

## Walking Worthy of Your Calling Ephesians 4:1-6

INTRO: Ephesians is divided into two major sections: doctrinal and practical. Chapters 1-3 deal with the position of the Christian, and chapters 4-6 deal with the practice of the Christian. Christians are to believe the truth and behave according to the truth.

### I. VSS. 1-3, CALLING AND CONDUCT

A. Vs. 1, Paul was a “prisoner of the Lord.” Because he had been faithful to his Gospel calling, he was in prison.

1. “I therefore,”– because of all you have and are in Christ.

- a. We have been chosen by God.
- b. Adopted by God.
- c. Forgiven of our sins: past, present, and future.
- d. Given a great eternal inheritance.
- e. Sealed and secured by the Spirit.
- f. Made alive in Christ.

2. “Beseech” is the Greek word *parakaleo* meaning “to exhort, to call alongside.”

- a. Paul is calling for the Ephesians to walk alongside him in a way suitable to their position. They are children of the king, and they ought to act like it. It is important, child of God, that you: understand who you are in Christ; believe that you are who you are in Christ; and act like who you are!!!
- b. We are to walk on the side of right and not on the wrong side. We are to do right even when it is not popular.
- c. As Paul was faithful, we need to be faithful.

3. “That ye walk worthy of the calling wherewith ye are called.” That is “to live lives worthy of your calling.”

- a. We are admonished by Paul to live godly lives not only here in Ephesians 4:1, but in Philippians 1:27; Col. 1:10; I Thes. 2:12.
- b. “Worthy” is the Greek word *axios* meaning “equal weight.” Calling and conduct should be in balance.

4. "Calling" - there are several callings.
  - a. First of all, this is the call to salvation (II Thes. 2:13-14 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.;  
I Cor. 1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.).
  - b. Secondly, this is a call to separation and holy living, a call out of darkness into light (I Pet. 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:).
  - c. Thirdly, this is a call to dedication (Rom. 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God).
  - d. Fourth, this is a call to service (Gal. 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another).
  - e. Fifth, this is a call to spiritual maturity (Jn 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.  
II Pet 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus

Christ. To him be glory both now and for ever.  
Amen.)

5. Are you living a life worthy of your calling?
  - a. Remember, Christian, you are a child of God (1:5), and you are to behave as the Father wants you to. You are bought with a price; you are not your own.
  - b. We are to believe the Father's teachings, trust His promises, and obey His will.
- B. Vss. 2-3, In these two verses, we have a description of the believer's life; or at least what his life ought to be.
  1. Vs. 2, The Christian life is described as a life of:
    - a. "All lowliness." In the New Testament this means a person who is not full of pride or haughtiness. One who accepts God on the Supreme authority over his life.
      - 1.) The Christian does not glory in what he has done for himself.
      - 2.) The Christian glorifies God for what He has done for and in him (1:4-6).
    - b. "Meekness." This word does not mean weakness; it means power under control.
      - 1.) A wild horse that has been tamed still possesses its fire, power, and spirit; but these things have been brought under the control of the Master.
      - 2.) In the Bible sense, this word describes a Christian whose entire powers have been placed under the control of the Master, Christ (Rom. 6:11-14).
    - c. "Long-suffering." This means to have patience.
      - 1.) Patience never gives up; it endures even in times of adversity.
      - 2.) Patience is self-restraint; it does not quickly retaliate.
    - d. "Forbearing one another in love." This means to bear with or we could say to put up with.
      - 1.) "Forbearing" is the manner in which the first three virtues stated are carried out.

- 2.) The only way we can rightly put up with each other is in love.
2. Vs. 3, “Endeavouring” means “to make every diligent effort.” This will be the result of a true Godly walk, a worthy walk.
    - a. It is the responsibility of every member of the local church to be eager to maintain, to keep, to guard the unity of the Spirit.
    - b. “Endeavour” is a present participle meaning that we must constantly be endeavouring to maintain unity. It is the responsibility of every church member, every one in the body, to keep unity. When the world sees unity, they see Christ.
    - c. “The bond of peace.” The bond that keeps unity is peace.
      - 1.) If you do not have peace with God, you’ll not have peace with believers.
      - 2.) If you cannot get along with God, you sure won’t get along with God’s people.

## II. VSS. 4-6, UNITY IN THE BODY

- A. Vs. 4, “There is one body” and this body is the New Testament church. This is a local self-governing body true to the doctrines and practices of Christ.
  1. “One body” as we have already seen there is to be unity in this body: one body (4:4), one family (3:15).
    - a. The unity is to be internal; it is to proceed from within the organism of the church. This cannot happen in a universal church.
    - b. William Hendriksen says of this body: “Those, therefore, who in their ecumenical zeal are anxious to erase all denominational boundaries and create a mammoth super-church can find no comfort here” (182).
    - c. G.E. Jones gives some helpful insight here: “If one church is as good as another, then doctrines which are opposed to one another, would all have to be right..... Does God forgive the sins of some people before

baptism, as Baptists and some others teach, and the sins of others in the act of baptism, as the Campbellites and others teach? If God forgives sins before baptism, then is it not an error to teach that they are not forgiven until baptism?" (35). Get the point!

2. There is one Spirit, the Holy Spirit, the third person of the Godhead. All that come to Christ come by the wooing of the Holy Spirit.
  3. There is an external call, a general call, we call it the Gospel call; and there is an internal effectual call of the Spirit.
  4. The effectual call brings us hope. Hope for life, death, and the coming of Christ.
- B. Vs. 5, "One Lord, one faith, one baptism."
1. "One Lord" the Lord Jesus Christ.
    - a. He is our Lord. He bought us; we are His.
    - b. He owns us, loves us, cares for us, and protects us.
    - c. We recognize His sovereignty.
  2. "One faith." This means one system of doctrine. The faith Paul speaks of is the faith of which Jude wrote: "earnestly contend for the faith which was once delivered unto the saints." Not many faiths, but one faith. One true body of basic truths.
  3. "One baptism." The Greek word used here for baptism is *baptisma* meaning "to immerse, to submerge, to plunge under."
    - a. Sprinkling is not baptism, neither is pouring.
    - b. Immersion upon profession of faith, but proper authority is the "one baptism" here referred to.
    - c. Immersion preaches the Gospel.
- C. Vs. 6, The fourfold use of all refers to all believers, not all mankind.
1. There is only one true God and Father of all believers.
  2. God is overall, working through all and in all believers.

CONCLUSION: Let us stand together in unity, “earnestly contending for the faith. . . .”

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