

NOTES FOR THIS COMING WEEK: 8/31-9/1 2020

THIS WEEK'S STUDY: Ephesians 4:1-6

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7 PM MONDAY NIGHT & 7 AM TUESDAY MORNING ONLINE BIBLE STUDY MEETINGS: CONTINUING IN THE BOOK OF EPHESIANS!

MEETING ID# - 87858644763 Mon pm; 85309150746 Tues am!

Topic: Monday 7pm Bible Study - Time: 07:00 PM Pacific Time (US and Canada)
Please download and import the following iCalendar (.ics) files to your calendar system.

Weekly:

https://us02web.zoom.us/meeting/tZMlcuGuqj8tHNeJYqMIZbE8IKiMqtpYL88G/ics?icsToken=98tyKuGvpj4iHNCRtx-ERpwEGo_4We7wiClago1Ytib0LixpYCauOslLH6NrAOH8

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Topic: Tuesday 7am Bible Study - Time: 07:00 AM Pacific Time (US and Canada).
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Weekly:

<https://us02web.zoom.us/meeting/tZEud-CpqzstHtJOOKSAdUVq16dSqlryu7Iw/ics?icsToken=98tyKuGtrTsjG9GVtx2BRpwMA4igXevwmGJagr3szDOMAFXVzXnZ7RGAaNzAsHF>

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OPENING PRAYER - Introduction

JUST A CLOSER WALK WITH THEE – Billy Graham Choir

*Refrain: Just a closer walk with Thee, Grant it, Jesus, if You please,
Daily walking close to Thee, Let it be, dear Lord, let it be.*

*I am weak, but Thou art strong; Jesus, keep me from all wrong; I'll be satisfied
as long As I walk, let me walk close to Thee. (Refrain) Let it be, dear Lord, let it
be*

THIS WEEK'S STUDY: **Ephesians 4:1-6**

Walk in Unity

*Eph 4:1 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the
calling with which you were called,*

*Eph 4:2 with all lowliness and gentleness, with longsuffering, bearing with one
another in love,*

Eph 4:3 endeavoring to keep the unity of the Spirit in the bond of peace

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

Eph 4:5 One Lord, one faith, one baptism,

*Eph 4:6 One God and Father of all, who is above all, and through all, and in
you all.*

Unity in the Body of Christ Living to God's Glory

*Eph 4:1 I, therefore, the prisoner of the Lord, beseech
you to walk worthy of the calling with which you were
called, (1Th 2:12) that you would walk worthy of God who calls you into His
own kingdom and glory.*

- **Introduction** - Though Paul was in a prison in Rome, he did not consider himself a prisoner of Rome. He considered himself a prisoner of the Lord Jesus Christ. He was there in prison because of his preaching and of his teaching concerning the Lord Jesus Christ. And I *beseech you to walk worthy of the calling with which you were called*, Paul now, enters into this portion of the Book, dealing with the walk of the believer. The first thing is that we walk worthy of the calling wherewith we were called. What have we been called? We have been called to be saints. We've been called to be the children of God through faith. We've been called to be the heirs of salvation. So, walk worthy as a child of God, as an heir of God, as a saint of God. Walk worthy of the calling wherewith you have been called. We don't walk worthy *so that* God will love us, but *because* He loves us. It is motivated out of gratitude, not out of a desire to earn merit.
- **I, therefore** - The connection between faith and practice is quite clear. He has laid down the doctrine; it has now got to be applied. We have no right to stop at the end of chapter 3. We must go back into life and apply the great doctrines to our daily lives.

Eph 4:1 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,

- **walk worthy** (in balance) *of the calling with which we have been called* - What is the character of this life? Having seen how a true understanding of Christian doctrine and experience leads to a desire to live a holy life, we now come to consider the character of the life which we are to live. It is to be '*worthy of the calling with which you were called, endeavoring to keep the unity of the Spirit in the bond of peace.*' We are to do this '*with all lowliness and gentleness*'. He continues with argument after argument until the end of verse 16.
- **walk'** is significant, expressing activity, movement, and progress. We are to '*walk' worthy of our calling*, not staying where we were or as we are. The Christian life is one of progress, of ever going forward, discovering and enjoying fresh experiences.
- '**worthy'**, has two important basic ideas. The first is that of equal weight or balancing. We are to give equal weight in our lives to doctrine and practice. The other idea contained in this word, **worthy**, is of something that is '**becoming, adorning**'. The idea is putting on a piece of clothing that beautifies and matches, not something which clashes!

- **Adorning the doctrine!** (*Tit 2:10b*) that they may adorn the doctrine of God our Savior in all things. We are to adorn the doctrine, living this kind of life for the reason that we are **'the called'**. No one takes up a true calling or vocation; it is something to which you have been called. That is why we must hold on to the word 'calling'.
- **Called to a particular kind of life.** When we were dead in trespasses and sins we were called and quickened and brought into it. The Apostle has earlier expressed it, (*Eph 2:10*) *For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.* the 'called ones', primarily living a holy life because we have been **'called'** to this, to show forth these things!

Eph 4:2 with all lowliness and gentleness, with longsuffering, bearing with one another in love,

- **The manner in which** we are to walk is: *with all lowliness and gentleness, with longsuffering, bearing with one another in love*, Just look where he begins! There really is no place for pride in the Christian walk. In fact, a person who is proud is a person who has not yet met the Lord. They may know about the Lord. They may profess knowing the Lord. But you cannot have a true encounter with God and remain a proud person. We are not to be lifted up or try to be lifted up or elevate ourselves or walk around in a, you know, sort of strut kind of a thing, you know. But we are to walk in lowliness and meekness.
- **with all lowliness'**. **'All'**, meaning 'in all situations', 'at all times'. **'Lowliness'** is humility, especially humility of mind! It means modesty. It is the opposite of self-esteem, self-assertion, and pride. Humility is one of the chief of all the Christian virtues; Humility means having a poor opinion of yourself, and of your powers and faculties.
- **and 'gentleness'**, meaning an inner mildness and gentleness. Yet it is compatible with great strength. **'Gentleness'** really means readiness to suffer wrong, if need be, the committing of everything to God. These two words are precisely that used by our Lord Himself - Keep in mind the number of times we've been told that we are **'in Christ'** (*Mat 11:28-30*) *Come to Me, all you who labor and are heavy laden, and I will give you rest. [29] Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. [30] For My yoke is easy and My burden is light.*" and in Paul. These elements of **lowliness** (humility) and

gentleness are the first essentials in guarding the *unity of the Spirit in the bond of peace!*

- **This fundamental disposition and character.** Are we *lowly* (humble)? (*1Co 10:12*) *Therefore let him who thinks he stands take heed lest he fall.* It is our wrong conceits of ourselves that cause division, being so proud of it, causing division, thereby denying his doctrine! Humility! Humbleness of mind!. That is humility. And gentleness goes with it; and we are to show it everywhere.
- ***with longsuffering, bearing with one another in love;*** We need this so that the inevitable wrongs that occur between people in God's family will not work against God's purpose of bringing all things together in Jesus - illustrated through His current work in the church.
- ***Longsuffering'***—means holding yourself in control for a long time and not giving way to passion.
- ***Bearing'*** means 'to hold yourself up against – especially other people!'. A person tempts you to engage in a wrong attitude or action. Hold yourself up against the temptation. Put up with it; bear it; endure it; suffer it.

Eph 4:3 endeavoring to keep the unity of the Spirit in the bond of peace. (*Col 3:14*) *But above all these things put on love, which is the bond of perfection.*

- ***Endeavoring*** (constantly, to be diligent) ***to keep the unity of the Spirit in the bond of peace'*** is the primary objective which God had in mind when He purposed, before the foundation of the world, and before time, to send His only begotten Son into this world. indicating in (*Eph 1:10*) *that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.* We must *endeavor to keep* this unity - we do not create it. He has created it by His Spirit; our duty is to recognize it and keep it.
- ***'to keep'***—means 'to guard', 'to hold fast', 'to preserve'. The Apostle does not ask us to make a unity or to create a unity. It exists because we are Christians, he says, and we are to guard it. The unity is there, and what we have to do is to guard it, to keep it, to preserve it. It is the work of the Holy Spirit, something that He does in us.
- ***'Spirit'*** has a capital 'S'—Everywhere in this context the word '*Spirit*' must be interpreted as referring to the Holy Spirit Himself. Most of the

modern talk about unity referring to it as being entirely human. That is unscriptural! The Bible says the unity that is produced by the Spirit Himself.

- **As we manifest these characteristics**, we are preserving the *unity*. This is so because we are peaceable, *peace*-loving, and easy to live with. We are peacemakers. This *unity of the Spirit* is kept together, '*in the bond (band) of peace*', thereby preserving *peace* and *unity*. This is the calling to which we have been called. If we fail here, success anywhere else is useless. The end of all doctrine is to preserve this unity of the Spirit in the bond of peace.

Eph 4:4 There is one body and one Spirit, just as you were called in one hope of your calling; (Rom 12:5) so we, being many, are one body in Christ, and individually members of one another.

- **We must see ourselves as members of the Church** and see the Church as a reflection on earth of the oneness of the Triune God—Three in One, One in Three, Holy Spirit, Son, Father. Before we can respond to direct personal appeals we have got to see what we are, where we are, and where God has placed us. We have been '*called*'.
- **One body** - He is using this analogy of the body, which was Paul's favorite illustration, in connecting with the Holy Spirit to show our unity
- **There is only one true Church.** The early Christians are in this body as are They are all in this body! You and I are in this body if we are truly in Christ. The Church spans the centuries, including the martyrs of the Reformation, the Puritans, and others. The true body of believers. What ultimately matters for each one of us is that we belong to this body of Christ!
- **The Church is a new creation.** God, in bringing in the Church has done something as entirely new as was the creation of the universe. She is not a collection of parts. The old has been destroyed, there is no longer Jew and Gentile. We have been delivered from the things which separated us before God '*so as to create in Himself one new man from the two, thus making peace.*' All who belong to her are born of the Spirit, born of Christ, '*partakers of the divine nature*'. Once we see the truth in such terms, the inevitability of the unity is obvious.
- **In the life of the church every member is essential** to the harmonious working of the whole. All the parts of the body work together to the same grand end and have the same objective. Each part of the body has its own function, but it plays its part in the whole.

- **if one member suffers all suffer** – Because of essential body unity, if one member suffers, all the members suffer with it; and if one member is honored, all the members glory with it. If we truly understood this doctrine of the Church, any idea of competition, rivalry, self-seeking, self-importance would be utterly impossible, indeed would be ludicrous.
- **What a privilege we have and enjoy!** You and I are members of the body of Christ. That is our relationship to Him. He is the Head; and we are the several members. There is nothing beyond this, no greater privilege. We are in Christ; we belong to Him. As Christians we are parts of His spiritual, mystical body. If we realize that, we shall inevitably be (*Eph. 4:3*) *endeavoring to keep the unity of the Spirit in the bond of peace.*

Eph 4:4 There is one body and one Spirit, just as you were called in one hope of your calling;

- **One Spirit!** That is the **Holy Spirit!** Christ is the result of the activity of the Holy Spirit Himself. It is He who operates in the production, maintenance, well-being and the life of the Church. We see how inevitable this doctrine of the unity of the Church is, because of the fact that the Holy Spirit is in the very center of the body and permeates the life and being of the entire organism. This unity is indivisible because the Person of the Spirit is obviously indivisible, which is really the basis of everything being said here.
- **He is not an “it” but a Person!** He is as much a Person as the Father. He is as much a Person as the Son. ‘When *He* shall come’, says our Lord, *He* will do certain things. Because it is the Holy Spirit Himself, and because He always does the same work in us all that there is this essential unity in the Church.
- **In whom all the building, fitly framed together,** speaks of this. We are told that the stones were prepared before they were brought and put into the building. But there was this preliminary work of preparation, which here, as well is absolutely essential in us before we can be parts of the Church. Much has to be done to the natural man before he can become a member of the body of Christ, or a stone in this glorious edifice which is the temple of God.
- **Two things happen together.** I am made to see myself, understanding the trouble with me is not so much that I do things I should not do, but that I should ever desire to do them at all, becoming aware there is something vile and rotten and wrong within me! I begin to realize that I do not know God, that I am really at enmity against God, that there is a hatred of God in the depths of my heart. I was happy to talk about God if He did not interfere in

my life, and I could turn to Him when in need and pray to Him for help. But I did not want God to dominate my life.

- **Conviction of our lost condition**, of our emptiness, and our woe. When this happens, there is one inevitable result, namely, that we are humbled, we are brought low; we are made to see ourselves as we really are. There is nothing left in which we can make our boast, or which makes us think we are better than others.
- **‘quickenings’ and ‘regeneration’** is the giving to us of a new principle of life. One cannot be a Christian without being born again. Our Lord said to Nicodemus (*John 3:1–8*). You cannot be a member of the body of Christ unless you are ‘born again, not just re-made’, have something of His life in you. You can join the church or be a member of a society, but you cannot belong to Christ unless His life is in you.
- **Enabled to exercise faith** and have a measure of understanding. The special work of the Holy Spirit is to glorify the Lord Jesus Christ. Although wretched sinners, we have all been given this same new life. Now all looking together at the same blessed Person, not looking at one another, comparing ourselves. As we are thus united in Him there is no room, there is no time for division.
- **The work of Incorporating us into the body of Christ, the Church** is the next step in the work of the Holy Spirit in us. Having prepared us He now incorporates us into the one body.
- **The Holy Spirit then animates the life of the whole body Himself.** Note this truth, speaking of the Church collectively: (*1Co 3:16-17*) *Do you not know that you are the temple of God and that the Spirit of God dwells in you? [17] If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are. He speaks about the individual* when he says, (*1Co 6:19*) *Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?*
- **When the Holy Spirit works and guides us**, there is no room left for division or discord. He thus produces the unity. His work in us always produces such fruit, and so leads to unity.
- **Has He done His work in you?** Has He done the work of preparation and the work of incorporation? Is He dwelling in you, and is He producing His glorious, gracious fruit in you?

Eph 4:4 *There is one body and one Spirit, just as you were called in **one hope** of your calling;*

- **You were called in one hope of your calling’ - preparation for something that is yet to take place.** The Church is the instrument which God is using through Christ and by the Holy Spirit to call out of mankind a new people for Himself, which He is finally going to perfect and cause to dwell in heaven! Everything is designed to lead up to that ultimate glory, the final appearance of Christ and the setting up of His eternal kingdom. Thus, the sequence ‘one body, one Spirit, one hope of your calling’ becomes clear. The body is being prepared for the great day that is yet to come!
- **Not called from but what we are called to!** Our tendency is **to dwell on that from which we have been called, looking back and talking about it.** That of necessity causes divisions and distinctions. Think of people giving their salvation testimonies, some having great exciting experiences, elevating their pride and others just quiet ones. The quiet people are never called forward to speak, and so he begins to wonder whether they really are a Christian. They start with what they once were, and immediately an element of division enters. But that is all wrong and utterly unscriptural. All conversions are identical in an ultimate sense. It takes grace and the power of Almighty God to save any soul.
- **What matters is not how you came into the Kingdom;** the vital question is, Are you in the Kingdom? The one thing that matters is that you should be in the Kingdom, looking forward to ‘*the hope of our calling*’. We are to forget the things that are behind and be looking forward unto the prize of the high calling of God in Jesus Christ!

Eph 4:5 one Lord, (1Co 8:6) *yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live*

- **‘one Lord’** being used to emphasize his point about the unity. The Lord Jesus Christ in and of Himself leads to unity and always produces unity; so one of the best ways in which we can see and understand this biblical doctrine of the unity of the Church, and preserve it, is to keep our eyes steadfastly on the doctrine of the Person of the Son of God.
- **The doctrine of the one Lord** leads inevitably to the doctrine of the one Church and to ‘*the unity of the Spirit in the bond of peace*’. We are all joined to Him, the same Person; and He is in us all and is our ‘all in all’. Divisions

and schisms and all failures are ultimately due to a failure to realize that there is only 'one Lord'. When each of us realize all that the eternal Son of God done for each of us, then we are nothing, and care not what man may do unto us. Nothing matters then except that we live for Him and for His glory.

one faith, (*Jud 1:3*) *Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints*

- **One faith** - The word of faith which we preach is that our salvation is all the action of God through this one Lord Jesus Christ. That is why the 'one faith' follows the 'one Lord'. The 'one Lord' was sent by the Father. He took on Him human nature, He lived a perfect life here on earth, and then 'God laid on him the iniquity of us all' and transfers His righteousness to us. This comes to us by faith, the 'one faith', the only faith. We contribute nothing at all to it. It is all of God, it is all of grace, it is all God's doing from first to last.
- **Have you got this one faith?** Are you relying on anything other than this *one faith*? If you are, you are outside the 'one faith' and you are outside Christ. The message of the Gospel, the message of salvation, is about 'the righteousness of God by faith', 'from faith to faith'. 'The just shall live by faith', or, 'The just by faith shall live'. The 'one faith' is the faith that readily and gladly and wholeheartedly acknowledges this truth, and thanks God for it, and rejoices in it!

one baptism; (*Heb 6:6*) *if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.*

- '**one baptism**' Paul exhorts, that in dying to sin and being made alive to God (**Rom 6:11**) *Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.* This means that the Christian is not only a man who believes on the Lord Jesus Christ, and that Christ has died for him and his sins. But he is much more than that! He is 'in Christ', he is joined to Christ, and the life of Christ is in him. Christ is the Head, and he is a member of the body. Christ is the Vine, and he is a branch. He is 'in Christ', a part of Christ. The life of Christ is in him, and it is the same one life in all the members. All this is true of the Christian because he has been

baptized into that one body of Christ by the Holy Spirit. *(1Co 12:13) For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.*

- **This is the true meaning of ‘one baptism’.** As we all realize this, and when we all live in the light of it, there can be no division. Christ is not divided. The body is one, having an organic unity. There must not be schism in the body. We are each and all ‘in Him’ the living Head, and His life is in us, permeating our being, filling us with its power, shedding its love abroad within us.
- **‘one baptism’.** It is this realization that there is only one name and one Lord, there is only one life, the life of the Son of God, who has redeemed us, who has ascended into heaven, in whom we have been incorporated, and whose life is our life. In writing to the Colossians Paul says, *(Col 3:4) When Christ who is our life appears, then you also will appear with Him in glory.* He is our life. When each one of us can join in saying, ‘I live, yet not I, but Christ lives in me’, we shall all be one in this living spiritual unity. The old self will have disappeared, and we shall be one in Him, the living Head.

Eph 4:6 one God and Father of all, who is above all,

(Mal 2:10) Have we not all one Father? Has not one God created us? Why do we deal treacherously with one another By profaning the covenant of the fathers?

and through all, and in you all. (Rom 11:36) For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

- **The climax of Paul’s appeal to ‘endeavor to keep the unity of the Spirit in the bond of peace’.** He has given them these seven reasons for doing so, dividing these into three main groups. Now he comes to the climax—‘**one God and Father of all, who is above all, and through all, and in you all’.**
- How does this help us to understand this principle of unity? The first expression is, ‘one God’. There is only ‘one God’. And because there is only one God there must be essential unity among those who believe in Him.
- **The Apostle is not only teaching** that there is only one God but is also that God is one. God is One—there is one Godhead. But there are three Persons in the Godhead. This does not imply three Gods, not Tri-theism but Monotheism—three Persons in the one and Eternal Godhead. This truth is clearly in the mind of the Apostle here. We recognize the Spirit; we

recognize the Son; we recognize the Father: but we say that the Three are *one God*.

- **Salvation is ‘to bring us to God’.** The end of salvation is not to bring us to the Lord Jesus Christ, who came into this world, ‘to bring us to God’, to God the Father. That is why we pray to God the Father rather than to the Lord Jesus Christ. We come to God through the Lord Jesus Christ; but the end of all is ‘to bring us to God’.
- **This being the great end and object of salvation,** all of us who are Christians therefore obviously come together to the same God; and if we come to the same God there can be no divisions. If we realized this, unity would be quite inevitable.
- **We are all going to this one and the same God.** We are now on earth and are together as members in the Church. Our salvation reconciles us to God and enables us to worship Him. But we are not static; we are but ‘strangers and pilgrims’ in this world, we are ‘marching to Zion’. We are all going to meet and to see the same God. ‘Blessed are the pure in heart, for they shall see God’. We are going to the same eternal home. O that we might realize that we are all under the eye of God and all going to God! There is only one God, and nothing else matters.
- **Have you contemplated this great truth?** Have you considered the fact that God the Father, God the Son, and God the Holy Spirit are concerned in your redemption? Have you seen that to realize this alone makes us one? The end of all doctrine is to lead to the knowledge of God, and the worship of God; any knowledge we may have is useless if it does not bring us to that point. Are you striving to realize that there is *‘one body and one Spirit, just as you are 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’?* Let us live ever only to His glory and to His praise. Amen

Closing Prayer: