

Ephesians

Chapter 4

Let's open with prayer,

Our heavenly Father,

We submit this time to you to sit under the ministry of your teaching. We ask that you would help us to clear our minds and thoughts of all distractions in our lives so that we might learn from you.

We thank you for your Spirit, who ministers your word to us. We pray for understanding. Help us to grow in the grace and knowledge of our Lord and Savior Jesus Christ, for it is in His name we pray, Amen!

Chapter 4 opens up the second section to the book of Ephesians. Chapters 4 through 6 cover the details of the new life. We studied the doctrine of the new life. Now it's the details of the new life, some of the most fascinating things that Paul has written.

C.O.

Ephesians 4:1-16
The Participation in the New Life

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First of all, in the first 16 verses, the participation in the new life. And again, Paul introduces himself by his condition.

1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

I therefore, the prisoner of the Lord, I beseech you, or I appeal to you,

But again he brings out this prisoner, reminding them that you're not hearing from somebody that's sitting up in some royal palace somewhere. But I'm in prison, and all of these truths are true for me where I am at, and true for all believers where they are at.

So he gives the instruction. First the call of the gentiles. He says, that you walk worthy of the vocation, or calling, wherewith you are called,

None of us are worthy from a human standpoint. But the Greek word for worthy means balanced, or equal. You go down to the marketplace and put an item on one of the balances, and you would put money on the other side until it equals out. And that's how much the item is worth, and that's how much you pay for it in the marketplace.

He's saying live worthy of your calling. Now this is important for Gentiles. This is our problem more so than the Jews. You see, the Jewish people are already religiously disciplined. Their problem is that they cannot let go of the old religious discipline to function in the newness of the Spirit of God. But they're still disciplined!

When a Gentile gets saved, the Gentile comes into the church and he only has one focus. I got saved, I'm going to heaven, and I'm spending some fellowship with my brothers and sisters.

But Paul says wait a minute, you have to come out of paganism. You can't just bring that into the church and make everything the same.

So the Gentile has a problem. We have to come out of the pagan lifestyle, out of the old life that we used to live, and walk in a whole new life.

That's something that we have a tremendous problem with. Many people are taught that you receive Jesus and you take Him with you as you continue on in your life, instead of receiving Christ and becoming a new creation, leaving off from the old and walking in the new.

Some in the ministry don't even understand that. They bring paganism, the lifestyle of the Gentiles into the church because the gentiles won't come in unless we have the things there for them that they used to have out there.

Many churches have to bring in something into the church in order to keep the people entertained, or else they're going to get bored. So they bring the things of the world into the church to attract the Gentile. They won't tell you to repent and leave it behind!

So Paul says I appeal to you that you walk worthy of the calling wherewith you are called.

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

With all lowliness, which means a humble frame of mind, or a lowly frame of mind. With all humble mindedness, and meekness, which means openness. With longsuffering, or slow in human reaction towards others.

Longsuffering is exemplified by two participles. Number one, forbearing, or supporting one another in love;

It can even mean to tolerate which would fit in better with longsuffering.

M.V.

Ephesians 4:3

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

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And the second one is endeavouring to keep the unity of the Spirit in the bond of peace.

The word endeavoring means top priority. Tolerate one another in love and make it your top priority to keep the unity of the Spirit in the bond of peace.

Let me point something out to you. There are those in ministry that go out of their way to try and figure out ways to motivate people to come to church.

You don't have to motivate God's people. They are already motivated by the Holy Spirit. The problem is what does it take to get them to stop?

This text tells us keep the unity. We're already united in Christ. We don't have to make the unity. We're already united. We have to keep the unity.

Satan is trying to divide the unity. And even if he succeeds in the human to get us to quarrel and have our differences or whatever, we still have unity in the Spirit. We're still one in Christ.

But our function is hindered. We won't be functioning in harmony with God's Spirit together.

And by the way, that's what the book of Philippians is about that we will study next. Some people think the theme of Philippians is joy. But it is not. It's about fellowship, and what it takes for a believer to have fellowship with other believers.

That's the problem that Paul deals with a lot.

We are to tolerate one another in the love of Christ. We are to make it top priority to keep the unity of the Spirit in the bond of peace.

Then the description of unity. Here are the components, seven of them:

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

There is one body, one body of Christ, and one Spirit, even as you are called in one hope of your calling;

So there's one body, one Spirit, and one hope.

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

One baptism! And he's not talking about sprinkling or immersing. It was Paul who said in 1 Corinthians Chapter 12, Verse 13 that we are all baptized by one Spirit into the body of Christ.

It is a Hebrew phrase that Paul used to describe the salvation process, that when the Holy Spirit comes into a person's life, they are cleansed.

And baptism also means identification. In 1 Corinthians Chapter 10, the people in the wilderness were baptized unto Moses. There wasn't any baptism ceremony. But when they identified with him and went through the Red Sea, they called it baptism. It's identification.

Everybody can argue over water baptism, whether you sprinkle, dunk somebody, or whatever you do, but that's just water on the outside. It's supposed to be a testimony of what Christ has done for us.

But there's only one baptism that saves. That's the baptism of God's Spirit. And there's one God, Father of all, who is above all and through all, and in you all.

Do you get the idea that he's trying to say we're pretty covered? He's in us, He's through us, He's around us!

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M.V.

Ephesians 4:7

The distribution of grace, first of all the capacity of grace:

7 But unto every one of us is given grace according to the measure of the gift of Christ.

But unto every one of us, and he now says here's the unity. Keep the unity in peace. And here's the oneness, the seven components of the unity of the body of Christ.

Now he says to each one of us is given grace according to the measure of the gift of Christ.

God gives us the grace. He measures it out to us. Like Paul says, to him was given the grace to be the recipient and preacher of the mystery.

Whatever God wants us to do, He will give us the grace to do it. And He will measure that grace only for what He would have us to do.

K.V.

**Ephesians 4:8
Psalm 68:18**

And the cause for this grace to us:

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

(Now that he ascended, speaking of Christ, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

He that descended is the same also that ascended up far above all heavens, that he might fill, or more literally fulfill all things.)

Jesus said that when He was to die that He was to go into the heart of the earth, just as Jonah was three days and three nights in the belly of the whale, or the fish.

The same Jesus was ascended up into heaven, and he loosened the captives. But it says he gave gifts unto men. Notice what it says at the end of Verse 8 because this is very important.

The word "gifts" indicates that God took from out of the captives. He took people and gave them back to the captives as gifts. These gifts are people.

So He led captivity captive. He took people from out of the captives. He said you, you, you, and you, come here. And He gave them back to the captives as leaders and ministers.

Look what he says in Verse 11, the positions of ministry. Here are the categories:

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

And he gave some,

You see, he's still talking about giving. He didn't give people to become apostles, He gave the apostles. He gave the prophets. He gave some evangelists; and fourthly, some pastors and teachers;

That last one is all one person, pastors and teachers.

A pastor must be a teacher. A teacher doesn't always have to be a pastor, but if you're going to be a pastor, you better be able to teach, or they'll "put you out to pasture!"

So the apostles, those are those originals who saw Christ. They walked with Christ and were commissioned with the gospel.

Some prophets, who traveled and preached the word. Some evangelists, who are centered on preaching the gospel to the lost.

And of course the pastors and teachers, they are the ones to feed the flock of God.

So we have these categories. We have a distribution of grace. We have categories of ministers that are given to the body of Christ as gifts. And it's for the edification of the saints.

Look at Verse 12, the conditions of growth. There are three of them and they are listed for us in order.

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

These apostles, prophets, evangelists, pastor teachers are for the perfecting of the saints. That's number one.

The word perfecting, Katartismos, means to mend. It's a medical term and it has to do with the mending of broken bones.

It's also mentioned about the disciples, that when Jesus called them, some of them were mending their fishing nets. The word mend is the verb form of Katartismos.

There are many different versions and views as to what perfecting of the saints is. Some translations translate it equipping of the saints and they

say that you take people into a classroom and you equip them and teach them how to be salesman for Christ.

That's not what it means. It means the first thing a new believer needs to be on track to do is for their life to be mended.

When Christ comes into my Spirit, I am saved. But I'm still walking around with the old life and those experiences on the cortex of my brain.

That's how intimate God is with us. He says I have saved you, you are mine, and you don't have to worry about that. From now on we're going to concentrate on a new creation.

Paul said in Romans Chapter 12 Verse 2, be not conformed to this world, but be transformed by the renewing of your mind. This is the mending of the saints.

Second phase: for the work of ministry.

The word ministry is Diakonos which means service. Before people can be involved in the work of the Lord, they must be far along in the mending process.

Churches take young believers and they put them to work, while in private, their life is falling apart, their family is falling apart, their marriage is falling apart, and they're trying to find an answer by staying busy at church. That doesn't change anyone!

So number one, for the mending of the saints. Number two, for the work of ministry. And thirdly: for the edifying, or development of the body of Christ.

The word edification is a construction term that means to build a house. So after a person is mended, and after they've been serving the Lord while they continue to be mended, they are then capable of participating in the growth process of the body of Christ.

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The destination of our edification in Verse 13 is the conclusion of growth.

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

All of this happens until we come into the unity of the faith, and of the full knowledge of the Son of God, unto a perfect man,

Perfect is the word mature.

Again further described as unto the measure of the stature of the fullness of Christ: That I as a person arrive at the stature of all the fullness of Christ in me, having all of its influence.

M.V.

Ephesians 4:14

The protection of edification as he talks about the condition of believers:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

That we henceforth, or from now on, be no more children, tossed to and fro, and carried around by every wind of doctrine,

That's what's happening today. Young believers are being tossed around by every wind of doctrine.

And by the sleight of men,

The word sleight, Kubeia, and you can kind of hear it in the word, cube. It's the word for dice.

By the gambling of men, and cunning craftiness, which is one Greek word that means to work every angle.

Whereby they lie in wait to deceive;

Now that's a nice verse, but that's not exactly what the original says. It says whereby they methodize the error.

They make a system the error. They take the error and systematize it and say that the end justifies the means, and anything goes, just as long as we get the job taken care of. And they gamble with people's souls.

The participation in edification, the concept of growth is in one thing:

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

But speaking the truth in love, may we grow up into him in all things, which is the head, even Christ:

Only the truth, not just the bible, but it has to be the truth that the bible is speaking. It can't be the bible taken out of context. Only the truth causes growth and sets people free.

The cohesiveness of this growth:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

From whom the whole body fitly joined together and compacted,

These are all construction terms. We're being built together, by that which every joint supplies, according to the effectual working, and that's the word energy again, according to the energizing in the measure of every part, it makes for the increase of the body of Christ unto the building up of itself in love.

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God measures His grace to every believer to be a functional participant in the body of Christ for the development of the body of Christ. But first we must be developed.

C.O.

Ephesians 4:17-24
The Philosophy of the New Life

The proclamation of Paul in Verse 17:

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

This I say therefore, and I testify in the Lord, that you henceforth, or from now on, do not walk as other Gentiles walk,

You kind of get that point, huh? That's what he's saying. You are Gentiles and you've come out of the world. Do not live like the rest of the Gentiles live. Most Gentiles have never heard that. We're just pagan in everything that we do. We just include Jesus.

Look at these five things:

These Gentiles walk in the emptiness of their mind. That's number one.

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

Number two, having the understanding darkened,

Number three, being alienated, or separated from the life of God.

This is through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Number four, they are past feeling. They have no conviction.

Fifthly, they have given themselves over unto lasciviousness, which means uncontrolled passion, in order to work out all uncleanness in greediness.

What about the instruction in Christ?

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

M.V.

Ephesians 4:22

Three things:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

That you put off concerning the former lifestyle the old man, which is corrupt according to the deceitful lusts;

M.V.

Ephesians 4:23

23 And be renewed in the spirit of your mind;

Do you see that?

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

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And thirdly, that you put on the new man, which after God is created in righteousness and in true holiness.

What he's saying here is that for a believer, you don't have to cast Satan out. You don't have to get saved all over again.

He's using the terminology of a coat. You put on that old coat, representing your old life, and you get back into the same habits again. Take the coat off, and put the new one back on. It's as simple as that!

C.O.

Ephesians 4:25-32

The Principles of the New Life

K.V.

Ephesians 4:25

Zechariah 8:16

The principles of the new life:

First of all the application comes in the form of commands.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Wherefore putting away lying, everybody speak the truth with his neighbour: for we are members one of another.

Speak the truth. Put away the lying. The Gentiles are into lying and deceiving.

K.V.

Ephesians 4:26

Psalm 4:4 LXX

M.V.

Ephesians 4:26

Secondly, Verse 26:

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

Be angry, and do not sin:

If you can do that one, that would be a good trick!

Notice what the command is. The command is to be angry. But there's also the command to not sin.

Jesus got angry. He got angry at sin. But He didn't take it out on the people, other than to show them their sin.

Let not the sun go down upon your wrath:

M.V.

Ephesians 4:27

27 Neither give place to the devil.

I like that He gives us until sundown to take care of the issue. Just kidding here!

But the key here is to not give Satan the opportunity to squeeze in there, and because of the anger, cause division amongst believers.

There's times when you have to get angry. But don't sin against the person, and don't give the devil opportunity because of it.

28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Fourthly, let him that steals steal no more:

You might be thinking "I don't do that."

The word for steal is Klepto.

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But look what he's saying who a Klepto is: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that's in need.

If you only make enough for yourself, you're a Klepto. You make enough for the one who is need also.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Fifthly, let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, or building up. In order that it may minister grace unto the hearers.

M.V.

Ephesians 4:30

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Sixthly, and grieve not the Holy Spirit of God, whereby you are sealed until the day of redemption.

God's Spirit in the believer grieves when we are still living our old worldly pagan life. When our communication doesn't minister grace to the hearers, when we're insensitive to the needs of others, when we use our anger for destruction, God's Spirit grieves!

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Seventhly, let all bitterness, and wrath, and anger, and clamour, which means yelling, and evil speaking, which is the word Blasphemia, slander, let all of this be put away from you, with all malice:

Malice means human hurt.

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

And eighthly, and be, literally become kind one to another,

The word kind is the word useful, which is described for us as

tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you.

Let's close with prayer,

Our heavenly Father,

Again we thank you for your provision. We are blessed by and through your word. Teach us how to submit to you. We often times want to go our own direction and we do go our own way. Help us to overcome ourselves so that we might learn to completely submit ourselves to you and follow you. Again we thank you for your word and we pray these things in Jesus' name, Amen!