

1. Walk worthy

The word *worthy* has the idea of “matching up”: our actions should match our words, and our outward presentation should match our inward convictions. To “walk worthy” of our calling means to live up to that calling, to live in such a way as to honor God as we complete His course of action for us. In [Colossians 1](#), walking worthy is tied to four personal characteristics:

- 1) being fruitful in every good work
- 2) steadily increasing in the knowledge of God
- 3) using the power of God to joyfully endure and patiently persevere, and
- 4) giving thanks to the Father for what He has done.

[Ephesians Study 6 | Precept Austin](#)

Based upon unfathomable riches in Christ and his prayer, Paul concludes. Believers are to **walk worthy of the calling to which we have been called**. This marks the transition from positional to practical truth, from principle to practice. Right practice must always be based on right principle. It is impossible to have a Christian lifestyle without knowing the realities of the life that Christ has provided.

The word **walk** is used figuratively to picture one's conduct or manner of life. The picture is powerful because walking consists of taking one step, then another, then another, each step indicating that the person walking is making steady progress. That is Paul's desire for these Gentile believers - that their spiritual walk would be one of progress (the theological term is progressive sanctification).



What is the picture presented by the word "worthy" (in a manner worthy) especially as it describes one's walk? The picture is that of a set of scales or a balance with the weight on one side of the scale equally balancing the weight on the other side of the scale.

Paul is saying in essence, I implore you to let your walk be balanced by your calling. Truth demands an appropriate response. **The Christian life is nourished and grows best with a balance of proper intake (doctrine) and exercise (application).**

To be called was to be invited to a banquet but in context refers to the sinner being invited to become a saint with all that such a great salvation entails. Paul describes the glorious truths of their calling in Ephesians Chapters 1-3. These things are true of all who have been called out of darkness and into God's marvelous salvation light.

Paul is saying because of your spiritual possessions, position, and privileges in Christ, now you are to walk accordingly, putting these truths into practice.

Eph 4:1-3 I therefore, the prisoner of the Lord, beseech you that ye **walk worthy** of the vocation wherewith ye are called, 2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace.

What are the spiritual riches (doctrinal truths) That believers are **called** to Ephesians 1-3?

- [1:3](#) Blessed with every spiritual blessing in heavenly places
- [1:4](#) Chosen to be holy and blameless
- [1:5](#) Adopted as sons ...
- [1:7](#) Redeemed, forgiven ...
- [1:9](#) Knowledgeable of the mystery...
- [1:11](#) Possessors of an inheritance...
- [1:13](#) Sealed by the Spirit of promise...
- [1:14](#) Recipient's of Spirit's pledge of future redemption...
- [1:18](#) Hope of their calling...
- [1:18](#) God's inheritance...
- [1:19](#) Surpassingly great power..
- [2:5](#) Made alive with Christ...
- [2:6](#) Raised up with Christ...
- [2:6](#) Seated with Christ in the heavenly places...
- [2:8](#), [2:9](#) Saved by grace through faith (nothing to boast in)...
- [2:10](#) Created for good works... walk worthy in them!
- [2:13](#) Brought near by the blood of Christ...
- [2:16](#) Reconciled to God
- [2:18](#) Access to God...
- [2:19](#) Fellow citizens, of God's household (family members)...
- [2:21](#) A holy temple in the Lord...
- [2:22](#) A dwelling of God...
- [3:6](#) Fellow heirs, fellow members of the body, fellow partakers of the promise...
- [3:8](#) Possessors of unfathomable riches...
- [3:10](#) A demonstration of the manifold wisdom of God...
- [3:16](#) Strengthened with power in your inner man... walk worthy in the light of that power
- [3:20](#) In light of fact that God is able to do far more abundantly than we can ask or think - His power works (energizes) us... **therefore walk worthy!**

The Character of the Worthy Walk is one of:

Humility - not thinking highly of self. It is lowliness of mind - see Jesus' example Mt 11:29-30, Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

God is opposed to the proud but gives grace to the humble. Grace will facilitate a worthy walk that promotes unity rather than division. The opposite of humility is pride, which is divisive not uniting.

Gentleness- meekness, the quality of not being overly impressed by a sense of one's self-importance. A fruit of the Spirit (Gal 5:23) thus it is not a natural trait but a supernatural one. Again Jesus is the example, entering Jerusalem as the King of Jews, yet knowing He would be rejected...

"Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." Mt 21:5

Patience - literally long temper (as opposed to "short tempered"), far off passion. It pictures a "long (emotional) fuse" before exploding! The patient person endures negative circumstances and refuses to give in to them. It is that attitude which can bear up under provocation. It is a state of emotional quietness in the face of unfavorable circumstances.

Patience is the first attribute of love (1Cor 13:4)! It is also a fruit of the Spirit (Gal 5:22), and thus is supernatural. Because we possess surpassing power in Christ. Strengthened with power through His Spirit in the inner man. According to His power which works (energizes) believers on the inside.

2. Walk in Unity

ONE BODY: Body is a metaphor, the very term emphasizing unity of the various body parts.

Ephesians 1:22 Christ is the Head.

Ephesians 1:23 The church is Christ's body.

Ephesians 2:14 Christ our Peace made both groups (Jew and Gentile) into one body

Ephesians 2:15 Christ abolished the enmity and made the two (Jew and Gentile) into one new man

Ephesians 2:16 Both Jew and Gentile are reconciled in one body to God through the cross

Ephesians 3:6 The mystery was revealed that Gentiles are fellow members of the body (Gentiles are at no distance or disadvantage, but share a position of equality with saved Jews)

In Jesus Christ we are made fellow members of one body, and all the middle walls that separate us are removed. This has been demonstrated clearly again and again when people of different backgrounds and cultures and classes, different outlooks, different races, have come together in Christ and found that

all the differences which once seemed to be so tremendous are reduced to nothing, and they are able to overleap them and be healed in their fellowship together.

ONE SPIRIT: Ephesians 1:13 Sealed with the Holy Spirit of promise (after believing the message of truth, the gospel of salvation)

Ephesians 1:14 The Spirit is a pledge (down payment) assuring our inheritance in the day of redemption, when God changes our corruptible bodies in incorruptible bodies (glorification)

Ephesians 2:18 Both groups in one Spirit have access to the Father through the Son

Ephesians 2:22 Jew and Gentile are being built together (the church is an ongoing "building program" until the last saint is brought into the body) into a dwelling of God in the Spirit

Ephesians 3:5 The Spirit reveals the deep things of God, particularly the mystery of the church. Man cannot discover what God has hidden. God reveals truth through the Holy Spirit, the Spirit of Truth

Ephesians 3:16 The Spirit strengthens believers with power in our inner man

Ephesians 4:30 The Spirit can be grieved. He has sealed us for the day of redemption.

Ephesians 5:18 The Spirit is to fill (control the conduct) of believers

Ephesians 6:17 The Word of God is the sword of the Spirit

Ephesians 6:18 We are to pray at all times in the Spirit, inspired by, empowered by and led by the Spirit to pray in the will of God. (To the Father, through the Son, in the Spirit).

Romans 8:9 Spirit of God = Spirit of Christ - those who belong to Christ have the Holy Spirit. If a person does not have the Holy Spirit, then that one does not belong to Christ because the Holy Spirit is the Spirit of Christ.

Ro 8:9 However, you are not in the flesh but in the Spirit, if indeed (as is the case = since; this is a first class conditional statement = assumed true) the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

Romans 8:14; 8:15; 8:16; 8:17: The Spirit bears witness with our spirit that we are children of God (cf "seal" and "pledge")

William Barclay writes that Paul...uses still another picture from Roman adoption. He says that God's spirit witnesses with our spirit that we really are his children. The adoption ceremony was carried out in the presence of seven witnesses. Now, suppose the adopting father died and there was some dispute about the right of the adopted son to inherit, one or more of the seven witnesses stepped forward and swore that the adoption was genuine. Thus the right of the adopted person was guaranteed and he entered into his inheritance. So, Paul is saying, it is the Holy Spirit himself who is the witness to our adoption into the family of God." (Barclay, W: The Daily Study Bible Series, Rev. ed. Philadelphia: The Westminster Press)

ONE HOPE OF OUR CALLING: This hope is an absolute assurance that God will do good to us in the future.

1John 3:2-3 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. 3 And everyone who has this hope in Him purifies himself, just as He is pure.

In Romans Paul explains that because of Christ's death, burial and resurrection we have...been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. *Romans 5.1-2 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God*

ONE LORD: one who has sovereign power and absolute authority. It is the one who has absolute ownership and uncontested power. In the context of Christ's body, composed of Jews and Gentiles, He has the right of sovereign power and authority. Paul's point is that there ought to be unity among believers, because they all have one Lord. There is not a different Lord for the Jew and another for the Greek! He has the right to rule over one as much as over another.

Barnes explains the power to promote unity in the recognition of one Lord writing

There is no better way of promoting unity among Christians than by reminding them that they have the same Saviour. And when jealousies and heart-burnings arise; or when they are disposed to contend about trifles; when they magnify un important matters until they are in danger of rending the church asunder, let them feel that they have one Lord and Saviour, and they will lay aside their contentions, and be one again. Let two men, who have never seen each other before, meet in a distant land, and feel that they have the same Redeemer, and their hearts will mingle into one. They are not aliens, but friends. A cord of sympathy is struck more tender than that which binds them to country or home; and though of different nations, complexions, or habits, they will feel that they are one. Why should contentions ever arise between those who have the same Redeemer? (Albert Barnes. Barnes NT Commentary)

ONE FAITH: "the faith" (see study), the body of doctrine which is believed, especially the gospel of Jesus Christ.

Ephesians 4:7-16 which is discussing diversity in the context of unity, Paul refers to "the faith" wh 7 But unto every one of us is given grace according to the measure of the gift of Christ.8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: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: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;15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: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.ich in that context is clearly the body of revealed truth which is believed.

ONE BAPTISM

1Corinthians 12:13 teaches that all believers, whether Jew or Gentile, are baptized into one body when they believe. Here the word baptized conveys the idea of union or identification with. This is not an experience after conversion, nor is it an experience the believer should pray for or seek after.

I like the way Dr Wiersbe handles one baptism writing that... As far as the one body is concerned, there is one baptism—the baptism of the Spirit. But as far as local bodies of believers are concerned, there are two baptisms: the baptism of the Spirit, and water baptism. (Wiersbe, W: Bible Exposition Commentary. 1989. Victor)

ONE GOD: Deu 6.4 Hear, O Israel, the Lord our God is one Lord.

Deut 6:4 The LORD is God and He is one God (monotheism) not many gods like the idolatrous nations. This is the famous "Shema" (from the Hebrew word for to hear = Shamac the first word in the passage in Deut 6:4) The "Shema" was recited by devout Jews once in the morning and once in the evening and was the bedrock truth of Judaism - one God! Now Paul is saying that the "Jewish Shema" is not just for the Jews but is also applicable to the Gentiles (many of whom who undoubtedly had formerly worshiped many gods - polytheism), for He is also their God, and this truth would foster a spirit of unity over divisiveness.

God has a family which is entered into by faith in Christ. The children of the same family having the same father and are devoted to him will be united among themselves. So too in the spiritual family. God shows no partiality in His family, for He is the Father of all, both Jew and Greek, etc, and acknowledgement of this truth should aid preservation of family unity.

Believers are not to love many gods like the pagans but only one God. When we do, it will draw us closer to each other and minimize strife, discord and division, instead preserving the unity of the Spirit.

John 5:44 Jesus acknowledged that there is only one God. The main point of this important verse is that the Jews were more interested in the approval of their fellow men than they were of God's approval. The principle is enduring -- as long as a person is afraid of what others will say or do, he or she will not be saved. Truth faith is impossible when one seeks the wrong object - man not God (Jesus)!

Jesus prayed for believers to be perfected in unity like the Father and He are (the supreme example of unity) with the specific purpose that the world might believe that the Father had sent Jesus. How are you doing beloved? How is your local church doing? Are the lost drawn to salvation by the behavior and/or reputation of your local church?