

Text: Eph. 4:1–3 “I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.”

Intro: The word “therefore/then” ties back to **Chapters 1-3**. Because of all that God has done for us in providing salvation and making us into a spiritual dwelling place of God, a dwelling place in which Jew and Gentile are united as one, we should live like the people we claim to be.

—“the prisoner of the Lord,” (Eph. 4:1)

—Paul is in Roman custody, but he would never admit to being Rome’s prisoner, his imprisonment is by “the Lord”.

—Paul views his position as “prisoner” as a unique qualification to exhort the Church—He lives what he exhorts others to do!

—The word “walk” in Greek is περιπατέω peripateō which describes one who is alive, walking around living life.

—The word “worthy” (Greek ἀξίως axiōs) means to balance the beam, our lives must match our confession; the Christian life is lived— “with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.” Eph. 4:2–3

—This call to worthy living is similar to **1Cor. 13:4–7** “Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things.”

—The unity of the Church is the goal of “walking worthy”—Eph. 4:3 “endeavoring to keep the unity of the Spirit in the bond of peace.”

—“Endeavoring” (σπουδάζω spoudazō) means to do something with intense effort, to work hard to build a community living in “the unity of the Spirit in the bond of peace.”

—Paul uses a series of nouns broken into three groups of three all pointing to one whole; many individuals that form one body in the Spirit—Eph. 4:4–6 “There is

one body and **one Spirit**, just as you were called in **one hope** of your calling; **one Lord**, **one faith**, **one baptism**; one God and Father of all, who is **above all**, and **through all**, and **in you all**.”

—What has happened to the Church in the centuries between Paul’s writing and our experience today?

—Just as there is no longer Jew or Gentile before God, **there are not many “bodies”** but **one whole**, united by **One Holy Spirit** and **One hope**.

—**Eph. 2:15** “having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, **so as to create in Himself one new man from the two, thus making peace**.”

—It feels as though we have worked hard to rebuild the “**enmity**” God abolished.

—**One body many gifted members**—**Eph. 4:7** “But to each one of us grace was given according to the measure of Christ’s gift.”

—This again sounds like Paul’s writing in **1 Corinthians**—“There are diversities of gifts, but **the same Spirit**. There are differences of ministries, but **the same Lord**. And there are diversities of activities, but it is **the same God** who works all in all.” (**1Cor. 12:4–6**)

—The gifts are given according the administration of the Holy Spirit—**1Cor. 12:11** “But one and the same Spirit works all these things, distributing to each one individually as He wills.”

—There is a principle at work here, **the more diverse the gifting, the unified we are**—**1Cor. 12:25–26** “that there should be no schism in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.”

—**Eph. 4:8** “Therefore He says: “When He ascended on high, He led captivity captive, And **gave gifts to men**.”

—This verse is a loose quote of **Psalms 68:18** “You have ascended on high, You have led captivity captive; You have **received gifts** among men, Even from the rebellious, That the LORD God might dwell there.”

—Notice Paul’s major change from “received gifts” (*Ps. 68*) to “gave gifts” (*Eph 4*); this was a device used often in the New Testament to support a truth using Old Testament text with modifications; the only explanation to such changes is that the same Holy Spirit that inspired the Old Testament writers, is the same that inspired New Testament writers.

—Paul is using *Psalm 68* in order to stress that none other than the exalted Lord is the one who has endowed His church with gifts by grace.

—*The call to unity and the Spiritual gifts*—“*And He Himself gave* some to be *apostles*, some *prophets*, some *evangelists*, and some *pastors* and *teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.*” (*Eph. 4:11–12*)

—Spiritual gifts are at the heart of Christ’s strategy for building His church; these gifts are the ministry gifts “He...*gave some to be apostles, some prophets, some evangelists, and some pastors and teachers*”. (*Eph. 4:11*)

—He lists only those who are appointed to leadership, whose ministry is exercised for the sake of the whole community—*Eph. 4:13* “till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.”

—The first two are foundational gifts—*Eph. 2:20* “having been built on the *foundation of the apostles and prophets*, Jesus Christ Himself being the chief cornerstone.”

—The argument is given that states these two gifts are no longer functioning in the Church; but there is *nothing in the wording of this text that indicates these gifts would cease.*

—The verse appealed to by the cessationist—*1Cor 13:8–10* “Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is *knowledge*, it will vanish away. *But when that which is perfect has come, then that which is in part will be done away.*”

—The verbal tense of the phrase “*He Himself gave*...” is called a pluperfect, which indicates a definite past action, and action completed.

—The word *Apostle* means one who is sent out and is given to set the Church in order and maintain doctrinal purity.

—They are known by the signs they work—*Acts 2:43* “Then fear came upon every soul, and *many wonders and signs were done through the apostles*.”; *2Cor. 12:12* “Truly the signs of an apostle were accomplished among you with all perseverance, *in signs and wonders and mighty deeds*.”

—*Prophets* speak words under the inspiration of the Spirit, and includes as much forth-telling as foretelling—*Acts 15:32* “Now Judas and Silas, themselves being prophets also, *exhorted and strengthened the brethren with many words*.”

—*Evangelists*, would be more akin to our present day missionaries—*Acts 21:8* “On the next day we who were Paul’s companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him.”

—*Pastors and Teachers*, are grouped together, suggesting that the two roles were regarded as complementary and often coordinated in the same person.

—The word “*pastor*” is translated from the Greek ποιμήν poimēn one who tends flocks or herds, a shepherd, herdsman.

—“*Teachers*” from the Greek διδάσκαλος didaskalos, a master; and are linked with prophets in *Acts 13:1* “Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen...”

—Paul list these a little different in—*1Cor. 12:28* “And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.”

5
Walk Worthy
Eph. 4:1-3
Pastor C.E. Bowden

6
Walk Worthy
Eph. 4:1-3
Pastor C.E. Bowden
