

Ephesians Chapter 4

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

A. I,

B. therefore,

1. Therefore speaks of what has been said before. Paul had just been talking about the power of God working in us through a revelation of the love of God. Therefore, since we have a super abounding power source working in us now we can live out the Christian life.
2. The first half of this letter describes the richness of the grace of God that has been given to us. Grace is the ability and resource to live the Christian life. The first half of this letter gives us the roots of grace to draw from. The second half of this letter describes the fruits of grace that is produce from abiding and drawing from the grace of our Lord Jesus Christ.
3. Some teach that grace removes all responsibility from a Christian. If you are talking about the responsibility to produce the power and ability to live it, I would agree, but we do have a responsibility to bear the fruit of grace in our life. We can't produce the root of grace, but we can the fruit of grace.
4. [1 Pet. 4:10](#) states we are to be good stewards of the manifold grace of God. A stewardship speaks of responsibility does it not? We are to steward the vertical grace we receive freely from the Father through Jesus horizontally in our earthly relationships- towards our spouses, children, co-workers, and the lost.

C. the prisoner of the Lord,

1. **prisoner**- Gr. *desmios*- *one bound*

- a. Paul was bound in the natural but was the freest man on earth because of his revelation of Christ.

2. **of the Lord**

- a. Again, your condition in life can be elevated if you connect it to the Lord and His purpose for you. Instead of being a prisoner of Rome, Paul now is the prisoner of the Lord!

D. beseech you to walk worthy of the calling with which you were called

1. **beseech**- Gr. *parakaleo*

- a. Grace will always beckon and beseech, it will never force or

coerce. The Law demands, grace beseeches.

2. walk- Gr. **peripateo**

a. This is the walk of faith. Grace takes our cooperation and action of faith. As we step out on grace we find we can walk supernaturally like Peter did on the water.

3. worthy- Gr. **axios-** *equal weight to, equivalent*

a. Our call is to take what is on the inside of us and bring it to the outside of us. It is like a teeter-totter. Grace has been set in us and we now are to apply and equal amount of faith in the grace to bring it into balance in our life.

b. This was Paul's desire. He aimed for out-resurrection. **Phil. 3:11** This was to draw upon the resurrection life within him and bring it out fully on the outside where all could see it.

4. calling- Gr. **klesis**

a. This is our calling as sons of God. God has called us to be conformed into the image of His own Son. **Rom. 8:29** We should aspire that all would see us in outward manifestation as the sons of God. **Phil. 2:15**

5. were called- Gr. **kaleo**

2. with all lowliness and gentleness, with longsuffering, bearing with one another in love,

A. with all lowliness and gentleness,

1. all- Gr. **pas**

a. This means we are tapping into God's lowliness and gentleness. God possesses all of the lowliness and gentleness there is. We have access to all of it!

b. Our Lord is a lowly and humble. **Zech. 9:9, Matt. 11:29**

2. lowliness- Gr. **tapeinophrosune-** *the having a humble opinion of one's self, humility, humbleness of mind*

3. gentleness- Gr. **praotes-** *gentleness, mildness, meekness*

B. with longsuffering,

1. longsuffering- Gr. **makrothumia-** *patience, endurance, constancy, steadfastness, perseverance, slowness in avenging wrongs, forbearance, endurance, constancy, steadfastness, perseverance*

C. bearing with one another in love

1. bearing with- Gr. **anechomai-** *to hold up, to sustain, to bear, to endure,*

put up with

2. **one another**

- a. The Christian life would be quite delightful if there were no other people around. Sometimes getting along with others is like dancing with porcupines! God gives us grace to deal with people gracefully.

3. **in love**

- a. Paul took three chapters to delineate the wonderful resources of grace given to us in Christ. He tells us we are blessed with all spiritual blessings, we are elected and chosen, we are accepted, we are holy and without blame, we are loved of God, we have a rich inheritance. What is this all for? It is not just for our pleasure but that we can get along with people and treat them with the same love and honor God has shown to us.
- b. We have been given such marvelous grace in order to bear with people in lowliness, gentleness, and longsuffering! We have grace for this! Say it with me, "**I HAVE GRACE FOR THIS!**"

3. **endeavoring to keep the unity of the Spirit in the bond of peace.**

A. **endeavoring-** Gr. **spoudazo-** *earnest endeavor, give diligence, make haste*

1. As in any relationship work is needed to maintain it. It takes diligence. We are also to make haste to keep the unity. Sometimes we allow breaches over a long period of time. This makes it harder to repair them.

B. **to keep-** Gr. **tereo-** *to take care of, to attend to carefully, to guard*

1. Relationships are like a garden. You must take care of it and tend to it. You need to remove all the weeds of bitterness, unforgiveness, offense, slights, misunderstandings, criticism, and judgment.
2. Notice this unity has been established between believers by the Holy Spirit. All believers share the same new birth and the same Spirit. If we would think and walk according to our spirit we would all be in unity. However, most Christians are either soulish or carnal. The flesh will always cause divisions and strife.
3. We must be diligent in the Word and prayer in the Spirit to remain in unity. The early church was in one accord but it was a result of diligent searching of the scriptures and prayer. Tongues were given to keep that unity. We are united when we pray in the Spirit. Tongues are a purified language that brings unity. **Zeph. 3:9**

C. **unity**- Gr. **henotes**- unanimity, *agreement, union, oneness*,

1. We have all been given the same new birth, the same Holy Spirit, the same calling, and the same love of God. If we would stay focused in what we are and have in common we can maintain the unity of the Spirit. If we focus on our external differences or non-essential doctrines we will be divided.

D. **of the Spirit**

- a. The Spirit brings our spirit into unity with Jesus and all other believers.
- b. One day we will all come into the unity of the faith- what Christians believe. **Eph. 4:13** Now however, we can have the unity of the Spirit in the bond of peace.

E. **bond**- Gr. **sundesmos**- *to bind together with*

F. **of peace**- Gr. **eirene**- *to join in harmony*

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

A. **There is one body and one Spirit,**

1. **one body**

- a. The church comprises the body of Christ.

2. **one Spirit**

- a. Every person has a body and a spirit that animates the body. The Spirit of Christ animates and gives life to the body of Christ.

B. **just as you were called in one hope of your calling**

1. **called**- Gr. **kaleo**

2. **one hope**- Gr. **elpis**- *the confident expectation of good*

3. **calling**- Gr. **klesis**

- a. We have a heavenly calling.
- b. We have a calling as children of God.
- c. We have a calling unto His glory.

5. **one Lord, one faith, one baptism;**

A. **One Lord**

1. There is one head of the church- the Lord Jesus Christ

B. **one faith**

1. There is only **one faith** in **one Lord**. The teaching that you can believe in other faiths and ways and be reconciled to the same God is false. People

of all religions will end up meeting God, but only one path will save you when you meet Him! Jesus is **THE WAY, THE TRUTH, THE LIFE**, no one comes to the Father [in saving relationship] but by me. [John 14:6](#)

C. one baptism

1. There are a number of different baptisms in the Word of God. The one baptism spoken of here is our baptism into the body of Christ. [1 Cor. 12:13](#)

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

A. one God and Father of all,

1. God the Father is the Father of all believers. This book was written to believers.
2. In one sense God the Father is father of all humanity because he created all people. However, God the Father is only the Father of all who are born again by faith.

B. who is above all

1. The Father is above all in authority and rank. Even, Jesus will hand the kingdom over to the Father after the Millennium. [1 Cor. 15:28](#)

C. and through all,

1. The Father always acts through His Word- the Lord Jesus Christ.

D. and in you all

1. **in you all**- speaks of believers
 - a. The Father is in all believers through the Holy Spirit.
 - b. Here we see the Trinity- above all- Father, through all- Jesus, in you all- The Spirit.

7. But to each one of us grace was given according to the measure of Christ's gift.

A. each one

1. each believer

B. of us

1. us believers

C. given- Gr. **didomi**

D. measure- Gr. **metron**

1. No ones has an unlimited measure of grace to operate in all functions, except Jesus. He had the Spirit without measure.

E. Christ's gift

1. The grace gift is the ability to function in a certain place within the body.

8. Therefore He says: "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVITY CAPTIVE, AND GAVE GIFTS TO MEN."

A. Therefore He says:

1. David said

B. When he ascended on high

1. **ascended**- Gr. **anabaino**- *to step up, to go up*

2. **high**- Gr. **hupsos**

C. He led captivity captive,

1. **captivity**- Gr. **aichmaloteuo**- *those capture in war*

a. Mankind had been held captive by Satan. He had taken them captive through Adam's fall.

b. The OT believers were held in captivity under the earth in Abraham's bosom. Jesus emptied this compartment under the earth when He rose from the dead. They were taken up into the third heaven, which is paradise now. The souls in Hades were left there.

2. **captive**- Gr. **aichmalosia**- *to take captive in war*

a. As spoils of war. Instead of killing or mistreating these captives, Jesus our Conqueror set them free and made them His own children!

D. and gave gifts to men

1. **gave**- Gr. **didomi**

2. **gifts**- Gr. **doma**

a. When a conqueror won a battle and took all the spoils he would often divide it among his troops and subjects.

b. This is the Greek word Jesus used when he said the Father gives good gifts to His children. These ministry gifts are good gifts. These good gifts spoken of here are given to His children.

c. These gifts are ministry anointings from the Holy Spirit.

3. **men**- Gr. **anthropos**

a. These good gifts are given to men. They are not the men themselves. They are ministry anointings given to men.

b. This is a quote from **Ps. 68:18**. There it says he ascended and received gifts for men. God the Father gave Him gifts to give to men. This was by the sending of the Holy Spirit. It goes on to say

this was for the purpose of God being able to dwell with men. The giving of the Holy Spirit gave the new birth so God could dwell in the hearts of believers. He also gave ministry and spiritual gifts to beautify and equip the saints.

9. (Now this, "HE ASCENDED"—what does it mean but that He also first descended into the lower parts of the earth?)

A. Now this,

B. He ascended

C. what does it mean but that He also first descended into the lower parts of the earth

1. **descended-** Gr. *katabaino*- *to step down, go down*

2. **lower parts-** Gr. *katoteros meros*

a. Jesus went into the lower PARTS of the earth. What lower parts of the earth were there? There was Hades- the place of torment where OT unbelievers were, there was Abraham's bosom where OT believers were, and there was the abyss where the fallen angels in chains were.

b. Jesus visited all three parts. First he went to the place of torment for us after He died. [Acts 2:24](#) states Jesus was raised up and was loosed from the PAINS of death. There was no pain in Abraham's bosom. Jesus suffered for us where we would have suffered. However, God quickened Him and raised Him out of Hades and He then went to the abyss and pronounced the doom upon the fallen angels [1 Pet. 3:19](#)- [The word preached does not mean to preach the gospel, but to herald a message. Humans are not seen chained in prison under the earth. The fallen angels are], He lastly came to Abraham's bosom and took captivity captive and ascended up to heaven.

10. He who descended is also the One who ascended far above all the heavens, that He might fill all things.)

A. He who descended is also the One who ascended far above all the heavens,

1. **descended-** Gr. *katabaino*

2. **the One**

a. The same one that descended rose up. Some would say that

it was not the same person post resurrection that died on the cross. Some still say the body of Jesus was stolen and someone else was impersonating him and acting like he was raised. NO! The One that descended also ascended!

3. **ascended-** Gr. **anabaino**

4. **far above-** Gr. **huperano**

a. When speaking of Jesus in resurrection you see the terms “far above” and “much more”!

5. **all the heavens**

a. There are three heavens- around the earth, space, and the third heaven- the abode of God.

B. that He might fill all things.

1. **might fill-** Gr. **pleroo**

a. The word “might” is used because it is not automatic that He fills all things. Humans have a choice to accept Him and be filled. There are many that do not accept and Him and He does not fill.

2. **all things**

11. And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers,

A. He Himself gave some to be apostles,

1. He Himself

a. Jesus is the one who is over giving ministry gifts. The Holy Spirit is over giving the spiritual gifts. The Father blends all the spiritual gifts into all the ministry gifts. [1 Cor. 12:4-6](#)

2. gave- Gr. **didomi**

a. Now Jesus did not give men to the body of Christ. He gave gifts to men in the body of Christ which gives them ability to function in certain ministry. We don't always respect the man or woman, but we are always to respect the gift and place of authority given to the man or woman. These gifts are from God and not from the person operating in it. All glory and credit should go to Jesus who gave them.

b. It is important that you recognize the gift from Jesus on the inside you and acknowledge it is power and effective. This will facilitate that gift operating. If you deny a gift or talk down

about it you will hinder the flow of the gift within you.

3. some- Gr. men

a. There are only some apostles, prophets, evangelists, and pastor teachers. Most of the body of Christ fulfills a body office and not a five-fold equipping office. [Rom. 12:6-8](#)

b. Here we see there are five equipping offices. In Romans 12 there are seven body offices that the congregation fills. Together there are 12 offices. 12 in the Bible stands for government. These offices are how the Lord governs and operates through His body.

4. apostles- Gr. apostolos- *one sent forth with authority and a message*

a. There are five classes of apostle- 1) The Apostle of our confession, 2) The apostles of the Lamb, 3) Foundational apostles, 4) equipping apostles 5) delegates sent from churches on official church business.

b. As you move down the list of kinds of apostles you start with only one being in the first category- Jesus, to 12 in the second- Jesus' disciples, to under 20 in the third- those who wrote scripture, to more in the fourth- modern day apostles, and to many in the fifth- delegates of churches on church business.

c. This is not a list of the importance of ministry offices but the order in which they were given in the early church. The church started with apostles and then prophets were added after that and evangelists after that, and pastor- teachers after that. [1 Cor. 12:28](#)

B. some prophets

1. prophets- Gr. prophetes- *to speak forth*

a. The Word of God was revealed to apostles and prophets. [Eph. 3:5](#)

C. some evangelists,

1. evangelists- Gr. euaggelistes- *one who proclaims the good news*

a. Philip was the first recorded Evangelist in the Word of God. He is called Philip the evangelist. [Acts. 21:8](#)

D. and some pastors and teachers

1. pastors- Gr. poimen- *one who feeds the flock, shepherd*

2. teachers- Gr. didaskolos

- a. Notice that the word "some" is not used before teachers. In the Greek you can read this as pastors-teachers.
- b. A pastor needs to be able to teach.
- c. There are some who just teach and are not pastors, but you should not be a pastor if you don't teach.
- d. Pastors feed their flock with knowledge and understanding of the Word of God. [Jer. 3:15](#), [1 Pet. 5:1-3](#)
- e. Paul started out as a teacher in the body of Christ. [Acts 13:1](#)

12. for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,

A. for the equipping of the saints for the work of ministry,

1. equipping- Gr. **katartismos-** *complete furnishing, equipping, restoration, reconciliation, settling of a limb,*

preparation, training, discipline,

- a. The five-fold ministry was established by Jesus to equip the saints, not whip the saints. They are not to be lords over God's heritage. [1 Pet. 5:3](#)

- b. The five-fold ministers are to be servants to the body of Christ.

2. saints- Gr. **hagios-** *set apart ones, holy ones*

- a. Christians are called saints 60 times in the NT. We are holy ones.

3. work- Gr. **ergon**

- a. Ministry is spelled W-O-R-K!

4. ministry- Gr. **diakonia-** *deaconing, service*

- a. Every member of the body of Christ is a minister. In most churches the pastor does all the work of the ministry. This is backwards. He is to equip the saints to do the work of ministry.

B. for the edifying of the body of Christ

1. edifying- Gr. **oikodome-** *building up*

- a. There are three sources where we are to receive edification. 1] Edify yourself praying in tongues- [Jude 20](#) 2] receive building up from the five-fold ministry in church- [Eph. 4:11](#) 3] receive building up from other Christians. [Eph. 4:16](#), [Rom. 14:19](#)

2. body- Gr. **soma**

- a. Just like in a gym where you build up your body, so the body of Christ is being built up by praying in the Spirit and be trained in the disciplines of the Word of God.

3. of Christ

- a. What an honor to be in the body of Christ!

13. till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

A. till we all come to the unity of the faith and the knowledge of the Son of God,

1. we all

- a. We all will come to the unity of the faith when the Lord Jesus comes back. The five-fold ministry will be needed until then. Until Jesus comes we need to maintain the unity of the Spirit in the bond of peace. [Vs. 3](#)

2. come- Gr. **katantao**- *to come to a place over against, opposite another*

- a. This word “come” is a unique Greek word for come. It means *to come across to the other side*. When we cross over into the next life we will all come into the unity of the faith.

3. unity- Gr. **henotes**- *unanimity*

4. faith- Gr. **pistis**

- a. This unity is the unity on doctrine. This will not take place until we cross over to the other side into heaven. There your theology will all get straightened out and then you will agree with me and say Pastor Rick was right all along. Just kidding!

5. knowledge- Gr. **epignosis**- *higher knowledge, revelation knowledge*

6. Son of God- *Jesus Christ*

- a. [John 17:3](#)- Eternal life is knowing the Father and the Son. We can partake of eternal life now! In eternity we will fully experience eternal life because we will fully know as we are known. [1 Cor. 13:12](#)

- b. All things are rubbish in comparison of Christ Jesus the Lord! [Phil. 3:8](#)

B. to a perfect man,

1. perfect- Gr. **teleios**- *mature, completely grown up*

2. man- Gr. **anthropos**

C. to the measure of the stature of the fullness of Christ

1. measure- Gr. **metron**

2. stature- Gr. **helikia**- *age, time of life, adult age, maturity, suitable age for anything; metaphorically of an attained state fit for a thing, stature, i.e in height and comeliness of stature*

3. fullness- Gr. *pleroma*

4. of Christ

a. Again the church will not fully attain this until we cross over to the other side. Until then we will always need apostles, prophets, evangelists, pastors and teachers.

b. Some say prophets have passed away when John died in the first century. Some say apostles have passed away as well. Have evangelists passed away? NO! Have pastors passed away? NO! Have teachers passed away? NO! Then why pick two of the five fold ministry and say they passed away. NO, they will be needed until the return of the Lord.

14. that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,

A. that we should no longer be children,

1. no longer

a. All children are subject to be tossed to and fro by wrong doctrine and to be deceived. You must watch new believers closely so they don't stray into wrong doctrine. Small children will put anything into their mouths and swallow!

2. children- Gr. *nepios*- *one who cannot speak yet*

a. We are not to remain babes in our understanding. [1 Cor. 14:20](#)

b. You will not grow if you are not grounded in the message of righteousness by grace through faith. [Heb. 5:12-14](#)

B. tossed to and fro and carried about with every wind of doctrine,

1. **tossed to and fro**- Gr. *kludonizomai*- *to be tossed by the waves; metaphorically to be agitated (like the waves) mentally*

2. **carried**- Gr. *periphero*- *to carry around in circles*

a. False teaching promises that you will make great progress but it will only lead you around in circles.

3. every

a. Just because a wind blows does not mean you need to yield to it or it is from God. The enemy can cause wind to blow. Just like the storm Paul found himself on in the Mediterranean where there was a nice wind that deceived the ship owner into sailing, it turned into a nasty storm that almost killed them!

4. **wind**- Gr. **anemos**- *a very strong stream of wind*

a. The only thing that will keep you steady in the winds of false doctrine is the rudder of believing and speaking the truth. **James 3:4**

b. People fall prey to false teaching because they don't love the truth- The Word of God in its entirety and full context. **2 Thess. 2:10**

5. **doctrine**- Gr. **didaskalia**

C. **by the trickery of men,**

1. **trickery**- Gr. **kubeia**- *dice playing; metaphorically the deception of men, because dice players sometimes cheated and defrauded their fellow players, trickery*

a. This word means to play with loaded dice. You cannot win when someone is playing with loaded dice. The enemy plays with loaded dice. When you mess around with false doctrine you will be deceived by it and lose many things!

b. They enemy will try to make the simple gospel complicated and get young believers confused. **2 Cor. 11:3**

c. Young believers are deceived and cheated by persuasive words, philosophy, and empty deceit. **Col. 2:4-8**

d. False teachers get believers into doubting the truth. They then become unstable in all their ways. **James 1:6**

2. **men**- Gr. **anthropos**

D. **in the cunning craftiness of the deceitful plotting**

1. **in cunning craftiness**- Gr. **en panourgia**- *craftiness, cunning, a specious or false wisdom in a good sense, prudence, skill, in undertaking and carrying on affairs*

2. **deceitful**- Gr. **methodia**- *deceitful methods, cunning arts, deceit, craft, trickery*

3. **plotting**- Gr. **plane**- *wandering about*

a. We get planet from this word because they were thought to be wandering stars.

b. False teachers don't stay in once place long. They keep moving so they won't be found out or deal with the consequences from their teachings and wrong actions.

15. **but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—**

A. **but,**

1. in contrast we should grow up and speak the truth. This is a word play on the word children- Gr. **brephos**- *one that cannot speak yet*. We are to grow up and learn to speak the truth. Instead of buying into lies, we need to grow up in the truth and combat those lies by speaking the truth in love. False teachers speak lies in malice. We are to speak the truth in love.

B. speaking the truth in love,

1. speaking the truth- Gr. **aletheuo**

a. The truth is the Word of God- **John 17:17**

2. love- Gr. **agape**

a. It is possible to speak the Word but not in love. God spoke His Word in love and so should we.

C. may grow up in all things into Him who is the head

1. grow up- Gr. **auxano**

a. We grow by the milk of the Word. **1 Pet .2:2**

b. We grow by knowing and receiving grace and the knowledge of the Lord Jesus. **2 Pet. 3:18**

2. all things

a. There are some areas we are more grown up in than others. We need to grow up in all things.

3. into Him- *better translated unto Him*

a. All believers are in Him. We have been planted in the soil of Christ and no matter how mature we get we are always in Him but also our growth is unto Him. He is our object and goal. He is the purpose for our growth.

4. head- Gr. **kephale-** *chief, prominent, supreme*

D. Christ- *The Anointed One, the Messiah*

16. from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

A. from whom the whole body,

1. whole body- Gr. **pas soma**

a. From Jesus comes the life of the body. **John 15:5**

b. We need to remain connected to the body to receive from Jesus. Some Christians think they can disconnect from other believers and receive everything from Jesus directly. This is a deception.

Much of what we are to receive from Jesus will come through other body members.

B. joined and knit together by what every joint supplies,

1. **joined-** Gr. **sunarmologeō-** *to join or fit closely together, to frame together*
2. **knit together-** Gr. **sunbibazo-** *to put together forcefully, to cause to coalesce, to join together, put together, to unite or knit together: in affection*
 - a. **Col. 2:19**
3. **every-** Gr. **pas**
4. **joint-** Gr. **haphē-** *bond, connection*
 - a. These are those in the five-fold equipping offices- apostle, prophet, evangelist, pastor and teacher.
5. **supplies-** Gr. **epichoregia**

C. according to the effective working by which every part does it share,

1. **effective working-** Gr. **energeia**
 - a. Grace causes effective working. **Eph. 3:7**
 - b. Truth causes effective working. **1 Thess. 2:13**
2. **every part-** Gr. **hekastos heis meros**
3. **does it share-** Gr. **metron**
 - a. There is a purpose and function that every person in the body of Christ is to fulfill. We are to all do our share. Do our measure.

D. causes the growth of the body for the edifying of itself in love

1. **causes-** Gr. **poieō**
2. **growth-** Gr. **auxesis**
3. **of the body-** Gr. **soma**
4. **edifying-** Gr. **oikodome**
 - a. Again we are edified three ways in the NT- by the Holy Spirit praying in the Spirit, through the five fold equipping offices, and through other members of the body.
5. **itself-** Gr. **heautou**
6. **in love-** Gr. **en agape**
 - a. This is the flow of life in the body- love.
 - b. Love edifies. **1 Cor. 8:1**

17. This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,

A. This I say,

1. say

- a. Paul the apostle to the Gentiles
- b. Every time Paul uses the phrase, "This I say" in his writings it always is in connection to correcting false doctrine." [1Co 1:12](#), [1Co 15:50](#); [2Co 9:6](#); [Gal 3:17](#); [Col 2:4](#)
- c. The writings of the NT apostles are to give us a foundation in correct and healthy doctrine.

B. therefore,

- 1. Since we are born again, part of the body of Christ, and have the flow of life and love of Jesus towards us now let that change the way you think and live our life.

C. and testify in the Lord,

1. testify- Gr. *marturomai*- *bear witness*

- a. Paul could testify personally of the power of the life and love of Jesus to change a life. He used to be Saul of Tarsus who hated Gentiles and Christians. Now he was the Paul the apostle to the Gentiles and one of the main leaders of Christendom.

D. that you should no longer walk as the rest of the Gentiles walk

1. no longer

- a. Some still were walking in the same way they were before they were saved.

2. walk- Gr. *peripateo*

- a. Walking is a decision based upon the inclination of the mind.

3. rest- Gr. *loipoi*

- a. They were saved Gentiles in Ephesus.

4. Gentiles

5. walk- Gr. *peripateo*

E. in the futility of their mind

1. futility- Gr. *mataiotes*- *what is devoid of truth and appropriateness, vanity, purposelessness, emptiness, frailty, folly, perverseness, depravity, want of vigor*

- a. The truth will bring purpose, fullness, strength, and holiness. This begins in the mind.
- b. The mind that is devoid of truth will lack purpose, will be empty, frail, without strength, and given to depravity.

2. mind- Gr. *dianoia*- *deep thought, imagination*

- a. Science would call this our sub-conscious mind, which drives our actions and lives.

18. having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;

A. having their understanding darkened,

1. understanding- Gr. *dianoia*- *deep thought, imagination*

- a. Same word translated as mind in verse 17.

2. darkened- Gr. *skotizo*

- a. This verb is in the perfect tense- this has happened in the past with the result of being in the dark now. It is a settled darkness.
- b. The world is in the dark about God.

B. being alienated from the life of God,

1. being alienated- Gr. *apallotrioo*- *to alienate, estrange, to be shut out from one's fellowship and intimacy*

- a. When a Christian is out of fellowship it is not from God's side, but from their side! They have made an enemy of God in their own mind. [Col. 1:21](#) They do not need God restored to them, but they need to be restored to God through the truth and repentance.
- b. This verb is also in the perfect tense which speaks of a settled position.

2. from the life of God- Gr. *zoe theos*

- a. Zoe is not just duration of life but quality of life. Zoe life is to know Jesus Christ and Him who sent Him. [John 17:3](#)

C. because of the ignorance that is in them,

1. because- Gr. *dia*

2. ignorance- Gr. *agnoia*

- a. We get our word agnostic from this word. All agnostics are described in this verse.

3. in them- Gr. *en autos*

D. because of the blindness of their heart

1. because- Gr. *dia*

2. blindness- Gr. *porosis*- *the covering with a callus, a hardening, obtrusiveness of mental discernment, dulled perception, the mind of one has been blunted, stubbornness, obduracy, blindness,*

- a. A calloused heart is a blind heart.

- b. A hardened heart comes from neglecting something. Whatever you don't focus on or neglect you will be hardened towards. Whatever you focus on and give your attention to you will be softened to. Those who do not focus on God or His Word will end up with a hard heart against God. You can soften your heart by re-focusing your attention upon God and His Word.
- c. Romans 1 states that this process began because they neither glorified God nor were thankful. A hardened heart towards God will be reversed through glorifying God and being thankful to Him. Praying in the Spirit does both of these. [Acts 10:46](#), [1 Cor. 14:17](#) If you are a Christian with a hardened heart start praying in the Spirit a lot. You will see a turning of your heart.
- d. Return to the Word of God which is truth and light for your heart. Praying in the Spirit and returning to daily time in the Word of God will reverse this process in your heart.

3. heart- Gr. **kardia**

- a. The inward man comprised of spirit and soul. In an unbeliever it is both their spirit and soul. In a Christian it is their soul that has undergone this condition.

19. **who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.**

A. **who,**

B. **being past feeling-** Gr. **apalgeo-** *to cease to feel pain or grief cease to feel pain at, to become callous, insensible to pain, apathetic*

- 1. This is a very dangerous place to be. When you stop feeling pain, you can be greatly damaged. If we can't feel a hot stove we can be irreparably burnt.
- 2. One of the dangers of this condition is that you do not feel pain over your sin, so you tend to think God is ok with it as well.

C. **have given themselves over to lewdness,**

1. **given themselves over-** Gr. **paradidomi-** *to give into the hands (of another), to give over into (one's) power or use, to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death*

- a. Romans says this happens because one does not glorify God or is thankful. They exchange the truth of God's Word for a lie. [Rom.](#)

1:24-26

2. **lewdness**- Gr. **aselgeia**- *unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence*

D. to work all uncleanness with greediness

1. **work**- Gr. **ergasia**- *a working, performing*
 - a. This work is slave labor under a cruel taskmaster.
2. **all uncleanness**- Gr. **pas katharsia**- *all and every kind of uncleanness, impurity*
3. **greediness**- Gr. **pleonexia**- *a craving to have more and more*
 - a. This greed for more and more sinks a person lower and lower in addiction and sin. This greed is like gravity that pulls them in and down.

20. But you have not so learned Christ,

A. learned- Gr. **mathano**

1. We get our word math from this. We need to learn the higher math of Christ and the Spirit. The elementary math of the flesh just does not add up! You plus trusting your flesh adds up to a zero with the rim knocked off. You trusting in Christ and His Spirit adds up to infinity.
2. We must **learn Christ**- who He is in us and who we are in Him. [Matt. 11:29](#)
3. Jesus is the truth. If we know the truth the truth makes us free. [John 8:32](#)

B. Christ- The Messiah, the Anointed One

21. if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:

A. If indeed you have heard Him and have been taught by Him,

1. **heard**- Gr. **akouo**
 - a. Faith comes by hearing, and hearing by the Word of God [Christ]- [Rom. 10:17](#)
2. **taught**- Gr. **didasko**
 - a. Jesus teaches us by His anointing and Word. [1 John 2:27](#)
 - b. Carnal believers need to be taught the New Covenant.

B. as the truth is in Jesus

1. **truth**- Jesus is full of grace and truth- [John 1:17](#)
 - a. The spirit of truth leads us into all truth. Jesus gives us an understanding to know Him who is true. [1 John 5:20](#)

- b. The flesh pattern in the previous verses details someone who is focused upon Himself. Here we see we turn our complete focus to Christ.

22. that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,

A. that you put off,

1. put off- Gr. **apotithemi**

- a. This Greek word was used of death- putting off the body. **2 Pet. 1:14**
- b. This was mainly a clothing term. It referred to taking off of clothes. Clothes speak of identity. We identify ourselves with clothes. Most occupations have unique clothing that identifies them. To take off old clothes and put on new clothes speaks of a change of identity in reality and in our thinking. This took place with our death with Christ and our re-birth as new creations.

B. concerning your former conduct,

1. former- Gr. **proteros**

- a. Before our new birth.
- b. If we walk according to our flesh we will tend to return to the practices we did before we were saved. Each person's flesh has a certain bent to it.

2. conduct- Gr. **anastrophe**

C. the old man which grows corrupt according to the deceitful lusts

1. old man- Gr. **palaios anthropos**

- a. Who we were in Adam.

2. grows- Gr. *not in Greek*

3. corrupt- Gr. **phtheiro-** *to corrupt, to destroy, ruin, spoil, wander, drift, pine away in barrenness,*

- a. The flesh life will bring corruption, destruction, ruin, spoil, and cause us to wander, drift, and pine away in barrenness.

4. deceitful- Gr. **apate**

- a. The lusts of the flesh are deceitful because we tend to believe that those desires are our desires. NO, they are the desires of a man who as died. It is the remains of a dead man- which is the flesh. We are a new man with new desires buried deep in our spirit and heart. Our identity has changed. Don't buy into the lie that you

are still the same old person with the same old desires. If you do you will not resist in faith those wrong desires. We resist in faith when we stand in our new identity and speak who we are in the death, burial, and resurrection of Christ.

b. Sin is deceitful. [Heb. 3:13](#)

5. lusts- Gr. **epithumia**

23. **and be renewed in the spirit of your mind,**

A. **renewed**- Gr. **ananeo**- *to make new again, fresh*

1. Where do you slip off the old clothes of the old man that has passed and put on the new clothes of the new man re-born? It is in the closet of your mind.

B. **spirit**- Gr. **pneuma**

1. This can be translated spirit, attitude, or at the core of something. I believe this is referring to being renewed at the center or core of your mind. Science would call this the sub-conscious mind that drives most behavior.

C. **mind**- Gr. **nous**

1. We are to renew our mind. [Rom 12:2](#)

2. The mind is renewed by revelation knowledge. [Col. 3:10](#)

24. **and that you put on the new man which was created according to God, in true righteousness and holiness.**

A. **and that you put on the new man which was created according to God,**

1. **put on**- Gr. **enduo**- *to put clothes on, be endued with*

2. **new man**- **neos anthropos**

a. Everyone that has been born again has put on [past tense] Christ in their spirit- identity. [Col. 3:10](#)

b. Everyone that has been born again needs to put on [present tense] Christ in their soul- their personality. [Rom. 13:14](#)

c. The old man is who we were in Adam. The new man is who we are in Christ. The Bible is really about two men- Adam and Christ. Which are you in? That is the question that determines salvation. Are you still in the Adam's family or Christ's family? That will be the question that must be answered when you die.

3. **created**- Gr. **ktizo**

a. Those who are in Christ are new creations. Universalists say everyone

has been reconciled and are in Christ but they need to believe to experience the new birth and the benefits of salvation in this life. The Bible refutes that. If any man be IN CHRIST he is a new creature. **2 Cor. 5:17**. Every person has to choose to be in Christ or not. It is not automatic. If you are in Christ you are a new creature. **Gal. 6:15**

b. We are new creations that have never existed before. **Eph. 2:10**

4. according to God- Gr. kata theos

a. According to the pattern of God.

B. in true righteousness and holiness

1. true- Gr. **aletheia-** *true or genuine, in reality, in fact*

a. There is a true and genuine righteousness and holiness and then there is a fake. Those who are in religion are fakes. The Pharisees were fakes. They had plastic fruit.

b. True and genuine righteousness comes from Christ as a gift. This gift produces true and genuine fruits of righteousness.

2. righteousness- Gr. **dikaiosune**

a. Our righteousness in Christ is not merely some positional idea or spoken possibility. No it is true, genuine, and real. We are the righteousness of God in Christ Jesus! **2 Cor. 5:21**

b. Our righteousness is imputed and imparted in us at the new birth. Our spirit is truly righteous and holy in Christ.

3. holiness- Gr. **hosiotes-** *disposition to observe divine law, piety,*

25. Therefore, putting away lying, "LET EACH ONE OF YOU SPEAK TRUTH WITH HIS NEIGHBOR," for we are members of one another.

A. Therefore,

B. putting away lying

1. putting away- Gr. **apotithemi-** *to put off*

2. lying- Gr. **pseudos**

a. Lying is a practice of the old man. **Col. 3:9**

b. Lying is against sound doctrine. **1 Tim. 1:10**

C. Let each one of you speak truth with his neighbor,

1. each one

a. Some believe they are a special case and the Word does not apply to them. No let each one...

2. speak- Gr. **laleo**

3. truth- Gr. **aletheia**

4. **neighbor**- Gr. **plesion**- *one who is near, close by*

- a. Jesus taught that we should not ask who is my neighbor, but showed that we are the neighbor. **Luke 10:29** So wherever we go and whoever is near us is our neighbor. We should speak the truth in our home and in the market place equally.

D. for we are members of one another.

1. **members**- Gr. **melos**

2. **one another**

- a. We all comprise the body of Christ.

26. **"BE ANGRY, AND DO NOT SIN": do not let the sun go down on your wrath,**

A. Be angry,

1. **angry**- Gr. **orgizo**

- a. You can be angry and not sin.
- b. You can have righteous indignation towards injustice.
- c. You can even have anger at another person. It is what you do with that anger that becomes sin or not.

B. and do not sin

1. **sin**- Gr. **harmartano**- *to miss the mark and fail to partake in the prize*

C. do not let the sun go down on your wrath

1. **sun**- Gr. **helios**

2. **go down**- Gr. **epiduo**- *to set fully*

3. **wrath**- Gr. **parorgismos**- *anger alongside, provocation*

- a. Do not let the sun fully set on your anger that was incited by provocation of another.
- b. Anger must be dealt with quickly or it will cause a root of bitterness set in and defile many.

27. **nor give place to the devil.**

A. give place- Gr. **didomi topos**- *Give topography, give ground*

1. We give ground to the devil when we have undealt with anger. We are very susceptible to receiving lies about others when we are angry. We tend to believe accusations more readily when we are in an angry state.

B. devil- Gr. **diabolos**- *one who divides by accusation*

1. The devil tries to accuse to separate people from God like he did Eve.
2. The devil tries to accuse to separate people from other people like Cain and Abel.

3. We need to resist the devil-the accuser- when he comes to accuse us and others. **James 4:7** We need to resist the accuser and accusation of others and of ourself.
4. The devil will try to accuse us and in those moments we need to put on the whole armor of God, which is being clothed with Christ. **Eph. 6:11** Christ has fulfilled all righteousness in our behalf and took all our sins and guilt. We stand in righteousness when we stand in Christ.

28. Let him who stole steal no longer, but rather let him labor, working with *his* hands what is good, that he may have something to give him who has need.

A. Let him who stole steal no longer,

1. **stole-** Gr. **klepto-** *to take by concealment.*
 - a. We get our word kleptomaniac from this word.
2. **steal-** Gr. **klepto**

B. but rather let him labor,

1. **labor-** Gr. **kopiao-** *to work to fatigue, work hard*
 - a. If we do not have a job and are not earning a wage, then we are taking from others. We are stealing.

C. working with his hands what is good,

1. **working-** Gr. **ergazomai**
 - a. In all work there is profit. **Prov. 14:23**
2. **hands-** Gr. **cheir**
3. **good-** Gr. **agathos-** *intrinsically good*
 - a. Working in a sinful industry does not fulfill this verse.
 - b. Some say they can't find a job that pays them. Jesus never said work if you can find a job that pays you, if not then just sit and beg. No, if you can't find a job that pays you, then volunteer. God said he would bless the work of your hands and that the laborer is worthy of being paid. If you will sow work and trust God, He will make sure finances come to you and a door will open for financial gain.

D. that he may have something to give him who has need

1. **have something-** Gr. **echo**
2. **give-** Gr. **metadidomi-** *to impart or give back*
 - a. We are called to impart and give back to society.
 - b. If you can't find a paying job, start volunteering and imparting and giving back to society. God will make sure you are compensated.

- c. Jesus taught it is more blessed to give than receive. [Acts 20:35](#) One of the reasons for this is the multiplication principle found in sowing seed.
- d. The Law of Moses focused on what we should not do like DO NOT STEAL. However, under grace we are given ability to do something positive in its place. God will bless the work of our hands so we can give instead.

3. **need-** Gr. **chreia** echo

29. **Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.**

A. **Let no corrupt word proceed out of your mouth,**

1. **corrupt-** Gr. **sapros-** *rotten, putrefied, corrupted by one and no longer fit for use, worn out, of poor quality, bad, unfit for use, worthless, unsound*

- a. The language we used before we were saved was a dead language of an old man. We have a new language and vocabulary from heaven. It is the language of the new man. It is filled with grace, faith, love, and peace.

2. **word-** Gr. **logos-** *speech, word*

3. **proceed-** Gr. **ekporeuomai-** *to travel out of, to flow out of*

- a. It is unnatural to have fresh and salt water flowing from the some source. [James 3:12](#) A believer can speak from their flesh or spirit. We have a choice which we will allow to flow.
- b. Jesus fulfilled this verse at all times. [Luke 4:22](#)

4. **mouth-** Gr. **stoma**

- a. As every river as a mouth, so the river of life flows from our mouth.

B. **but what is good for necessary edification,**

1. **good-** Gr. **agathos-** *what has intrinsic good value*

2. **necessary-** Gr. **chreia**

- a. Sometimes we speak bad and unnecessary things.

3. **edification-** Gr. **oikodome**

- a. We can always fulfill this verse by praying in tongues. [1 Cor. 14:4](#)
- b. When we build up ourselves we can build others up.

C. **that it may impart grace to the hearers**

1. **impart-** Gr. **didomi-** *to give*

- a. Impartation is a work of the Holy Spirit. As we speak from our heart filled with the Word and Spirit then the Holy Spirit will impart grace

to the hearers.

2. grace- Gr. charis

- a. This is not only unmerited favor, but also strength, power, and ability. Our words by the Holy Spirit can impart these to people! Words are powerful for good or evil.
- b. Our speech is to be seasoned with salt, which is God's grace. [Col. 4:6](#)

3. hearers- Gr. akouo- listening, hearing

- a. Wherever we go people are listening.

30. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

A. And do not grieve the Holy Spirit of God,

1. grieve- Gr. lupeo- to make sorrowful, to affect with sadness, cause grief, to throw into sorrow, to grieve, offend, to make one uneasy, vex, cause pain, to distress

- a. The Holy Spirit dwells in us but is He comfortable in us? In many Christians the Holy Spirit is uncomfortable due to a life that is inconsistent and unresponsive to Him.
- b. The Holy Spirit is the most uncomfortable in a self-righteous and legalistic Christian. [Mark 3:5, Acts 7:51](#)
- c. At the root of what grieves the Holy Spirit is unbelief. This is the root of sin and religion.

2. Holy Spirit

3. of God

B. by whom you were sealed for the day of redemption

1. sealed- Gr. sphragizo- to set a seal upon, mark with a seal, to seal for security and in order to prove, confirm, or attest a thing, authenticate, set a seal of approval upon

- a. We are sealed in our spirit. Our reborn spirit is both protected by this seal and we are authenticated as the genuine children of God.

2. day- Gr. hemera

3. redemption- Gr. apolutrosis- a releasing affected by payment of ransom, redemption, deliverance

- a. The price paid was the blood and life of Jesus Christ.
- b. By this ransom price we are set free from the penalty and power of sin.
- c. Our redemption is three fold. Our spirit has been redeemed. Our

soul is being redeemed. Our body will be redeemed. [Rom. 8:23](#)

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

A. Let all bitterness- *all kinds of bitterness*

1. Bitterness- Gr. **pikria-** *bitter gall.*

- a. There are different forms of bitterness both towards God and towards man.

B. wrath- Gr. **thumos-** *passion, anger, heat*

C. anger- Gr. **orge-** *anger exhibited in punishment, hence used for punishment itself*

D. clamor- Gr. **krauge-** *a crying, outcry, clamor, screaming, shouting,*

E. and evil speaking be put away from you

1. evil speaking- Gr. **blasphemia**

2. put away- Gr. **airo-** *to be lifted off*

- a. All that is listed in this verse are works of the flesh. We are to allow these to be lifted off of us by the Holy Spirit and Word of God.

F. with all malice- *all kinds of malice*

1. malice- Gr. **kakia-** *malignity, malice, ill-will, desire to injure, wickedness, depravity, evil, trouble, badness in quality, cowardice, faint-heartedness, depravity*

32. And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.

A. And be kind to one another,

1. kind- Gr. **chrestos-** *fit for use, useful virtuous, good mild, pleasant (as opp. to harsh, hard sharp, bitter)*

B. tenderhearted- Gr. **eusplagchnos-** *having strong bowels, compassionate, tender hearted, with healthy bowels, - good boweled*

- 1. Healthy bowels are unobstructed bowels. Our hearts can sometimes be clogged with bitterness, resentment, and unforgiveness. We need to unclog our bowels! We need a bowel cleansing of the love of God towards us and then through us.

C. forgiving one another,

1. **forgiving-** Gr. **charizomai**- *to show one's self gracious, kind, benevolent, to grant forgiveness, to pardon, to give graciously, give freely, bestow graciously, to restore one to another*

D. even as God in Christ forgave you.

1. **even as-** *in the same way and measure*

2. **God in Christ**

- a. God was in Christ reconciling the world to himself not imputing our trespasses to us. **2 Cor. 5:19**

3. **forgave-** Gr. **charizomai**

- a. Under the Law you had to forgive to be forgiven. **Matt. 6:14** Under the new covenant you are first forgiven so you can forgive. **Col. 3:13**