

211114-1 Eph 4, 1-10, Keeping the Unity of the Spirit–CThurman

In the previous chapter Paul prayed three things for the Ephesian saints. That God would grant them:

- To be strengthened that Christ might dwell in their hearts by faith.
- To comprehend Christ to the fullest extent
- To know the knowledge-surpassing love of Christ

The result of this is that they might be completed with all the completeness of God. Then Paul closes this part with the thought which essentially says, 'God will be glorified. He who does exceeding abundantly above all that we ask or think, after the power that works in us; He will be glorified throughout all generations forever in the church.'

Again, in chs. 1-3 Paul taught the Ephesians the doctrinal side of the Christian life. He taught them what God has done for them (ch.1), and to them (ch.2) and with them (ch.3), bringing both Jew and Gentile into fellowship together and into the same body, a church. In chapters 4-6 Paul teaches them the practical side of the Christian life: how we should *walk* with Jesus Christ.

Chapter 4

1 ¶ *I therefore,*

Therefore – Paul could be saying that in view of that fact that God will be glorified through the church which is by Jesus Christ throughout all generations forever and ever walk with Christ. He could also be saying that on account of the fact that should you be strengthened so that Christ might dwell in your hearts by faith to comprehend Him to the fullest extent and to know His knowledge-surpassing love walk with Christ. Or, he could be saying that in view of *everything* that God has done for you and to you and with you, walk with Christ.

ἐν		aor. infin.
<i>the prisoner of the Lord,</i>	<i>beseech you</i>	<i>that ye walk</i>
in	call you near	to walk, to occupy
	intreat you	

beseech, παρακαλῶ, a 1ps. pres. ind. verb, or παρακαλέω, παρά beside, by the side of, near + καλέω, to call (see *called* below); παρακαλέω, tss. *to be comforted, to beseech, to desire, to pray, to exhort, to intreat, to give, to call for.*

walk, περιπατήσαι, aor. infin. of the verb περιπατέω, περί about, over, concerning + πατέω, *to tread*; περιπατέω, tss. *to go, to walk, to be occupied, to walk about*; **2.2** (*ye walked*, 2ppl. aor.), **10** (*should walk*, 1ppl. aor. subj.); **4.1**, *walk*, aor. infin., **17**; **5.2, 8, 15.**

Paul would have his dear brethren to come near, draw up beside him, to come into the same fellowship of Christ, to drink of the life of Christ, to walk in the same manner as he walks with Christ. Don't be resistant and discount the things that he has said. (election, predestination, adoption, Jews and Gentiles in the same church, etc.) Become established in all the doctrine of Christ and let it encourage you, let it fill your souls with joy to apply the manner of Christ's life to yours.

I beseech you to walk. Don't be idle, don't be still or become stagnated in the way of Christ. There's not a moment or a circumstance, a time or a place where Jesus Christ doesn't apply. He is our life! If we can't live it with Him what has our life become but vain? Walk with Him through it all. On sunny days and on days when the sky is falling keep on walking, applying, living, and dying with Him. Yes, often we are called upon to die to self by living like Him. Whatever we called upon to do, let us walk with Him.

To walk:

1Pe 2:21 For even hereunto (suffering for well-doing) were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps...

To occupy:

Lu 19:13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. (In other words, be busy with my business until I come.)

occurry, πραγματεύσασθε, 2prpl. aor. imper. of the verb πραγματεύομαι, only this once in the NT. Wigram notes ‘to trade.’ The noun πραγματεία, again only found once in the NT, is tss. *affairs* in 2Ti.2.4. (Wigram, ‘negotiations.’) So to please the one for whom the soldier is enlisted to fight in a war he should not become entangled with the *affairs* of this life.

adv.

worthy	of the vocation	wherewith ye are	called,
becomingly, befittingly	summons	of which	summoned
worthily	v. 4, noun, calling		v.4, verb

worthy, ἀξίως, adv., tss. *becometh* (saints), *worthy, a godly sort* (marg. *worthily*); the adj. ἄξιος, is tssl. *meet, worthy, due reward*; the verb ἀξιόω, is tss. *to be worthy, to desire, to count, to be counted worthy*; note: the current dictionaries do not have *worthy* as an adverb, but rather as an adjective. The adverb form today is *worthily*. **Worthy is here an adverb. The dictionaries today show worthy as noun and an adjective, however it is in this text of Eph.4.1 an adverb. The OED refers to both this Ephesian text and the Greek ἀξίως, showing them to be adverbs.**

vocation, κλήσεως, gen. sing. of the noun κλήσις, tss. *calling* (10), *vocation* (1); the verb καλέω, tss. *to call, to bid, to name, to call forth, to be surnamed*.

ye are called, ἐκλήθητε, 2prpl. aor. ind. pass. of the verb καλέω, **v.4** is the same aor. ind. pass. verb.

worthy – adv. expressing the manner (the how) of the walk.

of the vocation – the extent of walking worthy

wherewith ye are called – the kind of vocation, the one to which you are summoned.

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Paul now begins to instruct them *how* to walk. He uses six terms to define how they were to walk. They were to worthy, lowly, meekly, longsufferingly, forbearingly, and endeavoringly.

First walk worthily of the calling to which we are called. We are called with an holy calling.

2Ti.1.9 [God] hath saved us and called us with a holy calling.) And, we are called to be holy.

This means that this call is unlike any other call. This is a call to come forth from the dead.

Jn.11.43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Christ called Lazarus forth for a purpose. Christ calls us forth from the dead for a purpose. That purpose is,

1Pe 4:2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

And we are called with a holy calling to be holy.

1Pe 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

Ro 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

...

lowliness of mind, ταπεινοφροσύνης, gen. sing. of the noun ταπεινοφροσύνη, ταπεινός an adj. *lowly, low, cast down, base, low degree, humble* + φρήν the mind, the understanding; ταπεινοφροσύνη, tss. *humility, humility or humbleness of mind, lowliness, and lowliness of mind.*

meekness, πραότητος, gen. sing. of the noun πραότης, tss. *meekness*; the adj. πραῖος, is once in the NT and tss. *meek (meek and lowly in heart)*; the idea mildness, softness, civility.

LXX, see πραῦς, *meek*, Nu 12:3 *And the man Moses was very meek beyond all the men that were upon the earth.* πραύτης or πραότης, *gentleness*, Es.5.1 ... *But God changed the spirit of the king into gentleness ...*

longsuffering, μακροθυμίας, gen. sing. of the noun μακροθυμία, μακρός adj. *long, far* + θυμός, noun, *wrath, indignation, fierceness*; μακροθυμία, tss. *longsuffering, patience*; the adv. μακροθύμως, is once in the NT and tss. *patiently*; the verb μακροθυμέω, is tss. *to have patience, to bear long, to suffer long, to patiently endure, to have long patience, to be longsufferer.*

With all lowliness – In Acts 20.18 this phrase is translated *with all humility of mind*. Children of God it all begins in the mind. *Let this mind be in you which was also in Christ Jesus.* (Phl.2.5) If we can get our minds around this then we have begun to walk with Christ. Paul was writing to them what he found to be true by way of application.

Ac 20.18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,
19 Serving the Lord with all humility of mind (Gr. μετὰ πάσης ταπεινοφροσύνης), *and with many tears, and temptations, which befell me by the lying in wait of the Jews:*

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20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Humility of mind is not a weak mind. Being humble or lowly minded is not the same as being gullible, simple and subject to being led away into error, though it is certain that some will think that they can take advantage of you because of it. But though humble you are immovable when it comes to faithfulness to the doctrine of Christ. Humility of mind is not weakness. No, it is quite the contrary. To be lowly requires confidence and resolve in the one who will walk so. He is not weak who will contend against his pride. He is not weak that will strive faithfully, again and again, and again, against the carnal nature that would have us do otherwise. Christian can walk with Christ and be firmly convinced of the truths of Christ. The lowly minded should have firm Biblical, uncompromising convictions.

Col 2:18 Let no man beguile you of your reward in a voluntary humility (or, humility of mind) and worshipping of angels, intruding into those things which he hath not seen, vainly(εἰκῆ, adv. without a cause, vainly, in vain) puffed up by his fleshly mind ...

and [with] **meekness** – πραότης, is a noun always tss. *meekness*; the adj. πραῖος, is once in the NT, and is coupled there with our word *lowly* in Mt.11.29..

Mt. 11.29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

πραότης, is found in Gal.6.1. Again, this term is couple with the idea of strength. In the Galatian text there is one that is spiritual that should work to recover another brother that is overcome with some fault.

Ga 6:1, Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

By this text we would all agree that this is NOT a work for the weak, unstable, unspiritual, unconvicted ones. Meekness is a strength. Again, in 2Ti.2.24-26,

*2Ti.2.24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,
25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;
26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

Titus was to teach the Cretians, whom Paul called *slow bellies*, among other things, to show all meekness.

slow bellies, idle, barren; perhaps referring to slowness for desiring spiritual food; idle, slow (to walk) to make personal application; dull to receive.

*Tit.3.1 1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,
2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.*

It is a shame to hear and read what professed Christians today say concerning our government and our leaders. While we might be strongly opposed to their policies and actions it is not a license for us to abandon our Christian walk by acting like a lot of seditious rebels.

In the English version of the Septuagint Scriptures (LXX) the same Gr. *πραΰτης* or *πραότης*, is tss. *gentleness*, in Esther 5.1. King Ahasureus is described as sitting upon his throne, wielding a terrible authority, but when queen Esther to come into his presence unbidden, at the risk of her own life, his spirit was instantly changed.

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LXX, Es.5.1 ... But God changed the spirit of the king into gentleness ...

KJV, Es.5.2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

The Gr. adj. *πραῦς*, describes Moses' general demeanor.

Nu 12:3 And the man Moses was very meek beyond all the men that were upon the earth.

Moses' general demeanor was one of meekness. Again, meekness is not weakness. Moses was a God-called man that confronted Pharaoh, who led the nation of Israel, and dealt with a rebellious people to the day of his death. (cf. Deu.9.7) But meek as he was, Moses stood firmly on the word of the LORD and was faithful in all his house *as a servant*. (cf. He.3.5) He was a great judge in the nation, making many and difficult decisions. (cf. Ex.18.16) He became wroth with the people at times of their disobedience. (cf. Ex.16.20, for storing the manna against the will of God; Nu. 16.15, when confronted by Korah and his band). But in all of it, Moses was meek.

with longsuffering – the noun *μακροθυμία*, *μακρός* adj. *long, far* + *θυμός*, noun, *wrath, indignation, fierceness*; *μακροθυμία*, tss. *longsuffering, patience*; the adv. *μακροθύμως*, is once in the NT and tss. *patiently*; the verb *μακροθυμέω*, is tss. *to have patience, to bear long, to suffer long, to patiently endure, to have long patience, to be longsuffer, and means to 'to wait long.'*

the noun *μακροθυμία*, bear long:

Ja.5.10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

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These men delivered the word of the LORD as commanded and stood firm in that conviction, longsuffering the hardships incurred by them which became angry at them for it.

2Ti 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

the verb μακροθυμέω, bear long:

1Co 13:4 Charity suffereth long...

1Th 5:14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

(3 times)

Ja.5.7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

stablish, στηρίξατε, 2ppl. aor. imper. of στηρίζω, tss. to be fixed (a great gulf fixed), to be strengthened, to be established.

the adv. μακροθύμως: Paul before king Agrippa

Ac 26:3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. (hear me out)

LXX, Pr 25:15 By long forbearing (μακροθυμία) is a prince persuaded, and a soft tongue breaketh the bone.

[Ye walk]

forbearing **one another in love;**
to bear, to put up with

forbearing, ἀνεχόμενοι, nom. pl. masc. part. pres. of the verb ἀνέχομαι, ἀνά above, again + ἔχω to have, so to possess above; ἀνέχομαι, tss. to suffer (allow, bear), to bear with, to forbear, to endure.

*LXX, **to refrain**, Gen.45.1, And Joseph could not refrain himself when all were standing by him, but said, Dismiss all from me; and no one stood near Joseph, when he made himself known to his brethren. **to endure**, Job 6.11, For what is my strength, that I continue? what is my time, that my soul endures? LXX, tss. this also to withhold, to bear (Is.1.13), to forbear, marg. at Is.46.3, to put up with.*

Again, we are called to act from strength of faith to do something as Christians and brethren. Paul called the Ephesians near *to put up with* one another in love. This is not a text justifying sin, but IT IS MY OPINION that this is a text instructing us *how* to love one another by putting up with one another's various immature, imperfect, aggravating, irritating, frustrating 'isms.'

Let me speak freely. We ALL have something that potentially rubs one of us, some of us, or all of us in a bad way. Let's admit that much. Part of the remedy for 'rub' is learning what it is that I do that rubs you in a bad way, and by the grace of God try to put it away for you. Now, this applies to every one of us. My task is not to tell you what it is that you do that rubs me the wrong way. No, my task is to forbear you in love for Christ's sake just as you should learn to forbear me in love for Christ's sake. Yes, we should all learn to do better. But the truth we're always going to have something that rubs us in a bad way that we should learn to forbear in love.

Paul is leading us to why we should walk worthy, lowly, meekly, be longsuffering and forbearing.

2 μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ

[Ye walk]

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This now sets the context for the following verses 4-6 and the idea of oneness.

3 σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης