

## **“Truth, Lies and Anger”**

Ephesians 4:25-27

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<sup>4:25</sup> “Therefore, having laid aside falsehood, EACH ONE OF YOU SPEAK THE TRUTH WITH HIS NEIGHBOR, because we are members of one another. <sup>4:26</sup> BE ANGRY AND DO NOT SIN; let not the sun go down on your irritation, <sup>4:27</sup> nor do you give opportunity to the devil.”

In Ephesians 4:25-32 Paul gives five exhortations to Christians in practical daily living as they interact with one another in the Christian community. Christians are capable and obligated to obey in light of the fact that Christ has made them new creatures at conversion (4:22, 24) and is renewing them and empowering them on the inside daily through the indwelling Holy Spirit (4:23). Today we look at the first two exhortations: being truthful and controlling anger.

### **A. Christians are Obligated to Live True Lives in the Church Community**

1. By refraining from deceptive living  
“having laid aside falsehood” (4:25a)
2. By speaking truthfully  
“speak the truth” (4:25b)

3. Because we are all members of the same body  
“because we are members of one another”  
(4:25c)

### **B. Christians are Obligated to Have Control Over Their Tempers**

1. By getting angry in an appropriate manner  
“be angry and do not sin” (4:26a)
2. By refusing to get bitter from personal irritation  
“let not the sun go down on your irritation”  
(4:26b)
3. Otherwise Satan will create division among believers  
“nor do you give opportunity to the devil” (4:27)

### Study Notes:

\*There are no imperatives (commands) in Ephesians 4:1-24; there are 11 imperatives in 4:25-32.

4:25—“**Therefore**”—this strong inferential conjunction, *dio*, points back to the immediate context of 4:17-24.

4:25—“**laying aside**” (NAS); “**you must put off**” (NIV); “**putting away**” (KJ)—*apothemenoi*, this is an aorist middle participle, and literally should read “**having laid aside**”; the NIV makes it sound like a simple imperative, but it is actually a participle; participles often end in “-ing” when we translate them into English; and it is in aorist tense, which is kind of like the past tense, which means it already happened...at conversion.

4:25—“**falsehood**” (NAS, NIV); “**lying**” (KJ)—literally the Greek is *to pseudos*, “**the lie**”; with the definite article, this refers to a definite lifestyle of deception which is characteristic of the unregenerate/ unsaved. For the unredeemed, lying, a lack of integrity, and living the life of a façade is second nature. Jesus told the unbelievers in John 8 that they were offspring of Satan who was by nature a liar; believers put aside ‘the lie’ at conversion.

4:25—“**speak**”—*laleite*, from *lalew*; this is the main verb in this verse and is talking about verbal communication; it is in the present tense, which emphasizes this is to be an ongoing regular habit and life-pattern for the Christian. The Christian should be typified by undiluted, unmitigated, forthright, bold, holy, courageous truth-telling in speech...all the time, to every other believer, no matter what; this verb is an imperative which means this is a command and is obligatory—to neglect it or do the opposite of it is sin.

4:26—“**Be angry**” (NKJ); “**in your anger**” (NIV)—*orgizesthe*, this verb is an imperative...it is a command and the best translation is just as the NKJ has it...the NIV is misleading here. This word is used for God’s anger 39 times in the Greek OT (LXX...Exodus 22:24); there is a holy, righteous, legitimate anger. Anger is not inherently evil; God gets angry over sin, false teaching, false teachers, true injustice. This is anger that is based on truth, not superficial, capricious, selfish emotion.

4:26—“**do not sin**”—*me hamartanete*, this verb means “to miss the mark, go astray”; this is another imperative. Christians are obligated to control their anger; we are responsible for our emotions and how we manifest our emotions.

4:26—“**anger**” (NAS, NKJ); “**angry**” (NIV); “**wrath**” (KJV)—*parorgismo*, this noun occurs only here in the NT. It can also be translated as “irritation,” but the KJ best translates it as “wrath,” thus distinguishing it from the previous word for holy “anger.” This kind of anger is moody and illegitimate.