



The Epistle to the Ephesians

CHAPTER FOUR

Chapters 4-6: The Christian Walk

- Having described Christians' wealth in Christ (**Eph. 1-3**), Paul now begins discussing Christians' walks in Christ (**Eph. 4-6**).
 - The word "*walk*" is found several times in this section of Ephesians and refers to the daily conduct and manner of living of Christians (**Eph. 4:1, 17; 5:2, 8, 15**).
- Specifically, in **Eph. 4:1-16**, Paul begins his overview of the walk in Christ by emphasizing the need for Christians to walk in unity.
 - This world is marked by dissension, division, and strife. God did not will religious division, which leads to confusion, but rather peace (**1 Cor. 14:33**).
- The following phrases in **Eph. 4** emphasize unity:
 - "*Unity*" (**v.3, 13**)
 - "*Bond*" (**v.3**)
 - "*One*" (**v.4-6**)
 - "*Joined and knit together*" (**v.16**).

Walk In Unity (4:1-16)

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

I. PAUL, THE PRISONER OF THE LORD.

- This verse provides further proof that Paul wrote the epistle, contrary to the claim of many Bible scholars who contend that Paul did not personally pen this letter.
 - First-person pronouns are used throughout the epistle in contexts which identify activities and relationships of Paul (Eph. 3:8, 13; 4:1; 6:20-22).
 - If the Bible really is the inerrant word of God (2 Tim. 3:16), we can trust Eph. 1:1, 3:1.
- Having indicated his own commitment to Christ as His prisoner (“*prisoner in the Lord*,” KJV) and being literally imprisoned in Rome while writing this epistle, Paul beseeches (“*urge*,” NASB; “*beg*,” NRSV) the Ephesians to “*walk*” in a worthy manner.

Walk In Unity (4:1-16)

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

II. “WALK WORTHY.”

- To “*walk*” is to maintain a certain manner of life and conduct. Paul's appeal is not simply that the Ephesians “*walk*,” but that they walk “*worthy*.”
 - The way we “*walk*” is just as important as what we believe and teach (**Phil. 1:27; Col. 1:10; 1 Thess. 2:12**).
 - Our conduct must fit the name we carry; we must measure up to our heavenly calling (**Heb. 3:1**).
 - Walking worthily indicates a closeness with God. Despite being surrounded by sin, we can, in fact, walk closely with God and walk worthily of Him (**Gen. 5:24; 6:9, 12; Deut. 13:4; Jer. 10:23**).
- We have been called by God to the manner of living expected by Him (**2 Pet. 1:5-11; 2 Tim. 1:8-9; 2 Thess. 1:11-12**).
 - God's call is to righteous and holy living, which comes through the revelation of the gospel (**2 Thess. 2:13-15**).

Walk In Unity (4:1-16)

“with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.”

II. “WALK WORTHY” (cont).

- “*Lowliness*” – the having a humble opinion of oneself; a deep sense of one's (moral) littleness; modesty, humility, lowliness of mind (Strong)
 - This mindset must be a core part of the attitude of every Christian (Phil 2:3; Col. 3:12; 1 Pet. 5:5).
 - While the lowly and humble Christian sees his Lord, his brethren, unity, and peace as most important., the arrogant, prideful, arrogant, and self-centered Christian destroys unity (Prov. 13:10. 28:25).
 - We must beware false humility (Col. 2:18-23)!
- “*Meekness*” – an inwrought grace of the soul (Vine).
 - Meekness is gentle strength (2 Cor. 10:1; 1 Pet. 3:15).
 - Everything Christians do is to be done in meekness (James 3:13; 2 Tim. 2:24-26; Gal. 6:1-2).
 - All people deserve to receive meekness (Tit. 3:2), even those who wrong us (1 Cor. 6:7).

Walk In Unity (4:1-16)

“with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.”

II. “WALK WORTHY” (cont).

- “*Longsuffering*” – patience, forbearance, long-suffering, slowness in avenging wrongs (Strong).
 - Longsuffering / patience is part of the fruit of the Spirit (Gal. 5:22-23).
 - Just like lowliness and meekness, it takes effort to become longsuffering (Col. 3:12).
 - All people deserve to be treated with patience (1 Thess. 5:14).
 - We should be as longsuffering with people as Paul was, including his enemies (2 Tim. 3:10-11, 14-15).
 - God is longsuffering with us (2 Pet. 3:9; Rom. 2:4).
 - Wives, through submission to unbelieving husbands, provide great examples of longsuffering (1 Pet. 3:1-2).
 - We must be longsuffering with our brethren (1 Cor. 13:4; 2 Tim. 4:2).
 - Too many Christians want to magnify the individual weaknesses and peculiarities of others rather than make the active effort to look for the good in each other (1 Cor. 13:4-7) to maintain unity.

Walk In Unity (4:1-16)

“with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.”

II. “WALK WORTHY” (cont).

- “*Bearing with*” – to sustain, to bear (with equanimity), to bear with, endure (Strong).
 - To bear with another person (“*forbear*,” KJV) requires a great deal of patience because it involves holding back reaction and possessing self-restraint. Forbearance, like patience, requires us to enduring the faults of brethren with an attitude of holding up, sustaining, and seeking to help rather than criticizing (1 Thess. 5:14; Gal. 5:13-15).
 - Unity is destroyed by fault-finding (Rom. 15:1-6; Matt. 7:1-6).
- “*Love*” – benevolence, good will, esteem (Strong).
 - Love is the bond of perfection (Col. 3:14) because it promotes peace (v.2; Col. 3:15).
 - Godly love is genuine (Rom. 12:9-10).
 - Love seeks the greatest good for others, thus supporting unity (1 Cor. 8:13).

Walk In Unity (4:1-16)

“with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.”

III. THE WORK OF MAINTAINING UNITY.

- Unity first occurs when man accepts the conditions of Christ’s reconciliation, making all believers one (Eph. 2:14-18). But after obtaining this initial unity, it must then be diligently kept and guarded. Unity takes work!
 - I believe the greatest hurdle to unity today is ignoring our differences rather than working through them to attain real unity. **Unity doesn’t happen unless we recognize and work through our differences.** We should never voice our differences in an argumentative, hateful, or abrasive manner (Eph. 4:15), but we also must never desire to maintain a false picture of unity where disagreements are never voiced or explored. How can we possibly be of one heart (Acts 4:32) today if we choose to ignore our differences?
- The basis of agreement and unity must be the word of God (1 Cor. 1:10; John 17:6, 7-8, 14, 17, 19).

Walk In Unity (4:1-16)

“There is one body and one Spirit, just as you were called in one hope of your calling;”

IV. UNITY IN SEVEN “ONES.”

- Paul has already explained within this epistle that the "*body*" is the church (Eph. 1:22-23), consisting of all saved people (Eph. 2:16; 1 Cor. 12:12-13).
- Though there are many members, all Christians are united under in one body and under one head (1 Cor. 12:20; Rom. 12:5; Col. 1:18).
- God designed and implemented a unified body with each member sharing a relationship with the Lord and with each other. This great spiritual body is one and is not to be divided (1 Cor. 1:13a).
 - We are added to the Lord's body when we submit to His conditions of salvation (Acts 2:38, 47b).
 - After the Lord adds us to His body, we must then work and worship with his one body of people (Acts 9:26).

Walk In Unity (4:1-16)

“There is one body and one Spirit, just as you were called in one hope of your calling;”

IV. UNITY IN SEVEN “ONES” (cont).

- Here, “*one Spirit*” refers to the Holy Spirit, the form of God who has communicated to man through inspired men (2 Tim. 3:16; 1 Cor. 2:9-13; John 16:13).
 - By one Spirit, we are guided to oneness with God and with fellow Christians through His revelation. There is unity in the revelation. Paul also emphasized this fact to the Corinthians (1 Cor. 12:4, 8-9, 11).
- By there only being one Holy Spirit, this means that we are provided only one singular rule of conduct that we are to pattern our lives by and constantly measure ourselves against (2 Tim. 3:16-17; Gal. 6:16).

Walk In Unity (4:1-16)

“There is one body and one Spirit, just as you were called in one hope of your calling;”

IV. UNITY IN SEVEN “ONES” (cont).

- “*One hope*” indicates the body being unified in their purpose, aspirations, desires, and goals. This common hope unites us together.
 - Hope is the anchor of the soul (**Heb. 6:17-19**).
 - The hope of those in the body of Christ is truly glorious (**Rom. 5:1-2; 1 Pet. 1:3-5**).
 - Members of the one body of Christ work together in view of and in fellowship of the same hope (**Heb. 10:19-25; 1 Cor. 15:19**).
 - All united in the body are ultimately saved by hope (**Rom. 8:18-25**); those outside the body, on the other hand, have no hope (**Eph. 2:12; 1 Thess. 4:13**).

Walk In Unity (4:1-16)

“one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.”

IV. UNITY IN SEVEN “ONES” (cont).

- The phrase “*one Lord*” indicates the body being unified under the authority and leadership of Christ because our hope and our salvation is in Christ.
 - Jesus is the one source of authority (**Col. 3:17**). His authority is final; we do everything to His honor and glory. Division comes when we follow our own rule rather than submit to the authority of the one Lord of the body.
- “*One faith*” suggests unity in doctrine. It refers to the system of faith, not necessarily each person’s individual faith (personal walk and dedication to Christ).
 - Personal faith comes from the same source (**Rom. 10:17**), but an individual's personal faith can only be united with the personal faiths of other Christians if based upon the same message of truth (**Gal. 1:6-10**).
 - There is only one faith (**1 Tim. 4:1; Col. 2:7**).
 - The apostles all carried this same faith/doctrine (**Acts 2:42**).
 - We must accept, abide in, defend, and remain united in this one true system of faith (**Jude 3; Phil. 1:25-27**).

Walk In Unity (4:1-16)

“one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.”

IV. UNITY IN SEVEN “ONES” (cont).

- Just as faith and baptism are connected in **Mark 16:16**, so too are faith and baptism connected in this text.
- “*One baptism*” indicates unity of entrance into Christ and unity in how to have our sins removed.
 - All Christians are united in having their sins remitted through water baptism (**Acts 2:38, 22:16**).
 - All Christians are united in entering the body of Christ through water baptism (**Acts 2:38, 47b; John 3:3-5**).
 - All Christians are united in being saved by the blood of Christ through water baptism (**Mark 16:15-16; 1 Pet. 3:21**).
 - All Christians are united in being baptized into Christ (**Gal. 3:26-27**).
- All members of the body can be one because their baptisms are all one and the same (**1 Cor. 1:13**).
- There is one baptism that unites believers with Christ and with each other (**Rom. 6:1-6**).

Walk In Unity (4:1-16)

“one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.”

IV. UNITY IN SEVEN “ONES” (cont).

- The fundamental ground upon which everything stated prior hinges is there only being “*one God and Father*” who is above all, through all, and in all.
- “*One God*” indicates unity of origin and source, as well as unity in whom we worship.
 - There is only one true and living God (**Jer. 10:10; John 17:10; 1 Tim. 1:17**) who is the Father of all of creation.
 - God is the same Father to “*all*.” All of creation are of the same Creator (**Mal. 2:10; Job 12:7-10**).
 - God is Father of all the saved composing the body of his Son (**Eph. 1:5, 2:19; John 1:12-13; Rom. 3:27-30**).
- As we understand that there is but “one God, one Lord, one Spirit, and one hope;” we should be just as insistent to plead for “one body, one baptism, and one faith!” . . . Not any one of these can be eliminated as not essential. If we are endeavoring to keep God’s plan for unity, we will recognize that one faith is as essential as one Lord; one baptism is as essential as one God; and one body is as essential as one Spirit (Harkrider).

Walk In Unity (4:1-16)

“But to each one of us grace was given according to the measure of Christ’s gift. Therefore He says: ‘When He ascended on high, He led captivity captive, And gave gifts to men.’”

V. GIFTS GIVEN FOR MAINTAINING UNITY.

- Grace has been offered to all through Christ’s sacrifice (**Eph. 2:8-10; Rom. 3:23-24**). However, contextually, the grace mentioned here is more in line with what **Tit. 2:1, 11-15** teaches.
- The apostles and prophets, accompanied by evangelists, pastors, and teachers made it possible to attain and maintain unity of the Spirit and unity in the truth via the scriptures. As such, Paul describes these people as “*gifts*” for edifying the church and individual Christians. These “*gifts*” were given upon Christ’s ascension.
 - The Greek word here is the same word for the miraculous “gift” of the Holy Spirit in **Acts 10:45**. However, it is also the same word used in **Acts 2:38** referring to the non-miraculous gift of the Holy Spirit.
 - The Greek word used here for “*gifts*” is not the same word used for miraculous spiritual gifts in **1 Cor. 12-14**.
- Paul quotes **Psalms 68:18** here to convey the idea that Jesus's victorious return to heaven brought about the dispensation of gifts of His grace to His people.

Walk In Unity (4:1-16)

“But to each one of us grace was given according to the measure of Christ’s gift. Therefore He says: ‘When He ascended on high, He led captivity captive, And gave gifts to men.’”

“To me it seems plain that the Psalm had original reference to the bringing up the ark to Mount Zion . . . In the song or Psalm, the poet shows why God was to be praised - on account of his greatness and his benignity to people . . . He then speaks of the hill of God - the Mount Zion to which the ark was about to be removed, and says that it is an "high hill" - "high as the hills of Bashan," the hill where God desired to dwell forever . . . God is then introduced as ascending that hill, encompassed with thousands of angels, as in Mount Sinai; and the poet says that, in doing it, he had triumphed over his enemies, and had led captivity captive . . . The fact that the ark of God thus ascended the hill of Zion, the place of rest; that it was to remain there as its permanent abode, no more to be carried about at the head of armies; was the proof of its triumph. It had made everything captive . . . The "ascending on high," therefore, in the Psalm, refers, as it seems to me, to the ascent of the symbol of the Divine Presence accompanying the ark on Mount Zion, or to the placing it "on high" above all its foes. The remainder of the Psalm corresponds with this view. This ascent of the ark on Mount Zion; this evidence of its triumph over all the foes of God; this permanent residence of the ark there; and this fact, that its being established there would be followed with the bestowment of invaluable gifts to people, might be regarded as a beautiful emblem of the ascension of the Redeemer to heaven. There were strong points of resemblance. He also ascended on high. His ascent was the proof of victory over his foes. He went there for a permanent abode. And his ascension was connected with the bestowment of important blessings to people. It is as such emblematic language, I suppose, that the apostle makes the quotation. It did not originally refer to this; but the events were so similar in many points, that the one would suggest the other, and the same language would describe both” (Barnes).

Walk In Unity (4:1-16)

“(Now this, ‘He ascended’—what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.)”

V. GIFTS GIVEN FOR MAINTAINING UNITY (cont).

- Christ became the conqueror and captor of all evil forces upon His ascension and took captive what brought man into captivity (Heb. 2:14-15; Acts 2:22-24; 1 John 3:8; Col. 2:15; John 12:31).
- The Catholic church uses this text (among others) to argue that Jesus descended into Hell when He died.
 - Jesus did not descend into Hell (gehenna) upon His death, but, instead, His soul went to Hades / Paradise (Luke 23:43 Acts 2:27, 31)
- Christ came in the lowest form of servitude (Phil. 2:5-8; Isa. 53:2-6).
- Despite His humiliation and death, Christ ascended, not only out of the grave, but up through the clouds and to Heaven itself (Heb. 4:14, 12:1-2; Eph. 1:20-21).
- All this was accomplished in order that Christ might fill all things (Col. 2:9-15).

Walk In Unity (4:1-16)

“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,”

V. GIFTS GIVEN FOR MAINTAINING UNITY (cont).

- “*Apostles*” – a messenger, one sent on a mission (Strong).
 - This broad sense of the word is used of Christ (**Heb. 3:1**), Barnabas (**Acts 14:14**), and James (**Gal. 1:19**).
- The apostles of Christ were divinely appointed representatives, occupying a special and unique role.
 - No one could be an apostle unless he witnessed the resurrection of Christ and were personally selected by God for the role (**Acts 1:15-26, 9:15**).
 - These men helped lay the foundation of the church (**Eph. 2.20**) and sit on twelve thrones (**Matt. 19:28**).
 - Unity in the church was and is possible because the apostles were unified in their doctrine (**Acts 2:42**).
 - Since no one alive today could possibly be a witness to the Lord’s resurrection, neither can anyone today be an apostle of Christ.

Walk In Unity (4:1-16)

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V. GIFTS GIVEN FOR MAINTAINING UNITY (cont).

- “Prophets” - an interpreter or forth-teller of the divine will (Strong).
 - A prophet is a mouthpiece for God (Exod. 4:10-16, 7:1).
- Prophets and apostles were closely associated (Eph. 2:19-20, 3:4-5; 4:11). Like the apostles, the foundation of the church was built upon the words of New Testament prophets (Eph. 2:19-20).
 - Prophets contributed truth to the first century church by direct inspiration of the Holy Spirit (2 Pet. 1:19-21).
 - Such people included Agabus, Barnabas, Judas, Silas, Philip’s daughters, etc. (Acts 11:27-28, 13:1, 15:32, 21:7-10).
- New Testament prophets carried an enormous responsibility in revealing the mind of God to first century Christians and edifying the church (1 Cor. 14:1-4, 22, 28-31).
 - The work of the prophets was essential because the completed written revelation was not yet available. When the completed revelation was finished, their work concluded (1 Cor. 13:9-12).

Walk In Unity (4:1-16)

“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,”

V. GIFTS GIVEN FOR MAINTAINING UNITY (cont).

- “*Evangelists*” – a bringer of good tidings, an evangelist. This name is given in the New Testament to those heralds of salvation through Christ who are not apostles (Thayer).
 - Evangelists (preachers) bear the greatest of good news (**Rom. 10:14-15, ESV**).
- Philip and Timothy are specifically identified in the scriptures as evangelists (**Acts 21:8; 2 Tim. 4:5**).
- Although some preachers in the New Testament day were inspired, the completed revelation of God contains all truth needed to bring the good news to the world (**2 Tim. 3:16-17**). In contrast to apostles and prophets, miraculous knowledge is not essential to being an evangelist.

Walk In Unity (4:1-16)

“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,”

V. GIFTS GIVEN FOR MAINTAINING UNITY (cont).

- “*Pastors*” – a shepherd, protector, and ruler of a flock; tend a flock or herd (Strong).
 - Pastors, shepherds, bishops, overseers, elders, and presbyters all refer to the same office that is under consideration in this text.
- Whereas any Christian can become an evangelist, not just anyone can become a pastor (1 Tim. 3:1-7; Tit. 1:5-8).
 - Specific supernatural power is not, however, a qualification for overseeing a local church. As such, this office continues to be vital for maintaining unity within the Lord’s body today.
- God has purposefully designed local bodies of the Lord’s people to be overseen by pastors (Tit. 1:5).
 - There were elders in Ephesus when Paul stayed there for three years (Acts 20:17, 28).

Walk In Unity (4:1-16)

“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,”

V. GIFTS GIVEN FOR MAINTAINING UNITY (cont).

- “*Teachers*” – an instructor (Strong).
- Some commentators tend to think that Paul had in mind one role when referring to pastors and teachers (see **1 Cor. 12:28**). This may be an accurate conclusion. However, we know the responsibility of teaching does not rest solely upon the shoulders of pastors (**Heb. 5:12; Acts 8:4**).
 - All Christians should teach in some capacity (**Acts 8:4; Tit. 2:3**).
- As is the case with pastors, there were first century teachers who were undoubtedly inspired. Specific supernatural power was not, however, a qualification for becoming a teacher. Instead, the key qualification for teaching is living a life that matches what we teach (**James 3:1, 10; 1 Cor. 9:27; Matt. 7:1-5**).

Walk In Unity (4:1-16)

“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,”

V. GIFTS GIVEN FOR MAINTAINING UNITY (cont).

- God gave these gifts (people) to equip saints for the work of the ministry.
- There are two different words used in the Greek to designate “*ministry*.”
 - *Evangelistes* indicates the work of preaching the gospel.
 - *Diakonias* indicates the work of serving, which is the term used here. This word indicates service and aid, or supplying things which are needed.
- The preacher is far from the only minister in the church.
 - Each member of the local body has a responsibility to serve in terms of teach the lost, encourage and upholding those among us who are weak in the faith, caring for the needy, trying to restore erring brethren, and comforting those who are downtrodden.

Walk In Unity (4:1-16)

“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,”

V. GIFTS GIVEN FOR MAINTAINING UNITY (cont).

- God also gave these gifts (people) for the spiritual edification of the saints.
- Edification (growth) does not come to all Christians automatically simply because Christ gave us these gifts; we must put in work of our own (Eph. 4:16; Acts 9:31; Rom. 14:18-19; 2 Tim. 2:15).
- Through teaching and upholding the word of God, the church can be built up and united in the faith (Acts 20:32).

Walk In Unity (4:1-16)

*“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;”*

V. GIFTS GIVEN FOR MAINTAINING UNITY (cont).

- God also gave these gifts (people) to help us reach unity in faith and understanding of Christ, bringing us to a state that matches Him.
- Christ is the perfect standard (**Heb. 2:18, 4:15, 5:8-9**); we are expected not to just match Christ in a few areas of our lives but fully in every aspect because the church is supposed to be representative of the fullness of Christ (**Eph. 1:23**).
 - “Rather than asking how little we can know and remain in fellowship with Christ, how much we can sin and escape judgment, or how much ignorance or weakness God will overlook, all children of God should be seeking full growth” (Caldwell).

Walk In Unity (4:1-16)

*“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;”*

V. GIFTS GIVEN FOR MAINTAINING UNITY (cont).

- Not every Christian is at the same level in their faith/knowledge (1 Cor. 8:7a; Rom. 14:1), yet we all must have the same goal that we work towards every single day (Phil. 3:12-16).
 - Individually, we must continually ask ourselves, “How do I measure up to Christ?” (1 John 2:5-6), and then continually make personal improvements (1 John 1:5-7).
- Before the New Testament was fully revealed, the body of Christ could only have a child-like knowledge (1 Cor. 13:9-13). Now, with the perfect and complete word of God at our disposal, the “*perfect man*” and unity within the body is more possible than ever before (2 Tim. 3:16-17).

Walk In Unity (4:1-16)

“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,”

VI. THE NEED FOR GROWTH.

- In some respects, Christians are to be like children (**Matt. 18:3**). However, Paul warns here that we are to “*no longer be children*” (**1 Cor. 3:1, 13:11; Gal. 4:1-3; Heb. 5:13**).
 - There will likely always be spiritual babes among us who need to grow (**1 Cor. 3:2**), but Paul is not strictly speaking about new converts since **v.13** emphasized that “*all*” must come to unity in the faith and knowledge of Christ.
 - Even those who are “old” in the faith must make sure they are not still child-like in their faith (**Heb. 5:12**).
- Two phrases are used by Paul here to indicate the weakness and instability of those who remain children:
 - “*Tossed to and fro*” – to be tossed by waves (Strong).
 - “*Carried about*” – to be driven about, i. e. in doubt and hesitation to be led away now to this opinion, now to that (Thayer).

Walk In Unity (4:1-16)

“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,”

VI. THE NEED FOR GROWTH (cont).

- Children are at risk of being tossed to and fro and carried about “*with every wind of doctrine.*”
- Here, Paul speaks of such teachers who knowingly spread false doctrine.
 - “*Cunning*” – the deception of men, because dice-players sometimes cheated and defrauded their fellow-players (Thayer).
 - “*Craftiness*” – properly, every (evil) work; (figuratively) crafty behavior; unscrupulous cunning that stops at nothing to achieve a selfish goal (HELPS Word-Studies).
 - “*Plotting*” – From a compound of meta and hodeuo (compare "method"); travelling over, i.e. travesty (trickery) -- wile, lie in wait (Strong).
- This passage does not picture the blind leading the blind (**Matt. 15:14**), but those who deliberately lead the blind into eternal damnation.

Walk In Unity (4:1-16)

“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,”

VI. THE NEED FOR GROWTH (cont).

- The New Testament repeatedly affirms that we must beware of those who intentionally handle God’s word deceitfully (2 Cor. 2:17; 11:3, 13-15; Gal. 2:4; Col. 2:4, 8, 18; Matt. 7:15).
- Such false teachers have methods which are sometimes subtle. They thrive on those who are spiritually child-like by playing with words to deceive, leading people down a path towards eternal death (Acts 20:30; 2 Tim. 3:13).

Walk In Unity (4:1-16)

“but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—”

VII. THE REMEDY FOR COMBATTING DECEITFUL MEN.

- In contrast to the cunning, crafty, and plotting false teachers who handle the word of God deceitfully, we are called to “*speak the truth in love.*” By “*speaking the truth in love,*” we can grow into the full stature of Christ and combat false teachers.
- Whereas anger, resentment, contempt, bitterness, etc. all tear down, love edifies (1 Cor. 8:1; Eph. 4:16).
 - Truth must always be spoken with gentleness and respect (1 Pet. 3:15).
 - We should strive to emulate our head who was full of grace and truth (John 1:14; Eph. 4:29; Col. 4:6).
 - We do not sacrifice the truth out of love for people (Gal. 2:11), but neither do we disregard love while standing for the truth (Eph. 4:29).

Walk In Unity (4:1-16)

“but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—”

VII. THE REMEDY FOR COMBATTING DECEITFUL MEN (cont).

- “In opposition to all trick, and art, and cunning, and fraud, and deception, Christians are to speak the simple truth, and nothing but the truth. Every statement which they make should be unvarnished truth; every promise which they make should be true; every representation which they make of the sentiments of others should be simple truth . . . The second thing is, that the truth should be spoken "in love." There are other ways of speaking truth. It is sometimes spoken in a harsh, crabby, sour manner, which does nothing but disgust and offend. When we state truth to others, it should be with love to their souls, and with a sincere desire to do them good. When we admonish a brother of his faults, it should not be in a harsh and unfeeling manner, but in love. Where a minister pronounces the awful truth of God about depravity, death, the judgment, and future woe, it should be in love. It should not be done in a harsh and repulsive manner; it should not be done as if he rejoiced that people were in danger of hell, or as if he would like to pass the final sentence; it should not be with indifference, or in a tone of superiority. And in like manner, if we go to convince one who is in error, we should approach him in love” (Barnes).

Walk In Unity (4:1-16)

“but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—”

VII. THE REMEDY FOR COMBATTING DECEITFUL MEN (cont).

- “Christ gave gifts to help us mature so that error and evil will not deceive us. The remedy for being led away by craft men and maintaining unity in the truth is hearing and speaking the truth in love. While deception evidences a total lack of love, the truth, presented within the framework of active good will, evidences love. No Christian, perhaps especially one who spends his full time preaching the gospel, should approach his hearers with malice or bitterness. No Christian teaches the truth simply to win an argument or prove something about himself. Our love for others, not ourselves, will drive us to tell them about the Lord and teach them God's word” (Caldwell).

Walk In Unity (4:1-16)

“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.”

VIII. THE “EFFECTIVE WORKING” OF EVERY PART.

- For growth, edification, unity, love, and truth to abound despite false teachers seeking to draw us away from God and despite Satan’s advances, every part of the body must contribute. Every Christian must do their “job.”
 - *“He makes the whole body fit together and unites it through the support of every joint. As each and every part does its job, he makes the body grow so that it builds itself up in love” (GW).*
- Just as each bone, muscle, ligament, etc. holds the physical body together, each member of the spiritual body play an important function in holding the body of Christ together (**Col. 2:19; 1 Cor. 12:15-26**).
 - *“The welfare and development of the whole body is dependent upon the proper workings of each and every member. In the human body there can be no proxy work. One member cannot do the work of all or any other member without injury to the other members and to the whole body. It is even so in the spiritual body of Christ” (Lipscomb).*

Walk in Newness of Life (4:17-32)

“This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk,”

I. DO NOT WALK LIKE THE WORLD.

- Members of Christ’s body are called and brought into a special order of being from that which we previously belonged (2 Cor. 5:17; Rom. 6:4; Eph. 2:11-13).
 - Paul testified in the Lord this fact.
 - “*Testify*” – to summon as witness, to affirm (Strong).
- “*Rest of the Gentiles*” illustrates how Gentiles outside the church walked, providing a warning for Gentiles in the church not to walk in the same manner.
 - Though we live in a sinful world, we must not walk like the rest of the world (Prov. 1:15).

Walk in Newness of Life (4:17-32)

“in the futility of their mind, 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;”

II. NINE MARKS OF THE GENTILES / OLD MAN.

(1) Futility (“*vanity*,” KJV; “*worthlessness*,” ISV) of the mind.

- “*Futility*” – perverseness, depravation (Thayer).
- Before submitting to Christ, our minds focus on worthless, perverse, and depraved things (1 Pet. 1:18; Rom. 1:21).

(2) A darkened understanding.

- “*Darkened*” – to darken or blind the mind (Thayer).
- The old man loves darkness and glories in his mind and understanding being perverted by the darkness (John 3:19-20), but the new man must hate darkness and love the light (Eph. 5:8-10; 1 John 1:6-7).

(3) Alienation from the life of God.

- “*Alienate*” – to be shut out from one's fellowship and intimacy (Thayer).
- We are not born alienated from God (totally depraved) but become such through our wicked works (Col. 1:19-21).
- Those who put on the new man have passed from once being dead to God to now having life in Him (1 John 3:14).

Walk in Newness of Life (4:17-32)

“in the futility of their mind, 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;”

II. NINE MARKS OF THE GENTILES / OLD MAN (cont).

(4) Ignorance.

- Ignorance is indicative of moral blindness (Acts 3:17-19).
- To be ignorant is to lack knowledge. However, ignorance is often willful and directly results from the love of sin (1 Cor. 15:34; Rom. 1:18-22; 1 Pet. 1:14-16).

(5) Blindness (“hardness,” ESV) of heart.

- “Blindness” – callousness, blindness, hardness (Strong).
- Paul has already mentioned in this epistle his desire for the Ephesians to not have blinded hearts but, rather, enlightened hearts (Eph. 1:18, ESV).
- When the heart is blinded, it consequently hardens and refuses to accept truth, regardless of how plainly and clearly it is presented (Mark 3:1-6, 8:14-21).
- Sin hardens our hearts (Heb. 3:12-13). To put away the old man, we must put away our calloused hearts that have been hardened by sin (Ezek. 36:26-27).

Walk in Newness of Life (4:17-32)

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

II. NINE MARKS OF THE GENTILES / OLD MAN (cont).

(6) Beyond feeling.

- *“Past feeling”* – to become callous, insensible to pain, apathetic: so those who have become insensible to truth and honor and shame are called (Thayer).
- When we walk in sin long enough, our consciences eventually die (1 Tim. 4:2, NLT); we no longer feel shame or blush (Jer. 3:3, 6:15). The new man stands in complete contrast to this (Phil. 3:18-19; Ezra 9:5-6).

(7) Voluntarily giving oneself to lewd acts.

- *“Lewd”* – filth, lasciviousness, debauchery (Strong).
- Lewdness is often associated with sexual sins (Gal. 5:19; Rom. 13:13; 2 Cor. 12:21) but can be applied to speech.
 - Wanton (acts or) manners, as filthy words... (Thayer).
 - *“Filthy”* in Eph. 5:4 and Col. 3:8 shares a similar meaning as lewdness here.
- Lasciviousness is usually associated with sexual and moral immodesty. It points in two directions: (a) one may be lascivious in his own mind; or (b) one may produce lewdness in the minds of others (Caldwell).

Walk in Newness of Life (4:17-32)

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

II. NINE MARKS OF THE GENTILES / OLD MAN (cont).

(8) Working all uncleanness (“*impurity*,” ESV).

- The world (sin) is identified as unclean by God (2 Cor. 6:14, 17).
- Uncleanness defines the walks of Gentiles (sinners) and keeps them out of Heaven (Rev. 21:27, ESV). Faith and obedience, on the other hand, makes us clean and grants us hope of eternal life (Heb. 10:22-23, NASB).

(9) Greed.

- Although uncleanness and greediness often go hand-in-hand (Eph. 5:3, 5; Col. 3:5), greediness here seems to include all sorts of self-seeking. In other words, the sinful walk of the Gentiles, in all its various appearances, is driven (motivated) by greed and self-importance.
- The old man is driven by selfishness and an improper regard for others. He wants more riches, more pleasures, more possessions, more adulation, more importance, etc. In contrast to the old man, nothing that the new man does is driven by greed or selfishness (Phil. 2:3; Luke 9:23).

Walk in Newness of Life (4:17-32)

“But you have not so learned Christ, if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:”

III. HAVING LEARNED CHRIST.

- The word “*Christ*” is a synecdoche representing the whole of the gospel and doctrine of Christ (**Acts 8:5**).
 - The Lord’s teaching stands in complete contrast to the walk of the Gentiles. He is not a promoter of vanity, darkness, alienation from God, ignorance, blindness, lack of shame, lewdness, nor uncleanness.
- By saying “*if indeed*,” does not express doubt that the Ephesians had been taught the truth. One could substitute the word “*since*” (**NLT**) and still arrive at the correct conclusion.
 - Just like **Eph. 3:3-4**, this passage further emphasizes that “*truth*” can be understood!

Walk in Newness of Life (4:17-32)

“that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness.”

IV. PUT OFF THE “OLD MAN” AND PUTTING ON THE “NEW MAN.”

- The old man is defined by a progressively worsening condition: corruption.
 - “*Grows corrupt*” – properly, to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (Thayer).
- The blood of Christ grants us the opportunity to become a new creation fashioned after His likeness, but the blood of Christ does not automatically make us righteous.
 - We (not God) “*put off*” our old conduct (Rom. 6:3-4, 11-13; 1 Cor. 6:9-11).
 - Baptism does not negate the need for repentance (Gal. 3:27; Rom. 13:14)!
 - We (not God) “*renew*” the spirits of our minds (Rom. 12:2; John 3:5-6; Phil. 4:8; Col. 3:1-3).
 - Then, we (not God) “*put on*” / clothe ourselves in righteousness and holiness (1 Pet. 1:13-16).
- This cuts at the very core of Calvinism. How can man “*put off*” and “*put on*” if he lacks free will?

Walk in Newness of Life (4:17-32)

“Therefore, putting away lying, ‘Let each one of you speak truth with his neighbor,’ for we are members of one another.”

V. IDENTIFYING THE “NEW MAN.”

- Deception is sinful (1 Pet. 2:1; Matt. 5:37).
 - “Falsehood is fiction. It claims something which is not so. The key to the sinfulness of one involved in falsehood is misrepresentation and deception. This may be done implicitly without express statement: (a) we might use deceptive business tactics and maneuvers or stretch facts to gain business advantage or monetary gain; (b) we might hide the defects in what we sell and leave a false impression for personal gain; (c) we might become careless with the facts; (d) we might spice up our stories with untruth; (e) we might disregard promises and fail to fulfill our word or vows; (f) we might by some body movement (a shrug of the shoulders, a wink of the eye, or some other action) affirm that which is not true; (g) we might lie by silently hiding truth and creating deception; (h) we might make insinuations which twist truth and allow harmful rumors to be initiated or continued; (i) we might become hypocritical, allowing ourselves to deceive others and to lie to ourselves! or; (j) we might make untrue excuses about our conduct or lack of it, or the conduct of others . . . All lies have religious significance with regard to one's relation to God. The old prophet lied to the man of God about his right to spend the night at his house (**1 Kings 13**). Ananias and Sapphira lied to God about their money (**Acts 5**). Rahab lied about the spies (**Josh. 2**). Delilah and Sampson played terrible games with the truth (**Judg. 16**). God rendered judgment in these cases which involved physical, material things” (Caldwell).

Walk in Newness of Life (4:17-32)

“Therefore, putting away lying, ‘Let each one of you speak truth with his neighbor,’ for we are members of one another.”

V. IDENTIFYING THE “NEW MAN” (cont).

- “*Truth*” – truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness (Strong).
 - Truth should not just be spoken but spoken in love (**Eph. 4:15**).
- Lying is the work of Satan because he is a liar and the father of lies (**Gen. 3:4; John 8:44**). We take Satan as our father when we sacrifice our integrity to lie.
- It is always wrong to lie (**Rev. 21:8; 1 Cor. 13:6**).
- Although Christians should be honest in their interactions with all men, contextually, special emphasis is laid upon the fact that Christians are not to lie to brethren (**see also Col. 3:9**).
 - We are to speak the truth “*with*” our neighbor. “*With*” rather than “to” implies unity and trust. Without honesty, our unity and trust, thus our love and fellowship, are broken.

Walk in Newness of Life (4:17-32)

“Be angry, and do not sin:’ do not let the sun go down on your wrath, nor give place to the devil.”

V. IDENTIFYING THE “NEW MAN” (cont).

- This is an example of contingency legislation, such as in 1 John 2:1 and 1 Cor. 7:10-11.
 - We mustn’t use “**righteous indignation**” to defend **sinful anger**! Any failure to reason, control ourselves, or forgive others when our anger is aroused is wrong (James 1:19-20).
- Paul uses two different words here to refer to two different stages of anger:
 - “*Angry*” – become exasperated (Strong).
 - “*Wrath*” – indignation (Strong).
- Anger gives Satan an opportunity to enter our hearts (Gen. 4:5-8; Eph. 4:31; Ecc. 7:9; Prov. 16:32).
 - We should not go to bed angry (“*do not let the sun go down on your wrath*”); that includes husbands and wives!
 - We may need to initiate the first steps in settling with whoever is the source of our anger (Matt. 5:21-24, 18:15).
 - “Laws of silence don't work.... When something is festering in your memory or your imagination, laws of silence don't work, it's just like shutting a door and locking it on a house on fire in hope of forgetting that the house is burning. But not facing a fire doesn't put it out. Silence about a thing just magnifies it. It grows and festers” (Tennessee Williams, *Cat on a Hot Tin Roof* – 1955).

Walk in Newness of Life (4:17-32)

“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.”

V. IDENTIFYING THE “NEW MAN” (cont).

- “Steal” – to take, steal secretively (by stealth) (HELPS Word-Studies).
 - Thieves will not inherit the kingdom of God (1 Cor. 6:10).
- There are passive ways to steal.
 - In a routine business exchange, we can steal by allowing someone to give us too much money in a transaction (e.g. the clerk gives us too much change and we accept it).
 - We can steal by not being transparent about a product we are selling.
 - We can steal from our employer / customer by not doing work we are paid to perform (Eph. 6:5-8).
 - We can steal from our employees when we do not pay them appropriately for their work (1 Tim. 5:8).
 - We steal from the government by cheating on our income taxes (Rom. 13:7).
 - We steal when we do not pay back our debts (Rom. 13:7; Psalm 37:21).
 - We steal from the Lord when we do not give as we have been prospered (1 Cor. 16:1-2; Mal. 3:8-10).

Walk in Newness of Life (4:17-32)

“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.”

V. IDENTIFYING THE “NEW MAN” (cont).

- Instead of continuing in the corrupt act of stealing which defiles us, we instead must “labor.”
 - Christians are not to be lazy or slothful (**Rom. 12:11; Prov. 13:4**).
 - A man who is unwilling to work and provide for his family is worse than an “*infidel*” (**1 Tim. 5:8, KJV**).
 - If a man will not work, he does not deserve to eat (**2 Thess. 3:10-12**).
- We labor (“*work ... what is good*”) for more than just ourselves. We also work to give to others.
 - The new man is always ready to provide for those who have need (**1 Tim. 5:16; Gal. 2:10, 6:10**).
- Although gambling is not technically theft, this passage necessarily condemns it because profiting via gambling is not a “*labor*” which is “*good*.” When a man gambles, he is not “*doing honest work with his own hands*” (ESV).
 - Gambling breeds dishonesty and deception, which are marks of the old man (**Eph. 4:25**).
 - If a person desires to gain monetarily / materially, let him “*labor, working ... what is good*.”

Walk in Newness of Life (4:17-32)

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

V. IDENTIFYING THE “NEW MAN” (cont).

- The Bible abounds with passages condemning improper speech (Psalm 10:7; Eph. 5:4; Col. 3:8-9; etc.).
- “*Corrupt*” – properly, rotten (putrid), over-ripe; (figuratively) over-done (ripened); hence, corrupt ... primarily, of vegetable and animal substances, expresses what is of poor quality, unfit for use, putrid (HELPS Word-Studies).
- Today, many people subtly use filthy language through words and phrases that exhibit dual meanings or exist as euphemisms. Such words corrupt.
- The new man must allow “*no*” corrupt communication (unwholesome words or talk) to proceed from our mouths. Anything that causes ourselves or causes others to think about things which are not pure and holy should never come forth from our lips (Matt. 18:6-7).

Walk in Newness of Life (4:17-32)

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

V. IDENTIFYING THE “NEW MAN” (cont).

- “The word rendered “*corrupt*,” is a strong word, signifying “rotten”; used in **Matthew 7:17-18**, and elsewhere in the literal sense, here alone in the metaphorical. By the corrupt word, probably, here is meant especially the foul word, which is rotten in itself, and spreads rottenness in others” (Ellicott).
- “As unsavoury speech, foolish talking, light and frothy language, that which is filthy, unprofitable, noxious, and nauseous, and all that is sinful; such as profane oaths, curses, and imprecations, unchaste words, angry ones, proud, haughty, and arrogant expressions, lies, perjury, &c. which may be called corrupt, because such communication springs from a corrupt heart; is an evidence of the corruption of it; the subject matter of it is corrupt; and it conveys corruption to others, it corrupts good manners; and is the cause of men's going down to the pit of corruption” (Gill).
- Instead of corrupt communication, we must ensure that our speech is “*good for necessary edification*.”
 - Our speech must be seasoned with salt (**Col. 4:6**), indicating preservation rather than corruption.
 - With corruptive speech, how effective will the “*oracles of God*” be to others (**1 Pet. 4:11; James 3:10**)?

Walk in Newness of Life (4:17-32)

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

V. IDENTIFYING THE “NEW MAN” (cont).

- If corruptive speech is not put away, then the Holy Spirit will be grieved.
 - “*Grieve*” – offend (Strong).
 - What grieves the Holy Spirit would also grieve Jesus Christ and God the Father (**Psalm 95:10, KJV**).
- The Spirit is grieved by ungodliness because when we reject the ways of God, we reject (**Acts 7:51**) and insult Him (**Heb. 10:29**).
 - When we rebel against God, we grieve His Spirit (**Isa. 63:10**), causing the Holy Spirit (God’s “seal” of approval) to depart from us (**Psalm 51:11b; 1 John 3:24**).
 - This proves that the seal of the Holy Spirit (**Eph. 1:13-14**) can be broken (i.e. OSAS is proven false).

Walk in Newness of Life (4:17-32)

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

V. IDENTIFYING THE “NEW MAN” (cont).

- “*Bitterness*” – a bitter hatred (Thayer).
 - Bitterness causes us to become defiled and fall short of the grace of God (Heb. 12:15).
- “*Wrath*” – passion (as if breathing hard) -- fierceness, indignation, wrath (Strong).
 - Paul has already addressed how wrath give places to the devil (Eph. 4:26-27); therefore, wrath must be put away.
- “*Anger*” – swelling up to constitutionally oppose”) – properly, settled anger (opposition), i.e. rising up from an ongoing (fixed) opposition (HELPS Word-Studies).
- “*Clamor*” – an outcry (in notification, tumult or grief) (Strong).
- “*Evil speaking*” – universally, slander, detraction, speech injurious to another's good name (Thayer).
- “*Malice*” – ill-will, desire to injure (Thayer)
 - This seems to be a summary word including all other types of ill-will like the previous expressions. Thus, anything that would cause a person to view someone else as inferior or negatively must be put away.

Walk in Newness of Life (4:17-32)

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

V. IDENTIFYING THE “NEW MAN” (cont).

- Instead of being consumed with malice, bitterness, wrath, anger, and slanderous speech, the new man must “*be kind*.” Such is the golden rule (**Luke 6:31**).
- The new man is to be “*tenderhearted*,” or clothed in compassion (**Col. 3:12; 1 Pet. 3:8**).
- Lastly, the new man forgives others, “*even as God in Christ forgave you*.”
 - Our forgiveness is dependent on our forgiveness of others (**Matt. 6:14-15**).
 - If a person repents, we are required to forgive them (**Luke 17:3**).
 - If we want to grow and develop the strength needed to forgive others, we must start with our hearts, which takes work (**Col. 3:12-13**).
 - When we remember that we have the opportunity do for others what God through Christ does for us, it should become so much easier to forgive others.

Walk in Newness of Life (4:17-32)

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

V. IDENTIFYING THE “NEW MAN” (cont).

- “A man cannot hold one as innocent until he repents of his sin, ceases to sin, and corrects his wrongs so far as possible. God cannot forgive sin in this sense so long as man persists in it. God never forgives sin until it is repented. But while man was a sinner God loved him and was so anxious for him to repent, cease to sin, that he might forgive him, that he gave his own Son to die to lead him to repentance. Man ought to hold himself in a forgiving spirit toward those who sin against him. He ought to be anxious for him to repent that he may forgive him. He should do good to him to bring him to repentance. Man ought at all times to cherish the forgiving spirit and be ready to do good to those who sin against him, that he may bring them to repentance” (Lipscomb).

Walk in Newness of Life (4:17-32)

CONCLUSION.

- Changes must occur when a person becomes a Christian (Eph. 2:10, 4:22-24).
- Christians must put away the behavior of the past from serving Satan and put on the new man in Christ. Doing so is not just true in these areas but in every part of our lives (Col. 3:1-7).