has already said, the mature Christian not only speaks the truth but speaks it in love (v. 15). Raw truth is seldom appropriate and is often destructive. We have been saved in grace and we are kept in grace; therefore we are to live and speak in grace. Just as grace supremely characterizes God it should also characterize His children." [MacArthur, 188]

**[possibly major motivation for all the preceding injunctions]** <sup>30</sup> *And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.*

**THIS VERSE DIFFERS FROM THE OTHERS IN THIS SECTION** — "This verse differs both structurally and in content from the injunctions of vv. 25-9; it contains only a negative injunction with no balancing positive; the motive for action appears in a relative clause and lacks the social aspect. It resembles v. 27 in being a general exhortation and moves the motivation from concern for the good of the community to a deeper level (cf 1 Th 4.8), though of course the Spirit is always the Spirit which is present in the community (1 Cor 3.16) and is generally related to behaviour (e.g. Gal 5.16, 25); at the deeper level it can be applied to all Christian behaviour." [Best, 457]

**HOW DOES THIS VERSE FIT IN THE CONTEXT?** — Since most do not accept this as a 'fifth and independent' command in the series, many relates this back to the previous verse directed against evil speech. This is the same way 4:27 *'do not give place to the devil'* functions in relationship to the warning against anger in 4:26. Having said that, most also accept this as a secondary application to each of the warnings Paul has given so far and not limiting this to evil speech. Preachers and writers at least since the time of Tertullian (c. 155-240 AD) have detached this from its context and applied it to whatever sin they were attacking; this seems inappropriate since it begins with 'kai' ('and') indicates a connection with the context. ***"The human sins of our passage do not merely offend fellow believers but the divine Spirit who dwells in us as well as in those community members against whom we have sinned.... Verse 30 then, like v. 27, expresses a different type of motivation to Christian conduct; it does not speak directly of doing harm to the community. It sets the activity of believers in relation to God; if vv. 25-9 run along the lines of the second table of the Decalogue v. 30 corresponds to the first."*** [Best, 458ff] "The Spirit, who is the divine agent of reconciliation and unity in the body (2:18, 22; 4:3-4), is especially grieved when unwholesome speech is uttered by members against one another. At the same time, this admonition not to grieve the Spirit, which is of central importance to the whole paragraph (4:25-5:2), provides a further motivation for the earlier warnings, not simply that of v. 29." [O'Brien,

345f] “According to our view, the verse is a summation of the argument — the climax of appeal. If Christians shall persist in falsehood and deviation from the truth — if they shall indulge in fitful rage or cherish sullen and malignant dislikes — if they shall be characterized by dishonesty, or idle and corrupt language — then, though they may not grieve man, do they grieve the Holy Spirit of God, for all this perverse insubordination is in utter antagonism to the essence and operations of Him who is the Spirit of truth, and inspires the love of it; who assumed, as a fitting symbol, the form of a dove, and creates meekness and forbearance; and who as the Spirit of holiness, leads to the appreciation of all that is just in action, noble in sentiment, and healthful and edifying in speech.” [Eadie, 355]

**v. 30 — And do not grieve the Holy Spirit of God, (ESV), And stop grieving the Spirit, the Holy Spirit of God, (Wuest) — καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ [kai mē lypeite to pneuma to hagian tou theou] — PAUL ECHOS**

**ISAIAH 63:10** — Many see a relationship between Paul’s words here with Isaiah’s: *‘But they rebelled and grieved His Holy Spirit; so He turned Himself against them as an enemy, and He fought against them.’* (Isaiah 63:10 NKJV) Others question this relationship since while it exists in the MT, the LXX uses different wording. But while Paul seems to favor the LXX in Ephesians, this does not demand that he would not use the MT text. [Best, 457; Lincoln, 306; see especially O’Brien, 346ff for a very full account of the Exodus and its relationship with the verses in Isaiah and Ephesians] “Paul echoes the language of Isa 63:10 when he warns his readers not to grieve the Holy Spirit. In that passage, the prophet recalls the exodus event and how God redeemed his people with love and mercy (63:9), yet they rebelled against him in the desert and *‘grieved his Holy Spirit’* (63:10). The psalmist likewise laments, *‘How often they rebelled against him in the desert and grieved him in the wasteland!’* (Ps 78:40). Paul recognizes that the new people of God face a similar danger. They, too, have been redeemed by God (Eph 1:7, 14) in an act of his love and mercy (2:4) and run the risk of rebelling against God in their words and actions.... The genitive expression *‘of God’* can be understood either as possessive (*‘God’s Spirit’*) or as a genitive of source (*‘the Spirit from God’*). Either way, the phrase suggests that the Spirit is a manifestation of God’s own presence with his people. This is consistent with the exodus typology Paul draws from in Isaiah 63. That passage stresses the presence of the Spirit with the Israelites as God rescued them from Egypt, brought them through the desert, and gave them rest (Isa 63:10, 11, 14). Yet, in Exod 33:14, the Lord reveals, *‘My Presence will go with you.’* The prophecy of Isaiah thus equates God’s presence with his Holy Spirit.” [Arnold, 306]

**AN UNUSUAL FULL TERM FOR THE SPIRIT** — Paul’s description of the Holy Spirit is unusual, the only time this full expression is used in the NT (cf. 1 Thess 4:8). Normal is *‘Spirit of God’* and *‘Holy Spirit’*, here they are combined. Ernest Best states similar references to the Spirit are found in Judaism though we cannot be sure that these references may not have been affected by Christianity. [Best, 458] *“The Holy Spirit of God, which is a rich expression not usually found elsewhere (cf. 1 Thess. 4:8), emphatically underscores the identity of the one who may be offended, and thus the seriousness of causing him distress. He is the ‘Spirit’ who is characterized by holiness, and therefore sensitive to anything unholy. And he is none other than the Spirit of God, who is at work in those who have been created to be like God in the righteousness and holiness that come from the truth (v. 24).”* [O’Brien, 348]

**THE PERSONALITY OF THE HOLY SPIRIT** — “The word [lupeo] has the basic idea of grief or sorrow. In the LXX it occurs sixty-three times (thirty-one times in the canonical books) where it translates twelve Hebrew words. The following examples illustrate its usage. Joseph told his brothers not to be distressed or grieved for what they had done to him (Gen 45:5). David grieved over his son Absalom (2 Sam 19:2 [MT & LXX 19:3]), Elisha was distressed with King Joash (2 Kgs 13:19), Haman grieved that he honored Mordecai (Esth 6:12), and songs are sung to a grieving heart (Prov 25:20). It is used twenty-six times in the NT, fifteen times by Paul, and only here in Ephesians. It is used when Herod Antipas grieved because of the promise he had made to Salome (Matt 14:9), when the disciples were distressed or grieved over Jesus’ announcement of his death (Matt 17:23), when the rich young ruler went from Jesus grieving because he was not willing to sell all his goods (Matt 19:22), and when Paul caused the Corinthians grief or sorrow (2 Cor 2:2-5; 7:8-11). This basic idea of grief, pain, sorrow, and distress has not changed over the years.” [Hoehner, 631] *“As many theologians have rightly pointed out over the centuries, the fact that the Spirit grieves over sin demonstrates that the Spirit is a person. This is consistent with other attributes of personhood attested about the Spirit in Paul’s writings, such as the Spirit’s bearing witness (Rom 8:16), speaking (1 Tim 4:1), interceding for believers (Rom 8:26), having thoughts (Rom 8:27), having desires (Gal 5:17), dwelling in the lives of believers as in a temple (Rom 8:9, 11; 1 Cor 3:16; 2 Tim 1:14), searching and investigating (1 Cor 2:10), teaching believers (1 Cor 2:13), leading the people of God (Gal 5:17 - 18, 25), and giving divine gifts and abilities to people (1 Cor 12:9, 11). The Spirit is therefore not an impersonal force or power.”* [Arnold, 306]

The Holy Spirit can be tested – Acts 5:9

The Holy Spirit can be lied to – Acts 5:3

The Holy Spirit can be insulted – Heb 10:29

The Holy Spirit can be quenched – 1 Thess 5:19

The Holy Spirit can be resisted – Acts 7:51

The Holy Spirit can be blasphemed – Matt 12:31,32

We are not to disregard God who gives His Holy Spirit – 1 Thess 4:8

Personal pronouns are used of the Holy Spirit – John 14:17; 16:13

The Holy Spirit is identified as the Comforter, as is Christ – John 14:16, 26; 15:26; 16:7

The Holy Spirit has intellect – 1 Cor 2:11

The Holy Spirit has emotion – Rom 8:27; 15:30; Eph 4:30

The Holy Spirit has will – 1 Cor 12:11

The Holy Spirit works – 1 Cor 12:11

The Holy Spirit searches – 1 Cor 12:10

The Holy Spirit speaks – Acts 13:2

The Holy Spirit testifies – John 15:26

The Holy Spirit teaches – John 14:26

The Holy Spirit convicts – John 16:8-11

The Holy Spirit regenerates (gives the new birth) – John 3:5

The Holy Spirit intercedes – Rom 8:26

The Holy Spirit guides – John 16:13

The Holy Spirit glorifies Christ – John 16:14

The Holy Spirit directs service – Acts 16:6,7

“The one who is grieved is the holy Spirit of God — that Spirit who is characterized by holiness and who is God himself at work in believers. It is not a question of some offense aimed directly at the Spirit but rather that believers by committing the sort of sins that have been mentioned in the earlier sentences, sins which disrupt communal life, are thereby disrupting and opposing the work of the Spirit in building up the Church. When believers act in a way that harms their brothers and sisters, God is hurt. Barth is quick to point out the obvious theological implication — *“the God proclaimed in Ephesians is not an unmoved mover.”* [Lincoln, 307] “True, indeed, the Godhead is unruffled in its calm, yet there are feelings in it so analogous to those excited in men, that they are named after such human emotions. The Holy Spirit represents Himself as susceptible of affront and of sorrow.” [Eadie, 354]

**THERE SHOULD BE GROWTH – WHEN FIRST SAVED, ‘I BETTER NOT SIN OR GOD WILL JUDGE ME,’ BUT AS WE MATURE OUR FIRST THOUGHT SHOULD BE ‘MY SIN GRIEVES MY FATHER’** — *“Evil speech — indeed, all forms of unholy behavior — deeply hurts the Spirit, whom God has given to his people to indwell them and empower them to live a holy life. The fact that God has marked believers as belonging to him through this Spirit and that he will be with them until the end of the age should motivate them to live in ways that are consistent with God’s call.”* [Arnold, 305]

**by whom you were sealed for the day of redemption. (ESV), with whom you were sealed with a view to the day of redemption. (Wuest)** — ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως [en hō esphragisthēte eis hēmeran apolutrōseōs] — **THE SPIRIT IS BOTH THE SEAL AND THE INSTRUMENT OF SEALING** — As we saw in 1:13,14, the Holy Spirit is both the One who seals believers at the moment of salvation and is also the seal itself. [Arnold, 306; Best, 458; Lincoln, 307] *“The following clause, ‘by whom you were sealed until [or for] the day of redemption’, furnishes the motivation for Paul’s exhortation. By sealing believers with his Spirit, whether Gentile or Jewish, God has stamped them with his own character and guaranteed to protect them (see on 1:13) until he takes final possession of them on ‘the day of redemption’. How ungrateful would they be if they now behave in a manner which grieves the very Spirit by whom they have been marked as God’s own.”* [O’Brien, 348f]

**THE ‘DAY OF REDEMPTION’ IS ONLY USED HERE, WITH THE EMPHASIS BEING UPON BELIEVERS AND NOT UNBELIEVERS** — The culmination of time is often referred to in the Scriptures, many times as *‘the day of the Lord’* (derived from the OT *‘day of Yahweh’*) which refers to Christ’s return to bring judgment on the ungodly and full and final salvation to His people (Rom 13:11,12; 1 Cor 1:8; 5:5; 2 Cor 1:14; 1 Thes 5:1-11; 2 Thes 2:1,2). Other terms are *‘the day of Christ’* (Phil 1:6, 10; 2:16) and *‘the day of judgment and wrath’* (Rom 2:5). But Paul’s emphasis here is upon the deliverance of believers alone, using a phrase that is only found here in the NT (a *hapax legomenon*). While the redemption of believers has a past significance (a term used to describe our initial salvation, Rom 3:24; Eph 1:7; Col 1:14) as well as a present significance (our sanctification, 1 Cor 1:30), Paul is most likely here referring to the final redemption from the presence of sin in the future (Rom 8:32). *“This clause is evidently an argument, or the motive why believers should not grieve the Holy Spirit. If He seal you, and so confirm your faith, and preserve you to eternal glory — if your hope of glory, your preparation for it, and especially your security as to its possession, be the work of God’s blessed Spirit, why will you thus grieve Him?”* [Eadie, 356] “On the final day God will ‘redeem’ his own possession, and the guarantee he has given of this is his sealing of them with the Spirit. The mention of a future redemption is consistent with other references to the future in Ephesians (cf. 1:10, 14; 2:7; 5:5, 27; 6:8, 13),

and shows that Paul did not envisage salvation as being fully or completely realized. There is a fulfilment yet to come, and believers eagerly await it. For the moment, however, the apostle's gaze is on the presence of the Spirit in their midst. They are to live out the future in the here and now until that 'day' of redemption arrives, and this reminder that the Holy Spirit is God's own seal should be an incentive to holy living and speaking." [O'Brien, 349]

**IT IS IMPORTANT TO NOTE GOD DOES NOT THREATEN TO TAKE AWAY HIS SPIRIT** — *“There is no formal mention made of the possibility of apostasy, or of the departure of the Spirit. Nor does it seem to be implied, as the verb ‘sealed’ intimates. They who are sealed are preserved — the seal is not to be shivered or effaced. A security that may be broken at any time, or the value of which depends on man’s own fidelity and guardianship, is no security at all.... But the inspired writer says — ‘by whom ye were sealed.’ They had been sealed, set apart, and secured, for perseverance is the crowning blessing and prerogative of the saints.... The apostle appeals not to their fears, lest the Spirit should leave them; but he appeals to their sense of gratitude, and entreats them not to wound this tender, continuous, and resident Benefactor.”* [Eadie, 356f] *“What is interesting in this context that deals with the problem of ongoing sinful practices in the lives of believers is that Paul does not threaten them with the potential loss of the Spirit if they persist in their sin. Rather, he stresses that they continue to belong to God and bear his mark of ownership until their final redemption.”* [Arnold, 306f]