

## **THE WORTHY WALK** **Ephesians 4:1-3**

### **The Call to a Worthy Walk (4:1)**

Therefore = connects us back to all that has been written to this point.

Verse one states the purpose for writing the entire epistle and the focus of the remaining three chapters.

- The first three chapters told us who we are and what we have in Christ. The final three tell us what we are to do as members of God's household. Chapters four through six also teach us how we can accomplish it. The word "entreat" is the force of this verse. In the Greek N.T. it is the first word in the sentence, that reads: "I entreat you therefore, I the prisoner in (the) Lord ..."

Entreat (parakaleo) = means to urge, exhort, beseech, to call to ones side. Its usage here depicts a strong desire or plea.

- A related word "Parakleetos" is used for the Holy Spirit as our Helper or Comforter. – John 14:16, 26, 15:26, 16:7
- Paul is not suggesting but is imparting to us divine standards by which we must live.

The prisoner of the Lord = is perhaps a reminder of the fact that living the Christian life could be costly. (3:1)

- Compare with Acts 19:26-30
  - This letter was written some 5 years after this riot.

Walk in a manner worthy of the calling with which you have been called:

- Walk = frequently used in the N.T. to describe continuous daily conduct. Examples: Rom. 6:4, 8:4, Gal. 5:16 & 25, Eph. 2:10, 4:17, 5:2, 5:8, and 5:15.
- Worthy (axios) = the root of this word means a balancing scale in that one side should be equal to the other, for example an employee should be worthy of his wage.
  - N.T. examples: Phil. 1:27, Col. 1:9-10, 1Thes. 2:11-12

The calling with which you have been called

- The calling refers to God's sovereign, effectual call to salvation – Eph. 1:18
  - Compare with 2Tim. 1:9
  - Effectual call as opposed to the general call. – Mat 11:28
- Christians are called into the household of God (2:19)
  - Compare with Heb. 3:1-6
- We are citizens of heaven – Phil. 3:20-21

## The Characteristics of a Worthy Walk (4:2-3)

With all humility and gentleness (2)

- Humility = lowliness of mind, not putting oneself first
  - The ultimate example of humility – Phil. 2:1-8
  - The opposite of humility is pride – Mat. 6:1-5, Prov. 16:17-20
- The key to humility is comparing ourselves to our holy and righteous God. See Isaiah 6:1-7.

Gentleness = is produced by humility. Gentleness or meekness is power under control. Example: Mat. 27:39-44

- Meekness / gentleness is not cowardice!
- The opposite would be “pugnacious.” – 1Tim. 3:3, Titus 1:7

Patience (makrothumia) = literally means long tempered, sometimes translated longsuffering. Examples:

- Noah, a preacher of righteousness (2Pet. 2:5) who spent 120 building the ark (Gen. 6:3).
- Abraham with his nephew Lot. – Gen. 13:5-12
- Moses in the wilderness with a stiff-necked people
- The prophets – James 5:10

Showing forbearance to one another in love

- Showing forbearance = to put up with, bear with, tolerate
  - This would be the result of one who is humble, meek, and patient.  
Example: Jesus with His disciples
- To one another in love = 1Cor. 13:4-8

Being diligent to preserve the unity of the Spirit in the bond of peace (3)

- Being diligent = to make haste, make every effort, be zealous, eager
- To preserve the unity of the Spirit insinuates the unity already exists.
  - Positionally all believers are united. – 1Cor. 12:11-13
  - Practically that is not always the case, which is why we are told to preserve it.
    - How is practical unity achieved? - Answer = Eph. 4:1-2
- In the bond of peace = i.e. the bond consisting of peace. – John 14:26-27, 16:33 – compare with Phil. 4:5-9

Closing: Romans 15:1-7