

This Great Mystery

Ephesians and the Secret God Kept for Ages

Session 7. Put Off the Old Man

Reading: Ephesians 4:17-32

Part One

Leader Preparation Guide

Session Overview

Discovery Aim

The group discovers that the new self is put on like a garment God himself made, and that the Spirit who sealed them in baptism is a Person who can be grieved by how they speak.

Catholic Touchstone

Baptism really clothed us in a new humanity, and the indwelling Holy Spirit is a divine Person whose presence makes our ordinary speech and anger a matter of communion or wound.

Last week the group found that the Church's unity is visible and structured. Tonight Paul turns from the architecture of the body to the daily fabric of its members' lives: how they think, how they hold anger, how they talk. The passage runs on clothing verbs (put off, put on) that the early Church acted out literally at the font, and it lands on the most startling clause in the letter so far: the Spirit who sealed us can be grieved. Your job tonight is to let the group feel two things at once: the garment was made by God and given freely, and it is really ours to wear or to wrinkle. Do not resolve that tension for them; the passage holds both, and so does the Church.

What You Need to Know

Where we are in the letter

Chapters 1 to 3 were one long indicative: what God has done. Chapter 4 opened the letter's second half with 'walk worthy,' and 4:17 begins the second of five 'walk' commands that structure everything to 5:15. A translation note you will need: the RSV renders the Greek walking verb *peripateo* as 'lead a life' in 4:1 and 'live' in 4:17, so the pattern is invisible in English. It is there in the Greek, and it is worth one sentence to the group so they start listening for walks; three more are coming in chapter 5.

Old man, new man, and what your Bible prints

The RSV reads 'put off your old nature' and 'put on the new nature' in 4:22-24. The Greek is more concrete: *palaios anthropos*, the old man, and *kainos anthropos*, the new man. This matters because it is the same phrase Paul used in 2:15, where Christ creates 'one new man' out of Jew and Gentile (the group found this in session 4). The new self I am commanded to put on is not a private self-improvement project; it is that corporate new humanity, and verse 24 says it was 'created after the likeness of God,' Genesis language. Expect someone to notice their Bible says 'nature' while the session title says 'man'; be ready with this note.

The baptismal backdrop

Put off and put on is baptismal catechesis. The twin passage in Colossians 3:5-14 runs the same sequence, and the early Church staged it physically: candidates stripped off their garments before entering the water and were clothed in white when they came up. Fourth-century mystagogical preaching (see the first Voice) reads the stripping itself as an image of putting off the old man. For a room of people mostly baptized as infants, this is the pastoral center of the night: the passage is not asking them to become something; it is asking them to wear something that was already made and given.

Grieving the Spirit

Verse 30 is the hinge. You grieve persons, not forces; the verb *lypeo* assumes love on the other side. The clause 'sealed for the day of redemption' deliberately reprises 1:13-14, so the inheritance thread from session 1 resurfaces here, and Q9 sends the group back to find it. Doctrinally, hold the distinctions: grieving the Spirit is not yet losing him; grave sin drives out sanctifying grace (CCC 1861) while the baptismal seal itself remains; and confession restores what was lost. Do not let the room collapse into either 'nothing I do matters' or 'one bad word and he is gone.'

Pastoral note on anger

Verse 26 gives anger a curfew, not a prohibition, and someone in your room may be carrying anger at real injustice, real betrayal, or abuse. Paul is not commanding instant reconciliation with someone unsafe, and neither are you. The psalm the group will discover points anger toward God's presence first, on the bed, in silence. If the conversation turns raw, slow down, allow silence, and point gently toward confession, spiritual direction, or other real support rather than forcing resolution in the room.

Old Testament Roots and Fulfillment

God does the clothing

The garment image has deep roots, and in every Old Testament scene the striking thing is who does the clothing. In Genesis 3:21 the first garment in Scripture is God's own work, covering the shame of the fall. In Zechariah 3:1-5 Joshua the high priest stands in filthy garments with Satan at his right hand to accuse him, and the angel commands the filthy garments removed: 'Behold, I have taken your iniquity away from you, and I will clothe you with rich apparel.' In Isaiah 61:10 the prophet sings that God 'has clothed me with the garments of salvation.' The group discovers Zechariah and Isaiah live in Q4; you carry the fuller map. Note too that Satan is present in Zechariah's scene, just as the devil appears in verse 27.

Paul quotes the Psalter

'Be angry but do not sin' in 4:26 is a quotation of Psalm 4:4 in its Greek form. The psalm supplies the method Paul compresses: 'commune with your own hearts on your beds, and be silent.' Anger is taken to bed with God, not with the person. The group finds this live in Q6.

The image restored

Verse 24's new man 'created after the likeness of God' reaches back to Genesis 1:26-27. What sin defaced, baptism begins to restore, and Christ himself is the true image (Colossians 1:15). The

renewal happens 'in the spirit of your minds,' exactly where Paul located the Gentile darkness in verses 17-18: the battlefield and the site of healing are the same ground.

Voices of the Church

Read these aloud where they land. Each is either a direct citation or an honest summary, labelled as such.

St. Cyril of Jerusalem, d. 386

Teaching the newly baptized of Jerusalem, Cyril explains the moment in the rite when candidates stripped off their clothing before entering the water: the stripping itself, he teaches in substance, was an image of putting off the old man with his practices, so that the one who rose from the font came up clothed anew in Christ. What Paul writes in tonight's passage, the early Church acted out with actual clothes.

Mystagogical Catecheses, Catechesis 2 (on Baptism). Summary of St. Cyril of Jerusalem's teaching, not a direct quotation.

For the group. For anyone in the room baptized as an infant: your baptism said all of this about you too, even though you cannot remember the water.

St. John Chrysostom, d. 407

Preaching through this letter, Chrysostom presses the sundown clause hard. His teaching, in substance: anger allowed to sleep in the house wakes up as something worse. A quarrel reconciled the same day is a small wound; the same quarrel nursed across days hardens into settled enmity, and the devil asks for nothing more than the ground of one unresolved evening. So make peace before the sun sets, while the wound is still small enough to close.

Homilies on Ephesians. Summary of St. John Chrysostom's teaching, not a direct quotation.

For the group. The most actionable line of the night: which sun is going down, again tonight, on which anger?

St. Francis de Sales, d. 1622

On anger, his counsel in substance: it is far easier to refuse anger lodging than to evict it once it has moved in, and when we do fall, we should correct ourselves calmly and not rage at our own rage, which only doubles the fire. On the tongue, he teaches that slander is a kind of murder committed at a distance, wounding three at once: the speaker's own soul, the soul of the willing listener, and the good name of the absent, which is a life a person lives alongside their life.

Introduction to the Devout Life, Part III. Summary of St. Francis de Sales' teaching, not a direct quotation.

For the group. Gentleness runs in two directions this week: toward the people you talk about, and toward yourself when you fail.

Catechism Connection

The Catechism says

CCC 1265. Baptism does not merely wash; it makes the baptized a new creature, an adopted child of God, a member of Christ. This is the 'new man' the passage assumes was already created.

CCC 1695. The Catechism's moral section grounds the whole Christian life in baptismal identity: made temples of the Holy Spirit, renewed interiorly, and called to live as children of light. Ethics flows from identity, exactly Paul's order.

CCC 698. The seal is a biblical symbol of the Holy Spirit: the Father set his seal on Christ, and Christians are marked with the Spirit's seal. This language stands behind the Church's teaching on the indelible character of

baptism and confirmation.

CCC 2302. Anger as a desire for revenge is illicit, and gravely so if it wills serious harm; but the Catechism preserves the space Paul preserves, since indignation aimed at correcting vice can be praiseworthy.

CCC 2477. Respect for reputation forbids rash judgment, detraction, and calumny: the Catechism's map of exactly the 'evil talk' and 'slander' Paul names.

CCC 2842. On the Our Father: the little word 'as' in our forgiveness of others is not ours to fulfill alone; only the Spirit makes it possible to forgive in the manner God forgave us.

Thread Watch

Thread Watch

The walk (develop). 4:17 is the second of the letter's five walk commands, hidden by the RSV's 'live.' Name the Greek verb briefly when Q1 lands so the group starts counting walks; three more come in chapter 5.

Inheritance and possession (develop). Verse 30 reprises the seal and the day of redemption from 1:13-14. Q9 is built so the group makes that connection themselves; do not make it for them.

The powers (develop). The devil's first named appearance in the letter (v. 27), and note where: not a horror scene but a nursed grudge. Plant a quiet marker; session 11's armor assumes tonight's foothold.

Head and body (develop). 'We are members one of another' (v. 25) is the body of sessions 2 and 6 now doing ethics. One connecting sentence at Q5, no more.

In Christ, in him, in the Beloved (develop). 'Learn Christ,' 'the truth is in Jesus,' 'God in Christ forgave you.' The location language keeps working; point lightly at Q2 and Q11.

The mystery (develop). Leader-only: the new man 'created after the likeness of God' is the 'one new man' of 2:15, which is a large clue toward the sealed guesses. Say nothing tonight unless the group raises it. The envelopes open in session 9; let the pressure build.

Objection Bench

Leader only. Do not raise these unless someone in the room does.

So Paul says anger is allowed? Christians always told me anger is a sin.

Verse 26 quotes a psalm that commands honesty about anger, and even Jesus was angry (Mark 3:5). The passion of anger is not itself sin; what Paul regulates is what you do inside it and how long you house it. CCC 2302 draws the same line: the desire for revenge is illicit, while indignation that seeks to correct real wrong can be righteous.

If the sealed can grieve the Spirit, can they lose him? Is my salvation that fragile?

Grieving is not yet departure; the verse assumes he stays and is wounded, like any person who loves. The Church distinguishes: venial sin wounds our friendship with God, mortal sin drives out sanctifying grace (CCC 1861), and the baptismal seal itself is never erased. And the door back is a sacrament, not a mystery: confession restores what sin lost.

Isn't 'no longer live as the Gentiles do' insulting? Paul's readers are Gentiles.

Exactly, and Paul knows it (he said so at 2:11). 'The Gentiles' here names the old pagan pattern of life they were

baptized out of, not an ethnicity. Paul is saying: that was your former address, and you have moved.

Session Goals

1. Trace Paul's diagnosis of the old way of life back to its root in the hardened heart, not merely in behavior.
2. Discover the garment verbs of 4:22-24 and their Old Testament source, where God is always the one doing the clothing.
3. Find Paul's quotation of Psalm 4:4 and work out what anger's sundown curfew protects, and from whom.
4. Rediscover the seal of 1:13-14 inside 4:30 and feel the weight of a Spirit who can be grieved by ordinary speech.
5. Answer the 'already finished, so why commands?' objection from the text itself, without flattening either grace or responsibility.
6. Land 'as God in Christ forgave you' as the practical summit of the night.

Time Note

Planned for 75 to 90 minutes

Roughly: opening prayer and Win, 12 minutes; reading, 8; Build questions 1 to 4, 20; questions 5 to 9, 22; the steelman and question 11, 15; Send, Live It This Week, memory verse, and closing prayer, 10 to 13. That fills 85 to 90 minutes, so know your cuts in advance.

If you are running long, cut in this order.

1. Fold question 8 (the thief and the mouth) into a two-minute leader observation rather than full discussion.
2. Drop the Dig Deeper boxes.
3. Compress questions 1 and 2 into a single diagnostic question on verses 17 to 21.
4. If still over, take question 5 briefly as a leader observation. Never cut the discovery at question 9 or the steelman at question 10.

Part Two

Discussion Guide

Opening Prayer

Pray together

Come, Holy Spirit. You sealed us in baptism and you have not left. Tonight we read hard words about the way we speak, the way we hold anger, the way we treat one another. Give us honesty about the old habits we still wear, and courage to put on what you have already made for us. We ask this through Christ our Lord. Amen.

Win

Open questions. No wrong answers. Let everyone speak before you move on.

W1. Think of a piece of clothing that changed how you carried yourself when you wore it: a uniform, a team jersey, a suit for an interview. What did putting it on actually do to you?

W2. Tell us about one sentence someone once said to you, good or bad, that you can still hear years later.

Both questions are secretly about tonight's passage, one about clothing and one about words. Do not explain that yet.

Read

Read aloud

Three readers: verses 17 to 24 (the diagnosis and the wardrobe), verses 25 to 28 (truth, anger, work), verses 29 to 32 (the mouth, the Spirit, forgiveness). Before the first reader begins, ask the group to listen for clothing words.

Build

Numbered inductive questions. Ask, wait, let the group work the text. The ANSWER boxes are for you to share after the discussion, not before it.

The diagnosis (verses 17 to 19)

1. Before Paul says what to put on, he describes what they came out of. Read verses 17 to 19 slowly and trace the chain: where does Paul say the old way of life starts going wrong, and where does it end up?

ANSWER *(share after the discussion)*

The chain runs: futility of mind, darkened understanding, alienation from the life of God, ignorance, and underneath all of it 'hardness of heart,' which produces callousness, which finally hands itself over to impurity and greed. Notice the direction: the root is not appetite but a hardened heart that darkens the mind; the behavior is downstream. Two notes. First, Paul's readers are themselves Gentiles by birth (he said so at 2:11), so 'the Gentiles' names their former pattern of life, not an ethnicity. Second, the RSV's 'no longer live' translates the Greek walking verb *peripateo*: this is the second of five 'walk' commands that structure the rest of the letter. Start counting.

2. Verse 20: 'You did not so learn Christ.' Not learn about Christ. Learn Christ. What is odd about that sentence, and what does the oddness tell us?

ANSWER (share after the discussion)

You learn subjects; you meet people. Paul treats Christ himself as the curriculum, and verse 21 doubles down: 'taught in him, as the truth is in Jesus.' Truth is located in a Person. So Christian morality is not a code that could be detached from Christ and kept; it is his own life being learned the way an apprentice learns a master, from inside the workshop. The letter's 'in Christ' language, which we have been tracking since chapter 1, is doing the work again.

The wardrobe (verses 22 to 24)

3. Find the three verbs the Ephesians were taught in verses 22 to 24. What kind of action are the first and third? And look closely at how verse 24 describes the thing that gets put on.

ANSWER (share after the discussion)

Put off, be renewed, put on: clothing verbs, with renewal in between. Your Bible probably says 'old nature' and 'new nature,' but the Greek is more concrete: *palaios anthropos* and *kainos anthropos*, the old man and the new man, the very phrase from 2:15 where Christ creates 'one new man' out of Jew and Gentile. So what I put on is not a better version of me; it is that new humanity Christ made. Verse 24 says it was 'created after the likeness of God': Genesis language, the image being restored. And notice the middle verb is passive: 'be renewed in the spirit of your minds.' You cannot renew yourself; you can stop resisting the One who renews. The renewal targets the mind, exactly where verse 17 located the darkness.

Dig Deeper

Colossians 3:5-14 is this passage's twin: same put off, same put on, same list of speech sins, and it adds 'compassion, kindness, lowliness, meekness, patience' as the new clothes, with love as 'the belt of perfection.' Reading them side by side shows this was standard baptismal teaching, not a one-off.

Live discovery

Split into two groups. One group reads Zechariah 3:1-5, the other Isaiah 61:10. Come back with the answer to one question: in your passage, who does the clothing?

Let them find it. Zechariah 3:1-5; Isaiah 61:10

4. Paul did not invent the garment image. Let's go find where it comes from.

ANSWER (share after the discussion)

In both scenes, God does. In Zechariah, Joshua the high priest stands in filthy garments with Satan at his right hand to accuse him, and the angel commands: 'Remove the filthy garments from him... Behold, I have taken your iniquity away from you, and I will clothe you with rich apparel.' Joshua's part is to stand there and then wear it. In Isaiah, the prophet sings: 'he has clothed me with the garments of salvation.' That is the grammar of Ephesians too: the new man was created by God (2:10, 2:15, 4:24); our command is to put on what he already made, not to sew it. One more thing to bank for later: notice who else is present in Zechariah's scene, standing

there to accuse. He shows up in tonight's passage too.

Dig Deeper

The very first garment in the Bible is Genesis 3:21: after the fall, God himself clothes Adam and Eve. Before there is a single command about clothing, there is mercy covering shame.

The new clothes in daily wear (verses 25 to 32)

5. Paul's first concrete example is lying. But look at his reason in verse 25: 'for we are members one of another.' Why is that the reason, rather than 'because lying is wrong'?

ANSWER *(share after the discussion)*

Because the new man is a body, and a lie inside the body is the eye sending false signals to the hand: the body injures itself. This is the head-and-body reality from chapters 1 and 4 now doing ethics. Truth-telling here is not rule-keeping; it is body maintenance. And once you see it, every command in verses 25 to 32 has the same social shape: truth for the neighbor, labor in order to give, words that hand grace to hearers, forgiveness of one another. There is not one private virtue in the list. The new man's virtues are all load-bearing walls in a shared house.

Live discovery

Everyone look up Psalm 4:4 and have someone read the whole verse aloud. What does the rest of the verse add to Paul's instruction?

Let them find it. Psalm 4:4

6. Verse 26 sounds strange: 'Be angry but do not sin.' It sounds like permission. Paul is actually quoting an Old Testament verse word for word.

ANSWER *(share after the discussion)*

Psalm 4:4: 'Be angry, but sin not; commune with your own hearts on your beds, and be silent.' The psalm supplies the method Paul compresses: take the anger to bed with God, not to the person's doorstep and not to the group chat. Examine it in silence before the Lord. Scripture does not pretend you will not be angry; even Jesus was angry (Mark 3:5), and some anger, at real injustice, is right. The question the psalm asks is what you do inside the anger, and how long you house it. That last question is exactly where Paul goes next.

7. Verses 26 and 27: Paul gives anger a curfew, then names a consequence: 'give no opportunity to the devil.' What happens to anger that stays overnight, and what does it become ground for?

ANSWER *(share after the discussion)*

Anger held past its moment stops being a reaction and becomes a residence. The RSV's 'opportunity' translates the Greek *topos*: a place, ground, territory. Notice this is the devil's first named appearance in the whole letter, and look where he shows up: not in anything spectacular, but in an ordinary grudge nursed overnight. He does

not need the front door; an unlocked window is plenty. Left to sit, tonight's anger curdles into verse 31's whole list: bitterness, wrath, clamor, slander, malice. That is why the deadline is sundown: reconcile, or at least release it to God, while the wound is still small enough to close. Chapter 6's armor will assume everything we just saw.

8. Look at the thief in verse 28 and the mouth in verse 29. In each case, what would mere rule-keeping look like, and what does Paul demand instead?

ANSWER *(share after the discussion)*

Rule-keeping would say: stop stealing; say nothing bad. Paul demands reversal, not just cessation. The thief labors 'so that he may be able to give to those in need': the taker becomes a giver. The mouth is not merely muzzled; it becomes a channel: speak 'only such as is good for edifying... that it may impart grace to those who hear.' Grace, *charis*, the same word as 2:8. Your sentence to another person can be a delivery route for grace. And the word for 'evil' talk is *sapros*, rotten, the word used elsewhere of bad fruit and spoiled fish: speech that decays the room it is spoken in. Grace does not just cancel the old man's habits; it turns them inside out.

Dig Deeper

Chase *sapros* through Matthew 7:17-18 (the bad tree and its fruit) and Matthew 13:48 (the worthless fish thrown away). Paul's word choice makes every sentence either nourishment or rot.

Live discovery

Turn back to Ephesians 1:13-14 and find the seal. What did it mean there, and what does verse 30 now tell us about the sealed?

Let them find it. Ephesians 1:13-14

9. Verse 30 is the hinge of the whole passage: 'do not grieve the Holy Spirit of God.' Paul adds a clause about being sealed. We have met that seal before in this very letter.

ANSWER *(share after the discussion)*

In 1:13-14 the Spirit is the seal marking God's ownership of us and the guarantee, the down payment, of our inheritance 'until we acquire possession of it.' Verse 30 repeats the note: 'sealed for the day of redemption.' The inheritance thread from session 1 just resurfaced. Now the shock: the sealed can grieve the Sealer. Grief is a word for persons who love; you cannot grieve a force, a feeling, or a battery. The Spirit is a Person who dwells in the baptized, and he can be wounded. And watch what Paul chooses as his example of what wounds him: not some spectacular evil, but verse 29, the way we talk. Our casual speech happens inside the temple of 2:22, in the hearing of the Guest.

10. Here is the strongest push against everything we just did. Sit with it before anyone answers.

Build then press

The strongest form of the objection. A thoughtful Protestant friend could say: Paul teaches elsewhere that

the old self was crucified with Christ (Romans 6:6) and that everyone baptized into Christ has already put on Christ (Galatians 3:27). Past tense. Finished. So the Christian life is not an ongoing project of putting off and putting on; it is believing what is already true of you. When Catholics talk about cooperating with grace, growing in it, losing it, confessing to get it back, they turn a finished gift into a treadmill and rob believers of assurance. And verse 30 itself proves the point: sealed for the day of redemption. The seal guarantees the outcome. Nothing I do can unsettle it.

Answering from the text. Answer from the passage itself. Paul agrees the decisive change is past: they were taught, they were sealed, the new man was already created (2:10, 2:15, 4:24). And it is precisely to those people that he writes imperatives: put off, put on, give the devil no ground, do not grieve the Spirit. If the sealed could not grieve the Spirit, verse 30 would be empty noise; Paul wrote it because the danger is real. The passage's grammar is: become what you already are. The indicative funds the imperative; it does not delete it. That is exactly the Catholic grammar of baptism: grace really given and really ours, which can therefore really be grown, wounded, or in grave matters lost, and really restored (CCC 1265, 1861). And concede what is true in the objection: the garment was made and paid for by Someone else, and any Catholic life that becomes an anxious treadmill has also misread this passage. But the assurance Paul actually offers is not that our choices stopped mattering; it is that the Spirit who sealed us is himself the guarantee of an inheritance we are still walking toward.

ANSWER *(share after the discussion)*

Both halves of the passage are load-bearing. Already: taught, sealed, new man created by God. Therefore: put off, put on, do not grieve. Ephesians will not let us choose between grace and responsibility, and neither does the Church: the gift is free, the gift is real, and a real gift can be worn well or badly. The seal marks us for a day we have not yet reached, and the same verse that names the guarantee warns the guaranteed.

11. Read verses 31 and 32 as two wardrobes: the pile going to the floor and the outfit laid out on the bed. Then look hard at the final clause, 'as God in Christ forgave you.' What does that little word 'as' do to Christian forgiveness?

ANSWER *(share after the discussion)*

Off comes the pile: bitterness, wrath, anger, clamor, slander, and malice, the fabric they are all cut from. On goes the outfit: kindness, tenderheartedness, forgiveness. The 'as' sets both the motive and the measure. We forgive because we were forgiven, and in the manner we were forgiven: before we apologized, at real cost, aimed at restoration. That forbids forgiveness-as-superiority; the forgiver in Christ is a debtor passing on a mercy that was never his own. The Our Father makes the same 'as' a daily petition, and the Church admits plainly that it is beyond us without the Spirit (CCC 2842), the very Spirit verse 30 just named. Next week opens with 'be imitators of God,' and now we know why Paul thinks we can be.

Send

Open questions. Let these land in silence if they need to.

S1. If the Holy Spirit could name one habit of your speech to renovate first, what do you suspect it would be?

S2. Where in your life right now is the sun going down, night after night, on the same anger, and what would it cost you to deal with it this week?

Live It This Week

Practices

1. The sundown rule: every evening this week, before you sleep, name to God any anger still in you from the day. Follow the psalm we found: bring it to your bed with him, in silence, and leave it there. If a specific reconciliation is needed and safe, take one concrete step toward it before Sunday.
2. One grace-carrying sentence per day: each day, say one deliberate sentence that builds someone up according to their need, in person or by message. Notice what it does to the room.
3. Get to confession this week or next: bring verse 31's list with you (bitterness, wrath, anger, clamor, slander, malice) and let the sacrament do what willpower has not.
4. The garment prayer: once each morning while you dress, pray one line: 'Lord, I put on the new man you made; renew my mind today.'

Scripture Memory

Ephesians 4:30

"And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption."

Ephesians 4:30

Closing Prayer

Pray together

Father, in the waters of baptism you took away our filthy garments and clothed us in your Son. Renew us this week in the spirit of our minds. Set a guard over our mouths, give our anger a sundown, and make our words carry grace to everyone who hears them. Holy Spirit, seal of our inheritance, be pleased with us and not grieved. Through Christ our Lord. Amen.

Part Three

Leader Reference Card

Every passage used in this session, in order. Print this page and keep it in front of you.

Primary text

- **Ephesians 4:17-32** read in three parts: 17-24, 25-28, 29-32

Discovery passages

- **Zechariah 3:1-5** Q4, group one: the filthy garments removed
- **Isaiah 61:10** Q4, group two: clothed with the garments of salvation
- **Psalm 4:4** Q6: the verse Paul quotes in 4:26
- **Ephesians 1:13-14** Q9: the seal and the guarantee

Echoes within the letter

- **Ephesians 2:10** created in Christ Jesus for good works
- **Ephesians 2:11** his readers are Gentiles by birth
- **Ephesians 2:15** one new man
- **Ephesians 2:22** the temple the Spirit dwells in
- **Ephesians 4:1** the first walk command
- **Ephesians 4:16** the body knit together, from last session

Dig Deeper and bench references

- **Genesis 3:21** the first garment: God clothes Adam and Eve
- **Genesis 1:26-27** the likeness being restored in 4:24
- **Colossians 3:5-14** the twin put off / put on passage
- **Mark 3:5** Jesus' anger
- **Matthew 7:17-18** *sapros*: the bad tree
- **Matthew 13:48** *sapros*: the worthless fish
- **Romans 6:6** steelman: old self crucified
- **Galatians 3:27** steelman: have put on Christ
- **Colossians 1:15** Christ the true image

Terms

- ***palaios anthropos***. the old man; RSV renders 'old nature' (4:22)
- ***kainos anthropos***. the new man, as in 2:15; RSV 'new nature' (4:24)
- ***peripateo***. to walk; the letter's word for a way of life, hidden by RSV's 'live'
- ***topos***. place, ground; the devil's 'opportunity' in 4:27
- ***sapros***. rotten, spoiled; the 'evil' of evil talk in 4:29
- ***charis***. grace; what edifying speech imparts (4:29), same word as 2:8
- ***lypeo***. to grieve; a verb for wounding a person who loves (4:30)

- **arrabon.** down payment, guarantee; the Spirit in 1:14

Catechism

- CCC 1265. baptism makes a new creature
- CCC 1695. moral life flows from baptismal identity
- CCC 698. the seal of the Spirit
- CCC 2302. anger: what is sinful, what is not
- CCC 2477. rash judgment, detraction, calumny
- CCC 2842. forgiving 'as' God forgave, possible only in the Spirit
- CCC 1861. mortal sin and the loss of sanctifying grace (bench use)