

WALK NOT AS OTHERS WALK
EPH 4:17-24

Introduction:

- A. The church at Ephesus was a true church.
 - 1. They had a true beginning.
 - 2. They had the true doctrines.

- B. The church needed to grow.
 - 1. They needed to grow in understanding. 1:18.
 - 2. They needed to grow in comprehension. 3:18.
 - 3. They needed to grow in strength. 3:16.
 - 4. They needed to grow in knowledge. 3:19.

- C. The church needed to walk worthy of its vocation.
 - 1. They were called to walk worthy. 4:1.
 - 2. They were to walk in unity. 4:3.

- D. Paul again reminds them to walk properly. v17.
 - 1. testify = meirturomai = to invoke as a witness.
 - 2. walk = peripateo = to walk about, to walk.

I. HOW DID THE OTHERS WALK?

- A. "in the vanity of their mind."
 - 1. vanity = pataiotes = emptiness. "The word contains the idea of aimlessness, the leading to no object or end.
 - 2. mind = nous = thinking facility, reasoning capacity.

- B. "Having the understanding darkened."
 - 1. understanding = dianoia = the faculty of moral reflection, consciousness called into exercise by the moral affections.
 - 2. darkened = skotoo = a continuing darkening.

- C. "being alienated from the life of God through the ignorance that is in them."

1. alienated = anallotrioo = to estrange, pres. part. eimi. apellotriomenoi perf. pass. part. allotrioo to estrange, to alienate. The perf. tense emphasizes the continuing state or existence "being alienated from the life of God." It does not imply that they had at one time enjoyed that life: it means simply "being aliens" from it. (Robinson.)
 2. life = zoe = to breathe, the antithesis of death.
 3. ignorance = aggoia = lack of knowledge, The inability to comprehend and see the light.
- D. "because of the blindness [hardness] of their hearts."
1. blindness = porosia = the process by which the extremities of fractured bones are united by a callus, a hardening, hardness.
 2. hearts = kardia = heart, understanding.
 3. Matt. 13:13-16.
- E. "who being past feeling."
1. past feeling = to cease to feel pain or grief, to become callous, insensible to pain.
 2. "having ceased to care."
- F. "have (1) given themselves over unto (2) lasciviousness to (3) work all (4) uncleanness with (5) greediness."
1. given themselves over = paredokan = aor. act. ind. paradidomi to deliver over to, to hand over to.
 2. lasciviousness = aselgeia = unrestrained living (s. Gal. 5:19).
 3. work all = ergasia - working, producing, performance, practice (Robinson).
 4. uncleanness = akatharsia - uncleanness, filthiness, impurity (Barth: s. also Gal. 5:19).
 5. greediness = pleoneksia - insatiable craving, greed, giving rein to appetites and desires which are against the laws of God and man. (s. Rom 1:29).
 6. "They have stifled their consciences and have surrendered themselves to sensuality, in order to practice every kind of impurity without restraint."

II. CHRIST DOES NOT TEACH US TO WALK IN SUCH A MANNER. v20

A. "but ye have not so learned Christ."

1. learned = manthano = to learn intellectually from others, or from study or observation, to be informed, to understand.
2. You never learned it from Jesus, by observation, or study, or teaching!

B. Baptism never taught them this.

1. Rom 6:14.
2. "buried with him by baptism into death raised,, walk in newness of life."

III. HOW DO WE WALK LIKE JESUS WALKED? v21-24

A. Let Him teach you the truth. v21.

1. ye have heard == akouo = to hear.
2. have been taught = didasko = to be taught.
3. as the truth = aletheia = is in Jesus.

B. Put off the old man. v22.

1. to put off = apothesthai aor. mid. inf. apotithemi to put off, to remove as one puts off clothes. The inf. is used to denote the substance of what they had been taught (Eadie). The aor. tense denotes a once and for all, definite, concluding action: the stripping off is to be done at once, and for good.
2. conversation = anastrophe - manner of life. (s. Eph. 2:3).
3. old = palaios.
4. corrupt = phtheiromenon pres. pass. part. phtheiro to corrupt. This is indicated by the pres. tense (s. Westcott). Every trait of the Old Man's behavior is putrid, crumbling, or inflated like rotting waste or cadavers, stinking, ripe for being disposed of and forgotten (Barth).

5. lusts = epithumia - strong desire, lust.
6. deceitful = apate - deceit.
7. Paul's way.
 - a. "I am crucified with Christ."
 - b. "I die daily."

C. Get your mind right. v23

1. renewed = ananeo - to make new again, The present tense emphasizes the continuing renewing.
2. spirit = pneumatos.
3. mind = nous = thinking facility.
4. "You must adopt a new attitude of mind."

D. Put on the New Man. v24.

1. put on = enduomai = to put on, putting on a garment.
2. after God = kata theon - according to God.
3. created = ktizo = to create, to bring under tillage and settlement, (e.g. land) to people a country, build houses and cities in it, hence, to found, to establish, produce, bring into being.
4. righteousness = dikaiosune = the doing or being what is just and right; the character and acts of a man commanded by and approved of God, in virtue of which the man corresponds with Him and His will as His ideal and His standard; it signifies the sum total of all that God commands and approves. As such it is not only what God demands, but what He gives to man, and which is appropriated by faith; and hence it is a state called forth by God's act of justification, viz. by judicial deliverance from all that stands in the way of being...
 5. truth - aletheias.
 6. holiness = hosiotes = godliness as manifested in the discharge of religious and social duties.

V. WE ARE NOT TALKING OF HOW TO BE SAVED. BUT HOW ONE SHOULD WALK AFTER HAVING BEEN SAVED.

- A. Cornelious, outside the church.
- B. Annias and Sapphira inside the church.

