

Ephesians Lesson 04

Ephesians Chapter 4

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Memory verses for this week: *1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

Introduction: Chapter 3, we studied about the mystery concerning how the Gentiles would be together with the Jews in the church today. While there was prophecy about the Gentiles being saved in the latter days, there was no warning about the church coming into existence. The bible contains many mysteries... some we can study and understand, others that we have to accept on faith.

I. The Christian's Worthy Walk of Unity

Eph 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

Another chapter begins with Paul referring to himself as a "prisoner of the Lord." Of interest is that the phrase, "prisoner of the Lord," literally is, 'prisoner in the Lord.' This description focuses on Paul's bond to Christ. We find also a "therefore". It logically and sequentially links that which has been established up to this point (doctrine). These include:

- (1) Our manifold blessings in Christ'
- (2) Salvation by grace.
- (3) The mystery of the gospel.
- (4) The invocation of glory to God through the church and its outworking.

The Apostle urges and encourages us to "walk worthy of the vocation wherewith ye are called." The word translated as walk (peripatew peritpateo) literally means exactly that. It is a metaphor of day-to-day living. The "vocation wherewith ye are called" applies to each member of the church and continues throughout our walk. This vocation goes back to Christ's call, "come unto me." Hence, we have been enjoined to live worthily of the salvation wherewith we have been called.

Eph 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

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

Paul uses an unusual explanation in his walk with the Lord when he says he is a prisoner of the Lord. What is so strange about this is that only when we are totally and wholly dedicated to God are we truly free. But Paul was so determined to serve God that he considered himself a prisoner to the Lord. We should all have that type of commitment.

Like the study of the bondservant who had his ear notched with an awl and agreed to serve his master the rest of his life. If we are to walk worthy of our calling, we need to know what we were called to do. And we are called out to be a special separated people unto Christ. A peculiar people that this world won't ever understand since we are just pilgrims passing through this land waiting for our ultimate home in heaven.

Paul gives us some instructions on how we need to walk as Christians.

1. We are to walk worthy
2. Walk with all lowliness
3. Walk with meekness
4. Walk with longsuffering
5. Walk in love
6. Walk in the Spirit
7. Walk in peace

We can make lists of how we should do things, but to do all of these takes dedication and consecration.

Five qualifications of this walk are noted:

- a. The first is (*lowliness*) and refers to humility.
- b. The second (*meekness*) denotes not only mildness of nature, but being even-natured. It bespeaks discipline of emotions.
- c. The injunction is both of humility as well as a disciplined temperament. Moreover, to that is added the injunction "with long suffering".
- d. *Long suffering* denotes on the one hand steadfastness and perseverance and on the other, forbearance and slowness to avenge wrong.
- e. *Forbearing one another in love* is putting up with one another in the spirit of love. This love is identified doctrinally as *love for the brethren* and is found in every epistle of the new testament. Love for the brethren is one of many evidences of being born again. The fifth aspect of walking worthy of our vocation is endeavoring to keep the unity of the Spirit in the bond of peace.

The thought simply is to be ever so careful to maintain unity and peace amongst God's people. Walking worthy of our salvation involves humility, discipline of

emotion, endurance as well as putting up with one another. It certainly involves preserving peace amongst God's people.

II. The Sevenfold Unity of Faith

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.

The Apostle illustrates the need for unity by noting that principle in God's working. He notes seven examples of unity which God has established. There is one body, undoubtedly referring to the body of Christ—the church. There is one Spirit—the Holy Spirit.

From Christ, we have been called in one hope of your calling. The point simply is that we all have one common hope—the hope of glory which is heaven above. There is one Lord. There is one faith in Christ. There is only valid one baptism.

There is one God and Father of all, who is above all, and through all, and in you all. Notice the four prepositions which Paul used to describe God's relationship to us. He is Father of all, who is above all, through all, and in all. The greater point is that God's working is unified and never disunified. That example is for our benefit to so keep the unity of peace in the church.

The one body of course is the local New Testament Church. If there is anything the church needs in order to be effective, it is to have the Lord in our presence and to believe the same thing.

John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

1 Corinthians 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

There are seven major doctrines mentioned in these verses that we should all be in agreement about.

1. There is one body... the Local New Testament Church... it is local and visible. It is worthy of mentioning that there truly is no universal invisible church. All those who are saved make up the family of God. The baptized believers in the church make up the local body.
2. There is one spirit... The Holy Spirit is the only true Spirit.

3. There is one hope... Through faith in the Lord Jesus Christ.
4. One Lord... Jesus Christ (co-equal with the Father and Holy Spirit)
5. One faith... this the one system of teaching. You've heard people say that you are of one faith and I am of another faith. According to the word of God, there is only one true faith.

Jude 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Romans 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

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

6. One baptism... immersion by water after we are saved
7. One God... The Father, Son, and Holy Spirit

III. The Ministry Gifts to His Body, the Church

Eph 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

Under the guise of spiritual unity, Paul illustrates a contrast of spiritual diversity. He begins to present the various gifts of leadership that God has given to the church for its benefit. He begins by describing how that God has given grace to each of us according to the measure (i.e., the degree) of the gift of Christ. The point is, the measure of the gift of Christ is boundless. God's degree of gifts to us is the same.

In the ministry gifts of Christ to His body, there is a truth that many members fail to see. God gave gifts unto men and these are given according to the measure of the gift of Christ. Some teach that at regeneration, every believer is given the gift of the Holy Spirit and also a gift of the Spirit to use in the service of the Lord. I believe this is a true teaching. Do you know of any child of God that has not some special gift they can use in the work of the Lord?

You may have the gift of encouragement, or perhaps you can teach. Others can sing or exhort the church in some other manner. Whatever these special gifts are, we should all use them for the honor and glory of the Lord. Have you sought out that special gift God has given you? We should all seek those special gifts and use them.

1 Cor 14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

1 Cor 14:12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

J. Vernon McGee had this to say about spiritual gifts.

God has given gifts to believers, as we see in Romans 12 and again in 1 Corinthians, chapters 12–14. Although believers are to give diligence to maintain the unity of the Spirit, this does not mean that each is a carbon copy of the other. Each believer is given a gift so that he may function in the body of believers in a particular way. Paul writes, “But the manifestation of the Spirit is given to every man to profit withal” (1 Cor. 12:7). This means that a gift is the Spirit of God doing something through the believer for the purpose of building up the body of believers. It is for the profit of the whole body of believers. No gift is given to you to develop you spiritually. A gift is given to you in order that you might function in the body of believers to benefit and bless the church.

Many folks say, “Dr. McGee, we do not speak in tongues in the church. We do it for our private devotions.” I can say to them categorically from the Word of God that they are wrong. Gifts are given to profit the church. No gift is to be used selfishly for personal profit. In fact, it is not a gift if it is being used that way. A gift is given to every member of the body to enable him to function for a very definite reason in his position in the body.

Suppose my eyes would tell me that they are sleepy and will not get up with me. Suppose my legs say they won’t carry me downstairs to my study. I need both my eyes and my legs, and I hope my brain cooperates too. In fact, all the members of my body need to work together, each member doing the job it’s supposed to do.

Eph 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Paul illustrates his point by quoting from Psalm 68:18, which when written was prophetic. Wherefore, when he ascended up on high, he led captivity captive, and gave gifts unto men. David’s greater thought was a prophecy of Christ’s ascension to heaven.

Christ, being the first of many to enter into heaven, made all possible by means of atonement in full obedience to God the Father. Christ also “gave gifts unto men.” These gifts will soon be described as the various forms of leadership given to the church.

Eph 4:9 (Now that he ascended, what is it but that he also descended first into the

lower parts of the earth?

Eph 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Paul explains further noting that Christ, who ascended on high was first entombed in the earth. He notes further that this was an ascension “far above all heavens,” that is, from the physical heavens all the way to glory itself. It ultimately was “that he (Jesus Christ) might fill all things.”

Though individual men were the recipients of these various ministerial gifts, the church was the object of the gifts. Jesus Christ gave these varying gifts for the benefit of the church. Of the five ministerial offices noted, only three remain in this day. Let us briefly consider these five gifts. Apostles were men directly called by Jesus Christ. The word thus translated (apostolov apostolos) literally means ‘a delegated messenger sent forth with orders.’ Apostles were men directly sent by Christ and who had witnessed His life, death, burial and resurrection. The office of apostle died with the apostles. That office ceased to exist.

The office of prophets evidently was similar in nature to that of the Old Testament office by that name. In both cases, God chose to foretell and forth tell His Word through men so chosen. The gift of prophecy is noted in the gifts of the Spirit found in I Corinthians 12:10. However, this gift faded away and failed according to I Corinthians 13:8.

1Co 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

1Co 13:9 For we know in part, and we prophesy in part.

1Co 13:10 But when that which is perfect is come, then that which is in part shall be done away.

The purpose of the gift of prophecy was for God to reveal New Testament truth verbally via prophets in the interim between Pentecost and the completion of the Word of God. When “that which is perfect” came—the complete Word—the gift of prophecy along with the other interim gifts of the Spirit ceased.

The office of evangelists refers to those whom God has called to a ministry of assisting churches through specific ministries. That office clearly remains to this day and truly exists under church authority.

The fourth gift noted is that of pastors. It refers to the God-called and

ordained leader of local churches. The word so translated (poimhn poimen) literally means a 'shepherd.' The pastor is one who oversees the church. The thought implies not only the individual care of the sheep, but also the oversight of the entire church.

The term is roughly synonymous with the terms 'elder' and 'bishop.' All three refer to the same individual, describing the various duties of a pastor. Finally, God gave teachers. Some have been called to specific areas of teaching. The greater point is that Jesus Christ has bestowed these offices to the church as gifts. They are for the good of the body. He purposes those called and holds them accountable. They emanate from His grace as noted in verse 7.

These verses speak of how Christ descended to the lowest position among men -- A carpenter's son to die on Calvary's Cross. Being crucified was the lowest and perhaps the most vile way of death. Cursed is everyone hung from a tree.

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

We are told that he ascended far above all heavens. This speaks of him taking His seat at the right hand of God to never die again. The lower parts of the earth do not teach that Christ went into Hell to pay our debt for our sins. He paid the debt when he shed His blood and died on the cross. Verse 11 speaks of some of the special gifts God gave in the church including apostles, prophets, evangelists, pastors, and teachers.

IV. The Purpose of the Ministry Gifts

Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Eph 4:13 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:

The broad purpose of these various offices are several. First, these varying ministerial gifts are for the perfecting of the saints, for the work of the ministry. The saints noted, of course, are God's regenerate people in the church, those made holy through the shed blood of Jesus Christ. God has ordained these various spiritual offices "for the perfecting of the saints."

The word translated as perfecting (katartismov ka- tartismos) has the sensing of 'furnishing' or 'equipping.' Whether it be pastor, evangelist, or teacher, they all have been ordained by God to equip God's people "for the work of the ministry." . The ultimate purpose is for the edifying of the body of Christ. The word translated as edifying (oikodomh oikodome) has the sense of 'building up.' These various ministerial gifts are for the development of that building noted in Ephesians 2:20-22, the body of Christ, the local church of the New Testament.

Eph 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

Eph 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Eph 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

We see in verse 13, that this all is till (until) we all come in the unity of the faith, and of the knowledge of the Son of God. remains a burden of responsibility upon the leadership of the church to see that it comes to a "unity of the faith" along with correct knowledge of "the Son of God." Implied is the careful teaching and preaching of God's truth so that there is that unity of truth.

Paul continues in the same vein of the church developing unto a perfect man, unto the measure of the stature of the fulness of Christ. The word translated as perfect (teleiov teleios) has the sense of 'complete' or even 'mature.' The analogy of development is continued in how we should grow to the same stature (i.e., height) of the fulness (i.e., maturity) of Christ. The broader sense is that God has ordained these various offices of church leadership (i.e., "the ministry") that God's people might fully grow and mature to be like Jesus.

The spiritual gifts mentioned in verse 11 were given for a threefold purpose. They were for the perfecting of the saints, for the work of the ministry, and for the edifying of the church. We see in verse 13 that this perfecting of the saints is to continue until Christ returns. On the day of resurrection, many things will change. Most of all we will be taken out of this world and given a glorified body like unto that of the Lord Jesus Christ.

Phil 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Phil 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Eph 4:14 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;

Eph 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

Eph 4:16 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.

The leadership of the church has been given that we henceforth be no more children. Paul enumerates several degrees of spiritual perils against which God has ordained these various gifts of the ministry. The first is that we have not the gullibility of children, tending to believe whatever they hear.

He further uses the illustration of being tossed to and fro and carried about with every wind of doctrine. The analogy is of the instability of wind-driven waves as they toss about during a storm. He applies the analogy to the winds of false doctrine which often begin softly, but eventually turn into hurricanes of spiritual destruction. These winds of false doctrine originate by the sleight of men and cunning craftiness, whereby they lie in wait to deceive.

In this phrase are four descriptive's of spiritual deception.

(1) The first, "the sleight of men," has the sense of 'fraud,' 'cheating,' or 'deception.'

(2) The second, "cunning craftiness," has the sense of subtle deviousness, even as the serpent was more subtle than all others.

(3) The third, to "lie in wait," has the sense of trickery or ambush.

(4) The fourth "to deceive" points to being led astray, particularly into error.

It all speaks of deviousness and deception. It all is in the context of doctrine and specifically false doctrine. The hand of the evil one is clearly visible behind the scenes thereof. For indeed, he is a liar and the father of it. The various ministerial offices of the church have been given by God to protect God's people from the Satan, the world and themselves.

In distinction, the ministerial leaders in the church have been so ordered to speak "the truth in love." Truth at times can be cold and cutting. Church leadership and Christians in general are enjoined to temper the cold steel of truth with a gracious spirit. The purpose undergirding it all is that God's people in the church "may grow up into him in all things, which is the head, even Christ."

Even as Paul had mentioned the stature of the fulness of Christ in verse 13, he now notes that the goal is to grow up unto Him, even Christ. The purpose of God's gift of leadership to the church therefore is not only to coach spiritual maturity and protect from spiritual error, but to enable God's people in the church to grow in Christ to the point we start to be like Jesus.

In 2:20, the Apostle used the analogy of a building being "fitly framed together." Now, he uses the same word in the analogy of a body—the body of Christ. Christ is the head. We are the body. Moreover, that body has been appropriately put together by Christ "and compacted by that which every joint supplieth."

The thought is that the body of Christ, like a human body, has been properly joined together in its every joint. The thought is of the effective degree of interaction of each part of the body. That certainly is so in the human body. Paul describes the same analogy in the body of Christ. Both are masterpieces of God.

The greater objective is the "increase of the body." It is God's purpose for the body of Christ to grow unto the "edifying of itself in love." All previously written is for the ultimate goal that the church may be built up in love one for another. This is the collective goal of the various gifts of the ministry which God has given to the church.

God's desire is that every child of God be firmly established in His Word, and not be tossed about by every wind of doctrine. You see many young Christians (not necessarily in age but in maturity) moving from one church to another as they hear of some new doctrinal teaching that sounds good to them. Most of the time, they have not seriously studied the topic nor prayed for God's guidance in understanding the teaching.

We all should be firmly set and understand the doctrines in the bible. God's desire is that we totally understand ALL of the Word and rightly divide it that men can not deceive us with the cunning craftiness. And believe me, there are as many if not more false teachers out in the world as there are men teaching the truth.

2 Tim 2:15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

1 John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

1 John 4:2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

1 John 4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

We are to speak the truth and grow up in all phases and teachings of the Word of God. We need to be mature Christians, not babes in the Word. The body

which is the Church should be fitly joined together.

V. The Walk of the Believer as A New Man in Christ

Eph 4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

Eph 4:18 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:

The next area of Christian walk is introduced. The chapter will embellish upon this thought through verse 29. The Apostle Paul directs a second area of the Christian walk. That is that we ‘henceforth walk not as other Gentiles walk.’ To walk not as other gentiles walk is essentially to not live like the world.

Though the term ‘gentile’ certainly has primarily an ethnic connotation—one not a Jew, it also on occasions has a more spiritual sense. It is one who is in the world and unsaved. In so many words, Paul admonished his readers to not be conformed to this world. Paul then proceeds to enumerate a lengthy list of ways in which the unsaved gentiles walk. First is in the vanity of their mind.

The word translated as vanity (*mataiothv mataiotes*) is of note. It has the sense, ‘devoid of truth and appropriateness’ as well as ‘perversity.’ The Apostle describes the utter depravity of the human mind. It has been so twisted by sin that it is capable of any evil. Though the world may so live, God’s people are enjoined the opposite.

Paul further describes the clouded condition of the sinful human heart as “having the understanding darkened.” The natural mind has been morally darkened by sin. Again, the greater truth is to abstain. The unsaved gentile world has been “alienated from the life of God through the ignorance that is in them.” Because of the spiritual ignorance which prevails, those in the world are separated from that quickening life of regeneration as noted in chapter 2. Spiritual ignorance prevails because “of the blindness” of the sinful human heart.

Eph 4:19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Eph 4:20 But ye have not so learned Christ;

In further describing the gentile world, he notes how that they are past feeling. The idea is of becoming callous and desensitized to sin. It parallels the thought of having a seared conscious (I Timothy 4:2). Those in the world therefore have given themselves over unto lasciviousness. The thought is that unsaved people in the world have given or surrendered themselves to lasciviousness.

The word so translated (*aselgeia aselgeia*) has the sense of ‘unbridled lust.’ It connotes all forms of sexual depravity, wantonness, licentiousness, and sexual

shamelessness. They therefore have so given themselves to work all uncleanness with greediness. The thought is of endless pursuit of sexual impurity.

The Apostle reminds his readers that they “have not so learned Christ.” As Christians, we know better and are reminded to not so walk as other gentiles walk. Indeed, as we have heard His Word and been taught thereby, we know this is the truth, even as it is in Christ Jesus.

It was common teaching to use the Gentiles as connotation towards living like the world since the Jews and Gentiles had earlier had no dealings one with another prior to them now being saved and added into the church. Our conduct should definitely be different than that of the world.

Colossians 3:5-6 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 For which things' sake the wrath of God cometh on the children of disobedience:

Eph 4:21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

Eph 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

Eph 4:23 And be renewed in the spirit of your mind;

Eph 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

The truth is that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. Paul alludes to how before we were saved, we may have so lived. That is our former conversation. The word so translated (anastrophē anastrophe) has the sense of manner of life, behavior, or deportment. He is referring to our “old man.” That indeed is reference to our old sinful nature.

He uses an everyday metaphor thereto. To so “put off” the old man is like taking off unclean clothing. We do it everyday. Even so, we need to deal with our old nature at least daily. When we were saved, we received a new nature. The old remains. Even as clothing will become soiled day by day and must be put off, even so must we so deal with our old nature.

The first step in the solution of this matter is to be renewed in the spirit of your mind. (Of note is the distinction between spirit and mind.) We are enjoined to be renewed in that spirit. In II Corinthians 4:16, the Apostle wrote of the inner man being renewed day by day. See also Romans 12:2. Such renewal comes, in large part, through the absorption of the Word of God along with the fellowship of

prayer. As we spend time each day in His presence through the Scripture and prayer, our spirit will be renewed daily.

In verse 24, the Apostle presents the other side of the matter. We are enjoined to “put on the new man.” Whereas we were enjoined to put off the soiled garment of the old man, and being renewed in the spirit of our mind, now we are directed to reach into the closet of our hearts and put on the clean garment of the new man. The thought parallels Galatians 5:16 where the Apostle directed to walk in the Spirit. Each day (and then some), we as born again Christians are instructed to put on the new nature which God has given us. The singular alternate is to walk in the flesh which is corrupt.

The inspired writer then notes the essence of the new man. It has been “created in righteousness and truly holiness.” The distinguishing characteristics of the new nature are righteousness and holiness. It is a totally different nature than the flesh. According to both Ephesians 4:22 as well as Galatians 5:24, the old nature (i.e., the flesh) operates on the level of lusts and affections (i.e., feelings).

Gal 5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

The new nature operates on the infinitely higher plane of righteousness. That is, rather than considering what we want or feel like, we ask, ‘Is it right? Is it holy?’ It rather is, not my will but Thine be done. To be sure, this is walking not as other gentiles walk.

Eph 4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Eph 4:26 Be ye angry, and sin not: let not the sun go down upon your wrath:

Eph 4:27 Neither give place to the devil.

Eph 4:28 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.

Eph 4:29 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.

Returning to the greater imperative of this section, “Walk not as other gentiles walk,” the Apostle begins to enumerate other specifics of ungodly living. Alluding to the analogy of putting off unclean garments, he directs, Wherefore putting away lying, speak every truth with his neighbour: for we are members one of another.

Such is basic righteousness, for we indeed are members one of another. It also is the essence of the ninth commandment. The context is within the church, but the greater principle is throughout. We then are enjoined to sin not when we are angry. Though there certainly is such a matter as righteous indignation, rarely are we so afflicted.

Anger usually is a work of the flesh. It commonly manifests sinful reactions such as unrighteous communication, loss of temper, malice, and bitterness. Though incidents over which we have no control may anger us, we are directed to so temper our disposition that we sin not. This certainly is walking not as other gentiles walk. He then offers very good advice in the matter. "Let not the sun go down upon your wrath." There is wisdom in resolving conflict on the day it occurs. To allow it to smoulder only breeds malice, bitterness, and hatred.

The injunction, neither give place to the devil is of interest. The idea is, allow him no place in the course of our lives. In ways we do not understand, he is able to influence us through temptation, discouragement, and distraction. Our duty is to be aware of his devices and not allow them.

The eighth commandment is addressed. Let him that stole steal no more. Though people of the world may so do, and we may have done so in the past, we now must resist the smallest temptation to be dishonest. The simple solution for each is, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Honest work will not only provide for one's needs, but will allow the opportunity to help others.

Christ is the example that the child of God needs to look to as how he or she should live. Good men may seem to be a model of perfection sometimes, but they may fail us. God will NEVER fail us.

1 Peter 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

When a person is saved, he or she becomes a new creature in Christ. At that time, we are to put away the old man (the fleshly man) and put on the new man. (the spiritual man.) The new man is regenerated. We know we will still have battles with the flesh since it wars against the spirit, that is why we are commanded to be "Renewed in the spirit of your mind."

Rom 12:2 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.

VI. The Walk of the Believer as Indwelt by the Spirit

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Eph 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Eph 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. That which follows may in fact be related to the next major walk as noted in 5:2, to “walk in love.” Rather than prefacing the section with the imperative as earlier, here, the Apostle develops the thought, concluding with its pronouncement. To walk in love first relates to the Holy Spirit.

If we would so walk, we will therefore be sensitive to “grieve not the Holy Spirit of God.” Again, it is an imperative. To grieve is more than to offend. It is to inflict sorrow and grief upon another. If we love the Lord our God including His Spirit, we will be ever so careful not to grieve Him. Paul quickly reminds us that it is He which has sealed us “unto the day of redemption.” The Apostle developed that idea more fully in Ephesians 1:13-14.

Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Therefore in the context of walking in love and not grieving the Holy Spirit, we are further enjoined to let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. Five ugly agents, the antithesis of love, are listed. The whole foul spectrum of bitterness, loss of temper, anger, yelling at another with nasty accusations coupled with ill-will which is so typical of how people of the world deport themselves is forbidden. It is the antithesis of love.

Verse 32 teaches that we are enjoined to be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you. The antonyms are instructive. They might be described as harsh, hard-hearted, and unforgiving. As God’s people in love, we are directed to do the opposite. It is a manifestation of walking in love. God has so loved us when He forgave us for Christ’s sake. Insight into the heart of God is presented.

We should each day strive to walk in the Spirit of the Lord. That means having a tender heart and listening for the guidance that only God can give us through the Holy Spirit. Paul says to put away bitterness, wrath, anger and all evil speaking and be people that are kind and gentle. These things mentioned in verse 31 are things that displease God.

But Verse 32 speaks of things pleasing to our Lord. He says we should be kind to one another, forgiving one to the other, and to remember that God forgave us for Christ’s sake. How can we expect God to forgive us if we have a spirit that refuses to forgive others who have done us wrong.

Mat 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Mat 7:3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Mat 7:4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Mat 7:5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

The Believers Study Bible said this about grieving the Holy Spirit.

4:30 Because the Holy Spirit is a Person, He may be grieved by the behavior of Christians. This state is always especially unfortunate since the Holy Spirit is the One who seals believers "for the day of redemption." Some of the actions and attitudes which grieve the Holy Spirit are noted in 4:25–29, 31; 5:3–6. In these same verses are also listed attitudes and actions which are pleasing to the Spirit of God.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.