

# The Nitty Gritty

How to Walk Part II  
46 - Ephesians: Rise Up & Walk  
Church on the Park | Sunday, 27 OCT 2019

**Text:** Ephesians 4:25-32

**Theme:** Let God renew your mind about who you are and how you live.

**Intro:** Last week, Paul calls us to walk differently than the world. This is only possible as we let God renew our minds and our beliefs. In other words, we can only walk differently if we think and believe differently. In today's passage, Paul gets into the nitty gritty of what it means to walk like Jesus. Paul zooms into the everyday details of what a true Christian looks like. He specifically deals with our hearts, minds, hands and mouth. These parts of our body are set apart for God. Today's message will be practical. We will focus on different areas where our mind needs renewal.

## 1) Let your mind be renewed about who you are (Eph. 4:20-24).

- “And put on the new self, which in God has been created in **righteousness and holiness** of the truth” (Eph. 4:24).
  - **Righteousness** focuses on our horizontal relationship with people.
  - **Holiness** focuses on our vertical relationship with God.
- We don't need to **try** to be righteous and holy. **Jesus' salvation** has **made you righteous and holy**. He has **created** you **anew** and that means you have been **created righteous and holy**.
- When you **live differently than who Christ created** you to be, you **pollute and defile yourself**.
  - What Paul is saying is that, “You are **no longer** your old sinful self. God has worked to create you new. **Throw off the old and put on the new.**”
- There's a funny scene in **Toy Story IV** when **Bonnie** creates **Forky**.
  - Forky was made out of **trash**, but now has a **new life** as Bonnie's **favourite toy**.
  - However, Forky keeps on trying to **run back to the trash**.
  - Forky finds the **trash comfortable** and whenever there is a trash can, the little spork man tries to run and jump into it.
  - Little Forky does not know **his new identity**.
  - But finally, Forky **realises his new identity** and gets **attached to Bonnie**.
- It's like **us**, we can run back to the old life for comfort, but you are not that person anymore. You will never be that person again because Jesus has made you new.
- The **Holy Spirit lives within you**. Don't cause him **pain** (Eph. 4:30).
- **Zechariah 3**
  - **Joshua the High Priest** and his new clothes
  - Dealing with **accusations**
  - **Be firmly convinced** that you are **forgiven** because the cross, not your own works.
  - Let God **wrap around your mind a clean turban**.
  - **First the turban**, then the rest of the garments.
- In the next points, we will see what are the **old, dirty garments we need to throw off**.

## 2) Let your mind be renewed about falsehood, deception and lying (Eph. 4:25).

- We think that **lying** and putting up a **facade protects us**.
  - We try to put on a **good show** to impress others.
  - But really, it only keeps us from **getting prayer and dealing** with roots issues.
- Here Paul is focusing on **lying to one another in Christ's body**, his people.
- We are **members of one another**.
  - So if you lie to a brother or sister, you are actually **lying to yourself**.
- We need to be **truthful** to one another so that we can receive **help and prayer** from one another.
- **Let your mind be renewed about being one with the body of Christ**.

- You are a member of Christ's body.
- **Lying** is usually **rooted in pride**. We want to look better than we are.

### 3) Let your mind be renewed about anger, hatred and bitterness (Eph. 4:26, 31).

- A better translation than "be angry": "When you are **made angry**, do not sin."
- A lot of people have used this verse '**be angry**' as an **excuse** for their anger.
- They have done the very thing that this passage tells us not to do.
- "**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" (Word Biblical Commentary).
- James 1:19-20
- It's very **easy to live in anger** because the **world** is **fallen** and **people** are **sinful**.
  - People will **do wrong to you**. You will be **insulted and slandered**. People will lie about you.
- Do not let the **sun** go down on your anger. **Don't hold on to anger**.
- Anger ends up **killing you**.
- It also gives the **devil a foothold** in your life.
  - One of the **biggest motivations of the devil is anger**.
    - He's angry with **God and with God's people**.
      - One way he gets into **people's minds and churches** is through anger. **He makes us angry with one another**.
        - The devil **poisons** our hearts and minds with anger toward one another.
    - Anger —> Bitterness —> Slander —> Bad Fruit
- In other words, the **Greek** means, 'Don't give the devil any **space** in your life. Don't make a **spot** or room for you.'
- I've learned that if you give the devil an **inch**, he will take a **mile**.
- Give a **spot** in your life for **anger**, and then **demon spirits** begin to invite over your friends.
- Yes, **people will make you anger, but do not sin**.
  - Always, ask for **God's heart** and the Holy Spirit's wisdom.
  - *How can I respond to this person like Jesus?*

### 4) Let your mind be renewed about work and stealing (Eph. 4:28).

- God wants you to **work hard** so that you can **share**.
- God **created** us to **work**.
  - But your works can't save you.
  - However, that doesn't mean work is not important.
- He wants you to work hard so that you can be a **giver**.
- "It is more blessed to give than to receive" (Acts 20:35).
- Don't **steal** from **God** (Mal. 3:8-12).

### 5) Let your mind be renewed about your speech (Eph. 4:29-30).

- Literally, 'Let no **rotten word**' — like **rotten fruit**.
- Let your mouth reflect your salvation.
- Speak words that build others up, words that impart grace.
- Put away from your mouth foul, coarse language.
- **If God were to rate your life would he rate you G, PG, M, M15+, M18+?**
- Let God be able to rate your life G.

### 6) Let your mind be renewed about forgiveness (Eph. 4:32).

- **Forgiveness** has to do with **your heart**.
- **Unforgiveness** is like a **disease** that causes your internal garden to become rotten.
  - Soon your garden is full of death and weeds, rather than life and fruit.
- But forgiveness produces good fruit.

### 7) Let your minds be renewed about what it looks to walk like Jesus.

- First, get your **eyes off** of how **other people** are walking and concentrate on your own walk.
  - Let **Jesus' walk** be you **standard**.
- **Paul paints a portrait** of what it means to **walk differently** than the world:

- You are an **honest** person who does not lie. When others make you angry, you don't give in to anger. Instead, you guard your heart and keep the devil from making his home in you—even if it's just a small spot.
- You **labour** with all their effort. You work hard so you can give to God and to others in need. Stealing and taking unethical shortcuts is not an option. You do everything with integrity.
- You walk differently from the world by **speaking differently**. Your words are like ripe fruit rather than rotten eggs. You speak to build up other people, to impart grace. When someone talks to you they are encouraged and strengthened.
- You are deeply aware that the **Holy Spirit** lives in you and you want to do nothing that would bring him pain. Therefore, you get rid of bitterness, anger, violent thinking and acting. You also get rid of **crying out for attention and venting** on social media. You get out of your heart the desire to make others look or sound bad. You will not destroy someone's reputation with your words and slander. You get rid of all bad intentions of your heart and mind.
- Rather, you are someone who is always **kind** and **extending forgiveness** and grace to others. You are tenderhearted and show forgiveness because Jesus forgave you.

To be continued...

**Conclusion:** You are a new person—so think differently and walk differently.

## END NOTES

‘Opportunity’ in Ephesians 4:27

**5117. τόπος *tópos***; gen. *tóπου*, masc. noun. Place.

(I) As occupied or filled by any person or thing, a spot, space, room.

(A) Particularly (Matt. 28:6; Mark 16:6; Luke 2:7; 14:9, 10, 22; John 20:7; Acts 7:33; Heb. 8:7; Rev. 2:5; 6:14; 20:11; Sept. Gen. 24:23; 1 Kgs. 8:6, 7; Prov. 25:6). In Luke 14:9, to give place to someone means to make room. See Rom. 12:19; Eph. 4:27. Of things, as a place where something is kept such as a sword, meaning a sheath, scabbard (Matt. 26:52).

(B) Figuratively, condition, part, character (1 Cor. 14:16, “he who fills the place of one unlearned” [a.t.], who is unlearned).

(C) Figuratively, place, opportunity, occasion (Acts 25:16; Rom. 15:23; Heb. 12:17).

(II) Of a particular place or spot where something is done or takes place (Luke 10:32; 11:1; 19:5; John 4:20; 5:13; 6:23; 10:40; 11:30; 18:2; 19:20, 41; 2 Pet. 1:19). Pleonastically (Rom. 9:26, “in the place where,” meaning simply where, quoted from Hos. 2:1; Sept.: Gen. 28:16, 17; 35:14; Ruth 3:4).

(III) Of a place in which one dwells, sojourns or belongs; a dwelling place, abode, home (Luke 16:28; John 11:6; 14:2, 3; Acts 1:25; 12:17; Rev. 12:6, 8, 14). Of a house, dwelling (Acts 4:31); a temple (Acts 7:49 quoted from Is. 66:1); the temple as the abode of God is called the Holy Place (Matt. 24:15; Acts 6:13, 14; 21:28; Sept.: 1 Sam. 10:25; 24:23; Ps. 24:3; Is. 60:13).

(IV) In a geographical or topographical sense, a place or part of a country, the earth.

(A) Of a definite place or spot in a city, district, country (Matt. 27:33; Mark 15:22; Luke 6:17; 22:40; 23:33; John 6:10; 19:13; Acts 27:8, 29, 41; 28:7; Rev. 16:16; Sept.: Gen. 22:2, 14; 28:19; 29:26; Num. 24:11).

(B) Of an inhabited place, a city, village, quarter (Matt. 14:35; Luke 4:37; 10:1; Acts 16:3; 27:2). In 1 Cor. 1:2, “in every place,” everywhere among men (2 Cor. 2:14; 1 Thess. 1:8; 1 Tim. 2:8; Sept.: 2 Chr. 34:6).

(C) Of a tract of country as a district, region, desert place (Matt. 14:13, 15; Mark 1:35, 45; 6:31, 32, 35; Luke 4:42; 9:10, 12); “through dry places” (Matt. 12:43; Luke 11:24); “in divers places” meaning quarters, countries (Matt. 24:7; Mark 13:8; Luke 21:11). Also in the sense of a land, country (John 11:48, “our place and nation”). “In this place” (Acts 7:7) in allusion to Gen. 15:4 (cf. Heb. 11:8).

(D) Figuratively of a place or passage in a book (Luke 4:17).

**Deriv.:** *átōpos* (824), out of place, inconvenient; *entópios* (1786), a resident.

**Syn.:** *chōra* (5561), a space or territory, country, ground, region, land; *chōrion* (5564), a region; *chōros* (5566), area, place; *perioché* (1042), the area around; *méros* (3313), place, part, portion

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**2872. κοπιάω *kopiáō***; contracted *kopiō*, fut. *kopiásō*, from *kópos* (2873), labor, fatigue. To be worn out, weary, faint, used intrans. (Matt. 11:28; John 4:6; Rev. 2:3). To weary oneself with labor, to toil, used in an absolute sense (Luke 5:5; Acts 20:35; 1 Cor. 4:12; Eph. 4:28; 2 Tim. 2:6); of the lilies (Matt. 6:28; Luke 12:27); of a teacher who labors in the gospel (John 4:38; 1 Cor. 15:10; 16:16 [cf. Sept.: Josh. 24:13; Ps. 127:1]). Followed by *en* (1722), in, to labor in, such as the Word (1 Tim. 5:17); in the Lord, meaning in the work of the Lord (Rom. 16:12); among you (1 Thess. 5:12); by *eis* (1519), upon, with the acc. of person,

upon or for whom (Rom. 16:6; Gal. 4:11; Phil. 2:16; Col. 1:29; 1 Tim. 4:10; Sept.: Is. 65:23).

**Syn.:** *athléō* (118), to strive; *ergázomai* (2038), to work; *spoudázō* (4704), to be diligent; *agōnízomai* (75), to strive or wrestle; *cheimázō* (5492), to labor in a storm or tempest.

**Ant.:** *anapaúō* (373), to give rest, refresh; *katapaúō* (2664), to cause to cease, restrain; *hēsucházō* (2270), to be still; *epanapaúō* (1879), to cause to rest, refresh; *aníēmi* (447), to let u

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**2038. ἐργάζομαι *ergázomai***; imperf. *eirgazómēn*, fut. *ergásomai*, aor. *eirgasámēn*, perf. pass. part. *eirgasmai*, mid. deponent (2 John 1:8); with pass. significance (John 3:21), mid. deponent from *érgon* (2041), work. To work, labor.

(I) Intrans., to work, labor, that is:

(A) Particularly in a field (Matt. 21:28); at a trade (Acts 18:3; 1 Cor. 4:12; 1 Thess. 2:9; 2 Thess. 3:8); generally (Luke 13:14; John 9:4; 1 Cor. 9:6; 1 Thess. 4:11; 2 Thess. 3:10–12; Sept.: Ex. 5:18; Deut. 5:13).

(B) In the sense of being active, i.e., to exert one's powers and faculties (John 5:17; Rom. 4:5).

(C) Also to do business, i.e., to trade, to deal (Matt. 25:16).

(II) Trans., to work, perform by labor, to do, produce.

(A) Of things wrought, done, performed, e.g., miracles (John 6:30; Acts 13:41 [cf. Hab. 1:5]); of sacred rites (1 Cor. 9:13); generally (Eph. 4:28; Col. 3:23). To work the works of God (John 6:28; 9:4); the work of the Lord (1 Cor. 16:10); works wrought in God, i.e., in conformity to His will (John 3:21; Sept.: Num. 3:7; 8:11; Job 33:29; Ps. 7:15); to work a good work upon or for someone (Matt. 26:10; Mark 14:6; 3 John 1:5). In Gal. 6:10, "let us do good unto all men"; in Rom. 13:10, "worketh no ill" (cf. Prov. 3:30). Figuratively, to work good or evil, to do, commit, practice, with the acc. (Matt. 7:23; Acts 10:35; Rom. 2:10; Heb. 11:33; James 2:9; Sept.: Ps. 5:5; 6:8; Job 34:32).

(B) In the sense of to till, cultivate, e.g., the earth (Sept.: Gen. 2:5, 15). In the NT, metaphorically spoken only of the sea, to cultivate the sea, i.e., to ply or follow the sea as an occupation as sailors, mariners (Rev. 18:17).

(C) In the sense of to work for, labor for, earn, e.g., one's food (John 6:27; 2 John 1:8; Sept.: Prov. 31:18).

**Deriv.:** *ergasia* (2039), craft, diligence, gain; *ergátēs* (2040), laborer; *katergázomai* (2716), to work fully, accomplish; *periergázomai* (4020), to be a busybody; *prosergázomai* (4333), to gain, acquire besides.

**Syn.:** *poiéō* (4160), to do; *prássō* (4238), to do work; *katergázomai* (2716), to work; *epiteléō* (2005), to perform; *prosergázomai* (4333), to work out in addition; *kopiáō* (2872), to toil; *kámnō* (2577), to toil; *pragmateúomai* (4231), to trade; *energéō* (1754), to work in; *hupēretéō* (5256), to minister, serve.

**Ant.:** *argéō* (691), to delay, linger, be idle; *scholázō* (4980), to be at leisur

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**4550. σαπρός *saprós***; fem. *saprá*, neut. *saprón*, adj. from *sépō* (4595), to rot. **Bad, rotten, putrid.**

(I) Particularly of vegetable or animal substances as a tree and its fruit, fish (Matt. 7:17, 18; 12:33; 13:48; Luke 6:43).

(II) Figuratively in a moral sense, corrupt, foul, referring to the spoken word (Eph. 4:29).

**Syn.:** *kakós* (2556), bad; *ponēros* (4190), malevolent; *aischrós* (150), base, shameful, filthy; *átimos* (820), without honor; *dólios* (1386), deceitful; *phaúlos* (5337), foul, corrupt; *aschémōn* (809), uncomely; *koinós* (2839), unclean; *akáthartos* (169), unclean, impure; *anósios* (462), unholy, profane; *auchmēros* (850), dirty, obscure, dark; *spílos* (4696), spotted.

**Ant.:** *kalós* (2570), good; *agathós* (18), benevolent; *ákakos* (172), harmless; *eilikrinēs* (1506), sincere, genuine; *euthús* (2117), upright; *tímios* (5093), honorable; *ádolos* (97), without deceit; *chrēstós* (5543), good, gracious, kind; *katharós* (2513), clean; *hagnós* (53), free from defilement, pure; *hósios* (3741), religiously right, sacred, undefiled; *hágios* (40), holy; *hierós* (2413), sacred, associated with God; *akéraios* (185), innocent, pure; *amíantos* (283), undefiled; *áspilos* (784), unblemished; *amómētos* (298), unblameable; *ámemptos* (273), faultless; *áxios* (514), worthy; *euschémōn* (2158), comely, honor

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**4088. πικρία *pikría***; gen. *pikrias*, fem. noun from *pikrós* (4089), bitter. Bitterness (Acts 8:23 where “gall of bitterness” denotes extreme wickedness, highly offensive to God and all good men, likely to be hurtful and destructive to others, for which much suffering is reserved in the world to come for unbelievers [cf. Deut. 32:32]). A “root of bitterness” in Heb. 12:15 means a wicked person whose life and behavior is now offensive to God and obnoxious to men (cf. Deut. 29:17; 32:32; Rev. 8:11). Bitterness in the sense of bitter anger (Eph. 4:31; Sept.: Jer. 15:17); of bitter and reproachful language (Rom. 3:14, quoted from Ps. 10:7, bitterness of speech; see Sept.: Job 7:11).

**Ant.:** *chará* (5479), joy, delight; *agalliasis* (20), exultation, exuberant joy; *euphrosúnē* (2167), good cheer, mirth, gladness of heart

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**2372. θυμός *thumós***; gen. *thumóu*, masc. noun from *thúō* (n.f.), **to move impetuously, particularly as the air or wind, a violent motion or passion of the mind. Anger, wrath, indignation** (Heb. 11:27; Rev. 12:12; Sept.: Gen. 49:6, 7; 2 Sam. 11:20; 2 Chr. 34:21.). Also from *thúō* (n.f.): *thúella* (2366), tempest.

(I) Mind or soul as the principle of life, the will, desire, emotion, passion, indignation, anger, wrath. As ascribed to man (Luke 4:28; Acts 19:28); to the devil (Rev. 12:12); to God and including the idea of punishment or punitive judgment (Rev. 15:1). In Rom. 2:8 followed by *orgé* (3709), wrath, meaning the direct judgment (cf. Sept.: Gen. 27:45; Ezek. 5:13). In the OT, the prophets presented Jehovah as giving to the nations, in His wrath, an intoxicating cup so that they reeled and staggered to destruction; hence also in the NT “the wine of the wrath of God” as in Rev. 14:10 (cf. 14:8; 16:19; 18:3). With *oínos* (3631), wine, implied (Rev. 15:7; 16:1). See Job 21:20; Ezek. 23:31–33. In Rev. 14:19 and 19:15, “the great winepress of the wrath of God,” in allusion to Is. 63:3 (cf. Joel 3:18).

(II) Found together with *orgé* (3709), wrath, anger (Rom. 2:8; Eph. 4:31; Col. 3:8; Rev. 19:15, fierceness; Sept.: Deut. 6:15) which indicates a more enduring state of mind, whereas the more passionate and, at the same time, more temporary character of anger and wrath is *thumós*. *Thumós* is an outburst of *orgé*, anger.

(III) In the pl., bursts of anger (2 Cor. 12:20; Gal. 5:20).



**Deriv.:** *enthuméomai* (1760), to think upon; *epithuméō* (1937), to desire; *eúthumos* (2115), cheerful; *thumomachéō* (2371), to fight fiercely; *thumóō* (2373), to provoke to anger; *próthumos* (4289), predisposed, ready, willing; *prothúmōs* (4290), readily, willingly.

**Syn.:** *parorgismós* (3950), provocation; *aganáktēsis* (24), irritation, indignation; *zēlos* (2205), zeal, fierceness; *cholē* (5521), bile, gall; *paroxusmós* (3948), provocation.

**Ant.:** *eirēnē* (1515), peace; *hēsuchia* (2271), quietness; *galēnē* (1055), calm

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### **Clamour** - Eph. 4:31

**2906. κραιγή *kraugē***; gen. *kraugēs*, fem. noun from *krázō* (2896), to clamor or cry. An outcry, usually for public information (Matt. 25:6; Rev. 14:18); of tumult or controversy, clamor (Acts 23:9; Eph. 4:31); of sorrow, wailing (Rev. 21:4; Sept.: Ex. 12:30); of supplication (Heb. 5:7; Sept.: Job 34:28).

**Syn.:** *boē* (995), a cry for help.

**Ant.:** *sigē* (4602), silence

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**2896. κράζω *krázō***; fut. *kekráxomai*, aor. *ékraxa*, the perf. *kékraga*, with the meaning of the present. This is an onomatopoeia imitating the hoarse cry of the raven. To cry out, entreat.

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### **Slander** - Eph. 4:31

**988. βλασφημία *blasphēmía***; gen. *blasphemías*, fem. noun from *blásphēmos* (989), blasphemous or a blasphemer. Blasphemy, **verbal abuse against someone which denotes the very worst type of slander mentioned in Matt. 15:19 with false witnesses; wounding someone's reputation by evil reports, evil speaking.** See Mark 7:22; Eph. 4:31; Col. 3:8; 1 Tim. 6:4 [cf. 2 Pet. 2:11]; Jude 1:9 (*blásphēmos* [989], a blasphemer); Rev. 2:9; Sept.: Ezek. 35:12. Used especially in a religious sense meaning blasphemy toward or against God (Matt. 26:65; Mark 2:7; 14:64; Luke 5:21; John 10:33; Rev. 13:5, 6); against the Holy Spirit (Matt. 12:31; Mark 3:28; Luke 12:10 using *blasphēméo* [987]) **including the resistance against the convicting power of the Holy Spirit.** The expression stands for names of blasphemy (Rev. 13:1; 17:3; Dan. 3:29).

**Syn.:** *katalalía* (2636), evil speaking, backbiting; *loidoría* (3059), abuse, railing, reviling; *apistía* (570), unbelief; *asébeia* (763), impiety; *húbris* (5196), insult, hurt, reproach; *dusphēmía* (1426), defamation.

**Ant.:** *eulábeia* (2124), reverence, piety; *eusébeia* (2150), piety, godliness; *theosébeia* (2317), devotion, godliness; *pístis* (4102), faith

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### **Malice** - Eph. 4:31

**2549. κακία *kakía***; gen. *kakías*, fem. noun from *kakós* (2556), bad. **Wickedness as an evil habit of the mind**, while *ponēría* (4189) is the active outcome of the same. *Ponēría* is malevolence, not only doing evil, but being evil.

**(I)** Evil in a moral sense meaning wickedness of heart, life, and character (Acts 8:22; 1 Cor. 14:20 [cf. Matt. 18:3; James 1:21; 1 Pet. 2:16; Sept.: Ex. 32:12; Is. 29:20]).

**(II)** In an act. sense, especially where joined with *ponēría* (4189), malevolence, malice, (1 Cor. 5:8), as if *ponēría*, the endeavor to do evil to others, emanates from being inherently evil (*kakía*). See Eph. 4:31; Col. 3:8; Titus 3:3; 1 Pet. 2:1; Sept.: Prov. 1:16; Nah. 3:19.

**(III)** Evil, i.e., trouble, affliction (Matt. 6:34; Sept.: Eccl. 7:4).

**Syn.:** *anomía* (458), lawlessness; *hamartía* (266), sin; *adikía* (93), unrighteousness; *paranomía* (3892), transgression; *húbris* (5196), insult, harm, reproach; *phaúlon*, the neut. of *phaúlos* (5337) used as a noun, that which is trivial; *adíkēma* (92), injustice, ini

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**‘Tender-hearted’** - Eph. 4:32

**2155. εὐσπλαγχνος *eúsplagchnos***; gen. *eusplágchnou*, masc.–fem., neut. *eúsplagchnon*, adj. from *eú* (2095), well, and *splágchnon* (4698), bowel. Tender-hearted, full of compassion, pity (Eph. 4:32; 1 Pet. 3:8).

**Syn.:** *eleēmōn* (1655), merciful, actively compassionate; *oiktírmōn* (3629), full of pity and compassion for the ills of others; *híleōs* (2436), propitious, a quality of compassion residing only in God.

**Ant.:** *aneleēmōn* (415), unmerciful; *aníleōs* (448), inexorable, without mercy; *sklēρός* (4642), hard, tough; *ástorgos* (794), without natural affection or family love.

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