

# Ephesians Verse by Verse, 4:1-6

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[ 0 : 00 ] The doctrine continues, but we did get through some heavier doctrinal thoughts, and it's moving into some more practical walking, something we saw, I guess it was Wednesday night, about your walk.

And that's going to pick up here toward the middle of chapter 4 and go through chapter 5. So let's get into that. Chapter 4, verse number 1. We see Paul, the author here, in the first person, I, therefore.

And the word therefore always connects to some previous line of thought. And what he's going to say, let's read the first three verses here. I, therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith you are called, with all loneliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit and the bond of peace.

I, therefore, therefore, in what he's covered in chapter 3, with this dispensation of the grace of God given to him to open the eyes of the Gentiles, to turn them from darkness to light, to reveal his Son, the Lord Jesus Christ, in Paul, and the grace of God toward Gentiles, allowing them in to so great a salvation that only, primarily, the Jews knew and experienced a relationship with their Creator.

Now, God has opened this up to Gentiles, and it's by grace, and it's a free gift. And because of all this, Paul then has these prayers for these Gentiles that have entered into this relationship with Jesus Christ, not by works, but by faith in the Lord Jesus Christ.

[ 1 : 38 ] He's prayed, as we saw at the end of chapter 3, for their spiritual growth and for their knowledge to abound and for God to be glorified in them. The chapter closed with that thought of glory being to God in verse 21.

I, therefore, a prisoner of the Lord, I beseech you. I want, I'm beseeching you, church. He's imploring and begging of them and really declaring an important thought here to this body of believers in Ephesus that they, number one in verse 1, walk worthy of the vocation wherewith ye are called, and then he gives them the manner in which they can do that and fulfill that walk worthy, is that they do it in lowliness and meekness, with longsuffering and forbearing one another, with the goal of verse 3, endeavoring to keep the unity of the Spirit and the bond of peace.

And so starting this chapter is, it's kind of a new, a turn in the teaching and in the epistle to this church. He's going to deal with some unity things and he's going to find the basis of God for, the ultimate basis for any form of unity and some reasoning for it that gets into the body of Christ and them growing together and fulfilling their calling and walking not like Gentiles anymore, but like believers should.

But he's going to park and he's going to start here with something important about unity. Now I want to point out, Paul says again in verse 1, I'm the prisoner of the Lord. In verse number 1 of the previous chapter, he calls himself the prisoner of Jesus Christ for you Gentiles.

Gentiles. And so I like to note that Paul's not a prisoner of Rome. He doesn't even care who's got him latched up and locked up and bound.

[ 3 : 33 ] He considers his position to be of Jesus Christ and he knows how to be abased. He knows how to abound, he says in a later epistle. And none of these things move me, he says in an epistle.

He's not worried at all about his condition or his position. He knows who he is in Christ and everything he's doing, whether he's locked up or not, he's still serving Jesus Christ, still looking. So he gets locked up and he says, well, that's the end of that.

This is what I'm trying to get across here. He says, okay, I'm locked up, but I'm a prisoner of the Lord and I'm going to write these letters and these epistles. I care about the bodies of Christ here and the work that I have been called to and I'm going to continue on, even bound in a jail cell.

So I therefore, the prisoner of the Lord, beseech you that you walk worthy of the location wherewith you are called. Turn to Colossians chapter 1. This phrase Paul likes to use about walking worthy. Colossians chapter 1. And look at verses 9 and 10.

[ 4 : 43 ] For this calls we also since the day we heard it, do not cease to pray for you and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God, strengthened with all might according to his glorious power.

And you can match almost, not exactly word for word, but some of the things we read in chapter 2 and chapter 3 of Ephesians, he writes the same stuff to the next church.

It's not because he doesn't know how to be original. It's because this church needs the same thing. And that's something I'll mention in a moment. Go to 1 Thessalonians chapter 2 now. Flip to the next book. 1 Thessalonians chapter 2.

And start in verse 9. 1 Thessalonians 2 verse 9.

For ye remember, brethren, our labor and travail, for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how wholly and justly and unblameably we behaved ourselves among you that believe, as ye know how we exhorted and comforted and charged every one of you as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory.

[ 6 : 12 ] And so Paul's example before them in verse 10 was wholly. His behavior was justly. His behavior was unblameably. That's how he behaved himself among you that believe.

And now he beseeches them and exhorts them, charges them to walk worthy of God, following his example. Now that's a common thing. You'll see that in Paul's epistles, that he tells them, be followers of me.

In several instances, they're to follow him, and he doesn't even use that word all the time. He probably does, I think, at least three times tells him that, but other times he tells him, as you've seen this, this, this, and me, so do, in Philippians 4.

And so Paul's an example. He told Timothy to be an example of the believers, in word, in conversation, purity, and so forth. Be followers of Paul, but walk worthy of God.

Come back to Ephesians chapter number 4. When God saves you, he saves you, not just to get you out of hell, there, that's handled, I fixed it.

[ 7 : 14 ] He saves you, and as we saw on Wednesday night, he puts a new man in you, and calls for that new man to do some good works. We saw that back in Ephesians chapter 2, in verse 10.

And that new man is called to those good works. And God's calling us to walk worthy of the vocation wherewith you're called. He's not accepting you, just to, okay, you're cleansed, now go on your merry way.

Now come to me, and walk with me, and seek me, and let me change you, and let me mold you, and grow you, and make something that I can use. And God wants to do that with every one of us. He wants us to walk worthy. Paul beseeches them, to walk worthy of the vocation wherewith you're called. And now come to verse 2, with all lowliness and meekness, with longsuffering, forbearing one another.

You might think he'd say, to walk worthy of the vocation with power, with spirit, with gifts of the spirit, with speaking in tongues. Don't they love that today? But no, he says, no, this is the way you walk.

[ 8 : 16 ] It starts with getting yourself out of the way, getting yourself low and down, and in the dirt, lowliness, meekness with longsuffering, forbearing one another in love.

This humility is, you know, that's one that hasn't been perfected, in the body of Christ, or in Baptist churches around America, or the world for that matter, is lowliness, meekness, longsuffering, and forbearing one another in love.

That certainly hasn't been perfected. No matter how long you've been saved, you've been around a body of believers, you can see it, you've probably experienced it in the past, and you will again in the future. There's always these little strifes, and these little elements of discord within the body.

And it's something Paul starts with. He addresses, saying, I want you to walk worthy of your vocation with your call. I want you to get away from those things. You've got to start by getting low. You've got to start by eliminating your will and desire, and get low, and forbear one another. It's easier said than done sometimes, because personalities clash, and because we're not the same.

[ 9 : 27 ] And because in any church, in this one right here, everybody in this room, every single one of us, there's sin in us. There's a fallen nature in here. As much as we want to be the new man and walk with God, inside of all of us is a fallen nature, and capable, in that fallen nature, capable of strife, and discord, and contention, and sowing discord.

So that's in us. It's in here. And I'm not saying it's like we're doing it right now. I'm saying, but it's in here. It exists in your flesh. And to get somewhere with God, and to walk according to the calling that we've been called, to please Jesus Christ, to stand out from the world, we've got to be together in here, so that we can accomplish something for Jesus Christ.

And Paul's telling the church at Ephesus this. I think he'd tell any church that. If he wrote to any church, he's going to have to deal with some of that. Come back to 1 Corinthians 1.

This is an easy one here, because this church surely had a mess, a condition they were in that Paul had to really deal with. In a lot of ways, one of them was very plain with their divisions.

Look at 1 Corinthians 1. I'll start at verse 11. For it hath been declared unto me of you, my brethren, my brethren, not the lost people, but the saved people in this church.

[ 11 : 02 ] It hath been declared unto me by them which are the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I am of Paulus, and I am of Cephas, and I am of Christ.

Here's his question. Is Christ divided? Well, I'm of Christ. Well, I'm of this guy.

Well, I'm of that guy. Was Paul crucified for you? Were you baptized in the name of Paul? And he goes on to try to just open their eyes, to like, look at what you're doing. It's not according to Scripture.

It's not according to the Spirit of God. It's you men and women, chasing these little, following your own little desires. Look at chapter 3 again. He says something. And causing divisions within the body.

Look at chapter 3. And I'll just start in verse number 1. Right after he says, we have the mind of Christ. He says, And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

[ 12 : 06 ] I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now were ye able. Why? Ye are yet carnal. For whereas there is among you envying, and strife, and divisions, are ye not carnal?

And walk as men. And he goes back into the same talk of chapter 1, of some of the divisions that are among them. Look to the next epistle of 2 Corinthians, and it's toward the end.

Toward the end. 12. 2 Corinthians 12. Same church. A few years later, they responded well to some things that Paul wrote in his first letter, but some things they didn't get fixed.

2 Corinthians 12. Look at verse 19. Again, think ye that we excuse ourselves unto you, we speak before God in Christ. But we do all things, dearly beloved, for your edifying.

For I fear, lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not. Lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults.

[ 13 : 28 ] Lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

He's dealing with Christians, and Christians' sins in the local church. And that list in verse 20, debate, envying, wrath, strifes, backbiting, whispering, swellings, tumults, the divisions are still there in that local church.

So, come to Ephesians, back to chapter 4 in Ephesians. He's beseeching them to walk worthy, and to do it with verse 2, lowliness and meekness, long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.

They have to endeavor to keep the unity of the Spirit, because keeping unity is an endeavor, for sure. There's always, always going to be something, somewhere, someone.

I talked with a pastor, and he made a comment about the ministry. He just did talking with him, nothing specific really, but he just made this comment, saying that, about putting out fires, is the way he worded it.

[ 14 : 53 ] And he said, as soon as you put out one fire, another one will come up. And he just said, that's the ministry. And he just likened it to, a local church is just, there's going to be issues,

because you're dealing with sinners, and you're dealing with different people, different thoughts, personalities, different opinions, different ideas.

And so, what do we have to do together? Well, first of all, verse 2, we have to lower ourselves, and put on meekness, and long suffering, and forbear one another in love, and we have to together endeavor, to keep something.

It takes work. And to keep unity, you'll have to just overlook, some things that you might say is a flaw, or is wrong, or someone said, or did something, you might have to overlook it.

You might have to forbear that, and endure that, because you want to keep the unity. And I think unity is something worth keeping. I think it's something worth endeavoring toward and for.

I think it's a valuable, a necessary asset to a local church, is to have unity. Notice in verse 3, it's endeavoring to keep the unity of the spirit.

[16:02] It's the unity of the spirit, that is the spirit of God, in the fellowship of this local church here. Because men can be unified on a lot of things.

And there's a lot of unified congregations, but they're unified under something else. I was, my neighbor, she was cutting my hair last night, and she's, she's taken some classes, in the, what do you call it, trying to get into the, what is it called, the funeral business.

Yeah. Anyway, she's, she's taking classes, she has to, for this, she has to go to different, or they have to put on different funerals, and she said, this is really weird, how much, how different all these churches, she's like, what are you, what is your church?

And, and I said, we're Baptist church. And she said, okay, well that's a little more normal. And she went on to say that, all of these, she described the different denominations, and how they have their, your funeral proceedings, and processions, and the way they believe it should be done.

And she just talked about several of them. And as we talked, I said, well they're a cult. And she named it on, I said, yeah, they're a cult too. And she just kind of, she didn't know how to take that, if she should agree with me or not.

[17:22] And, and, because she's getting trained by some liberal, lost nobody, and you know. And so, it was the best conversation I've ever had with her, about spiritual things, and trying to show the difference between believing, and following the scripture alone, versus adding to it, and following these ways of man, and historical position, blah, blah, and so we got, it was the best conversation I've ever had, about these things.

And I have no idea right now, where I'm going with this. Somebody, somebody bring me back. I got that word in my head, I just don't know what I was saying, where I drifted into that. I wish it would come back, maybe it will if I keep talking.

Endeavoring to keep the unity of the spirit, and the body's unity of the spirit. Man can be unified under other things, and there are Mormons, unified under false doctrine, and false pretenses, and they believe it, and they come together.

And other churches, they come together, believing, unified, that this is the way it is, this is the truth. But this unity, is not just under some cause, or under some opinion, or belief, some faith, but rather the unity of the spirit.

It's of God. And he's going to back that up, with describing, several cases, four, five, and six, where God is unified. Everything God does, has a oneness to it.

[18:40] Now my Bible here, the notes in this study Bible, it's a Schofield Bible, says above verse four, that he calls these next things, the seven unities, that must be kept, because we're endeavoring, to keep the unity of the spirit.

And then he says, these are unities, that we have to keep. I don't know, that that's the case at all. I think this is just, examples, of God's unified, nature, and everything of God, that's truth, there's a unity to it, or a oneness to it.

Maybe he's right about it, I don't know. Maybe the church does need, to keep doctrinally the truths, of such, of certain things. But, backing up to verse three, endeavoring to keep, the unity of the spirit, in the bond of peace.

The unity of the spirit, in the bond of peace. So, bound together, the bond of peace, the wording, every word has weight, in this verse. And it's, you can be unified in peace.

Come back to, to some proverbs here. Let's read a few proverbs, that will coincide, with this thought. Look at chapter six, for the first one. Proverbs chapter six.

[ 19 : 49 ] The proverbs say, some very direct, very straightforward things, some truths, about this, and things that we need, to consider, and receive, and be cautious of.

Because it can, and will affect, the unity, and then therefore, the walk, of individuals, and the local church. Proverbs chapter six, verse 16.

These six things, doth the Lord hate, yea, seven are abomination, unto him. A proud look, a lying tongue, hands that shine, innocent blood, and heart that devises, wicked imaginations, feet that be swift, and running to mischief.

A false witness, that soeth, that speaketh lies, and finally the seventh, he that soweth discord, among the brethren. Among brethren.

Sowing discord, among brethren, is an abomination, to God. And amen. Look at chapter 16.

Chapter 16.

[ 21 : 00 ] Verse 28. 16. 1628. A froward man, soweth strife, and a whisperer, isn't that the word he used, about this church, in Corinth, back there?

A whisperer, separateth chief friends. That's so in discord, it's causing a division, where there wasn't one. There was friendship, and now there's division, because of a wicked man, a froward man.

Look at chapter 17. And verse number 9. He that covereth a transgression, seeketh love.

Now just pause there, because in Ephesians, there's forbearing one another, in love. And he can, he can forbear, and put up with, and even cover something, because he wants love, to prevail, and a unity, a unified spirit, but somebody else doesn't.

Verse 9 says, he that repeateth a matter, separateth. There's the division. Very, or true, friends. There's more.

[ 22 : 11 ] There's more. Let's see. 20, where's that one? 22, look at this. 22, 10.

Proverbs 22, verse 10, cast out the scorner, and contention shall go out. Yea, strife and reproach shall cease. And what's left in its place is peace and unity.

Now, that's a tough line to say, cast out the scorner. I could soften it up a little bit, but telling you something that comes to my mind, every time I hear this, is some years ago, it's not terribly long, but church put on a little video, and it was about, it was just kind of a spoof thing that they did.

I don't know if it was for a youth rally, or whatever it was, but they had Batman, a guy dressed in a full Batman cape, suit, head, everything, and he called him Bat Christian. And that's just kind of an awkward line.

I don't know, it's kind of an oxymoron maybe going together, but Bat Christian was his name. And in the video, he was going around solving some things, and there was the Joker, and he was, they showed the Joker causing problems in the church, and Batman was coming for him.

[ 23 : 28 ] And he kind of like, finally came down to where he met him one-on-one in the church, and Bat Christian says, it's time to cast out the scorner. And he took a hold of him, and chucked him out of the church, and that was such a line.

I love it, because I'll never forget that. I just, right out of Proverbs 22, 10, it's time to cast out the scorner. It was in Batman's voice. That was my best impressionation ever. There was one more I want to look at.

Look at Proverbs, I think it's 26. But when you get the scorner out, or the one that's causing trouble, then things come back to peace.

Look at chapter 26. And look at verse number 20. Where no wood is, there the fire go without.

That's just a truth. So where there is no tail bearer, somebody who runs their mouth, and tells tales, the strife ceaseth.

[ 24 : 30 ] As coals are to burning coals, and wood to fire, so is a contentious man to kindle, starting, stirs it up, strife.

And the words of a tail bearer are his wounds. They go down into the innermost parts of the belly. Burning lips, and a wicked heart, are like a potsherd covered with silver, draws he that hateth, dissembleth with his lips.

That is, he's disguising, hiding with his lips, and layeth up deceit within him. When he speaketh fair, there's the disguise, fair words, and you know, careful, and believe him not.

For there are seven abominations in his heart. And we saw one of those abominations earlier, sowing discord among the brethren. Anyway, we'll move on from that. Come back to Ephesians chapter 4.

There's more verses in the Proverbs about a tail bearer, or about strife and contention. So it takes an endeavor on everyone's part to humble themselves, to forbear certain things and situations and words that were said, or whatever the case, to keep the unity of the spirit and the bond of peace. [ 25 : 44 ] And peace is worth having in a local church. It's worth having in your home. It's worth having at your job site. It's worth having. I know a man who talked about some strife that he had with a co-worker.

And he described that this guy gets under my skin every day. He just, he knows it, and he keeps on, and he's above me, so I can't really do much about it. And he just said, I can't stand even going into work now, because I know I'm going to have to deal with this guy.

And how much better is it to have peace? Because the opposite does what to you? It just, it eats away at you. It makes you not even want to show up. It makes you not even want to be around it. And peace is necessary. Now, coming through the next portion here, he's going to describe the unities of the oneness that is of the spirit and what God does.

There's one body. Now, back in chapter two, there was Jews and Gentiles, and he made both one. So he's talking about the body of Christ. And there's one spirit, capital S.

[ 26 : 45 ] We understand there's unclean spirits in the Bible. And he maketh his angels spirits, and his ministers of flaming fire. But there's one spirit with a capital S, so he's obviously talking about the spirit of God, the true and holy spirit of God.

Even as you are called in one hope of your calling. Something we referenced earlier back in chapter one, in verse 18, that you may know what is the hope of his calling, and connected that with the future, and with his return, and his changing you, and purpose for the body of Christ.

And that's one thing, too. Verse number five, there's one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

So, what's he saying with some of this? Is there really one Lord? Is there really one faith? You'd have to say, well, there's one true faith. There's one truth that's of God. There's a lot of beliefs or faiths around the world, yes?

Come to, where is that at? 1 Corinthians chapter 6? Chapter 8. 1 Corinthians chapter 8. Paul said here, there's one Lord.

[ 27 : 52 ] He said there's one God and Father of all. Look at 1 Corinthians chapter 8. And start in verse 4.

As concerning, therefore, the eating of those things which are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

For though there be that are called gods, small g, whether in heaven or in earth, and it says now parenthetical, as there be gods many, and lords many, but to us, there is but one God, the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by Him.

Albeit there's not in every man that knowledge. And he's going to talk about some idols and things. So coming back to Ephesians, when he says there's one Lord, we understand what he's saying. And so the same thing's true of when he says there's one faith.

We understand he's speaking to the truth that comes from God. There's a lot of faiths and beliefs out there in this world, but there's one true one. He says in verse 5, there's one baptism.

[ 29 : 16 ] So what is that? Right away some of you think, oh, getting baptized in water. Or maybe somebody will say, well, I was baptized when I was young, and a priest sprinkled some water on me, and that was called the baptism.

But he says there's one baptism. Is that what it is? Look, I'll show you something in Matthew. Let's look back there quickly. Chapter 3. There is multiple baptisms.

A baptism, the word means to immerse or place into. Placing one thing into something else is baptizing it. And here's a case in the scripture where there's more than one baptism in one verse. Look at verse 11. John the Baptist says this, I indeed baptize you with water unto repentance. But he that cometh after me is mightier than I, whose shoes I am not worthy to bear.

He shall baptize you with the Holy Ghost. And thirdly, there's a third baptism, with fire. There's three different baptisms mentioned in one verse.

[ 30 : 27 ] So, which one is Paul talking about? Any of those? Or what's he saying? There's one baptism. Well, as we've studied early, very beginning of this book, when we saw these phrases of being in Christ, in Christ, and in Christ, I suppose the very first time was chapter 1 and verse 1, the

faithful in Christ Jesus.

And in chapter 3, he ended it by saying in Christ, and verse 4 chosen us in him, and in him, in him, in him. You're in Christ by that baptism, that one baptism, that is being placed into, immersed into the body of Christ.

And this study took us to 1 Corinthians chapter 12, where it was by one spirit are you all baptized into one body. And that is not being dunked into water anywhere, in a river, in a baptismal thing, or having water flicked on you at all.

That is a spiritual baptism, placing you in the body that he's talking about from verse 4. The body, the spirit, the faith, the baptism, they're all connected, and it's all one.

And so from verse 5, he goes, one faith, one baptism, one God and Father of all, who is above all and through all and in you all. Now somebody takes that verse and says, see, God is in everybody, and God loves everybody.

[ 31 : 49 ] He's the Father of all. And is that what it says? After talking about being one body and one spirit, one faith, one Lord, you can't just eliminate all of that, because people say this, they say there's all these faiths and beliefs, and they all lead to the same God.

They all get us to heaven eventually. But when Paul says there's one faith, then there's one true faith, that leads us to God, the Father of all. But is he the Father of all, in the sense of everybody's his child, is the question, because they will take that verse and just let it sit over here and then adjust it to their teaching.

And he says this, and in you all, notice the you all, the southerner would say y'all. My wife would say you's guys. Sorry, honey. In you all.

Verse number one, who's he talking to when he says you? Verse one, he says, the prisoner of the Lord, I beseech you, church at Ephesus, that ye, born again believers, walk worthy of the vocation wherewith ye are called.

There's one body. He said in verse four, ye are called in one hope of your calling. And so verse six applies to that group that he's writing to, not to this all of humanity eternally, that you're all God's children.

[ 33 : 11 ] It's a foolish thing to pull little phrases out of verses and build a doctrine and then damn souls to hell because you won't tell them what the Bible says. And so going back to my haircut last night, I told her what we do is follow the scriptures alone.

If it's not in the Bible, we don't want to hear it. If you can prove it from the Bible, we will believe it and stand on it till we die because we are Bible believers and we believe what the Bible teaches about Jesus Christ and we believe what, we only believe what the Bible teaches about Jesus Christ and about salvation.

We find our salvation in the Bible. We find our way to heaven in the Bible, everything to the word of God. And it was just kind of a quiet moment at that point. But nevertheless, worth the opportunity to show a division between what others teach, for instance, right here in verse 6, and the one faith, the truth from the word of God.

We'll have to stop there at the end of verse 6 and we'll pick it up here with the grace and some measures and make some connections to God.