

*Walk Worthy of Your Calling
Flying through Ephesians*

**Ephesians 4:1–6
INTRODUCTION**

Dr. John Niemelä

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Review of the Exposition:

- 1:3–14 Gentile believers should praise the Father for what the Trinity did for Jews first
- 1:15–23 Paul [a Jewish believer] thankfully prays for the enlightened Ephesian Gentile believers that they would know their calling in hope, their rich inheritance, & how powerfully the Father works for believers w/ His power that raised & seated Christ
- 2:1–10 Despite Jews & Gentiles being dead, God made alive, raised, & seated them together w/ Christ (saving separated – from – God - people by grace through faith) so they cannot boast but that His created Church would do the good works He prepared for it.
- 2:11–13 These now alive & near-to-God Gentiles are to remember their former alienation
- 2:14–22 Christ effected peace between alienated Jews & Gentiles when he made both one & broke down the dividing Law & He reconciled both to God, so Gentiles are no longer aliens, but fellow citizens with the saints, having been built (along w/ Jews) into a holy temple that is God's habitation—the Church.
- 3:1–7, 13 Paul [requests that they not lose heart at his imprisonment] on behalf of the Gentiles, because he assumes that they know of the grace (spiritual gift) given to Paul, namely that God revealed the previously unrevealed mystery to the apostles and NT prophets [e.g., that some Gentiles would be fellow heirs, of the same body, and fellow partakers (with some Jews)]
- 3:8–13 Paul received a grace (gift) to announce the Church's inheritance & the mystery dispensation—the Church—hidden from creation by the creator— God's great eternal plan thru accomplished Christ. Thus, no one should lose heart over Paul's imprisonment, because (his message, that resulted in) imprisonment is their glory
- 3:14–19 In light of the union of Jews and Gentiles Paul prays to the Church's Father that He would strengthen the Ephesians that Christ might indwell their assembly in order that they (who were established in God's love) would know the extent and depth of Christ's love with the ultimate goal that they would manifest God's character in its fullness.
- 3: 20–21 Believers should praise the Father forever who works exceedingly [on behalf of the body of Christ] doing for it what we never could have imagined, let alone, asked for.

Overview of the New Exposition

4:1–6 leads into Paul's exhortation (4:1–6:20) with the word *Therefore*, which has as its referent: Ephesians 1:3–3:21.

4:1–6 mirrors the connection between (1:3–3:21) and (4:1–6:20) in its two movements: 4:1–3 and 4:4–6.
4:1–3 is a condensed statement of the exhortation contained in 4:1–6:20.

4:4–6 is a condensed statement of what God has done for the Church in 1:3–3:21.

New Exposition

4:1 [In light of God joining Jews and Gentiles in one body] believers ought to live in a way appropriate to the fact that God has called them into His Church

4:2 [The way of living that is appropriate to the fact that God has called believers into His Church is] by humbly bearing with one another in love [viewing things from the human standpoint]

4:3 [Another way of viewing the idea of humbly bearing with one another in love is that believers are to preserve the unity that the Holy Spirit has effected through a jointly-bound peace [treaty, the peace-treaty that created the Church]

Paul did not call believers to create unity, but to preserve a unity that already exists

The unity that already exists is one that the Holy Spirit has effected

The sphere in which the unity is to be preserved is in a jointly-bound peace [treaty]

Bond = *sundesmos* (*sun* + *desmos*), not just *desmos*

Summary of 4:1–3 [In light of God joining Jews and Gentiles in one body] believers ought to live in a way appropriate to the fact that God has called them into His Church by humbly bearing with one another in love, that is, by preserving the unity that the Holy Spirit has effected through a jointly-bound peace [treaty, the peace-treaty that created the Church]

4:4–6 [The reason that believers ought to live worthy of the fact that God has called them into the Church by humbly bearing with one another in love and by preserving the unity that the Holy Spirit has effected through a jointly-bound peace treaty is] because the one body corresponds to the fact that one triune God has called the church in one way

This passage has a Trinitarian formula (something with appears elsewhere in Ephesians)

One body

One Spirit

One hope of your calling

One Lord [Jesus Christ]

One [content of faith]

One (real) baptism

This is not speaking of water baptism

This speaks of the baptism by the Holy Spirit

One God and Father of all who is above all and through all in us* all

Conclusion and Application