

- In the first three chapters of this epistle Paul stresses that Jews and Gentiles are saints in the “one body” through Christ. They are God’s holy temple.
- In the last three chapters of this book Paul exhorts them to live like saints [Christians, children of God].

## Unity Of The Spirit

4:1-6

**EPH 4:1 I, therefore, the prisoner of the Lord, entreat [urge, beg] you to walk [live, lead a life] in a manner worthy of the calling [summons, invitation] with which you have been called,**

1. “I, therefore, the prisoner of the Lord”

- a. This is another reference to his imprisonment in this epistle. See Eph. 3:1; 6:20.

EPH 3:1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles--

EPH 6:20 for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak.

- b. Paul was in prison at Rome. See Introduction to this letter and notes on Eph. 3:1 in regard to Paul’s 1<sup>st</sup> Roman imprisonment.

2. “Entreat you to walk in a manner worthy of the calling with which you have been called”

- a. “Entreat” is from “parakaleo” [pah rah kah **leh** oh] meaning “beseech, entreat, urge, beg.” Rom. 12:1; 1 Thess. 4:1.
- b. He urges, entreats them to live according to their calling by Christ through the gospel.
- c. “Calling” is not some mysterious or miraculous calling, but it refers to their acceptance to the “calling” or “summons” to obey the gospel. (2 Thess. 2:13, 14).

1) See Rom. 1:16; 1 Cor. 4:15; Jas. 1:18, 21; Jn. 6:45; 1 Pet.1:23-25.

2) The word “calling” comes from “klesis” [**klay** sis] - “call, calling, invitation, summons, vocation, position.”

**EPH 4:2 with all humility and gentleness, with patience, showing forbearance to one another in love,**

1. “With all humility” - NIV “be completely humble” - ASV & KJV “with all lowliness”

- a. The Greek is “tapeinophrosune” [tah pay nah frah **soo** nay] meaning “humility, lowliness.”
- b. Matt. 5:3; 23:12; Jas. 4:10; 1 Pet. 5:5
- c. We are to be humble toward God and one another.

2. “And gentleness” is from “praotes” [prah **ah** tays] meaning “gentleness, meekness.”

- It can have the idea of “submissiveness, humility” as well as “gentleness, meekness.”
- See Jas. 1:21 where “prautes” [prah oo tays] is used and is often translated “meekness, humility.”

1CO 4:21 What do you desire? Shall I come to you with a rod or with love and a **spirit of gentleness**?

GAL 6:1 Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a **spirit of gentleness**; each one looking to yourself, lest you too be tempted.

COL 3:12 And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, **gentleness** and patience;

1TI 6:11 But flee from these things, you man of God; and pursue righteousness, godliness, faith, love, perseverance and **gentleness**.

2TI 2:25 with **gentleness** correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth,

JAM 3:13 Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom.

1PE 3:15 but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with **gentleness** and reverence;

- a. We are to be gentle toward one another. “Gentleness” involves humility, kindness, consideration, tender-heartedness, submissiveness.
  - b. We are to be “gentle,” that is, humble and submissive to God. (Jas. 4:6,10).
3. “with patience” - Greek is “makrothumia” [mah krah thoo mee ah] meaning “patience, longsuffering.”
- a. Christians should be “patient, longsuffering” with others.
  - b. This does not mean that correction is never made, but it should be done with “gentleness” if at all possible.
4. “Showing forbearance to one another in love”
- a. “anecho” [ah neh koh] is to “to suffer with, endure, bearing with, forbear.”
  - b. Christians must “bear with” one another. They are to accept, bear with, put up with one another.
  - c. This “forbearance” comes out of “love.” We are normally forbearing with those we love.
  - d. Christians are to be loving and forbearing to one another - not “to bite and devour one another.” (Gal. 5:15).

GAL 5:15 But if you bite and devour one another, take care lest you be consumed by one another.

- e. It is so sad that many brethren “bite and devour another” rather than “showing forbearance.”

**EPH 4:3 being diligent [eager] to preserve the unity [oneness, harmony] of the [Holy] Spirit in the bond of peace.**

1. “being diligent to preserve [keep] the unity of the [Holy] Spirit”

- a. “diligent” is from “spoudazo” [spoo **dah** zoh] - “to endeavor, give diligence, strive, being eager, make every effort.”
  - b. “Unity of the Spirit” is the unity the Holy Spirit produces through His word.
  - c. “Unity” is from “henotes” [heh **nah** tays] meaning “unity, harmony, oneness.”
2. “in the bond of peace” - The peace the Spirit produces holds or binds Christians together.
- a. This peace comes from a love of God and others.
  - b. There is no peace, that is true peace, without love. (Eph. 4:2; Col. 3:14).

COL 3:14 And beyond all these things put on love, which is the perfect bond of unity.

- c. “Peace” is “the fruit [harvest] of the Spirit.” (Gal. 5:22,23).
- d. Those who follow the directions of the Holy Spirit in His word are peacemakers. (Matt. 5:9; Rom. 12:18;14:19; 1 Pet. 3:11).

### **Seven Foundational Ones**

- The seven ones, Paul lists here, are foundational doctrines, that is, Christianity stands or falls with these seven ones.
- These are not the only foundational doctrines.
- Paul sets forth in 1 Corinthians 15 that the resurrection of Christ is a foundational doctrine. (1 Cor. 15:12-19).
- The humanity and Deity of Christ are foundational doctrines. (1 Jn. 2:18; 2 Jn. 7; Matt. 16:16). The One who gives life is the Christ, the Son of God. (Jn. 20:30, 31).
- The virgin birth is a foundational doctrine. (Matt. 1:18-25; Lk. 1:26-35). If the virgin birth is a myth, Jesus was not the Son of God and Christianity falls. It means Jesus was an imposter and we are lost in sin.
- His death on the cross, His burial, His atonement on the cross, His ascension, His exaltation and His second coming are all foundational doctrines.
- Christ being our High Priest, Mediator, and Advocate with the Father are also foundational. (Heb. 4:15; 1 Tim. 2:5; 1 Jn. 2:1,2).
- The sinlessness of Christ is a foundation doctrine. The Bible teaches Jesus was sinless (Heb. 4:15; 1 Pet. 2:22). If Christ had sinned, He could not be a perfect sacrifice for our sins and we and all other believers would be lost. Our faith would be vain.

**EPH 4:4 There is one body and one [Holy] Spirit, just as also you were called in one hope of your calling;**

1. “There is one body [the body of Christ]”
  - a. This “one body” is defined in this epistle as “the church.” (Eph. 1:22, 23). See Eph. 2:16; 3:6; Col. 1:18.
  - b. Ephesians 5 reveals that Jesus is the Head of this body and He died for this body. (Eph. 5:23,25).

- c. The body is composed of baptized believers in every age - dead or alive.
  - d. Paul did not believe or teach that Jesus is the Head of multiple bodies.
  - e. The “one body” is also known as the kingdom, the household [family] of God, the flock, the vine, the church, etc.
    - 1) Jesus is the Head of the body; the King of the kingdom; the Lord of the household of God; the Shepherd of the flock, the Vine and His followers are the branches.
    - 2) **Jesus is always Supreme** in all of these various ways of speaking of the saved.
2. “and one Spirit” - This is a reference to the Holy Spirit - the third Person of the Godhead. (Matt. 28:19; 2 Cor. 13:14).
- a. This epistle makes constant reference to the Holy Spirit. (Eph. 1:13; 2:18, 22; 3:5, 16; 4:3,30, 5:18; 6:17, 18).
  - b. He is a Person.
    - 1) Personal pronouns are used in reference to Him. (Jn. 14:26;16:7, 8,13).
    - 2) He can be “grieved.” (Eph. 4:30).
    - 3) He can speak. (Jn. 16:13; 1 Tim. 4:1).
    - 4) He can be lied to. (Acts 5:1-3).
    - 5) He “loves.” (Rom. 15:30).
    - 6) He can be blasphemed. (Matt. 12:31,32; Mk. 3:28-30).
  - c. The Bible also sets forth that the Holy Spirit is Deity.
    - 1) He is Omniscient. (1 Cor. 2:10, 11). He knows the mind of God - “even the depths of God.” One who knows “the depths of God” is omniscient.

1CO 2:10 For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God.  
 1CO 2:11 For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God.

2) He is Omnipresent. (Psa. 139:7-10).

3) He is Omnipotent - Christ and the apostles performed miracles through the power of the Holy Spirit.

MAT 12:28 "But if [since] I cast out demons by the Spirit of God, then the kingdom of God has come upon you.

4) He is Eternal. (Heb. 9:14).

HEB 9:14 how much more will the blood of Christ, who through **the eternal Spirit** offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

3. “just as also you were called in **one hope** of your calling” - He is addressing his Gentile readers who had been

called “in one hope.”

- a. There was not a different hope for Jews and Gentiles. (Eph. 3:6).
- b. We are called through the gospel. (2 Thess. 2:13,14).

2TH 2:13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.

2TH 2:14 And it was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.

- c. There are not many hopes, but there is “one hope.”
- d. This “one hope” is Jesus Christ.
- e. He is the One and Only way to heaven. (Jn. 14:6; Acts 4:12; Col. 1:27).
- f. Without Him there is no hope. (Eph. 2:12; 1 Thess. 4:13).
- g. It is sad so many reject Christ and thus cut themselves off from spiritual blessings and eternal life with God.

#### **EPH 4:5 one Lord, one faith, one baptism,**

1. “one Lord” - Acts 2:38; Eph. 1:20, 21

- a. Jesus Christ is the “one Lord.”
  - 1) He is the One who sits at the right hand of God. (Acts 2:32, 33; Heb. 1:3, 13; 12:2).
  - 2) He is the One who has all authority. (Matt. 28:18; Jn. 17:2).
  - 3) He is the One to whom we are to submit our lives. (Lk. 6:46; Heb. 5:9).
  - 4) He is the One who will judge us at His coming. (Acts 17:31; 2 Cor. 5:10).

ACT 17:31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead. "

2CO 5:10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

- 5) He is the One to whom every knee shall bow. (Phil. 2:9,10).

PHI 2:9 Therefore also God highly exalted Him, and bestowed on Him the name which is above every name,  
PHI 2:10 that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth,

- 2. “one faith” - This is not a subjective faith that differs from person to person and most often is based on personal feelings - not the truth of God.
  - a. Subjective faith leads to confusion and conflict - not the will of God. One must do the will of God to enter heaven. (Matt. 7:21; 1 Jn. 2:17; Matt. 12:46-50).

b. This “one faith” refers to “the faith which was once for all delivered to the saints.” (Jud. 3).

JUD 1:3 Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for **the faith** which was once for all delivered to the saints.

c. “The faith” is “the gospel, the truth, the word of God, the perfect law of liberty, the gospel of God, the gospel of Christ.”

1) These are not different messages, but all refer to the saving message coming from the Holy Spirit through Jesus and the apostles and prophets.

2) This saving message is timeless and changeless.

3. “one baptism” - Lit. “one immersion” from the Greek “baptisma” [**bahp** tis mah].

- It is the noun form of the Greek verb “baptizo” [ bahp **tid** zoh] meaning “to dip, submerge, to immerse.”
- Scriptural baptism is by immersion into water. (Matt. 3:13-16; Mk. 1:10; Jn. 3:5, 23; Acts 8:36, 38; 10:47; Eph. 5:26).

a. The Bible mentions a number of baptisms.

1) There is the **baptism of John**. (Matt. 3:5-6).

a) The baptism of John was for the remission of sins, and it required repentance. (Mk. 1:4; Lk. 3:3).

MAR 1:4 John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins.

LUK 3:3 And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins;

- Both verses use “eis” [ays, ace] meaning “into, for, in order to receive.” The word does not mean “because.”
  - b) It was by immersion. (Matt. 3:5, 6, 13-17). See Jn. 3:23. The word “baptize” means “to immerse, dip, submerge.”
  - c) It called upon men to believe in the Messiah to come. (Acts 19:4).

ACT 19:4 And Paul said, "John baptized with the baptism of repentance, **telling the people to believe in Him who was coming after him, that is, in Jesus.**"

d) It was not “into the name of the Father, the Son, and the Holy Spirit.” (Matt. 28:19).

e) It was not a burial with Christ or a baptism “into Christ.” (Rom. 6:3,4).

ROM 6:3 Or do you not know that all of us who have been **baptized into** Christ Jesus have been baptized into His death?

ROM 6:4 Therefore we have been **buried** with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

f) John’s baptism ceased to be a valid baptism after the day of Pentecost when the baptism of the Great Commission went into effect. (Matt. 28:19; Mk. 16:16; Acts 19:1-12).

**Note:**

- Only those baptized with John’s baptism after Pentecost in Acts 2 were required to be re-baptized. (Acts 19:1-7).
- There is zero evidence that those baptized with John’s baptism before Pentecost in Acts 2 were required to be baptized again.
- Nothing is said about the apostles being re-baptized or the ones they baptized on Pentecost being re-baptized.

2) There is the **baptism of the Holy Spirit**. There are only two recorded accounts of this baptism, and one I implied.

- a) The apostles were baptized with the Holy Spirit on the day of Pentecost (Lk. 24:49; Acts 1:5,8; 2:1-4).
- b) Cornelius and his family were also baptized with the Holy Spirit. (Acts 10:44-47; 11:15,16).
- c) The apostle Paul - The Bible does not record it, but implies it.

• He had complete knowledge of gospel and spoke by revelation and inspiration. (Gal. 1:11,12).	• He could raised the dead. (Acts 20:1-12).
• He could impart spiritual gifts to others. (Acts 19:1-6). The Bible teaches that only apostles who had received the baptism of the Holy Spirit could do that. (Acts 6:6; 8:14-17; Acts 19:1-6)	• He affirmed he was not inferior to the other apostles. (2 Cor. 12:11,12). He performed miracles or signs like the other apostles. (Acts 19:11,12).

- d) Cornelius and his family was the last case of baptism of the Holy Spirit. See Acts 2, 10. This was after Paul’s conversion.
- e) This was about A.D. 40 which was some 21 or 22 years before Paul declared there was “one baptism.”

3) There is the **baptism of fire**.

MAT 3:10 "And the axe is already laid at the root of the trees; every tree therefore that does not bear good fruit is **cut down and thrown into the fire**.

MAT 3:11 "As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.

MAT 3:12 "And His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire."

- a) John affirms Jesus would baptize “with the Holy Spirit and fire.” This is two separate baptisms as verse 12 reveals. The baptism of fire is associated “with unquenchable fire” and is hell. He had earlier given the Pharisees and Sadducees a warning because of their wickedness. He gave this warning in Matthew 3:10.
- b) This baptism was future and did not exist when Paul wrote this epistle.
- c) It is hell. The devil, his angels and the wicked will be cast into hell when Christ comes again to judge the world. (Matt. 25:41, 46). The “spirits” of deceased evil men are being punished in “hades.” (Lk. 16:19-31). Only some wicked angels are now being punished in Tartarus. (Jud. 6). Tartarus and hell are not the

same place. Hades and hell are not the same place. (Rev. 20:13,14).

d) At the end of time wicked men , the devil and his angels will be cast into hell. (Matt. 25:41, 46; Rev. 20:15).

4) There is the **baptism of suffering**.

MAR 10:39 And they said to Him, "We are able." And Jesus said to them, "The cup that I drink you shall drink; and **you shall be baptized with the baptism with which I am baptized**. "Baptized" means "to dip, to immerse, submerge." It is used sometimes figuratively with the meaning "to be overwhelmed."

LUK 12:50 "But I have **a baptism** to undergo, and how distressed I am until it is accomplished!

a) Jesus was going to suffer horrific pain and death, and He informs His disciples that they would also suffer.

b) The book of Acts records some of the sufferings the apostles endured for Christ and the gospel.

c) Paul speaks of his sufferings in 2 Corinthians 11:23-27.

5) There is the **baptism of the Red Sea** (Heb. Sea of Reeds). (1 Cor. 10:1-4).

a) This baptism was past, and pertained to the Israelites and the Exodus - 1446 B.C..

b) They were baptized in the sense they were covered or overwhelmed by the clouds above and the wall of water on each side of them.

6) There is a reference to the **baptism of the dead**. (1 Cor. 15:29).

1CO 15:29 Otherwise, what will those do who are baptized **for** the dead? If the dead are not raised at all, why then are they baptized **for** them?

a) This was a reference to baptism not having value if the dead are not raised from the dead. There is no evidence they were being baptized to benefit those who had died.

b) The pronoun "they" is a reference to the false teachers. (1 Cor. 15:12).

1CO 15:12 Now if Christ is preached, that He has been raised from the **dead**, how do some among you say that there is no resurrection of the **dead**? "dead" is the plural of "nekros" [neh **krah**s]

c) It would appear that some of the believers at Corinth were denying the resurrection from the words "how do some among you say there is no resurrection of the dead."

d) Paul had already pointed out that Christianity is futile without the resurrection. (1 Cor. 15:12-19, 32).

e) The Greek word translated "for" can have the meaning of "in place of." (Jn. 11:50). The word "for" is from the Greek "huper" [hoo **pehr**] and occurs once in John 11:50 and two times in 1 Corinthians 15:29.

f) Paul seems to be asking this, "Why then are they [the false teachers denying the resurrection] baptized for [in place of] the dead [ones] if there is no resurrection.

g) Christians could be viewed as an army. See Eph. 6:10-18. It does not make sense to take the place of the dead Christian soldiers if there is no resurrection and no hope. Why take their place?



h) It is certain we cannot benefit someone by being baptized for someone after they are dead as some would affirm. We must personally believe and be baptized and live a life of faith.

i) We will give account for the things done in the body. (2 Cor. 5:10; Rom. 14:12).

Some have a slightly different interpretation. The Greek “huper” can mean “over, above.” The idea then would be, “Why then are they [the ones denying the resurrection] baptized “over, above” the dead [ones]? The thought then would be why are they being baptized if the dead ones have perished. Why are the living being baptized if the dead ones have perished?

7) There is the **baptism of the Great Commission**. (Matt. 28:19, 20; Mk. 16:15,16).

a) One is added to the “one body” through this baptism. (1 Cor. 12:13).

b) This baptism is essential for salvation. (Mk. 16:16; Acts 2:38; 22:16; Gal. 3:26,27; Tit. 3:5; 1 Pet. 3:21).

c) It is how one gets into Christ and becomes a son of God. (Gal. 3:26, 27).

d) It is by immersion. The Greek “baptizo” [bap **tid** zoh] means “to immerse, dip, submerge” and is described as a burial. (Rom. 6:3,4; Col. 2:12; 3:1-2). See Jn. 3:23.

e) Baptism does not earn salvation (Eph. 2:5, 8-9, but neither does faith, repentance, confession and faithfulness.

b. It is interesting that Paul contends there was just “one baptism” at the time he wrote this epistle - about A.D. 62. Four were past and one was future. One is a reference to Christian baptism making no sense if there is no resurrection.

<b>Current</b>	<b>Past</b>	<b>Future</b>
<b>Baptism of Great Commission</b> Lasts until Christ comes again.	<b>Baptism of the Red Sea</b>	<b>Baptism of Fire</b> Reference to hell.
	<b>Baptism of John</b> Ended at Pentecost about A.D. 29.	
	<b>Baptism of Holy Spirit</b> Ended at Household of Cornelius about A.D. 40.	
<b>Baptism for the dead</b> Reference to Christian baptism making no sense if there is no resurrection. This was not another baptism.	<b>Baptism of Suffering</b> Primarily referred to Christ and the apostles. Other Christians would also suffer even to the point of death. One could view this as a second baptism at the time Paul wrote, but it was not a baptism by which one received remission of sins, and became a child of God.	

1) One could view baptism of suffering as another baptism at the time Paul wrote, but it had primary reference to Christ and the apostles.

2) Many apostles likely suffered after Paul wrote these words. The idea may be there was one baptism that

related to coming to Christ and becoming a part of the “one body” at the time he wrote.

3) The baptism of suffering did not save a person or make him a member of Christ’s body.

c. A study of Ephesians and the rest of the New Testament sets forth that this baptism is the baptism of the Great Commission. This baptism remains until the 2<sup>nd</sup> coming of Christ.

### **EPH 4:6 one God and Father of all who is over all and through all and in all.**

1. “one God and Father of all” - 1 Cor. 8:5,6.

1CO 8:5 For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords,

1CO 8:6 yet for us there is but **one God, the Father**, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.

a. The Bible teaches monotheism - not polytheism.

b. God is the “Father of all” because He created all things through Jesus. (Gen. 1:1-2:7; Jn. 1:3; Heb. 1:3).

c. God is the Father of believers through creation and the new birth. (Gen. 1:26, 27; Jn. 3:1-5; Jas. 1:18; 1 Jn. 5:1; Gal. 3:26,27).

2. “who is over all”

a. No one is above the One God of heaven. He is Supreme.

b. Jesus Himself was subject to the authority of the Father then, now, and in the future. (Jn. 4:34; 1 Cor. 15:27-29).

3. “and through all and in all” - This phrase is a literal translation of the Greek, but it is difficult to interpret.

a. The KJV reads “and in you all.” “You” is omitted in the Greek, but “you” may convey the meaning since “all” is referring believers.

b. God created unbelievers, but He does not dwell in them.

4. Here are some ways this phrase has been translated and interpreted.

- “who is over all, and works through all, and dwells in all” - Conybeare
- “the God who is over all, pervades all, and is in all” - TCNT
- “who rules over all, acts through all, and dwells in all” - Weymouth
- “who is above all beings, pervades all things, and lives in all of us” - Knox
- “who is the one over all, the one working through all and the one living in all” - J.B. Phillips

a. The “all” refers to Christians. See note above. 3. a.

1JO 4:12 No one has beheld God at any time; if we love one another, **God abides in us**, and His love is perfected in us.

1JO 4:13 By this we know that **we abide in Him and He in us**, because He has given us of His Spirit.

1JO 4:15 Whoever confesses that Jesus is the Son of God, **God abides in him, and he in God.**

1JO 4:16 And we have come to know and have believed the love which God has for us. God is love, **and the one who abides in love abides in God, and God abides in him.**

- b. 1 John was written to Christians, and John emphasizes that loving one another reveals that God abides in them.
- c. He wants to live in them, but they must first come to Christ.

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