

If you would turn to Ephesians chapter 4, Ephesians chapter 4. And we're gonna take a look at the first seven verses of the fourth chapter of Ephesians. We've officially went over the hump. We are halfway through. So we are on the second half of Ephesians now. We're gonna be in the first seven verses of chapter four. I know there's been a lot of up and down here for just a moment, but I do ask that everyone stand in honor of the reading of God's word. So Ephesians chapter four, verses one through seven, and then you can sit for a long time, I promise. Ephesians chapter 4 verses 1 through 7. It reads, Therefore I, the prisoner in the Lord, exhort you to walk worthy of the calling which you have been called, with all humility and gentleness, with patience, bearing with one another in love, being diligent to keep the unity of the spirit and the bond of peace. There is one body and one spirit, just as also you were called in one hope of your calling, one Lord, one faith, one baptism, one God and father of all who is over all and through all and in all. But to each one of us, grace was given according to the measure of Christ's gift. Let's pray. Dear Heavenly Father, thank you so much for the opportunity to come together with this body, this family that you have provided for us here to worship. We get to encourage one another with your songs. I pray that our heart is to glorify you and encourage the saints that sit beside us. I pray that you will prepare our hearts to receive your word, that we would look to you in your experience guidance to understand the text to understand how it impacts our lives I just pray for me that you will remove any distractions Many impediments for I am solely dependent upon you Lord, and I pray that you'll work through me today We glorify you and thank you for all of us in your holy name. Amen All right, you can be seated No standing for a while Okay, so this morning the title of the message is One Lord Building His One Church. One Lord Building His One Church. And what we've done is traversed the, traveled through the first three chapters of Ephesians as we've seen Paul build a case for the church. We've seen Paul build the case for the glory of Christ. We've seen Paul build all these amazing doctrinal things into our lives and our hearts and our minds. And I pray that was impactful for us. I know it was for me to see him building his church. And now he's going to take those doctrines and he's going to apply them to the life of the church at Ephesus. So he's going to say, because of these things, because of everything that I've just taught you, everything that I've just written down for you to read, This is how you apply that. And it's very important to understand this style of writing because this is how we have to understand how these things apply to us. Because we can take the first three chapters and give lots of hearty amens, and we should give lots of hearty amens. There's a lot of beautiful things

about Christ. There's a lot of beautiful things about the church, about his reconciliation of Jew and Gentile, and all the

things that we get to see in the first three chapters. But now he is going to take those beautiful things, those doctrines, and he is going to apply them to our lives in such a way that we can no longer be the same. We are going to see these things as before us, as not only things that we are to do, but things we get to do. These are things that we are privileged to be a part of because we are a part of the body of Christ. So because of all the things in chapters one through three, we are now starting in chapter four with some direction on how those things impact us. Now you are going to notice a few other things just from a grammatical standpoint, because it's important

to understand Paul. When he writes about salvation and big lofty things, you'll notice very long sentences, some of them 200 words, very eloquent poetic type of writing, almost in a hymn style. Some have called Ephesians 2 and 3 a hymn style. But now he's going to change up his writing style. Beginning in verse 4, he's going to switch to shorter sentences, more direct exhortation. He's going to command the Ephesians to do something very, very specific. It's not unlike Romans 12, 1

through 3, this same sort of exhortation style. He shifts from doctrine in Romans 11 the imperative in Romans 12 where he's going to give directions and commands on what to do. So this is very similar to what he's now doing in Ephesus. And the privilege that we have is to get to see this shift. You can almost feel his mentality. It's almost as though he's written it all. Anybody ever watch R.C. Sproul?

He's written all the doctrines on the board and now he's put his chalk down and he's coming back to give short direction on why the things on this board are important. is going to start applying those things. So have that mindset as we dig into this text, because truly it is a privilege to see what God says about all these doctrines and how it should change us. Remember, this is the very word of the living God. He has told us, this is what I've done to redeem you. This is the change that will happen in your life. So the first point this morning is walk worthy, walk worthy. So if you have the sermon outlines from the back, it's walk worthy, verses one through three. So I'm gonna reread verses one through three for you this morning. Therefore,

I, the prisoner of the Lord, exhort you to walk worthy of the calling with which you have been called, with all humility and gentleness, with patience, bearing with one another in love, being diligent to keep the unity of the spirit in the bond of peace. So as I mentioned many times, and we're going to say it probably several more times throughout

Ephesians because he uses it a lot, Paul likes to transition with the word therefore. Anytime you read the word therefore, you have to ask, what is the therefore therefore? And so when we think about the therefore therefore, we think about what he's just explained to us, what he's just prayed for God himself to give to the church at Ephesus. And now he's reiterating again that he is a prisoner of the Lord, just like he did at the beginning of chapter three. He wants to make sure that they understand he is still subject to God. What he is writing is because of his position in God himself. And then he comes and says, exhorts you to walk worthy of the calling with which you have been called. So the first thing we have to think of is, well, obviously he wants us to walk in a certain way. He says those very words, but what does he mean by exhort? What does he mean by exhort? Anyone ever been curious about the word exhort before? It's kind of an interesting word that doesn't get used a lot outside of theological or scriptural or even church circles. But the word exhort actually means to communicate emphatically in a way that emphatically urges someone to do something. So we are going to, Paul is communicating with us in an emphatic way. Sorry guys, not used to the mic yet. He's gonna communicate to us in an emphatic way what we are to do. He is urging us to do something. And what he's urging us to do

is to walk worthy. Well, how can we walk worthy? Don't we have to, didn't we just learn through the first three chapters that Christ walked the law out so that we don't have to? Didn't we learn that God redeemed the church unto himself, and now he's coming back and saying, walk worthy? Yes, that's exactly what he's saying. But look at what he adds to the end of that. He could have stopped, exhort you to walk worthy. In other words, he's loading the law back on our shoulders. But if you stop there, that's exactly what that means. But to walk worthy of the calling with which you have been called. If you think back to Ephesians 1.18, he's referencing the same idea there in the first chapter when it was all about grace, when it was all about what Christ was doing in the individual's lives. Paul is not loading the law back on. He's saying this is what will be demonstrated in your life because of what Christ has done. We can never be worthy of the gift. It no longer is a gift. We can never be worthy of a gracious gift. Grace is unmerited favor. We cannot make ourselves worthy of what Christ has done in us. But that does not, and it should not, discourage us to strive to be worthy for what God has given us. There's a dramatic difference between thinking we can make ourselves worthy to make ourselves where we can earn the grace of God and to strive for holiness so that we exhibit that in a specific way. Knowing we won't get there, knowing it's still the grace of Christ, but

understanding that we are called to do exactly what Paul is telling us to do, which is to be worthy of the calling with which you have been called. So we're going to be finding a balance here today. Now, when we think about being called out, with which you have been called, the Greek word Ekklesia, which is the word for church. I'm going to give you a quick word lesson, Ekklesia. And the word Ekklesia in the New Testament, every usage of it is the word church. It's translated as church. But the actual definition of Ekklesia is two smaller Greek words. It simply means to be called out, to call out, or to be the called out ones. And so the church, the very definition of Paul, of the church in the New Testament that God gave us, is the called out ones. Now what are we called out from? If you're called out, you have to be called out from something. You can't just remain where you are. So then we have to understand that we are called out of darkness. We are called out of death. We are called out of sin. We are called out of the world. We are called out. We are no longer as we were. We are called out. And so when you begin thinking that we are exhorted to walk worthy of the calling with which you have been called, we are called to walk not in the same manner in which we walked previously. That's what Paul is saying. We're called not to be who we were before. And we've already learned in chapters 1 through 3 that Christ makes us different than we were before. Paul is simply building on his doctrinal argument. He's simply saying, because you are not the same as you were before, because Christ redeemed you by his grace and changed you, because Christ reconciled you and Gentile together, you are now a unit, you are now a body, you're a church, you've been called out, this is how you will act. Because we as humans, if we don't have a good solid direction, we generally tend to sit on our hands. So as we continue to go through this, keep in mind he is exhorting us. He's encouraging us. He is calling us out to walk differently than we did before, to put aside whatever idols we may have, the idols of paganism. Ephesus was a pagan city full of pagan idols. He is calling them to be different than they were before. And he gives them some specific details. And we're going to break these down one by one so we can see how they apply to our lives. Verse 2 of chapter 4 says, With all humility and gentleness, with patience, bearing with one another in love, being diligent to keep the unity of the Spirit in the bond of peace. With all humility and gentleness. So let's start with humility. Now, if you read this, you might be thinking, this sounds a lot like a different place where Paul talks about these things. You can write down Galatians 5, 22, and 23. We even talked about it in Sunday school this morning, which was not on purpose. Galatians 5,

22, and 23, the fruits of the spirit, love, joy, peace, patience, kindness, goodness, and self-control. I encourage you to look that up. It's really easy for kids to memorize that. It's fun. But those are the fruit of the Spirit. So Paul is giving us a similar list here, with all humility and gentleness, patience, bearing with one another, and love. But notice the first thing he starts with, and what I would argue everything else has to be built on this one thing, is humility. Paul begins with humility, which is a shot in the heart to humans today. And believe it or not, it was a shot in the heart even more so to that culture. Historically, the Greek philosophers did not write on one single occasion

in the positive about humility. Humility was actually seen as a weakness in the culture that Paul was writing to. Everyone was supposed to be as big as they could be, better than everyone else, think highest of themselves. Does it sound like our culture? Follow yourself. You be you. You're more important. No one can make you feel bad.

Kind of sounds like our culture, doesn't it? And yet Paul starts with the very foundation of what it takes for us to walk worthy of our calling. Because if you are not humble, if you don't understand your position before a holy God, you cannot be gentle. If you don't understand how bad sin is and how holy God is, you will not be patient with anyone. If you don't understand in humility that the only reason you are here breathing is because of the grace of God, you will not bear with one another in love. You will raise yourself up, you will take everything that happens as an inconvenience or personal attack to you, and there will automatically be disunion. Because Paul is building up to this. We've read it once already. He's building up to call them to be united in the Spirit in verse 3. And the starting place for unity, the starting place for a body being meshed together as the body of Christ, for a local body to be that way, is humility. Because if you don't see yourself as Christ, the lowly servant, who did not think it equal or right to be counted as equal with God, he set aside his divinity, not set aside his divinity, but set aside the worship of the angels to come to earth, to walk this earth as a lowly servant, to save us, If we don't understand our position is in Him and united with Him, we will not be able to be unified. Everyone will take everything personally. Everyone will think themselves better than the... No, I'm not cleaning the toilet. I'm too good for that. I'm not gonna help that person because I don't want them to think poorly of me. What if I offer them advice and they don't like my advice? What if I hold them accountable for their sin, which we're called to do, and then they don't like us anymore? I don't know if I can handle that kind of rejection. Do you see how everything in the Christian walk, everything comes back to how we view ourselves before

a holy God? So the foundation of the church and the unity that we are called to have to walk out this calling is humility. And naturally, if you are humble, naturally, if you're humble, you're going to be gentle. If you don't think yourself better than the person you're interacting with, you can't help but be gentle because it doesn't matter. You don't think yourself so good that you have to be harsh. You don't think yourself so offended that you have to react in an ungentle or impatient manner. No, gentleness here does not mean weakness. I want to make sure and express that. Gentleness here is not the idea that we're weak or we don't stand up for truth. Gentleness here is simply the idea of having a gentle posture towards other people. Everybody in here know what un-gentle postures look like, I think, probably, right? We all work in the world, I think, at some point in our lives. Gentleness is not weakness, it's the outpouring of humility. Because if you're humble and you view yourself by the grace of God and the grace of God alone and know that you are only here by that grace, you tend to have a much softer exterior. The next thing that Paul talks about is patience. You cannot be patient if you are not humble. You cannot be patient if you are not humble. The most impatient I get, full transparency, is in traffic. The drivers around here are crazy, are they not? And I drive the speed limit, I really do. You can ask my wife that's on the cruise. 70, there you go. But when people don't drive 70, that's when I start getting impatient. And do you know what that stems from? Because I think I'm better than everybody else. I may not be consciously going, I'm better than everyone else, but I'm impatient because I think that my travel plans and my ability to get somewhere, and my life is more important than the people around me. And that may be a funny example, and it is funny to laugh at, because my wife has helped me grow a lot. Just calm down, dear. But the reality of it is, something as simple as driving shows us just how selfish and self-centered and focused we are. And so then you think about that in the church. And suddenly, because someone didn't shake your hand the right way, or didn't say hi to you the way that you hoped that they would, because you think very highly of yourself, you become frustrated. Or because someone sinned against you that wasn't that big of a deal, and they did sin, and they handled it correctly, but you're impatient, because we think too much of ourselves, and we think we're too good to be treated like that. A really good example of this, I'll use Sproul's analogy of patience. He's used this many times before. He says, think of a 10-acre span. Everyone has their own 10-acre span of land. That's their life, this 10 acres. Those who are patient have a long fuse, or they have fewer mines per acre. So think of mines per acre, right?

Because really, being patient is, in the scriptures, used as long suffering. So you have a longer fuse. It takes, being patient means you have a longer fuse, being impatient means you have a shorter fuse, so you snap off faster, right? It takes a lot more to irritate someone who is patient. And so Sproul would say, living life with an impatient person is like walking across their 10 acres where it is wall to wall mines, and you never know when you're gonna step on one. Do you wanna be the person with fewer mines in your field? or with more minds in your field? We have a lot of kids in here. All of us, many of us have children. How many minds are in the field when your kids go walking through it? It's challenging. It's challenging, but when we start with humility and we understand that we are only here by the grace of God, some of those minds automatically start diffusing themselves. When we understand we are not as important as we think we are, that we are only here by the grace of a sovereign God who, by all justification and righteousness, could have damned us to hell and been perfectly just in doing so. And we are only, only here by grace. Then we go, oh, well, it's not that important that my kids broke my favorite toy. Or the kids scratched the car with their bike for the 13th. I keep telling them to stay out of the driveway. And so when we have that proper understanding, then we can be patient. And I'm building this with very specifics in mind because verse 3 tells us why we have to act like this. It's to glorify God, but it's because we are called to a certain thing as a church. The last thing that Paul talks about in verse 2 is bearing with one another in love. Bearing with one another in love. And this is really how we find the balance of the last three things we're gonna be walking in. Bearing with one another in love. Do you love others more than you love yourself? Do you love others as Christ loved you? Do you put into practice, and I'll probably reference it a couple times today, Matthew 22, 36 through 40. You can write that down if you ever want to know Josh's favorite passage. That's it. Matthew 22, 36 through 40. Love the Lord your God with all your heart, soul, mind and strength and love your neighbor as yourself. All other commandments hang on those two. because we are to be bearing with one another in love. And it's very interesting that he says bearing with one another in love after just coming off in verse 17 of chapter 3, saying that we are to be rooted and grounded in the love of Christ. Do you see how he's applying the doctrine? We are to be rooted and grounded in the beauty of Christ's love for us, so that it then pours out. Remember how we even talked about that? We are so filled up with the knowledge of how big God is, how big Christ is,

and the redemption is, and the love that we had. We talked about that just last week. And now he's applying that, saying, now bear with one another in that love. Love as Christ loved. Now, I do want to caveat this here for just a moment, lest we get confused with the world's philosophies. This is not the kind of love that says, you do what makes you happy. This is not the kind of love that says, I'll let you act however you would like to act. This is the kind of love that we are rooted and grounded in Christ, who said, this is the standard. This is how we are. This is who we are in him. This is who you are in me, and we hold each other accountable in love, with patience, in gentleness, in a humble manner. Do you see how those apply and work together? And then he goes on in verse 3, saying, being diligent to keep the unity of the Spirit in the bond of peace." The unity of the Spirit and the bond of peace. I want to draw your attention to one specific word here. In my Bible, it's the fourth word in verse 3. It's the word keep. Circle that, underline it. This is not a peace that we don't already have. This is not a piece that he hasn't spent three chapters telling us we have already found in Christ. We are united as a body of Christ in the Spirit. We already have this piece. Let's just keep it. This is not something we have to conjure up. We already have it. The Spirit lives within us. We are brought in peace one to another in the local body, in the church, the body of Christ because of what He did. If He can reconcile, remember what we talked about, if He can reconcile Jew and Gentile, He can keep us happy with one another, at peace with one another. But it's about keeping it. Don't lose what we already have. It's the gift that He's already given us. And we keep that unity and the bond of peace. Has anybody ever been to an unpeaceful church? Ever been to an unpeaceful church? When you walk in and there's tension, you don't even know why. You ever visit a place like you walk in and no, I won't badger any, I won't belabor the point, but I think we've all been there. That is not what we are called to be as a body of Christ. You should be at peace. Outside of your home, where you're hopefully leading in a godly manner, the most peaceful place you should come to is this body of believers, where we love one another, we know we can trust one another, we know that we value others above ourselves, and they value me above themselves, and we can trust that they're living out, through the power of the Spirit, what we have been commanded to do, and we should be at peace with one another, and be okay to go, hey, brother, you look down today, how can I help? And we share with one another, hey, here's where I'm struggling, Will you help hold me accountable? If you see me get upset with



my kids, let me know. If you see me speeding through Marshfield, let me know. Right? Big amen over there. But that's the kind of things that we should be at peace with one another. We should be built up in humility. We should be built up in the love of Christ, being patient with one another. Understanding that I'm going to sin against you and you are going to sin against me. And that's okay because we are still a body of Christ. Yes, there has to be things worked through. Yes, there has to be patience. But do you know how many divisions of churches would be pushed aside if people just didn't think so highly of themselves that their opinion is more important than someone else's? Show grace to one another. No one in this building has sinned against anyone else in this building as much as we have sinned against God. or any, the universal church as a whole. No one in this world has sinned against you as much as you have sinned against God. Have a proper view of yourself. Be humble. This body works, think of the marriage union. God uses the example of marriage to show how the body should be unified one with another. If we, as married couples, I think we can probably all attest in here, we've all been married long enough, those who are married in here. that if we didn't ignore the things that irritated us and think lowly of ourselves, we would fight constantly. Those marriages that do fight constantly, they think highly of themselves, that their opinion and their needs and their wants and their desires are more important than their spouse's. And when you live in that manner, that is a unpeaceful, unpleasant place to be. I'm sad to say I've been in homes where marriages were like that. It was the most awkward, tense situation because there were constant jabs. And anybody else experience anything like that? Think of the marriage union as the church. Let us ensure, beyond a shadow of a doubt, that we are being humble, gentle, patient, bearing with one another in the love that we are rooted in in Christ, so that we keep the unity and be peaceful. Daryl Bach says a comment about this particular passage in this way. Unity requires tolerance at a relational level without being indifferent to truth. Let me read that again. Unity requires tolerance at a relational level without being indifferent to truth. So please know in everything that I've said here, and here's the application. I've kind of sprinkled the application throughout. Please know I am not saying at all that we ignore sin, that we sweep it under the rug, that we don't hold each other accountable, that we don't point each other to the gospel in Christ day in and day out, week in and week out. That's not what I'm saying. Nor am I saying that we all have to think exactly alike. Unity does not mean uniformity. God brought the different people

into the church for a reason. that we would be united in Christ to show his grace and strength by bringing wildly different people into one body that lives out like this. Unity does not mean uniformity. So the takeaway from this first point is, as I've sprinkled through the first point overall, we have to first understand who we are in Christ and that we are nothing without His grace, that He is truly holy and averse to sin, that we are truly sinful, and were it not for Him sending His Son to take His own wrath upon Himself, we would not be here. And if that doesn't humble you, it's very hard for me to find something or think of something that would. Because were it not for the grace of a holy God, we would not be here. And so when we think of a proper view of ourselves before a holy God, humility is then conjured up within us. We are built up in humility. And those other things will start spilling over. You're more gentle. You're more patient. Your voice tone changes. Your reaction changes. You respond instead of react. You make these subtle changes. The Spirit makes these subtle changes in you as you realize who you are in Christ. But also don't forget that you are rooted in the love of Christ. Don't forget where you're rooted. Don't forget 3:17. Don't get caught up in 4:1 through 3 and think, OK, great, now I have to do all these things. Don't forget where you're supposed to be rooted. I hammered it home last week, and I will continue as we go through here. We cannot set aside what the Spirit does within us and where we are to be rooted. It's the love of Christ. Number two, as one body. So we've been told to be united in these things. He's exhorting us. He's emphatically calling us. He's urging us to do these things, to walk worthy and to live out these things in our lives and in our body. But in verse four through six, he's gonna add on to that. It says, there is one body and one spirit, just as also you were called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. So let's set the stage up a little bit for you first. In this passage, this is designed specifically. This is not a normal way of writing in the Greek language. This is designed to catch the reader's attention. He uses the word one, three, excuse me, seven different times in all three genders in the Greek language. Male, female, neuter. That does not happen very often. And then he speaks in triplicate. He speaks of the body, spirit, calling, Lord, faith, and baptism, and then over all, through all, and in all. He is wanting to grip the face of his readers and draw them in. You ever had to talk to your kids like that? Where you get them, kind of get their little faces in your hands and pull them up to you and like, hey, pay attention. Paul is trying with his words

to get his readers to understand what he is saying. Pay attention. Listen to what I have to tell you. And he begins with, there is one body. There is one body. Division in the body of Christ. It's been said that division in the body of Christ is an affront to the gospel itself. Division in the body of Christ is an affront to the gospel itself. Because if we cannot be united in Christ, we have ruined our witness to the outside world. It is an actual offense to the gospel and will do more damage when there is not considered to be one body than nearly anything else. And lest we misunderstand, I want to make sure many denominations does not mean many churches. Okay, the core kingdom issues are Christ, his second return, the virgin birth, men are sin, men are born in sin, and they need a savior. He died, right, all the things about Christ. I won't go into all those details. But those are the core kingdom issues. We have to remember, the church has gotten so poor at setting aside the second, third, and tertiary issues. Just truly, we have. The core issue is the core, the kingdom issues are the kingdom issues. We have to be able to do theological triage, as it's been called by some. And we have to be able to take a moment and go, okay, although they sprinkle on baptism and we dunk on baptism, that's a third tier issue, okay? We can still be brothers in Christ, brothers and sisters in Christ, and then impact a world for God. because they prefer more emphasis on whatever you wanna say the emphasis on. I won't go in, we could be here a long time with the emphasis, right? But I want us to understand there is one church, the universal church is foundationally built upon Christ and his kingdom. Let's not get caught up in the division of other things, especially not things as trivial as the color of the carpet, the color of the walls, And I have read this, the which way the toilet paper hangs in the bathroom. I've read churches that literally started with, because people were so caught up in themselves, them thinking their opinion was better than someone else, that it literally split a church. Because things were said, it was spun out of hand very, very quickly, and there they were. All of it being rooted back to they had a decision about which way to hang, because everybody kept changing things back and forth. That's not the most ridiculous division of the gospel and affront to the gospel. It's mind boggling. It truly is. We are one church. There is one body. And there is one spirit. And we'll come back to the one spirit here shortly, but there is only one Holy Spirit. There is only one third member of the Trinity. There may be a lot of focus today on spiritualism and contacting spirits, but there is only one spirit that we are united in. The unity for which Jesus prayed is a unity patterned on the unity of the Father and the Son. That is, it is a unity of mind, will, love, and purpose. James Boyce. This

one body fitted on one spirit  
is that same spirit giving all of us the unity of mind, unity  
of will, unity of love, and unity of purpose. And that unity is  
only brought about by the one Spirit. The Spirit does not speak  
differently to one person than it does another about the truths  
of Scripture. It simply... He doesn't contradict  
His Word. If He gave the authors what to  
say, He's not going to give you some new revelation on that.  
That's different. Let me clarify. That's different.  
He may help your understanding, but he's not going to give you  
some new revelation that's different than what he's already taught.  
So we have to keep in mind that this one spirit keeps us unified  
in mind, will, love, and purpose. And then he says, Paul says back  
in verse four, just as also you were called in one hope of your  
calling. So there's one body, one spirit,  
and the third of the first triplicate. The third point that Paul makes  
is one hope of your calling. We've already talked about being  
called out. We know what that means. We know it's to be different  
than we were before. But there is only one place that  
our hope is found, and that is in the Lord Jesus Christ alone. We were  
called in the one hope.  
You cannot place your hope in anything else. When you do, everything  
becomes unraveled. There is no salvation outside  
of Christ himself. We have one hope that we are  
called into. And Paul makes this same reference  
in Ephesians 1.18. If you guys remember when we were there,  
he talks about the one hope of Christ. There is no other hope  
by which we can be saved. Then Paul begins his second triplicate. He  
says, one Lord, one faith,  
one baptism. In verse 5, one Lord, one faith,  
and one baptism. The word Lord here is a Greek  
word, Kyrios. I bring that up because this  
is the same word that the Septuagint translates Lord in the Old  
Testament.  
So the Septuagint is a Greek translation of the Old Testament  
that would have been Paul's Bible, okay? The Bible of the New  
Testament  
Church. And the Septuagint uses Kyrios  
as Lord to describe Yahweh or God of the Old Testament. Paul  
uses that very intentionally by the inspiration of the Holy  
Spirit to describe Christ. The use of Kyrios by Paul is  
to describe Jesus Christ. And so he is saying there is  
one Kyrios, there is one Lord, one Christ. And we know he's  
not referencing God here because he references God the Father  
in verse 6. And we'll get to the Trinitarian  
aspect of that here in just a minute. But I want you guys to see his  
second triplicate begins with one Lord, one Christ, one Messiah. So as  
he's just said, there's  
one body, one spirit, and one hope. He then points to the one  
in whom all of that is established. One Lord, one Christ, Jesus alone.

And then there is one faith and one baptism. It is faith alone in Christ alone by which we are saved for the glory of God alone. There are many creeds throughout church history that have been built on these seven verses, especially verses four through seven, or four through six, excuse me. And this one faith that we have is faith in Christ alone. It is the gift of the Spirit working within us to change us, to bring us to a new level of understanding. In Ephesians 2, 8 and 9 it says, For by grace you have been saved through faith. And this is not of yourselves, it is the gift of God, not of works, so that no one may boast. There is only one faith that will save you. And there is only one baptism. A true mark of the universal church throughout history has been that every Christian church in some form or fashion, although maybe disagreeing on how it's applied, has baptized people as the outward sign and symbol of the forgiveness of Christ. That is a universal truth of the true Christian church. Now, there are some who baptize that are not true Christian churches because of other things, but those who have the foundational kingdom issues correct according to scripture as our standard, they all practice baptism. And this is an act of obedience to symbolize one's faith in Christ. It is a clear symbol, a clear outward symbol of the washing that his blood bought, the sin that is cleansed. It symbolizes the death that Christ bore and his resurrection out of the water, as we come out of the water. And so Paul is explaining one Lord, one faith, one baptism. And then in verse 6 he goes on to express his third triplicate, one God and Father of all who is over all and through all and in all. So before we get into the all the all's, I wanna look at one God and Father. So when we think about this as now, explain to us one Spirit, one Lord, one God and Father. And we've already established that Lord is Christ. So not only do we see the depth of the teaching of application that Paul is giving us, but he's giving us a clear picture of the triune Godhead. One Spirit, one Christ, one God and Father. And so we see him expressing these things in a beautiful pattern. Do you see why he's getting the attention, the way he wrote it, why he wrote the way he did, what he brought their face in? Understand that the triune God has done these things in you. And this is the hope of the calling that you have. You've been called out. You are Ecclesia. You are the called out ones. You are no longer who you were before because of the triune Godhead. Holy, holy, holy is he. And it's beautiful to see him layer these thoughts and words together in such a way that communicates this in a way that's memorable so that we can understand what God has done in our lives. And then in verse six, he comes in and says that God, the Father, is the one who is over all and

through all and in all. over all and through all and in all. There's been a lot of debate throughout the years on what the all means. Does that mean all of creation? Does that mean all of believers? I truly think through digging in here that the all here is representing believers. For nowhere else in scripture is God described as being in Humanity who is not saved who is not converted and it makes it very clear that in the writing here He's overall through all so he works through believers and he is in all so he's over all believers. He's the authority He's the king. He is through all believers. He does his work through them and he is in them And so the all here is describing the believers. So God the Father is over all and through all and in all Paul didn't make it six verses. He gave us three verses of exhortation and immediately flipped back to the indicative. Do you see that? Remember when we talked about last week, the first three chapters, how he gives us the indicative, he gives us the description, he gives us the doctrine and tells us who Christ is, and then he's flipping a switch to imperative. He's giving us commands, he's telling us how to walk, and he made it through three verses, three verses before pointing back to Christ. Three verses before pointing to the Trinity who does the work within us. He only made it through three verses before bursting into praise of a triune God who is holy. That should tell you something about the mindset of Paul. Yes, we are exhorted and urged to walk in this manner, but it is only through Christ. Yes, we are exhorted and urged to do what he's called us to do, to be patient and humble and gentle, but it is only through the Spirit. It's only through God the Father who is over all and in all and through all. Don't let verses one through three bring you to a place where you think you can't do what he's called you to do. Because those are heavy things to think about. If I could be humble, I would be. Did you catch that? I'm the most humble person, right? Moses wrote Genesis. Anybody ever laugh at that? Moses was the most humble man. And so what we have to understand is that humility cannot come on our own. The gentleness does not come on our own. We cannot be more patient with our children on our own, or with our spouse on our own, or with traffic on our own. We look to Christ who works within us, through us, to bring about these changes because we are still of one spirit, one faith, one Christ. And so the application of the second point is that we need to ensure that we are not taking our eyes off of where our hope relies, on that which our hope relies, on Christ alone. Our hope is on Him alone, our faith is in Him alone, and it is on Him alone that we depend to bring about the changes in our lives. My final point, by

grace. Number three is by grace. Verse seven, But to each one of us grace was given according to the measure of Christ's gift. But to each one of us grace was given according to the measure of Christ's gift. This can be a very confusing sentence a very confusing verse if we don't be very careful to take it in context of both its current passage in scripture as a whole so some of his and some have interpreted verse 7 as meaning that Grace here is talking about self salvific grace The grace has given to us at salvation and we know that that is not in disparaging or different amounts when Christ saves someone from their sin is the same amount of grace given to the center to make them no longer or to convert them and What this is talking about, and especially in context of where it's at, talking about verses 1 through 3 and exhorting them to live in a specific way, Paul comes back and says, but to each one of us, grace was given according to the measure of Christ's gift. I want you to get a mental picture here as I continue to describe this. Think of an unending, unmeasurable ocean. You cannot get rid of all the water. And Christ is standing in that water, and we each have jars of different size that we come up, and Christ fills each one of our jars with His grace according to the measure of our design of our jar. And He designed that jar, right? So we can never run out of that grace, but we are given that grace out of His abundant supply and a measured amount for our particular design and how He designed us. Everybody with me on that analogy? Okay. The unity that we have to have, we must keep in mind, to have the humility and the gentleness and patience, is that someone else does not grow. No one else, most likely, in a church does not grow at the same rate that you do. Does not have the same measure of grace that you do. Yes, we're all saved. Think of a level playing field. We've all given this much grace. We're all saved. And then think of the different levels that come out of that. Some people are given more grace and humility, and it just comes more naturally. Some people are more patient, and it just comes naturally. Now, that doesn't give you an excuse not to strive for that. Please don't hear me saying, oh, my jar just isn't shaped like patience. So that's not what I'm saying, OK? But what I am saying is when you interact with someone else, You have to understand that they don't have the same measure of grace according to Christ's sovereignty, God's sovereignty, that you might in that particular area. Be patient with them. That you might have given more grace in a particular area or gifting in a particular area to serve in a certain way that someone else doesn't. Be patient with those who don't come along as fast as you do. They are given the

exact amount of grace. Do we not believe that God is sovereign, or do we? Because if we truly believe that God is sovereign, then we know that our brothers and sisters are gifted and given the amount of grace specifically and exactly as our sovereign King says they should. And so we work with them, and we love them, and we have patience with them, and we're gentle with them. Do you see how this builds upon one another? And then Paul goes, now lest you think, each one of us are given a measure of grace according to Christ's measurement. We have to remember. We have to remember that not all of us grow in the same way. And don't take that as a way of being haughty. Don't puff yourself up or you've missed the first thing that foundationally gives you the other things we've already talked about. Because if it wasn't for grace, you wouldn't be as you were. Right? If you didn't have the grace that God gave you in measurement according to Christ, you wouldn't have the gifting you have. That's nothing to be braggadocious about, I can tell you. So each believer has been given the gift that Christ specifically gave to them. Be patient with one another. That's my application for the third point. It was a shorter point because it's just one verse, but it's a wildly important one. Be patient and understand that their jar may be shaped differently and they were given the exact portion of grace that Christ meant for them to have. Love them and support them. And those different jars come together to build a beautiful body. Those different jars of grace come together to strengths helping out weaknesses, weaknesses helping strengths to not be proud. Do you see how that just all meshes together in a beautiful symmetry that Christ intended his body to have? It's beautiful. So let's be patient with one another. Let's think of ourselves appropriately in the eyes and face of God who is holy, who is averse to sin, This passage calls for unity of the body, a oneness, a oneness around Christ. And that's what the theme throughout the rest of, you're gonna hear unity a lot. Paul talks about it a lot in the next three chapters. And so as I conclude, please hear when I say, all these things, all the imperatives that I've talked about have to be rooted and grounded in love. There's a reason 3.17 came before 4.1-7. We have to be rooted and grounded in love. We will never be united as a body. We will never be one in Christ without having his love and showing his love one to another. We have to be one in body and the spirit as the triune Godhead is one in three persons. We must be unified with Christ, grounded in his love, not in our dress standards, not in our translation choices, not in our music preferences. We are to be united in Christ



because all those other things are fickle and change, and suddenly there's disunity. Our unity is founded on Christ. Let us rest in him. Let's pray. Heavenly Father, we thank you and glorify you for your grace. We thank you for the unity that you provide to us by your indwelling spirit that draws us to one another. That we might start referring to each other as brother and sister, for that's what we are. That we might start referring to each other with I love you's that have gone out of our culture. But if we are called to truly love as Christ has called us to, If we are called to be humble, we should show our love one to another and express that. Help us to build that unity around you and you alone. In your holy name I pray. Amen.