

# To the Praise of the Glory of His Grace

## Chapter 24

### Ephesians 4:26–32

**Ephesians 4:26 Be ye angry, and sin not: let not the sun go down upon your wrath:**

(NIV) “*In your anger do not sin*”: *Do not let the sun go down while you are still angry,*

(AMP) *BE ANGRY [at sin—at immorality, at injustice, at ungodly behavior], YET DO NOT SIN; do not let your anger [cause you shame, nor allow it to] last until the sun goes down.*

**R**IGHTEOUS spiritual anger—that which is opposed to sin, and the damage it does to others—should never be

compared to carnal anger,<sup>1</sup> which has its seat in the flesh and man’s fallen nature. Though spiritual anger<sup>2</sup> is not sin, without sufficient restraint, it can potentially transition into it. Hence, the exhortation is, “*In your anger do not sin*”. To be righteously stirred and angered by sin,<sup>3</sup> is vastly different than the unholy and carnal anger most have experienced either in themselves or others. Where divine anger is prompted by the Lord and the Holy Spirit, human anger erupts from the passions of man, and has its seat in his fallen and sinful nature.<sup>4</sup> It is therefore essential that the children of God discern

1 Gal. 5:19–21 *Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,*<sup>20</sup>*Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,*<sup>21</sup>*Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

Col. 3:5–8 *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:*<sup>6</sup>*For which things’ sake the wrath of God cometh on the children of disobedience:*<sup>7</sup>*In the which ye also walked some time, when ye lived in them.*<sup>8</sup>*But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.*

2 Rom. 1:18 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*

3 Exod. 32:19–20 *And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses’ anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.*<sup>20</sup>*And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.*

Acts 13:8–11 *But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.*<sup>9</sup>*Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him.*<sup>10</sup>*And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?*<sup>11</sup>*And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.*

Matt. 21:12–13 *And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,*<sup>15</sup>*And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.*

4 Ps. 51:5 *Behold, I was shapen in iniquity; and in sin did my mother conceive me.*

Eccl. 7:20 *For there is not a just man upon earth, that doeth good, and sinneth not.*

## To the Praise of the Glory of His Grace

the great gap, breach, and divide that lies between the holy and righteous indignation of God<sup>5</sup> and that sinful indignation, which is neither led, nor prompted by any divine source. Ultimately the only anger

that ever should be manifested by the Christian, is that which the Holy Spirit inspires. This spiritual and righteous anger is the Lord's response to sin,<sup>6</sup> and is not simply a manifestation of the bitterness,

---

*Rom. 3:10–12 As it is written, There is none righteous, no, not one: <sup>11</sup>There is none that understandeth, there is none that seeketh after God. <sup>12</sup>They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*

*Rom. 3:23 For all have sinned, and come short of the glory of God;*

*5 Deut. 6:15 (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.*

*Ps. 7:11 God judgeth the righteous, and God is angry with the wicked every day.*

*Ps. 18:7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.*

*Isa. 26:20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.*

*Jer. 30:23–24 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. <sup>24</sup>The fierce anger of the LORD shall not return, until he hath done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.*

*Rev. 6:17 For the great day of his wrath is come; and who shall be able to stand?*

*6 Mark 3:1–5 And he entered again into the synagogue; and there was a man there which had a withered hand. <sup>2</sup>And they watched him, whether he would heal him on the sabbath day; that they might accuse him.*

*<sup>3</sup>And he saith unto the man which had the withered hand, Stand forth. <sup>4</sup>And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. <sup>5</sup>And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.*

*Ps. 7:11 God judgeth the righteous, and God is angry with the wicked every day.*

*Exod. 32:1–20 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.*

*<sup>2</sup>And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. <sup>3</sup>And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. <sup>4</sup>And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. <sup>5</sup>And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. <sup>6</sup>And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.*

*<sup>7</sup>And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: <sup>8</sup>They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. <sup>9</sup>And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: <sup>10</sup>Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. <sup>11</sup>And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? <sup>12</sup>Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. <sup>13</sup>Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. <sup>14</sup>And the LORD repented of the evil which he thought to do unto his people. <sup>15</sup>And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. <sup>16</sup>And the tables were the work of God, and the writing was the writing of God, graven upon the tables. <sup>17</sup>And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. <sup>18</sup>And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. <sup>19</sup>And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. <sup>20</sup>And he took the calf which they*

hate, and resentment, which resides in sinful man.

*(Jamieson-Fausset-Brown Bible Commentary, Eph. 4:26) Be ye angry, and sin not—*So the Septuagint, Ps 4:4.<sup>7</sup> Should circumstances arise to call for anger on your part, let it be as Christ's "anger" (Mr 3:5),<sup>8</sup> without sin. Our natural feelings are not wrong when directed to their legitimate object, and when not exceeding due bounds. ... Thus indignation at dishonor done to God, and wrong to man, is justifiable anger. Passion is sinful (derived from "passio," suffering: implying that amidst seeming energy, a man is really passive, the slave of his anger, instead of ruling it).

*let not the sun go down upon your wrath—*"wrath" is absolutely forbidden; "anger" not so, though, like poison sometimes used as medicine, it is to be used with extreme caution.

\*\*\*

*(Matthew Poole's Commentary, Eph. 4:26) Be ye angry and sin not: by way of concession,*

*had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.*

7 Ps. 4:4 *Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.*

8 Mark 3:5 *And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.*

9 Joel 2:12–13 *Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: <sup>13</sup>And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. II Chrn. 7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.*

10 I Sam. 18:6–11 *And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. <sup>7</sup>And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. <sup>8</sup>And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? <sup>9</sup>And Saul eyed David from that day and forward. <sup>10</sup>And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand. <sup>11</sup>And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.*

I Sam. 18:28–29 *And Saul saw and knew that the LORD was with David, and that Michal Saul's daughter loved him. <sup>29</sup>And Saul was yet the more afraid of David, and Saul became David's enemy continually.*

I Sam. 19:9–11 *And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. <sup>10</sup>And Saul sought to smite David even to the wall with the javelin: but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. <sup>11</sup>Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.*

rather than by way of command: q.d. If the case be such that ye must be angry, yet see it be without sin.

Where spiritual anger will immediately disappear, once repentance is recognized,<sup>9</sup> fleshly anger is far less willing to either forgive or forget.<sup>10</sup> Where also the Holy Spirit's wrath is pure and spiritually justified, human anger possesses no such divine qualities. This is why saints, especially those young in the faith, who have yet to spiritually realize the great need for restraint in all areas of their life, should govern carefully, all fleshly passions. (Phil. 4:5) *Let your moderation be known unto all men. The Lord is at hand.*

*(Barnes' Notes on the Bible, Phil. 4:5) Let your moderation be known unto all men—*... The word "moderation"—ἐπιεικὲς *epieikes*—refers to restraint on the passions, general soberness of living, being free from all excesses. The word properly means that which is fit or suitable, and then propriety, gentleness, mildness—They were to indulge in

## To the Praise of the Glory of His Grace

no excess of passion, or dress, or eating, or drinking. They were to govern their appetites, restrain their temper, and to be examples of what was proper for people in view of the expectation that the Lord would soon appear.

Not only do those led by human anger incite dissension and division in others, but it creates greater room for the offender to commit even more sin himself.

**Proverbs 29:22** *An angry man stirreth up strife, and a furious man aboundeth in transgression.*

Other translations of this verse reinforce how those prone to manifesting fleshly anger, actually open themselves up to engaging in even greater transgressions against God. Anger and wrath are such emotions, that when embraced, ruminated on, brooded over, and savored, will lead to greater sin, which shall separate the offender even further from the Lord, and His will for their life. In short, anger is a gateway emotion, leading to many other sinful actions, ultimately following it.

(NIV) *An angry person stirs up conflict,*

and a hot-tempered person commits many sins.

(NLT) *An angry person starts fights;*

*a hot-tempered person commits all kinds of sin.*

(Berean Standard Bible) *An angry man stirs up dissension, and a hot-tempered man abounds in transgression.*

(Brenton Septuagint Translation) *A furious man stirs up strife, and a passionate man digs up sin.*

(Gill's Exposition of the Entire Bible, Prov. 29:22) *An angry man stirreth up strife, .... In families, neighbourhoods, communities, churches, and commonwealths; that is, one that is given to anger, and gives way to it, in whom it prevails and rules;*

*and a furious man aboundeth in transgression; or, "a master of wrath or fury" (y); one much addicted to it: or, "the husband of wrath": wedded to it, as a man to his wife: or, as the Vulgate Latin version renders it, "who is easy to be angry"; is easily provoked, wrath rises up in him at once; this leads him on to many sins, as cursing, swearing, murder ...*

\*\*\*

(Pulpit Commentary, Prov. 29:22) *An angry man stirreth up strife.* This is a variation of Proverbs 15:18<sup>11</sup> and Proverbs 28:25<sup>12</sup> (which see). A furious man aboundeth in transgression. "A furious man" is a passionate person, who gives way to violent fits of anger (Proverbs 22:24<sup>13</sup>). Such a man both makes enemies by his conduct and falls into manifold excesses of word and action while under the influence of his wrath. ... "Unchastened anger leads to many ills." Septuagint, "A passionate man diggeth up sin"—a forcible expression, which is not unusual in reference to quarrels.

It is spiritual wisdom for the Christian to make no friendship with an angry man, or walk with those prone to fury within themselves.

**Proverbs 22:24** *Make no friendship with an angry man; and with a furious man thou shalt not go:*

<sup>11</sup> Prov. 15:18 *A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.*

<sup>12</sup> Prov. 28:25 *He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.*

<sup>13</sup> Prov. 22:24 *Make no friendship with an angry man; and with a furious man thou shalt not go:*

(*Geneva Study Bible*, Prov. 22:24) Make {o} no friendship with an angry man; and with a furious man thou shalt not go:

(o) Have nothing to do with him that is not able to rule his affections: for he would hurt you by his evil conversation.

***Proverbs 15:18 A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.***

Again it is observed that those prone to wrath and anger not only destroy unity among others, but ultimately seek to stir up the same unholy spiritual unrest in others. An angry man is therefore, an incite-ful man, hoping to spread his malice and hatred to others around him—simply because he is not content with his own unholy emotion, he then desires for others to share in his malice and hatred, in the hope that their hate will come to resemble his own.

(*Gill's Exposition of the Entire Bible*, Prov. 15:18) *A wrathful man stirreth up strife,....* A man of a wrathful disposition, of a furious spirit, of an angry temper; that is under the power and dominion of such a passion, and indulges it, and takes all opportunities to gratify it; he stirs up strife and contention where there was none, or where it was laid; as a man stirs up coals of fire and raises a flame; see Proverbs 26:21.<sup>14</sup> He stirs up strife in families, sets one relation against another,

and the house in an uproar; he stirs up contentions in neighbourhoods, and sets one friend and neighbour against another, whence proceed quarrels and lawsuits: he stirs up strife in churches, breaks brotherly love, and causes animosities and divisions; he stirs up strife in kingdoms and states, whence come wars and fightings, confusion, and every evil work;

***Ecclesiastes 7:9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.***

(*Pulpit Commentary*, Eccl. 7:9) By anger wisdom is parted with, so that we are left wholly in ignorance what to do; as it is written, 'Anger resteth in the bosom of a fool,' in this way, that it withdraws the light of understanding, while by agitating it troubles the mind" ('Moral,' 5:78).<sup>15</sup>

***Colossians 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.***

Where anger resides, malice and evil speaking shall be in its bedfellows. Out of the abundance of the heart the mouth speaks,<sup>16</sup>—and as such, an evil and blasphemous tongue can consistently be traced to a bitter and hating heart.

Because the Scripture is clear, that all carnal and fleshly anger is sin,<sup>17</sup> then all

<sup>14</sup> Prov. 26:21 *As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.*

<sup>15</sup> Gregory the Great. *Morals on the Book of Job*. Translated by Plummer, Alfred, vol. 2, Charles J. Clark, 1900, pp. 350–355.

<sup>16</sup> Luke 6:45 *A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.*

*Matt. 12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.*

<sup>17</sup> Eph. 4:31 *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:*

*Ps. 37:8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.*

*Jas. 1:7 For let not that man think that he shall receive any thing of the Lord.*

*Jas. 1:20 For the wrath of man worketh not the righteousness of God.*

*I Tim. 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.*

*Gal. 5:19–21 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,<sup>20</sup> Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,<sup>21</sup> Envyings,*

## To the Praise of the Glory of His Grace

spirits should be tried,<sup>18</sup> especially when human emotions are involved, lest that which may be misconceived to be righteous, is actually devilish. It is for this reason that in the next verse in Ephesians, the saints at Ephesus are warned to be cautious of the effects of unrighteous anger, lest it introduces more influence from the devil. Teaching us that wherever anger and wrath reside, the devil is undoubtedly lurking to incite even more unholy influence on those exercising this ungodly sin.

### **Ephesians 4:27 Neither give place to the devil.**

(Barnes' Notes on the Bible, Eph. 4:27) *Neither give place to the devil*—... Many of our feelings, when we suppose we are merely defending our rights, and securing what is our own, are produced by the temptations of the devil. The heart is deceitful; and seldom more deceitful in any case than when a man is attempting to vindicate himself from injuries done to his person and reputation. The devil is always busy when we are angry, and in some way, if possible, will lead us into sin; and the best way to avoid his wiles is to curb the temper, and restrain even sudden anger.

To give place to the devil, is to yield to his suggestions, and/or temptations, which

have as their primary role, kindling greater sin against both God and man. To yield to wrath in the heart, is to give place, occupation, and potentially permanent residence to the devil. It is also worth noting, that since Satan will transform himself into an angel of light, those deceived by him will generally assume, that it is light that they are actually following,<sup>19</sup> even if it is wrath and anger, that lives within them. (II Cor. 11:14) *And no marvel; for Satan himself is transformed into an angel of light.*

(Barnes' Notes on the Bible, II Cor. 11:14) *For Satan himself is transformed* ... —That is, he who is an apostate angel; who is malignant and wicked; who is the prince of evil, assumes the appearance of a holy angel. Paul assumes this as an indisputable and admitted truth, without attempting to prove it, and without referring to any particular instances. Probably he had in his eye cases where Satan put on false and delusive appearances for the purpose of deceiving, or where he assumed the appearance of great sanctity and reverence for the authority of God. Such instances occurred in the temptation of our first parents Genesis 3:1–6,<sup>20</sup> and in the temptation of the Saviour, Matthew 4. The phrase “an angel of light,” means a pure and holy angel, light being the emblem of purity and holiness. Such are all the angels that dwell in heaven; and the idea is, that Satan assumes such a form as to appear to be such an angel.

---

*murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

18 I John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

19 Luke 23:21–25 *But they cried, saying, Crucify him, crucify him. <sup>22</sup>And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. <sup>23</sup>And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. <sup>24</sup>And Pilate gave sentence that it should be as they required. <sup>25</sup>And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.*

20 Gen. 3:1–6 *Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? <sup>2</sup>And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: <sup>3</sup>But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. <sup>4</sup>And the serpent said unto the woman, Ye shall not surely die: <sup>5</sup>For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. <sup>6</sup>And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

There are two well-known records in Scripture, where after influencing individuals to sin, the devil, and the evil spirits which accompany him, entered the hearts of those succumbing to devilish suggestions. The first example is the Old Testament record of King Saul;<sup>21</sup> the second, the New Testament disciple of Jesus, Judas.<sup>22</sup> In each account both Saul and Judas had previously experienced a degree of exposure to God.<sup>23</sup> But in each record, through deception, the devil was successful in leading into committing sin, those who once had been associated with righteousness. This is seen when King Saul sought David's life,<sup>24</sup> because of jealousy,<sup>25</sup> and Judas' betrayed Christ, because of greed.<sup>26</sup> Ultimately Judas hanged himself,<sup>27</sup> and Saul plunged himself on his own sword,<sup>28</sup> each ending their own

life, through suicide. Hence, though they committed great sins against others, the greatest damage they did, was ultimately towards themselves. What this teaches us, is this, that a little leaven, like a little anger, resentment, and jealousy, and/or greed, can easily leaven, the whole lump. Or that a little sin not repented of, can destroy the whole spiritual life of a person. (Gal. 5:9) *A little leaven leaveneth the whole lump.*

To be led by the flesh in any manner, gives rise to, and opens the door for the devil to assume a greater position of influence in the person's heart. It is for this reason that the Scripture explicitly instructs saints, even when oppressed and afflicted by the hate in others, that they should never, at any time, or in any manner, render evil for evil, or railing for railing, themselves.

21 *I Sam. 16:22-23 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.* <sup>23</sup>*And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.*

22 *Luke 22:3-6 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.* <sup>4</sup>*And he went his way, and communed with the chief priests and captains, how he might betray him unto them.* <sup>5</sup>*And they were glad, and covenanted to give him money.* <sup>6</sup>*And he promised, and sought opportunity to betray him unto them in the absence of the multitude.*

23 *Saul—I Sam. 31:4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.*

*Judas—Matt. 27:3-5 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,* <sup>4</sup>*Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.* <sup>5</sup>*And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.*

24 *I Sam. 18:29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.* *I Sam. 19:1 And Saul spake to Jonathan his son, and to all his servants, that they should kill David.*

*I Sam. 23:14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.*

25 *I Sam. 18:6-9 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.* <sup>7</sup>*And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.* <sup>8</sup>*And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?* <sup>9</sup>*And Saul eyed David from that day and forward.*

26 *John 12:4-6 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,* <sup>5</sup>*Why was not this ointment sold for three hundred pence, and given to the poor?* <sup>6</sup>*This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.*

*Matt. 26:14-16 Then one of the twelve, called Judas Iscariot, went unto the chief priests,* <sup>15</sup>*And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.* <sup>16</sup>*And from that time he sought opportunity to betray him.*

27 *Matt. 27:5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.*

28 *I Sam. 31:4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.*

## To the Praise of the Glory of His Grace

***I Peter 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.***

(Barnes' Notes on the Bible, I Pet. 3:9) *Not rendering evil for evil*—See the Matthew 5:39, Matthew 5:44 notes; Romans 12:17<sup>29</sup> note.

*Or railing for railing*—See the notes at 1 Timothy 6:4. Compare Mark 15:29; Luke 23:39.

*But contrariwise blessing*—In a spirit contrary to this. See the notes at Matthew 5:44.

*Knowing that ye are thereunto called, that ye should inherit a blessing*—“Knowing that you were called to be Christians in order that you should obtain a blessing infinite and eternal in the heavens. . . . The hope of eternal life should make your minds calm; and the prospect that you are to be so exalted in heaven should fill your hearts with benignity and love.” There is nothing which is better suited to cause our hearts to overflow with benignity, to make us ready to forgive all others when they injure us, than the hope of salvation. . . . Why should one who expects soon to be in heaven harbor malice in his bosom?

*Contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.* For the true Christian, it is never right or proper to fight fire with fire, or respond to hate with hate. Simply because heaven shall be the believer's ultimate home, there is no reason for any saved by Christ to harbor hate, jealousy, anger, of any kind within themselves. Because the believer's true citizenship is in heaven,<sup>30</sup> all earthly anger and sin should be left behind, in the evil world they are inevitably departing from.

29 Matt. 5:39 *But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.*

Matt. 5:44 *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*

Rom. 12:17 *Recompense to no man evil for evil. Provide things honest in the sight of all men.*

30 Phil. 3:20 *For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:*

***Ephesians 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.***

It is not enough to simply not commit sin, in order to follow divine will, if actually doing good is not substituted in its place. For this reason, not only should he, who has previously stolen from the others, immediately cease from doing so anymore, but also, he should actually begin working with his hands to do good, with the holy aim of helping others in their time of need. So that the very same hands which were previously engaged in evil, should now be used, after being saved, to assist in doing good to others.

(Benson Commentary, Eph. 4:28) *that he may have to give to him that needeth*—... Thus every one who has sinned in any kind, ought the more zealously to practise the opposite virtue.

***Ephesians 4:29 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.***

Progressing to a similar contrast, as saints no longer using their hands to steal, but rather, to work, we have another example of how they should not use their mouths, to speak any corrupt and corrosive communication, but rather to speak only messages that lead to the edification of others. Showing us that all the members of the believer's body, including their *hands* and *mouth*, should be used solely for the edification and spiritual betterment of their

fellow man. Since also our Savior’s spiritual and celestial body is one,<sup>31</sup> every saved member in it, has a direct influence on the happiness, wellbeing, and overall spiritual health, of all the Lord’s other members. Ultimately the action, and/or actions of one of God’s chosen, will for better, or for worse, affect everyone else, divinely connected to the Savior,<sup>32</sup> through possessing the same holy nature as Him.

***Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.***

All sin, as with the four previously listed sins—*putting away lying* (v. 25); *be angry, and sin not* (v. 26); *steal no more* (v. 28); *let no corrupt communication proceed out of your mouth* (v. 29)—which on the outside may only appear to affect man, is actually sin against God. Consequently to sin in any way against our brother and/or sister in Christ, is to ultimately sin against the Lord Himself. This undoubtedly must even include the unsaved. To sin against your brother, and/or neighbor, in any way, is to sin against their Creator. Ultimately every action towards those around us, whether it consists of doing good, or evil, shall be reckoned as directly connected to the Lord Himself.<sup>33</sup>

31 *I Cor. 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.*

32 *Rom. 12:5 So we, being many, are one body in Christ, and every one members one of another.*

*I Cor. 12:25–27 That there should be no schism in the body; but that the members should have the same care one for another. <sup>26</sup>And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. <sup>27</sup>Now ye are the body of Christ, and members in particular.*

33 *Matt. 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

34 *Eph. 1:13–14 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, <sup>14</sup>Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

*II Cor. 1:21–22 Now he which stablisheth us with you in Christ, and hath anointed us, is God; <sup>22</sup>Who hath also sealed us, and given the earnest of the Spirit in our hearts.*

35 Bible Hub. “Strong’s Greek 3076: λυπέω (lypeó), To grieve, to cause sorrow, to distress.” *Bible Lexicon, Bible Hub*, Accessed 4 Aug. 2025.

36 *Gen. 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.*

37 *Acts 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.*

38 *I Thess. 5:19 Quench not the Spirit.*

To *grieve* the Holy Spirit, is to grieve the same spiritual nature which assures us of our own final redemption. The Holy Spirit is the Lord’s seal confirming the believer’s salvation;<sup>34</sup> therefore, to grieve the Spirit, through continued resistance to divine will, is to grieve the very One Who confirms hope of heaven.

The Greek word for *grieve* is #3076 *λυπέω*. The word’s origin “[from G3077 (λύπη - sorrow)]”<sup>35</sup>

*HELPS Word-studies* defines the word “*lypéō* (from 3077 *lypē*, “deep grief”)—to experience deep, emotional pain (sadness), i.e. severe sorrow (grief). 3076 (*lypéō*) is very intense and hence even used of the *pain of childbirth* (see Gen 3:16,<sup>36</sup> LXX).”

Even when saved, believers can easily, if they walk in sin, bring pain and displeasure to God. To be saved therefore does not mean that the Spirit will no longer be grieved, resisted,<sup>37</sup> and/or quenched.<sup>38</sup> How foolish also are any who naively conclude, that sin cannot continue to influence and even control, certain parts of their heart—that reception of the Holy Spirit automatically means, that sinning against God, to the point of grieving Him

## To the Praise of the Glory of His Grace

is no longer a problem, and cannot impair, impede, or even destroy true fellowship with the Lord. Ultimately to be saved by grace,<sup>39</sup> is no proof that the one redeemed by Christ's blood, has given himself over to be fully governed by the Lord's Holy Spirit, and that he cannot continue to resist God's will for his life. A saved man therefore, should never be considered a fully mature and spiritual man. For they are in fact, practically most times, two completely different things.

*Whereby ye are sealed unto the day of redemption.* How a man lives provides either confidence of his salvation, or raises doubt, if his salvation has actually occurred.

(*Pulpit Commentary*, Eph. 4:30) To grieve the Spirit is to help to obliterate the seal, and thus weaken the evidence of our redemption.

The church at Corinth is a great example of a group of believers, who though saved by Christ, yet still lacked spiritual wisdom in their life, because of pride and continued conceit in their hearts. (I Cor. 6:5) *I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?*

(*Barnes' Notes on the Bible*, I Cor. 6:5) Can it be that in the Christian church—the church collected in refined and enlightened Corinth—there is not a single member so

wise, intelligent and prudent that his brethren may have confidence in him, and refer their causes to him? Can this be the case in a church that boasts so much of its wisdom, and that prides itself so much in the number and qualifications of its intelligent members?

***Ephesians 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:***

Because the believer has been *sealed unto the day of redemption* (v. 30), all that which is unholy in the heart, including *bitterness, and wrath, and anger, and clamour, and evil speaking*, conjoined with *malice*, should be *put away* and no longer embraced. Because also Christians have been born again<sup>40</sup> of another heavenly nature, the Holy Spirit, then all previous habits and behaviors of their sinful flesh, God's Word instructs, should be put off.

(*Matthew Poole's Commentary*, Eph. 4:31) *Let all bitterness, and wrath, and anger*; these all seem to relate to the inward affection, as the two following to the effects of it in the words.

Bitterness may imply a secret lurking displeasure at another, or rather a confirmed and permanent one; wrath, the first boiling up of the passion, which affects the body in the commotion of the blood and spirits; and anger, a greater height and paroxysm of the same passion, or an eager desire of revenge: see Colossians 3:8.<sup>41</sup>

<sup>39</sup> Eph. 2:5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)* Eph. 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

<sup>40</sup> I John 5:1 *Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.*

John 3:3–7 *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. <sup>4</sup>Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? <sup>5</sup>Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. <sup>6</sup>That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. <sup>7</sup>Marvel not that I said unto thee, Ye must be born again.*

I Pet. 1:23 *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

<sup>41</sup> Col. 3:8 *But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.*

*And clamour*; such inordinate loudness as men in anger are wont to break out into in their words.

*And evil speaking*; either with respect to God or man, though the latter seems particularly meant here; railing, reviling, reproaching, &c., the ordinary effects of immoderate anger.

*With all malice*; maliciousness, or malignity of heart, in opposition to kindness and tenderness, Ephesians 4:32: see Romans 1:29 1 Corinthians 5:8 14:20 Titus 3:3.<sup>42</sup>

The book of Titus speaks of the believer's (i.e. sinners') previous behavior, before being exposed to the Lord God, and His good, benevolent, kind, and forgiving nature.

***Titus 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.***

It is a prominent characteristic of the unsaved, that hating others, and hating one another, continues to display an influential role in their heart, which is the complete opposite spiritual behavior of those

saved by Christ, who have been instructed by the Lord Jesus to love one another.<sup>43</sup>

(*Barnes' Notes on the Bible*, Titus 3:3) *And hating one another*—There was no brotherly love; no true affection for others. There was ill-will felt in the heart, and it was evinced in the life. This is an apt description of the state of the heathen world before the gospel shines on it, and it may be regarded as the characteristic of all men before conversion. They have no true love for one another, such as they ought to cherish, and they are liable constantly to give indulgence to feelings which evince hatred.

***Ephesians 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.***

To be a true and genuine follower of the Lord Jesus Christ, demands that we are willing to forgive others, as He has forgiven us.<sup>44</sup> That divine kindness, tenderness, and forgiveness should rule the believer's inner being. It is worthy to note as well, and never to be forgotten, that every believer's own forgiveness, lies in the person of Jesus Christ. Hence, it is not simply that God has forgiven the penitent freely, and without a cost to Himself, but that the

<sup>42</sup> Eph. 4:32 *And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

Rom. 1:29 *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,*

*1 Cor. 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*

*1 Cor. 14:20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.*

<sup>43</sup> John 13:34-35 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. <sup>35</sup>By this shall all men know that ye are my disciples, if ye have love one to another.*

*John 15:12 This is my commandment, That ye love one another, as I have loved you.*

*John 15:17 These things I command you, that ye love one another.*

*1 John 3:11 For this is the message that ye heard from the beginning, that we should love one another.*

*1 John 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.*

<sup>44</sup> Eph. 4:32 *And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

*Col. 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.*

*Matt. 6:14-15 For if ye forgive men their trespasses, your heavenly Father will also forgive you: <sup>15</sup>But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

## *To the Praise of the Glory of His Grace*

Lord's forgiveness of the penitent, has for its core element Jesus paying the penalty for sin—as *God for Christ's sake hath forgiven you*. Ultimately, without Jesus paying the penalty for sin, God could never wholly and completely, forgive any man. As both the law and God's own righteousness demand that before forgiveness for sin, atonement must be made.<sup>45</sup> Hence the cost for sin, which is death,<sup>46</sup> needed to be paid, before any full and complete pardon could be offered by God.

*(Barnes' Notes on the Bible, Eph. 4:32) As God for Christ's sake hath forgiven you—As God, on account of what Christ has suffered and done, has pardoned you.*

By this it is proven that the base of all true forgiveness for sin, needed to be the death of the One Who died for it. Consequently none should feel that their being forgiven by God, is simply a free benevolent act of God, without any cost needing to be paid. Revealing, that if the penalty for sin was not paid, or failed to be paid, then, there could never be any absolution of sin. Because of this reality, that Jesus needed to die on the cross for our forgiveness, it is a small thing for us, as believers to forgive others. Their forgiveness, at least from us, costs nothing.

---

<sup>45</sup> *Heb. 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

<sup>46</sup> *Rom. 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Jas. 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*