



EPHESIANS



Lesson 5: Chapter 4

In Chapters 1, 2 & 3 we have considered:	In Chapters 4, 5, & 6:
<ul style="list-style-type: none">– The Calling– The Construction– The Constitution of the church	<ul style="list-style-type: none">– The Conduct of the church– The Confession of the church– The Conflict of the church

In this lesson, we cross over a boundary. Many scholars consider Ephesians the “high ground” of the New Testament. The first three chapters were heavy doctrinal writings that we skimmed over, as it is difficult to explore them in detail within just a few lessons. This begins the “practical half” of the letter. Many commentators, ancient and modern, consider this the transition.

J. Vernon McGee wrote: *We leave the mountain peak of the Transfiguration... and descend to confront a demon-possessed world and a skeptical mob.*

In the first three chapters, we are in the clouds, dealing with lofty subjects. Now we plunge into the realities of where we are: a demon-possessed world, where just turning on the news will graphically display this reality. And of course, a skeptical mob: the world hates Christ.

In the next three chapters, Paul discusses the walk of the believer. Paul speaks:

- First to the individual:
 - The individual is to walk in lowliness and meekness.
- Then he widens out to the entire church.
 - Which is one body and one spirit.
- Finally, he brings this passage to a great, tremendous crescendo.
 - Which pictures the eminence and supremacy of God.



The Joshua of the New Testament

Some people compare Ephesians to the book of Joshua in the Old Testament. In Ephesians, the key idea is our **position**—that God has already blessed us with “all spiritual blessings” (Eph 1:3).

In Joshua, the key idea is **possession**. Joshua had to step into the land God promised and actually take it, even though there were enemies and obstacles. He had to claim what God had already given.

Joshua entered the Promised Land because of God’s promises to Abraham, Isaac, Jacob, and Moses. Crossing the Jordan is like a picture of Jesus’ death, burial, and resurrection. As believers, we’ve been brought into our own “Promised Land”—**the new life we have in Christ**—and we should be living in that resurrection territory every day.

Hear Ye! Hear Ye!

If you are not a Christian, God is not asking you to do the commands in this epistle. First, you must become a child of His through faith in Christ; you must become a member of His body. What follows in this epistle is for those who have been redeemed and have heard the Word of truth.

Dead men cannot walk, no matter how insistently they are urged to walk. The dead man must first be made alive. Paul has told us that we were dead in trespasses and sins. If you are not a Christian, you just stay on the sidelines and listen.



Our Wealth	Our Walk
<ul style="list-style-type: none">• Called by grace (Ch. 1)• Raised from the dead (2:1-10)• Reconciled (2:11-22)• Christ's victory over Satan (Ch. 3)	<ul style="list-style-type: none">• Walk worthy, in unity (4:1-16)• Put off graveclothes; walk in purity (4:17-5:17)• Walk in Harmony (5:18-6:9)• Walk in victory (6:10-24)



Eph. 4:1] *I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,*

The word "...therefore" links this to Chapters 1, 2 & 3. Paul again reminds us that he is a "...prisoner" Cf. 3:1. Paul can be seated in the heavenlies while seated in a prison as a witness for Christ. Paul tells us that our "...vocation" is to be seated in the heavenlies yet walking on the earth. We, as Christians, are to "...walk worthy" (Phil 1:27; Col 1:10; 1 Thess 2:10). The Holy Spirit, through Paul, is urging us "...beseech" to walk worthily. The same word ('beseech') opens Romans 12:1, 2.

- ☒ **The Old Testament** says, "Obey me and I will bless you."
 - **OT** → Gauge God's blessings by obedience.
- ☒ **The New Testament** says, "I have already blessed you. Now, in response to my love and grace, obey Me."
 - **NT** → Obedience is in response to the blessing you already have and have been sealed by the Holy Spirit.
- ☒ **The World** says, "Do something and be somebody."
- ☒ **The Truth** for the Christian is, "Be somebody and then you can do something."

If you are not a Christian, you are on the sidelines.



The main idea in the first 16 verses of Chapter 4 is unity among the believers. Scholars liken it to an orchestra. It works like an orchestra when each person is performing the task they have been called to do by God. Paul will now list Christian graces:



Eph. 4:2] *With all lowliness and meekness, with longsuffering, forbearing one another in love;*



Lowliness: The first grace is lowliness, of humility. “When you know you have it, you’ve lost it.” In Greek culture, humility was thought of as a vice to be practiced only by slaves. It was considered a weakness. But Paul stated that saints should be completely humble in their daily walks.

Lowliness is the opposite of pride: pride of race; pride of face; pride of grace... On the other hand, Christians should not promote false humility but should recognize who they are in God’s program (Jn 3:30; Rom 12:3). This virtue is listed first because of Paul’s emphasis on unity: pride promotes disunity; humility promotes unity.

“I’m Third”? Christ first; others, second. It means not thinking more highly—nor less highly—than we ought to. Our acceptance in the Beloved.

Meekness: Meekness (8X in NT) is not weakness. It is power under control, with nothing “to prove.” Moses was meek (Num 12:3); yet, angry (Ex 32). Christ was meek (Mt 11:29); yet, angry (Mt 21:12,13) ...meekness is bowing yourself to the will of God. The Greek word (*praotes*) used for meekness was also used for a soothing medicine, a colt that had been broken, and a soft wind.

Longsuffering: Long-suffering (12X in NT) could also be translated as “long-tempered,” the ability to endure discomfort without fighting back.

Forbearance: Forbearance is lovingly putting up with all that is disagreeable in other people (1 Cor 13:4). A fruit of the Spirit (Gal 5:22-23. Cf. Col. 1:11; 3:12,13; 2 Tim 4:2).



Eph. 4:3] *Endeavouring to keep the unity of the Spirit in the bond of peace.*

The phrase “...unity of the Spirit”: John 17:21. Cf. brings us back to the symphony orchestra. Before the performance, while tuning their instruments, we have a cacophony. Contrast this to the harmony when under the leadership of the conductor. Unity is not uniformity. Unity comes from within, uniformity from without.

The word “*Endeavouring*” is being eager to maintain, guard...like a happy marriage, you have to keep working at it, and “*Peace*” (James 3:13; 4:10). When there is war on the inside (no peace), we have war on the outside.



Unity: “*Unity*” is a keyword throughout Paul’s message. Many today attempt to unite Christians in a way that is not Biblical. Paul doesn’t deal with unity *until* he has laid down three chapters of an adequate doctrinal foundation. Having external unity is damaging. Christians are not to agree to false doctrine (Rom 16:17-20; 2 Jn 6-11); however, doctrinal purity does not produce spiritual purity! (Rev 2:1-7). This is why Paul joins “*speaking truth in love*” (Eph 4:15).

Therefore, Paul lists seven unifying realities called the seven ‘ones’ (one body, Spirit, hope, Lord, faith, baptism, God) in vv 4-6. These are centered on the three Persons of the Trinity. Paul is giving a kind of early Christian creed — the “Seven Pillars of Unity.” Some scholars believe this was used as a primitive baptismal confession in the early church for adult members.

Christians should be members of a local body of Christians, for it is there that he/she can exercise their gifts to help others grow. What denomination did King David belong to? “David said, ‘*I am a companion of all them that fear thee and keep thy precepts.*’” Ps 119:63



Eph. 4:4] *There is **one body**, and **one Spirit**, even as ye are called in **one hope** of your calling;*

The phrase “...*one body*” refers to the total number of believers from Pentecost to the Rapture. This is not the body of believers meeting at the local church. This one body is also referred to as ‘the invisible church’, but this phrase is not entirely accurate. All true believers should also be very visible (Eph 1:23; 2:16; 3:6).

“...*one Spirit*” refers to the Holy Spirit who baptizes each believer into the body of Christ. The work of the Holy Spirit is to unify believers in Christ. This is the unity that believers are instructed to maintain. This baptism is sometimes memorialized by a water baptism (not necessary) as a public emblem of what has happened to the person spiritually (not infant baptism).

We have “...*one hope*” in the Return of our Lord to take us to heaven (Eph 1:13-14). **This is the blessed hope** (Titus 2:13). A focus on His impending Return galvanizes us into proper spiritual priorities and emphasis.



Eph. 4:5] ***One Lord, one faith, one baptism,***

“*One Lord*” refers to the Lord Jesus Christ. His lordship over believers brings into existence the unity of the church. Two believers, claiming the same Lord, should be walking in unity.

Someone asked Ghandi, the spiritual leader of India, “What is the greatest hindrance to Christianity in India?” He replied, “Christians.” This sad commentary is so true in the U.S. today.



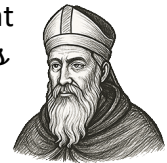
“...*one faith*” refers to the body of truth called the **apostles’ doctrine** (Acts 2:42; Rev 2:1-7, et al.). The early Christians recognized a body of basic doctrine that they taught, guarded, and committed to others. When this is denied, there are divisions.



What is the Apostle’s Doctrine? The apostles’ doctrine simply means the original teachings that Jesus gave to His apostles, which they then passed on to the early Church. It’s like the “blueprint” for true Christian faith and living — centered on who Jesus is, what He did for us, and how we should follow Him. In Acts 2:42, the first believers devoted themselves to learning and living by these teachings, not man-made ideas. Later, in Revelation 2:1-7, Jesus warns the church at Ephesus not to drift from that first love and truth they had at the beginning. So, the apostles’ doctrine is staying anchored to the pure message of Christ — not adding, changing, or watering it down.

When Jesus repeatedly said, “*Do not be deceived,*” He was affirming that real, objective truth exists and that His followers are responsible to know it, guard it, and walk in it. That truth is centered on Himself — His person, His teaching, His mission, and His kingdom. After His resurrection, Jesus entrusted that truth to the apostles, who then passed it on as **the apostles’ doctrine** (Acts 2:42).

Believers only stick together if there's something solid that holds them. That "something" is correct doctrine. Augustine explained it this way, "*In essentials unity; in non-essentials liberty; and in all things love.*"



The phrase "...one baptism" in v. 5 refers to the baptism of the Holy Spirit, which is real baptism. This is not talking about ritual baptism by water. Again, water baptism is a symbol of the real baptism of the Holy Spirit by which believers are actually made one. ↘



For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 1 Cor.

12:13



Eph. 4:6] *One God and Father of all, who is above all, and through all, and in you all.*

"One God and Father of all" refers to God's fatherhood of believers. We are reborn into His family. Paul likes to emphasize the Father (Eph 1:3, 17; 2:18; 3:14; 5:20). The "Lord's Prayer" opens with "Our Father," not "My Father." Since there is only one Father, He is not the Father of unbelievers. Sonship can come only through Christ. No other religion can use the term "Father". As believers, we are in the 'family room' of God, not the judgment hall!



Eph. 4:7] *But unto every one of us is given grace according to the measure of the gift of Christ.*

Now, Paul moves from what we have in common (unity) to how we differ from one another.

In the natural realm, we each have abilities (although we are, in this respect, not all created equal!). In the spiritual realm, each believer has at least one spiritual gift.

The New Testament gives three main lists of spiritual gifts, and each list is a little different, which means they are examples, not the whole catalog 1 Cor 12:4-v 11; 27-31; Rom 12:3-8; Eph 4:11). These gifts aren't toys for showing off; they are tools God gives us to help build up His people. One of the best things a Christian can learn is what gift God has given them. But even more important than gifts is the fruit of the Spirit (the character God grows in us), because that shows whether we're using our gifts the right way. Spiritual gifts are Christ dividing His own ministries among His people.




Eph. 4:8] *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.*

The phrase "...led captivity captive" is a remarkable quote from Ps 68:18, applying to Jesus a victory song written by David. The same Hebraism is found in Judges 5:12. It means to lead captive him who held you captive (Cf. Isa 14:2; Heb 2:15). It refers to Jesus descending to Hades for a triumphal proclamation to the spirit realm (cf. 1 Peter 3:19) and His victory over demonic powers (Col. 2:15):




Eph. 4:9] *(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)*

“To open the prison to them who are bound” (Isa 61:1 Cf. 1 Pet 3:19). When Jesus descended into Hades (mistranslated ‘hell’ in many translations), which He did, He took those who were in Abraham’s bosom back to the Father. That is how He could say to the thief on the cross, “This day you will be with me in paradise.” The dark side of Hades is awaiting the Great White Throne Judgment in the distant future.

 **Eph. 4:10]** *He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*

Now Paul switches back to the gifts:


 **Eph. 4:11]** *And he gave some, **apostles**; and some, **prophets**; and some, **evangelists**; and some, **pastors and teachers**;*

Five Classes of Gifted Roles, which are not titles; they are functions:



- ① **Apostles:** One who is sent with a commission. As opposed to a disciple, who is a follower or learner. An apostle is a divinely appointed representative. Strictly, they were to have been personal witnesses to the resurrection (Acts 1:15-22; 1 Cor 9:1-2). Technically (denotatively), there are no ‘official’ apostles today. These men (the apostles) laid the foundation (Eph 2:20); once laid, they were no longer needed. However, in a broad sense, all Christians have an apostolic ministry (Jn 20:21). Aren’t we building on Paul’s foundation by studying Ephesians right now?
- ② **Prophets:** Not necessarily predictive; a forth-teller of the Word of God (Acts 11:28; 1 Cor 13:2; Eph 3:5). Many of the O.T. prophets were calling for repentance, not predictions. The purpose of a N.T. prophet is edification, encouragement, and consolation (1 Cor 14:3).
- ③ **Evangelists:** Bearers or declarers of good news. To win the lost (Acts 8:26-40; 21:28). These are obstetricians...their Holy Spirit-led actions result in the ‘newborns’ in the Body of Christ. They usually don’t have much expositional depth in their teachings.
- ④ **Pastors:** Shepherds; feed and lead. These are the pediatricians involved in the personal care and guidance of a church community,
- ⑤ **Teachers:** A teacher refers to the function of instructing and expounding Scripture. Mentioned also in Rom 12:7; 1 Cor 12:28-29; 1 Tim 3:2.

These offices are used for:

 **Eph. 4:12]** *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: .*

A pastor is not paid to do the work. He is called to *“equip the saints unto the work of the ministry, unto the building up of the Body of Christ”* (Literal translation). The greatest tragedy of our churches is the Biblical illiteracy in the pulpit, which is then transferred to the pews. Today, there is a relatively shoddy product that comes out of the seminaries. These so-called ‘pastors’ do not have a high view of scripture; they are amillennial and very allegorical. Allegories are a license to invent. Would you get into an airplane if the pilot didn’t know more about flying than the average church member knows about the Word of God? Also, well-fed sheep multiply.



Eph. 4:13] *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:*

The phrase “...*the measure of the stature*” means Measures of Maturity. Paul lays out what those are:

Christlikeness (v.13)

Truth joined with love (v.15)

Stability (v.14)

Cooperation (v.16)



Eph. 4:14] *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;*

Paul is talking about those who are “*Ever learning, and never able to come to the knowledge of the truth*” (2 Tim 3:7)!. Paul tells us not to be like children who go from one fad to another and follow after false teachers. This is often seen in people who seek after experiences, i.e., signs and wonders. Many individuals are motive by the need to be entertained.

“*Cunning craftiness*” is the Greek word for dice-playing trickery, i.e. rigged gambling. Paul says false teachers are spiritual con artists.



Eph. 4:15] *But **speaking the truth** in love, may grow up into him in all things, which is the head, even Christ:*

“...*speaking the truth*” could also be expressed as “*manifesting the truth in love.*” Truth without love is brutality. But love without truth is hypocrisy. Truth unites, lies divide. Love unites, selfishness divides. Proverbs says, “*Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.*” Prov. 27:6



Eph. 4:16] *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.*

Paul has expanded to the “whole body” as opposed to the individual. Every believer, regardless of how insignificant they may appear, has a ministry to other believers. An isolated Christian cannot minister to others; neither can others minister to him. Note the emphasis on love (vv. 2, 15, 16). Love is the circulatory system of the Body.



Eph. 4:17] *This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the **vanity of their mind**,*

“...*therefore*” linking to the previous verse, showing what follows the previous actions. The Bible was written to be obeyed, not simply studied. We are to be “*doers of the Word, and not hearers only*” (James 1:22). Repentance is a change of mind or direction. When a person trusts Christ, his entire outlook starts to change in areas such as values, goals, and worldview. However, those who are lost walk in the “...*vanity of their mind.*”



Eph. 4:18] *Having the **understanding darkened**, being alienated from the life of God through the ignorance that is in them, because of the **blindness of their heart**:*



The unsaved have their “...*understanding darkened*.” Today, we have become an entire culture that has lost its perception of moral values (Isa 5:20, 21). Someone once asked a youth, “Is your biggest problem ignorance or apathy?”—to which the reply came, “I don’t know, and I don’t care!”



“...*blindness of their heart*”: hardness of heart. Dulled, as by an anesthetic. Sin has a hardening, deadening, blinding effect upon people. An unsaved person’s thinking is “vanity” (futile). He does not know God; he cannot understand the world around him; he cannot understand himself. Our world has much knowledge but very little wisdom, and it is not the job of the Body of Christ (church) to perfume the dung pile; it is to rescue people from the dung pile.

Also, our culture has outlawed truth. This travesty now starts in our schools at a young age and spreads throughout society. It is now basically against the law to teach children anything about God, despite “*The fear of the Lord is the beginning of wisdom*” (Prov. 9:10). This has resulted in our entire society becoming anti-God with no concept of right and wrong.



Remember, this is Satan’s domain, and it reflects in every facet of society (entertainment, government, education, courts, etc.). Again, our jobs as Christians are not to make the world look good; the job of building the Kingdom belongs to God. Instead, we are to rescue people from Satan’s domain!



Eph. 4:19] *Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.*

Read Romans 1:18-32 for an exposition of these verses. Roman’s chapter 1 details what happens to a nation/society when they fail to acknowledge God. One judgment is open homosexuality. Satan has blinded the minds of the unsaved (2 Cor 4:3-6). If you are not a Christian, God is not asking you to do the commands in this epistle, as they would be foreign to your understanding. Dead men cannot walk, no matter how insistently they are urged to. You can’t badger someone to do something they cannot understand.



Eph. 4:20] *But ye have not so learned Christ;*

Note Paul’s emphasis on learning. He is talking about (thinking) (vv. 17, 23), understanding (v.18), ignorance (v.18); and now “*learned the Messiah*” (v.20). Note: it doesn’t say “*learn about*” Christ. It is possible to learn about Him and never be saved! Satan knows about Christ. One of the foremost scholars in the United States on the New Testament is Bart Ehrman, whose books are used in the curriculum in almost all mainline Protestant and Catholic Seminaries. He is an avowed agnostic atheist, yet his works are used as foundational texts. Here, in vs. 20, Paul is talking about a personal relationship with Christ, a fellowship growing every day with the living Messiah. His sheep hear His voice. Those who are not His sheep will not hear Him (Jn 10:3-5).



Eph. 4:21] *If so be that ye have heard him, and have been taught by him, as **the truth is in Jesus:***

The phrase “...the truth is in Jesus” means the better you understand the Word of God, the better you know the Son of God, and He will lead you into all Truth. The entire Bible is a revelation of the Lord Jesus Christ, every book from Genesis to Revelation. You never see a strong Christian who doesn’t know the Word of God.

Sanctify them through thy truth: thy word is truth. John 17:17

I am the Way, the Truth, and the Life. No man cometh unto the Father but by me. John 14:6

The following verses Eph. 4:22-24 are a summary of Rom 5-8. Paul also dealt with these subjects in Eph. 2:4-6 and Colossians 3.



Eph. 4:22, 23] *That ye put off concerning the former **conversation** the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind;*

The word “...conversation” (anastrophe) means manner of life, conduct, behavior, deportment. Put off all your former grave clothes! (Jn 11). V. 23 is a quote of Romans 12:1,2. You can’t change your actions until you change your way of thinking.



Eph. 4:24] *And that ye put on the new man, which after God is created in righteousness and true holiness.*

Paul is saying we have not only changed our “minds,” we have totally changed our citizenship. We are part of a new creation (2 Cor 5:17). Paul now names five specific sins to be avoided...

Five Sins to Avoid:



Eph. 4:25] *Wherefore putting away **lying**, speak every man truth with his neighbour: for we are members one of another.*

“Wherefore”: Paul was never content to explain a principle and then leave it. He always applied it to different areas of life that need its power.



01 Lying: (*pseudos*), The Greek word means “that which is false.” Lying is a contrary-to-fact statement with the intent to deceive. Satan is the father of lies (Jn 8:44), and he wants us to believe that God is a liar (Gen 3:1).

Sad consequences inevitably come from lies. “Ye know that no lie is of the truth” (1 Jn 2:21). The first sin judged in the early church was the sin of lying (Acts 5:1-11). David said, “I said in my haste, All men are liars” (Ps 116:11). Dr. W. I. Carroll: “I’ve had a long time to think it over, and I still agree with David.”



LYING

No believer can be neutral in the battle of truth. [We’ll discuss this more in Chapter 6.] “We are members of one another.” The Christian is called to be exact, to be honest, even in the little things. We should never deceive a fellow believer. We are called to loyalty. We must never be unfaithful to a member of the body. The early church called lying “the death of fellowship.” Truth-telling was a distinct Christian mark.



Eph. 4:26] *Be ye angry, and sin not: let not the sun go down upon your wrath:*



Anger: “Be angry and sin not” is a direct quotation from the LXX of Ps 4:14. Horace said, “Anger is momentary insanity.” “A soft answer turneth away wrath, but grievous words stir up anger” (Solomon, Prov 15:1).

We are to stand in awe, tremble in the presence of God. We are to be angry at sin but loving toward people. “Ye that love the Lord, hate evil” (Prov 97:10).

Anger is an emotional arousal caused by something that displeases us. There are times when it would be very wrong not to be angry. We should be angry at nothing but sin.

It is difficult to practice a truly holy anger or righteous indignation because our emotions are tainted by sin. The moment the self comes in, my anger is sinful.



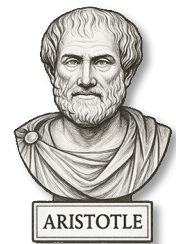
ANGER



Eph. 4:27] *Neither give place to **the devil**.*

Still connected to anger, and anger cherished becomes malice. “...the devil”(Satan) works through a malicious spirit. Malice is anger that smolders. This same anger can suddenly burst forth, which we call wrath.

Anyone can become angry. But to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way—this is not easy. —Aristotle



ARISTOTLE

The Bible never condemns anger — only anger without the Spirit’s control.



Eph. 4:28] *Let him that stole **steal no more**: but rather **let him labour**, working with his hands the thing which is good, that he may have to give to him that needeth.*



Stealing: Satan is also a thief (Jn 10:10). He coaxed Eve to take the fruit that was forbidden. In work, a lazy Christian robs himself, others, and God. Every Jewish rabbi was taught a trade: “If you do not teach your son a trade, you teach him to be a thief.” Where does our “welfare” system fit in?

“...steal no more”: The first Adam was a thief and cast out of Paradise. The Last Adam turned to a thief and said, “Today shalt thou be with Me in paradise” (Luke 23:43).



STEALING

God instituted private property as one of the Ten Commandments. Socialism is social plunder and a denial of private property rights. Democracies lead to socialism via mob rule, vs. a republic, which our founding fathers knew.

“...let him labour”: The men whom God called in the Scriptures were busy working: Moses was caring for sheep; Gideon was threshing wheat; David was tending his father’s sheep; the first four disciples were casting or mending nets; Jesus, apparently, was a carpenter.



Eph. 4:29] *Let no **corrupt communication** proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

In other words, Paul is telling us to only speak words worth eating.


04 **Corrupt Communication:** “*Out of the abundance of the heart, the mouth speaketh*” (Mt 12:34). “*Corrupt*” refers to rotten fruit; worthless, bad, or rotten. “*Our mouths are an open sepulchre*” (Rom 3:13). We expect a change in speech when a person becomes a Christian. Trace the word “mouth” in the book of Romans... 3:14 vs. 10:9-10; 3:19 vs. 15:6, etc.



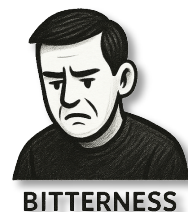
Remedy: Fill the heart with the love of Christ so that only truth and beauty can emerge. Never have to say, “take this with a grain of salt...” but rather let your speech be...seasoned with salt” (Col 4:6; Cf. James 3).


 **Eph. 4:30]** *And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.*

The phrase “...grieve not the Holy Spirit of God” means “to give pain” to the Holy Spirit. This is perhaps the most important part of this section. The Holy Spirit (also) loves you. You can’t grieve someone who doesn’t care... No one can unseal the work of the Holy Spirit, which continues to the day of redemption (Rom 8:22,23). He abides with you forever (Jn 14:16)

 **Eph. 4:31]** *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:*

05 **Bitterness:** Bitterness leads to wrath... it hardens the heart. Bitterness is a settled hostility that poisons the whole inner man. The basic cause of bitterness is an unforgiving spirit. Learning how to forgive and forget is one of the secrets of a happy Christian life (Cf. Ps 133:1). “*Be put away from you*” is a past-tense imperative, requiring a one-time, once-and-for-all decisive act. Forgive, put it away, and forget about it!



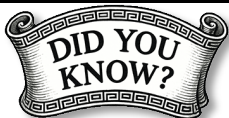
 **Eph. 4:32]** *And be ye kind one to another, tenderhearted, **forgiving one another**, even as God for Christ’s sake hath forgiven you.*

“...*forgiving one another*” is a reflexive form, meaning it’s a two-way street; you forgive each other. Putting the most charitable construction on apparent faults or faux pas, in other words, assume the best of the other. Forgive others rather than magnifying the faults of others because we have been forgiven of much more.



Justified hurts are the most dangerous; they are the hardest to let go.

Practice graciousness rather than legalism. Courtesy is more than just attitude; it requires knowledge. We call it manners. The ignorance of common courtesy is often simply a lack of training.



- **Ephesians was called “The Queen of the Epistles.”** Many early teachers viewed it as Paul’s most majestic and balanced letter.
- **Ephesus was a spiritual hotspot**, filled with occult activity (Acts 19), making Paul’s focus on unity, maturity, and spiritual gifts especially relevant.

- **“Put off” and “put on” were literal baptism customs**—believers removed old garments and put on white robes after immersion.
- **For over 40 years after Paul wrote Ephesians, the city was a major Christian hub:**
 - Timothy pastored there
 - John the Apostle lived there
 - Church tradition says Mary lived there with John
 - The 1st of the 7 Letters of Revelation is addressed here.
- **It was a spiritual powerhouse** — which explains Paul’s deep concern for unity and maturity.



The phrase “All Scripture is for us, but not all Scripture is to us” means the whole Bible is God’s Word for our learning, but not every command or promise was written directly to believers today. We can still learn from every part, but we must read it in context so we understand who God was speaking to and why.

Next Lesson: Read Chapter 5. The Bride of Christ.

EPHESIANS CHAPTER FOUR

T E H T I A F A I R Y O U N G S	ABOVE	FAITH
P A C E S O H G B I R D S N E T	ALSO	FATHER
E Y E A R S E N D O E E I E N D	ANGRY	FEELING
B A H M E N A I N E V L H I O N	ANOTHER	FORMER
T Y E T O P D L O V E E O T R I	AWAY	GRACE
R R R U R O L L B E T J R E A W	BAPTISM	HEAD
A R N G R O O A F L A T U G L F	BOND	HEART
E A S Y N E W C R E H T O N A T	CALLING	JOINED
H T U O M A L C M C L U B W E B	CHRIST	JOINT
D R E A W A Y C S P R Y A W A Y	CLAMOUR	LABOUR
R E D E S S O T I G B E L L T L	CORRUPT	MOUTH
M O N E Y R O S T E R W A S M I	CREATED	PEACE
L O P I R A T E P L E A I T O V	DEVIL	SPIRIT
I P U U O H T R A E T R C R E E	EARTH	TOSSED
V I P N O J A B B E H I R E S D	EVERY	WIND
E T R O T O S L A C T I R I P S	EVIL	WORTHY