

Ephesians Series

Lesson #199

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Dean Bible Ministries

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**Spiritual Skills:
Grace Orientation Provides for Others
Ephesians 4:28**



EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

Our Worthy Walk, Eph. 4:1ff

Eph. 4:1, “I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,”

Our Worthy Walk, Eph. 4:1ff

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Eph. 4:2, “with all humility and gentleness, with longsuffering, bearing with one another in [by means of] love,”

Characteristics of Love

1 Cor. 13:4–7

1 Cor. 13:4, “Love suffers long and is kind* [Eph. 4:32]; love does not envy; love does not parade itself,* is not puffed up;* [(humility and gentleness (Eph. 4:2 HCSB)) are the opposite of these last two; “building up one another” Eph. 4:15, 16].

1 Cor. 13:5, “does not behave rudely [anger, wrath, slander with malice (Eph. 4:31)], does not seek its own, is not provoked, thinks no evil (kakos) [cf., Eph. 4:31 “malice” translates kakia;] [NKJV]

1 Cor. 13:6, “does not rejoice in iniquity* [do not sin, 4:26] but rejoices in the truth* [speaks the truth];

1 Cor. 13:7, “bears all things, believes all things, hopes all things, endures all things.” [NKJV]

Speaking THE Truth in Love

Eph. 4:15, “but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—

Eph. 4:16, “from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.”

Our Walk Should be Different

Eph. 4:1, “I, therefore, the prisoner of the Lord, beseech you **to walk** worthy of the calling with which you were called,”

Eph. 4:17, “This I say, therefore, and testify in the Lord, that you should **no longer walk** as the rest of the Gentiles walk, in the futility of their mind,”

Old vs. New Man

Eph. 4:22, “that you have put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,

Eph. 4:23, “and be renewed in the spirit of your mind,

Eph. 4:24, “and that you have put on the new man which was created according to God, in true righteousness and holiness.”

Speaking the Truth

This is the topical sentence for the rest of the chapter.

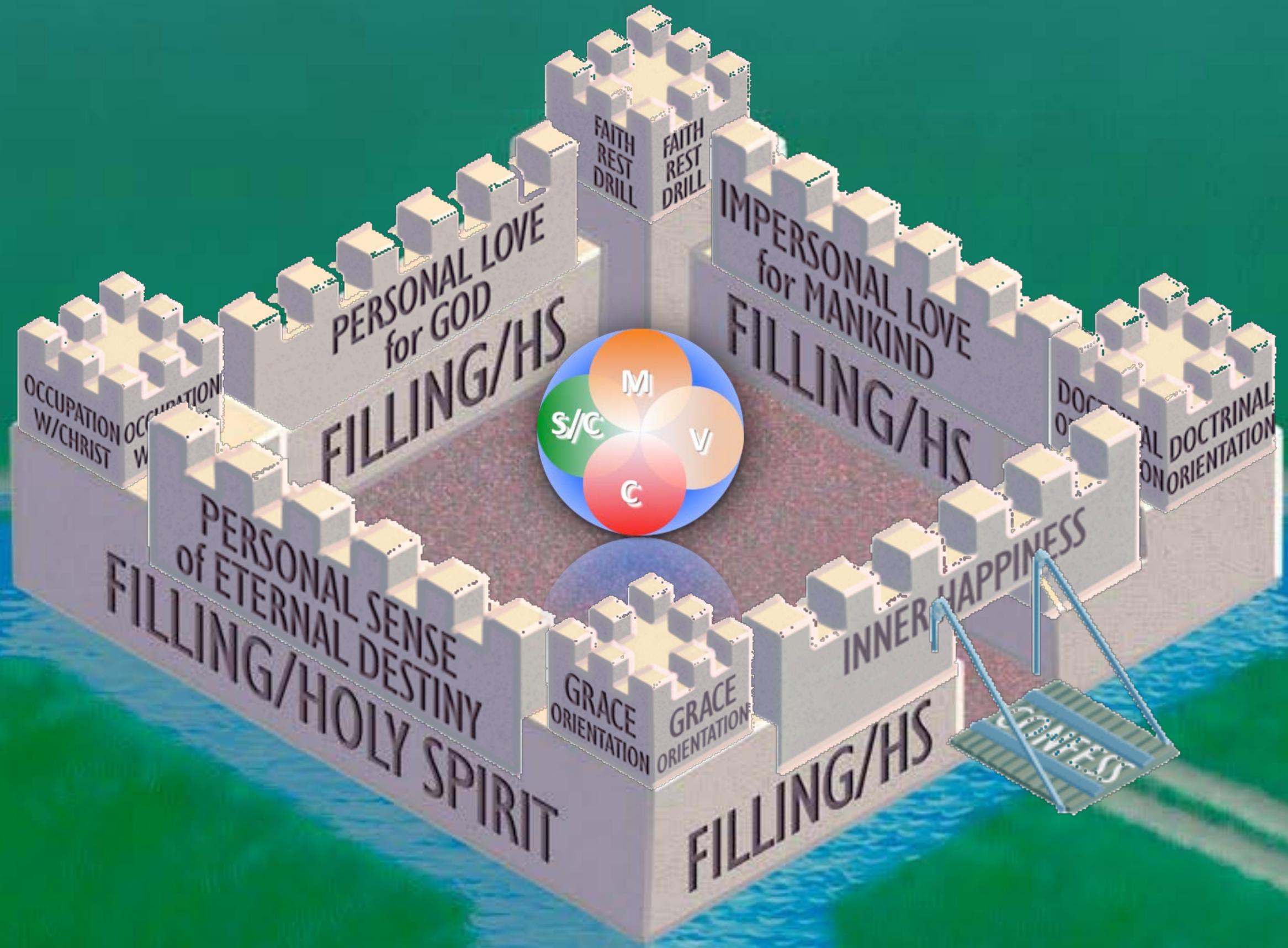
Eph. 4:25, “Therefore have already put off the lie, let each of you speak THE TRUTH with his neighbor, for we are members of one another.”

**ἀληθεύω *alētheuō* pres act
part masc plur nom
to tell the truth, speak in line
with Scripture, the standard
of what is true**

Observations on the Passage

The section from Eph. 4:25–5:21 has 27 imperatives (plus several imperatival participles)

8 more from Eph. 5:22–6:9



Joy/Inner Happiness/Tranquility of Soul

James 1:3; John 15:11; 17:13

**Personal Love
for God**

Deut. 6:5

**Biblical Love for All;
Christian Love for
Other Believers**

Lev. 19:18; Jn. 13:34, 35

**Occupation with
Christ**

Heb. 12:2; Php. 3:20

Personal Sense of our Eternal Destiny

Col. 3:24; 1 Pet. 1:4

Faith-Rest Drill
Prov. 3:5, 6

Grace Orientation

Eph. 2:8, 9

2 Pet. 3:18

**Doctrinal
Orientation**
2 Pet. 3:18

Walking by the Spirit/Filled by the Spirit

Gal. 5:16

Confession of Sin, 1 John 1:9

Eph. 4:25, “For this reason, because you have already put off the lie, *let each one of you speak [the] truth with his neighbor*, because we are members of one another.” [RD]

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Context

1. Eph. 4:15 gives us a command to speak the truth “in love;” this should be defined by those characteristics in this passage and in 1 Cor. 13:4–7.

Eph. 4:15, “but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—” [NKJV]

ἀληθεύω *alētheuō* pres act part
masc plur nom
to tell the truth, speak in line
with Scripture, the standard
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Context

2. Eph. 4:17 expands this, commanding us to speak the truth with our neighbor, who is part of the “one another,” i.e., not just anyone. But here neighbor is clarified to be part of the body of Christ, “one another.”

Eph. 4:25, “Therefore, having put off the lie, ‘Let each one of you speak the truth with his neighbor,’ for we are members of one another.” [RD]

Context

3. The command of vs. 28 is to be able to give to help those in need, an expression of grace, undeserved merit.

Eph. 4:28, “Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.”

Eph. 4:28, “Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.”

ὁ κλέπτων *ho klepton*

pres act participle with the article

masc sing nom

Used as a noun: “the thief”

κλέπτω *kleptō*

3 sing pres act imperative

to steal; “steal no more”

Eph. 4:28, “Let the thief steal no more, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.”

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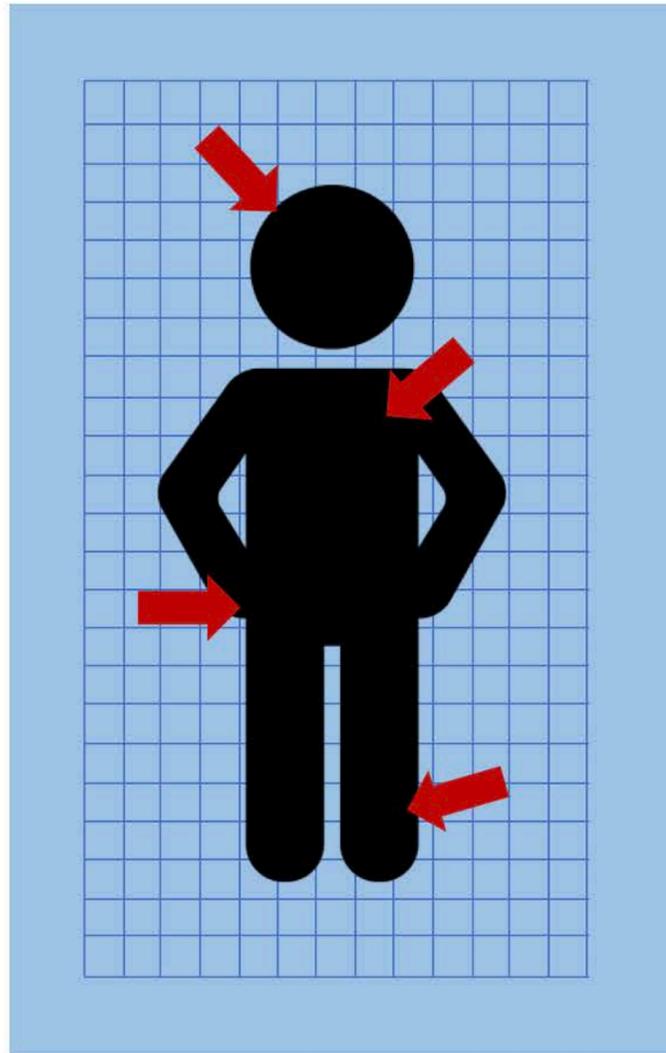
to steal; “steal no more”

What the Bible Teaches About

Divine Institution #1
Responsible Choice
Corollary 1
Responsible Labor



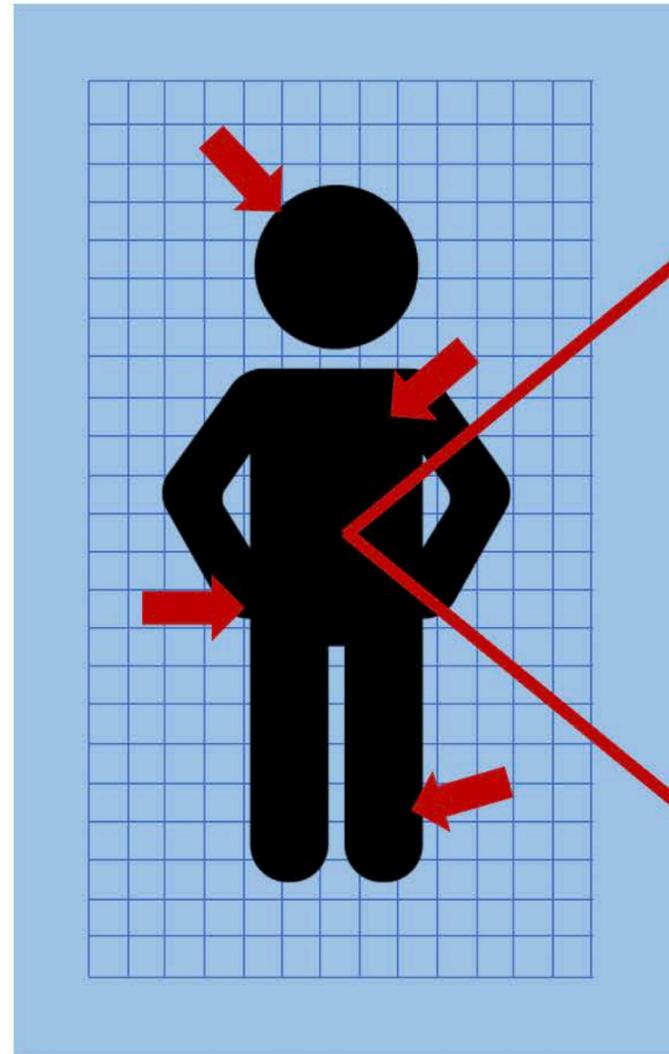
Purposefully Designed



- **Every human being is purposefully made.**

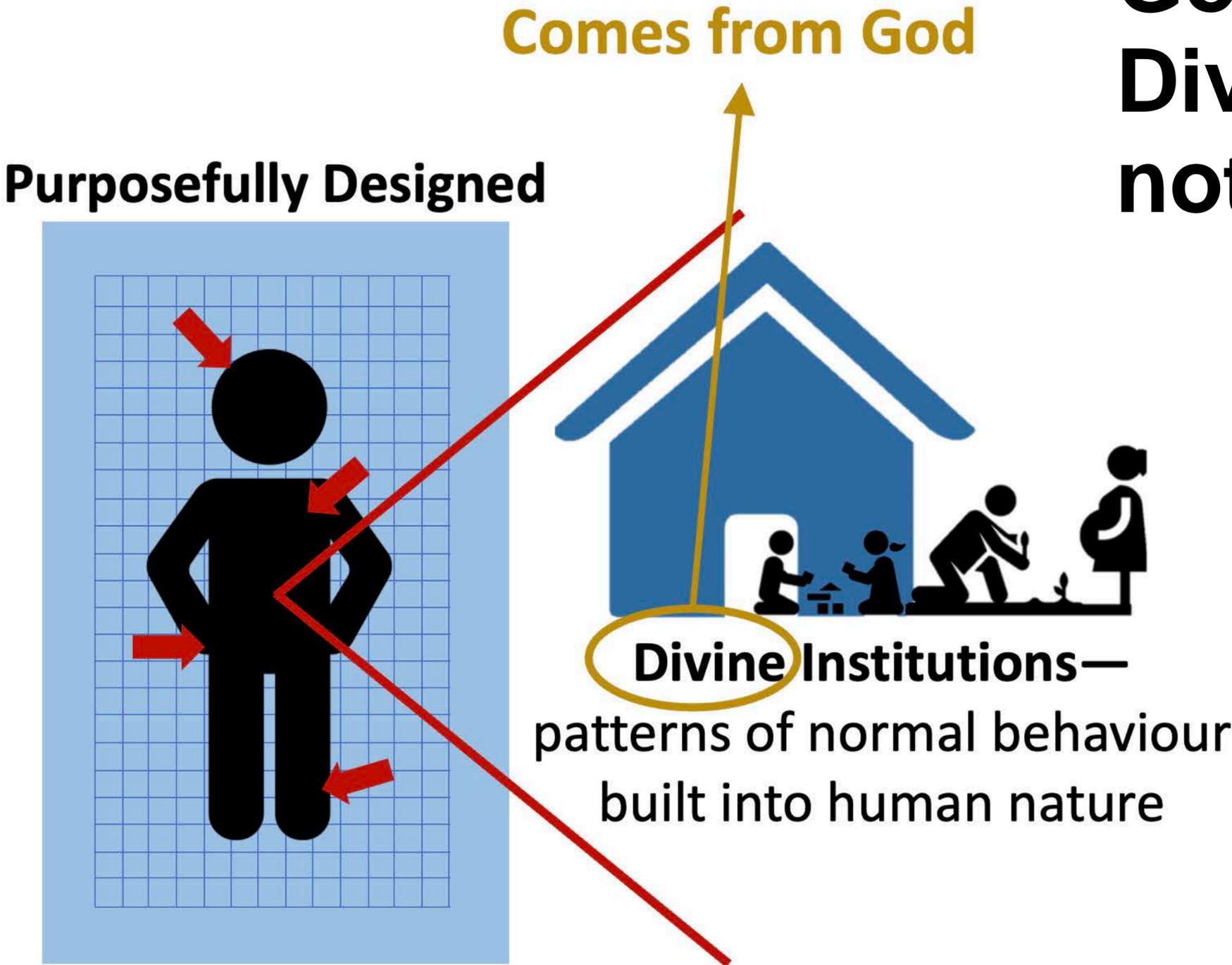
- **God created both physical and social absolutes for mankind.**

Purposefully Designed



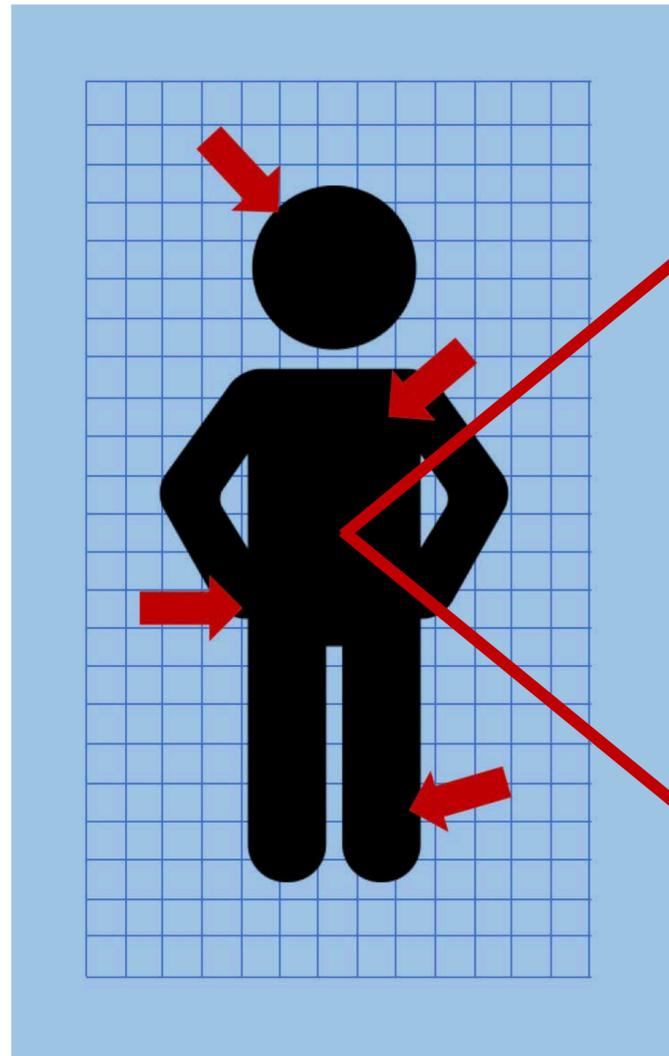
Divine Institutions—
patterns of normal behaviour
built into human nature

- **God created the Divine Institutions, not mankind.**



- **Violating God's Divine Institutions will bring social chaos and destroy a nation.**

Purposefully Designed



Divine Institutions—
patterns of normal behaviour
built into human nature

The First Three Divine Institutions

3rd Institution:

Family

2nd Institution:

Marriage

1st Institution:

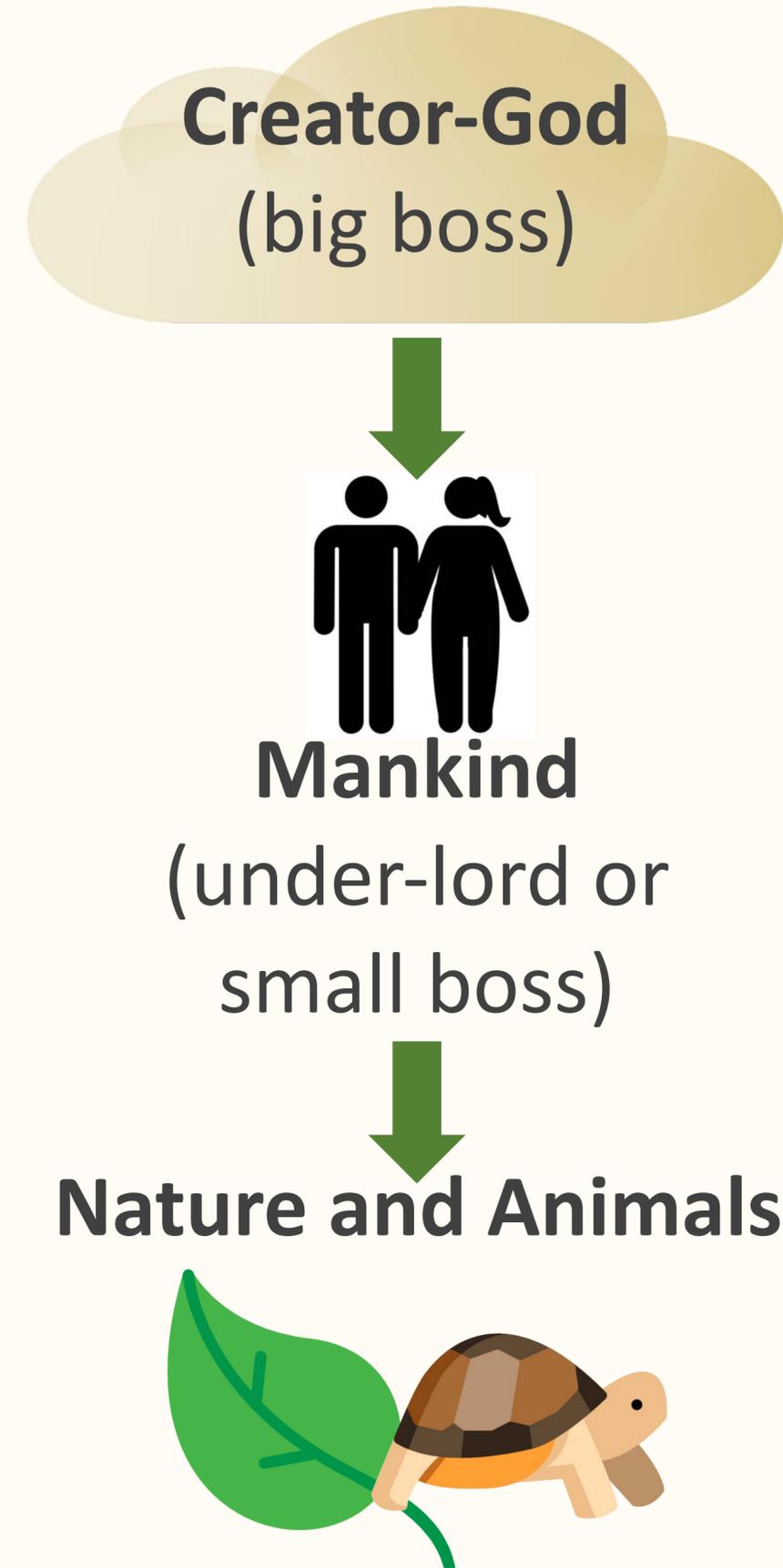
Responsible Choice

MAN

**1. Responsible labor is part of the first Divine Institution:
Responsible choice.**

The 1st Divine Institution

**Responsible Choice—
accountable to God—
involves responsible labor.**

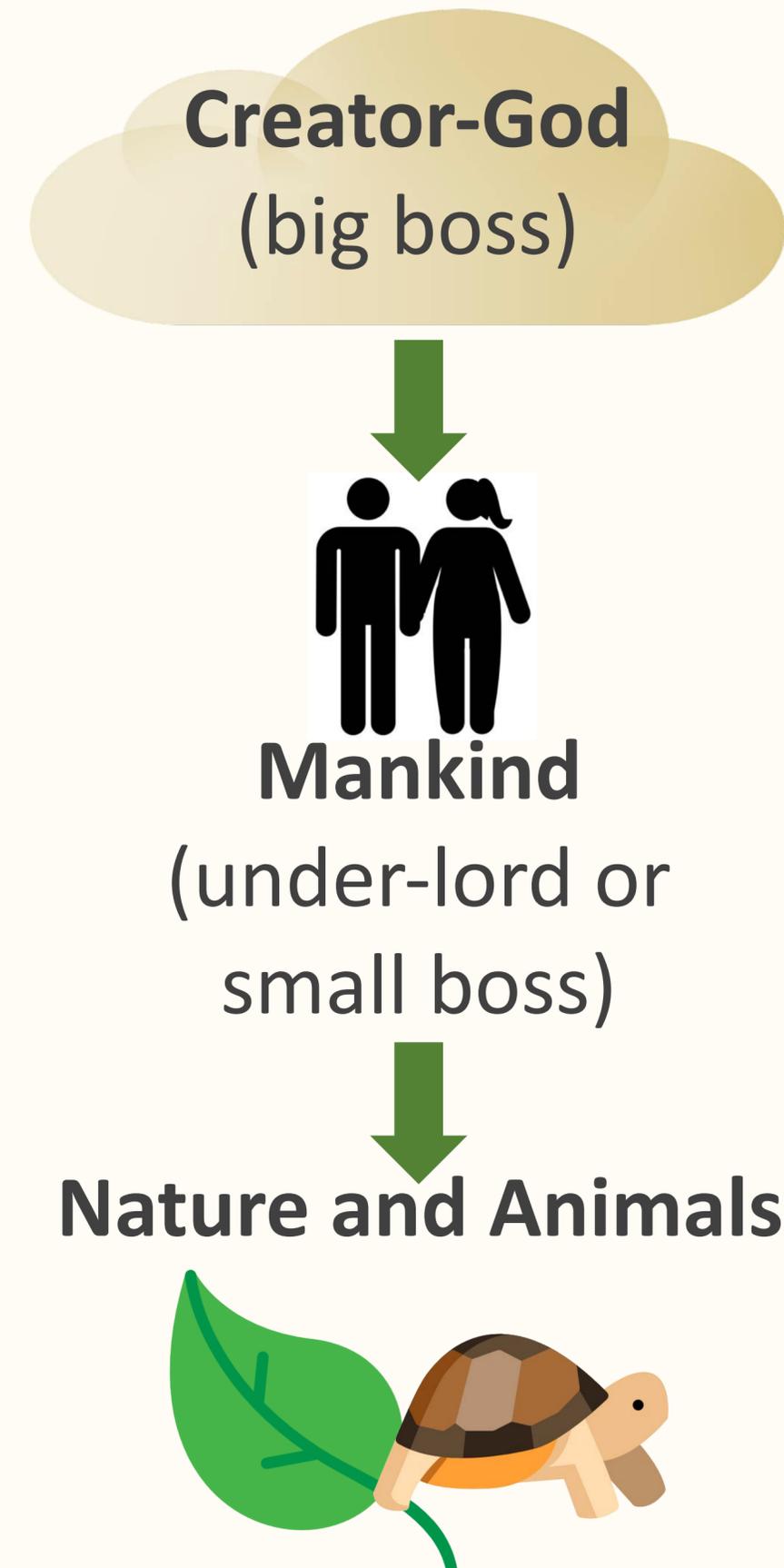


Gen. 1:26, “Then God said, ‘Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’”

Gen. 1:27, “So God created man in His own image; in the image of God He created him; male and female He created them.”

Gen. 1:28, “Then God blessed them, and God said to them, ‘Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’”

Gen. 1:28, “Then God blessed them, and God said to them, ‘**Be fruitful and multiply; fill the earth and subdue it; have dominion** over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’ ”

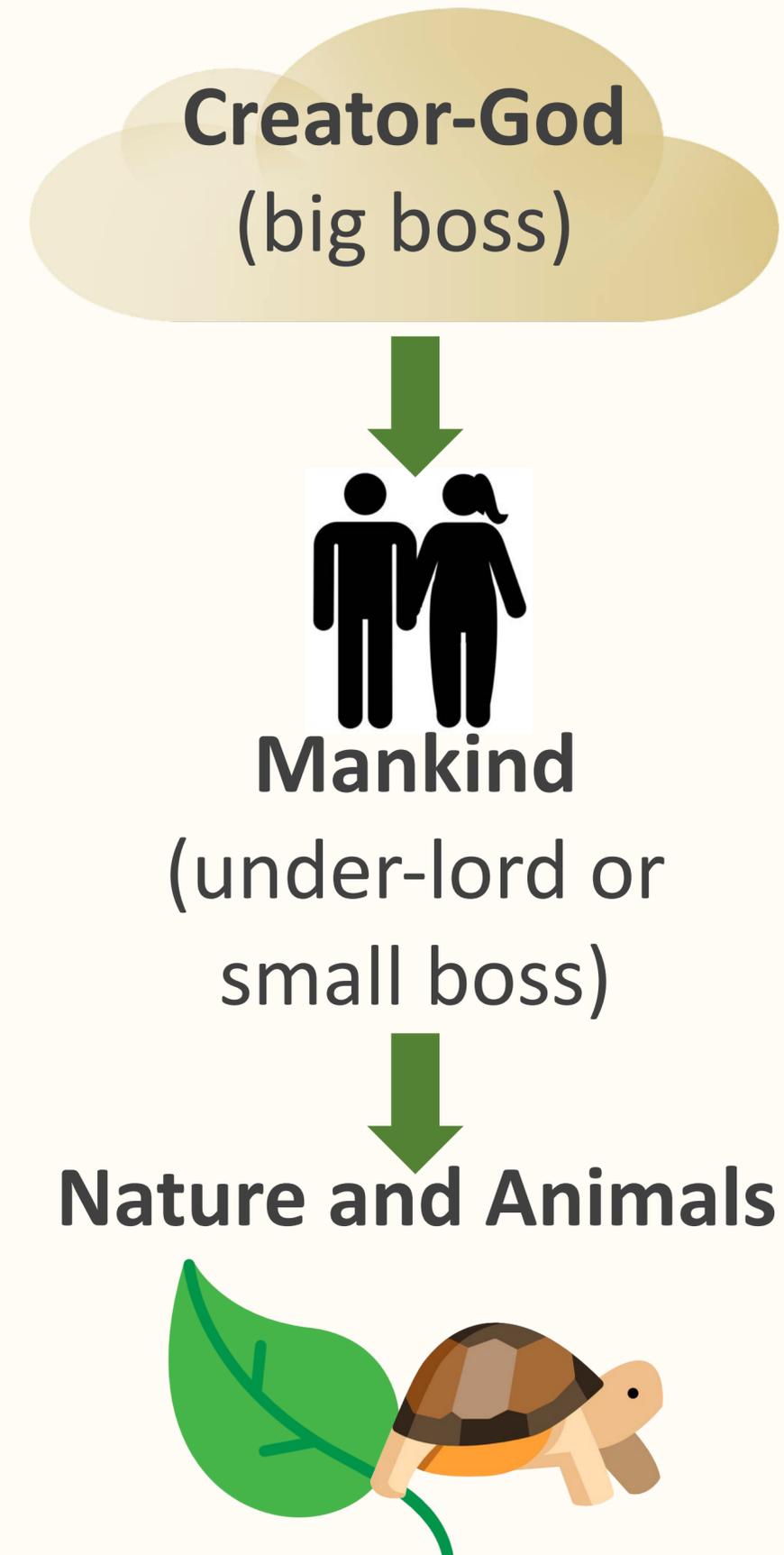


The 1st Divine Institution

Individual Responsibility to God

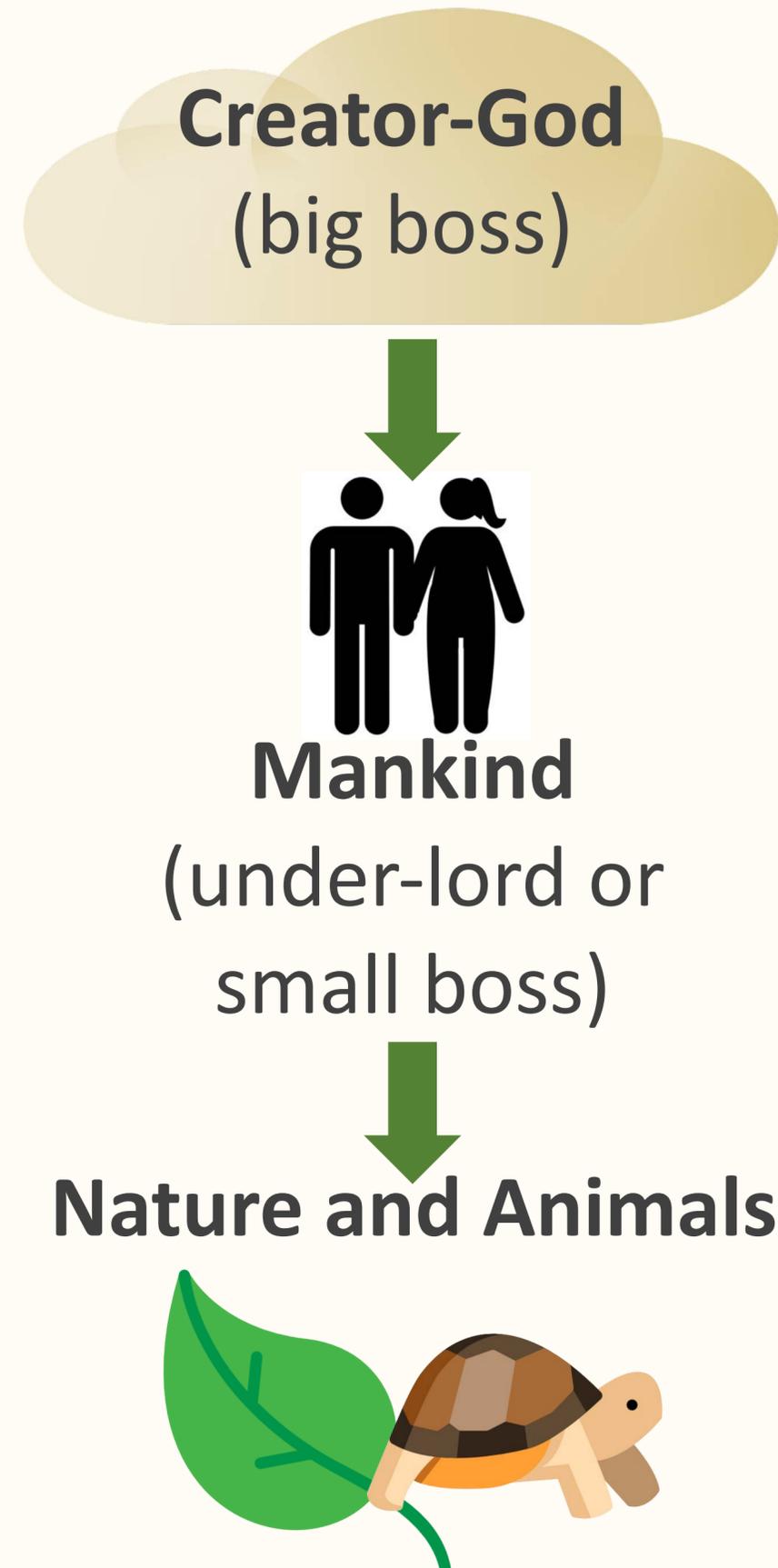
We are responsible to God for the choices we make. We are not to try to act like we can remake the rules or recreate reality.

Corollary #1: Humans are to labor responsibly.



Gen. 2:8, “The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.”

Gen. 2:15, “Then the LORD God took the man and put him in the garden of Eden to tend and keep it.”



Gen. 2:16, “And the LORD God commanded the man, saying, ‘Of every tree of the garden you may freely eat;

Gen. 2:17, “ ‘but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.’ ”

Then God created the woman as his helper, as to complement him in all of his responsibilities.

2. Sin's penalty, spiritual death, resulted in corruption of God's creation, including the earth: Labor becomes toilsome, the earth (land) fights back.

Gen. 3:17, “Then to Adam He said, ‘Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, “You shall not eat of it”’: ‘Cursed is the ground for your sake; In toil you shall eat of it all the days of your life.’ ”

Gen. 3:18, “ ‘Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field.

Gen. 3:19, “ ‘In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; For dust you are, and to dust you shall return.’ ”

3. God still expects us to labor responsibly.

What the Bible Teaches About

Labor and Laziness



1. Though labor is now toilsome, God still expects us to labor responsibly.

Ex. 20:8, “Remember the Sabbath day, to keep it holy.

Ex. 20:9, “Six days you shall labor and do all your work,

Ex. 20:10, “but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.

Ex. 20:11, “For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.”

2. Due to our sin nature, there is a desire to avoid labor, to get something for nothing, to expect others to take care of us, to expect the government to subsidize laziness.

This is not God's way.

3. Selected passages from Proverbs.

Prov. 14:23, “In all labor there is profit, but idle chatter leads only to poverty.”

3. Selected passages from Proverbs.

Prov. 10:4, “He who has a slack hand becomes poor, but the hand of the diligent makes prosperous.”

Prov. 10:5, “He who gathers in summer is a wise son; He who sleeps in harvest is a son who causes shame.”

3. Selected passages from Proverbs.

Prov. 13:22, “A good man leaves an inheritance to his children’s children, but the wealth of the sinner is stored up for the righteous.”

4. Warnings against being lazy, slothfulness:

Prov. 6:6, “Go to the ant, you sluggard! Consider her ways and be wise,

Prov. 6:7, “Which, having no captain, overseer, or ruler,

Prov. 6:8, “Provides her supplies in the summer, and gathers her food in the harvest.

Prov. 6:9, “How long will you slumber, O sluggard? When will you rise from your sleep?

Prov. 6:10, “A little sleep, a little slumber, a little folding of the hands to sleep—

Prov. 6:11, “So shall your poverty come on you like a prowler, and your need like an armed man.”

4. Warnings against being lazy, slothfulness:

Prov. 18:9, “He who is slothful in his work is a brother to him who is a great destroyer.”

5. Employers should be generous and gracious with those who labor for them.

Deut. 24:14, “You shall not oppress a hired servant who is poor and needy, whether one of your brethren or one of the aliens who is in your land within your gates.

Deut. 24:15, “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.”

6. Christians should not enable the lazy by financially helping them. To do so is unloving.

2 Thess. 3:7, “For you yourselves know how you ought to follow us, for we were not disorderly among you;

2 Thess. 3:8, “nor did we eat anyone’s bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you,

2 Thess. 3:9, “not because we do not have authority, but to make ourselves an example of how you should follow us.

2 Thess. 3:10, “For even when we were with you, we commanded you this: if anyone will not work, neither shall he eat.”

7. On the other hand, those who are unable to help themselves, to work in any capacity, should be aided out of love. There is a difference between those who will not work, and those who are unable to labor.

Eph. 4:28, “Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.”
[NKJV]

8. All of these commandments are addressed to individuals, not to governments.

The only example we have of an administration of a safety net. This tithe was every third year, a minimal safety net. Families were to take care of those who were unable—not “society,” not the government.

Deut. 14:28, “At the end of every third year you shall bring out the tithe of your produce of that year and store it up within your gates. Deut. 14:29, “And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who are within your gates, may come and eat and be satisfied, that the LORD your God may bless you in all the work of your hand which you do.”

9. For the individual, our approach is always to be generous and kind to those who are laboring for us and to those unable to labor. But it is not kind or loving to enable anyone in their laziness.

2 Thess. 3:10, “For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat.”