

Ephesians 4:1-6 Three Ways To Walk In A Worthy Manner

(Ephesians 4:1-6) "I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, {2} with all humility and gentleness, with patience, showing forbearance to one another in love, {3} being diligent to preserve the unity of the Spirit in the bond of peace. {4} There is one body and one Spirit, just as also you were called in one hope of your calling; {5} one Lord, one faith, one baptism, {6} one God and Father of all who is over all and through all and in all."

Subject: What are three ways of walking in a worthy manner of our calling?

Complements:

1. Walk with all humility and gentleness.
2. Walk with patience
 - a. Show forbearance to one another in love
3. Walk in unity
 - a. Be diligent to preserve the unity of the Spirit in the bond of peace.
 - b. Recognize the unity God has established.
 - i. There is one body and one Spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all.

Introduction

In June 1978 I was the youngest player on the PGA Tour. I had graduated from TCU at the age of 20 and I qualified for the PGA Tour when I was 21. The average All-American collegiate golfer took seven years to qualify, and I was not an All-American in collegiate player. I was young in age and also young in my Christian faith. I received Christ in the summer of 1974, and did not really start growing until the summer of 1975 when a fellow student in Campus Crusade for Christ told me to start reading my Bible every day, which I did. I fell in love with Scripture. Being consistent in quiet times has never been a struggle for me. I love God's word. At that time in my life, I was memorizing and reading Scripture, but my study methods were lacking. God gave me an analytical mind, which has been very helpful in my life. At that time though, I was both analytical and immature in my faith.

In February 1979 at the Bing Crosby, which was played at Pebble Beach, Spyglass, and Cypress Point that year, I was practicing my putting at Spyglass, where the Monday Qualifier was going to be held. Another rookie on tour, by the name of Brad Bryant, was also practicing his putting. He was complaining about his poor putting and so I went over to help him. With my analytical mind, I took one look and immediately told him how to correct his putting. I told him that his backstroke was too long and it was making him decelerate through the ball. Brad did not appreciate my advice. In fact, he let me know very clearly that if he ever wanted my advice, he would ask me for it. Brad had his 2nd best tournament of his career that week, finishing 2nd. He was a very successful golfer on the PGA Tour, consistently earning lots of money. In fact, he was leading the Senior PGA Tour event this week the last I looked. He is still an excellent golfer.

In April of 1980, I was up in Greensboro at Forest Oaks Country Club playing in the Greensboro Open. Jim Hiskey was there that week. Jim had played for the University of Houston before joining the PGA Tour. He, Babe Hiskey, and Kermit Zarley had started the Bible study on the PGA Tour. Jim was no longer playing on the tour, but he came out frequently to minister to the players and go to the Bible study on Wednesday. I respect Jim Hiskey. He was very influential in my prayer life. He

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would always ask, "Can I pray for you?" And, no matter where you were, he would put his hand on your shoulder and pray for you. He is a gentle man, but would speak truth into your life.

Jim saw me and took the opportunity to speak into my life. He said, Bill, there is a smugness in your life that you need to work on. That was all that he said. I did not fully understand at the time what he was saying. The dictionary defines smug as one who is confident of one's ability or superiority. What Jim was saying that I acted arrogantly and with an attitude of superiority.

Smug, –adjective, 1. contentedly confident of one's ability, superiority, or correctness; complacent.¹

Mixing a very analytical mind, a hunger and thirst for knowledge, a call to preach the word in an immature believer was a very dangerous concoction. My growing Bible knowledge and desire to share the word with people came across as smugness. Looking back and knowing all of this has helped me understand why a fellow golfer like Brad Bryant would get so offended at me giving some unsolicited help.

People do not respond well to a haughty mind. In fact, God does not care for it either. In Proverbs 6:16-19, Solomon tells us of six things that God hates and seven which are an abomination. Notice that the very first thing on the list is haughty eyes. Haughty eyes are eyes that are high and have to look down on everybody and everything. They are looking from a lofty perception. Haughty eyes are self-righteous and critical to everyone else. They find no favor with men or with God.

(Pr 6:16-19) "There are six things which the LORD hates, Yes, seven which are an abomination to Him: {17} Haughty eyes, a lying tongue, And hands that shed innocent blood, {18} A heart that devises wicked plans, Feet that run rapidly to evil, {19} A false witness who utters lies, And one who spreads strife among brothers."

Even though what I shared with Brad may have helped him have a great tournament, it was not well received, because the messenger was not well received. The messenger needed some refining and some humility.

In our passage today, Paul shares three ways of walking in a worthy manner. First, he tells us to walk with all humility and gentleness. Second, he tells us to walk patiently. Finally, he tells us to walk in unity.

In Ephesians 1, Paul told us about our calling. He told us about how God chose us before the foundation of the world. He told us how God had redeemed us from sin. We learned how He adopted us, and has given us an inheritance. We have all these spiritual blessings in Christ. Paul then prays that we will know the hope of his calling.

(Eph 1:18) "I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,"

¹Dictionary.com Unabridged, Based on the Random House Dictionary, © Random House, Inc. 2011.

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In Ephesians 2, we looked at the testimony of every believer. We were all without hope. We were all vessels of wrath, without God and without hope. We saw how we have all been saved by faith, and not of works, that no man should boast. We also saw that God has prepared good works beforehand, that we should walk in them. God has called us, and He wants us to walk in good works.

(Eph 2:10) "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."

Then, we saw how God had reconciled both Jews and Gentiles into one new man. This was the unveiling of His mystery. God wants to build a spiritual temple, a dwelling place for His Holy Spirit. This temple does not have dividing walls. He has brought down the dividing walls and both Jews and Gentiles have access to the holy of holies.

Last week, we saw that God put the Apostle Paul as the project manager. He gave Paul the responsibility, the abilities to fulfill the call, the message to preach, and the grace for the work. Paul is in chains in prison and going through tribulation when he wrote this letter to the Ephesians. He is continuing his ministry to them through letters and through prayer.

We pick up in Ephesians 4, where Paul says, "I, therefore..." Because he has been put in charge and is responsible, he has some things to say to us. He tells us to walk in a manner worthy of the calling with which you have been called.

(Eph 4:1) "I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called,"

This walk that Paul writes about does not stop in verse six. The second half of Ephesians, chapters 4-6 are all about a worthy walk. We have been learning about our calling, and now we are learning about our walk. Look at some of the phrases that Paul uses. In Ephesians 4:17, we are not to walk in the futility of our mind. In Ephesians 5:2, we are to walk in love. In Ephesians 5:8, we are to walk in the light, as children of light. In Ephesians 5:15, we are to walk wisely, and to make the most of our time.

(Eph 4:17) "This I say therefore, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind,"

(Ephesians 5:2) "and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma."

(Ephesians 5:8) "for you were formerly darkness, but now you are light in the Lord; walk as children of light"

(Ephesians 5:15-16) "Therefore be careful how you walk, not as unwise men, but as wise, {16} making the most of your time, because the days are evil."

1. Walk in humility and gentleness.

The first thing that Paul tells us is to walk in humility and gentleness. The Greek word for humility that Paul uses is tapeinophrosune, which means a humbleness of mind, humility, or lowliness of mind. It means that we are not to walk smugly. It means that we are not to walk with haughty eyes.

(Ephesians 4:1-2) "I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, {2} with all humility and gentleness, with patience, showing forbearance to one another in love,"

G5012. tapeinophrosune, tap-i-nof-ros-oo'-nay; from a comp. of G5011 and the base of G5424; humiliation of mind, i.e. modesty:--humbleness of mind, humility (of mind), lowliness (of mind).

What are some signs that show haughtiness of mind?

Signs That Reveal Haughtiness

- Sees himself as better than others. He is wise in his own eyes. Rom 12:16
- Does not see the log in his own eye, but sees the specks in others. Matt 7:1-5
- Judges others and is critical of others. Always trying to give correction to others instead of encouraging them. Matt 7:1-5, Pr 21:4, 2 Ki 19:22, John 3:17
- Involves himself in great matters, big things. Ps 131:1
- Does not associate with lowly and poor. Rom 12:16
- Lacks intimacy with the Lord. Does not seek the Lord. Ps 10:4, Ps 138:6,
- Acts with insolent pride Pr 21:24,
- Does not live by faith, but by flesh. Hab 2:4-5
- Very knowledgeable, can be puffed up. 1 Cor 13:4, 1 Cor 8:1
- Lacks power of God in his life. 1 Cor 4:19
- Does not mourn or grieve over sin, or take sin seriously. 1 Cor 5:2, Pr 6:16-19

It is not enough for us to know and identify haughtiness, it is important for us to be able to remedy the problem. Many people can identify haughtiness and arrogance in others, but it takes a humble and contrite man to both identify and repent of the sinful behavior. Listed below are some practical corrective steps to eradicate haughtiness from one's life.

Corrective Steps of Action For the Haughty

- Pray, fast and seek the Lord. Hab 2:4-5
- Confess it as sin. 1 John 1:9
- Mourn and take sin seriously. The Lord hates sin. Pr 6:16-19, 1 Cor 5:2
- Repent of trusting in his own efforts and trust in God. Hab 2:4-5
- Reach out and associate with the poor and lowly. Rom 12:16
- Look for ways to encourage rather than criticize and judge. 2 Ki 19:22
- Be willing to step back from difficult matters. Ps 131:1
- Focus on application in life rather than knowledge. 1 Cor 13:4, 1 Cor 8:1
- Do more listening than speaking. Pr 17:28, Ja 1:19
- Look for ways to serve, rather than to be served. Matt 20:28, Mark 10:45, Phil 2:7

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In Paul's letter to the Philippians he writes, do nothing from selfishness or empty conceit, but with humility of mind, let each of you regard one another as more important than himself; do not merely look out for your own interests, but also the interests of others. Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men."

(Phil 2:3-7) "Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; {4} do not merely look out for your own personal interests, but also for the interests of others. {5} Have this attitude in yourselves which was also in Christ Jesus, {6} who, although He existed in the form of God, did not regard equality with God a thing to be grasped, {7} but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men."

A. Regard others as more important.

Paul shares several key things for us to walk in humility in this passage. First, we are to regard others as more important than ourselves. Value other peoples' time. Value the things that they want to do. Help other people accomplish the goals in their life. Pray for them. Value the things that they say; be a good listener.

B. Look out for their interests.

We can easily be self-focused on our own interests. Paul says that we need to step back and see the big picture. We are not just to look out for our own interests, but also the interests of others. Our Manager of Training is Willie Lyon. His wife had surgery on Tuesday. We all helped out to cover his teaching times that day. I did his simulator work. On Wednesday, after I had finished my simulator training, I offered to finish up Willie's simulator training so that he could get home to his wife a little earlier. That was just a way of looking out for the interests of others. That is part of having a humility of mind.

C. Learn to serve others.

Our men learned about servant leadership at the Men's Breakfast yesterday. That is exactly what Jesus was. He emptied Himself, taking the form of a bond-servant. Both Matthew and Mark record that Jesus did not come to be served, but to serve and to give His life as a ransom for many. Do your family members see you as a servant, or one who expects to be served? Do the people at your work place see you as a servant, or one who expects them to serve you. We need to have this attitude which was also in Christ, to be servants.

(Matt 20:28) "just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.""

(Mark 10:45) ""For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.""

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The other word that Paul uses in this first way to walk in a worthy manner is gentleness. The Greek word *praiotes* is no different than the English word. It simply means gentleness.

G4236. *praiotes*, prah-ot'-ace; from G4235; gentleness; by impl. humility:--meekness.
G4235. *praios*, prah'-os; a form of G4239, used in cert. parts; gentle, i.e. humble:--meek.
G4239. *praus*, prah-ooce'; appar. a prim. word; mild, i.e. (by impl.) humble:--meek.

There was a minister that spoke at our church in Atlanta a number of times named Gary. He was a large man. My guess is that he was every bit of 6'6" and 270 pounds. Gary towered over everyone. His physical presence could be very intimidating. One day we were in my office discussing things and he shared some things that he did to come across gently.

First, Gary did not stand up to talk with people. He always suggested that they sit down and talk. He had nothing against standing; he simply wanted to remove this intimidation. He wanted to be on the same level as the other person while they talked.

Second, Gary tried to speak softly. He kept the volume of his voice down. This was just another way of coming across gently.

Third, Gary tried to speak slowly. By slowing down his speech, it came across as gentleness. Gary was from New York and he had no problem speaking fast. Gary also had a big voice and he had no problem projecting himself in his messages. These were just attempts that he consistently made to be gentle with people.

2. **Walk with patience.**

The second thing that Paul entreats us to do in order to walk in a worthy manner is to walk with patience, showing forbearance to one another in love. I like the Greek word that is used for patience: *makrothumia*. *Makro* means long in place or time, and *thumos* means to breathe hard or passion. When someone is patient, it means that it takes them a long time to get their feathers ruffled. It means it takes a long time to get their blood pressure to boil. It means that it takes an awful lot to make this person mad.

(Ephesians 4:1-2) "I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, {2} with all humility and gentleness, **with patience, showing forbearance to one another in love,**"

G3115. *makrothumia*, mak-roth-oo-mee'-ah; from the same as G3116; longanimity, i.e. (obj.) forbearance or (subj.) fortitude:--longsuffering, patience.

I have found that when there is an outward anger problem, many times there are inward root causes. There may be unresolved conflicts in a person's life that cause the person to be quickly angered. There are offenses that were never dealt with and they have turned to bitterness. Until a person deals with these conflicts, it is difficult to deal with the fruit of anger. Sometimes the root cause may be immorality. Sometimes, the root of the anger may be pride. The root causes must be dealt with before the anger problem subsides.

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Sometimes anger is a learned behavior. Proverbs tells us not to associate with a man given to anger lest we learn his ways and find a snare for ourselves.

(Proverbs 22:24-25) "Do not associate with a man given to anger; Or go with a hot-tempered man, {25} Lest you learn his ways, And find a snare for yourself."

My freshmen year of college I was not old enough to drive. I was not old enough in high school to take driver's education. I graduated at sixteen and you had to be seventeen to drive in New Jersey. In Texas, if you did not have driver's education, you had to be eighteen to drive. Anyway, I had to catch rides to the golf course with other team mates. One of the guys that I rode with was named Kevin. He had a terrible temper problem. He would yell and shout on the course, and throw his clubs. Before long, I found myself throwing some clubs. I was picking up his bad habits, just like Solomon warned about. We have to be careful who we hang around with.

Both Paul and Solomon warned about wrong associations. Solomon wrote, "The companion of fools suffers harm and he who walks with the wise will become wise." Paul wrote, "Do not be deceived, bad company corrupts good morals." We are easily influenced by the people that we associate with.

(Proverbs 13:20) "He who walks with wise men will be wise, But the companion of fools will suffer harm."

(1 Corinthians 15:33) "Do not be deceived: "Bad company corrupts good morals.""

We also know that alcohol and drugs produce anger problems. The jails and prisons are full of people that have anger problems. Statistically, 95% of people that are incarcerated are there for either drugs or alcohol. The alcohol or drugs make them angry and violent, and their outbursts of anger and violence get them incarcerated.

At one time, I was counseling with a man that had a drinking problem. It seemed that there was always strife and contentions everywhere he went. He had fights with other pastors. He had fights with his wife, which caused them to get a divorce. He had fights with people at work and with the customers that they served. The chain that held this man down was alcohol. Look what Solomon says about alcohol and contentions.

(Proverbs 23:29-30) "Who has woe? Who has sorrow? Who has contentions? Who has complaining? Who has wounds without cause? Who has redness of eyes? {30} Those who linger long over wine, Those who go to taste mixed wine."

Paul also tells us to show forbearance to people. The word forbearance is used four times in the Scriptures (NASB, 2 X in KJV). There is only one reference to forbearance in the Old Testament and three references in the New Testament. The reference in the Old Testament is in Proverbs 25:25 and is used to give insight about how to influence a king or authority. The Hebrew word used there is *aph*, which means the nose or nostril. Occasionally, it implies the rapid breathing in passion from anger. In this case, it is preceded by the word *orek*, which means length or long. These two words put together mean a person who takes a long time to become angry or worked up. This is exactly the same meaning as *makrothumia*, which is translated as patience.

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H639. 'aph, af; from H599; prop. the nose or nostril; hence the face, and occasionally a person; also (from the rapid breathing in passion) ire:--anger (-gry), + before, countenance, face, + forbearing, forehead, + [long-] suffering, nose, nostril, snout, X worthy, wrath.

Two of the three references in the New Testament refer to a character quality of God. He is a forbearing God. His forbearance passes over our sins that have been committed and also helps lead us to repentance.

(Rom 2:4) "Or do you think lightly of the riches of His kindness and forbearance (anoche) and patience, not knowing that the kindness of God leads you to repentance?"

(Rom 3:25) "whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance (anoche) of God He passed over the sins previously committed;"

The third reference in the New Testament is found here in Ephesians 4. Paul entreats us to walk in a manner worthy of the calling with which we have been called. Specifically, he tells us walk in humility, gentleness, patience, and to show forbearance to one another in love. When we walk in a worthy manner, it helps us preserve the unity of the Spirit.

(Eph 4:1-3) "I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, {2} with all humility and gentleness, with patience, showing forbearance (anechomai) to one another in love, {3} being diligent to preserve the unity of the Spirit in the bond of peace."

The Greek word for forbearance that is used here is anechomai, which means to hold oneself up against, put up with, bear with, suffer, forbear. The implication is that this person patiently suffers or endures a hardship with someone in love. It may be that a person is in sin and his sin is affecting you in an adverse way. While helping this person, you patiently walk with the person.

G430. anechomai, an-ekh'-om-ahee; mid. from G303 and G2192; to hold oneself up against, i.e. (fig.) put up with:--bear with endure, forbear, suffer.

In Galatians 6:1-2, we are told to restore one who is caught in a trespass. We are told to do it in a spirit of gentleness. Then, we are told to bear one another's burdens, and thus fulfill the law of Christ, which is to love. This concept of restoring with gentleness and bearing one another's burdens that Paul shares in Galatians matches up very well with our passage in Ephesians 4.

(Galatians 6:1-2) "Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted. {2} Bear one another's burdens, and thus fulfill the law of Christ."

In summary, forbearance is a godly characteristic. It is one that Christians are also encouraged to practice. The benefits of God's forbearance with us is the salvation of mankind. The four benefits of our forbearance with others are: persuasiveness with people, ability to change difficult situations, to properly represent our Christian faith, and to promote unity in the body.

3. Walk in unity.

The third exhortation that Paul gives in this passage about walking in a worthy manner is to diligently preserve unity. Paul says to be diligent to preserve the unity of the Spirit in the bond of peace. Let's take a look at a few of the key words.

(Eph 4:3-6) "being diligent to preserve the unity of the Spirit in the bond of peace. {4} There is one body and one Spirit, just as also you were called in one hope of your calling; {5} one Lord, one faith, one baptism, {6} one God and Father of all who is over all and through all and in all."

The first key word is diligent. Paul uses the Greek word spoudazo, which means to use speed, to make effort, be prompt or earnest, or diligent. The idea is that this is a matter of urgency that you want to take care of immediately.

G4704. spoudazo, spoo-dad'-zo; from G4710; to use speed, i.e. to make effort, be prompt or earnest:--do (give) diligence, be diligent (forward), endeavour, labour, study.

An example of this is found in Proverbs 6. Solomon says if we have become a surety for our neighbor or been snared with the words of our mouth, we are to go and deliver ourselves immediately. We are not to sleep and wait until the next day. There is an urgency for us to get this resolved right now, even if it is late at night and causes us to importune our neighbor.

(Pr 6:1-5) "My son, if you have become surety for your neighbor, Have given a pledge for a stranger, {2} If you have been snared with the words of your mouth, Have been caught with the words of your mouth, {3} Do this then, my son, and deliver yourself; Since you have come into the hand of your neighbor, Go, humble yourself, and importune your neighbor. {4} Do not give sleep to your eyes, Nor slumber to your eyelids; {5} Deliver yourself like a gazelle from the hunter's hand, And like a bird from the hand of the fowler."

Unlike Solomon, Paul is not talking about delivering ourselves from snares. But, like Solomon, he is talking about making haste and making an effort to preserve unity. If we see any signs of disunity, we need to act promptly to preserve our unity.

In Ephesians two, we saw how God had gone to great efforts to remove the dividing walls between the Jews and Gentiles. He also broke down the barrier walls between the slaves and freemen and between men and women. Jesus gave His life to redeem all of us from sin. He gave His life to make the two into one. His desire is for unity in the church so that His Spirit can fill the temple. Unity and the flow of the Spirit were closely tied together. Now that God has brought about this unity, He gives us the responsibility of preserving it. If we see anything that is causing disunity, we need to diligently or promptly address it so that we can preserve unity.

The word for preserve that is used here is tereo, which means to guard, by keeping an eye upon something. A shepherd is to guard his flock. He keeps an eye on his flock. He watches out for any sign of danger, or wolf. You and I have been given the responsibility by God to be watchmen or guards. We are to stand guard to protect unity. If we see any possible dangers or situations that could attack or harm unity, we are to take action to protect unity.

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G5083. tereo, tay-reh'-o; from teros (a watch; perh. akin to G2334); to guard (from loss or injury, prop. by keeping the eye upon);

The guarding of the unity of the Holy Spirit is different than the guarding by a soldier. Paul says that we guard this unity in the bond of peace. When we see disunity, we need to try and bring people that are at odds with one another to peace with one another. James tells us that the seed of peace is sown in peace by those who make peace. The fruit of this peace is righteousness, but it must be sown in peace.

(James 3:18) "And the seed whose fruit is righteousness is sown in peace by those who make peace."

Many times the problem in the church is that when we see conflict or things that can threaten unity, we take sides. We get involved in the conflict rather than involved in making peace. Solomon said that any fool will quarrel. The way that we are instructed to act in the household of God is with honor. Solomon says that keeping away from strife is an honor for a man. We need to learn how to keep away from strife. We need to learn how to sow peace and make peace. We are guards of unity with a weapon of peace.

(Pr 20:3) "Keeping away from strife is an honor for a man, But any fool will quarrel."

Earlier, I mentioned the six things that the Lord hates, seven which are abominable to Him. The final abominable action that the Lord hates is one who spreads strife against brothers. I believe the Scripture is speaking about families, church families, neighbors, business families, nations, and any other group of people. God wants us to be peacemakers, people who sow seeds of peace, and pursue peace with all men.

(Ro 12:18) "If possible, so far as it depends on you, be at peace with all men."

(Ro 14:19) "So then let us pursue the things which make for peace and the building up of one another."

In fact, God says that one of the characteristics of a child of God is that he is a peacemaker. In the sermon on the mount Jesus said blessed are the peacemakers, for they shall be called sons of God.

(Matt 5:9) ""Blessed are the peacemakers, for they shall be called sons of God."

The opposite is also true. In Galatians 5, Paul gives us both the fruit of the Spirit and the deeds of the flesh. Included in the deeds of the flesh are enmity, strife, disputes, dissensions, and factions. Paul does not stop there, but he also makes a very strong statement about those who practice such things. He forewarns us "that those who practice such things shall not inherit the kingdom of God." A person who continually spreads strife among brothers is probably not a genuine believer.

(Gal 5:19-21) "Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, {20} idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, {21} envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not

inherit the kingdom of God."

Unfortunately, church splits are a very common occurrence. There are church splits about doctrine, leadership, budgets, building programs, and all kinds of things. Instead of trying to bring reconciliation and resolve issues, many people spread strife and exacerbate the problem.

There is a longstanding joke about church splits over the color of the carpet in a church. We may laugh about it, but the Lord is not laughing. It grieves His heart. The church does not understand just how much the Lord hates division and strife and those who stir it up strife among brothers.

What are ways that we spread strife among brothers? Here is a partial list of possible ways that we can spread strife.

Ways that spread strife

- Gossiping about someone.
- Slandering someone.
- Criticizing others publicly.
- Voicing disapproval of others and their actions.
- Accusing someone.
- Revealing secrets of others.
- Bearing false witness against others.
- Sharing things which cast doubt and suspicion about another.
- Encouraging insubordination and rebellion.
- Showing partiality or favoritism.

How can we avoid causing strife. We can turn to Galatians again and look at what Paul tells us to do. He said to love one another and use our freedom to serve one another in love. Then he tells us to walk by the Spirit. He then tells us that if we walk by the Spirit we will not carry out the desires of the flesh. When we walk by the Spirit, we will bear the fruit of the Spirit. The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Way to avoid causing strife

- Love our neighbors. (Gal 5:13-16)
- Serve one another. (Gal 5:13-16)
- Walk by the Spirit. (Gal 5:16)
- Be committed to being at peace with all men. (Rom 12:18, He 12:14)
- Learn to respond gently and turn away anger. (Pr 15:1)
- Recognize the components of strife quickly and stop it early. (Pr 17:14)
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(Gal 5:13-16) "For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. {14} For the whole Law is fulfilled in one word, in the statement, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." {15} But if you bite and devour one another, take care lest you be consumed by one another. {16} But I say, walk by the Spirit, and you will not carry out the desire of the flesh."

Ephesians 4:1-6 Three Ways To Walk In A Worthy Manner

(Gal 5:22-26) "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, {23} gentleness, self-control; against such things there is no law. {24} Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. {25} If we live by the Spirit, let us also walk by the Spirit. {26} Let us not become boastful, challenging one another, envying one another."

(Ro 12:18) "If possible, so far as it depends on you, be at peace with all men."

(He 12:14) "Pursue peace with all men, and the sanctification without which no one will see the Lord."

(Pr 15:1) "A gentle answer turns away wrath, But a harsh word stirs up anger."

(Pr 17:14) "The beginning of strife is like letting out water, So abandon the quarrel before it breaks out."

(Eph 4:29) "Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear."

After telling us to diligently guard or preserve the unity, Paul refreshes our memory of the unity that God has established. He says that there is one body. There is one body of Christ. My parents worship at St. Stephens United Methodist Church. Their local body is not the same as our local body. But, those who belong to St. Stephens and have placed their faith in Christ, are in the same body of Christ as you and I. There is only one body of Christ.

Paul says that there is one Spirit. The same Holy Spirit that speaks to me is also the same Holy Spirit that speaks to you. The same Holy Spirit that leads me is the same Holy Spirit that leads you. There is one Spirit.

Paul says there is one hope of our calling. All of us who have placed their faith in Christ have one hope of our calling. Who is our hope? Our hope is in Christ. In Paul's first letter to Timothy, he says that Christ Jesus is our hope.

(1 Tim 1:1) "Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope;"

Paul continues on to say that there is one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all. Paul mentions the word one seven times. He is repeatedly emphasizing the oneness and unity that we have in Christ.

Conclusion

This is a pretty simple message. We are to walk in a manner worthy of the calling that we have. To do this we need to walk in humility and gentleness. We need to walk patiently and forbear with one another. Third, we need to be quick to guard the unity we have in Christ in the bond of peace. It is a simple message, but a much more difficult one to flesh out.

Ephesians 4:1-6 Three Ways To Walk In A Worthy Manner

I have learned that when my heart is not at peace, I need to ask the Holy Spirit to identify what is robbing me of my peace. As the Holy Spirit speaks and convicts, I must respond. When I see people acting distant, I approach them now. I ask them if I have offended them. I am diligent or spoudazo to preserve peace. If I have offended them, I quickly ask them for forgiveness.

We learned yesterday that a servant leader goes first. He is the first to humble himself. He is the first to acknowledge his sin. He is the first to go to another person apologize and ask for forgiveness.

This morning, if the Holy Spirit has been tugging on your heart about something, be diligent or spoudazo to make it right. Get right with God. If you need to get right with someone else, don't give slumber to your eyes. Do it today.

If you would like prayer about anything, lift up your hand. We will be glad to pray for you. Scripture says to pray for one another. We have an opportunity to pray with one another. We have an opportunity to forbear with one another. Whatever your need is, the Lord is able and willing to meet that need. We want to pray with you.

Introduction (Pr 6:16-19, Eph 1:18, 2:10, 4:1, 4:17, 5:2, 5:8, 5:15-16)

1. Walk in _____ and _____. (Eph 4:1-2)

Tapeinophrosune means a _____ of mind.

Signs That Reveal Haughtiness

- Sees himself as better than others. He is wise in his own eyes. Rom 12:16
- Does not see the log in his own eye, but sees specks in others. Matt 7:1-5
- Judges and is critical of others. Always trying to give correction to others instead of encouraging them. Matt 7:1-5, Pr 21:4, 2 Ki 19:22, John 3:17
- Involves himself in great matters, big things. Ps 131:1
- Does not associate with lowly and poor. Rom 12:16
- Lacks intimacy with the Lord. Does not seek the Lord. Ps 10:4, Ps 138:6,
- Acts with insolent pride Pr 21:24,
- Does not live by faith, but by flesh. Hab 2:4-5
- Very knowledgeable, can be puffed up. 1 Cor 13:4, 1 Cor 8:1
- Lacks power of God in his life. 1 Cor 4:19
- Does not grieve over sin, or take sin seriously. 1 Cor 5:2, Pr 6:16-19

Corrective Steps of Action For the Haughty

- Pray, fast and seek the Lord. Hab 2:4-5
- Confess it as sin. 1 John 1:9
- Mourn and take sin seriously. The Lord hates sin. Pr 6:16-19, 1 Cor 5:2
- Repent of trusting in his own efforts and trust in God. Hab 2:4-5
- Reach out and associate with the poor and lowly. Rom 12:16
- Look for ways to encourage rather than criticize and judge. 2 Ki 19:22
- Be willing to step back from difficult matters. Ps 131:1
- Focus on application in life rather than knowledge. 1 Cor 13:4, 1 Cor 8:1
- Do more listening than speaking. Pr 17:28, Ja 1:19
- Look for ways to serve, rather than to be served. Matt 20:28, Mark 10:45, Phil 2:7

A. Regard others as _____.

B. Look out for their _____.

C. Learn to _____ others. (Matt 20:28, Mk 10:45)

2. Walk with _____ and _____. (Eph 4:1-2, Pr 22:24-25, 13:20, 1 Cor 15:33, Pr 23:29-30, Rom 2:4, 3:25, Gal 6:1-2,

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Makrothumia (patience) means it takes a _____ time to get angry.
_____ means to hold oneself up against, put up with or endure.

3. Walk in _____. (Eph 4:3-6, Pr 6:1-5)

- Diligent (spoudazo) means to use _____, or to make _____.
- Preserver (tereo) means to _____.
- We are to preserve unity in the _____ of _____. (Ja 3:18, Pr 20:3, 6:16-19, Ro 12:18, 14:19, Matt 5:9, Gal 5:19-21)

Ways that spread strife

- Gossiping about someone.
- Slandering someone.
- Criticizing others publicly.
- Voicing disapproval of others and their actions.
- Accusing someone.
- Revealing secrets of others.
- Bearing false witness against others.
- Sharing things which cast doubt and suspicion about another.
- Encouraging insubordination and rebellion.
- Showing partiality or favoritism.

Way to avoid causing strife

- Love our neighbors. (Gal 5:13-16)
- Serve one another. (Gal 5:13-16)
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We are to preserve the unity that we have in Christ:

1. One _____.
2. One _____.
3. One _____.
4. One _____.
5. One _____.
6. One _____.
7. One _____.

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